



THE RULERS OF "NO MAN'S LAND" – **STUDY**

OF CULTURAL
CONTACT AND SOCIAL
IMPACT OF THE UNITED
WORLD COLLEGE IN
MOSTAR

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**The Rulers of "No Man's Land" – Study of Cultural Contact and Social
Impact of the United World College in Mostar**

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Graphic design:

Shift Brand Design

Edition:

1

Publisher:

Dobra knjiga, Sarajevo

Number of copies

150



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The Rulers of “No Man’s Land” – Study of Cultural Contact and Social Impact of the United World College in Mostar

CIP - Katalogizacija u publikaciji

Nacionalna i univerzitetska biblioteka Bosne i Hercegovine, Sarajevo
316.64:37.035

ALIĆ, Amel

The rulers of “No man’s land” : study of cultural contact and social impact of the United World College of Mostar / Amel Alić, Haris Cerić, Sedin Habibović. - Sarajevo : Dobra knjiga, 2018. - 158 str. : ilustr. ; 24 cm

Bibliografija: str. 139-142 ; bibliografske i druge bilješke uz tekst. - Registri.

ISBN 978-9958-27-432-9

1. Cerić, Haris 2. Habibović, Sedin

COBISS.BH-ID 25793030

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UWC MOVEMENT

The United World College in Mostar (UWC Mostar), Bosnia and Herzegovina (BiH) is part of the broader UWC movement, founded in 1962, following the concept of the German educationalist Kurt Hahn, who believed that much could be done to overcome religious, cultural and racial misunderstanding and avoid conflict if young people from all over the world could be brought together. UWC makes education a force to unite people, nations and cultures for peace and a sustainable future. UWC is a unique organization. It is the only global educational NGO that brings students together from all over the world, selected from within their own countries, on merit and regardless of their ability to pay.

These students come together at one of fifteen UWC schools and colleges that aim to foster international understanding and peace. UWC believes that to achieve peace and a sustainable future, the values it promotes are crucial:

- International and intercultural understanding
- Celebration of difference
- Personal responsibility and integrity
- Mutual responsibility and respect
- Compassion and service
- Respect for the environment
- A sense of idealism
- Personal challenge
- Action and personal example

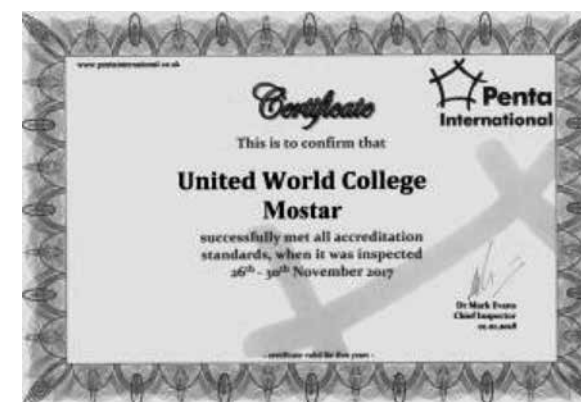


Image 1. UWC Mostar is accredited by Penta International – one of the leading independent providers of educational training, consultancy and inspection services in the United Kingdom and overseas

MISSION, GOALS AND IMPACT UWC MOSTAR

UWC Mostar has been an IB School since September 2006. It is registered as a high school in Bosnia and Herzegovina and offers a two-year academic program for high school students aged 16-19 (final two years of secondary education). Standing on the sharp edge of the UWC mission by being based in the City of Mostar, emblematic of the bitterness and divisions of the war of the 90's, the UWC Mostar enriches the UWC movement by adding its unique aim: "To equip the next generations of young people in Bosnia and Herzegovina with the knowledge, skills, leadership qualities and international values, necessary to bridge the still existing ethnic divisions and move their country into the 21st century." UWC Mostar is the first UWC with an explicit aim to contribute to the reconstruction of a post conflict society. The College educates students to learn and appreciate their differences, at the same time promoting equality, tolerance and critical thinking. Furthermore, the UWC Mostar broadens this special mission by offering the same opportunities to the young people from all over the world, especially those coming from other post-conflict countries, particularly from the Balkans. Every year UWC Mostar welcomes a generation of 100 high school students, nearly half of them from BiH and the other half from over 30 countries worldwide. Students are selected by their national committees based on merit, irrespective of their ability to pay the tuition fee. All students from BiH receive a full scholarship to live and study in Mostar. So far, 798 students have graduated from UWC Mostar and 381 of them were from BiH. They enrolled in over 120 prestigious universities worldwide.



Image 2. Every year UWC Mostar welcomes a generation of 100 high school students, nearly half of them from BiH and the other half from over 30 countries worldwide

Introduction and Context

For the past ten years the United World College in Mostar has been present in the city that is most often referred to as "the divided city", "the city case" or the city where there are no local elections for the past eight years due to unresolved political issues. UWC Mostar shares a building with Gimnazija Mostar, which was partially integrated at the time of college foundation. The initial idea was to conduct a research of the role and impact of UWC Mostar on schools, teachers, students, families and educational authorities – entire local community, with an aim of moving towards a more tolerant civil society of Bosnia and Herzegovina. The joint building and the work of two schools is not a curiosity for BiH, considering the fact that there are several existing "two schools under one roof". Taking into consideration the partial integration of two national programs (Bosnian and Croatian programme), this building can also be perceived as a building with "three schools under one roof". Insomuch, this type of research is more interesting to conduct.

Considering the framework and set goals of this study, the following research topics had to be taken into account and incorporated:

- Impact and contact (social) of UWC movement (board, image, reputation and philosophy, sister schools)
- Impact on employees with special emphasis on colleagues from BiH
- Impact on former and current UWC Mostar students
- Impact on Gimnazija Mostar (general cooperation, employees, management, students, infrastructure, integration)
- Interaction with other schools within the Canton
- Interaction with cantonal pedagogical institutes
- Cooperation with local public authorities
- Cooperation with local non-governmental organizations, humanitarian/charity institutions
- Impact on the international community in BiH
- Impact and contacts with media, Bosnian and international

In order to conduct the study a research team was formed and a supervisor was named. The study was being conducted in several phases from June to December 2016.

The research draft has taken into account results and recommendations of the previous study "Integration of students in BiH: a study of UWC Mostar". The re-

search conducted in 2008 and 2009, published in 2010, was conducted by Mary Hayden and Jeff Thompson. Recommendations resulting from the study were considered as an initial platform of this study and are incorporated into the research draft.

Considering the set aims of the research, our focus was on items related to retrospective effects of integration of national programs, possible increase in intercultural understanding and effects achieved on all levels and relations within peer interaction in educational institutions as well as the entire local community.

Taking into account the specifics of the translation, the English term *impact*, contained in the title and the research draft was very significant due to the fact that it carries an entire internal logic, dynamics and all levels of tension suggested by the aim of the study. Some of the meanings of the word impact in Bosnian language are: effect of one object which is forced into contact with another object, to be in forced contact with another object, to have strong effect on someone or something. The key terms from the study title were extremely important for the theoretical and methodological setting of the entire research.

Methodological Framework of the Research

Taking into account key criteria, impact study of the United World College in Mostar (hereinafter UWC Mostar) on the local community (and vice versa) and considering the ultimate goal, has characteristics of an explorative, descriptive, cross-sectional, ad hoc and non-experimental research. Predicting the weaknesses that could have arisen from the cross-sectional insight into a multi-layered and complex phenomenon such as the impact of an educational institution, recognized internationally and important for its values promoted to the specific local community, the research tried to reconcile the paradigms of understanding and explanation. The initial intent gave way to the methodological orientation which, in its inner structure, encompasses comprehension of the research features, but also the correlation scheme with elements of determining causality of phenomenon to the extent enabled by the non-experimental approach: phenomenological approach, but also empirical and analytical methods, examining the idiographic and nomothetic purpose; natural observation but also exact measurements and qualitative analysis of dynamic reality with quantitative examination of statistic and dynamic reality. It is important to emphasize that for conclusions and proposals it was not enough to rely only on one side of the research. The team continuously compared and checked data, respectively data resulting from the interviews, observation and studying school documents, as well as data collected through anonymous surveys.

The quantitative review of data collected with qualitative part of the research was of extreme significance in reaching as objective, reliable and verifiable results as possible. Insisting on the implementation of both research paradigms was the framework of this research.

Stages and Research Calendar

Research stages and activity calendar originating from the stages:

- Preparation stage – drafting, decision on conducting the study: July, 2016
- Research projection, making instruments – problem formulation, specification and selection of the methods and instruments: August-September, 2016
- Conducting research: September – November, 2016

- Processing and analysis – October – November 2016
- Drafting preliminary results: November, 2016
- Drafting the final report: December, 2016

Research Tasks

In order to conduct an impact study for an institution such as UWC Mostar it is necessary to group separate objects and scope of the observed study objects. They are indicators in the function of determining the term "impact" as the key and structural term of the research. Grouping of objects from which we can derive research tasks and indicators is conducted by taking into account: emotions and behaviours, stands/opinions, information, institutions/organizations/communities (official documents and reports, depositions, actions of individuals and groups); and personality (of individuals and institutions) as a research subject.

Some of the more important research tasks emerged from this operationalization. In reference to tasks from the beginning, following the field work, tasks were amended and revised which is characteristic for insights resulting from field work and making direct contact with subjects in question:

- To determine the scope of impact of UWC Mostar on the local community
- To determine reverse impact from the local community with specifics of the given culture on stands and behaviour of UWC Mostar students
- To establish possible (complied or non-complied) change of opinion which happened after the arrival of UWC Mostar students to study in Mostar
- To establish possible (complied or non-complied) change of opinion which happened after the peer contact of UWC Mostar students with the local community
- To compare mutual differences with regard to the degree of intercultural sensitivity between students of UWC Mostar and Gimnazija Mostar
- To compare mutual differences with regard to locus of control between students of UWC Mostar and Gimnazija Mostar
- To compare mutual differences with regard to social distance between students of UWC Mostar and Gimnazija Mostar
- identify personal and joint experiences, stands and feeling on the scope of impact of UWC Mostar on the local community, but also the impact of local community on UWC Mostar by applying a semi structured interview and through observations
- Analysis of available official documentation relevant for the research

Method

The study implements non-experimental, transversal draft in which we relied on interviews with individuals, focus-groups, surveys using standardized evaluation scales, and analysis of the available historical structure of UWC Mostar as well as analysis of the theoretical structure and statistical data processing. The study entails elements of qualitative and quantitative analysis. Techniques pertaining to the study are derived from separately determined indicators that are additionally operationalized within the research framework.

Methods of data collecting implemented during the research:

- Questionnaires incorporated into the research battery for UWC Mostar students: distributed to students in English, completed in September 2016. Students completed the questionnaires in the presence of a research leader and had the possibility of receiving instructions and explanations during this time.
- Questionnaires included into the research battery for UWC Mostar students: distributed in English, in digital form, period September-November 2016.
- Questionnaires included into research battery for Gimnazija students: distributed to students, completed in November 2016. Students completed the questionnaires in the presence of Gimnazija teaching staff. The questionnaires were specifically prepared in Bosnian and Croatian language, taking into account the existing curricula of the students.
- Interviews with UWC Mostar students: current students- conducted during the visit to UWC Mostar in September 2016. Students were divided into focus groups (5 or 6 students) for the interview, local and international students together; all interviews were conducted in English language.
- Interviews with UWC Mostar teachers: individual (one on one), conducted during the visit to UWC Mostar in September and October 2016.
- Interviews with parents: face to face interviews with a number of local parents conducted in Mostar in August and September 2016.
- Interview with former UWC Mostar students: in August and September 2016 there was a possibility of conducting interviews with two local and two international former students.
- Face to face interviews with representatives of the educational institutions from the local community: Agency for Education, Pedagogical Institute and representatives of the institutions where students conduct their CAS-es: Elementary school for children with special needs, SOS Kindergarden and Caritas Holy Family.
- Appropriate anonymous surveys for citizens who have attended public activities by UWC Mostar students and teachers.

- Evaluation sheets for teachers of other schools in Bosnia and Herzegovina who have attended seminars and other educational programs organized by the Foundation "Education in Action".

Subjects

The study sample is multi-layered and complex. It included all students who are currently attending UWC Mostar and all available graduates of UWC Mostar. Thus, in this case, we are referring to a population of UWC Mostar students. This part of the sample was representative. Besides that, with respect to the method of selection the sample was purposeful and appropriate.

The study sample also included Gimnazija Mostar students, who share the same building with UWC Mostar. In the case of Gimnazija students, the choice was appropriate and possibly selective, since the research was unable to establish a direct contact with Gimnazija Mostar and were forced to hand over the survey distribution to the Gimnazija staff, and to give up on equalizing samples according to gender, class, national curricula.

Interview with focus groups was conducted with ten parents of students who are currently enrolled at UWC Mostar or have already graduated, as well as a few teachers and other staff members at UWC Mostar.

The samples included representatives of the local community, institutions with which there were projects or activities conducted – representatives of several institutions dealing with the issues of educational improvement (Agency for Pre-school, Primary and Secondary Education, Pedagogical institute Mostar, the City of Mostar Department for education), as well as representatives of NGOs who are cooperating with UWC Mostar through CAS program and other activities (MINORES, project "Robotics").

The study included staff members of institutions where UWC Mostar students conduct CAS activities: Elementary school for children with special needs, SOS Kindergarden, Caritas Holy Family.

Part of the data significant for determining the level of contact and impact was collected through anonymous surveys of citizens who have attended UWC Mostar public activities.

Instruments

In order to test the set hypothesis in quantitative part of this study, following questionnaires were implemented:

- Questionnaire on general information about subjects.
- Perception of family relations – KOBI scale of satisfaction (Vulić-Prtorić, 2000) consists of 11 items (Alpha Cronbach 0,823), and scale of perception of family relations with 25 items, where subjects evaluate emotional dimensions and control by mother and father. In this study Alpha Cronbach for mothers' emotional sensitivity was 0,771 and for father 0,795, for mother's control 0,898 and for the dimension of father's control Alpha Cronbach was 0,967.
- Empathy Scale (Baron-Cohen, 2012) – Alpha Cronbach coefficient in this research was 0,837.
- Intercultural sensitivity scale (Chen, G.M.& Starosta, W.J., 2000, after: Fritz, Moleberg& Chen, 2002) – Alpha Cronbach coefficient in this research was 0,833.
- The scale of externality (Bezinović, 1990) – Alpha Cronbach coefficient in this research was 0,833.
- Social Distance Scale.
- DASS21, Scales of anxiety, depression and stress– Alpha Cronbach coefficient in this research for anxiety scale was 0,786, stress scale 0,787 and depression scale 0,852).
- Structured and half-structured interviews.
- Observation protocols.

Structured and semi structured interviews were constructed for qualitative research:

- For UWC Mostar students (current and former)
- For teachers and other staff members of UWC Mostar
- For employees of professional institutions working in the local community in cooperation with UWC Mostar
- For parents of UWC Mostar students
- For citizens who have attended CAS activities

The initial idea was to base the quantitative analysis on the comparison of data collected from UWC Mostar and Gimnazija students, but due to lack of interest for cooperation and resistance towards replying to "too personal questions" of the students of Gimnazija Mostar (who are attending Bosnian and Croatian curricula), that according to the free judgement of Gimnazija Mostar management "do not bear any direct link to the impact study of UWC Mostar" the team had to

agree to reducing the research battery. That is why Gimnazija students filled only scales of intercultural sensitivity, locus control and social distance, which have been translated to Bosnian and Croatian language.

We also had to abandon the plan of publishing an interview with Gimnazija Mostar students and staff, so the comparative analysis is based exclusively on a few scales and open questions which were answered by Gimnazija Mostar students.

It was shown that the open answers by Gimnazija Mostar students were an extremely important source of knowledge of the level of cultural context and social impact of UWC Mostar students, but also the level of interpersonal contact of peer interaction, social distance etc.

Although the stand taken by Gimnazija Mostar management represents specific (and significant) data on the impact level of UWC Mostar on the local community, we must ascertain that it is a loss for this research not to have data collection enabled, especially due to the fact that post analysis of certain criteria-variables of the UWC Mostar students confirmed the level of empathy, family relations and dealing with stress, depression and anxiety significant for the issue in question.

Procedure

After drafting the activity plan, defining the samples, sampling, drafting and publication of the research battery used, as well as making the digital form of the battery, we initiated the data collection phase. Indicators collected and analysed demanded comparative reach for qualitative and quantitative procedures.

The first group of indicators encompassed field work and implementation of interview techniques, focus group work and observation, while the second group of indicators enabled collection of data and follow up implementation of content analysis and statistical data processing, directly or online, following the fulfilment of research battery. The second part was conducted during visits to schools, institutions and individuals. The visits were conducted by members of the research team who implemented individual and group questionnaires and interviews. The plan was to conduct one part through online resources, meaning that a digital form of the battery was sent to former students via mailing list. However, up until the moment of data processing, none of the students delivered a completed questionnaire. Access to data sources was adjusted linguistically, which demanded translation of the questionnaire and conducting interviews in the official languages of the institutions. Parallel with data collection we used theoretical

construction and complete arrangement and research implementation as well as data analysis were considered in compliance with adequate theoretical background.

We are emphasizing that in order to have a more complete and methodologically view, more objective, reliable and verifiable impact observation, the research should be repeated next year. By comparing results from this year based on a sample of students who have spent one year at UWC Mostar, the research would be transformed into a brief longitude study and would reduce lacks of transversal review of objective reality.

Statistic Data Processing

In data processing we used statistic package SPSS 16. For data comparison we used t-test or student-test, hi-quadrade, correlation measures and descriptive statistics measures. For scales we calculated Cronbach-Alpha reliability coefficient.

Theoretical Origins of the Researched Issue

Using the term "culturally sensitive school" Lorry Johnson describes schools where students who belong to different cultures have equal approach to teaching and learning processes (Woolfolk et al, 2012). Efforts to establish cultural relevance and cultural sensitivity have a purpose of eradicating prejudice of all kinds, not just by enabling access to schools but by adjusting teaching elements to the students' culture. Taking into account the philosophy and organizational structure of UWC, the origin of the research was defined by all relevant theories that build a culturally sensitive pedagogy.

The intent to review UWC's impact on the local community as completely as possible also entailed comparisons of educational philosophies upon which the practice of UWC Mostar rests, compared to other local schools and educational politics as a whole. This type of insight is impossible without theoretical insights into teaching of multicultural education and differences that emerge under the effect of ethnocentric and ethno relativistic schools of opinion. For each of the theoretical concepts we have selected appropriate research methods and instruments. In the methodological part procedures selected for both research paradigms are explained, that is qualitative and quantitative approach in compliance with the nature of the issue and data available.

Recognizing at least three impact levels from manifest to explicit, to deeper, invisible and implicit levels, the following analysis was an attempt of data interpretation achieved by the research "journey" through layers of cultural contact and social impact of UWC Mostar:

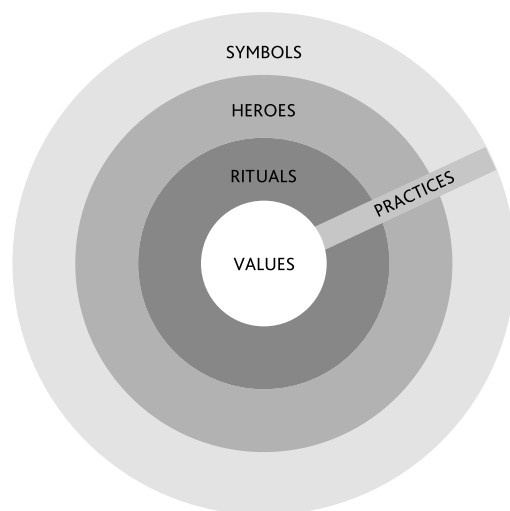
- Daily formal and informal – through peer interaction
- Institutional – through acting in several directions toward the schools and educational institutions by promoting authentic educational philosophy
- Curriculum – through adopting examples of positive practice, especially CAS activities, volunteering and other ways of serving the community.

At the same time these three levels represent the area UWC Mostar promotion through its activities and achievements, impact on the knowledge, opinions and stands of individuals and institutions in the local community, and finally (possible) impact on changes of individual and institutional practices in local community. Insights realized on all observed three levels have been continuously checked by optics of observation of the following theoretical origins:

- Cushner's understanding of multiple cultural impact,
- Mechanisms of cultural changes,
- Studies on standards of intercultural meetings and tradition of cultural shock research,
- Hofstede's research of national dimensions of culture,
- Contact hypothesis,
- Understanding of social distance,
- Theory of integrated threat,
- Tradition of locus of control research,
- Theory of cognitive dissonance,
- Bennet's development model of intercultural sensibility,
- Banks' understanding of the level of development of ethnic sense.

Understanding of Culture

In anthropological sense, culture refers to a group or people. Antonio Perotti (1995) stated that this term gathers an entire series of intertwined terms under its "umbrella": knowledge, rules, precognitions, behaviour patterns, values, beliefs, myths, ways of dressing and cooking, living, nonverbal communication, family, religious beliefs etc. Culture refers to words and actions, and the complex organism of culture is also a result of technological, economic and social transformational characteristic of a society in space and time. Finally, culture is an encounter of three factors: man, nature and society. Understanding of a culture enables consideration of explicit (or manifest, visible) and implicit (nonvisible and hidden) layers of culture. Hofstede (2005), believes that the explicit level contains everyday practices stretching through symbols and symbolic relations, heroes and rituals, while the paradigmatic or implicit layer contains values and beliefs. Everything taking place on the visible levels originates from the paradigmatic level, the core of culture. Kottak (2002), refers to such values as core or basic values, considers them crucial and fundamental; they integrate a culture and present the basis of differentiating one culture from others. Hofstede (2005), states that a culture is made of *unwritten rules of the social game*. According to his opinion, it participates in collective programming of the consciousness of the members of a culture and thus differentiates them from members of other cultures. The specific "mental software" programmed by the culture stretches through four layers of "bulb" revealing the difference arising from the effect of different symbols, heroes, rituals and values of a culture.



Scheme 1. The "Onion": Manifestations of Culture at Different Levels of Depth (Hofstede, 2005, p. 7).

The process through which we acquire the notion that there is a "right" way of thinking, expression, action etc., i.e. the process through which we learn our culture, is referred to as *socialization*. It is a process through which individuals learn what is required of them in order to become successful members of a group, regardless of the group type. Socialization is a unique process by being simultaneously directed towards the future and the past. It is directed forward in the sense of formulating a human being into the expectations of a given socio-cultural society, and it is directed to the past with reference to determining the important behaviours, values and beliefs that should be carried on. Enculturation is a social process in which a culture is taught and passed on through heritage. *Enculturation* is a wider term than socialization, and in literature (Gudjons, 1993), we can find an example practically explaining the relation between these two processes: through enculturation we generally acquire mother tongue, while through socialization we learn the adequate usage of the language (i.e. it should not be used to swear, insult etc.).

Microenculturation is a term used by ethnographers to denote a process in which people learn specific and special roles characteristic for specific groups and bound by social microsystems (Kottak, 2002). Microenculturation takes place in processes of taking an adequate position within a microsystem and through taking over and/or creating a role (of expected behaviour for the position) in order to achieve all of its functions.

If we learn about just one reality related to achieving our roles through socialization (and we should not forget that it is a very strong process that may lead to

different directions including the undesired ones), once socialized in one specific socio-cultural context, people are not easily aware of the existence of a different reality. This results in *cultural centrism*, tendency to evaluate others from the perspective of your own culture, believing that it represents the only right and correct way of observation. In addition to cultural determinism (judging others exclusively through the "optics" of the cultural origins), among other things, this may result in a cultural shock in situations when an individual encounters new and unknown cultural patterns. According to Slatina (2005, p. 83), acculturation is "all phenomena emerging from a direct encounter meeting and interaction between groups or individuals belonging to different cultures". Further on, Slatina states that "opposing acculturation not only leads to ethnic sufficiency but also necessarily leads to ethnocentrism". If ethnocentrism opens up a process of rejecting others and glorifying one's own ethnic and national group, antagonistic acculturation leads to extorted ethnic consciousness which implants people with various misconceptions, prejudices, myths, phantasms, intolerance etc. (Slatina, 2006, p. 84).

The respective processes of socialization and enculturation, include a number of different impacts which formatively influence behaviour and thought patterns of an individual (i.e. with reference to race, nationality, ethnicity, socioeconomic status, religious beliefs etc.).

In that effect, it would be useful to take a look at cultural characteristics which enable understanding of its multiple impact on human behaviour considered by Brislin (1993) and Cushner & Brislin (1996) (after: Cushner 1999, p. 17).

1. Culture usually refers to something that is made by human beings rather than something that occurs in nature.
2. The most critical dimension of culture concerns itself with people's assumptions about life that are often unspoken or hidden from consciousness.
3. Another common feature of culture is that it is a collective creation.
4. There exist clear childhood experiences that individuals can identify that help to develop and teach particular values and practices.
5. Aspects of one's culture that guide behaviour are not frequently spoken about.
6. As a result of there being a lack of common vocabulary with a common meaning and understanding, people are often uncomfortable or unable to discuss culture with others. Cultural differences become most evident in well-meaning clashes.
7. Culture allows people to fill in the blanks, so to speak.
8. Cultural values tend to remain in practice, even in spite of compromises or slip-ups.

9. People experience strong emotional reactions when one's cultural values are violated or when a culture's expected are ignored.
10. There can be acceptance and rejection of culture's values at certain times.
11. When changes in cultural values are contemplated the reaction that "this will be a different uphill battle" is likely.
12. When looking at expected behaviours across cultures, some observations can be summarised in clear contrasts.



Image 3. An example taken from the comic book *Asterix*, authors Rene Goscinny and Alberto Uderzo: *Asterix and the Goths*.

Mechanisms of Cultural Changes

There is a constant contact and impact between different cultures. Kottak (2002, pp. 281-282) lists three mechanisms of cultural change:

- Diffusion– borrowing cultural traits and characteristics between cultures and societies, directly or through mediators and mediating institutions
- Acculturation – exchange of cultural values through direct encounters of individuals and groups of different culture. Despite the exchange and changes, individuals, groups and cultures maintain their differences and autonomy
- Independent invention– development of the same cultural traits in different cultures, independently, as a result of comparative needs or situations

In addition to the above mentioned three changes, we can also say that changes can take place through assimilation of individuals and groups (especially minority groups), when it is expected of them to reject and cease communication and leave values of their originating culture in order to completely accept the values of a new, host or dominant culture. Changes also happen in cases when acculturation transforms into antagonistic acculturation, accomplished by three techniques: regression, self-praising differentiation and negation (Slatina, 2005, p. 85).

Cultural changes happen spontaneously through intergenerational impact and other numerous intergenerational tensions. Thus Revers (after: Allport, 1961, p. 170) states that the process of enculturation takes place through at least three stages:

- Acceptance of a cultural role model,
- Reaction and rebellion against the role model,
- Close adoption of the revised model as indirect adaptation of a mature personality.

The above mentioned three stages clearly show that, trans-generationally, every culture changes and demands a certain level of flexibility in order to ensure intercultural progress. However, modern societies are mostly multicultural and the process of cultural change must be viewed through intergenerational effect but also through omnipresent mechanisms of diffusion, acculturation but also assimilation.

The term multiculturalism (English speaking territory) is mostly used to describe demographic and cultures of different societies – simultaneous existence of multiple cultures on a territory (static and quantitative dimension of multiculturalism). Unlike the assimilation model, multiculturalism instigates, encourages and enables minority groups and newcomers in new societies, to practices and live the values of their original culture.

According to Semprini (2004), such model represents the precondition for interculturalism (interaction, exchange, solidarity) where one accomplishes recognition of values, individual and group life styles, recognition of diversity and interaction between cultures (referring to conversation, discussion and dialogue between cultures that share the same space or are in contact etc.). Interculturalism denotes equal exchange and interaction between cultures that are aware of their differences and joint values by creating an opportunity for dialogue and mutual enrichment. The first time the term multiculturalism was used was by the Canadian Prime Minister Pierre Trudeau in his address dated 1971. Petit (after: Vrcelj, 2005), considers it a "coexistence of several cultures within the same society", and until today it has remained a principle of living more than a political

movement or concept. Semprini (2004), states that the alphabet of multiculturalism rests on the following questions:

- How can people of different cultures have mutual understanding when they do not share the same cultural experience?
- What type of communication is necessary for a pluralistic society that is at the same time culturally different but also unites people in accomplishing joint aims?
- In what way can communication contribute to the creation of an atmosphere of respect and not just tolerance to divergence?
- What is the significance of language, rituals and initiations in everyday life of a human being?

In 1995 Council of Europe initiated a European youth campaign entitled "All different/all equal" in order to strengthen the fight against racism, anti-Semitism, xenophobia and intolerance. Due to unaccomplished aims, the Council of Europe started a new campaign focused on diversity as a condition for cultural and social life (organized during 2006 and 2007, in partnership with the European commission and European Youth Forum). The aims of the national campaign were focused on:

- Sensitization of the public to diversities and values and wealth they represent.
- Warning the public against different types of discrimination.
- Encouraging active participation of youth in the society.
- Recognizing young people as the important element in the development of the society.

Intercultural contacts usually result in many advantages because we cannot know ourselves and our own culture without contact and comparison to others. Multiculturalism is a quality or a state originating and "feeding" on intercultural contacts and dialogue. We are witnesses of how unpreparedness for intercultural contacts (i.e. millions of refugees from Africa and Asia moving to the European Union) caught the residents of the western countries unprepared and caused:

- strengthening of prejudices and stereotypes,
- high level of anxiety and fear,
- led the majority of the EU residents in the position of quick judgement, evaluation and appraisal,
- strengthening of the right winged political parties and nationalistic orientation.

David Goldberg (after: Semprini, 2004) determines three stages or three possible modules of multiculturalism:

- *Assimilative multiculturalism* – monocultural model, ruled until mid-20th century, the concept of national countries,
- *Integrational multiculturalism*– developed in the wave of civil rights movement, distribution of autonomous areas. The system borders expand, monoculture takes over the central role, while marginal and multicultural social circles become peripheral,
- *Corporative multiculturalism*– reducing culture to products and merchandise, the definitive breach of the world culture in the age of growing multi corporations and globalization in order to serve product placement.

However, today we are witnessing a worrying trend that every time the process of integration fails, the "production" of minorities proportionally increases.

CultureShock

In recent literature, culture shock is most often defined as a process of adjustment to an unknown, non-belonging culture and environment. Psychological and sociological comprehension of the cultural shock is used to describe the process of emotional, cognitive and physiological impact on an individual. In the multicultural concept, the cultural shock represents emersion in nonspecific conditions, where an individual is uncertain of expectations from others who surround them, but this uncertainty also relates to their actions. The term culture shock was first introduced by Klavero Oberg (1960, after: Pedersen, 1995; Ward et al., 2001), in order to describe the anxiety caused by not knowing a new culture and its patterns of behaviour. In such condition, an individual becomes aware that the previous adopted symbols become invalid or take over new meanings, resulting in different reactions ranging from a foggy and unclear discomfort to deep disorientation. Recent literature refers to the conclusion that the comprehension of the cultural shock process finds its application in every new situation an individual might find himself/herself in, such as: change of workplace, establishing new relationships with other people or taking an appropriate social and emotional position as well as taking over roles in any new environment. Since Oberg until today, for the several past decades, the interpretation of the culture shock process has expanded from mere contact with a new culture to every situation where and individual must adapt to an unknown social system where previously taught behaviour patterns do not apply.

Experiencing culture shock is too often an unpleasant (and unexpected) experience where an individual at the same time re-evaluates the old – domestic and new – guest culture. That phenomenon could be considered as "a dramatic change in cultural environment", as well as a "stressor", an as a state of stress, "the resultant tension or disequilibrium produced within the organism ... generally inferred from the presence of indicators known as stress responses" (Spradley and Phillips, 1972, after Zapf, 1991, p. 109). All recent studies suggest that cultural shock denotes exclusively a negative experience. Primarily Oberg (after Pedersen, 1995) stated only the negative aspects of this process:

- tension and pressure caused by psychological adjustment,
- the sense of loss and deprivation increased by the loss of previously close persons, friends, roles etc.,
- rejection of newcomers by the new culture or the new society,
- confusion in defining new roles, expectations, feelings, self-reflection and self-determination,
- unexpected neurosis, indignation towards new cultural patterns and
- sense of helplessness and discouragement following possible failures in new surroundings.

Unlike the medical model, the educational model describes a cultural shock as a process which takes place in several developing stages through which an individual goes through – ranging from lower stages, more painful and overwhelming adaptation issues, to higher stages where an individual finally overcomes initial issues at the same time benefiting psychologically, emotionally and socially. Within any developed model it is obvious, according to many authors, that the initial phase of culture shock process includes first contact described as a sort of "honey moon", fascination, while in the second phase it turns into negative experience, an emotional struggle, a decreased sense of self-confidence; and finally, the final stages connected culture shock with adaptation or adjustment (can be seen from Table 1).

Table 1. Stages of cultural adjustment proposed by different authors (Zapf, 1991, p. 108).

Author	Stage 1	Stage 2	Stage 3	Stage 4
Oberg 1954, 1960	Incubation	Crisis	Recovery	Full Recovery
Lysgaard 1955	Spectator	Crisis	Coming to Terms	Regained Adjustment
Smalley 1963	Fascination	Hostility/Frustration	Adjustment	Biculturalism
Gullahorn and Gullahorn 1963	Excitement	Disillusionment	Confusion	Positive Adjustment
Ex 1966	Uprooting	Frustration	Habituation	Restoration
Lifton 1969	Confrontation	Emptying	Reordering	Renewal
Rhinesmith and Hoopes 1970	Arrival	Unfreezing	Moving	Refreezing
Pfister-Ammende 1973	Transplantation	Uprooting	Resettlement	Adjustment
Curle 1973	Separation	Trauma/Shock	Reconnection	Adjustment
Richardson 1974	Elation	Depression	Recovery	Acculturation
Adler 1975	Contact	Disintegration	Reintegration	Autonomy
Klein 1977	Spectator	Stress	Coming to Terms	Decision
Kealey 1978	Exploration	Frustration	Coping	Adjustment
Harris and Moran 1979	Awareness	Rage	Introspection	Integration
Kohls 1979	Initial Euphoria	Hostility	Gradual Adjustment	Adaptation
Hertz 1981	Arrival	Impact	Rebound	Coping
Fumham and Bochner 1982	Elation/Optimism	Frustration	Confusion	Confidence/Satisfaction
Zwingmann and Gunn 1983	Impact/Uprooting	Loss	Recovery	Reaction
Berry 1985, 1985b	Honeymoon / Contact	Conflict	Identity Crisis	Adaptations

According to Pedersen (1995), each person in a new culture goes through five stages of cultural shock and a detailed function of the above-mentioned stages is presented in the following table:

Table 2. Five stages of culture shock (Pedersen, 1995)

Stage	Perception of the surroundings	Emotional scope	Behavior	Interpretation
Contact - "The Honeymoon"	Differences intrigue; Research and checking; Selection	Excitement Stimulation Euphoria It is all a game	Curiosity Withdrawnness Storm Impression	Noticing differences, differences and similarities still function together, rationalization
Disintegration	Differences collide and start to interfere	Confusion Disorientation Loss of empathy Isolation Loneliness	Depression Withdrawal	Differences start to upset Crisis of self-confidence Search for cultural support and connection
Reintegration	Differences are rejected	Anger Rage (conflict?) Neurosis Frustration	Rebellion Doubt Hostility Opposition	Appearance of the concept "I like it; I do not like it" Rebellion as a path of searching for self-confidence
Autonomy	Differences and similarities start to legitimize	Self-confidence Relaxation Reappearance of empathy	More secure Controlled Autonomous Self-confident	Individual negotiates with the culture of others Self-confidence that there is possibility of survival
Independence – Adaptation	Differences and similarities are evaluated and given significance	Trust Humour Elements of an initial emotional reactio	Expressiveness Creativity Actualization	Certain differences become enjoyable Discovering the advantages of news experience

Experiences and studies of the above-mentioned issue point to the fact that social referential framework, specific cultural tradition and special (idiosyncratic) taught patterns and strategies of dealing with the culture shock phenomena can result in different solutions, which are extremely important in the area of understanding cultural sensitivity.

Quadrants of Intercultural Contacts

Human relations represent a complex dynamic process in pair or in a group, which determine the behaviour between individuals who are participating in the process. The success of these relations depends on knowing the individuals, previous experience, joint interests, intelligence and an entire series of personal traits introduced by the individuals related to the process of enculturation and socialization. The composition of personal differences is formed within the referential framework of each individual and it is made of hereditary factors, on one, and selected multiculturalism on the other side. If we were sincere enough to ourselves, the first differences would undoubtedly be recognized within ourselves. Those differences are nothing else but the other within ourselves developed through specific drivers. The awareness of the importance of early learning and upbringing, psychosocial and moral development and a systematic approach to understanding human development, reminds us that the most important persons and institutions that interfere with our personal architecture during the most sensitive period of our growth and development as a consequence initiate different drivers and determine our behaviour. This is the first element of differences, the first multicultural element that rests within ourselves.

It is possible to ask two crucial questions in any human relation: how do we define ourselves and how do we define our relation to others? There is a possibility of at least two solutions to this question. The first one insists on "me-orientation", individualism, fixed barriers, while the other one is directed towards building a team perspective. At the same time, the use of neutral descriptions in the context of social skills creates an issue in the real intention of respecting others. Those intentions can be divided into those with the aim of real wish to understand each other or, on the other hand, to control others, achieve domination over them.

Wardet al. (2001) elaborates specific strategies of confronting cultural diversity, both on individual and group level, which find their place in understanding the contact between members of different cultures. According to Ward, variables that relate to the personal psychology of individuals in culture contact include: *on whose territory the interactions take place (home, foreign, or joint); the time-span of the interaction; its purpose; the type of involvement; the frequency of contact; the degree of intimacy; relative status and power; the numerical balance; and the distinguishing characteristics of the participants* (Ward et al., 2001 p.26). Ady's (1995, after: Ward et al., 2001, p.6) review of the literature found that studies of the empirical outcomes of intercultural contact are contained in the following six categories:

1. The general satisfaction of the sojourners with their new lives, often defined in terms of their well-being;
2. Changes in emotional adjustment over time;
3. The extent to which sojourners interact with and engage in the host culture;
4. The adverse psychological consequences of failing to adjust to the new culture;
5. The ability of the sojourner to manage the transition, to 'fit in';
6. The degree of competence sojourners achieves in negotiating their new setting.

In addition, Bochner (1982, p. 25) explains outcomes, both at group and individual level. Outcomes of cultures-in-contact at the individual level presents the various possible outcomes for individuals who are in contact with persons from other cultures (Table 3.). As Bochner stated, the general principle is that individuals can either become or resist becoming multicultural.

Table 3. Outcomes of cultural contact at the individual level: psychological responses to "second culture" influences (Bochner, 1982, p. 25)

Response	Type	Multiple group membership affiliation	Effect on individual	Effect on society
Reject culture of origins embrace second culture	"Passing"	Culture I norms lose salience Culture II norms become salient	Loss of ethnic identity Self-denigration	Assimilation Cultural erosion
Reject second culture, exaggerate first culture	Chauvinistic	Culture I norms increase in salience Culture II norms decrease in salience	Nationalism Racism	Intergroup friction
Vacillate between the two cultures	Marginal	Norms of both cultures salient but perceived as mutually incompatible	Conflict Identity confusion Overcompensation	Reform Social change
Synthesize both cultures	Mediating	Norms of both cultures salient and perceived as capable of being integrated	Personal growth	Intergroup harmony Pluralistic societies Cultural preservation

Based on defining personal position and true intention in contacting others, we propose that the starting positions should be viewed through following relations:

- Controller – takes a stand that can be described as hostile;
- Negotiator – ready for cooperation, under condition;
- Cooperant – mostly takes a neutral and objective stand;
- The one who understands, empathises – does so unconditionally.

These four positions represent quadrants taken by individuals in contact situations. In every community and every organization previous positions are most often recognized through the statements:

- my (sub)culture is more important than that of others;
- my (sub)culture is in relation with yours;
- my (sub)culture is separated from others; and/or
- our (sub)culture is related to other/others.

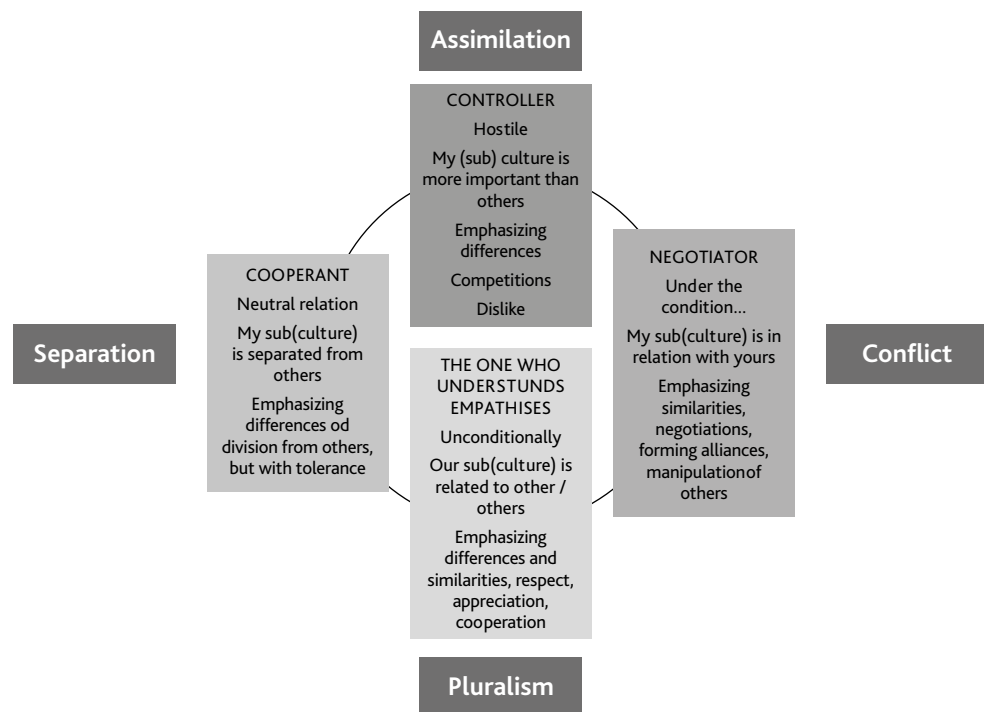
Such statements represent four different positions and quadrants of defining others in contact situations. As the previous examples suggest, strategies and stereotypical patterns of confronting diversity belong to the most common strategies of building a relation. A logical consequence of such strategies implying the confrontation with the different and the unknown, especially because of the lack of emotional and intellectual capital, is the attempt to compensate this lack through increased activities in the area of establishing a social capital, which is most easily established through merging into subcultural groups, clans, lobbies and alike. Unfortunately, social capital not followed by accumulation and production of the appropriate emotional and intellectual capital results in positioning into one quadrant of intercultural contact, where in case of contact with culturocentric and ethnocentric positions and conditions the two first quadrants mostly dominate – either assimilation or conflict. All four positions can be recognized by the following characteristics:

- emphasizing differences, competitions, dislike;
- emphasizing similarities, negotiations, forming alliances, manipulation of others;
- emphasizing differences of division from others, but with tolerance;
- emphasizing differences and similarities, respect, appreciation, cooperation.

In that way, one of the four positions defining differences in contact situations is taken. This kind of understanding of testing differences could be positioned into the following possible quadrants of building relations:

- Assimilation
- Conflict
- Separation – separatism
- Pluralism.

These are also the four ways of defining relations in contact situations:



Scheme 2. Quadrants of intercultural contact

Experiences in functioning within complex and pluralistic societies leads to the conclusion that in the conditions of dominant emphasis of differences, competitions and dislikes, individuals and groups tend to assimilate to the majority culture. If societies or groups are ruled by the atmosphere of emphasizing similarities, negotiations, forming alliances and intent to manipulate others we have ground for possible conflict; while the slogan "my culture is separated from others" promotes differences, separation from others but with mutual tolerance. Accepting the reality of difference in opinions and stands is recognized in the slogan "our culture is related to other/others" where the existence of necessary differences and similarities, respect and appreciation is emphasized and enables cooperation. Affiliation to the pluralistic-cultural paradigm does not contribute to a definitive solution to accumulated issues and conflicts with majority of individuals and groups, but it enables the creation of an atmosphere of overcoming differences through encouragement of cohabitation of differences in divided and separated dimensions of group rights. In this way the social skill is not to be identified with manipulation skills and the present latent aggression is dissolved by emphasizing differences and similarities, respect, appreciation and enabling cooperation and understanding.



Image 4. A funny example of cultural contact and culture shock in the comic book *Hagar the Horrible* by Dick Brown.

Since the most secure indicator of our readiness to positively and appropriately react to the multiculturalism surrounding us is the willingness to accept the multicultural within ourselves, thus the previously elaborated quadrants of different positions of multicultural contacts will be the image of our inner multiculturalism. In other words, our reactions and patterns of contacting others will represent the real stage of resolving incompatibilities of our personal, inner differences and in that way will not only be nominal descriptions. Linguistic and symbolic function in the tapestry of politics and linguistic correctness, general sensibility, should be followed by corrective measures – otherwise they will remain on the level of arranged descriptions. Change of language changes behaviour, thus starting with referential (nominal) conception of speech, the language will confirm that it remains exclusively a cognitive tool if the actors in the arena of relations in a multicultural community are unable to move from slogans to actions. The process of deconotation will in the end be a mere replacement with neutral descriptors in which the controller and negotiators use the language of the pluralistic model.

Dimensions of National Cultures

During years of researching different cultures, anthropology formed two main-streams of observation and interpretation of cultural traits. Classic anthropologic field researches have often during the observations of other cultures reached for experiences brought by the observer from their own cultural framework, which is the reason why every noticed difference was interpreted through the optics of one's own culture. The first more serious criticism of such deterministic observation of other cultures, which entails the other through the optics of personal cultural experience, was provided by Bronislaw Malinowski (Monaghan and Just, 2003). Thus, from the aspect of structuralism the idea of establishing standards and criteria of

understanding other cultures based on appreciating the view of the local experience, today known as cultural relativism. In recent literature we operate also with terms of ethic (cultural universalism) and emic (cultural specifics) positions of observing cultural diversity, so these terms are equivalent to the previously mentioned ones.

Contemporary studies are abundant with intents to establish a relation between cultural traits and personality traits of members of a culture. Although most attempts of presenting national characteristics can be seriously criticized, in principal it is necessary or at least challenging to establish some of the national characteristics (Rot, 2008). Of course, any generalization would lead to a dangerous and impermissible generalization and stereotypes for science, however thanks to those efforts left behind by the American sociologist Rismen, anthropologists Kardiner, Linton, Margaret Mead, Inkeles and Levinson, as well as Jovan Cvijić from the territory of former Yugoslavia, today we have the possibility of talking about "basic personality structure" "modal personality", "national character derived from the personality conception as a relatively permanent and organized system of dispositions" and joint "psychological characteristics of the inhabitants of the Balkan peninsula" (all after: Rot, 2008). Emphasizing caution in establishing national characteristics and the complexity of that type of research, Inkeles and Levinson (1969, after: Rot, 2008, p. 153) propose that such studies should be oriented not towards determining a global personality but towards determining a certain number of behaviour categories, such as: relationship towards authority, comprehension of one's own Me, sense of self-respect, main forms of anxiety, aggressiveness, methods of cognitive procedure and alike. Cultural background of the questioners was possible to test in different ways, but for this research we referred to the standpoint of Hofstede (2001, 2005) on national dimensions of culture and traditional analysis of Rotter on locus of control (after: Sue and Sue, 2008). The most significant research of national cultures was conducted by Geert Hofstede between 1967 – 1973, and his research was supplemented by the ones from the 1990s and 2000s. These researches were primarily conducted within the IBM international corporation and the basic intent was to determine differences which arise in different cultures from the aspect of management and organizational culture. Later on, Hofstede expanded the understanding of national culture dimensions to different standards of everyday behaviour and functioning in family upbringing, school and society in general. In order to determine characteristics of the studied cultures as precisely as possible, Hofstede has, by referencing to the works and researches of Ruth Benedict, Margaret Mead, Alex Inkeles and Daniel Levenson, developed and in time modified the Values Survey Model which he used to place over 40 countries into 12 clusters based on four-dimensional scores. By applying correlation and factor analysis until the present day, Hofstede managed to collect and compare results on close to 90 cultures. As an aspect of culture, he used the term "dimension" due to two reasons: empirical measurement in comparison to different cultures and

descriptions of ideal types, which is easier to understand in this way. Referencing to culture traits based on research conducted since the late 60s until the present day, Hofstede presents the thesis that all cultures can be positioned on bipolar scales of power distance, uncertainty avoidance, individualism versus collectivism, masculinity versus femininity and long-term orientation versus short term orientation. Comparison of traits of national cultures has proven very appropriate for the needs of analysing collected data in this study.

Power Distance, according to Hofstede (2001, 2005), is defined as a level of (non) equal allocation of power (within a family, school, organization etc.). In cultures with clearly emphasized power distance, the upbringing of children is characterized by insisting on obedience, submission, undeniable validation of authority, supervisors, adults and seniors. All relations are based on the principle superior-submissive and in cultures with such defined relations it is accepted as an expected behaviour of all participants in all roles. The term of the role in symbolic-interactive sense is defined as expected behaviour of a person or a group in given social categories, such as the roles of a husband, wife, father, mother or any other professional role.

Cultures with high power distance are dominated by autocratic leading style, patronizing and ordering which is why misuse of power is very common. Contrary to those, in cultures with lower index of power definition, we notice aspiration towards equality, greater freedom of individual choice, earlier self-independence or validation of intimacy of each individual. Hofstede states that these cultures are dominated by participatory or democratic style, direction and induction, negotiation and persuasion and that the misuse of power is rare. In management, power distance has impact on stands of the employees (including managers) in comparison to centralization of decision making and participation.

Table 4. List of culture traits according to power distance (adapted from: Hofstede, 2001, 2005)

Small power distance	Large power distance
Parents are less occupied with the obedience of children	Parents highly value the obedience of children
Parents teach their children equality	Parents insist on children's obedience
Students highly value independence	Students highly value conformism
Decisions in all institutions are made after consultations with cooperants or subordinates	Decisions in all institutions are made autocratically and paternally
Use of force should be legitimized based on good-bad criteria	Strength is above the law: the one who has the power determines good-bad positions
Leading style is filled with consultations and give-take concept	Leading style is polarized between autocratic and paternal rules of behaviour
Young people are less afraid of disagreement with the elders	Young people fear situations where they disagree with the elders

Uncertainty Avoidance, according to Hofstede (2001, 2005), is a dimension which Hofstede defined as tendency to accept the risk and way in which members of a culture face the uncertainties. Language is the basic element of constructing mental software; thus, the interpretative schemes of a culture are completely contained in the logic of the language which is used on everyday basis. There are cultures that insist on everything precisely defined. In that way, possible delays in traffic or existence of objective reasons for something being prevented from realization within the exactly determined time frame can be a strong source of frustration for inhabitants. There are other situations where members of a culture express their relation towards the unknown and uncertain situations: change of living place, change of work place, business risk and unexpected changes in the daily agenda or work plan are some of those situations. The expression "everything different is dangerous" is recognizable in almost any situation of members of a culture which inclines avoidance of uncertainty. In cultures with high level of uncertainty the interpretation of risk will be uttered with the first crawling and steps the child makes and starts to investigate its environment. Language as a cognitive tool uncovers the character of the world and in that way through everyday upbringing the concept of danger/security is built into the mental software, but that software is in charge of defining the value of purity.

Table 5. List of culture traits according to uncertainty avoidance (adapted from: Hofstede, 2001, 2005)

Weak Uncertainty Avoidance	Strong Uncertainty Avoidance
Smaller generation gap	Greater generation gap
Hope for success	Fear from failure
More emphasized risk taking	Avoiding risk
Rules can be broken for pragmatic reasons	Rules of organization cannot be broken
Conflict within an organization is normal	Conflict in the organization is a non-desirable
Competition can be fair	Competition between employees must be emotionally approved
Trust of the employees in terms of motives and decisions made by the employers	Mistrust of the employees in terms of motives and decisions made by the employers
Prevailing optimism in terms of human possibilities to be initiative, ambitious and skilled leaders	Dominating pessimism in terms of human possibilities to be initiative, ambitious and skilled leaders

Individualism versus Collectivism, according to Hofstede (2001, 2005), is a dimension of culture according to which we define relations between an individual and a community and it reflects the firmness of the social structure, development of the feeling of belonging to a community but also positioning one's own destiny in reference to the community. According to Hofstede, in this dimension the individualistic cultures are in favour of concept in which everyone should take their own faith in their own hands and "mind their own business", while in collec-

tivistic cultures young people are more focused on acceptance on joint destiny, depending on each other and the individual "I" is mostly described in the terms of social "I".

Table 6. List of culture traits according to relation individualism/collectivism (adapted from: Hofstede, 2001, 2005)

Collectivist societies	Individualist societies
Children are taught to think in "we" terms	Children are taught to think in "I" terms
Mostly extended and multigenerational family structures	Mostly nuclear family structures
Making mistakes has the consequence of shame and "loosing cheek" in the eyes of the public	Making mistakes has the consequence of feeling guilt and loss of respect
Personality tests show more introvert types	Personality tests show more extrovert types
Social and personal networks are the main source of information	Virtual networks, media and impersonal contacts are the main source of information
Emotional dependence on the company	Emotional independence on the company
Bigger companies are more attractive	Smaller companies are more attractive
Moral connection to the company	Calculative connection to the company
Managers aspire to conformism and order	Managers aspire to leadership and diversities
Group decisions have advantage over individual decisions	Individual decisions have advantage over group decisions
Managers choose commitment, expertise and prestige as their life goals	Managers choose pleasure and security as life goals

Matsumoto and Juang (2003) state that the individualistic cultures are characterized by the following traits:

1. People move within more intimate groups, circles,
2. Special connection to any of the groups is not emphasized,
3. Survival and progress of individual and society as a whole is more dependent on successful functioning of individuals than groups,
4. People make smaller differences between inter-group and outer-group relations.

On the contrary to the individualistic, in collectivistic cultures we observe the following:

1. People move within less intimate groups, circles,
2. Connection to one particular group they belong to is very emphasized,
3. Survival and progress of individuals and society as a whole is more dependent on successful functioning of the groups, rather than individuals,
4. Differences between building intergroup and outer group relations are visible.

In that way, inter-group and outer-group relations are completely differently defined and built, which is presented in the following table:

Table 7. Expressing emotions in inter-group and outer-group relations in individualistic and collective cultures (adapted from: Matsumoto, 2003)

	Culture type	
	Individualism	Collectivism
Inter-group relations	It is good if they express negative emotions; lesser need for expressing positive emotions	Hiding negative emotions; emphasized pressure for expressing positive emotions
Outer-group relations	Hiding and inhibiting negative emotions; it is good to express positive emotions	Encouragement to express negative emotions; inhibition of expressing positive emotions reserved for intimate groups

Individuals who are formed in collectivistic cultures will quickly notice kindness and "seaming" openness of persons coming from the area of individualism. It is exactly through the concept of responsibility that the young people in such cultures are taught to respect socially prescribed rituals from an early age, not to be submissive to the collective but to take over the control of their own condition. The key difference between the concept of shame and responsibility is reflected in the development of a specific repertoire of behaviour directed towards one's own breakthrough on one hand and serving the interest of the collective on the other.

While we focus on the relation parent-child when determining the power distance, when analysing **masculinity versus femininity** (MA) the accent is on the relation between the spouses. According to Hofstede (2001, 2005), by identifying with gender roles we program the mental software of the masculine and respectively feminine values. However, these two poles of cultural dimension should not be identified with the dominance of one or the other gender, since the gender here symbolizes certain attributes. In cultures with dominant male values, primarily results, money and aggressiveness (pugnacity) are values, unlike those with dominating female values where more appreciation is shown towards the social status, development of appropriate relations and relationships and the ability of compassion and forgiveness. Where there are dominantly masculine ideals the focus is on competence, competition, market and economic benefit or calculation. This kind of life philosophy is emphasized even when planning a family and raising children. Thus it can happen that a culture affirms individualism, self-confidence, independence (individualism and low power distance), but at the same time male values of dominance and competition, when even the fe-

male part of the population can promote masculine dimension. Due to the above mentioned, Margaret Mead found that in the USA men have an increased sexual attraction towards successful women, while in case of failure the attraction reciprocally deteriorates. At the same time in individualistic cultures which affirm masculine values there is a noticed increased number of single mothers who have decided to raise their children on their own without support or necessary dependence on men.

Table 8. List of culture traits in reference to male and female values (adapted from: Hofstede, 2001, 2005)

Cultures with visible feminine values	Cultures with high level of masculine values
Emotional and social relations, as well as quality of life are of crucial significance Both men and women can be gentle and focused on the relationship In families both spouses are aware of the facts and emotions Both girls and boys can cry, but they cannot get into physical altercations Relationship with the managers, cooperation, friendly atmosphere, living and working in adequate conditions and safety are relatively more important to employees Belief in group decisions Less emphasized motivation for accomplishment Organization is not allowed to interfere in the personal life of the employees Majority of population prefers to work in smaller companies Lower level of stress at work Lower differentiation of women and man in the same work positions	Earnings, prestige, career, social recognition are the measurement of success and happiness Women should be gentle and focused on maintaining the relationship In the family, the father is in charge of the facts and mother of feelings and relations Boys do not cry; girls should not get into physical altercations at all Earning, advancement, competition and challenges are relatively more important to employees Belief in independent decision making Strongly emphasized motivation for achievement Majority of population prefers to work in bigger companies Higher level of stress at work Higher differentiation of women and man in the same work positions

Contact Hypothesis

Gordon Allport (1954) in his work "The Nature of Prejudice" elaborated contact hypothesis, one of the most influential and, until the present day, most quoted theoretical frameworks which try to explain the reduction of prejudice, and form positive attitudes between members of different groups. Allport formulates the contact hypothesis in the following way: "Prejudices (unless deeply rooted in the character structure of the individual) may be reduced by equal status contact

between majority and minority groups in the pursuit of common goals. The effect is greatly enhanced if this contact is sanctioned by institutional support (i.e. by law, custom or local atmosphere), and provided it is of a sort that leads to the perception of common interests and common humanity between members of the two groups" (Allport, 1954, p.281). Considering the nature of the contact, Allport differentiates quantity (contact frequency, number of participants etc.) from contact quality (social atmosphere, communication aspects etc.), whereas as it is visible from the previous quote, the focus is in terms of reduction of negative attitudes, that is prejudices on the contact quality – participants are equal, they have the same status, they aspire to accomplishment of the joint aims with cooperation and they are supported by institutions. Thus, in order to achieve the positive impact of the hypothesis it is entailed that the contact is positive, which means that it excludes situations where there are arguments, insults, physical violence, discrimination etc. between the members of groups. By summarizing the results of several studies which treated Allport's contact hypothesis (Aronson, Bridgeman, 1979; Cook, 1984; Riordan 1978), Aronson, Wilson and Akert (2013) list following six contact conditions of overcoming stereotypes, prejudices and discriminatory behaviour between members of different groups:

1. mutual co-dependency,
2. joint aim,
3. equal status,
4. informal, interpersonal contact,
5. multiple contacts and
6. social equality norms.



Image 5: Funny example of intercultural communication in the comic book *The Arab of the Future: A Childhood in the Middle East 1978-1984*, Graphic Memoir, Riad Sattouf

The most important conclusion reached by Pettigrew and Tropp (2006) in their meta-analysis of the effect of the contact hypothesis of children and adolescents, which included 515 studies dealing with researching the impact of inter-group contact on ethnic and racial stands; is that the quantity of inter-group contact significantly correlates with prejudice. This means that individuals who are more frequently in contact with members of other groups have less prejudices towards those groups and that the positive effects of the contact are not limited to specific contexts but can be applied on different groups in different social contexts. Earlier research conducted by the same authors (Pettigrew and Tropp, 2001) in which they analysed 203 studies from 25 countries and which comprised of a total of 90 000 participants, established that 94% of the included studies confirmed the contact hypothesis (that is in 94% of the cases prejudices were reduced proportionally to intergroup contact). Also, Tropp and Pettigrew (2005) proved that the effects of the contact were significantly stronger on children from majority groups than children from marginal and minority groups.



Image 6. Caricature presentation of a stereotype, generalization where features of individuals are attributed to entire groups, and they appear due to the fact that the group we do not belong to is unknown to us¹

¹ Source: Aronson, E. et al. (1998). *Social Psychology*. New York: Longman. (p.525)

Social Distance

One of the most frequently used instruments in sociological, pedagogical, and socio-psychological research, known as the *social distance scale*, was constructed by Emory Bogardus in 1925, and influenced by Robert Park who took over the term social distance from George Simmel. Although primarily intended for measuring and comparison of stands towards different people or nations, Bogardus' social distance scale can be adjusted, with adequate alterations, for measuring the level of preparedness for engaging in certain type of social relations with any category of persons, i.e. a typical member of a social group (religious, racial, ethnic etc.). As stated by Opačić and Vujadinović (2005, p. 119), "measuring the social distance rests on the idea that different social relations entail different level of emotional closeness and/or distance, thus, the acceptance of a certain relation with an abstract person, member of a certain group, is a reflection of the general stand of that person towards the group".



Image 7. „Steer clear of that group. They're all terribly self-aware“²

² Source: Aronson, E. et al. (1998). *Social Psychology*. New York: Longman. (p. 161)

Integrated Threat Theory

Integrated threat theory, also known as intergroup threat theory (Stephan, Ybarra and Morrison, 2009), is a theory existing in psychology and sociology that tries to explain sources of threats and fears that might appear in intergroup relations as main causes of prejudice and discrimination towards members of outer groups. According to this theory, there are four types of perceived intergroup threats:

1. *Realistic threat* – threats that present real danger and might include physical threats, threats to economic and political power, and threats to existence in general. These threats do not have to be real, it is enough that they are perceived or experienced as such.
2. *Symbolic threat* – perceived differences between group moral, standard, beliefs and stands. Threats perceived in this way are more of a danger to the world view of the group (social identity, group values, norms and beliefs), than the physical integrity of the group members.
3. *Intergroup anxiety* -fears arising from the belief that intergroup interaction will result in negative outcomes for us, such as shame, rejection or ridicule.
4. *Negative stereotypes* – feeling and belief that the outer group represents a threat and that interaction with the group will lead to a negative outcome. Basically, it is the fear from negative consequences through interaction with an outer group.



Image 8. A funny example of cultural contact and realistic threat in the comic book *Hagar the Horrible* by Dick Brown.

Locus of control

Rotter's theory of locus of control is acceptable for understanding personality behaviour in social context, as well as for the establishment of differences between personalities. Prediction of another person's behaviour entails a certain amount

of control and according to Rotter, the control of inner/outer attribution, can be considered a unique personality dimension referred to as locus (source) of control (Rotter, 1996; after: Pennington, 2004). Rotter's understanding does not emerge from the tradition of Heider's attributions (a. People perceive that behaviour has its causes, b. It is important to understand perceptions of people, c. Cause of behaviour is perceived within a person, situation or combination of both elements), but from behaviouristic tradition. According to him, behaviour in general is observed as the result of argumentation or punishment and the emphasis on internal and external control is of crucial significance. Studies support the thesis that attributions lead to upraising of close and degrading of the more distant group of people. Experiments conducted by Taylor and Jaggi (1974) and Hewston and Jaspers (1982) show the tendency of member of one culture or race to, in case of desirable behaviour of members of the same group incline the internal attributions (improvement of a close group) and external attributions in case their fellow men are portrayed in a socially undesirable way (as a form of justification) (all after: Pennington, 2004, pp. 180-181). On the contrary, when attributing socially acceptable and unacceptable behaviour of members of other cultures, nations and races, they did the completely opposite (i.e. Hindus attributed the socially desirable portrayal of Muslims to external factors, without tendency to improve that group as well). Based on the works of Rotter (after: Sue and Sue, 2008) in the context of locus of control today, we are referring to internal and external dimensions, according to which it is possible to understand behaviour of individuals:

- *Internal locus of control*(IC – internal control) rests on the belief that all actions are based and conditioned by personal activities and merits and that as such can form one's destiny.
- *External locus of control*(EC – external control) rests on human belief that all events are based on externally conditioned activities, independent of personal and that destiny is predetermined.

Earlier research by Lefcourt and Rotter (after: Sue and Sue, 2008) have shown that the higher level of internal locus of control correlates with:

- Higher level of tendency to influence the surroundings;
- Superiority in handling stress;
- Better cognitive processing of information;
- Lower level of predisposition to anxiety and concern;
- Greater motivational achievement;
- Greater level of social engagement.

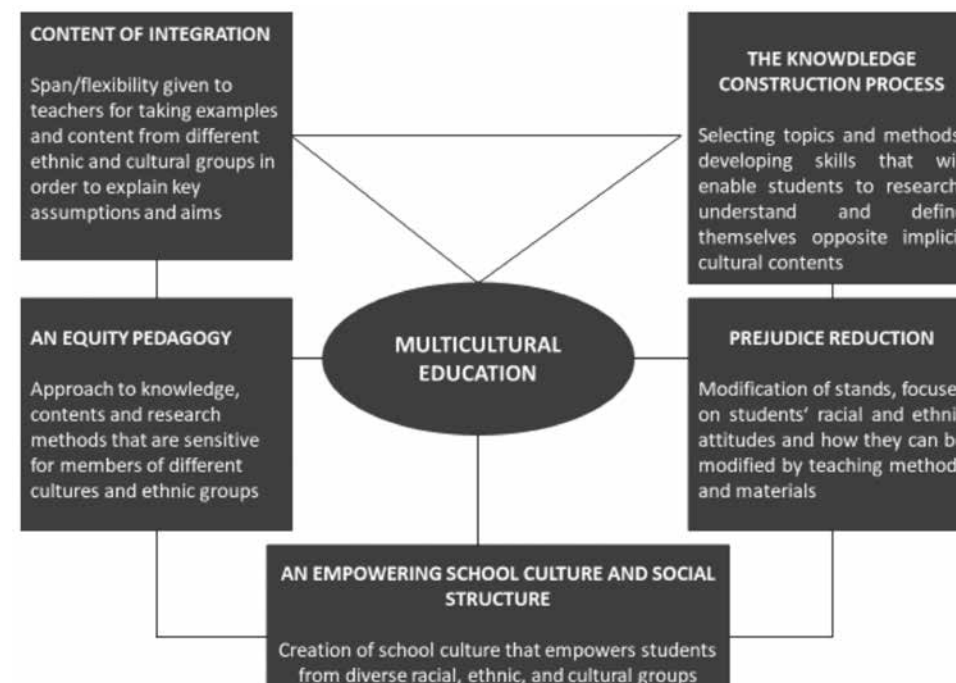
Cognitive Dissonance

In searching for the answer on how members of a group or culture deal with challenges of improving a close and minimizing or rejecting a distant group, it is possible to use findings provided by the theory of cognitive dissonance established by Leon Festinger at the end of the 50s of the 20th century. Festinger's theory is the most researched theory of cognitive sequence and Aronson, Wilson and Akert (2013) consider this theory to be "the most important and most provocative socio-psychological theory", and they consider cognitive dissonance to be the main motivation factor of human thinking and behaviour. Festinger defines the dissonance as a "negative impulsive condition which appears when an individual has two cognitions (ideas, beliefs, stands), which are psychologically inconsistent" (after: Pennington, 2004, p. 97). As stated by Aronson et al (2013), according to the cognitive dissonance theory people feel uncomfortable (dissonated) when faced with the notion that a certain aspect of their behaviour is not in compliance with their notion of themselves, and they are motivated to reduce that dissonance by changing their behaviour or justifying their actions, complying them with the positive image of themselves. Thus, from the aspect of cognitive dissonance theory students who decide to cheat on an exam, regardless of the negative initial stand to cheating, will try to justify their action by adopting a milder stand towards cheating ("everybody is doing it"; "I have not done any harm to anyone", etc.). Similarly, a person who justifies his/her own ethnocentrism, advancement of their own and close group and rejects another group will do so by referring to their rights, group majorization, and unfair treatment of other cultures which in turn endangers their own right. Research has shown that dissonance is reduced by supporting a selected opinion as an alternative, which leads to selective search for information that will support and make the selected alternative more and the rejected opinion or information appear less appealing. Brehm (1956, after: Pennington, 2004, p. 98) has shown that people belittle the rejected alternative and uplift the inhibition. A certain cognitive dissonance, but also a social distance was also recognized in this study. Some of our respondents, in addition to positive grades given to UWC Mostar, state that they would not enrol their children to UWC Mostar. These statements were given in situation when searching for justification for non-cooperation referring to conducting research among students of Gimnazija Mostar, but also when, besides numerous volunteer activities, the success of UWC Mostar was attributed to elitism, budget for implementing such activities etc.

Some features of multicultural education

Differences between students in terms of academic achievements are also conditioned by closeness of experience of structural situations at home and in school. The context in which the students are exposed to structure of relations in their families that is close to the structure at school mostly contributes to students' understanding of unwritten rules, decoding situations and easily building relations with the elder. On the other hand, students of different cultural background must show a much higher level of resilience in order to overcome and compensate different experiences and culture of the family and school. The closeness or distance of the background culture and culture dominating at school is an especially important field of interest of the culturally sensitive pedagogy (Woolfolk, 2004). This problem is extremely important for understanding the Bosnian-Herzegovinian educational system, where it is possible to recognize numerous examples of discrimination (Pašalić-Kreso et al., 2008), and previously mentioned antagonistic acculturation and ethnocentrism (Slatina, 2005).

One of the most famous authors in the area of intercultural education James Banks (1994), opposes multiculturalism to the concept of "melting pot", and believes that supporting differences entails much more than "pure" curriculum reform. In order to respect diversity and have adequate education for all students, multiculturalism must be built in all activities and contents of a school.



Scheme 3. Dimension of multicultural and multi-ethnic education
(adapted from: Banks, 1994, p. 5)

School activities and extracurricular activities, official and hidden curriculum filled with examples and contexts of different cultures, helping students in understanding explicit and implicit cultural assumptions, adjusting teaching methods with learning methods of students, restraining prejudices and school culture which in its whole social structure serves these purposes are just a few of assumptions of multicultural education. According to Banks, all of them, as shown in the scheme above, could be observed in the areas: integration content, construction and formulation of knowledge, unbiased pedagogy, reduction of prejudice and opening a process of authorizing school and social structure with the aim of being open for diversity. Such school culture could also achieve great changes in short time in moving students with similar starting features from position of ethnocentrism to ethnorelativism (and this is also one of the assumptions we tried to verify in our study). In terms of differentiating "real" multiculturalism from assimilation and cultural-pluralistic actions, Banks provides a table of three ideological approaches of treating ethnicity and diversity in western societies:

Table 9. Ideologies related to ethnicity and pluralism in western societies (adapted from: Banks, 1994, p. 129)

The Cultural Pluralist Ideology	The Multicultural Ideology	The Assimilationist Ideology
Separatism	Open society – multiculturalism	Total integration
Primordial particularistic	Universalized primordialism	Universalistic
Emphasis on minority rights	Minority and majority groups have all rights	Emphasis on majority rights
Group rights are primary	Limited rights for the group and the individual	Individual rights are primary
Common ancestry and heritage unifies	Ethnic attachments and ideology of common civic culture compete for all agencies of individuals	Ideology of the common culture unifies
Research assumptions Ethnic minority groups are well organized, highly structured but different	Research assumptions Ethnic minority groups have some unique cultural traits, share many features, values, patterns of behavior	Research assumptions Subcultural groups function unsuccessfully, are deprived and lacking functional characteristics
Cultural difference research model	Bicultural research model	Social pathology research model and/or genetic research model
Members of minority groups have unique learning style	Members of minority groups show certain specifics with regard to learning style, but they still share the same features, values and patterns of behavior	Human learning styles and characteristics are universal
Curriculum Contents and teaching styles used have characteristics of cultural specifics. Teaching within ethnic referential frame	Curriculum Aim is on teaching how to function within a common culture with emphasis on common values, beliefs, patterns of behavior	Curriculum Aims, contents and lesson insist on dedication and development of a common culture and civil society – idealization of ideology
Teachers Students of minority groups should be taught by members of the same ethnic group	Teachers Students should be taught by a teacher who possesses knowledge and skills necessary for working with differences	Teachers A good teacher who possesses expert knowledge and skills can teach any ethnic group

Within the framework of the developmental model of intercultural sensitivity Milton Bennett (1993) talks about maturing stages that individuals and groups go through by distancing themselves from the ethnocentric to ethnorelativistic observation of differences. This path entails reduction of prejudice, discrimination and distance from others, as well as increase in metacognitive maturity when observing one's own personal position, especially considering the existence of the different. Ethnocentric stages move from denying differences, rejecting differences, to minimizing differences, while in the area of ethnorelativisma person is capacitated to accept differences, then adapt to differences and finally integrate differences.

Table 10. Developmental model of intercultural sensitivity (adapted from: Bennett, 1993, 2003)

ETHNOCENTRIC STAGES			ETHNORELATIVE STAGES		
1	2	3	4	5	6
DENIAL The only possible understanding of reality, denial of otherness	DEFENSE Observed differences a threat, dichotomous thinking	MINIMIZATION Disguise through recognition of similarities	ACCEPTANCE Understanding of others in cultural context and not through one's own optics	ADAPTATION Conscious ... into stands of others, perception of different aspects	INTEGRATION Integration of different referential frames into a unique one
Isolation Separation	Depreciation Superiority Change towards the opposite Feeling inferiority of one's own and exaggeration of other culture	Physical universalism Physical similarities and universal needs Transcendental universalism- all people are the same on the basis of spiritual and political	Behavioral relativism Acceptance of difference in behavior Value relativism Acceptance of different value systems	Empathy Pluralism Internalize of several different world views	Contextual evaluation Estimation based on different referential frames Constructive marginality Intercultural mediation

James Banks (1994, pp. 224-227) observes stages of intercultural sensitivity through six stages of developing ethnic identity:

1. Stage 1: Ethnic psychological captivity – learning about one's own origins through the optics of antagonistic acculturation;
2. Stage 2: Ethnic encapsulation – the feeling of superiority over other ethnic groups, functioning within one's own group (frequent proclamation of exclusiveness and separatism);

3. Stage 3: Ethnic identity clarification – characteristic reduction of inner psychological conflict, beginning to develop positive stands towards members of other groups. Acceptance of both positive and negative traits of one's own culture (critical resistance towards myths and misconceptions);
4. Stage 4: Biethnicity – strong expression of willingness to participate in one's own and „neighbourly“ culture or ethnic group. Adoption of skills for efficient functioning in bi-ethnic conditions – geographic, cognitive, affective, voluntary, „mobility“;
5. Stage 5: Multiethnicity and reflective nationalism – objective relation towards personal and other (multiple) cultures, successful participation through enriching personal experience and feeling of other cultural experiences;
6. Stage 6: Globalism and global competency – positive and objective participation in the area of globally intertwined cultures.

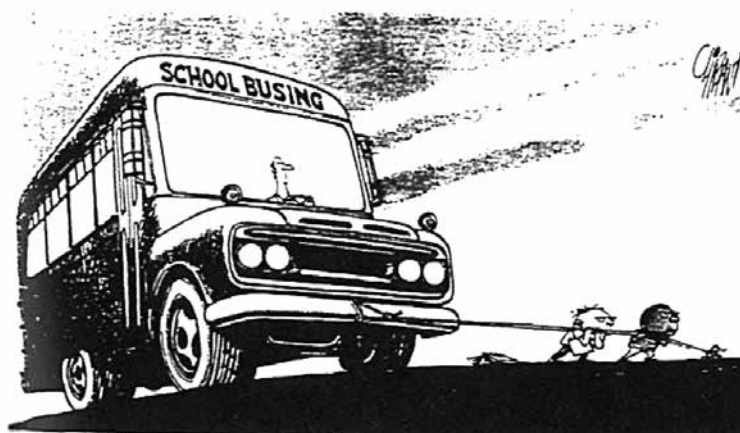


Image 9. "I wish we could met under different circumstances..."³

In order to successfully realize the program of intercultural competency Banks (1994, p. 60) proposes stages of curriculum reform in the context of increasing multicultural sensitivity – curriculum implication:

1. Stage 1: Ethnic psychological captivity – objective learning about personal cultural tradition, de-victimization, acculturation.
2. Stage 2: Ethnic encapsulation– raising awareness about personal antagonistic feelings; constructive facing with personal feelings, adequate handling of internal psychological conflicts and causes of those conflicts.

3. Stage 3: Ethnic identity clarification– learning how to constructively face the myths of the culture of origin; adopting knowledge on positive and negative aspects of the culture of origin – learning the skills of objective analysis, reducing stereotypes and prejudice.
4. Stage 4: Biethnicity – tradition of critical theory proposes action research; learning about linguistic-ethnic pluralism.
5. Stage 5: Multiethnicity and reflective nationalism – learning objective relation towards personal and other cultures, gaining insight into position of the culture of origin compared to other cultures, enrichment of personal experience and feelings in contact with others;
6. Stage 6: Globalism and global competency – learning universal and relativistic conceptions: essentialism, constructivism etc.

Finally, according to Banks (1994) curriculum and practice directed towards reduction of prejudice and development of pluralism could be summarized into three areas:

Table 11. Programs and practices directed towards pluralism (Banks, 1994, p.95)

Program and practice	Focus	Objectives	Strategies
Multicultural education	Cultural groups in a society	Prevent and reduce discrimination behavior towards members of other cultural groups. Enable equal opportunities of access to education.	Creation of positive school norms and atmosphere with the aim of appreciating cultural diversity
Multiethnic education	Ethnic groups within a society	Prevent and reduce isolation and victimization of other ethnic groups. Enable equal opportunities of access to education.	Creation of reflective surroundings with the aim of appreciating ethnic differences
Ethnic studies	Ethnic groups within a society	Help students to adopt objective knowledge and concepts on one's own and other ethnic groups in the community and enable them to work in the direction of reduction of discrimination	Modifying aims and contents of teaching subjects in order to overcome possible ethnic barriers and differences

³ Source: Aronson, E. et al. (1998). *Social Psychology*. New York: Longman. (p. 539)

Referencing to studies of Bennett and Banks, an objective overview of the range of national curriculum, but also the family status of children, allows us to determine whether cultural matrix of raising children and teaching students in a specific area moves within internal cultural-pluralistic, assimilation ideology or "real" multiculturalism.

Numerous ethnographic studies point to the fact that the earliest experiences in a child's development carry deep traits of the culture one belongs to. Specifics in upbringing of children – dominant verbal and nonverbal forms of communication, symbols and later on the entire course of formal education – are infiltrated into personality determining how a person will be formed and subsequently fulfil all of their roles. Cultural sensitivity as a model of approaching differences rests on the assumption of appreciating plurality of ideas, values, systems of belief and diversities in terms of religious, ethnic and any other diversity in daily practice. Such approach enables sensitivity for cultural differences (originating from culture specifics in which an individual was shaped on idiosyncrasy, group and universal level of defined norms). It advocates functioning strategies sensitive to cultural features and enables appreciation of different cultural dimensions in the process of working with individuals and groups. Such approach of culturally sensitive pedagogy enables creation of resilient classrooms (Woolfolk et al, 2012) which are resistant to ethnocentric challenges, exclusions and marginalization of minorities from the educational system. In one of the definitions of counselling in multicultural conditions Sue and Sue (2008) emphasise that culturally responsible counselling is the one that entails the role of assistance combined with using modality which includes cultural issues, values, beliefs, and life experience of the client.

Starting from this position, it is possible to taxonomically view the culturally sensitive approach through six key implications for understanding specifics of family culture. These six characteristics of functioning and studying family culture are deducted from a combination of general principles of culturally sensitive approach and counselling in conditions of cultural diversity (Sue and Sue, 2008; Hofstede, 2001, 2005; Banks, 1994, Bannett, 1993, 2003):

1. Defining roles,
2. Evaluating life experiences and cultural values,
3. Individual, group and universal dimensions of being,
4. Balance of universal and culturally specific strategies,
5. Appreciation of dominant dimension of national culture,
6. Problem attribution.

These taxonomically defined key assumptions in culturally sensitive approach to individuals and groups are possible to additionally operationalize through the area of culturally sensitive competency. Such competency will cover the areas of consciousness, knowledge and skills.

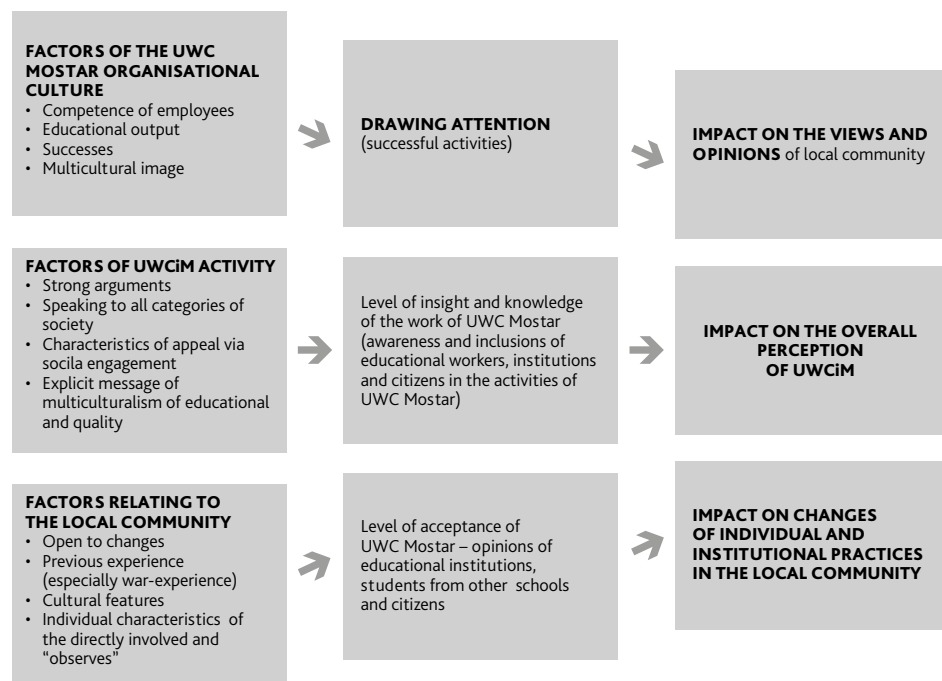
1. Awareness of the necessary existence of diversity,
2. Knowledge about differences,
3. Social skills in approaching differences.

Affiliation to a certain culture entails living differences in comparison to others, and in itself instructs learning about differences. In this knowledge process extremely significant are terms such as: enculturation, acculturation, interiorization, imprinting etc. All of these terms entail a great number of definitions, reminding on the importance of culture in the process of imprinting permanent characteristics in personality structure.

The most significant results: Levels of established contact and social impact

By grouping independent variables, we have reached the conclusion that the analysis of social contact and cultural impact could be analysed and separately observed within three areas:

- Success of total effect through various activities by UWC Mostar in the local community (and wider) – drawing attention;
- Level of insight and knowledge of the work of UWC Mostar – awareness and inclusion of educational workers, institutions and citizens in the activities of UWC Mostar;
- Level of acceptance of UWC Mostar – opinions of educational workers from other educational institutions, students from other schools and citizens



Scheme 4. General presentation of independent and dependent variables in the context of impact on the local community

Core scheme presentation layers independent variables to:

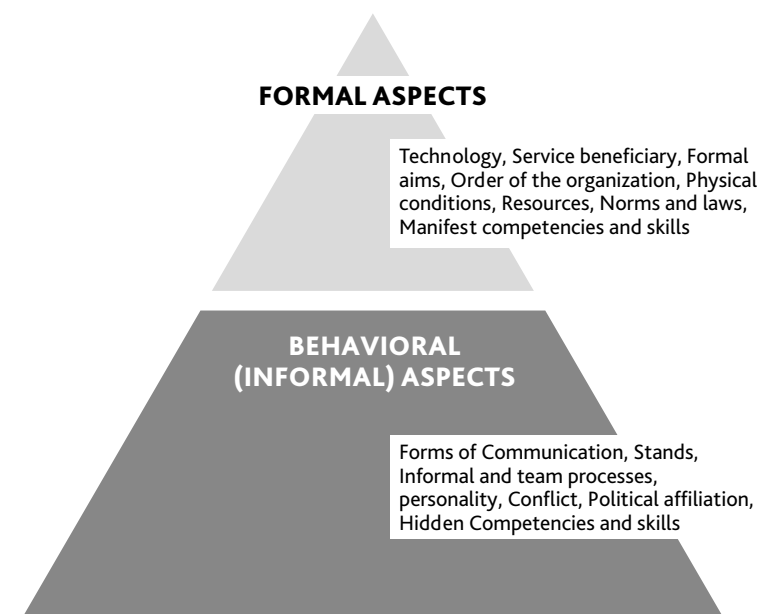
- Factors of organizational culture of UWC Mostar;
- Factors of explicit layers of action through different activities;
- Factors that should be considered with regard to cultural, social and political traits of the local community.

In the previous schematic presentation, some of the most significant dependent variables visible at least on the explicit level are summarized and grouped:

- Impact on stands and opinions;
- Impact on general perception;
- Impact on individual and institutional practices in the local community.

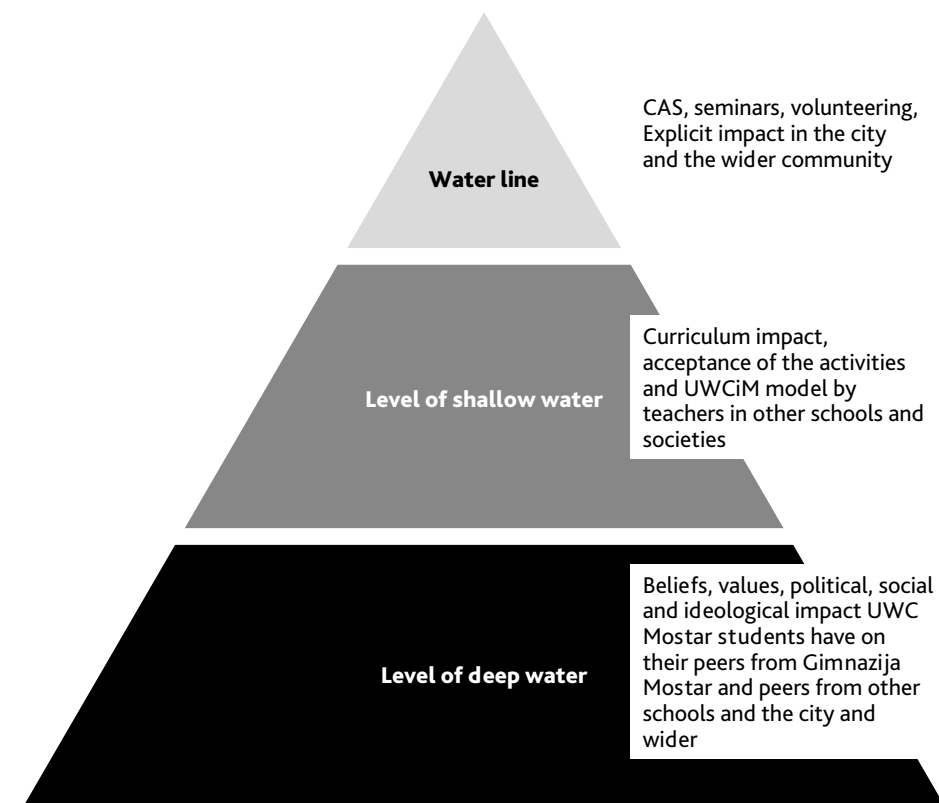
It is natural that this study, taking into consideration the availability of all factors, time and economic resources, could not encompass all independent and dependent variables, but for this type of analysis based on combination of qualitative and quantitative approach we have tried to collect crucial and most significant variables.

Organizational "ice berg" of any organization entails the visible and invisible, or explicit and implicit layer of organizational structure. A simplified presentation of organization would look as follows:



Scheme 5. Explicit and implicit layers of organizational structure (adapted by Jex, 2002)

From the previous image it is clear that the formal aspects of an institution are much more visible and available for analysis. Such data could be collected by observation and analysis of available documentation, and partially through formal meetings and interviews. However, the implicit level of institutional functioning (even the hidden curriculum) is apprehensible only if the research penetrates paradigmatic layers, for which it was necessary to create appropriate situations and interviews with different categories of respondents in order to continuously verify and test the objectivity, validity and reliability of the collected data. It was shown that the most significant part of the data was provided by itself and made available as the ecological conditions (validity) of observation, interviewing and surveying moved from non-participating-formal to participating-informal interaction. In other words, ecological validity increased as the respondents were led to situation of informal exchange of information. In that sense, the entire impact on the areas of perception, opinions and exchanging practices can be presented on three levels out of which one is manifest, visible, explicit level of impact, and the other two are implicit and not enough visible. It is possible to present the first, explicit one as the visible part of an ice berg of impact an institution has and that part is mostly related to the impact on the community through CAS and through educational and volunteer projects. A high level of agreement was reached with all respondents when referring to those aspects, even with those who have expressed a negative stand towards UWC Mostar. The second layer refers to the impact and social contact of the management and educational philosophy of UWC Mostar on the community with special emphasis on possible curriculum impact and contact that enables action through mechanism of cultural exchange (especially educational philosophy). This aspect could vividly be described as the "level of shallow water", the part of the ice berg which is only partially visible through the water, but does not "float above the water surface". The third and the most hidden layer presents numerous and extremely elusive impacts on the level of peer interaction in school and extracurricular activities. That part of the impact does not only refer to impact that UWC Mostar achieves through students on students of other schools, especially in informal conditions, but also the impact on the students attending UWC Mostar and we will especially refer to those impact directions in the analysis that follows. The ice berg of the organizational structure of UWC Mostar has been presented with three layers, thus the above-mentioned explanations would look as follows:



Scheme 6. Explicit and implicit layers of UWC Mostar impact

Based on conducted interviews with students and teachers of UWC Mostar, employees of the Pedagogical institute, Education Agency, institutions where majority of UWC activities take place, citizens who have attended UWC Mostar activities, observation, studying available documents, but also the empirical part of the research which encompassed students of UWC Mostar and Gimnazija Mostar, in compliance with the previous explanation, the impact UWC Mostar achieves on the local community can be observed on at least three levels:

1. Impact on the community through CAS and educational and volunteering projects;
2. Impact and social contact of the management and educational philosophy of UWC Mostar on the community – Curriculum impact;
3. Impact on the level of peer interaction in school activities and extracurricular activities.

Impact on the community through CAS and educational and volunteering projects

UWC Mostar: Engagement in the community

The basic mission of the United World College - to affirm differences, equality, tolerance and critical thinking and contribute to the development of post conflict society - is evident from different forms of community engagement. For this study we conducted interviews with representatives of several institutions that deal with issues of educational advancement (Agency for Preschool, Primary and Secondary Education, Pedagogic Institute Mostar, Department for education of the City of Mostar) as well as employees of UWC Mostar.

We will briefly present some of the projects with which UWC Mostar indirectly throughout the entire year participates in improvement of the local community (and wider) in social, cultural, educational, humanitarian, artistic and other areas and which our respondents evaluated as extremely important.

1. *UWC Day: Around the world in 80 minutes.* At the beginning of every school year, at the end of September, all UWC schools worldwide organize a big school event entitled "Around the world in 80 minutes". Citizens of Mostar have the opportunity to get to know different cultures (through traditional dresses, cuisine, customs etc.) and the students of UWC Mostar are the ones who represent their countries. In the school year 2016/2017 UWC Mostar is attended by students from 61 country of the world.
2. *Šantić poetry nights.* Šantić poetry nights is an event which takes place in Mostar every year honouring the most famous Mostar poet Aleksa Šantić. In the past two years UWC Mostar participated in the organization with students reciting poetry from their native countries and their own poetic works to the citizens of Mostar.
3. *Researchers' Night.* European Researchers' Night is organized since 2005 every last Friday in the month of September supported by the EU through the program Horizon 2020 with the aim of promoting science and research and motivating young people to choose science careers and raise awareness of the public on the impact of different researches on everyday life. Since its conception, Researchers' Night takes place in over 300 cities in around 30 countries of the world. On behalf of the City of Mostar, UWC Mostar organizes researchers for the past two years. Almost all UWC Mostar students participate in this event as volunteers and host.
4. *Climate March.* In 2015 UWC Mostar students and Gimnazija Mostar students, organized the first Climate March in Mostar during the UN Paris

Climate Conference. Following the gathering on the Spanish square over 100 UWC Mostar students and Gimnazija Mostar students as well as citizens of Mostar marched through the old core of the city and over the Old Bridge in order to show the necessity of raising awareness related to climate changes.

5. *Winter Arts Festival.* Every December UWC Mostar organizes the traditional Winter Arts Festival (WAF). Aim of the Festival is to provide a series of creative artistic events and enrich cultural life in Mostar. WAF is also a great opportunity for UWC Mostar students to present the scope of their talents through music, theatre, performances and creative workshops which are available for students from other schools as well. UWC Mostar students also use the opportunity at WAF to organize charity actions in cooperation with their CAS partners.
6. *Street Arts Festival Mostar.* For the fifth year in a row Street Arts Festival is implemented in cooperation with Youth Council of the City of Mostar. Festival has gathered a great number of well known and unknown artists from BiH, region and the world who have left a unique artistic mark on the streets of Mostar and greatly contributed to the progress and realization of the Street Arts Festival in Mostar. The Festival has enabled recognition to many artists and motivated them for an unusual joint action and association in the streets of the city, which resulted in an amazing creative energy and wondrous Mostar murals.
7. *Kid's Festival Mostar.* A humanitarian festival dedicated to children with special needs also known as Kids' Festival Mostar has been organized by UWC Mostar for the past four years. During the event handcrafted articles made by institutions for children with special needs are presented and artistic workshops and sports games for children take place.
8. *High school fair – Bridges of Friendship.* The High school fair – Bridges of Friendship is implemented for the sixth year in a row and all secondary schools from the territory of Herzegovina Neretva Canton participate (including UWC Mostar), Gimnazija Ljubuški and all elementary schools from the territory of the City of Mostar. Some of the activities within this project, such as the European Parliament of Youth Mostar and quiz "Education without discrimination" take place at UWC Mostar premises.
9. *The Foundation Education in Action.* Foundation Education in Action is a non-governmental and non for profit organization registered in BiH. The Foundation is the successor of the UWC-IBO Initiative in BiH established by UWC Mostar in 2006. The mission of the Foundation is to equip new generations of young people in BiH with skills, knowledge, leadership qualities and international values, necessary to overcome ethnic divisions and lead their country into 21st century. During the past ten years, around 1000

teachers and other educational workers from the entire BiH have participated in different workshops organized and led by UWC Mostar on the behalf of the Foundation.

All of the mentioned activities are already recognized in the city and there were almost none respondents in the educational institutions in Mostar that have not named the above mentioned activities themselves.



Image 10. Basic mission of UWC is to affirm differences, equality, tolerance and critical thinking and contribute to the development of post conflict society

Community impact through CAS activities⁴

We started the study of the impact the CAS program has on the local community by interviewing teachers who were or still are in charge of realization of this mandatory part of the curriculum. The teachers point out that CAS and volunteer work are a bigger shock for children coming from BiH than children from other countries. The effort necessary for this activity is vividly presented in the following example: during the migrant crisis one of the teachers volunteered on the

border between Serbia and Macedonia helping refugees for seven days. When they shared their experiences with peers from other schools the first question that followed was "how much were you paid to do that? ".

Other schools also try to incorporate such activities from enthusiasm, but they are not a part of the curriculum and do not have continuity, which is extremely important for CAS and volunteering.

Not everyone can be a teacher at UWC, but every student would in this context and surrounding be directed to an increase in social sensibility and reduction of social distance. Teachers must have intrinsic motivation, work hard, often without working hours and it is not easy to keep up with that pace.

That is why it is said that one of the ways UWC Mostar students accomplish *the most indirect and concrete impact on the local society is through the CAS program, especially through its third component– SERVICE.*

In addition to academic subject in the Diploma program, UWC Mostar students are included in a series of different activities through CAS. Three basic components of the CAS program, which are often intertwined are the following:

1. art and other experiences that include and encourage creative thinking (CREATIVITY),
2. physical activities that contribute to healthy life styles (ACTIVITY), and
3. unpaid, socially beneficial work on volunteer basis (SERVICE).

CAS enables students' personal and interpersonal development through experiential learning. At the same time, it presents a significant counterbalance to the academic pressures of the IB DP programme. A good CAS program should be a challenge and a pleasure, a personal journey towards self-knowing. Each student has different starting points and therefore also different aims and needs, but for the majority of them CAS activities present experiences that will prepare them for constant life changes that follow. CAS requires from students to participate in a number of activities and projects, which should always include:

- feasible, purposeful activities, with significant results,
- personal challenge,
- careful considerations, such as planning, progress overview, reporting,
- thinking about the results and personal learning.

Continuity in learning is very important in CAS program and that is why CAS activities should be regular with duration of at least 18 months. Realization of the CAS program is a precondition for receiving an IB diploma. Although formally not graded, students have an obligation to write a reflection of the activities implemented in the CAS program and prove that they have achieved eight given CAS aims:

⁴ CAS (acronym Creativity, Activity, Service) is a part of the IB diploma programme of IB schools all over the world, mandatory for all students

1. become more aware of their own strength,
2. face new challenges,
3. plan and start new activities,
4. cooperate with others,
5. show perseverance and commitment,
6. deal with global issues,
7. consider ethical implications of their actions,
8. develop new skills.

Thus, the CAS project encourages students to:

- show initiative,
- show perseverance,
- develop skills such as cooperation, problem solving and decision making.

Students have the liberty of choosing in which way they will reflect on their CAS project – in the shape of an image, essay, story, poetry, blog, audio or video recording etc. (Attachment 1).

Clowns represent a wonderful activity which helps me to completely relax. We go there and "fool around" for an hour a week, we do sketches for children and we constantly laugh to our colleagues' sketches. We have practised a lot to perfect the language, movements, dressing and the entire clown behaviour. We have performed in a kindergarten in Bosnian part of Mostar. I remember a girl who constantly touched my back and I would get goose bumps and every time I turned around to continue with my act she would touch my back again and I would get goose bumps again. I stopped counting the times she touched my back, but I realized that it was interesting to her and why she stopped. This is an excellent activity where you learn how to communicate and work with people, how to behave on stage, in this case a kindergarten stage and listen to children's laughter.

Attachment 1. Excerpt from reflections of a UWC Mostar student who participates in the CAS activity "Clowning"

The aim of all IB programs is to develop internationally aware people who recognize and affirm general human values and help create a better and more peaceful world. Movement towards that aim should include many small steps on the local, national and international plan.

Study shows that CAS develops student's abilities for civil engagement. Thus, while one study shows that students can develop valuable skills for managing projects that will serve them well in everyday lives and careers, another study, which included students and coordinators in IB schools confirms that students develop personally and socially as the result of the socially beneficial work (SER-

VICE), and that both students and coordinators develop the ethics of service, become more caring, open and reflexive and develop a higher level of self-confidence and maturity.

Since its establishment, UWC Mostar has good cooperation with the majority of institutions and NGOs in Mostar where their students conduct activities scheduled by the CAS program. Some of the activities were conceived and established at UWC Mostar itself. This analysis places emphasis on those institutions and activities where the third CAS component – SERVICE is realized and we will list them: Clowns, SOS Kindergarten, Laboratory work, Journalographer, Karašerbes, Los Rosales, Kindergarten Radobolja, Elementary school for children with special needs, Fun with the elderly, Kindergarten Holy Family, Egyptian Village, Refugee camp Tasovčići, Street dogs of Mostar, Ecology, Amnesty International, Minores, MOPS (peer support), E-twinning and English language conversation classes.



Image 11. Students have the liberty of choosing in which way they will reflect on their CAS project

Besides SERVICE component of the CAS, UWC students achieve an impact on the local community through two other components (Creativity and Activity), i.e. the Robotics, established and led by the Headmistress Valentina Mindoljević, gathers students from other Mostar schools and they have represented BiH on international robotic competitions on several occasions.

Based on the interview conducted in local educational institutions and institutions where students actively conduct CASes, we note statements and impact arguments which exclusively emphasize the positive impact. Agency for Preschool,

Primary and Secondary Education and Pedagogic Institute consider UWC Mostar activities to be various and through CAS they cover educational, humanitarian and volunteer domain. Most of these activities become traditional and the dates of these activities are already known among school children and citizens and they are eagerly awaited. We are referring to activities through school and extracurricular activities which do not remain with the school itself, but are primarily intended for the young people in the city, which is actually the most direct impact. Majority of other elementary and secondary schools do not have this practice, while some like New Gimnazija influenced by UWC Mostar initiated similar activities. When volunteering or humanitarian actions are organized on the city level, UWC Mostar and its students are regularly participate (most often as organizers), while other schools rarely respond. That is why it is possible to face resistance caused by different presumptions from our schools.

Elementary school for children with special needs, SOS Kindergarden and Caritas emphasize the positive impact: continuity of conducting CAS activities, regular appointments influence the fact that children with special needs and children without parental care strongly attach to their College friends, they react positively upon their entrance into the classroom and they learn from them for two hours a week regularly during the entire school year.

Elementary school for children with special needs, which works in accordance with the Croatian curriculum, is attended by children with diagnosis such as: autism, cerebral paralysis (central motor deficit), social deprivation and all levels of mental insufficiency. This school has been cooperating with UWC Mostar for five years and based on good and bad experiences gained during that time, they arranged that students who decide to work with children with special needs at the beginning of the school year have to commit to continuous work until the end of the school year. Groups must continuously be the same and the time of regular visits by UWC Mostar students is Thursdays from 8:40 – 9:50h. Interesting details are that children want to touch college students with darker skin (especially girls), and they also find it interesting and fun to touch curly hair of the dark skinned students and they very often continue to speak in English after the classes when their parents come to pick them up from school.

The most significant activities are related to learning English and English language workshop, which continuously takes place since last year and which resulted in a number of events where elementary school students performed and presented their English language knowledge through recitals, games etc.

The students find learning from "collegians" (as they are popularly called in the school) interesting and beneficial also due to the fact that most of them for the first time meet with racial, ethnic and confessional differences. The headmistress of the elementary school for children with special needs states that the

children love to work with "collegians". During the two hours of teaching they are completely in charge of the classes, they are alone in the classroom and in the meantime these classes have become regular by being officially introduced to the curriculum of the school. English language learning program is adapted to the individual abilities of the students with special needs with the assistance of the professional staff of the school. In addition to this activity, which is officially included in the curriculum, "collegians" also participate in numerous creative workshops, mostly related to holiday events, where students present their art works and all other achievements resulting from creative work. "Collegians" also participate in regular activities of therapeutic horseback riding in the nearby stables.

When asked if it would be possible to engage students from local schools for these activities, the headmistress replies affirmatively, stating that it would take more engagement and good will from the management of local schools for such a step. Those activities have taken place before, not just with students from school or university departments of different helping vocations, but also the NGO sector. The basic issue is that such activities are occasional and for the time being it is not possible to make them continuous. This continuity, which is crucial for the nature of work with children with special needs has only been secured in cooperation with UWC Mostar.

From the perspective of a citizen of Mostar, the headmistress also positively grades all aspects of UWC Mostar work. She has not heard or noticed any negative comments, but openly admits that she would not enrol her child to UWC Mostar because she believes that UWC Mostar graduates as a rule go abroad to study and stay there. UWC Mostar works as some sort of "catapult" for launching graduates abroad, which could be ascribed to negative impacts. The headmistress states that it is a shame that most students do not remain in BiH, because they would, after graduating from local universities, be in a position of achieving full impact on the entire society through work in different institutions.

At the SOS Kindergarden our collocutors state that the cooperation with UWC Mostar lasts for eight years. During that time a great number of UWC Mostar students came and went from SOS Kindergarden and a great number of activities have been implemented. Three key fields of work of this institution are focused on: strengthening the family, kindergarden (for children without parental care) and mobile kindergarden (for children who cannot attend mandatory preschool education due to different barriers) and target group are children without parental care. Mobile kindergarden is being implemented despite the fact that the law on mandatory preschool education is not adopted on the HNC (Herzegovina-Neretva Canton) level, and that their work is not supported by the local community because they are not included in the budget. This information is important because the cooperation and activities conducted with UWC Mostar gain

even more significance. After some bad experiences in attempts to include UWC Mostar students in all three fields of their work, with time, all of the activities focused on the kindergarden, mostly because work continuity and group stability of UWC Mostar students could only be secured within those activities.

The most important activities of UWC Mostar students are related to sports activities and learning English language, which are a part of the program and included in focus activities. The appointment on Thursdays, like in most of the institutions we have visited, is reserved for "buddies" from the College. The term "buddies" has officially become name for UWC Mostar students who visit SOS Kindergarden and the children look forward to their meetings and eagerly await the visit. Our collocutors describe UWC Mostar students as extremely responsible and serious, which is unusual for their age, and is also the reason why they can confide children to them without any fears. In that way they represent an excellent role model, so based on past insights something similar to CAS should be introduced in local schools as well. Kindergarten children also love UWC Mostar students for their openness, readiness for playing games, children are not closed or worried and meeting them is at the same time for the majority of children the first opportunity to meet racial, ethnic, and confessional diversity. It is clear that CAS teaches young people of that age to take responsibility and have an impact on raising the level of responsibility, social sensitivity and tolerance. Unlike local curricula, UWC Mostar presents a positive school model that teaches adolescents that life is not only school and that one should determine big goals, but start with smaller tasks and projects that become much more visible once they are realized. SOS village staff believe that even the widest points of view of the local people are narrower than the views of the UWC Mostar staff and students and that the differences in UWC Mostar students' stands are clearly visible after a year spent at the college.

When asked if any other institution would be willing to take over the role of UWC Mostar in the local community, their response is negative, claiming that "we are still not mature enough for that kind of organization and engagement". They do not even see anyone express that kind of interest and if they ceased their activities, there would probably not be anyone who could carry on.

UWC Mostar has become a part of Mostar's post-war identity and it would be a great shame if the stopped working. The greatest impact is seen in the fact that UWC Mostar has proven that coexistence of differences is possible.

For the past ten years UWC Mostar is included in different activities at the institution Caritas Holy Family. They come regularly in groups of 3-4 students and they participate in the work with children with special needs and in stationary department with children and young people with severe diagnosis. Most of the activities are related to art section and occasionally for assisting with daily activ-

ities of physically challenged persons. This institution also recognizes Thursday as the day of regular attendance by UWC Mostar students and as they say here "Thursday is theirs! ".

Members of the Holy Family react very emotionally upon the entrance of students in the premises, and those who can, call them by their names. A very difficult medical status of the members of this institution has conditioned that not all students are able to maintain this type of engagement. At the beginning of the year they decide on who would be prepared and continuously conduct CAS in this institution. Significant changes are noticeable with UWC students who are engaged here, in terms of behaviour, thinking and emotions. Return impact is visible from changes that appear as they start the activity, to the behaviour towards children and young people with special needs including both physical and emotional contact. When questioned if there are differences in terms of responsibility and seriousness of UWC Mostar students compared to other volunteers and students who come on regular practice and attend nursing vocational studies, our respondents from the Holy Family state that there are no differences and that students from local schools, and faculties express equal social, intellectual and emotional competencies. Confirmations of the previous statements were also found at the Agency for Preschool, Primary and Secondary Education. Staff of the Agency immediately pointed out that it is difficult to be objective when talking about UWC Mostar because their activities are so numerous and attractive that only the words of maximum praise can be spoken. Since the Agency works on state level, they do not directly participate in UWC Mostar activities but they follow the activities regularly and are very well introduced to UWC's work. They find the activities to be various and through CAS they cover the educational, humanitarian and volunteer domains. Most of these activities become traditional and the dates are already known among school children and citizens and they are eagerly awaited. We are referring to activities through school and extracurricular activities which do not remain with the school itself, but are primarily intended for the young people in the city, which is actually the most direct impact. Majority of other elementary and secondary schools do not have this practice, while some like New Gimnazija influenced by UWC Mostar initiated similar activities such as ecological section "Little Astronauts" or their version of the "Street Arts Festival" where they hire artists to paint graffiti appropriate for the school surroundings in their school ground.

When volunteering or humanitarian actions are organized on the city level, UWC Mostar and its students are regularly participating (most often organizing), while other schools rarely respond. That is why it is possible to face resistance caused by different presumptions from our schools. According to the opinion of our collocutor Agency for education, UWC Mostar and their students have

brought a new spirit to the city. It is obvious that the school allows the young people to be young, respect individuality, and by merely observing the students going to and from school one can notice a general happiness. Unlike the students from local schools they look "colourful", relaxed and less closed and worried. They assume that all of the students come from different families and that their parents have contributed to such openness through their upbringing. If they do hear some negative comments, they are mostly related to the freedom of spirit which is recognized in the students' way of dressing, preference of different and unusual haircuts, but this can be ascribed exclusively to prejudice that are characteristic for this environment. UWC Mostar has a positive impact on the media and in addition to a successful promotion by the school, the impression is that the students themselves are the best promotion. It is no wonder that some students in Mostar start preparing for UWC Mostar in their seventh grade of elementary school (four years before being eligible to enrol at UWC Mostar).

Based on conducted interviews with representatives of three previously mentioned institutions where students have their CAS activities (Elementary school for children with special needs, SOS Kindergarden and Caritas Holy Family) we have classified possible types and directions of the UWC Mostar impact. By using the five degrees of Likert scale (where answers move from the intensity of complete disagreement to complete agreement with offered claims), representatives of the institutions evaluated the impact of UWC Mostar students on their beneficiaries. By analysing their answers, the impact of the UWC Mostar students on beneficiaries within the institutions where CAS program is implemented, could be grouped in the following categories (considering those with high level of agreement):

- development of the ability of understanding and acceptance of cultural differences as values (intercultural sensitivity),
- development of the ability of communication with culturally diverse (communication skills),
- awareness of stereotypes and prejudices on culturally diverse,
- nonviolent conflict resolution (negotiation, compromising etc.),
- nurturing the sense of solidarity and sensibility towards others,
- learning assistance,
- motivation for continuous information and education,
- reduction of social distance towards members of groups who are perceived as different,
- strengthening self-confidence,
- development of team work skills.

Evaluation of UWC Mostar impact from the citizens' perspective

On several occasions we have conducted interviews with citizens of Mostar on the topic of UWC Mostar impact. During one of numerous activities taking place we asked citizens who were passing by to fill a brief survey that contained a few questions related to UWC. The survey was anonymous so the citizens had the opportunity to answer honestly and to express their opinion objectively. We have explained to them (20 people present) that we are conducting a study on the impact of UWC and the importance of their activities for the local community with the aim of improving the work of this educational institution. When questioned how well informed they were with the work of UWC Mostar, only one respondent replied that he is not informed at all, while all others are either partially or relatively well informed. Only one respondent replied "Neither positive nor negative" when asked "How do you evaluate the impact of UWC Mostar on the local community", while all other respondents evaluated the impact as positive. When we asked citizens to describe UWC Mostar in three words, we received the following glossary: experience, interesting (8 respondents), fun (2 respondents), unique, educational, different, cool, strange, positive (3 respondents), good (2 respondents), multicultural (2 respondents), excellent, quality (2 respondents), praiseworthy, different, open, cosmopolite, progressive, promising, hardworking, sociable...



Image 12. Citizens describe UWC Mostar in the following glossary: experience, interesting, fun, unique, educational, different, cool, strange, positive, good, multicultural, excellent, quality, praiseworthy, different, open, cosmopolite, progressive, promising, hardworking, sociable...

We were also interested in knowing which UWC Mostar activities they are familiar with and they listed the following: cleaning actions, food fest, flea market, gathering of young people, promotion of human rights, casual events on the city square, open days, help in the community. Seven respondents were unable to list exact activities. When questioned "would you recommend others to enrol their children to this school" only one respondent replied with "no" and one replied "I don't know", while all other respondents replied affirmatively that they would recommend to others to enrol their children to UWC Mostar. In the conclusion, we have asked them to state a reason why they would recommend it. The list of stated reasons made by the respondents is as follows:

- development of positive social values,
- better preparation for life,
- quality education,
- I believe they would get to know cultures of other people, make new friends etc.,
- because it is fun,
- meeting new cultures,
- because it is different from anything in the region,
- expand horizons, meet new cultures, gain new opportunities,
- to get to know other cultures better.

From the replies we have received from the citizens we can conclude that:

- majority of citizens have positive opinion on the work of UWC Mostar,
- majority of citizens is well introduced to UWC Mostar activities,
- majority of citizens would recommend to others to enrol their children in this school,
- terms used by the citizens in order to describe UWC Mostar not only point out the positive impact on the local community but at the same time mostly represent key terms of the UWC educational philosophy.

Social impact and cultural contact of the management and educational philosophy of UWC Mostar in the community – the rulers of "No Man's Land"

Secondary education counsellor at the Pedagogical institute in Mostar points out that the cooperation with UWC Mostar and its headmistress has been more than successful for years. Competitions in the area of Physics on Cantonal level were initiated by UWC Mostar headmistress and although the Ministry does not provide

funds, the entire preparation course of the competition (even the preparation of tasks for the competition) is voluntarily led by UWC Mostar headmistress. UWC Mostar also organizes the project "Education without discrimination", which includes history teachers and teachers of democracy and human rights from other schools and this activity is implemented during the entire school year through well followed quiz competitions. This activity is not supported by the local authorities, UWC Mostar is the host, OSCE provides logistic support. UWC also participated in High School Fair and this activity can also be considered traditional since it regularly takes place on Students' Day. UWC Mostar is recognizable by being open for all students, especially Gimnazija Mostar students with whom they share the building and it is important to point out that among many sections there is also provision of laboratories for classes and extracurricular activities. In addition to numerous activities for high school students UWC Mostar has also drawn the attention of elementary school students from Mostar and along with UWC Mostar graduates, the Astrophysics section is very popular among elementary school students. UWC Mostar is the only school in Mostar attended by Bosniaks and Croats while all other schools are ethnically clearly divided. In this general uniqueness, children are drawn to differences which they can find unified in UWC Mostar activities and the participation of the children is the best promotion and confirmation of the impact reach. UWC Mostar also influenced reduction of tensions in Gimnazija Mostar after the war and in time less aggressive patterns of behaviour emerged, especially following the administrative unification of two schools into one.

If we summarize the previous testimonials based on hypothetical question what would be the same and what would be different in Mostar if UWC Mostar never existed, then according to the words of our respondents we could not talk about:

- restoration of the Gimnazija Mostar;
- the building of Gimnazija Mostar serving as a contact point for many institutions;
- The City of Mostar hosting other organizations which carry out their activities cooperation with UWC Mostar;
- politics not interfering into the separation of curricula in Gimnazija Mostar;
- people being brought to Mostar and xenophobia which lead to the reduction of xenophobia, and increased tolerance;
- citizens ascertained the possibility of intercultural life;
- the association of natural science teachers, especially physics teachers working together on seminars, competitions, and professional development projects, especially because UWC Mostar finances Physics competitions for students who study under both curricula. Even though the best are selected separately under each curriculum, together they make a single team at the Federal competition;

- economic effects of UWC Mostar on the City of Mostar through the development of tourism;

If there was no UWC Mostar, Mostar would lose a part of its identity for which UWC Mostar is beneficial. And what would be the same? All of our respondents agree: "Politics would be the same!", but also "If UWC Mostar was gone, we would all feel strange".

Our collocutors in the Pedagogical institute point out that the activities are not existing only on the level of secondary and elementary school population in Mostar and their work through CAS. A significant impact was achieved by UWC Mostar teachers and the cooperation on teacher training (primarily physics), professional seminars such as those with the topic of evaluation criteria, studying results, seminars for foreign language teachers. It is evidence that the activities of UWC Mostar are not only related to the students of the school, but also all teachers (it is important to emphasize that although all workshops were organized by the Foundation, the direct implementation engaged UWC Mostar management).

A general impression is that UWC Mostar teachers and students are almost the only ones who actively work on building bridges between people and institutions in this divided city. With their entrepreneurship, hard work, perseverance but also patience, tolerance, openness and empathy they are the only ones who have the courage to promote general human values contained in the schools' title through school activism and extracurricular activism and volunteerism. The "united world" is for these occasions a little bit strange, weird and unusual because people are not used to this type of behaviour, too often suspicious. According to our collocutors we should understand occasional comments full of presumptions and prejudice with which local people defend themselves from their own insecurities.

Still, one could say that UWC Mostar has taken over the space of "No Man's Land" not just physical divisions but also borders along different systems of values, world views, politics, ethnicity, languages and confessions. Undoubtable expansion of activities to both sides of a divided city should be analysed separately considering the explicit and implicit impacts. The one thing that is explicitly undoubtable is manifested and visible, contained in numerous reports. However, the implicit part should echo in the world of human hearts with regard to changes in opinions, reduction of social distance and general progress in the area of ethnocentrism (especially regarding defence from differences) towards ethno relativism (acceptance, adaptation and integration of differences.).

Referencing to the analysis of the impact of multicultural and multi-ethnic education (Banks, 1994) it is clear that UWC Mostar integrated an entire philosophy of this approach and weaved it into its work.

The areas of integration, impartial pedagogy, process of formulation and construction of knowledge, reduction of prejudices and authorizing school culture for openness to diversity are astonishingly successfully implemented in the area of "No Man's Land" in Mostar. This model could be taken over by local educational workers without any reservations. In order to achieve that level of impact in the local community it is necessary for other schools to include stages of reform into their curricula and extracurricular activities in the context of increase of multicultural sensitivity, which would have their own curricular implications.

This would mean that schools on the level of local community should follow the insertion of some of the following contents into their programs, which have since the establishment of UWC Mostar filled the internal logic of their work:

- raising awareness of personal antagonistic emotions; constructive facing with personal feelings, appropriate handling with intrapsychological conflicts and causes of those conflicts;
- learning to constructively face myths of cultural origins, adoption of knowledge on positive and negative aspects of culture origins – learning skills of objective analysis, reduction of stereotypes and prejudice;
- learning bi-ethnicity:
 - tradition of critical theory proposes action research; learning about linguistic and ethnic pluralism;
 - Learning about objective relations with personal and other cultures, insight into position of cultural origins compared to other cultures, enrichment of personal experience and emotions in contact with others;
- globalism and global competency:
 - learning universal and relativistic conceptions.

From looking into available documentation, interviews and observation, we can conclude that the local community has remained faithful to assimilative and occasionally culturally pluralistic ideology, while a little bit or almost nothing has been taken over from UWC Mostar which in respect of multicultural philosophy.

If we described that approach as the research model of biculturalism that has the aim of teaching of how to function within a common culture emphasizing common values, beliefs, behaviour patterns and insisting that students should be taught by a teacher who possesses knowledge and skills necessary to work with diversities, that level of impact could not be recognized considering the current status in majority of other institutions.

In case these contents are present in the curriculum of other schools, the surrounding and dominant political block reasoning are still strongly present through hidden curriculum that does not allow stronger influence of UWC Mostar and limits its significance to only the presence of UWC.

Impact on the level of peer interaction in school and out-of-school activities

Assessment of impact based on interviews from the point of view of UWC Mostar students

Interviews with focus groups and individuals were performed with students currently enrolled in the school and alumni, and during the interviews, students expressed readiness to talk about all topics, openness and critical deviation towards all aspect of their current life, learning and work within activities of UWC Mostar, but in relation to former experiences they brought with themselves from countries and cities of their origin. Students coming from other countries most frequently emphasize the following as a motive desire for acquiring new, intercultural experiences, learning foreign languages, getting familiar with different ways of thinking, perceiving the world and promoting diversity. They figuratively emphasize the need to learn by "absorbing everything around as a sponge", especially in different environment, traditions and histories. They say how growing up among members of monolithic culture is not simulative, and most students admit that parents did not approve the fact of their early separation from home. They openly underline that they completely differ from their families and they want to be different, even in their country of origin (which is natural for this phase of life, as well as solving the identity crisis in mid and late adolescence). Some of them, especially from Bosnia and Herzegovina, even openly express their open desire to leave the home of their parents and travel anywhere abroad. Students from other countries claim that they chose Mostar among other schools from the same educational network just because they found out that it is a post-conflict, still developing environment with many open issues. Students from cities of Bosnia and Herzegovina view education at UWC Mostar as a chance to speak freely about topics that are not openly discussed or that are prohibited in other environments.

In case of some students, desire to study at UWC Mostar is related to positive experiences of brothers and sisters or friends and they say that contacts with former students was the best recommendation and marketing for this school. Students from Bosnia and Herzegovina claim that they envied other when they were leaving to UWC Mostar, or most importantly, when they got the opportunity to study at different universities around the world (especially in the USA) after graduation from UWC Mostar.

When they first arrived, students were overwhelmed by feelings of excitement, increased stimulation, and dominant euphoria. Everything seemed like a game. Some students immediately recognized confusion, fear, they were even shaking. It was completely different from everything they had ever experienced before.

When it comes to their behaviour and perception of the environment, students remember that they expressed curiosity and differences stated intriguing them, they wanted to explore, test and choose. Following first impressions and feelings, which affected their behaviour, some admitted that they felt the desire to withdraw and that some differences started to collide and bother them. Due to the influence of parents and preparations for a new intercultural experience, some students came prepared to become part of this diverse environment, saying they were happy but not surprised and that they have been waiting to experience education at UWC Mostar their whole life. Parents of one student were sceptical and they asked him whether he wants to go back with them tomorrow, he declined the offer and said that he never regretted it. The hugging ritual by older students helped many overcome the first feeling of confusion. The practice of students having older mentors and calling teachers by their names was a positive cultural school shock for many. Students from different countries cheerfully pronounce words and sentences they learned throughout their stay in Bosnia and Herzegovina such as: "može /yes", "mada/although", "puno/a lot", "vidimo se sutra/see you tomorrow", "đe si/what's up", "vozdra/hello"...



Image 13. According to many interviewed students, the whole Mostar city could become some kind of UWC

When comparing their places of origin and Mostar, the biggest differences detected by students are mostly through elements of the explicit culture. While some come from cultures where there are no other religions but Islam (recognizable in Mostar through minarets and Islamic architecture), they saw Christian houses of worship for the first time, whereas others saw mosques for the first time and some even wanted to visit mosques. Students notice other aspects of

explicit culture in various rituals, manners of choosing and defining heroes, value symbols and symbolic values. They also recognize implicit layers of culture in the differences between individualism (dominant in their own cultures) and collectivism (present in Mostar). The local culture, they say, allows them to express emotions more easily. In addition, Mostar is also a tourist city, so they get to meet tourists from all over the world in the streets. This adds to the impression that the whole city could become some kind of UWC. Students from societies that haven't experienced conflict find it hard to grasp the evident ethnic, religious and national divides in the city, particularly those who come from diverse cities with more inhabitants than the whole of BiH.

On the other hand, there are very interesting experiences told by students who have already experienced some kind of intolerance back in their home countries. For example, one student explained that, in her home country, there are perhaps no religious or national animosities, but there is a widely present etiquette based on peoples' origin – people who are originally from the cities and people who moved from the periphery. That experience has helped her overcome the cultural shock related to the divisions in Mostar. She says that she has incorporated the experience in her CAS activities and considers it a vital segment of her contribution to the local community. We get similar statements from students who admit that nationalist feelings, even xenophobia, are highly expressed in their cultures of origin and one student said that he already came with certain preconceptions and prejudice about Germany and German people, however, education at UWC Mostar helped him to face its own misleads.

One student observes that his home city is much cleaner and neater, but he still favors Mostar because the relations between people are more direct and warm. Once you make a contact it is much easier to build on it, which isn't the case in his home culture.

We have also tried to compare the impressions of students with the impressions of their parents. The parents admit that, in most cases, it was their children who discovered UWC Mostar and decided to apply. Some of them saw the call for applications through advertisements, while most heard about UWC Mostar from other children who had previously attended the school.

Some of the parents have older children who graduated from UWC Mostar and mostly went to study abroad (most often USA) and in those cases it was precisely their experienced that encouraged the younger children to follow their steps. They claim that UWC Mostar alumni are the best marketing agents for UWC Mostar. However, when it comes to the opportunities to study abroad, parents see both pros and cons. They admit that parting with their children was difficult and actually come to realize that they needed a conversation like this.

Furthermore, they notice numerous changes in their children: they mature faster (sometimes even surprisingly fast for their age), they act responsibly, take initiative, have wider worldviews and do not accept any barriers. When observing their kids' open views on the world, local views that are even considered liberal come across as conservative. Parents have only words of praise for the school, while the only negative argument is the fact that the students leave the country to study abroad after graduating from high school and many never come back. Parents behave that this practice should be changed with the new generations.

There are numerous values such as self-initiative, assuming responsibility or the concept of general acceptance of differences that might be implemented through UWC and UWC Mostar students and nurtured in Mostar and Bosnia and Herzegovina as a whole. Students want to transfer their passion for learning and research, adopted in the culture of origin, to young people in Bosnia and Herzegovina. They believe that kindness and non-acceptance of anything "for granted" can be useful values they learned at home.

Most students come from families that went through numerous intercultural experiences in different manner. Some parents come from different cultures and they mostly travelled a lot, some even lived in different citizens and states. Before they came to Mostar, the motto of some students was that it is worthwhile to spend money only on travelling. One student admitted that his father would probably not allow him to go to College if he had not undergo positive experiences before and got enchanted with travelling through Europe. However, there are some students who were the first ones to leave their families and went living abroad. Therefore, whereas some students were motivated to come to UWC Mostar with former incentive by parents to travel, other saw the chance to "break the ice" and to travel abroad thanks to education in UWC Mostar.

They recognize the importance of connecting what they have learned from their mothers and fathers. Whereas fathers are more directed towards self-control and rationality, mothers are more open for dialogue, expressing courage, strengthening selfhood, avoiding topics that might harm others and they prefer being sensitive to others. One student indicates how she is trying to apply what she has learned from her parents in all school and out-of-school activities. All the aforementioned can be summarized in one motto: "If we were only to follow our impulse, we would not be able to learn anything from others, the only thing we would be doing is shouting!". Some of these student observations were verified through subsequent quantitative analyses, and we discovered that the selection of students is strongly influenced by the perception of family relations, emotionality and control of parents and specific issues concerning world view nurtured by their families.

In general, all students feel that they are here in the role of ambassadors of their respective countries. They think it is necessary to speak openly about all issues, not to be inferior and to have the opportunity to build a bridge between students attending separate national programs within the B&H educational system.

Everyone believes that their values and traditions are the best, which is acceptable if other cultures are equally respected. They see potential even upon their return to their home countries since they will become ambassadors of Mostar and BiH at that point.

A number of students admit that the above statements are not supported by everyone because of the persisting divisions that cannot be easily overcome.

From all the comparisons described above in relation to the students' initial and current perceptions of environment, their feelings and behaviour, we can actually conclude that by describing their impressions, students actually describe the key stages of a cultural shock.

After establishing the first contact, they enter the disintegration stage, but with the help of rituals and manifested layers of the school's organizational culture, students rapidly move to the reintegration stage, some of them even embrace the stage of autonomy.

This can be considered a significant achievement that can be primarily assigned to the efficiency of the school's organizational culture, taking into account that we the students are very young and that all these transitions happen within just one school year.

We find evidences for the aforementioned in student perceptions of the environment: Differences and similarities start to be legitimized; emotional scope: students feel self-confident; they are relaxed, expressing empathy; they feel more secure, controlled, autonomous and self-confident about their behaviour. All the above is also confirmed through the interpretation of their current status since they are capable of negotiating and finding common ground with other cultures and feel that this is an environment where they can thrive.

Examples of reverse impact of UWC Mostar and the local community on UWC Mostar students

We have discovered interesting examples UWC Mostar alumni who, following the CAS model and other activities, initiated and organized similar programs in their local communities during summer holidays or after graduating. The programs were aimed at decreasing national intolerance, educating vulnerable categories of young people or simply volunteering activities.

It was not their local community at home that inspired such actions, but the experience of studying at UWC Mostar. Furthermore, after they leave home to study, UWC Mostar students maintain close contacts with each other. Students studying in the US, visit each other on a regular basis and socialize, not only through social media, but also through close personal relationships.

Students emphasize their desire to help new students from their educational and residential environment to feel more adult and mature than they felt upon arrival. They notice an increased level of responsibility and readiness to take chances, but also to assume responsibility for their actions. They are a lot more disciplined, aware of life, at the same time recognizing countless new opportunities and commitments. They ponder over the meaning of life, though they still want to enjoy their teen status. In the overall social and emotional intertwine at UWC Mostar, only a few affirm the desire to be alone and have time for themselves.

Alumni claim that now they understand that they are grownups. They acquired numerous friends and they feel a sense of belonging to this local community. The perpetual contacts and socializing among UWC Mostar alumni has contributed to a high emotional attachment to the school. One alum visits the parents of his close friends every time he visits Mostar, although he comes from another country.

Students coming from individualistic and short-term oriented cultures discovered numerous new and previously unknown behavioural patterns after coming to Mostar.

Some were unused to expressing emotions or feared contact, but they managed to overcome those while studying at UWC Mostar. One student admitted how his parents never hugged him or expressed their true feelings. They were cold. But after being exposed to different kinds of behaviour at UWC Mostar, he taught his parents how to hug and express emotions. Now they use the newly acquired practices when greeting each other. We also observe reverse impact from students coming from more collective cultures where traditional customs and religious rules are strictly obeyed. Some students claim that once they arrived to UWC Mostar, they started to question the values of their culture of origin, while some admitted to have stopped practising religious rituals during their education at UWC Mostar and started questioning some of religious postulates.

Students originating from Asian and African countries say that schools of this type might not function well in their communities. In general, the majority of the student body, as well as employees of UWC Mostar notice how students change during their education, particularly in terms of reducing prejudice (if they had some from their home cultures) and lowering social distance in relation to members of other cultures.

The assessment of impact based on open responses from students of UWC Mostar and Gimnazija Mostar

During the research, we asked students from both schools located under the same roof to assess the impact of UWC Mostar on the local community. Responses to this question were anonymous, which proved very convenient, since students could freely describe their positions without any pressure. Analysis of those responses suggests the conclusion that opinions are divided and can be classified within the broad scale: from completely positive to completely negative responses. For the needs of this part of analysis, we will single out only several picturesque responses. UWC Mostar students believe that "UWC Mostar is orienting a new generation of young people capable to deal with diversities and inspiring others to promote these values".

One student says: "This is a great College and people are wonderful here. I love BiH!" but there are also opinions how "UWC Mostar could have a lot more impact, however, Gimnazija Mostar does not allow it", and one student concludes by saying "I believe that we expose members of the local community to other cultures on a shallow and superficial level, with certain positive and negative aspects. We do not integrate tightly or closely with persons from the local community, we remain a foreign and weird elite on the third floor for most people, but not for everyone. Friendship exists and they are valuable but not overly expressed. Our impact is mostly directed towards marginalized groups but not towards "regular" and "normal" people from the local community". In the end, one response of a UWC Mostar student seems to suggest the conclusion: "The attitude of locals is not so hospitable and friendly as I thought it would be. But we can still consider it good. UWC has the greatest impact on least privileged members of society through CAS, but I believe that our full potential is yet to be reached. There is a lot to be done, especially if activities are expanded on the entire of Bosnia and Herzegovina..."

In general, students of UWC Mostar do not recognize a negative impact, however, some responses suggest the lack of a successful contact: "the impact is on a shallow and superficial level", and "feeling like a strange elite on the third floor". Some feel that prejudice in the local community are still widely present. The following table shows most interesting free responses from UWC Mostar students on the impact of UWC Mostar on the local community.

Table 12. Open responses from UWC Mostar students on the impact of UWC Mostar to the local community

UWC Program	
Negative and positive	Negative and positive
I believe that we expose members of the local community to other cultures in a shallow and superficial level, having some positive and negative aspects of impact. We do not integrate closely with members from the local community and for the most people, we remain a foreign and weird elite on the third floor, however, not for everyone. Friendship exists and it is valuable but not expressively emphasized. Our influence is mostly directed towards marginalized groups but not towards "regular", "ordinary" people from the local community.	UWC Mostar is orienting a new generation of young people, capable of dealing with diversities and also inspiring others for these values.
I don't know... I don't belong to the local community, perhaps you should ask them. Some people really dislike us and others are hanging out with us all the time. I believe there are more positive than negative impacts because in general, there are plenty opportunities to make a positive impact.	This is a great College and people are wonderful here. I love B&H!
The attitude of locals is not as hospitable and pleasant as I thought it would be. However, it can be assessed as a good one. The greatest impact of UWC Mostar is established with the least privileged layers of society by means of CAS but I still believe that we did not reach our full potential. There are so many things yet to be done, especially if activities expand to the entire B&H. I hope that I could personally help UWC to expand its activities to the rest of population, achieving its full potential.	I believe that our participation in CAS and its presence in Mostar helped the local community in becoming more open and accepting towards diversities. It helped us to understand the culture of this region.
Some people from the local community should be more open, without prejudices and to accept and connect with students of UWC Mostar to a greater extent and to enable them to learn from each other.	The main goal of UWC staff and students is care and development of a cultural and social acceptance of each citizen, by making great efforts in helping the local community primarily with CAS services.

UWC Program	
Negative and positive	Negative and positive
Since it is extremely difficult for UWC students to make a direct contact with Gimnazija students and others from the local community, we rather produce an indirect impact on the local community using different activities. We demonstrate how inter-cultural understanding works and I believe it is the most direct possible impact on this still divided and post-war society.	UWC Mostar represents a great opportunity, that not many people get to experience and it offers great possibilities. We have friendly relations with teachers although IB program is rigorous and demanding.
I believe we should have more interaction with citizens and I also believe that each of us should have the task to learn the local language. I hope that people appreciate the existence of UWC Mostar and its social engagement. Students are working hard, but I believe they can do more! UWC Mostar could have larger impact, however, Gimnazija Mostar does not allow it.	UWC Mostar did so many activities to help the local community in Mostar. It helped many people, especially high-school students in becoming more open, denounce prejudice and taught them how to embrace different cultures. In addition to positive impacts on the city of Mostar, UWC Mostar also did a great job in promoting BiH because, believe it or not, there is a large number of people who have never heard of Bosnia and Herzegovina. UWC Mostar is great just like Bosnia!

When we asked their peers, Gimnazija Mostar students, the same question, we also received a wide range of answers. Some believe that "UWC Mostar has a good impact on the local community and Bosnia and Herzegovina by demonstrating new cultures and encouraging us to treat others equally regardless to their skin colour, religion or culture" and that "UWC Mostar has a large impact on the local community and Bosnia and Herzegovina. It diversifies our own culture and enriches it. Many projects have been initiated in cooperation with UWC Mostar or implemented by them. We love the fact that everyone can participate in such projects. We can meet different cultures and it helps us understand them better"; others claim that "there is no large influence due to the lack of communication between UWC Mostar and Gimnazija Mostar".

Positive answers highlight a fresh spirit, multiculturalism, erasing barriers, divisions and prejudice. Negative answers mostly criticize the lifestyle of UWC Mostar students, their dress code, liberal behaviour and educational philosophy of the school which, according to the opinion of some local students, is insulting the local tradition and the system of values. Among negative comments, there are those who even believe that UWC Mostar "should be expelled from the country". Students from both schools clearly recognize the source of all those barriers - it is mostly related to institutional matters. Other schools and their managements mostly lack interest in establishing a better communication. Positive attitudes

mostly highlight the positive impact of UWC Mostar, projects bringing people together and facilitate the interaction among different cultures. However, they also express dissatisfaction with the fact that they cannot participate in private parties organized by UWC Mostar students

The following table presents most interesting free answers from the Gimnazija Mostar students on the impact of UWC Mostar to the local community.

Table 13: Open answers from Gimnazija Mostar students about the impact of UWC Mostar on the local community

Program- Gimnazija Mostar		
Negative	Both positive and negative	Positive
There is no significant impact due to lack of communication between Gimnazija Mostar and UWC Mostar	UWC Mostar does, without any doubt, have an impact on this region. Every year, more and more people hear about the school and it has introduced the notion of cultural diversity, which is very welcome in this monotonous country. However, they have very limited contact and cooperation with local institutions and the school they are located in.	I think UWC Mostar has a positive influence on the local community and BiH, because it teaches us about new cultures, encourages us to treat everyone equally regardless of their race, religion or culture.
A failure; victims of freedom.	UWC Mostar, as an organisation, is good for this region and for the Mostar region. However, events related to raising awareness about environmental issues don't require investing a lot of effort as they are not as important as, for example, events that facilitate the interaction among people and cultures or emphasizing the importance of nurturing relations among people. Overall, the impact is good, but I think UWC Mostar could do much more.	UWC Mostar is a great model and example of how our schools should conduct classes. UWC Mostar has a great impact on the local community and Bosnia and Herzegovina. It contributes to and enriches our own cultural diversity. Many projects are initiated by UWC Mostar and in cooperation with them. I particularly like the fact that these projects are inclusive and everyone can participate. They help us meet different cultures and enhance (cultural) understanding. They are all cool.
I don't like UWC Mostar, even though it offers many opportunities to students, but they are also forced to choose their subjects right away and think about their future.	I think it has a positive impact on the community because we meet their cultures, customs, etc. I would only object to their dress code.	It's good that UWC Mostar exists in our city. UWC Mostar, its students and staff enrich the city and the country with their totally different, yet unique cultures.

Program- Gimnazija Mostar		
Negative	Both positive and negative	Positive
They are all freemasons and should be kicked out of the country. They ruin the image of my school with their behaviour and dress code.	<p>I think UWC Mostar is good and sharing the same school building without any tensions made it possible for people to meet each other and exchange cultures, especially for us from Mostar. I would only say that their inappropriate dress code, short skirts and shorts affect us, students from Gimnazija, negatively. I think they should dress appropriately and respect the fact that they are under the same roof as another school that respects rules and therefore they should have solidarity with us!</p> <p>In essence, UWC Mostar is very beneficial for every individual and the society as a whole. It would be good, though, if their students as well as teachers would dress decently and respect the dress code, rather than disrupt the work in the entire building.</p> <p>I think UWC Mostar is really good and it offers us the opportunity to meet people of different cultures, but I also think they should dress more appropriately.</p>	<p>College students have a positive impact on us, the high school students who have the opportunity to share the same school hallways and social gatherings with them. It is nice to see them being so "refreshing" and self-aware in the usually boring Mostar environment. They express creativity through their styles and manners of speaking. They are "cute or whatever". I mean, what else is there to say. We love "Kamena" (the stone bar), their openness and the fact that they don't care whether you are Muslim or Catholic. They are simply people and I like the love they share. I would just like to be close to them.</p> <p>You've covered most...They are great, but sometimes they don't let us into their parties in "Kamena" (Old Men's; the stone bar). I love K., N., and M., and they're cute, whatever'.</p>
	UWC Mostar is very successful. It offers an advanced level of globally recognized education. My only comment is that some people dress inappropriately.	<p>I don't see anything negative (in regard to UWC Mostar); I think it is good. I think the local community is divided into groups and, through a greater interaction with other cultures, they can be "put back down on earth".</p> <p>They make Mostar more diverse and contribute to the community with their unique opinions. I think they are open-minded.</p> <p>I think that UWC Mostar students and staff have a positive impact on society. Through their diverse cultural values and ways of thinking, they offer great proposals that could enhance the local community</p>

Program- Gimnazija Mostar		
Negative	Both positive and negative	Positive
They are all freemasons and should be kicked out of the country. They ruin the image of my school with their behaviour and dress code.	<p>Personally, I am glad to be exposed to other cultures, but some of my friends don't agree; I don't like their liberal approach to life and different dress styles.</p> <p>UWC Mostar is good because it connects people from different places and gives them the opportunity to leave their country of origin. However, the downside is their dress style.</p> <p>I think their way of dressing is not ok, but I am not familiar with their other activities.</p> <p>UWC Mostar leaves a bad mark on our school. This is a public institution and they should adjust their dress code accordingly. They don't have the freedom to dress like this in their home countries either. On the other hand, the College students are very beneficial and their projects help the community progress. Overall, my impression is good, but they should work on their dress code.</p>	<p>UWC Mostar students and teachers exert a positive influence on the citizens of Bosnia and Herzegovina, especially citizens of Mostar. They expose the locals to their diverse backgrounds, cultural heritage, traditions and ways of thinking thus creating tolerance and acceptance of other cultures.</p> <p>I like the way UWC Mostar operates. They cooperate with the local community and encourage students to make an impact. The school also brings together different cultures and enhances other peoples' sense of tolerance.</p> <p>Meeting other people; intercultural interaction; spreading knowledge about other and different people.</p> <p>UWC Mostar is positive because they (the students) come from different countries and cultures, which enables us to meet people from all over the world and get to know about their cultures and customs.</p> <p>Their projects and activities have a great impact on the local community as they are open for public. They also help the community understand and accept other cultures and widen their horizons.</p>

Referring back to the theory of integrated threat (Stephan and Stephan, 1996), it can be concluded that the negative relations mentioned by UWC Mostar and Gimnazija Mostar students suggest the existence of a symbolic threat, inter-group anxiety and negative stereotypes. Based on the portions of intercultural encounters, the negative responses suggest that there is a certain number of students who take the role of controllers; they also suggest the existence of a

relation that can be characterised as hostile; they emphasize differences and dislikes and accept only the assimilation of others who are different into the standards of their own culture. Based on the cultural shock experience, this group of students is in a disintegration stage; differences clash, disturb and upset them and they have to look for cultural support from a group of like-minded. Based on the locus of control, we evidently recognize an attribution that aims to uplift one's own group and disregard another. In such a relation, we could attribute the negative viewpoints to an extreme ethnocentric stage of intercultural sensitivity expressed through denial and defence.

The larger group of students stating positive and negative impact inclines towards ethnocentrism marked by minimising differences and ethnoelativism marked by acceptance. Those students are closest to a position of isolation from others by pointing to differences, but tolerating them. Still, the largest group of students, those embracing pluralism, accentuating differences and similarities, promoting respect, readiness for cooperation and the view that "our (sub)culture is connected to others", expressed positive attitudes. In relation to the cultural shock experience, we could conclude that the largest number of students is in a state of autonomy when confronted with the legitimization of differences and similarities. They demonstrate readiness to negotiate with the culture of others and express self confidence that survival in an ambience of diversity is possible. At the same time, the largest group of students agreed that, despite numerous divisions, there is a significant number of people from the local community expressing an ethno-relativistic attitude when it comes to accepting adaptation and integration.



Image 14. Culture Weeks at UWCs are designed to heighten students' awareness of the world. Certain weeks are designated to students coming from certain region(s), who are then expected to present their cultural region in diverse ways as the student group feels is right.

Impact Assessment Based on the Quantitative Analysis of the Study

Characteristics of the Analysed Samples from UWC Mostar and Gimnazija Mostar Students

The empirical part of the study included a sample of 124 UWC Mostar respondents, 75 of them identifying as female and 45 as male, while two students reacted to the incompleteness of this question and identified as bipolar – bisexual. UWC Mostar respondents involved in the study came from 47 countries, most of from Bosnia and Herzegovina (39 of them). We have stated that UWC Mostar respondents identify a total number of 34 languages as their mother tongues and 55 % of them actively use or consider English their second mother tongue.

A total number of 67 respondents from Gimnazija Mostar took part in the study, 46 of them being female and 21 male. When looking at the curriculum they attend, 124 of the respondents are enrolled in UWC Mostar. Out of the 67 respondents from Gimnazija Mostar, 50 are enrolled in the Bosnian and 17 in the Croat curriculum. That gives us the total number of 191 respondents.

Table 14. Structure of the sample based on curriculum

NPP	N	%
UWC Mostar	124	64.9
Bosnian	50	26.2
Croat	17	8.9
Total	191	100.0

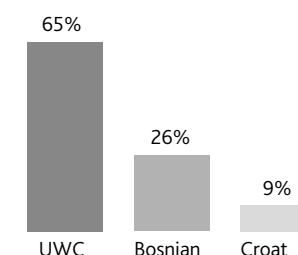


Chart 1. Sample structure based on curriculum

Considering the fact that the impact of UWC Mostar has been examined in all aspects within the sample, even taking into account the home countries of students, it is important to note that 106 respondents are from BiH and 80 of them from other countries.

Table 15. Sample structure – BiH students and students from other countries

Country	N	%
BiH	106	57.0
Other	80	43.0
Total	191	100.0

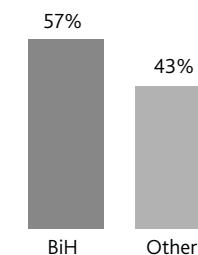


Chart 2. Sample structure – students from BiH and other countries

Gender structure of the overall sample is displayed in the table below:

Table 16. Structure of the sample based on gender

Gender	N	%
Female	121	63.4
Male	68	35.6
Other	2	1.0
Total	191	100.0

Starting with the assumption that the environment the respondents come from i.e. their demographic background (rural vs. urban; village vs. city) will be an important criterion variable for later comparisons, we asked the students where they were born and 23% stated that they were born in rural areas, while 77% stated that they were born in cities.

Overall, most students, 85,1%, come from complete families:

Table 17. Structure of the sample on the grounds of students' family heritage

My family is ...	N	%
Complete (both parents)	160	85.1
Divorced parents	26	13.8
Other	2	1.1
Total	188	100.0

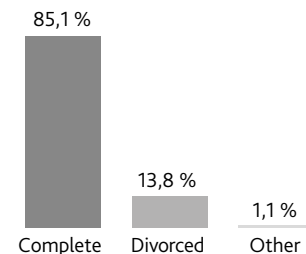


Chart 3. Structure of the sample based on the family background of students

The level of interest for current global and local events has been measured through the question on how frequently respondents read literature that isn't part of the school curricula and how frequently they read newspapers and web sites with political content. Some of the students' habits of the overall sample are shown below:

Table 18. Book reading habits

I read books...	N	%
Regularly	71	37.8
Sometimes	111	59.0
Never	6	3.2
Total	188	100.0

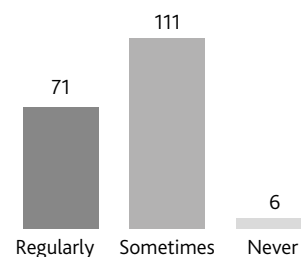


Chart 4. Book reading habits

The overall sample reveals the following habits of reading political content in printed and online media:

Table 19. Following political content

I follow politics	N	%
Regularly	62	33.9
Sometimes	91	49.7
Never	30	16.4
Total	183	100.0

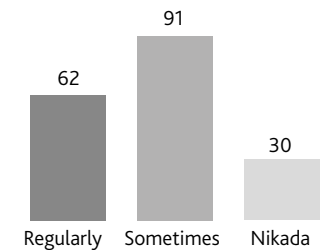


Chart 5. Following political content

49% of students from UWC Mostar respond that they read books regularly, 49% say that they read book sometimes and 2% state that they never read them. Furthermore, 44% say that they regularly read content in printed and online media, 44% say that they do it sometimes and 12% never. On the other hand, 15,2% of students from Gimnazija Mostar said that they follow political contents in printed and online media regularly, 59,1% say that they do it sometimes and 25,8% never. These results already revealed some differences between the two groups of respondents (UWC Mostar and Gimnazija Mostar). By using the chi-square, we have determined that UWC Mostar students are, to a great extent, more interested in following political trends in the daily and weekly press on the websites. Since students from Gimnazija Mostar have not been responding to the overall survey, we could measure the influence of family in relation to other criteria variables only in the case of UWC Mostar students. UWC Mostar students have also been responding to a questionnaire on the perception of their parents in relation to the dimension of control and emotionality, which revealed that this particular variable determines some significant aspects of behaviour and attitudes towards others.

Table 20. Scores of UWC students on the parent perception scale

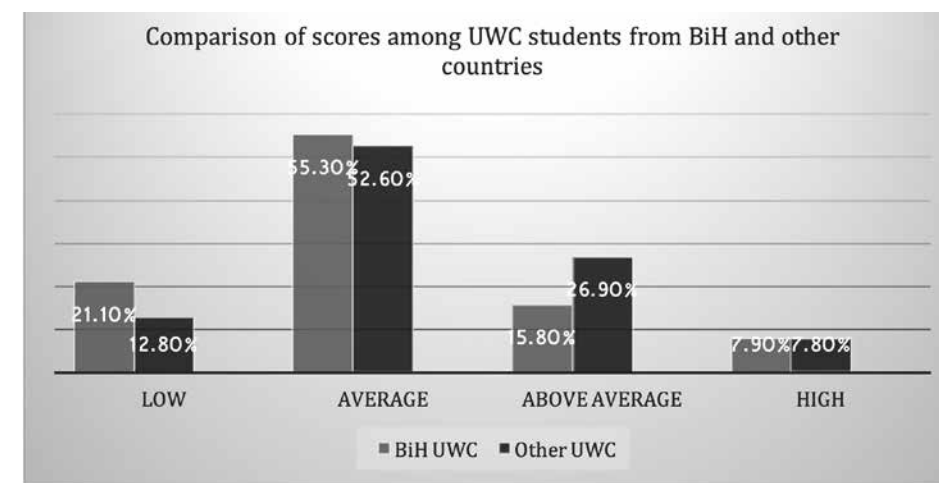
Perception of parents	Sample	SD	Mean
Emotionality of the mother	All UWCiM students	4.077	40.77
	Girls	4.233	40.84
	Boys	3.920	40.74
Emotionality of the father	All UWCiM students	5.997	38.11
	Girls	5.905	38.13
	Boys	5.683	38.55
Control of the mother	All UWCiM students	3.483	14.91
	Girls	3.526	14.88
	Boys	3.434	14.89
Control of the father	All UWCiM students	3.792	14.72
	Girls	4.068	14.83
	Boys	3.180	14.27

Generally speaking, both male and female students of UWC Mostar score higher when it comes to the emotionality of fathers, but rather low when it comes to the control of fathers. This data confirms the assumption that the interest of students for UWC Mostar and their decision to enrol is strongly influenced by family relations and the perception of parents and family in general. Later, we will present results that will make it possible to see to which extent the assessment of these two parental dimensions is relevant (particularly in the context of cultural particularities) for the social distance variables, locus of control and intercultural sensitivity. It is well known that social contexts strongly influence the development of empathy, so does participation in events that are altruistic in nature and the anticipation of other people and differences in general. For all the reasons listed above, it was important to measure the level of empathy among UWC students, primarily because UWC Mostar implements numerous activities that promote values most directly linked to the cognitive and affective component of empathy.

Only UWC Mostar students filled in the questionnaire related to the level of empathy. On the scale ranging from low to very high, one can see the scores of UWC Mostar students. According to the results, it can be concluded that UWC Mostar students do not differ much from average results found in other international studies. According to the measured scores, Baron-Cohen (2012, p. 151) defines persons within the 0-32 range as having low empathy, those within the 33-52 range as having average empathy, those within the 52-63 range as having empathy above the average and those within the 64-80 range as people with very high level of empathy.

Table 21. Scores of UWC Mostar students on the empathy scale

Group	Level of empathy			
	low	average	above average	very high
BiH UWC	21.1%	55.3%	15.8%	7.9%
Other UWCs	12.8%	52.6%	26.9%	7.7%
UWC in total	15.5%	53.4%	23.3%	7.8%

**Chart 6.** Comparison of scores among UWC students from BiH and other countries

The average empathy score on the overall sample of UWC Mostar students is 44.83%, girls scoring 46.74% and boys 42.12%, which does not differ from the international average. Comparing scores achieved on other samples, UWC students are not more or less emphatic than expected and fit the international average (according to Baron-Cohen p. 151 most women score 47 and most men 42).

Differences are noticeable within the sample only in the descriptive comparison of students from BiH and other countries. The number of students with average or very high level of empathy is percentage-wise equal, while differences occur among students who demonstrate low and above average levels of empathy, in favour of students from other countries. This is considered to be a very important fact, since we expect the more emphatic ones to encourage the less emphatic to act towards altruism and social sensibility.

On the general scale of intercultural sensitivity, and specifically on all 5 sub-scales, UWC Mostar students, as expected, score high. Still, it will be interesting to observe the criteria variables relevant for the level of intercultural sensitivity and empathy and the strong correlation between other variables observed in this study with intercultural sensitivity, empathy and social distance.

Interestingly, UWC Mostar students have low scores on depression, anxiety and stress scales, which indicates that they are relaxed and happy young persons. One can get that impression also by observing their interaction and overall behaviour in school and the evidence for this empirical data can be found in the descriptions and statements of our interlocutors within the educational institutions, CAS partners and citizens of Mostar.

However, some differences within the UWC Mostar sample have been discovered, especially when it comes to tendencies towards depression, anxiety and stress and these criteria variables will be explained in more detail.

T-tests for the gender variable

T-test is a statistical test of difference that helps verify whether there is a real difference between the tested occurrences. We have used the T-test in this study as an adequate statistical method for determining differences between various groups of respondents in relation to the observed criteria variables. The first approach for determining those differences has been applied to UWC Mostar students. Observing the variables related to the assessment of parent dimensions, locus of control, empathy and intercultural sensitivity in relation to gender, we have determined differences only when it comes to empathy. It is interesting to notice that there is no difference in assessing control and emotionality of the mother in relation to gender. When it comes to the level of empathy in relation to gender, the difference is statistically speaking very significant on the level of $p < 0,05$ ($r = .036$, $df = 117$), and as expected girls score higher (46.74) than boys (42.16), which is accordance with international standards (Baron-Cohen, p. 151).

Table 22. Differences in the criteria variables of UWC Mostar students in relation to gender

Scales	UWC students	N	M	δ	SE M
Locus of control	Female	74	18.1486	5.87235	.68265
	Male	47	18.2979	4.87636	.71129
Empathy	Female	74	46.74	10.937	1.271
	Male	45	42.16	12.271	1.829
Intercultural sensitivity	Female	74	99.3919	9.20366	1.06990
	Male	47	98.1489	11.71580	1.70892

t-test	t	df	p
Locus of control	-.145	119	.885
Empathy	2.118	117	.036
Intercultural sensitivity	.650	119	.517

When it comes to the locus of control and intercultural sensitivity, there is no gender-based difference among UWC students. Within the sub-scales, the average score is slightly higher among girls than among boys, particularly in regard to the involvement in interactions, which is not a significant statistical difference. The results on the other sub-scales are relatively balanced, implying that we can expect an equal level of respect for cultural differences, decency of interactions and an overall readiness for the activities that are part of the UWC educational experience. When we compare the results of UWC Mostar first and second year students, there is generally speaking no major statistical difference. The scores are somewhat higher among second year students when it comes to depressive tendencies and reactions to stress, which can be attributed to the longer separation from home and the school commitments, especially the planning of their future. The differences in the assessment of parental dimensions should be further examined. The transversal study does not make it possible to determine whether the earlier mentioned changes occur due to separation from home or due to other factors.

T-test for the variables related to book reading and following political events through press and other media.

Statistically, the differences among UWC students who read books regularly and occasionally are shown below:

Table 23: Differences among UWC Mostar students based on their reading habits

skala	Reading books	N	M	δ	SE M
Locus of control	regularly	60	16.7833	4.71956	.60929
	sometimes	59	19.6271	5.93615	.77282
Empathy	regularly	60	45.50	11.873	1.533
	sometimes	57	44.07	11.852	1.570
Intercultural sensitivity	regularly	60	101.4000	8.15569	1.05289
	sometimes	59	96.9322	11.53684	1.50197

t-test	t	df	p
Locus of control	-2.895	117	.005
Empathy	.652	115	.516
Intercultural sensitivity	2.443	117	.016

On the scale of assessing the emotionality of mothers, there is a statistical discrepancy in favour of students who regularly read books on the level of $p < 0,05$ ($r = .050$, $df = 118$).

On the scale of assessing the control of mothers, there is a statistical discrepancy in favour of students who occasionally read books on the level of $p < 0,01$ ($r = .002$, $df = 118$), which means that students who read occasionally assess the dimension of motherly control higher than those who read regularly.

On the scale of assessing the emotionality of fathers, there is a statistical discrepancy in favour of students who regularly read books on the level of $p < 0,05$ ($r = .044$, $df = 110$).

On the scale of assessing the control of fathers there is a statistical discrepancy in favour of students who regularly read books on the level of $p < 0,01$ ($r = .005$, $df = 117$).

When it comes to empathy, there is no difference among students based on book reading habits.

On the sub-scales of intercultural sensitivity we can notice the importance of the book reading habit variable. On the sub-scale of involvement in interactions, there is a statistical discrepancy in favour of students who regularly read books on the level of $p < 0,05$ ($r = .036$, $df = 117$). On the sub-scale of respecting cultural differences, there is a statistical discrepancy in favour of students who regularly read books on the level of $p < 0,05$ ($r = .022$, $df = 117$). On the sub-scale of reliability of interactions, there is a statistical difference in favour of students who regularly read books on the level of $p < 0,05$ ($r = .029$, $df = 117$). On the overall intercultural sensitivity scale, there is a statistical discrepancy in favour of students who read books regularly on the level of $p < 0,05$ ($r = .016$, $df = 117$), which leads us to conclude that students who are more prone to reading books have a more developed intercultural sensitivity.

On the scale of assessing the emotionality of fathers, there is a statistical difference in favour of students who occasionally follow political events in the press or other media channels on the level of $p < 0,05$ ($r = .011$, $df = 96$). On the empathy scale we can say that there is a statistical difference in favour of students who irregularly follow political events in the press on the level of $p < 0,05$ ($r = .020$, $df = 99$), which could mean that students who express less interest in political issues have a higher level of empathy.

T-test for complete / incomplete family variable

We were interested to explore to which extent the family format influences a series of variables. Statistically, we can observe a difference on the subscale of the father's emotionality among students who come from complete families on the level of $p < 0,01$ ($r = .001$, $df = 113$), which means that those students statistically evaluate the father's emotionality higher. Other variables have shown that there

is an evident difference only on the subscale of decency of interactions with a statistical differences in favour of students coming from complete families on the level of $p < 0,05$ ($r = .050$, $df = 119$). This leads us to conclude that the complete / incomplete family variable can only be considered significant in the context of the perception of the father and decency of interactions.

Results of exploring the differences between UWC and Gimnazija Mostar students

Students have chosen statements from one version of Bogardus' scale, which correspond to their level of willingness to participate in social contacts with peers from other countries. Students from BiH and students from Gimnazija were asked about the deepest possible social contact they could establish in the future with peers from UWC Mostar. UWC Mostar students coming from other countries were asked about the deepest possible social contact they could establish in the future with peers from BiH. The levels of social contact listed in the table below should be understood as inversed, answers from 1-5 showing high and answers from 6-9 showing low levels of distance.

Table 24. Scores of UWC Mostar students on the social distance scale

Nr.	Level of distance - all UWC Mostar students	N	%
1	If they were constantly living in my country	5	4.6%
2	If they lived in my neighborhood	2	1.8%
3	If they were my colleague at work	1	0.9%
4	If they were my boss at work	0	0%
5	If they were teaching my kids	3	2.8%
6	If I would hang out and visit them	34	31.2%
7	If they had a leading position in my country	5	4.6%
8	If we were distantly related through the marriage of relatives	5	4.6%
9	If we were closely related through marriage or the marriage of our kids	54	49.5%

From the table above, we can notice that UWC Mostar students mostly express great willingness to establish close relations when it comes to hanging out or even entering marriage. We can generally observe a relatively low level of social distance among UWC students.

Percentage wise, we can say that 31.2% of students choose the answer "hanging out and visiting", 49.5% choose "to be closely related through marriage or

the marriage between our children", which represents the lowest level of social distance.

Taking into account that UWC Mostar is a rather complex institution, there are slight variations in the answers depending on the respondents' country of origin. We were interested to see the differences in perceiving social distance among UWC Mostar students. Primarily taking into account the impact of UWC Mostar on the local community and on its' own students, we tried to recognize evidence of that impact within the school.

Looking for empirical confirmations of some statements made in individual interviews about the existence of "clans" and isolated groups within the UWC Mostar population, we were directed to this area of comparisons. Several students stated that the UWC Mostar community is not a homogenous group and that there are many separated groups formed on the basis of various criteria. These groups exist independently.

Therefore we were interested to determine the differences on the level of social distance among students from BiH and students from other countries.

Table 25. Scores of UWC Mostar students on the social distance scale based on their country of origin (BiH or other countries)

Grade	UWC	1	2	3	5	6	7	8	9
1 st year	Students from BiH	20.0%	0%	0%	5.0%	45.0%	5.0%	5.0%	20.0%
	Students from other countries	2.3%	2.3%	2.3%	2.3%	27.9%	0%	4.7%	58.1%
	Total	7.9%	1.6%	1.6%	3.2%	33.3%	1.6%	4.8%	46.0%
2 nd year	Students from BiH	0%	0%	0%	0%	22.2%	0%	0%	77.8%
	Students from other countries	0%	3.3%	0%	3.3%	26.7%	10.0%	3.3%	53.3%
	Total	0%	2.6%	0%	2.6%	25.6%	7.7%	2.6%	59.0%
Total all students UWC		4.6%	1.8%	0.9%	2.8%	31.2%	4.6%	4.6%	49.5%

Based on these results, we can conclude that the area of reducing social distance among students is the first impact achieved within UWC Mostar. We have particularly paid attention to the changes related to reducing social distance among students from BiH, which can be noticed through a simple descriptive analysis. There is an evident decrease in the level of social distance when we compare first and second year students, which supports the former claim related to the impact of the College and the influence of students from other countries

on students from BiH. We will later show how the differences related to social distance, homogeneity and grouping of students are more emphasized and more related to criteria variables of national cultures. When it comes to Gimnazija Mostar students, the distribution of answers related to social distance is demonstrated in the table below:

Table 26. Scores of Gimnazija Mostar students on the social distance scale

RB	Level of distance	Gimnazija Mostar students	N	%
1	If they were constantly living in my country		7	10.8%
2	If they lived in my neighborhood		7	10.8%
3	If they were my colleague at work		7	10.8%
4	If they were my boss at work		0	0%
5	If they were teaching my kids		0	0%
6	If I would hang out and visit them		34	52.3%
7	If they had a leading position in my country		0	0%
8	If we were distantly related through the marriage of relatives		1	1.5%
9	If we were closely related through marriage or the marriage of our kids		9	13.8%
Total			65	100

The tables with comparisons of results clearly show differences in the level of social distance. While UWC Mostar students mostly choose answer 6 and 9, Gimnazija Mostar students mostly choose one of the first three answers or number 6. Only 13.8% chose answer 9 – "to be closely related through marriage or the marriage of our kids". The comparison can be seen below:

Table 27. Comparison of UWC Mostar and Gimnazija students based on results of the social distance scale

	1	2	3	4	5	6	7	8	9
UWC	4.6%	1.8%	0.9%	0%	2.8%	31.2%	4.6%	4.6%	49.5%
Gimnazija	10.8%	10.8%	10.8%	0%	0%	52.3%	0%	1.5%	13.8%
Total	6.9%	5.1%	4.6%	0%	1.7%	38.9%	3.4%	2.9%	36.0%

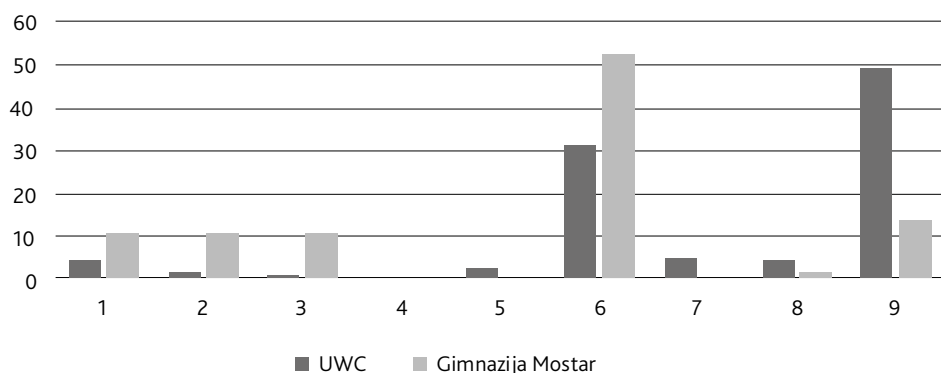


Chart 7. Comparison of scores of UWC Mostar and Gimnazija Mostar students based on results of the social distance scale

T-test of social distance among UWC Mostar students

We were interested in determining to which extent the higher level of openness among UWC Mostar students, evident from the social distances scores, can be related to a series of significant criteria variables. This exercise was only possible with UWC Mostar students, due to the fact that the management of Gimnazija Mostar did not allow their students to fill in that part of the questionnaire. In that sense, we have examined whether there is a significant link between social distance in relation to externality, empathy, intercultural sensitivity, depressive tendencies, anxiety and reactions to stressful situations.

Table 28. Differences between criteria variables among UWC students based on social distance

Scale	Social distance	N	M	δ	SE M
Locus of control	low	11	20.4545	8.29896	2.50223
	high	98	18.0408	4.86290	.49123
Empathy	low	10	47.50	13.117	4.148
	high	97	45.49	11.415	1.159
Intercultural sensitivity	low	11	99.9091	11.08562	3.34244
	high	98	99.6429	9.53264	.96294
Depression	low	11	6.5455	6.63873	2.00165
	high	98	3.4082	4.07870	.41201
Anxiety	low	11	10.0000	5.65685	1.70561
	high	98	4.6633	3.93489	.39748

t-test	t	df	p
Locus of control	1.438	107	.153
Empathy	.522	105	.603
Intercultural sensitivity	.086	107	.931
Depression	2.252	107	.026
Anxiety	4.067	107	.000

By comparing parameters within the group, we have determined that there is no difference between students expressing a higher or lower level of social distance on the locus control, intercultural sensitivity and empathy scales. This is an interesting fact that points to the conclusion that a lower level of social distance does not imply a higher level of sensitivity towards others, nor does the determination of attributions based on the inclinations towards internal or external locus control. On the other hand, social distance has proved to have a more significant impact on the tendency towards depressive states and coping with stress. On the depression scale, there is a statistical difference in favour of students who have a lower level of social distance. This difference is on the level of $p < 0,05$ ($r = .026$, $df = 107$), which means that students who demonstrate a greater social distance towards others tend to be more depressive than their peers who scored lower on the distance scale. In this particular sample, social distance increases the level of depression. On the anxiety scale there is a significant difference in favour of students who express a lower level of social distance $p < 0,01$ ($r = .000$, $df = 107$), which means that students who express a greater social distance are more anxious than their peers who scored lower on the distance scale. In this particular sample, social distance increases the level of anxiety.

T-test comparison between UWC students from Bosnia and Herzegovina and other countries

The descriptive analysis revealed a significant difference in the level of social distance among separate groups of students: students from Bosnia and Herzegovina (UWC Mostar), students from other countries (UWC Mostar) and students from Gimnazija Mostar. We were interested to determine to which extent these separately observed groups differ statistically. The T-test was used to determine the differences between UWC Mostar students from BiH and those coming from other countries. The table below shows the data and comparisons.

Table 29. Differences between UWC students from BiH and other countries related to social distance

Scales	Group	N	M	δ	SE M
Social distance	UWC Mostar - BiH	29	6.52	2.654	.493
	UWC Mostar others	75	7.56	1.940	.224
t-test		t	df	p	
Social distance		-1.926	102	.061	

We have determined that there is no major difference in terms of social distance between students from BiH and other countries. The difference in average scores and results is almost on the borderline of statistical significance ($r=.061$, $df=102$).

It is obvious that UWC Mostar students from other countries as a whole and students from BiH do not represent homogenous groups formed exclusively on the principle of territorial belonging. After comparing the social distance scores, we have sought to determine statistical differences between UWC students from BiH and other countries taking into account other observed criteria variables.

Table 30. Differences in regard to criteria variables between UWC students from BiH vs. students from other countries

Scales	UWC Mostar students	N	M	δ	SE M
Locus of control	UWC students from BiH	38	18.5789	5.05447	.81994
	UWC students from other countries	80	18.3125	5.56570	.62226
Intercultural sensitivity	UWC students from BiH	38	96.8947	12.28444	1.99280
	UWC students from other countries	80	100.1875	8.94016	.99954
Depression	UWC students from BiH	38	5.3684	4.76145	.77241
	UWC students from other countries	80	3.3625	4.36106	.48758
Stress	UWC students from BiH	38	7.6053	4.67622	.75858
	UWC students from other countries	80	5.3500	3.99081	.44619
t-test		t	df	p	
Social distance		-1.926	40.115	.061	
Locus of control		.250	116	.803	
Intercultural sensitivity		-1.650	116	.102	
Depression		2.266	116	.025	
Stress		2.712	116	.008	

T-tests between UWC Mostar students from BiH and other countries haven't shown any significant differences in terms of social distance, locus of control and overall intercultural sensitivity. We can notice differences on several subscales of intercultural sensitivity, levels of stress and depression resistance. On the subscale of intercultural participation there are significant differences in favour of students from other countries on the level of $p<0,01$ ($r=.008$, $df=116$). Also, on the subscale of decency of interactions, the students from other countries have a slight advantage when compared to students from BiH on the level of $p<0,05$ ($r=.033$, $df=116$).

On the depression scale, there is a statistical advantage of students from other countries when compared to students from BiH on the level of $p<0,05$ ($r=.025$, $df=116$), which means that students from BiH are more inclined to have depressive moods than their peers from other countries. On the stress scale, we notice a significant statistical difference in favor of students from other countries compared to students from BiH on the level of $p<0,01$ ($r=.008$, $df=116$), which means that students from BiH are more inclined to experiencing stress than their peers from other countries.

T-test comparison between Gimnazija Mostar students and UWC students from other countries

We were also interested to explore additional intergroup differences between Gimnazija Mostar students and UWC Mostar students from outside of Bosnia and Herzegovina. The goal of comparing those sub-groups was to determine any differences when taking UWC Mostar students from BiH out of the analysis. In this way we wanted to determine to which extent the following sub groups actually differ: students from Gimnazija Mostar, B&H students from UWC Mostar, international students from UWC Mostar and UWC Mostar students as whole. With these comparisons we have attempted to determine some additional nuances of differences between the sub groups. As expected, the comparisons have revealed cultural particularities of the groups.

Table 31. Differences between the sub groups: Gimnazija students vs. international students at UWC Mostar

Scale	Students	N	M	δ	SE M
Social distance	International students UWC Mostar	75	7.56	1.940	.224
	Gimnazija Mostar	66	5.06	2.511	.309
Locus of control	Gimnazija Mostar	67	24.1791	4.68694	.57260
	International students UWC Mostar	80	18.3125	5.56570	.62226
Intercultural sensitivity	Gimnazija Mostar	67	93.9552	9.51941	1.16298
	International students UWC Mostar	80	100.1875	8.94016	.99954

t-test	t	df	p
Social distance	6.655	139	.000
Locus of control	6.833	145	.000
Intercultural sensitivity	-4.087	137	.000

When compared to students from Gimnazija Mostar, international students attending UWC Mostar demonstrate a statistically significantly lower social distance on the level of $p < 0,01$ ($r = .000$, $df = 139$).

Comparing the t-test between Gimnazija Mostar students and international students attending UWC Mostar, there has been a statistically significant difference in terms of locus control on the level of $p < 0,01$ ($r = .000$, $df = 145$), which means that international students incline towards internal and Gimnazija Mostar incline towards external locus of control. On the subscale of involvement in interactions we have determined a statistically significant difference in favour of UWC Mostar international students when compared to Gimnazija Mostar students on the scale of $p < 0,01$ ($r = .007$, $df = 145$).

On the sub-scale of respecting cultural differences, we have determined a significant statistical difference in favour of UWC Mostar's international students on the level of $p < 0,01$ ($r = .000$, $df = 145$).

On the subscale of enjoying interaction, there has been a significant statistical difference in favour of UWC Mostar students from other countries on the level of $p < 0,01$ ($r = .000$, $df = 145$).

On the subscale of intercultural decency, there has been a significant statistical difference in favour of UWC Mostar students from other countries on the level of $p < 0,01$ ($r = .003$, $df = 145$).

On the overall scale of intercultural sensitivity, we have determined a significant statistical difference in favour of international students attending UWC Mostar when compared to those from Bosnia and Herzegovina on the level of $p < 0,01$ ($r = .000$, $df = 145$).

Significant statistical differences on all subscales and the overall intercultural sensitivity scale indicate that international students attending UWC Mostar generally possess greater intercultural sensitivity when compared to their peers from Gimnazija Mostar.

During the conversations with representatives of local institutions, free talk with Gimnazija students, but also based on the assessment of citizens who attend events organised by UWC Mostar, the above-mentioned differences were confirmed. These differences actually represent an agent of change used by UWC Mostar students to impact the local community. If trying to give an answer as to which extent the impact has really been achieved, one should look at the still very prevalent peer sub groups.

T-test comparing UWC Mostar students from BiH and Gimnazija Mostar students to UWC Mostar international students

In the following part of the analysis, we have compared UWC Mostar students from BiH and Gimnazija Mostar to international students at UWC Mostar in order to determine to which extent the criterion variable "students from BiH" can be considered as important and to which extent students from BiH can be observed as a homogenous sub group in relation to others. The goal was also to additionally determine the level of impact UWC Mostar has on students.

Table 32. Differences between the sub groups: all B&H students vs. international students at UWC Mostar

Scale	Group	N	M	δ	SE M
Social distance	BiH	95	5.51	2.629	.270
	Others	75	7.56	1.940	.224
Locus of control	BiH	105	22.1524	5.50835	.53756
	Others	80	18.3125	5.56570	.62226
Intercultural sensitivity	BiH	105	95.0190	10.64007	1.03836
	Others	80	100.1875	8.94016	.99954

t-test	t	df	p
Social distance	-5.659	167	.000
Locus of control	4.676	183	.000
Intercultural sensitivity	-3.586	183	.000

Comparing all students from Bosnia and Herzegovina with international students, we discovered that foreign students incline towards internal and students from Bosnia and Herzegovina incline towards external locus of control. Foreign students generally express greater intercultural sensitivity. There is a significant statistical difference in terms of social distance on the level of $p < 0,01$ ($r = .000$, $df = 167$) in favour of UWC Mostar's international students, which means that students from Bosnia and Herzegovina, observed as a whole, have a higher level of social distancing than foreign students.

Comparing UWC Mostar students from Bosnia and Herzegovina and their peers from Gimnazija Mostar with international students has revealed a statistically significant difference in terms of locus of control on the level of $p < 0,01$ ($r = .000$, $df = 145$), which means that international students incline towards internal and Gimnazija Mostar students as well as UWC Mostar students from Bosnia and Herzegovina (observed as a homogenous group) towards external locus of control.

We have determined a difference within the four intercultural sensitivity subscales.

- On the subscale of involvement in interactions there is a significant statistical difference in favour of international students of UWC Mostar on the level of $p < 0,01$ ($r = .002$, $df = 183$)
- On the subscale of respecting cultural differences there is a significant statistical difference in favour of international students of UWC Mostar on the level of $p < 0,01$ ($r = .002$, $df = 183$)
- On the subscale of enjoying interactions there is a significant statistical difference in favour of international students of UWC Mostar on the level of $p < 0,05$ ($r = .023$, $df = 183$)
- On the subscale of decency in interactions there is a significant statistical difference in favour of international students of UWC Mostar on the level of $p < 0,01$ ($r = .002$, $df = 183$).

The overall intercultural sensitivity scale shows a significant statistical difference in favour of international UWC Mostar students compared to other UWC students from Bosnia and Herzegovina and Gimnazija Mostar students on the level of $p < 0,01$

($r = .001$, $df = 183$), which means that, generally speaking, international students are more intercultural sensitive than students from BiH. In this case, students from BiH are being regarded as one group. This analysis has confirmed previous assumptions of a very strong impact of UWC Mostar, particularly when it comes to students from Bosnia and Herzegovina.

T-test comparing UWC Mostar students from Bosnia and Herzegovina and Gimnazija Mostar students

After individual analyses of all subgroups (students from Bosnia and Herzegovina – international students) we were interested to explore the mutual relations between students from Bosnia and Herzegovina attending UWC Mostar and their peers from Gimnazija Mostar.

Table 33. Differences between subgroups: students from Gimnazija Mostar vs. UWC Mostar students from BiH

Skale	Group	N	M	δ	SE M
Social distance	BiH UWC Mostar	29	6.52	2.654	.493
	Gimnazija Mostar	66	5.06	2.511	.309
Locus of control	BiH UWC Mostar	38	18.5789	5.05447	.81994
	Gimnazija Mostar	67	24.1791	4.68694	.57260
Intercultural sensitivity	BiH UWC Mostar	38	96.8947	12.28444	1.99280
	Gimnazija Mostar	67	93.9552	9.51941	1.16298

t-test	t	df	p
Social distance	2.559	93	.012
Locus of control	-5.600	103	.000
Intercultural sensitivity	1.366	103	.175

Students from Bosnia and Herzegovina attending UWC Mostar incline towards internal and students from Gimnazija Mostar towards external locus of control. These data are evidence of the influence UWC Mostar has on its students from Bosnia and Herzegovina, however, the impact on Gimnazija Mostar students could not be determined through the quantitative analysis.

When comparing UWC Mostar students from Bosnia and Herzegovina and their peers from Gimnazija Mostar, there is a significant statistical difference in relation to the level of social distance on the level of $p < 0,05$ ($r = .012$, $df = 93$), which means that students from Bosnia and Herzegovina attending UWC Mostar exhibit greater social distance than their peers from Gimnazija Mostar. An expected statistical difference between the two groups can also be seen when it comes to the locus of control on the level of $p < 0,01$ ($r = .000$, $df = 103$), meaning that UWC students from BiH incline towards internal and Gimnazija Mostar towards external locus of control.

On the subscale of respecting cultural relations we determined a significant statistical difference in favour of UWC students on the level of $p < 0,05$ ($r = .041$, $df = 103$), while on the subscale of enjoying interactions there has been a significant statistical difference in favor of UWC Mostar students on the level of $p < 0,01$ ($r = .000$, $df = 103$).

All the data indicate that the clearest empirical evidence of UWC Mostar impact are found among the subgroup UWC Mostar students from BiH, however, we do not notice the same impact on the students of Gimnazija Mostar.

T-test for the intercultural sensitivity variable related to the gender of UWC Mostar and Gimnazija Mostar students

We have tried to determine differences between UWC Mostar and Gimnazija Mostar students based on their gender. The table below gives an overview of the differences between students from both school based on gender.

Table 34. *Intercultural sensitivity based on gender: Gimnazija Mostar students vs. UWC Mostar students*

Scales	Gender	N	M	δ	SE M
UWC Mostar	Female	74	99.3919	9.20366	1.06990
	Male	47	98.1489	11.71580	1.70892
Gimnazija Mostar	Female	46	94.0217	9.68272	1.42764
	Male	21	93.8095	9.38413	2.04779
t-test		t	df	p	
UWC Mostar		.650	119	.517	
Gimnazija Mostar		.084	65	.933	

In this analysis we have determined that there are no differences in regard to gender and that we cannot consider gender to be a significant variable in determining intercultural sensitivity, which is an argument in favour of gender equality when it comes to intercultural sensitivity.

Abstract from the correlation matrix for all analysed variables in relation to UWC Mostar and Gimnazija Mostar groups of students

The interviews conducted with UWC Mostar students, parents and staff, as well as interviews conducted with professionals from local institutions have pointed to the differences in the behaviour of students, which was, by most interlocutors, attributed to their origin. This argument should be taken in consideration for the assessment of the impact on community.

Origin is to a great extent related to a variety of values and upbringing styles that students bring from their own cultures. During the initial conversations and observations, it was difficult to distinguish the layers of various values that affect the behaviour of students and reflect their overall image and scope of impact in the local community. However, as it later turned out, those conversations played a key role in determining the research variables and our interlocutors have pointed us to criteria variables that should be further analysed. Therefore, we have conducted most of the qualitative research before we made the final decision on which questionnaires and tests to use for the overall research in order to determine the causal relations between the implicit layers of UWC Mostar culture and the possible impact on the local culture.

In other words, the aim was to determine which variables will enable an easier contact between the complex organisms – UWC Mostar and the local community and whether these variables are slowing and / or disputing the contact already on the implicit level. In that sense, by using the earlier mentioned questionnaires, we have separately analysed the characteristics of the UWC Mostar and Gimnazija Mostar student samples, but also the characteristics of UWC students from BiH and international students, as well as the characteristics of all students from BiH observed as a whole, assuming that they would be the agents for increasing intercultural understanding and setting up the bridges between the different value systems.

Table 35. Abstract form the correlation matrix for UWC Mostar students from BiH

Scales		Social distance	Empathy	Locus of control	Intercultural sensitivity
Mother's emotionality	Spearman's rho	.004	.199	-.247	.116
	Correlation				
Mother's control	Sig. (2-tailed)	.983	.232	.134	.486
	Spearman's rho	.010	-.216	.410*	-.588**
Father's emotionality	Correlation				
	Sig. (2-tailed)	.961	.192	.011	.000
Father's control	Spearman's rho	-.107	.262	-.260	.167
	Correlation				
Empathy	Sig. (2-tailed)	.594	.129	.132	.338
	Spearman's rho	.166	-.361*	.450**	-.537**
Depression	Correlation				
	Sig. (2-tailed)	.407	.033	.007	.001
Stress	Spearman's rho	-.108	1	-.022	.608**
	Correlation				
Anxiety	Sig. (2-tailed)	.576		.895	.000
	Spearman's rho	.187	-.305	.314	-.291
Anxiety	Correlation				
	Sig. (2-tailed)	.331	.062	.055	.076
Anxiety	Spearman's rho	.255	-.228	.241	-.183
	Correlation				
Anxiety	Sig. (2-tailed)	.181	.170	.145	.271
	Spearman's rho	-.177	-.154	.349*	-.126
Anxiety	Correlation				
	Sig. (2-tailed)	.359	.355	.032	.452

When comparing UWC Mostar students from BiH and international students, respectively, there are numerous differences in assessing dimensions of emotionality and control of parents, and other observed variables.

Students from BiH show that the dimension of the father's control is important for the locus of control, while intercultural sensitivity depends on the dimension of control of both parents (mother and father). For the level of intercultural sensitivity, the level of empathy has distinguished itself as an important criteria variable.

The scores of B&H students on the scales of depression, anxiety and stress are not in correlation with the level of social distance, which could be due to cultural characteristics related to building inner-group and out-of-group relations. In

other words, students from Bosnia and Herzegovina depend less on out of group relations. This focus on intimate groups is a characteristic of collectivist cultures. Scores of B&H students on depression, anxiety and stress scales depend on the level of the father's emotionality and far less on the mother's emotionality, while international students follow a reversed pattern.

Table 36. Abstract from the correlation matrix for international students at UWC Mostar

Skale		Social distance	Empathy	Locus of control	Intercultural sensitivity
Mother's emotionality	Spearman's rho	.068	.204	-.038	.091
	Correlation				
Mother's control	Sig. (2-tailed)	.563	.073	.741	.420
	Spearman's rho	-.098	-.196	.372**	-.278*
Father's emotionality	Correlation				
	Sig. (2-tailed)	.401	.086	.001	.013
Father's control	Spearman's rho	.137	.277*	-.177	.046
	Correlation				
Empathy	Sig. (2-tailed)	.258	.017	.129	.693
	Spearman's rho	-.157	-.166	.162	-.061
Depression	Correlation				
	Sig. (2-tailed)	.195	.157	.164	.603
Stress	Spearman's rho	.207	1	-.076	.397**
	Correlation				
Anxiety	Sig. (2-tailed)	.079		.509	.000
	Spearman's rho	-.347**	-.207	.452**	-.151
Anxiety	Correlation				
	Sig. (2-tailed)	.002	.070	.000	.181
Anxiety	Spearman's rho	-.320**	-.125	.412**	-.116
	Correlation				
Anxiety	Sig. (2-tailed)	.005	.275	.000	.305
	Spearman's rho	-.452**	-.149	.516**	-.139
Anxiety	Correlation				
	Sig. (2-tailed)	.000	.194	.000	.220

If we observe international students separately and compare them to B&H students, there are numerous differences in assessing the dimensions of emotionality and control of parents and other variables. For the determination of the locus of control among international students mother's control plays an important role, while father's control influences empathy and the control of the mother influences intercultural sensitivity. This clearly shows the differences be-

tween students from Bosnia and Herzegovina and students from other countries altogether. Scores on the depression, anxiety and stress scales of international students depend on the emotionality and control of the mother and far less on the emotionality of the father, while the results of students from Bosnia and Herzegovina show the opposite.

The empathy levels of international students correlate only with the subscales of involvement in interactions and enjoying interactions, while the empathy levels of students from Bosnia and Herzegovina correlate to all subscales of intercultural sensitivity. This leads us to conclude that the level of empathy determines the level of intercultural sensitivity to a great extent.

The relation between social distance, depression, anxiety and stress indicates that there is an addiction to extroversion and building out of group relations among international students. As opposed to students from Bosnia and Herzegovina, international students come from cultures that are oriented towards external groups, which literature describes as a characteristic of individualistic cultures.

Tendencies towards depression, anxiety and poor coping with stress are much more related to the relations with the mothers. When it comes to the relations with fathers, they are relevant for the emotionality dimension, which isn't the case with students from Bosnia and Herzegovina.

Table 37. Abstract from the correlation matrix for all UWC Mostar students

Skale		Social distance	Empathy	Locus of control	Intercultural sensitivity
Mother's emotionality	Spearman's rho Correlation	.024	.200*	-.094	.077
	Sig. (2-tailed)	.801	.028	.299	.400
Mother's control	Spearman's rho Correlation	-.092	-.231*	.385**	-.390**
	Sig. (2-tailed)	.341	.011	.000	.000
Father's emotionality	Spearman's rho Correlation	.026	.259**	-.195*	.054
	Sig. (2-tailed)	.794	.005	.037	.564
Father's control	Spearman's rho Correlation	-.070	-.255**	.267**	-.231*
	Sig. (2-tailed)	.483	.006	.004	.013
Empathy	Spearman's rho Correlation	.114	1	-.044	.464**
	Sig. (2-tailed)	.243		.631	.000
Depression	Spearman's rho Correlation	-.185	-.224*	.410**	-.215*
	Sig. (2-tailed)	.054	.014	.000	.017
Stress	Spearman's rho Correlation	-.146	-.199*	.335**	-.164
	Sig. (2-tailed)	.131	.029	.000	.070
Anxiety	Spearman's rho Correlation	-.357**	-.140	.467**	-.138
	Sig. (2-tailed)	.000	.127	.000	.128

Even though we take B&H students at UWC Mostar as the first cultural mediators between UWC Mostar and the local community, they ultimately do appear as a homogenous group communicating jointly with the local culture. Therefore, it was important to determine the criteria variables most relevant in terms of intercultural sensitivity and social distance, while observing UWC Mostar as a monolithic institution within the subculture of students.

Table 38. Abstract from the correlation matrix for all UWC students

Scales		Social distance	Locus of control	Intercultural sensitivity
Interaction Engagement	Spearman's rho Correlation	.192*	-.239**	.830**
	Sig. (2-tailed)	.046	.008	.000
Respectfor Cultural Differences	Spearman's rho Correlation	-.009	-.116	.749**
	Sig. (2-tailed)	.927	.200	.000
InteractionConfidence	Spearman's rho Correlation	.040	-.247**	.666**
	Sig. (2-tailed)	.681	.006	.000
Interaction Enjoyment	Spearman's rho Correlation	.075	-.244**	.613**
	Sig. (2-tailed)	.437	.007	.000
Interaction Attentiveness	Spearman's rho Correlation	.040	.035	.603**
	Sig. (2-tailed)	.683	.700	.000
Intercultural sensitivity	Spearman's rho Correlation	.104	-.246**	1
	Sig. (2-tailed)	.283	.006	

For UWC Mostar students (observed together) the locus of control variable influences a higher level of intercultural sensitivity. This variable has a statistical significance on the level of $P < 0,01$ ($r = -0,246$; $p = .006$). The subscales of involvement in interactions, respect for cultural differences and enjoying interactions are statistically relevant on the level of $P < 0,01$.

Table 39. Abstract from the correlation matrix for all UWC students

Scales		Social distance	Empathy	Locus of control	Intercultural sensitivity	Depression	Anxiety	Stress
I read books	Spearman's rho Correlation	-.074	-.056	.231*	-.206*	.131	.124	.150
	Sig. (2-tailed)	.449	.543	.011	.024	.151	.175	.101
I read press	Spearman's rho Correlation	.050	.107	.161	-.074	.097	.072	.111
	Sig. (2-tailed)	.618	.255	.084	.428	.300	.443	.236
I consume alcohol	Spearman's rho Correlation	-.254**	-.018	.045	.099	-.123	-.067	-.070
	Sig. (2-tailed)	.008	.843	.622	.281	.179	.462	.447
Intercultural sensitivity	Sig. (2-tailed)	.683	.001	.700	.000	.341	.149	.050
	Spearman's rho Correlation	.104	.464**	-.246**	1	-.215*	-.138	-.164
	Sig. (2-tailed)	.283	.000	.006		.017	.128	.070

Based on the high correlation on level $P < 0,01$ between empathy and intercultural sensitivity ($r = 0,464$; $p = .000$) as well as the correlation between locus of control and intercultural sensitivity ($r = -0,246$; $p = .006$) it is evident that a higher level of empathy has a greater influence on intercultural sensitivity and inclination towards internal locus of control has a high correlation with intercultural sensitivity. These characteristics were respectively expressed by subgroups – students from BiH and international students attending UWC Mostar, which can be seen on the previous abstracts from the correlation matrix comparing both groups of students.

Internal locus of control inclination mostly highly correlates with all subscales of intercultural sensitivity and overall intercultural sensitivity on the level $P < 0,01$.

Regular book reading highly correlates (on the level $P < 0,01$) with internal locus of control ($r = 0,231$; $p = .011$), which means that those students who do not have a reading habit incline towards external locus of control. Regular book reading is mostly related to greater intercultural sensitivity on the level of $P < 0,05$ ($r = -0,206$; $p = .024$). Based on these data, a suggestion to UWC Mostar teachers and management would be to further encourage students who don't have developed habits of reading and following current events to do so. Depressive tendencies result in a

reduced capacity for involvement in interactions, enjoying interactions and reliability, which results in a lower level of overall intercultural sensitivity on the level of $P < 0,05$ ($r = -0,215$; $p = .017$), meaning that students in question should receive additional attention. Students who hit lower scores on the intercultural sensitivity scale have greater tendencies to experience depression, which can generally be attributed to a negative perception of themselves and others and can be related to a greater introversion, both socially and intra-psychologically. This is an important suggestion to UWC teachers and management, because it relates to a subgroup of students who require additional psychological support due to their depressive moods. This is particularly important both for the initial period of adaptation to life and studies at UWC Mostar and for their later stay as well. The abstract from the correlation matrix for Gimnazija Mostar students revealed some interesting differences in relation to UWC Mostar students.

Table 40. Abstract from the correlation matrix for Gimnazija Mostar students

Scales		Social distance	Locus of control	Intercultural sensitivity
Interaction Engagement	Spearman's rho Correlation	.390**	.067	.900**
	Sig. (2-tailed)	.001	.592	.000
Respectfor Cultural Differences	Spearman's rho Correlation	.368**	-.104	.785**
	Sig. (2-tailed)	.002	.401	.000
Interaction Confidence	Spearman's rho Correlation	.113	.240	.679**
	Sig. (2-tailed)	.365	.051	.000
Interaction Enjoyment	Spearman's rho Correlation	.070	-.013	.487**
	Sig. (2-tailed)	.574	.918	.000
Interaction Attentiveness	Spearman's rho Correlation	.228	.107	.581**
	Sig. (2-tailed)	.066	.388	.000
Intercultural sensitivity	Spearman's rho Correlation	.361**	.072	1
Interaction Engagement	Sig. (2-tailed)	.003	.562	

For Gimnazija Mostar students, intercultural sensitivity is much more conditioned by the level of social distance (as contrary to UWC Mostar students where the locus of control variable exerts greater influence). Within the analysed sample

of Gimnazija Mostar students there is a high correlation ($P < 0,01$) between social distance and intercultural sensitivity ($r = 0,361$; $p = .003$), particularly within the subscale of involvement in interactions and respecting cultural differences ($r = -0,390$; $p = .001$; and $r = -0,368$; $p = .002$), which means that those students showing lower social distance also have a higher level of intercultural sensitivity. We can draw a similar conclusion from observing all subscales of intercultural sensitivity in relation to overall sensitivity. We cannot determine any influence of the locus of control variable on intercultural sensitivity among Gimnazija Mostar students, which can be seen as a result of cultural differences, particularly when it comes to building intergroup and out of group relations between individualistic and collectivistic cultures. That means that inclinations towards internal or external locus of control do not determine whether students belonging to the local culture will be more sensitive towards others. This is an important suggestion for the management of UWC Mostar in regard to organizing events that aren't adjusted to the characteristics of the local culture, particularly in terms of defining social boundaries and out of group relations. In this sense, we should assume that activities should respect the values of the local community, which on a paradigmatic level represent the essence of this culture. Key variables such as social distance, locus of control and intercultural sensitivity have been analysed within the framework of the overall sample of students from both schools.

Table 41. Abstract from the correlation matrix for students from both schools – entire sample

Scales		Social distance	Locus of control	Intercultural sensitivity
Interaction Engagement	Spearman's rho Correlation	.328**	-.188**	.853**
	Sig. (2-tailed)	.000	.009	.000
Respectfor Cultural Differences	Spearman's rho Correlation	.258**	-.219**	.774**
	Sig. (2-tailed)	.001	.002	.000
Interaction Confidence	Spearman's rho Correlation	.080	-.115	.662**
	Sig. (2-tailed)	.291	.113	.000
Interaction Enjoyment	Spearman's rho Correlation	.188*	-.296**	.604**
	Sig. (2-tailed)	.013	.000	.000
Interaction Attentiveness	Spearman's rho Correlation	.179*	-.024	.602**
	Sig. (2-tailed)	.018	.741	.000
Intercultural sensitivity	Spearman's rho Correlation	.301**	-.241**	1
	Sig. (2-tailed)	.000	.001	

We can see a high correlation ($P < 0,01$) between social distance and intercultural sensitivity on the level of ($r = 0,301$; $p = .000$), as well as locus of control and intercultural sensitivity ($r = -0,241$; $p = .001$), which means that students expressing lower levels of social distance have a higher level of intercultural sensitivity, while inclinations towards internal locus of control cause lower social distance and vice versa. We can draw a similar conclusion by observing all subscales of intercultural sensitivity in relation to the locus of control; lower social distance contributes to greater involvement in interactions and a higher level of respecting cultural differences. Based on the interviews with students and the conducted analyses, we can conclude that the cultural contact and social impact happened only between the student subcultures that had brought similar lifestyles into those relations. Therefore, we were quite interested to determine which variables are significant comparing all UWC Mostar and Gimnazija Mostar students as a homogenous group of peers in relation to some of the previously recognized habits and lifestyles.

Table 42. Abstract from the correlation matrix for UWC Mostar and Gimnazija Mostar students together

Scales		Average study grade	I read books	I read daily and periodical press with political topics	I consume alcohol
Social distance	Spearman's rho Correlation	.042	-.164*	-.231**	-.328**
	Sig. (2-tailed)	.601	.032	.003	.000
Locus of control	Spearman's rho Correlation	-.213**	.316**	.274**	.144*
	Sig. (2-tailed)	.005	.000	.000	.048
Interaction Engagement	Spearman's rho Correlation	-.104	-.171*	-.141	-.018
	Sig. (2-tailed)	.174	.020	.058	.810
Respect for Cultural Differences	Spearman's rho Correlation	.080	-.162*	-.066	.062
	Sig. (2-tailed)	.296	.027	.379	.399
Interaction Enjoyment	Spearman's rho Correlation	.107	-.147*	-.163*	.083
	Sig. (2-tailed)	.162	.044	.028	.256
Intercultural sensitivity	Spearman's rho Correlation	-.031	-.197**	-.157*	.000
	Sig. (2-tailed)	.687	.007	.035	.997

Observing some of the habits and variables that indicate certain lifestyles and can be related to social distance, on the whole sample we can notice a correlation ($P < 0,05$) between social distance and the regular reading of books on the level of ($r = -0,164$; $p = .032$) and a high correlation ($P < 0,01$) between social distance and the regular following of political themes ($r = -0,231$; $p = .003$) and alcohol consumption ($r = -0,328$; $p = .000$). That means that students from both schools with a regular reading habit and those who follow political events, exhibit a lower social distance than others. They also form a subculture that easily achieves intercultural contact and they affect one another.

Within this subgroup, final year students from both schools score high on the subscale of respecting intercultural differences and overall intercultural sensitivity, which can be related to the fact that they have spent more time in the Gimnazija building jointly used by both schools and a longer period of exposure to intercultural contact in the local community. They have probably had enough time and opportunities to get to know each other and thus they report most mutual contacts. Since some of the results presented in the joint correlation matrix were surprising, we were interested to learn to which extent some of the characteristics of the sample such as grade, average marks and other everyday living habits can be linked to the analysed variables when analysing UWC Mostar and Gimnazija Mostar students respectively. This group of variables was observed separately in both schools as to determine their importance in both elements of the sample.

Table 43. Abstract from the correlation matrix for UWC Mostar students – habits in relation to criteria variables

Skale		Average study grade	I read books	I read daily and periodical press with political topics	I consume alcohol
Social distance	Spearman's rho Correlation	.032	-.074	.050	-.254**
	Sig. (2-tailed)	.755	.449	.618	.008
Locus of control	Spearman's rho Correlation	-.034	.231*	.161	.045
	Sig. (2-tailed)	.727	.011	.084	.622
Interaction Engagement	Spearman's rho Correlation	-.065	-.190*	-.085	.069
	Sig. (2-tailed)	.495	.036	.363	.453
Respect for Cultural Differences	Spearman's rho Correlation	-.082	-.192*	.046	.198*
	Sig. (2-tailed)	.393	.035	.623	.030
Intercultural sensitivity	Spearman's rho Correlation	-.084	-.206*	-.074	.099
	Sig. (2-tailed)	.383	.024	.428	.281

Some students from both schools have stated that they meet occasionally in certain local clubs. There weren't many of those students, however all of them had low distance scores and they had already achieved mutual contact (names of students, places they go out to, English phrases they use, almost intimate descriptions of each other). Separate observations of UWC Mostar students have revealed an interestingly high correlation ($P < 0,01$) between social distance and alcohol consumption ($r = -0,254$; $p = .008$), as well as between respecting cultural differences and alcohol consumption ($P < 0,05$), which means that the alcohol consumption habit represents an important variable in terms of reducing social distance. In other words, students drinking alcohol show more readiness to enter closer and more intimate relations with members of other cultures. This could be perceived as a logical relation on the subcultural level in terms of enjoying more informal gatherings and parties. Final grade students score higher than 3rd grade (UWC Mostar – first year students, Gimnazija Mostar 3rd grade students) in relation to the subscale of enjoying interactions on the level of $P < 0,01$ ($r = -0,188$; $p = .038$), while students with regular reading habits score higher on the scale of intercultural sensitivity.

The average mark and interest in political events have not proven to be statistically significantly linked variables in relation to social distance and intercultural sensitivity. Same as in the case of UWC Mostar students, we have observed to which extent the grade, average marks and other living habits can be related to the observed variables within the Gimnazija Mostar student sample and whether there are some similarities between students from these two schools.

Table 44. Abstract from the correlation matrix for Gimnazija Mostar students - habits in relation to criteria variables

Skale		Average study grade	I read books	I read daily and periodical press with political topics	I consume alcohol
Social distance	Spearman's rho	-.186	.057	-.322**	-.343**
	Correlation				
	Sig. (2-tailed)	.155	.654	.009	.005
Locus of control	Spearman's rho	-.130	.088	.132	.091
	Correlation				
	Sig. (2-tailed)	.319	.482	.291	.462
Intercultural sensitivity	Spearman's rho	-.161	.047	-.121	-.064
	Correlation				
	Sig. (2-tailed)	.216	.709	.332	.609

In the open answers used by Gimnazija Mostar students to describe the impact of UWC Mostar, we could notice a group of students who, in addition to positive attitudes, talked about some students from other countries, describing them very intimately and by names. They also describe local clubs where they meet. This part of the sample is connected to part of the UWC Mostar student sample revealing the same correlation between distance and alcohol variables. A separate observation of Gimnazija Mostar students confirmed, same as with UWC Mostar students, a high correlation ($P < 0,01$) between social distance and alcohol consumption ($r = -0,343$; $p = .005$), which means that the alcohol consumption variable proves to be very important in regard to lowering social distance among students from both schools. In other words, those who drink alcohol are more ready to enter closer relations with members of other cultures. This information supports the claim that the closest contact is being achieved on the subcultural level through informal gatherings and parties. At the same time, this is an information revealing the characteristics of the cultural background of those students who are willing to achieve contact.

The correlation matrix also reveals a high negative correlation ($P < 0,01$) between social distance and regular following of political events ($r = -0,322$; $p = .009$), which means that Gimnazija Mostar students who are less interested in politics and political events exhibit lower levels of social distancing.

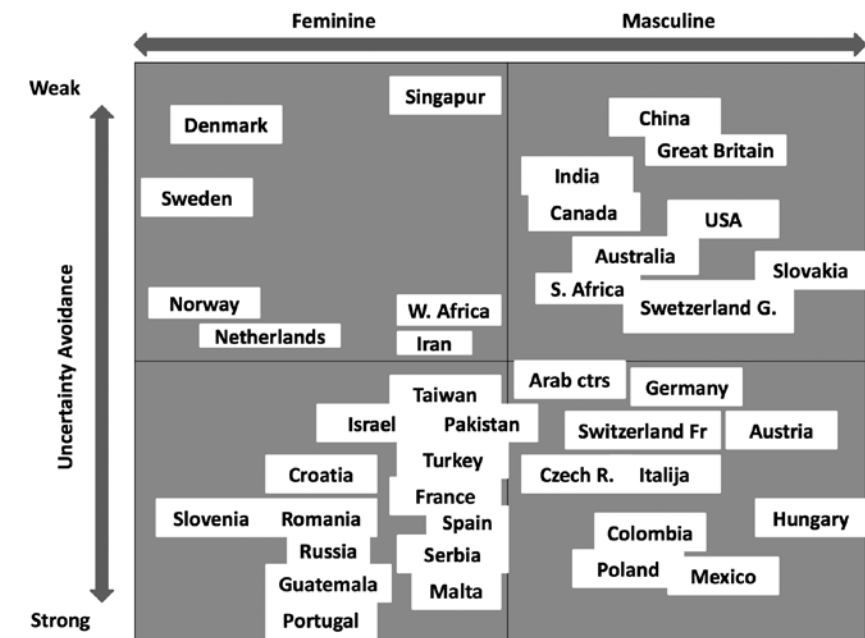
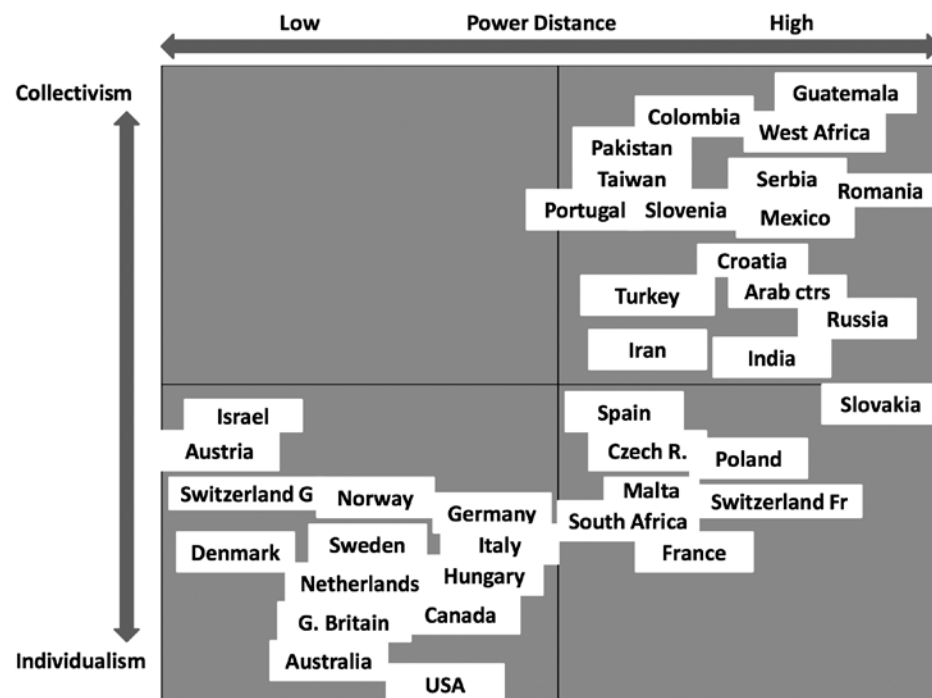
Differences between students based on the national dimensions of culture

Conversations with some staff members of UWC Mostar, statements from Gimnazija Mostar students, as well as citizens, revealed instances of resistances towards the organizational culture and students of UWC Mostar, which can be linked to the differences between cultural dimensions characterizing both UWC Mostar and the local community. The behaviour of students from "Western" cultures differs significantly from the common behaviour of young people from this region; they are much more arrogant and focused on themselves and their own needs, they seek their rights more often, rebel and call for democratic principles for every problem, while at the same time labelling the rules of an institution and rigid and tyrannical. Students from "Eastern" cultures are much more obedient and they are dominated by passive mode qualities.

Therefore the students from "Western" cultures cause more frequent disciplinary breaches. Many have their first contact with alcohol here, which is potentially a problem. It is interesting to observe how students from certain cultures simply cannot function together. For example, students from cultures that have a strong competitive component find it more difficult to cooperate. Notably, only in one school year one can notice a reduced level of social distance among all students. In order not to leave these observations as too vague or subjective, we have at-

tempted to determine whether some instances of resistance, but also impact, can be attributed to the UWC Mostar organizational culture, as well as the differences within UWC Mostar (among students with different cultural backgrounds). Taking into account that the previous analyses have proved a link between cultural backgrounds of students and their readiness to engage in cultural contact and that it could affect the level of impact, we will now analyse to which extent the cultural background of students can be related to a number of criteria variables.

For this part of the analysis we have used Hofstede's model of national dimension of cultures (explained in the theoretical part), by dividing the students based on their culture of origin, taking into account the categorization set up by Geert Hofstede during his extensive research. Using Hofstede's operationalization of national cultures, students from 47 countries encompassed by this research were grouped based on the predetermined dimensions: individualism- collectivism, distance of power, avoiding uncertainty and male-female values, at the same time assuming that the potential differences could give additional insight into the scope of contact and impact. The position of each culture observed in this research is shown in the scheme below:



Scheme 7. Crossing the following dimensions: distance of power, male-female values, individualism-collectivism, and uncertainty avoidance (adapted from: Hofstede, 2005, p. 83 and p. 187)

Individualism and collectivism dimension

We have analysed the unfamiliarity of both students from individualistic and collectivist cultures with the local culture in relation to all variables that affect the perception of UWC Mostar in the eyes of the local community.

Table 45. Differences between criteria variables in regard to the dimension of individualism vs. collectivism

Scales	Dimension of National cultures	N	M	δ	SE M
Social distance	individualism	43	8.02	1.472	.224
	collectivism	61	6.74	2.469	.316
Locus of control	individualism	45	17.0000	4.90825	.73168
	collectivism	73	19.2603	5.51772	.64580
Empathy	individualism	44	47.48	11.987	1.807
	collectivism	72	43.75	11.405	1.344
Intercultural sensitivity	individualism	45	102.2889	6.53530	.97422
	collectivism	73	97.1781	11.52936	1.34941

t-test I - C	t	df	p
Social distance	3.051	102	.003
Locus of control	-2.316	116	.023
Empathy	1.675	114	.097
Intercultural sensitivity	2.714	116	.008

Higher levels of interactions in collectivist cultures and differences in building intergroup and out of group relations all affect social distance, intercultural sensitivity and the concept of mental health, as well as assessment of the parental dimension.

All these variables and their effects play an important role in measuring the overall impact the school achieves on the local community through its students and staff, but also the impact UWC Mostar's organizational culture and activities have on the students.

This can be seen in the ratios in the t-test. Social distance is statistically far lower among students from individualistic cultures on the level of $p < 0,01$ ($r = .003$, $df = 102$). The difference is evident from the comparison with the average score. Students from individualistic cultures have a score of 8.02 with an SD of 1.472, while students from collectivist cultures have a score of 6.74 and an SD of 2.469. Students from collectivist cultures have a statistically higher dimension of the mother's control on the level of $p < 0,01$ ($r = .002$, $df = 117$). Students from collectivist cultures have statistically higher dimension of the father's emotionality on the level of $p < 0,05$ ($r = .033$, $df = 109$).

Even though there are no statistically significant differences, it is interesting to compare the average scores and notice how students from collectivist cultures deem the mother's emotionality and father's control as very important, which supports the claim of the importance of respecting cultural differences and building of relations. It is also relevant to take into account the importance of differences created as a result of building those relations, especially in regard to assessing social distance and intercultural sensitivity, as well as variables that are important criteria for accepting or rejecting someone.

There is a statistically significant difference in regard to inclining towards external locus of control. We can notice that on the level of $p < 0,05$ ($r = .023$, $df = 116$) students from individualistic cultures incline towards internal and students from collectivist towards external locus of control. Despite the fact that there is no difference in regard to empathy, it is evident that students from individualistic cultures score higher on empathy scales. When it comes to the subscales of intercultural sensitivity, there is a high statistical significance on the subscale of involvement in interactions, on the level of $p < 0,01$ ($r = .003$, $df = 116$), on the

subscale of respecting cultural differences on the level of $p < 0,05$ ($r = .042$, $df = 116$) and on the subscale of decency in interactions on the level of $p < 0,01$ ($r = .002$, $df = 116$) in favour of students from individualistic cultures.

On the depression, anxiety and stress scales there are no statistically significant differences, however, students from collectivist cultures score notably higher, which can be explained by the social context they currently reside in. That context works much better for students from individualistic cultures. Students used to collectivism search for elements of the collectivist social context, but don't seem to find it to the extent necessary. This leads us to the conclusion that, generally speaking, the organisational culture of UWC Mostar is slightly more inclined towards the characteristics of an individualistic culture and that students coming from equally individualistic cultures find their way more easily. This is a piece of data that can be used as a suggestion to the UWC Mostar management that they should enhance a culturally sensitive approach to students from collectivist cultures in order to avoid assimilation and melting into the individualistically tailored organizational structure of the school. In that way the full effect of "real" multiculturalism can be achieved, as opposed to a cultural-pluralist or assimilation like ideology.

Distance of power dimension

Table 46. Differences between criteria and variables in regard to the distance of power dimension

Skale	Power distance	N	M	δ	SE M
Social distance	low	32	8.22	1.263	.223
	high	72	6.85	2.395	.282
Locus of control	low	33	16.4545	4.99431	.86940
	high	85	19.1529	5.37079	.58254
Empathy	low	32	48.31	13.010	2.300
	high	84	43.96	11.036	1.204
Intercultural sensitivity	low	33	102.0606	7.30984	1.27248
	high	85	97.9882	10.95064	1.18776

t-test PD	t	df	p
Social distance	3.051	102	.003
Locus of control	-2.578	116	.012
Empathy	1.803	114	.074
Intercultural sensitivity	1.970	116	.050

Social distance is statistically lower among students from cultures with low distance of power on the level of $p < 0,01$ ($r = .003$, $df = 102$). There is also a noticeable difference if we compare the average scores. Students from cultures with low distance of power have a score of 8.22 with an SD of 1.263, while students from high distance of power cultures have a score of 6.85 with an SD of 2.395.

Students from cultures with high power distance statistically score significantly higher when it comes to the mother's control on the level of $p < 0,01$ ($r = .000$, $df = 117$).

Students from cultures with high power distance statistically score significantly higher when it comes to the father's control dimension on the level of $p < 0,01$ ($r = .006$, $df = 109$).

In regard to the level of empathy, there is no statistically significant difference, even though students from low power distance cultures score higher.

Statistically, there is a significant difference in regard to the external locus of control inclination. Students from low power distance countries incline towards internal and students from high power distance countries incline towards external locus of control on the level of $p < 0,05$ ($r = .012$, $df = 116$).

In terms of intercultural sensitivity subscales, there is a statistically significant difference on the subscale of involvement in interaction on the level of $p < 0,05$ ($r = .013$, $df = 116$) and on the subscale of decency in interactions on the level of $p < 0,01$ ($r = .010$, $df = 116$) in favour of students from low power distance cultures. Also, there is a statistically significant difference in regard to the overall intercultural sensitivity in favour of students from low power distance cultures on the level of $p < 0,05$ ($r = .050$, $df = 116$).

On the depression and anxiety scales, we can notice a statistically significant difference in relation to depressive tendencies on the level of $p < 0,05$ ($r = .019$, $df = 116$) and in relation to anxious tendencies on the level of $p < 0,05$ ($r = .014$, $df = 116$), meaning that students from high power distance cultures exhibit more depressive and anxious tendencies. This points to the possible conclusion that the overall organizational structure of UWC Mostar is actually closer to students from low power distance cultures and doesn't show that well suited to students from high power distance cultures. It could be concluded that these data point to a possible withdrawal tendency on the one side and the attitude towards cultural norms building the relations in the school and the residencies on the other side.

The Dimension of Uncertainty Avoidance

Table 47. Differences between criteria variables based on the dimension of uncertainty avoidance

Scales	Uncertainty Avoidance	N	M	δ	SE M
Social distance	low	22	8.09	2.022	.431
	high	82	7.05	2.205	.243
Locus of control	low	23	18.9565	6.06389	1.26441
	high	95	18.2632	5.23534	.53713
Empathy	low	22	49.73	10.920	2.328
	high	94	44.10	11.697	1.206
Intercultural sensitivity	low	23	100.5217	10.57385	2.20480
	high	95	98.7895	10.13829	1.04017

t-test			
Uncertainty Avoidance	t	df	p
Social distance	2.002	102	.048
Locus of control	.552	116	.582
Empathy	2.057	114	.042
Intercultural sensitivity	.729	116	.467

Students from cultures expressing low level of avoiding uncertainty exhibit statistically significant lower levels of social distance on the level of $p < 0,05$ ($r = .048$, $df = 102$). The difference is evident when compared to the average score, which is 8.09 with an SD of 2.022 among students from cultures expressing low level of avoiding uncertainty and 7.05 with an SD of 2.205 among students from cultures expressing high level of avoiding uncertainty. Students from cultures expressing low level of avoiding uncertainty score higher on the empathy scale. There is a statistically significant difference on the level of $p < 0,05$ ($r = .042$, $df = 114$).

There is a statistically significant difference on the scale of decency in interactions on the level of $p < 0,05$ ($r = .050$, $df = 116$) in favour of students from cultures that have a low level of avoiding uncertainty, which is the only difference in the intercultural sensitivity field.

When it comes to other variables, this dimension of national culture hasn't revealed particularly relevant differences.

Dimension Masculinity versus Femininity

Table 48. Differences between criteria variables based on the dimension of male-female values

Scales	Masculinity vs. Femininity	N	M	δ	SE M
Social distance	M	37	7.76	1.949	.320
	F	67	7.00	2.296	.281
Locus of control	M	39	16.7179	5.10907	.81811
	F	79	19.2278	5.35640	.60264
Empathy	M	37	46.59	11.805	1.941
	F	79	44.49	11.694	1.316
Intercultural sensitivity	M	39	100.8205	8.25856	1.32243
	F	79	98.2911	10.98852	1.23630

t-test M-F	t	df	p
Social distance	1.695	102	.093
Locus of control	-2.470	116	.016
Empathy	.899	114	.370
Intercultural sensitivity	1.270	116	.207

There is no difference in regard to social distance and empathy or the overall intercultural sensitivity.

There is a statistical difference in assessing the mother's control dimension on the level of $p < 0,01$ ($r = .000$, $df = 117$) and the father's control on the level of $p < 0,01$ ($r = .003$, $df = 109$) in favour of students from cultures with dominant female values. There is a statistically significant difference when it comes to external locus of control inclination.

Students from cultures with dominant female values incline towards external locus of control and students with dominant male values incline towards internal locus of control on the level of $p < 0,05$ ($r = .016$, $df = 116$).

On the subscales of intercultural sensitivity, there is a statistically significant difference on the subscale of involvement in interactions on the level of $p < 0,05$ ($r = .030$, $df = 116$) and on the subscale of decency in interactions on the level of $p < 0,05$ ($r = .014$, $df = 116$) in favour of students from cultures with dominant male values. That means that students coming from competitive cultures with battles for domination usually express a higher level of involvement, reciprocity and circular stimulation for interaction.

Conclusions and Recommendations

The philosophy, organizational culture and educational practices of United World College in Mostar are based on all relevant concepts and theories of culturally sensitive pedagogy. The indicators that were discovered during the research are evidence that UWC Mostar can by all means be considered a "culturally sensitive and resilient school".

The areas of integration, unbiased pedagogy, the process of formulating and constructing knowledge, reduction of prejudice and giving relevance to the school culture, for the sake of achieving diversity, are all embedded in the numerous implemented activities. At the same time, UWC Mostar is continuously present in the public, promoting the values it stands for and the very essence of its organizational culture. On an explicit level, this is primarily visible through the activities of students which form an integral part of the curriculum, but also through, not less important, activities of the teaching staff.

Such a model could, without any doubt, be embraced by local educational authorities and institutions, as an example of good practices in the field of cultural sensitivity.

The research team has attempted to observe the numerous aspects of impact UWC Mostar leaves on various levels through the multitude and multi-layered character of its activities and decade long educational presence in the local community. The operationalization of independent variables included the grouping of data according to:

- factors of UWC Mostar's organizational culture,
- factors of explicit layers of impact achieved through numerous activities, and
- factors that need to be taken into account in relation to the cultural, social and political characteristics of the local community.

There was a special focus on grouping some of the most important dependent variables visible on the explicit level:

- impact on the attitudes and opinions of individuals in the local community,
- impact on the general perception of UWC Mostar,
- impact on individual and institutional practices in the local community.

Taking into account the key postulates of the organizational culture level that can be analysed on explicit and implicit level, the impact of UWC Mostar on the local community can be observed on at least three levels:

1. Impact on the community through CAS, educational and volunteer projects,
2. Impact and social contact of the UWC management and educational philosophy on the community. – Curricular impact,
3. Impact on the level of peer interaction in school and extracurricular activities.

At the explicit level, the most visible impacts are the ones that the UWC Mostar students have through the CAS programme, especially its third component – SERVICE. Through CAS, students are involved in a variety of activities. Three main, frequently intertwined, components of CAS are:

1. art and experiences that include and inspire creative thinking (CREATIVITY),
2. physical activities that contribute to healthy living styles (ACTIVITY),
3. voluntary, unpaid community work (SERVICE).

CAS enables students' personal and interpersonal development through experience-based learning. At the same time, it represents a significant counterbalance to the academic pressures imposed by the Diploma Programme. A good CAS programme should represent both, a challenge and pleasure, a personal journey towards self-realization. Every student has a different starting point, and thereby different goals and needs, but for the majority of them, CAS activities represent experiences that prepare them for ongoing life changes that will happen. Based on the interviews conducted in educational local institutions and institutions in which students do CAS activities, we recorded statements and arguments explicitly highlighting positive impact. It could be concluded that all of these activities represent impact at an explicit level. Analysing the answers of the employees in institutions where CAS activities take place, the impact of UWC Mostar students on the institutions' protégés could be grouped into following categories, regarding the high level of agreement:

- Developing abilities to understanding and accept cultural differences as values (intercultural sensitivity),
- Developing communication with the culturally different (communication skills)
- Awareness of stereotypes and prejudice about the culturally different
- Non-violent conflict resolution (negotiating, finding a compromise, etc.),
- Foster a feeling of solidarity and sensitivity towards others
- Help with studying,
- Motivation for continuous learning and education,

- Reducing social distance towards members of groups perceived as different,
- Strengthening self-confidence,
- Developing teamwork skills.

A positive attitude towards CAS activity was also confirmed by the citizen poll. The answers obtained from citizens let us conclude that the majority of surveyed citizens have a positive attitude towards the work of UWC Mostar, and the terms that citizens use to describe UWC Mostar not only emphasize the positive impact on the local community, but for the most part, they are also the key terms of the educational UWC Mostar philosophy. The main mission of the United World College is to reconstruct post-conflict societies by affirming diversity, equality, tolerance and critical thinking. This mission is reflected in the various forms of community service. For the purpose of this research, we have conducted interviews with several institutions working on the improvement of education (Agency for Preschool, Primary and Secondary Education, Pedagogical institute Mostar and the City of Mostar department for education), as well we with representatives from several non-governmental organizations cooperating with UWC Mostar through CAS programs and other activities (MINORES, project "Robotics", etc.). Interviews were also conducted with UWC Mostar employees. Numerous activities of the teaching staff (organizing professional development programs, competitions, and voluntary work) indicate that a UWC teacher needs to be someone with a particular professional and personal profile, while every student learning in such a context and social environment would naturally be inclined towards increased social sensitivity and reduced social distance.

If we would recapitulate the statements of our interlocutors in the institutions representing the educational authorities in the local community based on the hypothetical question what would be the same and what would be different in Mostar if UWC Mostar had never existed, then, in the words of multiple interlocutors from different institutions, without UWC Mostar contributed to the following:

- Restoration of the Gimnazija Mostar;
- The building of Gimnazija Mostar serving as a contact point for many institutions;
- The City of Mostar hosting other organizations which carry out their activities cooperation with UWC Mostar;
- Politics not interfering into the separation of curricula in Gimnazija Mostar;
- People being brought to Mostar and xenophobia which lead to the reduction of xenophobia, and increased tolerance;
- Citizens ascertained the possibility of intercultural life;

- the association of natural science teachers, especially physics teachers working together on seminars, competitions, and professional development projects, especially because UWC Mostar finances Physics competitions for students who study under both curricula. Even though the best are selected separately under each curriculum, together they make a single team at the Federal competition;
- Economic effects of UWC Mostar on the City of Mostar through the development of tourism.

A particularly interesting part of the study referred to the data analysis that derived from the part of the research that had the goal to identify the impact at the level of peer interaction in school and extracurricular activities. The assessment of impact based on interviews from the perspective of UWC Mostar and Gimnazija Mostar students has shown that the students disagree regarding the scope and level of impact. Actually, the qualitative and quantitative parts of the research regarding implicit and invisible impacts within peer interaction offered the most delicate data. From this third part of the research, the significance of students' consideration and cultural characteristics was subsequently determined, not only based on the fact of their perception of UWC Mostar's activity but also regarding numerous reverse impacts on students. The affirmative answers of Gimnazija Mostar students highlight a fresh spirit, interculturalism, and erasing barriers, separation, and prejudices, while negative responses mostly criticize the lifestyle of UWC Mostar students, the way they dress, their too liberal behaviour, and the school's educational philosophy, which, according to the opinions of these students, offend the local tradition and value system. Students from both schools clearly recognize the source of the barriers – it is institutional for most of its part and reflects the lack of interest of other schools' managements to establish better communication. Positive attitudes mostly emphasize that it is good that the UWC Mostar exists, that the projects bring people closer and enable familiarizing with other cultures, but also their dissatisfaction with the fact that they cannot participate in private parties organised by the UWC Mostar students. The analysis of answers given by the UWC Mostar and Gimnazija Mostar students suggests the following conclusions:

- With reference to the theory of integrated threat, it can be concluded that UWC Mostar and Gimnazija Mostar students, who revealed negative attitudes, suggest the existence of a symbolic threat, intergroup anxiety, and negative stereotypes.
- Considering the quadrants of intercultural encounter, the negative answers indicate that there is a smaller percentage of students who take a hostile stand, who emphasise diversity and dislike and only accept assimilation of others and different ones into the standards of their native culture.

- Observing the above, from a cultural shock point of view, such a group of students is at the stage of disintegration where the differences collide, disturb and upset, whereby they are looking for cultural support of like-minded groups.
- Such a group reveals attributes aimed at glorifying one's own and rejecting other groups, and observing this relationship, negative attitudes could be assigned to a completely ethnocentric stage of intercultural sensitivity expressed with denial and defence.
- The group of students that reiterates the positive and negative impacts inclines the stage of ethnocentrism regarding minimizing the differences and ethno relativism through acceptance. Such students are the closest to separation from others, they emphasize differences, but tolerate them. Still, the largest number of students reiterated a positive attitude – it is the group of students where one can recognize the readiness for pluralism, emphasizing both, differences and similarities, respect, appreciation, readiness for cooperation, and the attitude that "our (sub)culture is related to others/with others."
- Students that reiterate positive attitudes are at the autonomous stage where differences and similarities are beginning to be legitimized, they express their readiness to negotiate with the culture of others, and they express self-confidence that one can survive in an ambiance of diversity.
- At the same time, the largest group of students also shows that, despite numerous separations, there are a significant number of local community members expressing an ethno relativistic attitude regarding acceptance, adaptation, and integration.

The analysis of impact back on UWC Mostar students could be summarized in several conclusions as follows:

- During their studies at UWC Mostar, students mature faster, take on responsibility earlier, and are more ambitious in planning their future.
- After the studies, some students independently organize activities in local communities based on the CAS model.
- They accept new behaviours (especially regarding the expression of emotions and building social relationships), which they learnt during their studies in Mostar, and transfer them onto the culture of origin making some kind of cultural transmission.
- Some students experience a strong change in value orientation, as well as in adopting new lifestyles.
- Social distance towards other cultures is being reduced intensively, as well as prejudice.

Open answers from students are just an introduction into a deeper analysis of UWC Mostar's operational layers, as well as invisible barriers which deny not only a more successful impact at the explicit, but also at the implicit level. The unadaptedness to local culture in regard to all variables that impact the perception of UWC Mostar in the local community could be attributed to the dominant profile of UWC Mostar in relation to the dimension of the national culture. The local culture inclines towards external locus of control in dimensions of high power distance, collectivism, female values and high levels of uncertainty avoidance. The UWC Mostar organizational culture has an internal locus of control, dimensions of low power distance, individualism, male values and low level of uncertainty avoidance. This also points to the fact that students coming from cultures that are closer to the UWC Mostar organizational culture have less problems integrating into the UWC Mostar system, but it is possible that they also have less impact on the local community, which increases social distance of most members of the dominant local cultural quadrant. This can be linked back to the statements of Gimnazija Mostar students that have far more negative feelings in regard to the lifestyle and liberal behaviour of UWC Mostar students than their racial or religious background. This is actually something that is first noticed on the explicit level of a culture.

The following dimensions proved to have the most influence on all directions of participation in the local culture and the UWC Mostar organizational structure: dimensions of individualism vs. collectivism and the distance of power. These national dimensions of culture significantly affect the levels of intercultural sensitivity and social distance, which could work in favour of students from those cultures when it comes to activities that require an easier contact with others and reducing social distance. Low levels of uncertainty avoidance have proved to be most significant for empathy, which means that activities involving this emotional capacity could be more successfully accomplished by students from such cultures. Students from individualistic cultures with dominant male values (competitive tendencies, possession, building relations on the market logic) express higher levels of independence and taking responsibility "into their own hands", since these dimensions revealed statistically significant differences. On the depression and anxiety scales we have noticed a statistically significant difference when it comes to depressive and anxious tendencies, which means that students from collectivist cultures and cultures marked by high distance of power tend to have more depressive and anxious moods. This potentially leads us to conclude that the overall organizational culture of UWC Mostar is more close to students from cultures marked by low distance of power and less close to students from cultures marked by high distance of power. The explanation for this can be found in their current social context. That context works better for students from individualistic cultures. Students used to collectivism seek for elements of a collec-

tivist social context, but don't find it to the extent needed. We could conclude that these data show a potential withdrawal tendency, on the one side, and the relation towards cultural norms building overall relations in the school and in the residences, on the other side.

The programs of integrating students in the UWC Mostar culture should take this cultural diversity in consideration in order to avoid the assimilation trap. They should also take into account the characteristics of the local culture when it comes to CAS and other activities that are open to the local community, since they can reduce social distance.

UWC Mostar staff should also get more acquainted with other quadrants of national dimensions in order to have a more appropriate approach. This is especially relevant for the residential life, where there is a strong insistence on cultural norms and sanctions of they are violated. Interestingly, in "face to face" conversations one part of the students tends to give socially more acceptable answers and meet the perceived expectations of the school's organizational culture. However, when they give anonymous answers (self) assessments indicate somewhat different conclusions, which should be taken as indicative data. For example, students coming from low distance of power cultures with more individualism, find it more difficult to accept authority and are more focused on themselves, while students coming from collectivist cultures, dominated by female values and marked by high distance of power the process of enculturation and imprinting follows a different course. Students belonging to the latter group are mostly focused on emotionality in relations, they tend to present themselves in the context of wider social relations, there is a greater worry of parents and a lower level of autonomy among the students, and so the process of parting from the primary social nucleus is much slower. All these characteristics greatly affect the level of social distancing and intercultural sensitivity, which is a result of defining relationships differently, particularly when it comes to inner-group and out-of-group relations.

These differences were confirmed during the interviews with UWC Mostar staff, parents and students, Gimnazija Mostar students and representatives of several CAS partners, who stated that, despite the positive characteristics, UWC Mostar wouldn't be a choice for the enrolment of their children. They did not formulate these thought in such a direct manner, but the description of differences that turn them off relate to specific imprinting processes in different cultures.

The barriers are most visible on the cultural agenda, and they are backed up by the differences obtained from comparisons of UWC Mostar and Gimnazija Mostar students, including an additional assessment of differences among all students from Bosnia and Herzegovina and UWC Mostar students from other countries:

- Students from different cultures come from completely different family and out of family cultural environments.
- They differently assess the significance of the dimensions of emotionality and control of both parents.
- Connection in the parents- children relationship, the level of attention and the process of dissociation from the primary social core is culturally determined, and it can have a strong effect on the impact on students and their status during studies.
- Foreign students incline toward internal and students from Bosnia and Herzegovina toward the external locus of control.
- While the variable of the locus of control is more important for UWC Mostar students regarding social distance, students from Bosnia and Herzegovina determine social closeness on the basis of a series of factors that impact the level of intercultural sensitivity, i.e. estimate of how much to invest themselves cognitively, emotionally and socially regarding (during enculturation and imprinting) adopted criteria and norms for building inner-group and out-of-group relationships.
- Awareness of cultural diversity of students should be used to improve the methodology of individual and group work, especially in relation to residential life
- Cultural contact and social impact happened exclusively between those student subcultures which have already brought in similar lifestyles into the relationship
- At the subcultural level, differences are easier accepted and overcome, and they impact the lower level of social distance between those students who make contacts in informal settings, at parties, and while going out to the same places in the city.

The preceding notes also determine the success of the impact on the local community at all three levels of impact, given that the described characteristics of students from Bosnia and Herzegovina and similar foreign cultures are valid when looking at the success in regard to reducing social distance and increasing intercultural sensitivity among local community members. These mechanisms strongly determine the impact, and they are mostly hidden in the invisible "deep water" layers of the iceberg showing UWC Mostar's cultural contact and the local community. Without improvement and adaptation of the mechanisms that are found in the layers of "shallow" and "deep waters," social impact and cultural contact will remain exclusively at the visible level, 1/3 of the iceberg of the UWC Mostar organizational culture.

In the end, it is important to emphasize the general impression of how the UWC Mostar teachers and students are almost the only ones who, through numerous activities, actively work on building bridges between people and institutions in this divided town. With their initiative, hard work, persistence but also patience, tolerance, openness, and empathy, they are the only ones who have the courage to promote basic human values enclosed in the name of the school) through school activities, extracurricular activism and volunteering. That "united world" is for the local circumstances (but as it seems, even wider when listening to the daily news!) a little bit strange, awkward, and unusual, because people are not used to such behaviours, and too often, they are suspicious. Therefore, according to our interlocutors, one should understand presumptuous and prejudiced comments used by the local people to defend themselves against their own insecurities. Still, it could be said and illustrated that UWC Mostar occupied the space of "No Man's Land," not only in regard to physical separation, but also when it comes to the outlined borders along different value systems, points of view, politics, ethnicities, languages, and religions. In that way, the horizontal division into East and West can be observed in its horizontal explicitness and implicitness. The explicit is undeniable, manifested, visible, and included in numerous reports. However, the implicit is actually supposed to make progress in the world of people's hearts regarding change of attitudes, reducing social distance, and overall progress from ethnocentrism (especially concerning defence against differences) towards ethno relativism (acceptance, adaptation, and integration for differences). That change cannot happen without education. Education is an area of interest regardless whether it is "East", "West" or "No Man's Land". An answer or the question "What is education?" can perhaps be found in the studies of spiritual-scientific pedagogy (Flitner, 1970, after: König and Zedler, 2001, p. 111). They define the "common content" for determining of "educational values" of school subjects and educational content based on the following elements:

- language acquisition,
- the knowledge of certain skills, "techniques", actions and methods
- "habits", norms and rules of certain cultures, and
- particular "cultural goods" specific for certain cultural areas (religion, literature, science, art, central texts, traditions and interpretations of values).

Based on the preceding identification of educational values and multicultural education, including conclusions deriving from the analysis of the whole processed research material, we feel free to suggest the following recommendations:

1. For a more complete, and methodologically more objective, more reliable, and more valid level of consideration of impacts, this research should be repeated next year in order to transform it into a longitudinal study by

comparing the results obtained during this school year from the sample of students who spent one year at UWC Mostar, and in that way, reduce the cross-sector consideration shortcomings regarding objective reality.

2. Organising supervisory groups for staff, especially professional staff employed in boarding schools (the so-called "house mums").
3. During the first week and reception of new students, apply instruments for measuring anxiety, stress, and depression, and accordingly, design and plan a work program for the students throughout the year, aimed at reducing anxiety, stress, and depression and overcoming the cultural shock.
4. Based on the suggestions of numerous interlocutors during the interviews, a need to strengthen the educational segment during the education of students at UWC Mostar was recognized in relation to a more detailed introduction of implicit layers of the local culture (residing at local families', attendance of local family, religious, and overall wider cultural rituals). Even though UWC Mostar already applies a culturally sensitive approach, future activities should take into account the characteristics of the local culture, especially those that have an effect on social boundaries and out-of-group relations. This could further enhance UWC Mostar's work.
5. Think about the possibilities of organizing support for the students' parents given that during the interview they expressed the desire to "ventilate" and reduce the tension related to the separation from their children.
6. Based on a larger number of remarks by Gimnazija students regarding the way UWC Mostar students (and teachers) dress, UWC Mostar administration should consider introducing a dress code in the school. A larger number of students said that it was a serious obstacle to cooperation since they have to comply with a dress code, whereas UWC Mostar students do not, and it causes additional social distance.
7. Consider the possibility of introducing motivational groups or other kinds of activities regarding psychological preparations for returning home to the native countries after graduation or leaving for further education to other countries. Namely, taking into account the opinion of a larger number of interlocutors from different institutions, but also parents, that UWC Mostar represents a kind of "a catapult" for "launching" students into different countries (especially EU countries and the USA) which weakens the subsequent impact of UWC Mostar on Bosnia and Herzegovina in particular, the school should offer programs that would encourage UWC Mostar graduates (from Bosnia and Herzegovina) to come back and later professionally engage in Bosnia and Herzegovina.
8. In reference to the analysis of the impact of multicultural and multi-ethnic education, it is clearly visible that UWC Mostar integrated the whole philosophy of such an approach and incorporated it into its work. The school

is very successful at various areas of integration, applying unbiased pedagogies, the process of formulation and knowledge building, reduction of prejudice, and legitimizing the school culture in the space of "No Man's Land" (and certainly, between the "East" and "West") in Mostar. That model could also be adopted by local educational employees, without further delay. In that sense, we suggest the competent education institutions to continue to support UWC Mostar with the goal to transform "No Man's Land" into a "Land" that will be open and welcoming to all people with good intentions.

Finally, in the words adopted from the tradition of the spiritual-scientific pedagogy: the goal of upbringing is education as a subjective way of expressing culture rather than just getting a professional qualification. This leads us to conclude that education is a spiritual accomplishment, internal realization, a state of the soul, a higher life, »ethos« of life and a belief of universal values...

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Review

Study of Cultural Contact and Social Impact of the United World College in Mostar

The manuscript has been submitted for review as a scientific study of 152 pages, including: Introduction, Conclusions, Literature and 49 bibliographic units closely related to the theme of the research. The study has a logical structure of 3 chapters: Methodological framework of the study; Theoretical starting points of the research problem and most important findings – the level of contact and social impact.

The last chapter offers an elaboration of the main research findings through sub-chapters:

Community impact through CAS¹, voluntary and educational projects.

Social impact and cultural contact of UWC ²management and educational philosophy on the community – the rulers of "No Man's Land".

Impact on the level of peer interaction in school and extracurricular activities.

Assessment of impact on the basis of a quantitative analysis of the study.

The conclusions summarise all relevant research findings and give recommendations.

At first sight, the manuscript reveals an abundance of information and data derived through quantitative and qualitative research methods. Exploring the impact of United World College in Mostar (UWC Mostar) on the local community as well as the impact of the local community on UWC Mostar was a complex task requiring the selection of specific methodological approaches for complex, multi-layered insights and measurements.

The initial idea of the UWC Mostar Board was to conduct an impact study within several months that would analyze and synthesize the impact on the local community around UWC Mostar and vice versa. The idea just appeared to be simple.

¹ CAS is part of the school curriculum and the term is used to explain extra-curricular activities (Creativity, Action, Service)

² United World College

Already in the introduction, the authors refer to the English term 'impact', with a very simplified translation in the local language as 'influence'. Therefore there was a need to take into consideration the multiple meanings of the word in order to understand the logic, develop a dynamic and accomplish the objective of the research. Taking into account key criteria, this study of UWC Mostar's impact on the local community (and vice versa) had to take on the characteristics of an explorative, descriptive, transversal, one-time basis, non-experimental study, due to the final result and complex measurements of impact from different angles.

The study was conducted in accordance with the anticipated schedule of activities. The authors conducted continuous comparisons and verifications of data derived from interviews, observations and studies of the school documents with the data derived from a complex anonymous questionnaire.

Such a constructed quantitative verification of qualitative data indicates the serious approach of the authors and their orientation towards objective, reliable and testable indicators. The hard work of the authors to apply both research paradigms has proved to be the most reliable guarantee of objectivity, reliability and accuracy of this research.

The sample of respondents consisted of all current UWC Mostar students, some alumni, a number of students from Gimnazija Mostar (the school UWC Mostar shares the school building with), as well as parents, teachers and staff of UWC Mostar. The qualitative part of the research included local community representatives i.e. representative of UWC Mostar's partner organizations (Agency for Preschool, Primary and Secondary Education, Pedagogical Institute Mostar and the City of Mostar department for education), representatives from several non-governmental organizations cooperating with UWC Mostar through CAS programs and other activities (MINORES, project "Robotics", etc.) and employees of UWC Mostar's CAS partners: Primary School for Children with SOS Kindergarten, Caritas "Holy family".

Part of the data relevant for determining the level of contact and impact was derived through an anonymous survey conducted among citizens of Mostar taking part in the public activities of UWC Mostar students. In addition to the series of methods used for the gathering of qualitative data (documents, interviews, discussions in focus groups, statements, etc.), data was tested by collecting quantitative data through tests, questionnaires and scales presented in detail in the research report. The initial idea that the quantitative analysis should be based on the comparison of data gathered from UWC Mostar and Gimnazija Mostar students was not entirely accomplished due to the lack of understanding of the Gimnazija Mostar management and their refusal to allow students (attending both Bosnian and Croat curricula) to answer "too personal questions" which they were at liberty to label as "having nothing to do with measuring impact of UWC

Mostar". The authors were forced to reduce the research body and eventually give up on the plan to conduct interviews with students and staff of Gimnazija Mostar. Therefore, comparative analyses are exclusively based on several scales and open questions filled in by students of Gimnazija Mostar.

Despite the aforementioned obstacles, open conversations with students from Gimnazija Mostar were an extremely important source of information about the level of cultural contact and social impact of UWC Mostar and its students. They also helped understand the level of interpersonal contact in the framework of peer interaction and social distance. Despite the fact that the attitude of the Gimnazija management, particularly in regard to this research, represents a unique and important indicator of the level of acceptance of the impact UWC Mostar achieves, the authors have stated that the prevention of data collection is a rather regrettable circumstance for the overall research, particularly because latter analyses of several criteria variables within the UWC Mostar respondents proved to which extent the variables related to empathy, family relations, coping with stress, depression and anxiety are actually relevant for the research topics.

Still, all these obstacles have not significantly impacted the overall value of the research and the relevance of acquired data. This study belongs to the group of scientific works based on theories and philosophical approaches to the study of multicultural societies. It also examines intercultural encounters and understanding of reciprocal influences. The authors have thus based their arguments and premises on the works of famous figures of authority in this field: Banks, Bennett, Cushner, Fritz and associates, Furnham and Bochner, Hofstede, Pettigrew and Tropp, Stephan, Sue and others.³

The arguments and findings presented in those scientific works have guided the authors of this study into a comprehensive understanding of the term culture, recognizing mechanisms of intercultural transformations, understanding the process of the so called cultural shock, discovering the safest methods of measuring intercultural sensitivity and social distance in a culturally complex context, as well as examining how intercultural encounters reduce prejudice through informal peer interaction on a daily level, but also through institutional activities within the school curriculum or extra-curricular voluntary community work.

The team paid special attention to the personalities of students who opt for international and multicultural education offered in a school like UWC Mostar, particularly those who chose to study far away from their own family, homeland and culture.

The team's research instruments included Rotter's theory of locus, which contributes to the understanding of how individuals behave in social contexts, as

³ All authors and their work have been listed in the Literature section of the study

well as to determining differences between personalities. The theory was used on the assumption that the behavior of every person involves a certain amount of control expressed through internal and external dimensions, which can help understand the behavior of individuals.

By grouping independent and dependent variables, the results of the research as well as the data collected through formal interviews, conversations and informal interactions, the authors came to the conclusions that enable them to present the overall impact dynamics in a vivid and logical way, particularly in relation to perceptions, thoughts, forming of opinions and changing practices. They have thus presented these findings on three levels:

1. Community impact through CAS, voluntary and educational projects.
2. Social impact and cultural contact of UWC management and educational philosophy on the community – Curricular impact.
3. Impact on the level of peer interaction in school and extracurricular activities.

The logic of this analysis – like an iceberg (or pyramid) visible only to a small extent above the water line and recognizing explicit and implicit layers of impact – is shown on Scheme 6 (p. 52)

1. When it comes to the first explicit area, UWC Mostar students achieve impact through their numerous activities and thus indirectly enhance the local community. However, the impact is much wider and encompasses cultural, educational, humanitarian and artistic spheres. Authors have presented 9 most important projects implemented as part of CAS.⁴ Metaphorically speaking, this represents the most visible part of involvement that can be "felt" everywhere and the authors have identified it as the visible part of the pyramid. Almost all activities within the listed projects are already recognized in Mostar, therefore most collocutors in educational institutions confirmed that they do know the CAS activism of UWC Mostar students very well. Authors conclude that "a good CAS program should represent a challenge and a pleasure; a personal journey towards self-awareness. Each student has different starting points, goals and needs, but for most of them CAS activities give them experiences that help them prepare for future life challenges".
2. After a thorough analysis and synthesis of the numerous data, the second area presents Social impact and cultural contact of UWC management and educational philosophy on the community – rulers of "No Man's Land". The authors have included these processes in the form of implicit action

and located them on the level of shallow water i.e. the part of the iceberg that can only be partially seen through the water, but does not occur on the surface. The second level refers to the impact and social contact of the management and the educational philosophy of UWC Mostar on the local community, with a particular accent on potential curricular impact and contacts that enable actions through mechanisms of cultural exchange. Several collocutors from different institutions that cooperate with UWC Mostar and know the work of the teachers and students have assessed the value of the College for the City of Mostar and the society as a whole.

On the basis of a hypothetical question what would be different in Mostar if UWC Mostar had never existed we get a summary of statements with innovations and changes brought about by the College, starting with the reconstruction of the school building (Gimnazija building) all the way to the development of values of humanity, morality, justice and spirituality. They have contributed to increased level of understanding, interculturalism, respecting for different cultures and identity, but also reducing intolerance and xenophobia. In general, all the changes are not happening at the desired pace, however, according to our collocutors, Mostar would lose part of its identity if it wasn't for UWC Mostar.

It is important to outline the statement of one of the respondents, who confirms that, despite the contrasts and lack of understanding, UWC Mostar has become part of the city's being by saying: "If UWC Mostar left, everybody would feel strange".

Evidence in support of the fact that UWC Mostar has taken up the space of "No Man's Land", in a metaphorical sense, can be found in numerous findings and interpretations of this study. Those achievements were accomplished in a city of divisions, drawn borders and different value systems, worldviews, politics, ethnicities, languages and religions.

According to the research team, the impact achieved through activities on both sides of this divided city could be enhanced, however, this requires separate analyses due to the potential discovery of explicit and implicit impact.

3. The third and most covert level encompasses the layers of impact that are hard to grasp and involve peer interaction in school and out-of-school activities. Authors have depicted this layer of impact as invisible or the implicit part of the iceberg (or pyramid), which is mostly located in the "deep water" layer. That part does not only refer to the impact UWC Mostar students make on their peers from other schools, particularly in informal settings. It also refers to the impact on the environment on UWC Mostar students. In the part of the quantitative data and analyses, the abovementioned directions of impact have been separately observed and connected to qualitative

⁴ All projects and activities proving the engagement of UWC Mostar students in the local community have been presented in the study (p. 52-54)

data. Through tests and questionnaires filled in by UWC Mostar and Gimnazija students, the authors have presented examples of how UWC Mostar and the local community also impact UWC Mostar students. The authors of the study state that the numerous data, many of which have not even been processed for the purpose of this study, indicate that during their time at UWC Mostar, most students change their views in regard to reducing prejudice (if those were brought from their home cultures), they reduce social distance in relation to members of other cultures and ethnocentrism gets abandoned. This conclusion comes as a result, not only from the self-perception of students, but also from the perception of others. This conclusion has also been confirmed by UWC Mostar staff who witness the change within the students over the course of a school year. Quantitative findings have confirmed most qualitative data that were expressed by students and other interlocutors in a very picturesque and concise manner. Authors describe some of the most impressive statements made by students in regard to their own development progress. "Students confirm their newly discovered desire to help new students in their environment, both inside and outside of school. They feel more adult and mature than when they first arrived. They notice an increased level of personal responsibility and self-discipline; they take responsibility for their actions, have greater awareness about life, and recognize new opportunities and commitments that are now open to them". The analysis of open answers regarding the impact of UWC Mostar on the local community suggest that the opinions of students are divided and range from entirely positive to extremely negative. UWC Mostar students say that "UWC educates a new generation of young people capable of dealing with diversity and inspiring others to cherish those values". One student notes that "this is a great College and people here are wonderful. I love BiH". However, there are somewhat different opinions saying that "UWC could have a bigger impact, but Gimnazija Mostar is not allowing it". Open answers from Gimnazija students also reveal a wide range of answers. Some consider that "UWC Mostar has a good influence on the local community and BiH because it gives us knowledge about new cultures and inspires us treat everyone equally, regardless of their skin color, religion or culture". Those students positively emphasize the fresh spirit, interculturalism and lifting of barriers, divisions and prejudice. There are also students who criticize the students' lifestyle and question the school's educational philosophy, which is in some way disrespectful towards the local tradition and system of values. Authors cite an extremely negative attitude, according to which UWC Mostar "should be expelled from the country". Still, the majority of students express a positive attitude. It is among those students that the authors recognize readiness for pluralism, accentuating both differences

and similarities, respect, acceptance, openness for cooperation and the attitude that "our (sub)culture is linked to other cultures". It can be concluded that most students are in the stage of autonomy and when differences and similarities start being legitimized, they express willingness to negotiate with other cultures and voice confidence that they can exist in the ambience of diversity. The largest group of students demonstrated that, despite divisions, there is a significant number of people from the local community expressing ethno relativist attitudes when it comes to accepting, adaptation and integration. The results of this study lead us to the conclusion that UWC students should be perceived and understood as hard working young people willing to introduce radical changes into their own lives, work on themselves and give a contribution by helping others to deal with their own conflicts related to the lack of power and understanding. A simple declarative emphasis on the value of diversity is not enough. Diversity needs to be nurtured and developed, otherwise it gets lost. UWC students do nurture diversity, not only within their own group, but also in the local community they live in. However, perhaps they are too few of them to feel the effects of the impact. Mostar is still wrapped in an impenetrable cover and perhaps an increase in the number of UWC Mostar students could help enlarge the number of people representing multiculturalism and intercultural encounters, understanding and respect.

This study is a demonstration of the authors' great commitment to utilize their extensive knowledge of scientific reports created by international authors who have dealt with the topics of multiculturalism, intercultural encounters and respect from very different angles, as well as their personal methodological competences in order to research the position and impact of UWC Mostar, a par excellence educational institution, on the its surrounding community. The study required months of diligent and thorough researching.

They have attempted to determine to which extent UWC Mostar, its students and specific curriculum, as a spring of ideas, impact the local community and inspire giving and helping those in need. They have explored whether UWC students undergo changes and allow the community to impact them, but also whether they accept values, cultural goods and other factors that can enrich their personality. The Study of cultural contact and social impact of United World College in Mostar, which had the initial working title Impact study, has filled a great void in our scientific community when it comes to researches and publications of this kind.

Other multicultural communities have an abundance of similar publications created with the aim of recognizing pathways that can help their societies become more just and protect the equal relationships of their members.

In Bosnia and Herzegovina, research publications of this kind are rare, that is why this study, particularly its quality, extensiveness and comprehensiveness in analyzing the observed problem, does not only fill the void in the field of scientific studies, but will be published both in the local and in English language, thus attracting the attention of researchers in this field to the methodology, instruments and key findings of this study and perhaps inspire them to conduct similar researches. The authors have managed to explore and prove that UWC Mostar, compared to other schools, manages to develop intercultural education, practice the environment culturally sensitive pedagogy, offer students best education that will prepare them for their studies and enrich them with life skills and finally, help them navigate in new cultures with people of different cultural experiences and traditions.

The study describes exceptional voluntarism of the school community, which is a generally underdeveloped and unknown concept in local communities and school curricula. This is an exceptionally valuable study, as it presents findings that describe UWC Mostar's unique role and engagement as a multicultural educational institution in a city that, despite all the positive elements recognized by individuals and institutions, still mostly fails to get to know UWC Mostar better, accept its real values and provide for an environment where these values could be applied to local schools and institutions working with young people and enable UWC Mostar achieve a wider and more complete community impact.

Based on the above-mentioned value of the study, I strongly recommend its printing and distribution to all institutions and individual who could further promote UWC Mostar's values and ideas.

Adila Pašalić Kreso

Academic Ivan Cvitković, professor emeritus, University of Sarajevo

Institution: Academy of Sciences and Arts BiH

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Field of expertise: sociology, comparative religion, cognitive sociology and morals

Resume and a list of relevant publications:

CVITKOVIĆ, Ivan, religious sociologist, professor emeritus, academic. Appointed as assistant at the Faculty of political science in Sarajevo in 1972. He advanced to the position of professor on the subjects of Sociology and religion, Cognitive sociology and morals, Religion of the contemporary world. Since 2008 associate member and since 2012 regular member of the Academy of sciences and art BiH. Published 33 books and several research papers in journals. Some of the relevant works published in the past five years and related to the reviewed Study: "Religious identity on the "border" – meeting with others (2012); "Dangerous memories and reconciliation" (2012), "How to reach reconciliation? Is there a universal model?" (2013).

Type of scientific publication:

"A study of cultural contact and social impact of the United World College in Mostar" 151 pages, presenting results of an original scientific research study. The study has been conducted in the period from July to December 2016.

Original publication:

"A study of cultural contact and social impact of the United World College in Mostar" presents an original scientific work, conducted by a research team with following members: Amel Alić, PhD, Haris Cerić, PhD and Sedin Habibović, MA. The research team has conducted a thorough theoretical preparation for the project which demanded various conceptual analysis and explanations such as socialization, enculturation, micro enculturation, cultural centrism and terms related to mechanism of cultural changes etc. All of the above mentioned enabled them to conduct the research and data processing with exceptional scientific correctness.

Scientific relevance of the work:

The Study represents an example of a study of impact of an educational institution on its community.

The entire research places emphasis on the "impact" that UWC Mostar has on the local community (and vice versa), changes of opinions, intercultural sensitivity between UWC students and Gimnazija Mostar students, mutual distance.

It is a true pity that the research team did not encounter a greater readiness for cooperation among the staff of Gimnazija Mostar.

Target audience for whom the work is primarily intended:

The Study of the research team has proven in example of UWC Mostar students, how one can successfully work in a local community and contribute to the improvement of life quality through volunteer work, in particularly for certain groups of people (Children's village, Caritas, Holy Family...). From that point of view, the study is primarily intended for young people, educational institutions, pedagogists and everyone who works with matters of education within a local community (and wider).

Social interest for the publication:

When estimating social interest for publication of the Study, we should bear in mind that the research has been conducted in Mostar. Out of eighteen municipalities in BiH with population over 50,000, there are only two municipalities that are multi-confessional: Mostar and Brčko (according to the population census from 2013 there are in total 6 of them in BiH). Mostar is often considered to be "case city" in BiH, but it is a city with a chance because none of the nationalities living there have reached 50% of its population. Regardless of the fact that they are living side by side (which is pointed out by the research team in this publication), there is a chance for strengthening interculturalism in it, unlike other big cities in BiH. To go from living side by side to living with each other and for each other. What we would especially like to emphasize is that the Study shows how one can help the local community in overcoming the fear of differences (videos on the ways of life, traditions and dress style of the countries UWC students are coming from are presented in local schools). UWC students read poetry from their own countries with their peers and citizens at the Šantić poetry evenings, they participate in the Street Arts Festival and Winter Arts Festival.

Applicability of the methodological approach:

The research team used several methods and research techniques, which enabled quality results. They used observation method, content analysis method (studying school documentation); questionnaires for UWC students (former and current), citizens who have attended activities organized by UWC students and Gimnazija students, interviews with students, teachers, parents, representatives of educational institutions, scale for perception of family relations, empathy scale, social distance scale etc. In addition to current and former UWC students, the sample included Gimnazija students, teachers, parents, representatives of the local community, representatives of organizations and institutions in charge

of education in Mostar. It can be concluded that the methodological preparation of the research has been conducted in a satisfactory way, which has enabled successful research implementation and resulted in this interesting Study.

Applicability of the language, style, bibliographic norms:

Language and research style have been adapted so that every student, parent or citizen included in the study can understand it. Statistic work on collected data has been conducted with expertise. Graphic images are very well done and can be used for a better comprehension of the research results. Relevant literature (49 bibliographic units) helped the research team to better prepare and implement their research.

Scientific contribution of the work:

The Study can assist anyone who deals with the matters of overcoming prejudices, returning trust and reconciliation in Bosnian-Herzegovinian society that is separated by war and post-war transition. Also, the Study can be useful for teachers in rethinking the work of their schools and students in the local community.

Critical remarks with suggestions for improvement:

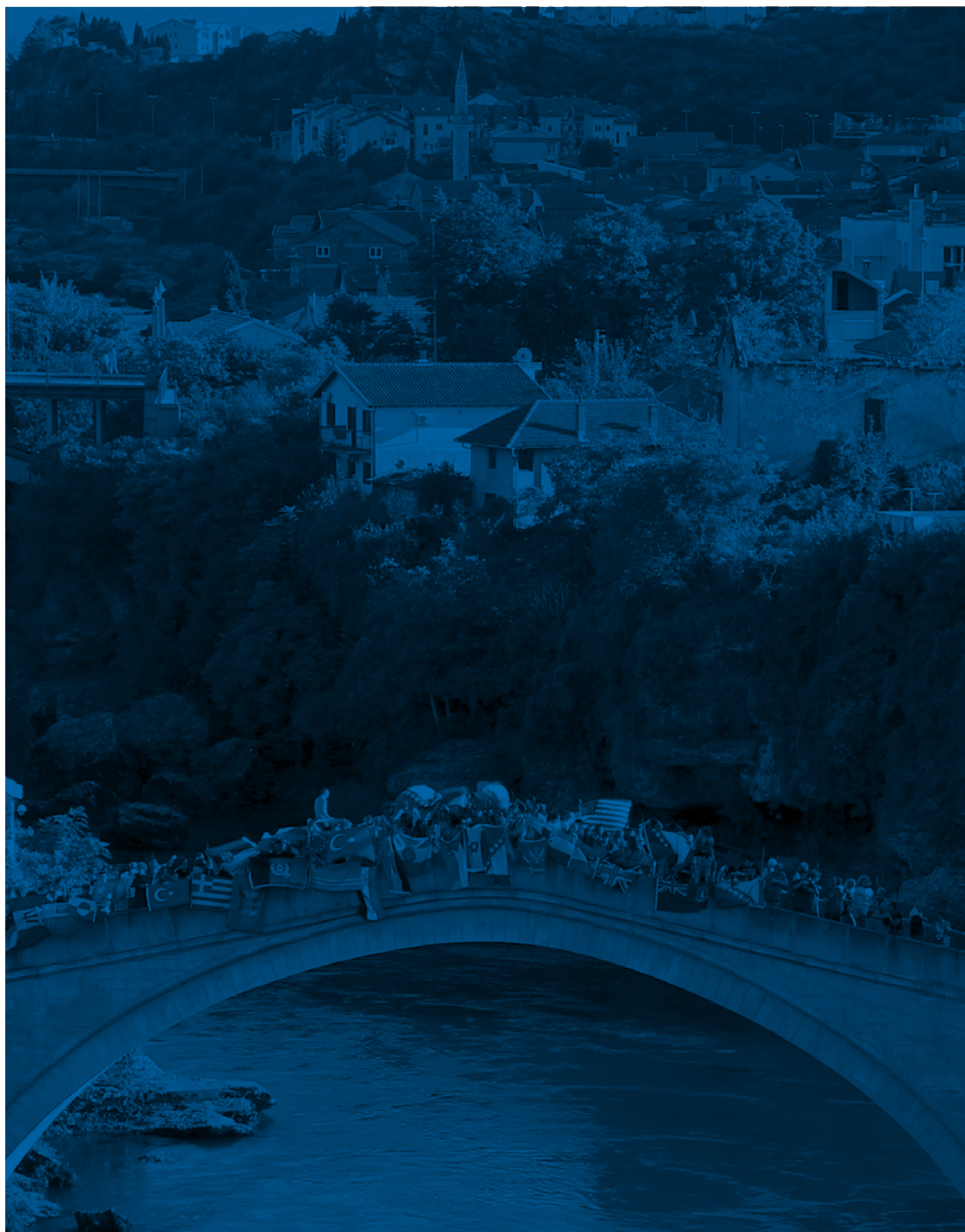
I would have been more abstained in the evaluation of "prejudices that are characteristic for this environment" (p.63). someone might conclude that Mostar is a city of prejudices, and those are unfortunately met with a part of population not just in Mostar, but all over BiH (even Europe fights against prejudices, i.e. on immigrants, Muslims etc.). I would try to find a somewhat different formulation without losing the sense of the message conveyed by the researchers. I would not categorically state (p. 73, second paragraph), that the negative impact of UWC is that children are leaving for studies abroad and not coming back. I would have been more mild in evaluation. I would have placed it in the context of social reality of BiH which does not guarantee young talents to become accomplished in the society here. The very opportunity for them to go and study abroad and perfect their education, helped the young people from BiH to accomplish astonishing careers all over the world. It is questionable whether they would accomplish that had they remained here, under given social circumstances or if they would have returned after completed studies.

Final opinion on the work and recommendation:

This is a methodologically very well prepared and conducted research, which enabled completion of a very interesting study. I would recommend this Study for publication, which will make it available to professionals but also a wider audi-

ence in BiH. I would especially like to emphasize (and support) the suggestion by the research team with regard to the further research work related to UWC Mostar.

Ivan Cvitković



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