



***ETHNICALLY MIXED SCHOOL  
– WORKSHOP TO LEARN AND FOSTER INTERETHNIC  
COMMUNICATION AND COOPERATION***



MACEDONIAN CIVIC EDUCATION CENTER (MCEC)



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Skopje, 2006

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## INTRODUCTION

This brochure is a result from the Project "Inter-ethnic communication and cooperation among students in ethnically mixed schools", implemented by the Macedonian Civic Education Center (MCEC) with financial support from Catholic Relief Services (CRS) and in cooperation with four primary ethnically mixed schools (37% Macedonian, 36% Albanians, 21% Turks, 6% Bosnians) as follows: PS "Rajko Zinzifov" - Skopje, PS "Alija Avdovik" - v. Batinci, Skopje region, PS "Marshal Tito" - Strumica, and PS "Goce Delchev" - Vasilevo, v. Angelci.

**The sample - target group** participating in the realization of the project activities comprised 206 students, or 9 groups, two of which were grade 4 students, three mixed groups comprising students from the preparatory to grade 4, two groups with students from the grade 7 and two mixed groups comprising students from the grades 7 and 8.

The project was implemented during the period from October 2005 to September 2006.

**The goal** of the project is the improvement of the interethnic communication and cooperation between the students in the primary schools in order to support the development of cooperation and tolerance of the interethnic communities in Macedonia.

### **The objectives are:**

- Reduction of the tension between the students from different ethnic communities;
- Application of interactive techniques during the implementation of the activities related to strengthening of interethnic communication, cooperation and tolerance.

The project activities also included the training of sixteen teachers and school support staff from the above mentioned schools. After the training, as a team, together with their students, they realized the activities presented on the training, as well as the activities presented in the *List of Activities* which was provided to them, with guidelines towards improving the interethnic communication and cooperation.

Thanks to the motivation, involvement and experience of the teachers and school support staff, the planned activities were successfully implemented.

From the reports submitted by the school teams it can be concluded that *the project has achieved the goal, i.e. it has supported the rapprochement of the students with different ethnic background through the establishment of mechanisms for overcoming the language, religious, and cultural barriers.* The conclusion that the goal of the project was fully achieved will be corroborated by statements from members of the school teams which worked on the project as well as by statements from the parents.

- *"The socializing of the students with different ethnic background (Macedonians, Albanians, Turks, Bosnian, Roma, Vlach) has increased, the relationships have deepened and reached a high level, which also reflected those which were not included and asked to be included in project activities."*
- *"This project helped develop an excellent communication between the students, so that the differences in religion and ethnicity were not a barrier to easy and nice communication".*
- *"These extracurricular activities were realized in an atmosphere of interconnection, closeness, which lead to students learning more about the language of the others".*
- *"The school teams themselves perfected the methods of interethnic understanding. All of the participants in the project (students, teachers, school support staff, parents and the director) worked with desire, responsibility and enthusiasm".*



A parent of a grade 7 student says:

- *"I am satisfied that my child, after the workshop realized in the school, was coming home with positive impressions. I am proud because he, himself came to the conclusion that all of the children from his school are similar in some ways, same in other ways, and different yet in other ways, which caused the reduction of his prejudices".*

# 1

## TERMS THAT ONE NEEDS TO KNOW TO BETTER UNDERSTAND THE INTERETHNIC TOLERANCE

*"Never and nowhere in the world are there two identical opinions, such as there are no two identical hairs, nor two identical pebbles. Diversity is the most universal quality".*

*Montaigne, French philosopher*

### Interethnic tolerance

is respect of the rights of others. People are equal, but not identical. They are of different gender, age, nationality, language, religion, culture. In order to achieve peace, justice and social progress, differences must be respected, cultures must be respected. This mutual respect also means interethnic tolerance.

### Culture

is a particular way of life, which makes the difference between the members of different societies, social groups and cultures. The term culture encompasses:

- **system of values** (streamlining the human behavior, building of attitudes, relationships and habits);
- **organization, realization and results from human capabilities and activities** (objects, structures, feelings, knowledge, skills and behaviors);
- **system of symbols** (language, gestures, behavioral models, myths, ideas and holy objects);
- **collective memory** (historic continuity of inherited and developed knowledge, know how and experiences);
- **norms** which help to realize the values, and protect the interests of society (they show where and how should people behave).

Culture helps to build cultural identities.

**Cultural identity**

is the feeling of belonging to one culture, but also the feeling of the individual with distinct and unduplicated characteristics. The more similar cultures are, the easier is the cooperation and understanding between the constituents of those cultures, and vice versa, larger differences in the basic values and level of development of different cultures, complicates the cooperation.

**Multicultural societies**

are societies which have different cultures which originate from different ethnic and religious groups. As a consequence of the migration movements, multiple different cultures co-exist on a small area today. There are very few countries which are mono-cultural. Many countries which had once been mono-cultural, have, in the meantime, become multicultural.

**Multiculturalism**

understands tolerance, exchange and cooperation between the cultures present within a social milieu, but also in the world in general, irrespective of whether they are similar or different.

**Ethnocentrism**

is glorifying the values of one's own (one) culture for purposes of protecting one's own cultural identity and debasing the values of another culture.

**Cultural relativism**

means equality of the cultures, i.e. an attitude that all cultures are equally valuable, and that no culture has the right to judge another culture according to its own criteria.

**Cultural universals**

are elements common to all cultures. These are: family ties, division of generations, learning of hygiene habits, beliefs, dances, common work, education, body ornamentation, societal organization, time measuring, habits, nourishment rules, division of labor, ownership rights etc. The cultural universals are a suitable base for understanding among the cultures, and for creation of a universal general human culture.

## 2

### **THE ETHNICALLY MIXED SCHOOL IS A WORKSHOP TO LEARN AND FOSTER THE INTERETHNIC COMMUNICATION AND COOPERATION**

The educational work in the school is implemented complementarily through curricular and extracurricular activities. Education is the primary function of the curricular activities, while the extracurricular activities contribute to the upbringing. The curricular activities also include the homeroom class. This class - unlike the regular classes which are strictly planned, organized and articulated - allows for realization of extracurricular activities aiming to achieve certain educational goals.

The activities and the content envisaged with the project "Inter-ethnic communication and cooperation among students in ethnically mixed schools" were realized during the homeroom class (with the students from grade 7 and 8) and through the extracurricular in the following fields: free student activities, production and other socially beneficial work; cooperation between the school and the local community.

#### **2.1 ACTIVITIES REALIZED DURING THE HOMEROOM CLASS**

The teams decided to use the homeroom class with the grade 7 and 8 students to realize the following contents and activities:

##### **ONE DAY OF MY LIFE**

**Working techniques: work groups, text-method and interview**

For the duration of 15 minutes each student describes one day of their life, from the moment they wake up in their bed until the nighttime when they go back to bed. In that time interval they list all of the activities they have done, the objects they have used, their producer, the brand and the country of production.

Then the students from the class split into four groups. The members of the groups read their texts and write on a piece of paper *the producer, the brand and the country of production* of the objects they have used and which have been mentioned in the text they have written.

A representative from each group reads the list of used objects, brands and countries of production.

A discussion starts about the mutual interconnection and dependency of the people and the states from the entire world.

### **EXAMPLE: ONE DAY OF MY LIFE**

*I woke up from the deep sleep of the ringing of the alarm clock of the brand ESEN brought from the USA. Sleepily and lazily I stretched in my old and comfortable bed of the brand LESNINA - SLOVENIA, I threw away the quilt LIO from CROATIA and I entered in the toilet padded entirely with ITALIAN tiles. I washed with my favorite children's soap MERIMA - KRUSHEVAC, which I use since I know about myself and I would not change it for anything else. Let me say that in my drawers I have about thirty something spare pieces of soap, just in case if they stop importing it. You never know? I put on the cream AFRODITA with aloe, from SLOVENIA, brushed my teeth with the toothpaste BIODENT of LEK-LJUBLJANA, I combed my hair and sprayed hairspray INTESA - ITALY.*

*I took off the pajamas DO-RE from TURKEY, I put on the suit from BELE - SHTIP, shoes from PEKO - SLOVENIA, I took my purse made by MONA - BELGRADE and with the car RENAULT CLIO - FRANCE I went to work.*

*There I sat on my desk MEBLO - LJUBLJANA and opened the book FOUNDATIONS OF DEMOCRACY by a group of authors from CALABASAS - CALIFORNIA. The pen I am writing with is from GERMANY. During the breakfast break I took one croissant made by ARGIRICA, a private company bakery from Bitola, and a yogurt from IMB-DAIRY - BITOLA.*

*On my way back home, since I had not prepared lunch, I went to VERO and bought mashed potatoes from some GERMAN brand and SLOVENIAN salami from KRANJ.*

*At home I served the lunch on the dining table MURALES - SLOVENIA, in the dishes of ZAJACHAR - SERBIA, I used napkins PALOMA. I washed the dishes with PALMOLIVE - I do not know where it comes from.*

*I sat down and turned on the TV LG and watched on HALLMARK channel a film. Suddenly I felt cold and I took the wooly light blanket made by TETEKS - TETOVO. I just started to browse through the German magazine BURDA, when I heard the bell chiming the first few tones of the Four Seasons by Vivaldi, bought in GREECE.*

*In order to create a better atmosphere, I played a CD from the group LEGEND from BELGRADE. My sister told me that the TERA NOVA store, from GREECE, offers a big sale on winter clothes.*



## DISCUSSION ON CULTURE AND MULTI-CULTURE

### Working technique: Prism

Each student gets two forms from the prism technique. To better explain to the students, the teacher may use an overhead projector and transparencies showing the prism form, or to demonstrate on the form prepared for the students to work on.

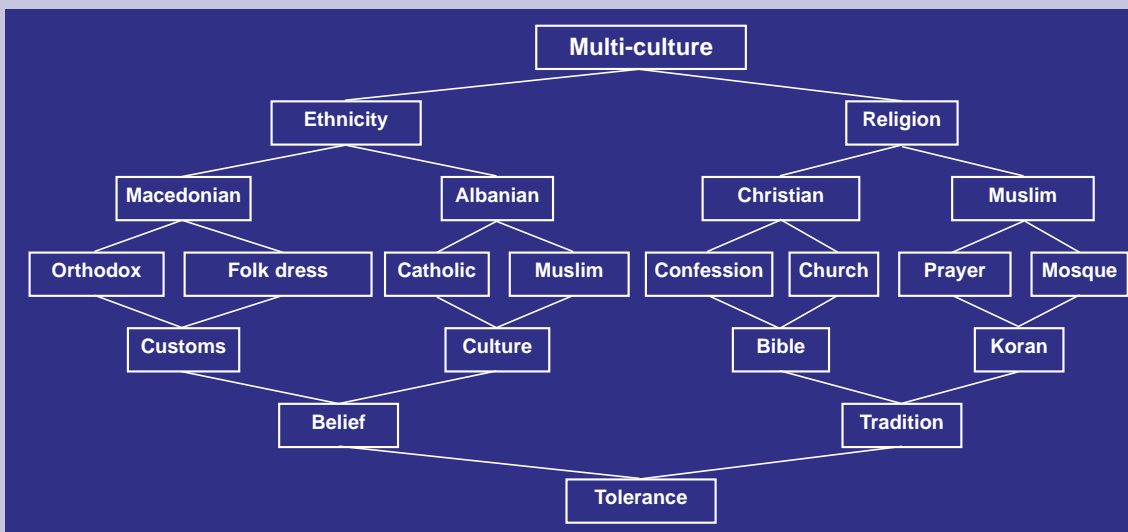
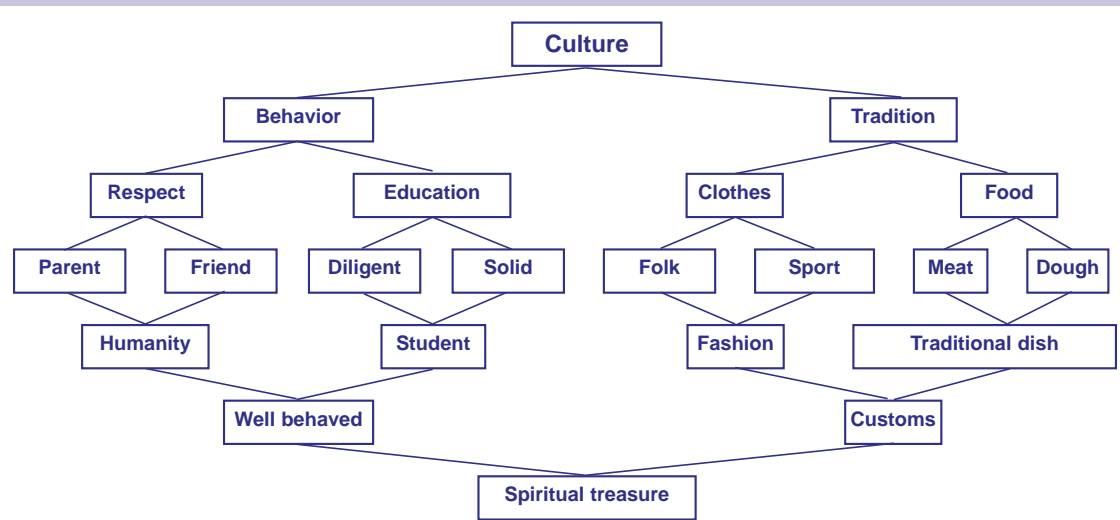
The prism technique is based on association. Therefore the students need not have any special foreknowledge about what needs to be filled in. The students first, write into the two rectangular fields two words that came to mind when they heard the word **culture**. Then the procedure is repeated for each of the two written words. This means, in each rectangular field the student writes one word that they thought of when hearing the previously written word. The procedure can be repeated and the prism can expand depending on the age of the students and their knowledge of the term involved in the prism. Then the two words will be added and integrated. The word associated by the previous two words shall be written in the field below them.



The procedure shall be repeated until a single word is reached. An analysis is performed on the first word **CULTURE** and the last obtained as a result of the association from the last two.

On the next class the procedure is repeated using the word **multi-culture**.

## PRISM TECHNIQUE



## IN WHAT KIND OF SOCIETY WOULD YOU LIKE TO LIVE: MONO-CULTURAL OR MULTI-CULTURAL?

### Working techniques: working in groups, brainstorming and discussion

The students from each class shall split into four groups. Two groups think and discuss the positive sides of the multi-cultural societies and two shall discuss their negative sides. They are placed a certain distance apart on order not to disturb each other.

During the work, the students are encouraged to use the brainstorm technique: each group member states as many ideas as possible, they are written down on paper, but are not valued (it is not said whether they are good or not).

When all the ideas shall be exhausted, a discussion is started to evaluate their appropriateness and validity. After a common agreement, a decision is made which idea shall be written on a separate piece of paper and will be presented in front of the entire group. A representative from each group shall read what the group has prepared.

The teacher, together with the group shall comment each of the listed disadvantages and advantages, shall summarize and write on the board two columns, one with the advantages and the other with disadvantage.

After this is done by all of the groups, a discussion is started with all the students with reference to the following:

- *In what kind of society would like to live more, in a mono-cultural one or in a multi-cultural one? Why?*
- *Are the disadvantages of the multi-cultural society, advantages of the mono-cultural one?*
- *Are the advantages of the multi-cultural society, disadvantages of the mono-cultural one?*
- *Under which circumstances can the advantages of the multi-cultural society become obvious?*



## HOW CAN I CONTRIBUTE TO GREATER RESPECT FOR THE DIFFERENCES IN THE FAMILY, SCHOOL, THE COUNTRY AND THE WORLD?

**Working techniques:** individual work, group work, discussion and dramatization

First, every student should write down two specific procedures related to **how can he/she him/herself, independent from his/her friends, contribute** to greater respect for the differences, not as a part of a group - but he/she on his/her behalf. The procedures need to be directed towards:

- members of the family,
- friends,
- neighborhood,
- citizens from the country, and
- citizens of the world.

With one procedure the student should **show that he/she has greater respect** towards members of the family, friends, neighbors, citizens from the country and the world.

With the other procedure he/she **should influence others** (members of the family, friends, neighbors, citizens from the country and the world), to increase their respect for others.

Then the teacher forms four groups which discuss about the individual concrete proposals written by the students. The group assesses their concreteness and feasibility, and they prepare a joint list of proposals which may be augmented by new ones, provided that they have come out of the mutual discussion of the group.

A representative from each group shall present the list of proposals.



## ■ CULTURAL TIME MACHINE OF THREE GENERATIONS

### ■ Working techniques: group work, analysis and comparison

The work is done simultaneously with two classes of the same grade with different ethnic composition.

The students from the class are subdivided into four groups. Each group should initiate a discussion about the life in the youth of the three previous generations (grandfathers and grandmothers, their parents and themselves). The students should be told that they should talk about: **spatial conditions of living** (what they lived: house, flat); **the number of members in the family**; **nourishment** (which foods prevailed in the everyday life, when and how they ate during the day); **the clothes** (what they wore, what was fashionable); **education** (level of education, handicrafts); **utilization of the free time** (what did they do for fun, where did they go, what did they do); **vacation** (did they go, where, with whom); **holiday celebration** (which holidays were celebrated, how, why); **visitation of religious structures** (how often were they visited, on which occasion); **values** (which values were paid special significance, treasure, honesty, word of honor); **needs** (necessities luxuries); **ideals** (what did they want to achieve in life for them and their children).

The members of the groups compare the living culture between the three generations. Each group, on large sheet of paper prepares a table in which it presents the individual elements of life.

On the next homeroom class, both classes which worked on the cultural time machine shall join and shall have a joint class where they make a presentation where each ethnic group presents one table. Then they compare the lives of each generation in both ethnic communities.



### **CULTURAL TIME MACHINE OF THREE GENERATIONS**

<b>Elements</b>	<b>Grand mother - grand father</b>	<b>Our parents</b>	<b>Us</b>
Spatial conditions	House	Apartment	Apartment
Members in the family	7	4	4
Nourishment	pie beans rice	meat pasta	pizza hamburger
Clothes	suits jumpers	jeans shirts trousers	mini-skirts T-shirts
Education	high school	high school	university
Free time	knitting	they rarely have it	listening to music, fun in the disco
Annual vacation	rarely	every year	I plan to go to Hawaii
Celebration of holidays	Ramadan	Ramadan	I abide with the traditions
Christenings, weddings	traditional according to the old customs	traditionally with small modifications	latest fashion, without traditions
Values	respect towards the elders	education, respect towards the elders	education, good clothes
Needs	warm home, good family	warm home, good family	telephones, computers
Aspirations	warm home, food	education, work	education, luxury cars

*Example "Cultural time machine of three generations"  
from the students' working group on Albanian language of instruction*

**CULTURAL TIME MACHINE OF THREE GENERATIONS**

Elements	Grand mother - grand father	Our parents	Us
Spatial conditions	House	Apartment	Apartment
Members in the family	5	4	4
Nourishment	pie stews boiled foods beans	peas fish	spinach sea food
Clothes	suits dresses trousers	dresses blouses jumper	sports clothes (T-shirts, jeans, sweat shirts)
Educations	high school	university	university
Free time	much	little	little
Annual vacation	rarely	sometimes they went to the seaside or lake	I plan: San Francisco, Hawaii
Celebration of holidays	traditional holidays: Christmas, Easter, with many guests	they are celebrated more fashionably: Christmas, Easter, St. Atanas	I would celebrate: Christmas, Easter, St. Atanas, St. Nikola, with less guests
Christenings, weddings	wedding with old customs, christenings in a church	Weddings with new customs, christenings in church	I plan a wedding in the Bahamas
Values	upbringing with much respect towards the elders	respect towards the elders	respect towards my parents
Needs	food, relaxation TV-program	food, TV program, computer	healthy food, computer, internet
Aspirations	nice upbringing and forming of family	maintaining of good family relations	to have a university education and improve continuously

*Example "Cultural time machine of three generations"  
from the students' working group on Macedonian language of instruction*

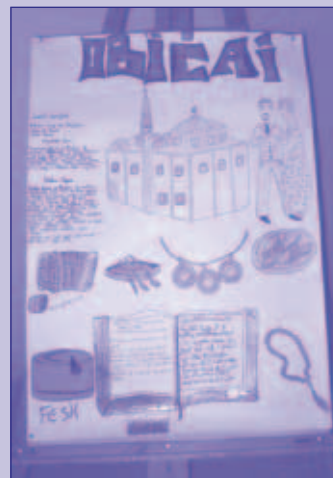
## **PREPARATION OF A PORTFOLIO ON RELIGION, NOURISHMENT AND CULTURE OF THE ETHNIC COMMUNITIES WHICH LIVE IN MACEDONIA**

■ **Working techniques: work in groups, collection and processing of data, analysis**

All classes irrespective of their ethnic background, can prepare a portfolio for three segments of the life of their ethnic community: religion, nourishment, and culture. This requires three large peaces of papers, pictures, drawings, written texts, markers, glue.

On each panel, the participants will, using words, pictures (drawings, magazine clippings) and other possible means of expression, present one segment of the life of the ethnic community:

- **religion** (beliefs, holy books, holy objects, customs, holidays)
- **nourishment** (traditional national dishes for every day, for holidays, pickled food)
- **culture** (writers, actors, singers, journalists, scientists).



Within the group, the members can divide the work according to their affinity and the knowledge they have of certain areas.

After the preparation of the portfolios, each class should prepare a presentation before the other groups from the same grade and different ethnic community. In this way, the students shall have more possibilities to get to know these segments from the life of the other ethnic communities.

## □ **LET'S CHANGE CONFLICT FOR COOPERATION**

### ■ **Working techniques: work in pairs, writing texts according to drawings`**

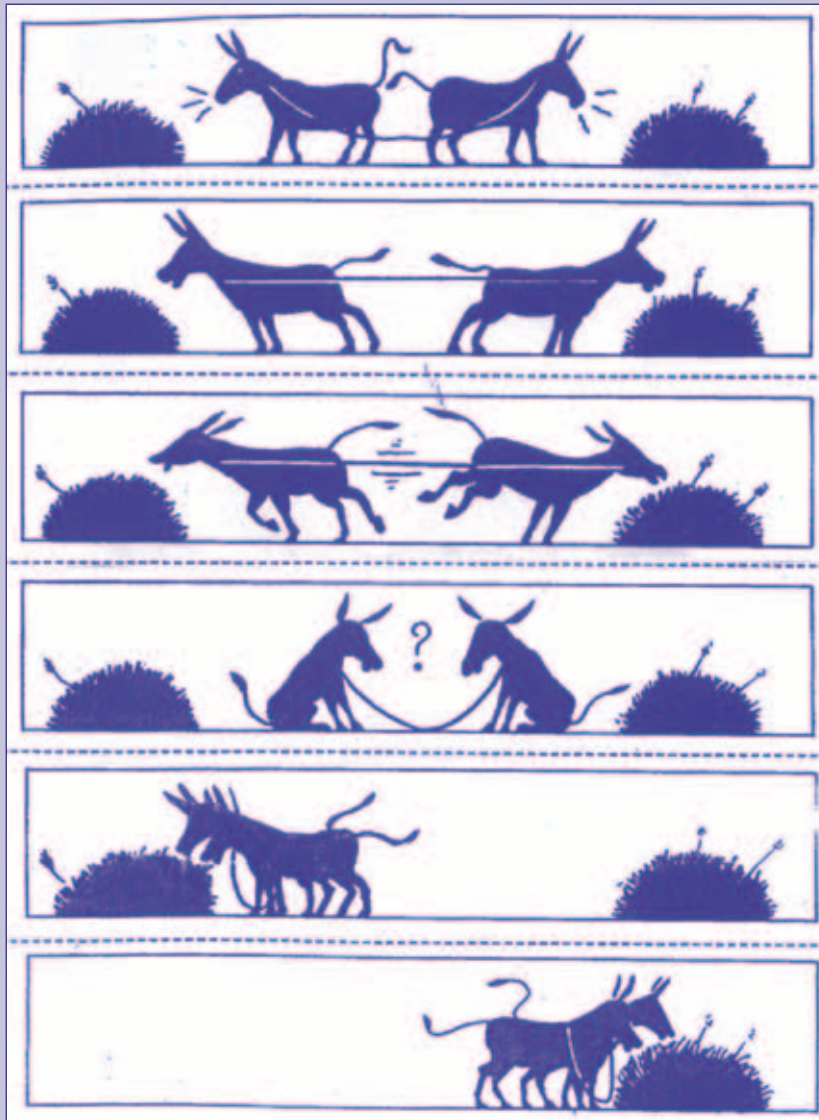
This activity may be realized with students from the preparatory group to grade 4 students, with an appropriate adjustment of the approach, questions and requirements, in line with the age of the students.

The students in the class shall form pairs. Each pair gets 6 mixed parts from a composition of pictures from the story "The cunning donkeys". The pairs should first order the pictures in accordance with the logical sequence of events and then to come up with a story by answering the following questions:

- *What kind of problem do the donkeys have?*
- *How did they attempt to resolve the problem?*
- *Did they succeed? Why did they fail?*
- *How did they resolve the problem?*
- *Did the two donkeys get what they wanted?*



Some students read what is written and have a joint discussion and come to the conclusion that the conflict is the common problem on both sides and can be resolved only with joint efforts and cooperation.



*Composition of pictures from the story "The cunning donkeys"*

## **2.2 REALIZED CONTENTS THROUGH THE EXTRACURRICULAR UPBRINGING AND EDUCATIONAL ACTIVITIES**

The teachers, and the school teams involved in the project "Inter-ethnic communication and cooperation among students in ethnically mixed schools" have realized many activities and workshops within the framework of the extracurricular upbringing and educational activities. The activities were usually realized interdisciplinary (two or more sections or areas).

### **2.2.1 FREE ACTIVITIES FOR EXPANSION OF KNOWLEDGE: LITERATURE, JOURNALIST, LANGUAGE, PHOTOGRAPHY SECTION AND YOUNG COMPUTER SCIENTISTS**

#### **Meeting with writers from various ethnicities**

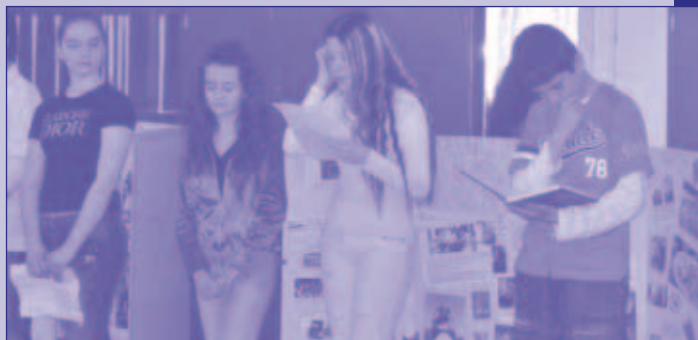
*"People are primarily emotional beings and not rational beings. Therefore they are susceptible to prejudices, filled with pride and vanity..."*

The members of the literature and journalist section organized a meeting with writers from the Macedonian and Albanian ethnicity, Pero Milenkoski and Puntorija Ziba - Mucha. The members of the journalist section prepared and asked questions with respect to the motivation, inspiration, talent, their interrelation and significance for the literary work.

The writers presented their literary work, in their own language. They talked about themselves, their first creations, the dedication and the love towards the writing.

The meeting became a wonderful social event. The conclusion was that the poets have the same inspiration: love, fate, sorrow, pain, separation, nature, etc. With the power of their poetic talent, each in their own language, the poets made the poetical in them understandable for all.

The students asked about the secrets of the written word, they read their works and asked for opinions from them.



## Collection of recipes for traditional Macedonian and Turkish dishes

*"Write the hostilities on the sand for the wind of oblivion to erase, and cast the friendship in stone to remain written forever".*

This activity involved students, teachers, parents, the language section, the young computer scientists and the photography section.

Groups of students from the Macedonian and Turkish ethnicities have collected recipes for old traditional Macedonian and Turkish dishes, have selected the oldest and most typical recipes, and made a collection of recipes.

The students from the language section, together with the teachers in charge proofread the texts of the recipes in Macedonian and Turkish language.

The students from the photography section photographed the prepared dishes and made a selection of photos for the recipe collection.

The young computer scientists typed the recipes, they processed the recipes on the computer and prepared the **Collection of recipes for traditional national dishes**.



**БАНИЦА**

- ◆ 500 гр. кора
- ◆ 300 гр. сирене
- ◆ 250 мл. кисело млеко
- ◆ 1 чашка млеко за јадене
- ◆ 3 јајца

Приготвување :  
Јадата, киселото млеко и миското за јадене ги мешаме. Секоја кора ја шпрскуваме со филот и врз него ставаме сирене. Постапката ја повторуваме додека корите не свършат. Готовата баница се става да се пече околу 30 мин. на 250 С.



**PIDE**

- ◆ 500 g yufka
- ◆ 300 g peynir
- ◆ 250 g yoğurt
- ◆ 1 bardak zeytinyağı
- ◆ 3 adet yumurta

**HAZIRLAMAK:**  
Yumurtu, yoğurt ve zeytinyağı derin bir kapta karıştırın. Her yufkadan üzerine hamur ve peynir atınız. Pideyi 250 derecelik fırında 30 dakika pişirin.

### **2.2.2 CULTURAL AND ARTISTIC FREE ACTIVITIES: FINE ART AND FOLKLORE SECTION**

*"Live for others if you want to live for yourself".*

#### **Fine art section**

This section comprising students from different ethnic backgrounds, applied various artistic techniques and prepared drawings depicting national folk dresses from the ethnic communities, traditional household objects and folk instruments. Then they prepared objects from clay and ornamented them with drawings representing folklore elements of the ethnic community.

Through these activities, the students not only got to know each other more closely, but they communicated and cooperated and also acquired knowledge on ornamentation and colors of each ethnic culture.

The fine art creations were exhibited on the walls and school hallways, which contributed to improving the aesthetic appearance of the school. The students from the art section of one of the schools painted and designed the benches in the yard and the fence of the school.



#### **Folklore section**

The activities of the students from the folklore section comprised two national dances from the ethnic communities. This section worked separately with students from all classes. They learned the dances called optantoptan, pembe and pajdushko.

The presentation of the learned dances before the parents was made using folk dresses.

Learning the dances, the students also learned something more about each dance, when it is danced and what does it express, as well as about the national dresses and their components.



### **2.2.3 WORKING AND PRODUCTION FREE ACTIVITIES OF THE HANDICRAFT AND INDUSTRIAL KIND**

*"Have time for work, since that is the price of success".*

Although this group of activities offers various possibilities for development of an interethnic communication and cooperation, the students opted to manufacture souvenirs - decorative objects made of clay on which the students drew folklore motifs. The students from the lower grades also manufactured necklaces of pasta with various forms.



The manufactures objects were presented before the parents and were sold for a symbolic remuneration, and the collected funds will be used to by working materials. Working on this activity, the students socialized, exchanged ideas, cooperated and gave each other gifts.

# 3

## **PRODUCTION AND OTHER SOCIALLY BENEFICIAL WORK**

*"The honest friend is better than a relative".*

### **3.1 AESTHETIC SHAPING OF THE FACILITIES, DECORATING THE HALLWAYS AND THE SCHOOL YARD**

The decoration of the school hallways and the school yard was performed by the students in cooperation with the fine art and flower section.

With the art work they decorated the walls of the hallways and they used the collected traditional household objects to form an ethno-corner.



Collecting household objects of the ethnic communities and arranging the ethno corner, the students got to know the similarities and differences of the objects used for the same purpose.

## COOPERATION OF THE SCHOOL WITH THE LOCAL COMMUNITY

### 4.1 COOPERATION WITH THE FAMILY

#### Organization and realization of a presentation of national foods

The parents were actively involved in the preparation of the "Collection of recipes for traditional national dishes". They told their children recipes, and them voluntarily, according to their own choice, prepared one national dish which they presented on the final manifestation of the project. The manifestation was attended by a large number of guests: members of the school board, parents, teachers, representatives of the local self government and the media.

During the organization and realization of this activities, the Macedonian and Turkish mothers socializes, cooperated and agreed who is to prepare what so that the table can be as diverse and rich as possible



#### Visit to families with different ethnic background

Groups of students visited families. Thus ethnic Albanian students visited ethnic Macedonian families and ethnic Macedonian students visited ethnic Albanian families. The visits were preceded by a serious preparation. The teachers talked with the host parents about what is required of them during the visit of the students, which questions they need to answer and how. The students, together with the teachers prepared questions for discussion with the hosts. The

students asked about the life with the neighbors, the holidays they celebrate and why and how do they celebrate them, which dishes are prepared for which holidays and occasions.

The visits were realized during the large religious Christian holiday - Easter, and the Muslim holiday - Ramadan. Thus the students had the opportunity to play the role of guests and to experience and feel one part of the holiday atmosphere in the families.

### **VISIT TO A MACEDONIAN FAMILY**

*Continuing the activities of our project for interethnic cooperation, we decided to visit a Macedonian family and to learn about the religion and the traditions of the Macedonian family. We prepared the questions in advance. The first question was about the socialization with friends and neighbors. They answered very briefly: "We do not want to distinguish people by ethnicity or religion. We want to socialize with them and be friends". The answer we received was excellent for us and very educational. We were interested in their customs, and they told us about the holidays, customs, and we learned what does the red paint on the Easter eggs signify. It signifies the spilled blood of Christ. They told us much about the holidays, and said that the most important ones are Easter and Christmas. They told us about the traditional dishes comprising various meats, all kinds of salads, and the most important thing is to prepare the table richly. With respect to the customs, they say that different areas nurture different customs.*

*We were very satisfied with what we have learned about the life, traditions and customs of the Macedonian family. We were overjoyed to each receive one Easter egg.*

## VISIT OF AN ALBANIAN FAMILY

*Part of our program was to visit an Albanian family in order to find out something more about their holidays, weddings and customs. Certainly our questions were planned in advance. Here is our conversation:*

Question: *How many members does your family have?*

Answer: *We are four members, and my parents live in our apartment.*

Question: *How well do you agree with your neighbors with different ethnic background?*

Answer: *We all live in harmony as neighbors and we do not differentiate.*

Question: *Tell us something more about your holidays and traditional dishes?*

Answer: *We have three religious holidays: Ramadan, Bajram and Kurban Bajram, and for both Bajrams we usually bake baklava. Then the women get up early in the morning, bake bread etc. The men, also, get up early and go to the mosque.*

Question: *What do your weddings look like and do you adhere to the old customs?*

Answer: *This is a really interesting question and can be elaborated at great lengths. Our weddings involve interesting customs, but the present, younger generations do not adhere to them. In the villages the traditional customs still exist.*

*At the end we were satisfied with the answers and happy to have learned a lot about the Albanian customs, their holidays, weddings and anything we were interested in with respect to the life of the Albanian family.*

## **4.2 COOPERATION OF THE SCHOOL WITH OTHER ORGANIZATIONS**

### **Visit to the barracks 'Goce Delchev' - special purpose unit**

The visit to the special unit was realized because the unit comprises soldiers with different ethnic backgrounds. The visit was prepared by the director of the school and the head of the barracks.

The students were shown a film from which they could see the life of the soldiers in special circumstances. They also saw that faith and ethnic background do not pose any barriers to the realization of the set tasks as well as to the defense of the state.



## CONCLUSION

On these pages we have shown the activities of the students in the schools involved in the project "Inter-ethnic communication and cooperation among students in ethnically mixed schools". We mentioned that the goals were achieved and in order to achieve a permanent contribution in the development of the cooperation and tolerance of the interethnic communities in Macedonia, it is necessary to work persistently on the interethnic cooperation and tolerance between the students in the primary schools, to use every opportunity, and every segment from the upbringing and educational work of the school.



The activities, if realized only for the duration of the projects, provide for only temporary results, but if they are implemented regularly, then they give permanent and efficient results.

By publishing this publication we would like to stimulate and motivate other ethnically mixed schools to try to realize the offered activities.

The explanation of the activities is largely taken and authentically transferred from the reports of the school teams in order to make the experience more real and closer.

Below we provide the List of activities which you can realize within the framework of the extracurricular activities program.

## ***LIST OF ACTIVITIES***

- Preparation of **a school emblem** which will symbolize the community between the different ethnicities in your school.
- Preparation of **a school poster** which will symbolize the community between the different ethnicities in your school.
- Learning of **folk dances from different ethnic communities** with an explanation about the name of the dance and its symbolism.
- Arrangement of **corners in the school hallways** with traditional clothes and household items.
- Preparation of **a brochure with traditional national dishes**.
- Organization of **exhibits of traditional national dishes**.
- Organization of **exhibits of handiworks**.
- **Exchange of visits in the homes of students** from different ethnic communities on the occasion of different traditional holidays and other festivities. They should be followed up by explanations why they are being celebrated, as well as explanations of some customs, rituals, procedures.
- **Visit to religious structures** and conversations with appropriate holy people. In addition, provide an explanation of the symbolism and architecture of the structures, their components, rituals etc.
- **Preparations of collections - portfolios of religious structures** and other monuments of Christianity and Islam, located within the community.

## **CONTENT**

<b>Introduction</b>	<b>3</b>
<b>1. Terms that one needs to know to better understand the interethnic tolerance</b>	<b>5</b>
<b>2. The ethnically mixed school is a workshop to learn and foster the interethnic communication and cooperation</b>	<b>7</b>
2.1 Activities realized during the homeroom class	7
2.2 Realized contents through the extracurricular upbringing and educational activities	20
2.2.1 Free activities for expansion of knowledge: literature, journalist, language, photography section and young computer scientists	20
2.2.2 Cultural and artistic free activities: fine art and folklore section	22
2.2.3 Working and production free activities of the handicraft and industrial kind	23
<b>3. Production and other socially beneficial work</b>	<b>24</b>
3.1 Aesthetic shaping of the facilities, decorating the hallways and the school yard	24
<b>4. Cooperation of the school with the local community</b>	<b>25</b>
4.1 Cooperation with the family	25
4.2 Cooperation of the school with other organizations	28
<b>Conclusion</b>	<b>29</b>



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- WORKSHOP TO LEARN AND FOSTER INTERETHNIC  
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