



**THEORETICAL
AND PRACTICAL
VIEWS ON
APPLICATION OF
THE INTERETHNIC
INTEGRATION IN THE
TEACHER TRAINING
FACULTIES**

Skopje, 2015

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ABBREVIATIONS

- BDE** ▶ Bureau for Development of Education
- CC** ▶ Class Community
- CHRCR** ▶ Center for Human Rights and Conflict Resolution
- ICT** ▶ Information and Communication Technology
- IIE** ▶ Interethnic Integration in Education
- IIEP** ▶ USAID Interethnic Integration in Education Project
- LSE** ▶ Life Skills Education
- MCEC** ▶ Macedonian Civic Education Center
- PSC** ▶ Presidency of the School Community
- PHE** ▶ Physical and Health Education
- RM** ▶ Republic of Macedonia
- SEC** ▶ State Examination Center
- SEI** ▶ State Education Inspectorate
- SIT** ▶ School Integration Team
- SC** ▶ School Community
- USAID** ▶ United States Agency for International Development
- VET** ▶ Vocational Education and Training Center

TERMS AND DEFINITIONS

This is a brief overview of the meaning of the terms and the acronyms in the sphere of interethnic integration in education, the purpose of which is to ease the reading of the publication.

HATE SPEECH – speech that offends a person or a group based on attributes such as gender, sex, ethnic, religious or racial origin, disability or sexual orientation.

ETHNOCENTRISM – Belief in the given superiority of your own culture or ethnicity over someone else's culture or ethnicity. Accordingly, ethnocentrism also involves making judgments about other cultures and ethnicities solely based on the value system and the standards of your own culture.

MULTICULTURALISM – cultural diversity of the communities in a society and policies for its promotion. Multiculturalism also includes a set of ideas within the political philosophy and theories of multiculturalism for adequate treatment of the cultural and religious diversity in a society.

INTERCULTURALISM – a dynamic concept which appears as a critique of the passivity of the multiculturalism and promotes the enhancement of the dialogue and the interaction between cultures.

IIE – Interethnic Integration in Education. It includes all forms of organized activities in the field of education, in and between schools, in order to improve the interethnic integration in education.

PREJUDICES – Views that are not based on rational conclusions, nor are supported by experiential evidence.

STEREOTYPES – Assigning the same characteristics to each member of a group, regardless of the differences among the members of that group.

LSE – Life Skills Education. It means education for development of positive behaviour skills in students (critical thinking, interpersonal skills, raising self-awareness) aimed at successful and effective dealing with the everyday situations in life.

SIT/SIT-S – School Integration Teams that appear as a key body for the implementation of the IIEP within and between the elementary and the secondary schools. The SIT is comprised of the following members: the school principal, professional associate, teachers in the lower and the higher grades and a representative of the school board. In the multilingual schools the SIT is comprised of more members whose number should be balanced in terms of ethnicity.

IIEP – Interethnic Integration in Education Project supported by the USAID and implemented by the Macedonian Civic Education Center (MCEC) in partnership with several local NGOs.

PREFACE

The Republic of Macedonia is a country on whose territory many cultures have coexisted from ancient times. Their mark is still visible today in the tangible and the intangible cultural heritage, the architecture, folklore, food, and even in the everyday practices and customs we nurture and consider a necessary part of our lives. Multiculturalism and peaceful coexistence in Macedonia, although often subject to serious challenges, are integrated in the foundations of our statehood. The modern challenges faced by the Republic of Macedonia, such as the process of interethnic integration in education, coexistence and mutual building of the future, has to be adequately represented, understood and incorporated into the society, so that the idea of a multicultural society would be properly understood and accepted.

The need for application of interdisciplinary education that will adequately treat the issue of multiculturalism, interculturalism, as well as their essence and reality in the society, together with the challenges we face and the wealth that all individuals and all cultural groups bring to the collage of the state, gives us the right to believe that the need to make education multicultural, and above all, intercultural, both in theory and in practice, is the right investment for the future.

In this sense, we will briefly present the mission and the goals of the five-year long USAID Interethnic Integration in Education Project. The mission of the IIEP is for the Republic of Macedonia to achieve a sustainable interethnic integration in the schools, the other educational institutions and the society as a whole. In order to accomplish this mission, the IIEP, through series of activities, works on the creation of a climate necessary for Macedonia to achieve sustainable interethnic integration, not only in the educational system, but also in the whole society. These activities are focused on the students, parents, teachers, management, administration and members of the school boards in all elementary and secondary schools in the Republic of Macedonia. In that regard, the advisors from key educational institutions and the educational inspectors at national and regional level have a central role in terms of the achievement of sustainable changes and they participate in the activities for strengthening the capacities of the teachers to implement the joint student activities.

The holistic approach in the implementation of the IIEP creates an environment in which all stakeholders actively participate in the implementation of the activities for improvement of the interethnic integration in education. They understand the importance of the interethnic integration in education and take a responsible and accountable attitude towards it.

The main objectives of the IIEP are:

- ☑ Building awareness of the need for interethnic integration in education;
- ☑ Developing the competencies of the teachers, school principals, school support staff, school boards and municipal education officials responsible for the implementation of IIE activities;
- ☑ Providing direct interaction between the students from different languages of instruction and opportunities for multicultural and intercultural learning;
- ☑ Providing technical assistance and incentive for support of the interethnic integration in education;
- ☑ Institutionalizing and ensuring sustainable development of the IIE.

In order to fulfil the mission and the objectives of the IIEP, the activities are carried out in the following four complementary components:

COMPONENT 1: Community Outreach

COMPONENT 2: Capacity Building of School Management and Teachers

COMPONENT 3: Demonstration School

COMPONENT 4: Providing Incentives to Schools and Local Communities

INTRODUCTION

WHY DO WE NEED INTERETHNIC INTEGRATION IN EDUCATION AT THE TEACHER TRAINING FACULTIES?

Education impacts the formation of the personality of the children and youth and it opens new perspectives in terms of the selection of the way of life and the creation of new forms and contents for the joint life with the otherness. It is impossible to achieve multiculturalism in a society without integrating the approach of respect, acceptance and mutual relying upon the cultural differences, primarily in the area of education – the curricula and syllabuses and the educational contents and practices. Therefore, in the modern societies, the educational institutions have an obligation, through their activities, to change the social context by promoting the multiculturalism approaches as universal standards of the civil society and key determinants of the strategy for the development of the society in the twenty-first century.

In the Republic of Macedonia, as a multicultural society with four languages of instruction (Macedonian, Albanian, Turkish and Serbian), there are many ethnically mixed schools. From a total of 440 schools in Macedonia, in about 115

elementary and secondary schools the teaching process is carried out in two or three languages. The analyses of the baseline studies in the schools in the area of the interethnic integration in education in the country, conducted for the needs of the IIEP show that the multilingual schools operate in parallel. In a significant number of the elementary and the secondary “mixed” schools the students from different languages of instruction are physically separated while studying. Even when they study under the same roof, they are accommodated in different parts of the building or in different shifts. On the other hand, the students of the monolingual schools who study in different languages do not have opportunities for interaction. Both in the monolingual and in the multilingual schools, the direct contact among the students from different ethnic/ linguistic communities is hindered because of their burden with stereotypes and prejudices about the others. The current situation can be improved by creating conditions for direct contacts between the students of different ethnic communities in joint student activities, not only in the multilingual schools but also between the monolingual schools with different languages of instruction. For that purpose, the IIEP applies the approach of full coverage at school level, thus allowing continuous development of activities for interethnic integration in the school through the application of a series of workshops for professional development of the teachers, and joint student curriculum and extracurricular activities. The students, parents, teachers, school principals, professional offices and school boards in all elementary and secondary schools in the country are in the focus of the program that comprises training sessions and mentoring meetings intended for application of the acquired skills and a methodology for joint activities with students of different ethnic backgrounds. The methodology includes approaches for reducing stereotypes and prejudices and reinforces the unity among the students through frequent, direct and interpersonal communication. This holistic approach is applied in order to establish mechanisms at all levels of the education system that encourage direct contacts, active communication and cooperation among children and young people from different ethnic / linguistic communities.

The key educational institutions, the Ministry of Education and Science (MES), the Bureau for Development of Education (BDE), the Center for Vocational Edu-

cation and Training (CVET), the State Education Inspectorate (SEI) and the State Examination Centre (SEC) are crucial when it comes to the provision of mechanisms for sustainable interethnic integration in the education system. That is the reason why advisors from these institutions, together with national experts and experienced educators, provide technical support with an advisory role in the creation of IIE modules in the training of the school integration teams, the professional services, the school boards and the municipal education officials. They are also involved in the mentoring system and the system for monitoring of joint student activities in the schools. In cooperation with the SEI, changes were also made in the indicators of the quality of work of the schools, i.e. they were supplemented with indicators for IIE. The current Manual for Integral Evaluation of Schools contains new instruments that allow the SEI inspectors to conduct focused observations, monitoring and evaluations of the interethnic integration in education. Also, the municipalities and the local communities are actively involved in the process of implementation of the activities for interethnic integration in education at local level.

In order to ensure the sustainability of the interethnic integration in the education system more complexly, by integrating the concept in the higher education, the IIEP also cooperates with the teacher training faculties. By incorporating segments of intercultural education in the subject programs, it will ensure further application of the existing concept of interethnic integration in the initial teacher education. This publication for interethnic integration in the teaching process at the faculties will provide the new generations of teachers with approaches, methods and practices by which they will step into the schools with an established professional and personal profile of interculturally sensitized and competent educators. After all, only sensitized and competent teachers can offer learning and teaching with contents and practices that allow continued growth of the quality of education.

ABOUT THE PUBLICATION

The publication “Theoretical and Practical Aspects for Application of the Interethnic Integration in the Teacher Training Faculties” is specifically designed for the teachers from the teacher training faculties in the country, and also for the education of the current and the future teachers in the elementary schools.

The purpose of this publication is to offer contents that will provide a proper understanding of the concept of interethnic integration in education and its implementation at the teacher training faculties. The capacity building for IIE of the management staff and the professors from the faculties will contribute to proper dissemination of the knowledge and the skills for IIE with the students - future teachers and it will enable them to face the challenges in the process of implementation of activities for improvement of the interethnic integration in education. In that regard, it should be borne in mind that the interethnically integrated education is:

- ▶ education for all students regardless of their ethnicity, which concurrently has a key role to prepare the students to live in a multicultural environment in Macedonia and abroad;

- ▶ education that values diversity and promotes equality, regardless of the social stratum, gender, ethnicity, religion and language;
- ▶ education that promotes the view that the contact and the experience with other cultures is wealth and gain for everyone and that the different cultures can and should cooperate and learn from each other;
- ▶ education that strives to promote these values in every aspect of the school, such as organizational, curricular, extracurricular and pedagogical strategies and mechanisms of assessment.

The publication consists of the following parts:

PART ONE – The first part of the publication defines the concepts of ethnic and cultural stereotypes and prejudices and presents the issues related to them. In parallel with the definition of the concepts and the analysis of stereotypes and prejudices, this part also contains specific exercises and activities for the prevention of ethnic and cultural prejudices and stereotypes.

This part also lays the historical, theoretical and philosophical foundations of the concepts that underpin the IIE. In addition to some of the key theories that are discussed, this part also opens the gates towards some of the key debates and theories in terms of what multicultural and multiethnic society and multicultural education are, on the one hand, and interethnic integration in education, on the other.

PART TWO – this part pays more detailed attention to the school and its mission in the society as an agent/driver of changes.

This part refers to the following aspects:

- ▶ the need to introduce interethnic integration in education
- ▶ analyses of some situations in education
- ▶ reference in terms of how to introduce the changes for interethnic and intercultural integration in the school and in the community, and by means of which teaching strategies, tools and methodological approaches

- ▶ overview, views and suggestions about the key role of the teachers, the work programs of the teachers' bodies, the professional services, the parents' council, the school bodies, the activities for joint learning within the teaching process, the joint curriculum and extra-curricular activities of the students - all in accordance with the IIE concept..

PART THREE – here, an analysis is made with adequate suggestions for strengthening the intercultural competencies of the teachers and the professional associates. In that regard, this part analyzes the following questions:

- ▶ What are teacher competences (European teacher competences and competences of the teachers in our education system)?
- ▶ What are the competences of the teachers for interethnic integration in education?
- ▶ How to achieve these competences (knowledge, skills and activities)?

This part provides examples of how a given intercultural competence can be translated and manifested through an adequate activity by the teacher.

PART FOUR – this part looks at the content of the joint activities for mutual cooperation among students of different ethnic communities and shares experiences from activities implemented in different environments and schools that can be successfully applied in a multicultural classroom. Also, this last part of the publication contains examples of good practices of implementation of activities for interethnic integration in the ES “Sande Sterjoski”, Kicevo and, as such, offers a selection of exercises and activities for IIE.

PART ONE

1. STEREOTYPES AND PREJUDICES IN EDUCATION AND POSSIBILITIES FOR THEIR OVERCOMING

Prof. Rozalina Popova-Koskarova, *PhD*

1.1. WHAT ARE STEREOTYPES AND HOW ARE THEY CREATED?

Stereotypes and prejudices are formed in a manner that that people are attributed certain characteristics and features only on the basis of their belonging to a particular group. In fact, the stereotypes are formed on the basis of gender, age, ethnic differences, race, learning capabilities or difficulties etc. (E.g.: students with good handwriting are conscientious, and the others are not, or: Roma people lie and steal, Vlachs are stingy, etc.). Stereotypes and prejudices greatly hinder the communication between people, as a result of which they need to be overcome, particularly in the process of education and upbringing.

The formation of prejudices is influenced by our attitudes or, more specifically, the emotional component of the attitude. Therefore, the stereotypes and preju-

stances are usually said to be very strong attitudes, most often without any real basis. It is known that the attitude has three components: cognitive, affective and motivational. The cognitive pertains to the knowledge possessed by a person about something or someone. The affective component refers to the emotions and the feelings and the motivational – to the intention of the behaviour towards someone or something. Briefly put, the attitude includes: knowledge, feelings and intention to do something about it. All components are important, but the emotional component is considered most important because it refers to the power of positivity or negativity of the attitude.

A person experiences its attitude as part of his/her own personality and, if someone attacks it, the person experiences that as an attack on the person. On the other hand, it happens for a person to form an attitude based on a small number of experiences and to defend it firmly. Such attitudes, which are biased and unfounded, are prejudices. They are biased and unfounded, but on the other hand, very rigid and resistant attitudes. The prejudices are attitudes that most often do not have any objective basis in the real world or in the life experience of the individuals. Such are, for e.g., the religious, ethnic, racial, etc. prejudices that hin-

der the normal communication between people.

Prejudices are very difficult to change, and very often, even arguments do not help or make an influence. The strength of the arguments can make an influence in terms of the overcoming of prejudices and stereotypes through the overall education and upbringing process. In order to achieve this, intentional influence should be made on the young people from the earliest age. The leading roles in this context are given to the parents, the environment in which the person lives and develops, and, certainly, the school, i.e. the teachers.

1.1.1. THE MOST COMMON STEREOTYPES AND PREJUDICES IN OUR SCHOOLS

In the schools in the Republic of Macedonia, there are strongly expressed stereotypes and the students in the monolingual and multilingual schools very often have no knowledge about the different cultures or any joint activities. In the multilingual schools, the teachers and the students do not have any communication, i.e. most frequently they study in different shifts, and often in different buildings. The division results in closing within own frames - in areas of life, places for fun,

cafes, etc. where only “our people” go, only “our” music is played. The parallelism in the lives and the education system increases the prejudices of each other, and hence the intolerance, disrespect, and unwillingness to observe the similarities and accept the diversity. Our society is declared as multicultural, but, essentially, the ethnocentrism or the praising of own culture and ethnicity at the expense of denigration of others - has long been a reality. In such circumstances, there is a dominant conviction that the own language and religion are “better” than the *other*. For these reasons, we are increasingly witnessing conflicts between peers of different ethnic backgrounds.

1.2. THE ROLE OF THE SCHOOL IN OVERCOMING STEREOTYPES AND PREJUDICES IN THE INTEREST OF INTERETHNIC INTEGRATION

The easiest way to overcome the stereotypes and prejudices, and at the same time develop sensitization to the *other*, is to give the children an opportunity to get to know each other, i.e. to cooperate on joint activities within the regular teaching process

and especially in the extra-curricular activities. The school should provide as many joint activities as possible among the students studying in different languages such as, for example, Macedonian and Albanian. In that regard, the extracurricular activities are a particularly suitable form for joint activities among the students of different ethnic origin (Macedonians, Albanians, Turks, Roma and others). Especially suitable are the joint excursions, as well as the forms of community service, where the children from different linguistic and ethnic backgrounds within one school can organize solidarity and humanitarian activities. Furthermore, joint activities can be planned and implemented through the free school activities, i.e. school clubs. As mentioned above, the interaction between children is very important, as well as their mutual friendship, relationship, mutual influence and, ultimately, satisfaction with the final product, which should be the result of the equal participation. It goes without saying that the joint activities should be conducted on the basis of cooperation, as well as on an equal basis, through mutual interaction which implies interdependence on one another so that the work would be carried out with high quality and the set objective would be achieved. These activities should be practiced from

the early grades of elementary school. The previous contents in the curriculum of certain subjects whose purpose was familiarization with the religious festivals such as: Orthodox Christians celebrate Easter and the Muslims celebrate Bayram, are only formal information which is not conducive to mutual interaction. The most adequate activity is a joint visit to a religious object of a different religion. In this specific case, the best thing to do would be a joint visit to a church and a mosque, watching the ritual and getting a proper ethnographic explanation. This is the way towards mutual introduction and respect from an early age, but also towards reduction of stereotypes and prejudices among children. In fact, this type of multicultural education is practiced in the educational systems in many developed countries, especially Sweden.

That is actually the goal of the interethnically integrated education, which in Macedonia is already a strategy in all elementary and secondary schools.

1.2.1. EXERCISES FOR ANALYSIS OF SITUATIONS REGARDING THE ROLE OF THE SCHOOL IN OVERCOMING STEREOTYPES AND PREJUDICES IN THE INTEREST OF ESTABLISHING AND PROMOTION OF INTERETHNIC INTEGRATION¹

The students should make an analysis of the situations in the education by discussing three issues:

1. What stereotypes / prejudices are manifested in the given situations?
2. How does/did the school contribute to their existence and reinforcement?
3. What needs to be done in order to avoid the repeating of such a situation?

1 The exercises are taken from the working material: Interethnic Integration in Education, Training for School Integration Teams, Interethnic Integration in Education Project. MCEC in partnership with CHRRCR, June 2013

SITUATION 1.

The students of III-4 ask the class teacher Aleksandar Nikolov whether in the new school year they can study in one of the classrooms which will be renovated during the summer holiday, since they have heard that they are intended for the secondary school graduates. The class teacher responds that he doubts it, because the principal Vjolca Imeri will certainly give all the renovated classrooms to the “Albanian” classes. He supports his opinion with “evidence” from past experience: “Thanks to the principal, the better computers went to the Albanian students.” Then he adds: “All Albanians are such – they only care about their people and want to grab everything for themselves. Once they have power in their hands, they only think of their own interests and, even worse, they think they are entitled to it.”

THE EXPECTED RESPONSES ARE:

- ➔ According to the Macedonians, the Albanians are covetous and selfish - they only think of themselves and their needs.
- ➔ The teachers directly create such stereotypes and prejudices.
- ➔ The decisions in the school should be made transparently, participatory and in the interest of all – to also include the teachers (both Macedonians and Albanians), and even the students, and to openly and reasonably discuss and agree upon the allocation of resources, taking into account the needs of all ethnic communities represented in the school..

SITUATION 2.

In the teachers' office, discussion is underway about the preparation of the final school performance. It has already been decided that the event will be moderated by Ana and Igor - outstanding students in the seventh and the eighth grade who already have experience in it, so the school will not be embarrassed in front of the guests. The school choir will also have its performance with a folk song, after which the central part of the event will follow, which has already been planned and practiced with the teacher of Macedonian language for a longer period of time. What is missing is a music act for the end, so the music teacher proposes to ask Orhan and Nadire to perform together: he is playing the tarabuka (goblet drum) with his father at weddings and he is very good at it, so he will not have stage fright, and she is excellent at belly dance since very young age. Thus, Roma will also be included in the event.

THE EXPECTED RESPONSES ARE:

- Macedonians are more responsible and capable. Roma are only good for songs and dances.
- The school, through the event, directly encourages such stereotypes and prejudices.
- At the following events, the Roma pupils should be included in other acts as well, just like the other students should be included in the acts containing playing and dancing – the performance of the Roma pupils and students of non-Roma origin should be joint throughout the event.

SITUATION 3.

At the home room class, the teacher Ismet chooses the fight between the Macedonian and Albanian students as a topic of discussion with the students, which fight, on the previous day, was shown as main news in all media. He intends to deter them from the possibility to participate in similar

fights, and asks them the question: “What can be done in order to prevent youth violence?” The first one to answer is Blerim: “It is not our fault - they constantly provoke, insult and attack us, and they force us to defend ourselves”. The teacher then responds: “Why do you interact with them? When you see them nearby, just leave. Since you know what kind of people they are, you should not have anything to do with them! “

THE EXPECTED RESPONSES ARE:

- ➔ Macedonians are provocateurs (they encourage violence), and Albanians are victims.
- ➔ The students come with such stereotypes and prejudices, and the teachers confirm and intensify them.
- ➔ More frequent communication should be enabled between the Macedonian and Albanian students so that they would get to know each other and stop feeling threatened by each other.

SITUATION 4.

During the visit to the monument to fallen soldiers of the Second World War, Igor begins to speak aloud how his grandfather told him that in World War II all Albanians fought on the side of the fascists and killed Macedonians for revenge because they fought against the fascists. Elena adds that after the war, when the Albanians lost, they started moving to the territory of Macedonia from Albania in order to gradually occupy it. That encourages the other present students to say what they “know” – that the Albanians deliberately bore many children upon a directive of the political leaders and that the imams did not allow them to go to school in order to make their manipulation easier. It becomes obvious that all students support such claims, while the teacher goes silent and pretends not to hear them.

THE EXPECTED RESPONSES ARE:

- ➔ According to the Macedonians, the Albanians were fascists and enemies of the Macedonians, uneducated and primitive and, therefore, easily manipulated by their leaders, who had hidden intentions. Macedonians are their victims.
 - ➔ The students come to such stereotypes and prejudices, and the teachers confirm and reinforce them whenever they fail to react to them and correct them.
 - ➔ The teacher may suggest that there were Albanians who were on the side of the fascists, but that also there were Macedonians who were on the side of the occupiers, emphasizing that there were victims on both sides, which to a greater extent depended on whose side they fought than to which ethnic group they belonged
-

SITUATION 5.

In an elementary school with Macedonian language of instruction, the drama club prepared an act for the forthcoming school event, by means of which it wants to illustrate the multiethnic character of the RM. The dramatization of a comic nature shows a group of children of different ethnic backgrounds living in the same building and spending a great time together: Vlado is acting a Macedonian boy who is a genius for computers, Dejan - an Albanian boy who is a terror for the other children in the area, Ivan – a Roma boy who miraculously manages to “provide” everything they want from the little stores in the neighborhood, Zoran – a Bosniak boy who is laughed at by everyone because he is constantly “talking nonsense” and Saso – a Turkish boy who only listens to his father and only executes his orders. The dramatization which illustrates one event of the crew, causes a loud laughter in the audience and ends with a huge round of applause.

THE EXPECTED RESPONSES ARE:

- Macedonians are smart, Albanians are violent, Roma are thieves, Bosniaks are stupid, and Turks are patriarchal.
 - The school, through the event, directly supports such stereotypes and prejudices.
 - In the similar dramatizations for the following shows of the students that represent the different ethnic groups, the students should be given non-stereotypical roles (e.g. the Roma boy is smart, the Turk boy is violent, the Macedonian boy is a thief, and the Albanian boy is musically talented). Another option is to completely avoid dramatizations with characters with negative features and to replace them with another type of acts representing the different ethnic communities.
-

Summarizing the role of the school in the formation and maintenance of stereotypes and prejudices is explained as follows:

- ▶ The stereotypes and the prejudices are encouraged and maintained through the behavior of the teachers (what they speak and what they do), through the behavior of the students (what they speak and what they do) and through the teaching materials.
- ▶ The school fosters an ethnocentric approach (for example, our music is the most beautiful of all, we are the biggest victims in the Balkans, our religious buildings are the most beautiful in the world or our people were killed during the “X” war, our

alphabet is the first among all the similar ones, our language is unique compared to others, etc.), but also through the extracurricular activities (excursions only to places relevant to their own ethnic/cultural identity).

1.3. THE ROLE OF TEACHERS IN REDUCING STEREOTYPES AND PREJUDICE

In the upbringing-education process, the teacher has a crucial role in the process of reducing and tackling stereotypes and prejudice. By practicing various joint activities during which, through intensive cooperation, socialization and interaction among the students of various cultural origins, they get to know each other and each other's different cultural features, they discern the similarities and gain respect for the existing cultural differences. While doing so, through the direct contact itself, when the students cooperate in the creation of a specific joint product, the barriers between them disappear. When the students are provided with good conditions for communication and cooperation, there is no such obstacle that would prevent them from spending time together, from being friends and from functioning as a group of students and not as a group of a certain ethnicity. Only under such conditions provided for the students and guided by interculturally sensitized and trained teachers it is possible to gradually diminish stereotypes and prejudice, tackle the

present parallelism and successfully implement integration in education.

The students should be educated to change the stereotypes and overcome prejudice and to that end, in addition to their parents, their teachers also bear a responsibility. The students should be taught to develop empathy and to see past the system discrimination and stand up against any type of discrimination and prejudice. For instance, a teacher or an educator must intervene if certain children reject other children from their game due to prejudice. Thence, it is best to establish rules such as: "Everyone deserves respect and empathy. I will not let anyone harm you and I will not let you harm anyone". In order to make the rule work, it could be necessary for the teacher to assist in the clarification of the communication among the children.

Sometimes prejudice can be assimilated in social life and go unnoticed. The teachers and educators are the ones who, in addition to the parents, should teach the children how to live in a multicultural environment. In fact, the teachers and the educators should build and enhance the intercultural capacities in children. Primarily, they should be role-models in terms of respecting the children who are different, as well as include in their

programs case studies, stories, tales, socio-drama and similar phenomena that address various cultural, technical or language-related matters. It means that the teachers should support the needs of all children and, especially important, act against the prejudice that exists in our society with a very strong impact on other people on the basis of their gender, age, appearance, skin color, sexual orientation or religious beliefs. That is why teaching children to accept the differences between people should be an equally important task as teaching them how to read, write and calculate. Below we will present two examples which are essentially different in terms of prejudice specifically due to the conduct of the teachers.

Example 1.

Maja and Bojan are first-graders. During class they play with two sets of family figurines which exist in the school. The figurines from one of the sets have a dark skin color while the ones from the other have light skin. Bojana joins them and points to the dark skinned figurines while saying out loud: "I don't like black people, they are bad". Then all three make expressions of disgust while looking at the dark figurines. The teacher is watching them play and decides not to interfere. He/she leaves them to think out loud...²

In the presented example, the teacher approves the prejudice against people with a dark skin color ("black people"). This is a negative example that should serve to show how a teacher should never behave. Namely, by refraining from interfering, the teacher signals a silent conduct regarding the thoughts and the behaviour of the children, in this case an explicitly racist behaviour.³

² Education and a Democratic Culture (1991), (translation), Open Society Institute. Skopje, Macedonia, page 60

³ *Idem*, page 61

Example 2.

Maja and Bojan are first-graders. During class they play with two sets of family figurines which exist in the school. The figurines from one of the sets have a dark skin color while the ones from the other have light skin. Bojana joins them and points to the dark skinned figurines while saying out loud: "I don't like black people, they are bad". Then all three make expressions of disgust while looking at the dark figurines. The teacher is watching them play and approaches them while saying: what makes these people bad? You cannot know whether they are bad by the way they look, but by the way they behave. Let's build a nice shop with legos and make the dark-skinned family owners of that shop. The teacher then helps them build a little shop and plays the role of one of the dark-skinned figurines, asking the children what they would like to buy. She leaves them once they get carried away with the game while playing a shop with the figurines.⁴

In the second example, the teacher is the one guiding the children not to have any negative attitudes towards people with dark skin while at the same time, by getting involved in the game, she sets a good example for re-

specting the differences which, in this case, arise from the dark skin color.

Showing respect for the other ethnic communities is one of "the most powerful things that a teacher can do in order to promote equality in class from a very young age". It is recommended that it should be done with a polite and kind expression whenever talking about somebody else, by refraining from making any negative comments and showing prejudice, as well as expressing mistrust in a certain group of people. For instance, the teacher could address the students in the following way: "Sara is home today because her family is celebrating a very important holiday in their religion. Let's ask her about it when she comes to school tomorrow" ⁴. The methods and strategies for education in multicultural environments also have an impact on the development of the mechanisms for a group life and work, especially friendship, solidarity, support, mutual cooperation, etc. The students are put in situations that require mutual cooperation and assistance, caring for one another, having a greater mutual understanding, etc. All of these aspects would be impossible unless empathy and empathic feelings are developed.

⁴ *Idem*, page 66

1.3.1. EXERCISES FOR ANALYZING SITUATIONS AND DEVELOPING DISCUSSIONS REGARDING THE ROLE OF THE TEACHERS AND EDUCATORS IN REDUCING STEREOTYPES AND PREJUDICE⁵

The situation analysis by the students should be performed by answering the next three questions:

- 1. Which ethnic groups are “divided” in the situation?**
- 2. How does such division manifest?**
- 3. What should be changed in the given situation in order to facilitate the interaction?**

⁵ The exercises are taken from the working material: Interethnic Integration in Education, School Integration Teams Training, Interethnic Integration in Education Project. MCEC in partnership with CHRRCR, June 2013

SITUATION 1.

An announcement has been put on the bulletin board in a vocational school in Tetovo about the visit of all second-year students to a vocational school in Strumica. A group of students from the “Albanian” classes read the announcement and make the following comments: “What is wrong with them – who would like to go to those people in Strumica? If they really want to get to know us, they will come here! Once again we are the first ones to extend our hand, while they... And who can guarantee that they will not make us visit a church and cross ourselves!” The discussion is overheard by one of the teachers who, in order to calm them down, says: “Whether you like it or not, this visit will take place. It would have been better also for us if we had gone to Struga, but the orders came that we have to connect with a school from that region. However, if you think that the idea is bad, write a petition and we will submit it to the competent persons for future reference”.

THE EXPECTED RESPONSES ARE:

- ➡ Division between the Macedonians and the Albanians
 - ➡ Explicit prejudice by the students related to mistrust and fear from the unknown supported by the teachers
 - ➡ The students should be prepared for such a type of visit – they should comprehend the benefits from it and participate in the decision-making
-

SITUATION 2.

At a meeting in the school, plans are being made for the upcoming elementary school graduation trip to Ohrid. It is decided that all students from the two languages of instruction (four Macedonian classes and two Turkish) should go together, as always: a bus for each class. On the way, a visit will be made to the monastery Saint Jovan Bigorski, while the sites to visit in Ohrid are already well known - St. Sophia, Saint Jovan Kaneo, Saint Naum. The band that will play has already been decided on – Goce Band. They are terrific, there is nothing that they do not know how to play, any song that you think of, old or new Macedonian songs, pop or rock. Most students are happy with this choice. It was also proven by the survey conducted by the professional office.

THE EXPECTED RESPONSES ARE:

- ➡ Division between the Macedonians and the Turkish
 - ➡ A divided trip and unequal/unjust treatment of the Turkish students (in terms of the choice of the places and attractions to visit, in terms of the choice of music and the decision-making).
 - ➡ The interests of the Turkish students should also be taken into consideration (their answers in the survey should be processed separately from the answers of the Macedonian students); the students should travel in “mixed” buses; they should visit an equal number of attractions significant for both ethnic communities; they should be exposed to music that is not favoured by either ethnic community.
-

SITUATION 3.

The PE teacher is training the boys' football team for the upcoming state gym tournament. The host of the tournament is their school because it has the best conditions. The competition will be among teams from several schools, among which also the strongest team from an "Albanian" secondary school, which they must beat in order to defend the honor of the "Macedonian" secondary schools. Vlatko, Goran, Ivan and the others from the team regularly come and train and are truly trying to get prepared the best they can. Since they will need great support, the teacher is separately preparing a group of supporters who make cheering banners after classes, and of course rehearse the cheering hit: "Hey boy, go out straight to the balcony" (a famous cheering song in Macedonian), as well as various other cheering exclamations

THE EXPECTED RESPONSES ARE:

- ➔ Division between the Macedonians and the Albanians
- ➔ Competitive relations between the Macedonians and the Albanians ("defeating" the Albanians and cheering, above all, by exalting the Macedonians).
- ➔ The students should be prepared for another type of cheering – instead of ethnically focused and ethnocentric, it should be in the spirit of sport and the school

SITUATION 4.

Muharem and Sasho know each other from a very young age – they spent their entire childhood together, from morning till evening. They both go to the same school, but in different classes – Muharem is in VII a, while Sasho is in VIII c. The fact that they want to be together all the time both in school and after classes is creating problems for them. Sasho's friends from his class constantly tease him because he is hanging out with a Roma boy and

they refuse to accept Muharem in their company when they go to parties or sports activities. When Sasho complained to the homeroom teacher, she advised him to stay away from Muharem while they are at school in order not to provoke the others and avoid problems.

THE EXPECTED RESPONSES ARE:

- ➔ Division between the Macedonians and the Roma
- ➔ Prejudice on the part of the Macedonian students towards the Roma students, due to which they keep their distance from them, which is supported by the teachers.
- ➔ This diminishes the possibilities for an interaction and mutually getting to know each other and it increases the division.
- ➔ More opportunities should be created for joint extracurriculum and out-of-school activities in which the Roma students would participate.

SITUATION 5.

Two lower grade teachers from different schools (one in Kratovo and the other in Debar) that met and had an excellent cooperation at a seminar, decided to include their students in the implementation of a joint project via the Internet. When a colleague from Kratovo sees this, she spontaneously makes the following comment: “Instead of teaching them fractions and equations which they will need in life, you are wasting your time with some Albanians whom they will never see in their life again”. At the same time, a colleague from Debar has the following reaction: “Instead of teaching them fractions and equations, you are wasting time on correspondence with some Macedonians. If you really want to do something with them, there are plenty of them here”.

THE EXPECTED RESPONSES ARE:

- ➔ The division pertains, indirectly, to the teachers and, directly, to the students Macedonians and Albanians.
- ➔ The teachers are not even aware of the need for interethnic integration in education.
- ➔ This diminishes the possibilities for an interaction and mutually getting to know each other and it increases the division.
- ➔ It is necessary to raise the awareness of the teachers regarding the need to cooperate with the colleagues from the other ethnic community, as well as the need for joint activities with the students from the other ethnic community, through creating additional opportunities for more teachers and students.

It is expected from the offered exercise for the students at the teacher training faculties to enhance their intercultural sensitization and strengthen the competencies in the process of implementing interethnic integration in education.

2. OVERVIEW OF THEORIES ON MULTICULTURALISM, DEVELOPMENT OF INTERCULTURAL COMPETENCES AND PREVENTION OF STEREOTYPES AND PREJUDICES

Associate Prof. Trajce Stojanov, PhD

2.1. CULTURE AND IDENTITY

Culture is a dynamic and complex process of construction. Everything we think we are, in fact, “since birth”, “by nature” or that we were “given by God” is a construct of culture. In a social sense, we are constructed beings. None of what we are as social beings was inherited in our genes – our religion, our group or ethnic background, even our language – all this is learned and created through the impact of culture. Thus, to a large extent, we are an “accidental” product of the environment we found ourselves in (fig. 1 is an illustration of some of the factors that determine us). Of course, belonging to this group identity does not determine us completely and unconditionally, however, makes certain behaviors more or less probable.

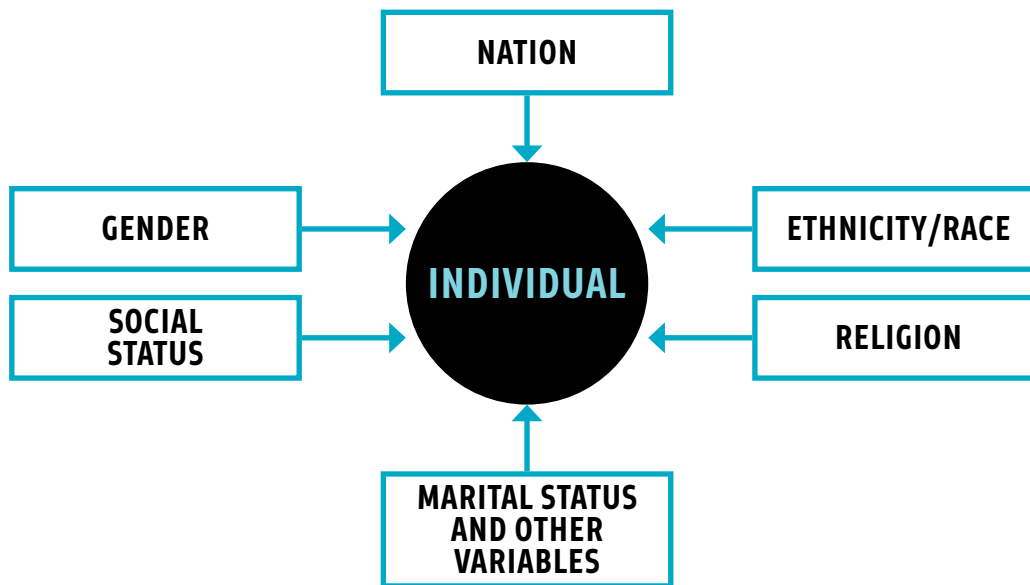


Fig. 1 – Determining factors

The above definition of culture is the most direct and in the strictest sense. If we want to give culture a broader definition, we would simply say that it is a group program for survival and adaptation to the environment⁶. This program consists of knowledge, concepts, values that the community shares through a system of communication. In this sense, culture is comprised of beliefs, symbols and interpretations within the group itself. It is rather a symbolic, notional and

nonmaterial representation of reality, something “through” which you experience, understand and interpret the world. The consequence of this understanding of culture is this: our identity does not develop in isolation; it is the product of culture, history, tradition, media, education, environment, even personal relations and life stories.

If this is the case, then it would be very difficult for us, as a construct, to understand that we are a construct in the first place. We cannot recognize that we have been constructed through that lengthy and unconscious process of cultural impact. It is really difficult to get out of that social identity that

⁶ Bullivant, B. M. (1993). Culture: Its Nature and Meaning for Educators in J. A. Banks & C. A. M. Banks, *Multicultural education: Issues and perspectives* (2nd ed., pp. 29-47), Boston: Allyn & Bacon.

has been developing for a long time and to grasp our role in society. Thus, this very approach towards identity as a social construct makes it possible to see that all our perceptions, attitudes, beliefs, behaviors, and consequently stereotypes and prejudices, are largely created, forged and imposed through a lengthy process of social and historical fermentation.

The following hypothesis can be drawn from this viewpoint – multiculturalism can be embedded in our identity! This enables a theoretical basis for the concept of interethnic integration in education, which should incorporate multiculturalism in education. It has to become part of our personal and collective identity primarily through the educational process. IIE is the most appropriate way to do this – because it is done through interaction. The central idea that largely guarantees the success of multiculturalism is integration through interaction⁷.

Further, by understanding the concept of multiculturalism as part of personal and collective identity it is made possible for IIE to be an integral part of the entire educational area in the country, because its intent is not only for the students to be exposed to multicultural contents, but for multiculturalism to

become part of their identity. In fact, there is no multiculturalism without a multicultural person! This is necessary both for those who live in relatively homogenous ethnic environments, and for those who live in ethnically heterogeneous areas. We primarily need not only teachers with multicultural competences, but citizens with an adopted multicultural identity. That is why IIE is a concept that needs to be applied on the whole territory of the Republic of Macedonia.

Key for each multicultural education is to re-evaluate this process of formation of our identity. This could be really risky because it requires the involved parties to re-evaluate themselves and their own identities – to re-evaluate something that has been built for a long time and is considered relatively permanent. However, this is the only way that everyone can deal with their own “prejudice”, i.e. to identify and fight your own stereotypes and prejudice. When they do not see their own identity as a social construct, teachers and students:

- ▶ cannot fight their own stereotypes and prejudice;
- ▶ do not feel they are able and powerful to introduce change in themselves and the students;
- ▶ cannot develop sense for the other, for the others' identity;

⁷ An explanation is given further in the text.

- ▶ multiculturalism cannot be introduced as part of each individual's personal identity;
- ▶ cannot recognize themselves as members, “parts” of various social, cultural subgroups simultaneously, and cannot see that although different, they are similar in many ways nevertheless because – although they belong to different ethnic groups – they acquired the same characteristics by participating in the same subgroups;
- ▶ cannot enrich their identity and expand their experiences by treating identity as closed and permanent;
- ▶ limit their self-understanding and self-perception;
- ▶ have distorted self-evaluation, which is the basis for stereotypes and prejudice.

Understanding culture as a “program” and identity as a construct opens up a wide area for implementation of the concept of interethnic integration in education, because a small change, a new variable in that “program” will change the way we experience the world and the people around us. Our behavior can change if a new idea, a new concept, a new representation is introduced in the program or if the old one changes. That it is why all our

efforts are justified in believing that the introduction of multiculturalism through IIE will lead to change in pre-conceptions, overcoming prejudice and improving integration.

2.2. FROM MULTICULTURALISM TO INTERCULTURALISM AND THE NEED FOR INTERETHNIC INTEGRATION IN A MULTICULTURALLY/ MULTIETHNICALLY INTEGRATED SOCIETY

In its broadest, descriptive sense, multiculturalism denotes the same as cultural pluralism, i.e. it indicates variety, multilateralism and cultural diversity in a society. The awareness of the existence of diverse cultures which share the same space became a dominant topic in political philosophy in the last two or three decades.

But in its stricter, normative sense, when we say “multiculturalism” we mean an idea, a theory and practice which should organize that cultural diversity in a way that would equally reflect the identity of all cultures. Multiculturalism, as an idea, is linked to political philosophy that wants to

respond to the diversity in a society. Supporters base this discourse on the belief that individual rights and freedoms are not enough to reflect, protect and promote cultural diversity and that is why a particular corpus of collective rights is necessary to give certain collective rights to various cultural communities in a society. This concept promotes the need for special rights to a particular group or groups, so that they are given the opportunity to express their identity and their demands, i.e. their rights.

Multiculturalism sprouts from several political theories – “identity politics”⁸, “politics of difference”⁹, “politics of recognition”¹⁰ or “group-differentiated rights”¹¹. Without going into detail in each of these theories individually, we can basically reduce them to two sources.

The first comes from the Communitarists¹² and their criticism of liberalism. In fact, the first signs of multiculturalism came precisely in the camp of Communitarists. “Thus, in the beginning the proponents of multiculturalism were drawn into communitarianism as a possible philosophical foundation for minority rights” [...], i.e. “the natural evolution of communitarianism was in some form of multiculturalism”¹³. For Communitarists the collective is before the individual, what is more, the individual is a result, a product of the collective. Thus, for them, the group (the community) is before the individual. In this respect, all social benefits must be accessible to everyone. As Taylor, one of the best known proponents of this theory, says, social benefits are social because of

8 Gutmann, A., 2003, *Identity in Democracy*, Princeton: Princeton University Press

9 Young, I.M., 1990, *Justice and the Politics of Difference*, Princeton, NJ: Princeton University Press

10 Taylor, C., 1992, “The Politics of Recognition,” in *Multiculturalism: Examining the Politics of Recognition*, A. Gutmann (ed.), Princeton: Princeton University Press

11 Kymlicka, W. 1989, *Liberalism, Community, and Culture*, Oxford: Oxford University Press

12 *Communitarianism* is a political and social philosophy which has the community at the forefront, more precisely – puts the community before the individual. These theories appeared in the 1980s in response to liberalism and libertarianism, although the term communitarianism was coined in 1841 by Goodwin Barmby. Some of the most prominent promoters of this theory are the Canadian philosopher Charles Taylor, American philosopher Michael Sandel and British philosopher Alasdair MacIntyre.

13 Вил Кимлика, *Современа политичка филозофија*, Академски печат, Скопје, 2009, 361 (Kymlicka, Will, *Contemporary Political Philosophy*, Akademski pecat, Skopje, 2009, 361)

this, because they belong to everyone. Thus, a group cannot be denied access to the same rights just because of the fact that it is “different”. So “communitarionists see multiculturalism as the appropriate way to protect communities from the devastating effect of individual autonomy”¹⁴.

The second source of multiculturalism is, in fact, within the liberal theories and theoreticians. The best known representative Will Kymlicka says that precisely because of the fundamental values of liberalism – autonomy, freedom and equality of individuals, groups should have greater rights because only by accident they are the minority in a society and cannot be responsible for their situation. He tries to review the liberal idea that individuals are the only ones responsible for their destiny, by wanting to embed into the liberal theories the idea of community. As Kymlicka himself says, “some demands for minority rights strengthen liberal values”¹⁵.

Kymlicka agrees with the liberal theories and claims that we are all responsible for our own actions that build our lives and that our success and happiness depend on them. However, we cannot change certain circumstances nor do we create them ourselves. We

cannot accept inequality just because it derives from the fact that we belong to a minority group, because it is not a result of our decisions and we cannot be responsible for it. That is why these inequalities should be taken into consideration in order to overcome them.

This is briefly the essence of the two standpoints on multiculturalism. In any case, both standpoints affirm the position that culture, i.e. different cultural groups should be the centre of political theory and practice. The state cannot be indifferent to culture and cultural differences. That is precisely why these “group-differentiated rights” (Kymlicka) include exceptions from current practices, so that different groups are able to reflect on their particularities and rights

These exceptions imply various activities: from multilingual ballots for elections, through financing schools for minority languages, to quotas and “positive discrimination” in education, employment in the state institutions, etc. This even means that these “group-differentiated rights” can sometimes directly limit the freedom or the rights of those who are not part of the group, just so the group members are able to protect their culture and realise their rights. With this the concept of multiculturalism becomes practice, materializes, because in this

14 Ibid, pp. 361.

15 Ibid, pp. 367

case this is interculturalism through intercultural integration, which in Macedonia is mostly given the meaning of interethnic.

However, it was quickly realized that multiculturalism is not enough. The concept of multiculturalism was challenged by practice and had to be revised. As with the situation in Macedonia, it showed that the “politics of recognition”, “the group-differentiated rights”, etc. did not succeed in ensuring inclusion of various cultural groups in society, but quite the contrary, they divided society and atomized, segregated and ghettoized communities. Thus the concept of interculturalism was born, which insists on intercultural dialogue and mutual understanding and support.

In this sense, multiculturalism can be considered a “passive”, descriptive concept, which only reflects a certain situation of cultural pluralism, the existence of several cultures in one area, which does not necessarily mean that the situation represents mutual communication between the cultures sharing that space. Multiculturalism is the necessary, starting foundation. Without a clearly defined and adopted concept of multiculturalism, there is no acceptance of similarities or respect for differences. Multiculturalism is, in fact, precisely that – awareness

that cultures have their own characteristics and differences and that is why similarities need to be accepted, and differences respected.

Interculturalism, on the other hand, is a “dynamic” as well as a normative concept, which primarily insists on the need for dialogue and interaction, and cooperation and mutual support between cultures. It presents a program for social action. Thus, interculturalism is a process which strives towards qualitative changes in a multicultural environment. Because the fact of multiculturalism in society is not enough on its own, because tolerance is not enough, since tolerance is a passive principle, it is not enough to just passively accept the fact of society’s multiculturalism – integration is necessary.

However, integration requires interaction! Integration is a result of interaction, while interaction is a precondition for integration. You cannot integrate if you do not communicate. That is why the idea for interethnic integration in education and this publication are conceived and guided by the idea for integration through interaction. Only mutual contacts can integrate communities.

Integration means more than just co-existence of several cultures in one area (that is why the concept of mul-

multiculturalism is no longer sufficient); integration even means more than accepting and respecting differences. Why? Because the first aspect – coexistence – is passive, we do nothing here, we just state the simple fact that several cultures share one space. Cultures will coexist even without us being aware of it. The second aspect – acceptance and respect – is just absence of chauvinism and xenophobia and it also does not have an active component. What should we actively do for acceptance and respect? Nothing, except “to refrain from eliminating the other”! This shows that both aspects do not require our conscious efforts to change the situation and to contribute for interaction and inclusion/integration.

But when coexistence presupposes not only sharing the same space and not only acceptance and respect (tolerance), but mutual cooperation, reliance on each other to ensure mutual existence – then we are talking about intercultural and integration. It is not possible to have an integrated society if individuals from different ethnic and cultural communities have no contact. In this case, there might be apparent peace and order, but it will always, at the foundation, be a potential conflict. Coexistence and tolerance are seeming order, frozen conflict. That is why coexistence is not

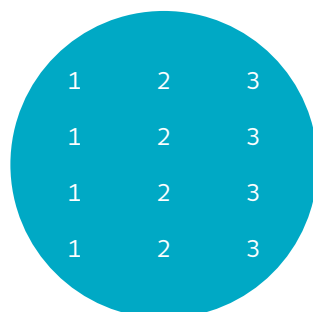
sufficient – a life together is necessary. To summarize, we are speaking about three situations in multicultural relations¹⁶:

1. **SEGREGATION** – when cultures exist in one area, but are completely separated, isolated one from the other.
2. **PARALLELISM** – when cultures exist side by side, without interaction and mutual cooperation.
3. **INTEGRATION** – when there is mutual trust and cooperation between cultures in achieving common existence.

16 Од работниот материјал: Меѓуетничка интеграција во образованието, Обука за тимови за училишна интеграција, Проект за меѓуетничка интеграција во образованието. МЦГО во партнерство со ЦЧПРК, Јуни 2013 (From the working material: Interethnic Integration in Education, Training for School Integration Teams, Interethnic Integration in Education Project. MCEC in cooperation with CHRCR, June 2013)



*Coexistence
with segregation*



*Coexistence
with parallelism*



*Coexistence
with integration*

Fig. 2 – Types of coexistence between cultures

In the first case people are next to each other; in the second they are with each other, only in the third one they are one for the other at the same time. That is the meaning of togetherness – one for each other, because the goal is common, it requires being there for each other, because we cannot live one without the other.

So we can say that the coexistence of several ethnic communities, which do not only share the space but also rely on each other to ensure common existence, is an interethnic integrated society¹⁷.

In Macedonia different ethnic communities show a great level of mutual distance. Empirical research identifies a basic level of cooperation and integration¹⁸. Based on this research, the

17 Од работниот материјал: Меѓуетничка интеграција во образованието, Обука за тимови за училишна интеграција, Проект за меѓуетничка интеграција во образованието. МЦГО во партнерство со ЦЧПРК, Јуни 2013 (From the working material: Interethnic Integration in Education, Training for School Integration Teams, Interethnic Integration in Education Project. MCEC in cooperation with CHRRC, June 2013)

18 Истражувањето на Почетната состојба во врска со меѓуетничката интеграција во образованието спроведено во 2102 година: http://mk.pmio.mk/wp-content/uploads/2013/04/IIEP-BASELINE-STUDY_MAC.pdf. (Baseline Study of the Interethnic Integration in Education

following conclusions can be drawn about the relationship between different ethnic communities:

- ▶ Macedonians and Albanians live in parallel – side by side;
- ▶ Roma are equally distanced both from Macedonians and Albanians;
- ▶ Serbs “mix” with the Macedonians, but are distanced from the Albanians;
- ▶ Turks “mix” mostly with the Albanians, but are somewhat distanced towards the Macedonians.

In all these situations we can see that the communities are either side by side, segregated and isolated, or in the best case scenario, they live in parallel; in none of these cases the communities live “one for the other”, there are no cases of coexistence with integration. We believe that this situation can be changed only through education.

We can freely say that this situation is largely a result of the education, which “produces” such tendencies. Namely, in multilingual schools in Macedonia, the majority of students are split according to the teaching language – they either go to different shifts or to different parts of the schools, sometimes even in different buildings.

conducted in 2012: http://mk.pmio.mk/wp-content/uploads/2013/04/IIEP-BASELINE-STUDY_MAC.pdf

While in monolingual schools the students who belong to one community have no opportunity to be in contact with and to communicate with students with a different language from a different community. Finally, in all schools the majority of students are burdened with ethnic stereotypes and prejudice¹⁹.

This is the situation that we want to change – to work on creating an integrated society. This change needs to occur in education; that is why we think that the idea for interethnic integration in education is the key. One of the most prominent theoreticians C. Taylor, already mentioned previously, in his study “The Politics of Recognition”, when talking about “recognition” of the values of different cultures and identities, immediately points out to schools as the place where this recognition becomes operational²⁰. The school with the curricula (visible and hidden) as well as with the whole pedagogic practice should imply, reflect and promote diversity. In this sense – *intercultural competences* can be developed only in education along with sensitivity for the other, as well as building the personality along the

19 Ibid

20 Taylor, C., 1992, „The Politics of Recognition“, in *Multiculturalism: Examining the Politics of Recognition*, A. Gutmann (ed.), Princeton: Princeton University Press

principles of democracy, *equality and human rights*. We need schools that will promote and advance interethnic interaction, because *only persons who come out of such schools will promote integration in society*.

2.3. INTERETHNIC INTEGRATION IN EDUCATION AND DEVELOPMENT OF INTERCULTURAL COMPETENCES

In this respect, interethnic integration in education is mainly an idea, but also a reform, thus a process, with the main aim of changing the structure of education and educational institutions. This process should result in the following – everything that is part of the education process, all the materials, curricula and syllabi, as well as all behaviors and attitudes of those involved in the process should change in a way that will instigate educational equality and inclusion of all diversity.

Even beyond – interethnic integration in education should ensure contact and interaction of all ethnic communities, based on common goals and activities. That is why interethnically integrated education is a reform pro-

cess, it presupposes change to all variables, not only the curriculum, the content or the syllabus. Thus, interethnic integration in education is not just a reform, but in a certain sense, an ideal towards which we should always strive, and as such it is a serious challenge for everyone involved in the education process – *teachers, head teachers, parents, students and the wider community*. This is a challenge for everyone and it is worthy of our efforts.

Interethnic integration in education is so important for another very important aspect, namely, because in a way it is directed at the adoption of particular social skills and knowledge, unlike the strictly academic ones, which schools traditionally insist on. Schools, in principle, are structured to underline the development of academic, scientific knowledge and skills, i.e. the basic skills of reading, writing or numeracy. Even testing is oriented only towards these basic academic skills – social skills are rarely tested – which takes the student further from a broader, liberal education which is necessary for efficient survival in a multicultural world. Students, of course, need numerical, reading and writing skills, as well as academic knowledge. However, they also need knowledge, skills and values that will make it possible for them to live, communicate and make decisions with fellow citizens from

different ethnic, religious or language groups. That is why multicultural education is in fact *education for socialization*. Through it they are sensitized about what is generally called *social justice*, thus having the potential to be *active and participating citizens, which is the foundation of liberal democracy*. There is no democracy without individuals with democratic capacities.

As a matter of fact, the greatest problems today, both in the world and in our country, are most probably not the result of the fact that people cannot read and write, but of the fact that members of different communities, ethnic groups and religions cannot cooperate to solve common problems. It is probable that when all ethnic groups in the country join their efforts for common goals and work in mutual harmony and agreement, many of the common problems would be solved much easier. This is why interethnic integration in education is important. Once again – we should not think that interethnic integration in education means only change in the syllabi, curricula and introduction of content from other cultures. This is not enough. Actually, this is the simplified and inadequate understanding of the concept.

As multiculturalism evolved into interculturalism and intercultural integra-

tion, so multicultural education is not just imparting knowledge about concepts, nor acquiring adequate competences – it is more than that – it is the place where cultures meet! Education, especially in the concept promoted in this publication, is a place for integration. At school we need to meet the *other*. We can be as bold as to say that *interethnic integration in education for Macedonia becomes conditio sine qua non for the survival of the concept of multiculturalism!* No multiculturalism can survive without integration. As we already said, multiculturalism is not just coexistence, the existence of different communities side by side; multiculturalism is not even just the acceptance and recognition of different cultures. Multiculturalism is a synergy, mutual understanding and cooperation in ensuring common existence and future. This can be provided only in interethnically integrated education where – not side by side, not one with the other – but one for the other they work together in the common space they share for the common goals that connect them, for the common future they are expecting. That common future requires that work be done today.

Only in such a case we are talking about interculturalism, which in this case is ensured through the concept of interethnically integrated education. That is why we say that multicultural

education is not enough. This is because it means only exposing all students to contents from the cultures of *others*, which achieves a certain level of respect for the *other*, but contact is missing here, which is key for deeper interethnic relations and mutual life. Multicultural education is not enough – it is time to go to a higher level.

Interethnic integration in education in the Republic of Macedonia means, first of all, contact between the members of different cultural/ethnic/language groups. In order to ensure this contact it is necessary to plan and organize joint student activities, both curricular and extracurricular. Once again – the accent is on joint activities of members of different cultural/ethnic/language groups. It is not so important what that joint activity is, but the fact that it is done together. That is why it is important for the activity to be of common interest for all involved in the process. In this sense, the product of the joint activity is not the only important thing, but the process of arriving to the product is too. This is the only way for the students participating in the joint process to have direct communication and to learn from each other, to learn to interact. All of this will lead to a decrease in prejudice and stereotypes, the level of cooperation will increase and relations of codependence will de-

velop. This mutual acquaintance and communication will inevitably lead to interpersonal relations. This is the ultimate goal of the entire process. The process of interethnic communication must be raised to interpersonal level because every communication is, in fact, a dialogue between persons.

Research shows that the situation so far²¹, is that interethnic communication is mainly inter-group. What does this mean? This means that we communicate with the *other* from the position of our community and with some *other*, someone “different” from us. In this communication there is a clear division between You and Us! There is no dialogue here, because dialogue presupposes persons, there are not persons, no individual, human contact. .

When there is such division, the ethnic group exerts strong pressure on the individual not to leave the group and s/he is forced to think and act the same, otherwise they will be “traitors”. That is why this situation

21 Истражувањето на Почетната состојба во врска со меѓуетничката интеграција во образованието спроведено 2012 година: http://mk.pmio.mk/wp-content/uploads/2013/04/IIEP-BASELINE-STUDY_MAC.pdf. (Baseline Study of the Interethnic Integration in Education conducted in 2012: http://mk.pmio.mk/wp-content/uploads/2013/04/IIEP-BASELINE-STUDY_MAC.pdf.)

also brings distinct stereotypes and prejudice about *the other*, *the other community*, where normally you have a high, positive opinion of yourself and a low, negative opinion about the *other*. The main source of stereotypes and prejudice is the inability to leave your own group and communicate man to man, person to person. Stereotypes mean inability to rise above ourselves and take a look beyond ourselves.

The goal of the *interethnically integrated education is to raise interethnic communication from inter-group to the level of interpersonal!* In this type there is communication between persons, not groups and ethnicities. They converse about topics of common interest, independent of their background. In this communication we either agree or disagree with our interlocutor not because we are “different”, but because of the topic of discussion, which is common. What would be the role of our ethnic, cultural or language background if we talk about a topic of common interest? Minimal, almost nonexistent, because in interpersonal communication we do not pay attention to ethnicity, but to personality. In such communication we do not want to insult or hurt each other primarily as individuals, and then as members of a certain community. In interpersonal communication we do not become friends because of our ethnic or cul-

tural background, but because of our personality which is conversing with another person.

Thus, one of the key goals of interethnic integration in education is ensuring interethnic communication at interpersonal level, because only this can lead to an integrated society. An integrated society means opportunity for each citizen to nourish and preserve their identity, as well as to develop and preserve the common identity, i.e. the feeling of belonging to the Republic of Macedonia²². The concept of interethnic communication in education will introduce changes in the education system that would ultimately change society. Otherwise, the tendency of segregation and mutual distancing of ethnic communities will continue. .

How can schools, specifically, promote this interethnic interaction? First, all stakeholders in the education process need to be familiarized with the meaning of interethnic integration. All stakeholders in the education process

22 Од работниот материјал: Меѓуетничка интеграција во образованието, Обука за тимови за училишна интеграција, Проект за меѓуетничка интеграција во образованието. МЦГО во партнерство со ЦЧПРК, јуни 2013 (From the working material: Interethnic Integration in Education, Training for School Integration Teams, Interethnic Integration in Education Project. MCEC in cooperation with CHRRCR, June 2013))

– teachers, students, parents, head teachers, support and technical staff, as well as the community at large – have to understand that there is a problem, as well as a solution. Without admitting to the fact that ethnic communities in the Republic of Macedonia live in parallel worlds, which is not good, we will not start working on changing the situation.

After we “admit” this, each school should start developing a general policy that would enable planning and implementing activities for interethnic integration, designed in accordance with the character of the school. A general course has to be chosen that would demonstrate the school’s willingness to continually and in the long-term work on interethnic integration. This policy should engage all stakeholders in the education process: teachers, children, parents and the municipality, and to make their activities operational with a concrete plan.

So, on the basis of this general approach, a concrete plan should be developed for common activities of the students. Without planning the common activities there is no successful implementation. Once again, it should be taken into consideration that the common activities should be sufficiently interesting for the students and to stem from their interests, so that they can be motivated and en-

gaged in the long run. That is why it is important to include all students in the planning of activities. This, on the other hand, requires a high level of democracy in the school. The school has to function in an atmosphere of common decision making, that would create the feeling of common belonging and common contribution, which is the key for success

The concrete plan needs to be turned into concrete activities, which could be curricular and extracurricular activities. Curricular activities can be done during class and by their nature they are amenable to common interethnic activities, such as music and art lessons, foreign language lessons, physical and healthcare education. Also, curricular activities can be implemented through various common projects as part of regular subjects, during classes in nature, exchange of teachers, materials, etc. As part of extracurricular activities, there is a broad range of activities that are geared towards interethnic integration: excursions, daytrips, visits, joint celebrations and events, parties and other fun and social activities, sports, but also activities related to common and general issues, such as environmental actions, humanitarian and community activities, as well as activities in various clubs – drama, art, choir, etc.

In any case, whatever the activities – curricular or extracurricular, short-term or long-term – attention should be paid to the following criteria in order for the activity to be considered common and interethnic:

- ▶ the group of students should be balanced according to ethnicity, age, gender and other parameters important for the activity;
- ▶ the activity should be implemented by teachers from the involved members of the ethnic, language group;
- ▶ participants from different communities should be treated equally and impartially by those in charge of implementing the activity;
- ▶ all languages used in teaching should be used as equally as possible;
- ▶ the topics/activities should be chosen jointly by all represented communities;
- ▶ the goals should always be concrete, tangible and the results should be the product of the common activity of all communities;
- ▶ regular meetings should be held to enable a higher level of interpersonal communication;
- ▶ the work should be done in an atmosphere of cooperation, and if there is a competition, it should be in “mixed” groups of students.

At the end of the education process, the “product” should be students with intercultural competences, aware of the differences and ready to live and work in a multicultural environment. In this context, the education process should generate:

- **MULTICULTURALISM:** knowing your own culture as well as the specific features, values and practices of other cultures (knowing what Christmas means in your culture, as well as Kurban Bayram in the culture of the other and vice versa);
- **RESPECTING DIFFERENCES:** accepting cultural/ethnic differences and refraining from labeling (understanding that wearing a “headscarf” is part of the cultural/ethnic tradition and in no case means “evil”);
- **MULTIPERSPECTIVE:** understanding the opinions and feelings of others and the ability to look at things from the others’ perspective (understanding the others’ perspective that they not want to be called “Shqiptar” or “Slav Macedonian”, or “infidel”);
- **REDUCING PREJUDICE AND STEREOTYPES:** this is an opportunity to surpass your own perspective.

This is the only way that leads to:

- **TRUST:** building mutual trust (only with an elementary level of trust and without prejudice I can implement a common activity with the *other*, otherwise that “burden” will encumber every communication);
- **DEMOCRATIC CAPACITY:** all the above mentioned gains will ultimately lead towards building the democratic capacity of every individual so that in the future they can be an active factor in common policies and be involved in the decision-making process of the wider community (only as “highly aware” and active citizen I am part of the democratic community).

We should bear in mind that children come to school, but they leave as citizens of society, who transfer their knowledge and social skills as well as prejudice and stereotypes to their municipality, at the workplace and affect their broader environment. That is why we believe that the concept of interethnically integrated education will greatly contribute for a better society, a society based on trust and cooperation, not on divisions and hatred.

PART TWO

3. SCHOOL AND ITS MISSION AS AGENT OF CHANGE IN SOCIETY

Prof. Tatjana Atanasoska *PhD*

3.1. SCHOOL AS INSTITUTION AND AS SPECIFIC ENVIRONMENT

The school is an institution responsible for the elementary literacy of the population and plays a key role in raising people's awareness of many important issues that have concerned and are still concerning humanity. At the same time, the school should make the students capable of working in various spheres in society, encourage their creativity, support the increase of competitiveness in society, help with the education of the citizens for overcoming burning social conflicts, etc. It has to be said that at certain periods in the history of their existence these institutions had a negative role, trying to indoctrinate and ideologize people. However, almost everywhere and at all times they are recorded as agents of certain changes. In this context, schools today can and should have the function of introducing change in the consciousness and behavior of people in respect to interethnic integration, a process which they can help to a large

extent in a way that no other institution can.

The school is a natural environment where both students and teachers should feel relaxed despite the serious obligations they have. However, in order to achieve this, many preconditions need to be fulfilled. First of all, there should be trust and mutual care between them. The entire atmosphere and climate of the upbringing-educational process should be positive and full of positive emotions. The educational process has the primacy, but precisely because the upbringing component is neglected, there could be certain problematic situations. This is particularly prominent in areas where the students as well as the teachers have different ethnic, religious and national backgrounds. Practice has shown on multiple occasions that in schools with such structure the peaceful and relaxed atmosphere is very fragile and vulnerable. This shows that a lot of serious and dedicated work needs to be done for interethnic integration.

The specificity of the environment called school is visible in various parameters. People of different cultural, social, ethnic and religious backgrounds live and work there. Even people who do not differ in these parameters are different in respect to their

needs, desires, hopes, expectations, capabilities, abilities, previous knowledge, character, emotional reactions. The mélange of personalities makes this environment unique in its character. This points out the fact that great skills are needed to achieve the goals set for the school depending on the assessments about what a student should and has to learn, know and be able to do. .

3.2. UPBRINGING- EDUCATIONAL GOALS OF SCHOOL AND INTERETHNIC INTEGRATION

Students, without a doubt, think of school as a place where they should learn many different things. Both parents and society as a whole expect this from schools. After completing the upbringing-educational process, students are expected to come out with a multitude of knowledge and skills, as well as the ability to implement them in practice. A large part of this knowledge and skills are of scientific character, knowledge in various sciences, and when it comes to acquiring them, it seems that it is relatively easier. However, when it comes to achieving the upbringing goals, things are a bit more complicated. This is

due to the relatively more complex task of realizing the upbringing goals which primarily refer to shaping the character, adopting values, attitudes, shaping a certain type of positive behavior, socialization. This is the place where students should learn about certain values of civilization which are generally acceptable to all. This involves developing a sense of empathy, demonstrating understanding and respect for all people who are different from them. Integration in an environment is a complex and lengthy process in itself, and this also applies to the process of interethnic integration in education. This process is taught and takes place in the school, intentionally, sometimes even spontaneously. In any case, there has to be space and time in school dedicated to learning that interethnic integration is a valuable benefit for the student's entire life. As was previously mentioned, all past gains lead to building the democratic capacity of each individual so that in the future they can be an active factor of common policies and be involved in the decision-making processes of the wider community and the whole society.

3.3. DIMENSIONS OF MULTICULTURAL EDUCATION IN SCHOOL

There are six dimensions of multicultural education in school, which is the basis for successful interethnic integration. These dimensions are:

- ▶ integration of contents;
- ▶ process of constructing knowledge;
- ▶ reducing prejudice;
- ▶ pedagogy of equality;
- ▶ improving school culture;
- ▶ solving conflicts and building peace.

The integration of contents means assessment of the content covered in different subjects in order to, in those that are amenable, introduce dimensions for multicultural education and development of skills in students for interethnic/intercultural integration. However, this does not mean that such dimensions cannot be introduced in subjects that are seemingly not related to multicultural education. For example, the physics teacher can talk about people from different ethnic, language and cultural backgrounds who have contributed to this science and at the same time underline that

the differences between people are not relevant aspects in terms of what they can contribute to life and science.

The process of constructing knowledge is a significant process which is constantly underway in school. Through this process, in fact, students learn to be persons capable of critical thinking. Teachers should help students understand, examine and determine how implicit cultural assumptions, criteria, perspectives and prejudice in one discipline can impact the way knowledge is built. The point is that the same text can be interpreted differently by different people, depending on their prejudice and attitudes, as well as their knowledge. The teacher should help the student learn how to interpret certain texts by recognizing the assumptions, prejudice and attitudes on which the author wrote the text. For example, the text could be about the inferiority or superiority of one ethnic group, religion or nation in respect to others. The teacher should help the student recognize the prejudice, stereotypes and attitudes of the text's author, as well as to instigate a discussion between the students.

Reducing prejudice is a process that tries to maximally reduce prejudice in teachers and students. This dimension focuses on the characteristics of

gender, ethnical and cultural attitudes of students and how teaching methods and materials can be changed. It is necessary to do this, because it is a fact that they exist in reality and present a threat to any kind of integration. This also applies to interethnic integration. What should be done is to, first of all, make teachers aware of this topic. This means that teachers should be trained and skilled to recognise prejudice, as well as certain actions and contents that help break and eliminate those prejudices. They should be well acquainted with certain methods that help develop positive attitudes and behaviors in students. All teachers need to be involved in this process, regardless of their subject specialty.

The pedagogy of equality is, in fact, the opportunity for the teachers to use teaching methods with their students that are most suited to their style of learning so that they can achieve the maximum in the learning process. Some of the research shows that gender, particular ethnic background in contextual circumstances in life and learning influence students' achievements. These findings need to be used when designing teaching practice, while teachers should adapt the teaching style in a way that would facilitate the academic achievements of students from different ethnic, cultural, gender and social-class groups.

Improving school culture is focused on the ambience in the school as a whole, not in every individual classroom. The structural and organizational set-up of the school, as well as its way of functioning should set an example of true interethnic integration. The structure of the staff, with representatives of different ethnicities, and their equitable participation in the leadership of organizational functions of the school, are the proper way of setting a positive example about how each individual classroom, as well as the entire school, should function. An examination is required of the practices of grouping, participation in sports activities, the disproportionate academic achievements and the interaction between staff and students along ethnic and language lines in order to create school culture that affirms students who belong to different ethnic and language groups.

Solving conflicts and building peace.

Building peace is a term that is used worldwide to describe the processes and activities for solving violent conflicts and establishing sustainable peace. This includes transformation of conflict, justice, treating trauma, reconciliation, development and leadership. .

3.4. DEFINING A CULTURALLY INTEGRATED CLASSROOM

It is seemingly easy to set a definition for a culturally integrated classroom. In laymen's terms, that is a classroom with students who belong to different cultures. But is this really so, can this classroom be called a culturally integrated classroom just because of that? A culturally integrated classroom is a place where students and teachers recognize, appreciate and capitalize differences in order to enrich the entire learning process. Instigating a culturally integrated learning environment encourages all individuals – regardless of age, ethnicity, religious affiliation, socio-economic status, sexual orientation or political beliefs – to develop personal contacts and effective intercultural skills.

The graphic representation, in fact, presents the strategies that need to be used in life and in the work in a classroom so that it can realistically become a promoter of intercultural and interethnic integration.

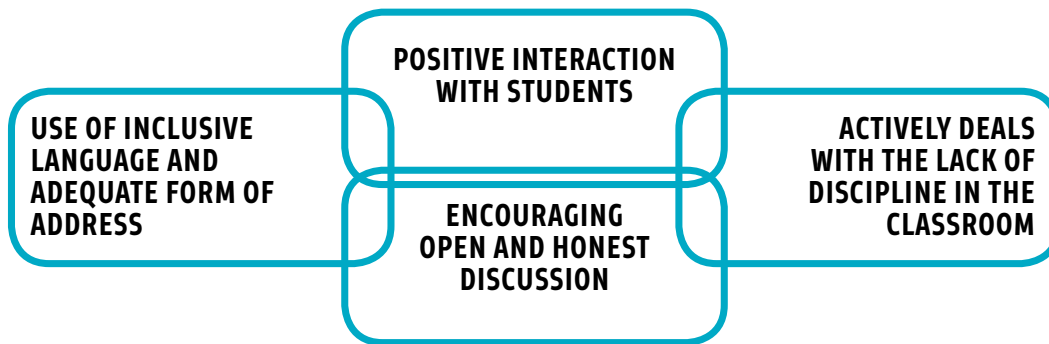


Fig. 3 – Classroom as promoter of IIE

Positive interaction with and between the students should be established at the first meeting. The use of so-called “icebreaking” activities helps them to get to know each other, that is to say to get to know the differences in the cultural milieu where they were born and raised. A good way for mutual acquaintance is to analyze the origins of their names and to interpret their meaning, if any. This is the first step that uncovers the differences as well as the numerous common moments. Teachers should emphasize that they are committed to understanding different cultural/ethnic/language backgrounds and everything that comes with it, i.e. the dominant assumptions, beliefs, values of that culture. In this way they are sending the message that cultural backgrounds are valued and respected in their classrooms. Also, it is very useful to find time for informal

communication between students and teachers whenever possible. It is very important to use adequate non-verbal communication by establishing eye contact, facial expressions that invite communication, hand gestures that express understanding.

The use of adequate form of address refers to a series of recommendations for the teachers that help them have successful communication with everyone. During contact with a student, the teacher should ask him/her what form of address they prefer. During discussions in class, teachers should address students by name as many times as possible. At the same time they have to pay attention to the pronunciation of the name, since proper pronunciation shows that the teacher is culturally aware, at the same time showing respect. If the teacher is not

sure about the pronunciation of the name, it would be best to consult the student. The teacher should use inclusive language instead of ethnocentric one. For example, it is not advisable to say family name, but surname, not Christian name, but given name.

Eliminating disrespect and bad behavior means undertaking various activities that are in line with interethnic integration. It is recommended that explicit rules are established for successful classroom management, i.e. to ensure protection from cultural exclusion and insensitivity. Promoting mutual respect for everyone is very important, as is encouraging students to negotiate about the accepted code of behavior and a series of disciplinary measures that need to be undertaken in case of improper behavior. It is also necessary for the teacher to react immediately to any behavior, verbal or non-verbal, that could be considered hate speech, prejudicial or discriminatory in its nature. Inadequate comments by students cannot be tolerated. Ignoring and disregarding the needs of each individual student should be avoided. The teacher should make sure that he/she does not prefer questions from one group of students instead of another group. The teacher has to avoid stereotypes and jumping to conclusions without arguments.

When presenting something about the cultural, ethnic and linguistic differences of individuals or communities, it is desirable that the teacher relies on relevant scientific sources, not express her/his own opinion. The teacher also needs to insist that students are able to use various sources of data, in order for them to develop their skills for argumentation and critical thinking.

Encouraging an open and integrated discussion in the classroom means a type of conduct by the teacher which promotes making statements openly which in the end leaves room for a reply. For example, it would be appropriate to ask: *would anyone like to share a different opinion or perspective?* The teacher should avoid pointing to any specific students or putting a student in the center of attention, especially when it comes to culturally sensitive issues. Students could feel under pressure if put in a position to speak on behalf of all members of their ethnic community or cultural origin. The teacher should practice the “*your turn*” method whenever it comes to controversial issues. It means that the teacher should ensure that everyone gets their turn in order to state his/her opinion while concurrently considering the positions and the opinions of the others.

In order to promote and practice a culturally integrated classroom, the teacher should primarily reflect upon his/her own positions, assumptions and teaching practices so as to be able to see to which extent they enable an integrated classroom. Further below a tool is presented that would help the teachers make such an objective reflection.

10 self-reflection questions on the topic: CREATING A CULTURALLY INTEGRATED CLASSROOM

1. What is my definition of the state of being different?
2. To which ethnic, language or religious group do I belong? How do my teaching practices reflect this?
3. What do I know about the culture, the ethnicity, the language, the religion and the acquired education of my students or of the other teachers?
4. How can I learn more about the differences of my students and colleagues?
5. What are my perceptions/assumptions about the students and the colleagues from different ethnic groups? Which languages or dialects are different from mine? What are their special needs or requirements?
6. What are the sources of these perceptions (e.g. friends, relatives, media, stereotypes, previous experiences)?
7. How do I react to my students (emotionally, cognitively, behaviourally) on the basis of my manner of perception?
8. Which experiences have I acquired from living, learning or working in ethnically and linguistically diverse cultures? How can I capitalize this experience of mine?
9. How could I adapt my teaching practices in order to be able to address the unique needs of the different ethnic/language groups of students to the highest possible extent?
10. What other knowledge, skills and sources could help me teach from an interethnic integration perspective?

3.5. ACCESS AND EXAMPLES FOR INTRODUCING CHANGES IN THE SCHOOLS AIMED AT INTERETHNIC INTEGRATION

On a daily basis, the educational process is filled with situations that constitute good examples for how to develop interethnic integration, but also with ones that should show us how not to behave. It is frequently arrived at a wrong conclusion that at schools where the teachers, as well as students, are from a single ethnicity there is no room for interethnic integration. It is quite the opposite – we are deeply convinced that also in those instances and conditions it is necessary and mandatory to implement activities and exercises for raising the awareness for interethnic integration, cooperation, stereotype prevention and intercultural competencies, due to the multicultural character of our country. It goes without saying that the situation is much more complex when the students and the teachers come into mutual physical contact and there is no real communication between them. Such conditions are merely a prerequisite for the appearance of misunderstandings and conflicts. Actual integration means

exchanging many facts and information about the *others*, their needs, interests, beliefs, customs, history. In fact, it means opening our own culture towards the other cultures, having an open dialogue about the differences between the culture being a normal phenomenon, which only means that everyone had a different history, lived in different circumstances and conditions, contributed for the world being rich with cultures and not uniformed in that regard. The teachers, through specific examples, as well as through their own conduct, should show to the students that the world is a place which abounds with differences that make it richer and that it is exactly such views and beliefs that have contributed for the clarification of many things. The teacher, through his/her behaviour, should manifest openness, understanding, and trust in everything that is different. He/she should use all available positive and negative examples of the history of mankind, education, pedagogy and life. .

3.5.1 AN EXAMPLE FOR CONDUCTING A DISCUSSION WITH THE STUDENTS REGARDING THE METHODS FOR INCREASING THE INTERACTION AMONG THE STUDENTS FROM VARIOUS ETHNIC COMMUNITIES/ LANGUAGES OF INSTRUCTION

Question: How to increase the interaction among students in the most successful manner? Would it be achieved if:

1. the teachers constantly tell them that they should be friends;
2. the parents constantly tell them that they should be friends;
3. they read from a book how important it is to be friends;
4. they see through the media that those that are friends are having a great time;
5. they see that their role models foster such friendships;
6. they are engaged by their role models in interesting and fun joint activities..

Based upon the discussion the following conclusions should be made:

- 1 and 2. Just talking (both by the teachers and the parents) is not of much use - children should learn more about how to behave from what they see and not from what is being told to them; talking has a much stronger impact in a negative direction rather than a positive one.
3. In order to be useful to this end, books should be designed in such a manner so that they are sensitive in terms of interethnic integration.
4. The media are much more harmful than useful, because they report much more on negative events than spreading the news about the positive examples.
5. If they see how the teachers and the parents cooperate and spend time together, the likelihood is much higher that they themselves will start becoming friends because children primarily learn from role models.
6. The most efficient way is for those that are a role model to become involved in interesting and fun joint activities – not only do they demonstrate through their own

behaviour how they should behave, but they also actively engage them in learning it from their own positive experience..

3.6. ACTIVITIES FOR THE IMPLEMENTATION OF CHANGES AIMED AT INTERETHNIC INTEGRATION IN EDUCATION

In order to contribute for the improvement of interethnic integration as a goal, the schools should introduce changes in the following four domains:

1. joint activities by/with the students studying in various languages of instruction;
2. joint activities of the teachers delivering the classes in various languages of instruction;
3. the atmosphere and environment in mono-lingual and multi-lingual schools;
4. cooperation with the parents, the community and the municipality.

3.6.1. JOINT ACTIVITIES BY/WITH THE STUDENTS IN ETHNICALLY MIXED GROUPS - TYPES, PRINCIPLES AND CRITERIA

The joint activities by/with students in ethnically mixed groups are divided in the categories stated below:

- A) short-term extracurricular activities: field trips, excursions, school shows, celebrations, parties, hosting guests, one-day workshops, actions at the school and the community;
- B) long-term extracurricular activities: projects-clubs, multicultural workshops, sports teams;
- C) regular curriculum: classes in certain subjects, long-term projects within the subjects, outdoor classes, free classes/project activities;
- D) democratic participation activities: activities by students from various languages of instruction through the student organizations.

3.6.1.1. DESCRIPTION AND FEATURES OF THE VARIOUS TYPES OF JOINT STUDENT ACTIVITIES

A) Short-term extracurricular activities

The students from various languages of instruction could go on joint field trips and excursions at which they would do something together. For instance, they could visit each other on various occasions, they could prepare joint shows, celebrations and/or parties, they could hold joint one-day workshops (such as drawing or making greeting cards together) and/or perform joint actions at the school and/or the community.

Excursions

The elements of organizing and implementing an excursion that contribute for interethnic integration in education are as follows:

- ▶ when selecting places/sites/buildings to visit, the needs and interests of the students of different ethnic/linguistic groups should be taken into account (without voting out);
- ▶ when visiting attractions/sites, translation should be provided of the official explanations pertaining to them; all students from different linguistic groups, as a “mixed” group, should research and find information about them in advance, and prepare a presentation after the completion of the excursion;
- ▶ when organizing and conducting the transport, students from various languages of instruction should ride the same bus; the music that will play should be either neutral or the music of all languages/ethnic groups should be equally played;
- ▶ when accommodating students of different languages of instruction in rooms in the facility, they should not be separated by floors and/or corridors, but the rooms in which students from various ethnic/language groups are accommodated should be next to each other;
- ▶ when it comes to the food, one should take into consideration the dietary needs of the students of different ethnic/linguistic groups;
- ▶ when organising evening parties, the same rules for the music should apply as the ones they apply for the bus rides and the students should be able to play mixed joint activities (for example: folk dances, entertainment games) in which the students can “mingle”;
- ▶ when organising the leisure activities, structural activities should be offered that will be implement-

ed only by establishing a group of “mixed” ethnic/linguistic composition.

School shows

Schools shows can be considered multicultural when they include contents pertaining to different cultural/ethnic communities or participants from different cultural/ethnic communities.

The shows contribute for interethnic integration when they integrate the following standards:

- ▶ the participants prepare together for the performance which is a “mixed” one – with the participation of members of all present language/ethnic groups;
- ▶ the contents are either “neutral” or joint or pertaining to each individual ethnic community equally. “Neutral” content means content that is considered more universal and/or that does not have any visible connection to the Republic of Macedonia (e.g. singing a foreign song or dancing to a popular foreign song, plays about spring, etc.). Joint content means content that is about the school, the wider or the closer community, and that is of interest for all or most of the ethnic communities (e.g. plays about the relations in the school, personal works of art on the topic

My Country, performing folk dances that should be performed by two or more ethnic communities);

- ▶ equal presence of “ethnic” contents means contents that are related to the identity of a specific ethnic/cultural community that lives in the Republic of Macedonia (e.g. Albanian folk songs, Turkish dances, poems about Goce Delcev, Roma folk attire, etc.), while students from various ethnic communities participate in the performances regardless of the “ethnic” content;
- ▶ an equal treatment of all language/ethnic communities – in terms of their participation and in terms of the sequence of the languages (and the contents)..

One-day actions and workshops

A one-off meeting of a “mixed” group of students from various languages of instruction who make something together (e.g. an environmental activity, drawing, making decorations, football matches, etc.) could refer to any activity or content, but it should lead to a joint goal/product and encourage interethnic cooperation. There should be a balanced number of students from different language/ethnic communities, being guided by teachers from all present languages of instruction. They have a limited effect.

When a one-day activity is organized with a “mixed” group of students, for the purposes of implementing a joint action or a workshop in the form of a curriculum or extracurricular project (research or implementation), it is considered a short-term activity.

One-day actions and workshops should be organized according to the criteria applicable also for longer term activities:

- ▶ they should be guided by a joint purpose or product and encourage cooperation, while excluding interethnic competitions;
- ▶ they should be implemented in groups comprised of an equal number of students from various languages of instruction (and, if possible, an equal number of male and female students);
- ▶ they should be implemented by teachers from all languages of instruction present in the group..

Even though they are popular and frequently organized, especially on the occasion of visits, these activities have a weaker effect as compared to the longer term activities due to the short-term contact being made, which does not allow for sufficient interpersonal communication.

B) Long-term extracurricular activities

Students from various languages of instruction could work on joint projects that last at least one semester, they could have joint clubs and sports teams or deliver multicultural workshops partially through direct contact and partially through an Internet connection.

Working on/in joint clubs

The clubs may be in different areas (drama, modern dance, folk dance, creative writing, painting, photography, IT, young scientists, sports, environmental matters, music, videos, etc.). They should be attractive enough for the students from different ethnic/language communities. Clubs in general do not have to be connected to the subject areas and they can pertain to any topic/area that is attractive, interesting and fun enough for the students and, thereby, attract and keep the students from different languages of instruction together. The beginning should certainly be with small steps in order to achieve success, which would give rise to new clubs and other joint activities.

In a multilingual school and in the partner schools, the same criteria for the organization and implementation of joint clubs should apply. For the

clubs to be able to contribute for interethnic integration, it is important to observe the following criteria:

- ▶ to hold regular meetings with duration of 1-1.5 hours once a week, in the course of at least one semester;
- ▶ the topic/activity should be selected jointly by the students from all represented languages/ethnic communities;
- ▶ the work should be done in small (“mixed”) groups;
- ▶ there should be a cooperative atmosphere during the work (a competition is possible only between “mixed” groups)..

Multicultural workshops

‘Multicultural workshops’ is actually the title of a separate program which is conducted in a separate type of club – once a week in the course of at least one semester. The events implemented on a one-time basis or on several occasions are not considered multicultural workshops, according to the program prepared by the teachers themselves. For the purposes of their implementation specially prepared manuals are offered, intended for the facilitators, including a detailed description of the activities (similar to the workshops in the life-skills educa-

tion program) and they also comprise the working materials intended for the students. The program is conducted by two teachers as follows:

- ▶ either bilingually – when they work with “mixed” groups of students in two languages of instruction (three languages are impossible due to the nature of the activities), with an equal number of students in two languages of instruction.
- ▶ or unilingually – when working with “mixed” groups of two ethnic communities with an equal number of students from two ethnic communities learning in the same language of instruction (most often Macedonian and Roma)..

An example of a
multicultural workshop
with students from the
third age group
(4th and 5th grade):

Workshop: INTRODUCTION TO EACH OTHER

Introductory activity: Everyone stands in a circle. One of the facilitators starts by saying his/her name in a regular manner, with a normal tone of voice. Then, one by one, they all introduce themselves. Once they all say their name, a second round is played, but this time, one by one, they all say their name as fast as they can, and then, on a given mark, the entire group repeats the name in the same way as it was uttered. In the third round, everyone says their name as slow as they can and then, on a given mark, the entire group repeats the name in the same way as it was uttered.

Main activity: The students sit at a table in a group comprised of four to five. Each student gets a sample of the worksheet: a clover in the middle of which space has been left for the students to write their name with capital letters in their mother tongue, in the way in which they want to be called in this group, and to decorate what they have written down. Afterwards, on each of the four leaves of the clover everyone should write one of their favourite things (a school subject, a sport, an animal and a day in the week). In the end, everyone cuts the clover along the marked line, they punch holes in it, through the hole they push a thread of wool and hang it around their necks.

All participants stand in a circle. The facilitators say a favourite thing one at a time as written by the participants, but from a single category until finished, i.e. until all written things are mentioned and everyone that has the mentioned thing in their clover stands in the centre of the circle and briefly explains why exactly that thing is his/her favourite.

Then the others in the circle applaud and the students go back to their places. The facilitators ensure that all students have their turn to stand in the centre of the circle for each category, regardless as to whether they do so together with several other participants or alone, if they have stated something favourite that has not been mentioned by anyone else in the group.

The participants can wear their name tags at several initial workshops so that the facilitators could more easily remember their names, as well as to get to know each other more easily.

DISCUSSION:

- ▶ Has everyone been in the center of the circle for each of the stated favourite things? Why?
 - ▶ Did those that stood in the center of the circle have the same reasons for their favourite thing? Why?
 - ▶ Did it happen for only one student to be in the center of the circle? If not, is it possible to happen? Why?
-

Final activity: All the participants stand in a circle and on them they have the clovers that they made in the previous activity. The two facilitators stand facing each other, on the opposite sides of the circle (half of the students are on one side and half on the other side of the circle, between them). One of the facilitators starts, first by saying the name of the other facilitator loud and clear and then passing the ball to him/her. The other facilitator should catch the ball, say the name of the participant standing on the right of the first facilitator and then pass the ball to him/her. Once he/she catches the ball, the first participant says the name of the participant standing on the right of the second facilitator and passes the ball to him/her. The second participant continues the circle by saying the names and passing the ball in the same way, to the right of the one that has received the ball. The circle ends when the ball arrives to the first facilitator.

The game can be played in another circle, once the participants change their places in the circle. This time the participants should try and do it faster, while paying attention not to drop the ball on the ground.

Reflection: What did we do today? What did you enjoy the most from the things that we did today? What did you learn?

Conclusion: People differ between each other by many things, among other, also by the fact that they all can have different favourite things based on their various interests, experience, knowledge... Some people have the same favourite things due to the same reason, while with others the reason for the same choice can be different. Relating to different things people are similar to different people, while, at the same time, on the basis of some of their choices or features, they can be unique.

Workshop: INDIVIDUAL FRAMES

Main activity: The participants are divided in six groups. Two groups together make one type of a frame for a drawing. Everyone together participates in the making of as many frames as there are members in the group and in the end, randomly, by drawing a piece of paper, it is decided who gets which frame. Everyone will put in the frame the drawing that they chose in the previous workshop.

Apple-frame

All participants making this frame first get a piece of red flip-chart paper on which an apple shape is drawn in the center of which the shape of a sheet of paper (A5) is drawn, as shown in the worksheet for the facilitators: an apple frame pattern. The participants should stick the drawing on the marked spot in the middle and then cut out the frame in the shape of an apple. Afterwards, everyone gets a piece of paper with a drawing of an apple leaf and stalk, which should first be cut out, colored and stapled to the apple made before, which should then be decorated with glittering colors.

Puzzle-frame

All participants making this frame should first get a piece of dark blue/green flip-chart paper on which the shape of a rectangle has been drawn in the middle of which there is a shape of a sheet of paper (A5). The participants should stick the drawing on the marked spot in the middle and then cut out the shape of a rectangle. Afterwards, everyone should first color them with a coloring pen and then stick the pieces of a cardboard puzzle in the part between the drawing and the frame.

Christmas decoration-frame

All participants making this frame first get a piece of white flip-chart paper on which a Christmas decoration shape is drawn, in the center of which the shape of a sheet of paper (A5) is drawn, as shown in the worksheet for the facilitators: Christmas decoration pattern. The participants should stick the drawing on the marked place in the middle and then also along the middle, after which the two parts should be stapled with each end of the previous decoration. That way the “lid” of the Christmas decoration is made, which opens and closes and which should then be decorated.

Workshop: JOINT FRAMES

The participants are divided in three groups and each of them makes a joint frame for the individually framed drawings from the previous workshop. The products should then be displayed on the school walls, hallways, near the classrooms or in the main hallway at the school..

First group: Tree-frame

The participants are given flip-chart paper on which a tree is drawn with as many branches as there are individual frames in the shape of an apple, as shown in the worksheet of the facilitators: a tree frame pattern. The participants should cut out and then tear pieces of adhesive paper which is of various nuances of brown and stick them to the tree as a collage. Then, the individual apple shaped frames are attached underneath the branches. The names of all the participants in the making of the flip-chart poster should be written on it.

Second group. Puzzle-frame

The participants are given a large piece of flip-chart paper with a rectangular shape, on which the individual frames are attached, covered with pieces of the cardboard puzzle during the previous workshop. Then, everyone gets parts of the cardboard puzzle which they should color with coloring pens and attach along the ends of the flip-chart paper, thus forming a joint frame. The names of all the participants in the making of the flip-chart poster should be written on it.

Third group: Christmas tree-frame

The participants are given flip-chart paper on which a Christmas tree is drawn, as shown in the worksheet for the facilitators. a Christmas tree frame pattern. They should color and cut it out, and then stick the individual frames made in the previous workshop in the shape of Christmas decorations. Afterwards, the Christmas tree may be additionally decorated by using glue. The names of all the participants in the making of the flip-chart poster should be written on it.

Sports activities

Sports activities should encourage multiethnic cooperation – internal competitions can be held only among ethnically “mixed” teams. Sports activities in “mixed” groups can be organised for any sport. However, it does not have to be done in order to make a sports team that will represent the school in competitions, although that might be possible. If these sports activities are more recreational, it will decrease the tension that occurs during the competition and it can attract a wider circle of students. If, for example, the school decides to have a table

tennis club, this club can be managed by any teacher who has affinity for this sport or a parent who plays table tennis. However, one should make sure that the people who will manage the table tennis club are with different ethnic background. It was evident from the previous joint student activities why it is important to have a balanced number of students of different languages of instruction, just as it is important that the internal competitions should not be held among ethnically homogeneous teams, but among “mixed” teams.

The following sports club can be created: football, basketball, volleyball, handball, walking/hiking, cycling, rollerblading, fishing, badminton, dodgeball, etc.

C) Regular teaching process

The joint activities of the students in the regular teaching process are implemented in certain subjects, long-term projects within the subjects, outdoor classes, free classes/project activities. The students from different languages of instructions can have certain joint activities during the regular teaching process (which are aimed at achieving the goals of the teaching program), such as attending joint outdoor classes or having joint classes in PE, information technology or foreign language or having joint free classes/project activities or making joint projects in art or some other subject that doesn't require mutual conversation, but covers at least five hours of joint work in one semester. Joint classes in the regular teaching process can be held in various subjects (for example, PE, art, information technology, English, etc), certainly not in the way that is practised in some schools (the students only share the same space, but they implement the activities separately), but the way it should be (with integration of the students and the teachers through intensive interaction among the students/teachers of different ethnic background).

D) Activities for democratic participation

Students from different languages of instruction should cooperate through the school community (SC) and other student bodies in the school that are selected in democratic manner and represent the students in the school. With their active participation in the school life, conditions are provided for stimulating the students to form their own opinion, which they express freely, and to build mechanisms and procedures that will enable them to influence the decisions and events in the school. The students have this possibility when:

- ☑ **they decide about issues** that affect them;
- ☑ **they solve problems** related to the school's everyday work;
- ☑ **they develop competencies for action** and
- ☑ **they take specific actions.** .

On their way to democratic participation, students need constant help from the teachers who should lead them in the development of their **competences for democratic action**. Therefore, it is very important first of all to establish the following between the teacher and the students:

- ☑ **partnership relations;**
- ☑ **mutual trust and**
- ☑ **a feeling that they are together on this journey of development.**

The adults should encourage joint democratic actions of all participants in the school life who will harmonise their views and look for joint solution through a constant dialogue. This is not always easy because series of obstacles can emerge on this journey, which require to accept the challenge of dealing with them and to believe in one's own potentials even when the solution is not in sight.

The role of the schools is to enable the students to organise themselves and to actively participate in the forms of students' association – **student bodies**, such as :

- ▶ **Grade/class community** – the students are organised in their student community from 2-9th grade (the communities work in accordance with the programs proposed by the students);
- ▶ **school community** – students from the class community select their representatives who participate in the work of the school community (each school year the school community adopts a program

that comprises of proposals of the grade/class communities).

Through these bodies, the students are given the following opportunities: :

- ▶ **to learn to talk about the problems that affect them;**
- ▶ **to cooperate in different contexts (in different gender and ethnic composition and with students with different views);**
- ▶ **to actively explore and discuss different aspects of the school life and to work on their improvement through actions for changes.**

In that way, the school is transformed in a place to learn about democracy and about democratic functioning in the society.

The students have the opportunity to be involved in all aspects of the school life that affect them, in different manners and at different levels. They can actively take actions for changes about issues that refer to the following domains of the school life:

- ☑ **teaching process** – for example, how to improve the performance and the assessment, how to improve the quality of the teaching process;

- ☑ **relations among the students and relations with the adults** – how to improve the relations within the grade/class, how to resolve certain conflict;
- ☑ **extracurricular activities** – for example, where to go on excursion, how to celebrate certain event, how to organise a joint party, which clubs should be organised in the school, etc.
- ☑ **physical conditions in the school** – for example, how to decorate the schoolyard, how to improve the hygiene in the toilets, how to take care of the school inventory.

Actions for changes, through which the students practically experience the process of taking actions, can be taken in accordance with the following steps:

- I. First of all, the students work on **identifying a problem** which is in their interest. The problem can pertain to any domain of the school life. Then the students do a **research about the problem** and provide ideas for its solving. In this step usually the students conduct a survey in order to get the necessary data.
- II. **Finding solution to the problem** is based on the findings from the research and several possible solu-

tions are offered out of which the students select a specific solution.

- III. The third step is **preparation of an action plan**, i.e. specific steps are defined, it is determined **who will implement it**, the **necessary materials** are specified and a **time frame** is defined in order to get to the solution of the problem. The action plan should include the barriers/obstacles that are envisaged in the implementation and how they will be overcome.

- IV. **The last step is implementation of the action plan**, which should lead to the planned change and solving the problem that was initiated at the beginning. After the implementation of the action plan, the results and the quality of the change are reviewed in accordance with the criteria for valuation/evaluation of the changes that were pre-defined by the students. If the action is unsuccessful, the students can explore the reasons and take other actions..

After the change is implemented, the informing of all students in the school about the implemented action is of key importance for ensuring transparency of the work of the school community and for sharing the results of the action. Thus, the students are motivated to participate in future actions. The

information on the work of the school community should be timely, understandable and available, as follows:

- ☑ verbal (*reading announcements, public address system*) and
- ☑ written (*bulletin board, web site, brochures, letters, written notification, minutes, annual newsletter, media digest*).

In the course of the implementation of actions for changes, **the adults have the key role in providing continuous support and guidelines to the students:**

- ▶ finding ways to keep the potential enthusiasm, the capacities and the commitment of the students during the work;
- ▶ motivating the students to accept the challenges and to successfully deal with the barriers/obstacles, which is one of the key elements in the development of the capacities for competences for action;
- ▶ encouraging the students to provide their ideas for solving problems, without interference by the adults and
- ▶ insisting on the awareness of the students during the work, through more frequent reflection on the process;

- ▶ guiding the students to make self-evaluation/valuation of the actions in accordance with their pre-defined criteria.

The experience from the students' participation in the process of taking action for change shows that the competences for democratic action are not developed overnight and within a short period. It takes a longer time and the students should be more frequently put in situations in which they will discuss things and explore and take specific actions, rather than holding lectures to them about what is right and how things should work. The best way for the students to develop their competences for democratic actions is to acquire experience in taking specific actions.

3.6.1.2. PRINCIPLES FOR INTEGRATED IMPLEMENTATION OF JOINT ACTIVITIES OF/WITH "MIXED" GROUPS OF STUDENTS

For integrated implementation of the joint activities of/with "mixed" groups of students and for achievement of intensive and strong interaction between them, certain principles apply. A necessary condition that should be inevitably met is a previous detailed training of the teachers-implementers on the manner of implementation of joint activities and abiding by the following principles:

a. When using the languages:

- ▶ for verbal communication, paraphrasing is used by supplementing instead of translating. Furthermore, the order of the languages changes alternately. These principles are used for a number of benefits: equality of the languages, unhindered communication among the students from different languages of instruction and their active mutual listening;
- ▶ for written communication, both languages are written with the same font size and alternately; bilingual materials are written on one side with alternated use of the languages, and they are rarely written on both sides with one language on one side.

b. In the cooperation among the teachers-implementers:

- ▶ before the implementation of the joint activity, they must cooperate in order to get prepared, in view of the fact that there will be no translation of what they are going to say;
- ▶ they provide each other with visible mutual support in the ensuring of the students' participation and they complement each other;
- ▶ they treat all students equally, regardless of the group (and the

ethnic background) they belong to, by giving them professional guidelines.

c. In the process of creation of the joint product:

- ▶ each member of the small group equally contributes to the end product;
- ▶ although each student individually contributes to the product (drawing, poster, cartoon, etc.), they jointly design it (work together on it, jointly decide about the title etc.)

d. When establishing the small working groups:

- ▶ the teachers make sure that the small groups are mixed and balanced, and when selecting the participants in the small groups, the teachers prepare in advance, for ex. by drawing cards, counting, etc., which will concurrently ensure spontaneous mix and balance.

e. The atmosphere in the group is:

- ▶ pleasant, fun and relaxed, and it has structure and order.

f. The students are motivated by:

- ▶ the topic of the activity and the product that is being made are in the interest of the students

of the two/three languages of instruction;

- ▶ more meetings (once a week) in the course of one semester or in the entire school year.

g. The effects for stronger mutual relations are achieved by:

- ▶ introducing the implementers and the students to each other on individual level, wherein interpersonal communication is established, and by learning how to cooperate.

3.6.1.3. PREPARATION OF THE STUDENTS FOR ACCEPTING JOINT ACTIVITIES THROUGH MULTICULTURAL SCHOOL ATMOSPHERE AND SURROUNDING

The activities that bring changes in the school atmosphere and in the surrounding and prepare the school for implementation of joint activities include:

- ▶ preparation of iconography – in the drawings and texts on the walls in the school halls, which reflect the multiethnic character of the community, i.e. of the entire country;
- ▶ school documents – activities for multiethnic cooperation and vision/mission in the Annual Program on Operation of the school in accordance with the IIE concept.

3.6.1.4. PREPARATION OF THE STUDENTS FOR ACCEPTING JOINT ACTIVITIES THROUGH WORKSHOPS WITHIN THE LIFE SKILLS EDUCATION (LSE)

The workshops for LSE can be implemented in both monolingual and multilingual schools as a support of the activities for interethnic integration in many ways, thus preparing the students to accept the joint activities. The workshops are implemented on the homeroom class by elaborating relevant topics.

For the elementary schools, the most relevant topics from the manual for LSE are:

- interpersonal relations;
- social relations..

For the secondary schools, the most relevant topics from the manual for LSE are:

- relations with the others;
- responsible citizenship

Workshops are organised on the specified topics at which the participants in an acceptable and safe manner talk about stereotypes and prejudices, accepting the diversities, resolving conflicts, non-violent communication etc.

The workshops for LSE can be also implemented within a certain club. As a support in the organisation of a club

on the given topic, it is ensured that the following **principles** apply:

- ▶ the workshops are implemented with ethnically/linguistically “mixed” group;
- ▶ when a certain topic is being elaborated which is included in the manuals (for ex. the topic of “Personal Development” or “Healthy Living” or “Relation with/towards the environment” etc.), the working materials are prepared in two/three languages of instruction of the students who participate in the club.

3.6.1.5. CRITERIA FOR SUCCESSFULLY IMPLEMENTED JOINT ACTIVITY FOR MULTIETHNIC INTEGRATION IN EDUCATION AND FOR SUCCESSFULLY IMPLEMENTED INDEPENDENT MULTICULTURAL ACTIVITY

The criteria for successfully implemented *joint activity for interethnic integration in education* are grouped in three areas: 1. preparation, 2. implementation and 3. promotion of the joint activity, whereas the criteria for successfully implemented *independent multicultural activity* are grouped in two areas: 1. preparation and 2. implementation based on the criteria.

The following instruments were prepared within IIEP which are used by BDE:

- ☑ instrument for monitoring a successfully implemented independent multicultural activity in the school;
- ☑ instrument for monitoring a successfully implemented joint activity for multiethnic integration in education..

These instruments include the steps for monitoring the independent and the joint activity, criteria for independent and joint student activity according to which the activity is monitored with a self-assessment scale and section for comments that should help the teachers-implementers and the SIT members to gain insight into how successful the activity is. Instruments also include questions for reflection.

The instruments are used for preparation and implementation of independent multicultural and joint activities, as well as for self-reflection after the completion of the activities.

The instruments with the criteria for successfully implemented independent multicultural activity and joint activity for interethnic integration in education are included in the sections for articles for publication (Annex No. 1 – Instrument for monitoring a successfully implemented joint activity for multiethnic integration and Annex

2 – Instrument for monitoring a successfully implemented independent multicultural activity..

3.6.1.6. IMPLEMENTATION OF THE ACTIVITIES FOR MULTIETHNIC INTEGRATION IN AND BETWEEN THE SCHOOLS

In order for the **monolingual schools** to be able to implement joint activities, it is necessary that they establish partnership relations with other school or schools. One school with one language of instruction can establish partnership with other school with different language of instruction or with other school with two/three languages of instruction or with two such schools at the same time. The joint activities between the partner schools can be implemented by a direct contact (face to face) and indirectly, by using internet connections (audio/video). It is most preferable to establish partnership within the same municipality, but if this is not possible, then a partner school can be found in the neighbouring or in other, more remote municipalities.

The accent in the implementation of the joint activities in the **schools with several languages of instruction** should be put on the joint activities of the students who go to that school. Part

of the activities can be implemented as individual activities in the school, without any necessary contact with the partner schools. These are activities that provide adequate atmosphere and surrounding and support to the teacher, parents, community and municipality, and they are considered as a pre-condition for implementation of the activities for multiethnic integration.

Types of activities in the schools with several languages of instruction:

- ▶ The schools with several languages of instruction need cooperation with other schools in order to implement joint activities with ethnically/linguistically mixed groups of students and/or teachers. Activities for change that should be implemented in these schools are: independent multicultural activities, all types of joint activities and all types of preparatory activities. However, the multilingual schools should also establish partnership relations with monolingual schools (especially with the schools in which the teaching process is conducted in the language that is spoken by a smaller number of students in the multilingual school), so as to enable the monolingual schools to implement joint activities with linguistically “mixed” groups, but

also to provide joint activities for a larger number of their students.

- ▶ In cooperation with a monolingual partner school: joint activities of/ with students and joint activities of teachers.

3.6.1.7. PLANNING ACTIVITIES FOR MULTIETHNIC INTEGRATION IN EDUCATION

To ensure that all tasks for multiethnic integration in education are achieved and rounded up, the planning process in the school must be very carefully implemented. The activity planning should be made at the beginning of each school year, by envisaging in advance the activities and the contents which can be actually planned. Furthermore, space should be left for inserting contents and activities that will be currently planned and implemented. The planning of this component is a task of the school integration team which is established by the school. Its task is to make a plan for entering the activities in the Annual Program on Operation of the schools, preparation of action plan for implementation of each activity, as well as assessment or evaluation of the achievements. The school integration team is responsible for coordination of the activities with the partner schools, as well as promotion of the activities in and, possibly, out of the school. The

team members allocate to each other the duties pertaining to coordination of all activities that are planned for interethnic integration. In the course of the activity planning, each activity should be elaborated at the level of action plan which will include all specific steps (preparation, implementation and promotion), expected result thereof, which pre-conditions should be met in order to complete the step, which teachers will be direct implementers and the time frame for their implementation. If the activity should be implemented by partner schools, in that case it is necessary to appoint responsible persons from the two/three partner schools. Every teacher, during the planning of his/her work, should find space and time for activities that sensitize his/her students which will encourage following activities at the level of class community and also at the level of school community. All of the foregoing should lead to changes that should, first of all, take place at the level of the entire school. Planning the work for free student activities is a very susceptible field which can include many activities that treat issues of multiethnic integrating character due to the informal dimension they offer. They should be used in both multilingual and monolingual schools, i.e. within the cooperation with the partner schools. Therefore, every school

should carefully plan this type of activities.

Hence, the planning of joint activities through various forms and methods should take place, above all, within the following:

- ☑ global annual planning;
- ☑ monthly, weekly, daily planning of the teacher, and possibly:
- ☑ planning at the level of class community;
- ☑ planning at the level of school community.

The planning should be made for joint activities within the regular teaching process and the extracurricular activities. It is especially important to emphasize that, regardless of the fact at which level these activities are planned, the age of the students, i.e. their developmental characteristics must be taken into account. In that regard, the **didactical principles for planning activities** must be followed, such as:

- ▶ the principle of adaptation of the teaching process to the student's age;
- ▶ the principle of individualization;
- ▶ the principle of obviousness;

- ▶ the principle of having a system and gradualism in the teaching process; and
- ▶ the principle of conscious activity.

3.6.2. COOPERATION BETWEEN TEACHERS OF DIFFERENT LANGUAGES OF INSTRUCTION

Teachers of different languages of instruction can cooperate for mutual benefit and for the benefit of their students in the following manner, which can have both direct and indirect impact:

- ☑ Participation in joint trainings for professional development delivered within the school and out of the school, by domestic and foreign experts;
- ☑ Joint delivery of activities with students, dedicated to multicultural understanding;
- ☑ Joint delivery of joint student activities with ethnically / linguistically "mixed" groups of students;
- ☑ Joint planning of lessons;
- ☑ Exchange of teaching materials;
- ☑ Mutual visits to observe classes;

- ☑ Joint preparation of tests;
- ☑ Joint celebration of holidays;
- ☑ Socializing during joint excursions and outings with students;
- ☑ Delivery of joint classes with students from different languages of instruction;
- ☑ Exchange of equipment: teachers can share any teaching aids, equipment cabinets, devices, etc., which contribute to improving the quality of teaching;
- ☑ Joint problem solving with students from all languages of instruction: when there is a problem of common interest, it is necessary to involve all stakeholders, because if it is decided jointly, the quality of the decision is higher and its consequences are more acceptable to all. This would contribute to improvement of the relations between the students and the relations between the teachers;
- ☑ Joint decision-making of teachers on all matters of interest to the school;
- ☑ Joint celebration on the occasion of Bayram and Easter or other holiday important for the members of a particular ethnic

/ cultural community. This is the most common form of cooperation between the teachers of different languages of instruction and teachers themselves often indicate it when they say that they cooperate. This would contribute to improve of the relations between the teachers.

Subject-teachers expert bodies are the driving educational body in the school. They are very important to ensure the cooperation between the teachers of different languages of instruction, but it is necessary for them to work according to a pre-prepared and adopted program and to hold regular formal and informal meetings.

3.6.3. PARENTAL INVOLVEMENT IN JOINT ACTIVITIES FOR INTERETHNIC INTEGRATION

It is extremely important to embed the interethnic integration in the work of Parents' Council by **involving parents** from different ethnic and cultural background. It is also useful to demonstrate willingness to bring the interethnic integration to life by delegating parents in all decision-making bodies in the school. Only in this way we will offer a good example to all the students - how to see the positive in the different cultural background and see that as an advantage, not a reason for conflict.

There are various activities where the parents can contribute to the interethnic integration in education. Below are activities for involving parents in activities where they can contribute to the promotion of the interethnic integration in the schools:

- ☑ assisting teachers in the implementation of interethnic integration in the curriculum, for example: *Introduction to Environment, Society, Arts, Music, PHE, ICT, English, Civic Education, Civic Culture* and other subjects ([in multilingual schools](#));
- ☑ in extracurricular activities ([in monolingual schools](#) in the preparation for delivery of joint students activities in partnership and cooperation with other schools; whereas in the [multilingual schools](#) during the delivery of joint students activities);
- ☑ in sensitization of the students through LSE, as a preparation for the delivery of joint students activities ([in monolingual and multilingual schools](#));
- ☑ in the preparation of the school iconography that reflects the multiethnic character of the community / country ([in monolingual and multilingual schools](#));
- ☑ in the organization of multicultural events and celebrations in the school ([in monolingual and multilingual schools](#));
- ☑ in the organization of school events for promotion of activities for interethnic integration in education, for example food preparation, promotional materials ([in multilingual schools](#));
- ☑ in adopting rules of conduct during the ethnically / linguistically “mixed” student excursions and visits ([in multilingual schools](#));

- ☑ in the preparation and implementation of sales activities for raising funds for the school (in multilingual schools);
- ☑ providing sponsorship and financial assistance to the school for organization of joint activities with students from different languages of instruction (in monolingual and multilingual schools); and
- ☑ in resolving conflicts between students from different linguistic / ethnic communities (in multilingual schools).

Any parental involvement is extremely important and valuable. Ideally, it is organized by an active and functional Parents' Council. The findings from the baseline study of the interethnic integration in education showed that Parents' Councils are established in the schools as formal bodies, but usually they are not active or functional. If the Parents' Council is active and functional, then it can be expected that one such body will animate the other parents as well - a call that comes from the Parents' Council can be considered more appealing than a call from the teachers. .

How can the school attract parents to participate and cooperate?

The activities for involving and maintaining the parental involvement in IIE activities should be undertaken as follows:

- ☑ Surveying parents in order to collect information about their willingness to be involved in IIE activities. The school prepares a list of joint activities it intends to implement and asks the parents to state the ones in which they would like to participate. Following the survey, the school informs the parents about the results. The Questionnaire for parents is given in the annexes to the publication (Annex no. 3 - Questionnaire on parents' willingness to participate in joint IIE activities).
- ☑ Involving parents in the joint planning of activities.
- ☑ The school seeks the opinion of the parents on how to organize the shifts without separating the students from the different languages of instruction.
- ☑ Continuous informing the parents about all implemented activities. All announcements / invitations addressed to parents are written in all languages represented in the school.

- ☑ Respecting their linguistic / cultural background.
- ☑ Organizing social events that actively involve parents.
- ☑ Seeking the opinion of parents on all issues that are important for the functioning of the school, which is taken into consideration in the decision-making.
- ☑ On the occasion of the Annual day celebration, the school organizes a cocktail at which it awards certificates of appreciation to parents that participated in the joint activities..

Cooperation with parents belongs to the area of work of the professional offices (pedagogues, psychologists, sociologists, special educators), therefore the professional offices of all elementary and secondary schools within IIEP were trained how to involve the parents in the changes aimed at promotion of the interethnic integration within and between the schools. .

3.6.4. COOPERATION WITH THE MUNICIPALITY AND THE LOCAL COMMUNITY

The role of the municipality in the promotion of the interethnic integration in education means taking specific responsibilities and tasks in cooperation with all elementary and secondary schools in the municipality.

The activities that are implemented by the municipalities for promotion of the IIE within and between the schools are implemented with the following contents and order:

- ☑ participating in IIE trainings;
- ☑ preparing a Municipal Action Plan for IIE before the start of the school year and adoption of the action plan by the Municipal Council;
- ☑ guiding, monitoring, coordinating and supporting the schools in the implementation of IIE activities;
- ☑ providing material and other resources for successful implementation of IIE activities within and between schools (e.g., providing room for the promotion of IIE activities without compensation,

transportation of students for realization of partnership activities, etc.);

- ☑ facilitating the process of partnering of schools for interethnic integration in education;
- ☑ support/incentives to create a school network in the municipality and/or between municipalities for implementing the cooperation between schools and between municipalities;
- ☑ providing media coverage and promotion of joint activities of “mixed” groups of students.

First, the municipality establishes a group responsible for planning, organizing and coordinating the activities for the promotion of IIE, composed of municipal employees. In some smaller municipalities, only one person - IIE coordinator in the municipality is responsible for the implementation of the interethnic integration in education.

The Municipal Action Plan for IIE, which should be prepared by the group / coordinator for IIE in the municipality, is prepared before or at the beginning of the school year. It is submitted for adoption by the Municipal Council.

The activities for guiding, monitoring and coordinating the IIE activities in the schools with provided ongoing support by the municipality last throughout the school year.

The municipality should be the main supporter in establishing partnerships between the schools and should have a clear record of the established partnerships between the schools in order to be able to propose partnerships between schools that have not established partnerships.

Having obtained all the action plans from the elementary and secondary schools in the municipality, and all information about their activities, the municipality needs to constantly initiate networking between the schools in the municipality and between schools in other municipalities in cooperation with other municipalities (responsible for IIE in other municipalities).

Activities for cooperation between the municipality and the school:

The municipality requires the School Integration Team:

- ▶ to send a global action plan and detailed action plans for IIE activities;
- ▶ to report regularly about the dates of IIE activities in the school (3-5 working days before the activity); and

- ▶ to regularly inform about the achievements and possible obstacles in the implementation of IIE activities in the school or in partner cooperation..

In the cooperation between the municipality and the School Integration Teams, the group responsible for IIE in the municipality will require the School Integration Teams to submit a global annual plan of activities and action plans for IIE activities in the schools at the beginning of the school year. The global plan will be an integral part of the Annual Work Program of the school, which should be submitted to the municipality no later than August 31. The School Integration Team regularly informs the municipality about the planned dates for implementation of IIE activities, within three to five working days prior to the implementation of the activity.

The municipality maintains regular communication and cooperation with the School Integration Teams of all schools. It requires the School Integration Teams to regularly inform about the achievements as well as the unforeseen obstacles in the implementation of IIE-activities, in order to offer assistance in finding adequate solutions. The responsible group / coordinator for IIE in the municipality may

organize periodic or regular meetings with the team coordinators in order to gain insight and give appropriate support to the schools regarding IIE-activities, especially in cases when it is necessary to ensure: **1.** Dissemination of success stories in the schools and in the municipality; **2.** Resources for implementation and / or promotion of IIE activities; **3.** Media coverage of IIE activities and promotions and all other types of support from the municipality.

At the end of each school year, the responsible group/coordinator for IIE in the municipality and the SIT coordinators of all schools hold a meeting with an agenda which may include a variety of current topics at school and municipal level, as part of the implementation of IIE activities. Mostly, these meetings are used to discuss and agree on the following:

- ▶ reviewing the annual IIE achievements in the schools (based on the reports received from the SITs before the end of the school year);
- ▶ considering the possibilities for improvement of the IIE in the schools;
- ▶ planning the next IIE activities and changes in the action plans and annual work programs of the schools for the next school year. .

In the established chain of cooperation between the municipality, the schools and the local institutions and businesses, the municipality is in a position to provide adequate material and financial resources to support the IIE activities in the schools.

PART THREE

4. INTERCULTURAL COMPETENCES AND THEIR SIGNIFICANCE IN THE EDUCATION SYSTEM

Prof. Valentina Gulevska, *PhD*

4.1. THE IMPORTANCE OF THE INTERCULTURAL COMPETENCES OF TEACHERS

The challenges of the new millennium, together with the raising awareness of the common human values and belonging to a global cultural space, once again explicitly confirms the importance of the education for the development and maintenance of stable, peaceful and democratic societies.

Although each country has its own specifics and traditions, the changes in the socio-political structure of the modern world (increased migration and professional mobility, economic globalization, etc.) have shown that no education system can exist in a historical and social vacuum. As a result of the mixing of people of different ethnic, cultural and religious backgrounds, especially in major urban centers, the creators of educational policies face new major challenges.

Given the multi-ethnic character of our society, the concept of interethnic integration in education is a framework of coordinated activities, which are based on the vision of creating an education system that guarantees the human rights and the democratic participation of all relevant stakeholders in the planning and implementation of the education process. However, the democratic progress of the society and the results of the functioning of the education system are not always conditioned only by the planning, management and control of the teaching process but also depend on the professional qualities of the teachers. In other words, the key competencies of teachers represent *conditio sine qua non* for the successful achievement of the educational goals.

In the pedagogical science there is a consensus that the global concept of multicultural education is marked by several key principles, including the promotion of equal access to education, overcoming segregation in educational institutions, rejecting stereotypes and prejudices, empathy towards the disadvantaged and marginalized and belief that each individual has the capacity to learn and develop. Depending on these principles, the necessary competencies of teachers for work in a multicultural environment are modeled and determined.

4.2. DEVELOPMENT OF INTERCULTURAL COMPETENCES OF TEACHERS

There are numerous and various researches in the field of professional development of teachers. The researchers and education policy makers commonly use “tuning”²³ and the characteristics of the key competencies of teachers in a given region or beyond.

Typically, competences are defined as a complex combination of knowledge, understanding, skills, abilities, values and attitudes that lead to effective activity in a particular domain of human existence.

In line with that we can define the teacher competences as a set of professional knowledge, skills, abilities, values and attitudes that lead to effective activity in the educational process.

The concept of interethnic integration in education offers different perspectives for strengthening the intercultural competences of teachers. These kinds of competences are not attained over a short period of time, but learned, developed and build on

²³ Tuning of education projects in the South-East Europe with the Bologna system.

throughout life, especially through cultivation of intellectual attitudes and ethical values that allow teachers to clearly perceive their power and responsibility in society. The implementation of the concept focuses on the theoretical and practical provision of inclusive and creative social climate for learning, interethnic integration and communication in the educational institutions, and fair treatment in view of the different opinions and attitudes arising from the ethnical composition of the education system in the Republic Macedonia.

Given the fact that the school is place where the established social attitudes towards other ethnic groups can still change, the efforts of teachers should be aimed at overcoming the common belief that one's own culture is superior to that of other cultures. The teachers needs to know their own culture, but also to express willingness to know other cultures, to promote equality among students and to undertake various activities and measures against any form of discrimination and hate speech.

It is common knowledge that the professional competences of teachers are built at three main levels (dimensions): cognitive level (knowledge), affective level (values) and pragmatic level

(skills).²⁴ Each level represents a separate segment in the process of professionalization, but at the same time it is closely related to the other two levels. Therefore, when we talk about building and strengthening the intercultural competences of teachers, we should take into account the mutual interplay of knowledge, attitudes and skills which a teacher should have in order to successfully and effectively respond to the challenges resulting from the changes and current developments in education.

By order of importance, one of the most important intercultural competencies of teachers is to have necessary knowledge and understanding of the terms “identity”, “ethnicity”, “culture”, “interculturalism,” “multiculturalism,” and so on. This primary and important competence depicts the philosophical orientation of the teacher that should be directed towards certain ideas, principles and values. This competence successively gives rise to professional attitudes that encourage curiosity and openness towards other cultures.

Sometimes the teacher is concerned not only about how his students learn and progress but also how they feel

²⁴ OECD, “Educating Teachers for Diversity: Meeting the Challenge”, (OECD Publishing, 2010), 28.

at school and outside of it.²⁵ Competencies involving emotional elements such as: care, empathy, sharing joy, sadness and so on derive from the affective domain of the process of acquiring qualifications. In this domain mainly the emotional intelligence of the teacher is manifested.

According to some researchers, the emotional logic differs from the intellectual logic. For its functioning, it is not necessary to establish a direct link between cause and effect. The emotional logic refers to sequences of facts which form the core of human needs and pleasures.²⁶ The affective domain is of utmost importance for the development of intercultural competencies of teachers. It is far from an easy task, for example, to teach students who do not belong to the culture of the teacher.²⁷ Therefore, the teacher,

with the help of such competence can overcome the ethnic and cultural barriers and understand the feelings and opinions of others. In other words, the teacher needs to be able to see things from the perspective of others. In this context, reducing the psychological distance between entities belonging to different ethnicities and cultures is achieved by empathic and spontaneous emotional expression towards others. Therefore, the ability to empathize is an intrinsic characteristic of the person, but it can also be learned, nurtured and developed. Empathy is usually defined as the capacity to understand the feelings, intentions, motivations and desires of other people. Accordingly, the teacher can analyze pupils' emotions and learn how to respond to their different experiences and cultural practices in a positive way..

Teachers often are role models of behavior that students quickly and easily accept. In that sense, if the teacher wants to build a relationship of respect for the people's dignity and respect for the ethnic and cultural diversity in the system of upbringing and education, the teacher must demonstrate such behavior, by personal example. In that way the intercultural competencies of teachers are manifested at a pragmatic level. The pedagogical authority of the teacher is a kind of a discipline

25 Елизабета Бахтовска, *Практични совети за пишување на резултатите од учењето: прирачник*, (Битола: Универзитет „Св. Климент Охридски“, 2012), 9. (Elizabeta Bahatovska, *Practical advice for writing learning outcomes: manual* (Bitola: St. Kliment Ohridski University, 2012), 9.

26 Pharanad J. and M. Doucet, eds. *Éducation, quand les émotions s'émèlent!*, (Québec: Les Presses de l' Université du Québec, 2013).

27 Jean Moule, *Cultural Competence: A Primer for Educators*, (Boston: Cengage Learning, 2011), 5.

which helps govern the behavior of the protégées and substantially affects their beliefs. In this sense, the pedagogical authority of teachers will depend on their previous moral and ethical and psychological-pedagogical training.

A successful example of organized activities aimed at developing competences of future teachers and their willingness to work in a multicultural environment is the project “University Curriculum for Intercultural Work with Young People”, which is implemented by the Centre for Balkan Cooperation “Loja” from Tetovo. This project started in 2008, in cooperation with the South East European University, and continued with activities for establishing courses for students who study at the pedagogical faculties in Tetovo, Skopje and Stip.

The project works to institutionalize a university curriculum that aims to acquaint the future teachers with the themes of human rights and peace studies. The aim of the project is implementation of a university curriculum for intercultural education and non-violent approaches to conflict transformation, in both formal and non-formal trainings for future teachers who study at the pedagogical faculties. The activities are aimed at sustainable changes in the education

system directed to inclusive education and supporting the democratic process and peaceful coexistence among different ethnic communities, their cooperation and dialogue.

As part of this project, an interdisciplinary subject is delivered, which in itself brings together three key segments, equally distributed throughout the semester: topics related to human rights and democracy, multicultural theories, models and controversy, as well as education topics as a key source of motivation for building a democratic society.

The subject aims to acquaint the students with topics related to human rights and democracy, conflict resolution and post-conflict reconciliation, and issues of peace and security in multicultural environments. In addition, the aim is the students to gain skills and knowledge that will enable them to be successful in the performance of their professional duties with assured quality after the graduation. Also, this subject is aimed at raising the awareness of the students - future teachers about the importance of these topics, so as to be able to identify the areas where they can actively get involved, to prepare for youth projects with multicultural content, as well as for inclusion of the peace studies in the education system.

The program is implemented in three components, which are interwoven during the semester:

- ▶ Component I - lectures on topics about human rights and peace studies, delivered by the professors of the faculty;
- ▶ Component II - trainings for creative conflict resolution (basic and advanced);
- ▶ Component III - practical student work, i.e. supporting small initiatives aimed at applying the knowledge and skills attained from the first two components.

The second and third components are organized by LOJA, in close cooperation and consultations with the representatives from the University.

4.3. STRUCTURE OF THE INTERCULTURAL COMPETENCES OF THE TEACHERS

The role of the teacher in the modern school becomes more and more complex due to the new challenges and tasks that appear before education today.

Therefore, the list of key intercultural competencies of the teachers is flexible and adjustable and we can say that it is never completely finished.

The table below gives the structure of the intercultural competencies of teachers which is based on qualification descriptors in accordance with the National Qualifications Framework in higher education. The professors at the pedagogical faculties can use this structure of competencies as a starting point in the education of their students during their initial education.

Table 1: Key intercultural competencies of the teachers

KNOWLEDGE AND UNDERSTANDING OF:	CAPABILITIES AND SKILLS FOR:
<p>The key areas and aspects of multicultural learning (promoting multiculturalism; promoting human rights, democracy, social justice and equality; reduction of stereotypes, prejudice and discrimination, conflict resolution)</p>	<ul style="list-style-type: none"> ▶ Demonstrating awareness of their culture and developing a positive cultural identity; ▶ Opening for understanding the characteristics of the other cultures (values, customs, practices, etc.). ▶ Respecting the ethnic/cultural differences among the students/colleagues and refraining from valuing the cultural characteristics of those who are different; ▶ Promoting equality among the students and accepting the differences; ▶ Understanding the opinions and the feelings of the others and seeing things from the perspective of the others (multiperspectivity); ▶ Demonstrating awareness and respect for the experience, capabilities, language and culture of each student individually; ▶ Developing skills in students to apply the human rights concepts in everyday situations; ▶ Developing skills in students to deal with the challenges of injustice and to take actions for social justice; ▶ Developing skills in students to initiate democratic actions and introduce changes in the school context and beyond; ▶ Developing skills in students to recognize the ethnic stereotypes and prejudices in themselves and in others and to make efforts to overcome them; ▶ Undertaking activities against any kind of discrimination and hate speech in the educational process; ▶ Developing skills in students to analyse and resolve conflict situations; ▶ Using methods of active and experiential learning that promote multicultural learning (dialogue, discussions in a small and a large group, role-play, demonstration and simulations, analysis of texts or situations, drama/theatre performances).

The characteristics and the potentials of the good practices for successful implementation of joint student activities for promotion of IIE

- ▶ Demonstrating acceptance, adaptation and integration of the ethnic and cultural diversity in the education and upbringing process;
- ▶ Encouraging the students to get to know each other better and to build group cohesion;
- ▶ Encouraging the active participation of the students as they work together in smaller and larger mixed groups, coordinating their activities towards achieving a common goal;
- ▶ Ensuring equal status among the students, where all students are seen equally valuable (the students are equally praised for their achievements regardless of their ethnic background);
- ▶ Creating atmosphere of mutual respect and trust among the students and an opportunity for better cohesion and friendship during the joint activities;
- ▶ Caution when sending IIE messages to the students through the hidden curriculum implemented by the teacher during and after the implementation of curriculum and extracurricular activities;
- ▶ Using different strategies and methods for cooperative learning, research, problem solving, dialogue and discussion on controversial issues, conflict resolution, experiential activities, activities using various media;
- ▶ Demonstrating sensibility and responsibility for the personal ideas, learning needs, interests and feelings of the students from different ethnic background;
- ▶ Developing skills in students for creativity, critical thinking in making joint solutions and decisions when working on practical/manipulative and cognitive activities;
- ▶ Developing skills in students to act as agents for changes and taking actions for social justice and active democratic practices;
- ▶ Planning and designing the interior of the classroom and the school by introducing multiculturalism via visual material (iconography characteristic for the identity of different ethnic/cultural groups);
- ▶ Cooperation with and inclusion of the parents and the wider social community in the building of atmosphere of mutual respect and cooperation.

<p>The importance of communication, cooperation and interaction in promoting interethnic relations among students</p>	<ul style="list-style-type: none"> ▶ Initiating personalized contacts, socializing and nurturing friendships among students of different ethnic background inside and outside of the school environment; ▶ Encouraging active listening, respecting the ideas and opinions of the others and establishing empathic communication with the students; ▶ Encouraging cooperation among the students with mixed ethnic composition, which includes direct interaction, positive interdependency, equal possibilities for success in group and individual responsibility; ▶ Encouraging mutual discussion in which students of different ethnic/linguistic background can express/share their ideas, experiences, views and feelings; ▶ Creating positive and inclusive environment in which the students are engaged and show greater motivation and interest; ▶ Using techniques and practices to improve the communication and intergroup/interethnic relations among students.
<p>Processes of monitoring, reflection and feedback on the implemented IIE activities</p>	<ul style="list-style-type: none"> ▶ Systematic monitoring and feedback on the implementation of the activities; ▶ Encouraging the students to reflect upon and evaluate their own experiences and the experiences from the IIE activities.
<p>Importance of the reflection and self-evaluation of the teachers on their practices for IIE and the importance and the need for continuous professional development of the teachers in the field of IIE and intercultural education</p>	<ul style="list-style-type: none"> ▶ Implementing reflection and self-evaluation of their own performance in the implementation of IIE activities; ▶ Making democratic and transparent decisions about the teaching process and the progress of all students equally; ▶ Initiating the practicing of action researches to improve the pedagogical approaches and practices for IIE; ▶ Identifying own needs and interests for lifelong education and planning own professional development in the field of IIE (participation in trainings and other forms of professional training); ▶ Team work and cooperation with the colleagues in finding ways to promote IIE (exchange of experiences and receiving/giving feedback to improve the IIE practices); ▶ Monitoring and incorporating the new scientific achievements and the best practices in the field of IIE in their own practice.

The classroom is the natural place of multiculturalism. Here, many culturally specific questions are concentrated and therefore, every teacher should have clearly established rules that he/she will apply in their work. Some researchers²⁸ believe that the following are the main guidelines that every teacher who works in a multicultural environment must comply with:

- ▶ To teach the students to respect other cultures just like they respect their own culture;
- ▶ To encourage the students to gain experience of the cultural differences of people, and concurrently, to develop awareness of the similarities of all people as human beings;
- ▶ To encourage the students to open to each other, to set common goals and to jointly strive to achieve them;
- ▶ To help the students to successfully fit and to actively function in a multicultural society..

In this sense, the intercultural competencies of the teachers strongly affect the creation of a positive atmosphere and cooperation in the classroom. They incorporate numerous elements

28 Wilma De Melendez and Verna Beck, *Teaching Young Children in Multicultural Classrooms: Issues, Concepts, and Strategies*, (Wadsworth: Cengage Learning, 2013), 6.

which are, generally, manifested through the personal identification, language, thought, communication, actions, habits and beliefs of the teachers.

The idea of human dignity is as old as the human race and exists in various forms in all cultures and religions.²⁹ Education, however, is an irreplaceable tool for a deep and harmonious development of mankind which will respect this idea. Therefore, it is necessary for the modern educational policies with great responsibility to direct their attention to the objectives of the education system and to the means by which that system will function. According to some analysts, the multicultural education - as a reformation movement, is, in fact, part of the platform of a bigger commitment to equality of cultures worldwide.³⁰

Based on this, we can conclude that the intercultural and interethnic relations in the educational system of the Republic Macedonia naturally and

29 LOJA, "Course on multiculturalism: Handbook for students", (Tetovo: Center for Balkan cooperation LOJA, 2013), 16.

30 MarilynneBoyle-Baise, "Bleeding Boundaries or Uncertain Center? A Historical Exploration of Multicultural Education." In *History of Multicultural Education, vol. 2: Foundations and Stratifications*, edited by C. A. Grant and T. K. Chapman. (New York: Routledge, 2012).

systematically impose the need for constructive communication and interaction in the spirit of the modern education trends. However, the implementation of these educational goals and priorities cannot be imagined without adequate knowledge, skills and attitudes, i.e. without adequate competencies of the entire education and upbringing staff in the schools (teachers, school support staff and principals). It is extremely important for the students - the future teachers, to gain “knowledge for action”³¹ not only in an instrumental, professional sense (as future professionals), but also in a social and political sense (as future citizens of a certain society).

In this context, the development of the intercultural competences of teachers is a crucial segment in building the capacities of our multicultural and multi-ethnic society for identification of common goals and perspectives which lead to greater integration.

4.3.1. EXERCISES FOR STRENGTHENING THE INTERCULTURAL COMPETENCES OF THE TEACHERS

In order to illustrate the strengthening of specific intercultural competences, listed below are examples of activities that are implemented as multicultural workshops with students from different ethnic/linguistic background. The multicultural workshops are implemented bilingually. The examples are taken from the manual “Multicultural Workshops for Primary Schools.”³²

Exercise 1

How can the teacher develop a sense of belonging to a group in the students, regardless of their particular ethnic background?

Three groups of seven or eight students are formed. At the beginning of the activity the teacher shows the students a picture of how the final

31 Zgaga, Pavel. *Review of Tuning Teacher Education Curricula in the Western Balkans*, edited by Nataša Pantić. (Belgrade: Centre for Education Policy, 2008).

32 Дедова, Р. Балажи, С. Алушевски, С. Негриевска, Ф. Прирачник за мултикултурни работилници за основните училишта (ревидирано издание) УСАИД, Македонски центар за граѓанско образование, Скопје. (Dedova, R. Balazi, S. Alusevski, C. Negrievska, F. Manual for Multicultural Workshops for the Elementary Schools (revised edition) USAID, Macedonian Civic Education Center, Skopje)

product of their joint work should look like (Figure 4). Then, the groups agree among themselves which picture (tree, butterfly or sun) they are going to make. On three cardstock papers, the teacher draws: a tree with branches without leaves, a butterfly without wings and sun without rays. The students, divided in three groups, are to finish the figures to resemble the work shown in Figure 1. With assistance of the teacher, the students outline their hands on a piece of paper, and then, they colour the outlined hands with crayons. Finally, the coloured paper hands are glued to the drawings on the cardstock paper, so the tree gets leaves, the butterfly gets wings, and the sun gets rays. The works of the three groups are merged into a common poster. The poster is considered a joint work of the whole group (i.e. of all three groups) and all works are reviewed. The following activity can be added to this exercise: the teacher encourages the students to choose a common name for the whole group. The students provide proposals. When all proposals are exhausted, the students are asked to state individually which name they like the most, and the teacher counts the votes for each proposal. At the end, the votes are aggregated and the name of the group is proclaimed. If there are two or more names with the same or approximate-

ly the same number of votes, all names are accepted and combined. Once the name of the group is selected, the teacher writes it on a large piece of paper in all languages represented in the group.

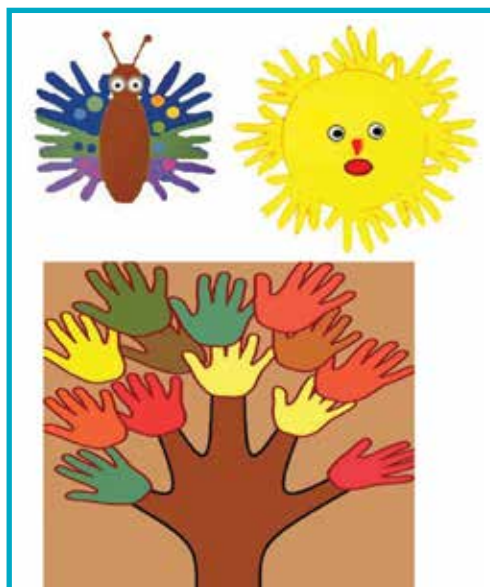


Figure 4 - The look of the final product

Exercise 2

How can the teacher develop in the students awareness of the existence of cultural differences and similarities among people through learning words in the language of the “others”?

Before the start of the activity called “New Year’s Dictionary”, the teacher prepares cards with drawings depict-

ing: Santa Claus, a Snowman and a Christmas tree (Figure 5). Each student in the class should get one set with all three cards. In addition, the teacher should first learn the names of the items presented on the cards in all languages represented in the group (Table 1). At the beginning of the activity, all students sit in a circle and start a conversation about the upcoming New Year's Eve. Then, each student gets one set with all three cards. First, the teacher tells the students the name of every item drawn on the cards in all languages represented in the group. Students raise the adequate card repeating the said word in two or more languages. After they do this exercise, they go further, but now the students must say the name of every item on the cards only in one or the other language, and each student must quickly raise the adequate card. This is repeated several times alternately for each card. The teacher must ensure that the names of the items on the cards are said in equal number of times in all languages represented in the group.



Figure 5 - Cards with drawings

MACEDONIAN	ALBANIAN	TURKISH	ROMA
ДЕДО МРАЗ	BABA DIMRI	NOEL BABA	PAHO PAPO
ЧЕШКО	DORDOLEC	KARDAN ADAM	IVJALO
ЕЛКА	BREDH	NOEL AĞACI	NEVE BERSHESKORO KASHT

Exercise 3

How can the teacher develop in the students awareness of the similarities and differences in the traditional customs of the cultures?

The students are divided into four ethnically homogenous groups. Each group is given a task to discuss the traditional customs in the preparation of a wedding in their ethnic community. Then, the students from each group choose a wedding custom that they will act out in front of the students from the other groups. At the end, after all groups have acted out the chosen customs, the teacher encourages conversation among the students and each group is entitled to ask the other groups one question each about the wedding customs of their ethnic community. Each group tries to answer the questions in the best possible manner.

Exercise 4

How can the teacher develop in the students awareness of equal treatment of all ethnic communities in the school?

1. All students stand in a circle and are divided into groups of three. Each of the three students in each group of three tells something that he/she likes the most in the school (it may be something that cannot be found in other schools). Then, the students from each group of three are to agree and together choose one thing from the things said about the school before, as the most specific and most outstanding thing. At the end, all groups of three list the things that they like the most in the school.
2. The students are divided into four groups. Each group is given a task to work on the topic of: "The School that respects everyone, regardless of their ethnic, linguistic, religious or any other background."

The students in the groups are to describe such school in a different way:

- ▶ First group: by drawing;
- ▶ Second group: by singing a song;
- ▶ Third group: by writing an essay;
- ▶ Fourth group: by preparing a poster that will contain as many details and aspects of the given topic as possible..

After completing the activity, each group shows/present their joint work to the other groups and explains how the represented school respects everyone, regardless of their religious, ethnic or any other background.

Exercise 5

(This exercise can be realized as an educational or extracurricular activity, with students studying in one or several languages of instruction).

How can the teacher help the students in the resolution of interethnic situations in the classroom?

The students are in a classroom with computers. The teacher informs the students that they will watch a short

animated film and after that they will discuss it. By clicking the link: http://www.youtube.com/watch?v=b_fI2Ci-hXP8&list=UUdHXb62Cuj24S9Vt-GtQCCZg the short animated film “Conflict” by Garry Bardin is started. After they watch the film, the teacher invites the students to express their impressions. Then, the teacher asks several questions that students should try to answer:

- ▶ How did the conflict arise in the shown movie?
- ▶ Can the desire to be “above” the other be a cause of a conflict?
- ▶ Can the “feuding sides” reconcile?
- ▶ How can they do that?
- ▶ What can happen when none of the sides gives in?

At the end of the discussion, the teacher can summarize all answers of the students with a brief moral: “Do unto others as you would have them do unto you”

PART  **FOUR**

5. ACTIVITIES FOR MUTUAL COOPERATION AMONG STUDENTS FROM DIFFERENT ETHNIC COMMUNITIES AND EXAMPLES OF GOOD PRACTICES IN THE IMPLEMENTATION OF ACTIVITIES FOR INTERETHNIC INTEGRATION IN THE SCHOOLS

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5.1. SOME EXPERIENCES FROM THE JOINT STUDENT ACTIVITIES IN THE IIEP

The main focus of IIEP is the establishment of mechanisms in the public education system which enable direct contact, active communication and cooperation among the students from various ethnic/language communities. By the end of the school year 2014/2015, joint student activities were implemented in around a hundred multilingual schools, while 270 partnerships were concluded among 396 schools with various languages of instruction, which provided an opportunity for peers from different ethnic communities living far away from each other to meet and get to know each other.³³ These direct contacts among the

³³ Petroska, V. B., Kenig, N. (2014). Report on the evaluation of the activities implemented at the schools during stage 2. Skopje: USAID Interethnic Integration in Education Project.

students were structured systematically (as opposed to disorganized or spontaneous contacts) through organized and well planned curriculum and extracurricular activities, in order to enable a constructive and successful interaction among the students, thus impacting the reduction of stereotypes and prejudice towards *other* cultures. The established partnerships between two or more schools include short-term activities, while some joint activities take place repeatedly and last a longer period.

The curriculum activities, such as joint classes in various subjects, projects and outdoor classes, were mainly performed in multilingual schools, as well as between partner schools. Even though curriculum and extracurricular activities are being implemented, schools most often prefer extracurricular activities because they are easier to organize. Regardless of the fact as to whether the activities are curriculum or extracurricular, short-term or long-term, the following basic activities are applied in the implementation of all joint activities:³⁴

- ▶ defining a joint goal, which leads to a specific final product;
- ▶ direct communication, through which the students get to know each other and establish interpersonal relations, instead of ethnic inter-group relations;
- ▶ active cooperation, as opposed to working in parallel in the same group;
- ▶ provided conditions for a free expression of the students in their mother tongue.

5.1.1. THE PROCESS OF PLANNING THE JOINT STUDENT ACTIVITIES

The experience from the implemented project activities has shown that the process of planning has a crucial role in the success of the organization of activities that are in accordance with the IIE criteria. According to the findings from the observations of the joint activities at the schools, which were in the process of starting the implementation, it was noticed that the planning is most often primarily focused on the contents of the activities instead of the implementation process itself. Therefore, no matter how important is the content in the definition of the goal for a joint student activity, the

³⁴ Negrievska, F., Petroska, V. B., Balazi, S. (2012). Joint activities with groups of students of a mixed ethnic/language composition. Teachers' Manual. Skopje: USAID Interethnic Integration in Education Project

process of implantation of a specific goal/student product should be in the primary focus and the main factor in the provision of sustainable results, which lead to altered positions and reduced prejudice and stereotypes in children.

PRACTICES THAT SHOULD BE AVOIDED:

- ☑ The planning is focused mainly on the content.
- ☑ The planning does not take into account the possibilities for interaction.
- ☑ The teachers-facilitators do not plan in advance to share the instructions with the students in the different represented languages.
- ☑ The formed groups of students are imbalanced regarding the representation by ethnic background.
- ☑ The method of division of the students in smaller ethnically mixed groups is not planned in advance.
- ☑ The planned activities emphasize the features of one ethnic group which leads to ethnocentrism.

The work plan for the group tasks is to be well elaborated in order to avoid

domination of the individual work in which the students would work in parallel, and at the end, they would only unite the prepared parts in the final product. This phenomenon often occurs in joint school activities of the students where each group of students prepares its part in their language of instruction and meets at the end of the activities for the preparation of the final presentation. Moreover, often, while working in small groups on a specific task, for example while creating a poster or a cartoon, each student draws his/her part of the poster/cartoon without any cooperation and coordination with the other group members.

Communication and cooperation are of crucial importance in the joint student activities; therefore, the planning process must primarily focus on designing and organizing the activities and tasks in a manner that enables the highest level of direct interaction.

The project experience showed that the activities that deliver the best results in terms of a more active interaction and establishing deeper relationships among students, have contents that offer more space for creativity and independence in decision-making while the group is working, as well more efficient facilitation by the teachers. This mostly pertains to the video pro-

duction³⁵ and theatre plays³⁶, activities that result in a high level of motivation, interest and involvement of the students. Sports activities³⁷ have proven to be extremely successful with the demonstrated great enthusiasm and will of the students to participate, which inevitably encourages the sense of teamwork and creates positive atmosphere. Further emphasizing of the effect is achieved when the sporting activities are carried out on the long run, with multiple activities organized for the same group of students. .

During the planning, the teachers must take the multilingual nature of the activity into account, whereas for each group of students from a certain language of instruction, a teacher-facilitator must be provided who speaks the language of instruction of the particular group of students. It is important to note that during the use and the translation of various languages, the teachers-facilitators should not pay more attention to the language of the majority, because this attitude marginalizes the students in the group who do not speak the language of the majority. The correct planning process

should make sure that the teachers-facilitators will instruct the students through mutual paraphrasing during their speech, and not through direct translation. In this way, the facilitators demonstrate a model of equality and cooperation, which will be copied and used by the students.

POSITIVE PRACTICES:

- ☑ The main focus is on the process.
- ☑ The selected tasks provide maximum interaction.
- ☑ The fulfillment of the tasks requires high level of creativity.
- ☑ The teachers-facilitators prepare in advance to provide instructions in both languages.
- ☑ Adequate balanced representation of the students in the group.

Another aspect that should be taken into consideration in the planning process is the selection of students for each specific activity. It is recommended to make a balance in terms of the gender and ethnic representation among the students in the groups. Representation of a significantly smaller number of representatives of a certain ethnic community in the group of students is very undesirable, because it can cause a feeling of inferiority of

35 <http://goo.gl/HzZ8tE>

36 <http://pmio.mk/news/western-balkans-love-story-shakespeare-at-the-door/>

37 <http://pmio.mk/archive-capacity-building/a-smile-is-a-smile-in-any-language/>

the under-represented students in the group which can prevent them to actively engage in the joint activity.

The division of the larger group of students that implements the joint activities in smaller groups for work on specific parts of the overall goal/task/product should also be planned carefully. The facilitators should ensure that they have planned the composition of the small groups well, in a manner that ensures their appropriate balance and diversity, but at the same time, the planned composition not to be perceived by the students as an artificially constructed activity.

The parents also play an important role at this stage. The parental involvement in the planning of the joint student activities provides a greater interest and support throughout the process of implementation. The involvement and the support can ensure their participation in the planning, facilitation of specific activities and sharing their professional experiences and knowledge, which would be relevant for the specific tasks in the joint student activities. They also participate in the provision of support or work with the students in the preparation of the final product. .

POSITIVE PRACTICES:

- ☑ All students actively collaborate and communicate while preparing the task in a cheerful and lively atmosphere.
- ☑ The task is interesting for the students and they work with excitement on its completion.
- ☑ Students actively listen and respect each other during the whole process.
- ☑ The whole group of students enthusiastically prepares the presentation for the product.
- ☑ The presentation is made in all languages of instruction, with the involvement of a larger number of students.
- ☑ Teachers carefully monitor the communication in the group and, when necessary, encourage interaction.
- ☑ Teachers actively communicate with each other during the activities and outside the classroom thereby demonstrating a model of cooperation.
- ☑ Teachers help all students regardless of the language of instruction.

5.1.2. IMPLEMENTATION OF THE JOINT STUDENT ACTIVITIES

As we have mentioned previously, the primary focus in the process of implementation of the joint student activities is to create a joint product through joint cooperative learning. The experience in the project activities showed that for the group of students it is very important for the product to be very interesting for them and compatible with their interests and age. When the students work on a product that is interesting (usually such product includes creative processes and use of the new technological achievements), the group has the desire to invest more energy and cooperate on a higher level, and is enthusiastic in the course of the entire process, which causes powerful and positive emotions. The effects are much more pronounced when this type of activity is carried out for a longer period of time with the same group of students. In that case, the relations between the students in the group are transformed into genuine friendships, which affects the transformation of the students' attitudes towards *other* ethnicities. However, regardless of the type of the final product, the process through which the result is achieved is the primary focus of the joint student activities, which largely depends on

the ability of the teacher to facilitate the process. Even within small groups it can be expected for the students to tend to communicate the most with the peers they already know, in their common language of instruction. This practically means that sometimes divisions are made among the students in the smaller groups, which creates parallel work between groups. The teachers are responsible for the facilitation of the process of supporting the interaction in the group and encouraging dynamism that enables active discussion and cooperation among all group members.

It should be borne in mind that the students are very sensitive in their perceptions. The facilitators of the activity should be aware that their behavior is a model for cooperation copied by the students. Also, the way in which the teachers treat the students who study in a different language of instruction influences the process a lot. At the beginnings of the implementation of IIEP, situations were identified during the activities when the teachers, due to insufficient previous experience, spontaneously communicated and helped only "their" students, i.e. the students of the same ethnicity. This approach reinforces the division and deepens the gap between the different groups of students. It is therefore important for the facilitators to

be equally committed to all students in the group, regardless of the language of instruction they teach in and their ethnicity.

In respect of the use of the students' language of instruction, the activities should enable each student to speak his/her native language, i.e. his/her language of instruction. The experience in this field has shown that disabling the students to feel comfortable in expressing in their native language/language of instruction affects their ability to be actively engaged in the joint activities and to cooperate with their classmates. These students either remain passive during the activity or establish a contact with the peers who know and speak the same language. On the other hand, when the joint activity is facilitated by teachers who encourage the students to help their classmates when they discuss and make decisions, they build an atmosphere of trust and support that affects the creation of a positive interdependence within the group, which transforms into a group based on jointly defined goal/product. The joint activity is especially successful if the teacher involves in it students who speak two or more local languages, whereas they demonstrate a positive model to their peers.

5.1.3. PROMOTION OF THE IMPLEMENTED JOINT STUDENT ACTIVITIES

The promotion of the achieved results and the realized products is another important aspect that enhances the effects of the implementation of the joint student activities. The experience has shown that the promotion of the activities for interethnic integration in education not only enhances a sense of ownership and pride among the students who participate in them, but also has a powerful influence on the whole school community. The students, who have not participated in this type of activities, have increased interest and enthusiasm for participation in the future. The promotion includes organizing events in the school and the local community, publishing materials on the school and municipal websites and media coverage.

Organizing theater performances, sports activities, forum theaters are forms of promotion that generate³⁸ great interest also among the students in the school who did not participate in the joint activities. The dissemination of information from the joint student activities in the public encour-

³⁸ <http://pmio.mk/archive-community-outreach/forum-theatre-debate-and-workshop-in-stip/>

ages also the participation of other schools in these activities, while at the same time, increases the general public interest and the level of awareness for the integrated education.

5.1.4. CONTINUOUS IMPLEMENTATION OF THE INTERETHNIC INTEGRATION ACTIVITIES IN THE SCHOOLS

One of the goals of the promotion of the joint student activities is to stimulate and increase the participation of the other students and teachers in the interethnic integration activities in the schools. The interethnic integration process in the schools also means a continuous implementation of the activities in all areas of the school life. The implementation and the promotion of the joint student activities is a continuous process. The implementation process of the IIE activities continuously supports the schools by holding mentors' meetings, observations and feedback sessions for the joint student activities, in order to improve the teacher's competence for implementation of the interethnic integration activities in the schools. In order to provide an additional incentive for the schools, it is good to also provide support through small grants for implementation of the joint

student activities, because one of the biggest challenges, faced by the schools in organizing the activities for interethnic integration in education, is lack of funds. This especially refers to the monolingual schools that have minimal opportunities to establish contacts with the students from different ethnic communities and at the same time, huge costs for organizing contacts and meetings (most of the costs are for transport). Therefore, providing a permanent fund for joint student activities is crucial for the sustainability of the interethnic integration in the education system.

The successful achievement of the set goals of the joint student activities is evidence that the children and the young people can work together and socialize, establish a mutual positive interdependence, regardless of whether they belong to one or another ethnic group and regardless of the language they use. The creativity, the art and the common research are always a challenge for a young person, who in the course of the joint student activities opens, expresses his/her needs and interests, realizes the knowledge and promotes the social skills. These joint activities create opportunities to recognize what is good and what is not, as well as to understand that the differences do not cause barriers, but are an advantage for establishing honest and lasting friendships. .

5.2. EXAMPLES OF GOOD PRACTICES IN IMPLEMENTATION OF INTERETHNIC INTEGRATION ACTIVITIES IN THE PRIMARY SCHOOL “SANDE SHTERJOSKI” – KICHEVO

The good practices in the implementation of the IIEP activities in the threeilingual school “Sande Shterjoski” - Kicevo, which is a demonstration school in the Project, are described below. The material is prepared by the principal Lulzim Mehmedi, together with the school’s SIT.

5.2.1. STUDENTS’ DEMOCRATIC PARTICIPATION ACTIVITIES

Goal of the activity: The main goal of the democratic participation activities is the inclusion of the students in the democratic decision-making process as part of the school’s functioning as an organized community with its own rules, tasks, duties and responsibilities. That means identification of the students with the democratic decision-making model and living at the school.

Activities by topics: The main topic related to all activities of the students’ democratic participation is the practicing of the democratic decision-making model and work of the students in an integrated multi-ethnic environment.

Preparation and implementation of the activities: The democratic participation of the students is a model with which the students exercise and practice democracy from the earliest age. The students in the school are jointly preparing to learn the basic principles of democracy (responsibility, justice, authority and privacy). This model is a good and proper practice, especially for the schools that perform teaching of students in multiple languages, since it has proved to be especially successful in the planning and the implementation of the joint student activities in the ethnic/linguistic mixed groups. By applying the rules for balanced composition of the students on ethnic/linguistic basis, gender representation and applying the same rules in the selection of students’ leaders and bodies, equitable representation and involvement of all students has been practiced. In that way, they create the class communities (CC) and elect the highest body, i.e. the Presidency of the school community (SC).

The school has practiced the demo-

cratic election of permanent and temporary bodies in CC and SC for already three years and each individual in these bodies has its own tasks, duties and responsibilities. These bodies are coordinated by the class teachers and coordinators, which implement their activities. The class teachers work with the CC and the coordinators with the SC coordinate the work of the CC. The highest body, the SC, develops its own program through trainings and then, together with the coordinators, implements the program. Their representatives, as the highest students' body, are included in the school's highest authority – teachers' council, where they express their opinions and views.

Products: a way for addressing all bodies in the school, a bulletin board in writing, surveys, presentations, actions with a different purpose, school bazaar, sports activities, parties, etc. These successful practices are adequate to represent any change that interests the students. With these products they learn how to make their demands and opinions for improvement of their learning environment be heard.

BENEFITS:

- ▶ practicing undemocratic election of the school's bodies;

- ▶ balanced ethnic and gender composition, which is most important for functioning of all bodies;
- ▶ increased interest among the students for solving the students' dilemmas and problems;
- ▶ raising the teachers' awareness about the need the students' bodies to be elected by the students themselves;
- ▶ practicing written communication;
- ▶ respecting the students' opinion;
- ▶ developing skills for good communication and setting realistic expectations;
- ▶ getting to know each other, socializing, reducing stereotypes and prejudices, mutual respect for the differences and the similarities..

CHALLENGES:

- ▶ practicing students' democracy requires time and motivation;
- ▶ time and space limitations;
- ▶ working on students' self-confidence.

The students' democratic participation is a good practice for solving the common problems and/or a need to organize all the activities in the school,

especially in a multiethnic integrated environment.

5.2.2. MULTICULTURAL WORKSHOPS

The multicultural workshops were carried out with several groups of students from different age groups. The series of multicultural workshops included 24 students from age groups according to the development periods, balanced in terms of ethnicity and gender, who attend classes in Macedonian, Albanian and Turkish language. The meetings with the participants were held once a week, in a jointly agreed term for a period of one semester.

The activities of the multicultural workshops were organized by topic and mainly took place in the following order and **topics**:

- ▶ introductory workshops (workshops: Getting to Know Each Other, We are a Group, Rules of the Group);
- ▶ multicultural workshops (workshops for introducing the similarities and the differences of both ethnic communities, such as: How do you say red in another language?; Celebrate a birthday; Customs in childbirth; Music, instruments and dances; Tell me how to do?; etc.);

- ▶ project/performance workshops (workshops where the students cooperate in making the final product - posters and planning and organizing an exhibition where they will present their works to the parents and the community).

We organized and implemented the workshops according to the guidelines in the Manual for multicultural workshops for elementary schools. 39

The activities in each of the multicultural workshops were accepted by the students with enthusiasm and desire for cooperation, which created a pleasant, lively and cheerful atmosphere for work. The benefits of this kind of workshops were apparent from the start. The communication between the participants during the workshops was immediately transferred to the school hallways, outside the school and in the families.

The work dynamics during the main activities was determined by the students themselves and it was pleasant to witness how the students collaborated when they have a common goal. Although everyone enjoyed the opening and the closing activities, they were also involved with the same

39 Dedova, R. Balazi, S. Alusevski, S. Negrievska, F. Manual for multicultural activities for elementary schools (revised edition) USAID, Macedonian Civic Education Centre, Skopje

energy and commitment in the main activities and the reflection at the end of each workshop. The students openly discussed the given topics, sincerely shared their positive feelings and openly talked about the stereotypes and the prejudices they faced before. The workshops produced many constructive ideas and proposals, whereas the ideas and the feelings were reflected in many works that were exhibited for the parents.

At the final exhibition, the parents had the opportunity to carefully review the manufactured products of the students, talk to other parents and feel the team spirit of the students. The products of the joint student activities permanently decorate the walls of the room as a testimony to the established friendships, equality and cooperation between the students from different languages of instruction, which resulted from the implemented multicultural workshops.

Some of the products from the implemented multicultural workshops::

- ▶ Code of Conduct (jointly adopted rules of the group);
- ▶ drawings and songs dedicated to the school;
- ▶ a phrasebook in the both languages of the ethnic communities;
- ▶ posters presenting the multicultural workshops;
- ▶ invitations for the final exhibition;
- ▶ final exhibition for the parents and the local community.

Benefits:

- ▶ students get to know and respect each other;
- ▶ cooperation between the members of the group and making a common decision for the benefit of all members of the group;
- ▶ developing awareness of the existence of similarities and differences between their own and the other cultures;
- ▶ developing a sense of belonging to the group, regardless of the affiliation to a particular ethnic community;
- ▶ learning words from the language of the others;
- ▶ the students develop a sense of belonging to the group, regardless of the affiliation to a particular ethnic community;
- ▶ encouraging creativity of the students with common creation of a collective product, useful for all, which represents the broader community;
- ▶ socialization among the students continues after the multicultural workshops, out of the school
- ▶ and many others.

Challenges:

The challenges in the planning and implementation of the multicultural workshops mainly referred to providing adequate space and arranging time that is suitable for all participants, considering the work in two shifts in three school buildings.

While establishing the groups, the biggest challenge was to provide a sufficient number of students from the Macedonian language of instruction, due to the small number of students in school that learn in Macedonian language of instruction. This is a barrier, which creates a difficulty in our compliance with the rule to maintain the balance (ethnic and gender).

A major challenge is how to maintain the established mutual positive attitude among the students that prevails during these workshops and after the workshops. This especially applies to the impact of the family and the media on the further building of attitudes and persistence of prejudice.

A practical description of the implemented multicultural workshops with different age groups within the IIE in the school “Sande Shterjoski” - Kicevo is given in the text below:

MULTICULTURAL WORKSHOP WITH STUDENTS FROM THE FIRST AGE GROUP (II AND III GRADE)

Language: Macedonian and Turkish

Participants: 12 students of Macedonian and 12 students of Turkish language of instruction

Goal: Students' introduction to each other, mutual respect, developing cooperation among the children from both ethnic/linguistic groups and socialization.

Topic of the workshops: We and Our Friends.

Activities: The workshops are prepared in advance by the teachers-implementers, including the respective materials. The activities of the multicultural workshop are carried out mostly on Fridays, before classes. Following the completion of the workshops, the teachers-implementers, together with the students, who study in the new school building in the village Pashino are transported with private transport. In that way, it is avoided the students to be late for the classes, because in our elementary school the classes always start at 14:00hrs. If there are no conditions for the multicultural workshop to be carried out on Friday, then it is rescheduled for Wednesday. In the period from December 2012 until May 2013, a total of 15 workshops of multicultural and performance character were carried out, at which unbreakable friendships were established, built and nurtured among the participants.

PRODUCTS:

- ➡ posters and drawings;
- ➡ making masks;
- ➡ bookmarks;
- ➡ decorations; and
- ➡ items to store school stationery.

The works are exhibited on the walls in the demonstration school and on the shelves in some classrooms..

BENEFITS:

- ➔ improved socialization
 - ➔ overcoming of some stereotypes that students gain in their homes;
 - ➔ identifying the similarities, regardless of the different ethnic/religious background;
 - ➔ learning songs in the other language, children's rhymes.
-

MULTICULTURAL WORKSHOP WITH STUDENTS FROM THE THIRD AGE GROUP (VI AND VII GRADE)

Language: Macedonian and Albanian

Participants: 12 students of Macedonian and 12 students of Albanian language of instruction

Goals:

- ▶ getting to know each other, establishing and maintaining communication with the members of the other ethnic communities;
- ▶ studying the culture of the different ethnic communities and developing respect towards them;
- ▶ raising awareness about the similarities and the differences in the characteristics of the other cultures;
- ▶ encouraging cooperation and making group decisions of common interest;
- ▶ developing awareness for equal treatment of the different ethnic communities.

Activities by topics:

- ▶ workshops for getting to know each other;
- ▶ workshops for introducing the similarities and the differences of both ethnic communities;
- ▶ project/performance workshops for the students to cooperate in making the final product - posters and planning and organizing an exhibition where they will present their works to the parents and the community.

Preparation and implementation of the workshops:

After the training for bilingual conducting of the workshops, both teachers-implementers are jointly preparing for their implementation. The preparations include planning the course of the workshops and the activities, preparation of the needed materials, providing adequate space and its layout.

24 students participate in the workshops, ethnically and gender balanced, and the workshops are carried out once a week in a pre-defined period (Friday), in the two languages of instruction - Macedonian and Albanian.

The planned activities in each of the multicultural workshops were accepted by the students with enthusiasm and desire for cooperation, which created a warm and cheerful atmosphere for work.

The work dynamics during the main activities is determined by the students themselves and it is pleasant to witness how much the students cooperate when they have a common goal. Although everyone enjoyed the opening and the closing activities, they were also involved with the same energy and commitment in the main activities and the reflection at the end of each workshop. The students openly discuss on the selected topics, sincerely express their feelings and openly talk about the stereotypes and the prejudices they faced so far.

PRODUCTS:

- ➔ jointly adopted rules of the group;
- ➔ posters presenting the multicultural workshops;
- ➔ invitations for the final exhibition;
- ➔ final exhibition for the parents and the local community.

BENEFITS:

- students get to know each other;
 - developing a sense of belonging to the group, regardless of the affiliation to a particular ethnic community;
 - cooperation between the members of the group and making a common decision for the benefit of all members of the group during the project/ performance workshops;
 - developing awareness of the existence of similarities and differences between their own and the other cultures;
 - learning words from the language of the others;
 - socialization among the students continues after the multicultural workshops, out of the school.
-

MULTICULTURAL WORKSHOP WITH STUDENTS FROM THE FOURTH AGE GROUP (VIII AND IX GRADE)

Language: Macedonian and Albanian

Participants: 12 students of Macedonian and 12 students of Albanian language of instruction

Goals: getting to know each other, prompting acceptance and respect for the differences, getting to know the customs of the other cultures, encouraging the students' creativity, joint making of a collective product useful for everyone

Activities by topics:

- ▶ introductory workshops (workshops for introducing the members of the group);
- ▶ multicultural workshops (workshops for introducing the similarities and the differences in the customs of the both ethnic communities);
- ▶ performance workshops (workshops that produce a phrasebook and diplomas).

Preparation and implementation of the workshops:

First, a group of 24 students, balanced in terms of gender and ethnicity, was established. The students brought written statements by the parents with consent for participation of their children in the multicultural workshops. Multicultural workshops are held once a week..

PRODUCTS:

- ➡ Code of Conduct (rules of the group);
- ➡ drawings and songs dedicated to the school;
- ➡ a phrasebook in both languages of the ethnic communities.

BENEFITS:

- the students get to know and respect each other;
 - the students develop a sense of belonging to the group, regardless of the affiliation to a particular ethnic community;
 - they develop awareness of the existence of similarities and differences between their own and the other cultures;
 - dynamic interaction between the group members and learning words from the language of the others;
 - encouraging creativity for the students with common creation of a collective product, useful for all who represent the broader community;
 - socialization among the students continues after the multicultural workshops
-

5.2.3. CLUBS

The ideal model of organization and implementation of a common club with ethnically/linguistically “mixed” group of participants arises from the postulates of the Allport’s contact hypothesis, according to which the following should be taken into consideration:

- ▶ participation of a balanced number of students from various linguistic/ethnic communities;
- ▶ the club is led by teachers from each represented language of instruction – parents may participate as well;
- ▶ all represented languages of instruction are used as equally as possible;
- ▶ regular meetings in duration of 1 – 1.5 hours are held once a week, for at least one semester;
- ▶ the topic/activity is jointly selected by the students from all represented linguistic/ethnic communities;
- ▶ the work is carried out in small “mixed” groups;
- ▶ the work is carried out in an atmosphere of cooperation (competition is possible only between “mixed” groups).⁴⁰

The students, who are involved in the

⁴⁰ [Interethnic Integration in Education Project, Working material: Interethnic Integration in Education Project: Training for School Integration Teams, June 2013.](#)

project activities, give proposals for establishing of clubs, which are then voted and ranked for the final selection of clubs.

Several examples of implemented clubs in the schools are stated below..

The work of the Research and the Journalist Clubs

The composition of the students and the teachers is 24 students in a club (with representation balanced in terms of ethnicity and gender).

The clubs are coordinated by teachers of the three languages of instruction (Macedonian, Albanian and Turkish).

The clubs implement the activities by having:

- ▶ meetings – once a week;
- ▶ research, which is individual and collective, by collecting materials from various sources;
- ▶ mutual cooperation, carried out through a teamwork with frequent exchanges of information and experience.

RESEARCH CLUB

The Research Club worked on the topic: Phones - transformation through time. The students had different types of phones. They researched and

exchanged information for each different type of phone handset and the communication features of each of them. At the end of the research, all of them together prepared an exhibition with various phones.

Product: Collection of different types of phones. Acquired knowledge of the significance of the phone as the most modern communication technology and the path of its transformation according to the technical and technological development.

JOURNALIST CLUB

Topic: Informing the students, teachers and parents about all school activities. The students mutually share information about the student activities at the school, with a special focus on the joint IIE activities.

Product: Journalist corner for transparent information in all languages of instruction about the school activities. Special attention is put on the joint activities in the clubs, as well as to sharing more detailed information regarding the religious and the national holidays of all ethnic communities that are studying at the school. The corner presents information in all languages of instruction in the school and is available to all students, teachers and parents. The teachers, implementers of the clubs' activities, iden-

tify benefits and challenges for the operation of the clubs with joint student activities aimed at IIE.

BENEFITS:

- ▶ mutual personal acquaintance and familiarization with the cultures of the students learning in a different language of instruction with different ethnicity;
- ▶ developing friendship among the students of different ethnic/linguistic background;
- ▶ promoting creativity;
- ▶ developing a criticized opinion;
- ▶ acquiring knowledge of the languages of the different ethnic communities.

Challenges:

- ▶ developing research skills;
- ▶ developing communication skills between different ethnic groups;
- ▶ acknowledging other cultures;
- ▶ acquiring new knowledge and experiences;
- ▶ collecting, exchanging, selecting, processing and presenting information.

SPORTS CLUB

In our school, which has only one gym, according to the class schedule at the school, the classes upon the subject Physical and Health Education (PHE) was carried out in a mixed ethnic/linguistic composition of students in classes in Albanian and Macedonian language of instruction. At the beginning, it was a big challenge within the IIEP activities to form a sports cycling team, in which the students will perform activities outside the school.

Cycling, as a discipline, was proposed by the students through a survey of possible disciplines that would be performed. The team is comprised of eight students from all three languages of instruction (Macedonian, Albanian and Turkish) in gender balanced groups, with their head teachers, in a mixed ethnic composition.

The students have prepared an action plan with a defined timetable and participants.

The history of cycling as a sport was presented on the first meetings. Then, certain cycling skills were trained on the field on a marked route, in order afterwards to go out on certain routes out of town, to the closer settlements and the sports-recreational center Krushino. Finally, there was a promo-

tional ride in the school yard before all representatives from the school and the parents.

The getting to know each other and socializing, friendship after the school obligations, developing the friendship among the students are the most valuable benefits they enjoyed together with the teachers, who coordinated the work activities of this team.

The difficulty in the operation of this club is the lack of equipment needed for performing the activities.

Composition of the group in the club:

- ▶ teachers – implementers (mixed team of two teachers);
- ▶ group of students with composition balanced in terms of gender and ethnicity.

Product: Final cycling parade on a trail marked in advance in the schoolyard, with the participation of students, teachers, parents, representatives from the municipality, the local community and the media.

Functioning: A multiethnic group of 20 students is established, which is organized every weekend on Saturdays and there are different cycling routes, always accompanied and supported by the teachers.

5.2.4. TRIPS AND EXCURSIONS

Composition of the group:

- ▶ teachers – implemeters (mixed pair of at least two teachers);
- ▶ a group of students of mixed ethnicity (Macedonians, Turks, Roma, Albanians).

Topic: Joint trip for students and parents.

Building a snow town in Bunec, Mavrovo.

Goal/Product:

- ▶ multiethnic march – socializing of the students and the parents from different ethnic communities, getting to know each other and obtaining mutual confidence;
- ▶ joint participation in the building of a snow city in Bunec, Mavrovo and joint presentation of the snow city. The students built a fortress in the snow city.

Functioning: A multiethnic group of 20 participants, balanced in terms of gender and ethnicity, was established, which at the beginning of December, just after the first snow fall, organized a one-day trip under the motto “Multiethnic March to Krushino”.

BENEFITS:

- ▶ getting to know each other and socializing according to previously planned activities;
- ▶ advancement of the interethnic relations and the common dealing with the challenges during the march;
- ▶ improved skills for exchange of positive and negative experiences from the implemented activity.

Challenges:

Dealing with unforeseen natural phenomena and natural disasters and undesirable situations in the realization of the excursions and the trips.

5.2.5. EVENTS AND CELEBRATIONS**Planned activities under the Global Annual Plan for IIE activities:**

- ▶ envisaged in the action plan – one event, implemented - eight activities: Children’s Week;
- ▶ Kurban Bayram;
- ▶ Easter;
- ▶ Albanian Alphabet Day;
- ▶ Turkish Language Education Day;
- ▶ Saints Cyril and Methodius Day;
- ▶ New Year program,
- ▶ donation of books..

Product: joint integrated points with an equal number of students from all ethnic communities, male and female.

Functioning:

- ▶ joint preparation of all students for the event;
- ▶ show performances in all languages of instruction;
- ▶ integrated performances;
- ▶ multicultural performances;
- ▶ good coordination and organization of the show;
- ▶ notifications in all three languages of instruction;

- ▶ invitation to the parents, the local self-government and other guests, as well as to the media.

BENEFITS:

- ▶ learning about each other through learning from each other;
- ▶ multicultural socialization and implementation of the planned activities;
- ▶ integration of the show performances;
- ▶ further familiarization and socialization of the students after the events;
- ▶ overcoming of prejudices and stereotypes;
- ▶ improved cooperation with the parents and the media;
- ▶ established friendships between the students of different ethnic communities.

Challenges:

- ▶ coordination and organization of the students from one school to another and time interval;
- ▶ improvement of the communication between the teachers - implementers and the SIT.

5.2.6. COOPERATION OF THE TEACHERS

COOPERATION OF TEACHER PROFESSIONAL COUNCILS IN PRIMARY EDUCATION

Assets refer to bringing together the teachers from the same or related subjects in the three languages of instruction in our school. Two teachers are selected for each asset, responsible for teaching in two languages of instruction. At the meetings of the subject teachers' expert bodies, the teachers undertake different activities, examples of different practices and exchange experiences.

Action plan for operation of the subject teachers' expert bodies as one joint body has been prepared. The goal is to integrate all teachers of the three languages of instruction in the elementary school and to function as one active body in the school with its work program, which is always incorporated in the Annual School Work Program and in the appointment of the responsible teachers.

A new approach for grouping of the teachers was found, by selecting one responsible teacher at the level of each grade of the three languages of instruction, which hold meetings at a

subject teachers' expert body in the elementary school and, after each meeting, each of them shares with their colleagues the work that is done at the age groups' level. Three teachers of all three languages of instruction were always responsible for the subject teachers' expert body. They prepare a work program of the subject teachers' expert body, in which activity is planned every month for participation of teachers from every ethnicity on one common topic. Depending on the activities, when it comes to realization of a teaching lesson, each teacher works with a certain number of students from his/her grade and integrates them in one grade, in order to implement the planned teaching unit with them. The communication in the class is carried out in three languages of instruction, with support and assistance through paraphrasing by the teachers.

Products from the cooperation of the professional subject teachers' expert bodies:

common tests and course papers; mutual annual and thematic planning for teaching; prepared working papers and exchange of teaching materials; common plans and realization of classes; mutual visits on the classes; joint workshops with parents of mixed ethnicity; developed products and their exposure in the exhibition corner.

Common test preparation – one content/text in three languages of instruction.

Preparation of the working material in three languages of instruction, which is used as a visual tool in all grades. After the work with the students in the field is finished, the teachers present their activities at the meetings of the subject teachers' expert body, as printed material, pictures or Power Point presentations and attach it as a material in their teaching portfolios.

A practical description of the implemented activities from the cooperation of the teachers within the IIE in the school "Sande Shterjoski" - Kicevo is given in the text below:

EXAMPLE OF COOPERATION OF TEACHERS IN THE UPPER GRADES (FOREIGN LANGUAGE AND MOTHER TONGUE)

Common planning of a class for two English language teachers (Macedonian and Albanian language of instruction)

Teaching unit: Celebration of Thanksgiving⁴¹

Grade: VIII (eight grade, eight years of education)

⁴¹ Thanksgiving, a holiday in USA

Goals for the students:

- ▶ to adopt the vocabulary related to Thanksgiving (to recognize and correctly pronounce the targeted vocabulary);
- ▶ to improve the use of the learned tenses - Present Simple, Past Simple, Present Perfect in active and passive form;
- ▶ to develop cooperativeness and team working in mixed ethnic/linguistic groups;
- ▶ to develop their communication skills (to understand verbal statements by the teacher and the other students and to answer the questions in English, and at the same time to listen and to use the Macedonian and Albanian language);
- ▶ to develop their creativity.

Expected results:

The results must be derived from the goals and to be identical. For example, the text “to recognize ...” is entered for goals, while “they recognize ...” is entered for the results. It is important to perceive and recognize the distinction between the goals and the results: for the goals we plan, while in identifying the results, we check the fulfilment of the goals.

The students:

- ▶ recognize, properly pronounce and define the targeted vocabulary for the holiday’s celebration;
- ▶ properly pronounce and use the forms of verbs in the learned tenses (Present Simple, Past Simple, Present Perfect) in active and passive form;
- ▶ cooperate with each other and work as a team in mixed ethnic/linguistic groups;
- ▶ identify similarities with their peers from other ethnic communities/languages of instruction in conducting the learning process;
- ▶ understand the verbal statements of the teacher and the other students and answer the questions in English, as well as in Albanian and in Macedonian language;
- ▶ develop their creativity..

Necessary resources: flash-cards with vocabulary, computer, color sheets, a checklist for assessment (for the teacher /teachers)

Work methods: verbal presentation, discussion, dialogue, reading

Work techniques: brainstorming, puzzle

Forms of work: frontal, teamwork

Assessment method: verbal feedback, checklist for assessment

CLASS ACTIVITIES

	ACTIVITIES OF THE PAIR OF TEACHERS	ACTIVITIES OF THE STUDENTS
EVOCATION	<ul style="list-style-type: none"> ➔ The topic of the class is introduced by brainstorming on the topic: “Holidays celebrated in the USA”. ➔ They present the vocabulary together with the students using flash-cards. 	<ul style="list-style-type: none"> ➔ They answer the teacher’s questions. ➔ They repeat the targeted vocabulary together with the teacher.
UNDERSTANDING THE MEANING	<ul style="list-style-type: none"> ➔ They organize the students in mixed groups with representatives from the both (Macedonian and Albanian) languages of instruction and provide a guideline for implementation of the activity (the students search Thanksgiving on Internet). ➔ They follow the work of the students, give directions and verbal feedback to all students from the both languages of instruction. ➔ They provide help to all students from the both languages of instruction in case of an unknown word, follow, direct and assess the work of the students (using the checklist). ➔ They provide guideline to all students of the both languages of instruction for creating objects that symbolize the holiday. 	<ul style="list-style-type: none"> ➔ Team search on Internet on the given topic, in mixed groups of students from both different languages of instruction, then jointly prepare a presentation of their smaller group, which they present to the other groups. ➔ During the presentations, the other small groups have a task to complete the questions, which were eventually not covered. ➔ In mixed small groups, agree as a team on the mutual product/goal that they will create and jointly create it. ➔ All students move around the room and review the works of the other groups and communicate in a cheerful atmosphere.
REFLECTION	<ul style="list-style-type: none"> ➔ They discuss with all students, from both languages of instruction, about the most interesting aspects of the celebration of the holiday and about what they liked the most or did not like. They encourage a cheerful and a dynamic discussion among the students. 	<ul style="list-style-type: none"> ➔ They discuss among each other, guided by the teacher, about the holiday and their impressions of its celebration, the ideas how they would organize and realize it, as well as other similar ideas resulting from the discussion of the students.
HOME WORK	<ul style="list-style-type: none"> ➔ Writing a text to describe the celebration of a certain holiday - by their choice 	

5.2.7. COOPERATION WITH THE PARENTS

Goal:

Greater involvement of the parents in the school IIE activities and establishment of a sustainable parental cooperation to achieve the final effect in the students – reducing of prejudices and stereotypes towards the other religions and ethnic communities. Inclusion of the parents who are not involved in the school board and the parents who are not employed at the same school.

Composition:

- ▶ parents from all ethnic communities, in gender and ethnically balanced composition;
- ▶ eight teachers from all ethnic communities.

Activities by topics:

- ▶ workshop for New Year decoration;
- ▶ visit to religious sites;
- ▶ preparation and fair of traditional dishes;
- ▶ sport activity;
- ▶ excursion in nature;
- ▶ planting flowers in the school yard.

Preparation and implementation:

Preparations are made in cooperation with the SIT and the teachers – class teachers. The implementation of the activities takes place in: the school buildings, the sports hall and the religious sites in the city. After selecting the topics for implementation, meetings were held with parents who were invited to participate and cooperate in the planned activities. Upon the registration of the parents, ethnically balanced groups of parents were established. They participated in the actual preparation of the joint student activities (drafting a statement in the three languages of instruction, invitations to the local self-government and other guests, to the media) and in the organization of the events. .

BENEFITS:

Achieved cooperation, socializing with and between the parents in the school, in the exchange of opinions, experience and contribution to the process of resolving the problems in the school, resulting in everlasting friendships.

Challenges:

Criticism from parents for the continuation of the activities under the current model of cooperation, including changes from acquired experience so far.

5.2.8. THE SIT OF THE PS "SANDE SHTERJOSKI" - KICHEVO ON THE BENEFITS AND THE CHALLENGES OF THE IIE ACTIVITIES

The implementation of the IIE goals is a real challenge for our school, included as a model school. We implement very actively the activities in all four areas: activities with the students, activities with the teachers, activities in the area meaning atmosphere and environment, as well as in the area of cooperation between the schools and the parents, the community and the municipality. The mutual direct introduction of the students and the teachers in establishing direct contacts and developing cooperation through interpersonal communication is the process on which we are focused for achievement and continuous improvement of the interethnic integration in the school and the community.

The school integration team, together with the management team of the school, has identified the following *benefits* from the current implementation of the IIE activities:

- ▶ the school's management team is allowed to build the image of an integrated school;

- ▶ the teamwork of the adult subjects becomes an example of good practice;
- ▶ the teamwork has good results in any area of operation of the school (planning, implementation and products);
- ▶ the students get more acquainted and gradually overcome certain stereotypes and prejudices;
- ▶ the parents are involved more actively and participate in the decision making in terms of resolving the problems in the school;
- ▶ the local environment already recognizes the school by its image and it becomes our partner for cooperation and exchange of experience.

Out of the *challenges* that we faced, we point out the following with most priority for solving:

- ▶ the sustainability of the IIE activities for further operation aimed at continuous improvement of the IIE;
- ▶ continuous creation of conditions of positive climate for work and functioning;
- ▶ work by building social skills and competences of all factors in the school to deal with dilemmas, problems and conflicts;

- ▶ motivation of everyone's effort for the work done and possibilities for rewarding;
- ▶ school's promotion as a demonstration school for the IIE at the level of the local government at the state level and beyond.

With the IIE, there is a better climate in the school for work and socializing of all factors in the school and all those involved in the cooperation with the school. Above all, the language is a means of communication, and should be in no case an obstacle for implementation of the activities in the schools, in any activities implemented in the schools. The wealth of our society is also the fact that its regions are multilingual. The problem of not knowing the language is overcome with the desire for learning for and from the *others*, who are next to us and with us, as well as with the growing number of direct contacts between the children and the young people. In order to communicate more directly at school level, in the school we organize bilingual workshops for learning the Albanian and the Macedonian language, encompassing new groups of teachers and students in each subsequent year. These two languages are learnt by teachers and students – the Albanians learn the Macedonian and the Macedonian learn the Albanian

language. Since the beginning of implementation of the IIEP, from 2012 to date, in the entire personnel of teachers and within all age groups of students, there are new groups each subsequent school year. We all learn about each other and from each other, learning the language of the *other* with a growing desire for more companions, friendships and sharing of common problems and finding common solutions. The entire approach to the project activities is mutual. Both teachers and students saw that learning about the similarities and the differences between our cultures is the basis for overcoming the present stereotypes and prejudices. That paves the way towards the integration, where based on a frequent and direct interaction and cooperation, mutual trust is built between the ethnic communities that coexist in one mutual region. Our message is that our country should be seen and cherished in that manner, where we all belong together and we all share both good and bad things. It is a treasure and, at the same time, a challenge for all of us who belong to our multicultural Macedonia.

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ELECTRONIC RESOURCES:

<http://goo.gl/HzZ8tE>

<http://www.mills.edu/academics/faculty/educ/szirkel/Creating%20more%20effective%20mu-1.pdf>

http://www.griffith.edu.au/__data/assets/pdf_file/0011/184853/Creating-a-Culturally-Inclusive-Classroom-Environment-mcb2.pdf

<http://www.learner.org/workshops/socialstudies/pdf/session3/3.Multiculturalism.pdf>

<http://pmio.mk/news/western-balkans-love-story-shakespeare-at-the-door/>

<http://pmio.mk/archive-capacity-building/a-smile-is-a-smile-in-any-language/>

http://www.youtube.com/watch?v=b_fI2CihXP8&list=UUdHXb62Cuj24S9Vt-GtQCCZg

APPENDIXES

APPENDIX 1

INSTRUMENT FOR MONITORING THE JOINT INTERETHNIC INTEGRATION ACTIVITY

This instrument contains steps for monitoring the joint activity, criteria for joint student activities that are used to monitor the activity and questions for reflection. The criteria are taken from the check-list for successful implementation of the joint IIE activities, where additions and clarifications are given for certain criteria. The instrument can be used in the preparation and the implementation of the joint activities and for self-reflection upon completion of the activities.

1. Planning of the joint activity

When planning the joint activity, the implementers and the other SIT members who will monitor the activity, use the criteria given in the section PREPARATION AND IMPLEMENTATION OF THE JOINT ACTIVITY.

2. Monitoring the activity

The activity is monitored according to the criteria referring to the IMPLEMENTATION OF A JOINT ACTIVITY and comments/notes are written with specific examples for the achievement of each criterion.

<p>COLUMN 2 – Make an assessment of the level of success of the mentioned criteria on a scale from 1 to 4, where 1 indicates the lowest and 4 the highest level</p>	<p>COLUMN 3 – Please comment /make notes with specific examples about the achieved criterion.</p>	
<p>CRITERIA FOR SUCCESSFUL IMPLEMENTATION OF THE JOINT ACTIVITIES</p>	<p>ASSESSMENT ON SCALE FROM 1 TO 4</p>	<p>COMMENTS/NOTES WITH SPECIFIC EXAMPLES FOR THE ACHIEVEMENT OF THE CRITERION</p>
<p>PREPARATION OF THE JOINT ACTIVITY</p>		
<p>1. A <i>mutual meeting</i> is held with the teacher/s of another language of instruction, where a detailed plan for the joint activity is prepared (electronic communication and virtual meetings are considered between the partner schools). The plan refers to a joint activity in an area of common interest to the students and it includes:</p> <ul style="list-style-type: none"> ▶ goals of the activity; ▶ contents of the task; ▶ specific steps for implementation of the joint activity (special attention is addressed to the criteria with numbers 5, 6, 9, 10, 11, 12 and 13 from IMPLEMENTATION OF THE JOINT ACTIVITY); ▶ expected final product; ▶ number of students-participants and method of their selection; ▶ place and time of implementation of the joint activity. 	<p style="text-align: center;">1 2 3 4</p>	

<p>2. The parents are involved in the planning of the joint activity and their consent for participation of the students is obtained (informed consent by the parents and/or the parents' council)</p>	<p>1 2 3 4</p>
<p>3. A group of students-participants is established, where the criteria for their selection have been met (gender and ethnic/linguistic balance and proper age category)</p>	<p>1 2 3 4</p>
<p>4. The required resources/materials for implementation of the joint activity have been prepared.</p>	<p>1 2 3 4</p>
<p>5. All preconditions for safe implementation of the joint activity have been provided (protection from both physical and mental injury)</p>	<p>1 2 3 4</p>

IMPLEMENTATION OF THE JOINT ACTIVITY

<p>1. The students-participants are involved in the selection of the topic/content of the joint activity and in the planning of the steps that are to be undertaken in order to obtain the product</p>	<p>1 2 3 4</p>
<p>2. The joint activity is implemented through multiple meetings in continuity (in a long-term activity: at least once a week in the course of at least one semester; in a short-term activity: several meetings before and after the event; the electronic communication and the virtual meetings are considered in the partner schools)</p>	<p>1 2 3 4</p>
<p>3. Activities are carried out for the students to get to know each other and build group cohesion</p>	<p>1 2 3 4</p>

<p>4. Code of Conduct is adopted for the mutual meetings, with active involvement of the students-participants</p>	<p>1 2 3 4</p>
<p>5. The work of the students-participants, their commitment and motivation are monitored by the teachers and the students receive feedback for the course of the entire process of the joint activity and the prepared final product</p> <p>Explanation: Upon the presentation of the final product, the teachers make a reflection with the students and discuss their impressions from the work and cooperation throughout the entire activity.</p>	<p>1 2 3 4</p>
<p>6. During the implementation of the joint activity, existence of cooperation and mutual complementing is visible between the teachers of different languages of instruction.</p>	<p>1 2 3 4</p>
<p>7. The parents are involved in the implementation of the joint activity and their cooperation and participation is ensured⁴³</p>	<p>1 2 3 4</p>
<p>8. The written material that is used in the activity (working material and products of the students) is prepared in all languages of instruction represented in the group</p>	<p>1 2 3 4</p>
<p>9. Equal representation and alternative usage of two/three language is achieved during the implementation of the joint activity</p>	<p>1 2 3 4</p>

⁴³ This criterion is considered in cases when parents are involved in the joint activity

<p>10. Valuation and criticizing of the responses of the students has been avoided, both by the teachers and among the students.</p>	<p>1 2 3 4</p>	
<p>11. The students with different ethnic/linguistic background are treated equally and an equal status is established, where all students experience each other equally valuable.</p>	<p>1 2 3 4</p>	
<p>12. When working in small groups, whenever possible, the groups have mixed ethnic and gender composition and the participants in the groups are encouraged to mutually cooperate, regardless of their ethnic/linguistic background.</p> <p>Explanation: The students are encouraged to have:</p> <ul style="list-style-type: none"> ▶ cooperation, which includes direct interaction, positive interdependence, equal opportunities for success in the group and individual responsibility; ▶ a mutual discussion, in which they can express / share their ideas, experiences, views and feelings; ▶ creativity, critical thinking in making common solutions and decisions when working on practical/manipulative and cognitive activities 	<p>1 2 3 4</p>	
<p>13. BSpontaneous communication and socialization among the students of different ethnic/linguistic background is established during the joint activity and beyond.</p> <p>Explanation:</p> <ul style="list-style-type: none"> ▶ The students are encouraged to active listening, expressing their opinion and accepting the opinion of the others in the group. ▶ There is an atmosphere of mutual respect and trust between the students and opportunity for greater bonding and friendship. 	<p>1 2 3 4</p>	

<p>14. All planned contents that are directly related to the topic of the joint activity have been implemented.</p>	<p>1 2 3 4</p>	
<p>PROMOTION OF THE JOINT ACTIVITY</p>		
<p>1. An event was held for the final promotion of the implemented joint activity.</p>	<p>1 2 3 4</p>	
<p>2. Equal and joint participation of all involved teachers and students from all represented ethnic/linguistic groups was achieved in the preparation of the event (defining the place and the date of holding the promotional event, preparing of a scenario, preparing of invitations, providing logistical support, etc.)</p>	<p>1 2 3 4</p>	
<p>3. Equal and joint participation of all involved teachers and students from all represented ethnic/linguistic groups was achieved in the realization of the event</p>	<p>1 2 3 4</p>	
<p>4. Visibility of the multicultural character of the joint activity was provided (according to the composition of the group and the representation of different languages of instruction, and if possible, according to the content)</p>	<p>1 2 3 4</p>	
<p>5. The school staff, the parents, representatives from the municipality and the educational institutions, as well as from the IIEP, have been invited as guests to the event</p>	<p>1 2 3 4</p>	

3. Meeting after the implementation of the activity and reflection

Upon the implementation of the activity, the SIT members discuss about the activity, thus making a reflection according to the questions for **reflection** given below.

1. To what extent have the students achieved the goals?	2. Was the task suitable for the students and to what extent were they engaged and motivated to work?
3. How do you know whether there has been an appropriate level of communication, cooperation, interaction and intergroup contact?	4. To what extent were the direction and the feedback to the students by the teachers suitable for successful completion of the task?
5. To what extent were the presentation of the final product and the reflection of the students for their impressions successful from the aspect of the interethnic integration?	6. What are your proposals and suggestions for improvement of the implementation of the joint activities?

APPENDIX 2

INSTRUMENT FOR MONITORING INDEPENDENT MULTICULTURAL ACTIVITY

This instrument contains steps for monitoring an independent multicultural activity, criteria for monitoring the activity and questions for reflection. The instrument can be used in the preparation and implementation of independent multicultural activities and self-reflection upon the completion of the activities.

1. Planning of an independent multicultural activity

When planning the independent multicultural activity, the implementers and the other members of the SIT, who will monitor the activity, use the criteria given in the section PREPARATION AND IMPLEMENTATION OF INDEPENDENT MULTICULTURAL ACTIVITY.

2. Monitoring the activity

The activity is monitored according to the criteria referring to the IMPLEMENTATION OF INDEPENDENT MULTICULTURAL ACTIVITY.

COLUMN 2 – Make an assessment of the level of success of the mentioned criteria on a scale from 1 to 4, where 1 indicates the lowest and 4 the highest level.	COLUMN 3 – Please comment /make notes with specific examples about the achieved criterion.
CRITERIA FOR SUCCESSFUL IMPLEMENTATION OF INDEPENDENT MULTICULTURAL ACTIVITIES	ASSESSMENT ON SCALE FROM 1 TO 4
PREPARATION OF AN ACTIVITY FOR INDEPENDENT MULTICULTURAL ACTIVITY	
1. The goals of the activity are clearly defined and grouped into three domains pertaining to the acquisition of: (1) knowledge, (2) skills and (3) opinions/values	1 2 3 4
2. The activity may include achievement of the following objectives: <i>reducing of stereotypes, prejudice or discrimination; developing positions of respect and acceptance of different cultures and ethnic communities; promoting tolerance, peace, equality, justice; promoting coexistence/fellowship and friendship; critical discussions on current issues or situations of the everyday life at the school or in the local community on multicultural themes.</i>	1 2 3 4
3. The activities include application of active, cooperative and experiential learning methods (dialogue, discussions in small and large group, playing roles, demonstration and simulations, playing roles, analysis of texts or situations, drama / theater shows)	1 2 3 4
4. The necessary resources and working materials, which ensure active engagement of the students, have been prepared	1 2 3 4

<p>5. All preconditions, required for successful implementation of the activity, have been provided</p>	<p>1 2 3 4</p>										
<p>IMPLEMENTATION OF INDEPENDENT MULTICULTURAL ACTIVITY</p>											
<p>1. The students are introduced to the topic that will be studied by explaining the goals and making connection to a prior knowledge and experience on the announced topic</p>	<p>1 2 3 4</p>										
<p>2. There is an atmosphere of motivation and engagement of the students for work and mutual respect between the students and the teacher</p>	<p>1 2 3 4</p>										
<p>3. The criteria in this point are divided into four different topics. Only the criteria relating to the topic being learned are monitored</p>	<table border="1"> <tr> <td data-bbox="718 755 843 1381"> <p>▶ The students enhance the sense of value of their own culture and develop a positive cultural identity</p> </td> <td data-bbox="718 578 843 755"> <p>1 2 3 4</p> </td> </tr> <tr> <td data-bbox="843 755 969 1381"> <p>▶ The students develop the sense of openness to learning the features of the “other” cultures</p> </td> <td data-bbox="843 578 969 755"> <p>1 2 3 4</p> </td> </tr> <tr> <td data-bbox="969 755 1094 1381"> <p>▶ The students develop the sense of respect, empathy, trust and acceptance of the other cultures</p> </td> <td data-bbox="969 578 1094 755"> <p>1 2 3 4</p> </td> </tr> <tr> <td data-bbox="1094 755 1235 1381"> <p>▶ The students develop skills in communication and cooperation, which are required for interaction with students from other cultures</p> </td> <td data-bbox="1094 578 1235 755"> <p>1 2 3 4</p> </td> </tr> <tr> <td data-bbox="1235 755 1309 1381"> <p>▶ The students build values for interethnic integration in a multicultural society</p> </td> <td data-bbox="1235 578 1309 755"> <p>1 2 3 4</p> </td> </tr> </table>	<p>▶ The students enhance the sense of value of their own culture and develop a positive cultural identity</p>	<p>1 2 3 4</p>	<p>▶ The students develop the sense of openness to learning the features of the “other” cultures</p>	<p>1 2 3 4</p>	<p>▶ The students develop the sense of respect, empathy, trust and acceptance of the other cultures</p>	<p>1 2 3 4</p>	<p>▶ The students develop skills in communication and cooperation, which are required for interaction with students from other cultures</p>	<p>1 2 3 4</p>	<p>▶ The students build values for interethnic integration in a multicultural society</p>	<p>1 2 3 4</p>
<p>▶ The students enhance the sense of value of their own culture and develop a positive cultural identity</p>	<p>1 2 3 4</p>										
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<p>▶ The students build values for interethnic integration in a multicultural society</p>	<p>1 2 3 4</p>										
<p>3.1. Promotion of multi-cultural learning</p>											

3.2. Promotion of human rights, democracy, social justice and equality	▶ The students are introduced to the key principles of the human rights	1 2 3 4
	▶ The students develop skills for applying the concepts of human rights in everyday situations	1 2 3 4
	▶ The students are encouraged to deal with the challenges of injustice and to take actions for social justice	1 2 3 4
	▶ The students learn about the democratic processes and develop competencies for initiating democratic actions and introducing changes in the school contexts and beyond.	1 2 3 4
3.3. Reduction of stereotypes, prejudice and discrimination	▶ The students develop skills in recognizing stereotypes and prejudice in themselves and in others	1 2 3 4
	▶ The students develop skills for reducing the stereotypes and the prejudice for the other ethnic groups	1 2 3 4
	▶ The students develop skills for dealing with the challenges of discrimination	1 2 3 4
	▶ The students are introduced to the factors that contribute to creating conflicts	1 2 3 4
3.4. Conflict resolution	▶ The students are introduced to the principles of conflict solution	1 2 3 4
	▶ The students are taught skills for analyzing conflict situations	1 2 3 4
	▶ The students are taught skills for cooperative negotiation	1 2 3 4

<p>4. The students actively participate in the activity, their work is monitored by the teacher, the students receive constructive feedback and are encouraged/directed to practical application of the following skills:</p> <ul style="list-style-type: none"> ▶ <u>communication and cooperation</u> – active listening, common discussion, respect for the ideas of the others and active interaction between the students;; ▶ <u>critical thinking</u> - analysis and assessment of arguments and alternatives; synthesis and linking of information and arguments; adoption of conclusions that can be argued; asking critical questions or making critical comments about the topic; ▶ <u>problem solving</u> - defining the problem; finding various alternatives for the problem solving; assessing the effects of the proposed alternatives. 	<p>1 2 3 4</p>
<p>▶ <u>critical thinking</u> - analysis and assessment of arguments and alternatives; synthesis and linking of information and arguments; adoption of conclusions that can be argued; asking critical questions or making critical comments about the topic;</p>	<p>1 2 3 4</p>
<p>▶ <u>problem solving</u> - defining the problem; finding various alternatives for the problem solving; assessing the effects of the proposed alternatives.</p>	<p>1 2 3 4</p>
<p>5. The students are encouraged to a critical reflection of the experience and the learning process</p>	<p>1 2 3 4</p>

3. Meeting after the implementation of the activity and reflection

Upon the implementation of the activity, the SIT members discuss about the activity, thus making a reflection according to the questions for reflection given below.

1. To what extent have the students achieved the goals?	2. Was the task suitable for the students and to what extent were they engaged and motivated to work?
3. How do you know whether there has been an appropriate understating of the topic?	4. To what extent were the direction and the feedback to the students by the teachers suitable for successful completion of the task?
5. To what extent were the final activity and the reflection of the students for their impressions successful?	6. What are your proposals and suggestions for improvement of the implementation of the activity?

