

Multicultural Education Concepts and Methods



Center for Balkan Cooperation LOJA



LOJA

MULTICULTURAL EDUCATION

Concepts and Methods

Handbook

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Multicultural Education, Concepts and Methods
Centre for Balkan Cooperation, LOJA

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INTRODUCTION

The Multicultural Education, Concepts and Methods handbook emerged as a result of the cooperation initiated by Centre for Balkan Cooperation LOJA, where experts from various universities in the Republic of North Macedonia, in cooperation with the facilitators in the area of non-formal education, elaborate various topics in the field of multicultural education.

For the first time, this publication has brought together representatives from various universities, who are unique regarding their geographic, ethnic and linguistic aspect. At the same time, this publication has enabled a closer cooperation between the professors and experts in the field of educational methodologies in non-formal education in the Republic of North Macedonia.

The need for this kind of handbook derives from the multicultural and multi-linguistic character of our society, which is an asset that should be cultivated further.

Considering the fact that the respect for difference, as a concept and philosophy, is a key value that should be promoted in a multiethnic and democratic society, this handbook aims at overcoming the basic barriers (communication, violence, prejudices and stereotypes, discrimination, perceptions, identities, gender roles etc.) in order to promote multiculturalism in the society.

Overcoming these barriers individually is the starting point for a change in the society. The very insistence on non-formal methodology to tackle these concepts represents an added value to this handbook, since it creates a window that not only offers more opportunities to gain knowledge, competences and skills, but it offers a possibility to implement this methodology within the formal educational institutions.

The handbook encompasses specific themes that are main subjects of the university professors who are experts in their field, and within each theme/chapter there are activities and exercises introduced to implement various methods in the non-formal learning process, such as brainstorming, group work, presentations etc. prepared by certified facilitators in the field of non-formal methodology.

This handbook is intended to serve as an unconventional resource for students at pedagogy faculty, aiming to help future educators to understand the importance of multicultural education, and implement this concept in their teaching practice in order to improve the knowledge and the competences in the multicultural values of the new generations. Moreover, this handbook can be used as a teaching resource at a university level, where the problem of intercultural diversity is involved.

The language and the contents of the handbook are also adequate as a resource for various groups with different educational levels.

This publication aims at meeting the requirements for such resources in Albanian, Macedonian and English language for the readers, facilitators, and teachers in the primary, secondary and higher education, in order to help them build the capacities in relation to the multicultural diversity, and promote this concept in the society as a precondition not only for individual growth, but for the benefit of the whole society.

Prof. Memet Memeti, PhD

TEAM BUILDING AND TRUST BUILDING

Prof. Alma Tasevska, PhD Prof. Lena Damovska, PhD

The idea for team work and team building in the pedagogical theory and practice emerges at the end of the 1950s and the beginning of the 1960s, initially in the USA, and then in Europe too.

The basic definition of team building refers to the basic postulate that together everyone achieves more.

T – Together

E – Everyone

A – Achieves

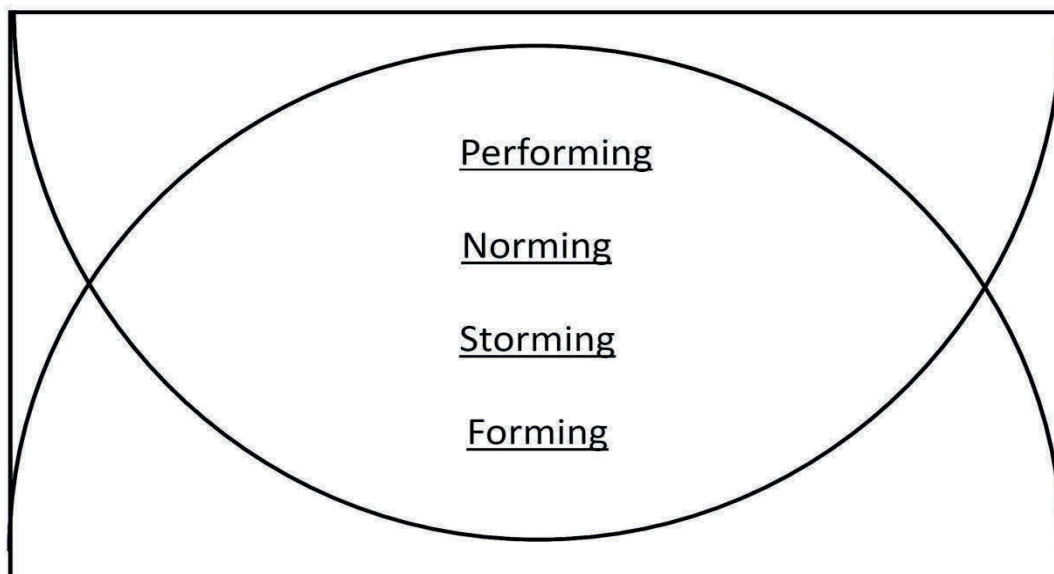
M – More

Together Everyone Achieves More

The theoretical definition of this issue, according to the author (Edward, 2002), states that “the team represents a group of people who can successfully accept and implement any established task. Therefore, success is achieved when the task is completed in a quality and timely manner, using all resources fully and economically”, and also that “the team represents a group of people who work together based on certain perceptions with a common goal, with agreed procedures, with a firm feeling of belonging, with cooperativeness, overcoming all disagreements openly and through discussions” (Sallis, 2002).

Forming a team is the first stage of the process called team building and trust building in the team. The team is formed in order to achieve certain goals and tasks, selecting the members of the team in a thoughtful and considerate manner. The team is considered to function more efficiently when compared to the other forms of organizing and working with people. The team is seen as an environment that enables maximum contribution of the individual members through a dialogue and agreement with the other members.

There are several stages in the development of the team that enable trust building in the team, presented in the figure below: performing, norming, storming, forming.



- **Forming** is the stage when the team is being formed and its members are introduced to each other.
- **Storming** is the stage when the members of the team are mostly working on trust building. This is the most important stage for any team. If this stage is overcome successfully, then the team can function effectively.
- **Norming** is the stage when the members harmonize and accept each other's positions, establishing loyalty, and accepting group norms and basic rules.
- **Performing** is the stage when the team defines its attitudes and expectations. The potentials, the resources and the strengths of the team are used to the maximum. The team has built trust and cooperates, the tasks are solved in a timely and quality manner, there is a full participation, and more is achieved in comparison to the individual achievement. In this stage the team achieves synergy (Sallis, 2002).

The conclusion is that the success of the process of team building and trust building within a team is based on the quality of the team leadership, the extent to which the individual members develop firm participation in this process, and the inter and intrapersonal communication, which is particularly important. Equally important are the working climate, the mutual relations, the clarity and the role distribution, and, of course, the feedback during the whole process of working together. Team building and trust building can be evaluated as a complex process in every stage with respect to its specifics.

WORKSHOP ON TEAM BUILDING

(Elona Bajrami Luma)

Aims of the activity:

- To highlight the importance of team work in forming a group;
- To highlight the benefits and the negative aspects of the whole process of team work;
- To understand the importance of individual responsibility during the group work.

Activity 1: Nest Building

Time: 35 minutes

Materials needed: it is recommended to implement this activity out in the nature, since participants have to collect: leaves, branches, flowers etc.

Description of the activity: the group is divided in four smaller groups. Each group's task is to build a nest to endure, and, in the end, its firmness will be tested with the help of eggs. The participants are required to be as creative as possible.

Discussion questions:

- How did you feel during the working process?
- Was everyone equally engaged?
- Was there anyone who was not involved in the process, and if there was, how did they feel?

Activity 2: The Gobi Desert

Time: 30 minutes

Materials needed: piece of cloth (textile) for covering the eyes.

Description of the activity: All participants have their eyes covered, except for three participants who stay with their eyes open. The task of the participants with their eyes open is to stand silent in three different spots in the room, without the permission to speak. The participants with the covered eyes have to find those with their eyes open. In order to do so, they have to move around the room and touch the participants. In the moment when one participant finds another, he/she should shout out 'Gobi', and if the other participant replies with 'Gobi', it means that this person also has their eyes covered, so the search continues. If the participant is silent, it means that the participant who finds a silent participant can now open his/her eyes. The activity continues until everyone has their eyes uncovered.

Discussion questions:

- How did you feel during this activity?
- How did the participants with their eyes open feel?
- Was it difficult to follow the rules?
- Was it difficult to help the others?

Activity 3: The Swamp

Time: 45 minutes

Materials needed: glue/tape to form the squares for the swamp

Description of the activity: Before the activity the facilitators form a swamp shaped as a square (see the figure below) with the tape on the floor of the room. The number of squares in the field and the layout of the swamp is defined by the facilitator. The squares marked with an X represent the path for crossing the swamp.

The group's task is to cross the swamp, one participant after another, from one side to the other stepping on the right path. During the crossing, verbal communication is not allowed. If the participant steps on a wrong square, the facilitator gives a signal, with one specific word and the whole group starts from the beginning. Before the start of the activity, the group has 5 minutes to decide on a strategy for crossing the swamp.

The activity is completed when all participants cross the swamp.

Discussion questions:

- Did you decide to use a crossing strategy and what was it?
- How did you feel during the activity?
- How did those who did not have the chance to try with several squares feel?
- How did the last participant feel?

X								
	X	X						
		X				X		
			X	X	X		X	
							X	
								X

WORKSHOP ON TRUST BUILDING

(Elona Bajrami Luma)

Aims of the activity:

Considering the fact that trust is the key element in any kind of human relations, the goals of this topic are:

- Highlighting the importance of building trust among the participants to enable a better communication with each other, and at the same time help them function as a team.

Activity 1: Coins

Time: 30 minutes

Materials needed: coins to cover the eyes for all participants in the group

Description of the activity: The group is divided in pairs (1 and 2). Initially, person 1 (with eyes covered with coins) is guided by person 2 to the place designated for delivering the coins. When all persons 1 from every pair deliver their coins, they swap roles with persons 2.

Discussion questions:

- How did you feel?
- Do you think you were good leaders/guides?
- How were you guided?

Activity 2: The Eyes

Time: 50 minutes

Materials needed: piece of cloth (textile) for covering the eyes.

Description of the activity: Before the start of the activity, the facilitators, in a separate room or outdoors, prepare two identical paths with barriers (chairs, boxes, tables, etc.). The participants are divided in two groups. The task of the two groups is to cross the path with the barriers. Initially, the group is assigned 5 minutes to choose a person to be their 'eyes' (that person will guide the other participants across the path with the barriers).

The participants are informed that verbal communication is not allowed during the activity, and that all participants have their eyes covered, except the person selected to be their 'eyes', and that the 'eyes' are not allowed to use physical contact when guiding the others. After the instructions are given, the groups are assigned 10 minutes to decide what signs to use in order to cross the path. The crossing of the path is done one by one, one behind the other, until all participants have crossed the path. During the activity the facilitators can add barriers in order to make the path more difficult and obstructed. This activity, at the same time, facilitates competition between the two groups.

Discussion questions:

- How did the participants who were selected to be the 'eyes' do?
- What signs did you choose to guide the participants?
- How did you feel?
- Was it easy to respect the rules?

Activity 3: Freefall

Time: 30 minutes

Materials needed: none

Description of the activity: The group is divided in 4 smaller groups. In each of the groups, one participant is placed in the middle with his/her eyes closed loosening his/her body in direction towards the other participants standing around him/her in a circle. The task of the participants in the circle is to follow the movements of the participant's body in the circle not allowing him/her to fall on the ground. All participants should have the opportunity to experience the freefall.

Discussion questions:

- How did you feel during the activity?
- Was it difficult to trust the others?



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*All aspects of life are affected by our
(in)ability to communicate with the others!!!*

Why do we communicate?

Communication is the basic presumption for human existence, both from a phylogenetic and an ontogenetic aspect. Communication drives the processes of individualization and socialization. The development of the individual's potentials is not possible without an individual penetration. Through one's own activity, each person affirms his/her individual existence. The social existence of the human personality goes in parallel with the individual aspect. Through communication, the human personality acquires the way of conduct, rules and values, and everything that enables successful functioning and upgrading of the society. Therefore, communication is the link between generations and the pillar that holds the social and cultural survival of humanity. In fact, communication is a natural human necessity. The question that arises is what stimulates people to communicate.

Šušnić (Šušnić, 1971) introduces three presumptions: ontological, gnoseological and axiological. The ontological presumption arises from the fact that the human being is not perfect and that he/she needs others to present himself/herself fully; the gnoseological presumption highlights the human quest for the truth about oneself, which is never complete. The axiological presumption arises from the fact that the essence of interpersonal communication is the desire to create a new value through a conversation, because only through a dialogue one can attain the truth as one of the values.

The term 'communication' (lat. communication) means proclamation, interaction, connection. In other words, communication represents a process of exchange of information between two or more individuals; mutual connection within the community; conscious and deliberate interaction, i.e. a process of selecting, forming and transmitting symbols between people in order to create meaning. Communication is a dynamic process which encompasses the following elements in its basic structure: communicator (sender, emitter), message (direct/feedback information) and a recipient (receiver).

The message (is the content of the information) can be transmitted through three kinds of channels, such as visual, auditive, and kinaesthetic. Interpersonal interaction implies a relationship between two persons, where one person affects the behaviour of the other (Roth, 1982, 15), i.e. the action of one person affects the action of the other (they inter-react). Therefore, the social interaction represents interdependence that derives from the knowledge about the expectations and the motives of the others, as well as the anticipation of their actions, including one's own evaluation of the motives and actions, and their consequences.

The essence of the interaction is the two-sided active relationship that generates changes in the behaviour. There are three kinds of interaction: social (reciprocal relationship between the participants), formal (with previously determined requirements), informal (as the individual desires), and according to the degree of inclusion it can be a social perception, attraction-rejection, or group interaction.

The success in communication is determined by the width and the depth of the interaction, which is expressed on four levels of connection: physical, action-reaction, empathic, and interactive connection. The physical connection is the lowest level and it presumes the presence of two communication areas (the source and the recipient of information). It appears on the basis of non-verbal communication with a various degree of inner connection. The physical proximity/distance is the indicator of the degree of closeness and affection between the communicators.

The second level of connection (action-reaction) flows through questions and answers and it comprises a chain of actions and reactions that are not internally connected, and exclude the emotional dimension. Here, there is a process of informing, and the communication is verbal.

The third level of connection is empathic and it is based on the expectations for the reaction of the interlocutor, of the message, taking into consideration his/her characteristics, positions, and possible reactions. At least one of the interlocutors is expected to communicate empathically at this level.

The highest level of connection is the fourth, interactive, which is based on mutual (two-way) activity, starting from the presumption that both interlocutors participate in the communication process equally, alternating their roles as a source and recipient of the information, through a dialogue, with mutual respect for their positions and opinions. The exchange of messages is carried out through channels of communication such as: visual, auditive, and kinaesthetic.

Communication appears in various kinds, according to various criteria, as intrapersonal, interpersonal and mass communication; verbal and non-verbal; one-way or two-way, according to the direction of the information flow; according to the spatial proximity, communication can be immediate, direct, and indirect, telecommunication; and according to the relationship between the communicators, communication can be authoritative or democratic.

Communication barriers

There are many various forms of barriers that slow down the communication process (situational, psychological, motivational, informational). These barriers are particularly important, which is why understanding their nature and importance is more than necessary in order to develop models to identify and assess them. Theory suggests that there are many kinds of communication barriers placed in various contexts. Understanding these basic issues implies understanding the nature of the barriers and creating concepts to overcome them, which is a necessary precondition for the development of better communication models. In other words, the barriers should initially be looked for in the elements of the communication model, such as the communicators (the source and the recipient of the information), the person that participates in the communication act (the arrangement of human characteristics, physical qualities, including the expertise), the relationship and the style of managing, the motivation for communication, the interaction and the empathy. In fact, the barriers are the factors that obstruct or cease the continuous communication. They block it, distort it, and eventually alter the information.

The barriers include unimposing behaviour, task-obsession, anger or frustration, personal prejudice, lack of trust, inadequate priorities, organisational structure, distractions, “tunnel vision”, disruptions, and ranked differences. The barriers are often divided in two groups, external and internal.

The external barriers, such as the differences in the perception of the language, the time distance, the lack of time and information, the cultural differences, cannot be changed, and the communicators adjust to them. The internal barriers relate to the complexity of the message, “bad listening” or “not listening”, the choice of the medium for transmitting the messages, the different vocabulary of the communicators, and these can be affected, or altered. Therefore, primarily, by identifying the barriers and by implementing appropriate measures, communication can be flawless. The most common measures to overcome the barriers are: providing feedback, simplifying the language, active listening, emotional control, and observing the non-verbal signals.

Building effective communication

Communication is a process of exchanging information. Information can be exchanged verbally, through the tone of the voice, and the body. Research shows that verbal communication covers only 7% of the information flow, while the tone of the voice covers 55%, and the body language 38%. In order to have an effective communication, the participants must be aware of these facts, and be able to use them effectively, in order to overcome the barriers in the communication process. The message contains the information that the sender wants to transmit to the recipient. This is usually done verbally, but it can also be done non-verbally. In order to reduce the potential barriers, the sender should use precise terminology, should speak clearly, should choose the time for sending the message when the recipient is able to listen, should use an appropriate voice pitch and volume, should be relevant to the recipient, i.e. the message should be inclusive and informative (it should contain the information that is necessary for the recipient). How to build a successful and effective communication?

- by establishing a two-way communication
- by harmonizing the verbal and non-verbal communication
- by behaving indirectly
- by establishing a permissive/democratic attitude
- by establishing cooperation, openness, and team work
- by active listening

Active listening

Active listening is “good” listening (being able to listen to the message between lines, to listen to the content and to put an effort in the listening). With active listening, the recipient is trying to understand what the sender feels, i.e. what he/she wants to ‘say’ with the message. In this process, the feedback information is constantly present, and questions are asked to avoid barriers and misunderstandings. In this way, the participants in the communication refer to deeper and richer contents in the communication, which should be more open and emotionally expressed in order to be more constructive. Moreover, active listening conveys confidence in the competences of the other participants. Therefore, it is necessary to actively listen to the interlocutor. Active listening is listening with understanding that would eliminate all barriers. Active listening is present when the attention is focused, the verbal and non-verbal messages are observed, the mind is open and without prejudice, and confirming what is heard by providing feedback information, which can be a confirmation, repetition and paraphrasing, affirmative nodding with the head, and expressing empathy. In order to be able to listen actively, one should not interrupt the interlocutor, or speak too much, should maintain eye contact with the interlocutor, ask questions, avoid distracting movements and gestures, and respond with face expressions that correspond to the contents of the message at all times.

In fact, effective interpersonal communication is the most important personal and professional skill that can be developed.

WORKSHOP ON COMMUNICATION

(Elmedina Shafi)

Aims of the activity:

“One cannot not communicate” is one of the axioms by Paul Watzlawick (Watzlawick, 1967) that defines almost the whole process, which is broad and complex. The most recent debates in the field of communication are about whether communication is science or art.

Both variants make sense, since communication is science that is confirmed by the latest mindboggling development processes, and it is art because it requires specific communication skills in order to be effective.

The goal of these activities is to present communication as science, and to highlight the importance of effective communication, in order to build primarily personal constructive relations with the others, because they reflect on other communication levels, and lead towards a different solution and challenge.

The challenges can be of various kinds, such as problems with decision making, prejudices, stereotypes, discrimination, hatred, and violence. Communication is effective when the recipient of the message understands the message the way it was conceived/coded by the sender. This is the main element that will be illustrated through the examples below.

Activity 1: Communication Model

Time: 30 minutes

Size of the group: it can be implemented with smaller or larger groups

Materials needed: flipchart paper, markers/pens and printed handouts (Annex 1)

Description of the activity: The communication scheme or model is explained during the workshop in order to highlight the importance of effective communication, and the way the process of communication develops. As an illustration, the mathematical communication model of Shannon and Weaver is used.

Discussion questions:

- Do you think communication is always effective?
- Who can pose as a communication barrier?
- Has the communication process evolved/developed over the years?

Activity 2: I know you believe you understand me

Time: 25 minutes

Materials needed: paper, statements with opinions

Description of the activity: Specific opinions are written on several sheets of paper formulated as statements that sound confusing. The statements are then read aloud and the participants are expected to comment on them. It is better if the statements are related to current affairs, covering issues that affect the participants, or issues related to the training sessions, and then the participants are expected to have different viewpoints. They share their viewpoints with the whole group, and then the topic is debated. The whole debate is moderated by the facilitator.

Discussion questions:

- Did everyone understand equally?
- Why do you think that everyone understood differently?
- How can we overcome the barriers in order to have an effective communication?
- How can we reach a common understanding of the statements?

Activity 3: Active listening

Time: 30 minutes

Size of the group: it can be implemented with smaller and larger groups

Materials needed: flipchart paper, markers/pens and printed handouts (Appendix 2)

Description of the activity: The importance of active listening for effective communication is explained. As an illustration, the Chinese definition for "listening" is used, which contains the main elements of active listening: the ear – the physical aspect and the full attention; our eyes – not only what is said, but also how it is said or even the non-verbal communication; and the heart – the emotional aspect. After this, the group is divided in pairs, and each partner, in a certain period of time determined by the facilitator, tells the other partner one event that has been very emotional for him/her, by applying the elements from the Chinese definition for "listening".

Discussion questions:

- Did you have the feeling that you were listened to?
- How did you realize that your partner was listening to you?
- How difficult it is to listen?
- Were you obstructed during the communication?

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PERCEPTION

Prof. Tatjana Atanasoska, PhD

Quite often people are put in situations when they cannot even agree with their kin regarding many things. These questions can be often heard: How is it possible to spend so much money for such a worthless thing? What do people find appealing in this literary work? That was such a great role, why didn't the actor get the main award? How can the family enjoy in this home which is not suitable for normal living? Why does this woman believe in superstitions? What was the reason you made this decision without thinking? How is it possible that people want to visit this unattractive place? Why would anyone choose to live in these severe natural conditions? What makes people choose professions that constantly put their lives in danger? There are many other questions that people would debate and not agree about. This is due to the various choices people make under the influence of various factors. These factors affect the choices people make, their different positions, values, and opinions. They can be personal, or directly provoked by various social influences people have been exposed to during their lifetimes.

The perception is a process that enables a person to make a selection, to organize and interpret the information he/she receives in order to create a meaningful worldview. It does not depend solely on the physical stimuli, but also on the relation of the stimulus with the surrounding area, as well as on the conditions affecting the person. ("Factors Influencing Perception", 2008). All of us can be exposed to the same reality, and still experience it and react to it in completely different ways. The issue of people's different perceptions of things, occurrences, and situations, does not seem to be a problem, when, in fact, in the real life, it is the main reason for various kinds of misunderstandings, confusions, and even conflict situations. This is even more important if we consider the fact that passing judgements, making decisions, taking positions, and creating beliefs are the foundation on which people make various assessments and decisions. This means that the actions taken, and the manner in which things are done are directly linked to the way we perceive other people, occurrences, processes, and situations. People are not always aware of the origins of these issues, let alone that they can learn to tolerate various positions, opinions, interpretations, which are completely different from theirs, or even juxtaposed. Learning to accept and tolerate the various perceptions is not something that can be achieved instantly, but it is definitely a process that results in success. In fact, our human history has proven on many occasions that different perceptions of things can result in processes of discrimination on various grounds, violation of rights, oppression, and even tendencies to eradicate others with different ethnic, racial, or religious belongings. Therefore, pointing out the differences and learning about the various perceptions is something that deserves full attention in order to enable people to develop the skill of tolerance based on the various perceptions, just as with many other things, and accept the differences as a normal thing.

Learning about the various perceptions should start from knowing oneself, one's own identity. This is a starting position that enables one to get to know oneself, to be familiar with one's characteristics, needs, requirements, and possibilities. Only thus can one understand the others, i.e. understand the reason why their viewpoint is different from one's own.

The reality of the differences is the foundation of the different perceptions. We all differ in something, whether on individual level, or as a group related through common things, which, at the same time, is different from another group. There are internal and external factors that influence the occurrence of different perceptions. The internal factors are related to the human personality, while the external factors derive from the social environment. In order to clarify this matter, they can be grouped in the following way:

- Factors related to the person who perceives – his/her views, motives, interests, experiences, expectations;
- Factors related to the situation where the perception takes place – the time, the social contexts, the working environment;
- Factors related to the aim – some novelty, movement, sounds, background, size, immediate proximity, similarity.

The different perceptions are actually a result of the combination of these different factors, which complicates the matter further. For instance, a person can have views that derive from the life experiences of that person, or the culture that has shaped his/her views, but also the social context where the perception takes place. A person can have a good knowledge

about fashion, which is in the focus of that person's interests, and, at the same time, he/she lives in an environment where fashion is respected and valued. For this person, fashion trends are inseparable part of his/her private and social life. At the same time, in the same surrounding, there might be a person who does not have interest in fashion, and might not have followed fashion trends, which might have resulted in having a bad life experience of not being accepted in the surrounding. It should not be expected that these two persons would have the same perception when it comes to judging someone's personality based on their appearance, regarding the fashion trends they follow. Moreover, a single person, for example, can be expected to react in completely different ways depending on the mood, the contexts of the situation, or the interest at that particular moment. This, of course, depends on which factors of influence have merged at that particular moment to be the starting point for that person to choose the way he/she will perceive the situation and react to it.

The issue of different perception is further aggravated considering the fact that the lack of knowledge about it leads towards creating stereotypes and prejudices, which lead directly to delusions, misunderstandings, and conflicts. They directly condition the human behaviour, which is often with a negative connotation. Moreover, they are the reason for the social exclusion of individuals, and whole groups of people. Due to all these reasons, it is necessary to help particularly the young people to understand the nature, the origins and the essence of the manner in which one should, or should not, observe the occurrences, the people, or the processes.

Perceptions and delusions

- Perception is a selective process, since our senses and our memory are limited, and we lack the capacity to know and experience everything
- There are numerous stimuli that surround us – the world is vast and consists of countless elements – we can only grasp a small portion of the reality, and we can only sustain a small portion of it!
- The first transition between the world and us are our senses, but they are just five and are limited. We can only imagine what the world is truly like (since our sense of touch is limited), or see what it looks like (since our sight is also limited), or hear what it sounds like (since our hearing is limited too), or to sense what it smells like (since our sense of smell is also limited), or to enjoy the tastes fully (since our sense of taste is limited).

Perceptions and identity

- Identity is what we have in common with certain people or groups (belonging, culture, family values...) and at the same time, it is something that makes us different (personality, unique combination of our personal qualities...). The way we see things (our perception) is determined by our identity. Who we are, and where we come from are the factors that determine our perception of reality. This implies that we sometimes tend to observe things in the same way as we observe the people from the group we belong to, but at the same time it can be different from the others, due to the differences in our personalities, i.e. the fact that we perceive things in a different way.
- This can lead to painful delusions or wrong interpretations. Therefore, it is necessary to raise awareness about the fact that people perceive things and deal with them in different ways. For example, people can have different worldviews and perceive the world in different ways. Some of the reasons are our physical and psychological differences: we do have different abilities, we could have visual impairments, or be able to hear or smell more than the average.

WORKSHOP ON PERCEPTION

(Aleksandra Sardzoska)

Aims of the workshop:

- Participants will recognize that perception is selective;
- Participants will learn and discuss the factors that affect perception;
- Participants will have insight into how perception affects the communication, the understanding, the behaviour, as well as the prejudices.

Activity 1: Mrs. and Mr. Smith

Time: 25-35 minutes

Materials needed: flipchart paper, markers, sheets of paper and pens for each participant in the group. (Annex 3)

Number of participants: the activity can be implemented with smaller or larger groups.

Description of the activity: The group is shown a picture, previously sketched on the flipchart paper. The participants are given 2-3 minutes to observe the picture. Each person's task is to write a short story, describing what they see in the picture. As a follow-up, the participants present their stories.

Discussion questions:

- Why do you think we all have different versions of what is going on in the same picture?
- Which factors contribute towards our different perceptions of things?
- What is the influence of this kind of perception on the successful communication among people?

Activity 2: Three-digit number

Time: 30-40 minutes

Materials needed: flipchart paper, markers, chairs for all participants

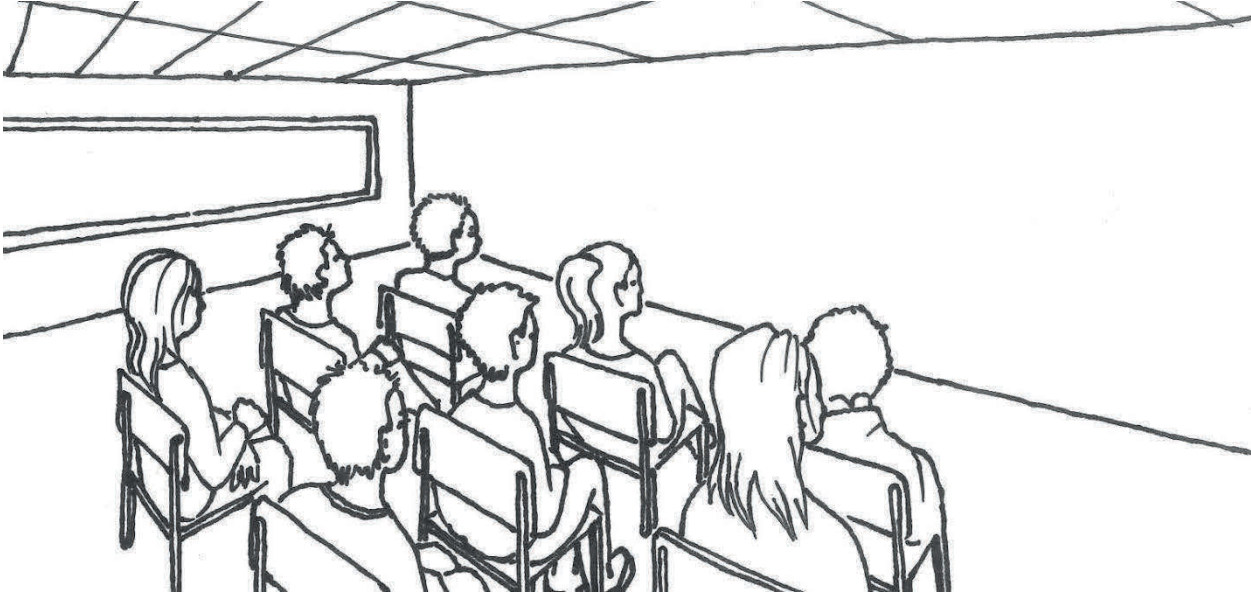
Description of the activity: The group is divided in 4 smaller groups. The small groups should have the same number of members. The chairs are arranged in the room in 4 rows, with the participants seated one behind another. The participants are instructed that their task is to pass three-digit numbers from the last to the first person in the row, without verbally communicating with each other. The information can be passed only through touch in the following way: the information about a three-digit number is conveyed (for example, number 713) by touching the person in front 7 times on the left shoulders for the hundreds, once on the head for the tens, and three times on the right shoulder for the ones. This number is passed down in the same way to the first person in the row.

When everyone has passed the same number, the first person in the row tells the number that reached him/her through touch. Everyone receives the same number to pass. The numbers are decided by the facilitator, who shows the number written on paper to the last person in the row. When the process of passing one number is over, the first person is seated on the last chair in the row, while everyone else moves one chair forward.

A chart for the four groups is placed on a separate flipchart paper, where the numbers that have been reported by each row are written, and, in the end, the correct number to be conveyed is announced. The group that has the correct number gets one point. The first group to win 3 points is the winner of the game.

Discussion questions:

- Why do you think we all had different responses to the same instructions? What is the reason for this?
- Why do people perceive things in a different way?
- What do you think this can cause in conflict situations?
- Do you have personal examples of misunderstandings deriving from the different perceptions of the same thing?



Activity 3: Chain of reactions

Time: 20-30 minutes

Materials needed: pictures, paper, crayons

Number of participants: 4-8; if the group is bigger, divide it into two groups and allow them to implement the activity simultaneously

Description of the activity: All participants leave the room, except for one participant who stays inside. This participant is shown a picture, which he/she tries to remember as much as he/she can. The participant is not allowed to see the picture for the second time. The second participant is invited into the room. The first participant describes the picture to the second participant. Next, the third participant enters the room, and the second participant describes the picture to the second participant. The first participant is not allowed to speak during the rest of the activity. The same procedure is repeated with the other participants. The last participant in the chain is given a sheet of paper and crayons to sketch what he/she was conveyed.

Discussion questions:

- What happened? What did you perceive was going on?
- What were the major milestones?
- Which factors affect our perception? How can you explain what happened?
- Knowing that our perception is selective, how do you think it affects our daily lives?

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STEREOTYPES AND PREJUDICES

Docent Jasminka Kočoska, PhD

During the process of socialization, as persons, we establish certain value positions for the other groups, which we characterize as good, or bad. We learn and accept these judgements without critical thinking from the other people, the media, the press, the films etc. Stereotypes and prejudices derive from such positions.

A stereotype is a perception, founded on semi-truths, and ascribed to the other or to oneself, based on the belonging to a certain group. Forming stereotypes is usually rooted in history. During a certain period of one group's existence there was a contact with another group where certain dynamics of relations were established, which was the key factor for forming stereotypes. Stereotypes are historical constructs, and represent products of the collective consciousness, which is why they are used without thinking, and are accepted as eternal truths. They are formed as a result of the social categorization and generalization, and represent conclusions, based on certain characteristics of individuals, which are difficult to change and eradicate. They can appear on various grounds, and the most common types are the following: ethnic, gender, religious, racial, physical, and status stereotypes etc.

A stereotype can be positive or negative, and almost always, when applied on individual level, it is untrue. It involves the existence of us and they, where 'we' are the group that belongs to the speaker, with all its real and supposed features, and 'they' are the representatives of the other group. When misconceptions prevail over facts and data, stereotypes are formed (Belicanec, 2012). They can be described as a general perception of an individual or a group, which does not take into consideration the individual differences, and which usually leads to prejudice. They do not only represent a linguistic category, but a reflection of the perception of the other, as well as the self-perception in a certain social environment. It can often be heard during conversations: "Germans are always punctual, the black people are best athletes, the Jews are the richest, the Montenegrin are lazy, women are bad drivers etc." Such defining of groups goes hand in hand with ascribing specific qualities to the people, so that these specific representations refer to certain groups. (Democracy, 2016)

One of the least positive, and also the most enduring aspects of the human nature is the ability to be sceptical towards the others who are different. For each larger social category there are certain prejudices and intolerance.

Prejudices are negative stereotypes, illogical convictions, values, and attitudes towards objects, individuals or groups, and ideas. They represent stereotypical beliefs that are not empirically confirmed, but based on personal experiences and views. People evaluate what they see and have positive or negative reactions towards that. The attitudes represent a combination of three different kinds of reactions: emotional, cognitive, and behavioural. Prejudices are manifested through the emotional component. They are often used to mark the acquired, undesired judgements directed towards a specific person or a group of people in relation to their gender, social status, age, religion, race, ethnic belonging, language, nationality, or other personal features (Janney, 2013).

Prejudices are relatively stable and permanent attitudes, interwoven in people's life experiences. The main consequence of having prejudices is the unjustifiable labelling of individuals and groups, and as such, it is essentially unjust (Tufekchiev, 2017). Prejudices are emotionally coloured, and primarily negative attitudes, formed on the basis of incomplete information, knowledge, and experiences about certain individuals or groups. However, they are not an inevitable part of human interactions. In order to prevent prejudices to happen, it is important to develop empathy, as well as an ability to see the world through other people's perspectives in order to understand their condition. There are many examples in our daily lives when it comes to prejudices: "We have all witnessed a situation when new neighbours move in, who belong to a different nationality or religion, and some people treat them with distrust. This religious diversity and division (for examples, into Christians and Muslims), is one of the most common reasons for rejection and intolerance. Moreover, some people can be labelled as unacceptable to socialize with, due to their race, gender, or physical appearance" (E.K. 2014).

In order to create the conditions of equality for everyone in a given situation, one should primarily have a clear perception of oneself, of the others, as well as the characteristics of the social environment. We should learn that we are different from each other since birth, by belonging to a specific nationality, as well as the religion that we express. This should not

be seen as an obstacle to understanding and accepting each other, but as a treasure of diversities and possibilities. In this way only we can learn from each other about the diversity, the wisdom, and the beauty of our unique world. According to the Convention on the Rights of the Child, the goal of education should be to develop respect towards one's own cultural values, but also to promote respect for the other ethnic groups within and outside the country. This implies respect for the cultural identity, language, and national values of the different civilizations. Its main goal should be to raise awareness among the students about the negative side of the stereotypes and prejudices. Teachers have the main role in the process of discovering mechanisms to prevent such occurrences, and to create barriers against stereotypes and prejudices. The process of socialization, as an integral segment of the multicultural education, begins with highlighting the benefits of diversity, and the ability to establish cultural, practical, and intercultural communication with the others.

WORKSHOP ON STEREOTYPES AND PREJUDICES

(Aleksandra Sardzoska and Barbara Ehrensberger)

Aims of the workshop:

- Participants will experience that we label objects and people and that we always assign attributes to the groups we form;
- Participants will understand their own stereotypes and prejudices, as well as those of the others;
- Participants will clarify the role of prejudices in forming one's personal opinion;
- Participants will understand that everyone has prejudices;
- Participants will understand the consequences of the prejudices.

Activity 2: Writing a story

Time: 45 minutes

Materials needed: flipchart paper and markers

Number of participants: 20 participants

Description of the activity: The participants are divided in smaller groups of four participants. The small groups are given a flipchart paper with a sentence written on it. The participants' task is to continue with the story, using the sentence on the flipchart as the starting point. In the small groups, each participant adds his/her sentence to continue the story with another idea, moving in a circle. The participants have 10 minutes to complete the story. The small groups work independently without watching or listening to what the other groups are doing. The stories are then presented to the whole group. A 10-minute discussion should follow up.

Discussion questions:

- What happened?
- Was it easy to write the story?
- Based on what criteria have you presented the character in the story as positive/negative?
- How is this activity related to stereotypes?

Recommended sentences to start the 4 stories:

Kim moved to the Philippines...

Furaha grew up in Rwanda's capital city...

Helga from Hamburg...

Michael from New York...

Recommendation for a video: Danger of a single story from Chimamanda Ngozi Adichie

(https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story)

Activity 2: Basketball team

Time: 20-30 minutes

Materials needed: printed pictures for two teams (materials available in the attachments at the end of the handbook as Annex 4)

Number of participants: 18-22

Description of the activity: The group is divided in two smaller groups. The two groups receive a set of previously prepared photos. The groups are instructed to select a basketball team that would be successful. The first lineup has 5 players and 3 are selected as reserve players. The two groups present their selected teams. At the end of the discussion they reveal the people on the photos.

Discussion questions:

- Why did you select those players? What criteria did you apply in your group?
- Was there any misunderstanding during the selection of the players?
- Can you think of similar daily situations when we make decisions in the same way as with this activity?
- What are stereotypes and how do they affect people's lives?

Activity 3: Barometer of prejudices

Time: 15-20 minutes

Materials needed: papers for the two extremes of the barometer

Number of participants: 5-20

Description of the activity: The facilitator presents the two 'poles' of the barometer: one corner of the room represents 'Yes', the opposite corner is 'No', while all the other positions between yes and no are in the middle of the room. The participants are asked to stand up. The facilitator reads the statements and the participants have to move to the position in the room that reflects their opinion according to the barometer. When everyone finds their suitable position, the facilitator asks some of the participants to explain why they have selected that position in the barometer, and how they have formed that opinion.

Discussion questions:

- I have no prejudices.
- There are many prejudices in my environment.
- I have the right to my prejudices.
- Prejudices have their positive sides.
- My prejudices can harm someone.
- Prejudices can lead to discrimination.
- I can 'unlearn' the prejudices.

Activity 4: Functions of prejudices

Time: 45 minutes

Materials needed: Flipchart paper, pens/markers, small writing cards

Description of the activity: The participants are divided into small groups consisting of 4 members. The small groups are given a flipchart paper and pens. The activity is implemented in three stages. In the first stage, the task of the members of the small groups is to discuss two questions: Share your experience when you have been discriminated and

how did you feel and behave in that situation? The participants write down their feelings and behaviour they have noticed at that moment on the flipchart paper. The participants return in the plenum to present what they have recorded on the flipchart papers (without presenting their personal examples). They go back to the small groups and now they discuss the moments when they were discriminated (their feelings and behaviour) that are recorded on the same paper. The results from the discussions are presented at the plenum. After the presentation the participants are given cards to write down individually the answers to the following questions: Why did a certain behaviour emerged or what was the function of such behaviour in situations when you have discriminated or have been discriminated? The cards are then placed on the floor, and the facilitator groups them by categories. In this way, the reasons and functions of prejudices are defined.

An example for laying out the flipchart papers:

Feelings (when being discriminated)	Behaviour (when being discriminated)
Feelings (when discriminating)	Behaviour (when discriminating)

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DIFFERENCES

Docent Kushtrim Ahmeti, PhD

Each person seeks to interpret one's own cultural tradition in order to understand and relate. People do this on daily basis, by living together with the others who share the same traditions. Although the personal I and the other do not need to belong to the same society or to share the same traditions, yet this interpreting activity does not seem to cease (Lavenda & Schultz, 2009). The comparisons, identifications, similarities and differences emerge from the need to compare, in order to understand and determine the ideological, political and economic factors of the person and the society. Assigning importance to the different from one self explains a very significant process of multiculturalism.

The process of comparison implies contrasting the factors that create the identity of a person, group, community or society. In the same process, when exchanging mutual values and social systems there is an increased interest to recognize the differences. Therefore, the obstacles of the multicultural development can be seen as an opportunity for personal upgrading. All of this contributes towards reaching the final goal of tolerance, openness, and acceptance in the multicultural society, diminishing the ethnic and cultural distance, as well as promoting respect and assigning importance, or a correct assessment and evaluation of the other system of governance, another language, culture, and another identity.

According to the directions of the European Year of Equal Opportunities for All programs and policies (European Commission, 2006), the difference involves several aspects, such as religion or belief, ethnic belonging, disability, age, gender, and sexual orientation. However, in relation to the various aspects of the differences that can appear in heterogeneous groups, the ethnic belonging is mostly referred to.

The struggle for wider acceptance and the change in the perception of the relations between the groups includes discussions on many cultural assumptions owned by the majority, and on promoting the minority cultural interests as opposed to the predominant scientific, literary, and artistic canons. If two individuals are not aware of the difference in their cultural rules, it can lead to serious misunderstandings.

According to Dirk Jacobs, recognizing the ethnic and cultural diversity is one of the three presumptions that serve as the foundation of multiculturalism (the other two refer to achieving social equality among the different ethnic groups, as well as achieving social cohesion by recognizing the ethnic and cultural differences) (Jacobs, 2004).

People from other cultures can help you realize the possible beliefs and actions that are completely different from what your tradition considers possible. In this way, the same objects, activities, or events can have different connotations for different nations and cultures, i.e. the thing or event that is considered valuable for a certain culture does not apply to other cultures. The human experience is ambiguous in its nature, and it is a normal thing for each person to rely on interpretation within one's own cultural tradition in order to understand and relate (Lavenda & Schultz, 2009).

The personal I and the other do not need to belong to the same society or to share the same traditions. If two individuals are not aware of the difference in their cultural rules, it can lead to serious misunderstandings.

The anthropologists insist on placing culture in every step of the process of perception, at the beginning by securing a modelled material of perception, and later through verbal and nonverbal means, by suggesting the correct labelling and reactions to the perceived models. When people from other cultures do not succeed in recognizing the similarities among the people or objects that we consider obvious for every observer, then we incline towards intolerance and become impatient.

Learning about the other cultures represents both assistance and threat at the same time, because then we would not be able to claim that a single culture knows the truth. Thus, according to Kuper, the culture would be the true foundation for difference (Kuper, 1999).

Accepting the difference is the moment when the identity is expanded, when the universality is accepted by adjusting to the new situations, putting oneself in the cosmopolitan role.

According to Peter S. Adler, the intercultural person consists of various cultural elements, whose identity is wider than the original (Adler, 1998), while according to Bauman, “a multicultural society is not a ‘patchwork’ of five or ten fixed cultural identities, but an elastic network of mutually intertwined situational identifications” (Bauman, 2009).

If identity implies a perception of what I was, or what I am, who I am and who I want to be in relation to the social reality, the cultural differences and traditions, then the intercultural identity opens a path for experiencing the different identities as an opportunity to understand the importance of the cultural impressions that were previously less visible, which is necessary for understanding, communication, and identification.

The affirmation of the different cultures and different cultural identities is part of the 2009 Lisbon Agreement, which stipulates that the European community functions solely on the civic and legal “universal values of human dignity, freedom, equality and solidarity”, and not on a new collective identity.

WORKSHOP ON DIFFERENCES

(Boran Ivanoski)

Aims of the activities:

- To improve the knowledge about the dimensions of difference
- To raise the awareness about the foundation of one own's identity
- To raise the awareness about the primary dimensions of difference as the foundation for discrimination.

Activity 1: Circle of differences

Time: 70 minutes

Materials needed: 4 flipchart papers, 10 markers in different colours, self-adhesive paper tape. There are two sketches of an iceberg and an empty circle of differences previously drawn on two flipchart papers.

Description of the activity: The participants are divided into four small groups. Method: work and discussion in small groups.

1. First, all groups should discuss the following: "When you meet someone you don't know, what features do you notice first, which are recognizable?" All ideas should be noted on pieces of paper. (15 minutes)
2. Then, two groups are asked to separate the visible features from all the characteristics presented, while the other two groups should separate the invisible features. The visible and invisible features should be clearly recorded on the previously prepared papers. (10 minutes)

Method: Presenting the findings at a plenary through the Iceberg Model of Culture discussion.

In a plenary session, each of the groups should point at the visible, i.e. the invisible features. The facilitator records the features on a previously sketched iceberg. The presenters from each of the groups only add those features that were not mentioned previously by the previous presenters. (15 minutes)

It should be taken into consideration that the social attributes represent a source of differences among the people and they can be visible (race, people with disabilities) or less visible (ethnic belonging), and they can define people's behaviour – behaviouristic social attributes (way of learning, style of communication, style of working, etc.).

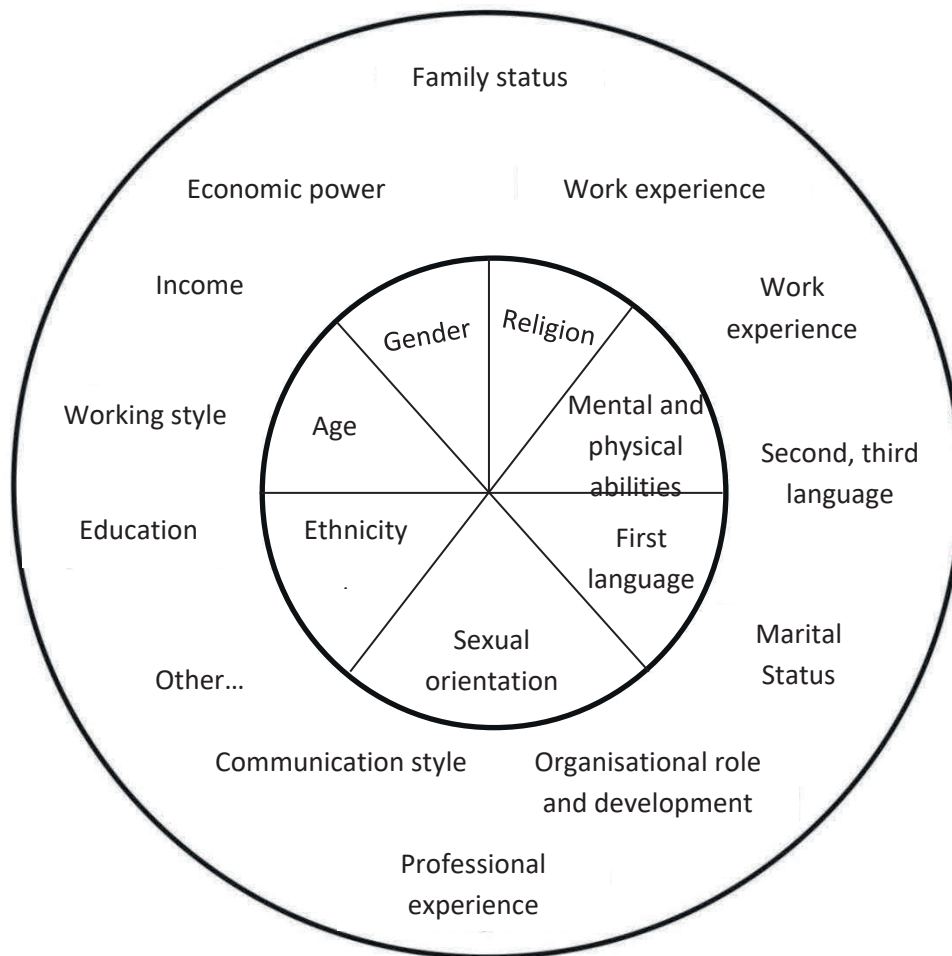
Therefore, the features are placed on the iceberg, and they are positioned in accordance with the views of the group on how visible a certain feature is, so that the more visible the feature is the higher up the iceberg it is positioned. If certain feature is invisible it is placed under the sea level, which is clearly marked on the iceberg.

When all visible and invisible features are placed on the iceberg, the facilitator asks the question: "Which of these features are unchangeable or difficult to change during one lifetime?"

The facilitator leads the discussion towards identifying the primary dimensions of the social differences. The primary dimensions have a strong impact on our early socialization, they have a permanent character and it is very difficult, or almost impossible, to change them during one lifetime. Such are the race, age, physical and mental abilities, ethnic belonging, religion, sex, mother tongue, and sexual orientation. (10 minutes)

The secondary dimensions can change and many of them are invisible, which makes them easily susceptible to personal choice and creativity.

The discussion leads towards introduction of the circle of differences. Namely, the identified primary dimensions are shown in the middle circle, previously sketched on a paper. All other features are placed in the outer circle of differences.



Discussion questions (15 minutes):

- Why are the dimensions of differences important?
- What is the difference between the primary and secondary dimensions?
- Why are the primary dimensions important to me personally?
- What results from denying some of the primary dimensions of difference? Who could deny them?

Activity 2: Colourful eyes (Vukosavljevic, 2001)

Time: 60 minutes

Materials needed: 6 sets of A4 papers with statements written on them.

Description of the activity: The facilitator has 6 sets of statements that are distributed on the floor, one set at a time. Once one set of statements is displayed, the participants should move to the statement that is true or acceptable for them. The participants are given some time to read the statements and choose the one that suits them, after which the facilitator asks short questions, such as, “are your eyes really colourful?”, and then collects the displayed set of statements, replacing it with another.

Set 1:

Statements: I have a brother and a sister; I have a sister; I have a brother; other.

Set 2:

Statements: I have sad eyes; I have green eyes; I have blue eyes; I have colourful eyes; I have smiling eyes; other.

Set 3:

Statements: I love reading; I love the arts; I love sports; I love burek; other.

Set 4:

Statements: We are from the territory of former Yugoslavia; I am from the territory of former Yugoslavia; I am from Europe; I am from North Macedonia; I am from Macedonia; I am from the Balkans; other.

Set 5:

Statements: I have a dog; I have a cat; other.

Set 6:

Statements: 7 empty sheets of paper in different colours (no statements).

Discussion questions (20 minutes):

- Does this activity remind you of anything? What?
- Did you have the feeling that you had a choice?
- How did you feel against the differences in the same group?

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What is discrimination?

There are many definitions of what actually discrimination represents. Antonovsky, within his research on discrimination, states that it does not represent an individual act, but a system of relations, defining it as an effectively illicit treatment of a person on grounds irrelevant for the situation (Antonovsky 1960, as cited in Simon & Yungler, 1985). Yungler defines discrimination as a distinction, but an unfair and unjust distinction. In this direction, discrimination can be defined as a negative behaviour directed towards an individual or a group, i.e. a behaviour that is unfair directed to the individual/group.

Discrimination is an unjustifiable inequitable treatment of persons or groups based on: sex, race, skin colour, gender, belonging to a marginalized group, ethnicity, language, citizenship, social background, religion or conviction, education, political belonging, personal or social status, mental and physical disability, age, family or marital status, property status, health condition, or any other grounds.

The relation between prejudices and discrimination

Prejudices are the crucial factor that initiate a discriminatory treatment. Prejudices are often seen as introduction to discrimination. They consist of several components, one of which is discrimination. However, discrimination is likely to appear even when there are no prejudices.

This relation can often be intertwined. In his analysis of the relation between prejudices and discrimination Rose confirms that they represent the two sides of the same coin (Rose, Peter, 1990). In fact, prejudices represent attitudes, while discrimination is an open behaviour. (Example: "The law cannot make a man love me, but it can keep him from lynching me, and I think that's pretty important". - Martin Luther King)

Merton highlights that the relation between prejudices and discrimination is insignificant, introducing the following typology of their mutual relations, in relation to the American society, which includes four components:

- People who are neither prejudiced nor discriminate are those who believe in freedom and equality, and practice it fully.
- People who are not prejudiced but discriminate are those who do not have negative sentiments towards others, but are still trying to keep them away from the neighbourhood.
- People who are prejudiced but do not discriminate are timid bigots, who feel animosity towards several groups, based on prejudices, but are not active.
- People who are prejudiced and discriminate are those with intertwined prejudices and discriminations. Their ideal is the right that not only justifies discrimination, but makes it a duty as well (Rose, Peter, 1990).

Allport determines a necessary relation between prejudices and discrimination, defining it as one of the degrees of the negative behaviour, determined by the existence of prejudices. The steps that he distinguished are the following:

1. Antilocution, when there is a feeling of hostility, which is restrained, or at least verbally expressed;
2. Avoidance, when due to more intense prejudices the members of the disliked group are avoided;
3. Discrimination, when the prejudiced person makes an active harmful distinction, such as exclusion of all members of a specific group from a certain kind of employment, or housing in a specific area, or political rights, educational or recreational opportunities, the access to religious objects, hospitals, or other kind of social privileges;
4. Physical attack, when the strong feelings of prejudice lead to violence;
5. Extermination, when there is a tendency to eradicate the members of the discriminated group, through lynchings, massacres, genocidal programs etc. (Allport, 1995).

Types of discrimination

- Direct
- Indirect
- Harassment
- Sexual harassment
- Victimization

Direct discrimination

Direct discrimination is when one person is treated worse than the others, when a person is or will be in a situation of illicit comparison on any of the protected grounds. Direct discrimination cannot be justified at all. (Example: No entrance for people of Macedonian ethnicity in the disco).

Indirect discrimination

Indirect discrimination happens when seemingly neutral qualification, criterion, or practice places the person belonging to the protected group in a situation of illicit comparison, unless such comparison is objectively justified. (Example: stimulating the natality for a third and fourth child in municipalities where the natality rate is below 2.0 per mille. In this case, this practice discriminated the mothers of a third and fourth child in areas where the natality rate is above 2.0 per mille. Therefore, this provision from the Law on Child Protection was cancelled by the Constitutional Court.)

Harassment

Harassment is a behaviour aimed at disrupting the dignity of individuals, as well as intimidating, degrading, humiliating or insulting them. It can be intentional maltreating that is obvious or violent, but it can also be unintentional, insidious, or subtle behaviour. It is manifested through: mocking, calling someone names, with the initial intention not to harm someone, nor to manifest sinister behaviour. Unintentional insult cannot be justified as well.

Sexual harassment

Sexual harassment is any form of unwanted physical, verbal, non-verbal behaviour of sexual nature, aimed at disrupting the dignity of individuals, especially by creating an intimidating, humiliating or insulting environment.

Victimization

Victimization happens when certain individuals are badly treated or are suffering, because they have pressed charges or initiated lawsuits in order to be equally treated or non-discriminated. (Example: If the employer decides to fire someone because that person has been a witness on behalf of a colleague who has pressed charges against discrimination, is also considered illicit discrimination).

Calling for and encouraging discrimination:

Each activity that directly or indirectly calls for, encourages, gives directions for, or stimulates individuals to discriminate. It is against the law to give instructions to individuals to discriminate on any of the protected grounds. The person who encourages discrimination can also be held responsible for unlawful discrimination. (Example: A shop owner directs his/her manager not to employ young girls and women without children, in order to avoid maternity leave obligations).

Depending on the institutional settings, there are three types of discrimination:

1. Individual, which is practiced by individuals
2. Institutional, when a larger organization is involved
3. Feedback, when the members of the dominant group treat the members of their own group worse than they do with the members of the other, less dominant groups.

The most common forms of discrimination in the modern societies are the following:

1. Gender discrimination – Women and girls are continually facing gender discrimination on daily basis. Starting from various forms of violence, and the limitations of the opportunities both in their private and professional lives (such as education and employment), to even stereotyped and hate speech. Women’s rights are human rights, and everyone deserves equal opportunities. “We cannot all succeed if half of us are held back and limited.” – Malala Yousafzai
2. Racial discrimination – Millions of people across the globe are facing racial discrimination on daily basis. Systematic racism still affects the minorities.
3. Sexual discrimination – The LGBT community is continually exposed to various forms of pressure. As much as 80 countries in the world have legislation that bans same-sex marriages, or even the discussions on the rights of the gay population. In some of them, homosexuality is a capital crime, and there are many restrictions even in countries where it is legal. No-one should be convicted or persecuted based on their sexual orientation.
4. Religious discrimination – For many centuries, and even today, religious discrimination has been a global problem of large scale, which is often the reason for various conflicts. Since the terrorist attacks in San Bernardino and Paris in 2015, the crime and violence rates initiated by hatred for the Muslims have tripled. Research shows that one third of the world religious groups are facing animosity and unacceptance in their countries. Sometimes, this happens in a form of social unacceptance, and many governments introduce bans and restrictions to certain religious groups. In general, taking into consideration all religious limitations, research shows that 39% of the countries have high or very high religious restrictions. This implies that 5.5 billion people live in societies with such restrictions. Religious freedom is a standard that should be maintained in every modern society, and everyone is entitled to be what they chose to be and live according to their own beliefs.

These are the most common forms of discrimination. However, age discrimination should not be omitted (for example, one is considered too old for certain positions, or too young for other), as well as the political discrimination (which is more and more common, and which one comes across when facing closed doors while looking for employment, particularly in the administration where instead of the intellectual abilities and the expertise, the key factor for employment and career advancement is the party affiliation with those in power), including the discrimination of people with certain needs (who live at the edge of existence due to our weakness to face reality), social discrimination...

In North Macedonia, as a civic, democratic, legal, and social state, one of the fundamental values of the constitutional order, among the rest, is the respect of the democratic principles and the human rights. Besides the fact that there is a comprehensive legal framework of anti-discriminatory regulations that prohibit discrimination in certain spheres, and secure effective implementation, there is evidence that discrimination still happens and is widely spread in many social spheres.

The most vulnerable category of people that are discriminated against are those from the lower social layers, who besides the poor material conditions, are often poorly educated as well. Moreover, we should be particularly concerned with the fact that victims of discrimination are the most vulnerable categories in the society: children, women, elderly, and people with special needs. There are indications that there is also discrimination based on ethnicity or religious belonging, as well as political affiliation. There are many examples and cases of discrimination around us, which are not discussed in public. Why is this the case? It is high time to face all vulnerable and discriminated groups, and remove the veil from our eyes, and, together with the new generations, build societies of equality.

However, it is sad that there are still places where human and civil rights are violated on daily basis, which means that as citizens of an intercultural society we still have a lot to learn in relation to promoting solidarity and tolerance on a global scale, as well as fighting for equitable and inclusive societies. We cannot allow discrimination to spread if we are to survive as human species.

WORKSHOP ON DISCRIMINATION

(Blerim Jashari and Aleksandra Sardzoska)

Aims of the activity:

- Participants will discuss prejudices, biases, and discrimination, as well as their harmful effect on individuals, and different groups;
- Participants will have an insight into the different opportunities that people belonging to specific social categories/groups have;
- Participants will build compassion, empathy, and inclusion in their personal and professional lives.

Activity 1: A step forward

Materials needed: printed out papers with roles

Time: 45 minutes

Description of the activity: Participants are told to form a line, and each participant is given a paper with a role. Participants are asked to play the role during the activity. After the facilitator reads a statement, participants should decide whether the character they are playing would allow such a thing, or not, and if they believe they can, they should make a step forward. The procedure repeats with every statement to be read. After all statements are presented, participants are asked to reveal their roles in front of the whole group at the end of the activity.

Discussion questions:

- How did you feel with the role you were assigned?
- Did you notice that some participants rarely made a step forward, or not at all?
- What is it like in real life?

Roles to be assigned to participants in the group:

- You are an unemployed single parent (mother).
- You are a Muslim woman living with her parents who are not very religious.
- You are a young man in a wheelchair.
- You are a 17-year-old Roma girl without a completed primary education.
- You are a HIV positive woman.
- You are a chairperson of a prominent NGO in a small town.
- You are a military veteran living on social care.
- You are a president of a youth organization of the political party in power.
- You are a daughter of a French Ambassador in the country where you live
- You are a retired person.
- You are a 22-year-old homosexual.
- You are a news editor on the national TV station.
- You are a homeless person.
- You are a 19-year-old girl from a remote mountain village.
- You are an owner of an export-import company.
- You are an illegal immigrant from Albania.
- You are a young Ukrainian dancer working in a club in Gostivar.
- You are a young Syrian guy situated in the Tabanovce refugee camp.
- You are a teacher employed via your political party.
- You are a Macedonian citizen who also has a German passport.

Statements to be read by the facilitator during the activity:

- You have never faced any serious financial difficulties.
- You have a decent home with a telephone connection and TV.
- You feel that your language, religion and culture are respected in the society where you live.
- You feel that your opinion on social and political issues is important and that your attitudes are valued.
- Other people consult you on various issues.
- You are not afraid if the police stop you.
- You know who to ask for help or advice if you need it.
- You have never felt discriminated due to your background.
- You have an adequate social and health protection according to your needs.
- You can go on a holiday once a year.
- You can invite friends for dinner.
- You have an interesting life and a positive attitude towards your future.
- You can study and choose a profession on your own.
- You are not afraid that you will be harassed or attacked on street or in the media.
- You can vote on state or local elections.
- You can celebrate your most important religious holidays with family and friends.
- You can participate in an international seminar abroad.
- You can go to the cinema or the theatre at least once a week.
- You are not afraid about the future of your own kids.
- You can buy new clothes at least once in three months.
- You can fall in love with anyone you like.
- You feel that your abilities are valued and respected in the society where you live.
- You can use and you have benefits from the Internet.

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IDENTITY

Docent Kushtrim Ahmeti, PhD

Identity is the essential symbol of each person's existence, and it represents a specific kind of relation between the person and the culture he/she belongs to. Identity also defines the qualities that we possess as something in common with or different from the others, in the process of recognizing and respecting each individual.

Identity is in the process of constant forming, and is affected by everyday situations, as well as by the need for mutual respect and understanding of the differences. Educational systems have a particular impact here, by offering models for shaping identities, and keeping them open for supplements. According to Gellner, the institutions that govern education and its contents govern the common identity. Therefore, education, regardless whether it is formal or non-formal, traditional or modern, represents a key chain between the form and the content of the identity, and helps people distribute the social structure by evaluating the security functions offered by them (Janakos, 2009).

A very significant issue for the individual identity is that it results from the self-identification that the individuals achieves by creating awareness for their own identity. According to Ericson, the process of forming the identity develops in eight stages, and each of them plays an important role in the process of forming a mature personality, since there are temporary disagreements between the development opportunities of the individual on one side, and the requirements of the social environment on the other (Ericson, 1968).

The identity also manifests group features and demonstrates a specific membership which is socially shaped. These forms of identity include primarily the national, social, family, gender, and ethnic identity. The construction of identities is most obvious during periods of social changes, says Cornell, while Hartman states that the construction of identities happens in the interaction between the opportunities and restrictions that groups are facing in certain political contexts, the social institutions, on one side, and on the other, due to certain features that they have, their previous permanent identities, the size of the group, the internal differentiation (Cornell & Hartman, 1998).

Cultural identity represents an identity of a group, a culture of a group, i.e. an identity of the individual that is affected by the group as its integral part, but it also represents a social process where each of the individuals give their contribution with their personal identity (nationality, religion, affinities, sexual orientation, talent, interests, family) participating in the totality called culture, which on the other side consists of symbols, norms and rules. Cultural identity is a way of describing the development process of people's abilities to adjust in their world, because people first start by creating habits and traditions that represent values, such as religious beliefs, rituals, arts, traditions and customs, with the single goal to promote a specific culture.

This implies that even the concept of culture is closely related to the concept of identity, and leads towards defining everything that is appropriate and acceptable in the society, and on the other side, culture is a part of identity, so that promoting that identity means promoting the very culture.

Our identities do not develop isolated; they are a result of the culture, history, tradition, media, education, environment, even our personal relations and life stories. Due to the dynamic and unpredictable pace of life we have today, it is difficult to understand that we are all constructs of this long and unconscious process of cultural influences, since it is difficult to step out of this long-developed social identity, and see our role in the society. Therefore, this approach towards identity as a social construct, enables us to see that all our perceptions, attitudes, convictions, behaviours, including all stereotypes and prejudices, are mostly created, constructed, and imposed over a long process of social and historical fermenting.

When defining the collective identity, there is a difference between the national and cultural identity. The national identity represents the existence of the community in relation to their common past, while the cultural identity represents the culture as a process of changes and exchange among the actors. Although, the socio-cultural space is significant for the culture as well, and it has an objective presumption in the social living, whose identification happens through the different creative forms, the sciences and politics.

The national identity refers primarily to the individual level of identification with the culturally defined collective, as well as one's sentiments when one is a part of a particular cultural community.

In the attempt to define the national identity, scientists are divided into those who strive to focus on identity as a goal on one side, or as a means that leads towards that goal, on the other. The former group is focusing on explaining the common identity in terms of simulated racial/genetic features, or linguistic cultural characteristic. Thus, for example, Clifford Geertz highlights the "simple relation" based on given independent variables such as the "direct closeness and family relation", or being born in a certain religious community, speaking a certain language, even a dialect of some language, and following certain social traditions (Geertz, 1963).

The latter group of scientists is focusing on examining the common identity as an instrument that legalizes institutions, even states. According to Gellner, the foundation of the contemporary social order consists not of enforcement agents, but lecturers, i.e. not the guillotine, but the 'doctorat d'etat', as the main tool and a synonym of the state power (Gellner, 1983).

The philosophical approach towards identity derives from the new and contemporary theoretical approaches. Here, the focus is primarily on the modern concept of identity promoted by René Descartes, who highlights the individual identity, and everything that remains identical with the self over time. On the other side, Jean-Jacques Rousseau opposes the absolutism that is implemented in the name of the free and equitable citizenship. This opposition also refers to the positions of John Locke and Immanuel Kant about the interest identity of the political community, on behalf of which, the decision is made by the majority, which means that the general will prevails over the will of the minority. John Locke also opposed the Cartesian theory that sees the soul as a personal identity, and thinks that the personal identity is a matter of psychological continuity, i.e. that the human being knows the basic logical suggestions, but is still a tabula rasa shaped by experience, while sensuality and reflexes represent the two sources of all our ideas. Leibniz's definition of identity deserves attention as well, which states that "two things are equal only if they do not differ by any feature", as well as Hegel's position that identity is an interhuman and dynamic element, achieved in a collective sense, which remains to be part of the most important element for the identity, since it overcomes the dilemma whether besides individual identity there is also a collective one.

WORKSHOP ON IDENTITY

(Boran Ivanoski)

Goals of the activity:

- Participants will strengthen the feeling of belonging to the group, besides the different, but also the similar identities;
- Participants will reduce the resistance and the fear of different identities.
- Raising the awareness on identity as one of the basic human needs;
- Participants will get to know each other, but also themselves;
- Participants will build mutual trust by sharing personal experiences and attitudes.

Activity 1: Signs

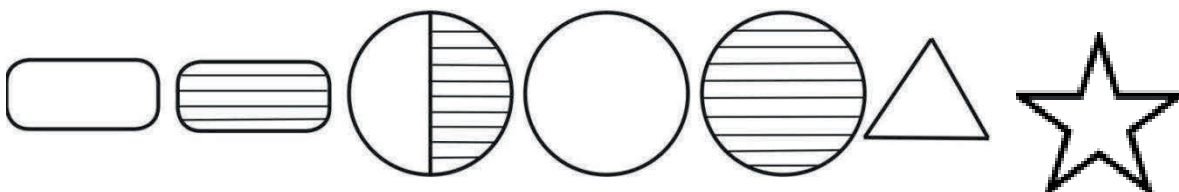
Time: 40 minutes

Materials needed: Paper tape, markers in four colours. Previously prepared signs on the paper tape for each participant.

Description of the activity: Chairs are placed in the middle of the room facing outward. The participants are seated on the chairs with their eyes closed and without talking. The previously prepared signs on the paper tape are stuck to each participant's forehead. Thus, the participants are unable to see their own signs. The participants are explained that each of them carries certain features, one's own identity which is one's own characteristic. The facilitator gives instruction that the Earth's existence is coming to an end due to a natural catastrophe, which forces them to move to another planet where they should establish a community based on their characteristics, and the signs that they have stuck on their foreheads. The whole activity goes without any verbal communication.

The facilitator gives instructions to the participants to start with their task. The facilitator monitors the participants' behaviour, in relation to how communities are formed or unformed. The activity will be concluded when there is no more displacement of the members between the different communities. This means that this part of the activity has no time limit, but for the sake of the planning and the overall time of the activity, it should be noted that this part should not last more than 15 minutes.

What is important for this activity is to prepare several kinds of signs that could unite a certain group of participants, but also differentiate among them. For instance, signs are created with the same colour, but a different geometric form, or signs with two colours, but it is important to have a sign that will be completely different from the rest by colour and shape, a yellow star for example.



Discussion questions (20 minutes):

- What happened during the activity?
- What criterion did you apply when forming the communities? How much did the identity (the sign) affect the process?
- Why were certain participants unable to join any of the communities? How did they feel?
- How did the participant with the yellow star feel? Why was he/she initially excluded from the rest of the communities?
- How do you explain the need to belong to a certain community, what happens with those who do not feel they belong to that community?
- What is it like in everyday life?
- What leads to rejecting any primary dimension of difference? Who can deny it?

Activity 2: My 5 Identities

Time: 30 minutes

Materials needed: A4 sheets of paper, pens or markers for each participant.

Description of the activity: Each of the participants writes down on a piece of paper his/her 5 most important identities. (5 min.) Then, every participant reads his/her identities, while the others stand up for a short while. (15 min.)

Discussion questions (10 minutes):

- What did you notice in this activity?
- How many times were you part of the largest group of participants standing up?
- Was there anyone among you who was part of a small group of participants who did not identify with any of the presented identities? How did you feel?
- Have you ever been in a similar situation in your life when you felt that someone is lonely, alone and separated from the group? What are the reasons for this situation?

Activity 3: River of identities

Time: 70 minutes

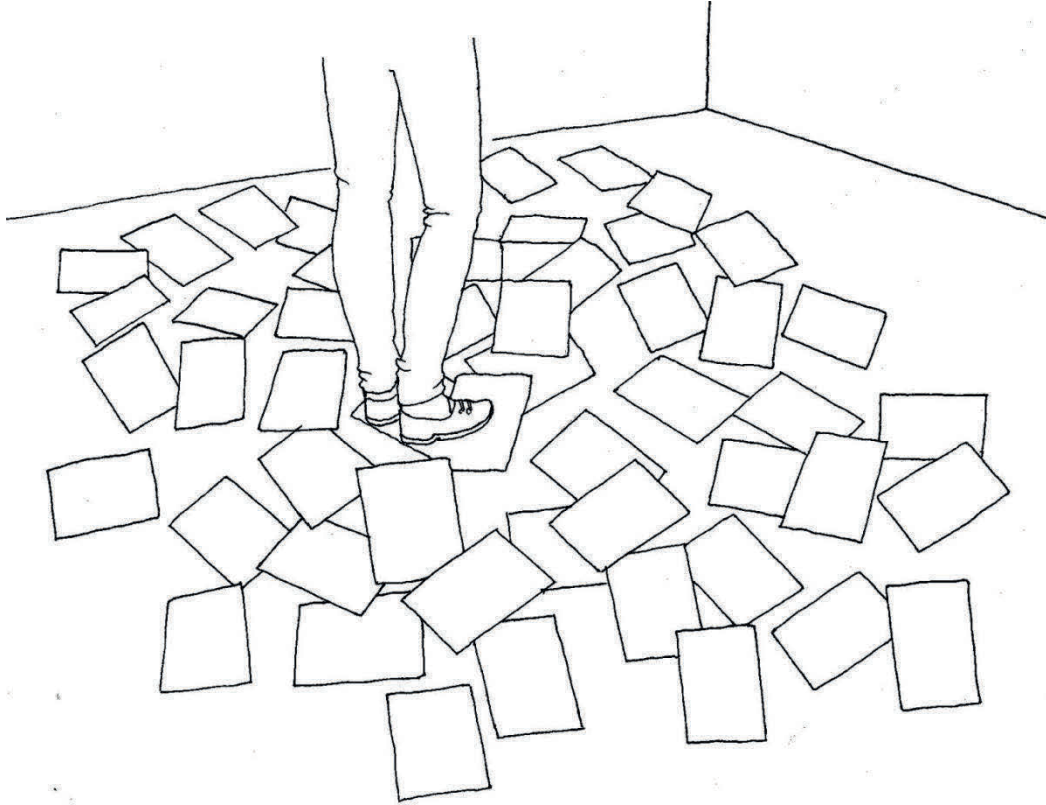
Materials needed: A4 sheets of paper – 5 for each participant. Pen or marker for each participant.

Description of the activity: Each of the participants should have 5 sheets of paper. The facilitator gives instructions to the participants: “Everyone should write down one thing on each of the papers that are important in their lives”. (5 minutes) As soon as the participants are done, the facilitator collects the sheets of paper and puts them on the floor in the middle of the room forming a wide river. Participants have to cross the river stepping on the different ‘stones’ (papers with inscribed identities). Participants should explain briefly why they have chosen to step on that specific ‘stone’, which does not have to be their own, but it should represent an identity they identify with, which is of great significance for them. (45 minutes)

This activity should be implemented in a peaceful atmosphere, and with a feeling of mutual respect. The facilitator’s tone when introducing the activity to the participants affects its flow. If the facilitator gives the instructions slowly with a peaceful tone, he/she will stimulate a similar atmosphere, and the flow of the activity will go in that direction too.

Discussion questions (20 min.):

- How did you feel during the activity?
- Were you hesitating when choosing between two ‘stones’? What was the reason for that?
- Which questions did you come up with?
- To what extent did you identify with the other participants?
- Why are there so many similarities among you?



Activity 4: Identity barometer

Time: 30 minutes

Materials needed: On separate sheets of paper (A4 format) the two poles of the barometer are inscribed – “I agree” and “I disagree”.

Description of the activity: Based on the presented statements and their personal opinions, the participants move along the barometer line between the two poles: “I agree” and “I disagree”. After positioning themselves along the barometer line, everyone is given a chance to explain their opinion as well as their preference of the position within the barometer in relation to the presented statement. Participants are encouraged to stick to their opinion only, without commenting the opinions and attitudes of the others in relation to the statement.

Statements:

1. I can better understand people who speak my language.
2. I can better understand people from my religion.
3. I trust better people from my ethnic community.
4. I am a patriot.

Activity 5: Brainstorming – What affects identity formation?

Time: 15 minutes

Materials needed: A flipchart paper with the brainstorming question written on it: “What affects identity formation?”

Description of the activity: Brainstorming.

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CONFLICTS AND TRANSFORMATION OF CONFLICTS

Professor Maja Muhić, PhD

Conflict, and managing conflicts, is a field that was gradually developed in the 1950s and 1960s. The term 'conflict' is often used as a generic term denoting a kind of social collision, which can vary from interhuman to international. In the initial stage, the main idea of the conflict management theories is that most conflicts are similar in their structure and dynamics, which makes it possible to build some kind of related concepts, theories, and procedures for dealing with and transforming conflicts.

There are various definitions of conflicts, and they vary from being constructive or destructive, to involving any action or not. Deutsch (1973) says that "conflicts occur where there are incompatible actions...". Other researchers say that conflicts occur when two or more people, or groups, think that their needs, interests, worldviews, values, and goals are different or incompatible (Tillet, 1991; Fisher 1990; Johnson and Johnson, 2002). There are theories that locate conflicts in the lack of access to certain resources among which power, influence, money, time, space, fame, and position. In relation to the specific issue of conflict transformation, there is an interesting view that conflicts can sometimes be a field of "dangerous possibilities" (Bolton, 1986: 207). These statements point at the capacity of the conflict for a constructive change, which derives from the energy generated through the conflict.

It should be highlighted that the contemporary, postmodern theories point to conflicts as a necessary result of the differences (ethnic, social, racial etc.), along with the different approaches towards the power mechanisms. In this direction, a conflict is much more a tension between whose (at a group level) worldviews and positions are privileged in a certain society, rather than an expression of certain personal needs and interests.

Conflicts can be qualified as necessary (inevitable) and unnecessary. In relation to the former, there are substantial differences expressed with opposing needs, goals, values, rights, or interests. By applying certain resolution mechanisms in such conflicts, the best that can be achieved is to have people agree or disagree on certain issues. However, in relation to the latter, there is a potential for a positive transformation of the conflicts. This is a result of the fact that the main reasons for these conflicts are the ignorance, the historical traditions and prejudices, the competitive or hostile behaviour, or the need for relief from certain tensions. These factors can be controlled and positively transformed. Conflict resolution can be any method, process, or procedure aimed at transforming the conflict from something negative to a productive interaction among the stakeholders (for example a transformation of an unproductive fight between two people into a constructive dialogue). Conflicts can be positive, and often necessary precondition for good decision-making, for changes to happen, as well as for achieving better attachment between the stakeholders. Managing conflicts towards a positive transformation aims towards de-escalation of the conflict. The main goal of conflict transformation is to limit the destructive behaviour, and to reduce the emotional tensions in order to overcome the disagreements. The transformation can happen through negotiation between the stakeholders, or it can be mitigated by a third, external factor (police, arbitrary, facilitator, mediator, lawyer, etc.).

Some of the most interesting strategies for transformation of conflicts, particularly in the educational institutions, are the play and the forum theatre. This method can help through a dramatization of a certain event, where one group of people can be someone else for a short while, in a fictional context. If this is performed in front of an audience that accepts the dramatization as such, then the play transforms into a theatre (Wall & O'Toole, 1991:1). The central element of the play is the tension, and the tendency for a final resolution. In this regard, the dramatic action consists of a dialogue, opposition, negotiation, argumentation, where all of these aspects are directed towards a final resolution of the tension. Among the key strategies for transformation of conflicts by using plays in education we should highlight the theatre of the oppressed (founded by the Brazilian director Augusto Boal), and the forum-theatre technique, as well as the theatre of social changes.

WORKSHOP ON CONFLICTS AND NON-VIOLENT CONFLICT RESOLUTION

(Blerim Jashari)

Goals of the activity:

- Participants will learn about the categorization of behaviours in conflict situations;
- Conflict analysis;
- Participants will reflect on the behaviour in conflict situations, focusing on body language;
- Participants will understand the important factors that affect the process of conflict resolution.

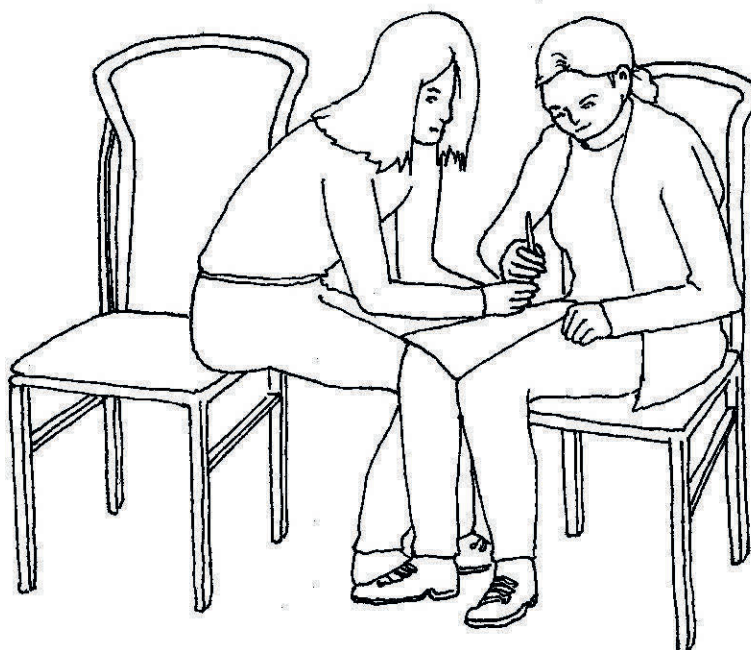
Activity 1: Drawing battle

Time: 25 minutes

Description of the activity: The group is divided in two smaller groups (they line up and each participant gets a partner from the other group). One group is taken out of the room, and its members are instructed to draw a town in peaceful times. The other group's members are instructed to draw a beach with swimmers. During the drawing activity no talking is allowed. Each pair is given a sheet of paper, and a pen. The pairs have 15 minutes to carry out the activity. A 10-minute discussion should follow up.

Discussion questions:

- How did you feel while you were drawing?
- What did you feel and think about during the activity?
- How did you behave when you realized that you have different tasks?
- Can you make a parallel with everyday life?



Activity 2: Life on an island

Time: 30 minutes

Materials needed: flipchart paper and one marker per group

Description of the activity: Participants are divided in 4 equal-size groups and are told they are on a deserted island, and that they cannot leave it. In order to organize their life together they should determine their own rules/system of living. Participants have 10 minutes to agree on the rules. One volunteer is selected per group, and he/she is instructed to move to another island in order to break the rules of the others and try to change the rules previously defined in that group.

Discussion questions:

- How did you feel when you were making arrangements in the first part of the activity?
- What happened when the new person arrived?
- Can you compare this situation with everyday life?

Activity 3: Working in small groups

Time: 15 minutes

Materials needed: flipchart paper and markers

Description of the activity: The group is divided in 4 smaller groups, and are given the task to discuss and write their opinions in 15 minutes on the following two topics:

The conflict happens because of... Conflicts in my environment...

Participants present their opinions, with the possibility to ask questions, clarify things, and start a discussion.

Activity 4: Conflict management styles

Time: 10-15 minutes

Materials needed: Printed questionnaires for each participant, pens (Annex 4)

Activity 5: How should I behave in conflict situations?

Time: 60 minutes

Materials needed: A chair (symbolizing conflict)

Description of the activity:

Step 1: Ask the participants to stand in a circle around the chair, tell them to imagine a conflict, and how they would react in conflict situations. Ask them to try to feel the situation for a moment. The facilitator instructs the participants to create body sculptures simultaneously, which would represent their behaviour in the conflict situation (the chair is in the middle). One by one, participants leave the circle and walk around the others, observing their body sculptures, and then returning to their position.

Step 2: Ask one participant who wants to make a deeper reflection to go to the same position again. The group is instructed to describe what they see: what does he/she look like, what is his/her face expression like, what is their face expression like, is it facing the conflict or the opposite direction (important: do not make interpretations at this stage). Then ask the group for interpretation: what kind of behaviour do you see in conflict situations: confronting, avoiding etc.? Is the person relaxed or stressed?

Step 3: Ask another participant to do the same round of reflection and interpretation.

Step 4: This time allow the conflict to develop further and observe how the position of the participant changes: What happens when the conflict comes closer (bring the chair closer to the participant) or farther from him/her (take the chair further away)...

Discussion questions:

- What were your impressions, how did you feel during this activity?
- What did we learn from this activity, what are we going to take away?

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What is violence?

The 20th century will be remembered by the mass destruction and violence that happened in unimaginable scope in relation to any other period of human history. Although today there are intensive talks about a tendency for a greater and deeper humanization of people's relations, about pacifism¹ as an ideology rejecting war or any other form of violence, the reality is totally different and opposite. On one side, there are talks about democracy and human relations, and on the other, the power dominates as the means to control communications and relations between states and people, all with the excuse that it is done in the "interest of progress".

Violence is a kind of social action (physical and verbal) directed towards harming, abusing, or killing someone, as well as damaging someone's property or land, with the use of physical, psychological, or any other kind of force. Etiologically, the term violence derives from the concept of force, i.e. the use of nonconforming, unrestrained force on someone to make them do something against their will. The world report on violence and health defines violence as the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation.

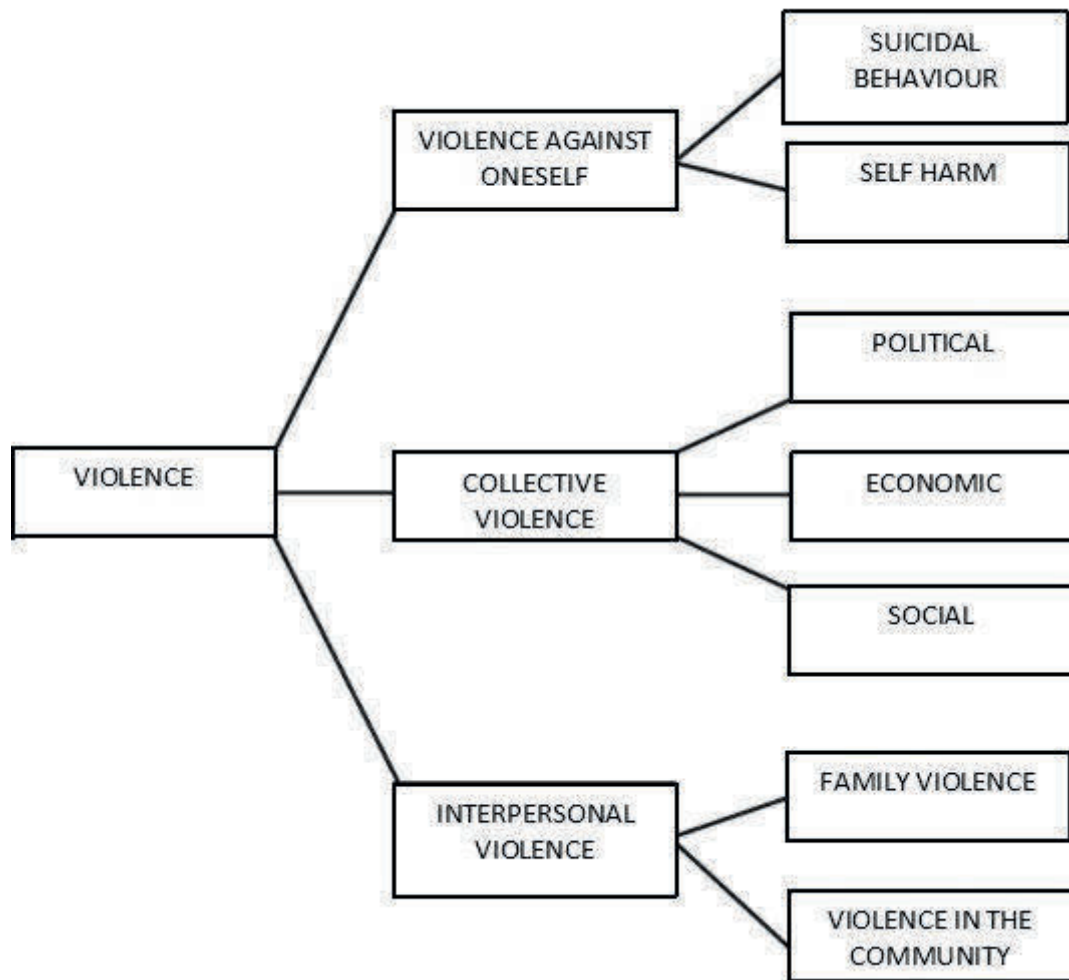
Hesnard, in his definition of violence states that aggression is in the very structure of any violent behaviour, and his definition of violence is: "violence is an extreme form of aggression expressed as illicit and unjustified use of force (physical or psychological), which is manifested as organized or spontaneous, ritualistic (in cases of blood revenge) or impertinent violence, and more recently as instrumentalized violence (blackmailing, kidnapping)."

The conflicted sides often use violence as a means to resolve it, justifying one's own needs and interests as legitimate in relation to the other side. Violence is a futile way of solving a conflict, unless by solving it we imply destroying or eradicating all other sides in the conflict. Unfortunately, quite often this is a situation in which one or more sides experience the solution achieved with violence as an injustice, and a limitation to their legitimate interests and the opportunity to achieve them. Therefore, violence can barely be considered a solution, since the desire to satisfy one's own interests and needs remains, reinforced by the desire to fulfil the justice according to one's own views, supplemented with a desire for revenge.

Types of violence

The various criteria for defining violence can be accepted as the basis for distinguishing various types of violence: Eckart Zimmerman distinguishes 9 dichotomous types of violence: 1. Violence against people or other living beings, 2. Direct and indirect, i.e. manifested or latent, 3. Physical and psychological, 4. Individual and collective, 5. Organised and spontaneous, 6. Criminal and political, 7. Personal and structural, 8. Legal and illegal, i.e. legitimate and illegitimate, 9. Institutional and non-institutional (Trajkovski and others, 2009).

¹ The central idea is the moral assessment that violence is evil. Based on this moral value, pacifists reject militarism and other forms of violence. Pacifism, as a movement with clearly constructed ideology, became popular in the 20th century, when many peace-oriented groups and organizations developed, which existence and activities encouraged the discussions about peaceful movement(s). There is an absolute or doctrinal pacifism, and a relative or practical pacifism.



The violence against oneself is divided into suicidal behaviour, which includes suicidal thoughts, attempted suicide, or committed suicides, as well as acts of self-harm.

The collective violence is an instrumentalized use of violence by people who identify themselves as members of a group, against another group, or a group of individuals, in order to achieve political, economic, or social goals. This division consists of three sub-categories, each of which offers possible motives for violent acts: 1) collective violence committed in order to achieve a certain social agenda, which includes, for example, atrocities of hatred committed by organized groups, terrorist acts, or mass violence; 2) politically motivated violence, which includes military and related violent conflicts, terrorist acts, or state violence against groups in the country; 3) economically motivated violence, which includes attacks by larger groups aimed at disrupting the economic activity, obstructing the access to basic services, or creating economic diversion and fragmentation.

The interpersonal violence is divided in two categories: family violence, and violence in the community. Family violence, or violence from an intimate partner, appears between family members and intimate partners, which usually, although not always, happens at home. This category includes abuse and neglect of children, violence from an intimate partner, and abuse of adults. Violence from an intimate partner refers to any kind of behaviour within an intimate relationship that causes physical, psychological, or sexual harm to the other partner. The harm can be inflicted by the partner, or a former partner, and it is often from men against women.

The violence in the community includes violence between two unrelated individuals, who may or may not know each other, and which, generally, but not exclusively, happens outside the home. Within this type of violence in the community, the violence that happens between unfamiliar persons has a very interesting characteristic. Unlike the violence inflicted by a familiar person, it is much more difficult to predict and prevent the violence between unfamiliar people. This includes

violence among young people, accidental acts of violence, rape or sexual assault by unknown persons, or violence within institutions, such as schools, workplaces, jails, and care homes.

In relation to our activities, we have made the following distinction or typology of violence:

1. Direct or visible (manifested) violence – which can easily be identified as violence, since it is easily visible.
2. Indirect or invisible (latent) violence – concealed structural violence, cultural violence.

Direct or personal violence occurs when there is a direct use of physical force, homicide, torture, rape, and sexual abuse, verbal violence, and humiliation. It is personal because the perpetrators are people, i.e. there is a person that can be held responsible for the actions.

Cultural violence – consists of all those cultural aspects that are used to justify or legitimize the direct cultural violence. There are no violent cultures, but there are cultures of violence (oppression through ideology, religion, etc.). These are actually opinions and beliefs that prevail, which have been instilled since childhood within the community, and which are used to express power and violence.

It promotes history that glorifies historical accounts and military victories, rather than non-violent agitation, movements, revolt, or triumphs of cooperation and connection. Almost all cultures recognize that taking someone's life is considered a homicide, but killing tens, hundreds, thousands of people during conflict or war, or killing innocent people by armed forces is a collateral damage.

Structural violence is the type of violence where there is no visible perpetrator. It occurs when certain groups, classes, genders, nationalities are assumed to have better access to resources, goods and opportunities, in relation to other groups, classes, genders, nationalities etc. These unequal advantages are integrated in the social, and economic systems, which govern the societies, the states, and the world. Privileges stipulated in the constitution, legislation, financial privileges on behalf of certain categories are examples of structural violence. This type of violence does not typically have a person or people who can be held directly responsible for the structural violence. Here, the perpetrator is an integral part of the very structure of the human organisations – social, political, and economic (exploitation, segmentation, marginalization, fragmentation) (Bobichard, 2012). We are facing structural violence every day, starting from the impossibility to find the necessary medicine in the pharmacy, to any kind of discrimination whatsoever.

Major factors for violence

Violence is a serious and global problem, with a tendency to grow in the last few years. The everyday occurrence of violence has caused a new state of sensitivity and vulnerability of our society. It imposes the need to treat violence seriously and continuously by applying an integrative approach, through the network of various sectors and through coordinated activities. The treatment of violence implies taking preventive measures and activities that could oppose violence to a certain degree. Prevention implies taking various measures to neutralize the basic factors that cause the emergence of violence.

What are the major factors for violence:

1. Individual – the person's characteristics and behaviour, hyperactivity, impulsiveness, anger management issues, attention problems, aggressive behaviour, weak educational achievements, depression, hatred, jealousy, self-defence.
2. Influences from the family and the peers – the atmosphere within the family is often the key to developing aggressive or violent behaviour: bad parenting, heavy corporal punishments as discipline measures, conflict between the parents, low degree of connectedness, inexperienced young mother, going through a divorce, low level of family cohesion, low social and economic status, association with delinquent peers and complete acceptance of their attitudes, views, and life ideas.
3. Social, political, cultural – the gangs and the local availability of weapons and drugs, the quality of state governance, its laws and the degree of their enforcement, the social protection policy, inequality in income, the

rapid demographic changes, the urbanization and globalization, the unemployment, the crisis of values (Violence among Youth, n.d.).

The most common forms of violence today are: sexual violence, murders, hooliganism, peer violence, cyber violence, violence in discipline. Many of those who have been victims of physical and/or sexual maltreatment have never looked for help, and many of them have reported that they had never thought of it as maltreatment, or had never seen it as a problem. This is considered to be one of the main reasons that contribute towards the increase of violence. Moreover, there is also the victim's fear to report the act of violence, the settlements between the victims and the perpetrators, the shame to report the act of violence due to the fear of social labelling and stigmatization, the lack of institutional enforcement and professionalism, the perpetrators' skills to cover their acts, and many other reasons. The high rate of violence confirms the inability of the judicial organs to deal with this kind of deviation. The higher the rate of violence the lower the citizen's confidence in the organs guaranteeing their security and safety.

Prevention

Conflicts cannot be prevented or avoided, while violence as a possible response to conflicts can be avoided and prevented. The prevention of violence is more than necessary, and it should be established on every level.

The prevention of violence can be achieved by developing ways of dealing with conflicts in a constructive, non-violent manner, which helps develop better understanding, build trust, and in the process, review the unfounded presumptions for the intent, the needs and the interests of all conflicted sides.

The prevention of violence on individual level has two goals, to stimulate the thinking and the behaviour related to the health condition of children and youth in order to protect their development and change the thinking and the behaviour of those individuals who have already become violent, or who are facing a threat of being harmed. Such prevention is particularly directed towards stimulating people to solve their problems and conflicts without the use of violence. The most common interventions require the individuals to change their skills, attitudes, and beliefs. It is recommended that such programs be implemented in schools in order to help children and youth deal with anger management, resolve conflicts, and develop social skills for problem solving. And not only that, this level encompasses the following activities: intervention for treatment and rehabilitation of adolescents with disrupted behaviour, victims of violence, therapeutic programs with appropriate services for the victims of violence, support for groups and therapies for depressive behaviour, health treatment programs, programs for perpetrators of sexual violence, social development programs aimed at improving school results, educational interventions for children and youth, other interventions on individual level (open lines), safe use of weapons training, conflict resolution and anger management. The interventions on individual level are mainly directed towards stimulating healthy attitudes and behaviour among children and youth during their development stages, and changing the behaviour of persons who have already become violent, or are in danger of harming themselves.

The prevention on the level of relationships should affect the relationship between the victim, or the perpetrator, and the people they are mostly in touch with, and should also deal with the way problems are solved within the family, and the negative influence from the peers. The prevention on this level can be implemented through the following programs: skills development, home visits, care groups, services, parent education, daily care, inventive teams of care providers for elderly or disadvantaged persons, additional support in families with risk, and social skills development trainings.

The prevention on the level of communities encompasses the community's efforts directed towards raising public awareness about the effects of violence, as well as stimulating the community to take actions in order to provide assistance and support for the victims of violence. There are, for example, media campaigns to reach whole communities, or educational campaigns for institutional environments such as schools, hospitals, workplaces, modifications of the surroundings, such as improving street lighting, and building safe pathways for children and youth on their way to and from school, as well as reducing the availability of alcohol. Such programs can be reinforced with appropriate trainings for the police, the health professionals, the teachers, and the NGOs, in order to help them understand, and respond better to the various types of violence, as well as improve the traumatology services to tackle the consequences of violence effectively. The networking of sectors within the community plays an important role in dealing with violence. It includes coordination of various councils, forums and agencies in order to involve more people, such as judges, health and social

workers, members of various associations, educators, and local religious and political leaders. Their function is often related to exchanging information and skills, determining the problems in order to provide the necessary services, raising awareness within the community, and taking measures against one or several kinds of violence.

The prevention on the level of the society encompasses programs related to the cultural, social, and economic factors that contribute towards the emergence of violence, and are directed towards changes in the legislation, the policies, and the wider social and cultural environment in order to reduce the violence rate in the community as a whole. These programs include implementation of laws prohibiting illegal transfer of weapons, disarmament programs for the population, legal and judicial assistance in preparing or advancing the legislation related to interpersonal violence, international agreements and conventions related to prevention of violence, harmonization of the standards in the national legislation, strengthening and improving the police and judicial systems, reforms in the educational systems, reducing poverty and inequality, programs for social assistance and economic growth, programs for changes of the social and cultural norms, policies for control of alcohol use, establishing programs offering job opportunities for unemployed persons.

Why should we act non-violently?

The peaceful (non-violent) conflict resolution is a powerful way to achieve the goals. Although this kind of conflict resolution is commonly promoted, favoured, and theoretically and rationally present all around us, in practice, and from a behavioural point of view, violence is the first player on our stage.

Non-violent conflict resolution is an active, group, and unarmed form of struggle for power control in conflict situations. Therefore, this is not a passive activity, and it does not represent an attempt to avoid or ignore the conflict. On the contrary, it is a constructive and creative way to deal with conflicts.

These are some of the reasons and misconceptions that provoke violent behaviour instead of non-violent:

- Non-violent conflict resolution is a slow process;
- Non-violence is passive;
- The accent is on the speech in conflict resolution;
- Non-violence is for good people, and the world is full of bad forces;
- Non-violence is typical for Eastern Civilizations;
- It can be applied in domestic and local conflicts, and it is totally useless for international disputes.

Reassurances, appeals, and non-violent actions

Reassurances and appeals are basically rational, emotional, and verbal attempts to reach an agreement with the opponent in relation to something. Non-violent conflict resolution, though, is not only verbal, but it consists of non-verbal, social, economic, and political activities. (Example: requesting your employer for a pay rise is an act of verbal reassurance, but refusing to go to work until you receive a pay rise is an act of non-violent conflict resolution.)

The act of non-violent conflict resolution is not only rendered down to conversation and transformation of the understanding and the beliefs, or institutions. If this action is effective it can transform the awareness of a certain circle of people and institutions.

Negotiations, compromises, and non-violent actions

Negotiation as a form of conflict and dispute resolution, precedes the non-violent action. The non-violent action is often taken after the failure of the negotiations, and sometimes even during the negotiations.

Negotiation is basically an attempt to assure or reassure verbally by taking advantage of the existing institutional procedures. Negotiation is possible in cases where compromise is possible, which is the essence of the negotiation itself.

From this point of view, non-violent action is quite different from negotiation and compromise. In fact, non-violent action is a means to fight opponents, rather than partners as in the case of negotiation.

Faced with reality, we are ready to face the fact that violence is not something common and allowed, and we should not justify or conceal it. We can only prevent it if we do not allow it to stay in the shadow.

Integration, opposition, determination, professionalization of the organs, trainings on non-violent action are only part of the key methods that each society should apply in order to prevent violence and to help build a healthy and harmonious environment for growth and development of the future generations. This implies non-violent communication, constructive conflict management, dealing with stereotypes and prejudices in terms of building interpersonal and inter-group relations for mutual understanding, tolerance, mutual respect, cooperation, and peace.

The social cohesion, and the integration of the societies, particularly the multicultural and multiethnic ones, should generate a high degree of stability and security, rather than violence. The goal of this complex process is to strengthen the social cohesion and integration of the representatives of the special groups in the society. These two processes can be synthesized if there is a climate of tolerance and intercultural dialogue.

WORKSHOP ON VIOLENCE/NON-VIOLENCE

(Aleksandra Sardzoska)

Goals of the activities:

- Participants will be allowed and encouraged to explore their own and their group's definitions of violence/non-violence;
- Participants will explore the different opinions and perspectives on the topic;
- Participants will reflect on moral, ethical, and political grounds regarding the topic;
- Participants will identify the types of violence, direct and indirect (structural and cultural violence).

Activity 1: Brainstorming: What is violence?

Time: 15 minutes

Materials needed: Flipchart paper, glue, old newspapers, scissors.

Description of the activity: The group is divided into 4 small groups. In the small groups, the participants' task is to select texts from old newspapers, magazines, with headlines that depict violence of any kind. They should create a collage of newspaper articles that describe violence. The collages are then presented, with additional explanation by the group, why they treat those headlines as violence.

Discussion questions:

- What types of violence are you familiar with?
- Can you add another type of violence or situation that was not mentioned before?

Activity 2: Barometer of opinions on violence/non-violence

Time: 45 minutes

Materials needed: printed out statements on papers (see below)

Description of the activity: The statements printed on paper are placed on the floor in the middle of the room. The room is arranged to represent a barometer by putting a paper on one side of the room with an inscription saying 'violence', and another paper on the other side of the room saying 'non-violence'. Participants are instructed to walk around the room and read the statements on the floor, then pick up one statement of their own choice, and place them either near the sign 'violence' or 'non-violence', or in the middle of the room, if they think it is somewhere between.

After all statements are arranged, participants are asked to review the statements. If they are not sure why a certain statement is put on one side and not on the other, they should ask a question to the participant who put the statement on that place initially, followed by an explanation.

Statements:

- Uniforms are obligatory.
- The principle bans music at the end of the school year.
- Pedagogical work is ideal for women because it leaves more space for taking care of their families and chores.
- Attendance at school.
- The professor is entitled to remove a student from class.
- Students are entitled to control the attendance of the teachers.
- The principle has the right to conduct an anonymous survey on teachers' performance.
- The school's principle insists on having a date with his colleague despite her rejection.
- If the students use regional language, the teacher corrects them.
- The order and the discipline in the classroom are a reflection of the teacher's authority.
- Skipping classes happens because teachers lack authority in the classroom.
- Macedonians and Albanians should be allowed to study in separate facilities.
- Corporal punishment should be the ultimate method in education.
- Women do not have to cook if they do not want to.
- Women are more peaceful than men.
- A successful woman can keep the balance between the professional and family duties.
- When applying for a job, the person is asked which party they are affiliated with.
- The principle hires a relative applying for a job.
- The national minority groups should be positively discriminated when applying for jobs.
- Parents are entitled to hit their child if he/she behaves.
- Mothers should have custody over their children after divorce.
- Everyone can display any flag they want on their house.
- Gay parade.
- Smoking should be prohibited in closed spaces if there are non-smokers around.
- German people started the WW2.
- We should help Africa get civilized.
- After the religious ritual is over, the priest invites the attendees to join him on a political party meeting.
- Religion should not be studied in schools.
- Those who arrived first have the right to the land.
- Party employments are acceptable.
- A beggar drags pedestrians by their sleeves.
- He is a loyal citizen of this country.
- If people cannot live together, they should better be separated.
- A majority of people in one region of the country request that region to be a separate state.
- Every Albanian should speak the Macedonian language.
- Every Macedonian should speak the Albanian language.
- Those who do not like the country, can leave it.
- The project Skopje 2014.
- The whole group cannot continue with work, since some people, whose presence is necessary, are late.
- The media reporting on some events is incorrect.
- The victim has the right to forgive.

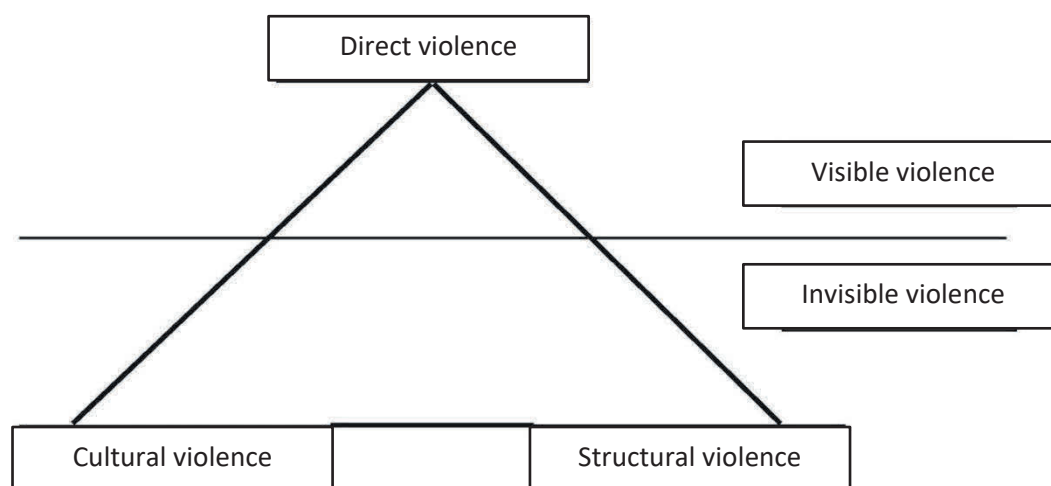
Activity 3: Identifying types of violence

Materials needed: Flipchart paper with a triangle on it for brainstorming (see the image below).

Time: 15 minutes.

Description of the activity: Participants are invited in a plenary to identify the types of violence in two categories:

1. Direct or visible violence – which can easily be identified as violence, since it is easily visible.
2. Indirect or invisible violence – structural violence, cultural violence.



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LEADERSHIP

Professor Alma Tasevska, PhD and Professor Lena Damovska, PhD

Leadership is a phenomenon that is often a subject of studies with practical and exact implications. The term leadership derives from the English word LEADERSHIP which means to guide, govern, or manage.

The definition of leadership is as follows: Leadership is a process in which one person can influence other members of the group towards achieving defined goals, while the person influencing the group is called a leader.

There are many definitions of leadership, although the most significant are those proposed by Carter McNamara, some of which are the following: “Leadership implies giving directions and influencing others to follow those directions” (Carter McNamara, 2005), and “Leadership is influencing people by determining the goals, giving directions and motivating them to fulfil their working tasks in order to advance the organisation”.

From the available definitions we can conclude that leadership is a process where individuals lead groups of people, directing and motivating them to fulfil certain tasks. Leadership is more and more present in the educational sphere, which is why we would like to provide a short review of these aspects.

Similar to educational management, there are many theories and models related to leadership in education, among which is the model proposed by the authors Bush and Glover (2011), who compare the leadership theories in education with the educational management theories.

Table 1 shows the typologies that identify 10 leadership models compared to the six management models.

Table No.1: Management and leadership models in education

Management model in education	Leadership model in education
<ul style="list-style-type: none"> • Formal 	<ul style="list-style-type: none"> • Managerial
<ul style="list-style-type: none"> • Collegial 	<ul style="list-style-type: none"> • Participative, transformative, distributive
<ul style="list-style-type: none"> • Political 	<ul style="list-style-type: none"> • Transactional
<ul style="list-style-type: none"> • Subjective 	<ul style="list-style-type: none"> • Postmodern, emotional
<ul style="list-style-type: none"> • Ambiguous 	<ul style="list-style-type: none"> • Unpredictable
<ul style="list-style-type: none"> • Cultural 	<ul style="list-style-type: none"> • Moral, instructional

Leadership is often described as leadership focusing on learning, which is not related to any other management model, because its focus is on influencing, learning, and teaching. The model in Table 1 is not fully exhausted.

There are other authors, such as Davies (Davies, 2004) who identifies seven additional categories:

1. Strategic leadership
2. Invitational leadership
3. Ethical leadership
4. Constructive leadership
5. Poetic and political leadership

6. Business leadership
7. Sustainable leadership (Davies, 2004)

All of these categories of educational leadership can be applied in various contextual situations. However, it should be highlighted that by defining and analysing these categories we can develop the leadership process further, and gain a better understanding of its practical implications.

WORKSHOP ON LEADERSHIP

(Elona Bajrami Luma)

Goals of the activities:

- Participants will define the leader's role in a specific group;
- Participants will define the roles of the group's members, and the leader's role;
- To put an accent on the role of mutual cooperation in order to achieve the common goals within the group.

Activity 1: Forming groups with a rope

Time: 35 minutes

Materials needed: a 20-meter rope, and blinds to cover the eyes.

Description of the activity: All participants are put in a circle, and are instructed to choose a person that will lead them during the activity. After the leader is chosen, all participants cover their eyes, except for the leader. The group's task is to make a geometric shape with the rope (each participant holds the rope with two hands), and follow the leader's instructions. The leader guides the participants in which direction they should move (forward, back, left, right) until the required geometric shape is formed (circle, rectangle, triangle etc.), without any physical contact among the participants.

During the activity, the participants are not allowed to let go of the rope. The verbal communication between the leader and the participants is allowed. After forming each of the shapes, the participants open their eyes to see how they have completed their task. After this, they cover their eyes again and continue with the following shape assigned by the facilitator. There should be 4 to 5 geometric shapes formed during the activity.

Discussion questions:

- How did you feel?
- How satisfied are you with the shapes you formed?
- Were the leader's instructions clear enough for you?
- Was there any cooperation between the leader and the group?
- How did the leader feel?

Activity 2: Barometer

Time: 15 minutes

Description of the activity: Participants position themselves along the barometer line (between the positive and negative pole) according to their opinion in relation to the questions asked by the facilitator. After the participants choose their position, if they want they can explain why they have positioned themselves in such a way.

Discussion questions:

- Should the leader impose him/herself?
- Should the leader be one of us?
- Should the leader follow the group (at the positive pole), or should the group follow the leader (at the negative pole)?
- Leaders are born (at the positive pole). Leaders are made (at the negative pole).

Activity 3: Choose a King/Queen

Time: 45 minutes

Materials needed: flipchart paper, post-it sticky notes, pens, markers.

Description of the activity: The group is instructed to choose a participant who will be the queen/king of the group, without any verbal communication.

After the choice is made, the following questions are discussed:

- How did you make up your mind?
- How did the process develop?

After the discussion, the king/queen sits is seated in the centre of the circle, while the other participants write down their expectations for their king/queen on post-it sticky notes. One expectation per one post-it note. When the participants finish writing their expectations, they read them to the whole group. After the expectations are read, the king/queen is asked how he/she feels?

Next, the group's task is to categorize the expectations in three groups (on three separate flipchart papers) as follows: the group's responsibility; the king's/queen's responsibility, exaggerated expectations. There is a follow-up discussion in relation to the participants' decisions, during the attempt to categorize the expectations.

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DECISION-MAKING

Professor Alma Tasevska, PhD and Professor Lena Damoska, PhD

The decision-making process consists of several aspects related to:

Knowledge

- The decision-making process and strategies
- The decision-making theories and models
- Resource information, data collection and analysis strategies
- Systemic theories
- Organisational theories and models and organisation and development principles

Dispositions

- Collaborative decision-making
- Decision-making through learning and teaching
- Accepting responsibility for the decision-making
- Involving responsible persons for more important decisions
- The importance of maintaining the dialogue for the decision-making process

Skills

- Facilitative leadership, consensus building skills and leading a process of an effective group
- Systemic approach implemented in the decision-making process
- Taking into consideration different resource information
- Identifying potential problems and problem solving
- Applying effective communication skills
- Decisions are shared with all competent authorities
- Decisions are evaluated appropriately, and the results are discussed with the competent authorities

From a historical perspective, the decision-making process is treated as a scientific process, which is orderly, rational, logical and sequential. The two most important views on the rational decision-making model are those of Herbert Simon, and Peter F. Drucker.

“The author Simon Hebert identifies three main stages in the decision-making process: intelligent activities, designed activities, and choice activities. While the author Peter F. Drucker creates a list of five steps that support the decision-making process. These are the five steps: (1) Define the problem, (2) Analyse the problem, (3) Develop alternative solutions, (4) Define the best solution, and (5) Convert decisions into effective action. The decision made at the very institution would affect at least one of the key factors of the school climate: ecology, structure, milieu, and culture. Changing one factor would imply changing the other factors. The decision-making process cannot have only one implication. The organisational system simply does not allow it” (Owens, Valesky, 2015).

We believe that these modern views and opinions related to the decision-making process can be transferred to various educational contexts. We would particularly highlight the formal and informal multiethnic contexts where the decision-making process can be practised in this way. However, in order to make a certain decision, the participants in that situation should define and analyse the problem, develop alternative solutions outside the everyday thinking and behaviour matrix, choose the best solution and then implement it. The application of this approach contributes towards the development of skills for efficient and effective decision-making.

WORKSHOP ON DECISION-MAKING

(Elona Bajrami Luma)

Goals of the activities:

- Participants will define the advantages and disadvantages of joint decision-making;
- The accent should be put on the importance of each participant's active involvement during the whole working process.

Activity 1: Survival

Time: 45 minutes

Materials needed: A4 sheets of paper with 15 things that are available on the ship, inscribed on the sheets of paper by the facilitators. The sheets of paper are placed on the floor during the activity within everyone's view.

Description of the activity: Participants are instructed to imagine that they are storm survivors, currently stranded on the shores of a desert island. There are minimum living conditions on the island. Fortunately, the participants are told that the ship is still near the shore with 15 things in it, which are vital for their survival. However, there is a problem: the ship is going to sink in less than 20 minutes, during which time they can rescue only three things from it. The group's task is to make a joint decision in 20 minutes which of the 15 things that are in the boat are the most important for their survival on the island.

Discussion questions:

- Was it easy to make a joint decision?
- What went well, and what didn't go so well?
- Who was the leader?
- Who preferred to be led?
- How can you accelerate the decision-making process?
- Was everyone satisfied with the decision?

Activity 2: Planet

Time: 80 minutes

Materials needed: notebooks, pens, flipchart paper.

Description of the activity: A new planet has been discovered with perfect living conditions. Several days after the discovery of the planet, you are chosen to be one of the committee members that will decide who will live on the new planet. As a member of the Settlement Committee, you have 5 minutes thinking time to come up with three skills and three virtues that the people who will live on that planet should have. After everyone writes down the three skills and three virtues individually, the participants pair up, and in a period of 8 minutes, they should make a decision together with their partners which three skills and three virtues they will select. Then, they form groups of four (2 pairs per group), and in a period of 12 minutes, they should make a decision about the same thing. Then they move into groups of 8 participants (from the earlier two groups of four participants) and decide which three skills and three virtues they will select in 15 minutes. Finally, the whole group should decide together which three skills and three virtues they will select in 20 minutes.

Discussion questions:

- What happened?
- How satisfied are you with the result?
- How satisfied are you with the process?
- In which stage was it easier for you to make a decision: individually, in pairs, in groups of four, in groups of 8 people or in the plenary group?
- What was difficult?

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POWER

Docent Kushtrim Ahmeti, PhD

Power is often described as an outright imposition of the elite on the lower classes, in the monopoly of the state for a legitimate control of violence or their ability to control the production materials in order to make others work for them (Lewellen, 2009).

In all societies, from the most primitive to the seemingly most civilized, people enjoy the profound effect of power. The basic issues concerning power can be seen everywhere, from limited cases, such as the egalitarian gangs of the hunter-gatherers in Africa, to the hierarchical casts in India, from the business corporation in Tokyo or New York, to the totalitarian states in Eastern Europe.

The perfected rituals of paying respect, admiration of the greatness, applauses to speeches, protocols on solemn dinners, the lineup in the solemn procession of cars, access to the corporate plane, military salutation, they all celebrate the possession of power (Galbraith, 1995).

The power to make a choice points at the ability to change a given situation which can, therefore, be seen as a transformation capacity. According to Galbraith, there are three things that secure access to power: the personality, the ownership and the organisation, which appear in a combination with each other, since the personality is enhanced with the ownership, and gains additional strength from the organisation (Galbraith, 1995).

On the other side, each manifestation of power induces the opposite, not always equal, manifestation of power, because every attempt to submit people to the will of others is faced with some form of effort to resist such a submission.

Erick Wolf distinguishes three kinds of social power, such as: interpersonal, which encompasses the ability of one individual to impose his/her will on another individual; organisational power, highlighting how the individuals or the social communities can limit other individuals in a certain social environment; and structural power, which organizes the social environments and controls the accumulation of the social labour (Schultz, Emil & Lavenda, Robert, 2009).

Chris Han, locates the source of power in the economic power that strengthens the legitimacy of the ruler in hierarchical societies, without which a modern bureaucratically organized state cannot be imagined; the democratic power – competitive elections in order to establish people's will and to enable a governing mandate for the leaders in a specific timeframe; the coercive power – charges for using physical force, or threatening to use force, which is applied on several levels, the regular domestic brutality, the occasional intelligence activity of the nomadic shepherd, the use of chemical and nuclear weapons for intimidation; the legal power – the understanding of right and wrong, a system that regulates aggression and violence, because the legal authority is supported by the idea of legitimate power; the ideological power - humble submission without power, or any threat for the use of power, the idea of legitimacy that depends on the presentation of the past and the future, which is manipulated with symbols and rituals (Han, 2009).

The postmodern analysis of the French philosopher Michelle Foucault opposes these views, according to whom, power's main goal is to normalize and establish obedience, which means it differs by being disciplinary and confessional.

He highlights a specific form of power when there is no single centre located in a single source of sovereignty, which would generate secondary and dependent forms: "Power is everywhere, not because it encompasses everything, but because it comes from everywhere. Power is limitless, all present: it is always already there" (Foucault, 1980a). This implies that power does not spread from top to bottom, but functions from bottom up, it is capillary and circulates through the whole society, and acts on every level of social practice, social relations and institutions, circulates through the decentralized field of institutional networks, where it is taken over by the larger structures, such as the class, the state, etc. Therefore, power is relational and acts from countless points, it is highly unpredictable in its character, it is neither obtained, nor seized, nor shared, nor possessed by any subject, against the subject there are anonymous channels in a purely structural activity (Best, S. & Keltner, D., 1996).

Foucault also insists that power is productive, since it stimulates satisfaction and some forms of knowledge, it creates discourses. It should be seen as a productive network of connections, responsible for the creation of subjects as products and representatives of power, since it is not a previously given epithet used by the demonstration of power, against the individual with his/her identity and features as a product of a certain relation of power that applies to objects, differences, desires, forces, which is why it is not one of the primary goals, and moves through the whole social body, rather than be seen as a negative phenomenon, which function is repressive (Fern, 2002).

This means that power is not an ownership of the subjects any more than knowledge, because power creates influence on the level of desire, but also on the level of knowledge. Far from preventing knowledge, power creates it.

This kind of definition of power rejects the modern theories according to which power should be anchored in the macrostructures or the ruling classes and should be oppressive, thus developing new postmodern approaches that see power as dispersed and heteromorphic, and participatory in the process of constituting the subjects and the identity of the individual.

Contrary to the modern theories that see knowledge as neutral and objective (positivism) or emancipatory (Marxism), Foucault emphasizes that knowledge is inseparable from the regimes of power, a concept which is symptomatic for the postmodern distrust in the reason, and the emancipatory patterns that are apparent in his name.

For Foucault, discipline is one the characteristics of contemporary power, which purpose is to create obedient and useful subjects, increasing the subjects' forces, for economic benefits, and at the same time decreasing those forces, in a political sense, that is to say discipline "divides the power from the subject, and it makes it an 'ability', 'capacity' which should be increased; on the other side, it transforms the energy or the authority that can derive from it and establishes a relation of strict obedience" (Foucault, 2004).

In this way, the modern individual becomes an object and subject of knowledge, positively shaped in the matrices of the scientific and disciplinary mechanisms, into an ethical/legal/psychological/medical/sexual being that is produced with a lot of care, in accordance with a whole set of techniques of forces and subjects relations (Foucault, 1979).

According to Foucault, the term 'subject', on one side, implies a human being related to one's own identity through one's own awareness, and on the other side, controlled by and depending on another subject. In this way, he rejects the model of enlightenment, which links awareness, self-knowledge, and freedom, as well as the concept of constituent subject as a humanistic mystification, by claiming that "we should move away from the constituent subject and get rid of the very subject, that is to say, we have to come to an analysis that could explain the constituting of the subject in historical frameworks" (Foucault, 1980b).

WORKSHOP ON POWER

(Boran Ivanoski)

Goals of the activities:

The activity is a useful presentation of a broader analysis of power, and it will enable participants to:

- Understand power in the society;
- Recognize one's own power potentials;
- Understand who we are as individuals and groups in relation to the power in our society;
- Deepen the understanding of how identity, power, subordination, and exclusion affect us as individuals;
- Illustrate how dynamic power is and how much it depends on the relations between the individual and the society.

Activity 1: Brainstorming – Power?

Time: 15 minutes

Materials needed: Previously prepared flipchart paper with the brainstorming topic written on it, "Power".

Description of the activity: This activity is done before the following activity "Statues with chairs". With this approach, the participants will become aware of the various forms of power in the society.

Activity 2: Plane (Vukosavljević, 2001)

Time: 80 minutes

Materials needed: Previously prepared 'life jackets' from flipchart paper for each participant with the groups' names inscribed on them. On a separate flipchart paper there is a list of all the groups that are inside the plane.

Description of the activity: Participants are offered a life jacket each. The following categories are written on each of the life jackets:

1. Youth
2. Army
3. Multinational corporations (Coca-Cola, McDonald's)
4. Peacemakers
5. Elderly people
6. People with special needs
7. Black people
8. Press
9. Government
10. Women

It is important to highlight that there are two life jackets per category. There should be as many jackets as there are participants. The number of categories should be adjusted to the number of students, so that two participants represent one group category.

1. Description of the activity:

The participants are in a circle with their life jackets on. The facilitator gives the following instructions: The participants that represent a group are a pair. Each pair represents one voice. Pairs cannot be separated. You are

all travelling to a conference. The topic of the conference is “The conflict and violence in the world and the possibilities to act”. On this conference you represent the group that you have previously selected. All of a sudden, the pilot issues a warning that due to technical problems everyone has to leave the plane in less than an hour. However, the number of parachutes is not enough for everyone. Three pairs will remain without parachutes. The pilot has a personal parachute, and is not willing to give it to anyone.

2. Thinking time:

Each pair should write down the reasons why they think they should receive parachutes, so that they can continue their journey to the conference, and deal with conflicts and violence in the world. Each pair then chooses a representative. There are 5 minutes to do this.

3. Presentation of the groups:

After the pairs are done with the previous task, they are invited to present their reasons in front of the whole group. They have 3 minutes each.

4. Decision-making in pairs:

After the presentation, the pairs have 5 minutes to discuss with each other about who should get the parachutes, and decide which 5 groups they will vote for, although they cannot vote for themselves. In a secret voting, each pair writes down a list of 5 groups on a piece of paper.

5. Voting:

The list of all the groups inside the plane is shown on a flipchart paper. The facilitator records the votes. The three pairs with the smallest number of votes will not receive parachutes and will have to take off their life jackets. If the voting is a tie, the pilot says he/she cannot wait for their slow decision, and that if they do not make a decision in 5 minutes, after a second voting, he/she would catapult him/herself, which would result in the plane crashing with the whole delegation inside.

Discussion questions (20 minutes):

- How did you choose which group to represent?
- How satisfied are you with the presentation of the group?
- How difficult it was to justify your own survival?
- How did you feel when you were supposed to decide who to vote for? How did you decide who to vote for?
- How did the representatives of the groups that were not selected feel?
- What did you gain/learn from this activity?

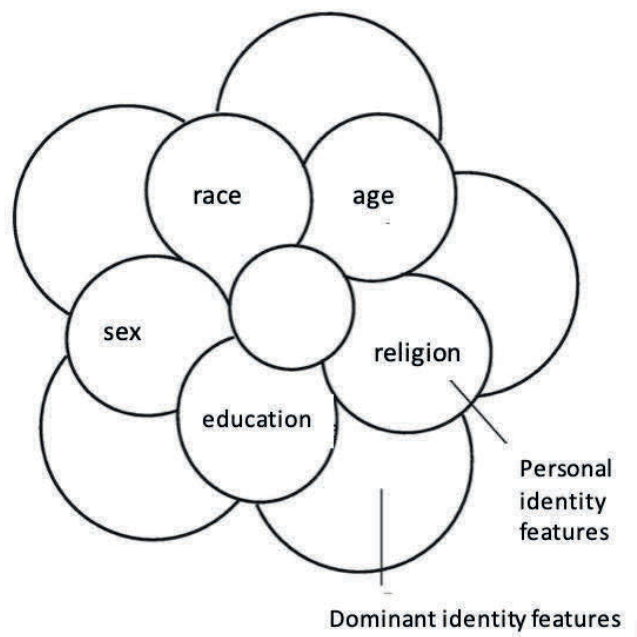
Activity 3: Power Flower (Vene Klasen & Miller, 2006)

Time: 50 minutes

Materials needed: Previously prepared flipchart paper with a flower drawn on it with two circles of petals. Printed out flowers on A4 paper format. Pencils and pens per participant.

Description of the activity: Power Flower reflects who we are in relation to those with power in the society. We will use the outer circle of petals to describe the dominant social identities. Therefore, the group should fill in the outer circle of petals together. The inner circle of petals is used to describe the social identity of the individual.

Before the activity, a flower with two circles of petals should be drawn on a flipchart paper.



Each petal represents a category that can include sex, race, ethnic community, religion, type of family, language, marital status, age, education, psychological or physical disability, geographic belonging, etc.

Group discussion:

The group should discuss the individual categories and the characteristics of those who have the biggest power in the society. The petals in the outer circle should be inscribed with dominant features, for instance which sex or which ethnic community has the biggest power? (15 minutes)

Individual work:

After the discussion, each of the participants should be given a piece of A4 paper format with a flower printed on it. Each of the participants, individually, should inscribe the already agreed and discussed dominant features in the petals of the outer circle. The facilitator should instruct the participants to write their own identity features in the petals within the inner circle, in accordance with the agreed features from the flower's outer circle. (10 minutes)

Discussion questions (20 minutes):

After each of the participants fill in their flowers, the facilitator can lead the discussions around the following questions:

- How many of your personal features are different from the dominant identity? Which features cannot be changed? What does it imply in relation to your personal power or potential power?
- What does this activity reveal about us as a group? What are the similarities and differences in relation to the dominant power? How does it affect us?
- What does this activity point at about identity and power in a broader sense?

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GENDER AND GENDER THEORIES

Professor Maja Muhić, PhD

Gender theory developed in the academic sphere during the 1970s and 1980s, particularly in the USA and Great Britain. The essence of this theory, in its early stage, was that the social category of masculinity and femininity (often referred to as gender) affects and shapes the lives of men and women (as biological categories, i.e. as sexes). As such, this theory reexamines and questions the idea that masculinity/femininity, i.e. both men and women exist and function according to certain biological determinants. While sex is considered a biological difference (chromosomes, reproductive organs, etc.), gender is treated as a feature that is described as masculine or feminine by the society or the culture, which creates gender roles (men should be heroes, sportsmen, politicians, present in the public sphere, while women should be housewives, mothers, teachers, mostly present in the private sphere, i.e. at home).

Such approach puts people in their social boxes and roles which they are expected to play, while every deviation from these roles can cause rejection by the community. The most recent theories have even questioned the biological status of the gender, claiming that our body is formed through the prism of these socially constructed roles since the day we were born. We have been surrounded with gender role since early childhood. They slip through our conversations, humour, through conflicts, to being an example explaining the different driving styles. Therefore, we can say that gender as a socially constructed theory is something which is deeply rooted in our institutions, actions, beliefs, desires, to such an extent that it seems quite natural. This is why we need to examine these categories in order to understand the process of their construction, and their transition into something that is only seemingly natural, given, and therefore, unchangeable.

Gender as a category of something that we do socially, or even as a role we 'play', has been analysed by several theorists (West, and Zimmerman, 1987; Butler, 1990). The binary division of men and women, as the only two biological categories, has also been reexamined later. In other words, it is often the case when even biology or nature itself can create individuals who do not correspond with the expected two categories. Thus, Backless (Backless and others, 2000) estimates that one in 1000 babies is born with a different body from the expected male and/or female type. This points at the problem with the binary social categories and divisions into male and female, reason/emotion, worker/housewife, as all present categories that have a deep impact on and define life. The prominent French feminist Simone de Beauvoir says that "women are not born, women are made". Of course, the same applies to men, and the 'making' of man and women is an endless process that starts even before the child is born – from the first discussions whether it's a boy or a girl.

Some researches in this sphere (Bem, 1981) are trying to point at the need to prevent such gender typologies from early age by influencing the children. This can be achieved through control or prohibition of the access to media promoting such typologies, or books, visual materials etc., but equally important is for the father and the mother to maintain equal gender roles at home. In this way, researchers believe that the standard rendering of sex and gender into boxes/patterns will be avoided, and children will have a wider worldview without any limitations in their understanding of the role of men/women. Finally, although the essence of the gender theory varies, the deeply rooted and generally accepted suppositions of both men's and women's features should be actively reexamined.

WORKSHOP ON GENDER ROLES

(Blerim Jashari)

Goals of the activities:

- Participants should become aware about the gender roles in the society;
- Participants will learn where the expectations for men and women derive from in the society;
- Participants will become sensitive of their own role in creating such attitudes;
- Participants will assume a proactive role in relation to gender roles.

Activity 1: What are men like, and what are women like?

Time: 30-35 minutes

Materials needed: Flipchart paper, markers

Description of the activity: The group is divided in two small groups according to their sex, male and female. The female group is instructed to answer the question: What are men like?

The male group is instructed to answer the question: What are women like?

The participants have 10 minutes to consolidate their views, and complete the activity, after which they present and explain their views if necessary, followed by a 15-minute discussion.

Activity 2: Male and female boxes

Time: 55-60 minutes

Materials needed: Flipchart paper

Description of the activity: The group is divided in two small groups according to their sex, male or female. Each group should work together and write down, on the flipchart paper, the answer to the following question: What was I told (in my family, the surrounding, the society...) a real man should be like? (for the male group) and: What was I told (in my family, the surrounding, the society...) a real woman should look like? (for the female group). In this stage of the activity, the participants have 15 minutes to complete the task. In the second stage of the activity, the participants are instructed (again in 15 minutes) to write down on the flipchart paper the names and insults they were called (by the family, the surrounding, the society...) if they were not 'real men' or 'real women'? Both groups present their views.

Activity 3: I would like men/women to be

Time: 25 minutes

Materials needed: Flipchart paper, markers

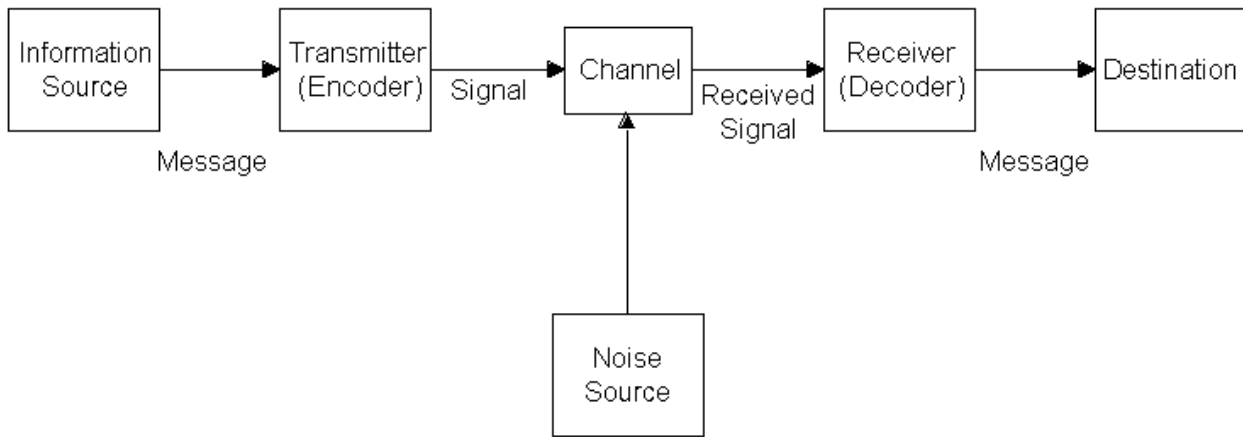
Description of the activity: The group is divided in two small groups, according to their sex, a male and a female group. The male group should write what they would like women to be like and vice versa. The participants have 10 minutes to complete their task.

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Annex 1 - Communication

The Mathematical Scheme of Shannon and Weaver - 1949.

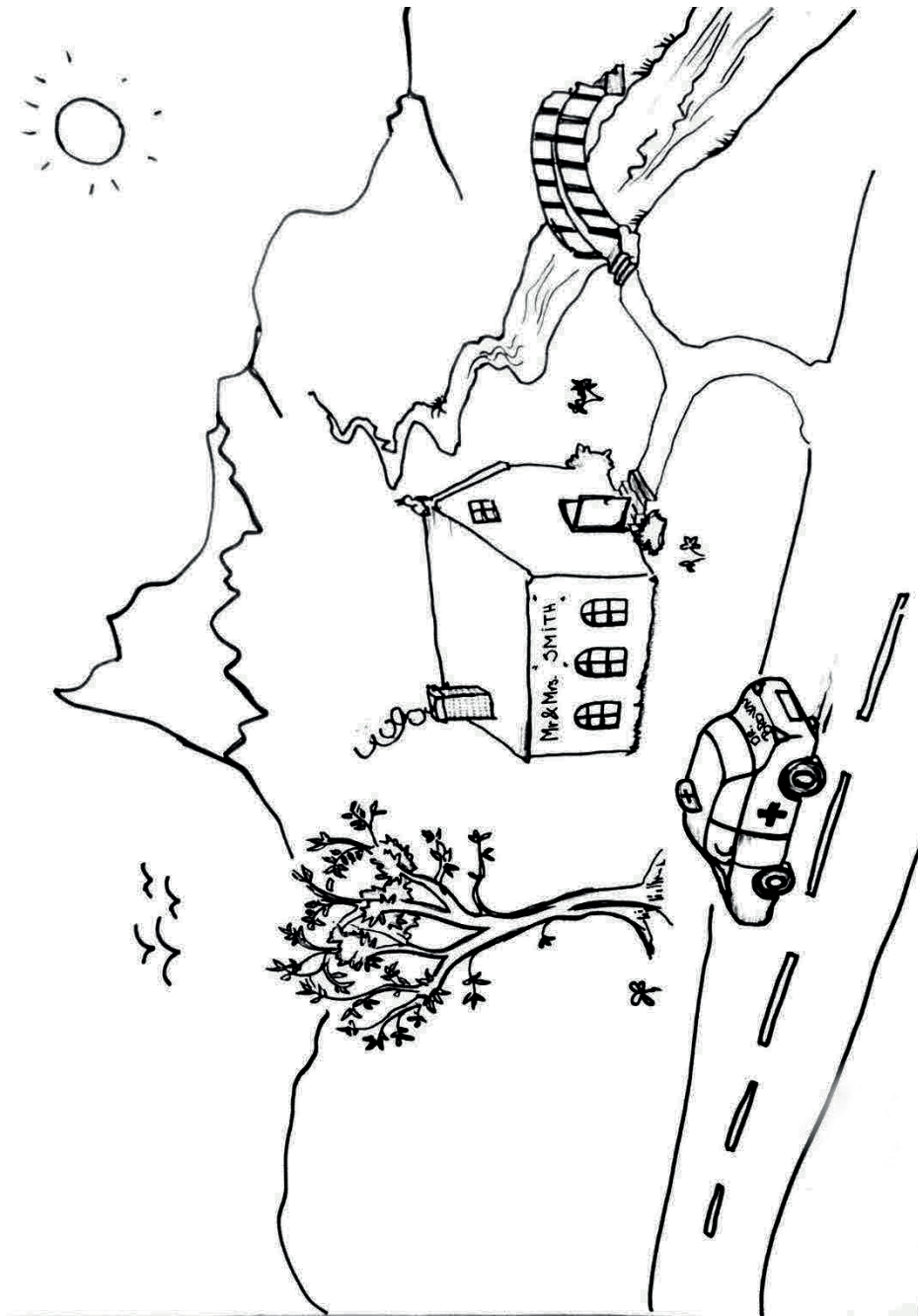


Annex 2 - Communication



https://www.theepochtimes.com/the-profundity-of-the-character-listen-in-chinese_2230261.html

Annex 3 – Perception



Annex 4 – Conflicts

Styles for conflict management

Each statement provides a possible strategy for dealing with conflict. Value each statement from 1 to 4, and define how much would you use that strategy.¹

1 = rarely 2 = sometimes 3 = often 4 = always

1. I discuss issues with others to try to find solutions that meet everyone's needs. _____
2. I try to negotiate and use a give-and-take approach to problem situations. _____
3. I try to meet the expectations of others. _____
4. I would argue my case and insist on the advantages of my point of view. _____
5. When there is a disagreement, I gather as much information as I can and keep the lines of communication open. _____
6. When I find myself in an argument, I usually say very little and try to leave as soon as possible. _____
7. I try to see conflicts from both sides. What do I need? What does the other person need? What are the issues involved? _____
8. I prefer to compromise when solving problems and just move on. _____
9. I find conflicts exhilarating; I enjoy the battle of wits that usually follows. _____
10. Being in a disagreement with other people makes me feel uncomfortable and anxious. _____
11. I try to meet the wishes of my friends and family. _____
12. I can figure out what needs to be done and I am usually right. _____
13. To break deadlocks, I would meet people halfway. _____
14. I may not get what I want but it's a small price to pay for keeping the peace. _____
15. I avoid hard feelings by keeping my disagreements with others to myself. _____

As it is written, the fifteen statements correspond with the five styles for conflict resolution. To discover your style, collect the points in the corresponding categories. The categories with more points shows your strategy that you use the most. The category with lesser points shows the strategy that you do not prefer. If you are a leader that faces conflicts regularly, you have to face the fact the your style is a combination of all the styles.

Styles that correspond to statements:	Total	
Collaborating	1, 5, 7	_____
Competing	4, 9, 12	_____
Avoiding	6, 10, 15	_____
Accommodating	3, 11, 14	_____
Compromising	2, 8, 13	_____



<https://www.mediationinstitute.edu.au/uncategorised/whats-your-conflict-management-style/attachment/conflict-styles-fw-2/>

The conflict management styles in conflict situations

Turtle (Avoiding Style)

The turtles retreat to their homes to avoid conflict. They may be deprived of their goals and in relation to others for the sole purpose of avoiding the stress that conflict creates. They also retreat from issues that cause conflicts and from people that are in conflict. Because of this, they never develop the skills to deal with conflict and this makes them think that conflicts cannot be resolved. They feel hopeless. They believe that it is better to withdraw (physically and psychologically) from the conflict than to confront it. Although being a turtle can be effective when the conflict escalates or when it takes extra time to think before reacting, their ability to reach goals and strengthen relationships with others is limited.

Shark (Competing Style)

Sharks do not avoid conflict. Instead, they strive to be almighty, aiming for the opponent to accept their solution to the conflict. Their goals are extremely important and they seek to accomplish them at any cost. For them relationships with others are not important, and they can sacrifice these relationships to accomplish their goals. This makes them effective in situations where focus and determination lead to success or when they need to make important decisions. The Sharks consider that the conflict is resolved when there is already one person who wins or loses. Victory gives them a sense of satisfaction and achievement while losing a sense of weakness, inconsistency, and failure. Sharks can tend to gain through intimidation, dominance, superiority and personal attacks on other people.

Bear (Adapting Style)

Bears are people from whom the relationships with others are a priority and they can sacrifice their goals to maintain harmony in relation to others. For them, relationships with others are very important, while their goals are less valuable. They want and need to be loved and accepted by other people. They see no value in creating disharmony in relation to others, thus they bring the conflict in an open field, but they do not strive to develop conflict development skills. They think that conflict should be avoided, and they think that conflict cannot be thought of if relations with those people are damaged. They fear that if the conflict continues, one will be hurt and this will ruin the relationship with the other. Their behaviour says: "I will back down from my goals and enable you to have whatever you want, if you like me." They will try to reduce the conflict so as not to harm one another.




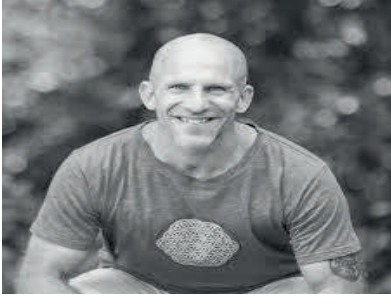







Fox (Compromising Style)

Foxes are willing to give a little to earn a little. They are concerned about their goals and their relationships with other people. Foxes require balance and compromise. They do not avoid conflict, but do not even fully commit to resolving it. They give up some of their goals if others persuade them to give up something in their conflict. They are looking for a solution to the conflict, where both sides would win something and get to the middle of extreme positions. In this way, they reach a "win, lose" compromise. They are in a position to negotiate and sacrifice some of their goals and relationships with others to reach an agreement of mutual interest.

Owl (Collaborating Style)

Owls value their goals and their relationships with others. They use problem-solving approaches and work to find a solution that will satisfy both "their own goals and those of others involved in the conflict". They know that if we approach conflicts effectively, they can improve their relationships with others by reducing the tension between them. They try to start a discussion that would identify the things that cause the conflict. They seek solutions that will satisfy both them and others and thus preserve both relationship and integrity. They will work attentively until they are satisfied with the solution that will fulfil their goals as well as those of others. This involves working through the conflict until tension and negative feelings fade away.

Annex 5 – Stereotypes

		
<p>Ade Adepitan – former paralympic basketball player</p>	<p>Jao Ming – NBA player</p>	<p>Larry Bird – one of the best basketball players</p>
		
<p>Les Leventhal – yoga instructor</p>	<p>Pari Akilan – Indian professional basketball player</p>	<p>Antonija Misura - Croatian professional basketball player</p>
		
<p>Model</p>	<p>Cam Newton – rugby player</p>	<p>Dirk Nowitzki – NBA player</p>
		
<p>DJ</p>	<p>Drake – hip hop singer</p>	

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