

Workshop Hours of intercultural dialogue – model Muslim culture

Target group:

- youngsters aged between 12 and 15.

Structure of Hours of intercultural dialogue:

- first part (45 min) – taking the test of acceptance of diversity;
- second part (45 min) – didactic activity “Biography”;
- third part (45 min) – discussion with a representative of Muslim culture¹.

First part of the workshop

Objectives of taking the test of acceptance of diversity:

- to prepare youngsters for more interactive methods in the second part of workshop Hours of intercultural dialogue;
- to make youngsters aware of the complexity of the concept of intercultural dialogue;
- to check the understanding of the terms connected with intercultural dialogue;
- to enable youngsters to categorize their level of acceptance regarding cultural and ethnic diversity.

Time of the implementation of the test of acceptance of diversity (furthermore test):

- taking the test (15 min);
- individual evaluation of the given answers in the test (5 min);
- creating the class chart of acceptance of diversity (5 min);
- discussion about the test and explanation of terms related to intercultural dialogue (20 min).

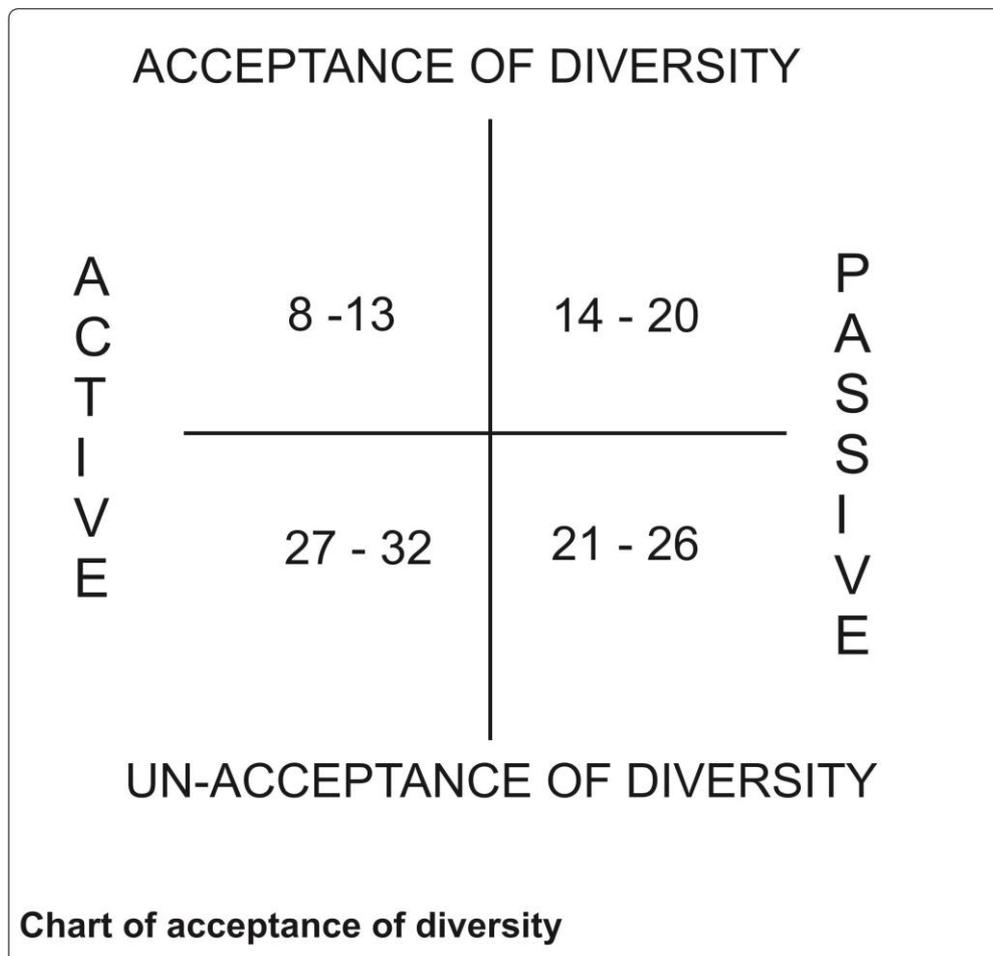
Steps of implementation of the method:

- The leader of the workshop explains that the completed tests will not be collected for further analysis. Therefore the youngsters can be truthful while taking the test because nobody will check or analyze their answers.
- After taking the test the leader of the workshop gives the youngsters worksheets with evaluation of the answers. Each youngster evaluates his or hers own test and by

¹ The model can be adjusted also for other religions.

summing up the points he or she can determine into which level of acceptance of diversity he or she can categorize to.

- The leader of the workshop collects only the sum of points (written on a post-it strip) from each youngster and uses it for the chart of acceptance of diversity (furthermore chart) which he or she prepares on the blackboard or flipchart (picture 1) while the youngsters are taking the test. The leader pastes the strips in the suitable quadrant of the chart according to the points written on the strip. The chart shows the overall level of acceptance of diversity in the group of youngsters attending the workshop.



Picture 1: Chart of acceptance of diversity.

- The leader moderates the debate about the overall results of the test and discussion about the meaning of terms connected to intercultural dialogue such as: discrimination, assimilation, integration, stereotype, prejudice, hate speech etc.

Second part of the workshop

Objectives of the didactic activity “Biography”:

- make youngsters aware of the level of their knowledge and understanding of Muslim culture;
- make youngsters aware of the relation of majority culture towards Muslim culture;
- think about sources and the verity of information we get about Muslim culture;
- raise the level of understanding and awareness of the prejudice and stereotypes regarding Muslim culture.

Time of implementation of “Biography”:

- division of the space in which the workshop is being implemented in three parts, explanation of the method, distribution of photos of a Muslim man² (8 min);
- reading the statements about the Muslim man on the photo (PowerPoint presentation³) and taking positions in one of the three parts in the space by the participants according to the statement with which they agree or think is true about the Muslim man on the photo and explaining the decision (15 min);
- overview of the truthful statements regarding the Muslim man on the photo (1 min);
- distribution of the photos of the Muslim woman, reading the statements about her (PowerPoint presentation) and taking positions in one of the three parts in the space by the participants according to the statement with which they agree or think is true about the Muslim woman on the photo and explaining the decision (15 min);
- overview of the truthful statements regarding the Muslim woman on the photo and making conclusions about the stereotypes, prejudices, media and politics impact on the public opinion regarding different cultures (6 min).

Steps of implementation of “Biography”:

- The leader divides the space in which the workshop is implemented in three parts (Picture 1);

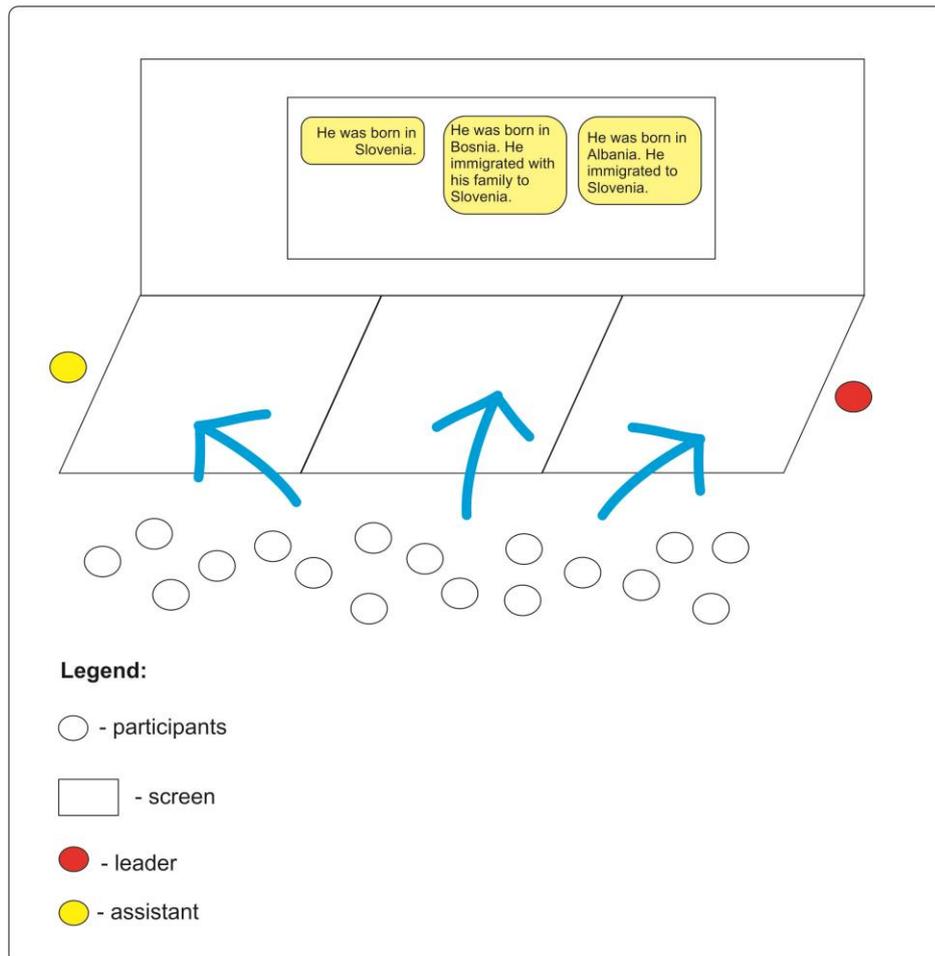
² It's not an obligation that firstly distributed photos are of a Muslim man. It's the leaders' choice whether he or she will firstly discuss the stereotypes and prejudices regarding Muslim women or men. The leader of the workshop can also decide if he or she is going to use all sets of statements or not. It depends if he or she has enough time to apply all or not. It's recommendable that at least one of the person whose photo is used for the activity is the actual guest in the third part of the workshop.

³ PowerPoint presentation »Hours_intercultural_dialogue_MSOSK_15« is a separate supplement to these instructions.

- the leader distributes the photo of a man and he or she gives the participants the information that the man's religion is Islam;
- the leader explains to the participants that 8 sets of statements will be given about the Muslim man. In each set there is one truthful and two untrue statements about the Muslim man and they will have to decide which is true and with that choose the position in the divided space. The decision is individual⁴. If the statement one agrees with is on the left side in the PowerPoint presentation, then the participant takes the left part of the space, if the statement is in the middle, then one takes position in the middle part of the space and if it's in the right, then one takes the position in the right part. The leader also explains that after everyone will decide and take a place in the space he or she will select 2 – 3 participants and ask them to explain why they chose a certain statement.
- The leader starts the activity by reading the first three arguments in the first set. The participants decide for one statement, take a certain position in the space and the leader asks 2 – 3 participants for the explanation of the decision. The assistant of the leader has his or hers hard copy of the sets of statements and he or she takes notes in each set for which statement did the majority of participants decide. This information can be used after the workshop by the implementers to see what the common perception of a Muslim man and woman in the group is.
- When all the sets of statements regarding the Muslim man are dealt with, the leader reveals the true statements and backs them also with a quote made by the Muslim man on the photo. He or she reveals also the name and surname of the man on the photo, but at this point doesn't say yet if the men on the photo will be the guest in the third part of the workshop or not. He or she can also motivate the participants to comment the statements or to express their thoughts regarding the disclosure.
- The assistant of the leader collects the photos of the Muslim man and distributes the photos of a Muslim woman. The leader moderates the activity the same way as before.
- After also the truthful statements are revealed and the quote by the Muslim woman read, the leader points out:
 - the inconsequence of generalization or stereotyping the representatives of ethnic or cultural minorities;

⁴ It could also be applied in a way that the whole group would have to make one decision. This way the leader would have to foresee that more time will be needed for each set of statements because the participants would discuss and argue which they think is truthful.

- the impact that the media and policymakers have on creation of public opinion and perception of minority groups and calls for critical thinking and filtering of the gained information;
- how our views regarding the minorities can influence the development and continuity of discrimination policies.



Picture 2: Space organization in the activity “Biography”.

Tables with statements⁵

- **D. Sc. Ahmed Pašić**

He was born in Bosnia. He immigrated to Slovenia with his family.	He was born in Slovenia.	He was born in Albania. He immigrated to Slovenia.
He finished primary school.	He finished secondary school.	He's a Doctor of science.
He speaks English, German, Slovenian and Malaysian language.	He speaks Bosnian and German language. His knowledge of Slovenian language is basic.	He speaks Albanian. His understanding of Slovenian language is poor.
He earns money with periodical work for the organization named Islamic state.	For three years he was a logistics manager in an American company in Singapore.	He owns a bakery from the year 2005.
He met his wife through the internet.	He's single.	He and his wife have four children and plan to have one more.
He's the initiator and coordinator of the voluntary group and a member of humanitarian organization.	He's got good rhetorical skills so from time to time he records advertisements for the local radio station.	Every year he's a contestant on the culinary event »Buregžijada« that takes place in Serbia.
He always gives his vote in the elections. But he is against the fact that also women have the right to vote.	If he had the right to vote in Slovenia, he wouldn't vote on the elections because Slovenia is not his home country.	In his life he was once a candidate for a mayor of one Slovenian city and made it to the second round.
His wish is to earn as much as possible and share the money with his relatives in Bosnia.	His wish is to spread positive energy among all people.	His wish is to convert to Islam as many people as possible.

Quote by D. Sc. Ahmed Pašić: **“It's a fact that in Slovenia the greatest enemy is a postal order and not a Bosnian, Serbian or Slovenian. The people got aware of that. If we don't stick together, we will all crash and burn – Bosnian, Serbian and Slovenian people.”**

⁵ The statements that are true are bolded. If other people (so not Faila Pašić Bišić and D. Sc. Ahmed Pašić) are chosen for this activity the implementer of the workshop needs to get their approval to use information about them.

• **Faila Pašić Bišić**

She was born in Slovenia and lives in Jesenice.	She was born in Bosnia. She came to Slovenia as a refugee during the war in her country. She lives in Ljubljana, district Fužine.	She was born in Albania. She came to Slovenia with her husband, who got a job in construction. She lives in Ljubljana.
She didn't gain any formal education. She is devoted to her family and voluntary work.	She's a Master's student of international business in Ljubljana.	She finished a three-year vocational school.
She's married to a man with which she fell in love with and which she respects. He respects her as well and they have two children.	She's married to a man, which her family determined for her and they have three children.	She's single and she has no children.
She wears hijab (headscarf) because Koran orders it.	She wears hijab because her husband orders it.	She wears hijab proudly and by her free will.
She is befriended only with other Muslim women who also wear hijab.	She also has homosexually oriented friends.	She is befriended with different people. She can be in the company of her male friends only if her husband is with her at that time.
She is the first covered Muslim woman who was a candidate on the European parliamentary elections.	As a woman she is not allowed to be engaged in politics.	Politics in Slovenia do not interest her but she actively monitors and responds to political issues in her home country.
Projects, in which she was recently actively and voluntarily involved: <ul style="list-style-type: none"> • prevention activities against the (ab)use of alcohol; • campaigns against voluntary abortion; • activism in the organization for protection, care and against animal cruelty. 	Her main activities are: <ul style="list-style-type: none"> • giving birth to children and their upbringing; • serving her husband; • charity work during Ramadan Bayram. 	A few projects in which she was recently actively and voluntarily involved: <ul style="list-style-type: none"> • charity help for flooded areas in Bosnia, Slovenia and Serbia; • charity visits to Kosovo, Gaza and Syria; • she takes care of education of a group of children in Philippines through a humanitarian organization.

Quote by Faila Pašić Bišić: **“Muslims are usually referred to as a group of people that came from somewhere and are connected to groups that destroy, kill, demolish and hate. The fact that Muslims have been present in Europe for centuries is usually ignored.”**



Picture 2 and 3: left D. Sc. Ahmed Pašić, right Faila Pašić Bišić.

Third part of the workshop

Objectives of the discussion with the representative of Muslim culture:

- enable youngsters to get first-hand information about Muslim culture;
- break prejudices and stereotypes about Muslim culture;
- develop critical thinking.

Duration of the discussion:

- 45 min or until the discussion holds.

Explanation of the activity:

In the third part of the workshop the discussion with a guest(s) - a representative(s) of Muslim culture is foreseen. It is highly recommended to invite a Muslim woman or/and a Muslim man, whose photos are used in the didactic activity "Biography" (second part of Hours of intercultural dialogue). It is desired that the guest(s) are open to all/or most questions about Muslim culture. With a consistent speaker it can be enabled that the stereotypes and prejudice of workshop participants concerning Muslim culture could be put under the question mark. Youngsters get most information about other religions and culture mostly from the media. That kind of information is a lot of times prone to sensationalism and is not realistic and that's the reason why a chance to openly talk with a representative of the Muslim culture would offer first hand and more realistic information.

It is also recommended that the leader doesn't reveal the name(s) of the guest(s) in the third part of the workshop when explaining the course of the workshop at the beginning. The identity of the guest(s) remains unrevealed until after the conclusion of the activity "Biography". So partially that means that the guest(s) is(are) a surprise for the youngsters. This approach enables the activation of emotions of the participants and that means the learning experience will be more efficient and long-term. On the second hand if the leader doesn't state the name(s) of the guest(s) also the questions that the participants can prepare before the entry of the guest(s) will be uncensored and will reflect the actual knowledge about the Muslim culture and possible prejudices and stereotypes. The leader offers the participants the possibility to write down the questions for the guest(s) if they think they are not courageous enough or don't want to be exposed. Otherwise it is of course encouraged to ask questions directly.

Author: Local Youth Council of Slovenske Konjice, 2015

Contact: info@msosk.si, karmen.kukovic@msosk.si

Material – test of acceptance of diversity⁶:

Test of acceptance of diversity

There are 8 questions in front of you that will address your relation towards the different cultural and ethnic minority groups. Each question has four answers. You can choose only one.

1. At lunch time a gay schoolfellow is being bullied because of his sexual orientation by a group of older schoolfellows. They call him bad names and spill his drink on his food. What do you do?

- Yes, that's the way to do it! I join the bullies.
- I think it is wrong to discriminate people on behalf of their sexual orientation. I judge the act in my mind, but I don't do anything to stop it and walk by.
- I think it is wrong to discriminate people on behalf of their sexual orientation. I decide to do something to stop this action right away.
- I kind of like the action. It might help that boy get to his senses.

2. It's the first day of new school year after summer vacations. Your teacher introduces to you your new schoolmate. She's a girl whose religion is Muslim and she wears a hijab. During the break...

- ... I'm looking at her discretely from a safe distance. The fact that she's Muslim makes me feel uncomfortable.
- ... I approach her and say to her that her headscarf is bothering me.
- ... I approach her and ask her where she comes from, where she lives, if she has any brothers or sisters etc.
- ... every time our eyes meet I give her a friendly smile.

⁶ The test can be adjusted according to the needs of social reality of the country in which the workshop is being implemented.

3. What do you think Austria⁷ should do for youngsters obligated to attend school that immigrated from Slovenia⁸?

- Nothing! They should go back to Slovenia.
- Austria should enable them intensive lessons of German language, lessons of Slovenian language as their mother tongue and provide a translator to help them till their German is sufficient enough to follow the regular classes.
- The immigrants should take care of themselves regarding their inclusion in the Austrian society or Slovenia should take care of that for them.
- Austria should enable the immigrants at least intensive German language lessons so that they could start following regular classes as soon as possible.

4. You read in the newspaper that in your country the sale of a new computer game is forbidden because it's insulting and discriminative towards minority cultures. In the game you can shoot Roma, dark-skinned people, Muslims, Catholics, Jewish ... What do you think about that?

- This kind of games should be forbidden everywhere. If I realized that one of my friends would buy or play that game I would suggest him or her not to.
- I think that this is exaggerated. The game should be allowed. It's just a game. Maybe I will buy it abroad.
- This kind of games should be forbidden everywhere. I welcome the action.
- I think that this is exaggerated. I think the game is funny, but I wouldn't play it.

5. You hang out with your friends and one of them tells this joke: »Why do Blacks have white hands and feet? They were on all fours when God spray painted them! « What do you do?

- I disagree with this type of jokes, because they create prejudices and encourage intolerance. But I don't comment.
- I tell my friends right away that this type of jokes is insulting and that they create prejudices and encourage intolerance.
- I laugh with others. It's funny. I remember a joke about religious people and I tell it.
- I laugh with others. It's funny.

⁷ It can be referred to any other country, possibly neighbouring country of the one in which the workshop is implemented or of the country to which most citizens from the country in which the workshop is implemented in are immigrating to. When choosing a different country also the content in the possible answers should be adjusted accordingly.

⁸ Here the name of the county in which the workshop is applied in should be written.

6. What do you think Slovenia⁹ should do for youngsters obligated to attend school that immigrated from Romania, Albania, Kosovo, Bosna and Herzegovina etc.¹⁰?

- e. Nothing! They should go back to where they came from.
- f. Slovenia should enable them intensive lessons of Slovenian language, lessons of their mother tongue and provide a translator to help them till their Slovene is sufficient enough to follow the regular classes.
- g. The immigrants should take care of themselves regarding their inclusion in the Slovenian society or their home country should take care of that for them.
- h. Slovenia should enable the immigrants at least the intensive Slovenian language lessons so that they could start following regular classes as soon as possible.

7. A migrant family from Albania¹¹ opens a bakery on your street. In the night somebody made insulting graffiti on the bakery window: "Out of my country!" What do you think about it?

- a. I think it's fair. We have enough bakeries in our town that are owned by people of the same nation as me.
- b. I think that making graffiti to immigrant's bakery is unacceptable. Everybody has the right to work to make a living, no matter the country or culture they come from. I take action and help the owners to clean the graffiti.
- c. I like what happened in the night. The rate of unemployment among people of the same nation as me increases because immigrants occupy our jobs. This night I will go to the bakery and make some damage as well.
- d. I don't like what happened, but I don't take any action.

⁹ Here the name of the county in which the workshop is applied in should be written. When choosing a different country also the content in the possible answers should be adjusted accordingly.

¹⁰ Here the name of the country(ies) should be written from which most immigrants come from.

¹¹ Here the name of any other country that is applicable regarding the social reality in the country in which the workshop is implemented in can be used.

8. You are organising your birthday party so you are preparing an invitation list. Among others you are considering to invite also two Roma¹² youngsters who are your neighbours. What do you do?

- a. I invite them of course. If somebody of my schoolmates and friends will have something against them, I will ask him or her to be respectful towards them or leave the party.
- b. I don't like my Roma neighbours. Their culture is weird and unacceptable for me.
- c. I wouldn't invite Roma neighbours to my party. We don't hang out so much anyway.
- d. I wouldn't invite my Roma neighbours, because I know they could be the target of bad jokes or comments, so they would feel uncomfortable. So I'll invite them for pizza on a different day.

Thank you for your cooperation¹³!

¹² Here any other ethnicity can be used according to the country's' social reality.

¹³ Author: Karmen Kukovič, Local Youth Council of Slovenske Konjice, 2015

Evaluation of answers of the test of tolerance

1. question a =4, b =2, c =1, d =3	5. question a =2, b =1, c =4, d =3
2. question a =3, b =4, c =1, d =2	6. question a =4, b =1, c =3, d =2
3. question a =4, b =1, c =3, d =2	7. question a =3, b =1, c =4, d =2
4. question a =1, b =4, c =2, d =3	8. question a =1, b =4, c =3, d =2

Types of acceptance of diversity according to the reached score

FROM 8 - 13 POINTS – ACTIVE ACCEPTANCE OF DIVERSITY

- Rejection and discrimination of people that are different from me is not acceptable to me. I take action more or less in every situation of intolerance and exclusion of the different.

FROM 14 - 20 POINTS – PASSIVE ACCEPTANCE OF DIVERSITY

- Rejection and discrimination of people that are different from me is not acceptable to me. But I don't take action in situations of intolerance and exclusion of the different.

FROM 21 - 26 POINTS – PASSIVE UN-ACCEPTANCE OF DIVERSITY

- I don't accept cultures that are different from mine, but I'm not taking direct actions against the different. I'm not pointing out my opinion explicitly.

FROM 27 - 32 POINTS – ACTIVE UN-ACCEPTANCE OF DIVERSITY

- I don't think that cultures that are different from mine should have equal rights as my own. I don't accept the different and I show it more or less in every opportunity.