

Workshop Hours of intercultural dialogue – migrants¹

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 “Mirësevini²”;
- third part (45 min) – discussion with a representative(s) of migrants (45 min).

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).

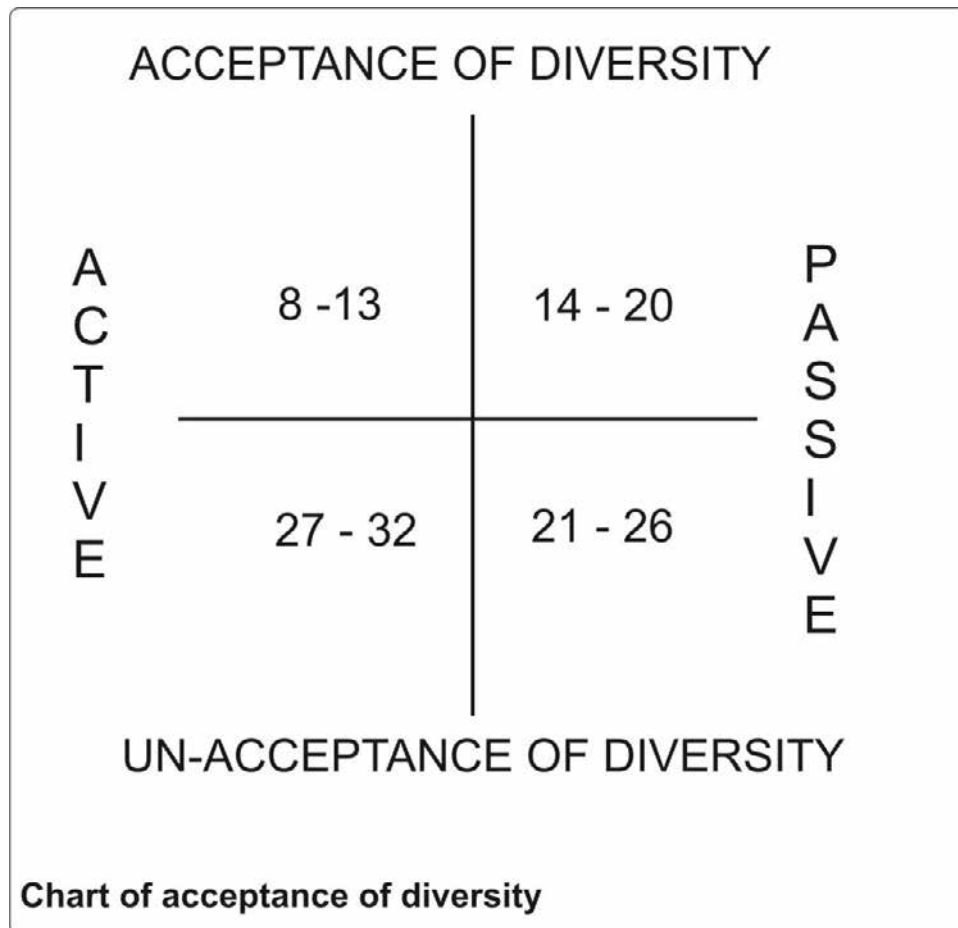
Steps of implementation of the method:

- 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 analyse their answers.

¹ The leader of the workshop should attend to this theme with responsibility and awareness that he or she will not offend or overexpose migrants that could be participating in the workshop.

² Pronunciation »mirësevini«, translation »welcome«. The model can be adjusted for any kind of culture.

- 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 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 “Mirësevini”:

- to enable circumstances for the participants to identify with migrants’ social reality;
- to offer conditions for an effective reflection about the relations between the majority population and migrants;
- to enhance critical thinking;
- to encourage active involvement against discrimination or in promotion of acceptance of migrants.

Time of implementation of activity “Mirësevini”:

Duration of the activity is 45 min:

- teaching four useful expressions in Albanian³ language without any translation in English or mother tongue of the participants followed by a lecture about characteristics of Albanian culture⁴ and history in Albanian language without any translation in English or mother tongue of the participants. (15 min);
- short oral examination of the gained knowledge of Albanian culture and history after the lecture in Albanian language and a short discussion about the experience of the participants – the examination and discussion is done in English or mother tongue of the participants (5 min);
- teaching four useful expressions in English or mother tongue of the participants followed by a lecture about characteristics of Albanian culture and history also in English or mother tongue of the participants (15 min);
- short oral examination of the gained knowledge of Albanian culture and history after the lecture in English or mother tongue of the participants and a discussion about the experience of the participants (10 min);

Steps of implementation of activity “Mirësevini”:

- The leader says to the participants that in this part of the workshops they should imagine that from that moment on they are in Kosovo. Their families immigrated there and this is their first day at school. Their new teacher will greet them, teach

³ For this one of the implementers of the workshop needs to speak fluidly Albanian. There is also a PowerPoint document that the implementers can use for his or hers lecture and is an enclosure to these instructions. Otherwise this model can be adjusted for informing about any culture. It depends on the social reality of the country in which the workshop is implemented.

⁴ Albanian culture is also Kosovo culture.

them a few useful expressions in Albanian language and they will also get some information about Albanian culture and history. The circumstances of the lesson will be the same as they are when children of immigrants start their lessons in schools in the country the workshop is implemented in. He or she doesn't say that the lesson will be in Albanian language without translation.

- The leader invites the implementer of the lesson into the room, in which the workshop is carried out, shortly introduces him or her in English or mother tongue of the participants and afterwards takes a place among the participants and doesn't say anything or give comments until the implementer has finished with the lesson in Albanian language. He or she observes the participants carefully so that he or she can use the observations regarding their reactions and behaviour in the discussion later.
- The implementer carries out the lessons using the PowerPoint presentation which is an enclosure of these instructions. If any of the participants asks him or her something or comments the lesson, he or she replies as if he or she doesn't understand English or mother tongue of the participants and addresses the participants only in Albanian language. This way the participants can get a good example of the position in which the migrants who don't speak the official language of the country they immigrated to are.
- When the implementer finishes with the lesson in Albanian language, the leader tests the gained knowledge of the participants in English or mother tongue of the participants. He or she doesn't reveal that the implementer speaks also fluidly English or mother tongue of the participants. The leader asks the participants:
 - what they learned in the lesson about Albanian culture;
 - if something was specifically interesting regarding the content;
 - if they have any questions about Albanian culture regarding the lesson.

The leader can shortly comment on the quantity and quality of the information the participants give in the test and then he or she states that maybe if the lesson would be given in the way that will follow shortly their knowledge and understanding would be better. He or she gives the word back to the implementer who does everything as before only in English or mother tongue of the participants⁵.

- After the lesson is done the leader again tests the participants' gained knowledge. Of course the results will probably be much better because this time everyone understood everything. The leader connects this fact to how it would be if also the immigrants would have the chance to follow the lessons in their mother tongue for a

⁵ If the second part of the lesson is given in the mother tongue of most of the participants, the second part in the PowerPoint presentation that is in English should be translated accordingly.

few months before they learned the official language of the country to which they immigrated and what kind of effect it would have on their integration in the new society and their personal and professional development and the development of the society in general. Through this the leader enlightens the actual position and possibilities of the immigrants in the country and the position of teachers which have to teach the immigrants the content of their subject but don't know their mother language. And even if they did know, how that would impact on the amount of the content that could be given within one lesson and the goals that are set to reach in the formal curriculum.

The leader also asks the participants how they felt during the first and during the second part of the lessons and asks the implementer how it was for him or her. With this the circumstances for the third part of the workshop are set.

Third part of the workshop

Objectives of the discussion with the representative of LGBT - community:

- enable participants to get first-hand information about migrations;
- break prejudices and stereotypes about migrations;
- offer a positive experience with the representatives of immigrants from different countries;
- offer circumstances for a reflection about the impact of political (enabling and disabling of integration), economical (needs and the structure of labour market) and historical background on migrations.

Duration of the discussion:

- 45 min or until the discussion holds.

Explanation of the activity:

In the third part of the workshop a discussion with guests - representatives of immigrants is foreseen. It is desired that the guests are open to all/or most questions about their experience and background of their migration. With a consistent speaker it can be enabled that the stereotypes, prejudices and false concepts, which are a result of populist policies, of the participants concerning the immigrants are put under the question mark. Media rarely offer consistent information about migrations and in school systems it's rare to find systematic ways for a soft integration of immigrants. So the acquainting between the majority and immigrant culture is often left to spontaneous interactions. Technically there is

nothing wrong with that but it's not acceptable to leave the integration process only to chance because this process can easily turn into tendencies for assimilation, discrimination or exploitation of immigrants. Therefore the workshop Hours of Intercultural Dialogue is an excellent opportunity to acquire key and credible first-hand information. It is also a fact that we can't speak about minorities without minorities.

To make the experience of the participants as diverse as possible it is recommended that 3 or 4 guests are selected and that at that the following is considered:

- each guest should be from a different country with different reasons for migration⁶;
- the group of guests should be gender balanced;
- the guests should have different experience (positive and/or negative) regarding the inclusion into a new society;
- when selecting the needs of a certain environment, in which the workshop is taking place, are taken in consideration;
- to include current social disclosures on the theme migrations when discussing.

If the participants will not have questions for the guest(s) it is recommended that the leader moderates the discussion by following these starting points:

- What are the reasons for emigrating from your home country?
- What is your experience of inclusion into the culture of the country of immigration?
- What are the possibilities of preserving and the development of your primary culture in the country of immigration?
- What are the possibilities of education and advanced studying in the country of immigration?
- What is your experience in learning the official language of the country of immigration?
- What is your experience regarding the labour market of the country of immigration?
- Do you want or can return to your home country?
- Can you give an example of a positive experience regarding the inclusion into new society and the legislative system of the country of immigration?
- Do you have any suggestions for improvement of the position of immigrants in the country, if you think of course that improvement is needed?
- What are the relation and the policy towards the immigrants in your home country?

⁶ For example there should be people that emigrated to survive (from the survival zone) and guests that emigrated to raise their quality of life (from the quality zone).

Material for the facilitators of Hours of intercultural dialogue – migrants⁷

Terms:

- migration – can be internal (inside the country) or external (international);
- emigration – moving out from one's home country because of political, economic, religious or other reasons;
- immigration – moving to an area or country because of political, economic, religious or other reasons;
- remigration – return or moving back to home country;
- migrant – a person, who leaves his or hers country to live in another in order to get a job, study or other reasons;
- refugee – a person, who is outside his home country because of grounded fear to be persecuted on behalf of his or hers race, religion, ethnicity, appurtenance to a specific group of people or affiliation to a certain political stream and therefore can't live in his home country or because of fear doesn't want to enjoy the protection of that country. On behalf of these reasons he or she has the right to international protection.
- The asylum applicant – a person, who claims to be a refugee and seeks international protection because of persecution or war in his or hers home country.

Albania

- **General information**

Republic of Albania or Albania (Albanian »Shqipëria«, which means the land of eagles) is a country in south-eastern Europe. The eagle – Albanian »shqipe« is a part of Albanian folklore and a symbol of freedom and heroism. Albanians call themselves »Shqipëtar«, which means sons of eagles. Albania got its name between 8th and 11th century after the ethnic group »Albanos«. In the North Albania borders with Monte Negro, in north-east on Kosovo, in the east on Republic of Macedonia, in the south on Greece, in the west on Adriatic sea and in south-west on Ionian sea. The capital city is Tirana. In the year 1908 the Albanians adopted their script, which was based on Latin. The official language in Albania is Albanian. In certain areas because of minority groups also Greek and Macedonian language are official.

⁷ The leader doesn't give the participants of Hours of intercultural dialogue information about Kosovo and Albanian history and about blood vengeance. The information are given only in order for the facilitators to gain as much information and understanding of Albanian culture as possible and then use it according to the situation or needs.

Assessment of population in the year 2013 was 3.204.000. Population in Albania is quite homogeneous regarding the ethnic background. About 95 % of the population is Albanians, then there are Greeks (3 %) which are acknowledged as a minority and people of other ethnicities. A lot of Albanians live in Kosovo (2.350.000), others in Serbia (150.000), Republic of Macedonia (500.000), Italy (200.000) and Greece (650.000).

Currency in Albania is Lek (1€ is approximately 140 Lek). Economy of Albania is one of the least developed in Europe. Half of the population makes a living with activities of the primary sector of the economy- agriculture and stockbreeding, one fifth of the population emigrated. Albania has some natural resources like chrome, copper, nickel, oil and natural gas. Strategies of development include the revival of tourism.

Albania is regarding the political regulation a democratic republic. People's parliament named "Kuvendi" is unicameral and consists of 140 parliamentarians. Albanian party system is based on a multi-party regime. The leader of the country is the president, which is elected by Kuvendi every 4 years. The main part of Kuvendi is also elected every 4 years. 100 members are elected through direct elections and 40 members through proportional elections. The leader of the government is the premier which is consulted by the Council of Ministers. In Albania social security and pensions are guaranteed.

- **History**

Antique – The land of today's Albania is populated by Illyrians which inhabited southwest Balkan before the Slavs, Romans and Greeks.

229 BC – The land is conquered by Romans and named "Illyricum".

AD 395 – The land comes under the Byzantine Empire.

9th Century – The control over the land is taken by Normans, Serbs and Venetians.

1045 – After the "Big shizma" north Albania binds to Catholicism, south to Orthodoxy.

1478 – Turks take over Albania after the death of Skenderbeg. Lastly mentioned and the feudal lords resisted the Turks with the help of the cities of Rome, Napoli and Venice for 25 years. But after the takeover of Ottoman Empire intensive Islamisation starts.

19th Century – Conflicts between nations start because of Turkish occupation and cultural-political movement “Prizren league” arises, which demands united independent Albania. Soon it comes to revolts which develop into 1st Balkan war and the defeat of Turks.

1912 – Albania announces a sovereign state.

1928 – Ahmed-beg Zogu addresses the parliament and proposes that Albania should become a kingdom and he king.

1939 – End of the reign of king Zogu; Albania is occupied by fascistic Italy.

1945 - 1990 – After the 2nd World war Albania is a closed communistic country lead by Enver Hoxha.

1989 – In Albania social and economy reforms are introduced.

1991 – After bloody demonstrations in April temporary constitution is accepted. To the position of the president of the republic, which was renamed from People of Republic of Albania to Republic of Albania, is once more elected Ramiz Alia; the premiere becomes economist Fatos Nano.

1998 – Relations with Federative Republic of Yugoslavia aggravate and it comes to a series of engagements between the Yugoslav army and Albanian separatists, Liberation army of Kosovo. NATO intervenes in the attacks against Serbia. New constitution is accepted which proclaims the country as a parliamentary republic and also the freedom of religious beliefs, speech, organising, media and assembly.

1999 – The premiere becomes Ilir Meta, who promotes connecting to Western Europe and joining NATO and the EU.

- **Celebrities**

Mother Teresa – Devoted her life to taking care for people who needed help; received a Nobel prize for peace for her humanitarian work (1979).

Princ Skenderbeg – His real name was Gjergj Kastrioti. He is a symbol of resistance against the Ottoman Empire and inspiration for classical literature. His life: taken as a janissary, name change: Alexander (after Alexander the Great) + beg (title for exceptional achievements in warfare); after his death his family and adherents emigrated to Sicily and Calabria.

- **Migration flow**

1468 – after the death of Skenderbeg 1st migration flow of Albanians to Italy (Sicily and Calabria);

1643 – 2nd migration flow to Croatia (city of Zadar);

1740 – 3rd migration flow to Ukraine.

Kosovo

- **General**

Kosovo (Albanian: Kosova or Kosovë; Serbian: Kocovo, Kosovo; Turkish: Kosova) is by 65 countries partially acknowledged independent parliamentary republic in south-eastern Europe. According to the population count in 2013 in Kosovo live 2.350.000 inhabitants, mostly Albanians. Other ethnicities are Serbian, Turkish, Roma, Goran, Bosnian and other. The capital city is Pristina, currency Euro, which was enforced without any formal agreements with the EU. Kosovo borders in the north on Serbia, in the west on Monte Negro and in the south on Albania and Republic of Macedonia. Official languages are Albanian and Serbian. Acknowledged regional languages are also: Turkish, Goran, Roma and Bosnian language.

- **History**

1389 – Defeat of Serbs in “Kosovo battle” against Turks near Pristina

after which today’s Serbia and Kosovo come under the Ottoman Empire.

1912 – After the Balkan wars Kosovo becomes a part of Kingdom of Serbia. A part of Ottoman province of Kosovo (“Metohija”) comes under the management of Monte Negro.

1915 - 1916 – Kosovo is during the 1st World war occupied by Austro-Hungarian Monarchy and Bulgaria.

1918 – After the end of 1st World war Kosovo becomes a part of the Kingdom of Serbs, Croats and Slovenes (SHS).

1929 – With the renaming of Kingdom of SHS to Kingdom of Yugoslavia Kosovo is divided among three ban’s domains – Zeta, Moravsko and Vardarsko. At that time there were some reports about violent acts against the Albanians. From the year 1918 till 1929 it is supposed

that more than 12.000 Albanians were killed and over 20.000 imprisoned. Armed resistance and engagement starts with aspirations for uniting Kosovo and Albania.

1941 – With the occupation of Yugoslavia during the 2nd World war Kosovo becomes a part of Albania who is controlled by fascistic Italy, smaller parts are attached to Germany and Bulgaria. Albanians drive off about 80.000 Serbs and it is assumed that around 10.000 Serbs were killed. After the capitulation of Italy in the year 1943 the control over the land is taken by Germans.

1944 – Liberation of Kosovo and joining with Federative peoples' Republic of Yugoslavia under the governance of Republic of Serbia.

1974 – With a new constitution of Yugoslavia Kosovo becomes an autonomous province within Serbia with comprehensive autonomy and self-government, own president and premiere who sits in the presidency of Federation. Kosovo nearly has a status of a Republic, which is shown also through representation in Federal Assembly in which Kosovo has just one third less parliamentarians than other Republics. In the 70's the aspirations start that Kosovo would also get the status of a Republic within SFRY. In this era the number of Albanians in Kosovo grows in comparison to the number of Serbs which reduces by 8 %.

1981 – Demonstrations of Albanian students turn into violent riots. The government suppresses the riots but consequently frequent ethnic tensions arise.

1989 – Serbia with its' constitution withdraws the status of autonomous province which results in separatist movement of Kosovo Albanians which manifests in civil disobedience in order to achieve the independency of Kosovo. Kosovo Albanians start to ban Yugoslav public institutions and illegally establishing their own schools and political institutions.

1990 – Self-proclaimed Kosovo parliament announces the independence of Kosovo, which is acknowledged only by Albania. Parliament in this year secretly accepts also the constitution of Kosovo.

1992 – Kosovo parliament organises unofficial referendum for independence of Kosovo which is supervised also by international observers. Referendum activates 80 % of voters of which 98 % support the independency but the country's' independence is still not acknowledged by international community.

1991 - 1995 – Serbia should apparently place a larger number of Serbian refugees from the war areas in Bosnia and Hercegovina in Kosovo and Croatia. Supposedly to do that Serbian government confiscated a number of houses of Albanians in Kosovo.

1995 – After the war in Bosnia and Hercegovina Liberation army of Kosovo (OVK) starts to form and starts actions against Serbian police and civilians in Kosovo. Also Serbian government starts to graduate repression and answers with disproportionate use of force.

1998 – Because of the pressure coming from the West Serbian government promises to stop the violence and partial army retreat which is supervised also by international observers. But truce is constantly violated by Serbian as well as by Albanian side.

16. 1. 1999 – In the village “Račak” 45 bodies of Albanian civilians are discovered supposedly killed by Serbs. This is the reason for the assembly of a peace conference in Rambouillet, but the negotiations fail after one month and Serbia declines to sign the agreement. Later it turns out that the slaughter was staged.

24. 3. 1999 – NATO alliance launches the attack on Federative Republic of Yugoslavia. The bombing lasts 78 days and includes different types of targets like army buildings, bridges, factories, governmental buildings and media buildings. Nearly 1 million Albanian refugees flee from Kosovo. Different assessments say that around 10.000 – 12.000 Albanians and 3000 Serbs were killed. Violence, destruction of cultural inheritance and killings between Serbs and Albanians reach the peak just during NATO bombings.

10. 6. 1999 – UN Security Council adopts resolution 1244 with which NATO attacks end and a UN civilian mission in Kosovo (“UNMIK”) starts and peace forces KFOR move in. Serbs retreat from Kosovo. After that the Albanians attack the Serbs in Kosovo and according to some assumptions about 65.000 to 250.000 Serbs flee to Serbia. Around 100.000 Serbs still remain in Kosovo, mostly in the north, but Albanians don’t assure them any special rights.

2001 – UNMIK adopts transitional authorities in Kosovo and implements first free elections for Kosovo parliament formation. Kosovo gets a government and a president. Multi-ethnic Kosovo police force is formed.

March 2004 – Ethnic riots start as a consequence of an incident in which two Albanian children die. Enraged Albanian crowds start destructive march against Serbs in which hundreds of houses are burned, Serbian Orthodox churches and convents and also UN buildings.

2006 – Negotiations regarding the future status of Kosovo between Beograd and Pristina start. Kosovo Albanians demand independence and Serbs want to maintain sovereignty over Kosovo. The negotiations fail.

2007 – Special UN negotiator for Kosovo Martti Ahtisaari introduces a proposal for resolving the issue of Kosovo's status – a supervised independence with relevant provisions for the

protection of minorities. The report should be the base for the resolution of UN Security Council but Russia opposes the given solution. In the summer time a new round of negotiations start which end in December with the conclusion that the solution is not accomplishable.

17. 2. 2008 – After unsuccessful negotiations about the constitutional status of Kosovo under the UN patronage transitional authorities one-sidedly declare independence from Serbia and name the country Republic of Kosovo (Albanian: Republika e Kosovës, Serbian: Република Косово, Republika Kosovo).

- **Celebrities**

Adem Demaçi – Writer and politician, who was imprisoned for 28 years because of his criticism towards the position of Albanian minority in Yugoslavia and Tito's communist regime. In Kosovo he is considered as Kosovo Nelson Mandela.

Ibrahim Rugova – Linguist, politician and for several years the president of Kosovo. He's the founder of the first Kosovo political party. Under his leadership Kosovo declares independency in 1990. Because of his patient and peaceable political approach regarding the effort to solve Serbian-Albanian issues is considered as Kosovo Ghandi.

- **Albanian culture**

Traditional architecture – Almost disappeared during the communist regime. Old town centers and markets were almost entirely replaced by shiny objects and boxy socialist apartment blocks. Mosques and churches were transformed into cultural and sports facilities like gyms, cinemas.

Culinary – In Albania during the communist dictatorship people struggled with overall deficiency which had a negative impact on culinary. Traditional dishes were preserved through people that emigrated. Albanians are famous for their hospitality and are known that for the guests they prepare so much food, that it would be enough for the "whole army" no matter if that means that they themselves are left without food the next day.

Gender equality – Albanian society is patriarchal. Because of inheritance still male babies are more wanted than female. Emancipation of women began during the communist regime. Nowadays women are fairly included in public life, education and labour market.

Marriage – Matrimonies are allowed between heterosexually oriented partners and a wedding is a very important event in Albanian culture. It can last a few days hosting from 200 to 1000 guests.

Blood vengeance – It comes from feudal, medieval codes of domestic and customary law – “kanun”. This is a document which regulated relations in the family, marriage, in stockbreeding, work, property, beliefs and was a base for judgement when it came to conflicts or issues regarding honor. Today it’s just a pretext for a license to kill. The communist regime prohibited it but after its’ fall it came back to practice in some places. So according to this archaic, almost 5 centuries old document it is still allowed that anyone can take justice in his own hands and avenges his ancestor in a way that he kills one of the male descendants of the murderer. Kanun forbids killing the “debtor” inside his house (except in cases of his extreme arrogance) because that’s considered to be dishonorable. That means that male descendants can hide their whole lives inside the walls of their house. The avengers are therefore prepared to wait for decades and can for example “even the score” because of the conflicts of their grand-grandfathers in 60 or 70-year time. It doesn’t matter if anyone remembers what the conflict was about or who was right. Only who killed last counts. A lot of families flee from the country and wait abroad for settlement of the conflict by using organizations for mediation.

Religion – During the communist regime religious freedom was abolished and atheism declared. In Albanian culture today three religions are prevailing: Catholicism, Islam and Orthodoxy.

Literature – In the year 1555 1st Albanian book was published. Development in literature started in 19th Century in the time of the spring of the nation “Rilindija” for which romantic nationalism is characteristic. At the beginning of 20th Century the base for a more profound literature was set which was reflected mainly in poetry. During the communist regime literature was mainly pro-socialistic.

Used sources:

- <http://www.everyculture.com/A-Bo/Albania.html>
- <http://sl.wikipedia.org/wiki/Albanija>
- <http://sl.wikipedia.org/wiki/Kosovo>
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- <http://bs.wikipedia.org/wiki/Albanija>
- <http://www.delo.si/clanek/55080>
- <http://www.rtvsllo.si/svet/kosovska-drzava-ni-sivni-pojav-med-albanijo-in-srbijo/223749>



Young
Ambassadors of
Intercultural
Dialogue



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Material – test of acceptance of diversity⁸:

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?

- a. Yes, that's the way to do it! I join the bullies.
- b. 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.
- c. 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.
- d. 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...

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

⁸ 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 Austria⁹ should do for youngsters obligated to attend school that immigrated from Slovenia¹⁰?

- 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.

⁹ 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.

¹⁰ Here the name of the county in which the workshop is applied in should be written.

6. What do you think Slovenia¹¹ should do for youngsters obligated to attend school that immigrated from Romania, Albania, Kosovo, Bosna and Herzegovina etc.¹²?

- a. Nothing! They should go back to where they came from.
- b. 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.
- c. 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.
- d. 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 Albania¹³ 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.

¹¹ 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.

¹² Here the name of the country(ies) should be written from which most immigrants come from.

¹³ 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 Roma¹⁴ 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 cooperation¹⁵!

¹⁴ Here any other ethnicity can be used according to the country's' social reality.

¹⁵ 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.