

PHV

tolerance

coexistence

HRE/HRP/7pR/4

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PROMOTION OF HUMAN VALUES

CONTRIBUTION TOWARDS THE NEUTRALISATION OF THE FACTORS WHICH INFLUENCE GENERATION OF CONFLICTS, THROUGH AN APPLICATION OF APPROPRIATE EXERCISES TO BE CARRIED OUT WITH THE STUDENTS, AS WELL AS INTENSIFYING THE AFFIRMATION OF SOME OF THE POSITIVE VALUES WHICH MAKE UP THE POLITICAL AND CULTURAL FABRIC OF MACEDONIA.

SUBJECT AND AIM OF THE PROJECT

To engage students in exercises that mitigate against the development of attitudes and behaviour that lead to conflict, as well as to affirm positive political and cultural values.

The Republic of Macedonia, as a country of heterogeneous structure (from ethnic, religious, but also from a social aspect), represents a medium where most of the causes of conflicts are rooted in the educational process. Therefore, the greater impact to be made on conflict resolution might be through the schools. In this respect, the curricula, through which the transmission of the values are transferred, are of utmost importance. Although it covers all the bases of the values' matrix, it can be con-

cluded that these contents are not sufficient to meet the requirements imposed by the practice. This is why the basic idea of the project "Promotion of Human Values" is aimed at improvement of the effects within the socialisation process in the educational institutions.

THE AIM OF THE PROJECT WOULD BE:

contribution towards the neutralisation of the factors which influence generation of conflicts, through an application of appropriate exercises to be carried out with the students, as well as intensifying the affirmation of some of the positive values which make up the political and cultural fabric of Macedonia.

In the realisation of the project design we started from the idea that easy answers and solutions, which students should "learn" are not sufficient. On the contrary, it is necessary for the students to become aware and fully understand the essence of the conflicts. They have to understand their genesis and nature. Thinking about them should make them self-conscious about their own behaviour. The most positive issue which may result from the discussion is the focus on the human values which should be accepted by the students. The first step in the resolution of conflicts is their recognition. Further more, it is very important that the students are not given ready "right" solutions but to recognise as many solutions and consequences (both positive and negative) as possible so they may think through their own solutions..

THE EXERCISES FROM 1ST TO 6TH GRADE ARE ACCOMPLISHED WITH AN ACTIVE PARTICIPATION OF THE TEACHER.

THE EXERCISES FROM 7TH AND 8TH GRADE, AS WELL AS FOR HIGH SCHOOLS, WILL BE ACCOMPLISHED ACCORDING THE MANUAL.



To avoid placing an additional burden on an already full curriculum, the project exercises will be integrated into the existing subject structure.

From the existing subjects two have been chosen. History and Macedonian Language and Literature.

For the pupils from 1st to 4th grade the teacher makes the choice of the class hour.

The exercises from 1st to 6th grade are accomplished with an active participation of the teacher.

The exercises from 7th and 8th grade, as well as for high schools, will be accomplished according the Manual.

This working method serves to train pupils to recognise the values. The exercise is accomplished by dividing the class in as many groups as the number of roles, and each group is given one of the below mentioned roles. A conflict scenario is created and, in their roles, the students have a discussion. The conflict mentioned does not have to be resolved as it happened in the history or as it is given in the book. Once the discussion is over, the person leading the lecture should read the part referring to the conflict, which is then resolved within the frame of the subject i.e. (history).

When looking through the curricula, we were governed by the principle that the selected work comprises a conflict which is transparent and important for the understanding of the integral work. We tried to involve a diversity of conflicts (intercultural, within a family, interpersonal).

During the performance of the exercise it is very important to explain the terms not familiar to the students.

GUIDELINES WILL BE PREPARED
ADDITIONALLY FOR THE APPLICATION AND THE CONTENTS OF THE EXERCISES. TRAINING WILL BE ORGANISED FOR ALL THE TEACHERS IMPLEMENTING THE PROJECT.

RESULTS BASED ON THE EVALUATION OF THE PILOT PROJECT



THE FIRST

pilot stage covered 14 primary, secondary and high schools from different regions of Macedonia.

The evaluation of the pilot project took place in April/May 1998 depending on when certain schools had completed the application of the exercises. Separate questionnaires were prepared for the teachers and the students. Besides the questionnaires, the teachers had summarised on separate sheets their remarks, as well as their suggestions regarding further improvement of the project.

Based on the evaluation results the following can be concluded:

The project was successfully implemented in 14 schools and communities in the country with maximum engagement of the teachers.

The manual has been evaluated as good (certain technical corrections have to be made).

The teachers found it inspiring and useful as a model enabling them to prepare similar exercises of their choice, which was the aim

The evaluation by the students was very positive, both for the contents (developed values) and the implemented methodology.

The general observations of both the teachers and the students pointed towards the need for continuation and extension of the project.

The exercises were well accepted by all ethnic groups regardless of their place of living. This means that the Manual and the selection of the contents are quite flexible for wider application.

BASED ON THE
ABOVE, THE AUTHORS
OF THE PROJECT
INCORPORATED THE
REMARKS IN THE
FINAL VERSION OF THE
MANUAL.

EXERCISE FOR ELEMENTARY SCHOOL

Exercise 1:

Donkeys and hay
(picture 1 - two donkeys)

Value:

Coexistence, harmony

Discussion:

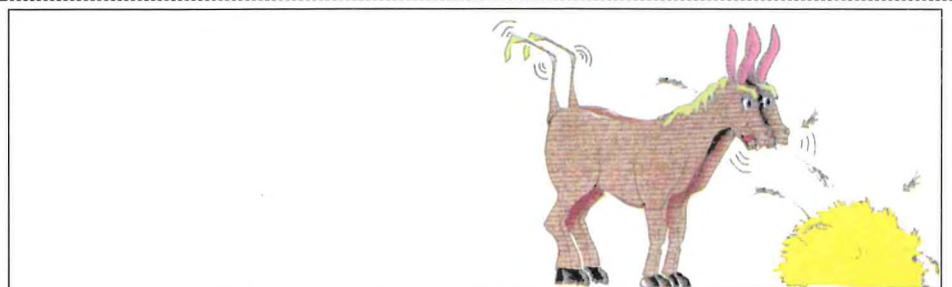
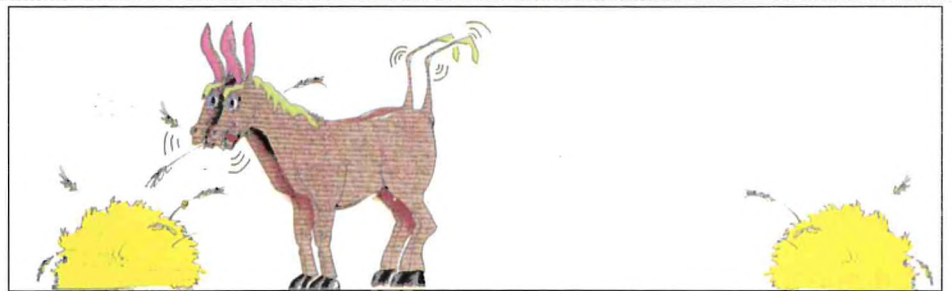
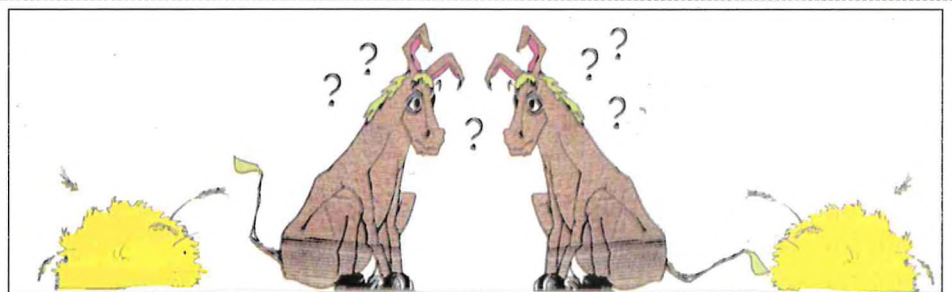
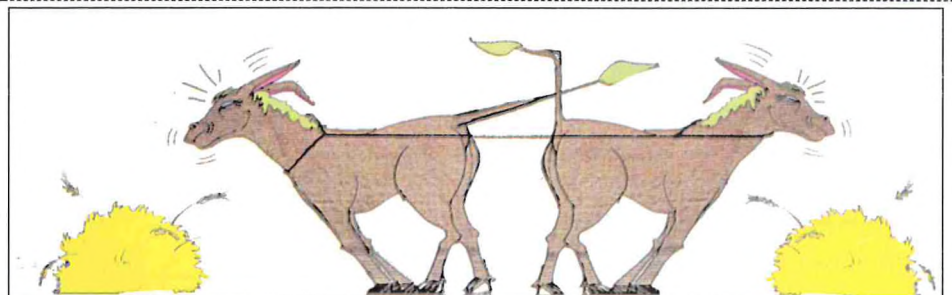
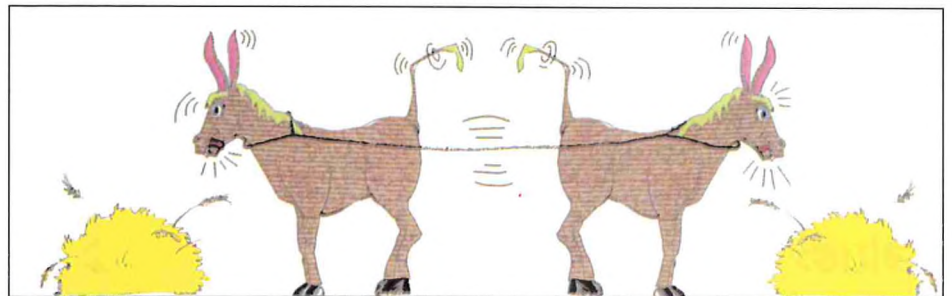
- What is the message of the drawing?

- Other examples from everyday life, with the same message (*the children give the examples while the teacher leads the discussion*).

Age:

All groups from 1st to 6th grade
(*The teacher adapts the discussion according to the age*)

Фотокопирај и исечи по испрекинатата линија



Exercise 2:

The same content of Exercise 1, but with different animals (for instance, a donkey and an ox)

Value:

Coexistence between different subjects

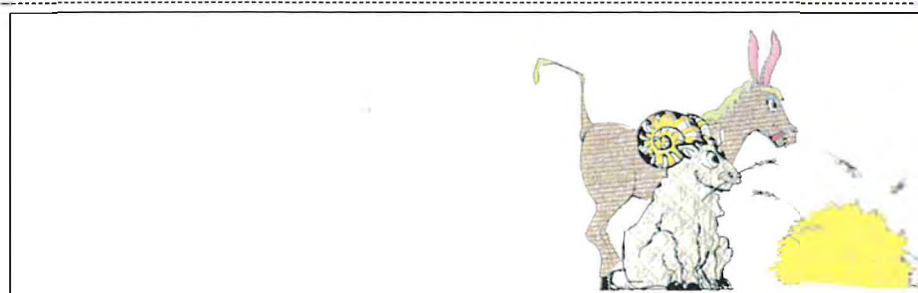
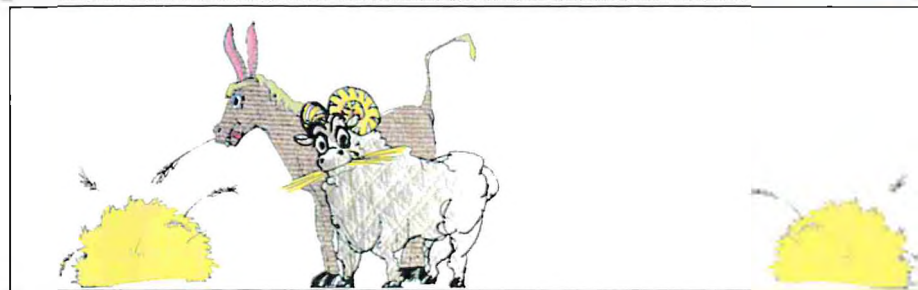
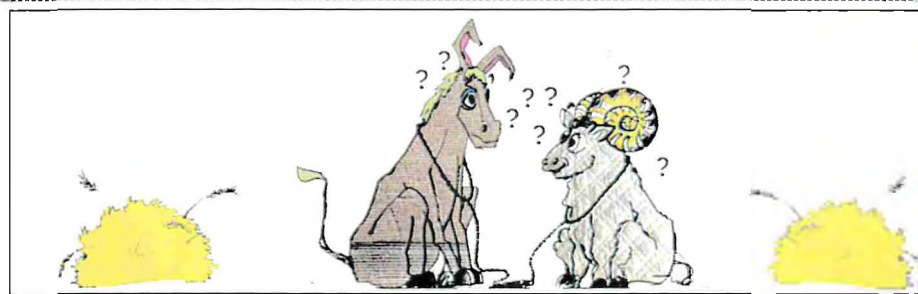
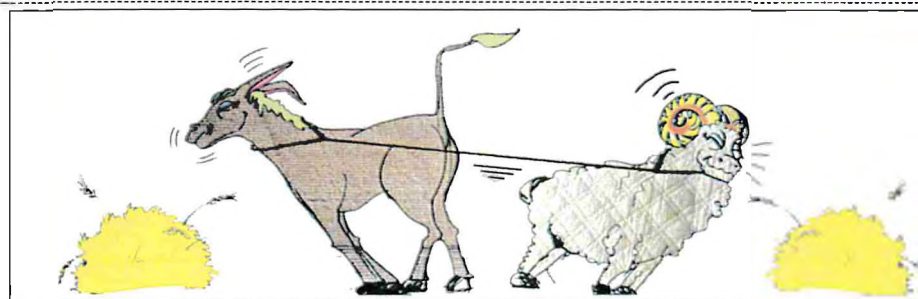
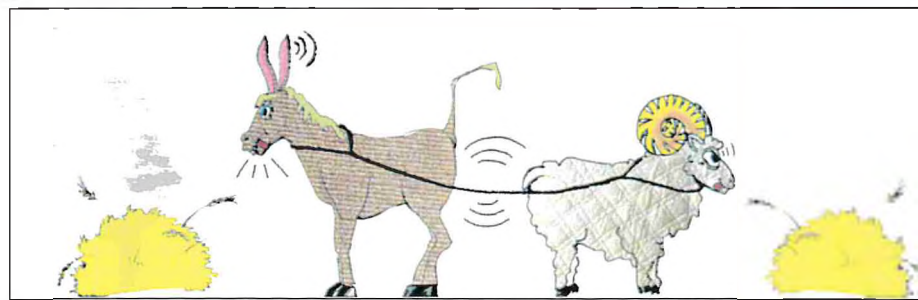
Discussion:

- What is the message of the drawing?
- Does the difference between the animals make an obstacle to the aim?
- Examples from everyday life, with the same message. (*Special emphasis is given to the association between different animals and different nationalities.*)

Age:

All groups from 1st to 6th grade (The teacher adapts the discussion).

Фотокопирај и исечи по испрекинатата линија





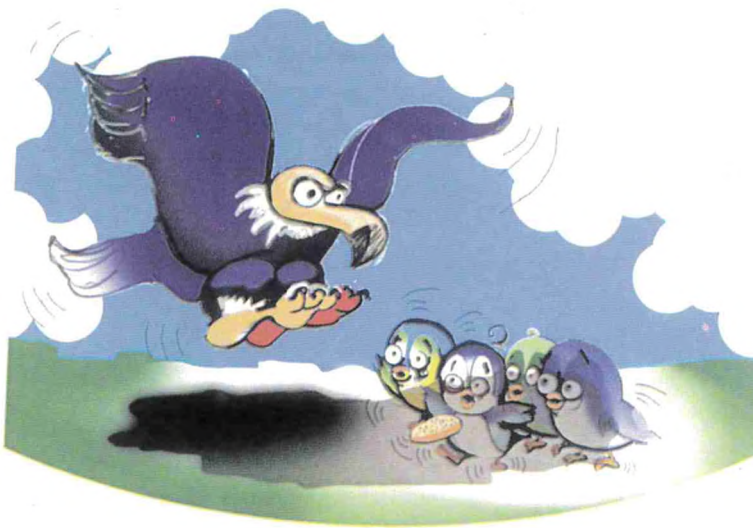
Exercise 3:

A story of a sparrow.

Value:

Co-operation, solidarity, sharing.

A sparrow found a big piece of bread but could not take it to its nest. It did not want to call the other sparrows for help in order not to share the bread with them. While trying hard to lift the bread, a big bird flew down and took away its plunder.



Discussion:

- What is the message of the story?
- Other examples from everyday life with the same message.

Age:

All groups from 1st to 4th grade.



Exercise 4:

Gardens

Value:

Respect for differences

The pupils are shown four pictures of different gardens. One of them is with tulips only, the second with daisies, the third with violets and the fourth with all kinds of flowers together.

Discussion:

- Which garden is the most beautiful?
- Are the gardens with unique colour more beautiful than the mixed ones?
- Is heterogeneity more beautiful than uniformity?
- Discussions on the topic: Differences in everyday life, with an emphasis on differences among individuals from social, economic, national and religious aspect.

Age:

All groups from 3rd to 6th grade
(The teacher adapts the discussion according to the age.)



Exercise 5:

Dogs

Value:

tolerance, making acquaintance with differences

Two families living in the same neighbourhood quarrelled and did not speak to each other. They bought dogs at the same time. The dogs (even the children) were kept in the courtyard and are not allowed to meet. When the dogs grew up they went on the street and not knowing each other - started to fight. As a result of the fight both had heavy injuries.

Question:

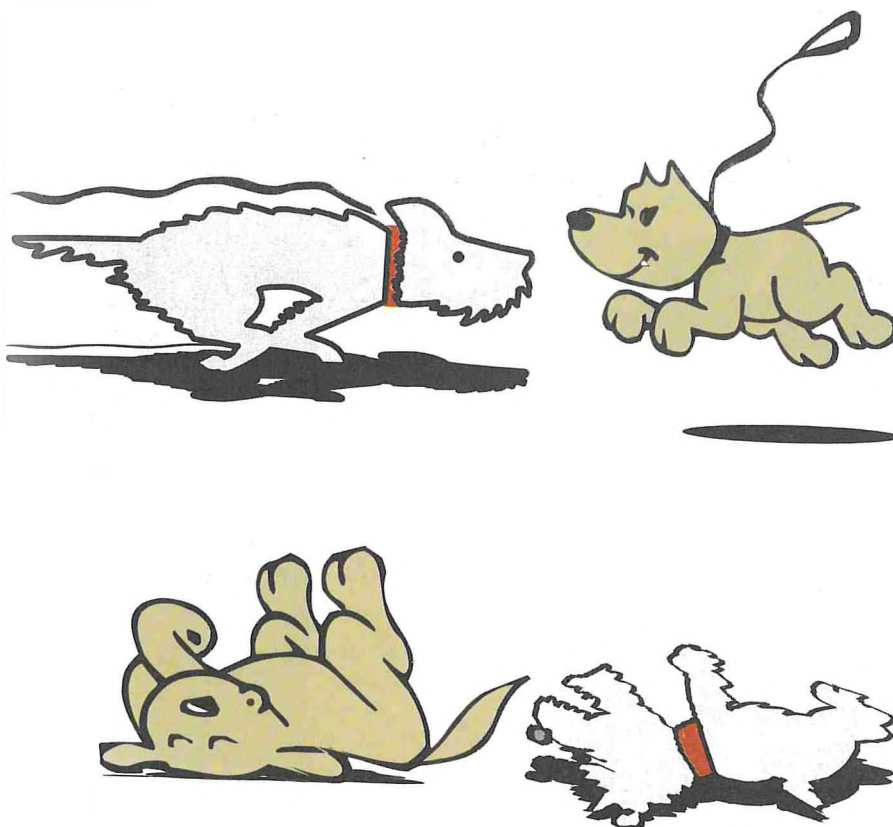
- if the dogs grew up together, having known each other, do you think they would have fought?

The discussion starts by using other examples of everyday life. The teacher leads the discussion to a conclusion that the same happens to people when they live side by side, not knowing each other they can easily become enemies.

Age:

(5th and 6th grade)

The above exercise is suggested by Snezana Siljkovska - teacher of the gymnasium "Kiril Pejcinovik" - Tetovo



Exercise 6:

Value:

Sex equality

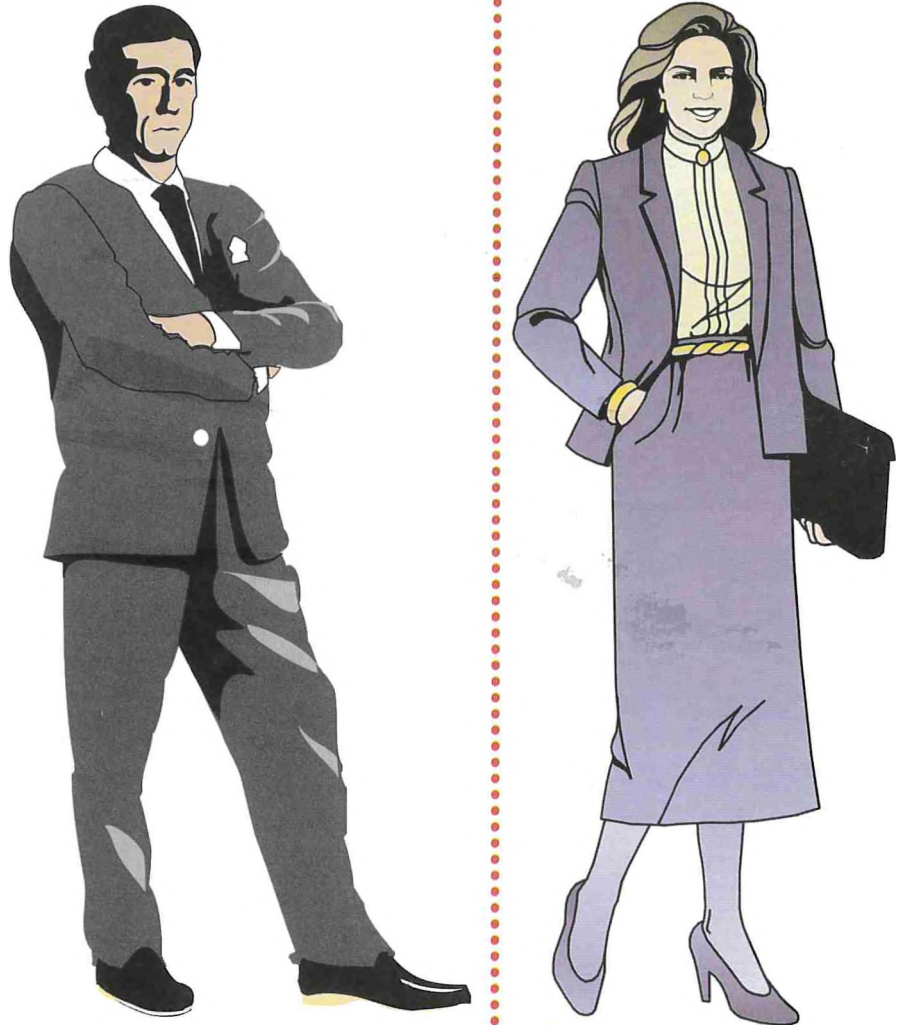
The pupils are shown a picture of a woman and a picture of a man, dressed in casual clothing. The question is: What is their profession? Then, they are given a list of the following professions: a nurse, a doctor, an engineer, a judge, a director of a factory, a typist, a politician.

Discussion:

- If the pupils choose the professions of a nurse, a typist for the woman and the remaining for the man, a discussion is raised regarding the sex equality in profession and the negative consequences when dividing the professions into "male" and "female".

Age:

All groups from 4th to 6th grade.



Exercise 7:

Value:

*The right of
the child*

Two examples in everyday life connected with the violation of the right of the child i.e., an Article from the Convention for the right of the Child, is taken. The discussion is lead by explaining the violation of the rights for each example; the Convention and separate articles referring to these rights are explained. After the exercise, it is suggested to continue the discussion with other examples of the same topic.

**EXAMPLE 1:**

Marta is a paralysed child of the 1st grade. She tells the children that when she was small, her parents used to live in a remote village and they had neither money nor other means to take her to a clinic to be vaccinated against polio. Marta got sick and the disease was incurable.

This example refers to Article 24 of the Convention for the right of the child , stating that the child has right to enjoy the highest standards in health protection as well as the right to approach the institutions for medical protection.

EXAMPLE 2:

Bojan is in the 7th grade. He is constantly sleeping during the lessons. When questioned by the teacher, he tells his teacher that he has to help his father in his shop every day until late, and as he has to study late in the night he never gets enough sleep.



This example refers to Article 32 of the Convention, citing "the child has the right to be protected against economic exploitation and performing work which endangers and disturbs his education."

The teacher can choose similar stories based on the above example regarding the Convention on the right of the child..

Age:

All groups from 5th to 8th grade.

CONVENTION ON THE RIGHT OF THE CHILD

- unofficial election of members -

Art. 2 The rights of this Convention apply to all children without exception. The State must protect the children from any form of discrimination or punishment, based on the status, activities, opinion or parent's belief, legal guardian (trustee) or family members of the child.

Art. 7 Children have the right to name and citizenship; right to know their parents and to be taken care of.

Art. 12 Children have the right to express their opinion about things of their concern and right of an opinion to be heard.

Art. 13 Children have the right to request, receive and give information through the press, art or other media.

Art. 14 Children have the right to express religion, or belief; The State must respect the parent's or guardian's rights to exercise this right.

Art. 15 Children have the right to peaceful association and peaceful gathering.

Art. 16 Children have the right to be protected from interference in their privacy, family, home, correspondence or attack on their honour or reputation.

Art. 24 Children have the right to the highest possible health standard and access to the medical services. The State must fight against infant mortality, against diseases and malnutrition, provide protection for pregnant women, provide access to health education, develop preventive health protection and avoid harmful traditional rituals.

Art. 28 Children have the right to education. The State must provide free of charge compulsory primary education equal access to high school and university and provide school discipline which is a reflection of the human dignity of the child.

Art. 30 Children of minority groups (or native) groups have a right to enjoy their culture, to practice their religion and to use their language.

Art. 32 Children have the right to protection from economic exploitation and work which might threaten their health and development. The State must determine a minimum age for employment, regulate the working conditions and provide sanctions for effective implementation.

Art. 33 The State must protect the children from illegal narcotics and psychosomatic drugs and participation in their production and distribution.

Art. 34 The State must protect the child from sexual exploitation and abuse, including prostitution and pornography.

Art. 36 The State must protect the children from any kind of exploitation.

Art. 38 The State must respect the International Humanitarian Law; make sure that children below the age of 15 do not participate directly in hostilities; must not recruit them into the army and protect them in case of armed conflict.

Exercise 8:

Value:

Coexistence

*"The cigarette case",
by Georgi Abadziev*



ROLE 1

You are studying abroad, where you become acquainted with new and progressive ideas for freedom, equality, democracy, religious and national tolerance. These do not comply with the circumstances and the policy of your country. Your father is a rich and respectable person and represents the governing nationality, class and religion. The governmental structure is old-fashioned and reactionary; the majority (*consisting of different religions and nationalities*) is deprived of its rights. You go back to your home country, because you have received a cable saying that your father is seriously sick. On the train, you meet a man you know from your childhood, he belongs to another religion and nationality. He is a well-known rebel and a "wanted" circular is out for him. The policeman enters in the compartment. You have to say only one word. What are you going to do?

ROLE 2

You live in a country where your people are deprived of their rights. Since your juvenility, you take part in the resistance movement. You are educated, intelligent and clever. You are brought up with advanced ideas and your vision for the country you live in attracts many people who are different in religion and nationality. The reactionary regime is looking for you and a "wanted" circular is sent out for you. In the train, you meet the son of the man whose murder was organised by you. At first, he does not recognise you. What is your next reaction?



Age:

7th grade;

Subject:

*Macedonian language and
literature*

Exercise 9:

Age:

7th grade
Subject: History
"Young Turks"
Revolution

Value:

Multiculture

ROLE 1


You are a representative of an old, rich, prominent and influential family. The tributes of your predecessors in the history of your country are great, therefore, you enjoy many privileges. At the same time, you represent support for the state. Early in the history, your country had many enemies, both external and internal. The state always punished them severely. But now, a group of young people belonging to your class appears. Among them, there are some close friends of yours. They have been educated abroad. They have been imbued with different ideals. They do not want to change only a few things, but everything. They do not respect tradition, therefore, the suffering, the heroism and the value of their predecessors does not mean anything. They are even not aware that neglecting tradition means "fouling their own doorstep". More over, they are prepared to overtake the government by force.

ROLE 2

You represent an old, rich and influential family. You are well off, but most of the citizens in the state live in poverty and have not any rights. You are aware that this situation can end with rebellion and bloodshed that could cause a disaster not only to your family or the state, but to the whole population, if significant changes do not occur. There are examples in the world how to organise a state with a higher level of social justice which is one of the conditions for survival of each society. You are familiar with those models of state organisation, but there is resistance against anything that is new in the State. There are people who, in order to keep their gold coin would destroy the whole gold mine. Such a way of thinking is leading towards a complete disaster. These people are not going to accept changes in a peaceful way. On the other hand, there are no conditions for political solution, as the sovereign is an absolute ruler. What will you do?

ROLE 3

You are representing a small population oppressed for centuries by people of different religion and absolute state. The uprisings by your people in the past were crushed in bloodshed. The fear of genocide is the only thing which has prevented you not fighting for freedom again. But this time, you see that the central power of the State is weakened. A new generation of young and influential people appear who wants to make changes in their own country. They cannot do this by themselves and ask for your assistance. In return, they offer you a solution of the national problem and wide national and cultural autonomy for your people. What will you do?



Exercise 10:**Value:**

**PREJUDICE, RACE
DISCRIMINATION AND
SOCIAL DIFFERENCES**

Age:

*8th grade;
Subject: Macedonian
language and literature.*

*"Master Teodos", by Vasil
Iljoski*

ROLE 1

You are the richest man in the town, you have very high opinion about yourself and the opinion of the others is very important to you. People obey you instinctively, you radiate authority, people are financially dependent on you. The strongest feeling of the members of your family is awe, your word is always the last in everything. You are neat and spineless, by nature. You know how to deal with money. It comes to you easily but it is difficult for you to spend it. You think that money can buy everything. You are friendly only with your equals.

ROLE 2

You are a poor Gypsy with many children. You put your baby on the road. According to an old custom, the first who sees the new born baby will be the godfather. Nobody knows whether you really leave to chance the choice of the godfather. What will you do?

ROLE 3

You owe money to a rich usurer. He has no intention to wait for you to pay him back and wants to take your vineyard. You are jokester by nature and you can think of a fanny way to get out of the situation. What will you do?

ROLE 4

You are the son of a rich usurer. You are in love with a girl who is modest and poor. Her father will marry her to another man unless you engage her. Your father agrees to the marriage under one condition only: Tradition dictates that the best man must be the son of his best man. You must accept the best man, even though your father is ashamed of him. What are you going to do?

Exercise 11:**Age:**

8th grade; Subject: History

Values:


**Coexistence and
humanism**

First World War

ROLE 1

You belong to a country, which, after many years of internal conflicts and bloodshed, managed to unite. The powerful states can not control you any longer. Your policy becomes more and more an important factor in international relations, inter alia, as a result of the fact that your country is developing rapidly after unification. People in the country have high living standards. But, the powerful countries are not willing to accept it as an equal partner and they look upon your success with envy and irritation. For your further development, you need colonies (sources for cheap raw material and labour), but access is impossible. The ports are controlled by the old colonial powers. There are two other powerful countries in a similar situation as yours. With one of them, which is also your neighbour, you have some unsettled issues from the past, joint war conflicts, and you have territories under their possession, which you consider your property. What will you do?

ROLE 2




You belong to a big powerful State. Your policy is an important factor in international relations. For your further development, you need colonies (*sources of cheap raw materials and labour*), but the access to them is impossible. The ports are controlled by the older colonial forces. There are two other powerful countries which are new in the international relations. But, with one of them, which is also your neighbour, you have unsettled issues from the past, mutual war conflicts, territories under their possession, which you consider your property according to the history. Both of them are your neighbours. With one of them, you were in a war for unification unsuccessfully (*without a winner*). Your peoples are close, they speak dialects of the same language. With the others, you had war conflicts in the past due to their territorial pretensions. What will you do?

ROLE 3

You belong to a country, which, after many years of internal conflicts and bloodshed, managed to unite. The powerful states cannot control you any longer. Your policy becomes more and more an important factor in the international relations, inter alia, as a result of the fact that your country is developing rapidly after the unification. People in the country have high living standards. But, the powerful countries are not willing to accept this country as an equal partner and they look upon your success with envy and irritation. For your further development, you need colonies (*sources for cheap raw material and labour*), but the approach to those is impossible. The sea ports are controlled by the old colonial powers. There are two other powerful countries in a similar situation as yours. With one of them, you had been in war for a longer time. Your people are close and speak dialects of the same language. With the others, you had conflicts in the past, due to territorial pretensions within your Empire. What will you do?

ROLE 4

You belong to a country which has been one of the most powerful countries in the world for a long time. The territories you possess are vast and the military and economic powers are almost unlimited. You control large natural sources which are the base of raw materials and national pride. You have stable relations with the other two powerful States, though you had some conflicts in the past due to opposite interests. But, three other countries, out of which two are newly established, appear on the military-political stage. They have aggressive external policy and make an alliance against you. How will you defend?



EXERCISE FOR HIGH SCHOOL

Exercise 12:

Subject:

history

Values:

patriotism, self - conscience, coexistence
"Ilinden" uprising

Prepared by:
Dimko Poposki
Prof. at Gymnasium
"Nikola Karev" - Skopje

Age : 1 st grade High school;
Subject: Macedonian Language and Literature

ROLE 1

You are one of the founders and most powerful leaders of a revolutionary organisation. Your goal is to liberate the country by means of armed conflict. In the organisation, there are two controversial opinions regarding the beginning of the uprising.

The first Party is of the opinion to start the uprising at once as the situation is unbearable, and the second one, whose representative is one of the most powerful persons in the organisation, your very close companion, patriot and friend, thinks that it is still too early. Your people are not ready yet and not armed sufficiently which means that a real catastrophe may occur especially because the international situation is not ready yet for such an event.

In the Congress chaired by you, when a final decision is to be made, you are faced with big dilemma, as the participants in the congress have also different opinion regarding that issue.

In the meantime the most powerful man in the organisation dies. He was also against the uprising that year. Now it is all up to you. You have to decide using your authority. Will there be a terrible end or an end of the terror. What are you going to do?

ROLE 2

You are one of the most powerful activists in a revolutionary organisation which is under preparation for an armed conflict for more then 10 years against the century old tyrant. You are fighting with all available means and authority to achieve national and social liberation of your people and your country. During all these years of revolutionary work in your organisation you are faced with many obstacles by people who have acted adversely against your people, that is the final goal of the fight as they want to use this fight for other purposes which you do not approve. Even within the organisation itself, there are some people with different attitudes than yours for the methods of fighting. The day you have to make the final decision is approaching. In the Congress held for that purpose you are defending your attitude that it is not the right moment for the uprising. You are aware of the consequences.

After exhausting discussions in the congress, the delegates present decided to start an uprising. You are faced with the dilemma: to postpone your participation in the coming war, or to accept the will of the majority and involve yourself in the war together with your comrades and your people, regardless of the consequences.

ROLE 3

You are representative of one old fashioned absolute State which is at the stage of falling apart as it can not cope with the new processes. The situation is becoming even more difficult by the fact that in the State itself there are other nations who want to overthrow the ruling system with an armed conflict.

You belong to a nation which is considered as privileged in relation to others. In the war in progress you are also involved as an officer. You take part in one battle with the rebels and scarcely manage to save your life. Soon after the battle, and still in an open conflict, a manifest is proclaimed explaining the aim and the reason why they had to take to arms. In this manifest a dominant place is given to the message "Down with tyranny, down with slavery". You are also called, together with your people who are deprived of their rights, to join the fight against the system which you also represent. The aim is to establish a new and better system for all people in the country. What will be your answer?

Exercise 13:

Right to a freedom of choice of a spouse

a) The aim of the exercise is freedom to get married and freedom to select your partner.

b) Situation: Emrie and Damjan are 24 years old. They are employed but still live with their parents. They belong to two different ethnic groups and two different religions.

Emrie and Damjan met each other during summer holiday and fell in love. Their relationship was quite steady for a long time and finally they decided to get married.

Both of them have to announce the news to their parents. Each one goes to his/her family and announces the news to the closest members of the family. Within the family a discussion is developed.

c) Preparation: The students are divided in two groups (the Emrie's family and Damjan's family). Within each group closer and wider family members are chosen. They discuss the situation. In each group there should be: a father, a mother, an elder brother and a sister (younger brother or sister, grand father or grand mother and closer relatives can also be involved). The students are given 10 minutes to divide the roles and to agree for general guidelines of the discussion.

d) Performance of the play: Each group performs the situation in which it has to announce the intention of their daughter/son to get married with someone from a different religion. The play takes place in one family first and then in the other one. Each person plays the role most close to the reality i.e. a traditional family. The exercise should end with a final decision positive or negative for the marriage of the daughter/son.

e) Analysis of the performed exercise (performed by the teacher together with the students)

- is there a difference in the reaction of both families? On what basis is that difference?
- Which arguments can be accepted as objective and which ones as subjective?
- Do the families have rights to set certain conditions?
- Do the young people have to accept the decisions of their families?
- Do the families have the right to forbid their children to get married?

How would you react in such a similar situation (*when you are a concerned or family member*)

Author: Mirjana Najchevska

DECLARATION FOR ELIMINATION OF DISCRIMINATION AGAINST WOMEN

- unofficial choice of members -

Article 1

Discrimination of women, denying or limiting equality of rights in relation to men is a basic injustice and represents a violation of human dignity.

Article 3

All necessary measures will be undertaken in order to establish a public opinion with an aim to eliminate the prejudices and abolishing of customs and rituals based on the idea of women's inferiority.

Article 5

Women have the same rights as men in obtaining, changing or keeping citizenship. Marriage with a foreigner should not automatically dictate the citizenship of the woman either to deprive her of citizenship or to force her to take the citizenship of her husband.

Article 6

Paragraph 2: All necessary measures will be undertaken to establish the principle of equal status of the husband and the wife, in particular:

- a) women have equal rights as men to freely choose a husband and to get married only by her own will and approval:
- b) women have the same rights as men in marriage and after breaking off the marriage. In all cases the interest of the children is primary.
- c) the parents have equal rights and obligations towards their children.

In all cases the interest of the children is primary

First class high school; subject: mother language and literature

Exercise 14:

*Humanity, impartiality
and conflict of values*

"Antigone" by Sophocles

ROLE 1 (Antigone)

You are from a royal family. You have two brothers and a sister. After the death of your father, the brothers are antagonistic and one of them takes over the power for himself by shrewdness. The other joins the external enemy and attacks the city. In a duel your brothers kill each other. The danger from the attacker is eliminated, but the new sovereign, (*your uncle*) forbids you to bury the body of one of your brothers (*the aggressor*) and orders it to be thrown to the dogs. This means that his soul will be imprisoned and cannot go to Paradise. What are you going to do?

ROLE 2 (Ismenus)

You are from a royal family. You have two brothers and a sister. After the death of your father, the brothers are antagonistic and one of them takes over the power for himself by shrewdness. The other one joins the external enemy and attacks the city. In a duel your brothers kill each other. The danger from the attacker is eliminated, but the new sovereign, (*your uncle*) forbids (*one of your brothers - the attacker*) to be buried. Your sister decides to bury him risking her life. She asks you to participate (*to help her*). What are you going to do?

ROLE 3 (Creon)

You have been on the throne since recently. You want to rule with justice, respecting the existing laws and the ones you are going to pass by. Everybody is watching you to see if you will respect them. Your first order, i.e., decree, is violated by one of your close relatives. Everybody knows about it. The sentence for the violation is death penalty. What are you going to do?

ROLE 4 (Hemon)

Your father is on the throne. He passes a law which, if implemented, will mean death to your beloved girl. Will you try to help her, and how?

***Subject: Macedonian
Language and Literature;
High schools***

2nd grade High school

"Uncle Gorio"
by Honore de Balzac

Exercise 15:

Respect between sexes
Women's rights

"Impure blood" by Borislav Stankovic

ROLE 1

You are the only daughter of the man who has inherited enormous wealth, but managed to squander it. Although your father is frequently absent for long periods from home, you still remember the pleasant moments and love him a lot. After one of his journeys, (*unsuccessful trade attempt*) he informs you that he will marry you to a boy from the village, who is younger than you (*as a matter of fact still in puberty*) but with a well off father. Will you accept it?

ROLE 2

You are a wealthy inheritor, but the country in which your family has been living for many generations is in collapse and your wealth as well. Your financial collapse ruins the whole family as your wife was a house wife all her life and did not work outside. The only way to pay the debts, and to find a good match for your only daughter is to marry her to the son of the trader of modest origin but very rich. What will you do?

Exercise 16:

Humanity and moral dilemma

Discuss with the class the below mentioned moral dilemma:

Would you accept to kill the Chinese Mandarin (*Tsar, Ruler*) only with the strength of your will (*if it were possible*) in order to obtain wealth?

- a) Yes, without thinking
- b) Yes, if I think that there is not an honest way to provide for life
- c) No, I could not live with that.

Exercise 17:

SEX EQUALITY
(Part one)

a) Aim of the exercise: sex equality

b) Situation:

A group of boys and girls go camping together. They choose a beautiful place in the mountain near the lake with possibility to fish. In the group there are equal number of boys and girls.

Before they install the camp they gathered in order to share the duties and activities during the camping.

They have to decide the following:

- who is going to build the tents
- who is going to cook,
- who is going to bring water from the remote well
- who is going to collect wood for the fire,
- who is going to fish
- who is going to wash the dishes

(also some other activities the students can think of).

They have also to agree about the sports and other activities they are going to have during this camping period having in mind that there is only one boat and one ball available.

c) Preparation: In this exercise all students can take part or they can establish one group of 10 students. The students are given 10 minutes to make the list with duties and activities and to agree on the way how they will lead the discussion.

d) Performance of the play: The students agree through dialogue for the share of duties and activities in the camp and come to a solution based on mutual agreement.

The exercise is completed when the students agree about the division of the duties and schedule of the activities they wish to perform. They put on a piece of paper the names of the persons who will perform the duties and the names of the persons who will participate in sports and other activities.

The list is divided into three parts stating - male - female - all together.

In each of these columns the duties and activities written are grouped according the participants.

e) Analysis of the completed exercise (done by the teacher together with the students)

Did you have problems in dividing the duties and activities?

Which duties and activities were most problematic?

Which duties were most boring and rejected?

What can we say regarding the participation of males and females in performing certain duties and participating in certain activities?

In the everyday life of the family is there an equal share of duties?

Which of these duties are performed mainly by men and which by women?

Is it shameful for the man / woman to perform certain duties?

SEX EQUALITY

(Part two)

The students are divided in two groups (*male and female*)

Each group should write on a piece of paper the characteristics and activities of an ideal man i.e. woman as they imagine them (*both groups give characteristics for the man and the woman*).

The piece of papers are pinned on the wall and a representative of each group explains the attitude of the group.

Within the game of the whole group the common characteristics and the differences from the aspect of sex equality are discussed.

Age: 3rd grade High school;
Subject: Macedonian
Language and Literature

Exercise 18:

TOLERANCE AND COEXISTENCE

"Miserable life" by Stole Popov, Conflict in a family community

ROLE 1

You are married to a man who has two brothers. You live together with them. The wife of the older brother cannot stand either you or your two small children and does harm to you all the time. On top of it, she is very mean and cruel. You go out for a short time and when you come back you find your children crying, with the mean aunt shouting at them and cursing them. What will you do?

ROLE 2

You live in a family with your two brothers-in-law, both of them widowers. You take care of them, which makes your work even harder, having in mind that you have three small children of your own. When your brother-in-law decides to marry a widow without children, who has spent some time working abroad, you think for a moment that better days are coming for you. But your sister-in-law tries to humiliate you whenever she can in order to show off herself. Everything that comes from abroad is good, while all that comes from home is bad (*vulgar*). And not only this. Instead of the long expected relief from the obligations, now you have to take care of the two children of the new sister-in-law, who takes every opportunity to go out and you have to take care of her children. Whenever she goes out, they start to scream out at the top of their voice. What will you do?

ROLE 3

You are three brothers and you have never quarrelled in your life. You are the oldest and you are the only one who has a wife and children. The other two are widowers without children. Your wife takes care of everybody in the house. It is very difficult for her, but despite the two small children, she can manage. One of the brothers gets married and has two children with his second wife. Your wife and your brother's wife cannot get along, they even hate each other. You do all you can (*even punish her*) in order to bring her to her senses, but your brother is hesitant, which encourages the new daughter-in-law. How will you resolve the problem?

ROLE 4

You are the middle of the three brothers who have never quarrelled between them. You live together in the old house of your father. You and your elder brother are married and have children, while the younger one is a widower without children and has no intention to get married. Your sister-in-law is a simple woman, who had openly insisted that you get married because she alone could not take care for all the family. Now she is impatient, and constantly quarrels with your wife. You love your wife and you have no intention to beat her. How will you solve the problem?

Age: 3rd grade High school;
Subject: Macedonian
Language and Literature

Exercise 19:

Values: *Patriotism, attitude towards the war, humanity moral dilemma*

"Pirej" - "Weeds"
Petre M. Andreevski

ROLE 1

On the territory of your country a war is going on between two parties. The battle front divides the country in two halves. On both sides a huge army is concentrated with enormous military might.

The nation to which you belong neither started the war nor feels it as its own. Still, against your will you are dragged into the conflict. First of all the war takes place on your territory. The cities and the villages are destroyed and devastated especially the ones near the front line. For their own survival both armies take away by force food and other material things. On top of this a forced recruitment is carried out, after which, without previous military training, the recruits are sent to the front to fight against each other. Consequently, famine, poverty, disease and apathy rules in the country.

You are a potential military recruit. You and your family have nowhere to go. All your relatives and friends are somehow involved in the conflict. You do not know any foreign language and have no serious profession. You have no money or means of transport to go abroad. What will you do?

Age:
4rd grade High school;
Subject:
Macedonian Language and Literature

ROLE 2

You are in a war for several years. At the beginning, you were against the historic oppressor but now against the present alliance. The reason for this is the dividing of military "booty". The war is taking place outside your country and far from your family whom you have not seen for a long time. There is no sign that the war will finish soon. What are you going to do?

Prepared by:
Dimko Poposki
Prof. in Gymnasium
"Nikola Karev" - Skopje

Exercise 20:**MULTI-CULTURE AND TOLERANCE**

"The Quiet Don"
by *Sholokhov Mikhail*

ROLE 1

You are married in a distant foreign country with which your people had been at war for centuries. Your husband loves you immensely and does not ask you to change anything. You are different from the other wives in the new environment, both in religion and language, as well as the way of dressing. As you do not know the language, you do not talk with anybody. The other people from the village are afraid of you and think that you have some strange power. What will you do in the new surroundings in which you live? How will you organise your life?

ROLE 2

You meet and marry a girl from a far foreign country with which your people have been at war conflicts for centuries. She loves you immensely and leaves her people and her relatives only to be with you. In the new environment, she does not understand the language and differs from the other women both in religion, way of dressing and behaviour. Your parents do not accept her and your marriage is considered as a mistake and disgrace. How will you organise your life? How will you defend her from the attacks of the environment you live in?

Exercise 21:

Age: 1st grade high school; Subject: History

SOLIDARITY, PATRIOTISM

Conflict between present traditions connected with the past :

An example of a young man who fell in love with an Albanian girl from Kosovo. His father is a Serb and his mother Macedonian. Despite their love and decision to be together they could not overcome the pressure. The parents of the girl discussed with the parents of the boy and told them that she had been promised to someone else a long time ago and the family could not break the promise. If they do, the consequences would be unpredictable.

During the discussion, the teacher should explain the right of own choice of life, the question of the free will of the girl and women's rights, as well as marriage between people of different religious. Are the traditional relations guarantees for "a happy" or "customary" way of living. Is the fear towards the others due to insufficient knowledge of the other group?.

War conflict between Persia and Greece (*The Marathon Battle*)

ROLE 1

You are a tyrant in the ancient polis of Athens. You rule strictly but impartially. One group of unhappy citizens (*you find such everywhere and at any time*) makes a plot against you. Their goal is not only to deprive you from power but to execute not only you but all your family. You managed to escape abroad, which was not the case with your brother, who was cruelly executed by your merciless political adversaries. Only the Persian sovereign Darius offered you a total support at the decisive moment. Despite the fact that he was your former adversary, being a noble sovereign, he had an understanding the difficulties you face as an exile. He is willing to help you to avenge your brother and to regain your power. What will you do?



ROLE 2

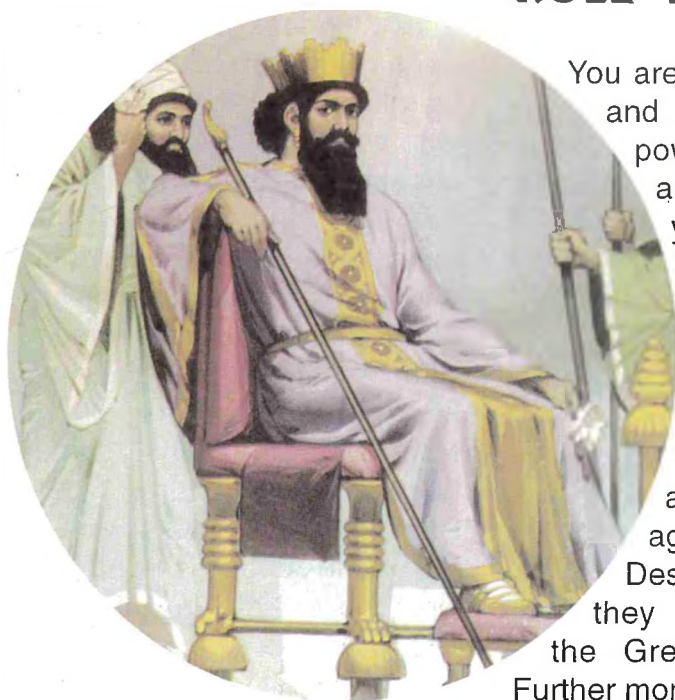
You are a respectable citizen of the ancient polis of Athens, a city-state with a long democratic tradition and lots of enemies. One of them is your contemporary tyrant Ipias. In the end justice and democracy win and Ipias is expelled. He, instead of being happy for not being executed for his

numerous crimes during his reign, ran away to your adversary Persia and prepared himself to attack you. Your State is too weak to fight alone against the powerful enemy. The only possibility is to enter into an alliance with Sparta, with which you have old unsettled issues and different culture and customs.

ROLE 4



WHAT REALLY HAPPENED?



You are the King of Persia and you have absolute power. Your citizens are ready to die for you. In the most developed parts of your country where the majority of the population is Greek, there are constantly tensions and uprisings against your power. Despite your warning they are supported by the Greek city - states. Further more, you would like to extend the limits of your absolute power. Your next aim is Greece with its rich polises, i.e., polis Athens and polis Sparta. In this respect, you have useful information and support by the expelled Athenian tyrant Ipias, who would do anything to revenge his political adversaries and to return to the throne. You have already waged one unsuccessful campaign with many casualties. This is an excellent opportunity for revenge. What will you do?

ROLE 3

You are a citizen of the ancient Sparta, a polis proud of its power, skill and tradition. Your former adversary - the polis of Athens is in a great danger. After long internal tensions, the Athenians expelled their tyrant, who was preparing to attack with the support of Persia. The Athenians are willing to forget the old misunderstandings and desperately ask for your help. If Athens is easily conquered, Sparta will be the next to be attacked. But if the Athenians are capable of making more serious resistance, and weaken the Darius' Army, Sparta can easily pull out of the conflict without any losses.

Ipias is an Athenian tyrant, who after having lost the power in the polis, has run away to the Persian King Darius, with an intention to come back to Athens one day for revenge. The first army, sent by Darius, moved both by land and sea, passing across Bosphorus. The local population begged the Thrace administrators, who were Athenians by origin, to destroy the bridges across Danube, preventing the Persian Army from conquering them. After a long hesitation, they did not accept it. The result was a complete disaster of the Skits, as Darius destroyed them and sent them into slavery. Although the Persian leader Mardonius managed to destroy Thrace, he still did not manage to advance to Athens, as his fleet hit a storm near Athos and a lot of his ships were sunk. His infantry was attacked while sleeping and they were massacred by the local tribe. Although the Persian Army managed to destroy the local tribe, the strength of the Persian infantry



NOTE FOR THE EXERCISE TRAINERS:



The groups playing Sparta, Athens and Persia should be familiar with the characteristics of the cultures they represent. Our suggestion can be supplemented by the lecturers and the students.

was weakened and had to withdraw with disappointment. Then, Darius sent a numerous fresh army of 600 ships together with Ipias, which moved step by step between the Greek islands, which surrendered one by one without fighting. Two Persian messengers were sent who asked "land and sea" (to surrender) from Athens and Sparta but both of them were killed by the polises. Athens asked assistance and alliance from Sparta, but the Sparta people replied that they will send assistance up to the full moon (after 15 days). The Persian army anchored in the bay of Marathon and did not think of sending around an army which could attack the Athenians from the back. The reason for this was probably the feeling of superiority, as the Persians were much more numerous. Result of the battle: victory of the Athenians, thanks to the great courage and self-sacrifice. The dead were stacked in piles and buried. It is estimated that 192 Athenians and 50 soldiers from Platej were killed, while the number of the dead Persian soldiers was over 6400.

SPARTA: situated on the south part of Peloponnesus. The most appreciated values both for men and women are health and strong physical appearance, practicality, simplicity. Philosophy and the arts were not particularly appreciated, but strict morality and military mentality were cherished. The children were brought up strictly (*in so called Spartan spirit*). The women participated equally in all the activities performed by men, such as athletic disciplines and so on. The rights they enjoyed were much more than in Athens.

ATHENS: the centre of culture and philosophy in the ancient world. The first example and ideal of democracy as a form of governing and organising the polis. The military skill did not dominate over the spiritual. Generally, it was a conservative society with correct, determined and limited roles and rights to the family members. The place of the wife was in the house with the children.

PERSIA: the Persians were the most developed civilisation until the reign of Darius. They built their culture on the example of the Asirians. They tried to unit and match all different

traditions, art and culture in their Kingdom. They have left very little of their own literature, but in the regions where they governed, they encouraged the work of the scientists and artists. In art, they emulated the old Egyptian and Mesopotamian examples. Their architecture succeeded to unite the best and the most impressive elements of the Near East traditions. Darius built a structure near Persepolis, which was twice as big as the Acropolis in Athens. Until the era of Alexander the Great, Persia dominated the Near East, although there was a constant danger from the Greek civilisation established in the Mediterranean. Generally, the local, national and religious customs were respected. There was an intent to keep the peace over this extensive country, with a constant improvement of the trade. Darius conquered Macedonia, Bulgaria and Romania in 512 BC. The Greek tribes, on the eastern part of the Aegean Sea, although incapable of mutual negotiation, did not like the Persian power. Therefore, either individually or in alliance, they organised rebellions assisted by the Greeks from Europe. In 490 BC., Darius decided to punish them.

Age: 1st
grade high
school;
Subject:
History



Exercise 22:

HUMAN RIGHTS AND SELF-CONSCIOUS

Luddite Movement

ROLE 1

You are a hired workman, a man without any possessions. You have no land, no tools, no life stock, even the flat you live in is rented and you pay a monthly rent to your employer. The only thing you have is your job and a small daily wage which you receive for your work. Your life is hard, but you cannot find any other way to provide for your existence. There are unemployed people who even envy you. Suddenly, you loose your position in the factory, because new machinery is installed which replaces ten workers like you and is served and controlled by one worker only. You are not the only one. More than half of the workers are on the street because of the same reason. Some of them express loudly that the employer would not have any choice but to take them back providing the machinery disappeared. You have already heard that there is an organised fight against the use of machinery on the production line. Are you going to join it?

ROLE 2

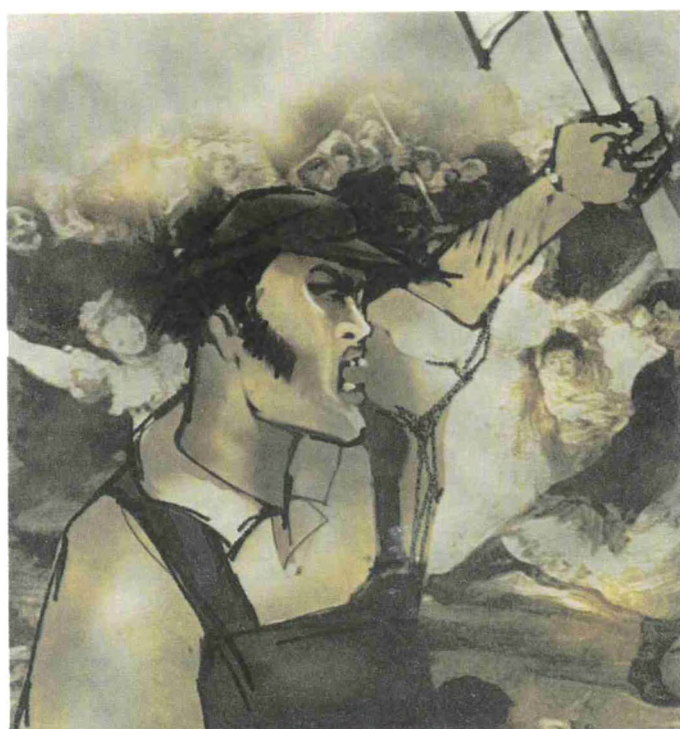
You are a private owner and you have a lot of workers in your enterprise who have no additional source of income and their living depends on you. A new technology is introduced in the world, which by using improved working means requires less labour, reduces costs and increases your competitiveness in the market (*extra profit*). Not only this, a large number of your competitors have already installed this technology. Therefore, at this moment, you suffer economic loss. On the other hand, there is a risk that the desperate workers will organise themselves against the new technology. What will you do?

The Luddite Movement is the fight of the workers against the machinery which consisted in massive destruction of the machinery in the first fifteen years of the nineteen century in England. The Movement was called after Ned Ludd. Although it is not certain whether he really existed, it is believed that he broke a weaving loom. That is how the Movement started. In 1768, the first law was passed by anticipating severe penalties against all those who broke the machinery and destroyed the factories. Despite this, secret Luddistic associations were established in all parts of the country becoming more and more active. In 1812, a new law was passed by with a death penalty for Luddists. Under this law, many workers were sentenced over the next few years, but these measures were not much help. The transition of capitalism towards

machinery production intensified the poverty and unemployment, therefore the machinery appeared to be the worker's competitor.

ROLE 3

You are a Minister of Economy in a country in which the production is increased as a result of the introduction of new revolutionary technology. The price of the success is achieved with an enormous increase of unemployment. Unfortunately, the fired workers do not have any other alternative possibilities for employment nor do they receive social assistance from the state. The revolt amongst them results in an organised fight against the new technology. On the other hand, the employers are not willing to give any benefits to the fired workers and threaten not to pay taxes to the government. Their arguments are that the new technology is expensive and a long time is needed for its repayment. The workers have no time for waiting. What will you do?



Exercise 23:

HUMANITARIAN LAW, HUMANISM AND CO-EXISTENCE

Second World War

ROLE 1

You are a citizen of a country which has been defeated in the war. Your national spirit is broken. Defeatism, pessimism and immorality are all over the country. The stock exchange has collapsed and there is unemployment, hunger. All these are felt twice as much in your country due to obligations for payment of war reparations to your adversary. In a word - chaos. Suddenly, a leader appears on the political stage, with a new party who claims to know the actual culprits for the situation and to have solution for the national salvation. According to him, the main culprit for this difficult situation is the largest minority in the country who owns the biggest part of the capital. He comes to power and the economy begins to improve. Self-confidence and national pride grow together and a smile can be seen on people's faces. But, among the same people, there is a rumour that the methods of the new government are not very clean and democratic. Robberies, exiles, massive murders set up by the legal authorities are mentioned. That is not all. The big leader thinks that now is the right time for accomplishing the long lasting ideal of his people: All your compatriots in one country. New elections are coming.

ROLE 2

You are a citizen in a country which is the winner in the war. But the price of the victory is very high (*millions of deaths, great disillusion, poverty*), the benefit is only for a small number of rich and powerful people. This is a war which shows the illogic of fighting. On the top of this, there is a great economic crisis in the world. The stock exchange collapses, recession starts and millions of people loose their jobs. Your adversary starts threatening again. Military industry develops, although forbidden. The enemy achieves economic development. Instead of paying reparations for which he has an obligation to, he again, threatens with war, unless his requests are satisfied. Your politicians make concessions with only one aim: to avoid the war with the joint ideological enemy from the East. The requirements of your adversary seem to be infinite. On the political stage, a politician appears who claims that on such an expansionist policy the response should be severe, even with military intervention, if necessary. It is time for election.

ROLE 3

You are the leader of a big and powerful country with enormous resources. Your country experienced great changes in the political system and your ideals are supported by many progressive people in the world. The official authorities in other countries, afraid for their positions, expel them. On the other hand, in order to oppress the reactionaries in your country, you develop a bulky state administration, efficient police and a powerful army. A new power in the world appears, leading aggressive foreign policy, fighting for domination. The old states obviously flirt with him in order to turn him against you as you are considered a bigger enemy than him. What will you do?.

IDENTITY AND ACCEPTANCE OF VALUES

PRACTICAL EXERCISE
(ONE HOUR):

Exercise 24:

IDENTITY AND ACCEPTANCE OF VALUES

"Me and my Idol"

INTRODUCTION:

The aim of this exercise is to help young people to engage more deeply with their desire and imagination. The personality they admire can also be called "a hero figure" or "an idol" posing attributes which make a deeper impression on their own personal values. The preference towards some heroes can be conscious or unconscious, and those persons play an important role in the lives of young people, as they normally serve as a centre of attraction or as a figure with which they want to identify. In this way they help young people to adopt a number of values. The heroes we admire are not "neutral" but they have a certain image and convey a number of values.

METHOD:

1. In order to have a clear understanding, the teacher can ask the students to give their definition of a hero. The description does not necessarily have to be taken by the dictionary. As an example, we may say: A hero is a noble person admired for his noble qualities or someone with supreme qualities, someone with special talent, or someone who has dedicated his life to the benefits of the others.

2. Hand out the Questionnaire and say that:

a) The hero you chose may be a real or imaginary one. It can be a patriot, a religious figure, a popular character from a TV series or an advertisement, a historical figure, a hero from a book or a film, etc.

b) Each student should choose only one hero and concentrate and write only about him.

3. Each student fills in the Questionnaire individually without consulting the others.

4. Once the student has filled in the Questionnaire, he should find a partner (*not the one who sits on the same bench, if possible*) and shares the answer with him. It is recommended that each student gives his answer to question number 1 before going on to question No. 2 and so on. They can ask questions like: at what age did you chose your hero? have you changed your heroes many times; what were the reasons for your choice of the hero, etc.

5. The whole class should name some of the qualities that their heroes have. The similarities between the qualities of different heroes, both fictive or historic characters, will be written on the black board.

QUESTIONNAIRE:

MY IDOL



1. If you were asked to select One Idol, who would you choose?

2. a) What qualities of your idol do you admire the most?

Why?

b) Are there any qualities / characteristics of your idol that you dislike?

Why?

3. a) Which of your idol's actions gives you the most joy?

Why?

b) Which of your idol's actions disappoints you the most?

Why?

4. Has your idol taught you what you consider to be a very valuable lesson as far as your life is concerned? If Yes, describe it.

5. Do you think that you can be alike?

CONCLUSION:

The activity can be provocative as it makes us think and reveal ourselves and our personal values. Then it links with the effects of hero identification on some group of people or communities. The power of these personal and shared values can also be seen. Further development on these aspects and the need to recognise and accept different values existing with different students can follow.

6. Comments are allowed about the positive and the negative qualities of the heroes in general and questions raised about their influence. Discussion can also take place regarding the values of the heroes both for individuals and communities.

Conclusions can also be made regarding the dangers of blindly accepting everything you admire in your hero as opposed to keeping some kind of critical distance from them.

Exercise 25:

PREJUDICE AND STEREOTYPES

One hour exercise:
"The cat and the dog - enemies !?"

Introduction: In order to overcome the stereotype of "an enemy", this exercise is called "The cat and the dog", which in our language is a symbol of traditional intolerance. Essentially, it is started from the idea that adversary, in most cases, is based on insufficient knowledge of the other side and misunderstanding.

Aim of the exercise:

The existence of clear self - conscience and better feelings towards the others is the main aim of this exercise, as an introduction to the nature of projection. In fact, our attitude and opinion about our "enemies" can tell a lot about ourselves. With this exercise the inter-relations will be searched for.

Process:

1) Ask all the participants to imagine their enemy and to write three things they hate or fear about their enemy. They should try and imagine a person or a group of persons they

really dislike, either for themselves or for what they represent. If they cannot think of anyone as an enemy, the students are asked to imagine someone or a group of persons they were taught to hate or fear as a child.
(5 minutes)

2) Then, the students should draw up a list of the things they dislike about themselves. Ask them to number the things they are uncomfortable about even if they are not willing to admit them. They, then, add to the list the characteristics they do not have but would like to have.
(5 minutes).

3) Then, the students, in pairs, look at their lists stating three things that they dislike about their enemy. They should check how many links they can make between the two lists and what do their enemies have in common with themselves? Can they see in their enemy anything they reject in themselves, or anything they would like to be and are not? Make sure that the partners spend equal time on the lists.
(5 minutes each, total 10 minutes)

4) The students do not have to share all the information they wrote or discussed in pairs. However, open out the discussion by asking questions like:

Did the students find links between what they do not accept in themselves and what their enemies represent?

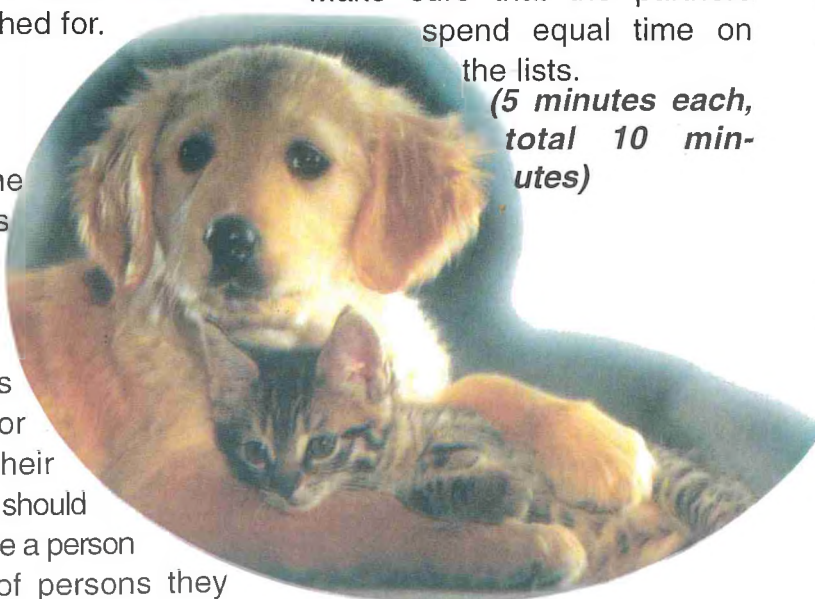
Does this tell them anything about themselves or the nature of their "enemies"?

What can we learn from facing our own fears and hates?

Some general comments or discussion in the class should draw out some of the learning points from this exercise.

CONCLUSION:

Carl Jung, an influential psychologist, suggested that we project what we dislike or fear about ourselves into others and disassociate ourselves from it, thereby creating enemies. It is a tough concept to apply to ourselves because it requires us to see ways in which we and our enemies are the same. A good starting point is to look at what we have in common on a practical level, such as families, lifestyle, expectations, dreams, children. These links can be a good introduction to breaking down some psychological barriers.



Exercise 26:

HIERARCHY OF HUMAN VALUES AND RESPECT OF OTHERS' OPINION

One hour exercise

"Catch the golden box"

Process:

Show a picture of a small golden box which hides a secret. It is on the highest place of the room, you can reach it only if you put several objects one upon the other (a table, an armchair, a chair, a stool, a thick book). The class is divided into six groups and they are given an explanation about the meaning of the play. Each group has a task to establish an order of priority of the given values, and to guess the secret accordingly. Each student finds out the six important elements which may represent one of the objects. They should be put in priority order (see illustration). Then, each group should come to an agreement regarding the hierarchy of the six ele-

ments in the given priority order and each student should write the name of the value on the illustration (as a group suggestion). Then, the possible answer regarding the secret should be written down and put in an envelope. The group who first reaches a group consensus has the right to make a guess. Before starting with guessing, once all the groups have finished their tasks, they should explain the reasons how and why they have come to such a priority order.

Each group will be asked:

- Was it easy or difficult to reach consensus?
- Did everybody get the possibility to express their views?
- Why did your first choice (first sentence) have top priority?

Then, either the large group should be encouraged to discuss and come to a large group decision or a general discussion should take place on the issues that arose.

Those who have reached consensus about the priority order should be appraised.



The secret can be as follows:

- *World without violence and war*
- *Human welfare (happiness) everywhere*

The objects should be:

- *The six main things that a human being could do to achieve it.*
- *The six main things that a human being needs to be content.*

The suggestions with the names of the objects can be written on stickers and placed around the room.

Under no circumstances should the person running the exercise tell the group that they have the one and only correct chosen priority to discover the secret. This would spoil the whole exercise.

These are the possible answers:

- ◆ People should learn to accept differences.
- ◆ People should gain wider knowledge about people and the world.
- ◆ People should show tolerance and respect.
- ◆ People should show empathy and understanding for the views and actions of the others.
- ◆ People should read widely.
- ◆ People should fight against prejudice and discrimination - even among friends and family.
- ◆ People should write and lobby politicians and other leaders.
- ◆ People should actively encourage more equal distribution of the world's resources.
- ◆ People should consume less, so that others may consume more.
- ◆ People should learn to deal with own anger and fear in a constructive way.
- ◆ People should talk about problems rather than hiding from them.
- ◆ People should live non-violently and non-aggressively - be a good example.
- ◆ People should not pretend that it is the problem of everyone else but themselves.
- ◆ People should use own knowledge and skills to convince others for their own life.

◆ People should support - by membership, finance or promoting organisations working towards conflict prevention and peace.

◆ People should organise campaigns, march and demonstrate, if necessary.

◆ People should boycott companies and governments which actively encourage violence and war.

◆ People should protect themselves and those they care about - ignore the chaos and suffering elsewhere - this is not our business.

◆ People should support the death penalty for violent criminals and the assassination of religious and political leaders who encourage violence.

◆ It should be proclaimed as hopeless and people should be directed towards other interests: profit, career, and so on.

These suggestions should be placed on stickers all around the room.

The students should be told that like all suggestions, some may be helpful, others not. Nobody has to look at them, they can chose whether to look at them before doing their own choice.

Exercise 27:

One hour exercise:

"What are the needs of a community?"

CONSCIOUSNESS FOR COMMON NEEDS

The students should be told that there is need for defining priorities of a community imagined in a remote mountain area in Macedonia. The priorities given by the students should be explained and they should come up with three priorities of the list. Once the students have written the priorities in an order they should compare their opinions with others. Here below is the list with the priorities which can be supplemented if the teacher or the students feel it necessary:

- A new asphalt road;
- A regular bus connection to the nearest town centre;
- A post office;
- Telephones in the homes;
- An ambulance;
- Electricity;
- Water supply system;
- A school;
- Better housing standard;
- Cultural centre;
- Clothing;
- Land;
- Money for business;
- Sanitation.

The group can, then, answer to the following questions:

- ◆ Why the students have chosen these priorities?
- ◆ Are they very similar to or different from the ones guessed by the others?
- ◆ What are the needs you would have assumed for the own group in your place of living and give an explanation?

Exercise 28:

One hour exercise:

"Implementation of human rights"

TRAINING FOR HUMAN RIGHTS

INTRODUCTION:

This is an activity connected with some basic human rights, which asks whether there are ways of treating people which are always right or wrong, no matter what the situation is.

PROCESS:

1. The group is split into four or five small groups and given four cards stating:

*In some cases
In most cases
In any case
In no case.*

They should be placed next to each other with plenty of space around in order to place other cards.

2. Each group should be given a set of cards with some statements written on them.

Then the instructions are given. Each group receives 6 or 8 cards. They must be distributed facing down.

Afterwards they are opened one by one and discussion is opened where to place it. Then it will be placed under one of the four basic cards.

3. Once the task is accomplished, or after certain period of time each member of the group receives two blank cards. Ask each of them to write two statements. Then, the cards are turned over and distributed. After reading them one by one place them in one of the four categories.

4. Once completed, or again, when a certain period of time has passed, ask the group to leave their statements on view. They should all move round to look at the neighbouring group's responses. Within their group, they can discuss whether there are any things they would not agree with. They should not move any of these new group's cards, but make a note of the question they would like to pose.

5. If there are two or three groups only, each group can pose question to the other one. The group which has placed the cards should explain about its thoughts. The group which poses the questions should express its own opinion.

6. Comments among the groups are also allowed. Their opinion should also be heard.

7. Possible statement:

Was it difficult or easy to achieve consensus within the group?

Was everyone of the group allowed to express his/her opinion?

What is the contribution of this exercise in relation to human rights (in each of the cases, for each person)?

| | |
|--------------------------|------------------------|
| IN SOME CASES | IN ANY CASE |
| IN MOST CASES | IN NO CASE |

**POSSIBLE
STATEMENTS:**

PROMOTION OF HUMAN VALUES

| | | |
|--|--|--|
| Killing is wrong | After a certain age people should be free to get married | People in prison should be told why they are imprisoned |
| People should be allowed to criticise the government | Person convicted for a crime should be sentenced by someone not involved in the case | People should be allowed to have religious beliefs |
| Torture is completely wrong | People should be allowed to say what they want to say | People should be allowed to express in public their opinion |
| People should be allowed to talk with whom they want to and to meet with people they want to | People should be allowed to travel according their wish | After a certain age, people should be allowed to live with whomever they want to |
| It is wrong to keep someone as a slave | People should be treated equally, regardless of the country they come from | People should be allowed to write what they think |
| Forced labour is wrong | The privacy of correspondence should not be violated | People should be allowed to leave the country if they wish so |

| | | |
|--|---|---|
| The privacy of telephone calls should not be violated | People should not associate for fulfilment of their interests | Girls should not go to school |
| People should be treated equally regardless of their sex | People should be allowed to fight each other | People should be allowed to kill among themselves |
| People should be treated equally regardless of their appearance | Racism should be forbidden | |
| Boys are better than girls | Racism should be allowed | |
| People should be allowed to have religious belief they wish to have | My nation is better than all others | |
| The wounded should be assisted regardless of the side they belong to | Woman should not work outside the house | |

CONCLUSION:

This activity should serve as an introduction to the topic for Human Rights.

It's value is to encourage the students to participate, think and discuss on an active way.

Exercise 29:

Which stereotypes do we have?"

UNDERSTANDING OF STEREOTYPES AND PREJUDICES

INTRODUCTION:

An activity designed to enable the students to consider the power and influence of stereotypes as well as their legitimacy. Also, to consider something of the feelings minority and majority groupings may have in relation to these stereotypes.

PROCESS:

1. Each student should be asked to take a piece of paper and divide it into four parts.

Then, they should write down four items relating to cultural differences, Stereotypes and Minorities.

a) Stereotypes of majority people in your country

b) Stereotypes of minorities in your country

c) A time where you felt part of a minority in your home country

d) A time where you felt like a majority (*and there were minorities present*) and how that made you feel

2. The students are asked to form larger groups in order to discuss this topic among them.

3. The class can have general feed back and a few questions could be posed. For example:

What might be the root of the stereotypes?

Do they have any validity?

What are the positive and negative results of them?

How can communication between different groups (communities) be improved?

Exercise 30:

One hour exercise

"What underlines our anger"

SELF COMPREHENSION AND TOLERANCE

INTRODUCTION:

Written exercise about what underlines anger. The aim is to encourage the students to consider and express what lay beneath an instance of personal anger.

PROCESS:

1. Ask everyone to write down (*in one sentence*) a situation in their life where they felt really angry. For example: "I felt angry when my contribution in a meeting was ignored" (**two minutes**).

2. Explain that a layer of hurt very often is underlying anger. Ask everyone to write a sentence about the hurt behind their anger in the instance they have thought of. For example: "*I felt hurt because it seemed that nobody valued my opinion*" (**two minutes**).

3. The reason for the hurt is often an unmet need. Ask everyone to write a sentence covering their needs in the same instance. For example: "*I need to be accepted and valued by my colleagues*" (**two minutes**).

4. Alongside the need are often fears. Ask participants to think about what fears might have been behind their anger and write a sentence about them. For example: "I have a fear that I won't be able to win my colleagues' respect" **(two minutes)**.

5. The students turn to a partner and share their sentences with them. If anyone has had difficulty with the exercise, their partner can help them reveal their feelings. **(ten minutes)**.

6. Some questions can be posed afterwards: What is the value of understanding the substructure of anger? In what ways could it help you? How might communities or groups have the same sub-structure of anger? **(15 minutes)**.

(Anger and hurt are often two sides of the same coin. It is an important step in facing the anger of others to know what lies beneath our own anger.)

This exercise is a way of discovering some of the hurt, needs and fears underlying a personal experience of extreme anger. If we can identify the fears that lie at the roots of anger, either our own or that of others, we can begin addressing those fears rather than remaining caught up in the outward emotion.

Exercise 31:

"The war is ..."

It is recommended as a lecture in Civil Defence

HUMANITARIAN LAW

INTRODUCTION:

This is one of the activities which stimulates thinking and discussion for some issues which can happen in war conflicts and some of the ways to which an individual or an organisation can react.

PROCESS:

Use pictures or photographs from different magazines or some you have been collecting and which initiate certain thinking. Give different groups different photographs, and give them some time to think and discuss among themselves. The questions you will pose are the following:

What do you see on the photo?

What do you think had happened in the past?

What do you think is going to happen now?

Imagine yourself in the situation of one of the persons on the photo, what are your feelings and thoughts?

What an individual or an organisation can do in order to ensure a fair treatment to people in war time?

CONCLUSION:

Exercises of this type that link personal reflection with broader issues can be useful tools in developing some empathy for the situation of others as well as offering people a chance to look a little more deeply at some of the roots of conflict.

Some other questions can also be raised, depending on the picture, the group and the nature of the questions you try to pose.

After some time, ask the small groups to present to the others any of the photo and what is their opinion about it. They can describe it, write a story, write something on the blackboard, or do something more creative or interesting. The choice is theirs. Broader discussion should follow.

The exercise should make the students think about the regulations which should exist and which might be useful in certain military situations.

CONCLUSION:

This activity is useful as it allows people to identify themselves with a given situation or with some individuals before investigating legal rules for this subject (Humanitarian Law). If they come to a conclusion that the legal rules should be implemented, or even start thinking about them, then a better understanding of the existing rules in war time is expected.

Exercise 32:

One hour exercise

"Dealers"

CHILDREN'S RIGHTS

This exercise is recommended because the drug problem is increasing daily among youth. Also, this exercise is connected with Article 33 from the Convention for the Right of the Child, which says that children are protected from becoming drug addicts, and from their involvement in production or selling of drugs.

ROLE 1

You are a drug dealer. You are trying to convince a teenager to sell drugs for you. You explain to him that you will give him a certain amount of drugs to sell each day, and at the end of the day, he is to bring you all the money. You will then give him a percentage of the profit. You will also give him drugs to use from time to time.

You feel that this person is honest and will not run away with the money. Remind him how difficult it is for young people to find jobs in this poor neighbourhood. The amount of money to be made selling drugs is far more than he could make by working at a low - paying job, even if one could be found. Get him to think about the things that he could buy with the extra money, or how he could help to support the family with the money made from selling drugs.

Promise him that you will protect him from other drug dealers in the area and from the police.

ROLE 2

You are 16 years old. A drug dealer is trying to convince you to work for him selling drugs to other young people in your neighbourhood. You need the money, but you do not want to start using drugs or selling them. You have learned about how dangerous they are for your health. You also know of people who have been killed in arguments over drug deals.

You want to say no to this drug dealer, and get away from him as quickly as possible. But, you are also afraid of what his reaction will be if you say no. You are afraid that he might get angry, threaten you or hurts you in some way, either now or later.

You are also worried about what your friends will say or do if you refuse to sell drugs. Some of them, already work for this drug dealer. Even if you can get out of this situation right now, you are afraid and might need protection in the future.

SOME BASIC TERMS WHICH ARE ESSENTIAL FOR THIS PROJECT WILL FOLLOW.

THEY WILL BE EXPLAINED AND DISCUSSED WITH THE STUDENTS.

FROM MULTICULTURAL TO INTERCULTURAL SOCIETIES

At first sight, the terms "Multicultural Society" and "Intercultural Society" seem to be similar but they are not synonyms. So, how do we tell the difference between the two?

A Multicultural Society: different cultures, national, ethnic, religious groups all living within the same territory BUT not necessarily coming into contact with each other. A society where difference is often viewed negatively and forms a major justification for discrimination.

An Intercultural Society: different societies, different cultures, national groups, living together within a territory maintain open relations of interaction, exchange a mutual recognition of their own and respective values and ways of life. We are talking then about a process of active tolerance and maintenance of equitable relations where everyone has the same importance.

Interculture is a process, not a goal in itself.

What does the work "Culture" mean?

Hundreds of definitions of culture exist but the first thing that comes to mind may be: ballet, opera, music, books and other intellectual or artistic activities. But here we view culture from a much wider perspective. We should describe the values and ways of behaviour which give other dimension to this notion. This is complex work and trying to understand cultures, including your own, will mean examining many aspects of life such as:

What is defined as "good" and "bad"?

How are families structured?

What is the relationship between men and women?

Which traditions are important?

What languages are spoken?

How is information shared?

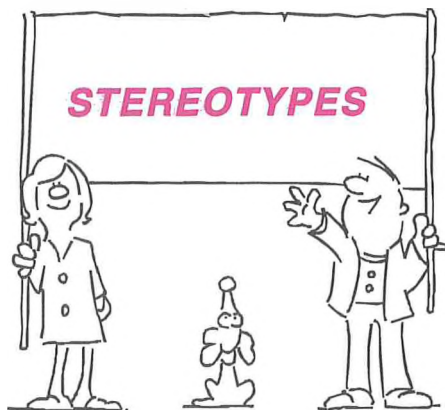
Who has power and how do they get it?

What are the reactions to other cultures?

What is funny?

What role does the religion play?

The list could be much longer and you can find other aspects to add. It is important to stress here that the answers to such questions are, to a great extent, shared by the members of one culture - it is obvious, it is normal, that is the way it is. Such an observation is more obvious when you are confronted with a different culture or go abroad. Cultures are not static, they change and so the answers and even the questions themselves change over time.



Stereotypes consist basically in shared beliefs or thoughts about a particular human group. A stereotype is an ensemble of characteristics which sum up a human group usually in terms of behaviour, habits, etc. The objective of stereotypes is to simplify reality: "*They are like that*", these people are lazy, those are punctual, people in that part of town are dangerous - one or some of them may have been, but all? Sometimes we use stereotypes about the group to which we feel we belong in order to feel stronger or superior to others. Stereotypes are usually based on some kind of contact or images that we have acquired in school, through mass media or at home, which then become generalised to take in all the people who could possibly be linked.

PREJUDICES

A prejudice is a judgement we make about another person or other people without really knowing them. Prejudices can be negative or positive in character. They are learned as part of our socialisation process and they are very difficult to modify or eradicate. Therefore, it is important that we are aware that we have them. Making assumptions is easy and common. Think how easy it is to make false

judgements about people you do not know.

ETHNOCENTRISM

Our judgements, evaluations and justifications are influenced strongly by our ethnocentrism. This means that we believe that our behaviour towards the world - our culture - is the right one, and the "*others*" are somehow not normal. We feel that our values and ways of living are universal, the correct ones for all people, the "*others*" are just too stupid to understand this. The contacts with people from other cultures can actually reinforce our prejudices, our ethnocentric spectacles blinding us to anything but that which we expect to see.

DISCRIMINATION

Discrimination is an active prejudice. Groups and communities are labelled as different therefore they are discriminated and isolated.

XENOPHOBIA

Xenophobia comes from a Greek word meaning "*fear of the foreigner*". There is a clear example for this: I fear those who are different because I do not know them and I do not know them because I fear them. Similar to discrimination and racism, xenophobia feeds on stereotypes and prejudices though it has its origin in the insecurity and the fear projected into "*the other*". The fear of the other is often translated into rejection, hostility or violence against people from other countries or groups.

INTOLERANCE

Intolerance is a lack of respect for practices or beliefs other than our own ones. This is shown when someone is not willing to let other people act in a different way. Intolerance can

mean that people are excluded or rejected because of their religious beliefs, their sexuality, even their clothes and hair style.

ANTI-SEMITISM

The combination of power, prejudice, xenophobia and intolerance against Jewish people is known as anti-Semitism. This form of religious intolerance leads to discrimination against individuals as well as the persecution of Jews as a group.

RACISM

The racism is based on the beliefs that distinctive human characteristics, abilities, etc., are determined by race and that there are superior and inferior races. Racism changes shape over time and may even be called by other names in different places. It is the concept of superiority which is so dangerous - superiority of one group of humans over another. The racism can also be described as having power and possibilities to achieve systematic discrimination through social institutions.

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