



Pestalozzi **Training Unit**

**Evaluation and assessment of transversal attitudes,
skills and knowledge (EVAL)
Intercultural competence in a multicultural
society**

by

Author: Ines Perić - Bosnia and Herzegovina

Editor: Višnja Rajić

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Title of training unit

Intercultural competence in a multicultural society

Brief description

The unit focuses on the development of intercultural competence of pre-service teachers and raising their awareness of the importance of their role as teachers in the development of those competences among students.

The training also introduces collaborative and participatory practices as well as formative assessment tools. In that way participants get a practical experience which helps them transfer those practices in their classroom.

Expected outcomes

- ✓ Willingness to act and encourage others to act against discrimination, prejudices, stereotypes and injustice A_HR_4
- ✓ Acceptance of diversity as a positive value for the environment and the survival of humankind A_DIV_1
- ✓ Aptitude to cope with complex issues and to avoid one-dimensional answers. S_EPIST_1
- ✓ Understanding of how cooperation can help prevent conflict, discrimination and violence. K_COOP_3
- ✓ Understanding of the subjective nature of all knowledge of self and others K_SELF_2

Activities

Day 1	Duration	Methods used
Activity 1 The neighbourhood yard	35 minutes	Group work, plenary discussion
Activity 2 Basic concepts of intercultural education	35 minutes	Cooperative work, word rotation
Activity 3 The rainbow tree	20 minutes	Individual work
Day 2		
Activity 1 Tell me your story	90 minutes	Individual work, pair work, plenary discussion
Day 3		
Activity 1 Personal indicators for intercultural understanding	60 minutes	Individual work, self-evaluation, plenary discussion.
Activity 2 Letters to the next generation	45 minutes	Pair work, peer reading, plenary discussion

Background and context

The training was performed in Bosnia and Herzegovina, historically a multicultural country/community of three nations and religions (Serbs- orthodox, Bosnians- Muslim and Croats- catholic) which were involved in the war conflict 20 years ago. Consequences of the conflict are still present, especially in the educational system which is completely divided in the sense that every nation has its own curriculum and its own schools. In the areas where there is no dominant nation, that is, where two nations are approximately the same in number, students of different nations attend separate classes or even separate schools. Where building of a new school was not possible a new phenomenon was created “Two schools under one roof” which is discussed during the second session.

The participants are students of the only Croatian university in Bosnia and Herzegovina and nationally and religiously a homogenous group. On the other hand, they live in a city which is divided on two sides (the west Croatian side and east Bosnian side) and some of them come from cities with the same and similar issues.

In that kind of context to talk about interculturalism is more than necessary and future teachers who will continue to live and start to work in those divided communities are the most important target group and the only possible carriers of necessary changes.

Activity 1: The neighbourhood yard development activity

Duration: 35 min

Expected outcome

- A_DIV_2 Disposition to be empathetic to enhance living and acting together within society
- A_HR_4 Willingness to act and to encourage others to act against discrimination, prejudices, stereotypes and injustice
- A_EPIST_4 Readiness to question one's own and others' views, beliefs and theories
- S_HR_2 Capacity to prevent the marginalization of any individual or group

Methods/ techniques used

- Group work
- Plenary discussion

Resources

- A large uncluttered space,
- stickers of four colours

Practical arrangements

- Prepare the room by leaving enough empty space for the activity

Procedure

Step 1 (5 min) Introduction

- The facilitator introduces the topic and the aim of the training in several sentences.
- Participants are asked to form a circle and given the following instructions:

We are going to start an activity. In this activity you are not allowed to talk at all. First I will ask you to close your eyes and then shortly after you will be able to open them again. While your eyes are closed I will come near you and touch you but keep your eyes closed the whole time. When you open your eyes you still must not speak. It is very important that you never speak throughout this exercise. Now, please close your eyes.

- The facilitator then silently sticks small coloured stickers on participants' foreheads. For example, the distribution may be following:
 - Majority (8 participants)= blue stickers
 - Second majority (6 participants)= green stickers
 - First minority (3 participants)= yellow stickers
 - Second minority (2 participants)= red stickers
 - One participant remains without a sticker

Step 2 (10 min) Grouping

- The facilitator gives the following instruction to the group:

When I say so you will open your eyes but you will not be able to talk. Your task will be to group yourselves (say this clearly without implying in any way on which basis should they group). Now you may open your eyes and group.

- The group works for as long as it is comfortable while the facilitator observes the participants' behaviours and attitudes and makes notes to use during the debriefing of the activity.

Step 3 (20 min)- Debriefing

Participants can remain where they are after the silent grouping activity but they can now speak. The facilitator introduces some questions:

- How did you feel when you had your eyes closed?
- What was your first reaction when you opened your eyes?
- How did it feel not to be able to talk?
- What strategies did you think of to do the task?
- What does this make you think of if you compare it to real-life situations?
- How did it feel to be left out (to the participant without the sticker)?

Tips for trainers:

The majority of groups manage the task but sometimes a group will not find a solution. The facilitator then has to decide when it is a good time to stop the group work.

Also, in the majority of cases participants group on the basis of the colour of the stickers, but sometimes they find other basis on which to group. The facilitator has to be prepared to analyse the situation and lead the discussion in the proper direction.

This activity, used at the beginning of the training, also serves well as an assessment activity as the debriefing part stimulates students to self-assess their intercultural competence.

Activity 2: Basic concepts of intercultural education, development activity

Duration: 35 min

<p>Expected outcome</p> <p>K_DIV_1 Understanding of the main concepts related to diversity (e. g. culture, identity, equality, empathy, prejudice, stereotypes, discrimination, racism, citizenship, global interdependence, sustainability)</p> <p>K_DIV_2 Understanding of the changing nature of identities and cultures</p> <p>S_EPIST_1 Aptitude to cope with complex issues and avoid one-dimensional answers.</p>
<p>Methods/ techniques used</p> <p>Cooperative work</p> <p>Word rotation</p>
<p>Resources</p> <p>Images for grouping of participants</p> <p>Posters and markers in different colours for each group</p> <p>Pieces of paper with basic terms of intercultural education</p> <p>Pieces of paper with definitions of basic terms</p>
<p>Practical arrangements</p> <p>After the previous activity ask the participants to take enough tables and chairs for 4 or 5 groups (depends on the number of participants)</p>
<p>Procedure</p> <p>Step 1 (5 min) Set up</p> <p>Distribute one image per participant</p> <p>Ask the participants to find 3 other participants who have the same image as they do.</p> <p>Put markers in four colours and posters on the tables. Each group, when constituted, will be working together at one table.</p> <p>Step 2 (10 min)</p> <p>Present the slide with “group member roles” (Appendix 1) written on them and tell participants to pick a marker.</p> <p>Distribute the working materials (pieces of paper with the basic terms e.g. culture, diversity, otherness, multiculturalism, pluriculturalism, interculturalism and separate pieces of paper with definitions of those terms). Distribute as many terms as there are participants in the group</p> <p>Give the following instruction:</p> <p>In these materials you can find basic concepts of intercultural education and definitions of those concepts. Your task is to match the concept with its definition.</p> <p>Step 3 (20 min)</p> <p>Ask the participants to read out their solutions so you can check that everyone comes to the right conclusion. It is important to give feedback on the correct answers at this point. You can check the answers of each group individually and give feedback or do it with the whole group.</p> <p>Ask the participants to divide the paper in 4 or 5 (depending on the number of participants) and give the following instruction:</p> <p>Each participant explains one term to the person sitting on his right and that person has to present that term in drawing (without naming it). You can draw whatever you feel presents the term the best and the person explaining can use the given definition but also his/her understanding of the term. This is done alternately, one term at the time.</p> <p>After finishing posters are sent around for other groups to see and try to guess which picture represents which term and write the term next to the picture. If there is time every group sees every poster. In the end posters are returned to the group who made it and some of them may reflect and comment on their posters if there is time.</p>

Tips for trainers

Participants may need help with matching the terms with their definitions or ask for feedback about it. Give them time to find the solutions by themselves but be ready to help them/give feedback if they struggle with it. Definitions of basic terms can be found in Huber, J. (ed.) (2012.) Intercultural competence for all, Council of Europe Publishing, Strasbourg, but also in various other resources.

Activity 3: The rainbow tree, assessment activity

Duration: 20 min

<p>Expected outcome</p> <p>A_SELF_3 Willingness to identify and accept one's own and other people's strengths and weaknesses</p> <p>S_EPIST_1 Aptitude to cope with complex issues and avoid one-dimensional answers</p> <p>K_SELF_1 Self-knowledge and introspection</p> <p>K_SELF_2 Understanding of the subjective nature of all knowledge of self and others.</p>
<p>Methods/ techniques used</p> <p>Individual work</p>
<p>Resources</p> <p>One large sheet of paper with a tree with branches without leaves (as many branches as there are statements about the session). Write the statements you wish to evaluate on the branches.</p> <p>Many small Post-its in three colours</p> <p>A scale drawn on an A4 sheet with different colours (no= red; not quite, almost= yellow; yes= green)</p>
<p>Practical arrangements</p> <p>Put the tree in the room before the beginning of the session</p>
<p>Procedure</p> <p>Step 1 (10 min) survey</p> <p>Draw attention of the participants to the tree and the sheet with the scale.</p> <p>Explain the rules: participants go one by one and select and stick a Post-it, according to the scale, which illustrates their degree of agreement and disagreement with the statements in the branches.</p> <p>The group waits for the task to be completed by everyone.</p> <p>Step 2 (10 min) debriefing</p> <p>Summarise the results for the whole group:</p> <ul style="list-style-type: none"> > What's blooming? > What still needs to be improved? > How does the facilitator plan to address these issues in the next sessions? <p>Remind participants that at any moment of the session they can change their "leaf" on any of the branches.</p> <p>Take the picture of the tree so you can compare it with the version of the tree in the end of the next two days. Regular debriefing of the tree is going to be scheduled throughout the sessions.</p>
<p>Tips for trainers</p> <p>Gather and display the Post-its for participants to use throughout the training session. Check that everyone knows what to do. Remind the participants of the tree during the next two sessions.</p> <p>Examples of statements for this training:</p> <ol style="list-style-type: none"> 1. I find this experience useful for my future teaching work. 2. I can recognise and describe basic concepts of intercultural education. 3. I recognise the possibilities of different forms of evaluation in teaching. 4. I understand my role as a teacher in developing intercultural competences of my students. 5. I can apply group and collaborative practices in my classroom.

Activity 4: Tell me your story, development activity

Duration: 90 min

<p>Expected outcome:</p> <p>A_DIV_1 Acceptance of diversity as a positive value for the environment and the survival of humankind</p> <p>A_EPIST_1 Acceptance of the fact that every individual constructs knowledge differently</p> <p>A_SELF_3 Willingness to identify and accept one's own and other people's strengths and weaknesses</p> <p>S_EPIST_1 Aptitude to cope with complex issues and avoid one-dimensional answers</p> <p>K_DIV_2 Understanding of the changing nature of identities and cultures</p> <p>K_EPIST_2 Understanding of the ways in which meanings of concepts are influenced by contexts and power relations</p> <p>K_SELF_2 Understanding of the subjective nature of all knowledge of self and others</p>
<p>Methods/ techniques used</p> <ul style="list-style-type: none"> ✓ Individual work, ✓ Pair work, ✓ Plenary discussion ✓
<p>Resources</p> <p>Text about the "Two Schools under one Roof" in Bosnia and Herzegovina.</p>
<p>Practical arrangements</p> <ul style="list-style-type: none"> ✓ Images on pieces of paper for pairing ✓ Make copies of the text ✓ Power Point presentation with the Appendix 3 ✓ Blank papers for participants to rewrite the story ✓
<p>Procedure</p> <p>Step 1 (15 min) individual</p> <ul style="list-style-type: none"> ✓ Give the copy of the text to each participant (Appendix 2). Ask them to read and reflect on it. Tell them to be prepared to interpret the situation, emphasising rightness and wrongness of action, intention and outcome. While they read distribute around blank pieces of paper. After the participants finish reading ask them to take a blank piece of paper and reinterpret the text and write it down in the form of a story by telling what happened (evaluating whether the action was right or wrong), who was responsible for what action, what were their intentions (positive or negative) and what kind of outcomes they discover. Are the outcomes positive or negative? <p>Step 2 (20 min) pair work</p> <ul style="list-style-type: none"> ✓ While the participants individually reinterpret the story distribute images on pieces of paper. When they finish ask them to find the other participant with the same image and give the following instruction: ✓ Present your story to your partner and listen to his/her version. Then compare similarities and differences especially considering your evaluation (rightness or wrongness) of actions, intentions and outcomes. After that, your task will be to rewrite the same story together using some of your previous ideas but this time changing your perspective. ✓ For example, if both of you have similar interpretations of the story and agree on the rightness and wrongness of it then your task will be to completely change your interpretation of rightness and wrongness of action, intention and outcome (e.g. if you wrote that the action, intention and outcome were right now you have to look at it from the perspective of being wrong and to find different intentions and outcomes related to it).

- ✓ If your stories are completely different to start with your task will be to find common ground and write the story on which you both agree on.

Step 3 (20 min)

- ✓ Some pairs read out their newly created stories, if time allows, every pair does it.

Present the scheme (Appendix 3) and discuss the different interpretations made on the basis of different perspectives. Go through the eight versions of possible actions, intentions and various outcomes. Stress the idea of intercultural dialogue extended to the dialogue about differences. Two aspects of “similarities” and “differences” should be regarded not as alternatives, but as aspects of the same process of cultural diversity and dialogue.

Step 4 (35 min) Debriefing and evaluation (plenary)

- ✓ Use the guiding questions for debriefing and evaluation:

- What did you learn from this activity? What would your students learn from an activity like this?
- Does the interpretation of a text give us the chance to practice looking at things from different opposing points of view? How?
- Do interpretations of and discussions about a text provide opportunities for students to learn how to overcome cultural stereotypes? How?

Use the last 5 minutes of this step to remind participants of the rainbow tree and give them time for the evaluation of this session

Tips for trainers: Be ready to reflect and discuss various situations as well as to make quick decisions with all the moral responsibility that these decisions require.

Activity 5: Personal indicators for intercultural understanding, Self-evaluation

Duration: 60 min

<p>Expected outcome</p> <ul style="list-style-type: none"> A_EPIST_4 Readiness to question one’s own and others’ views, beliefs and theories A_SELF_1 Readiness to examine one’s behaviour, language use and body language. A_SELF_2 Acceptance of the fact that one’s actions can reflect personal values and beliefs more authentically than words. S_EPIST_1 Aptitude to cope with complex issues and avoid one-dimensional answers K_SELF_1 Self-knowledge and introspection
<p>Methods/ techniques used</p> <ul style="list-style-type: none"> Individual work Self-evaluation Plenary discussion
<p>Resources</p> <ul style="list-style-type: none"> ✓ List of personal indicators from the book: Huber, J. (ed.) (2012.) Intercultural competence for all, Council of Europe Publishing, Strasbourg. (Appendix 4)
<p>Practical arrangements</p> <ul style="list-style-type: none"> ✓ Make copies of the list for all participants ✓ Power Point presentation with instructions
<p>Procedure</p> <p>Step 1 (10 min)</p> <ul style="list-style-type: none"> ✓ Give a copy of the list of personal indicators for success in intercultural education to each participant. <p>Instruct the participants to read the list and choose one question from each given category (personal values and skills, interpersonal relationship building, intercultural knowledge and sensitivity, and global issues awareness) keeping in mind issues discussed in the training and prepare to talk about it keeping in mind instructions presented:</p> <ul style="list-style-type: none"> - avoid “yes” or “no” responses - give detailed and well-thought answers which should include information about the extent to which the indicators are fulfilled, why they are not fulfilled, what can be done to fulfil them and so on. - thinking about the ways to transform teaching and intercultural education to develop these indicators among our students. <p>Step 2 (20 min) Individual work, Self-evaluation</p> <ul style="list-style-type: none"> ✓ Give participants time to prepare their answers individually <p>Step 3 (30 min) Debriefing and discussion (plenary)</p> <ul style="list-style-type: none"> ✓ Ask some participants to read their answers and discuss them using the following questions and statements (on the PP presentation): -What attitudes, skills and knowledge have you developed during this training? <ul style="list-style-type: none"> - Rethink your personal values and behaviours as well as values and behaviours in the educational system of your country. - Discuss goals and achievements of the educational system based on these indicators. - What would a successful intercultural education programme include?
<p>Tips for trainers: Be ready to lead and moderate the discussion in the proper direction.</p>

Activity 6: Letters to the next generation, Evaluation of the training session

Duration: 45 min

<p>Expected outcome</p> <ul style="list-style-type: none"> A_COOP_3 Readiness to take responsibility and be accountable for one's actions and choices A_EPIST_1 Acceptance of the fact that every individual constructs knowledge differently A_EPIST_3 Inclination to see things from different perspectives A_SELF_3 Willingness to identify and accept one's own and other people's strengths and weaknesses K_SELF_1 Self-knowledge and introspection
<p>Methods/ techniques used</p> <ul style="list-style-type: none"> ✓ Pair work ✓ Peer reading ✓ Plenary discussion
<p>Resources</p> <ul style="list-style-type: none"> ✓ A4 sheet for each pair of participants ✓ Pictures or numbers cut into two for pairing ✓ Basket or a bag from which participants can draw the numbers. ✓ PP presentation with the relevant bullet points
<p>Practical arrangements</p> <p>Think about the evaluation criteria you would like your participants to keep in mind as they write their letters</p>
<p>Procedure</p> <p>Step 1 (5 min)</p> <ul style="list-style-type: none"> ✓ Explain why is it important to review what has been done and discussed in the previous sessions. Tell participants that their evaluation will take the form of a letter to the next set of participants. Provide a few ideas on what to write about and how to organize the writing into a letter. Project the relevant bullet points: - aims of the course; - atmosphere; - content; - understanding of terminology; - activities and assignment; - timing and pacing; - achieved learning outcomes; - participants' evaluation of their own progress, effort and commitment; - participants' plans for using the knowledge, skills and attitudes that have been developed; - participants' plans for using concrete activities or materials; - problems, risks, dangers; - general advice for future participants <p>Step 1 (15 min) Pair work</p> <ul style="list-style-type: none"> ✓ Participants are asked to draw out a paper with a number from a basket and then to find a person who has the same number as they do ✓ Participants discuss their ideas in pairs and write their letters together to the next set of participants so that they know what to expect. <p>Step 2 (10 min) Peer-reading</p> <ul style="list-style-type: none"> ✓ When the time is up, the letters are passed around. If possible, everybody reads everybody else's letters. ✓ Everybody should take notes to be able to quote one or two interesting points from some of the letters. <p>Step 3 (15 min) Debriefing and evaluation</p> <ul style="list-style-type: none"> ✓ A discussion follows with questions for clarification, and suggestions for action and/or improvement based on the bullet points and the quotes the participants want to read out from some of the letters. ✓ Use the last 5 minutes of this step to remind participants of the rainbow tree and debrief about that.
<p>Tips for trainers:</p> <ul style="list-style-type: none"> ✓ Warn participants that they can use their sense of humour but they should write letters that truly reflect their evaluation of the session and of their own learning. ✓ In addition, perhaps it is useful to remind them that this should not turn into a round of compliments but into the kind of letter we all expect to receive from a critical but supportive friend or colleague.

References

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Appendices

Appendix 1

Group-member roles

Tracers: the task of the Tracer is to facilitate the group process. S/he has to keep the group hot on the trail, on the given task. For example, s/he makes sure that the work results are summarised to help move on with the task. – blue marker

Encouragers: the task of the Encourager is to ensure equal access and participation for all the group members. S/he is a practical helper, who has to ensure that everybody contributes to the work equally. For example, s/he may encourage silent members to express themselves and talkative members to “rest” if needed. – red marker

Timers: the task of the Timer is to help the micro-group be on time by finding common solutions, and help the group find efficient ways to complete its task on time. For example, s/he helps micro-group members find quicker ways to carry out their activity. – green marker

Writers: the task of the Writer is to ensure that every group member’s voice is taken into account and recorded. S/he makes sure each member has written something on the final document. – purple marker

Appendix 2

Two Schools Under One Roof

Dženana Alađuz

Education is the most powerful weapon which you can use to change the world.
Nelson Mandela

At the invitation of the organization *Schuler Helfen Leben* I held a series of seminars for students in schools which belonged to the Bosnian-Herzegovinian phenomenon of “two schools under one roof”. Of course, I knew I was coming to deeply divided communities in which the war was still going on, only by other means. In which Bosniak and Croatian children shared neither the school program nor the space, and at the very least, their living. But I did not truly know where and to whom I was going. Namely, up to then, all teenagers, whatever their names, were equal to me. You know, they all look the same, they dress very similarly, love identical music, annoy grown-ups with the same stuff... If I thought about them through the prism of division and discrimination, it had always been in the tone of them as involuntary and unconscious victims of the ethno-national system, who were eager for liberators from nationalistic discipline. Up until these seminars. During the first one we had spent literally an hour and a half explaining that the fact that we had distributed green and red folders did not mean anything ideological or offensive, but simply that the bookstore did not have folders in other colours. During the second seminar, only half of the students followed us to lunch which we organized in the town's only restaurant, while the other half stayed to wait in front of the school because they, I quote, "Do not go to their facilities, ever." On the third, I think it was Gornji Vakuf / Uskoplje, two 17-year-old girls came to the seminar accompanied by their parents. Thinking that a joke would come in handy to break the tension, I joked and commented that it was strange that parents accompanied them at their age. On the contrary, they very seriously replied, it was not unusual, given that they had never been in "this part of the town". And where did they live? Through the window, they showed me the houses at the end of the street. Seeing that I was shocked, they told me that the one and only town street was the line which they did not cross. And that this was the first time in their lives that they had crossed it. Maybe I should have been honoured. Because of my involvement two families had broken the unwritten rules. But I wasn't, on the contrary. All the ugly reality of the Bosnian-Herzegovinian educational hydra slapped me in the face and showed me that primary and secondary education of children is such that they could not take home a folder of wrong colour or that they should rather stay hungry than to share a pizza with them, the others... According to Talcott Parsons school is a bridge between the family and society as a whole. Focal point of socialization and integration. Clearly, professor Parsons had never been to Bosnia and Herzegovina.

In Bosnia and Herzegovina, namely in the entity Federation of Bosnia and Herzegovina, there are more than 50 schools that are the focal points of segregation and disintegration along the religious and national lines. They have a special, somewhat lyrical name, "two schools under one roof". The name is the only thing Bosniak and Croatian students have in common. In these creations, children of Bosniak and Croatian nationality are divided according to the curriculum, but also space-time wise. Students of these schools have no common subjects, neither knowledge, nor time or place of education. Namely, school managements are careful about Bosniak children not going in the same shift as Croatian or that Croatian children have their own separate entrance to a school, if necessary, surrounded by a wire, as is the case with the entrance of the Catholic School Centre in Travnik. Inside the school, boundaries which

cannot be crossed, are clearly defined. Internal borders are reflected even in the outward appearance. For many years in Travnik, for example, the school building was divided into two almost equal parts, and so was the facade. One part of the facade was polished while the other was falling apart, just like it was not the same building.

In the context of a state that has three presidents, 14 governments, 181 ministries, of which as many as 12 are for education, of course that one standard school under one roof cannot be enough. On the contrary, around 50 of so-called "two schools under one roof" are necessary to meet "the special needs and rights of returnee children." And these needs are, as we can see, unfortunately, to learn in their own language, their own groups of national subjects, in their part of the building, sitting in their classrooms, under their own facade.

If I try really hard, I can imagine the situation that led the Ministers of Education in 1997 to pass the Temporary Agreement on Fulfilling Returnee Children's Special Needs and Rights which established the division of students by ethnicity, and to accept it, but only as a temporary measure. But what I cannot digest is: How did the temporary measure become a constant of the education system, which regularly every year receives budget funds for normal functioning? And why doesn't this phenomenon bother those who suffer its consequences? Namely, school is not a modern phenomenon. Its principles, functions and practices have almost not changed since ancient times. When you read our textbooks, you cannot even figure out in which age they are published considering the outdated information in them. And how is it that the school system which is opposite to its own sense, becomes socially acceptable and absolutely marginal on the scale of important issues to be addressed, while it is directly related to the lives of tens of thousands of students and parents? In as many as 54 local communities? These issues are considered by the Coordination of Ministers of Education and Science of the Federation of Bosnia and Herzegovina which has published Recommendations for elimination of segregating and dividing structures in the educational institutions in the Federation. But it has no authority to order its implementation. Yes, the judicial system also thinks about it. The court in Mostar in 2012 ruled that the existence of "two schools under one roof" is a violation of the Law on Prohibition of Discrimination. Yes, civil society also thinks about it. *Schuler Helfen Leben* made a film about these schools in hope to raise awareness about discrimination and segregation suffered by children and young people. But seeking answers from those who most feel all the dissonance of the system (students, parents, teachers and head-masters) had resulted in different responses from those I wanted to hear. Segregation under one roof is unfortunately not the subject of sleepless nights and in-depth questionings of teachers, students, and certainly not of any head-masters. To illustrate, the head-master of the school in Stolac which uses Croatian curriculum, even thinks that these schools are the peak of democracy because they enable maximum realisation of human rights and freedom of choice. So, the children still do not meet, do not socialize, do not celebrate the holidays together and do not learn about the differences. And what is deeply disturbing, they do not even think that it can be different anymore. As a student from Travnik who has completed four years of schooling without, as he says, ever thinking why there are two schools in his school building.

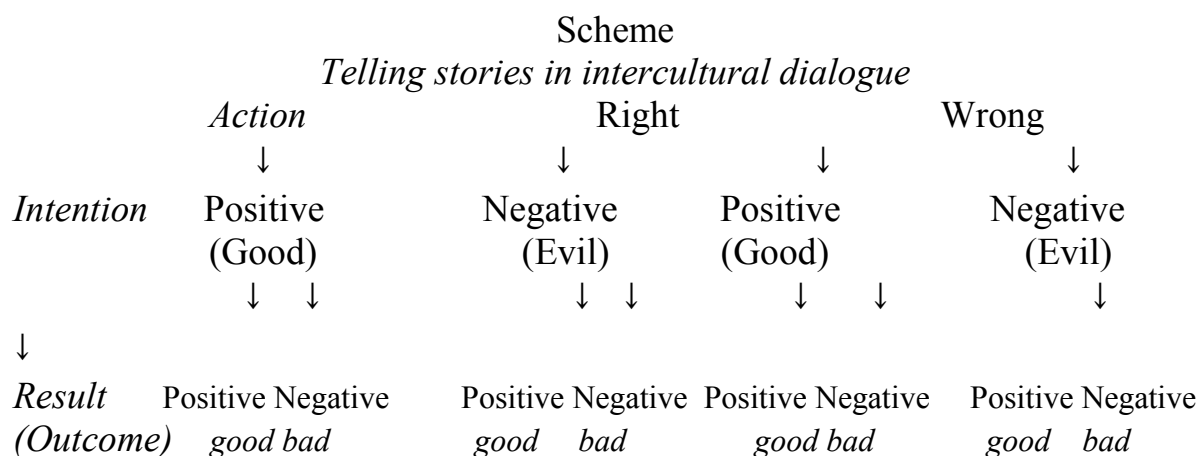
In 2009, the organization *Schuler Helfen Leben* (SHL) produced the film "Two schools under one roof" from which it was evident that tensions, that should be common among those aware of segregation, did not exist. Most teachers, students and those who run the system of education find it fair although the relationship is minimal. It took me a while to realize that one of the head-masters was not being provocative when he said "the contact between teachers exists but it is minimal, but they are also minimally necessary." Among teachers,

fear of possibility of losing their jobs if “two schools under one roof” are abolished, is dominant, and they often seek and point out every positive example which may prove that “their” two schools work great. As is the relationship of head-masters of two schools working in Gornji Vakuf / Uskoplje. "The two of them have a perfectly good relationship, they go for walks, drink coffee, talk about windows, about the dredge which will clean up the garbage..." While the managements think together only about dredges, children are increasingly accepting the imposed thinking that they do not need to get to know each other at all. As the student from the student council in Gornji Vakuf / Uskoplje says, her peers are afraid of losing what they now have, and that is why they want the division; communication and collaboration is all right, but not integration. “I do not see myself sitting together in the classroom with a person who speaks another language.”

She is not alone. According to a large UNICEF research, in one of the municipalities as much as 15% of the surveyed students had no information on the members of other nationalities. For most students, the relationships between nations in Bosnia and Herzegovina are "something in between - not bad, not good", which is not surprising if we listen to what parents say. Assessment of parents' attitudes, presented in the film, shows that they support and approve of the current situation. For many of them “two schools under one roof” are not really a problem. Firstly because of fear. In mono-ethnic schools parents feel less afraid and such an environment seems safer to them. The fear of assimilation, according to them, is a very valid reason for the existence of "two schools under one roof". Another reason is the sense of powerlessness in relation to the imposed political decision. According to the UNICEF research all respondents believe that politicians or policies have the greatest impact on the education system. Even the Federal Minister of Education and Science Damir Mašić says in an interview: "Only politics can abolish two schools under one roof."

Segregation is not the only problem of "two schools under one roof". Today it is clear that besides that there is no unification, the existing schools still do not fulfill their basic function – they do not provide education which should be the one of the most important factors for the formation of the future full member of the sociopolitical community. If, as Mujkić says, "the purpose of education is the transfer of knowledge and values to younger generations with the aim of creating a social, cultural and political continuity of a socio-political community", then it is clear what schools create today through monochrome plans. There is another reason why the key actors of the education system support this sort of travesty. Bosnia and Herzegovina is a poor country. Every teacher from these 54 schools is on the existential edge that depends on the budget changes. Most live in small local communities in which existence brutally depends on the participation in a political party. And if the party who signs your paychecks does not want unification of children and programs, how can teachers, often the only breadwinners in the family, publicly say otherwise? Example of Stolac is very illustrative - of the pre-war 8000 employed, only 800 are working today. So, I understand what the coordinator for teaching of the Bosnian program in Stolac means when he says: "And what do you then want from a Bosniak or a Croat who fight the battle to feed his family... because he is aware that he cannot change this... and then, he gets accustomed to the situation, the struggle for life outweighs him..." It is absolutely clear that these schools are not a “bridge”. They are a surrogate of the Berlin Wall, whose function is to prevent the integration of the Bosniak and Croatian children into one society, one single unit. I wish I had never heard the sentence of the former Minister of Education Greta Kuna how it is wrong to mix apples and oranges.

Appendix 3



Tell the story anticipating eight versions of possible actions, intentions and various outcomes. Collect examples of “good practice” based on different interpretations from different cultural mentalities.

1. The right action, based on a positive intention, leads to a positive outcome.
2. The right action, based on a positive intention, leads to a negative outcome.
3. The right action, based on a negative intention, leads to a negative outcome.
4. The right action, based on a negative intention, leads to a positive outcome.
5. The wrong action, based on a positive intention, leads to a positive outcome.
6. The wrong action, based on a positive intention, leads to a negative outcome.
7. The wrong action, based on a negative intention, leads to a positive outcome.
8. The wrong action, based on a negative intention, leads to a negative outcome.

Appendix 4

<p>Personal values and skills</p>	<p>Am I aware of my own world view? Do I reappraise my values and emphasise my capabilities? Am I open to discovering new aspects of my identity? Do I take responsibility for myself and my own actions? Do I think creatively and critically? Do I put less emphasis on material than nonmaterial things?</p>
<p>Interpersonal relationship building</p>	<p>Am I sensitive to others? Do I have long-lasting relationships with people from other cultures? Am I able to adapt to changing social circumstances? Do I respect and value human diversity? Do I enjoy myself in the company of others?</p>
<p>Intercultural knowledge and sensitivity</p>	<p>Am I aware and appreciative of my own cultural background and do I know its cultural limits? Am I aware of the nature of cultural differences? Am I respectful and tolerant of cultural differences? Do I learn about other cultures and am I able to recognise links that may exist between them? Am I able to identify subtle aspects of my own culture? Do I have the flexibility to see different values as they are in the context of another cultural filter (not from my culture’s perspective)? Am I aware of norms, customs, religions, works of art, daily routines and formal procedures in different cultures? Do I gather information about my roots and try to overcome any narrow local or national viewpoints at the same time? Am I able to communicate with others using their ways of expression? Do I enhance intercultural communication? Am I ready to open emotionally and intellectually to the foreign and unknown? Do I try to overcome intercultural anxiety? Do I feel comfortable in different cultural environments? Do I strive to broaden my own horizons? Am I able to see the world from different perspectives? Do I know how to negotiate intercultural encounters (for example, using self-representation, co-operation, dealing with misunderstandings and misinterpretations as well as with conflicts)? Do I learn to activate and apply factual and strategic knowledge in situations where intercultural questions are to be negotiated and tasks need to be solved co-operatively? Am I able to learn from cultural differences? Am I able to focus on differences as well as on common features)? Do I develop cultural relativism? Is reciprocity something I seek to develop in my encounters with people from other cultures (through exchanges, interaction and mutual trust)? Am I able to gain knowledge through interactive learning? Do I focus on the co-development of knowledge and on collective problem solving? Do I develop deliberative reasoning? Do I work on common projects? Am I able to venture into the world of others, to try to adopt their position and understand it “from within”? Do I try to understand “others” in their own socio-cultural contexts and realise that what may look “strange” to me may be “normal” for them? Can I recognise and identify emotional signs?</p>

	<p>Can I identify different ways of communicating (in different languages or using one language in different ways)?</p> <p>Am I willing and able to co-operate with others in order to change things for the better?</p> <p>Do I develop my tolerance of ambiguity?</p> <p>Do I develop my emotional openness?</p> <p>Do I develop my multiperspectivity?</p> <p>Do I develop my centring and decentring?</p> <p>Do I develop my language competence?</p> <p>Am I able to refrain from automatic interpretations, assumptions and judgements?</p> <p>Am I able to step out of my own frame of reference?</p> <p>Am I ready to explain things which are obvious to me?</p> <p>Am I ready to listen and ask questions?</p> <p>Am I able to apply critical thinking skills?</p> <p>Do I exchange and discuss value judgements?</p> <p>Do I look for solutions, instead of focusing on problems?</p> <p>Can I develop strategies for solving and negotiating conflicts?</p> <p>Am I able to learn from controversies and conflicts?</p> <p>Do I promote the settling of conflicts through non-violent methods?</p> <p>Do I have multiple identities (do I develop my own identity by basing it on more than one culture)?</p>
<p>Global issues awareness</p>	<p>Am I able to empathise with the perspectives of people from countries other than my own?</p> <p>Am I aware of the crises facing humankind?</p> <p>Am I informed about world affairs?</p> <p>Do I know about worldwide linkages?</p> <p>Do I think about solutions to worldwide problems?</p> <p>Do I have a sense of belonging to larger communities, such as the European or the world community?</p>