

# Regional Summer School



## The Balkans—crossroads of civilizations

**Responsible history teaching as means of  
strengthening cooperation in the region**

Podgorica, Montenegro

August 15 – 18, 2019

## Joint teaching materials

The material that you have in front of you is a result of the Project ***The Balkans – crossroads of civilizations: Responsible history teaching as means of strengthening cooperation in the region.*** The Project represents a joint effort of Udruženje profesora i nastavnika istorije/historije/povijesti Bosne i Hercegovine (History teachers association in Bosnia and Herzegovina ) Bosna and Hercegovina; Асоцијација на Наставници по Историја на Македонија ANIM (Association of history teachers in Macedonia) North Macedonia ; Shoqata Kombëta Re E Mësuesv E Të Historisë “Rinia Dhe Historia” (Albanian Association of History Teachers “Youth and History”) Albania; Shoqata e Mësimdhënësve të Historisë së Kosovës SHMHK (History Teachers Association of Kosovo) Kosovo\*; Udruženje za društvenu istoriju – UDI Euroclio (Association for Social History – Euroclio) Serbia; Udruženje profesora istorije Crne Gore HIP MONT (Association of history educators of Montenegro) Montenegro. The Project team comprised of 25 historians of different profiles, elementary and secondary school teachers.

The teaching material is a result of the work of history teachers at the Regional Summer School, which was held in Podgorica from 15 to 18 August 2019. The Project was implemented with the financial support of the Western Balkans Fund (<http://westernbalkansfund.org>) in the second public call of the Western Balkan Foundation.



\*This designation is without prejudice to positions on status, and is in line with UNSCR 1244 and the ICJ Opinion on the Kosovo Declaration of Independence.

# Teacher lesson plans

## Tolerance in the classroom

National Minorities and Human Rights

### A key question / task

How can I contribute to the fight against discrimination and prejudice against national minorities in the community where I live?

### Subject

History, civic education, social and humanities sciences, ...

### Plan and program/ Curriculum

Final grades: age 14-15 or 17-18

### The goal

To affirm the position of national minorities in the classroom and increase the democratic capacity of society.

### Objectives

Students will:

- Know about the influence of politics on the inter-ethnic relations
- Know about the advantages of a multicultural society
- Understand the terms multicultural society, stereotype, prejudice, tolerance
- Perceive the rights and the duties of the ethnic communities
- Become acquainted with the legal acts and regulations
- Recognize dangers of creating “us” and “them” labels
- How can „I“ contribute to the fight against discrimination and prejudice.

### Vocabulary

- Democracy ; Human rights ; national minorities; multicultural society; discrimination; prejudice; stereotypes; xenophobia; tolerance; inter-ethnic relations.

## Suggested Procedures

A teacher starts discussion with students by asking questions:

- What does the term “*a foreigner*” mean to you?
- Did you have an experience of meeting with “*foreigners*”?
- Have you ever felt as “*a foreigner*”?

Teacher divides students into two groups.

### Group 1

Students’ activity: Read the Universal declaration on human rights. After reading it, the students discuss in a group, answering the following questions:

- List some of basic human rights you recognized reading the Universal declaration on human rights.
- List some of basic human rights you read about, that you respect.
- What is a nation? What nation you belong to?
- In your neighborhood, is there a nation living, different from your nation?
- What does it mean to be tolerant?

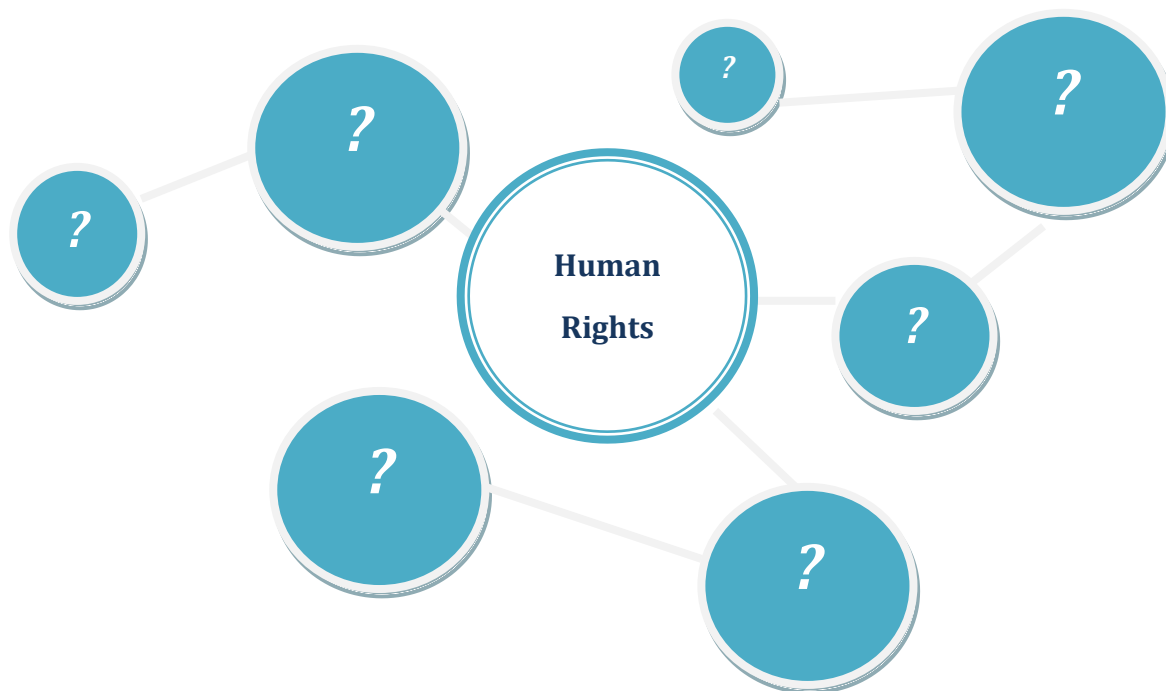
### Group 2

Students’ activity: students should find and define terms hidden in an anagram.

**Key question:** do you know what the colors of the anagram symbolize?

A hidden notion	Term	Meaning
REYOACMDC	DEMOCRACY	
IAHIOAL NMOITTESNR	NATIONAL MINORITIES	
IICIMINTOSDRAN	DISCRIMINATION	
NAEOPPIXHB	XENOPHOBIA	
PEEOYESTRTS	STEREOTYPES	
REEUICPDJ	PREJUDICE	

**Activity teacher / student:** Creating a **Human Rights** Mind map based on the students' response to the group questions.



### Materials / teacher

Print copies of the following articles for each group of students: *The Universal Declaration of Human Rights, OUN 10. December 1948.*

Creating a mind map: **Freeplane** <https://sourceforge.net/projects/freeplane/>;  
**Coggle** <https://coggle.it>

Markers

### Materials / students

Print copies of the following articles for each group of students: *The Universal Declaration of Human Rights, UN December 10, 1948*

Flip chart

Markers

### Sources

*The Universal Declaration of Human Rights, UN December 10, 1948,*  
<https://www.un.org/en/universal-declaration-human-rights/>

### Final activity

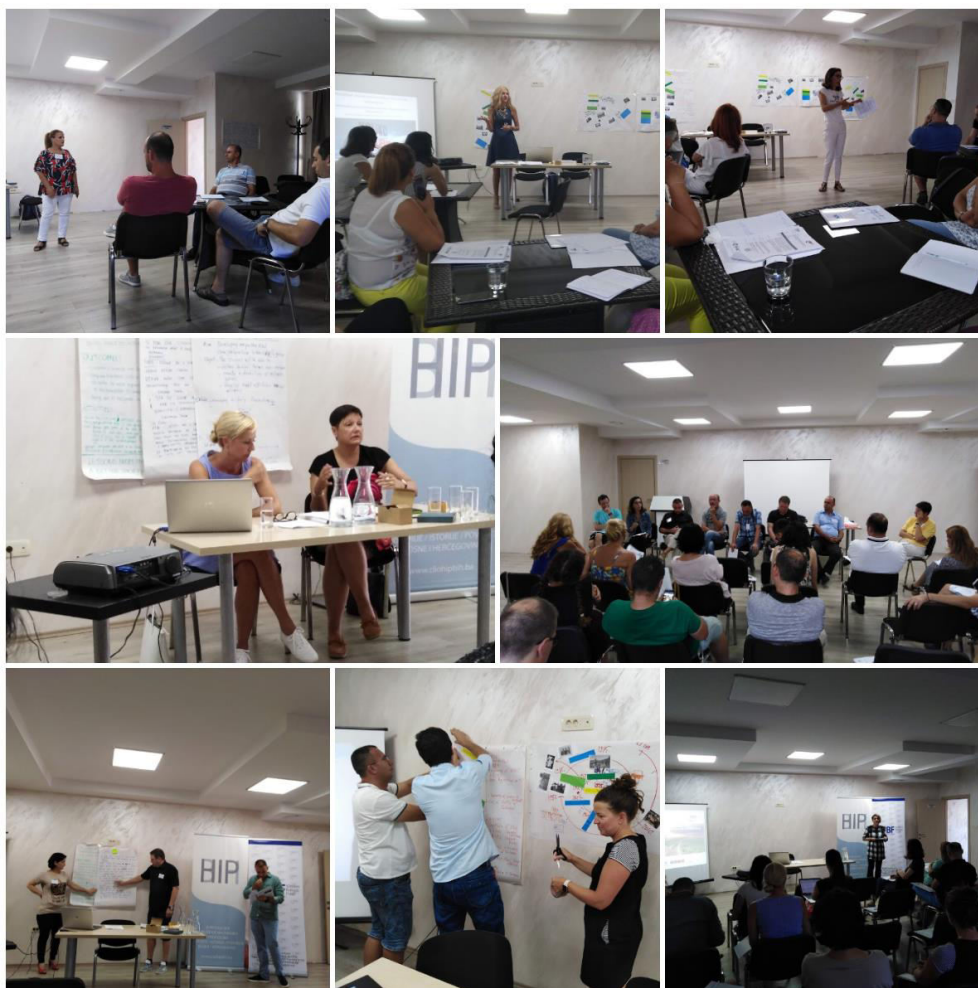
Students are asked to write one new vocabulary word they learned in class on a post-it sticker. They should illustrate the word with a drawing. Discussion.



## Homework

Differences are important in a community we live in, and not only in classrooms. Students are tasked to discuss what they learned in school with their family at home. Discuss how members of a family may differ from each other and how such a diversity may help strengthen the family. Students are tasked to make a written summary about the discussions they had at home.

Ask the students to review magazines, newspapers, web pages and other material to look for images representing stereotypes.



## Topics Living together

### Context

The population of a state is made up of a variety of communities which constitute a precious mosaic of coexistence. This activity aims to develop among students the idea of accepting people and communities into the society in which we live. The population of a country means to be composed from variety communities which compose a valuable mosaic of coexistence. This activity aims to develop the idea among students of accepting the people and communities where we live.

### Sources

*Years ago, when was summer, I went always with my mother and brothers in Porto Romano to collect recycled waste or begging. We don't have enough money, so we work during the summer to feed. But, when I heard that there will be organized a summer camp with the children of my community, I begged my mother to go. This was my first time for me to go in a camp. I never had been in school and in this camp I learned to draw, using the colors, learned the numbers and the letters. There I learned games and having new friends. My happiest days were when we had to go in the beach. That summer was my best summer ever. I will never forget it.*

*SUMMER CAMP IN FIER: FUN, LEARNING AND PROTECTION FOR CHILDREN,*

<https://childhub.org/en/child-protection-news/summer-camp-fier-fun-learning-and-protection-children>



### The task of the group

Reading the testimony of this Roma child relate on his/her life conditions?

Why he/she remembers with happiness the days in the summer camp?

Put yourself in the place of the Roma child and describe it?

Observe carefully the photos on your table and put each of them after discussing with the group. In which of categorized shapes it will be put?

Discuss what must be done better for acceptance of others in our society.

### Homework

Bring examples from your everyday life linked with similar situation of Roma children and discuss on them.

## Topics Discrimination in the Education

### Context

The 1990s conflict on the territory of BiH resulted in vast displacement and ethnic homogenization in many areas. In an attempt to reverse this process and encourage the return of refugees and displaced persons, many instances of 'two schools under one roof' were established as temporary measures to address the post-war ethno-centric education system. What was meant as a temporary solution has unfortunately become permanent, despite the efforts of the international community to ensure its transition. The characteristics of 'two schools under one roof' vary. What is common among them all is that they segregate children, and through this segregation teach them that there are inherent differences between them. In post-conflict BiH, this increases mistrust among members of different national groups, impedes reconciliation and is a long-term threat to stability, security and economic prosperity.

### Universal Declaration of Human Rights

### Sources

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. [Education] shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

<https://www.un.org/en/universal-declaration-human-rights/>

### Two Schools Under One Roof

In the report "Two Schools Under One Roof": The Most Visible Example of Discrimination in Education in Bosnia and Herzegovina, OSCE November 2018.  
<https://www.osce.org/bs/mission-to-bosnia-and-herzegovina/404993>

### Sources

„BiH authorities have no agreed-upon definition of what constitutes the practice of 'two schools under one roof'. However, the visible manifestations of these schools are buildings, or networks of buildings, that in pre-war years housed a single primary or secondary school, but now house two. Children of the same age attending the same or similar programs in the same location are divided on the basis of ethnicity. In some cases, children use separate entrances, or attend the school in different shifts, or are divided from each other by physical or non-physical barriers. Based on the criteria presented in the Appendix, this Report concludes that there are 56 schools (in 28 locations), including central and branch schools, affected by the phenomenon of 'two schools under one roof' (46 primary schools and 10 secondary schools). Physical separation of students takes place in Central Bosnia Canton and Herzegovina-Neretva Canton. This happens: • through complete division of the school building and different entrances, as with the mixed Secondary School Gornji Vakuf and the Secondary School Uskoplje in Gornji Vakuf-Uskoplje; • through different shifts, as with the Secondary School Mašinska i saobraćajna srednja škola and the Secondary School Srednja prometna škola in Mostar; and • through different buildings on the same school premises, as for example in Vitez where one school premises contains a main building and an annex, which use the Croatian and Bosnian language respectively. In only two cases are joint curricular or extracurricular activities organized between the schools. Students of the other 52 'two schools under one roof' only engage in such activities if initiated by a third party, and these are usually of only limited.“



## Sources

PS “Žepče” and PS “Fra Grga Martić” were registered in Vitez and were teaching one curriculum using the Croatian language until 2004. Following the arrival of Bosniak returnees in 2004, these schools were registered in Žepče and commenced teaching in Bosnian language. Although in practice these two schools function today as administratively and legally unified “two schools under one roof”, they are not technically considered as administratively and legally unified “two schools under one roof” because there was initially only one legal entity using the school building.

### Žepče: PS “Žepče”

Curriculum	ZDC Curriculum for primary schools in Bosnian language	HNC Curriculum for primary schools in Croatian language
Joint entrance	Yes.	
Joint shift	Yes.	
Joint facilities	Yes, sports hall and library.	
Joint teachers' room	Yes.	
Shared teachers	Yes, some.	
Joint activities	Yes, extracurricular activities (e.g. school trips, school competitions).	

### Ozimica, Žepče: PS “Fra Grga Martić”

Curriculum	ZDC Curriculum for primary schools in Bosnian language	HNC Curriculum for primary schools in Croatian language
Joint entrance	Yes.	
Joint shift	Yes.	
Joint facilities	Yes, sports hall and library.	
Joint teachers' room	Yes.	
Shared teachers	Yes, some.	
Joint activities	Yes, extracurricular activities (e.g. school trips, choir).	

### Doljani, Jablanica: Branch school of PS “Suljo Ćilić”, Jablanica

Curriculum	HNC Curriculum for primary schools in Bosnian language	HNC Curriculum for primary schools in Croatian Language
Joint entrance	Yes.	
Joint shift	Yes.	
Joint facilities	Yes, sports hall.	
Joint teachers' room	Yes.	
Shared teachers	Yes, English teacher.	
Joint activities	Yes, frequent joint sports classes.	

This branch school teaches pupils from the first to the fourth grades. Although the school does not fall under either the categories of either “two schools under one roof” or an administratively and legal unified school, this Report treats it as a divided school because its pupils are separated into *de facto* mono-ethnic classrooms depending on the curricula they are being taught. After completion of the fourth grade, pupils taught in the Bosnian language curriculum continue their education in the central school in Jablanica, while the majority of pupils taught in the Croatian language curricula are being bussed to the nearest school teaching in Croatian language, in Prozor-Rama.

### Stolac: SS “Stolac”

Curriculum	HNC Curriculum for secondary schools in Bosnian language	HNC Curriculum for secondary schools in Croatian language
Joint entrance	Yes.	
Joint shift	No.	
Joint facilities	Yes.	
Joint teachers' room	No.	
Shared teachers	No.	
Joint activities	No, with the exception of sporadic extracurricular activities initiated by third parties.	

The school is led by an interim three-member committee and managed by an acting director and acting deputy director (Croat and Bosniac) since 2008. All school staff is formally employed by the same SS “Stolac” and all students’ certificates and diplomas are sealed with the same school stamp. The acting director signs certificates and diplomas of students who were taught the curriculum in Croatian language and the deputy director those who were taught the Bosnian language curriculum.



Travnik school, a fence separates Croatian students from Bosnian Muslims,  
<https://arhiva.nedeljnik.rs>, 26.2.2019.

## Sources



Removed fence in front of Travnik High School , 6.7.2019.  
<https://www.slobodnaevropa.org/a/30040231.html>

Removed fence in front of Travnik High School : The Travnik school fence was removed, which was set up between the High School "Travnik" and the Catholic School Center (KCC). The fence was removed after public pressure. The fence between the two schools was also reported by the world media. Travnik residents hope the fence is permanently removed.

## The task of the group

Why the practice of "Two schools under one roof" represents discrimination / segregation?  
Is there a way to solve the problem? Which?

## Homework

Write a paper: To solve - two schools under one roof.

## Topics **Minority political representation**

### Context

The majority population in Kosovo\* is Albanian. But with between 7 and 12 percent of the population estimated to comprise of ethnic minorities the new state's blue and yellow flag symbolically included six stars — each one representing a minority community, or communities; Kosovo was to be a multi-ethnic state, with strong non-majority rights.

<https://kosovotwopointzero.com/en/minority-political-representation-bosniaks/>

### **Minority political representation: Bosniaks**

One of the stars on Kosovo's flag represents the Bosniak community, which, according to the population census in 2011, is the second biggest non-majority community in Kosovo with over 27,000 inhabitants, or 1.6 percent of Kosovo's overall population. However it is estimated that more than 3,000 Bosniaks live in the north of Mitrovica where the census failed to be completed. As part of efforts to secure rights for non-majority communities, the new Constitution guaranteed political representation for their members. Out of 120 seats in the Assembly, 20 are reserved for non-majority ethnic groups, allocated based on the relative size of their populations; Serb representatives are guaranteed 10 seats, four for Romani, Ashkali and Egyptians, three for Bosniaks, two for Turks and one for a Gorani representative. Article 96 of Kosovo's Constitution also regulates the share of power for communities in the state's executive bodies, while the government of Kosovo is obliged to have a composition that includes minority parties. However, despite all the reserved representation within Kosovar institutions, the Bosniak community faces various difficulties living in the Republic of Kosovo and rarely make it into the mainstream debate on important issues.

### **Divided in power**

Since 1999, Kosovo's Bosniak community has been continually represented in the country's main political institutions by Koalicija VAKAT, a coalition of three political parties. However, more recently VAKAT have found themselves being strongly challenged for votes by the newest party to emerge from the Bosniak community, Nova Demokratska Stranka (NDS), which was established in 2009. "The Republic of Turkey is a powerful country and has continually supported Kosovo," Bajrami states. "Having this support, [Kosovo's] Turkish community has had more power in Kosovar politics." Unlike other communities in Kosovo, who can use leverage from other powerful states to improve their political rights within the republic, the Bosniak representatives proclaim Kosovo as their only state — partly due to support from Bosnia and Herzegovina (BiH) being absent over the years. "Bosnia is the motherland for education, culture, history, and tradition — but our birth country and state is Kosovo," Bajrami states. Alongside Serbia, BiH remains the only state in the Western Balkans not to recognize Kosovo. The two countries' strained relations, including a strict visa regime between the two states, has had a strong impact on Kosovo's Bosniak community. "My brother lives in Bosnia. The last time I was there was 2012 and I needed to get a visa," Bajrami explains. "For us, to get a visa for Bosnia is more difficult than to go to Canada or Australia." His political opponent Redzeqi goes even further, hailing the decision by Kosovar authorities to apply the measures of visa reciprocity with Bosnia and Herzegovina back in 2014, although she believes that "Kosovo should be open for cooperation with the region."

### Sources

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## Unfulfilled promises

This lack of support from BiH often leads to a reliance on Kosovar Albanian politicians, by whom the Bosniak community representatives often feel dominated and neglected. In the Assembly, Redzeqi sits within the largest parliamentary group, the Democratic Party of Kosovo (PDK), but is adamant that this affiliation has not influenced her independence. "I have voted even against the prime minister of the Republic of Kosovo," she insists. "I have my own stance and no one can interfere."

However, Bosniak politicians have at times seemed to have less power to change things on the ground than their Turkish and Serb counterparts, as promises to the Bosniak community from Kosovar institutions have often gone unfulfilled. The main political goal of the Bosniak parties, both VAKAT and NDS, is to form the municipality of Recane, near Prizren. Kosovo has undergone a process of decentralization, transferring and delegating certain powers from central institutions to local, while many decision making policies will also eventually be passed over to local government.

## Sources

The creation of the municipality of Recane, which would eventually receive these powers, is a longstanding promise by Kosovo's leading figures, which many in the Bosniak community feel would enable their own self-development. Last month, Redzeqi posted a photo on Facebook showing her shaking hands with Kosovo's prime minister Isa Mustafa, with a message claiming that she had "won public support for the municipality of Recane." For Bajrami, forming the municipality of Recane goes beyond the interests of his community. "If you pass by Zhupa where the municipality of Recane is being planned, there is drastic environmental damage to that beautiful region, and there are a lots of natural beauty spots there," he explains. "We must protect this beautiful part of the country for Kosovo, not only for the Bosniak community." However, the importance of making Recane a municipality also lays in enlarging the competencies in the education system, where Bajrami sees great potential and is proud of the achievements already made. "From the first primary schools to the branches at the University of Prishtina and the University of Prizren that use the Bosnian language, we have 500 to 600 teachers and professors," he reveals.

<https://www.osce.org/sq/kosovo/75451?download=true>

[http://kfos.org/wp-content/uploads/2011/10/Gjendja\\_e\\_komuniteteve-Rome\\_Ashakali\\_dhe\\_Egjiptas\\_ne\\_Kosove\\_Raport\\_i\\_hulumtimit.pdf](http://kfos.org/wp-content/uploads/2011/10/Gjendja_e_komuniteteve-Rome_Ashakali_dhe_Egjiptas_ne_Kosove_Raport_i_hulumtimit.pdf)

## The task of the group

Group discussion:

Where is the boundary of responsibility of politicians / politicians in the position of national minorities?

## Homework

Explore in your local community are there any political organizations of national minorities?

What national minority organizations exist in your local area? Explore.

## Topics Religious tolerance

### Context

In 1877. part of the Muslim population left their homes and went to and with the army and settled in Sandzak where they lived until the Balkan Wars. With the break up of the Turkish Empire, withdrawing of the army across the Jedrene, the emigrated Niksic Muslims did not lose track.

*They lived side by side, Newspaper Nikšić, 21.08.2014.*

### They lived side by side

Although scattered around the world, they remained attached to their Niksic and Montenegro. There were four mosques in Niksic and religious schools with them. They were: Pasha's mosque, Hadži Danuša, Donjogradska and the mosque in Grudska mahala. The only one remaining is the one in Grudska Mahala. It was built in 1807 by the wealthy merchant Hadži Ismail. It was placed under state protection in 1952 as a historical monument. "Not because of its architectural value but as the only cultural monument from the time of the Turks in Niksic." So stated in the reasoning. In the same year, Hadži Ismail also built a bridge on Duklo, on the river Zeta, which still exists today, even if it is out of function. It has long been called the Hadži Bridge. (In those years, the Triumphal Gate was built in Paris.). Niksic was a trade and craft center between the two world wars. And cultural.

In the street of Duke Peko Pavlovic, the famous hero, in which I was born and raised, two national heroes - Lazar Radojevic and Muharem Asovic were born. One Orthodox, the other Muslim. Two wonderful characters of our Revolution. This street could also be called Heroic Street. There has been religious tolerance in Niksic since time immemorial. Religious tolerance especially came to the fore in the aftermath of World War II.

<http://www.novineniksica.me/?p=495>

### Sources



Hadži Ismail Mosque in  
Grudska Mahala in Niksic



Duklo Bridge, Nikšić

### The task of the group

Group discussion:

I accept people whose religion is different mine...

I have seen that they do not accept people of another religion...

Explore the life of Lazar Radojevic and Muharem Asovic.

Explore the life and destiny of the family Hadži Ismail.

### Homework

## Topics INTER-ETHNIC RELATIONS

### Context

Fifteen questions for one, and the same one for the other. The answers are different, but full with life and simplicity. This text represents a short course in cohabitation relieved from the big politics and the great politicians. The main word is given to one Isamid and one Vasko. They are completely anonymous people, they do not know each other, and the interviews are made in different space and time.

Daily newspaper, "Nova Makedonija", 03.05.1992

### Sources

#### ONE ISAMID AND ONE VASKO

Questions for one, and the same one for the other. The answers are different, but full with life and simplicity. This text represents a short course in cohabitation relieved from the big politics and the great politicians. The main word is given to one Isamid and one Vasko. They are completely anonymous people, they do not know each other, and the interviews are made in different space and time.

**Are there Macedonians in your company?**

**Isamid:** No, at the moment I am in Tetovo and I feel separation. The Albanians are separated from the Macedonians and there is no exchange of opinions.

**Are there Albanians in your company?**

**Vasko:** In my company, we have one Albanian. Actually, he is my childhood friend, his name is Iso and we don't have taboo topics.

**Do you go for a visit at your neighbors Macedonians during Easter?**

**Isamid:** No. I congratulate all the Macedonians that I know when I meet them at the street, in the neighborhood. Even once, I congratulated some Macedonians in a train, while we were traveling...

**Do you go for a visit at your neighbors Albanians during Ramadan or Bayram?**

**Vasko:** Yes, I go to visit my friend Iso during these holidays. I go out of respect, as he comes at my place during Easter.

**How would you react if tomorrow your daughter would marry a Macedonian?**

**Isamid:** My children would have unlimited rights, but they will be raised in such manner not to mix the nation. I would like my grandchildren to remain to be Albanians, but always to respect the others and to love their neighbors. Still, we can not interfere with love, because I have been also in love with a Macedonian woman, and my father was powerless to do anything against our love.

**What do you think about Christianity?**

**Isamid:** Religion has universal values. Amongst any people there are good and bad people. The bad people do not respect the system of religious laws and that is not good. Otherwise, Islam and Christianity have many things in common.

**What do you think about Islam?**

**Vasko:** Every faith has its good and bad sides. I do not know and I do not want to answer to this question more than this.

**What in nerves you about Macedonians?**

**Isamid:** As a nation nothing, but as government that does not know how and does not manage to solve the problems....well, they innerve me. I am innerved also by certain Macedonian media, which through some Bolsheviks create national nervousness for me.

**What innerves you about Albanians?**

**Vasko:** There are some things in which they exaggerate. Most of all political. You know, if there is supposed to remain some kind of cohabitation, there must be some limits of good behavior, until where to go and why. I am innerved also that whenever you meet some Albanian, it looks as political. He regards you like that and vice versa.

**How would you define cohabitation?**

**Isamid:** You want in Montenegrin (language)? Until I watch out for you from me, I would watch myself from you.

**Vasko:** All the people in one country have the same rights. At this moment, all the nationalities in Macedonia have the necessary rights as in all the democratic countries of the world.

### The task of the group

What do you think, which option will they choose?  
How did the political events reflect on everyday life?

### Homework

Make an interview with your parents on the topic: The interethnic relations before and after 2001. Indicate the similarities and the differences.

## Topics The right to equality

### Context

Eighth grade students Karađorđe Elementary School (Belgrade, Serbia) beat up a seventh grade boy (13 years old). The reason for this violence is belonging to the Roma minority.

13 June 2017: **A group of eight-graders in primary school „Karađorđe“** in Belgrade beat a seventh grade boy, and the reason for this violence was the fact that the boy was Roma. The boy held a flag of Serbia in the school yard and several eight-graders approached him and told him he had no right to hold that flag because he was a “gipsy”. Then they started hitting him, with arms and legs, and even strangled him using a pole.

### Sources

His class master, Vladanka Jakšić, said that the injuries were less severe compared to the motive for the incident. It is terrible they attacked him because he was Roma, she said, and added that he is a good and kind child and surely there were no provocations from his side.

School psychologist, Marina Buncic, said: „The boy held a flag of Serbia, he felt as a citizen of Serbia and someone who loves this country, and they attacked him for it. This is a case of pure discrimination. They would not behave that way towards someone who is not Roma. Discrimination accompanies Roma at school as well as everywhere else. That is why they are afraid and often move in groups, so that they feel more secure. Many do not pursue education further because they feel endangered, if they are the only one in the class. Just think how many Roma children got petrified simply because they heard of what happened. *Danas*, 12. jun 2017. <https://www.danas.rs/drustvo/tukli-ga-zato-sto-je-rom/>

Chairman of the **Council for improving the position of Roma**, Nenad Ivanišević, condemned the juvenile violence. He said that his peers should be ashamed and should apologize for what they did. If someone is a Roma it does not mean he is an alien from another planet, and is not guilty for having different skin color and usually more difficult life than others.

„We are not racially intolerable people. We have shown that throughout history. Serbia has always been human and hospitable country. These individual outbursts must be condemned. They are also a warning about what we should teach our children every day, as it is equally important as being an A student, said Ivanišević, and published by Ministry of labor, employment, veteran and social issues, where he is a General Secretary. He added that violence never brought no good to anyone, and that the boy held a flag of Serbia, which is normal for anybody who loves and honors his country.

**Secretary for equality protection, Brankica Janković**, most vigorously condemned this incident. „The worrying fact is it happened in school, for that is a place where children should be taught about tolerance and accepting differences. Schools must intensely work on developing the consciousness in the young on respecting the human rights of every individual. Any citizen who feels he/she were exposed to discrimination per any basis, may file a complaint to this Secretariat.“

### The task of the group

What are the reasons for peer violence towards the Roma?

What do you think why the young have certain social distance towards Roma — and in many cases they would not like to live in their neighborhood?

### Homework

Research in your local community examples of anti-Roma stands. Analyze concrete examples and discuss with your teacher and/or classmates.

Research for organizations in your surroundings that deal with discrimination and intolerance.