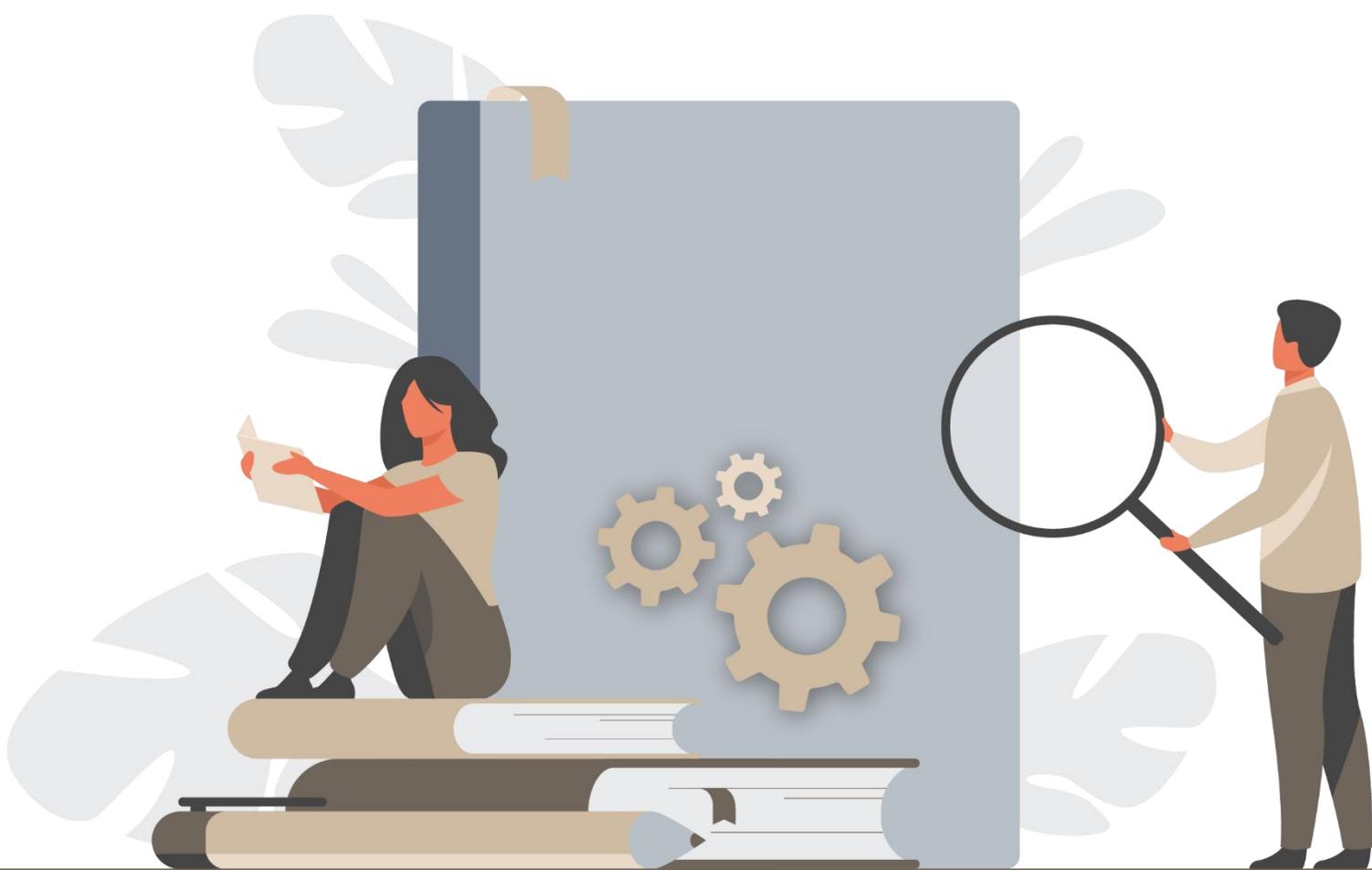


SURVEY ON PERCEPTION, VIEWS AND ATTITUDES ON INTER-ETHNIC INTEGRATION AND COHESION IN PRIMARY AND SECONDARY EDUCATION IN NORTH MACEDONIA



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EXECUTIVE SUMMARY

The research was conducted in order to provide an assessment of perceptions, opinions and attitudes about inter-ethnic integration and cohesion in primary and secondary education in North Macedonia after the implementation of all measures and activities for inter-ethnic integration in primary and secondary education. In addition, by comparing the obtained results with the results of the initial research conducted in 2017, this research also provides insight into possible changes in the perceptions, opinions and attitudes of all stakeholders in education regarding the issue.

The research was conducted using an online questionnaire given to a national sample of students, parents, teachers, professional associates and principals from 104 primary and 33 secondary schools (monolingual, bilingual or trilingual) with teaching being conducted in the Macedonian, Albanian, Turkish, Serbian and/or Bosnian languages. In order to obtain a more detailed insight regarding several indicators of inter-ethnic integration in education, qualitative data obtained from focus groups are also provided.

From the analysis of the quantitative and qualitative data obtained in the research, the following **CONCLUSIONS** arise regarding the indicators of inter-ethnic integration and cohesion included in the research:

1. General indicator of positive perceptions, opinions and attitudes about inter-ethnic integration

The general perception of inter-ethnic integration among all stakeholders has changed. The increased absence of positive perceptions among teachers and professional associates/directors can be interpreted as a result of the acquired experience that helps them distinguish the desired from the real situation regarding inter-ethnic integration in education. The more positive experience among students is probably due to their direct or indirect experience that shows them that activities for inter-ethnic rapprochement are happening, for which they cannot assess the real contribution for promoting the inter-ethnic integration. The image that parents have is most likely influenced by the experience of their children.

2. Interethnic contact in school

All stakeholders in the educational process try to show that there is an improvement even in inter-ethnic contact within the schools, which is especially interesting when it comes to monolingual schools, where the presence of a symbolic number of children from other ethnic communities is reflected in a significant exaggeration on the number of specified contacts. The greater number of reported inter-ethnic contacts by students of the Macedonian teaching language (more of the secondary school students than of the primary school students) is the result of the greater ethnic heterogeneity in their classes than in the classes with the Albanian teaching language. On the other hand, a large number of students from multilingual schools do not take advantage of the opportunities for contact with students from other teaching languages that are offered to them in the school where they study. It seems that inter-ethnic relations among students can be attributed more to spontaneous socializing outside of schools than to interactions created inside of schools themselves.

The teachers from the monolingual schools with the Albanian teaching language take advantage of the opportunity offered to them by the presence of teachers, mostly Macedonians, who teach the subject of the Macedonian language for other communities, to present it as an inter-ethnic contact, although the mutual “cooperation” resulting from it is mainly initiated by the need for translation or administrative work. Teachers from multilingual schools either do not have contacts because they work physically apart from each other, or they do not have substantial interaction even when they have daily meetings. Cooperation is realized only when they participate in projects initiated from outside the school setting.

Inter-ethnic contacts of parents from monolingual schools are not created thanks to the school, but only because, and if, the wider environment makes it possible. Although parents from multilingual schools state that they have contacts with parents whose children study another teaching language in the same school, they do not consider such contacts necessary outside of formal school meetings, where they are “forced” to meet.

3. Joint activities with students from different teaching languages

All stakeholders in the educational process try to show that joint activities (especially extracurricular) are carried out in schools with students from different teaching languages, but

the immediate discussion with all stakeholders relativizes this. Joint curricular and extracurricular activities, even when they exist, are usually not long-lasting, especially in monolingual schools, where they are limited to one-time meetings. Even in multilingual schools, joint activities do not provide substantial inter-ethnic/inter-linguistic interaction and do not contribute to the development of sustainable relationships between students who participate in such activities. For example, when joint extracurricular activities mean sports activities, what happens in reality, especially during extracurricular meetings, are competitions between ethnically homogeneous teams, which is counterproductive to developing inter-ethnic integration. Or, what is considered a joint excursion or outing, is often reduced to going on the same day to the same place, without structured contacts during the events.

Although students, parents, teachers and school management express a high willingness to participate in common activities, this mostly does not coincide with their actual behavior in real life in schools. If there are no external factors that “force” them into participating in joint activities, all stakeholders use the lack of knowledge of the other's language as the main obstacle, although they sometimes cite learning the other's language as a benefit of participating in joint activities. Students and teachers of the Albanian teaching language mainly prefer joint activities with students of the Macedonian teaching language, unlike most students and teachers of the Macedonian teaching language who give preference to joint activities with students of other teaching languages, and not Albanian.

4. Knowledge of the languages of other ethnic communities

The Macedonian participants confirm that they do relatively well with the related languages (Serbian and Bosnian), while almost all of them neither understand nor speak the Albanian language, and even more significantly, they show no interest in learning it (which is especially pronounced among the Macedonian students). The situation has not changed since the 2017 survey.

Albanian students who speak the Macedonian language fluently are of insignificant number when compared to those who understand it only slightly, or cannot use it at all. The downward trend in the ability to use the Macedonian language has increased in the last five years, which

is also confirmed by the finding that current Albanian high school students understand it more than Albanian primary school students.

Most of the Albanian teachers understand Macedonian well, although not all of them can speak it fluently. Even among Albanian teachers, there is a decline in knowledge of the Macedonian language, which has been confirmed for the last five years.

5. Ethnic communities in textbooks

The Macedonian participants are satisfied with the representation of their ethnic community presented in the textbooks, in contrast to the majority of the Albanian participants, who believe that their ethnic community is inadequately represented. Dissatisfaction with schoolchildren due to inadequate representation, but also due to favoring others (most likely Macedonians), is not only more prevalent among Albanian teachers and students who study/work in secondary schools, but has also intensified in the last five years. A large part of Macedonian and Albanian participants are on the same page when they claim that their ethnic community is less often mentioned in textbooks than is the case with other ethnic communities.

6. School climate to support inter-ethnic integration

Prejudice (even more so now than five years ago), followed by differences in language and customs (to a lesser extent), are the most frequently cited reasons for inter-ethnic hostilities (arguments, fights, etc.), with the greatest responsibility being attributed to the media. The fact that other participants in the educational process (teachers, management, peers) are not given reasons for hostility does not absolve the schools from responsibility for such situations, given that they fail to deal with prejudices and cultural differences in an appropriate way.

The teachers claim that they mostly emphasize the similarities between the cultures of other ethnic communities and their own culture, although the students do not completely agree with this. High school students claim that teachers avoid talking about other ethnic communities, and students from Albanian classes/schools even point out that their teachers emphasize cultural differences. In the last five years, teachers have become more aware that emphasizing cultural similarities is important for improving inter-ethnic relations.

The majority of teachers, especially from multilingual schools, encourage their students to socialize with students from other teaching languages. This claim is also confirmed by the students. However, the support for “inter-lingual” socializing, which primary school students now receive, is less pronounced than it was five years ago. Support is also provided by parents, who point out that personal examples are the best model for their children, and that what the school does not achieve in this regard, they compensate for by involving their children in additional activities with ethnically heterogeneous groups outside the of school (e.g. music school, foreign language centers).

Teachers, more than students, and more in this than in past research, claim that their school is committed to actively promoting inter-ethnic relations. However, when they have to specify what specifically is being done in the school to achieve this, concrete answers are rarely received. According to the parents' statements, an indicator of the school's commitment is the organization of joint activities with students from different teaching languages.

7. Attitude towards inter-ethnic integration

All stakeholders have a positive attitude towards inter-ethnic integration. The attitude of teachers, professional associates/directors and parents from multilingual schools is more positive than the attitude of those from monolingual schools. However, students from both types of schools do not differ significantly in their attitude, despite the tendency for secondary school students from monolingual schools to have a more positive attitude than those studying in multilingual schools.

Among all stakeholders, the most positive attitude towards inter-ethnic integration is observed by the same indicator. For students and parents, it is socializing with students from another teaching language. For teachers, professional associates and directors, it is cooperating with colleagues who work in another teaching language.

From the research findings, the following **RECOMMENDATIONS** arise, which are presented below together with the proposed measures for their realization.

1. Increasing the coverage of students from one teaching language who have contact with students from another/other teaching languages

In multilingual schools:

- Removal of physical barriers that prevent contact between students from different teaching languages - stopping the practice of organizing shifts and space according to the teaching language (the only exception can be schools in which the teaching of one of the languages takes place in a separate facility, such as in the case of district schools)
- Organizing and realizing a large number of joint activities in which most students from the school will be involved.
- All one-time and short-term joint activities (outing/excursions, performances, actions, workshops, sports competitions) are carried out with students from all teaching languages represented in the school.
- Realization of joint classes, research projects and extracurricular activities.

In monolingual schools:

- Organizing a larger number of visits to a monolingual partner school with teaching being conducted in another language (realizing joint workshops and actions, sports activities with “mixed” participants)
- Using internet communication for joint activities with students from a monolingual partner school

2. Realization of joint activities that ensure essential interaction

- All joint activities are carried out in compliance with the following criteria: they include linguistically balanced groups that cooperate in achieving a common goal/arriving at a common product.
- Most joint activities are longer-term and are realized through regular meetings during the whole semester - for multilingual schools or neighboring monolingual schools with a physical presence, or, for monolingual partner schools according to a hybrid model (part during visiting and part through internet communication)
- As an exception, partner schools that are physically distant from each other carry out short-term activities respecting the criteria for effective joint activities

3. Strengthening of professional cooperation between teachers of different teaching languages

- Most professional development trainings are organized with teachers working in different teaching languages
- In multilingual schools, all professional associates work with teachers from all languages represented in the school
- The planning of the implementation of the joint activities with the students is done by teachers of all teaching languages in which students are involved in those activities.
- Annual, and weekly lesson plans (including lesson scripts) are exchanged between teachers in different teaching languages (both in multilingual and monolingual schools)

4. Involvement of parents in joint activities with students from different teaching languages

- Schools organize workshops on various aspects of inter-ethnic integration with parents from different teaching languages
- Parents from different ethnic communities participate in the planning and/or implementation of joint activities with students from different teaching languages

5. Increasing the opportunity to learn local languages at the school level

- Raising awareness of the need for knowledge of the Macedonian language (understanding and speaking) on the part of students who study other teaching languages
- Creating awareness of the need to learn the Albanian language among students who learn the Macedonian language, especially in schools located in municipalities in which there is a significant presence of the Albanian ethnic community
- Creation of opportunities for learning the Albanian language in monolingual schools in the Macedonian language (providing a teacher and other conditions for implementation)

6. Inclusion of the principle of multiculturalism/inter-culturalism in textbooks and other learning materials

- Establishing criteria for including the principle of multiculturalism/inter-culturalism in textbooks and other learning materials
- Evaluating textbooks from the aspect of respecting that principle – including all ethnic communities, presenting them in a dignified manner and promoting interaction between them.

INTRODUCTION

In order to provide a systematic approach for assessing the degree of implementation of all measures and activities undertaken for inter-ethnic integration and cohesion in primary and secondary education in North Macedonia, the Ministry of Education and Science at the end of 2022 conducted, for the second time, *the Research on perceptions, opinions and attitudes about inter-ethnic integration and cohesion in primary and secondary education in North Macedonia*.

The research was carried out by the Institute of Social and Human Sciences - Skopje, in cooperation with external experts, on the initiative, and with the support, of the OSCE Mission to Skopje, and at the request of the Ministry of Education and Science.

The research was conducted on a national sample of students, teachers, parents, professional associates and principals of primary and secondary schools, in the Macedonian, Albanian, Turkish, Serbian and Bosnian languages in order to understand the perceptions, insights and views of the relevant stakeholders in education on inter-ethnic integration in education.

The same research was conducted for the first time in 2017 by the OSCE Mission to Skopje, in support of the then Working Group for Integrated Education within the Ministry of Education and Science. The research at that time aimed to provide initial data for monitoring the level of inter-ethnic integration in education. It allows, by repeating the research every 3 to 4 years, to monitor possible changes by comparing several indicators of inter-ethnic relations in education in the country.

The research in 2022 is based on the initial research from 2017, but apart from more detailed analyses of the situations, it also introduces qualitative data obtained from focus groups. This data provides a more detailed insight into the situation regarding several indicators of inter-ethnic integration in education.

It is expected that the recommendations that will emerge from the results of the research will be used as relevant for the program planning of the Ministry of Education and Science and of all institutions that deal with inter-ethnic integration in education. This is especially so for the planning of future activities aimed at strengthening social cohesion through the educational system. Also, by "measuring" the perceptions and attitudes about inter-ethnic integration, a basis will be provided for monitoring the Plan of the Ministry of Education and Culture to

measure the performance of the implemented activities for integrated education resulting from the Strategy for Integrated Education. In addition, comparison with the results of future repeated measurements will show what the effects of the initiatives and projects implemented by the MES, as well as by a number of partner organizations, are.

Context

The educational system in North Macedonia, in accordance with the status of a candidate country for membership in the European Union, is structured in a way that reflects the key commitments, trends and standards inherent in the European Educational Area (EEA). The principles of lifelong learning (often referred to as the abbreviation LLL) are embedded in all strategic and reform documents, policies of the state and the education sector listed below. The accessibility of all levels of education is made possible by the country's active participation in EU educational programs, primarily the Erasmus+ program.

Decentralized and as powerful as possible autonomous local self-government is one of the constitutional commitments of the state, within which primary and secondary education are under the jurisdiction of local self-government. Apart from benefits, decentralization also has its own challenges, namely the closure of ethnic and cultural-linguistic communities in their environments with little mutual interaction. Therefore, at the very beginning of these reform processes, the OSCE High Commissioner for National Minorities, Vollebaek, opened the issue of ethnic integration in 2009, with special attention to integrative inter-ethnic processes in primary education.¹ In this sense, a fundamental document for both the region and the country is the Guidelines from Ljubljana that the High Commissioner promoted in 2019.² The education system strives to be inclusive not only for ethnic minority groups but also for other forms of minorities, such as students with special needs, and, in general, the wider spectrum of marginalized communities.

¹ Knut Vollebaek, *Integrated Education: A Way Forward for Multi-Ethnic Societies* (Publisher Organization for Security and Co-operation in Europe Date 30 January 2009), available at <https://www.osce.org/hcnm/35982>, accessed on 17 april 2023.

² "Ljubljana Guidelines on Integration of Diverse Societies" in Ljubljana, 7 November 2012.

Theoretical framework

The high-impact studies relevant to the topic, which are taken into account in the interpretation of the data, show that neither the mere presence of students in the same classroom nor representation (discursive and representative) in the teaching content is sufficient for inter-ethnic integration. What schools can do, is primarily encourage communication, talk about similarities and differences between different ethnic groups and encourage, through informal initiatives, greater socialization and the building of friendships across ethnic lines.³ In addition to this insight, of course, the very presence of the same space, the most basic interaction, is a prerequisite for greater integration, but the teachers' approach to the content is decisive.⁴⁵ Therefore, the data that we are commenting on here, obtained on the basis of previously compiled questionnaires, and illuminated by additional insight from the focus groups, should be understood as an insight into the conditions at the level of prerequisites. The active relationship of teachers, and the interactive exchange of the topic between teachers and students, which is a priority tool of inter-ethnic integration, according to contemporary theoretical literature, could not be presented in any way (because the tools of the research did not allow it). Aryn Bloodworth, in his study, "Educational (de)segregation in North Macedonia: The intersection of policies, schools, and individuals," published in the *European Educational Research Journal* (Volume 19, Issue 4) states that integration policies in North Macedonia, despite good intentions, in fact achieve the opposite result: they perpetuate division and mutual segregation. Regardless of whether we agree with Bloodworth's judgment, it is important to note that the highly relevant academic literature is critical of our policies and, in order to improve them, perhaps the right kind of inquiry should be devised to illuminate these "blind spots" that we get if we reduce ourselves to exclusively quantitative research.

³ Jeanine Grütter et al. Beyond Ethnic Diversity: The Role of Teacher Care for Interethnic Relations, *Front. Educ.*, 20 January 2021, Sec. Educational Psychology, Volume 5 - 2020 | <https://doi.org/10.3389/educ.2020.586709>

⁴ Jochem Thijs and Maykel Verkuyten, School ethnic diversity and students' interethnic relations, *British Journal of Educational Psychology* (2014), 84, 1–21 © 2013, The British Psychological Society.

⁵ Loader, R., Hughes, J., Petroska Beshka, V. & Tomovska Misoska, A. (2018). Developing Social Cohesion through Schools in Northern Ireland and the Former Yugoslav Republic of Macedonia: A Study of Policy Transfer, *Journal on Education in Emergencies*, 4 (1) 114-140

Projects to improve inter-ethnic integration in education

Taking into account the multi-ethnic composition of the state with a population of different ethnic, cultural, linguistic and religious origins, the establishment and development of integrated education has been a challenge since the independence of the state until today.

Among the first attempts to introduce inter-ethnic integrated education is the work of the bilingual Macedonian-Albanian kindergartens - Mosaic. The project started in 1998, implemented by the American organization, Search for Common Ground, and later adopted by the Ministry of Labor and Social Policy and the Ministry of Education and Science. This model of integrated preschool education (children aged 3 to 6 years) was expanded, with new groups of children from other different ethnic communities (Macedonian-Serbian and Macedonian-Turkish), and is still applied in several kindergartens in several cities of the country. The basis of this model is the joint stay and learning in culturally/linguistically mixed groups in kindergarten, composed of children from two ethnic communities who speak their mother tongue.

The largest number of initiatives and activities for integrated education occurred after the conflict in 2001. In the schools, projects from various donors were implemented, which have maintained a partial sustainability in the system, or have become examples for the systemic design of certain approaches and solutions for integrated education. Thus, the activities of the A school tailored to the child program, supported by UNICEF, were used as one of the bases for developing the concept for nine-year primary education in 2007. This program takes into account all aspects of children's education, including respect for children's rights and multiculturalism.

In 2007, the model of the Nansen Dialogue Center for Integrated Education, which encourages and nurtures multi-ethnic values in education, was piloted. Since then, the Nansen model of integrated education has been created and a training center for intercultural education has been established. As part of the center's activities, teachers from primary and secondary schools, and future teachers from pedagogical faculties, have been trained and manuals have been prepared for the implementation of programs for intercultural education.

The Ministry of Education, with the support of USAID, and in the implementation of the Macedonian Center for Civic Education, implemented two large projects in the period 2011-2017 - the Project for inter-ethnic integration in education and in 2017-2022 - the project for inter-ethnic integration of young people in education.

With the first project, an attempt was made to raise awareness of the importance of inter-ethnic integration because it was and still is considered to be of vital importance for the future stability of the country and its membership in the European Union. Teachers, school principals and school boards were provided with the skills they needed to work in multi-ethnic environments in order to help prevent ethnic divisions in their schools and communities and to create conditions that promote ethnic integration. Within the *Model Schools* component, a variety of approaches to joint activities with ethnically/linguistically mixed groups of students were piloted, and models of good practices developed that can be applied in monolingual and multilingual schools in order to improve inter-ethnic integration in education. Within the framework of the project, over 900 teachers and students were trained in the use of a multimedia approach in creating content that promotes inter-ethnic integration, while 433 teachers - members of the School Integration Teams (STI) - were trained in effective public presentation. School Integration Teams (TUIs) were established in all primary and secondary schools (436). 2,433 representatives of TUI and 434 representatives of professional school services from 387 schools were trained to work on inter-ethnic integration, as well as 160 teachers to implement joint student sports activities and fun games, organized in 38 primary schools in 37 municipalities. Over 1,800 students participated in the activities. 395 partnerships between schools in the country were established and small grants for joint school activities were awarded to 218 schools, and around 1,000 joint student activities were organized. A number of schools were renovated to encourage them to participate in inter-ethnic integration activities.

With the second project, especially through the component *Strengthening inter-ethnic cohesion in the educational system*, opportunities were created for cooperation between schools from different municipalities in order to promote ethnic cohesion among young people. More than 4,400 joint student activities and youth initiatives, such as joint lessons, joint sections, partnership activities, youth actions, creative workshops and public presentations, were organized. In partnership with 46 selected municipalities, local policies and strategies related to inter-ethnic integration in education and youth participation have been developed to ensure

resource mobilization and local sustainability. In order to improve the quality of activities for inter-ethnic integration in schools, activities have been organized in partnership with the Commission for Inter-Ethnic Integration in Education in the Ministry of Education and Science, together with the State Educational Inspectorate, the Indicators for the quality of school operations have been revised and upgraded. The competences of the teachers for conducting joint lessons have been improved and the students' skills have been developed for inter-ethnic integration and youth participation through participation in youth actions. Standards for intercultural education for primary education have been developed. In addition, the Ministry of Education has adopted Standards for intercultural education in secondary education.

In the period 2010-2022, the Pestaloci Children's Foundation worked on the project *Strengthening Multi-Ethnic Cooperation in Municipalities*. In the past twelve years, educational institutions and 27 primary schools from nine municipalities across the country have been involved in strengthening inter-ethnic cohesion in schools. 55,167 students participated in joint intercultural activities and in regular and joint lessons and more than 7,130 teachers participated in various regular and extracurricular activities, strengthening their intercultural competencies. Intercultural exchanges were also organized in Trogen, Switzerland, in which more than 415 students and 60 teachers from different ethnic communities of the country participated.

Systemic measures

In the period between the two studies, the Concept for Basic Education (2021) was adopted, in which inter-culturalism/multiculturalism was introduced as one of the supporting principles that should be applied in all spheres of basic education. All of the possible ways in which schools, teaching and teaching materials can contribute to ensuring inter-ethnic integration are described there. This principle is incorporated in the National Standards for the achievements of students at the end of primary education. It is respected during the creation of curricula, and is expected to be respected during the preparation of textbooks. In addition, in the supporting documents of the Concept (such as the Guide for free optional subjects) there is a clear explanation of how to realize and organize joint teaching with students who study in different teaching languages. In the curriculum, and according to the Concept, it is planned that Albanian

language learning (and sometimes the Turkish language) will be offered from the 4th to the 9th grade, i.e. the Albanian language from the 6th to the 9th grade for all students who do not study in Albanian, in the multilingual municipalities. This means that for primary education there is a legal basis for implementing all of the measures that lead to the improvement of inter-ethnic integration. What is still missing is the monitoring of the application of these measures in practice, which is the responsibility of the national educational institutions. It should be expected that similar systemic measures will be adopted that will apply to secondary education.

In 2021, the Guidelines for organizing joint teaching activities, created by BED and CVET, and developed with the support of the OSCE Mission, were adopted. The Guidelines were prepared primarily with the aim of encouraging schools to implement joint classes and to facilitate planning, organizing and implementing, monitoring, support and evaluation of joint classes with students who follow in a different teaching language, but also to strengthen the processes of communication and mutual cooperation to all involved parties in the educational system in the direction of creating a climate for the implementation of joint lessons and is intended for all stakeholders in the process of realization of joint lessons. Attached to the Guidelines are a template of a Report for monitoring the joint lesson, the role and tasks of the municipality in supporting schools to organize joint teaching lessons and Types of activities for understanding from multiple perspectives.

The legal provision (amendments to the Law on Basic Education and the Law on Secondary Education, 2016) can be included in the systemic measures, which obliges primary and secondary schools to form teams for school integration, as well as for activities that they will conduct with linguistically/ethnically mixed groups of students. They will be able to apply to the Ministry of Education for financial support of up to 30,000 Denars. For the successful implementation of these measures, it is necessary to monitor whether their implementations adhere to the minimum criteria for joint activities that actually lead to inter-ethnic integration. For this purpose, from the academic year 2022/2023, the Commission for the Advancement of Interethnic Education in Education began with the realization of school visits to the grantee schools during the realization of these activities. The summary report of the visits is expected to be ready by the end of 2023.

The national strategy for the development of the concept of one society and inter-culturalism (2020-2022) is a document that is being prepared for the first time in the Republic of North

Macedonia, and is of particular importance, bearing in mind the division of society on various grounds. With this strategic planning document, activities are initiated to strengthen the processes of communication and cooperation between communities in the direction of creating a society in which everyone will feel like a member of “one society.” The main goal is to transform a divided society into a society that citizens of all ethnic communities will perceive as fair for all. In the field of education, three priorities have been identified: ensuring interaction between pupils from different ethnic communities and different teaching languages, promoting the learning of the language of the “other” and strengthening the elements of inter-culturalism in the teaching content.

METHOD: QUANTITATIVE RESEARCH

A sample of schools

For the purposes of the research, the schools that form a national sample were first selected. In doing so, the same criteria that were used to form the sample from the research conducted in 2017 were taken into account:

- The choice of primary and secondary schools was carried out independently of each other.
- For each type of school (primary and secondary), a separate list has been created, which lists the schools according to the municipalities in which they are located.
- Within the municipalities, schools are distributed according to the teaching language (first monolingual, then multilingual⁶) and according to whether they are located in an urban or rural municipality.
- The selection of specific schools from the corresponding list was made according to the requirements for forming a systematic sample.

The final sample includes 104 primary and 33 secondary schools from 56 municipalities (of which 20 are rural), which represents about 30% of the total number of schools in the country. Table I shows the number of selected primary and secondary schools from each of the represented municipalities.

Table I. The sample of monolingual and multilingual primary and secondary schools by location (municipality and urban/rural)

	Primary schools				Secondary Schools			
	Monolingual		multilingual		Monolingual		multilingual	
	Urban	Rural	Urban	Rural	Urban	Rural	Urban	Rural
Aerodrom	3			1			1	
Butel		2	3					
Gazi Baba	4	1		1				
Gjorche Petrov		1		1				
Karposh	1	1	1		2		1	
Kisela Voda	3	1						1
Saraj		1						
Centar	3				1		1	

⁶ For the purposes of this research, the term *multilingual* schools include both bilingual and trilingual schools.

Chair	2		3		2			
Arachinovo		1						
Berovo					1			
Bitola	2			1	2			
Bogdanci	1							
Bogovinje		2						
Bosilovo				1				
Brvenica				1				
Vevchani		1						
Veles	1	1			1			
Vinica	1							
Vrapchiste		1						
Gevgelija					1			
Gostivar		1	1				2	
Debar	1							
Delcevo	1							
Demir Kapija	1							
Dolneni				1				
Zhelino		1						
Ilinden		1						1
Jegunovce		1						
Kavadarci	2				1			
Kichevo	1				1			
Kochani	1	1						
Kratovo	1				1			
Kriva Palanka	1							
Kumanovo	3	1		2			2	
Lipkovo		1				1		
Mavrovi and Rostushe		1						
Mogila		1						
Negotino	1							
Ohrid		2			1			
Glasnica		1						
Prilep	2	1			1			
Probishtip	1				1			
Radovish		1					1	
Resen				2				
Rosoman		1						
Sveti Nikole	1	1						
Sopishte				1				
Struga		1	1				1	
Strumica	1	1		1	1			
Studenichani		1						
Tearce		1		2				
Tetovo	1	1	1			1	2	

Cheshinovo Obleshevo		1						
Cucer Sandevo				1				
Shtip	1		2		1			
	41	35	12	16	18	2	11	2
	76		28		20		13	
	104				33			

The analysis of the data from Table I shows that the Skopje municipalities comprise 31.7% of the total number of primary schools and 29.7% in the total number of secondary schools in the sample. Almost half (49%) of primary schools and 12% of secondary schools are located in rural areas. Among the primary schools in the sample, monolingual schools dominate compared to multilingual ones (73.1% versus 26.9%), and among secondary schools, multilingual schools are more common than monolingual schools (60.6% versus 39.4%).

Table II shows the representation of the teaching languages within monolingual and multilingual primary and secondary schools. From there it can be seen that in 83 (79.8%) of the primary schools in the sample, teaching is organized in the Macedonian language, in 40 (38.5%) in the Albanian language, in 13 (12.5%) in the Turkish language and in one school in the Serbian teaching language. When it comes to secondary schools, in 28 (84.8%) there are students who study in the Macedonian language, in 15 (45.5%) there are students who study in the Albanian language and in 5 (15.2%) there are students who study in Turkish.

Table II. Structure of the sample schools according to the represented teaching languages⁷

		PRIMARY schools	SECONDARY schools
Monolingual	MAK (Macedonian)	55	16
	ALB (Albanian)	19	4
	TUR (Turkish)	1	
	In total	75	20
Multilingual	MAK+ALB	16	8
	MAK+ SRB	1	
	MAK+ALB+TUR	5	3
	ALB+TUR	1	1
	MAK+TUR	6	1
	In total	29	13

⁷ In the text, and especially in the tables and graphics, the teaching languages are indicated by the abbreviations given in this table.

A sample of students

When choosing the students in the research sample, the following guidelines were followed:

- Within each primary school, two groups of students have been formed with 18 students from 4th to 6th grade and 18 students from 7th to 9th grade, with each grade being represented by 6 students (representatives from all classes in each class, balanced by gender).
- Within each secondary school, one group with 32 students from the 1st to 4th year was formed, with each year represented by 8 students (representatives from all classes in each year, balanced by gender).
- In multilingual schools (primary and secondary), the groups formed have a proportional representation of students from Macedonian, Albanian and/or Turkish teaching language.

The structure of the sample of students who answered the questionnaires is shown in Table III. From the analysis of the data in the table, it can be concluded that the total number (4591) is dominated by students from primary schools (79.1%) in comparison to those from secondary schools (20.9%) and students from monolingual schools (69.7%) in comparison to those from the multilingual (30.3%). The students who study in the Macedonian language are the most numerous (70.4%), followed by the students who study in the Albanian language (27.5%), and the least represented are the students who study in the Turkish language (2.1%). According to ethnicity, the most numerous students are Macedonians (63.8%) and Albanians (27.8%), followed by all others (8.4%).

Additionally, when the data from Table III is cross-referenced with the number of primary and secondary schools in the sample, it can be concluded that an average of 34.9 pupils from primary and 29 students from secondary schools participated in the research. The obtained indicators indicate that 97% of the maximum expected number of students from primary schools participated in the research, that is, 90.7% of the maximum expected number of students from secondary schools.

Table III. Structure of the sample of students from monolingual and multilingual primary and secondary schools according to the teaching language and ethnicity.

			PRIMARY schools				SECONDARY schools				Total
			MAK	ALB	TUR	Total	MAK	ALB	TUR	Total	
monolingual	Ethnicity	Albanians	8	579		587	4	130		134	721
		Bosniaks	8			8	2			2	10
		Macedonians	1918	3	2	1918	401			401	2319
		Roma	33	6		39	10			10	49
		Serbs	18			18	2			2	20
		Turks	14	2	23	13	16			16	29
		others	13	2		15	6			6	21
Вкупно		2012	592	25	2629	441	130	0	571	3200	
multilingual	Ethnicity	Albanians	10	358		368	0	180		180	548
		Bosniaks	38			38	16	1		17	55
		Macedonians	444	1		445	158			158	603
		Roma	12			12	5			5	17
		Serbs	18			18	6			6	24
		Turks	54	1	62	117	7		9	16	133
		others	4	1	1	6	5			5	11
Total		580	361	63	1004	197	181	9	387	1391	
Total-all schools		2592	953	88	3633	638	311	9	958	4591	

* The abbreviations MAK, ALB and TUR will be used in all tables and graphs in the text to denote Macedonian, Albanian and Turkish teaching languages.

The data from Table IV indicates a balanced distribution of students from different classes/years. The representation of students from the various grades of primary education ranges from 15.3% for the 5th grade to 17.9% for the 6th grade. When it comes to secondary schools, the range of representation ranges from 44.5% for 4th year students to 48% for 1st year students.

Table IV. Structure of the sample of monolingual and multilingual primary students and secondary schools by teaching language and grade/year

		Monolingual			multilingual			total
		MAK	ALB		MAK	ALB	TUR	
PRIMARY schools	4 th grade	327	94	4	81	50	12	568
	5 th grade	325	76	5	83	60	6	555
	6 th grade	350	117	3	110	57	12	649
	7 th grade	334	97	4	113	67	10	625
	8 th grade	324	100	5	102	59	13	603
	9 th grade	350	108	4	93	68	10	633
	Total							3633
SECONDARY schools	1 st year	105	38		54	49	2	248
	2 nd year	112	36		46	44	3	241
	3 rd year	115	29		50	43	2	239
	4 th year	109	27		47	45	2	230
	Total							958

The percentage of girls in the sample of students is slightly higher than that of boys and is 54.2% for primary school girls and 55.9% for secondary school girls. However, the difference in the representation of students of different genders is not statistically significant ($\chi^2=0.978$; $p=0.323$).

A sample of teachers

When choosing the teachers in the research sample, the following guidelines were followed:

- Within each primary school, a group of 12 teachers has been formed who teach in classes from 4th to 9th grade.
- Within each secondary school, a group of 12 teachers from all four years was formed.
- In multilingual schools (primary and secondary), the groups have a proportional representation of teachers from all the languages taught in the schools.

The structure of the sample of teachers who answered the questionnaires is shown in Table V. The analysis of the data shown in the table leads us to the conclusion that within the total number (1528) there are more teachers from primary schools (77.6%) compared to those from secondary schools (22.4 %) and teachers from monolingual schools (70.6%) versus those from multilingual schools (29.4%). The comparison by teaching language shows that the most numerous are the teachers who work in the Macedonian language (70.4%), followed by teachers of the Albanian language (27%), while teachers of the Turkish and Serbian language together are insignificant in number (2.6%).

Cross-analyzing the data from Table V with the number of primary and secondary schools in the sample shows that an average of 11.4 teachers from primary and 13.8 teachers from secondary schools participated in the research. The obtained graphs show that 95% of the maximum expected number of primary school teachers participated in the research, that is, 114.1% (so 1.4 times the maximum expected number) of the maximum expected number of secondary school teachers.

Table V. Structure of the sample of teachers from monolingual and multilingual primary and secondary schools according to the teaching language

	Monolingual			Multilingual			Total by teaching language
	PRIMAR Y schools	SECONDAR Y Schools	In total	PRIMAR Y schools	SECONDAR Y schools	In total	
MAK	664	169	832	172	72	244	1076
ALB	197	39	236	122	55	177	413
SRB			1	5		5	6
TUR	7		1	19	7	26	33
In total	868	208	1076	318	134	452	1528

The ratio of male to female teachers in this sample is in favor of women: within primary schools, the percentage of female teachers is 77.1%, while within secondary schools, that average is 73.7%.

A sample of professional associates and directors

The expectation was that all professional associates and all principals from the selected schools would participate in the research. The structure of the sample that consisted of directors and professional associates who completed the questionnaire is presented in Table VI.

Table VI. Structure of the sample principals and professional associates from monolingual and multilingual primary and secondary schools

	Monolingual			Multilingual			In total from all schools
	PRIMARY Schools	SECONDARY Schools	In total	PRIMARY Schools	SECONDARY Schools	In total	
Directors	55	13	67	29	12	41	109
Psychologists	57	16	72	22	16	38	111
Pedagogues	57	12	68	23	13	36	105
Social Workers	1	1	2	0	1	1	3
Special Educators	25	3	28	14	5	19	47
Others	45	9	53	12	16	28	82
HQ - professional associates	185	41	223	71	51	122	348
In total	240	54	294	100	63	163	457

From the data in Table VI it can be concluded that directors represent 23.9% of the total sample (457). Within professional services (348 participants in total), the most represented are psychologists (31.9%) and pedagogues (30.2%), followed by special educators (13.5%) and finally social workers, who represent an insignificant percentage (0.9%). The percentage of “others” who have not been identified is high (23.6%).

Cross-analyzing the data from the table with the number of primary and secondary schools in the sample shows that an average of 0.8 directors and 2.5 professional associates from primary schools, and 0.8 principals and 2.8 professional associates from secondary schools participated in the research.

The gender structure of the sample, which consisted of principals and professional associates, indicates a convincing predominance of women when it comes to both primary (82.7%) and secondary (78%) schools. Moreover, in the total number of directors, the dominance of women is much less pronounced (58.3%), while in the total number of professional associates (345), the dominance of women is extremely high (88.7%).

Sample of parents/guardians

Each school (both primary and secondary) was expected to form the group of parents/guardians⁸ who would participate in the research according to the requirement that one parent/guardian of each of the selected students be included, with their total number not being below 75% from the total number of selected students (at least 27 parents/guardians from each primary school and at least 24 parents/guardians from each secondary school).

The structure of the sample of parents/guardians who answered the questionnaires is shown in Table VII. From the analysis of the data, it can be concluded that in the total number of parents/guardians (2734) those in primary schools (82.9%) are more represented when compared to those from secondary schools, and those from monolingual schools (74.1 %) when compared to those from multilingual schools. When that data is compared with the corresponding data concerning students, it can be concluded that the difference in the percentage representation of parents/guardians and students is very small. Regarding the teaching languages, the data shows that the highest number of representatives are the parents/teachers of students of the Macedonian teaching language (75.2%), followed by those of the teaching Albanian language (22.1%), while all others whose children study in Turkish, Serbian or Bosnian language are insignificant in number (2.7%). Compared to the percentage representation of students by language, the percentage of parents/guardians whose children study in Macedonian has slightly increased at the expense of those whose children study in the Albanian teaching language.

Cross-analyzing the data from Table VII with the number of primary and secondary schools in the sample, shows that an average of 21.8 parents/guardians of primary school students and 14.2 parents/guardians of secondary school students participated in the research. The obtained graphs show that 80.7% of the minimum expected number of parents/guardians at the primary school level participated in the research, and, following from this, 59.1% of the minimum expected number of parents/guardians at the secondary school level.

⁸ In the further part of the text (especially in the graphs and tables), the term parents will be used, which will also refer to the guardians included in the research.

Table VII. Structure of the sample of parents/guardians from monolingual and multilingual primary and secondary schools according to the teaching language

	Monolingual			Multilingual			in total by teaching language
	PRIMARY schools	SECONDARY Schools	In total	PRIMARY Schools	SECONDARY Schools	In total	
MAK	1414	241	1655	304	97	401	2056
ALB	291	63	354	189	62	251	605
TUR	15		15	4		4	19
SRB		1	1	47	4	51	52
BOS				2		2	2
In total	1720	305	2025	546	163	709	2734

The analysis of the data on the gender structure of the sample of parents/guardians indicates a predominance of women, whose percentage representation at the level of primary schools is 76.1, and at the level of secondary schools is 65.4.

Questionnaires

The research used the questionnaires that were developed for the needs of the research conducted in 2017. All six versions intended for different categories of participants are taken as a whole:

- a questionnaire for students from the 4th to the 6th grade consisting of 18 questions with multiple choice answers, and 9 statements on a Likert scale,
- a questionnaire for students from the 7th to 9th grade consisting of 18 multiple-choice questions and 9 statements on a Likert scale,
- a questionnaire for high school students consisting of 20 multiple-choice questions and 9 statements on a Likert scale,
- a questionnaire for teachers consisting of 20 multiple-choice questions and 13 statements on a Likert scale,
- a questionnaire for directors and professional associates consisting of 20 multiple-choice questions and 13 statements on a Likert scale and
- a questionnaire for parents consisting of 19 multiple-choice questions and 9 statements on a Likert scale

In all questionnaires, thematic questions/statements are preceded by questions intended to collect demographic characteristics of the given category of participants.

For all questionnaires, there are four language versions (in Macedonian, Albanian, Turkish and Serbian) intended for participants from the different teaching languages.

Data collection procedure

For the purposes of this research, the questionnaires that were given in a paper-pencil format in the previous research, were adapted to be given in electronic format through Google Forms. The filling out of the questionnaires in each school took place on the same day, mainly through the personal mobile phones of the participants. The students were taught in groups, always in the presence of an external administrator and in the absence of internal authorities from the school. Parents were only allowed to answer the questionnaires while being absent from the schools.

The rules for ensuring the anonymity of the participants and the confidentiality of the data were consistently respected.

METHOD: QUALITATIVE RESEARCH

Participants in the focus groups

In order to obtain more detailed data on opinions, perceptions and attitudes about inter-ethnic integration in education, focus groups were conducted with students, teachers and parents from each type of school with the Macedonian and/or Albanian teaching language. The number of participants in each focus group is shown in Table VIII.

The selection of participants in the focus groups were preceded by the selection of schools. In doing so, care was taken to have one school of each type, as listed in Table VIII. Two of the schools (one primary and one secondary) were from Skopje, and the other four from Tetovo, Kumanovo, Gostivar and Ohrid.

The following guidelines were given for the formation of the focus groups:

- About monolingual schools

- two groups of students (each with 10 students, with a gender-balanced composition) - in primary schools: with students from the 5th and 9th grade; in secondary schools: with students from the 2nd and 4th year;
- one group consisting of 10 teachers (and possibly a professional associate), with a balanced number of class teachers (from 4th-6th grade) and subject teachers and
- One group consisting of 10 parents, with a balanced number of parents of students from primary school (from 4th-6th grade) and subject teaching.

- About multilingual schools

- the number of groups is doubled - the above-mentioned guidelines are applied separately for teaching conducted in the Macedonian and Albanian languages.

The following criteria were given for the selection of the specific participants in each focus group:

- Participants should be active, familiar with the activities that are done in the school, and ready to share and honestly answer questions.
- Each participant must give consent to participate, and for each student, written consent from their parents/guardians must also be provided.

Table VIII. Focus group participants in all types of schools

		Students*		Teachers		Parents	
		MAC	ALB	MAC	ALB	MAC	ALB
Monolingual schools	Primary	9+9		10		10	
			10+10		10		10
	Secondary	10+10		10		10	
			10+10		10		4
Multilingual schools	Primary	7+8	10+9	10	8	4	4
	Secondary	9+9	11+10	10	8	4	5

* For each teaching language, two focus groups of students in primary schools were conducted (5th + 9th grades) and two each in secondary school (2nd + 4th year)

Questions for discussion and implementation procedure

The guiding questions for discussion were related to three main aspects of the research: (1) inter-ethnic contacts in the school, (2) joint activities with students from different teaching languages, and (3) a school climate that supports inter-ethnic interaction. The discussion was

led by experienced facilitators, whose native language coincided with the teaching language from which the participants came.

The discussion with all focus groups in one school took place on the same day, within the space of the school itself. All discussions were recorded, and, from the recordings, transcripts were specially prepared on forms for analysis.

RESULTS

The results of the **QUANTITATIVE RESEARCH** are presented in graphs and tables and briefly commented upon. Considering that the topic imposes objective differences between monolingual and multilingual (bi/trilingual) schools, the obtained results are presented for both types of schools separately, and the analyses are made comparatively. For some of the issues related to the relations between stakeholders from different teaching languages, the focus of the analysis is on multilingual schools.

In the largest number of cases, the teaching language was also used as an additional basis for comparing the obtained results, with full awareness of the differences in the percentage representation of participants from the different languages that result from the need to obtain data on the populations of the various stakeholders in the educational process (students, teachers, parents and professional associates and directors). In order to enable the creation of appropriate educational policies, apart from the results that are independent of the teaching language (marked with ALL in the graphs and tables), in most cases, the situations relating to the Macedonian (MAC) and Albanian (ALB) teaching language are also compared. The other languages are excluded from the comparison due to their insignificant representation in the total number of participants within all of the included categories (factors).

The graphs that follow, show the comparison of the percentages of responses given to the questions by the participants. The only exceptions are the graphs and tables that contain arithmetic averages instead of percentages, and this is especially emphasized in the graphs/tables themselves.

Comparisons of the results of the current research with the results obtained with the research conducted in 2017 are presented in separate paragraphs following the detailed presentation of the current results. Those passages are highlighted (yellowed) to make them more visible. The results from the answers to the questions directly related to the ethnic structure of the sample

of students, teachers, professional associates/directors and parents are excluded from the comparison.

The results of **the QUALITATIVE RESEARCH** are included at the end of the chapter devoted to a separate aspect of the analysis.

CONCLUSIONS relating to each separate chapter combine the findings from the quantitative and qualitative analysis. They are given at the end of the chapter, boxed and highlighted in green.

1. General indicator of positive perceptions, opinions and attitudes about inter-ethnic integration

The general indicator of positive perceptions, insights and attitudes about inter-ethnic integration is calculated for each category of stakeholder (students, teachers, professional associates/directors and parents) separately, and is derived from the answers to all questions included in the questionnaire intended for the respective category of stakeholders. The offered answers to each question are divided in advance into two categories – one that indicates the presence of positive perceptions, insights and attitudes about inter-ethnic integration and the other that indicates their absence. First, for each participant, based on the selected answers to all questions, it is determined whether positive perceptions, opinions and attitudes prevail or not, and then the percentage of participants from the corresponding category in which positive perceptions, opinions and attitudes prevail is calculated.

Table 1.1. General indicators of interethnic integration obtained in the current research

2022	STUDENTS from primary schools	STUDENTS from secondary schools	PARENTS	TEACHERS	PROFESSIONAL ASSOCIATES and DIRECTORS
Presence of positive perception	78,0	79,9	51,9	34,4	44,1
Absence of positive perception	22,0	20,1	48,1	65,6	55,9

The amounts of the general indicator of inter-ethnic integration for the various stakeholders (categories of participants) shown in Table 1.1 indicate that more than three quarters of students (both primary and secondary school students) have a positive perception of inter-ethnic integration, which is the case with half of the parents. On the other hand, about one-third of teachers and less than half of teaching assistants/principals share this opinion.

Table 1.2. General indicators of interethnic integration obtained in the research from 2017

2017	STUDENTS from primary schools	STUDENTS from secondary schools	PARENTS	TEACHERS	PROFESSIONAL ASSOCIATES and DIRECTORS
Presence of positive perception	66,2	57,8	46,3	64,6	75,6
Absence of positive perception	33,8	42,2	53,7	35,4	24,4

The comparison of the general indicators of inter-ethnic integration from the two researches (Table 1.1 and Table 1.2) indicate a positive general trend among students and their parents, and a negative trend among the implementers of the educational process (teachers and professional associates) and those responsible for implementing the educational policies at the school level (directors).

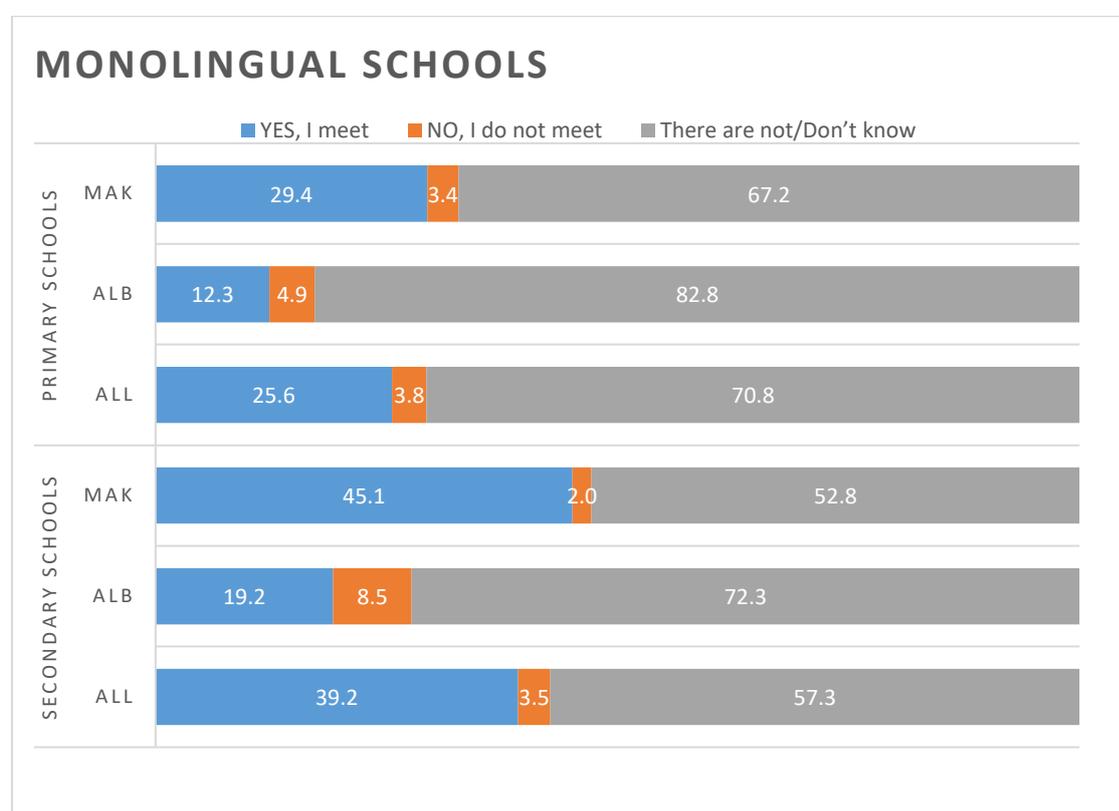
Conclusion:

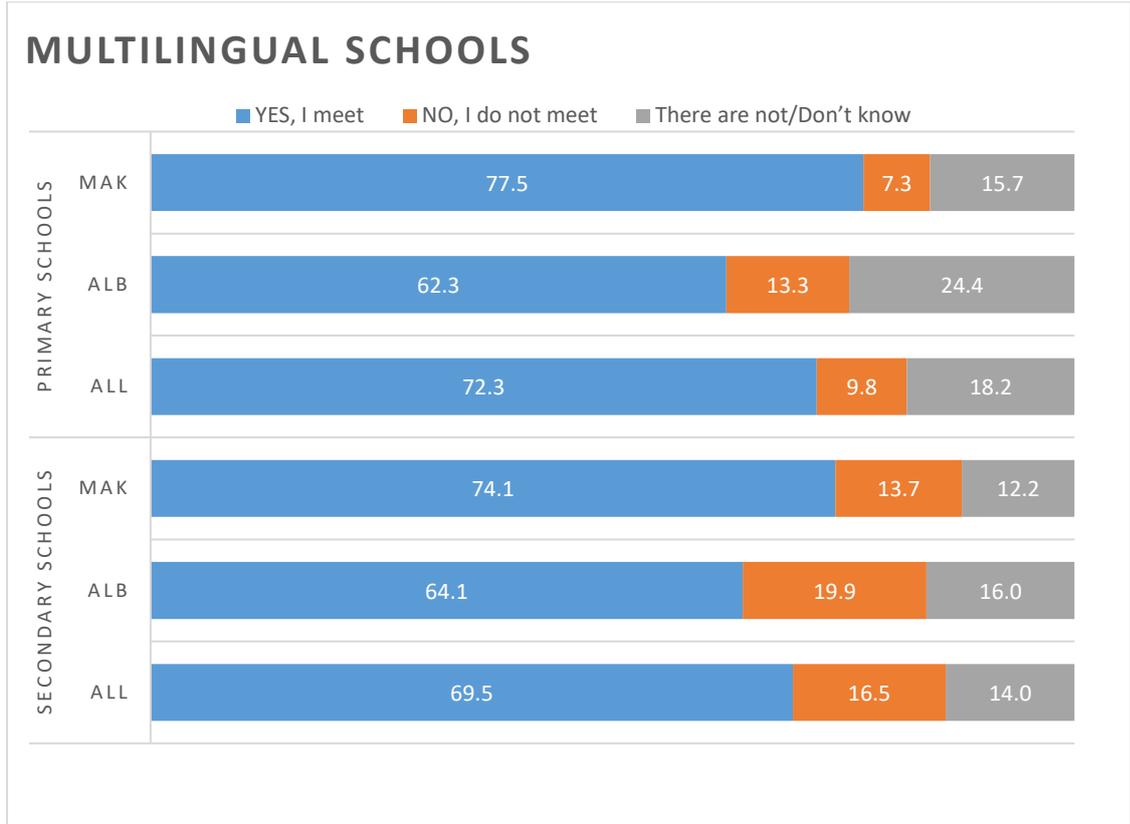
The general perception of inter-ethnic integration among all stakeholders has changed. The increased absence of positive perceptions among teachers and professional associates/directors can be interpreted as a result of the acquired experience that helps them distinguish the desired from the real situation regarding inter-ethnic integration in education. The more positive experience among students is probably due to their direct or indirect experience that shows them that activities for inter-ethnic rapprochement are taking place, or which they cannot assess the real contribution for promoting the inter-ethnic integration. The image that parents have is most likely influenced by the experience of their children.

2. Inter-ethnic contact in school

2.1. Meetings between students from different ethnic communities

The possibility of contact between students from different ethnic communities is checked through a question asking students to indicate whether they meet students who speak another language than their own. When analyzing their answers, one should take into account the fact that a prerequisite for achieving inter-ethnic encounters in monolingual schools is the presence of students who speak a language different from the teaching language, while the possibility of inter-ethnic encounters in multilingual ones is provided by the presence itself, in different teaching languages, in the school.





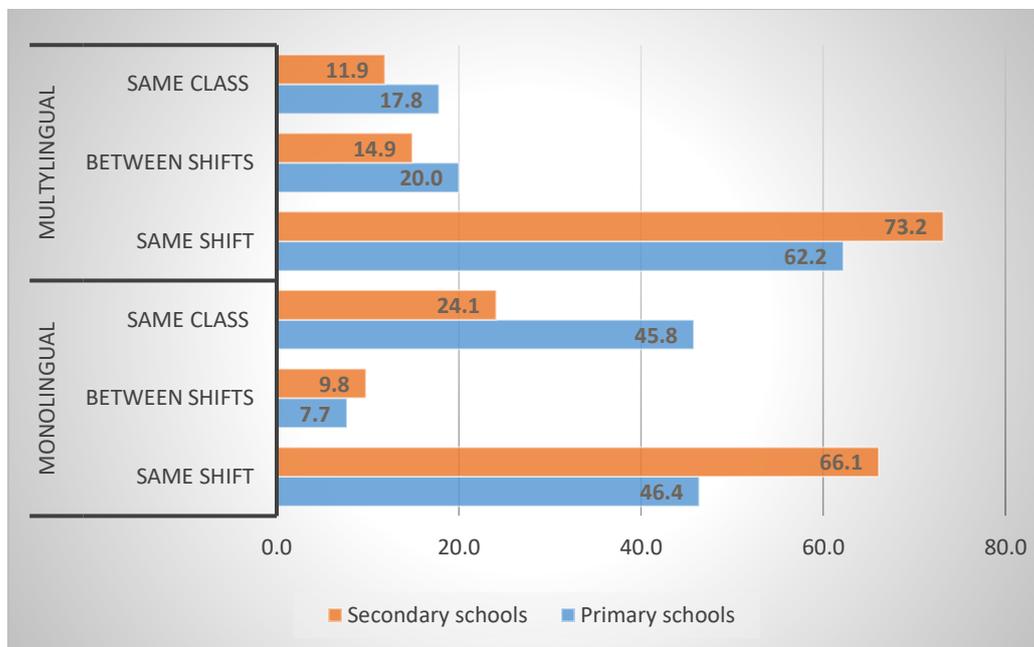
Graphs 2.1-1. Do you meet students who talk at school in a language other than yours? - percentage representation of answers of **students** from different teaching languages

Graphs 2.1-1 clearly indicate that students who meet students who speak a language other than their own at school are more represented: (a) in multilingual than in monolingual schools; (b) among high school students than among primary school students from monolingual schools; (c) among students who follow instruction in Macedonian than among those who follow in Albanian, regardless of whether they are students from primary or secondary schools or students from monolingual or multilingual schools. Monolingual schools are dominated by students who answered that there are no (or that they do not know if there are) students who speak another language in the school, while their percentage representation is higher among students who study in the Albanian language than among students in the Macedonian language. Although the lack of inter-ethnic encounters within multilingual schools is far less pronounced, the difference between the Macedonian and Albanian teaching languages is significant when it comes to primary schools. At the same time, the comparison between the responses of students who do not meet "others,"⁹ even though they have the opportunity to do so, shows that the

⁹ In the text of the report, the term "others" is used to indicate a different language or ethnicity, as experienced by those who belong to one ethnicity or language community.

percentage of unused opportunities for inter-ethnic contact is higher in multilingual than in monolingual schools.

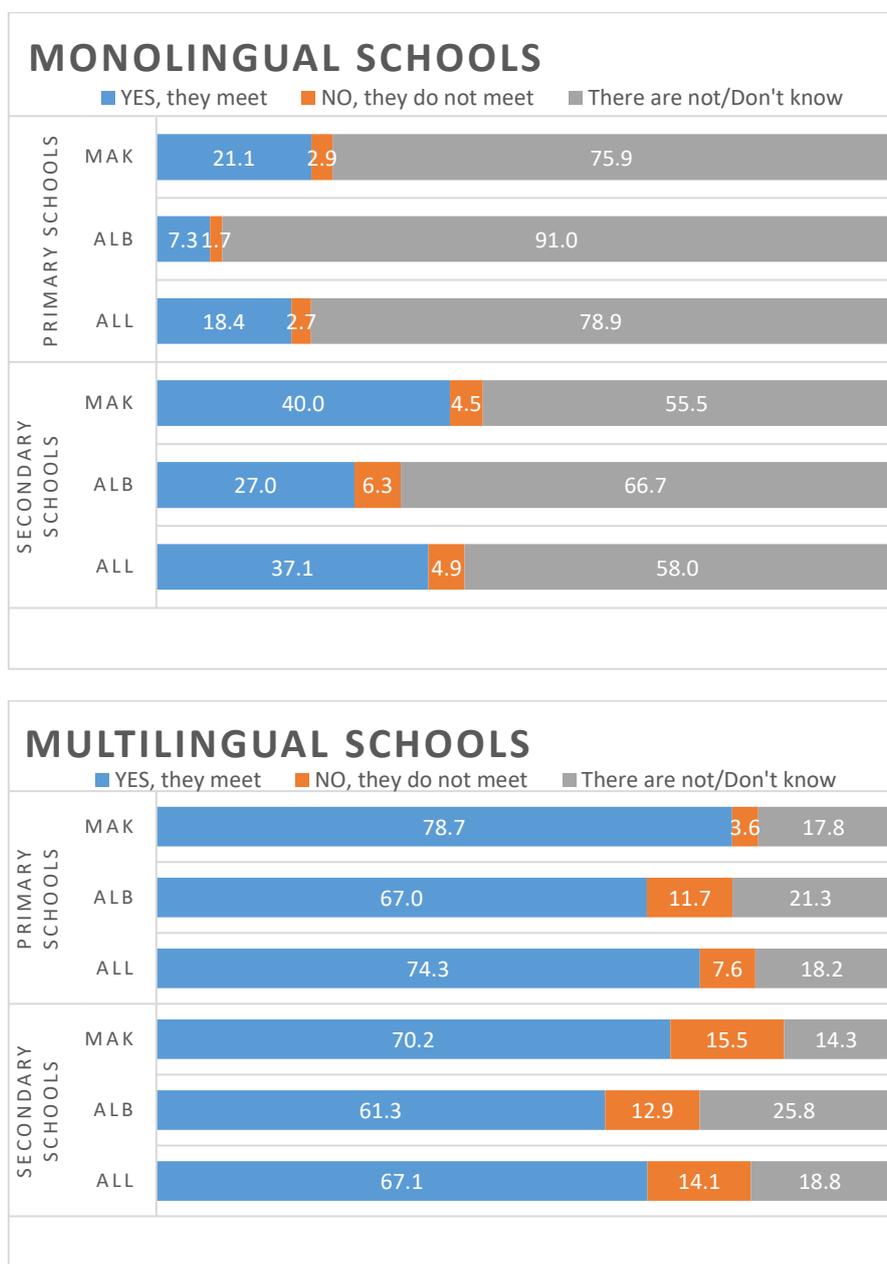
The obtained results confirm the obvious fact that students from monolingual schools (compared to multilingual ones) have less contact with students from other ethnic communities, that students from classes/schools with Albanian teaching language (compared to those with Macedonian teaching language) study in a more ethnically homogeneous environment and that high school students (compared to primary school students) are either more exposed or more aware of the presence of classmates from other ethnic communities in their school environment.



Graph 2.1-2. Do you meet students at school who speak a language different from yours? - percentage representation of answers of students who said that they meet “others”

Taken as a whole, the percentage of students (from monolingual and multilingual schools combined) who said that they meet students who speak “another” language is 38.7% for primary school students and 51.5% for secondary school students. When compared with the results obtained in the research conducted in 2017 (33.7% for primary school students and 52.6% for secondary school students), it can be concluded that there is some progress in primary schools, which is not the case with secondary schools.

From the data in Graph 2.1-2, it can be concluded that the majority of inter-ethnic encounters in monolingual schools occur when high school students study in the same shift, that is, when primary school students either study in the same shift or in the same class. In multilingual schools (both primary and secondary), the answers show that interethnic encounters usually occur when students study in the same shift. The finding concerning multilingual schools is important when it comes to students who study in the Albanian language, because for the overwhelming majority of them (more than for students of Macedonian language), linguistically mixed shifts are almost the only way to meet students from other ethnic communities.



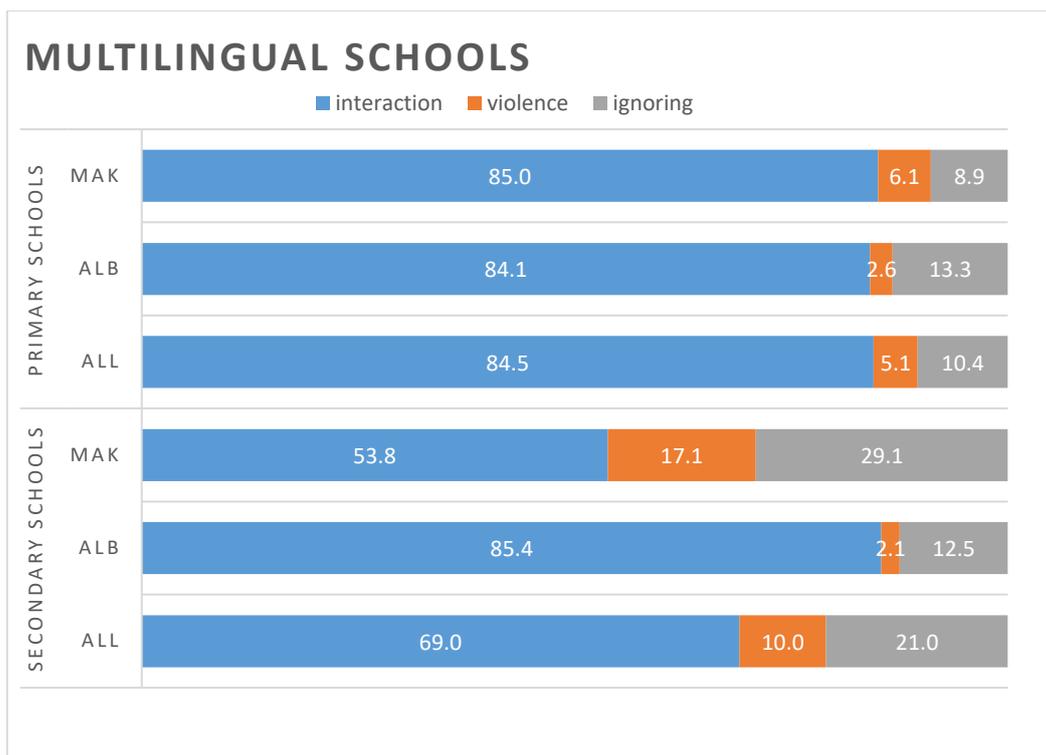
Graphs 2.1-3. Does your child meet students who speak at school in a language other than yours? - percentage representation of answers of parents from different teaching languages

When parents are asked how often students encounter classmates who speak an “other” language (Charts 2.1-3), responses largely match student responses, although the percentages obtained for parent responses appear lower. It is also significant that the percentage of parents (compared to the percentage of students) from secondary schools who think that their children do not meet “other” students is slightly higher, while it is slightly lower when it comes to parents (versus students) from primary schools who think the same.

Taken as a whole, the percentage of parents (from monolingual and multilingual schools combined) who said that their children meet students who speak "another" language is 54.6%. A research conducted in 2017 states that this percentage is around 60%, so the comparison of the results of the two researches may indicate that there is a slight drop in the parents' perception on that issue.

2.2. Meetings between students from different teaching languages in multilingual schools

In this part of the report, the responses of students from multilingual schools to several questions regarding meetings between students from different teaching languages are presented, because only in the conditions when students from different teaching languages study in the same school does it make sense to talk about it what happens when such encounters occur. It should be taken into account that the presented results refer to 30.3% of the total number of students who participated in the research.

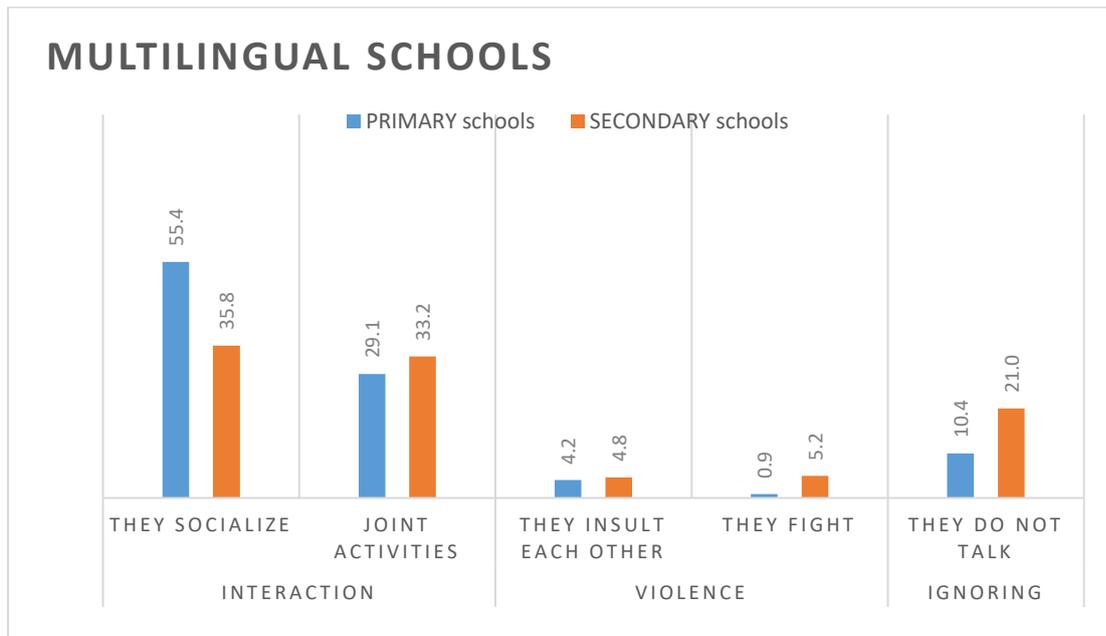


Graph 2.2-1. What happens most often when there are students in the same place in the school who study in different teaching languages? – percentage representation of the answers to **students** of different teaching languages from multilingual schools

Graph 2.2-1 shows the summarized results of the analysis of the responses of students from multilingual schools regarding what happens when students from different teaching languages are in the same place. The graph first shows the differences between primary and secondary schools – a large majority of primary school students indicate that some form of interaction occurs in such situations. When it comes to secondary schools, the percentage is the same only for the students of the Albanian teaching language who share that opinion. Almost half of the high school students who study in the Macedonian language claim that they either ignore each other or that they manifest some form of violence. From here, it can be concluded that primary school students enter into a positive interaction, with rare cases where they mutually ignore each other or engage in violence, while, among secondary school students who study in different teaching languages, there are differences in their experiences, with those who study in the Macedonian language stating that they also perceive the presence of students ignoring one another and violence, which is not the case with the students from the Albanian teaching language classes.

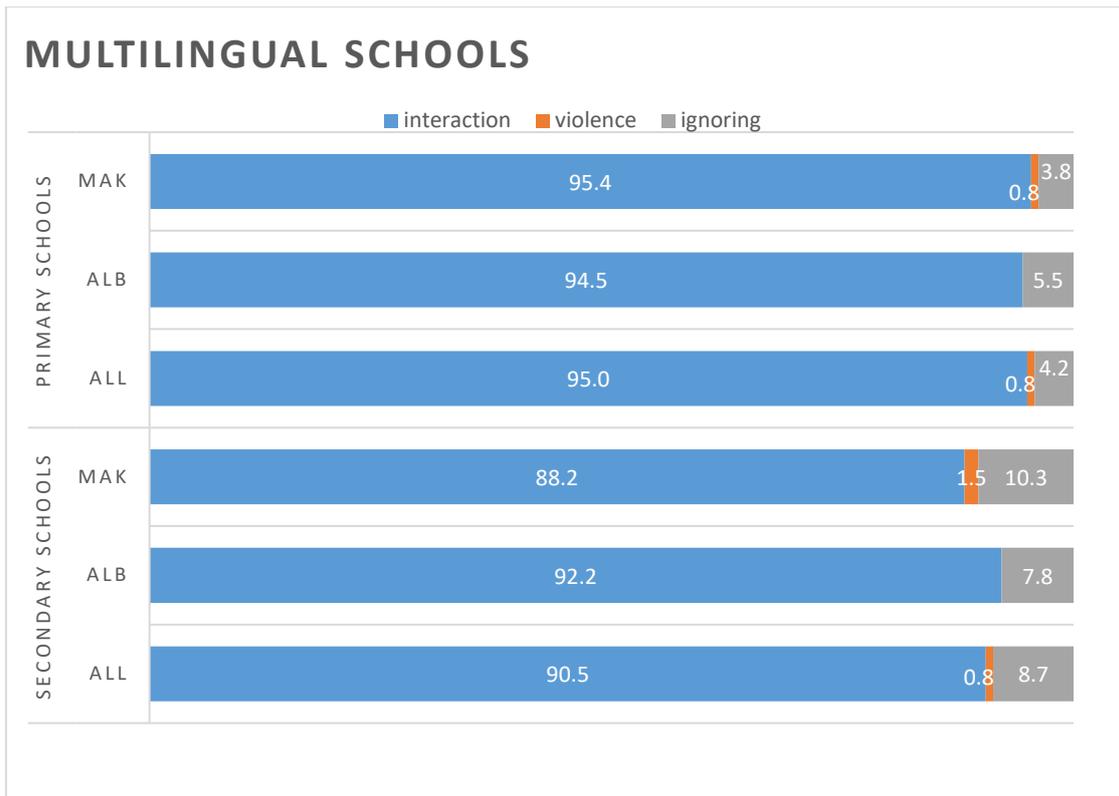
According to the results shown in Graph 2.2-2, half of the primary school students from multilingual schools said that socializing does occur between students of different primary languages when they find themselves in the same place at school, while one third of the

secondary school students said that positive interaction is manifested through socializing. That is, through working on joint projects or other tasks. When it comes to violence, primary school students almost do not notice “inter-language” fights, but only “inter-language” insults, and that is an insignificant percentage, while secondary school students recognize a low percentage of “inter-ethnic” fights and “inter-language” insults (“calling the ‘other’ offensive words”).



Graph 2.2-2. What happens most often when there are students in the same place in the school who study in different teaching languages? – percentage representation of the answers of students from multilingual schools

Taken as a whole, the percentage of students (from monolingual and multilingual schools together) who, in the 2017 research, said that there were positive interactions (more through socializing than through joint activities) was 36.8% for primary school students and 35.1% for secondary school students. In the current research, those percentages are 34% for primary school students and 38% for secondary school students, which indicates a slight decrease in primary schools and a slight increase in secondary schools. There is also a slight drop in reports of violent behavior (insults and fights) from 4.2% to 2% in primary schools and from 8% to 3.9% in secondary schools, as well as in the indication of students mutually ignoring each other - from 6% to 3.3% in primary schools and from 13.5% to 7.9% in secondary schools



Graph 2.2-3. What happens most often when there are students in the same place in the school who study in different teaching languages? – percentage representation of the answers of teachers from different teaching languages from multilingual schools

The answers to the same question given by teachers from multilingual schools from all teaching languages (Graph 2.2-3) indicate an even more idealized picture – the percentage of those who say that there is “inter-lingual” violence (verbal or physical) or acts of ignoring other students in the school is minimal in relation to those who say that there are positive interactions between students from the different teaching languages represented in the school. Additional analyses show that both primary and secondary school teachers believe that positive interaction is provided more through joint activities (56.5% of primary and 57.9% of secondary schools) than through socializing (38.5% of primary and 52.5% secondary schools), which indicates a tendency for teachers to attribute the merits of the positive interaction between students from different teaching languages to their own engagement.

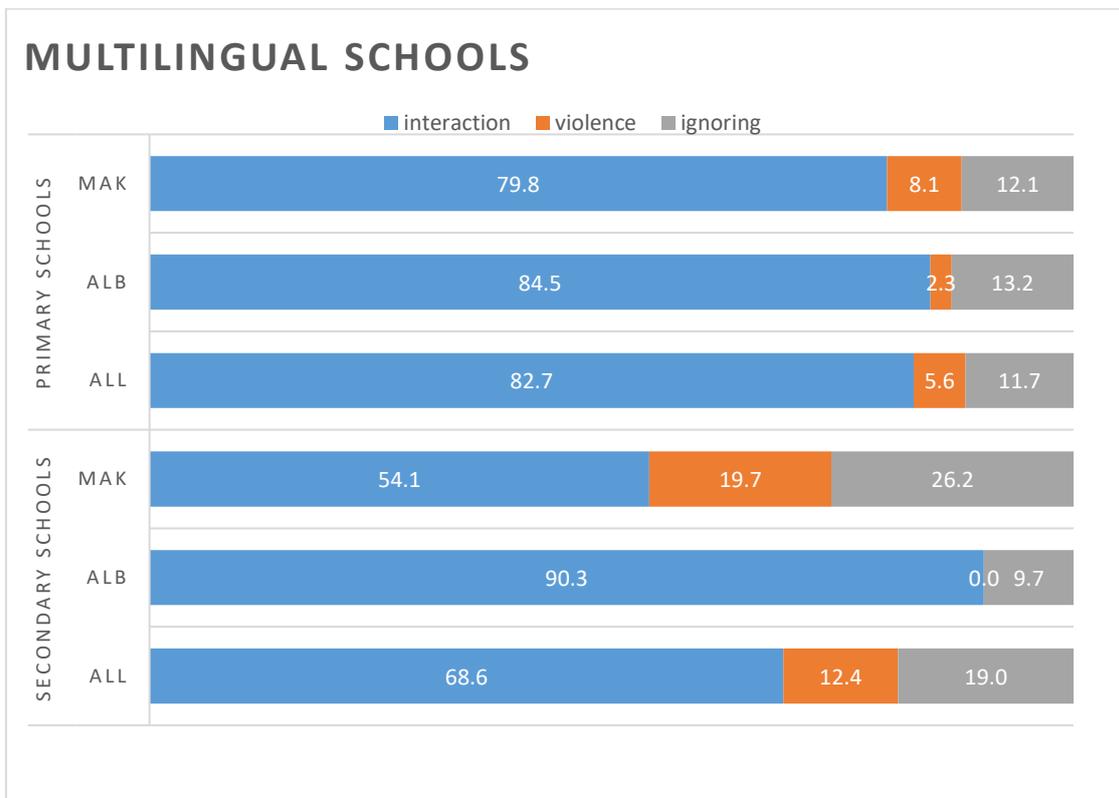
From Graph 2.2-3, a slight difference can be observed between primary and secondary school teachers, with the percentage of “inter-lingual” positive interaction being higher among primary school pupils. It is interesting that the teachers who teach in the Albanian language do not indicate the presence of “inter-lingual” violence. From the comparison with the data obtained from the students (Graph 2.2-1) it can be concluded that the teachers either do not

notice what the students “see,” or deliberately embellish the picture of what the students of the different teaching languages do when they are together in the same space in school.

When it comes to the responses of **professional associates and directors**, the picture that is presented of the students’ “inter-linguistic” interaction is also idealized. As many as 97.6% of those working in multilingual primary schools and 89.1% of those working in multilingual secondary schools “see” only positive interactions, mainly as a result of joint activities (68.3% in primary and 69.1 % in secondary schools). All employees in primary schools report the absence of violence, and an insignificant 1.8% of secondary schools admit to the presence of violence.

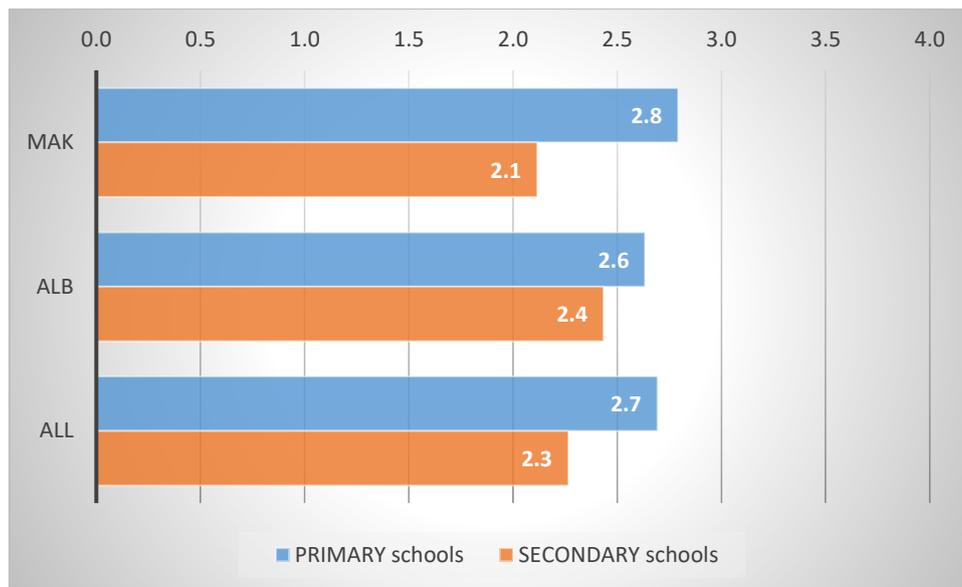
The 2017 research showed that, taken as a whole, the percentage of teachers (from all types of schools combined) who said that there are positive interactions (friendship or joint activities) between students from different teaching languages when they meet in the same place is 44%, and the percentage of professional associates and directors who said the same is 44.7%. In the current research, those percentages are 30.3% for teachers and 35.3% for professional associates and principals, which indicates a significant drop in perceptions among both groups of participants. However, what has not changed from one study to the other is the finding that teachers do not see a significant difference between socializing and joint activities as a basis for positive interaction, in contrast to professional associates and directors who point to a significantly greater proportion of joint activities in the school as the basis for positive interaction between students from different languages.

As Graph 2.2-4 shows, the picture presented by parents about what happens when students from different teaching languages are in the same place in the school is very similar to what emerges from the students' answers (Graph 2.2-1). Again, the parents of the students who study in the Albanian teaching language in multilingual schools do not “see” or almost do not “see” the presence of violence when it comes to “inter-lingual” meetings of the students in the school. Additional analyses of parents’ responses show that more primary school parents recognize “inter-language” socializing (46.7%) than joint activities (36%), while an almost equal number of secondary school parents indicate the presence of socializing (35.8%) and joint activities (33.2%) in situations where students from different teaching languages will find themselves in the same place in the school.



Graph 2.2-4. What happens most often when there are students in the same place in the school who study in different teaching languages? – percentage representation of the answers to **parents** from different teaching languages from multilingual schools

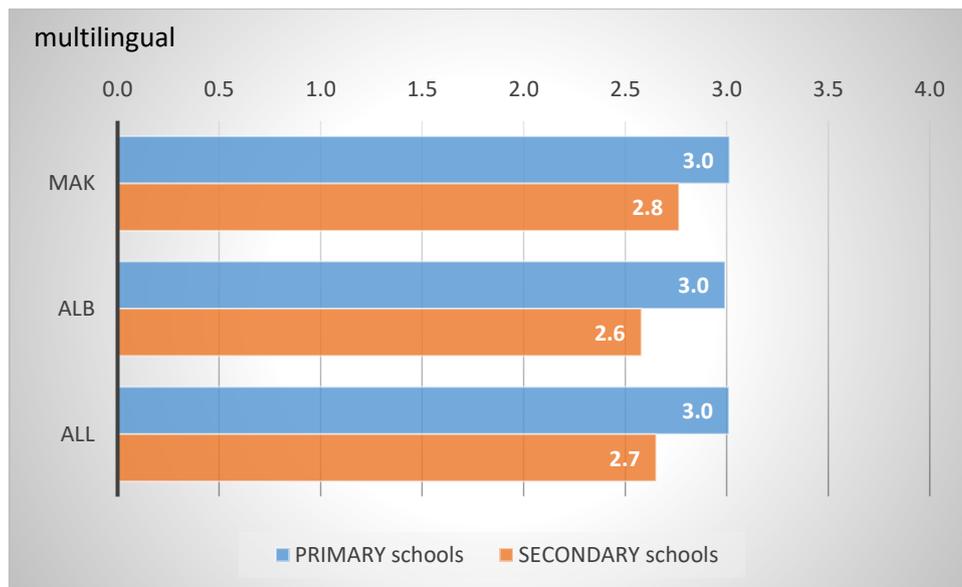
The 2017 research showed that, taken as a whole, the percentage of parents (from all types of schools combined) who said that there is positive inter-action (socializing or joint activities) between students from different teaching languages when they meet in the same place is 33.7%. The comparison with the total percentage of parents who participated in the current research (30.3%) indicates an insignificant drop in the perception of positive “inter-lingual” interaction among students.



Graph 2.2-5. How often do students from different teaching languages socialize in your school? – arithmetic averages for **students** answers from multilingual schools calculated on a scale from 0 to 4 (0=do not socialize at all, 1=very rarely, 2=rarely, 3=often and 4=to very often)

The analysis of the responses of students from multilingual schools regarding the frequency of socializing between students from different teaching languages (Graph 2.2-5) indicates that socializing is more common in primary than in secondary schools, with the differences from one instructional language to another being insignificant. In both schools, socializing, on average, ranges between 2 (rare) and 3 (often), but the average obtained by primary school students is closer to frequent, and the average for secondary school students is closer to rare.

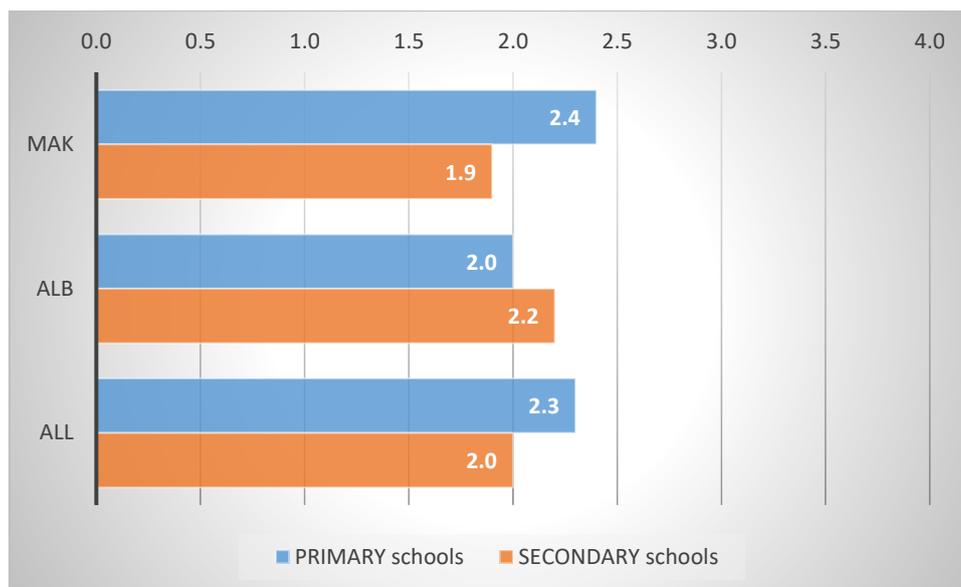
Taken as a whole, the percentage of students (from monolingual and multilingual schools together) who indicated the presence of frequent (very often or often) “inter-lingual” socializing at school in the 2017 research was 19.4% for primary school students and 23.7% for high school students. In the current research, those percentages are 26.4% for primary school students and 29.9% for secondary school students, indicating a small increase in reported "inter-lingual" socializing in both primary and secondary schools.



Graph 2.2-6. How often do students from different teaching languages socialize in your school? – arithmetic averages for teachers' answers of multilingual schools calculated on a scale of 0 to 4 (0=do not socialize at all, 1=very rarely, 2=rarely, 3=often and 4=to very often)

The same question, when asked to teachers (Chart 2.2-6), produces a more idealized picture that is consistent from one teaching language to another. The average values calculated from the responses of teachers from multilingual schools indicate that "inter-lingual" socializing is more frequent in primary than in secondary schools, with the sums of the arithmetic means obtained indicating that secondary school students from different teaching languages socialize often, and that socializing between primary school students from the different teaching languages tends to often occur.

There are also differences in the answers to the question about the frequency of socializing between students from the different teaching languages received from the **professional associates and the directors** from the multilingual primary and secondary schools. The arithmetic means obtained for those from primary schools are more critical than teachers, but not than students (M=2.4), which is not the case for those who work in secondary schools (M=3.1), who are more in line with the teachers than the students.



Graph 2.2-7. How often do students from different teaching languages socialize at school your child? - arithmetic averages for the answers of **parents of students of multilingual schools calculated on a scale of 0 to 4 (0=do not socialize at all, 1=very rarely, 2=rarely, 3=often and 4=to very often)**

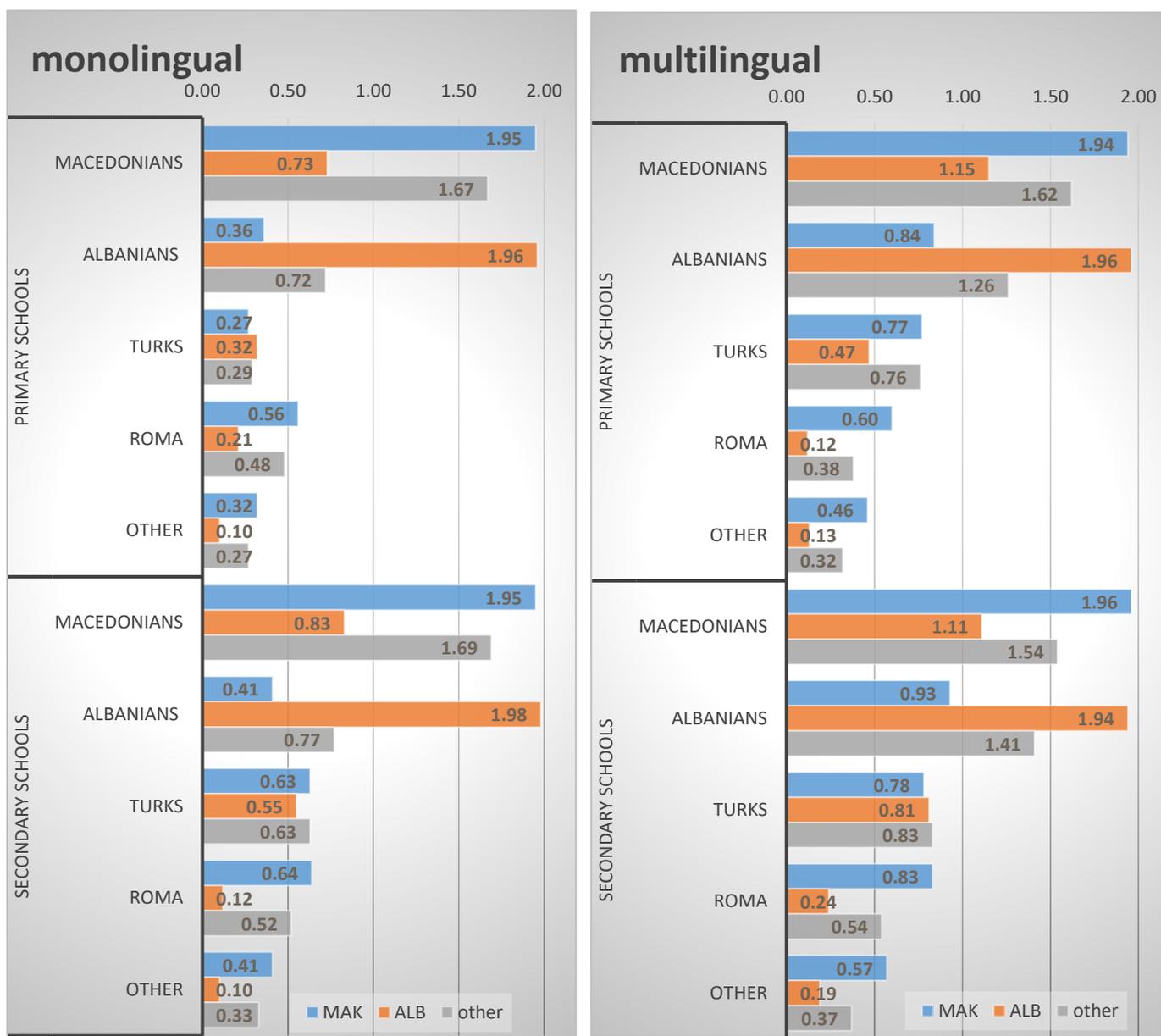
According to the parents, from primary and secondary multilingual schools, the “inter-lingual” socialization of students happens rarely (Graph 2.2-7). The biggest differences exist between parents from primary and secondary schools whose children study in the Macedonian teaching language, while those from newer schools believe that their children socialize less often than is the case with parents from secondary schools.

The 2017 research showed that, taken as a whole, the percentage of adult participants in the educational process (from all types of schools combined) who said that students from different teaching languages socialize often or very often was 27.7% for teachers, 28.3% for professional associates and directors and 17.8% for parents. The comparative results of the current research are 22.1% for teachers, 19.3% for professional associates and directors, and 17.3% for parents. This indicates a greater decline in teachers' perceptions, a smaller decline among professional associates and directors, and an unchanged situation among parents.

2.3. Friendship between students from different ethnic communities

Given that frequent contact between individuals is considered a prerequisite for forming friendships, students were asked how often their contacts are with students from specifically stated ethnic communities. Their responses are shown in Graphs 2.3-1.

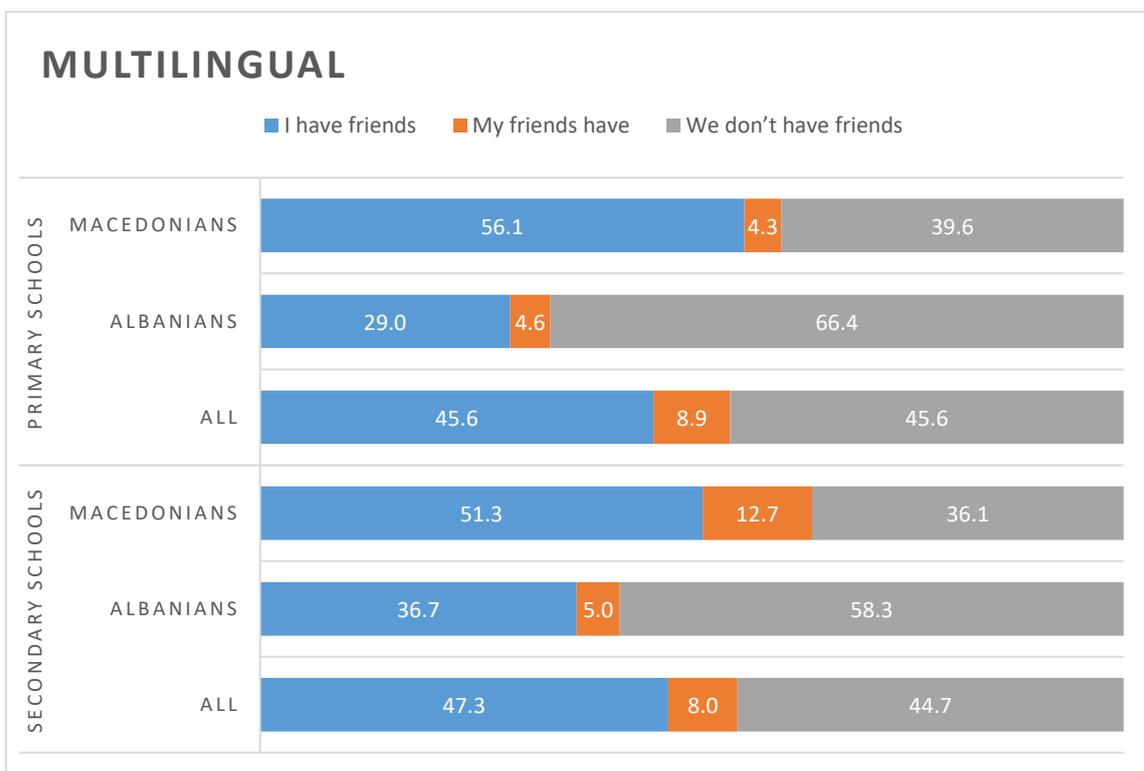
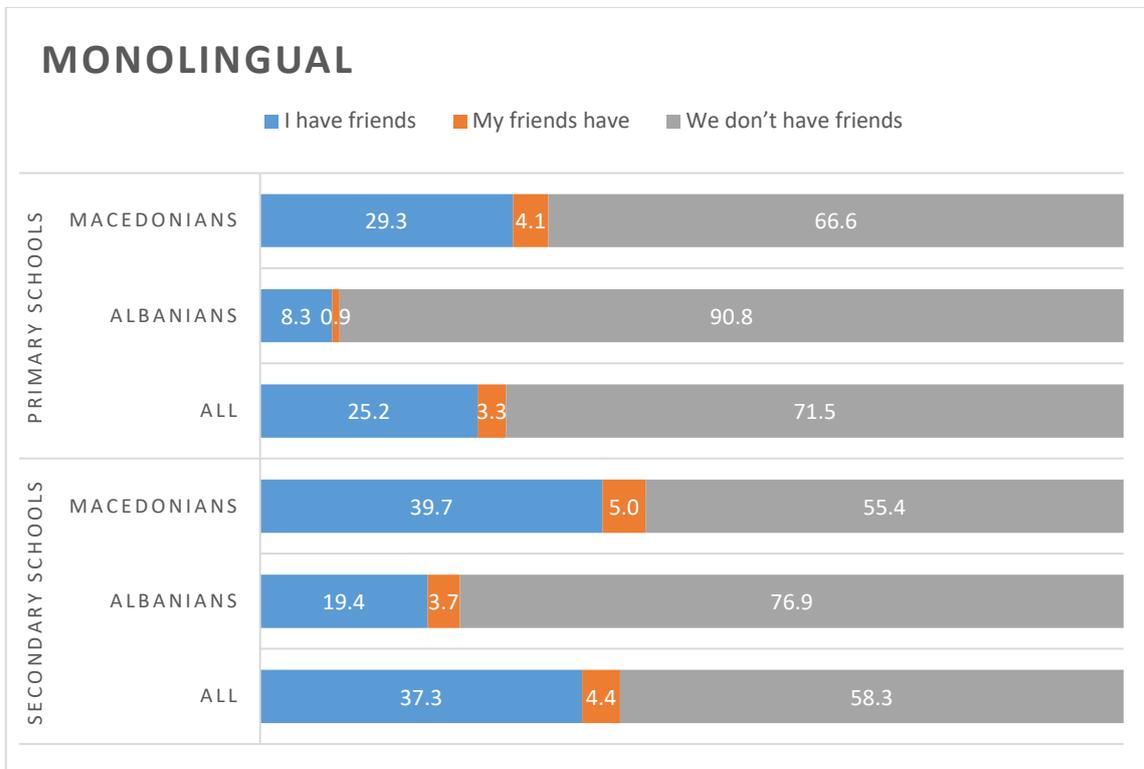
Besides confirming that Macedonian students studying in the Macedonian language and Albanian students studying in the Albanian language have frequent contacts with students from their own ethnic community, the results of Graph 2.3-1 indicate differences in the frequency of contacts with students from “other” ethnic communities determined by the teaching language and the type of school they attend. From the results for monolingual schools, it follows that: (a) primary school students who study in the Macedonian language *very rarely* have contact with Roma students, and secondary school students from the Macedonian language, apart from Roma, *very rarely* have contact with Turkish students; (b) primary school students who study in the Albanian language have contacts, although *rarely*, with Macedonian students, and *less often* with Turkish students. Even in multilingual schools, there are not frequent inter-ethnic contacts, although their average frequency is higher than for monolingual schools - (a) students who study Macedonian in primary and secondary schools have more frequent, although still *rare*, contacts with Albanian, Turkish and Roma students; (b) students studying Albanian in primary and secondary schools have more frequent (*less rare*) contacts with Macedonian students, and among them, only secondary school students have *rare* contacts with Turkish students.



Graphs 2.3-1. How often do you have contact with students from the mentioned ethnic communities? in school? – arithmetic averages for **students’** answers calculated on a scale from 0 to 2 (0=no contact, 1=rare and 2=often)
(the other category includes Serbs, Bosniaks and Vlachs)

The first question regarding the inter-ethnic friendships of school students is answered by choosing one answer from the following alternatives: ‘I personally have friends,’ ‘My friends socialize, but I don’t,’ and ‘Nobody makes friends in my company/We don’t have any at school.’ At the same time, the students were asked to indicate the ethnicity of their friends in addition to the chosen alternative. The results of the analysis of the answers received are presented in Graphs 2.3-2. When interpreting the obtained results, it should be taken into account that, in reality, Macedonian students, far more than Albanian students, have the

opportunity to study in classes in which there are members of other ethnic communities, regardless of whether they study in monolingual or multilingual schools; which is why the possibilities for forming “inter-ethnic” friendships are fundamentally different.

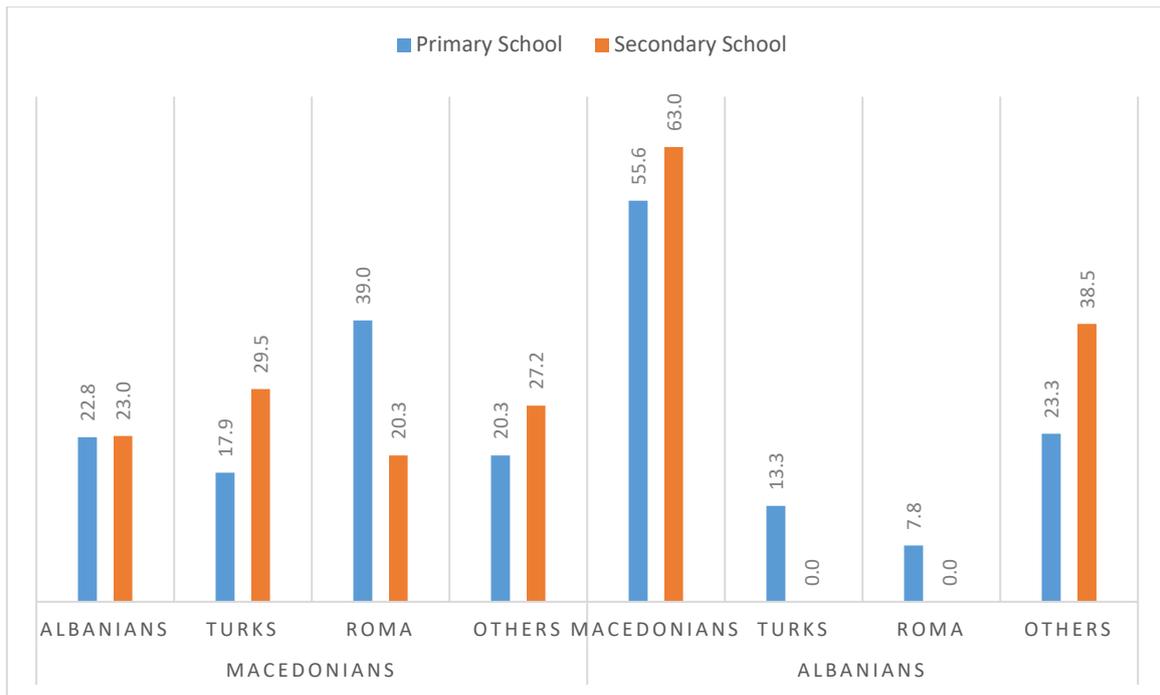


Graphs 2.3-2. Do you have friends from other ethnic communities? - percentage representation of the answers of **students** of different ethnicities

The data in Graph 2.3-2 clearly indicate that students who comparatively have more friends from other ethnic communities are: (a) students from multilingual schools compared to students from monolingual schools; (b) Macedonian students from both primary and secondary schools in relation to Albanian students; (c) and students from primary monolingual schools in relation to students from secondary monolingual schools. In addition, the percentage of students who have friends from another ethnicity is followed by a small percentage of students whose friends from their own ethnic community have friends from another ethnicity, with the percentage of such being the highest for Macedonians from multilingual secondary schools.

The comparison of the results shown in Graphs 2.3-2 with the results shown in Graphs 2.1-1 points to similarities when it comes to monolingual schools and differences when it comes to multilingual ones. Similarities in the percentage representation of the responses of students from monolingual schools imposes the conclusion that “inter-ethnic” encounters in these schools either result from “inter-ethnic” friendships or the initiation of “inter-ethnic” friendships. On the other hand, the percentage of indicated “inter-ethnic” encounters in multilingual schools is much higher than the percentage of “inter-ethnic” friendships, from which comes the conclusion that a significantly smaller part of “inter-ethnic” contacts in these schools result in “inter-ethnic” friendship.

Taken as a whole, the percentage of students (from monolingual and multilingual schools together) who indicated in the 2017 research that they have friends from another ethnic community is 37% for primary school students and 46.1% for secondary school students. In the current research, the comparative percentages are slightly lower and amount to 33.8% for primary school students and 42.3% for secondary school students.

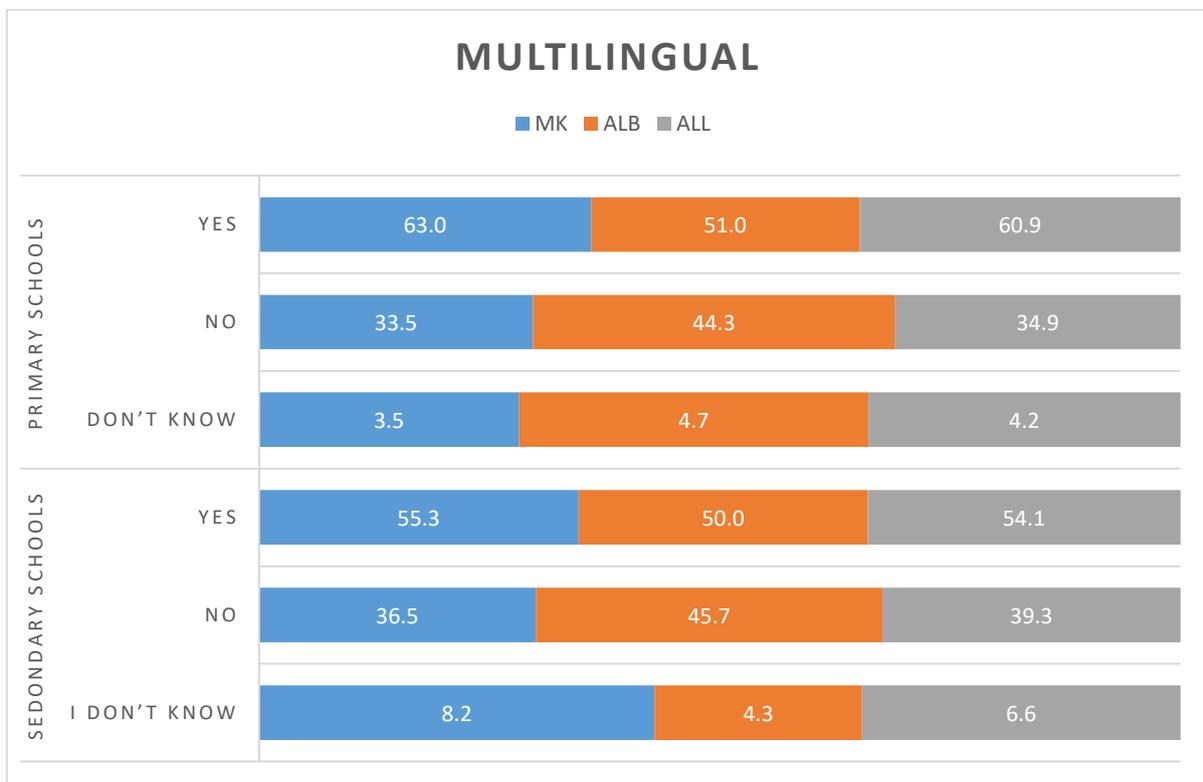
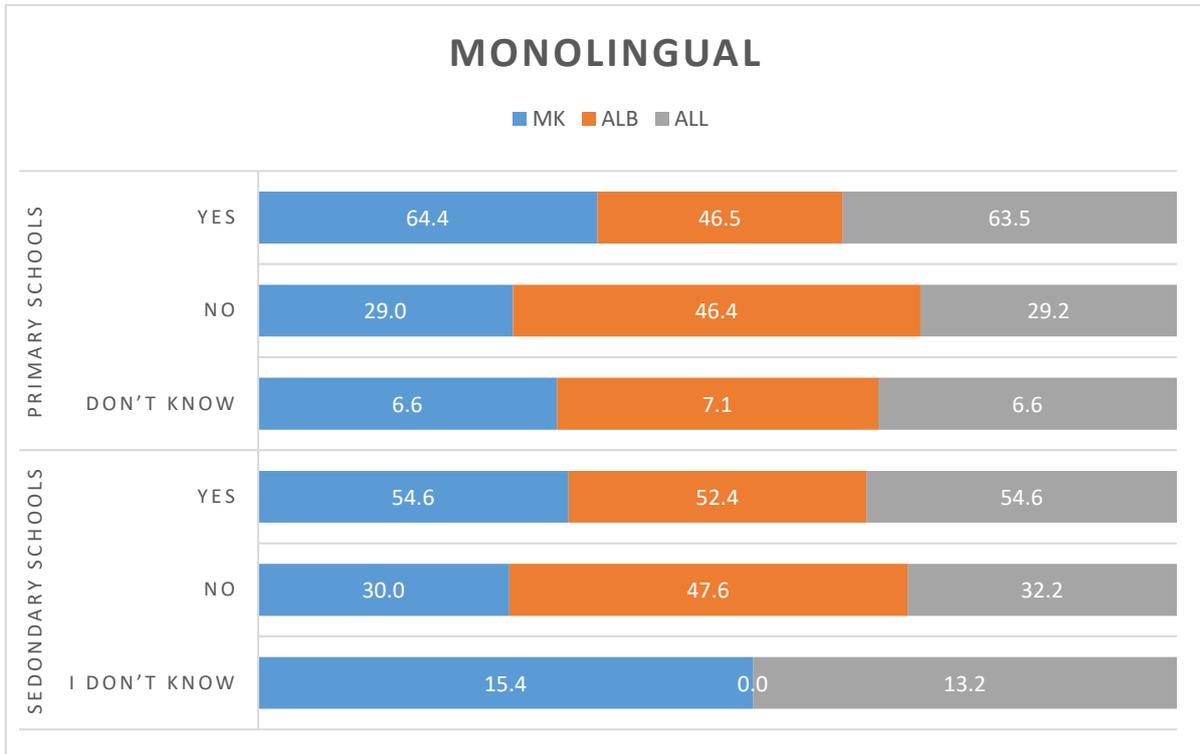


Graphs 2.3-3. Do you have friends from other ethnic communities? - percentage representation of the friends who belong to the mentioned ethnic communities that the **students** with different ethnicities, they indicated them as their friends (the other category includes Serbs, Bosniaks, Vlachs and others)

According to the results in Graph 2.3-3, among the Macedonian primary school students who declared that they have friends from another ethnic community, the majority (more than one third) indicated that they were Roma, while among the Macedonian secondary school students, Turks and members of other ethnic groups were most often mentioned communities (Serbs, Bosniaks, Vlachs or others) as their comrades. Albanian students from primary and secondary schools who say that they have friends from another ethnic community state that they are Macedonians.

The parents were also asked about whether the students have friends from another ethnic community (and from which). From their answers, presented in Graphs 2.3-4, it is noted that more than half of the parents, regardless of the teaching language and the school their children attend (monolingual or multilingual and primary or secondary), claim that their children have friends from a different ethnic group community. The exception is the parents of students who study in the Albanian teaching language in monolingual primary schools, whose percentage representation is below 50%. According to the answers of the parents, primary school students who study in the Albanian teaching language have fewer friends from other ethnic communities than is the case with primary school students who study in the Macedonian language. This

finding coincides with the results obtained for the students and presented by ethnicity of the students (Graphs 2.3-2).

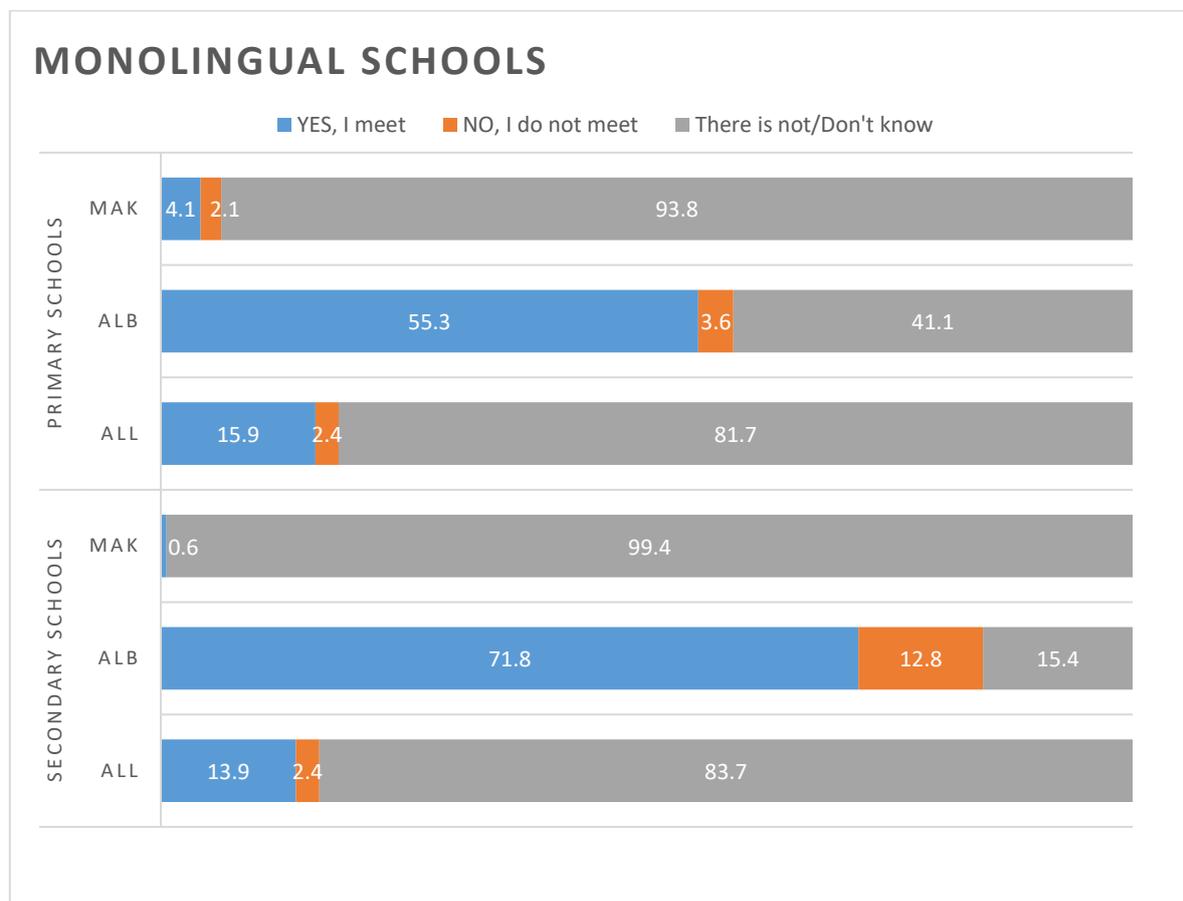


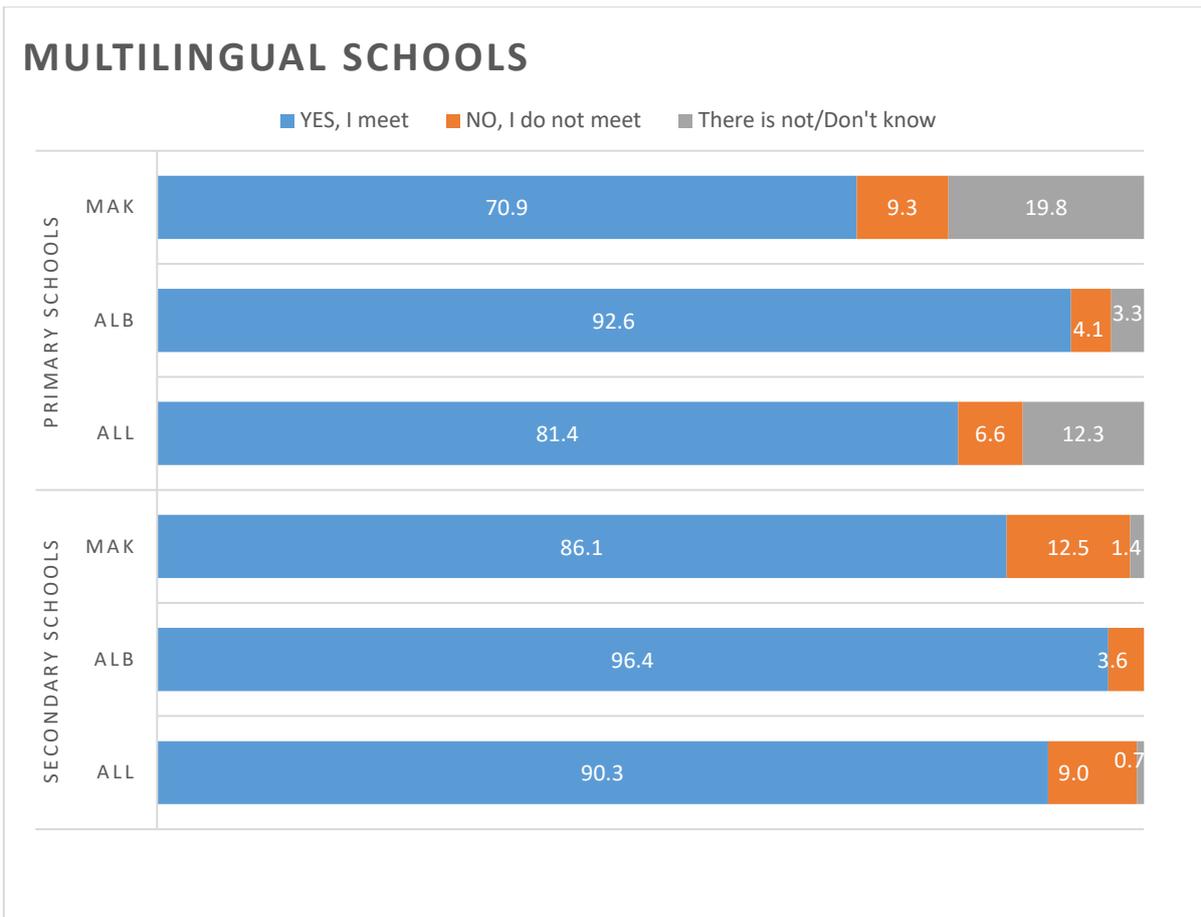
Graphs 2.3-4. *Does your child have friends from other ethnic communities?* - percentage representation of parents' answers from different teaching languages

Percentage representation of parents who indicate that their children have friends from another ethnic community in the total number of parents who answered this question is 60%, which is lower than the percentage obtained in the 2017 research, which was 70.1%. In the research at the time, it was found that 17.8% of parents declared that they did not know if their children had such friends. In this research, the percentage of such responses from parents was only 6.4%.

2.4. Interaction between teachers and between professional associates/directors from different ethnic communities/teaching languages

As indicators of inter-ethnic interaction regarding the teachers, i.e. **professional associates/directors**, the answers to the questions regarding the meetings they have at school (Graphics 2.4-1), professional cooperation (Graphics 2.4-2) and the frequency of contact with colleagues were taken -members of different ethnic communities (Graphs 2.4-3 and Graph 2.4-4).





Graphs 2.4-1. *Do you meet colleagues at school who teach in another teaching language?* - percentage representation of **teachers'** responses from different teaching languages

The data shown in Graphs 2.4-1 indicate that almost all teachers who teach in the Albanian language in multilingual schools meet with colleagues who teach in the Macedonian language. On the other hand, a small part of the teachers who teach in the Macedonian language from the multilingual secondary schools and a significant part of those from the multilingual primary schools do not meet teachers from another teaching language in their school.

This absence of “interlingual” meetings can be considered as a consequence of the fact that the school they work in received the status of multilingual only because they included a regional school with a teaching language different from the language of the central school. The research showed that “interlingual” encounters within multilingual schools occur because teachers of different teaching languages work during the same shift (compared to 90.7% of teachers in multilingual primary schools and 80.7% of teachers in multilingual secondary schools).

In most cases, teachers speaking the Albanian language have a real opportunity to meet with teachers of another teaching language, given that for their students, teaching in the Macedonian language subject for other communities is mandatorily organized. In that way, the high

representation of teachers from the Albanian teaching language (more in secondary than primary schools) can be explained, who, although they work in monolingual schools, have meetings with teachers from other teaching languages. The possibilities for such meetings of the Macedonian teachers who teach in monolingual schools are reduced to possible meetings with teachers who teach in another language in another school.

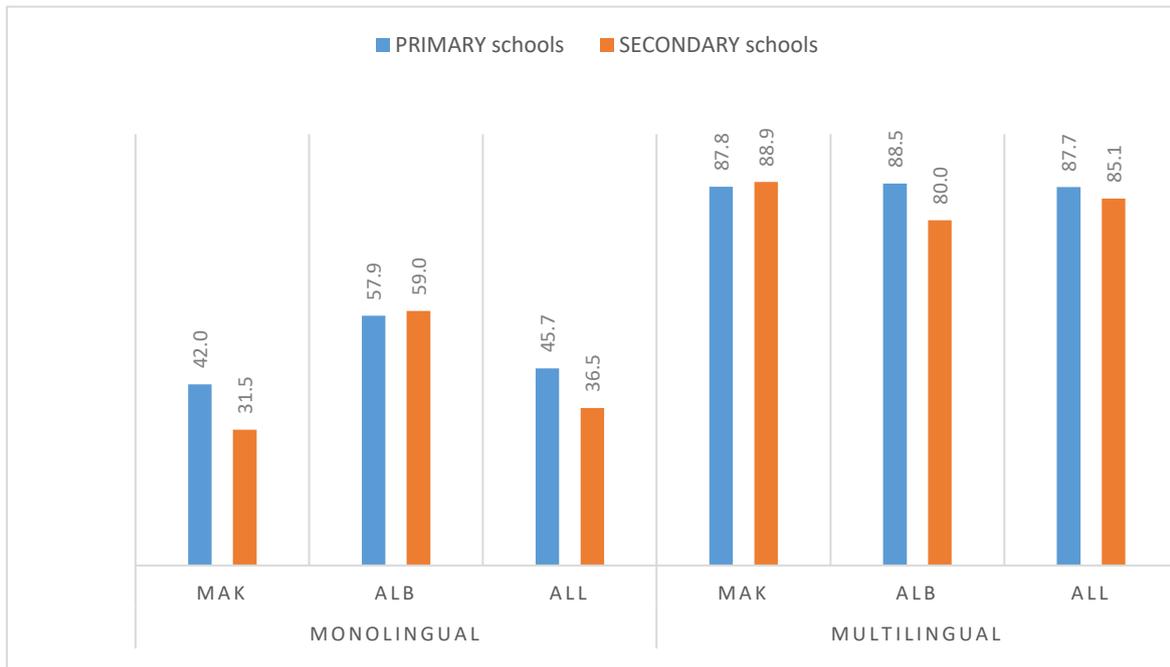
The nature of the work of **professional associates** and **directors** in multilingual schools allows them to have more meetings with colleagues who work in another teaching language. The analysis of their answers (82.4% of primary and 85.2% of secondary schools) indicates that professional services and school managements have "interlingual" meetings if they work in the same facility. When working in monolingual schools, the possibility of such encounters is reduced, so the answers obtained speak of much fewer professional associates/principals being exposed to such encounters (82.4% of those in primary schools and 81.1% of those in secondary schools do not have meetings with colleagues from another teaching language).

The comparison of the results of the survey conducted in 2017 with the results obtained in this survey in terms of the total percentage representation of "interlingual" meetings shows that the total percentage of teachers who indicated that they have meetings with colleagues from another teaching language has not changed (from 36% in 2017 to 35.8% in 2022), while the total percentage of professional associates and directors who indicated that they have such meetings increased (from 33.8% to 39%).

Graph 2.4-2 shows the teachers' answers regarding their professional cooperation with teachers from another teaching language. The answers given illustrate a rather idealized picture. The percentage of teachers from multilingual schools (both primary and secondary) is particularly high, indicating that these schools are dominated by teachers who have "interlingual" professional cooperation. Even the percentage of teachers from monolingual schools is not to be neglected.

When the figures for the "interlingual" professional cooperation (Graph 2.4.2) are compared with the figures obtained for the "interlingual" meetings (Graph 2.4.1) it follows that a significant percentage of teachers of the Macedonian teaching language from monolingual schools (more from primary than from secondary) have cooperation with colleagues from another teaching language who work in other schools. On the other hand, not all teachers of the Albanian teaching language who have meetings with colleagues from another teaching language use the meetings for "interlingual" professional cooperation, which is completely

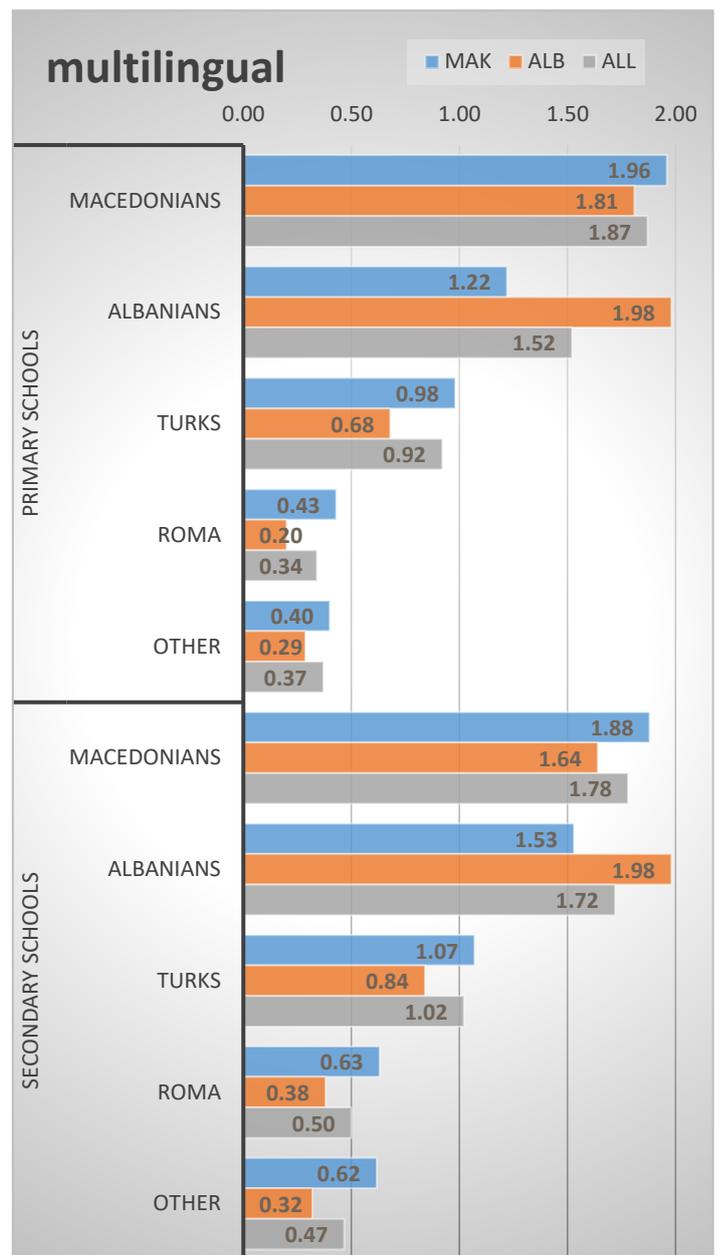
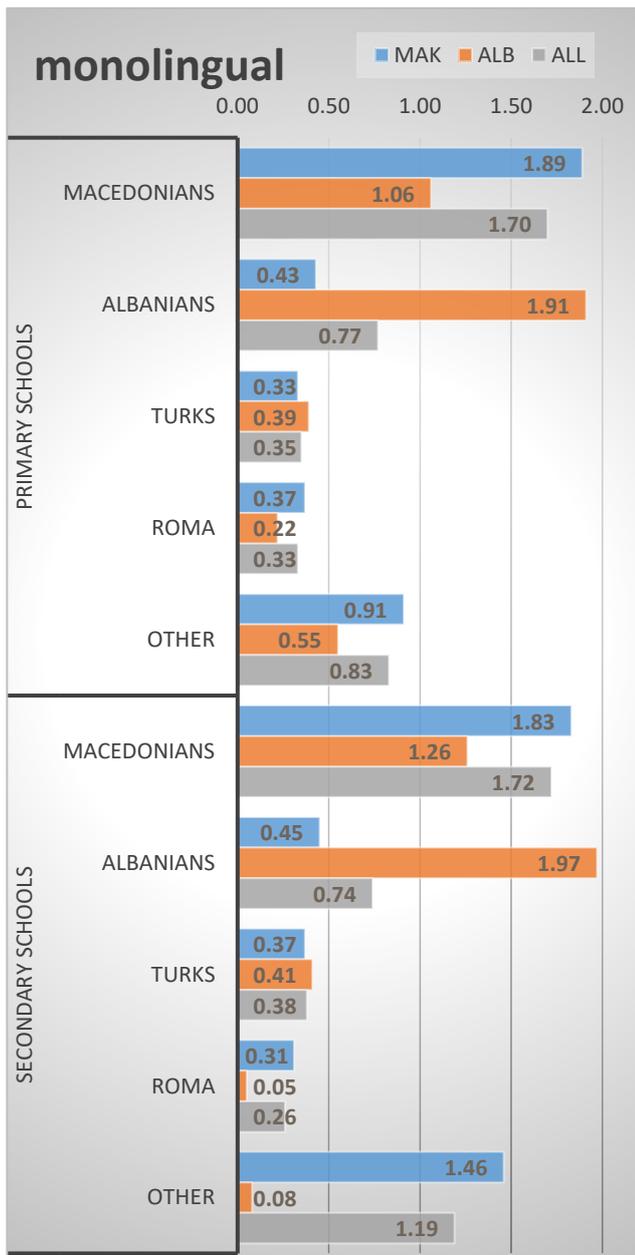
understandable for those who work in monolingual schools, but not for those in multilingual ones.



Graph 2.4-2. Do you have professional cooperation with colleagues who work in another teaching language? - percentage representation of teachers who answered the question in the affirmative

A greater percentage of professional associates/directors indicate that they have professional cooperation with colleagues from another teaching language. Within monolingual schools, most of them engage in “interlingual” cooperation (61.4% of those working in primary schools and 67.3% in secondary schools), while, in multilingual schools, almost all of them have such cooperation (96% in primary and 93.7% in secondary schools).

When the results for professional collaboration with colleagues from another teaching language obtained in this research are compared with the results obtained in the 2017 research, an insignificant increase in the percentage representation of responses indicating the presence of such collaboration between professional colleagues and directors is observed (from 71.9% of the total number included in 2017 to 74.2% in 2022) and an insignificant decrease when it comes to teachers (from 59.6% to 56.8%).

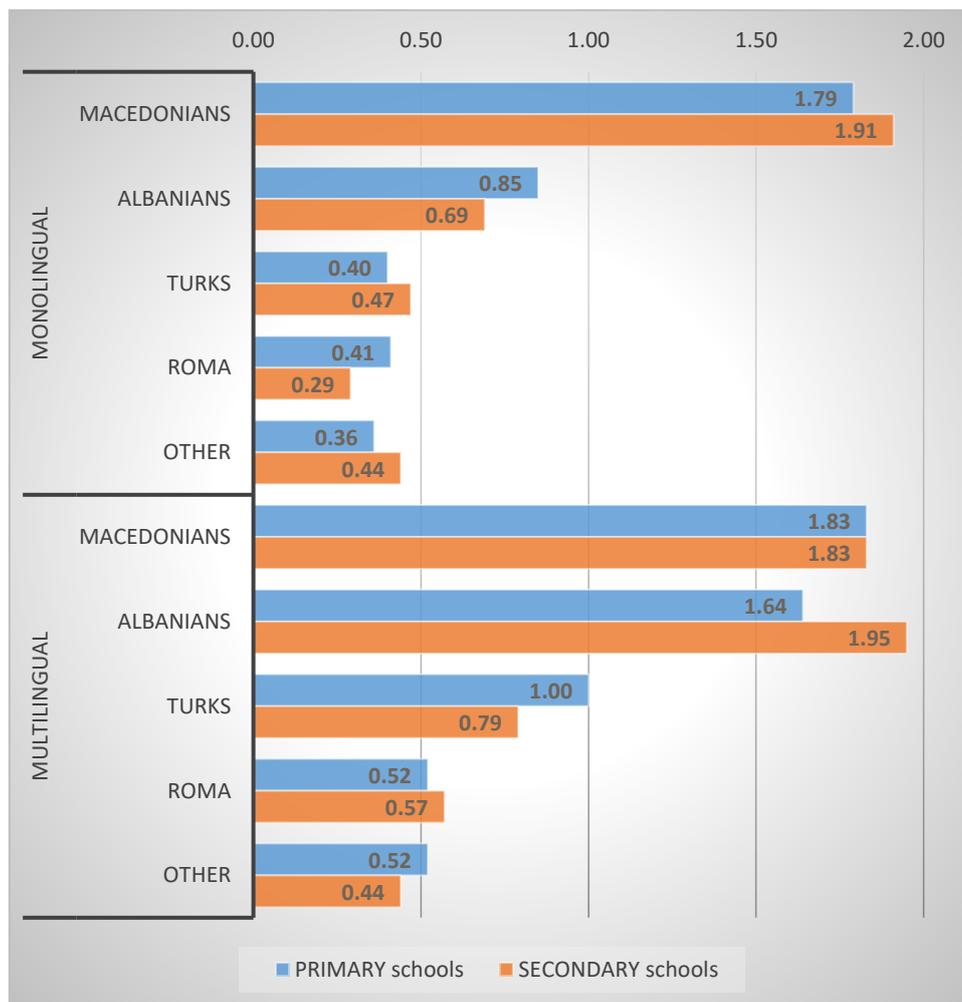


Graphs 2.4-3. How often do you have contact with colleagues from the mentioned ethnic communities at school? - Arithmetic means for **teachers'** answers calculated on a scale from 0 to 2 (0=no contact, 1=rare and 2=often) (the other category includes Serbs, Bosniaks and Vlachs)

The data from Graphs 2.4-3 confirm that Macedonian teachers who teach in the Macedonian language and Albanian teachers who teach in the Albanian language have frequent contacts with teachers from their own ethnic community. Within monolingual schools, teachers of the Albanian teaching language (from both primary and secondary schools) say that they have contact (albeit rare) with Macedonian teachers (probably those who teach the Macedonian language subject for other communities in their school), while teachers from the Macedonian

teaching language in primary schools have less frequent contact with teachers from the Serbian, Bosniak or Vlach communities.

As for the situation in multilingual schools, Albanian language teachers (from both primary and secondary schools) have frequent contacts with Macedonian colleagues, and rare with Turkish colleagues. At the same time, teachers of the Macedonian teaching language in primary schools report infrequent contact with Albanian colleagues and less often with Turkish colleagues, and, those from secondary schools, report frequent contact with Albanian colleagues and rare contact with Turkish colleagues.



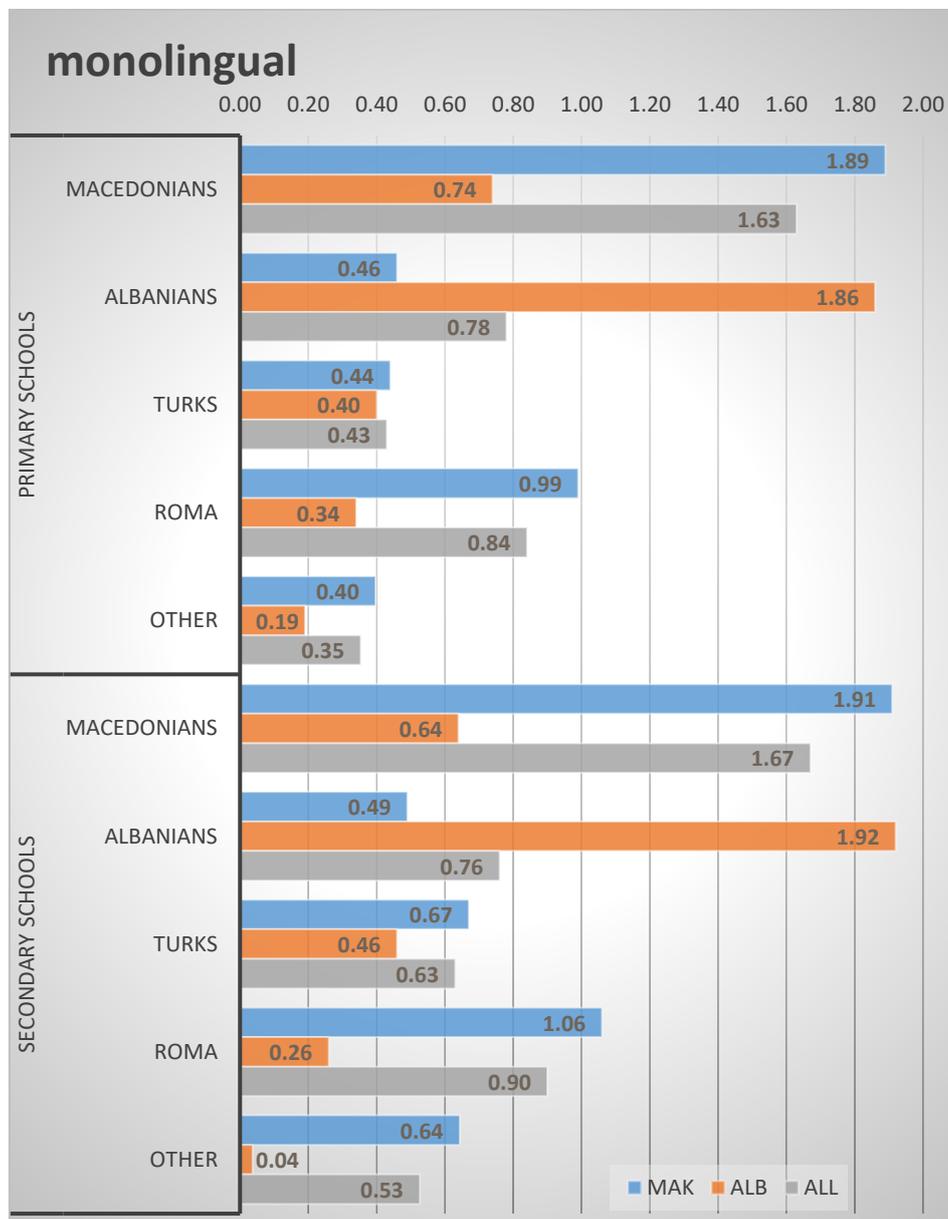
Graph 2.4-4. How often do you have contact with colleagues from the mentioned ethnic communities at school? - arithmetic averages for the responses of **professional associates and directors** calculated on a scale from 0 to 2 (0=no contact, 1=rare and 2=often) (the other category includes Serbs, Bosniaks and Vlachs)

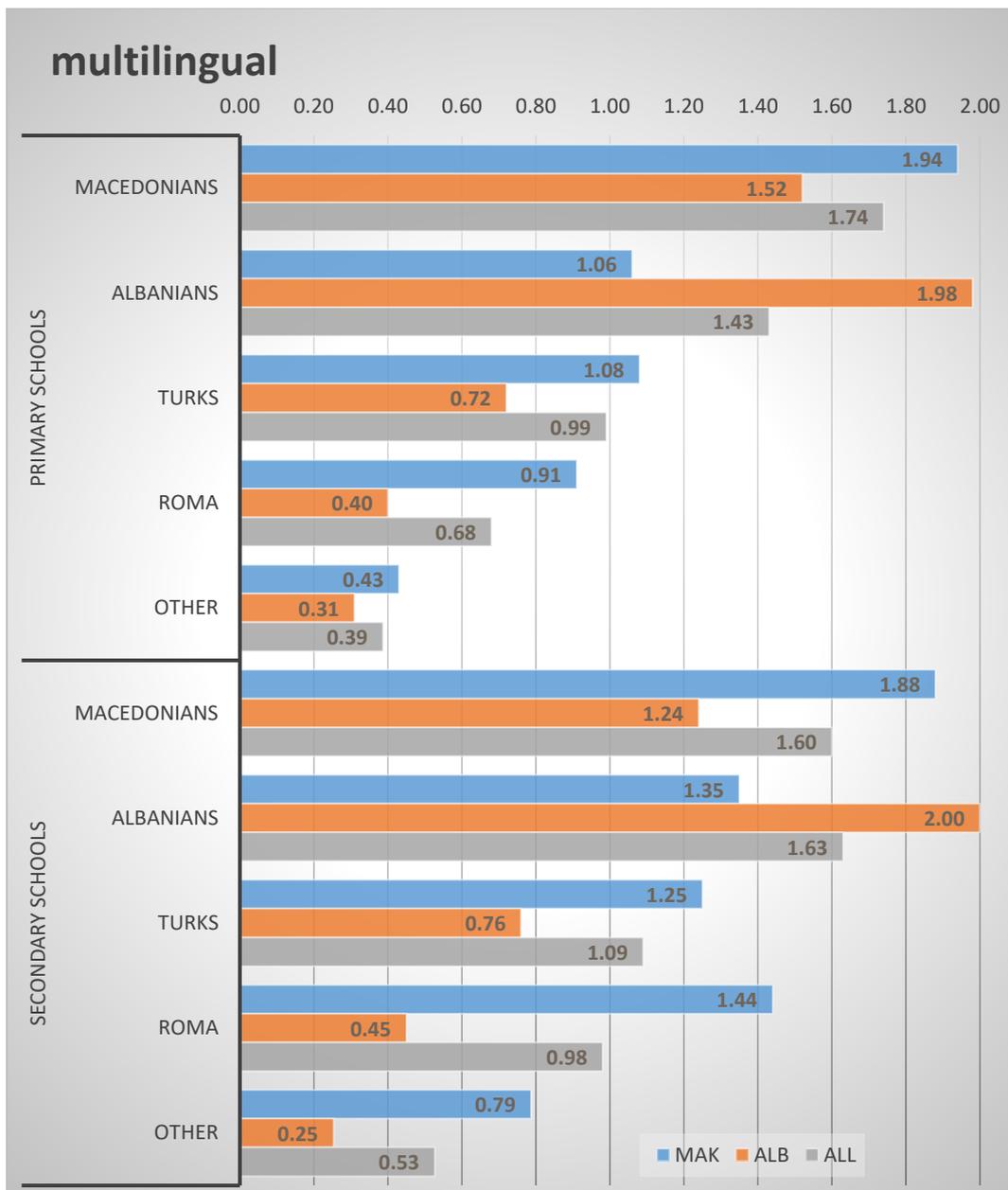
According to the data from Graph 2.4-4, professional associates and directors from all types of schools (monolingual/multilingual and primary/secondary) frequently communicate with Macedonian colleagues. Contacts with fellow Albanians are frequent in multilingual schools,

and rare in monolingual schools, which is largely determined by the teaching language represented in the schools.

2.5. Interaction between teachers (professional assistants/principals) and students from different ethnic communities/teaching languages

The answers to the questions regarding the interaction and frequency of contacts between students and teachers from different ethnic communities are in found Graph 2.5-1 and Graph 2.5-2 and the way of reacting to conflict situations between students from different teaching languages in multilingual schools was taken as an indicator of the interaction between teachers and professional associates/directors on the one hand and students on the other following Graph 2.5-3.

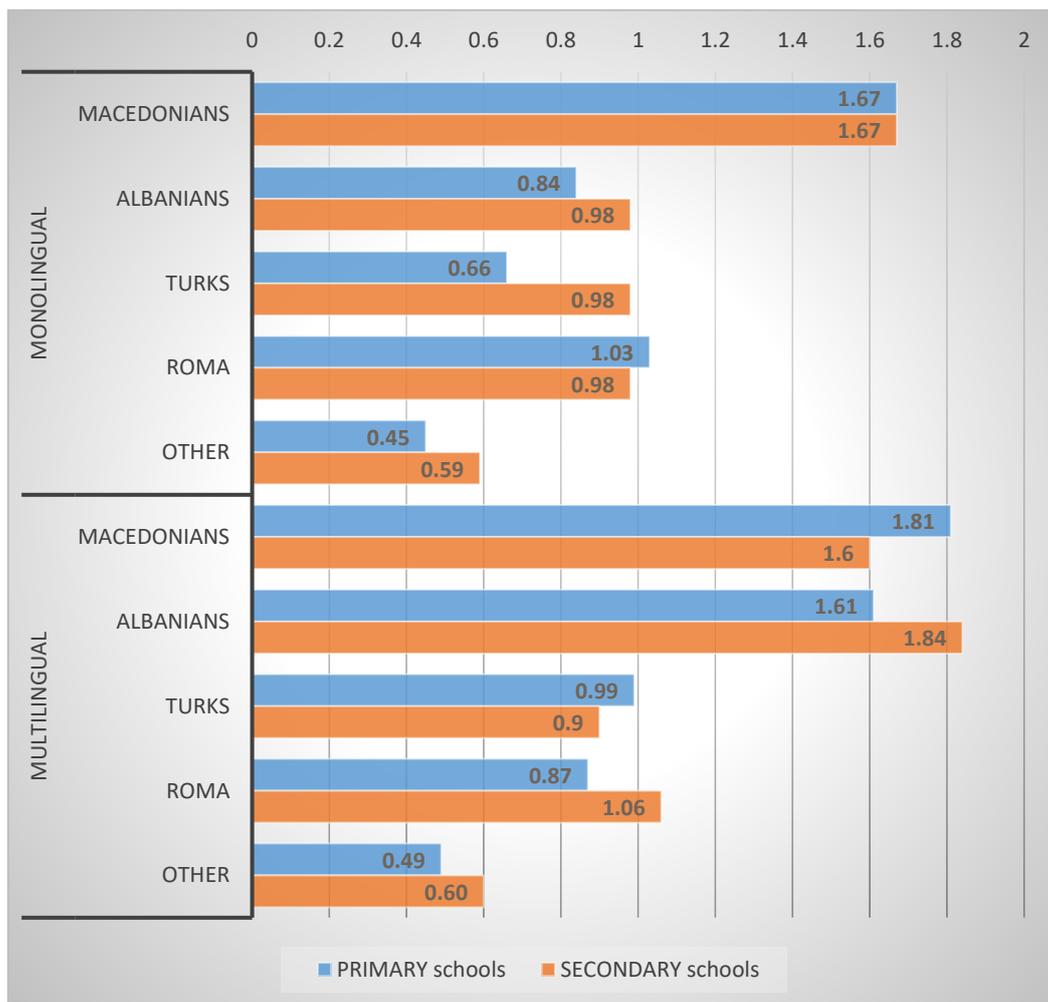




Graphs 2.5-1. How often do you have contact with students from the mentioned ethnic communities in the school? - Arithmetic means for teachers' answers calculated on a scale from 0 to 2 (0=no contact, 1=rare and 2=often) (the other category includes Serbs, Bosniaks and Vlachs)

Given that there is a strong connection between the teaching language and the ethnicity of the students, the data from Graphs 2.5-1 is not surprising, which indicates that the contacts of the teachers of the Albanian teaching language are most frequently with Albanian students, and, for the teachers of the Macedonian teaching language, with Macedonian students. In addition, when it comes to monolingual schools (both primary and secondary), teachers from schools in the Albanian teaching language have rare contact with Macedonian students, and teachers from schools in the Macedonian teaching language have rare contact with Roma students, and, only

in secondary schools, with Turkish students. Within the multilingual schools, there are certain differences between primary and secondary schools – the contacts of teachers from Albanian language classes with Macedonian students are more frequent in primary than in secondary schools, but with Turkish students they are equally rare in both primary and secondary schools. At the same time, the contacts of teachers from Macedonian language classes are rare with Albanian and Turkish students in primary schools, but more frequent (although still rare) in secondary schools, and contacts with Roma students are relatively frequent in secondary schools and rare in primary schools.

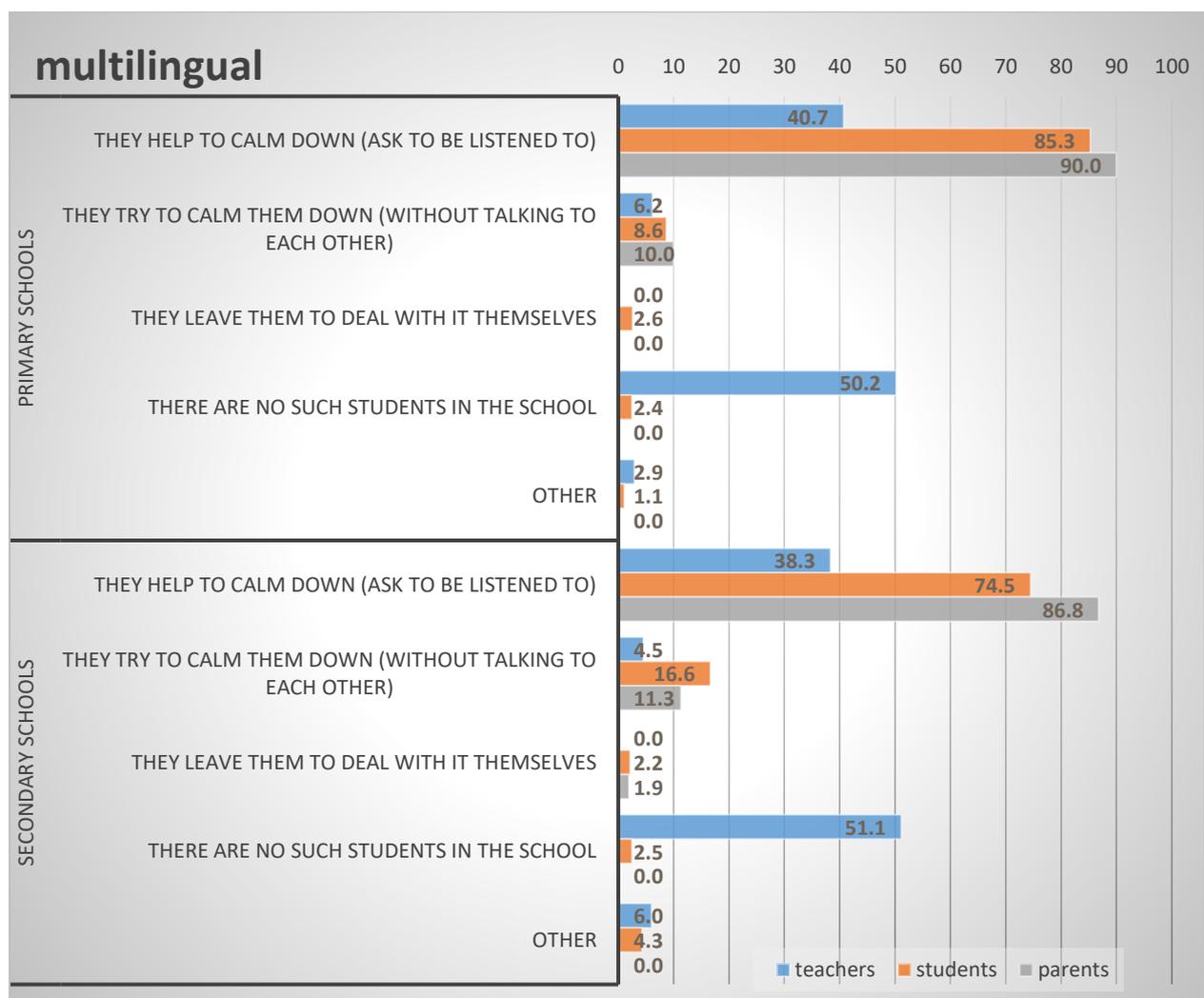


Graph 2.5-2. How often do you have contact with students from the mentioned ethnic communities in the school? - arithmetic averages for the responses of **professional associates and directors** calculated on a scale from 0 to 2 (0=no contact, 1=rare and 2=often) (the other category includes Serbs, Bosniaks and Vlachs)

Professional associates and directors (Graph 2.5-2) in monolingual and multilingual schools (both primary and secondary) have frequent contact with Macedonian students. Contacts with Albanian students are frequent when they work in multilingual schools, and rare when they work in monolingual ones. Considering the nature of their work, it is not surprising that within

all types of schools they also have contact with Turkish and Roma students, although rare (on average).

Graph 2.5-3 compares the percentages of answers to the question that asked teachers to answer what they themselves do in situations of “inter-language” conflicts between students in their schools, with the answers of students and parents who were asked how teachers behave in such situations. It is interesting that half of the teachers from multilingual schools claim that in their schools there are no insults and fights between students from different teaching languages, which is not agreed upon by students and parents, among whom the predominant opinion is held that teachers help the parties of the conflict to settle down and that they seek for both parties to be heard and to understand each other.



Graph 2.5-3. What teachers usually do when students from different teaching languages are insulted or beaten? - percentage representation of answers from teachers, students and parents

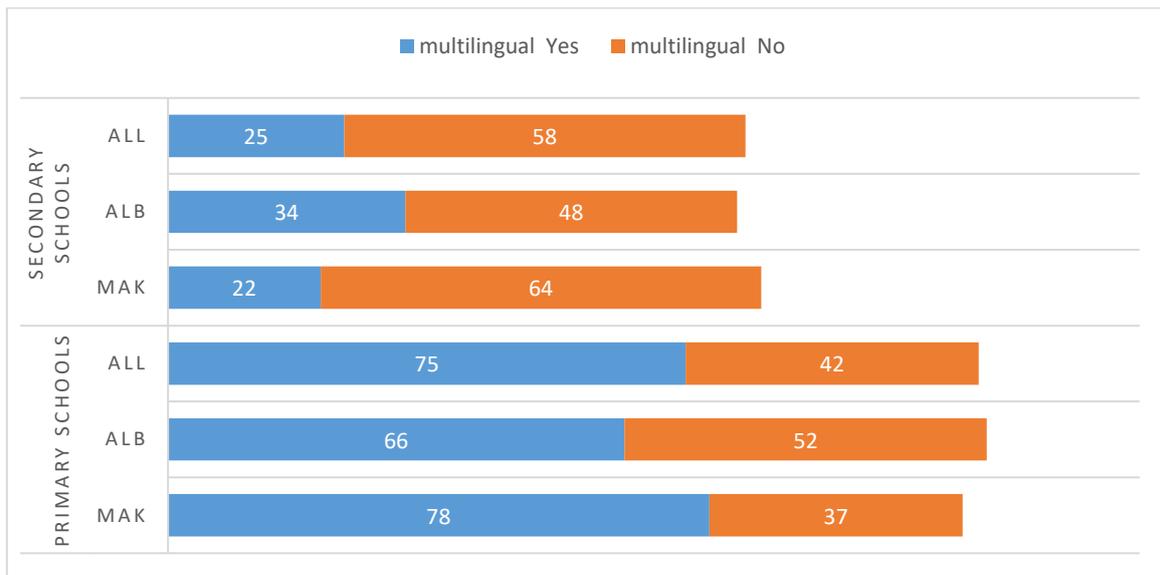
From the answers to the question that asks the professional associates and directors to say what they do in such situations, it follows that they help them to calm down after listening (91.7%

in primary and 87.9% in secondary multilingual schools). It is interesting to note that none of the participants from this group said that there are no such conflict situations in their schools.

The differences between the answers given to the question about what teachers usually do when students from different teaching languages are insulted or beaten, across the results obtained in the two surveys, are insignificant. In both surveys, among students, teachers and parents (from all types of schools combined), the opinion prevails that teachers help them calm down by seeking to make them listen to and understand each other (among primary school students: 40.9% in 2017 and 36, 3% in 2022; among secondary school students: from 38.8% to 40.3% consecutively; among teachers: from 41.1% to 39.4% consecutively; among parents: from 35.5% to 32.3% consecutively). There is no noticeable difference in the answers of professional services and directors about what they do in such situations - from the answers of all participants in this group, 40.6% in 2017 and 35.7% in 2022 answered that they implement the same techniques as the teachers.

2.6. Interaction between parents from different ethnic communities/teaching languages

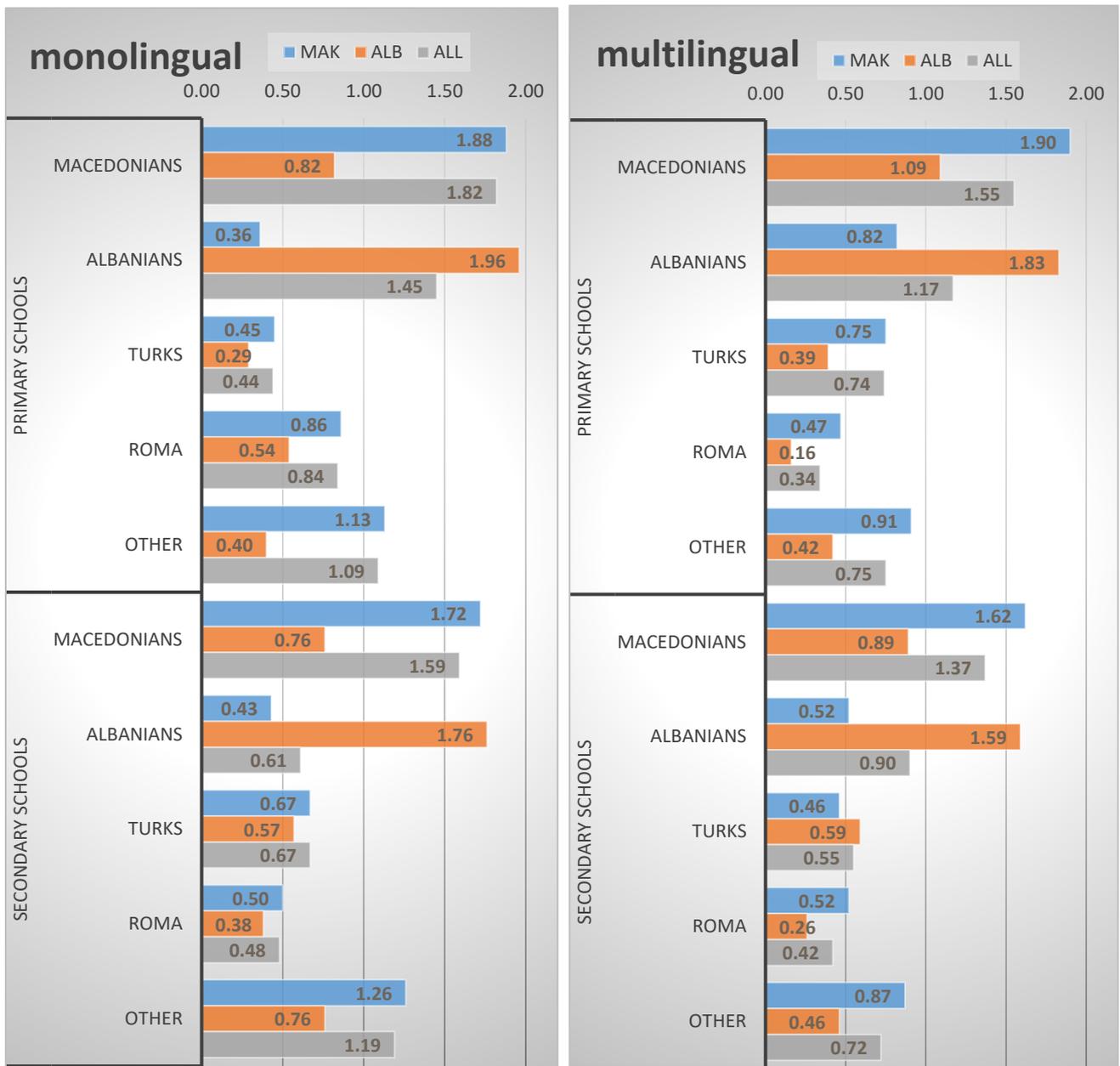
The inter-ethnic interaction among parents is inferred based upon the answers regarding “interlingual” acquaintances in multilingual schools (Graph 2.6-1) and the frequency of contacts with parents from other ethnic communities in the schools (Graphs 2.6-2).



Graph 2.6-1. Do you meet the parents of students who speak at school in a language other than yours? - percentage representation of answers from the parents of students from multilingual schools

Most of the parents of students who study in multilingual primary schools say that they meet parents whose children speak another language, with the percentage representation being higher among those whose children are taught in the Macedonian language than among those whose children are taught in the Albanian language (Graph 2.6-1). Parents of students from multilingual secondary schools are different from them - not only in that, taken as a whole, less of them get to know “others,” but such encounters are more common among parents of students from classes of the Albanian teaching language than among those from classes in the Macedonian teaching language. However, there are also similarities between parents from primary and secondary multilingual schools – the majority of those who said they met “others” indicated that they did so through joint activities at school (60.3% within primary and 64, 9% within secondary schools), a smaller part said that meetings between them is the result of events and celebrations organized at school (37.3% within primary and 33.3% within secondary schools), and an insignificant part said that they meet when there are guests from other schools (2.3%, i.e. 1.8%).

Graphs 2.6-2 indicate that the most frequent contacts are between parents whose children study in classes in which the teaching is conducted in their native language - with Albanian parents, when their children are taught in the Albanian language, and with Macedonian parents, when their children are taught in the Macedonian language. Besides, from the results for monolingual schools, it follows that the parents of students from schools with the Albanian teaching language (both primary and secondary) have rare contacts with Macedonian parents, while the parents of students from schools with the Macedonian teaching language (both primary and secondary) have rare contacts with Roma parents, and only those whose children study in secondary schools have very rare contacts with Turkish and Roma parents. The average representation of inter-ethnic contacts of parents is higher in multilingual schools, but it is still at the level of rare contacts with Macedonian parents when it comes to parents of children studying in Albanian language classes (both in secondary and primary schools). When it comes to parents of children studying in Macedonian language classes (both in secondary and primary schools) there are very rare contacts with Turkish parents (within the primary schools), i.e. with Roma parents (within the secondary schools) when it comes to the parents of the children from the Macedonian teaching language classes.



Graphs 2.6-2. How often do you have contact with parents from the listed ethnic communities at your child's school? - arithmetic averages for parents' answers calculated on a scale from 0 to 2 (0=no contact, 1=rare and 2=often) (the other category includes Serbs, Bosniaks and Vlachs)

Compared to the inter-ethnic contacts of their children (Graphics 2.3-1), such contacts of parents are rarer and more limited to parents from more represented ethnic communities in the classes, that is, in the schools where their children study.

2.7. Results of qualitative research on inter-ethnic contacts

Meetings

Students from primary monolingual schools with the Albanian teaching language state that, in school (due to the fact that it is monolingual), they neither meet nor socialize with students who speak another language, that is, from another ethnic community. Part of the students taught in the Macedonian language, and students from secondary education (from both teaching languages), meet more often, some study together, and some even have friends from other ethnic communities, mostly from Bosniak, Roma and Turkish ethnicity. The number of those students ranges from one to three. Teachers and parents from both ethnic communities confirm the same.

“The children have no prejudices and they make friends regardless of whether it's Iman or Ayla or anyone” [Teacher, monolingual school, Macedonian teaching language, primary education]

“They definitely hang out even after class because we see that they are very close and there is no difference from hanging out with other children” [Teacher, monolingual school, Albanian teaching language, secondary education]

In multilingual schools, meeting with students who speak another language (Macedonian, Albanian, Turkish less often, and Roma) means passing each other on breaks and in hallways, but most of them have no contact. Some of the Albanian students in primary school state that the contact is reduced to greetings without exchanging words, while some state that they meet with students of Macedonian ethnicity in the classroom during the implementation of projects. Likewise, according to the teachers, students from different teaching languages meet only if they have to work on a joint project. The most common reasons for lack of contact are learning in different shifts, different floors and not knowing the languages.

“When we come, they leave” [Student, multilingual school, Albanian teaching language, 5th grade]

“Of course, we are divided, Albanians on the first floor, Turks on the second, Macedonians on the third floor, we cannot have any contact, so we sit upstairs, they sit downstairs” [Student, multilingual school, Macedonian teaching language, 4th year]

Although in general, students (both from monolingual and multilingual schools) state that they do not have any difficulties and problems with students from other ethnic communities that they meet at school, there is a small part of students from the Macedonian teaching language in multilingual schools who state that they feel unsafe and state that from time to time there are small incidents such as the destruction of posters in the classrooms or the use of obscene words targeted at them.

“When they (the Albanians) come upstairs (where the Macedonian classes are) there are conflicts, they argue, for example, what is an Albanian looking for in a female WC. Or, for example, they will stop and whistle at us, or swear in Albanian, they think we don’t understand...” [Student, multilingual school, Macedonian teaching language, 2nd year]

Teachers from multilingual schools have contacts with students from another teaching language in cases when they are part of projects and implement joint activities and when they are on duty. For female teachers of the Macedonian teaching language, communication is difficult due to language barriers, while teachers of the Albanian teaching language see contact with students of another teaching language as unnecessary. However, they do have rare contacts and this applies to a small number of teachers and only if they need to replace another teacher. The professional service, probably due to its professional role and position, has more frequent contacts with students from different teaching languages.

“No need. Everyone looks after their own work” [Teacher, multilingual school, Albanian teaching language, primary education.]

In multilingual schools, parents assume that their children's encounters with classmates who learn another teaching language is reduced because of the nature of the school. At the same time, they underline that they (contacts) are rare, either because of learning in different shifts, or because of language barriers. They are generally supportive of the socializing of children from different teaching languages as a necessity in the real-life context. Part of the Albanian

parents attribute the absence of inter-ethnic contact between students to the lack of a positive model for contact by adults.

"There are Macedonian teachers who are working 30 years in this school, they were my teachers too, and they never said one 'good morning' in Albanian - all this indirectly affects the children's socialization" [Parent, multilingual school, Albanian teaching language.]

Friendship

A small number of students from multilingual schools argue that they make friends with students from other ethnic communities from their school, mainly with students with whom they study in the same class, or, alternatively, the friendship originates from their neighborhoods. Macedonian students mostly hang out with Roma and Turkish students, while Albanian students hang out with Turkish students. Mostly, making friends comes down to following the same courses, outside of school.

Some of the students from monolingual schools (of both teaching languages) state that they socialize with students from other ethnic communities who do not study in their school, but, with age, the socialization decreases.

"I have many friends who respect other faiths. Most of them are Bosniaks, but there are also Turks. Most of the time (we speak) Macedonian, and sometimes..." [Student, monolingual school, Macedonian teaching language, 5th grade]

Most of the parents do not have information about whether their child has friends who study in another teaching language, and who are from their school. A small number of parents state that their children socialize with students from another teaching language, but they do not emphasize the teaching language. Another part of them state that their children have friends from the neighborhood, but they also point out that with age, socializing decreases.

From monolingual schools, a small number of parents state that their children socialize with children from other ethnic communities, and for some of them, this happens outside of the school context.

"During summer vacation, my children play with Macedonian children, they make great friends. The time comes for the school year to start, they go to monolingual schools and don't hang out anymore. So, the school divides them... [Parent, monolingual school, Albanian teaching language, primary education]

“My child grew up with Ljatrим and Nderim. We live in the same building, they play in the same yard, when they were drinking water, they were either at our house or they were at their house downstairs... Now, it's not that they separated for any national reason, but they started going to different schools and their shifts don't match” [Parent, multilingual school, Macedonian teaching language, secondary education]

Some of the participants (from both teaching languages) attribute the lack of socializing with students from other ethnicities to the homogeneous environment (monolingual schools), while others attribute it to social pressure, the language barrier and the lack of common interests.

“We haven't had the opportunity to get to know each other, they don't live near us, every friendship needs time, to get closer. I don't blame the school, it's just the environment that we didn't have the opportunity” [Student, monolingual school, Macedonian teaching language, 5th grade]

“I have a friend [Macedonian], but they don't let him hang out because we are different. We go our way, and they go their way..., we have our faith and they have theirs” [Student, monolingual school, Albanian teaching language, 5th grade]

“If you have a contact with them, they (from my ethnicity) will say, look at this one” [Student, multilingual secondary school, Macedonian teaching language, 4th year]

In general, students from both teaching languages (monolingual and multilingual schools) state that they want to make friends with the “other” ethnic community. The exception is students from a secondary multilingual school with Macedonian teaching language who explicitly state that they have no interest in socializing with other ethnic communities. Some of the Albanian students see socializing with Macedonians as a good opportunity to get to know and learn the Macedonian language, while some are reserved and anticipate danger in socializing.

On the other hand, students of the Macedonian teaching language attribute the reservedness of socializing with "others" to the transmission of prejudices by adults, that is, parents.

“I honestly don't care, if they are nice, that's it” [Student, monolingual primary school, Macedonian teaching language, 5th grade]

“They can trick you. Let him start making friends with you for a week, then he will invite you to go visit some place... and there you are completely alone... all Macedonians and only you Albanian" [Student, monolingual secondary school, Albanian teaching language, 9th grade.]

“Parents say don’t hang out with him. He’s Guptin, he’s Shiptar, he’s a Turk... I don’t think we need workshops for the young, but for the older generation, because every one of our stereotypes comes from our parents... if they taught us that way, we will think like them” [Student, monolingual secondary school, Macedonian teaching language, 2nd year]

Interaction between parents

Parents from multilingual schools have different experiences in terms of knowing parents from another teaching language. Most of them meet at the parents' council. Some of them know each other from before and outside the school context, and they see each other most often when they come to pick up the children at school and mostly have superficial contact. Regarding their acquaintance with parents from another ethnic community, they cite the lack of time as the reason for the lack of contact. A small number of parents from monolingual schools state that they know parents of children from another teaching language, without indicating from which teaching language that is. They explain it by the fact that they live in a small town where everyone knows each other.

“Contacts are superficial, we have only one ‘good morning’” [Parent, multilingual school, Albanian teaching language, primary education]

“Well, there is no need for me to meet parents of my nationality either, I mean, parents only meet at a parents’ meeting, right?” We wouldn’t meet outside for anything in particular, if there wasn’t a bigger problem" [Parent, multilingual school, Macedonian teaching language, secondary education]

"We only have time to bring the child in school or pick them up when they finish their lessons" [Parent, multilingual school, Albanian teaching language, primary education]

Interaction between teachers

In monolingual schools, Macedonian teaching language teachers do not have contact with colleagues who speak another language. The teachers who teach the Macedonian language subject for other communities are listed as colleagues from another teaching language whom the Albanian teachers meet almost daily. They describe the contact more as friendly, while the professional cooperation is reduced mostly to working on administrative matters or in cases where there is a possible need for translation.

“We are friends with some of the colleagues from before. We talk about something every day. It’s not always just related to work” [Teacher, monolingual school, Albanian teaching language, primary education]

The teachers from the multilingual schools state that they have rare and mostly superficial contacts with their colleagues from the “other” teaching language. Part of the teachers, due to separate professional assets in subjects and language, have the opportunity for cooperation only as part of mutual projects, that is, the organization of a joint class or a meeting resulting from projects. They find the reason for the rare contact and the lack of cooperation in the different shifts and spatial limitations for organizing the joint activities.

”It’s normal that we meet. We work in the same building. Every day, in corridors and in offices, the sports hall is shared by us” [Teacher, multilingual school, Albanian teaching language, secondary education]

”Communication doesn’t work as it should - different shift, we don’t have any kind of communication unless we need a joint lesson at the project level - otherwise communication is the same, just saying hello, pleasant” [Teacher, multilingual school, Macedonian teaching language, primary education]

Conclusion:

All stakeholders in the educational process try to show that there is even an improvement in inter-ethnic contact within the school, which is especially interesting when it comes to monolingual schools, where the presence of an only symbolic number of children from another ethnic community is reflected in a significant exaggeration of the number of specified contacts. The greater number of reported contacts by students of the Macedonian teaching language (more of the secondary school students than of the primary school students) is the result of the greater ethnic heterogeneity in the classes with the Macedonian teaching language than in the classes with the Albanian teaching language. On the other hand, a large number of students from multilingual schools do not take advantage of the opportunities for contact with students from another teaching language that are offered to them in the school where they study. It seems that inter-ethnic relations among students can be attributed more to spontaneous socialization outside of schools than to interactions created in school.

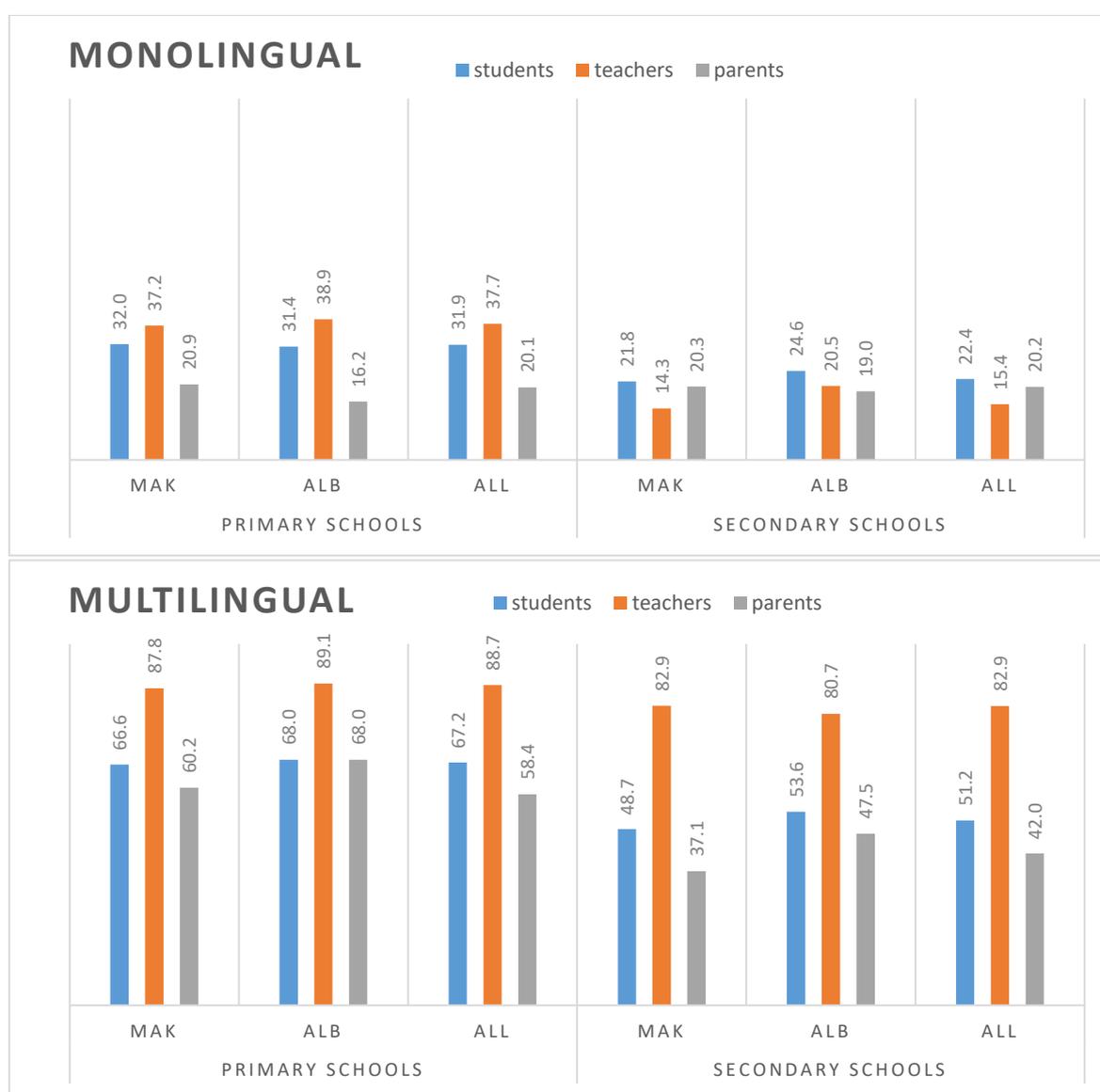
The teachers from the monolingual schools with the Albanian teaching language take advantage of the opportunity offered to them by the presence of teachers, mostly Macedonians, who teach the subject of the Macedonian language for other communities, to present it as an inter-ethnic contact, although the mutual "cooperation" resulting from it is mainly initiated by the need for translation or administrative work. Teachers from multilingual schools either do not have contacts because they work physically apart from each other, or they do not have substantial interaction even when they have daily meetings. Cooperation happens only when they participate in projects initiated from the outside.

The inter-ethnic contacts of parents from monolingual schools are not created because of the school's effort, but only if the wider environment allows it. Although parents from multilingual schools state that they have contacts with parents whose children study another teaching language in the same school, they do not consider such contacts necessary outside of formal school meetings, where they are "forced" to meet.

3. Joint activities with students from different teaching languages

3.1. Implementation of joint activities with students from different teaching languages

When interpreting the results regarding joint activities with students from different teaching languages it should be kept in mind that, because of the Covid-19 pandemic, all of the students, except those from 1st to 4th grade, from the second semester of 2019/2020 and the whole 2020/2021 school year did not physically go to school (the lectures were online). It is completely justified to expect that this will be reflected in the implementation of these types of activities.

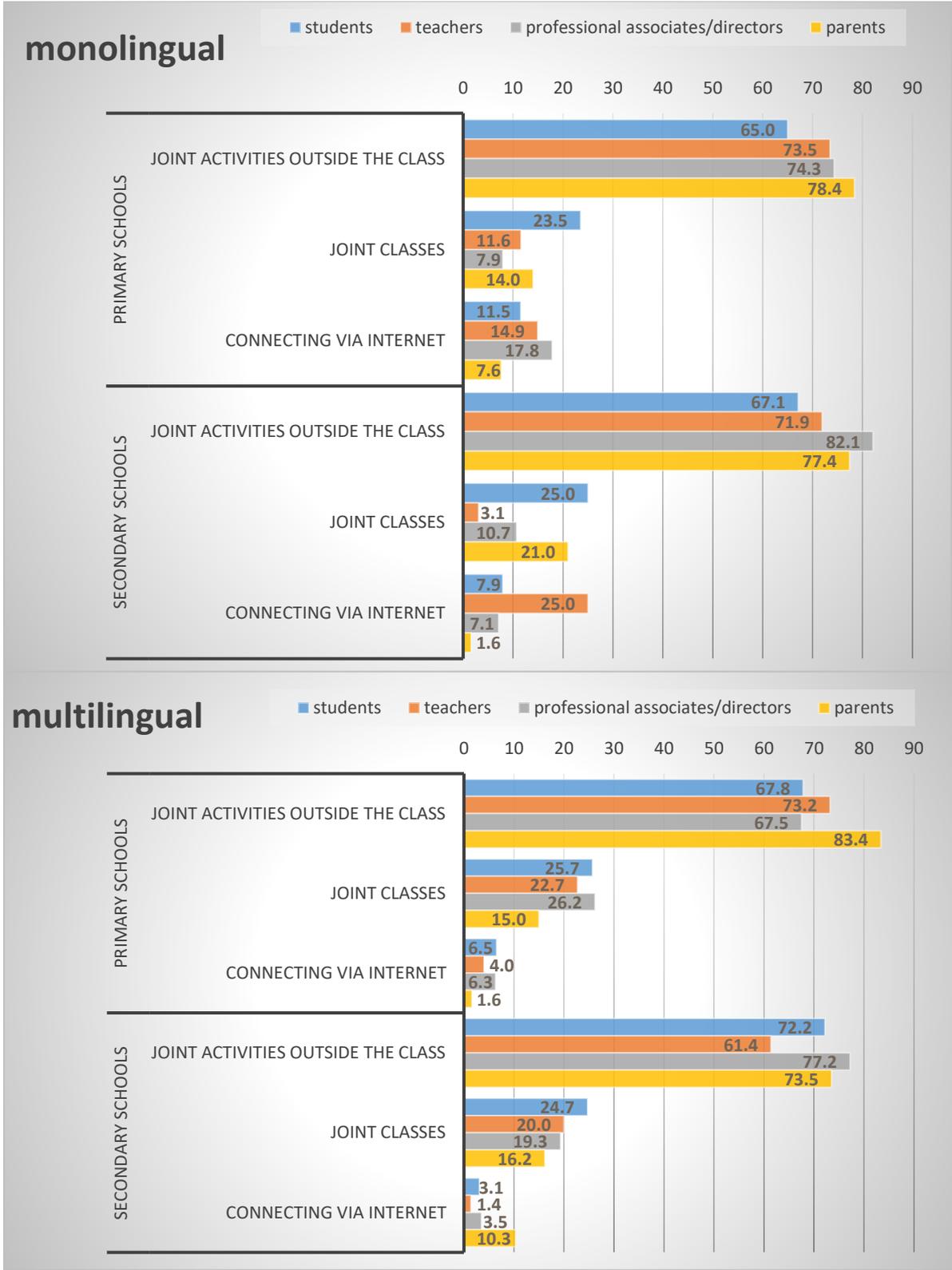


Graphs 3.1-1. Do you have joint activities with students from different teaching languages? - percentage representation of the responses of **students, teachers and parents** from different teaching languages

The insight into the results shown in Graphs 3.1-1 obtained for all three categories of participants (regardless of the language of teaching) indicates that the presence of joint activities with “linguistically mixed” groups of students is far greater in multilingual than in monolingual schools, and, within multilingual ones, it is higher in primary than in secondary schools. When the responses of the three categories of participants from multilingual schools are compared, it is noticeable that teachers, regardless of whether they work in primary or secondary schools, and/or in which language they teach, idealize the scenario, while the perspective of the parents, especially from the secondary schools taught in the Macedonian language, are the most critical (less than half of them did not register joint activities with their children), and the students are clearly closer to the parents than to the teachers. The comparison within the monolingual primary schools furthermore emphasizes the difference in responses of the teachers and parents, but places the students closer to the teachers than the parents. The differences in perspectives of parents, teachers and students from monolingual secondary schools are very small.

The results from the analysis of the responses from **professional associates and directors** indicates an extremely noncritical position from their side, when it is necessary to show the presence of joint activities with students from different teaching languages. Thus, the half of those who work in monolingual schools (59.6% from primary and 50.9% from secondary schools) point out that there are such activities, while, within the multilingual schools, almost all professional associates/directors from primary schools (94.7%) and more than three quarters of those who work in secondary schools (79.2%) claim the same.

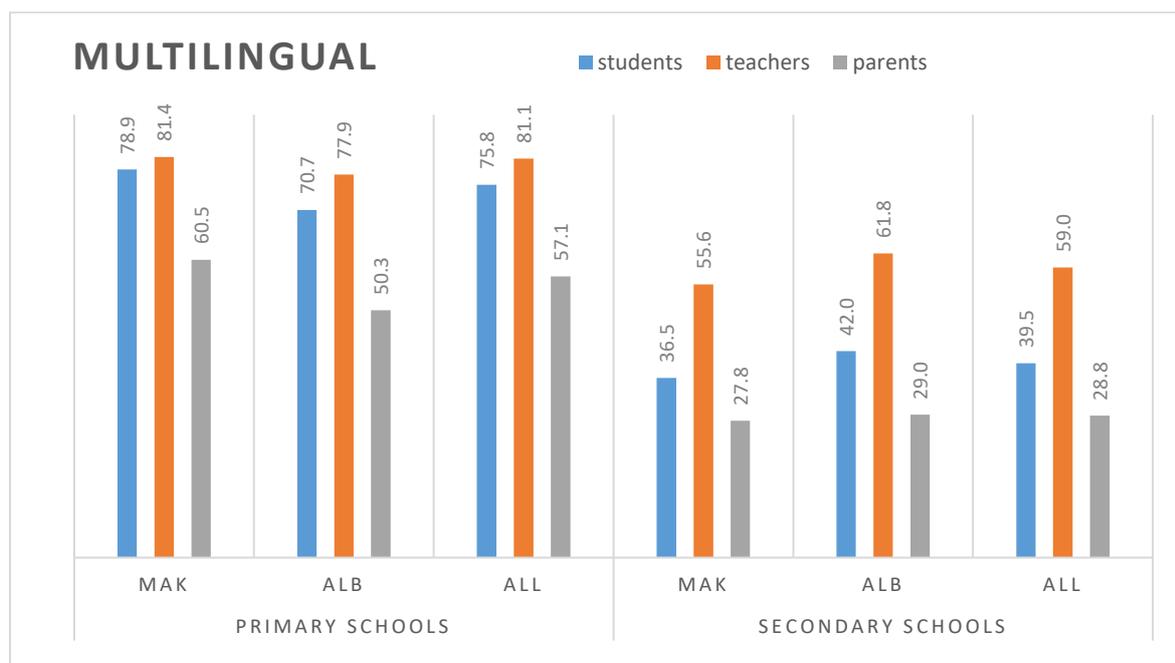
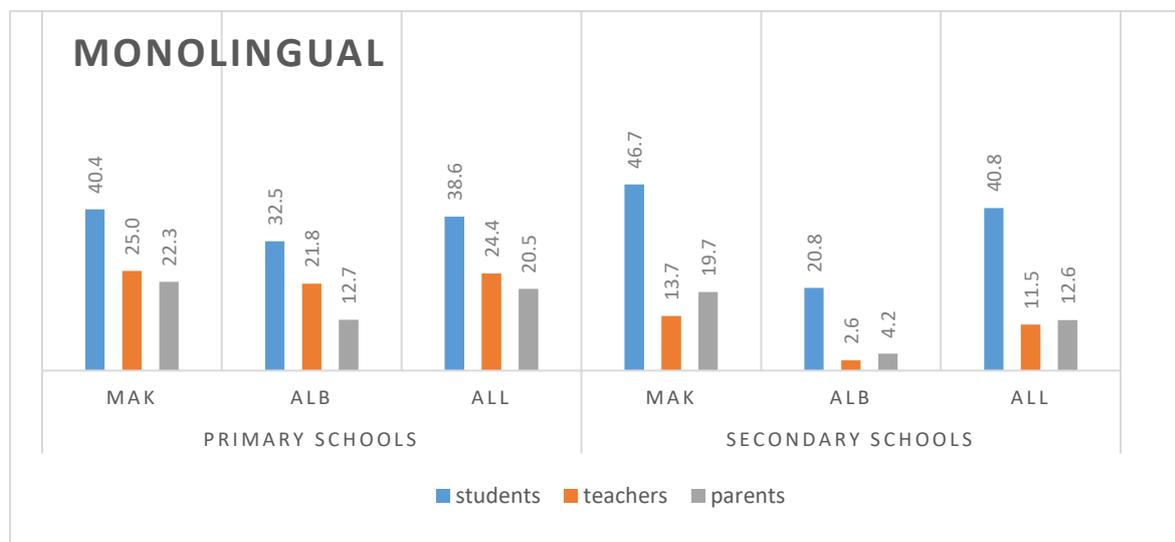
When the overall results for students’ participation in joint activities in “linguistically mixed” groups, obtained in this research (from monolingual and multilingual schools together), is compared to the results from the research conducted in 2017, there are noticeable differences. The results speak of a slight drop in the percentage representation of the answers of primary school students who said that there are joint activities (in 2017 they were 51.1%, and now they are 47.8%) while the situation among high school students has remained almost unchanged (in 2017 they were 39.1% and now they are 40.8%). There is also a slight decrease among teachers (in 2017 they were 57.9% and now they are 50.2%) and among professional associates/directors (in 2017 they were 74.8% and now they are 70.5%). The most drastic decline is observed among parents. In 2017, 40% of them said that there were joint activities, while in 2022 the percentage decreased to 29.1%.



Graphs 3.1-2. Type of joint activities with students from different teaching languages - percentage representation of the types of joint activities in the answers to those who said that there are joint activities

Regardless of the differences in perspectives on the representation of joint activities from: students from different teaching languages, students as a whole, teachers, professional

associates/directors and parents, this study gives a more consistent picture when it comes to the representation of a specific type of joint activities (Graphs 3.1-2). Participants of all categories and all schools who answered positively on this question agreed that joint extracurricular activities dominate. The joint online activities are insignificantly represented in multilingual schools, and marginally represented in monolingual ones. Compared to them, joint classes are, on average, slightly more common, and it seems that primary school students from monolingual schools do not differentiate between joint classes and activities outside of class, which is also characteristic of students and parents from monolingual secondary schools.

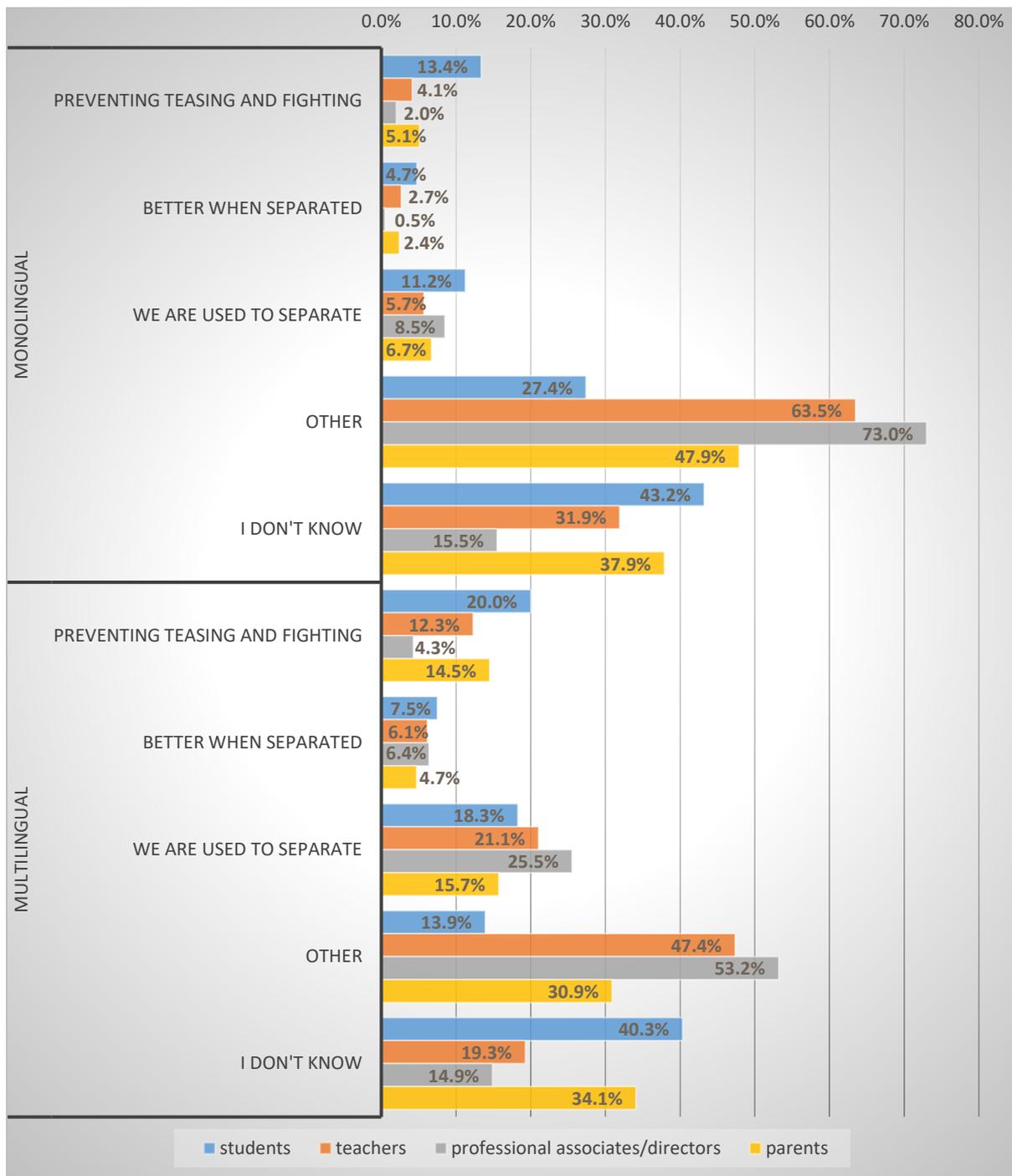


Graphs 3.1-3. Are joint picnics and excursions organized with students from different teaching languages? - percentage representation of **students'**, **teachers'** and **parents'** answers from different teaching languages

The results displayed in Graphs 3.1-3 show that joint picnics and excursions are more present in multilingual than in monolingual schools, and, within them, also among primary and secondary schools, regardless of the teaching language. When it comes to multilingual schools, the difference is evident between primary and secondary schools among all participants. It is also noticeable that the percentage of teachers who claim that the schools organized “linguistically mixed” picnics and excursions is the highest while the percentage of parents who claim the same is the lowest. At the same time, the perspective of primary school students is closer to that of teachers and not very different from it, while the perspective of secondary school students is closer to the perspective of parents, but significantly different from it. The most noticeable results within monolingual schools are those obtained for students, which are much higher than those for teachers and parents.

The results of the analysis of the answers received from the **professional associates and directors** are interesting, as they are not in accordance with the perspectives of other categories of participants regarding the representation of picnics and excursions with students from different teaching languages. From their answers it follows that, within monolingual schools, such activities are more present in secondary schools (40%) than in primary schools (25.8%) while, within multilingual schools, joint picnics and excursions are far more common in primary (83%) than in high schools (50%).

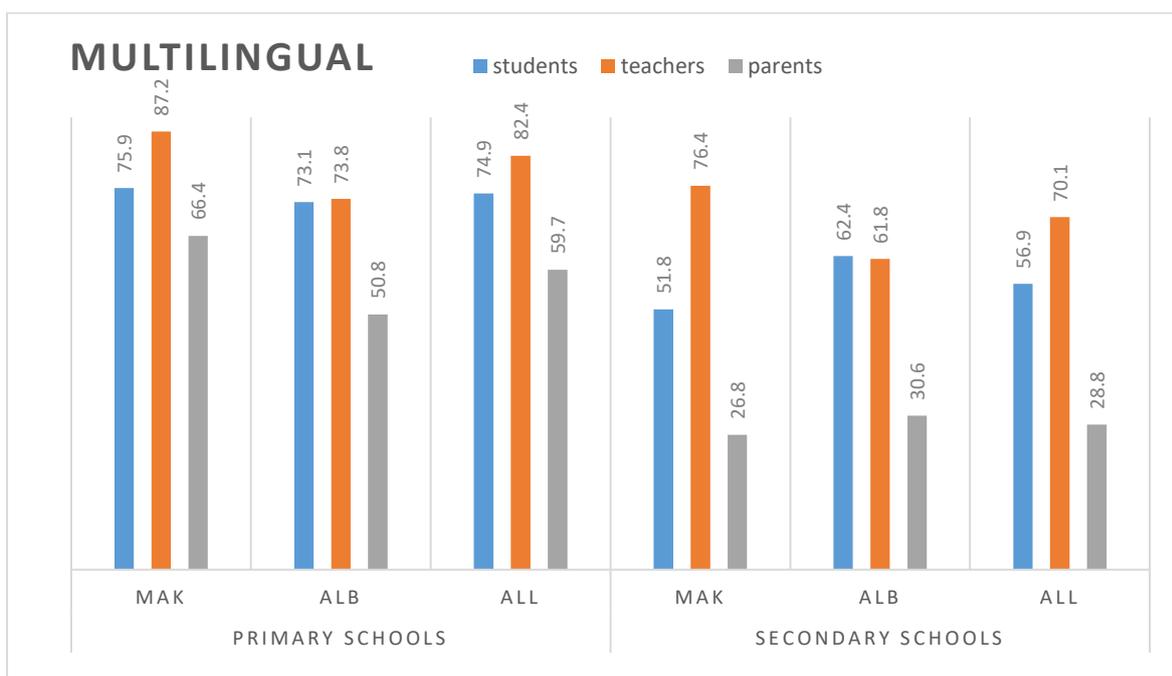
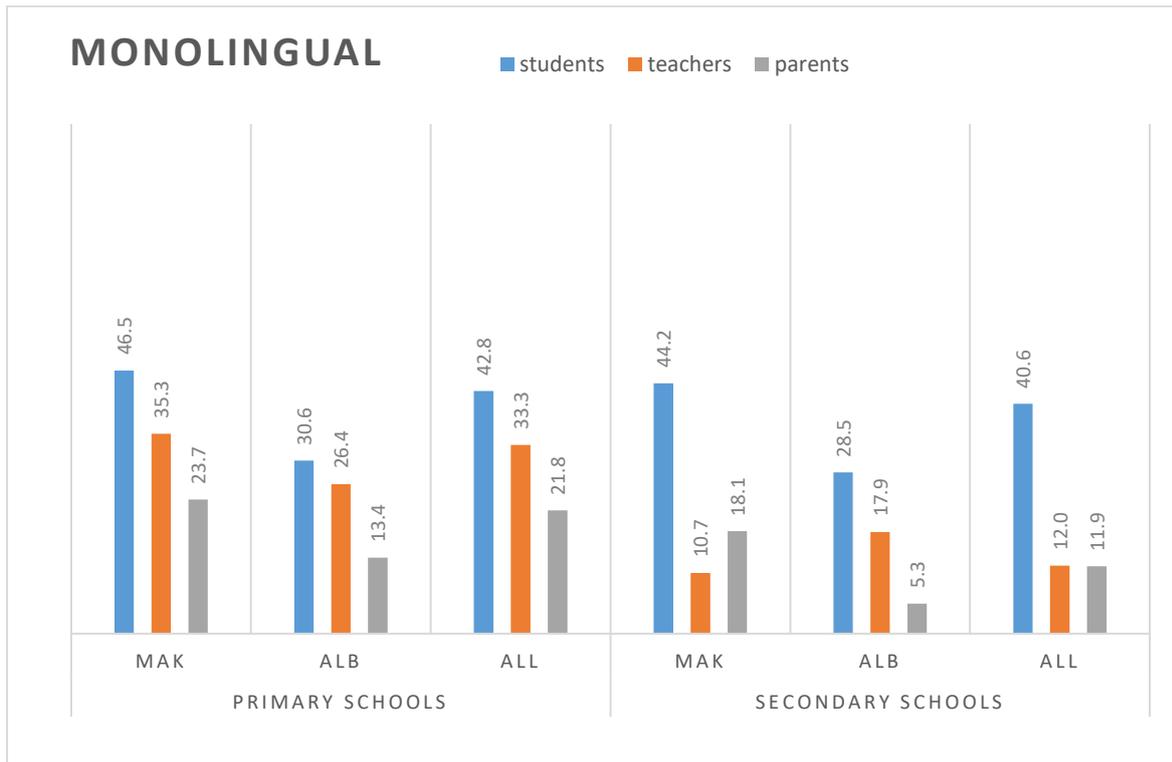
Differences between the overall answers to the question regarding the organization of joint picnics and excursions obtained in the two surveys vary from one category of participants to another. The percentage representation of students who said that such activities are organized has significantly increased among primary school students (from 38.4% in 2017 to 51.7% in 2022) and among high-school students as well (from 29.7% in 2017 to 47% in 2022). On the other hand, the comparison shows stagnation when it comes to teachers (from 38.7% in 2017 to 37.5% in 2022) and professional associates/directors (from 42% in 2017 to 43.4% in 2022). A slight decrease is observed only among parents (from 33.44% in 2017 to 28.8% in 2022).



Graph 3.1-4. Reasons why joint picnics and excursions are not organized with students from different teaching languages? - percentage representation of the answers that indicate the absence of such activities

The answers regarding the reasons why joint picnics and excursions are not organized (Graph 3.1-4) show the majority of teachers and professional associates from both types of schools (more in monolingual schools) responding with the answer *other*, which indicates that the absence of joint picnics and excursions for students of different teaching languages does not arise from the need to prevent teasing and fighting, nor to continue with what is considered

more comfortable. At the same time, it is easier to explain when it comes to monolingual schools, for which the organization of such picnics and excursions would be more complicated, especially in conditions when students from different schools who do not know each other enough need to be included. On the other hand, among students from all types of schools, answers that point to the fact that they do not know the reasons dominate, while the majority of parents' answers are divided between *other* and ignorance.

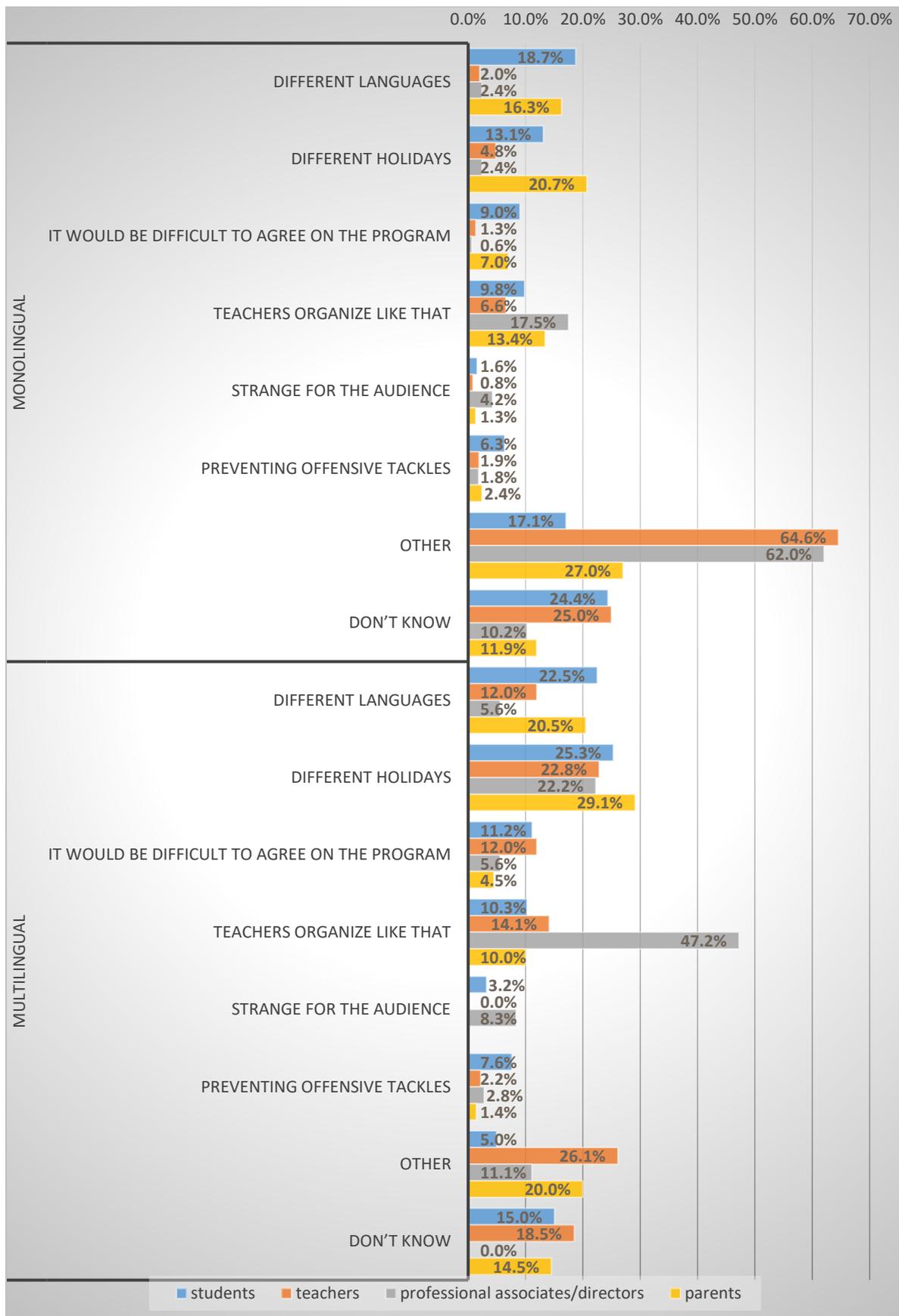


Graphs 3.1-5. Are joint events or celebrations with students from different teaching languages organized? - percentage representation of **students'**, **teachers'** and **parents'** answers from different teaching languages

As shown in Graphs 3.1-5, joint events or celebrations with students from different teaching languages are far more present in multilingual schools, and, within them, among primary schools. When it comes to monolingual primary schools, differences are noticed in the perception of the situation by the different categories of participants, with students leading the way before teachers, and even more so before parents. Differences from one teaching language to another are also visible among students, teachers and parents - more of those from the Macedonian teaching language “see” common events/celebrations than is the case with those from the Albanian teaching language. The same “cross-linguistic” differences are noticeable between the teachers and parents (but not among the students) from multilingual primary schools, in which teachers lead before students (only for those with the Macedonian teaching language) and even more before parents of the students of the two teaching languages (Macedonian and Albanian). The most striking thing about monolingual secondary schools is that more of the students (more visible to those who study in the Macedonian language) “watch” joint events/celebrations compared to their teachers and parents, which is not the case with multilingual secondary schools, where Macedonian speaking teachers are the most dominant, as compared to the students and parents, as well as to colleagues from the Albanian teaching language. When asked if joint events or celebrations are organized with students from different teaching languages, most of the **professional associates** and **directors** of multilingual schools (80% of primary schools and 60.3% of secondary schools) answered positively. The percentage of affirmative answers of those who work in monolingual schools is almost twice as low (42.4% for primary and 36.4% for secondary schools) when compared with the percentage obtained for multilingual schools, but higher in relation to the percentage representing the responses of their fellow teachers from the same schools.

A comparison of the overall results for the representation of performances/celebrations with students from different teaching languages indicates different outcomes for different categories of participants. From 2017 to 2022, there is a noticeable increase among students from both primary (from 40% to 51.7%) and secondary schools (from 30% to 47%), and a slight decrease among teachers (from 48.3% to 43.4%) and parents (from 35.6% to 30%), and a slightly higher decrease among professional associates and directors (from 53.9% to 43.4%).

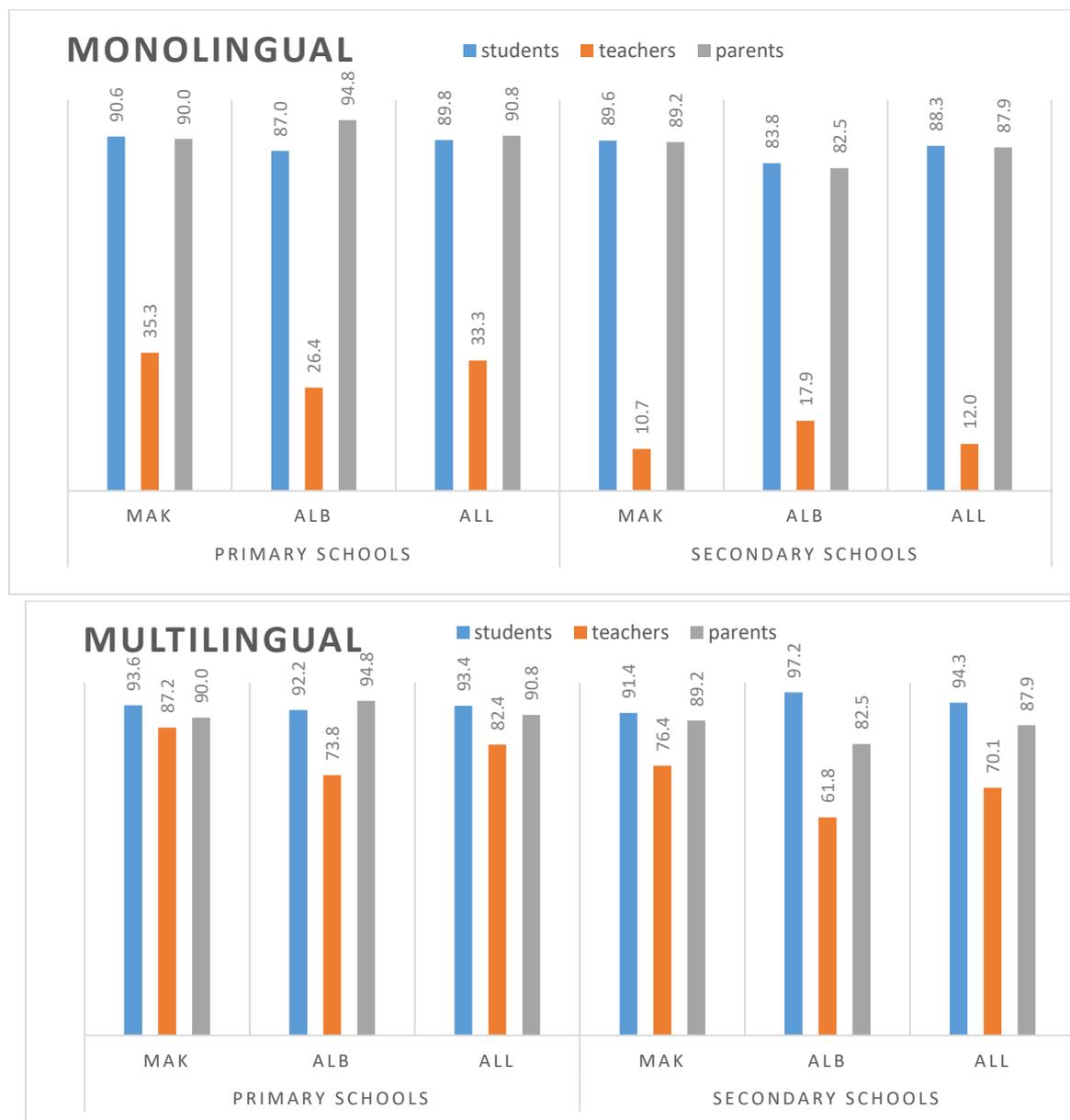
From the results in Graph 3.1-6, it follows that for the majority of students, teachers, professional associates/directors and parents from monolingual schools, none of the proposed reasons for the absence of joint events and celebrations applies to their schools. In multilingual schools, the different categories of participants are distributed around different reasons – for the students it is mainly the differences in the teaching languages and the holidays; for the teachers it is mainly about the differences in the holidays and for other reasons; for the professional associates/directors the responsibility lies primarily with the teachers, and then on the holidays; and for parents, the reasons should be sought in the various holidays and teaching languages, but also elsewhere.



Graph 3.1-6. Reasons why joint events/celebrations with students from different teaching languages are not organized – percentage representation of answers which indicate the absence of such activities

3.2. Preparedness to participate in joint activities with students from different teaching languages

The preparedness for participation in joint activities with students from different teaching languages is measured through a question asked to all categories of participants, in which they should answer if they would participate in such activities. When interpreting the results, it should be kept in mind that the expressed preparedness does not necessarily coincide with actual behavior in real situations.



Graphs 3.2-1. Would you participate in activities organized at school together with students from another teaching language? - percentage representation of **students'**, **teachers'** and **parents'** answers from different teaching languages

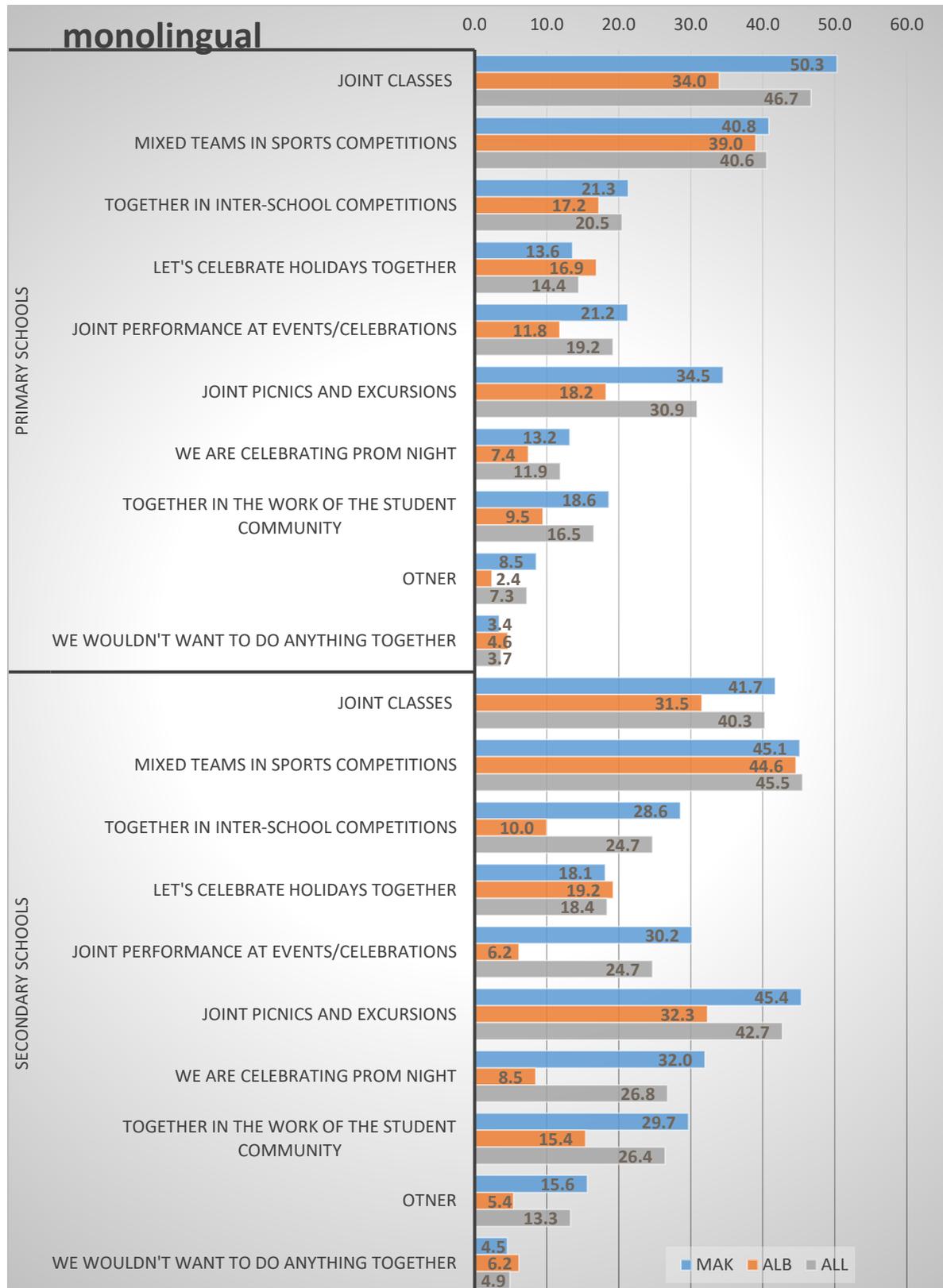
What is first noticeable from the results shown in Graphs 3.2-1 is that the expressed preparedness of teachers to participate in joint activities with “linguistically mixed” students is lower among teachers, and the difference between them, on the one side, and the students and the parents on the other side, in monolingual schools is huge. The preparedness that parents and students show is extremely high in all schools, while the only significant difference is noticeable within multilingual secondary schools in the Albanian teaching language (in favor of the students). It is also noticeable that the teachers who teach in the Albanian language in the multilingual schools express a lower preparedness than their colleagues who teach in the Macedonian language.

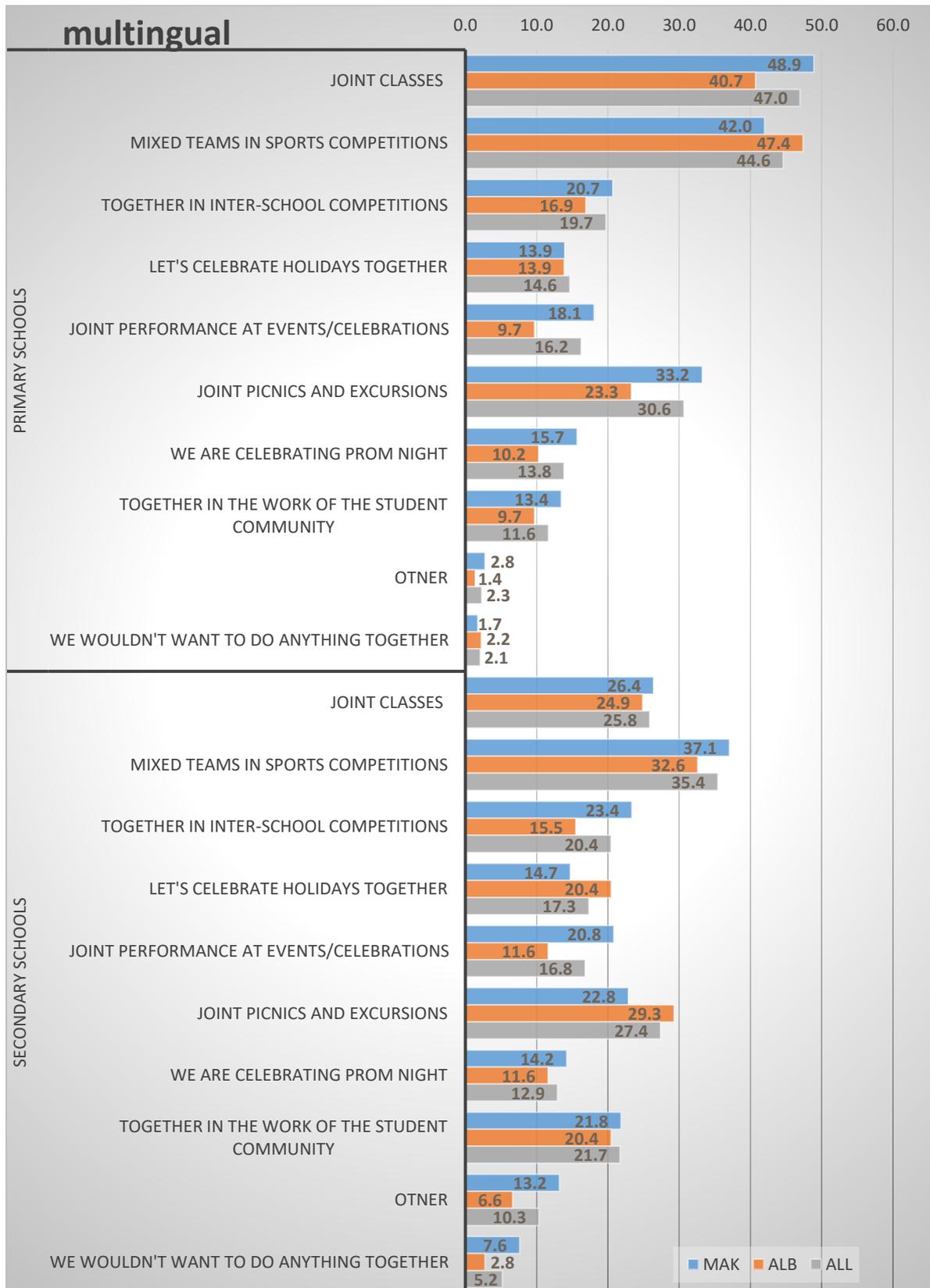
The results from the answers of the **professional associates and directors** to the same question differ depending on whether they are from monolingual schools (42.4% for primary and 36.4% for secondary) or multilingual (80% for primary and 60.3 % for the secondary ones). From the results, it can be concluded that the greatest preparedness to participate in joint activities with students from different teaching languages is expressed by those who work in monolingual primary schools, and the least by those who work in monolingual secondary schools.

The comparison between the overall results obtained in the previous and current research indicates a drastic drop only in the expressed preparedness of teachers to participate in joint activities with “linguistically mixed” groups of students (from 95% in 2017 to 78.5% in 2022). In the other categories of participants, the differences from one survey to another are minimal, regardless of whether it is primary school students (from 92.2% to 90.4%), secondary school students (from 91.8% to 90, 7%), for parents (from 88.8% to 91.3%) and for professional associates/directors (from 96.3% to 97.3%).

Among the preferences for specific types of joint activities expressed by the students and presented in Graphs 3.2-2, participation in sports competitions in mixed teams is highly represented (chosen by at least one third of the students from each type of school) and most consistently chosen (within the student group in the Macedonian and Albanian teaching languages). Joint classes in some subjects, such as physics, informatics, and foreign language, are equally preferred as sports competitions by students studying in monolingual schools (both primary and secondary) and in multilingual primary schools, but the visible difference that is characteristic of them appears in the choice made by students from Macedonian and Albanian teaching languages. The situation is similar with going on joint picnics and excursions by

students from monolingual secondary schools, but the preference for this activity is more represented among secondary school students from the Macedonian language than among those from the Albanian language.





Graphs 3.2-2. Would you participate in activities organized at school together with students from another teaching language? - percentage representation of **students'** answers who have chosen one of the listed activities

The comparison between the overall results obtained in both this and the previous research regarding the students' choice of preferred types of joint activities does not indicate major differences. Between 2017 and 2022, the interest of both primary school students (from 39.7% to 46.8%) and secondary school students (from 28.4% to 34.4%) has increased. Among the activities that were preferred by at least one third of the students, only the increase in the interest in joint participation in the work of the student community is noticeable, but only among secondary school students (from 30.8% to 36.5%).

3.3 Results of the qualitative research regarding joint activities of students from different teaching languages

The students from monolingual primary schools from both teaching languages (Macedonian and Albanian) state that they had joint activities with students from a different teaching language only by visiting a “mixed” school, or, a school where the “other” language was spoken. As for the schools with the Macedonian teaching language, the visits occurred during the present year, while in the past they did not have similar experiences. At the same time, in some schools, with the Albanian teaching language, there were more visits in the past (3-4 ago), while during this year, they did not experience these kinds of activities. Despite the fact that the students who study in Macedonian stated that they had information that the visits will be repeated, up until the time this research was carried out, this did not happen. Mostly, students participated in workshops, where they met with others, and, in small mixed groups, made greeting cards. Part of the students who study in Albanian spoke about participation in joint activities, mostly sports, where schools with “clean” teams competed.

“We were talking what we train, what we study, what are our names, and all spoke in their own language” [Student, monolingual school, Macedonian teaching language, 5th grade]

Also, according to teachers from monolingual schools, there were joint activities with visits as part of the MIO project. Part of the teachers' state that, in the current year, they carried out one workshop from the two that were planned for this school year (2022/2023). In the past, they have emphasized that the joint activities were implemented online (school year 2020/2021) –

they had one joint class. Regardless of the subject of the joint meeting, the activities were oriented towards introducing the “other” cultures. Teachers who teach in Albanian emphasize that since the MIO project was finalized, they have not had any joint activities with their partner school.

Most of the parents from monolingual schools, state that their children do not currently, nor do they ever, participate in joint activities with students from other teaching languages. Some of them cite the primary reason as being the accidental exclusion of their child or their child’s class, and some of them claim that the reason is that the school did not implement any extracurricular activities in general. A small section of the parents from primary schools state that their children participated in sports matches or joint workshops with students from a different teaching language.

“No, we never heard that the school has joint activities with students from another school” [Parent, monolingual secondary school, Albanian teaching language]

In the multilingual primary schools, the joint activities were carried out outside of the classes. In part of them there was no interaction between students from different ethnic communities. They mentioned activities like School bazaar (where everybody has its own part of the room) or eco action. But, students also mentioned joint activities in which mutual interaction is actively promoted, such as the formation of a mixed sports team. And the teachers from multilingual schools affirm the implementation of the mentioned activities, but they add that they had activities with other schools, like organizing sport matches, but they perceive it only as a temporary activity, when they are included in a project.

“If there is a project – we have to!” [Teacher, multilingual primary school, Macedonian teaching language]

In monolingual schools, students from primary school consider the lack of joint activities as a result of the age (too young to participate in such activities), while the others consider it as resulting from an insufficient interest on the part of teachers and students to be a part of joint activities. The large number of students per school is also cited as a reason that makes it impossible for everyone to be included. Some of them state that it is necessary to select students who would go on a visit or welcome guest-students from another teaching language in order to

prevent possible misunderstandings or mutual disparagement. The Covid-19 pandemic is added as another reason, which has contributed to joint activities not being carried out in the past.

Students from monolingual and multilingual secondary schools with the Macedonian and Albanian teaching languages did not have any experience in participating in joint activities, neither in the past, nor in the current school year. Although students from multilingual schools point out that they share the building during practical teaching and physical education, they also emphasize that they do not have any joint activities. Also, they have the same transport when they go on excursions, but without “mixing” or joint activities.

“We do not have any activities, organized by the school” [Student, monolingual primary school, Albanian teaching language]

The joint activities are perceived as unpractical because of the different speaking languages.

“It is more comfortable to make a project with Macedonians instead of Albanians – we do not know how the communication will be” [Student, monolingual primary school, Macedonian teaching language.]

Unlike the students, according to teachers from monolingual secondary schools, in the past there were joint activities, and, as an example, they mention the inter-municipal competitions and the friendships made during these competitions. They see the non-implementation of the current joint activities as being caused by the: lack of funds, lack of information that funds are allocated for intercultural education, and lack of initiatives, but also as being attributable to the work overload of the teachers with their various other engagements.

In the secondary multilingual schools, teachers gave the same activities (excursions, practical teaching, class in physical education), adding organizing joint humanitarian actions as interactive joint activities. Also, the same activities were mentioned by some of the parents, whose children study in Macedonian in multilingual secondary schools. According to parents of students who study in Albanian in multilingual secondary schools, the non-participation of their children in joint activities is a consequence of the schools’ decisions and policies, not the children's or parents' decisions.

Generally, students prefer the implementation of joint activities. Participants who study in Albanian prefer participation in joint activities with students who study in Macedonian, while the students who study in Macedonian prefer participating with students from Serbian, Bosnian, or Turkish teaching languages. Students from monolingual schools from both teaching languages (primary and secondary) state they want to participate in playful or fun joint activities. Sports activities, painting activities and English language are the most preferable by both ethnic groups. According to students, this is because of the nature of the activities, for which there is no language barrier. Some of the participants in the Macedonian teaching language prefer joint shows and humanitarian actions, which at the same time will serve as a mutual introduction to their cultures. They perceive the same activities as a tool that would allow them to get to know and/or learn the language of the “other,” as well as to make friends from the other ethnic community.

“We, who do not know the Macedonian language well, if we have joint activities, we will learn it better” [Student, monolingual primary school, Albanian teaching language, 5th grade]

“We want to have memories, we want to learn language” [Student, monolingual primary school, 5th grade]

Part of the participants do not see any benefit from the joint activities. Students from the Albanian teaching language cannot anticipate any benefits from the joint activities because they (based on their previous experiences) see them as a contest between schools with different teaching languages.

“We do not have anything in common, they think different, we think different. There is no explanation for that, it is how we live, what we are used to” [Student, multilingual primary school, Macedonian teaching language, 4th grade]

The teachers, without exception, state that they would participate in joint activities in the future and parents share the same view. Except for these joint workshops, they also offer joint classes as a type of activity. Part of the Macedonian teaching language teachers prefer it to be with students from the Turkish teaching language, while some (from multilingual schools) prefer the Albanian teaching language, and some do not specify a desired teaching language. Teachers

of the Albanian language prefer joint activities with students of the Macedonian language. Acquiring new friendships, making friends, learning languages, but also building trust between them are some of the benefits for children, according to both teachers and parents.

“The Turks are close to us” [Teacher, monolingual school, Macedonian teaching language, secondary school]

Conclusion:

All stakeholders in the educational process try to show that joint activities (especially extracurricular) are carried out in schools with students from different teaching languages, but the immediate discussion with all stakeholders relativizes this. Joint curricular and extracurricular activities, even when they exist, are usually not long-lasting, especially in monolingual schools, where they are limited to one-time meetings. Even in multilingual schools, joint activities do not provide substantial inter-ethnic/inter-linguistic interaction and do not contribute to the development of sustainable relationships between students who participated in such activities. For example, when joint extracurricular activities mean sports activities, what happens in reality, especially during extracurricular meetings, are competitions between ethnically homogeneous teams, which is counterproductive to developing interethnic integration. Or, what is considered a joint excursion or outing, is often reduced to going on the same day to the same place, without structured contacts during the events.

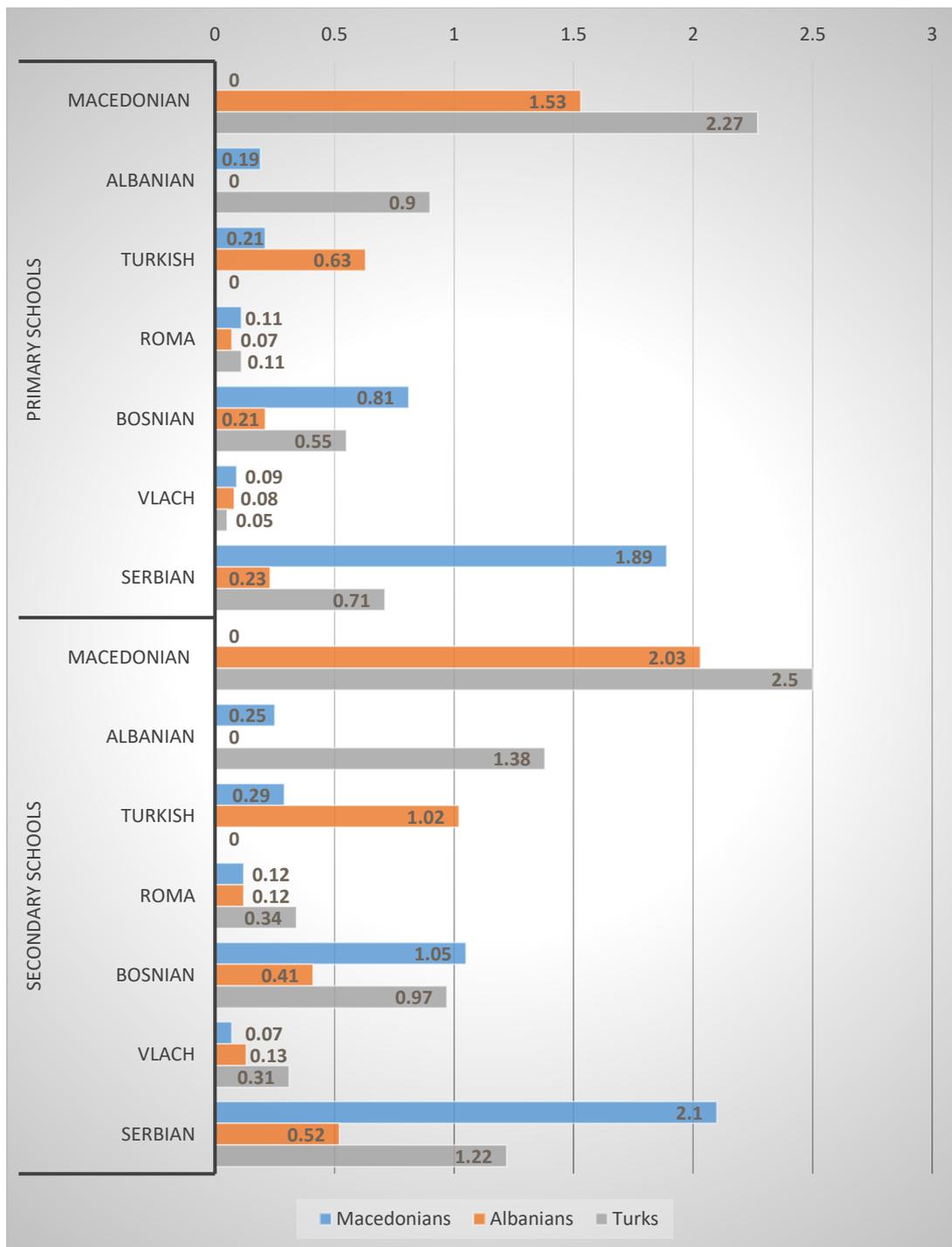
Although students, parents and teachers and school management express a high willingness to participate in common activities, this mostly does not coincide with their actual behavior in real life in schools. If there are no external factors that “force” them to engage in joint activities, all stakeholders use the lack of knowledge of the other's language as the main obstacle, although sometimes they cite learning the other's language as a benefit of participating in joint activities. Students and teachers of the Albanian teaching language mainly prefer joint activities with students of the Macedonian teaching language, unlike most students and teachers of the Macedonian teaching language who give preference to joint activities with students of other teaching languages, not Albanian.

4. Knowledge of the languages of the other ethnic communities

4.1. Understanding/talking languages of the other ethnic communities

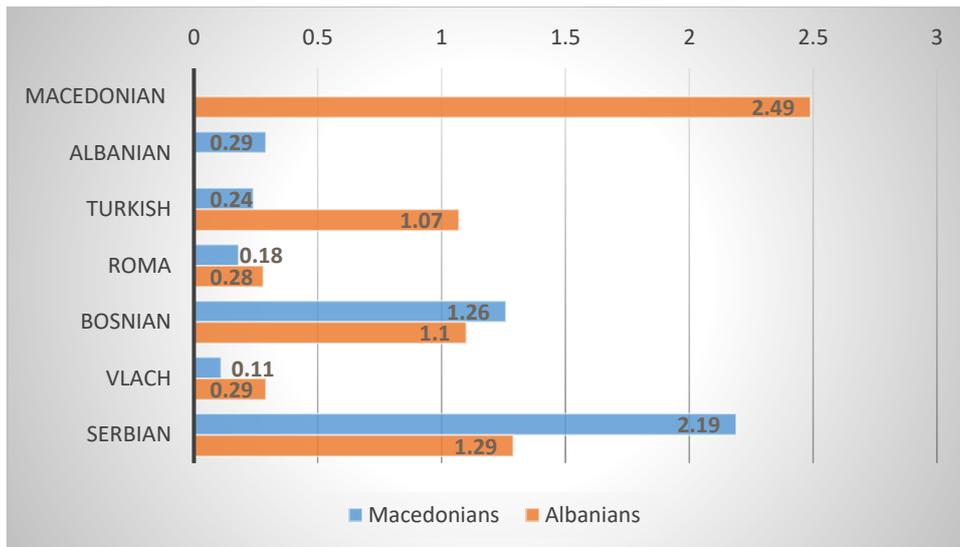
To the question regarding the knowledge of some of the other languages spoken in North Macedonia besides their native ones, the participants had the opportunity to choose one of the following four alternatives: *I do not understand nor speak, I understand a little, I understand and I speak a little, and, I understand and speak fluently*. For the purposes of the analysis the answers are converted to a scale from 0 (*I do not understand nor speak*) to 3 (*I understand and speak fluently*), from which arithmetic means were then calculated and are shown in the graphs that follow. The closer the obtained values are to 3, the more the language is known (at the level of understanding and speaking), and the closer they are to 0, the lower the knowledge of the language within the category of participants-members of the specific ethnic community is.

From the results shown in Graph 4.1-1 it follows that Albanian secondary school students know more Macedonian than their compatriots in primary school, although more at the level of understanding than speaking. Turkish students know more Macedonian than the Albanian students and more Albanian (at the level of little understanding) when compared to Macedonian students who barely know the language. Albanian students understand the Turkish language at a basic level, while the Macedonian students said that they understand more Serbian language than Bosnian (mostly at the level of understanding, and Bosnian at a fairly basic level).



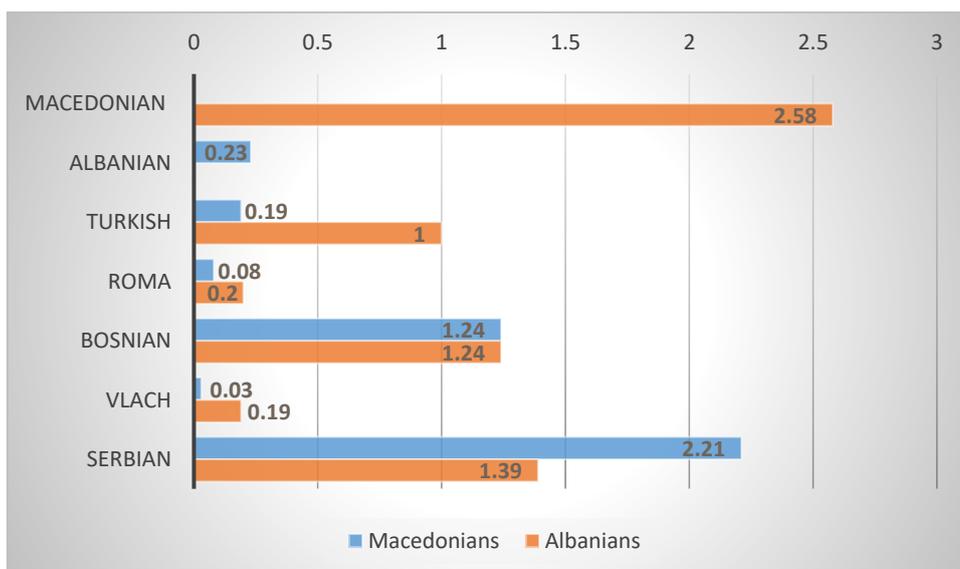
Graph 4.1-1. Apart from your native language, do you understand or speak any of the languages which are spoken in our country? – arithmetic means calculated from the answers of the students - Macedonians, Albanians and Turks

The percentage representation of Albanian students who speak Macedonian fluently is 11.1%, and those who understand the language although they cannot express themselves fluently is 48.3%. A good 40.6% of Albanian students either do not know how to use the Macedonian language at all or understand it only a little. The percentage of Macedonian students who do not know the Albanian language at all or even understand it is 96.6%.



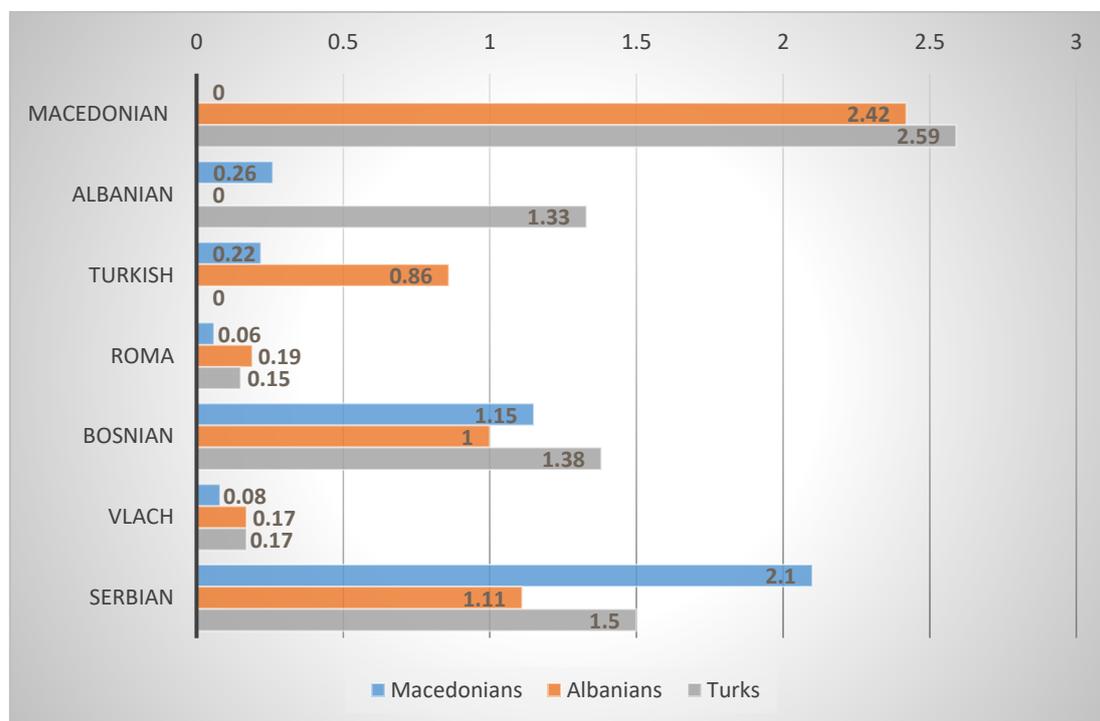
Graphs 4.1-2. *Apart from your native language, do you understand or speak some of the other languages spoken in our country?* – arithmetic means calculated from the answers of the **teachers** – Macedonians and Albanians

Based on the answers in Graph 4.1-2, Albanian teachers mainly know the Macedonian language, both at the level of understanding and speaking, but have only a small understanding of the Turkish, Bosnian and Serbian languages. Macedonian teachers understand more, but speak less Serbian, and understand Bosnian only a little, while their knowledge of the Albanian language is at a very basic level. the percentage of Albanian teachers, who fluently speak Macedonian is 63.3%, while an additional 26.9% understand the language although they cannot fluently speak it. The percentage of Macedonian teachers who know the Albanian language at the same level is only 6.6%.



Graph 4.1-3. *Apart from your native language, do you understand or speak some of the other languages spoken in our country?* – arithmetic means calculated from the answers of the **professional associates/directors** – Macedonians and Albanians

According to the answers (Graph 4.1-3), professional associates and directors understand and speak the other languages almost at the same level as teachers.



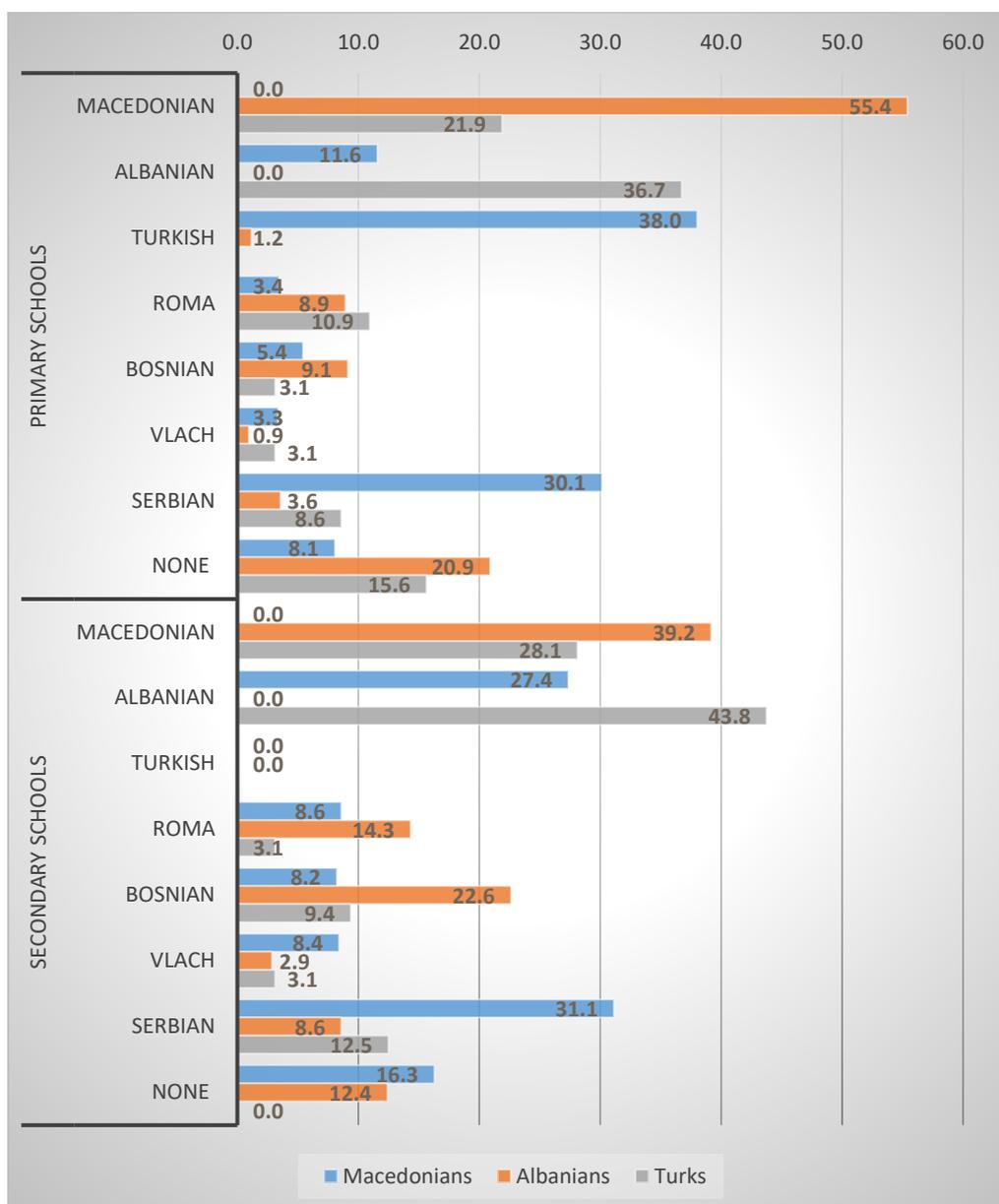
Graph 4.1-4. *Apart from your native language, do you understand or speak some of the other languages spoken in our country?* – arithmetic means calculated from the answers of the parents – Macedonians, Albanians and Turks

The parents provide another perspective (Graph 4.1-4). Albanian and Turkish parents state that they understand Macedonian very well although they do not speak it very fluently. Turkish parents understand Albanian, while Albanian parents understand Turkish less. Serbian is the most understood by Macedonian parents, then the Turkish and finally the Albanian parents. The level of Bosnian understood from the Albanian and Turkish parents is at the same level as Serbian, but Macedonian parents said that they understood it less.

The comparison between the overall results obtained in this, and in the previous research, regarding the spoken languages by the students, teachers and parents indicate changes. When it comes to the Macedonian language, the percentage of Albanian students who understand it and fluently speak it has decreased (from 28% to 11.1%) at the expense of an increase in the percentage of those who only slightly understand it (from 19.6% to 35.2%). The same changes can be seen among the Turkish students – the number who fluently speak and fully understand Macedonian has decreased (from 71.4% to 56.4%), while the percentage has increased among those who only slightly understand it (6.7% to 17.9%).

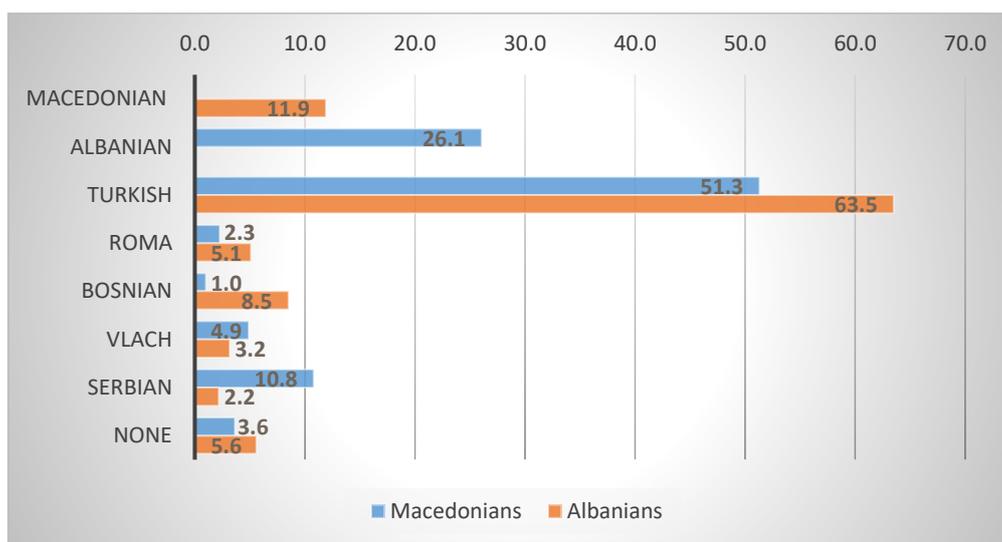
The percentage of Macedonian students who completely do not understand and speak Albanian has not significantly changed (from 88.7% to 84.3%). Changes are also noticeable among Albanian teachers. In 2017, 76.8% of them said that they understand and speak Macedonian fluently, and 17.5% that they understand and speak, although less fluently. In this current research, the percent of those who fluently speak Macedonian has decreased to 63.3%, while the others who have difficulties expressing themselves in Macedonian has increased to 26.9%.

4.2. Languages they would like to learn



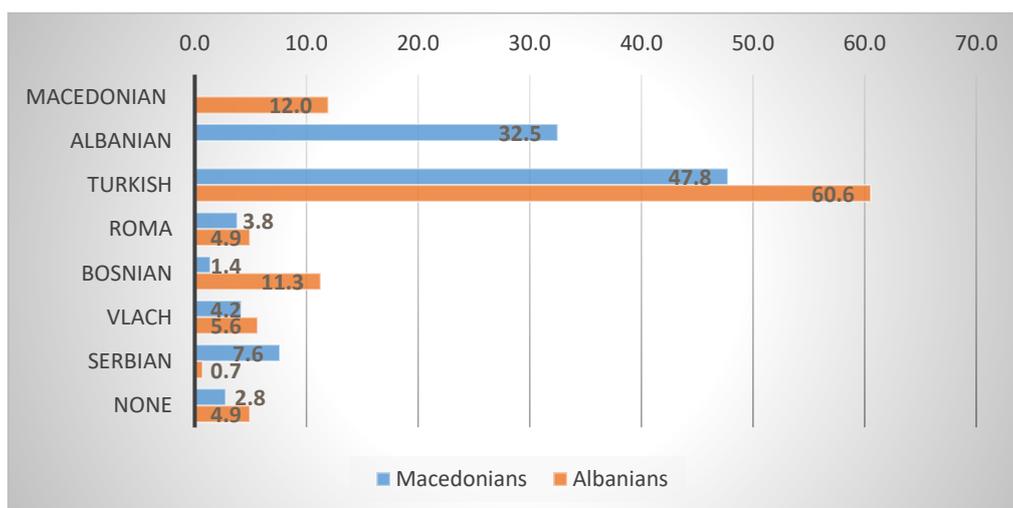
Graph 4.2-1. Which language which you would like to learn? – percentage representation of students-Macedonians, Albanians and Turks

Graph 4.2-1 shows that most Albanian primary school students would like to learn Macedonian, and most of the Albanian secondary school students would also like to learn Macedonian, and a significant number of them Bosnian as well. Macedonian primary students prefer to learn Turkish or Serbian, while the Macedonian secondary students would like to learn Serbian or Albanian.



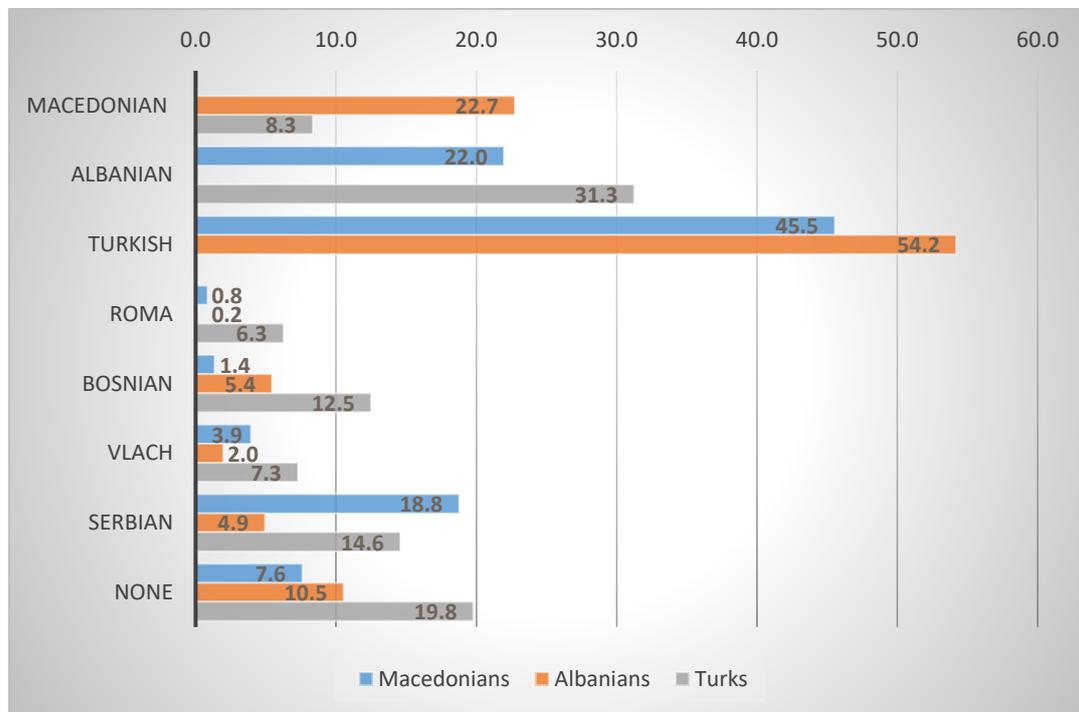
Graph 4.2-2. Which language which you would like to learn? – percentage representation of **teachers**-Macedonians and Albanians

According to Graph 4.2.-2, most of the Albanian teachers would like to learn Turkish, which is also the preferable language among the Macedonian teachers. The fact that one quarter of the Macedonian teachers said that they would like to learn Albanian should be praised.



Graph 4.2-3. Which language which you would like to learn? – percentage representation of **professional associates/directors** – Macedonians and Albanians

Graph 4.2-3 shows that teachers' preferences are the same as the professional associates and directors. Thus, for the Albanians from this category it is the Turkish language, while from Macedonians, besides the Turkish, it is the Albanian language.



Graph 4.2-4. Which language would you like to learn? – percentage representation of parents-Macedonians, Albanians and Turks

Data from Graph 4.2-4 lead us to the conclusion that the majority of Macedonian parents would rather learn Turkish than Albanian. For the Albanian parents, Turkish is the most preferable option and then Macedonian language follows. For a significant part of Turkish parents, the Albanian language is the most preferred.

Conclusion:

Macedonian participants confirm that they do relatively well with the languages that are similar (Serbian and Bosnian), and that almost all of them neither understand nor speak Albanian, and even more significantly, they show no interest in learning it (which is especially expressed among Macedonian students). The situation has not changed since the research conducted in 2017.

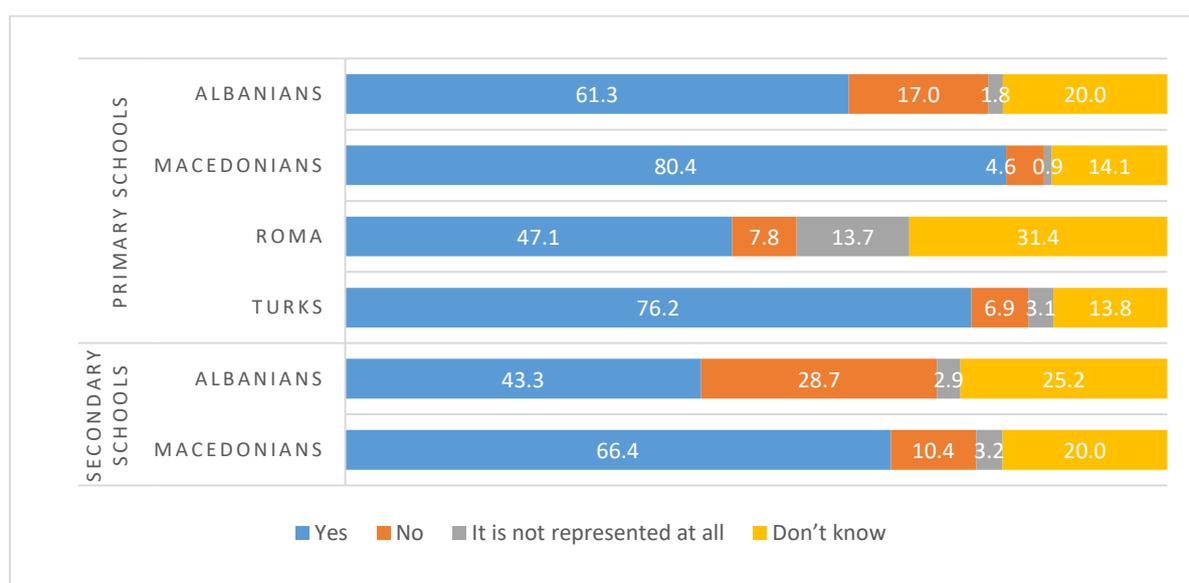
Albanian students who speak Macedonian fluent are insignificant in number when compared to those who have little understanding or cannot use it at all. The downward trend in the ability to use the Macedonian language has increased in the last five years, which is also confirmed by the finding that current Albanian secondary school students understand it more than Albanian primary school students.

Most of the Albanian teachers understand Macedonian well, although not all of them can speak it fluently. Even among Albanian teachers, there is a decline in knowledge of the Macedonian language, which has been confirmed over the last five years.

5. Ethnic communities in textbooks

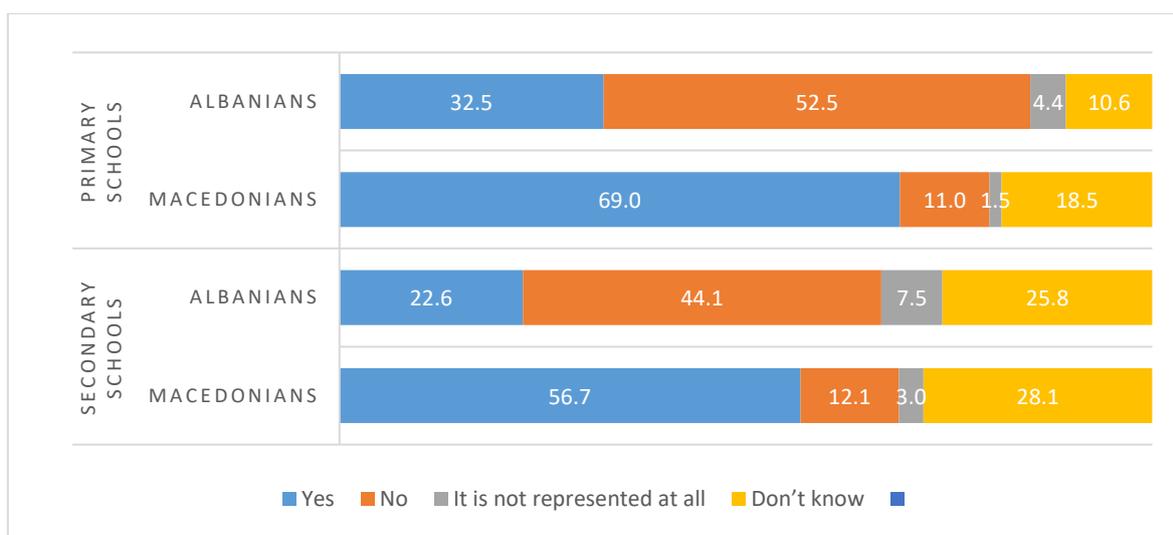
Given that there is a difference between the textbooks used in primary and secondary schools, in the graphs that follow, the results obtained by members of ethnic communities are also compared according to the type of school. When interpreting the results arising from the questions in this domain, it should be taken into account that there are no textbooks in secondary vocational education, even for subjects that allow creating a picture representative of ethnic communities. The graphs show only the results obtained for the participants from the ethnic communities whose representation in the sample within the relevant analyzed category exceeds 50 people.

5.1. Own ethnic community in textbooks



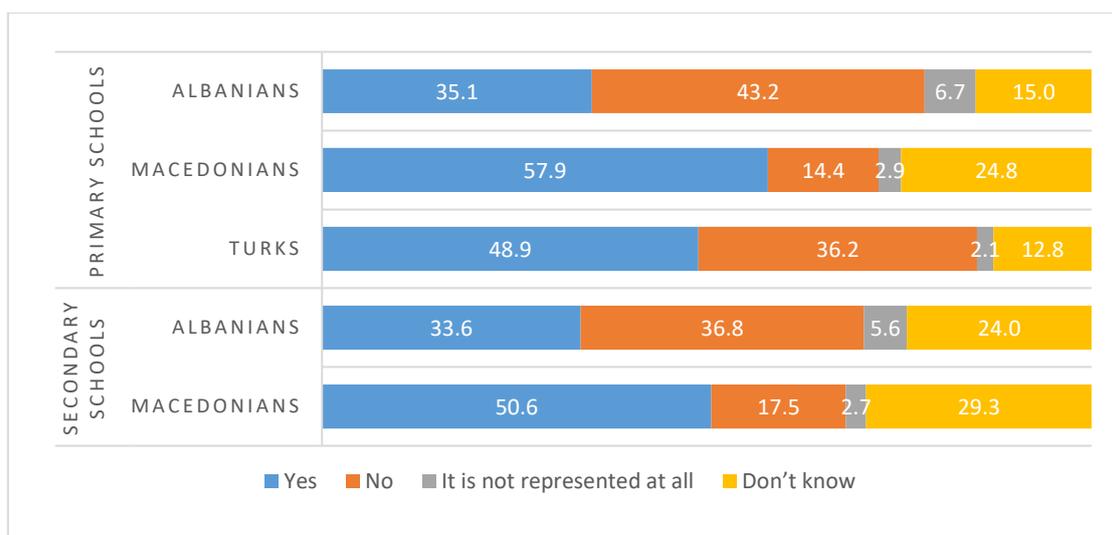
Graph 5.1-1. Is your ethnic community properly represented in textbooks? - percentage representation of the responses of students from different ethnic communities

Results of the perception of students for the relevance of the representation of their ethnic community in textbooks (Graph 5.1-1) shows differences from one ethnicity to another. The vast majority of Macedonian primary students, and a lesser majority of Macedonian secondary students, share the view that their ethnic community is properly represented in textbooks. At the same time, the percent of Albanians who think the same is visibly lower and even goes below half when it comes to secondary school students. On the other side, three quarters of Turkish students and almost half of Roma students from primary schools think that their ethnic community is adequately represented.



Graph 5.1-2. Is your ethnic community properly represented in textbooks? - percentage representation of the responses of **teachers** from different teaching languages

The analysis of the answers to the same question received by the teachers (Chart 5.1-2) leads to the conclusion that inter-ethnic differences in the perceptions of Macedonian and Albanian teachers are greater than intra-ethnic differences determined by the type of school. Most of the Albanian teachers are dissatisfied with how the Albanian ethnic community is represented in the textbooks, while the dissatisfaction is more prevalent among those who work in secondary schools. Among Macedonian teachers, they are predominantly satisfied by how the Macedonian ethnic community is represented in the textbooks, with satisfaction being more strongly expressed among those working in primary schools.

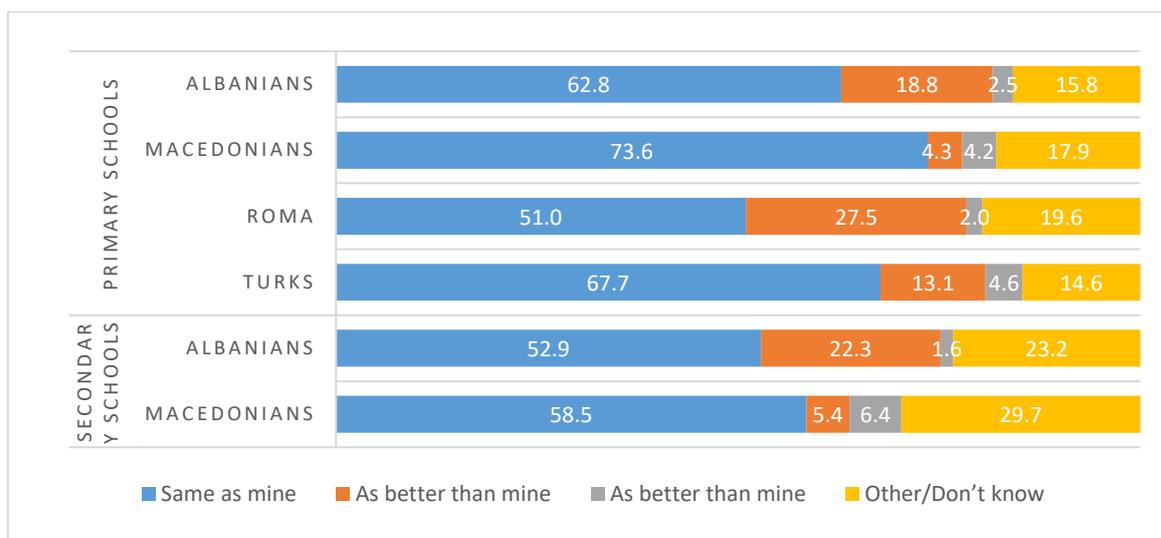


Graph 5.1-3. Is your ethnic community properly represented in textbooks? - percentage representation of the responses of parents from different teaching languages

Results from the parents' answers to the same question (Graph 5.1-3) follow the same differences, determined by the parents' ethnicity. Thus, the satisfaction with the way in which the level of the ethnic community is shown in the primary education textbooks is the least represented among Turkish parents, and the most among Macedonian parents. On the other hand, dissatisfaction with the way their ethnic community is presented in textbooks is far more prevalent among Albanian parents than among Macedonian parents, regardless of whether it is about primary school or secondary school textbooks. The intra-ethnic comparison between the different categories of participants (Graph 5.1-1, Graph 5.1-2 and Graph 5.1-3) indicates that among the satisfied participants, students are the most numerous, regardless of ethnicity. Among the Macedonian participants, the parents from secondary schools are the most critically opinionated, while among the Albanian participants, the teachers from secondary schools are the most dissatisfied.

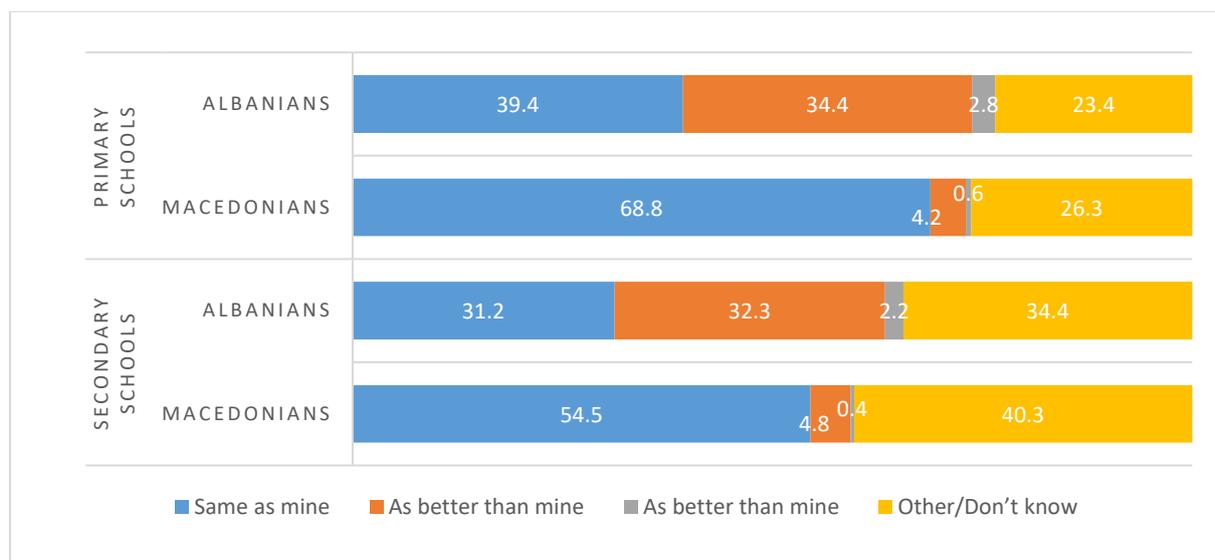
When the overall results of this current research are compared to those obtained in 2017, we can see that there is a slight difference in the experience that their ethnic community is properly presented in the textbooks for Albanian secondary school students (from 36.4%, to 43.3%), but that there is no change among Macedonian secondary students (from 67.4% to 66.4%) nor among Albanian primary school students (from 59.5%, to 61.3%), nor Macedonians (from 81.3%, to 80%). And, when it comes to positive perceptions concerning the same question among the teachers, changes are not seen among Macedonians (from 70.8%, to 66.3%), nor among Albanians (from 28.8%. to 30.3%).

5.2. Other ethnic communities in textbooks



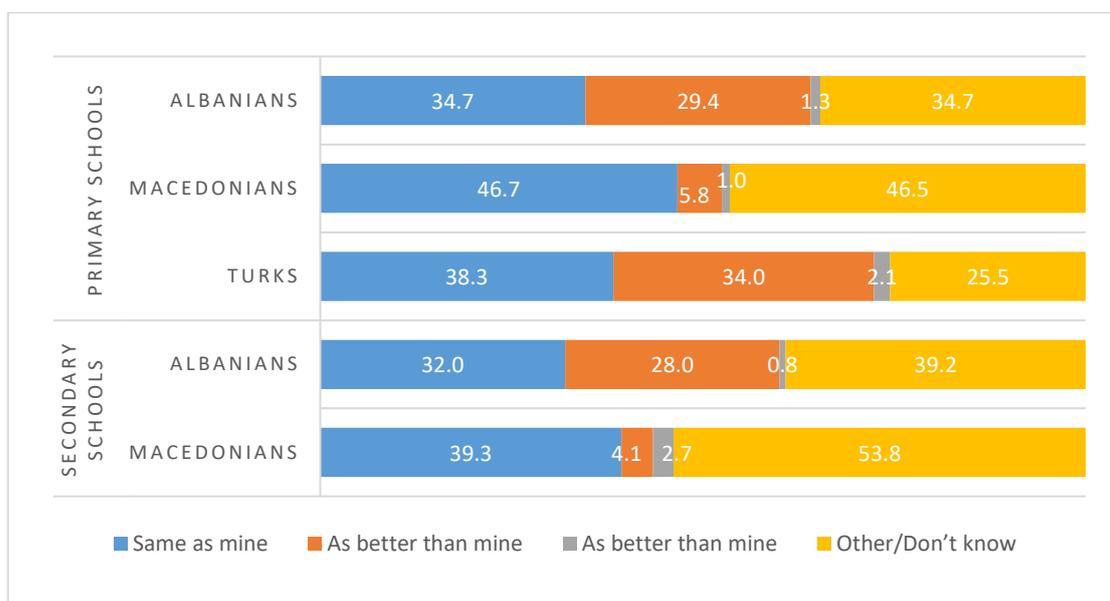
Graph 5.2-1. How are the other ethnic communities represented in textbooks? -percentage representation of the responses of **students** from different ethnic communities

Among the students from all of the analyzed ethnic communities, the dominant opinion is that there is no difference between how their and other ethnic communities are presented in the textbooks. The differences in such a view are greater between primary school and secondary school students than they are between Macedonian and Albanian students (Graph 5.2-1). The representation of Albanian students who consider that other ethnic communities are better represented than the Albanian community is not negligible. However, the percentage of students who perceive textbooks as biased in relation to other ethnic communities is the highest among Roma primary students.



Graph 5.2-2. How are the other ethnic communities represented in textbooks? -percentage representation of the responses of **teachers** from different ethnic communities

When the results obtained from students (Graph 5.2-1) are compared with those obtained from teachers (Graph 5.2-2), it follows that the percentage of Macedonian teachers and students who think that the representation of their and other ethnic communities is almost the same almost does not differ - the only difference is that among Macedonian teachers there is a large percentage of those who cannot directly answer this question. At the same time, Albanian teachers are much more critical – the percentage of those who perceive textbooks as favoring other ethnic groups has clearly increased, especially when it comes to secondary school textbooks.



Graph 5.2-3. How are the other ethnic communities represented in textbooks? -percentage representation of the responses of parents from different ethnic communities

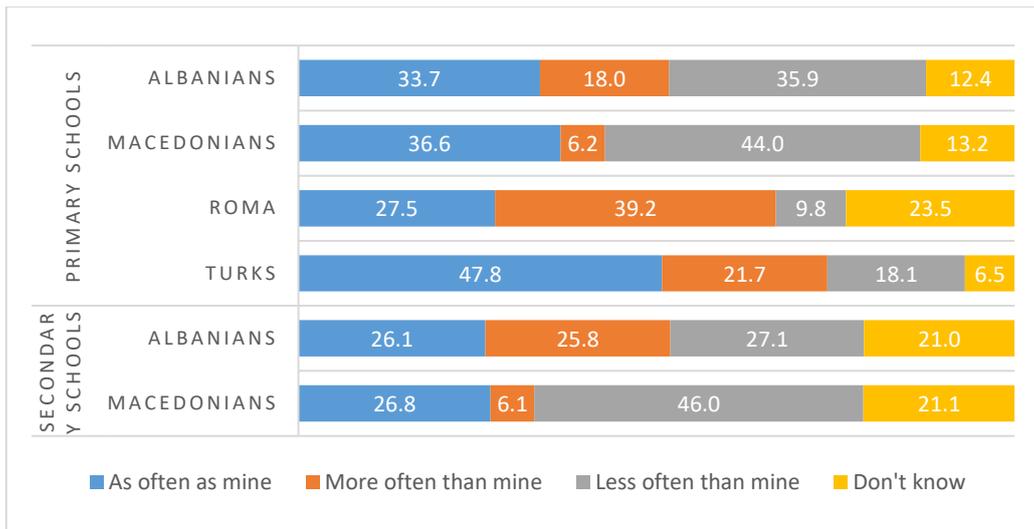
Compared to students and teachers (Graph 5.2-1 and Graph 5.2-2), the representation of parents who cannot make a comparison between the representation of ethnic communities created by textbooks (Graph 5.2-3) is significantly higher. On the other hand, an equal percentage of Albanian parents and teachers share the opinion that there is no difference in the representation of their and other ethnic communities. The percentage of Macedonian parents who think the same is the lowest compared to the percentage of Macedonian students and teachers. Therefore, the percentage of Turkish parents from primary education who perceive textbooks as biased in relation to their ethnic community is almost equal to the percentage of those who do not see differences, but, at the same time, it is the highest compared to the percentage of findings from other ethnic communities who believe that textbooks favor other ethnic communities at the expense of their own.

The comparison between the overall results of the current and previous research indicates changes mainly in the experiences of how textbooks represent other ethnic communities in relation to their own. The percentage of Macedonian secondary students who do not experience any difference in the representation has decreased (from 70.7% to 58.5%), mostly because of the increased number of indecisive students. Among the Albanian primary school students, there is no change for those who share the same view (from 51.7% to 52.9%), but the share of those who think that other ethnic communities are represented in a better way than theirs has decreased (from 39.2%, to 18.8%). Among primary school students, there is a decline in the representation of those who perceive their own and other communities as equally represented, and this applies both to Macedonian primary school students (from 80.9%, to 73.6%), and to Albanian primary school students (from 69.4%, to 62.8%) and Turkish primary school students (from 78%, to 67.7%).

The decline is not due to an increase in the share of those who think that others are more or less favored, but rather, to the increase in the percentage of students from the listed ethnic communities who do not have an opinion.

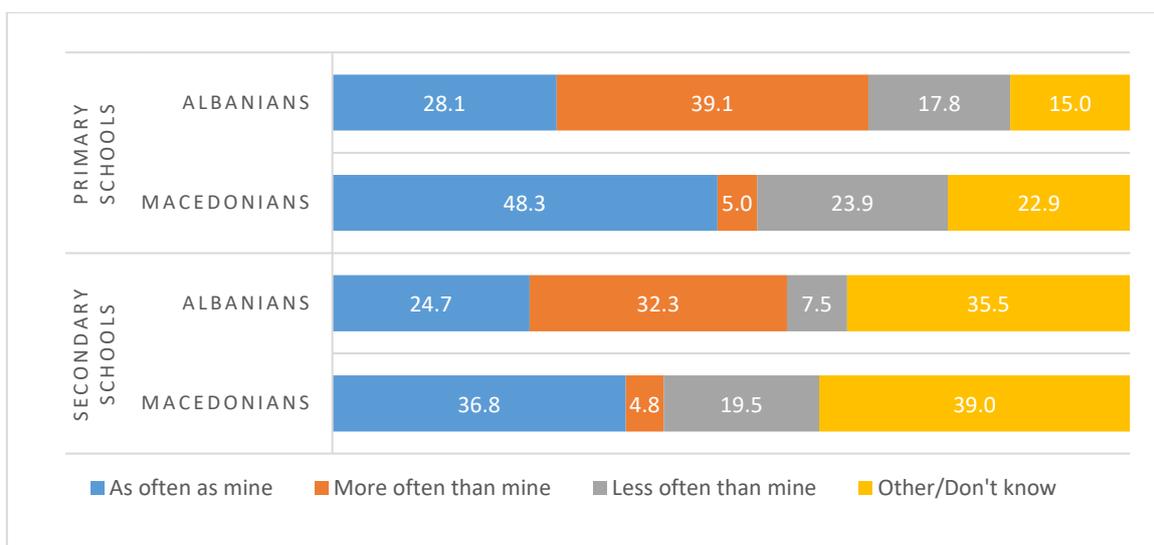
The increase in the number of undecided teachers between the two surveys reflects their experience of the textbooks. Among Macedonian teachers, there was a decrease in the number of those who think that there is no difference in the representation of their and other ethnic communities (from 76.8% to 65.7%). However, among Albanian teachers, there is still a drop in the share of those who represent the same opinion (from 43.8%, to 37.5%), but, at the same time, there is a drop in the share of those who believe that other ethnic communities are favored in relation to theirs (from 40.7%, to 33.9%).

The comparison among Albanian parents indicates an increase in the percentage of those who do not “see” differences in the representation of their own and other ethnic communities in textbooks (from 25.9%, to 34.1%) at the expense of a decrease in those who they think that other ethnic communities are better represented than theirs (from 38.7%, to 29.1%).



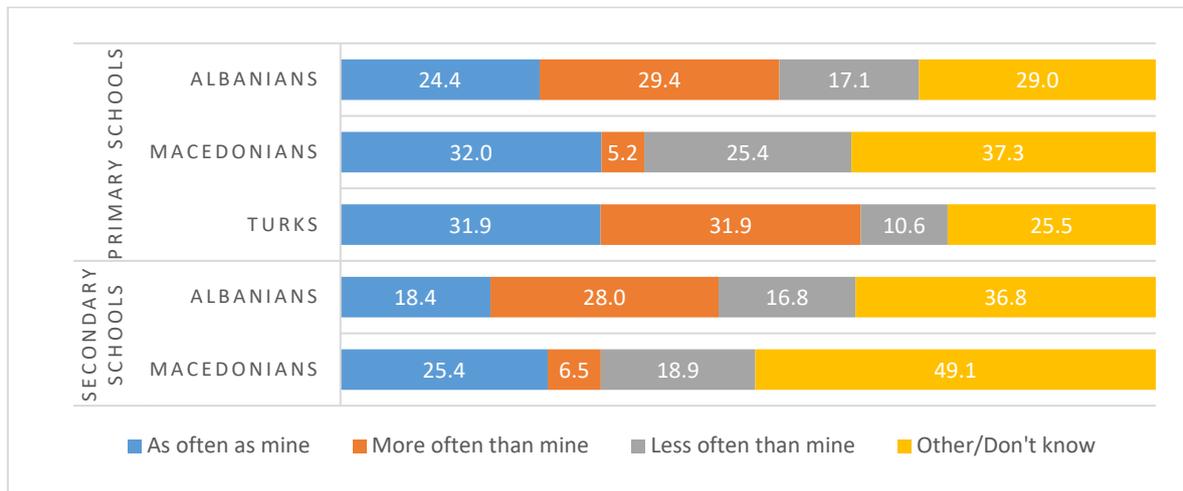
Graph 5.2-4. How often are other ethnic communities mentioned in textbooks? - percentage representation of the responses of **students** from different ethnic communities

According to results from Graph 5.2-4, Macedonian students predominantly hold the opinion that other ethnic communities are mentioned in textbooks less often than is the case with the Macedonian ethnic community. Albanian primary school students are divided as to whether the Albanian community is mentioned equally or less often, and responses from Albanian secondary school students are equally distributed within all of the options offered. Convincingly, most of the Turkish students do not perceive a favoring of other ethnic communities in relation to Turkish, but the most surprising result is that among the Roma primary school students, the view that the Roma ethnic community is mentioned more than the others in the textbooks is the most dominant.



Graph 5.2-5. How often are other ethnic communities mentioned in textbooks? - percentage representation of the responses of **teachers** from different ethnic communities

From the results presented in Graph 5.2-5. it follows that the majority (one third) of Albanian teachers believe that other ethnic communities are mentioned in textbooks more often than the Albanian ethnic community. Among the Macedonian teachers, when those who cannot choose one of the offered answers are excluded, those who do not notice bias in the frequency of mentioning a specific ethnic community remain the most represented.



Graph 5.2-6. How often are other ethnic communities mentioned in textbooks? - percentage representation of the responses of parents from different ethnic communities

Among the parents, more so than the other categories of participants, there is a strong presence of those who cannot answer this question, as can be seen in Graph 5.2.6. As with teachers, the number of parents who cannot express an opinion is greater among those whose children are in secondary schools, when compared to those with children in primary schools. Most of the Turkish parents from primary schools, who had an opinion, answered with the responses: “other ethnic communities are mentioned in textbooks as often as mine,” and “they are mentioned more often than my ethnic community.” Among the Macedonian parents, it is important to note that there is a share who think that others are mentioned less often, while among the Albanian parents, there is a share who think that others are mentioned more often.

The comparison among the overall results in the research obtained in 2017 shows changes for which the only thing in common is an increased number of students who do not have an opinion on how often the ethnic communities mentioned in the textbooks are. The characteristic found for the Macedonian primary school students is that the percentage has decreased for both those who do not see a difference in the frequency of the presence of different ethnic communities (from 33.6% to 26.8%), as well as those who indicate a less frequent presence of others compared to Macedonians (from 46.4% to 40%).

On the other side, among the Albanian primary school students, there are no changes in the frequency of those who think that there is an equal treatment of the different ethnic communities (from 31.5% to 33.7%), and a drastic fall for those who “see” that other ethnic communities are more represented than the Albanian one (from 32.2% to 18%). Among the Albanian secondary school students, there is a large decrease in the percent of those who do not see differences (from 41% to 26.1%) at the expense of an increase in those who think that other ethnic communities are favored over their own (from 20.5% to 25.8%).

The percentage of teachers who, in 2017, thought that ethnic communities were equally represented has not changed, neither for Macedonians (from 44.8 to 45.5%), nor Albanians (from 29.9% to 27.4%). However, among Albanian teachers, there has been a decrease in the number of those who think that other ethnic communities are more represented than theirs (from 45.5% to 37.5%), and, for Macedonian teachers, there has been a decrease in number of those who think that the other ethnic communities are mentioned less than theirs (from 36.4% to 23.1%).

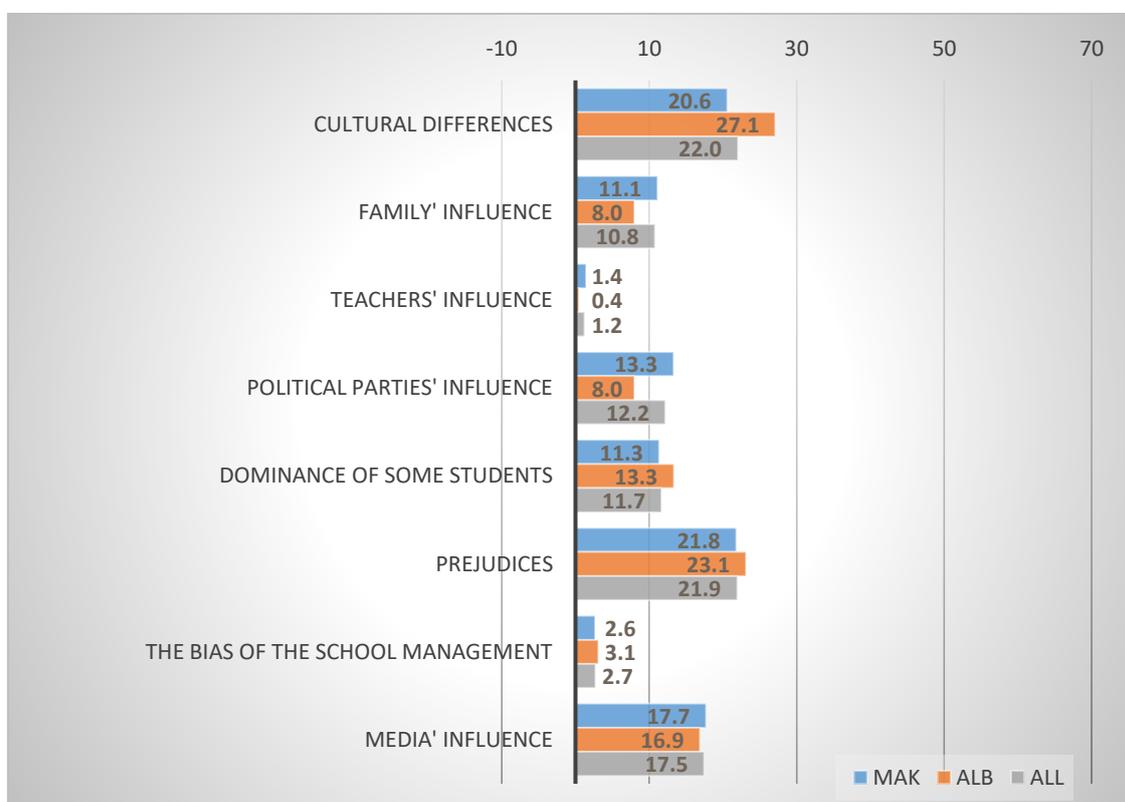
Conclusion:

Macedonian participants are satisfied with the image of their ethnic community that the textbooks show, but this is directly opposed to the view of the majority of Albanians who think that their ethnic community is inadequately presented. Dissatisfaction with textbooks, due to inappropriate representation, but also due to the favoring of others (most likely Macedonians), is not only more prevalent among Albanian teachers and students who study/work in secondary schools, but has intensified in over last five years. A large part of the Macedonian and Albanian participants are on the same page when they claim that their ethnic community is less often mentioned in textbooks than is the case with other ethnic communities.

6. School climate for support to inter-ethnic integration

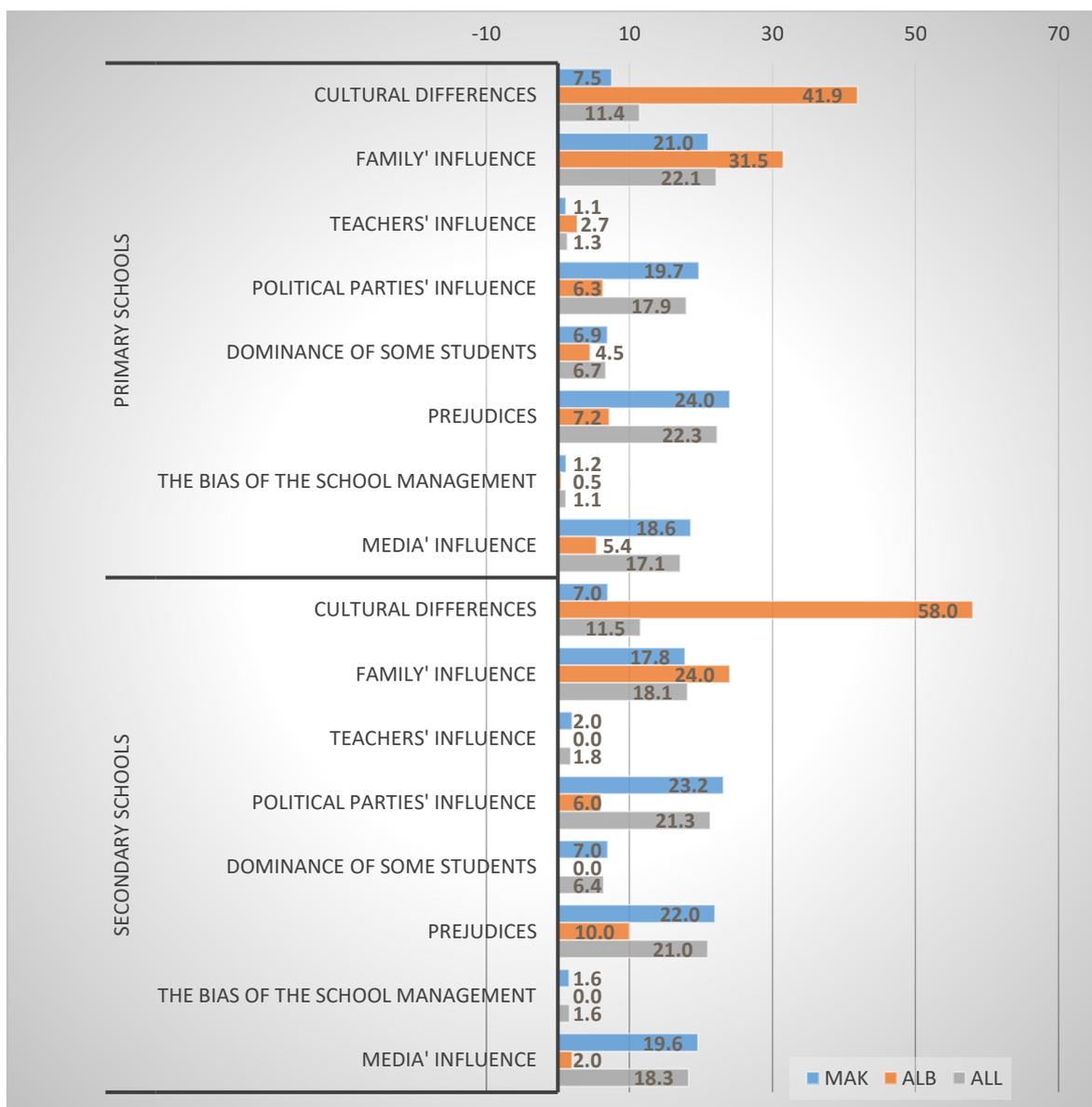
6.1. Reasons for hostilities between students from different ethnic communities

The question which asks for the identification of what most causes hostilities (arguments, fights etc.) is included in the corpus of questions. This also reflects the school climate in regards to supporting inter-ethnic integration, because, from the answers to this question, it can be seen how much the schools, through the influence of the management and teachers, are considered to be a direct cause, but also how much the schools actually contribute to the acceptance of cultural differences (language and customs) and the reduction of prejudices, and thus indirectly affect inter-ethnic hostility.



Graph 6.1-1. What are the most common reasons for hostility between students from different ethnicities at school? - percentage representation of the answers of secondary school students from different teaching languages

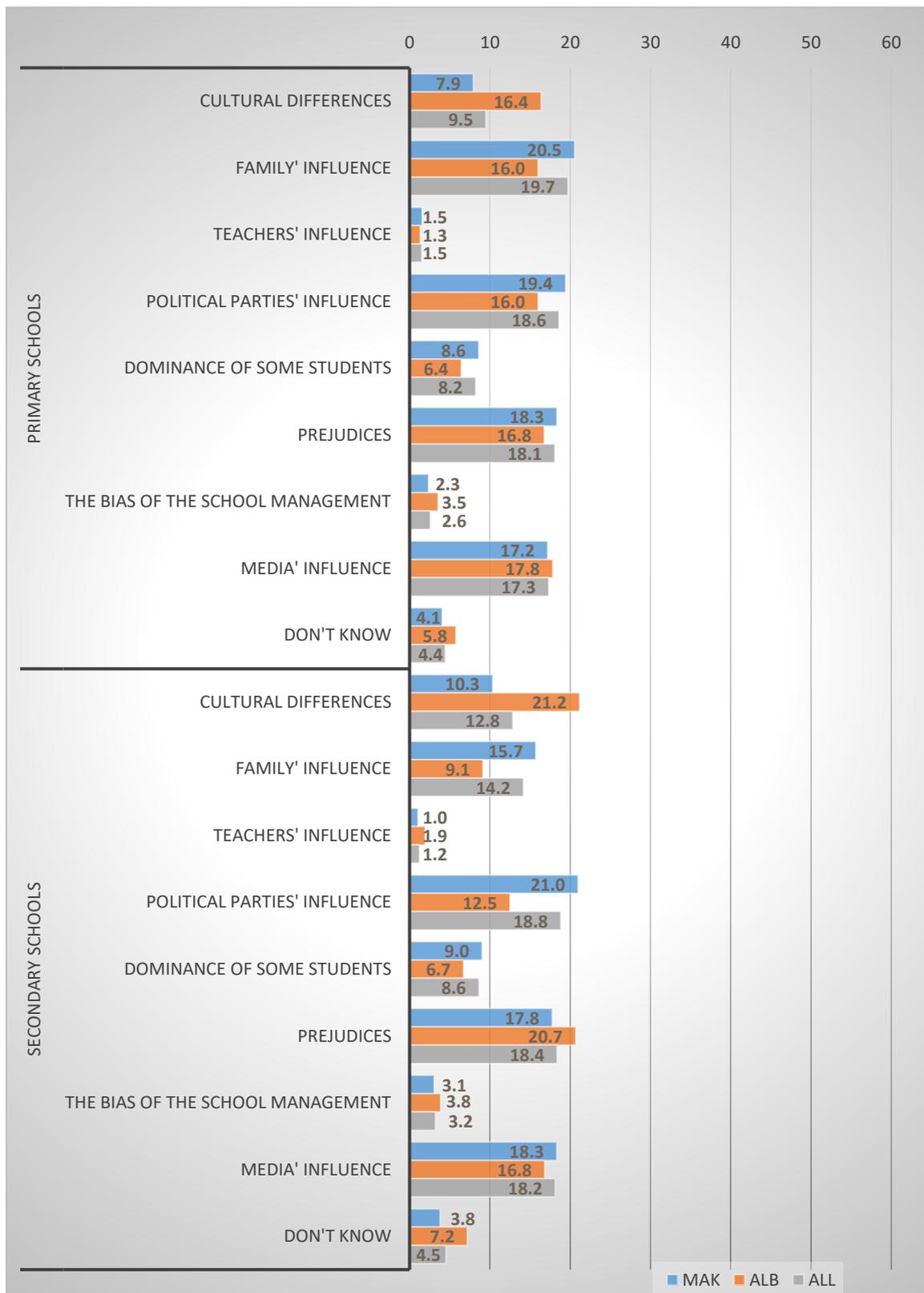
Secondary school students from all of the teaching languages usually point to prejudices and cultural differences (more for those who study in Albanian) as the most common reasons for inter-ethnic hostilities (arguments, fights, etc.) (Graph 6.1-1). At the same time, out of all of the agents of socialization listed, they attribute the greatest responsibility to the media, mostly ignoring the influence of family and peers, and denying the influence of teachers.



Graph 6.1-2. Which are the most common reasons for hostilities between students from different ethnicities in the school? – percentage representation of the answers of **teachers** from different teaching languages

Graph 6.1-2 shows a relative consistency in the responses of primary and secondary school teachers when choosing the causes of inter-ethnic hostility, but, unlike the consensus that exists between secondary school students from Macedonian and Albanian teaching languages, the teachers' perspectives from both teaching languages differs substantially. For teachers in the Albanian language, the most common cause is cultural differences (much more represented among those who work in secondary schools than in primary schools), and following this is family influence. For teachers in the Macedonian language, cultural differences are minor a factor – their responses are almost evenly distributed around all of the other reasons listed,

except for the influence of peers and the eventual favoritism of a certain ethnic community by the school management.



Graph 6.1-3. Which are the most common reasons for hostilities between students from different ethnicities in the school? – percentage representation of the answers of **parents** from different teaching languages

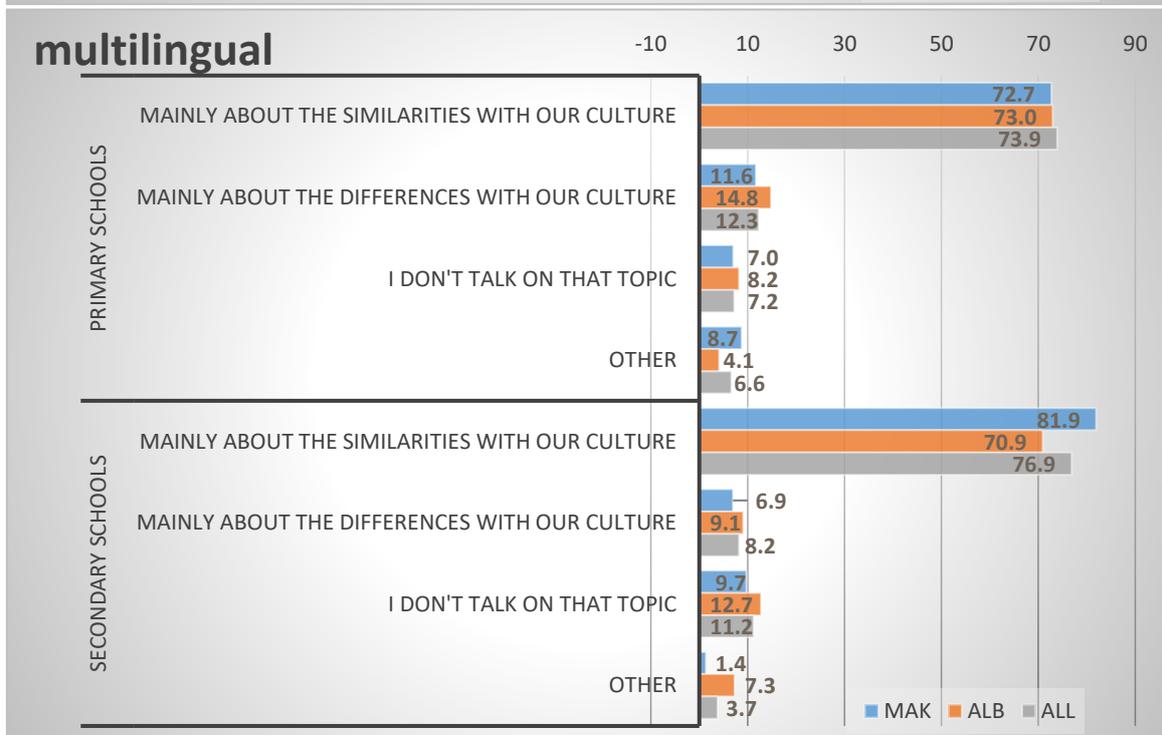
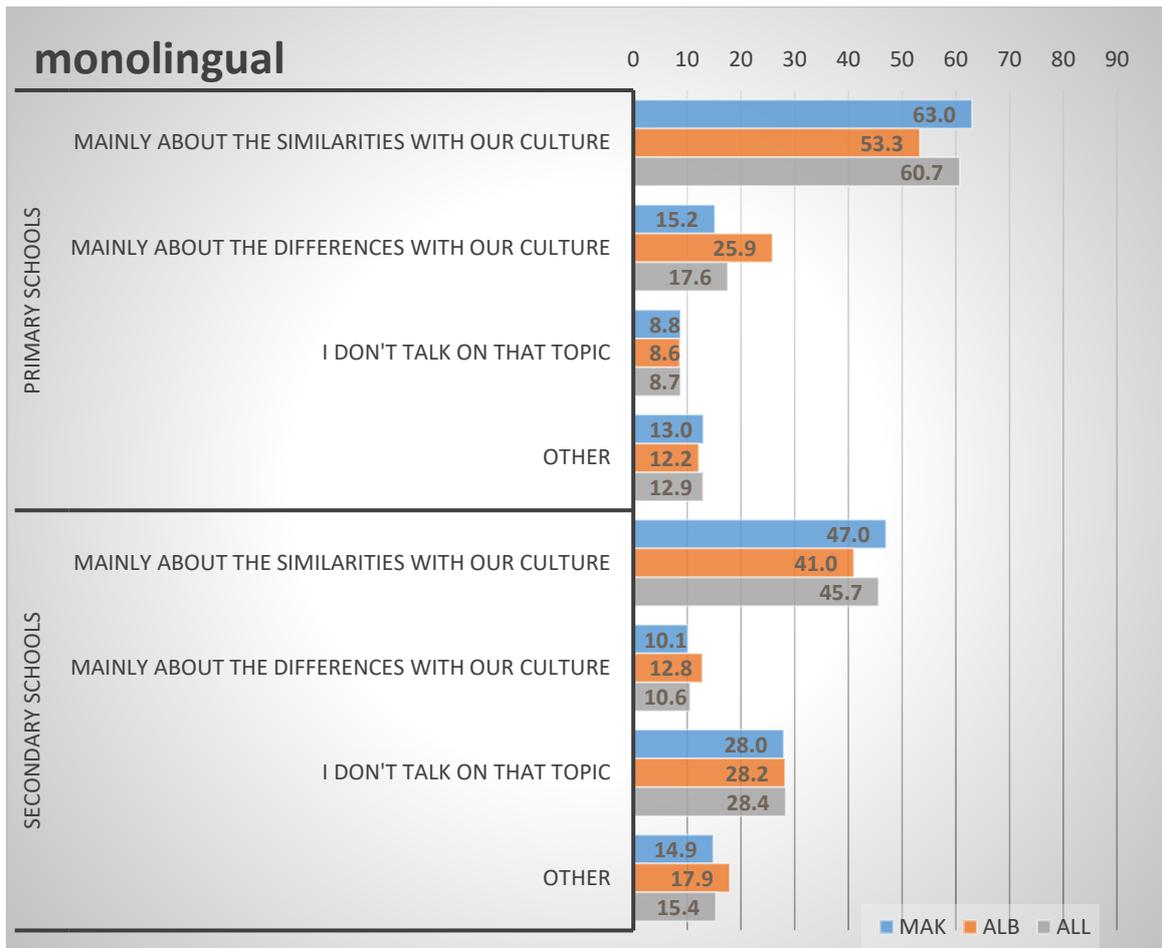
Among parents' answers, there is not one cause that can be singled out as an important factor for the emergence of inter-ethnic hostilities (Graph 6.1-3). It is noticeable that everyone is in consensus that teachers and management do not hold responsibility, and that peers do not have an influence, but also, cultural differences (language and customs) are pointed out more from the side of teachers in the Albanian language.

Professional associates and directors pointed out prejudices (26.8% in primary and 22.1% in secondary schools) and media influence (20.8% in primary and 22.1% in secondary schools) as the most important causes for hostilities (arguments, fights etc.) between students from different ethnic communities.

The comparison of the overall results between this research and the research conducted in 2017 was made by comparing the percentage of participants who chose a certain reason from the ones offered. When it comes to secondary school students, the only change is in media influence as a factor for inter-ethnic hostility between students. The percentage of students who pointed out media influence has increased from 28% in 2017 to 34.9% in 2022. As for the teachers, there are changes only in the perception of prejudices being a cause – they increased from 36% to 42%. Changes were registered for teachers when it comes to prejudices, whose impact is now perceived as greater (from 26.8% to 35.1%) and cultural differences, whose impact is now perceived as smaller (from 26.8 % to 19.6%). Among the professional associates/directors, there is a noticeable strengthening of the perception of prejudices as a cause of inter-ethnic enmities (from 44.5% to 53%) and a weakening of the perception of the influence of political parties (from 39.3%, to 29.2%) and cultural differences (from 23% to 14.9%).

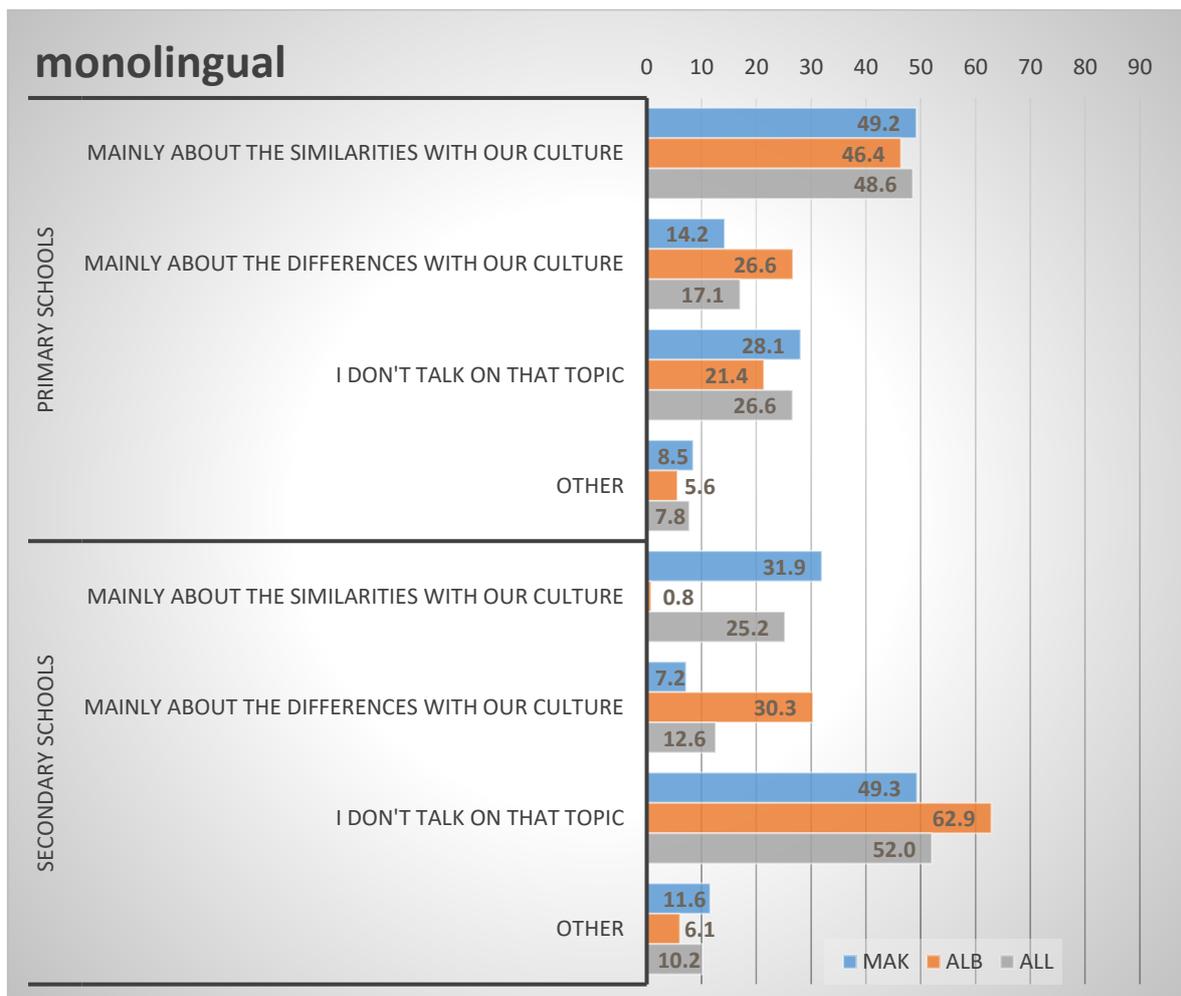
6.2. The contribution of teachers and parents in introducing students to the culture of other ethnic communities

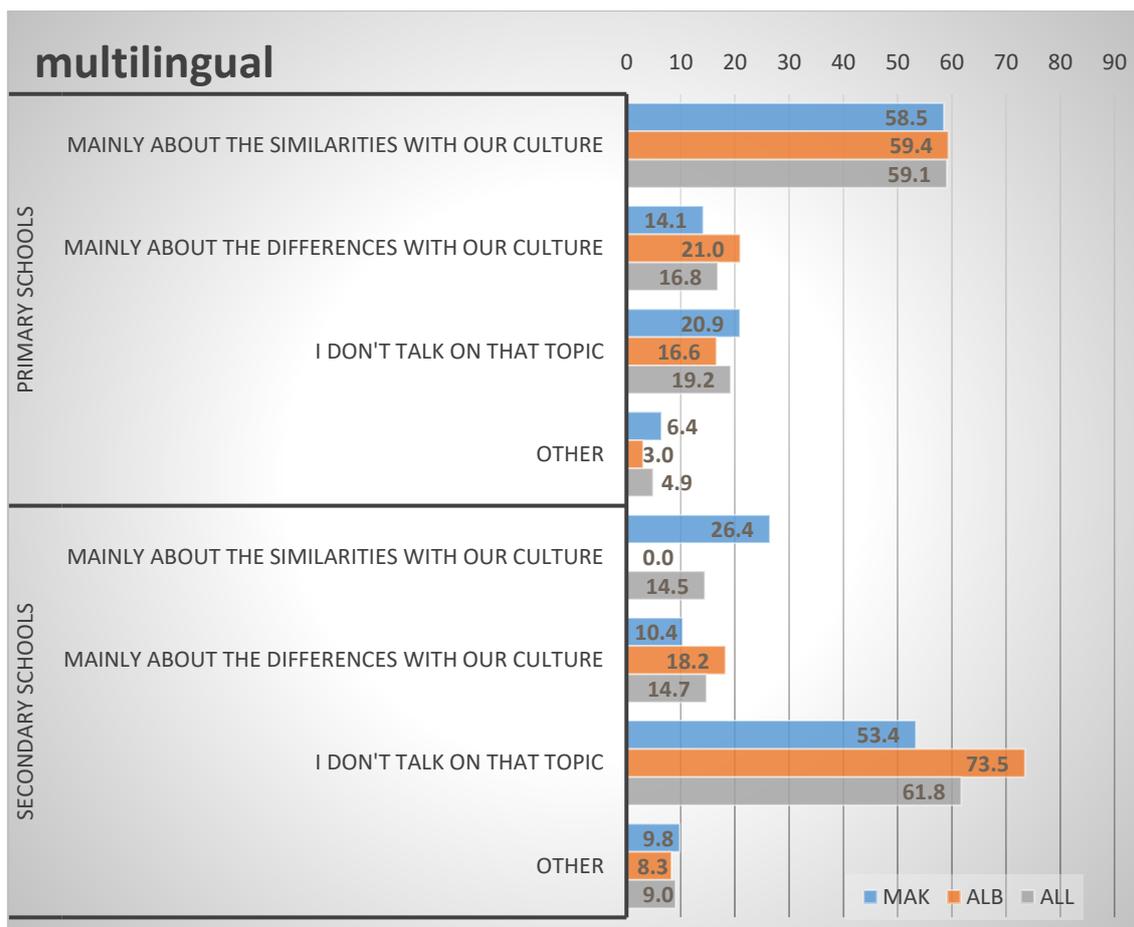
When interpreting data, one should have in mind that emphasizing cross-cultural similarities contributes to inter-ethnic integration, much more so than ignoring other ethnic communities. However, ignoring other ethnic communities is not as harmful as emphasizing the inter-cultural differences without pointing out the similarities.



Graphs 6.2-1. Do you (and what do you) speak to your students about other students from different ethnic communities? - percentage representation of teachers from different teaching languages

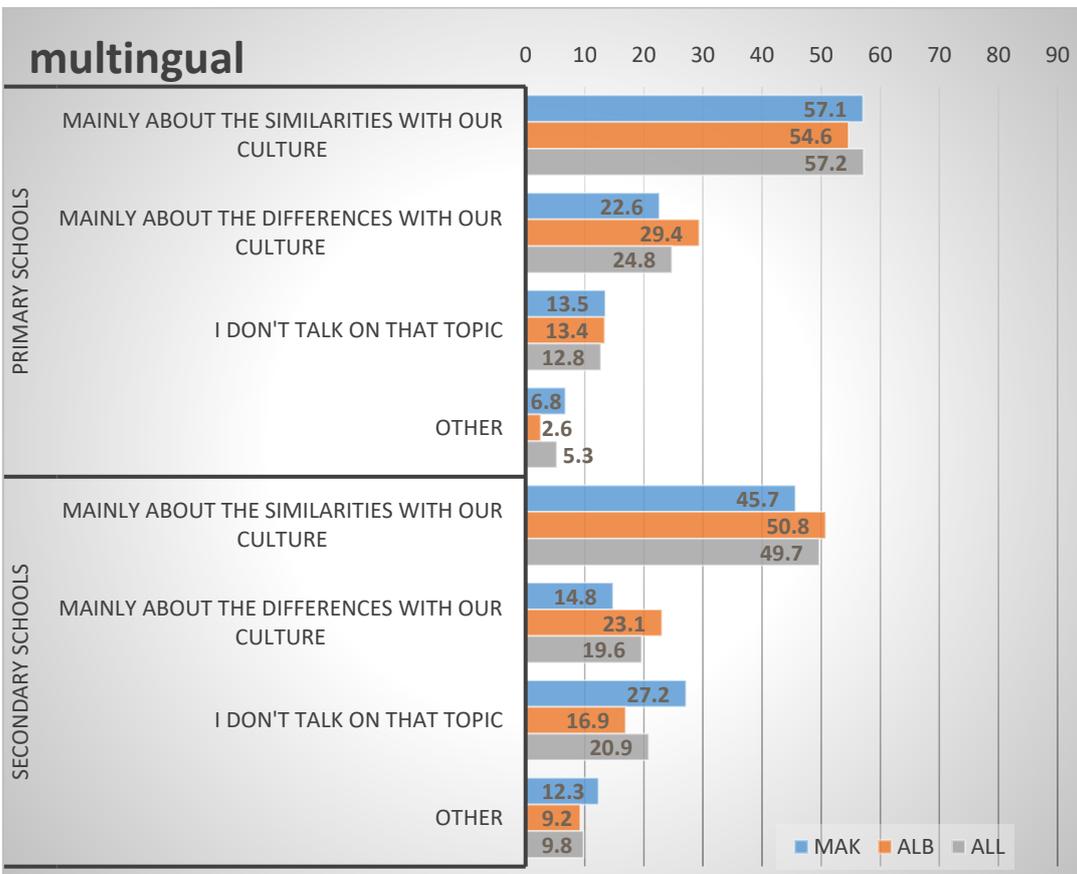
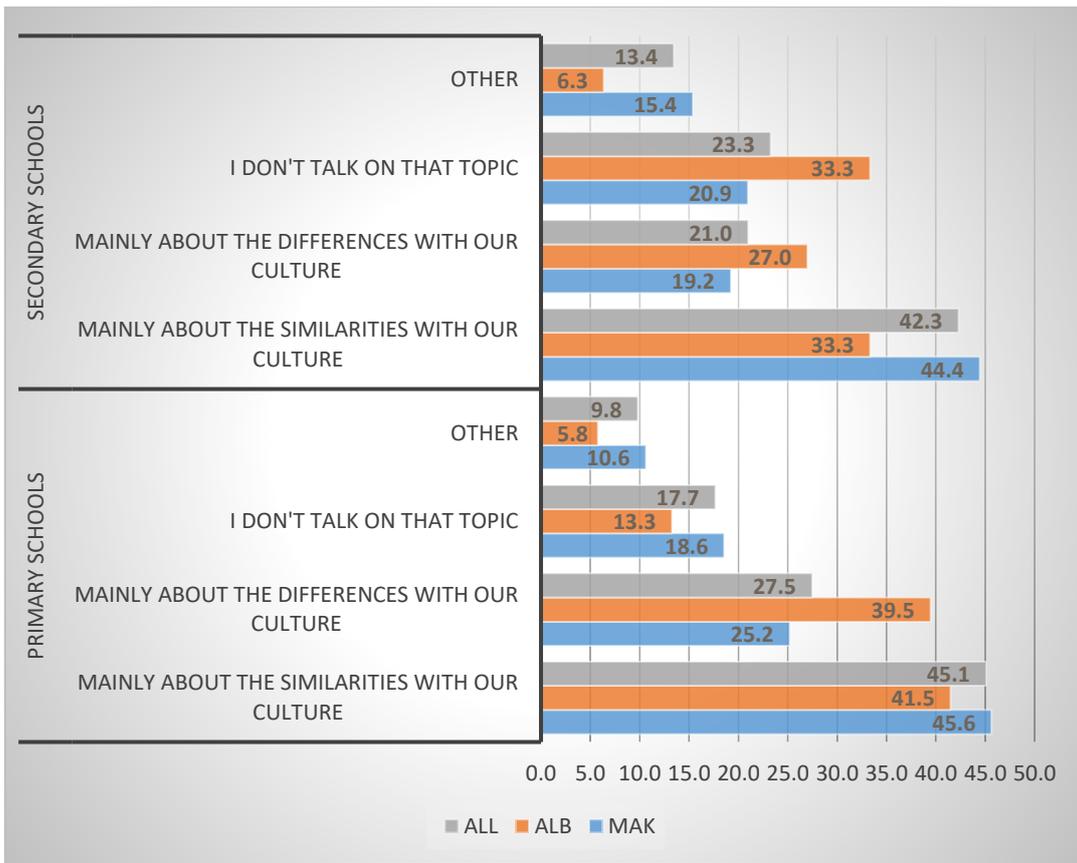
Most of the teachers from all of the languages and all of the types of schools claim that they point out to their students the similarities between the cultures of other ethnic communities and their own. According to Graph 6.2-1 it seems that this view is more represented among multilingual than in monolingual schools. The only thing to note for monolingual schools, is that there is a difference between teachers from primary and secondary schools. The comparison between them shows that the share of those who work in secondary schools is smaller when it comes to emphasizing the similarities between the cultures and larger for those who do not speak about the cultures. “Cross-language” comparisons show that the representation of teachers from the Albanian language who talk to their students about the similarities between cultures is lower than among teachers from the Macedonian language - this applies to all types of schools, except for multilingual primary schools, where such a difference is not noticed. In addition, the share of teachers who teach in the Albanian language in monolingual schools who emphasize the differences in cultures when they talk about other ethnic communities is also significant.





Graphs 6.2-2. Do (what do) your teachers talk about students from different ethnic communities? - percentage representation of students from different teaching languages

Students do not share the same opinion as teachers (Graphs 6.2-2). Among primary school students from both monolingual and multilingual schools, the predominant opinion is that their teachers mainly speak about the similarities between their culture and the culture of other ethnic communities, but the representation of those whose teachers do not speak about it at all (more among primary school students in Macedonian teaching language) or, if they do, mostly emphasize the differences, is significant (more among secondary school students in Albanian teaching language). Among secondary school students (both, from monolingual and multilingual schools), the overwhelmingly dominant perception is that teachers do not speak about other ethnic communities at all (this perception is more dominant among secondary school students in the Albanian teaching language). “Cross-language” differences are seen among the secondary school students that are exposed to cross-cultural similarities (in favor of students in the Macedonian teaching language) and among those that are exposed to cross-cultural differences (in favor of the Albanian teaching language).



Graphs 6.2-3. Do you (what do you) talk to your child about students from different ethnic communities? – percentage representation of **parents** from different teaching languages

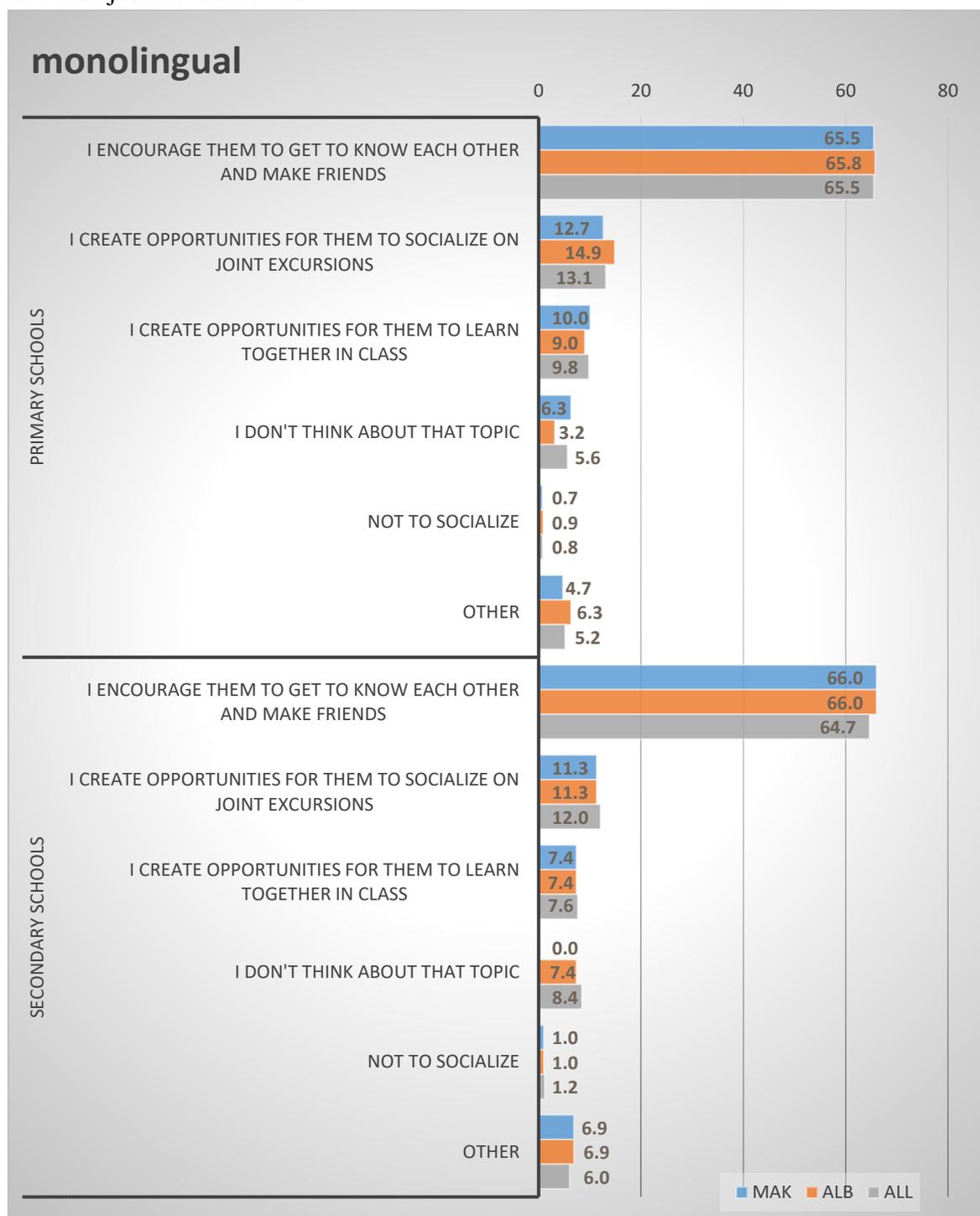
According to Graphs 6.2-3, among the parents of students from multilingual schools (primary and secondary), the dominant response is that they emphasize the similarities. Within the monolingual schools, between the parents whose children study in Macedonian, those who speak about the similarities between the cultures are most represented. Compared to them, parents of students studying in the Albanian language are divided between those who emphasize intercultural similarities and those who emphasize intercultural differences, and, when it comes to the parents of secondary school students studying in the Albanian language, these two groups were followed by an equal percentage who avoid talking about other ethnic communities altogether.

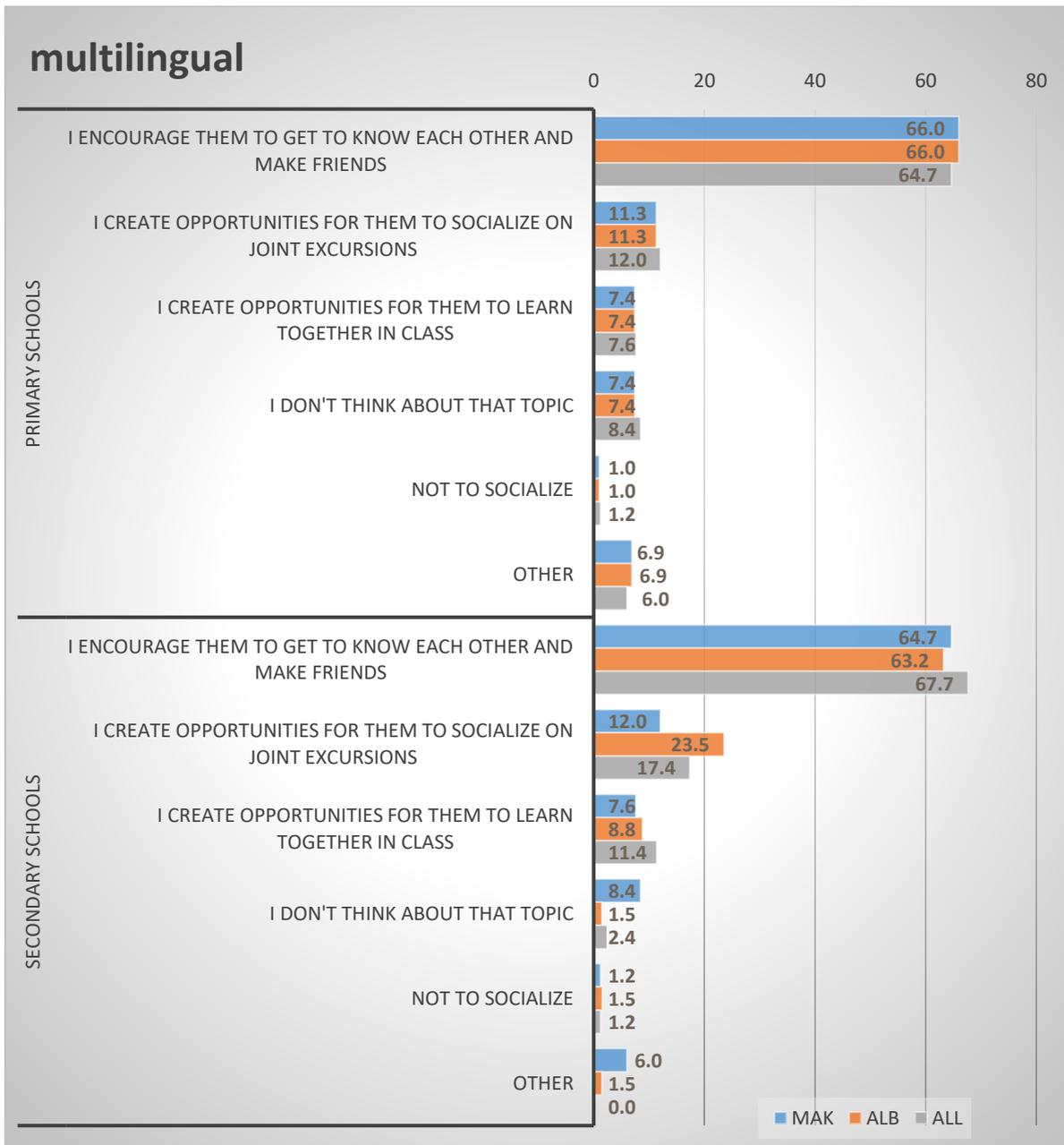
Comparisons between the overall results obtained in the current research, with the previous research from 2017, indicate positive changes among all stakeholders in the educational process. Meanwhile, among teachers, the already high percentage of those who claim to emphasize cultural similarities between ethnic communities has grown (from 57.7% to 62.9%) and the percentage of those who ignore other ethnic communities has decreased (from 22.3% to 11.4%). Among the primary school students, the share of those who “see” that their teachers emphasize intercultural differences has slightly increased (from 45.8% to 51.5%), while the share of those who think that their teachers do not make any kind of intercultural comparisons has decreased (from 31.6% to 24.5%). A smaller proportion of secondary school students recognize the indication of intercultural similarities by their teachers (from 29.8% to 20.9%), but a greater proportion of them recognize the indication of inter-ethnic differences (from 20% to 13.5%), that is, they do not recognize the indication of intercultural comparisons on any basis (from 48.9%, to 55.9%).

Among parents, the share of those who say they emphasize intercultural similarities has grown significantly (from 36% to 47.5%) and the share of those who claim to avoid comparisons in conversations with their children has almost halved (from 33.6% to 17.5%).

6.3. Support for the “cross-linguistic” socialization of students

When interpreting the answers to the question covering support for the socialization between students from different teaching languages, it should be taken into account that the meaning of *socialization* is different, depending on whether students from different teaching languages study in the same or in different schools. In monolingual schools, socializing is usually reduced to interaction during limited contacts, while in multilingual schools, socializing usually means more than just mutual contact.

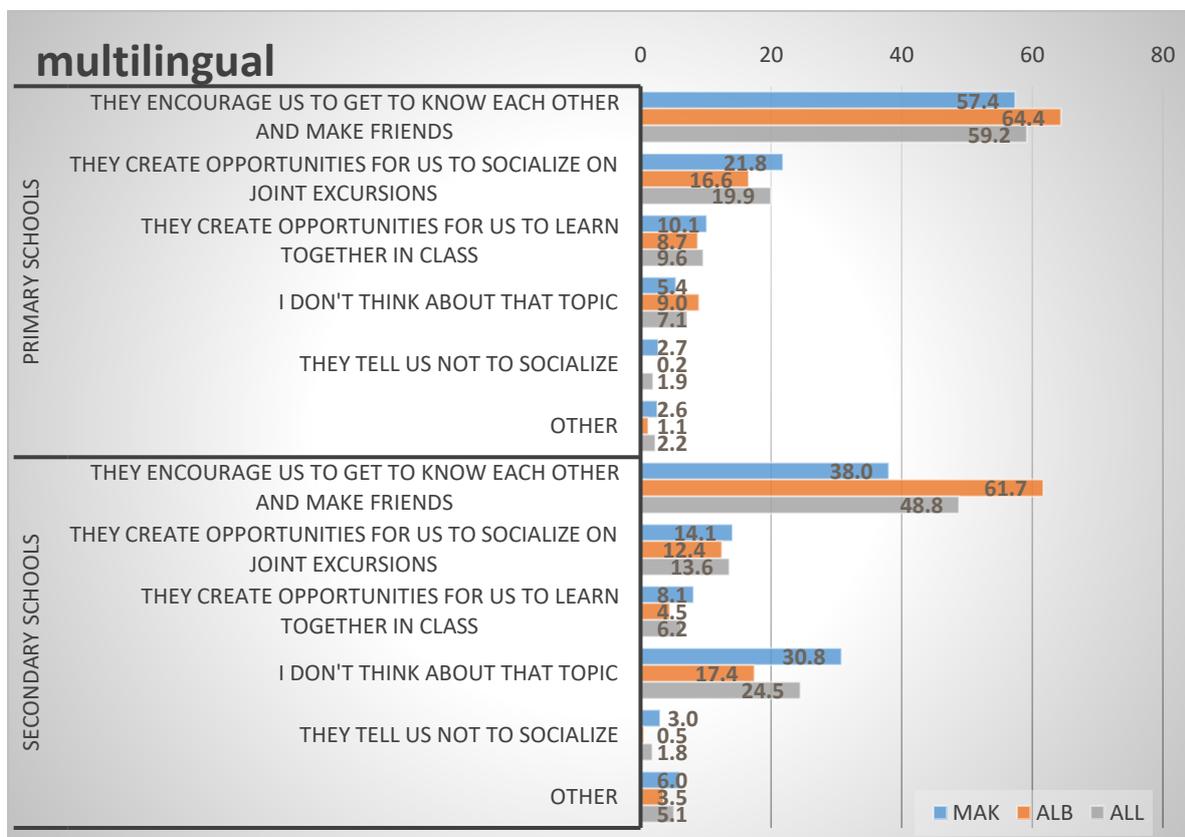
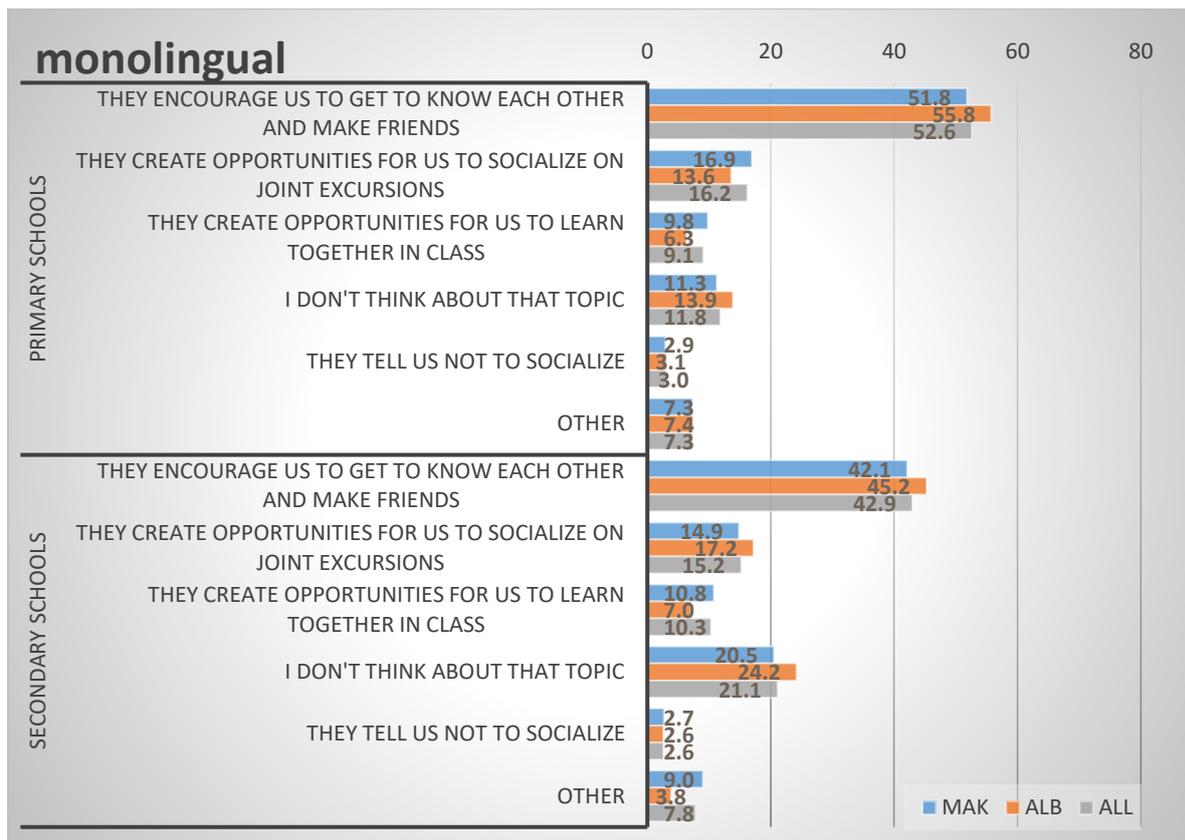




Graphs 6.3-1. What do you think about socializing between students who study different teaching languages? - percentage representation of **teachers'** answers from different teaching languages¹⁰

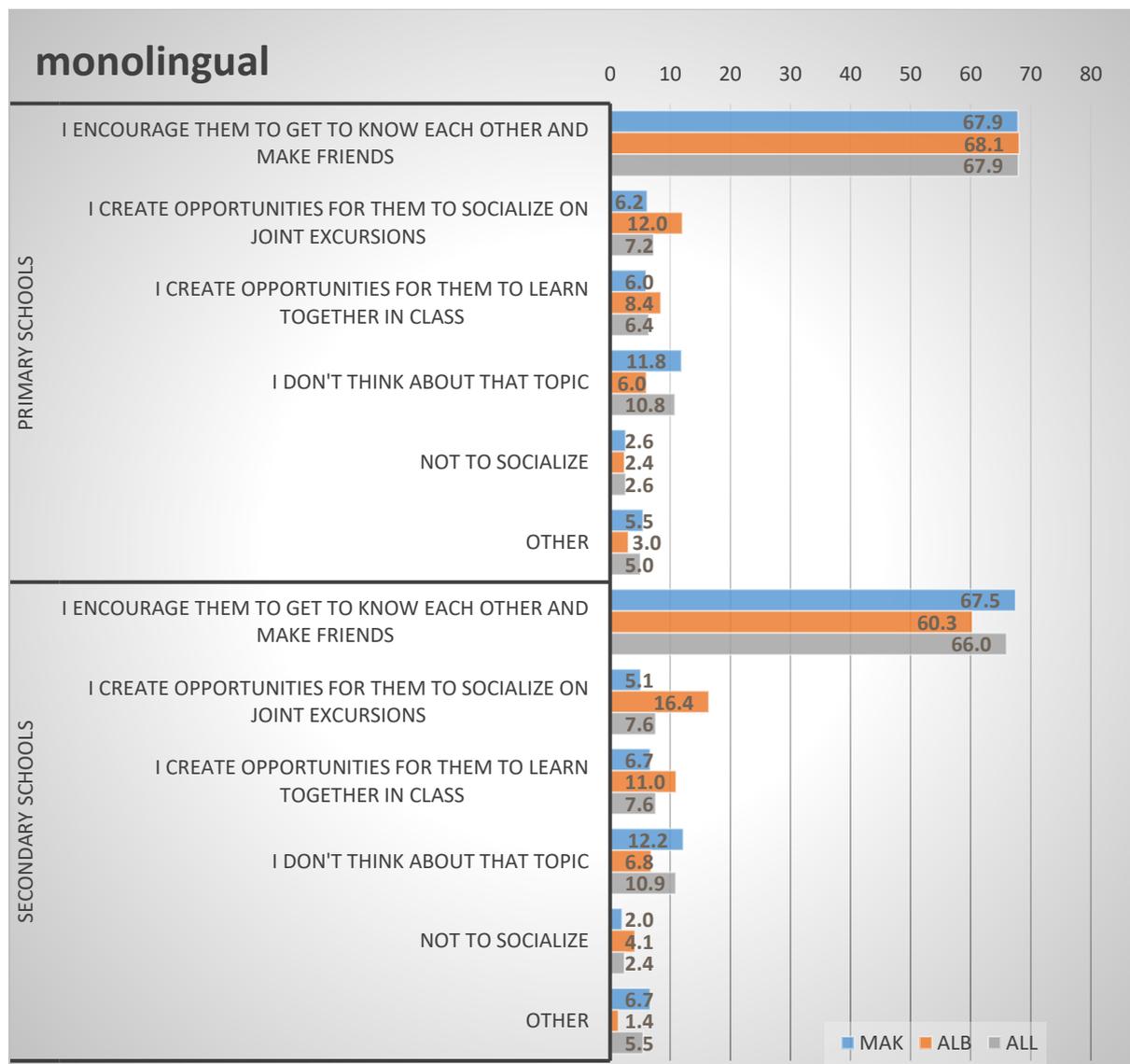
According to the results in Graphs 6.3-1, most of the teachers from all of the types of schools, and from both teaching languages, claim that they encourage their students to socialize with students from other teaching languages. It is notable, the small percentage of responses which include active support through creating conditions for that kind of socialization from these stakeholders who have this opportunity to make it happen.

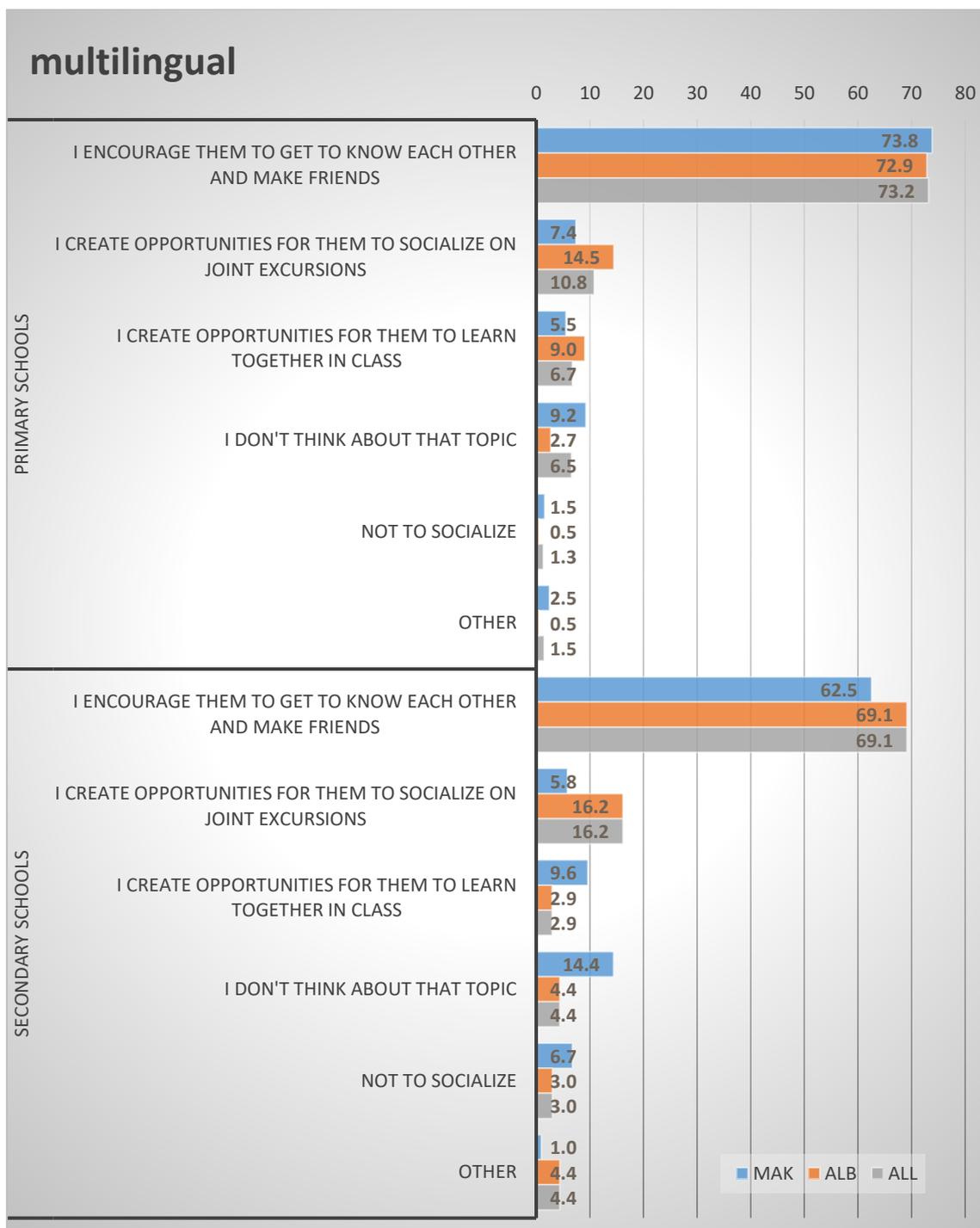
¹⁰ The questionnaire provided two options for not socializing: *to avoid conflicts* and *to avoid being harmed by "others."* Due to the extremely low percentage of choices made in both categories, they are combined in the presentation of the results.



Graphs 6.3-2. What do you think about socializing between students who study different teaching languages? - percentage representation of students' answers from different teaching languages

The same question, when posed to students, gives a slightly different picture (Graphs 6.3-2). Among the students from monolingual schools, the opinion that teachers encourage them to engage in “inter-lingual” socializing is still dominant. Still, their percentage is far lower than that of teachers, and this is not due to the significant representation of students (especially among secondary school students) who do not “see” that teachers are even concerned with it. Likewise, students from multilingual schools mostly recognize support for “inter-lingual” socializing that comes from teachers, which is more prominent among students from schools/classes in the Albanian teaching language. This is why primary school students from the Macedonian teaching language notice more of the opportunities which are created from teachers for this kind of socializing through joint picnics, while the secondary school students in the Macedonian language cannot recognize what teachers think about “inter-lingual” socializing because they do not discuss the topic.





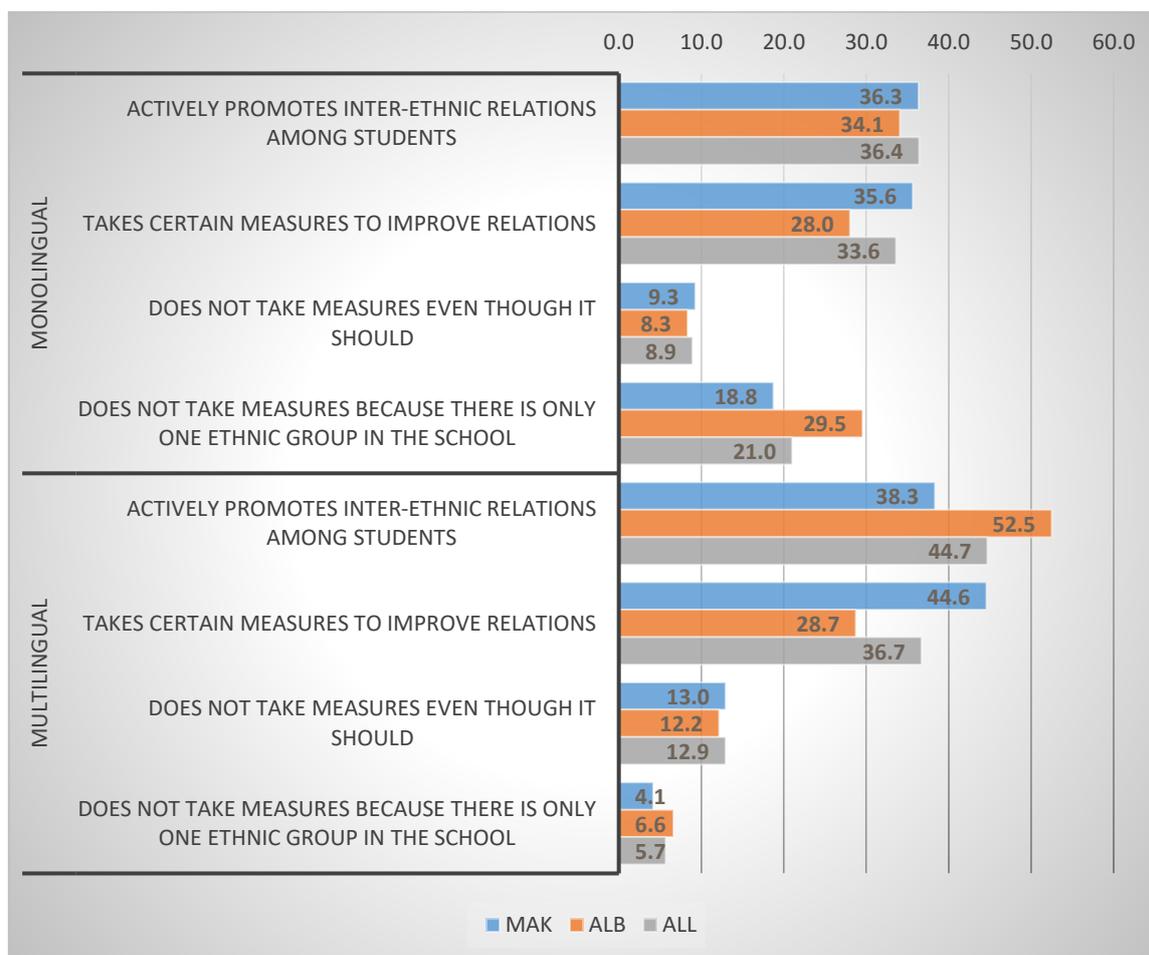
Graphs 6.3-3. *What do you think about your child's socializing with students who study in another teaching language?* - percentage representation of **parents'** answers from different teaching languages

The engagement that parents attribute to themselves, concerning their children socializing with students from other teaching languages (Graphs 6.3-3), is almost identical with the teachers' responses (Graphs 6.3-1). Among all parents, and even more so among parents whose children study in multilingual primary schools, the predominant response is that they claim to encourage their children to engage in “inter-lingual” socializing.

When compared, the overall results from the previous (2017) and the current research (2022), regarding support for “inter-lingual” socializing, which teachers provide to students, there are mainly changes in the primary school students’ perceptions of their teachers’ behavior. Results from this research show that the percent of teachers from primary schools who encourage students to socialize with students from other teaching languages has been significantly reduced (from 80.1% to 65.7%), which is also confirmed by the students’ responses (from 63.9% to 50.8%). Although the percentage of teachers from these schools who claim that they create conditions for this kind of socializing through picnics or joint classes has not changed (from 27.6% to 25.2%), the perception of students about their behavior has significantly changed (from 41.8% to 27%). The percentage of teachers who say that they do not think about this topic has not changed (from 8.9% to 4.4%), but the percentage of students who think that this topic is being ignored by the teachers has decreased (from 20% to 13.5%).

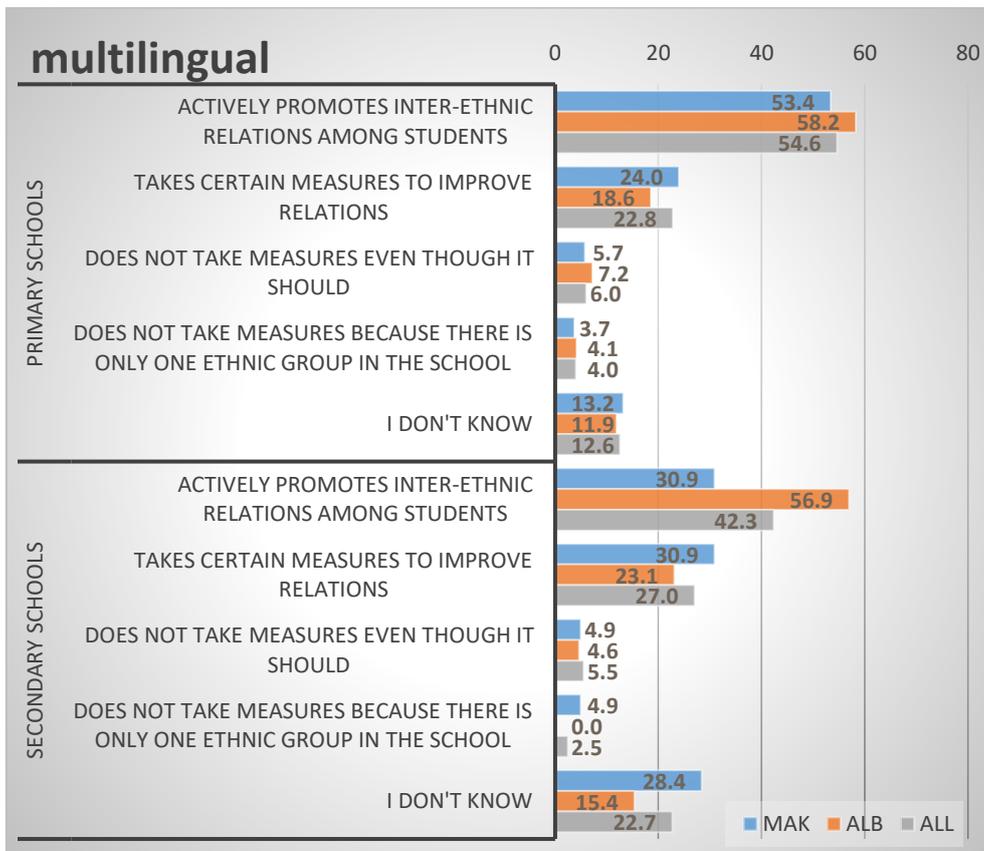
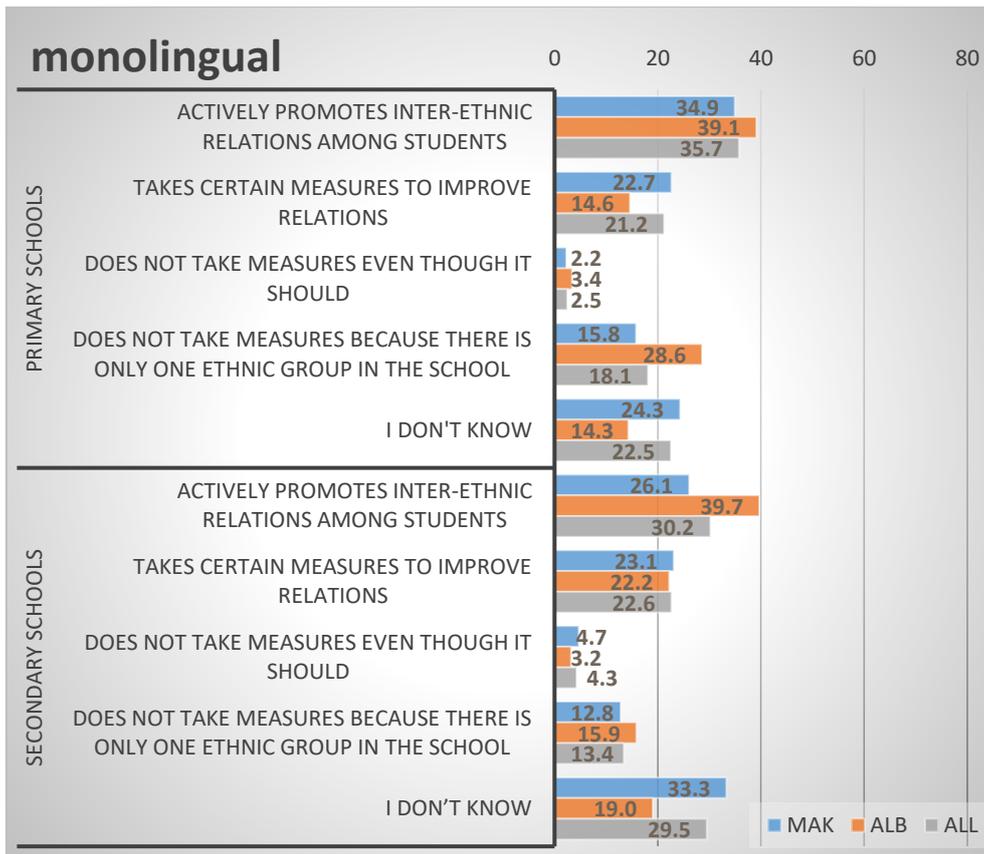
Among both teachers and secondary school students, there have been no significant changes, neither in encouragement (for teachers: from 70.7% to 65.9%; for students: from 55% to 56.4%), nor in active support (for teachers: from 18.8% to 23.3%; for students: from 28.8% to 25.3%). The only positive decrease is when it comes to ignoring the topic (teachers went from 18.8% to 6%; students from 30.4% to 11.7%).

6.4. The role of the school in developing positive inter-ethnic relations



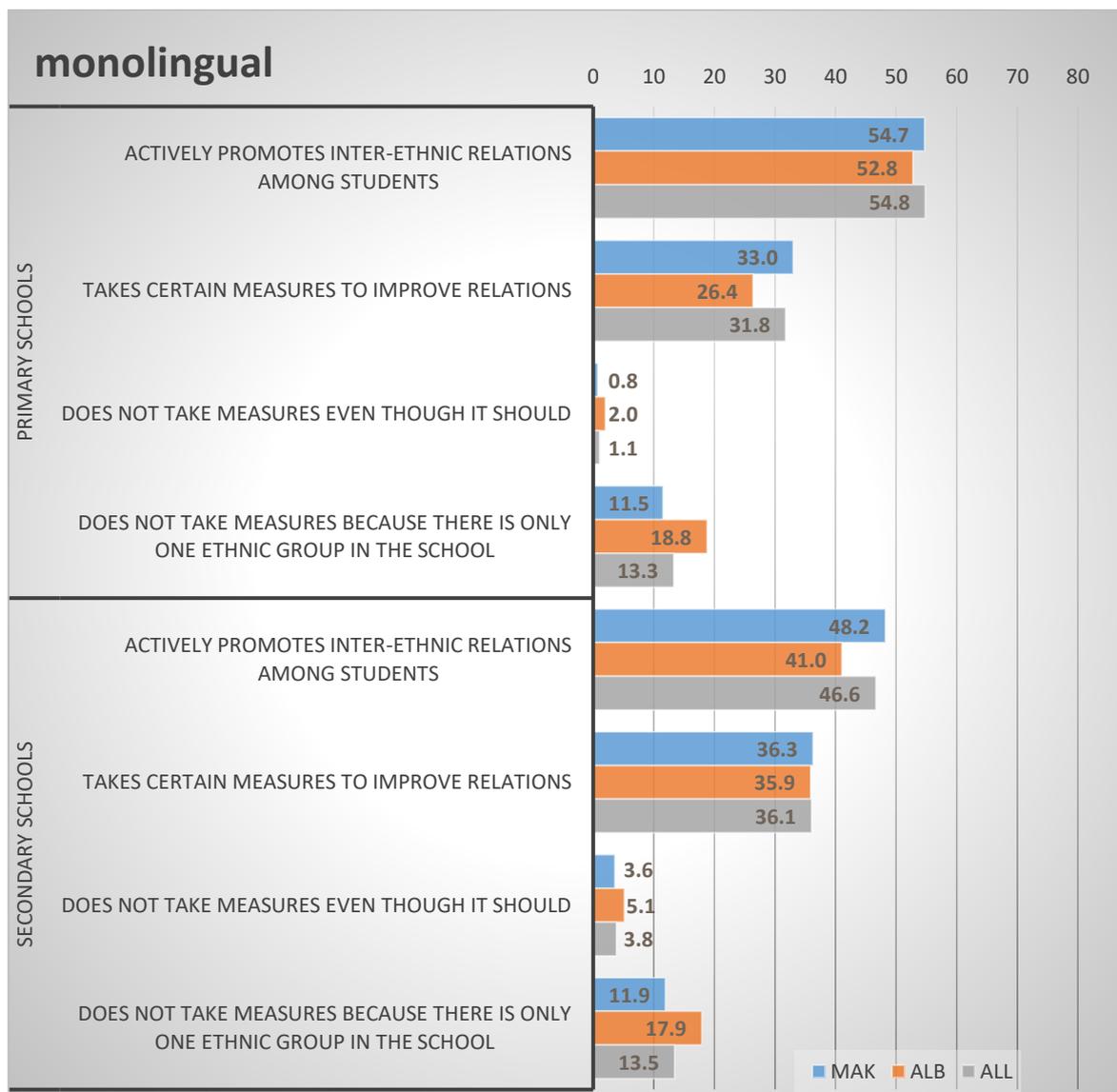
Graphs 6.4-1. How would you rate the role of your school in the development of positive inter-ethnic relations? - percentage representation of secondary school students

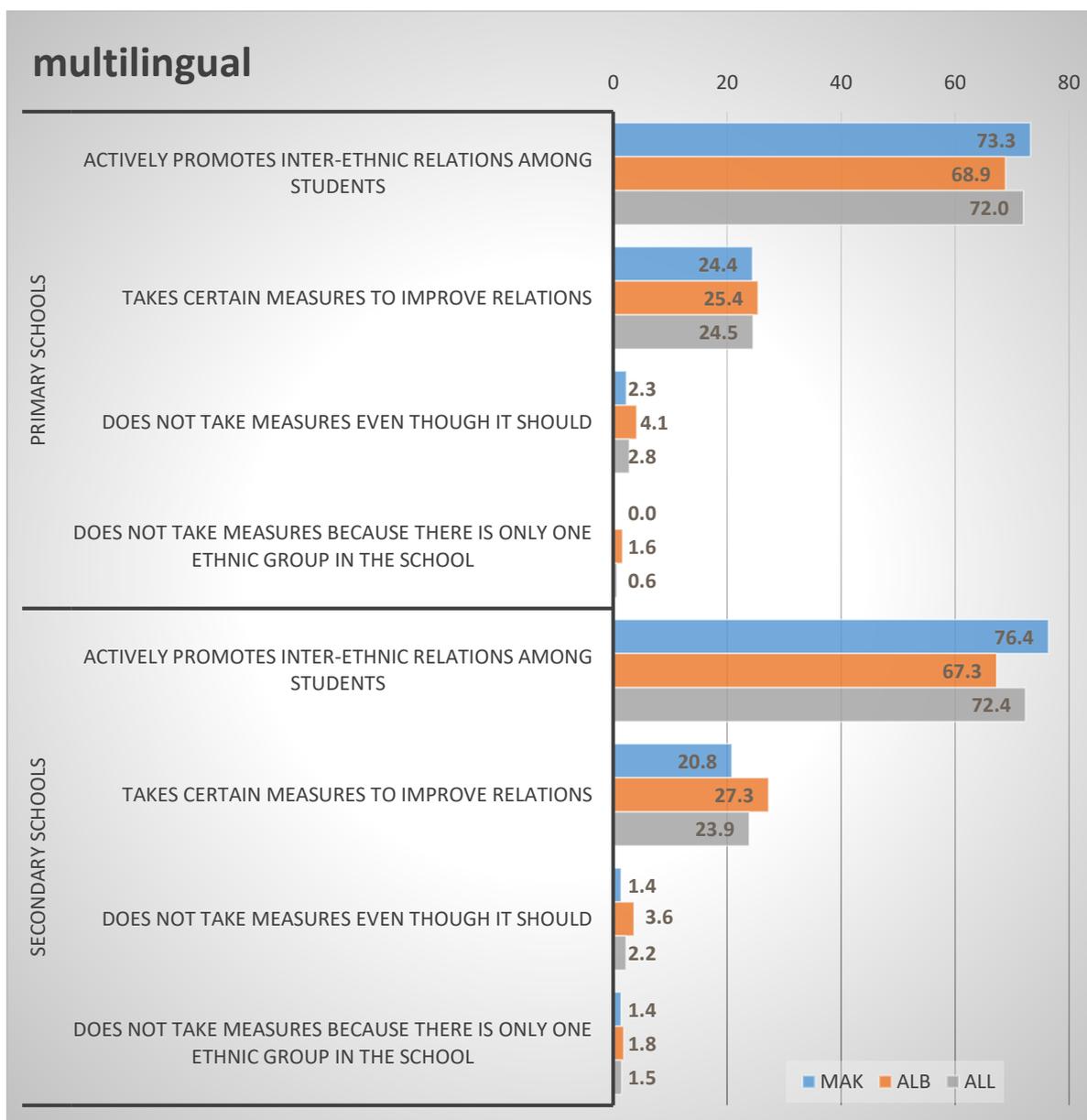
The responses from the secondary school students given to the question of the role of their school in the development of relations between students from different ethnic communities (Graphs 6.4-1) indicates differences in the perception among those who study in monolingual and those from multilingual schools. This can mainly be attributed to the given teaching language. Thus, most of the students from schools/classes in the Albanian teaching language (more distinctly in multilingual than monolingual schools) think that their school is committed to the active promotion of inter-ethnic relations, rather than only taking separate measures in that direction. Alternatively, students from the Macedonian teaching language are divided over the two possible options, with those who study in multilingual schools “seeing” partial measures more than complete action. There is also a significant number of secondary school students from both teaching languages (especially in multilingual schools) who claim that their school does not take measures to improve inter-ethnic relations, even though it should do so.



Graphs 6.4-2. How would you rate the role of your child's school in the development of positive inter-ethnic relations? - percentage representation of secondary school students's parents from different teaching languages

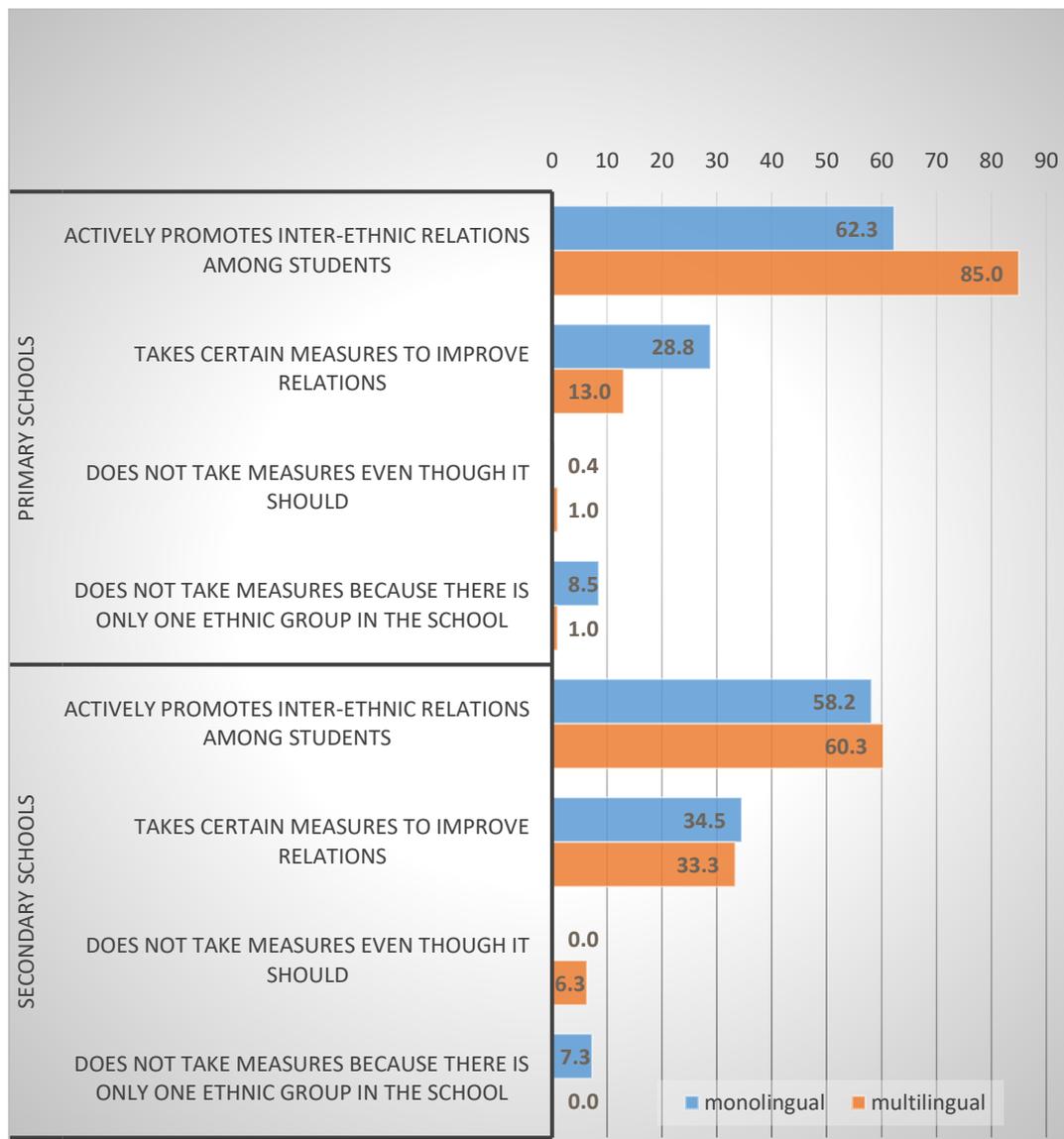
Parents' perception of what the school does to improve inter-ethnic relations among their students (Graphs 6.4-2) is different in monolingual and multilingual schools. In terms of taking active measures, that difference is especially visible in the comparison between primary schools, where it applies when it comes to all teaching languages, and is only distinguished among parents whose children study in secondary schools in the Albanian language. A significant percentage of teachers from monolingual schools do not expect that the school will take special measures, because there are no students from other ethnic communities. On the other hand, when the results obtained for primary and secondary multilingual schools are compared, a difference is visible between the parents of students who study in classes in the Macedonian language - the representation of parents from secondary schools who think that their child's school actively promotes inter-ethnic relations is equal to the representation of those who consider that it only takes partial measures in that direction.





Graphs 6.4-3. How would you rate the role of your school in the development of positive inter-ethnic relations? - percentage representation of **teachers** from different teaching languages

As expected, the image among teachers about the role of their school (Graphs 6.4-3) is more positive than the parents', regardless of if they work in monolingual, multilingual, primary or secondary schools. The comparison between teachers from monolingual and multilingual schools is in favor of those from multilingual schools. From the results, it follows that within monolingual schools, the primary schools have a more active development of the relations between students from different ethnicities than the secondary schools. Within the multilingual schools, the difference between primary and secondary schools mainly correspond to the teaching language – more in secondary schools, where teachers in Albanian “see” less active development when compared to their colleagues in the Macedonian teaching language.



Graphs 6.4-4. How would you rate the role of your school in the development of positive inter-ethnic relations? - percentage representation of professional associates/directors

Graphs 6.4-4 indicate that professional associates and directors of secondary schools claim that, in most cases, their schools, regardless of if they are monolingual or multilingual, actively promote inter-ethnic relations between students, while a lesser percent claim that they take certain measures in their development. Within primary schools, the results show differences between monolingual and multilingual schools. The dominant majority of professional associates and directors from multilingual schools claim that they work on actively promoting inter-ethnic relations, while a small section of them think that their actions in that field takes place through certain measures. Within monolingual schools, the difference from one type of activity to another is not so drastic, although it is still quite high in favor of more broad activities.

The comparisons between the results concerning the role of the schools in the development of inter-ethnic relations among students, obtained within this (2022) and the previous (2017) research indicate a greater or lesser improvement only in the opinion, that is, the perception, of almost all stakeholders when it comes to broader measures for active improvement undertaken by schools. Among professional associates/directors, the percentage of those who think so has increased from 52.7% to 66.5%, among teachers, from 50% to 58.7%, and among secondary school students from 31.6% to 39.8%, while among parents, the changes are not visible (from 30.1% to 34.4%).

6.5. Results from the qualitative research regarding the schools' climate for inter-ethnic integration

Students from monolingual and multilingual schools perceive teachers as reserved regarding the topic of inter-ethnic relations. According to a very small section of the students (mostly from multilingual primary schools), teachers speak positively about other ethnic communities and support and encourage them to socialize as well as accept them. According to students, some of the teachers show intolerance toward students from other ethnic communities. In the secondary schools, both monolingual and multilingual, the general impression is that this topic is not discussed.

“Sometimes when someone is more withdrawn, professors think that it is because of the language barrier, although that is because of the character of that person... maybe his/her day is not good... there is nothing about a language barrier” [Student, monolingual school, Macedonian teaching language, 4th grade]

“They tell us to learn the language because we will need it” [Student, monolingual school, Albanian teaching language, 5th grade]

“It is like a side issue, it is not something of great interest to be treated in the school” [Student, monolingual school, Albanian teaching language, 2nd year]

“Here, for an example, our teacher in technical education never spoke to us” [Student, monolingual school, Macedonian teaching language, 5th grade]

“They have more problems; we are more cosmopolitan. In our time it was like this...and that... they live in a static condition... they are stricter to others... do not try to understand them because it is sentenced to failure” [Student, monolingual school, Macedonian teaching language, 2nd year]

In monolingual schools, most of the teachers speak declaratively to the students about respecting other ethnic communities. Part of them state that due to the nature of the subjects they do not have space to insert topics related to other ethnic communities, while some of them point out subjects such as Education for Life Skills, which helps to promote positive inter-ethnic relations. Some of the teachers in the Albanian teaching language express uncertainty about the reciprocity of encouraging positive attitudes towards all ethnic communities. In multilingual schools, a major section of the teachers say that they promote attitudes that encourage students from different ethnic communities to socialize with each other. In some cases, teachers (secondary schools) are focused on guiding students in order to prevent conflict situations.

“Indirectly, guided toward tolerant behavior...a tolerant attitude to transfer onto other areas” [Teacher, monolingual school, Macedonian teaching language, primary education]

“We speak positively to our students, but the question is how the others speak to their students about our students” [Teacher, monolingual school, Albanian teaching language, secondary education]

“We ask them to contact the service if there is a problem, not to solve it themselves, because such cases will arise” [teacher, monolingual school, Macedonian teaching language, primary education]

Part of the parents, through personal examples, encourage their children to socialize with students from other ethnic communities as they themselves have friends from other ethnic communities. Part of the parents say to their children that there should not be a difference

among friends on an ethnic basis, while part of them state that they do not say anything specific to their children on the subject. A small section of parents from monolingual schools encourage their children to socialize with peers from other ethnic communities by taking them to activities in a mixed environment.

“They have to accept that, we live here in Gostivar, that we must not strive for anything negative” [Parent, multilingual school, Macedonian teaching language, primary education].

“To be honest, I do not say anything particularly bad as propaganda. On the contrary, I argue with my children for not studying Macedonian” [Parent, multilingual school, Albanian teaching language, primary education].

“But that ethnic division no longer exists. At our home we don’t ask which nationality they are, which religion... the only thing that they say, for an example, according to the name I can tell that is Albanian, he doesn’t say ‘I am going with the Albanian...’ It is never emphasized that he is Albanian” [Parent, multilingual school, Macedonian teaching language, secondary education]

“We raise them to respect, regardless of religion and ethnicity and to choose people according to if they are good or bad, not according to ethnicity” [Parent, monolingual school, Albanian teaching language, secondary education]

“I have deliberately enrolled him in a music school - in addition to learning a certain instrument, he should also learn the Macedonian language” [Parent, monolingual school, Albanian teaching language, primary education]

According to teachers, schools do incite the development of positive inter-ethnic relations, but a major part of them cannot state how they do this. The number of teachers in monolingual schools who single out joint activities as a way to develop positive inter-ethnic relations is at most symbolic. Part of them show a reactive relation (they will consent if it is needed, but they do not initiate) toward promoting positive inter-ethnic relations. In multilingual schools, the (non)development of positive inter-ethnic integration is perceived through the (non)implementation of teaching in the same subject? and in the same shift.

“Whatever is required of the school it is realized in this field” [Teacher, in the Albanian language, in monolingual primary school]

(Joint shifts, model) “Here, we the elders that we are, would like to pass the baton to the younger ones for good behavior “[Teacher, in the Macedonian language, in multilingual secondary school]

Some of the parents from multilingual schools state that schools are neutral in this direction, or they do not contribute to the development of positive inter-ethnic relations due to the fact that they do not have joint activities. For part of them, the lack of ethnic conflicts in the school is an indicator of promoting positive inter-ethnic relations.

“There are no joint activities” [Parent, multilingual school, Albanian teaching language]

“Nothing special, we do not contribute –20 years back – we are still behind” [Parent, multilingual school, the Macedonian teaching language, primary education]

“There was never any conflict here. I studied here, my sister who is 16 years older studied here... there was an economic direction...they are the same people... if they are separated, for example- Macedonians in first shift, Albanians in second shift, they will automatically fight at the front door... why would they be separated?” [Parent, multilingual school, Macedonian teaching language, secondary education]

Some of the parents from monolingual schools’ state that schools do not contribute to the development of positive inter-ethnic relations due to the nature of the school (monolingual). For part of the parents, the reason that prevents the promotion of positive inter-ethnic relations by the school is the lack of funds for implementing such activities. A small part of the parents (monolingual schools) state that schools do make efforts to promote inter-ethnic relations through partnerships with multilingual schools and through studying the contents of some subjects (such as Life Skills Education) that encourage children to respect different ethnic communities.

“They try hard enough, but considering that the school is monolingual, the opportunities for joint activities are limited” [Parent, monolingual school, Macedonian teaching language, primary education]

Conclusion:

Prejudices (even more now than five years ago), followed by differences in language and customs (to a lesser extent), are the most frequently cited reasons for inter-ethnic hostilities (arguments, fights, etc.), with the greatest responsibility being attributed to the media.

The fact that the other participants in the education process (teachers, management, peers) are not listed as reasons for hostility, are not cited as reasons for the hostility, does not absolve the school from responsibility for such situations, given that it fails to deal with prejudices and cultural differences in an appropriate way.

Teachers claim that they mostly emphasize the cultural similarities of other ethnic communities to their own culture, although students totally disagree with this. Secondary school students claim that their teachers avoid speaking about other ethnic communities, while the students from schools/classes in the Albanian teaching language even point out that their teachers highlight the cultural differences. In the last five years, teachers have become more aware that emphasizing cultural similarities is important for advancing inter-ethnic relations.

Most of the teachers, especially from multilingual schools, encourage their students to socialize with students from other teaching languages. This is a claim made by the teachers, and confirmed by the students. However, the support for engaging in “inter-lingual” socializing that primary school students now receive is less expressed than it was five years ago. Support is also provided by parents, who point out that personal examples are the best model for their children, and that what the school does not achieve in that regard, they compensate for by involving their children in additional activities with ethnically heterogeneous groups outside of the schools (like music school, centers for foreign languages etc.)

Teachers, more than students, and more in this research than in the previous research, claim that their school is committed to the active promotion of inter-ethnic relations. However, when they have to answer what specifically is being done in the school to achieve this, concrete answers are rarely received. According to the parents’ statements, an indicator of the school’s commitment is the organization of joint activities with students from different teaching languages.

7. Attitude towards inter-ethnic integration

A separate part of the questionnaire contains statements that are answered on a four-point scale of agreement: 1=do not agree with the statement at all, 2=partially disagree, 3=partially agree and 4=completely agree. Two types of measures are obtained from the answers of the participants. One type is calculated as an average measure for each claim separately – it indicates the situation in terms of specific indicators of the attitude towards inter-ethnic integration. The other type is a more general measure of the attitude towards inter-ethnic integration, and it is calculated as an arithmetic mean obtained from the answers to all of the statements together. The calculated measures allow comparability between the categories of participants from different types of schools (shown in the tables that follow).

The average measure is calculated from the points assigned according to the degree of agreement/disagreement, whereby more points are awarded for greater agreement (3 or 4), and less points (1 or 2) for greater disagreement. In each set of statements intended for the different categories of participants, there are three (marked in gray) that have the opposite meaning from the other statements, which is why they are scored inversely – greater disagreement with them leads to more points.¹¹ This scoring allows the obtained measures to range from 1 (extremely negative attitude) to 4 (extremely positive attitude).

In doing so, it can be considered that the obtained average values between 2.75 and 3.25 can be interpreted as indicators of a neutral attitude (neither positive nor negative), while values below 2.75 tend towards a negative attitude, and those above 2.75 towards positive. The positive attitude is interpreted as an acceptance of inter-ethnic integration, and the negative attitude as its non-acceptance.

Table 7.1. Students' attitude towards inter-ethnic integration

	monolingual		multilingual	
	Primary schools	Secondary schools	Primary schools	Secondary schools
1. I want to make friends at school with students who learn a different language than mine.	3.12	3.12	3.26	3.03

¹¹ For example, agreeing with the statement from the scale that reads *We cannot have joint classes and activities with students who speak another language because we will not understand each other* is considered to indicate a negative attitude towards interethnic integration, contrary to agreeing with the statement *I would like to together to work in some classes with students who learn a different language than mine*, which indicates a positive attitude.

2. In schools where multiple languages are taught, there are more conflicts than in monolingual schools.	2.32	2.55	2.38	2.50
3. We cannot have joint classes and activities with students who speak another language because we will not understand each other.	2.23	2.24	2.15	2.32
4. I would like to work together in some classes with students who learn a different language than mine.	3.15	3.03	3.19	2.93
5. I would like to have joint excursions, competitions, projects, quizzes, etc. with students who learn a different language than mine.	3.29	3.22	3.44	3.02
6. I prefer to study in a school where we all study in the same language	3.03	2.90	2.78	2.70
7. Mandatory learning of the Macedonian language is the most important for the successful education of all.	3.01	3.11	2.94	2.98
8. Macedonian students and teachers should learn the other languages spoken in the country.	2.69	2.39	3.01	2.73
9. When students who learn different teaching languages get to know each other better, they are less likely to insult or fight each other.	2.73	2.86	2.76	2.83
<i>Attitude towards inter-ethnic integration</i>	2.84	2.83	2.88	2.78
	2.84		2.83	
	2.84			

From the results shown in Table 7.1, it can be noted that the lowest average value for the students was obtained for the statement regarding joint classes (3.), and the highest for the statement regarding “interlingual” socializing (1.). The comparison between the average measures obtained for students from primary and secondary schools does not indicate the existence of differences, although the comparison within secondary schools gives an advantage to students from monolingual schools.

Table 7.2. The attitude of **teachers** towards inter-ethnic integration

	Primary Schools		Secondary Schools	
	monolingual	multilingual	monolingual	multilingual
1. I also want to collaborate with colleagues who work in another teaching language.	3.47	3.38	3.28	3.44
2. In schools where multiple languages are taught, there are more conflicts than in monolingual ones.	2.44	2.41	2.52	2.44
3. Students who speak different languages cannot have common classes and activities because they will not understand each other.	1.95	1.99	2.15	2.11
4. I would like to work together in some classes with students who learn a different language than mine.	3.18	3.02	2.85	3.16
5. I would like to organize joint excursions, competitions, projects, quizzes, etc. with students and colleagues from other teaching languages.	3.28	3.23	3.11	3.39
6. I prefer to work in a school where everyone learns the same language.	2.71	2.63	2.81	2.65
7. Mandatory learning of the Macedonian language is the most important for a successful education for everyone.	3.68	3.77	3.50	2.37
8. Macedonian students and teachers should learn the other languages spoken in the country.	2.26	2.11	2.27	3.54

9. When students who study in different teaching languages get to know each other better, they insult and fight less often.	2.95	3.05	3.06	3.28
10. I need more training to be able to contribute more to inter-ethnic integration in my school.	2.49	2.53	2.49	2.84
11. I think that most teachers need more training to be able to contribute more to inter-ethnic integration in the school.	2.65	2.71	2.61	2.96
12. I believe that the employees in the professional service also need more training in order to contribute more to the inter-ethnic integration in the school.	2.65	2.59	2.58	3.02
13. I think that the director of the school also needs more training to contribute more to inter-ethnic integration in the school.	2.57	2.42	2.48	2.96
<i>Attitude towards inter-ethnic integration</i>	2.79	2.76	2.75	2.94
	2.78		2.84	
	2.84			

From the results shown in Table 7.2, it can be noted that the lowest average value for teachers was obtained for the statement regarding joint lessons (3.), and the highest for the statement regarding "interlingual" cooperation (1.) and the mandatory learning of the Macedonian language (7.). At the same time, the amount obtained for teachers from secondary schools is also noticeable, which is significantly higher than that obtained for primary schools, which is due to the significantly more pronounced acceptance among teachers from multilingual secondary schools.

Table 7.3. The attitude of **professional associates and directors** towards inter-ethnic integration

	Primary Schools		Secondary Schools	
	monolingual	multilingual	monolingual	multilingual
1. I want to collaborate with colleagues who work in another teaching language.	3.66	3.71	3.68	3.77
2. In schools where multiple languages are taught, there are more conflicts than in monolingual ones.	2.29	2.25	2.32	2.26
3. Students who speak different languages cannot have common classes and activities because they will not understand each other.	1.73	1.87	1.81	1.92
4. I would like to work together in some classes with students who learn a different language than mine.	3.45	3.47	3.28	3.15
5. I would like to organize joint excursions, competitions, projects, quizzes, etc. with students and colleagues from other teaching languages.	3.54	3.59	3.51	3.28
6. I prefer to work in a school where everyone learns the same language.	2.44	2.24	2.30	2.33
7. Mandatory learning of the Macedonian language is the most important for a successful education for everyone.	3.64	2.52	3.54	2.82
8. Macedonian students and teachers should learn the other languages spoken in the country.	2.39	3.49	2.39	3.72
9. When students who study in different teaching languages get to know each other better, they insult and fight less often.	3.15	3.18	3.19	3.41
10. I need more training to be able to contribute more to inter-ethnic integration in my school.	2.67	2.99	2.59	3.21

11. I think that most teachers need more training to be able to contribute more to inter-ethnic integration in the school.	2.85	3.24	2.95	3.28
12. I believe that the employees in the professional service also need more training in order to contribute more to the inter-ethnic integration in the school.	2.74	3.12	2.80	3.18
13. I think that the principal of the school also needs more training to contribute more to inter-ethnic integration in the school.	2.70	3.13	2.59	2.95
<i>Attitude towards inter-ethnic integration</i>	2.86	2.98	2.84	3.02
	2.92		2.93	
	2.92			

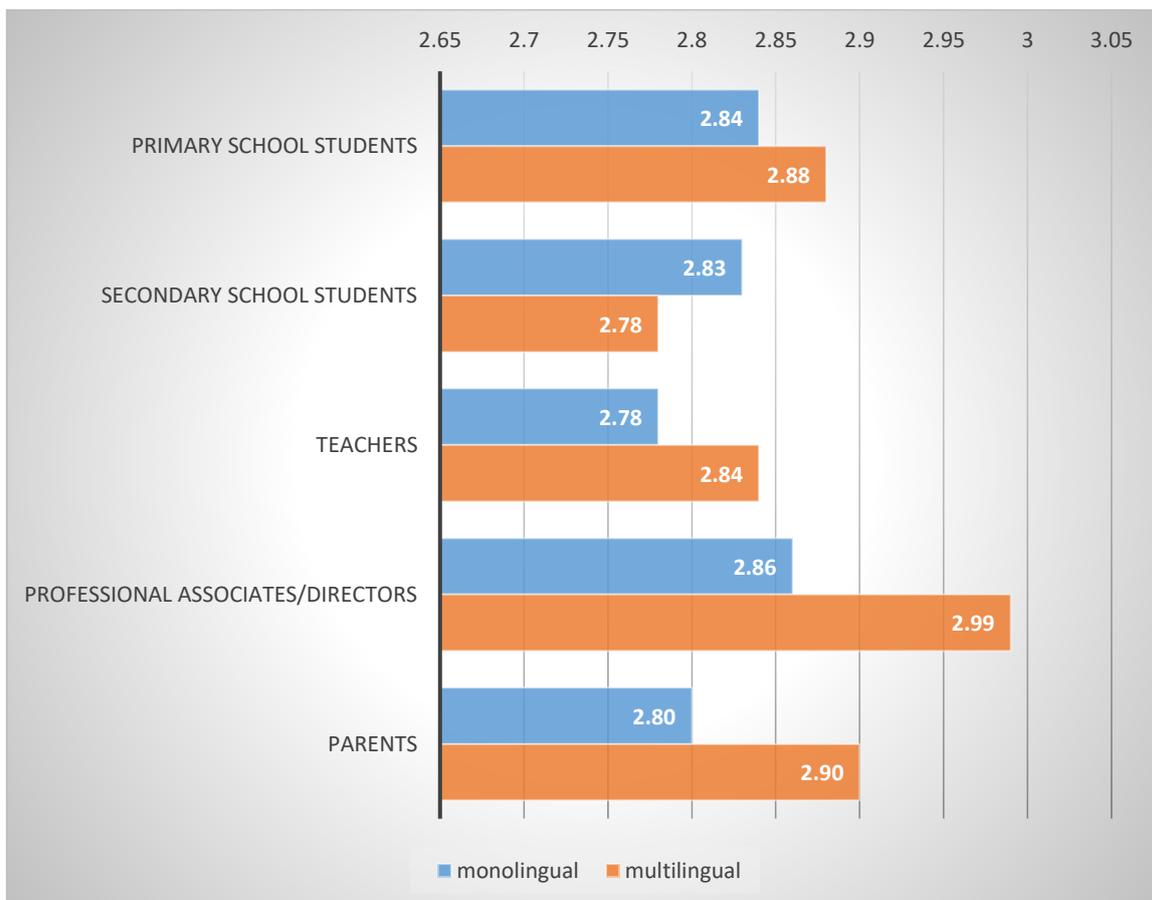
From Table 7.3 it can be seen that the lowest average value for professional associates and directors was again obtained for the statement regarding joint classes (3.), and the highest for the statement regarding "interlingual" cooperation (1.). In particular, it should be underlined that there is no difference between the attitude towards the acceptance of inter-ethnic integration of those who work in primary schools and those who work in secondary schools, but comparisons within secondary schools, i.e., within primary schools, indicate a more positive attitude among those who work in multilingual schools.

Table 7.4. Parents' attitude towards inter-ethnic integration

	Primary Schools		Secondary Schools	
	monolingual	multilingual	monolingual	multilingual
1. I want my child at school to socialize with students who learn a different language than ours.	3.16	3.45	3.27	3.21
2. In schools where multiple languages are taught, there are more conflicts than in monolingual ones.	2.30	2.45	2.33	2.31
3. Students who speak different languages cannot have common classes and activities because they will not understand each other.	2.62	2.78	2.68	2.53
4. I would like my child to work together in some classes with students who learn a different language than ours.	2.96	3.16	2.95	2.96
5. I would like my child to participate in joint excursions, competitions, projects, quizzes, etc. with students who study in a different language than ours.	3.15	3.47	3.21	3.10
6. I prefer my child to go to a school where everyone learns in the same language.	1.98	2.46	2.11	2.34
7. Mandatory learning of the Macedonian language is the most important for a successful education for everyone.	3.61	3.28	3.54	3.28
8. Macedonian students and teachers should learn the other languages spoken in the country.	2.29	2.79	2.28	2.80
9. When students who study in different teaching languages get to know each other better, they insult and fight less often.	2.94	2.97	2.98	2.85
<i>Attitude towards inter-ethnic integration</i>	2.78	2.98	2.82	2.82
	2.87		2.82	
	2.85			

From the results in Table 7.4, it follows that the lowest average value for parents were obtained for the statement regarding learning in multilingual schools (6.), and the highest for the statement regarding the “interlingual” socializing of students (.) and joint extracurricular activities (5.). In particular, it should be underlined that there is no difference between the attitude towards inter-ethnic integration of those who work in primary and those who work in secondary schools, but comparisons within secondary and primary schools indicate a more positive attitude among those who work in multilingual schools.

Graph 7.1 illustrates the comparisons between the results obtained for all categories of research participants from monolingual versus multilingual schools. The sums of all arithmetic averages indicate that both students and parents, and teachers and professional associates/directors have a positive attitude towards inter-ethnic integration. The statistical analysis shows that among all participants, except among the students (from both primary and secondary schools), the attitude of those who come from multilingual schools is significantly more positive compared to those who come from monolingual schools.



Graph 7.1. *The attitude towards inter-ethnic integration* - arithmetic means obtained for all categories of participants from monolingual and multilingual schools

Conclusion:

All stakeholders have a positive attitude towards inter-ethnic integration. The attitude of teachers, professional associates/directors and parents from multilingual schools is more positive than the attitude of those from monolingual schools. Only students from both types of schools do not differ significantly in their attitude, despite the tendency for secondary school students from monolingual schools to have a more positive attitude than those studying in multilingual schools.

Among all stakeholders, the most positive attitude is observed for the same indicator: for students and parents, it is socializing with students from another teaching language, for teachers, professional associates and directors, it is cooperating with colleagues who work in another teaching language. Everyone has a more positive attitude when it comes to short-term joint extracurricular activities, such as field trips, competitions, quizzes etc., than when it comes to joint curricular activities, such as classes. Also, students, teachers, professional associates/directors and parents have a more positive attitude towards the mandatory knowledge of the Macedonian language than towards learning other local languages.

RECOMMENDATIONS

Recommendations based on the obtained results

Considering the small shift in some aspects of inter-ethnic integration in education found by the current research, the recommendations given in the research report conducted in 2017 are still valid.

In order to implement the recommendations and measures highlighted here, it is necessary to create mechanisms (in schools, municipalities and relevant national institutions) to support and monitor their implementation.

1. Increasing the coverage of students from one teaching language who have contact with students from another/other teaching languages

Measures for multilingual schools:

- Removal of physical barriers that prevent contact between students from teaching different languages - stopping the practice of organizing shifts and space according to the language (the only exception can be schools in which the teaching of one of the languages takes place in a separate facility, such as in the case of district schools)
- Organizing and implementing a large number of joint activities in which most students from the school will be involved
- All one-time and short-term joint activities (excursions/picnics, performances, actions, workshops, sports competitions) to be carried out with students from all teaching languages represented in the school.
- Implementation of joint classes, research projects and extracurricular activities

Measures for monolingual schools:

- Organizing a larger number of visits to a monolingual partner school with teaching in another language (implementing joint workshops and actions, sports activities with "mixed" groups etc.)
- Using internet communication for joint activities with students from a monolingual partner school

2. Implementation of joint activities that ensure substantial interaction

Measurements:

- All joint activities are carried out in compliance with the following criteria: they include linguistically balanced groups that cooperate in achieving a common goal/realization of a common product.
- Most joint activities are long-term and are realized through regular meetings during the whole semester - for multilingual schools or neighboring monolingual schools with a physical presence or, for monolingual partner schools according to a hybrid model, (communication to be held in part during physical visits [in person] and part through internet communication)
- As an exception, partner schools that are physically distant from each other will carry out short-term activities respecting the criteria for effective joint activities

3. Strengthening of professional cooperation between teachers of different teaching languages

Measurements:

- Most professional development trainings to be organized with teachers working in different teaching languages
- In multilingual schools, all professional associates should work with teachers from all languages represented in the school
- The planning of the implementation of the joint activities with the students is to be done by teachers of the teaching languages taught by the students involved in the joint activities
- Annual, weekly lesson plans (including lesson scripts) to be exchanged between teachers teaching in different teaching languages (both in multilingual and monolingual schools).

4. Involvement of parents in joint activities with students from different teaching languages

Measurements:

- Schools are to organize workshops on various aspects of inter-ethnic integration with parents from different teaching languages

- Parents from different ethnic communities are to participate in the planning and/or implementation of joint activities with students from different teaching languages

5. Increasing the opportunity to learn local languages at the school level

Measurements:

- Raising awareness of the need for knowledge of the Macedonian language (understanding and speaking) on the part of students who study in other teaching languages.
- Creating awareness of the need to learn the Albanian language among students who learn the Macedonian language, especially in schools located in municipalities with a significant presence of the Albanian ethnic community.
- Creation of opportunities for learning the Albanian language in monolingual schools in the Macedonian language (providing a teacher and other conditions for implementation)

6. Inclusion of the principle of multiculturalism/inter-culturality in textbooks and other learning materials

Measurements:

- Establishing criteria for including the principle of multiculturalism/inter-culturality in textbooks and other learning materials
- Evaluation of textbooks from the aspect of respecting that principle – including all ethnic communities, presenting them in a dignified manner and promoting interaction between them

General recommendations regarding the research methodology

The findings from the qualitative research are largely, and for a good part of the compared aspects, contradictory to the findings from the quantitative research. This can be explained in two ways. The given explanation is followed by a recommendation on how to overcome that problem in the future, especially when it is taken into account that the research is expected to be repeated.

1. Anonymity in answering a questionnaire, which should ensure the giving of honest answers by the participants, simultaneously enables concealment by giving socially desirable answers. Considering an educational environment such as ours, in which critical thinking and creating/expressing one's own opinion is not encouraged, gives us reason to suspect that the answers do not reflect the true situation or one's own opinion, but, rather, only presents a desired positive image. On the other hand, qualitative research in the form of focus groups led by competent and experienced facilitators has the potential to give a more realistic picture of the conditions and opinions/attitudes of the participants.

Recommendation: The number of focus groups should be increased, if necessary, at the expense of reducing the number of participants in the quantitative part of the research.

2. A good part of the questions in the questionnaire are not sufficiently precise and unambiguous, but are subject to individual interpretation. Given that the same set of questions are intended for participants both from monolingual and multilingual schools, the different context determines different understandings of the questions.

Recommendation: The existing questionnaire should be revised and two versions, adapted for use in monolingual and multilingual schools, should be developed. It may not improve the comparability of results obtained in both types of schools, but it will certainly contribute to obtaining a more realistic picture of the conditions and opinions of the participants.

Appendix 1: List of schools included in the sample

No	Name of the Primary School	Place
1.	PS „Dimitar Miladinov“	Skopje
2.	PS „St. Cyril and Methodius“	Skopje
3.	PS „Kiro Gligorov“	Skopje
4.	PS „Avram Pisevski“	Skopje
5.	PS „Bratstvo“	Skopje
6.	PS „Dimo Hadzi Dimov“	Skopje
7.	PS „Joakim Krchoski“	Skopje
8.	PS „Tihomir Miloshevski“	Skopje
9.	PS „Bajram Shabani“	Skopje
10.	PS „St. Cyril and Methodius“	Skopje
11.	PS „25 May“	Skopje
12.	PS „Grigor Prlichev“	Skopje
13.	PS „Cyril and Methodius “	Skopje
14.	PS „Krstev Misirkov“	Skopje
15.	PS „Krum Toshev“	Skopje
16.	PS „Stiv Naumov“	Skopje
17.	PS „ Bajram Shabani “	Skopje
18.	PS „Goce Delcev“	Skopje
19.	PS „ Liman Kaba “	Skopje
20.	PS „Panajot Ginovski“	Skopje
21.	PS „Petar Zdravkovski-Penko“	Skopje
22.	PS „Zhivko Brajkovski“	Skopje
23.	PS „Ismail Kemali“	Skopje
24.	PS „Hasan Prishtina“	Skopje

25.	PS „Liria“	Skopje
26.	PS „Kongresi i Manastirit“	Skopje
27.	PS „Tefejuz“	Skopje
28.	PS „Blaze Koneski“	Skopje
29.	PS „Goce Delcev“	Skopje
30.	PS „Lazo Angelovski“	Skopje
31.	PS „Aleksandar Makedonski“	Skopje
32.	PS „Kiril Pejcinovic“	Skopje
33.	PS „St. Kliment Ohridski“	Skopje
34.	PS „Krume Kepeski“	Skopje
35.	PS „Nevena Gjeorgjjeva - Dunja“	Skopje
36.	PS „Draga Stojanovska“	Skopje
37.	PS „Naim Frasheri“	Skopje
38.	PS „Goce Delcev“	Skopje
39.	PS „Bajram Shabani“	Kumanovo
40.	PS „Krstev Misirkov“	Kumanovo
41.	PS „Vuk Karadzic“	Kumanovo
42.	PS „Jeronim De Rada“	Kumanovo
43.	PS „Cyril and Methodius“	Kumanovo
44.	PS „Kongresi i Manastirit“	Kumanovo
45.	PS „Faik Konica“	Lipkovo
46.	PS „Joakim Krchovski“	Kriva Palanka
47.	PS „Kocho Racin“	Kratovo
48.	PS „Blaze Koneski“	Veles
49.	PS „Stojan Burchevski Buridan“	Veles
50.	PS „Cyril and Methodius“	Sveti Nikole
51.	PS „Dame Gruev“	Sveti Nikole
52.	PS „Tosho Arsov“	Stip

53.	PS „Goce Delchev“	Stip
54.	PS „Vancho Prke“	Stip
55.	PS „Brakja Miladinovci“	Probishtip
56.	PS „Kosta Racin“	v. Podaresh, Radovish
57.	PS „Malina Popivanova“	Kocani
58.	PS „Krstev Petkov Misirkov“	Kocani
59.	PS „Strasho Pindzur“	Cheshinovo-Obleshevo
60.	PS „Goce Delchev“	Vinica
61.	PS „Vancho Prke“	Delchevo
62.	PS „Dimkata Angelov Gaberov“	Kavadarci
63.	PS „Tosho Velkov-Pepeto“	Kavadarci
64.	PS „Pere Toshev“	Rosoman
65.	PS „Strasho Pindzur“	Negotino
66.	PS „Dimche A. Gaberov“	Demir Kapija
67.	PS „Kiril I Metodij“	Bogdanci
68.	PS „Vidoe Podgorec“	Strumica
69.	PS „Goce Delchev“	Strumica
70.	PS „Marshal Tito“	Strumica
71.	PS „St. Cyril and Methodius“	v. Ilovica, Bosilovo
72.	PS „St. Kliment Ohridski“	Bitola
73.	PS „d-r Trifun Panovski“	Bitola
74.	PS „Aleksandar Turundzev“	v. Kukurechani, Bitola
75.	PS „Goce Delchev“	v. Mogila
76.	PS „Brakja Miladinovci“	v. Carev Dvor, Resen
77.	PS „Slavejko Arsov“	v. Podmochani, Resen
78.	PS „Blaze Koneski“	Prilep
79.	PS „Rampo Lefkata“	Prilep
80.	PS „Krume Volnaroski“	v. Topolchani, Prilep
81.	PS „Ali Fethi Okjar“	v. Debreshte, Dolneni
82.	PS „Liria“	Tetovo
83.	PS „Naim Frasheri“	Tetovo
84.	PS „Prparimi“	v. Golema Rechica, Tetovo

85.	PS „Aleksandar Zdravkovski“	v. Jegunovce
86.	PS „Abdil Frasheri“	v. Bogovinje
87.	PS „Dervish Cara“	v. Palchishte, Bogovinje
88.	PS „7 Marsi“	v. Chelopek, Brvenica
89.	PS “Kiril Pejchinovikj”	v. Tearce
90.	PS „Ismail Kemali“	v. Nerasht, Tearce
91.	PS „Faik Konica“	v. Dobroshte, Tearce
92.	PS „Luigj Gurakuqi“	v. Zelino
93.	PS „Mustafa Kemal Ataturk“	Gostivar
94.	PS „Forino“	v. Forino, Gostivar
95.	PS „Dençe Dejanoski“	Mavrovi Anovi, Mavrovo and Rostushe
96.	PS „Sali Lisi“	v. Dobridol, Vrapchishte
97.	PS „Said Najdeni“	Debar
98.	PS „Kuzman Josifovski - Pitu“	Kichevo
99.	PS „Mustafa Kemal Ataturk“	v. Plasnica
100.	PS „Josip Broz Tito“	Struga
101.	PS „Edinstvo“	v. Oktisi, Struga
102.	PS „Strasho Pindzur“	Vevchani
103.	PS „Zivko Chingo“	v. Velgoshti, Ohrid
104.	PS „St. Naum Ohridski“	v. Peshtani, Ohrid

No	Secondary School	Place
1.	SS „Zef Ljush Marku“	Skopje
2.	SS Gymnasium „Rade Jovchevski Korchagin“	Skopje
3.	SS Gymnasium „Nikola Karev“	Skopje
4.	SS „Georgi Dimitrov“	Skopje
5.	SS „Cvetan Dimov“	Skopje
6.	SS „Brakja Milladinovci“	Skopje
7.	SS „Dr. Panche Karagjozov“	Skopje
8.	SS „Marija Kiri Sklodovska“	Skopje
9.	SS „Zdravko Cvetkovski“	Skopje
10.	SS „Ilinden“	Ilinden
11.	SS „Gjorgji Naumov“	Bitola
12.	SS „Kuzman Shapkarev“	Bitola
13.	SS „Kole Nedelkovski“	Veles
14.	SS „Josif Josifovski“	Gevgelija
15.	SS „Gostivar“	Gostivar
16.	SS „Gostivar“	Gostivar
17.	SS „Dobri Daskalov“	Kavadarci
18.	SS „Drita “	Kicevo
19.	SS „Mitko Pendzukliski“	Kratovo
20.	SS „Pero Nakov“	Kumanovo
21.	SS „Nace Bugjoni“	Kumanovo
22.	SS „Ismet Jashari“	Lipkovo
23.	SS „St. Kliment Ohridski“	Ohrid
24.	SS „Niko Nestor“	Struga
25.	SS gymnasium „Mirche Acev“	Prilep
26.	SS „Naum Naumovski - Borche“	Probishtip
27.	SS „Dimitar Miraschiev“	Shtip
28.	SS „Kosta Susinov“	Radovish
29.	SS „Nikola Karev“	Strumica
30.	SS Gymnasium „7 Marsi“	Tetovo

31.	SS gymnasium „Kiril Pejčinovikj“	Tetovo
32.	SS „Nikola Shtejn“	Tetovo
33.	SS „Aco Ruskovski“	Berovo

Appendix 2: National documents

- Law on Primary Education („Official Gazette of the Republic of North Macedonia" no. 161/19 and 229/20)
- Law on Secondary Education (No. 44/1995, 24/1996, 34/1996, 35/1997, 82/1999, 29/2002, 40/2003, 42/2003, 67/2004, 55/2005, 113/2005, 35/2006, 30/2007, 49/2007, 81/2008, 92/2008, 33/2010, 116/2010, 156/2010, 18/2011, 42/2011, 51/2011, 6/2012, 100/2012, 24/2013, 41/2014, 116/2014, 135/2014, 10/2015, 98/2015, 145/2015, 30/2016, 127/2016, 67/2017, 64/2018 and „ Official Gazette of the Republic of North Macedonia" no 229/2020)
- Conception on Primary Education, Bureau of Educational Development, 2021
- National standards for student achievement at the end of primary education, Bureau of Educational Development, 2021
- The national strategy for the development of the concept of one society and interculturalism (2020-2022)
- Guide for free electives, Bureau of Education Development, 2021
- Standards for intercultural education, MES: Standards for intercultural education, in primary education and Standards for intercultural education, in secondary education (2021)
<https://mon.gov.mk/category/?id=2079>
- Instructions for the implementation of joint lessons
- Strategic plan of the Ministry of Education and Science 2023-2025
- Annual work plan of the Ministry of Education and Science for 2023
- Report on the implementation of the annual work plan for 2022

- Education Strategy 2018-2025
- Report on implemented activities from the Education Strategy 2018-2025 (for 2018)
- Report on implemented activities from the Education Strategy 2018-2025 (for 2019 and 2020)
- Report on implemented activities from the Education Strategy 2018-2025 (for 2021)
- Report on implemented activities from the Education Strategy 2018-2025 (for 2022)
- The strategy of adult education 2019-2023
- The operational plan for gender equality of the MES for 2020
- Gender budget statement 2022
- Annual report of the MES on the progress of the state of equal opportunities for women and men for 2021
- Report on Gender Responsive Budgeting for 2020
- Operational plan for the implementation of the convention on preventing and combating violence against women and domestic violence in the Republic of North Macedonia for 2022
- Operational plan for the implementation of the convention on preventing and combating violence against women and domestic violence in the Republic of North Macedonia for 2021
- Report on the degree of realization of the planned goals and activities from the National Strategy for Networking, Cooperation and Reducing the Outflow of Higher Education and Professional Personnel 2013-2020

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