ANALYSIS: SOCIAL INCLUSION SURVEY IN KOSOVO[1]

December 2020

This report is produced based on an survey as a part of the project "Promoting Social Integration and Reconciliation" funded by the British Embassy Pristina and implemented by the International Organization for Migration (IOM).

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1   All references to Kosovo should be understood for IOM to be in the context of United Nations Security Council resolution 1244 (1999).

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1. ABBREVIATIONS

DTM: Displacement Tracking Matrix

FGDs: Focus Group Discussions

HQ: Headquarter

IOM: International Organization for Migration, United Nations Migration Agency

K-Albanian: Kosovo Albanian

K-Serbian: Kosovo Serbian

LHD: Labour Mobility and Human Development

MPM: Migrant Presence Monitoring

M&E: Monitoring and Evaluation

NGO: Non-Governmental Organization

RO: Regional Office

2. DEFINITIONS

Social Cohesion: While there is no one universal definition, social cohesion is usually associated with such notions as "solidarity", "togetherness", "tolerance" and "harmonious co-existence" and refers to a social order in a specific society or community based on a common vision and a sense of belonging for all communities; where the diversity of people's different backgrounds and circumstances are appreciated and positively valued; those from different backgrounds have similar life opportunities; and strong and positive relationships are being developed between people from different backgrounds in the workplace, in schools and within neighbourhoods.

Social Inclusion: The process of improving the ability, opportunity, and dignity of people disadvantaged on the basis of their identity, to take part in society.

Intergroup Contact Theory: A social psychology theory developed in 1954 by Gordon Allport, suggesting that contact between members of different groups (under certain conditions) can work to reduce prejudice and intergroup conflict.

3. INTRODUCTION & BACKGROUND

INTRODUCTION

This report contains findings of a Social Incluion Survey conducted within an IOM project between March – June 2020 in municipalities of Prishtinë/Priština, Prizren/Prizren, Mitrovicë Jugor/Južna Mitrovica, Mitrovice Verior/Severna Mitrovica, Kamenicë/Kamenica, Mamushë/Mamuša, Fushë Kosovë/Kosovo Polje, Graçanicë/Gračanica, Lipjan/Liplja, Dragash/Dragaš and Istog/Istok in Kosovo with youth[2] from KosovoAlbanian, Kosovo Serbian and other non-majority ethnic communities. Other non-majority ethnic communities include Kosovo Turkish, Kosovo Bosnian, Kosovo Gorani, Kosovo Askhali, Kosovo Egyptian and Kosovo Roma.

The Social Inclusion Survey gathers information on respondents' profiles, contact with the other ethnic communities, opinions of the ethnic communities towards each other and Kosovo and level of engagement in social inclusion programmes.

The Social Inclusion Survey Report analyses the profile of project beneficiaries in comparison to the general population. Then, the impact of IOM's social inclusion activities[3] on beneficiaries is assessed. Lastly, respondents' engagement in social inclusion programmes is analysed. The report also includes key findings from pre-survey (January 2019) and mid-term survey (June 2019) with project beneficiaries to demonstrate the change over time in perception and opinions. In addition, findings from focus group discussions (FGDs) conducted with project beneficiaries in December 2019 was used to complement the conclusions of this report.

Further information about the sample structure, questionnaire form and survey implementation can be found in the Methodology section.

BACKGROUND

Although a multi-ethnic society, Kosovo lacks a common vision shared by all its ethnic communities. Minority rights and freedoms are guaranteed by the constitution and other laws and regulations in line with good European practices. Yet, despite its advanced legal framework, in the absence of a normalization agreement, the divisive historical and political narratives related to the 1999 conflict, continue to fuel the existing trust deficit and hamper inter-ethnic dialogue and reconciliation at community level.

The education system is segregated along ethnic lines, which limits opportunities for young people to engage with members of other ethnic communities. The division is exacerbated by limited opportunities to learn other languages spoken in Kosovo, and limited progress at central and local levels to effectively implement language legislation also undermines interaction between majority and non-majority communities.

For the last 20 years IOM has been an active development actor with its strong linkages, network and resources at local level. Throughout this period, IOM's commitment translated into the implementation of more than 100 projects that varies from rapid humanitarian responses, post-emergency return and reintegration, community stabilization as well as social and economic development, directly assisting over 350,000 beneficiaries, as well as more than 500 community projects implemented Kosovo-wide.

IOM currently has field presence Kosovo-wide and is implementing activities in all 38 municipalities, supporting migrants and host communities, including successful cases in the field of return and reintegration, economic development, social inclusion and community stabilization.

Working with Kosovo's Youth - Recognizing that Kosovo's young population offers an enormous, yet untapped potential for economic growth and social change, but faces enduring challenges including socio-economic gridlock and disenfranchisement, IOM is carrying out community activities with a focus on youth development and inclusion, equipping youth with life and soft skills that will enable them to strengthen their resilience to social exclusion and extremism and to become agents of change in their local communities.

Fostering Social Inclusion - Aiming to contribute to a more inclusive society for Kosovo people of all backgrounds by improving the socio-economic inclusion of disadvantaged communities and by supporting initiatives aimed at inter-ethnic dialogue and cooperation. In particular, women and youth struggle with violence, social exclusion, discrimination, and low

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2 There is no universally agreed international definition of the youth age group. For statistical purposes, however, the United Nations—without prejudice to any other definitions made by Member States—defines 'youth' as those persons between the ages of 15 and 24 years. For more information, please see: https://www.un.org/en/sections/issues-depth/youth-0/index.html

3 All interventions which lead to social inclusion are considered social inclusion activities for the purposes of this study. For more information on IOM's social cohesion framework please see here.

participation in decision-making and the workplace; The project team takes into consideration the effects of inter-sectionality and the double marginalization often faced by women and youth of minority communities. The Social Inclusion Project funded by British Embassy, focuses on inter-ethnic youth initiatives, the promotion of Albanian and Serbian language learning and use of both languages, and educational and extra-curricular activities to bridge divides in Kosovo's society.

The social inclusion project aims to contribute towards a more inclusive society for all communities in Kosovo by supporting their language rights, fostering cooperation and joint initiatives, as well as impartial media reporting, thus building confidence between communities and addressing points of friction for long-term reconciliation. The Future Generations strand aims to build trust between communities through joint interactions at the youth and family level. It does this through the Information and communications technology (ICT) sector and outdoor activities. These were selected through a social inclusion survey in March 2019. These activities require consistent and prolonged engagement which leads to deeper connections between individuals and communities. The project is targeting eleven municipalities: Prishtinë/Priština, Prizren/Prizren, Mitrovicë Jugor/Južna Mitrovica, Mitrovice Verior/Severna Mitrovica, Kamenicë/Kamenica, Mamushë/Mamuša, Fushë Kosovë/Kosovo Polje, Graçanicë/Gračanica, Lipjan/Liplja, Dragash/Dragaš and Istog/Istokaimed at contributing to government efforts for the prevention of inter-group tensions and promotion of social inclusion. IOM coordinates its efforts with the local and national authorities, and international community in Kosovo.

Broadly speaking, social inclusion activities aim to bring together members of different ethnic communities for short or medium-term activities (either as a one-time event or as a regular programme involving multiple instances of interaction over a period of time) in an atmosphere that promotes positive and friendly interaction between members of the different social groups. In supporting such activities, the expectation is that this interaction will have a positive impact on participants' perceptions and attitudes not only towards one another, but towards members of the out-group as a whole. In this regard, IOM's social cohesion/inclusion activities base themselves on inter-group contact theory, for which there is ample empirical evidence from studies spanning several decades that demonstrate the impact of positive inter-group interactions on people's perceptions and behavior toward out-groups. However, the research does demonstrate certain nuances (both in terms of who may be most impacted and what types of interaction are most impactful) and such studies have

rarely been conducted in cases of large-scale multi-ethnic settings.

IOM regularly and concretely evaluates the efficiency, impact and outcomes of its programmes through monitoring & evaluation (M&E) mechanisms and scientific research. The M&E measures are designed to achieve several objectives:

• Support project team staff to monitor, capture and report on the impacts and effectiveness of social inclusion activities, and use that data to improve implementation of ongoing and future activities as well as to improve donor engagement by better demonstrating the value of IOM's social inclusion programming;

• Support IOM staff in other Missions globally in planning and carrying out M&E of similar social inclusion/cohesion interventions;

• Allow IOM staff at all levels to better understand what is working with our programs, and allow us to better link what we are doing practically with broader theoretical work to develop more robust programming in future;

• Draw together relevant staff across IOM (IOM Kosovo programmes and units, Displacement Tracking Matrix (DTM), Regional Offices (RO), Head Quarters (HQ)) to support technically strong and strategic uses of M&E, including exploring potential uses of impact evaluation.

IOM aims to benefit its partners and stakeholders by evaluating and assessing the impact of social cohesion/inclusion activities which have recently been under the spotlight.

Within this framework, IOM Kosovo developed a social inclusion survey. This assesment was conducted in the municipalities where the project foresees the conduction of social inclusion activities. The first leg of the survey (post survey) targeted beneficiaries of social inclusion activities conducted by IOM or by other parties in cooperation with IOM. In the second leg, a general population survey was conducted with Kosovo Albanian, Kosovo Serbian and other non-majority ethnic communities in the same locations.

4. METHODOLOGY

This survey study consisted of two legs including a post survey for the beneficiaries of social inclusion activities conducted by or in cooperation with IOM Kosovo and a general population survey with the general public selected in the same locations. Kosovo Albanian, Kosovo Serbian and other non-majority ethnic communities were interviewed in the same 11 municipalities listed above for both legs of this survey.

In the first leg of the survey, project beneficiaries of the social inclusion activities were targeted. All beneficiaries who consented to be interviewed[4] were included in the survey. Forty-six per cent of the respondents were Kosovo Albanians while 38% of the respondents were Kosovo Serbian and 16% from other non-majority including Kosovo Turkish (56%), Kosovo Askhali, Kosovo Egyptian and Kosovo Roma (31%) and Kosovo Gorani (13%). In the second leg of the survey, different ethnic communities were interviewed based on a sample.[5]

In the first leg, two social inclusion activities in which different ethnic communities participated were selected. During the selection process of these activities, due consideration was given to the gender, age and prior participation in similar activities of the beneficiaries as well as the type and format of the activity. The post survey was conducted with the beneficiaries two to six weeks after the one-off activities or the last session of the continuous activities depending on the schedules of the project team and beneficiaries. In total, 101 valid interviews were conducted with beneficiaries in the first leg of the survey.[6]
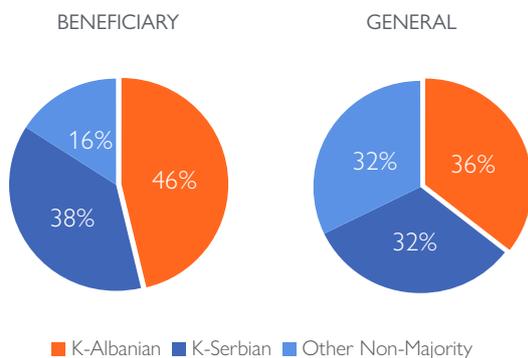
In the second leg of the survey, 121 valid interviews were conducted with the general population. Thirty-six per cent of the respondents were Kosovo Albanians while 32% of the respondents were Kosovo Serbian and 32% from other non-majority including Kosovo Turkish (41%), Kosovo Bosnian (44%) and Kosovo Askhali, Kosovo Egyptian and Kosovo Roma (15%).

The survey form was designed by IOM's Labour mobility and Human Development (LHD) and Migrant Presence Monitoring (MPM) programmes. The data collection, cleaning and analysis were conducted by MPM. MPM implements and customizes IOM's DTM programme in Turkey. Hence, DTM methodology and tools were used for the purposes of this survey study as well.

TECHNICAL SPECIFICATIONS

The DTM data collection process has been designed so as to have a robust database system to collect data in the field, to store it directly in the database server and to manage and query data to develop reports and other information products. Strong data quality control, fieldwork monitoring system, data processing and real-time data-sharing mechanisms have been developed to automate and speed up different data updates. For the Social Inclusion Survey, MPM implemented mobile data (Microsoft Forms) solutions to enable a more efficient paper-to-digital process. By effectively using conditional features and secured Internet connections for sending data from the field to the database server, data quality was improved, and the process of data collection and analysis was more efficient.

GEOGRAPHICAL LOCATION

This survey was conducted in the municipalities of Prishtinë/Priština, Prizren/Prizren, Mitrovicë Jugor/Južna Mitrovica, Mitrovice Verior/Severna Mitrovica, Kamenicë/Kamenica, Mamushë/Mamuša, Fushë Kosovë/Kosovo Polje, Graçanicë/Gračanica, Lipjan/Liplja, Dragash/Dragaš and Istog/Istokof where IOM Kosovo conducts social inclusion activities. These 11 municipalities were selected based on presence of non-majority communities and, living in proximity or together in mixed communities.

BENEFICIARY   GENERAL

■ K-Albanian ■ K-Serbian ■ Other Non-Majority

Figure 1. Percentage of respondents by ethnicity

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4   No one below the age of 14 was interviewed for this survey. Potential respondents between ages of 14-18 were interviewed upon informed consent of their legal guardian in the presence of the said guardian. All interviews were conducted in compliance with the informed consent and do no harm principles.

5   Please see the survey participation and sample size section for further information.

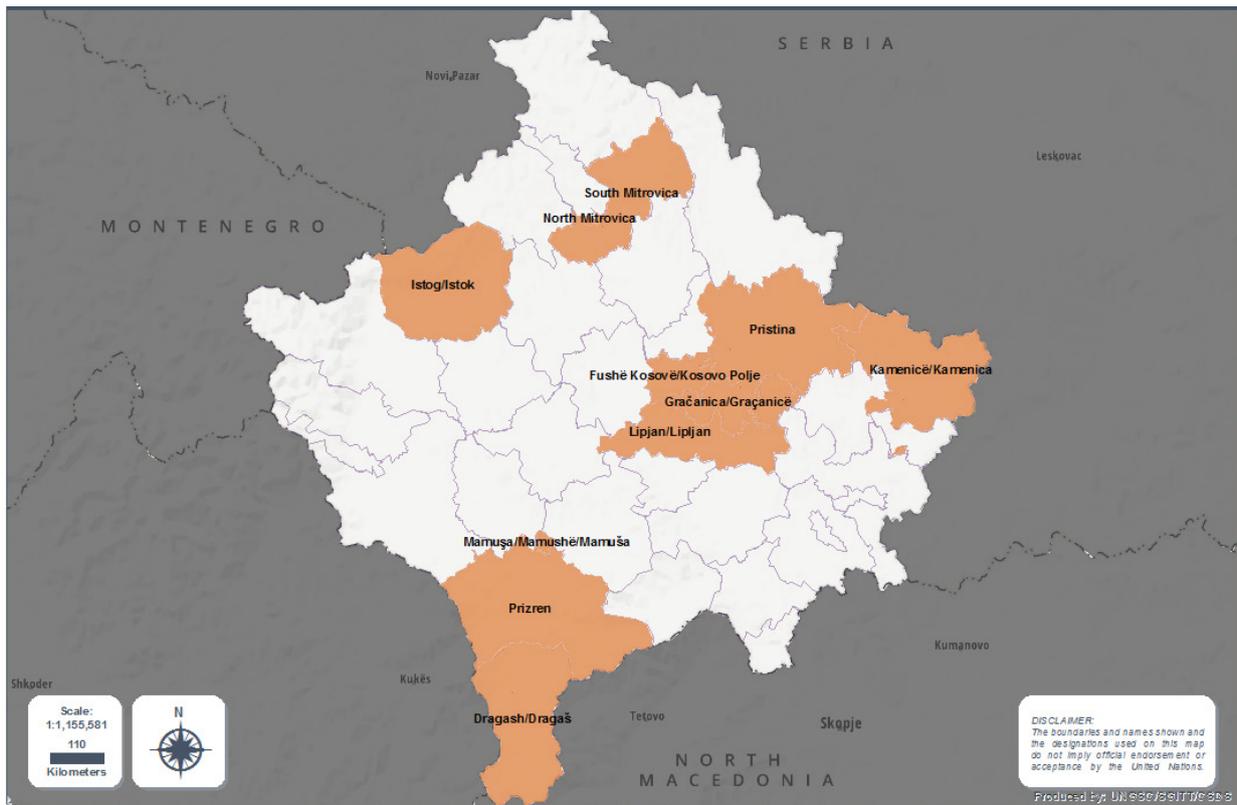6   Please see Annex 1 for more information.

Figure 2. Municipalities included in the survey

DATA COLLECTION AND ANALYSIS

The Social Inclusion Survey consists of quantitative, close-ended questions on social inclusion in Kosovo amongst different ethnic communities.

All data was collected by online survey forms shared with respondents. All implementing partners and IOM staff were trained on the survey content and the data collection methodology. In order to establish a positive relationship and sense of trust with the local population, as well as to avoid difficulties due to language barriers between respondents and staff responsible for informing them about the survey, IOM engaged its implementing partners (Pristina Alpine Club and J Coders) and teachers who had been the focal points from schools where beneficiaries and general respondents were selected. These focal points were informed about the survey prior to data collection and were asked to explain the details of the survey to the legal guardians of the potential respondents who were minors.

At all locations, depending on the context, teachers or implementing partners approached respondents and if applicable their legal guardians in an ad hoc manner to explain the purpose of the survey and to obtain the explicit consent to participate in the survey. For potential respondents who were minors, teachers or implementing partners contacted their legal guardians via phone or online platforms to inform

them about the survey and to obtain their written informed consent prior to the data collection. All respondents participated in the survey anonymously. Each beneficiary was given a unique code randomly and asked to fill in the online survey following their informed consent. These beneficiaries were then encouraged to share the link to the survey along with another unique code with one of their peers who had not participated in project activities. This method was adopted so that data collected in both legs of the survey would be comparable. In addition, peer-to-peer communication of the survey would gain the trust of the non-beneficiary respondents and mainstream project activities.

The survey questionnaire was translated in both official languages of Kosovo, namely Albanian and Serbian. Upon request from the Mamusa and Prizren school administrations, the survey was translated into Turkish for the Turkish speaking community as well. A cover letter explaining the survey was also created in these three languages and shared with potential beneficiaries and if applicable their legal guardians prior to the survey.

The survey data was collected using the Microsoft Forms through links shared with the potential respondents. Microsoft Forms is an online survey creator, part of Office 365. Forms allows users to create surveys and quizzes with automatic marking. The data can be exported to Microsoft Excel. This

makes it easier to monitor daily data entries and target compliances.

The survey includes different types of questions e.g. multiple-choice questions, likert scale questions and open-ended questions. In order to preserve consistency, open ended question results were reviewed and standardized accordingly.

Following the cut-off point the data was rechecked and cleaned. The data was analysed using both the R statistics program and Microsoft Excel. The results are primarily based on cross-tabulations.

The project team had conducted a pre-survey, a mid-term survey and FGDs since October 2018 to monitor its social cohesion activities. The comparable data from these data collections was analyzed on Microsoft Excel and included in the report where needed for further insight and consolidation.

SAMPLE SIZE

In the first leg, all project beneficiaries between the ages of 15 to 24 were invited to participate in the post survey.[7] In the second leg, same ethnic communities included in the first leg were targeted as potential respondents. The data population was created based on the number of beneficiaries.

LIMITATIONS

Four key limitations should be noted when considering the results of the survey:

1. Number of respondents from non-majority ethnic communities: All project beneficiaries between the ages of 15 to 24 totaling 618 beneficiaries were invited to participate in the post survey.[8] However, not all beneficiaries from the non-K-Serbian non-majority ethic communities were able or willing to participate in the post-tests due to various reasons such as lack of incentives, unstable internet connection or distrust in data collection. Sixteen Per cent of beneficiaries from J Coders and 17% of beneficiaries from Alpine Club participated in the survey. In order to make an accurate comparison among two groups, based on the valid responses of Beneficiary survey, the sample size of the General survey was determined.

2. Categorization of the respondents from non-majority ethnic communities: All respondents were categorized into three groups based on their self-identification for the analysis purposes for this survey: Kosovo Albanian, Kosovo Serbian and other non-

majority ethnic communities. Other non-majority ethnic communities include Kosovo Turkish, Kosovo Bosnian, Kosovo Gorani, Kosovo Askhali, Kosovo Egyptian and Kosovo Roma. The so-called other non-majority ethnic communities were categorized under one individual group since no single ethnic community completed enough number of surveys to produce statistically significant data. Therefore, it should be noted that this category does not necessarily reflect the views and opinions of each ethnic community that it contains.

3. Impact Factors: In this report, the post survey results, and a general population survey are comparatively analysed in order to determine the impact of IOM's social inclusion activities on beneficiaries. Previously conducted pre-survey, mid-term survey and FGDs were also used to provide further insight into change over time in beneficiaries perceptions and consolidate the analysis of responses. However, it is worth noting that this report uses variables from surveys and discussions that project team and implementing partners conducted and does not aspire to give a full model of respondents` opinions or views. Factors pertaining to a variety of socio-economic, political or personal conditions can impact persons' position and opinions.

4. Previous IOM surveys: As explained above, a pre-survey, a mid-term survey and FGDs had been conducted to monitor project social inclusion activities since October 2018. These data collection efforts had been tailored to the specific context of the time and the information needs to shape the ongoing project implementation . As a result, the data produced by these surveys/FGDs were not fully comparable. However, certain common indicators remained the same in all of the questionnaires. This report contains data from these previous IOM Kosovo products to fill information gaps and support conclusions.

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7   Please see footnotes 2 and 4 for relevant disclaimers. In addition to these disclaimers, please note that the beneficiaries below the age of 15 were not included in the survey as the survey questionnaire and methodology was not designed to fit their cognitive and emotional level.

8   Please see footnotes 2 and 4 for relevant disclaimers. In addition to these disclaimers, please note that the beneficiaries below the age of 15 were not included in the survey as the survey questionnaire and methodology was not designed for their cognitive and emotional level and needs.

5. TABLE OF FIGURES

6. RESPONDENT PROFILE

DEMOGRAPHIC PROFILE

Overview

The gender balance was achieved for all ethnic communities in project beneficiaries through IOM's selection criteria for the beneficiaries.

The K-Serbian and other non-majority ethnic communities respondents tended to be older in comparison to K-Albanian respondents included in IOM's activities.

The education profile of the respondents was consistent with their age range.

Gender

In the post survey, gender breakdown of the assessed beneficiaries were relatively balanced for K-Albanians (Female: 53% and Male: 45%), K-Serbian (Female: 50% and Male: 50%) and other non-majority communities (Female: 56% and Male:44%). The gender breakdown for respondents of the general population survey were similarly balanced for K-Serbian (Female: 41% and Male: 59%) and other non-majority communities (Female: 49% and Male: 51%) while there were more female K-Albanian respondents (Female: 72% and Male: 28%).
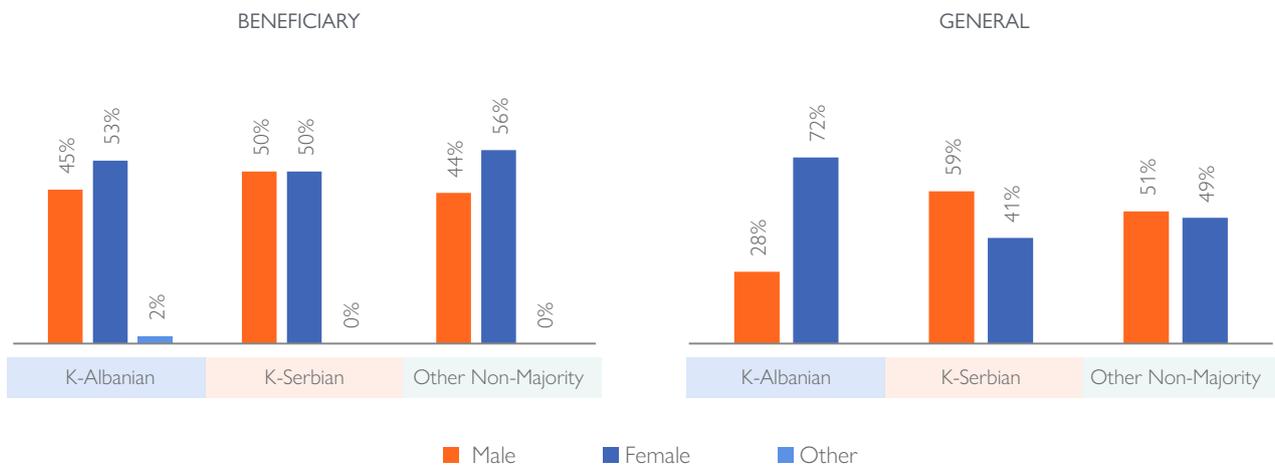
Figure 3. Percentage of respondents by gender

Age

The median age of K-Albanian respondents was 16, that of K-Serbian respondents was 17 years, and that of other non-majority ethnic communities was 18 for the post survey. Minors between the ages 15-18 constituted the majority of all respondents for K-Albanians (79%) and K-Serbians (63%) whereas respondents between the ages of 18-24 were more in number for the other non-majority ethnic communities (56%). Roughly similar to the age profile of the post survey respondents, in the general population survey, K-Albanian respondents was 16, that of K-Serbian respondents was 20 years, and that of other non-majority ethnic communities was 17. Fifty-eight per cent of the K-Albanians, 31 per cent of the K-Serbians and 67 per cent of the other non-majority ethnic communities were minors between the ages 15-18.

BENEFICIARY

GENERAL
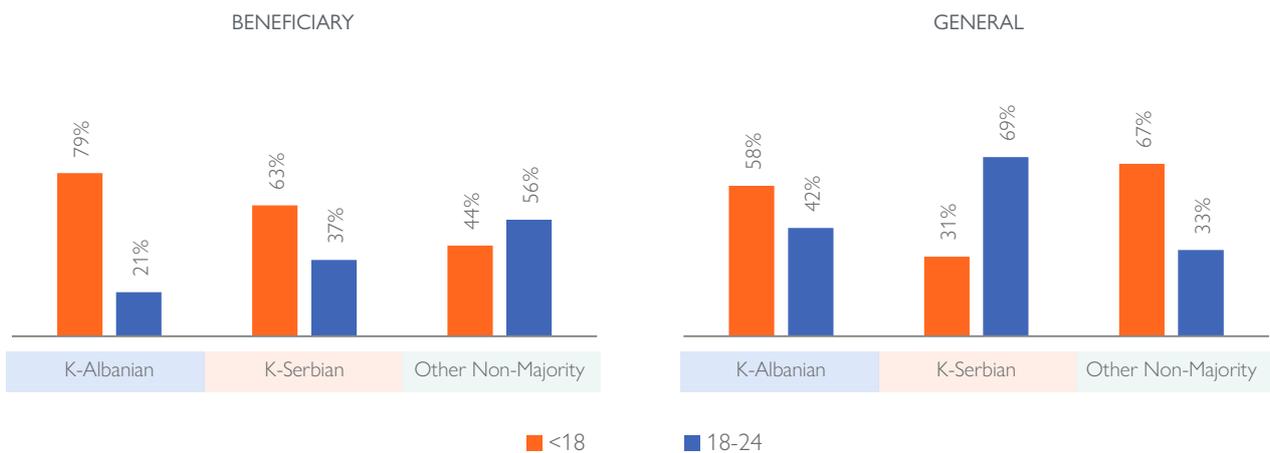
Figure 4. Percentage of respondents by age

Education

Consistent with their age profile, in the post survey, K-Albanians had the largest share of respondents who reported having completed primary school and secondary school (respectively 55% and 41%). Majority of K-Serbians and other non-majority ethnic communities reported having completed secondary school (respectively 76% and 56%).

Similarly, amongst the general population survey respondents K-Albanians had the largest share of respondents reporting having completed primary school (42%) while K-Serbian and other-non majority communities reported having completed higher levels of education, namely secondary school (respectively 62% and 72%).

BENEFICIARY

GENERAL
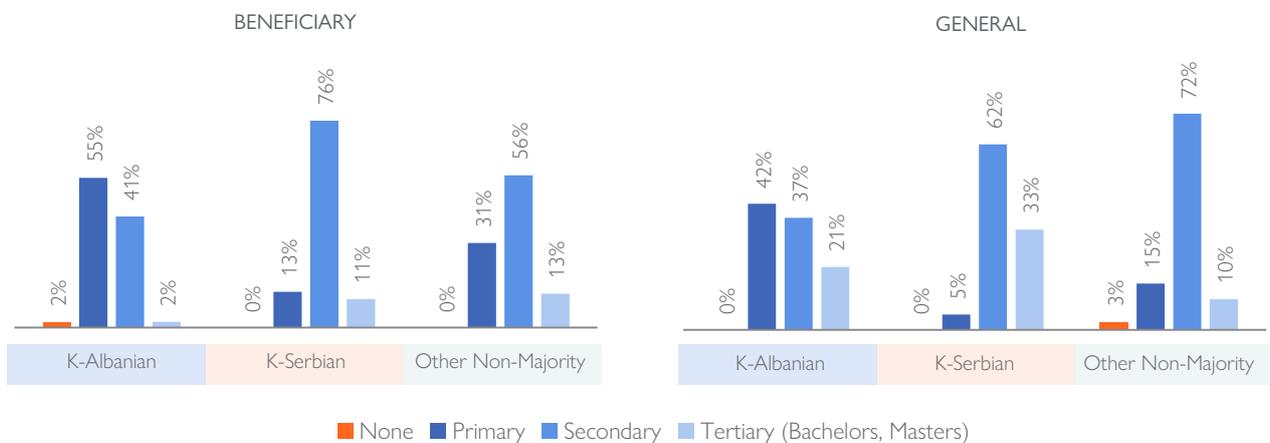
Figure 5. Percentage of respondents by education level

Proficiency in Albanian, Serbian and other languages

While the majority of K-Serbians reported that they could not speak Albanian at all (79%), other non-majority ethnic communities reported their Albanian level mostly as advanced (31%) and native (19%) in the post survey. In return, 83 per cent of K-Albanians and 56 per cent of non-majority ethnic communities reported that they could not speak Serbian at all.

In the general population survey, the majority of K-Serbian respondents reported that they could not

speak Albanian at all while other non-majority ethnic communities reported their Albanian level mostly as intermediate (36%) and advanced (33%). However, the largest share of K-Albanians and other non-majority ethnic communities reported that they could not speak Serbian at all (respectively 72% and 44%). Nevertheless, in comparison to the post survey respondents, general population respondents reported higher knowledge of the Serbian language.

BENEFICIARY

GENERAL

SPEAK ALBANIAN

K-Serbian	79% / 21%
Other Non-Majority	25% / 13% / 12% / 31% / 19%
K-Serbian	69% / 26% / 2% / 3%
Other Non-Majority	5% / 13% / 36% / 33% / 13%

SPEAK SERBIAN

K-Albanian	83% / 6% / 9% / 2%
Other Non-Majority	56% / 13% / 6% / 25%
K-Albanian	72% / 18% / 5% / 5%
Other Non-Majority	44% / 5% / 31% / 20%

● None ● Basic ● Intermediate ● Advanced ● Native
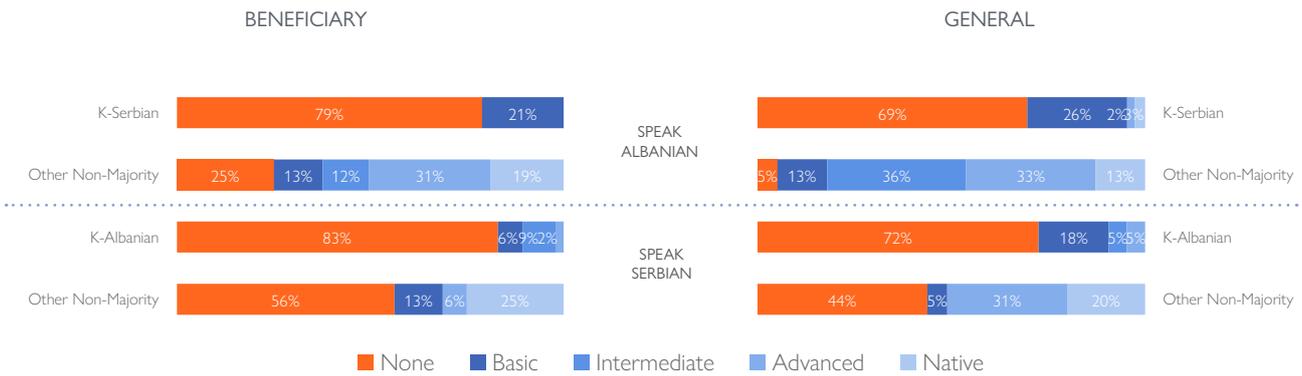
Figure 6. Percentage of respondents by language proficiency

Respondents were also asked if they could speak any other language. In both legs of the survey, the most commonly reported language was English for all ethnic communities. In the post survey, 67 per cent of the K-Albanians, 65 per cent of the K-Serbians and 37 per cent of the other non-majority ethnic communities reported that they could speak English.

Similarly, in the general population survey, 65 per cent of the K-Albanians, 68 per cent of the K-Serbians and 42 per cent of the other non-majority ethnic communities reported that they could speak English.[9] Therefore, it could be concluded that English is more commonly spoken as a second language in comparison to the official languages of Kosovo, namely Albanian and Serbian.

BENEFICIARY

GENERAL

BENEFICIARY
- K-Albanian: 7%, 67%, 7%, 14%, 5%
- K-Serbian: 21%, 65%, 5%, 0%, 9%
- Other Non-Majority: 32%, 37%, 0%, 21%, 10%

GENERAL
- K-Albanian: 7%, 65%, 15%, 9%, 4%
- K-Serbian: 15%, 68%, 2%, 0%, 15%
- Other Non-Majority: 9%, 42%, 11%, 28%, 10%

● None ● English ● German ● Turkish ● Other
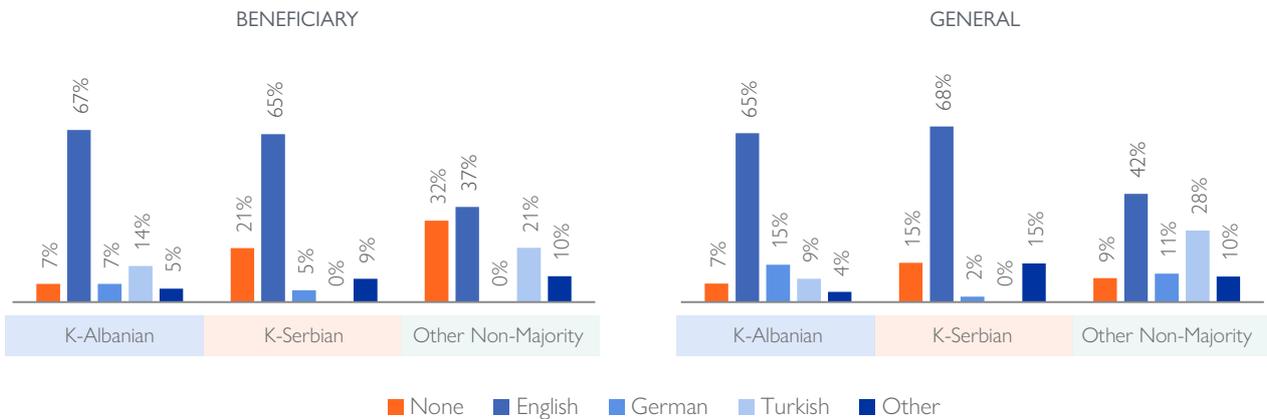
Figure 7. Percentage of respondents by language proficiency (2)

It should be noted that perception of languages can also be a barrier in communication. A finding of the FGDs can clarify this: The K-Albanian participants stated that they would not be able to communicate with Kosovo Serbs because of the language, yet they said they were fluent in, Bosnian. Their refusal/unawareness to acknowledge the fact that knowledge of Bosnian language would facilitate communication in Serbian confirms that the perceived obstacles because of prejudice and misinformation might be greater than actual issues preventing communication.

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9   It should be noted that this question was conditional. The respondents were first asked if they could speak languages other than the official languages of Kosovo (Albanian and Serbian), if they responded positively, they were asked to specify the languages.

CONTACT WITH OTHER ETHNIC COMMUNITIES

Overview

Majority of respondents confirmed that they knew persons from other ethnic communities in Kosovo. However, respondents were less likely to report having friends from other ethnic communities. K-Albanians and K-Serbians were even less likely to report being friends with each other compared to other ethnic communities. The project beneficiaries were also less likely to know or be friends with other ethnic communities in comparison to the general population respondents.

In both legs of the survey, other non-majority ethnic respondents were more likely to report higher frequencies of interaction with other ethnic communities in comparison to the reported interaction of K-Albanians and K-Serbians. Respondents' description of their interaction with other ethnic communities were consistent with how often they interacted with others. Respondents having more interaction with other ethnic communities were more likely to describe their interaction positively.

Other non-majority ethnic communities were more likely to have frequent interactions with other ethnic communities and describe these interactions as postive compared to K-Serbian and K-Albanian respondents.

The contact and interaction levels with the other ethnic communities in public and private social spheres for respondents were assessed in both legs of this survey. Frequency indicators (daily to never) and two association levels (friends/acquaintances) were used to determine the level and nature of the interaction with the other ethnic communities. Respondents were also asked to describe their interaction with other ethnic communities on a scale of very positive to very negative.

Knowing persons from other ethnic communities

In the general population survey, respondents were more likely to report that they knew a person from other ethnic communities in Kosovo including neighbor, acquaintance, colleague or classmate with the exception of respondents from other non-majority communities. Majority of general population respondents responded affirmatively (74% K-Albanians, 82% of K-Serbians and 90% of other non-majority communities).

In the post survey, similar to the general population survey K-Albanians were least likely out of all communities to report that they knew persons from other communities before their engagement in social inclusion activities. Fifty-three per cent of K-Albanians, 79 per cent of K-Serbians and 94 per cent of the other non-majority communities responded affirmatively.

BENEFICIARY

53% 79% 94%

K-Albanian K-Serbian Other Non-Majority

GENERAL

74% 82% 90%

K-Albanian K-Serbian Other Non-Majority
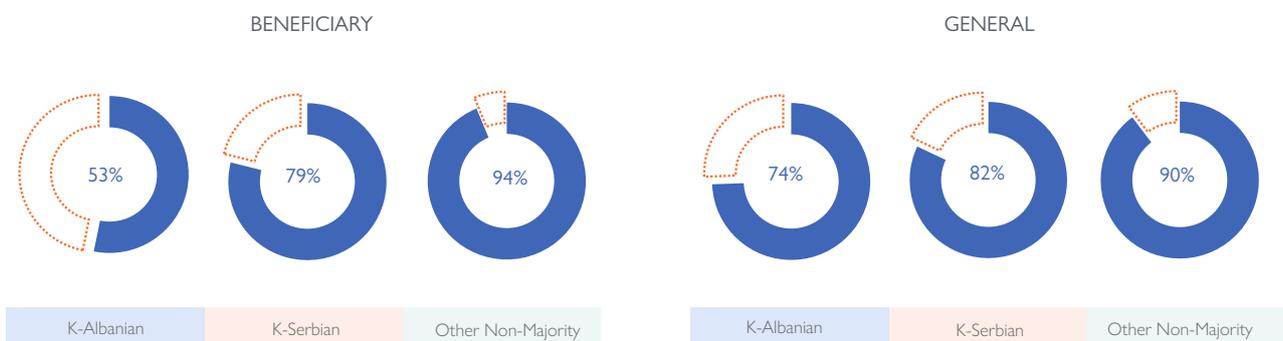
Figure 8. Percentage of respondents knowing persons from other ethnic communities

K-Albanians and K-Serbians were asked specifically about each other as well. K-Albanians (respectively 38% and 51%) were much less likely to respond affirmatively in both post and general population surveys in comparison to K-Serbians respondents (respectively 79% and 82%).

Being friends with other ethnic communities

There was a notable decrease in affirmative responses to this question compared to the previous one. As the social intimacy level increased, fewer respondents reported positively in both legs of the survey. Despite the decrease, still at least half of all respondents said yes to the question in the general population survey: 60 per cent of K-Albanians, 64 per cent of K-Serbians and 90 per cent of other non-majority ethnic communities reported that they had friends from other ethnic communities.

In the post survey, only 32 per cent of K-Albanians, 71 per cent of K-Serbians and 94 per cent of other non-majority ethnic communities reported that they had friends from other ethnic communities before their engagement in social inclusion activities.

BENEFICIARY

GENERAL

| K-Albanian | K-Serbian | Other Non-Majority |

| K-Albanian | K-Serbian | Other Non-Majority |
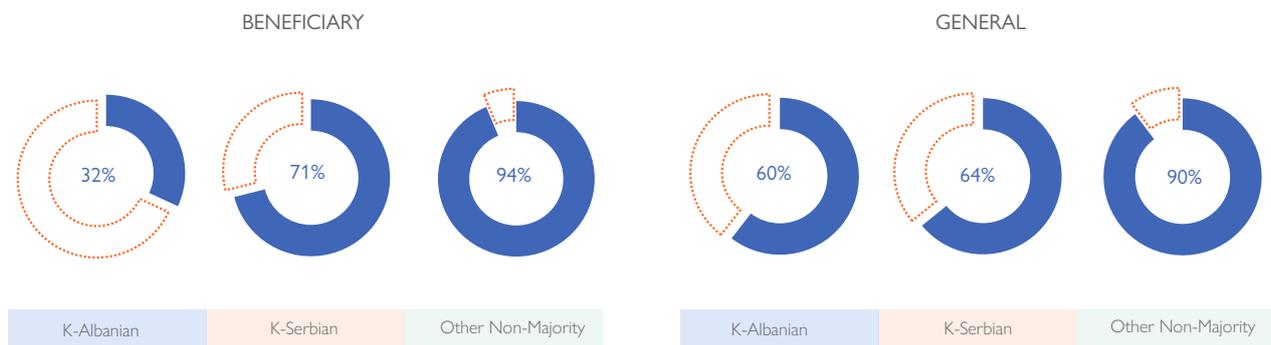
Figure 9. Percentage of respondents being friends with other ethnic communities

When asked specifically about K-Albanians/K-Serbians, only 19 per cent of general population and 11 per cent of post survey K-Albanian respondents said they had a K-Serbian friend. Affirmative responses to having K-Albanian friends were much higher in both general population survey (46%) and post survey (42%) for K-Serbians. This implies that K-Albanians who report having friends from minorities are actually friends with minorities other than K-Serbians.

Interaction with the out-group

In both legs of the survey, other non-majority ethnic respondents were more likely to report higher frequencies of interaction with other ethnic communities in comparison to the reported interaction of K-Albanians and K-Serbians. For instance, 50 per cent of post survey and 41 per cent general population survey other non majority ethnic communities respondents said that they see or hear persons from other ethnic communities on a daily basis in social settings. The same frequency of interaction was reported less by K-Albanian and K-Serbian respondents of both legs (respectively 34%-39% and 39%- 38%).

The higher interaction frequencies of other non-majority ethnic communities can be explained by common group dynamics, smaller communities will have to engage with larger ones more for basic needs/services whereas larger communities (in this case K-

Serbian/Albanian) do not need to interact with other groups as their own community may be self-sufficient in terms of needs and services. The findings of the pre-survey seem to support this conclusion. When asked about in which situations they interacted with other communities, the respondents were more likely to say, at work (40%) or in banks, post office, groceries, markets, restaurants (34%). Talking to friends/acquaintances was a less likely response.

In both legs of the survey respondents' interaction frequency tended to be lower when the level of interaction got higher (hear/see other ethnic communities in public > talk to other ethnic communities). For example, in the post survey, while 39 per cent of the K-Serbians reported seeing or hearing other ethnic communities on a daily basis, only eight per cent of K-Serbians reported talking to other ethnic communities on a daily basis.

BENEFICIARY / GENERAL

K-Albanian	34%	17%	23%	17%	9%		39%	28%	9%	19%	5%	K-Albanian

SEE/HEAR OTHER ETHNIC COMMUNITIES IN PUBLIC

BENEFICIARY

- K-Albanian: 34% | 17% | 23% | 17% | 9%
- K-Serbian: 39% | 45% | 8% | 8%
- Other Non-Majority: 50% | 12% | 6% | 19% | 13%

GENERAL

- K-Albanian: 39% | 28% | 9% | 19% | 5%
- K-Serbian: 38% | 23% | 26% | 3%
- Other Non-Majority: 41% | 13% | 36% | 2% | 8%

TALK TO OTHER ETHNIC COMMUNITIES IN KOSOVO

BENEFICIARY

- K-Albanian: 11% | 17% | 15% | 15% | 42%
- K-Serbian: 8% | 26% | 19% | 21% | 26%
- Other Non-Majority: 50% | 19% | 6% | 13% | 12%

GENERAL

- K-Albanian: 9% | 23% | 9% | 26% | 33%
- K-Serbian: 15% | 21% | 18% | 18% | 28%
- Other Non-Majority: 44% | 8% | 13% | 15% | 20%

■ Daily   ■ Weekly   ■ Monthly   ■ Seasonal/Yearly   ■ Never

Figure 10. Percentage of respondents' interaction frequency

K-Albanian and K-Serbian respondents were specifically asked about interactions with each other as well. A significant finding was the very low interaction frequencies reported of K-Albanians with K-Serbians in both legs of the survey (respectively 11% and 12% daily see or hear K-Serbians in social settings). More strikingly, 75 per cent of the post survey and 65 per cent of the general population survey K-Albanians reported that they never talk to K-Serbians.

When the interaction is analyzed, youth's general level of social engagement should be considered as well. During the FGDs in Mamusa, the participants said they mostly stayed at home after school. Their only exposure to outside was through TV and internet. This is further proof that youth should be presented with more opportunities to meet their peers and participate in multi-ethnic events.

Description of interaction with other ethnic communities

In both the post survey and general population survey, approximately half of K-Albanian respondents (respectively 49% and 51%) and K-Serbian respondents (respectively 50% and 49%) described their interaction with other ethnic communities as positive. Other non-majority ethnic communities reported much more positively in both legs (respectively 94% and 80%). K-Albanian respondents (respectively 0% and 2%) and other non-majority ethic community respondents (respectively 0% and 5%) were highly unlikely to describe their interaction with other ethnic communities as negative

while K-Serbians reported slightly more likely to describe their interaction as negative (respectively 8% and 2%).

IOM's mid-term survey results (51% of all project beneficiaries describing their interactions with other ethnic communities as positive) reflect similar results for the K-Albanian and K-Serbian post survey respondents while other non-majority ethnic communities have almost twice as many positive responses.

BENEFICIARY

- K-Albanian: 49% | 51%
- K-Serbian: 50% | 42% | 8%
- Other Non-Majority: 94% | 6%

GENERAL

- K-Albanian: 51% | 47% | 2%
- K-Serbian: 49% | 49% | 2%
- Other Non-Majority: 80% | 15% | 5%

■ Positive   ■ Neutral   ■ Negative
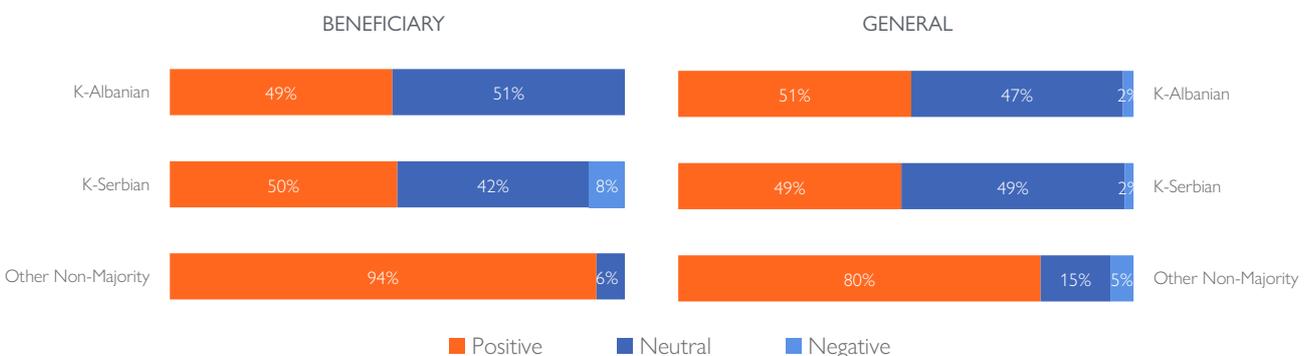
Figure 11. Percentage of respondents' description of their interaction with other ethnic communities

K-Albanian and K-Serbians were further asked how they felt about interactions with each other as well. In comparison to their responses towards all other ethnic communities, they were less likely to rate their interaction with each other as positive (only 28 per cent of K-Albanians rated their interactions with K-Serbians as positive while 42 per cent of K-Serbians did so for K-Albanians).

To emphasize the direness of the current conditions, during the FGDs, when asked about perceived differences between K. Serbs and K. Albanians, a young participant responded that she thought all (K.) Serbians had looked angry and hostile before participating in IOM's social cohesion activities. The statements of this young girl show the negative impact of the influencers shaping youth's views and perceptions including but not limited to the media coverage fueled by political discourse and their social circle including friends, family and even school.

7. PERCEPTION AND OPINION ANALYSIS

Overview

While almost none of the respondents described their interaction with other ethnic communities as negative, most respondents did not agree with statements indicating higher/closer levels of social interaction. The respondents reported high levels of perceived differences between ethnic communities. Especially K-Albanians and K-Serbians tended to report significant differences in culture, traditions, moral values and even physical appearance in comparison to other ethnic communities. One common area noted by most respondents was leisure activities and interests. Other-non majority ethnic communities were more likely to have positive opinions towards other ethnic communities and rate statements concerning other ethnic communities more positively in comparison to K-Albanian and K-Serbian respondents.

General survey respondents were more likely to give positive responses to statements concerning social relations with other ethnic communities in compassion to post-survey respondents (project beneficiaries). K-Albanians tended to have higher levels of trust in the state systems and believed that the rights and services they enjoyed are commonly shared by other ethnic communities. On the other hand, K-Serbians and other non-majority ethnic communities were much less likely to report trust in existing systems and believed that they were discriminated against and did not enjoy equal rights as other ethnic communities. The most difficult topic for the majority of respondents was the conflict in 1999.

This section presents the comparative analysis of both legs of the survey (post survey and the general population survey) in order to assess the impact of social inclusion activities on beneficiaries in comparison to the general population. Various types of questions and statements were posed to respondents to understand the perspectives of the communities regarding each other and Kosovo.

GENERAL OPINIONS OF THE OTHER ETHNIC COMMUNITIES

The largest share of K-Albanian respondents of the post survey reported feeling positively towards K-Serbians (45%) and other non-majority ethnic communities (81%). K-Serbians were less likely to respond positively. Fifty-one per cent of the K-Serbian respondents reported that their feelings were neutral towards K-Albanians and another 50 per cent reported having positive feelings towards other non-majority ethnic communities in the post survey.

In the general population survey, K-Albanians had more positive opinions towards K-Serbians (54%) while positive opinions of other non-majority ethnic communities dropped slightly (77%). The largest group amongst K-Serbian respondents of the general population survey reported having neutral opinions towards K-Albanians (46%) and other non-majority ethnic communities (46%). The responses of other non-majority ethnic communities are individually analyzed for this question (please see Annex 3).

Respondents were also asked about the opinions of older family members (parents, uncles etc.) concerning other ethnic communities in Kosovo. The results were quite similar to respondents' own reported opinions. Majority of the K-Albanian (55%) and other non-majority ethnic communities (81%) reported positive opinions towards other ethnic communities while the largest group amongst

K-Serbians (45%) reported being neutral towards others in the post survey. Approximately half of all communities reported that older members of their families had positive opinions towards other ethnic communities (54% of K-Albanians, 46% of the K-Serbians and 77% of the other non-majority ethnic communities) in the general population survey.

BENEFICIARY

K-Albanian	55%	28%	17%
K-Serbian	34%	45%	21%
Other Non-Majority	81%		19%

GENERAL

54%	37%	9%	K-Albanian
46%	39%	15%	K-Serbian
77%	18%	5%	Other non-majority

■ Positive   ■ Neutral   ■ Negative
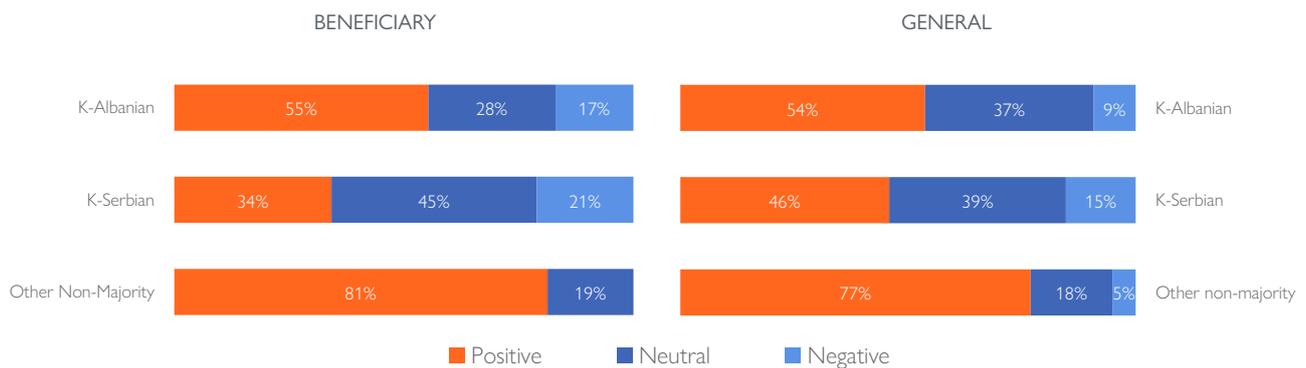
Figure 12. Percentage of opinions of respondents' older family members of other ethnic communities

It should be noted that the opinions of beneficiaries changed positively over the project implementation. The mid-term survey found that 51 per cent of respondents had positive opinions towards other

ethnic communities while K-Albanians and other non-majority ethnic communities reported more positively in the post survey as explained above.

Perceived similarities/differences to the other ethnic communities

In the post survey almost half of the K-Albanian (40%) and K-Serbian (58%) respondents reported perceived differences in physical appearance in comparison to other ethnic communities. This perception was relatively less yet still significant amongst other non-majority ethnic communities (31%). General population survey respondents also reported relatively high percentages of perceived differences in appearance: K-Albanian 33 per cent, K-Serbian 41 per cent and other non-majority ethnic communities 41 per cent.

Similarly, respondents reported lower levels of perceived similarities in moral values and ethics: while the largest share of K-Albanians (42%) and K-Serbians (50%) disagreed to having similar moral values and ethics, the largest share of the non-majority ethnic minorities (38%) had neutral responses. In the general population survey, K-Albanians (28%) and K- Serbians (41%) responded more positively to having similarities for this indicator in comparison to the post survey responses while other non-majority ethnic communities had the reverse tendency of more negative responses (41%).

As for culture, K-Albanian (40%) and K-Serbian (60%) respondents of the post survey reported even higher differences to other ethnic communities while other non-majority ethnic communities (only 25% disagreed) responded more positively in comparison to the previous two indicators. In the general population

survey, K-Albanians (30%) and K-Serbians (51%) responded less negatively to this indicator while other non-majority ethnic communities (38%) had the opposite tendency.

In similar trends, approximately half of the K-Albanian (45%) and K-Serbian (53%) respondents of the post survey, reported perceived differences in their desired future of Kosovo in comparison to other ethnic communities. Yet, half of other non-majority ethnic communities responded neutrally to this indicator in the post survey. The general survey respondents were less likely to give negative responses to this indicator: 33 per cent of the K-Albanians and 46 per cent of the K-Serbians disagreed with having similar wishes for the future of Kosovo while 54 per cent of the other non-majority ethnic communities agreed to having similarities with other ethnic communities regarding their wishes for the future of Kosovo.

In contrast with the responses to other indicators included in this question, more respondents reported similarities in leisure activities and interests. In the post survey, only 9 per cent K-Albanians, 21 per cent K-Serbians and 19 per cent non-majority ethnic communities responded negatively. Similarly, negative responses did not surpass 30 per cent for any of the respondent groups: K-Albanians 21 per cent, K-Serbians 15 per cent and other non-majority ethnic communities 28 per cent. This finding is indicative that all ethnic groups could participate in common social activities.

BENEFICIARY · GENERAL
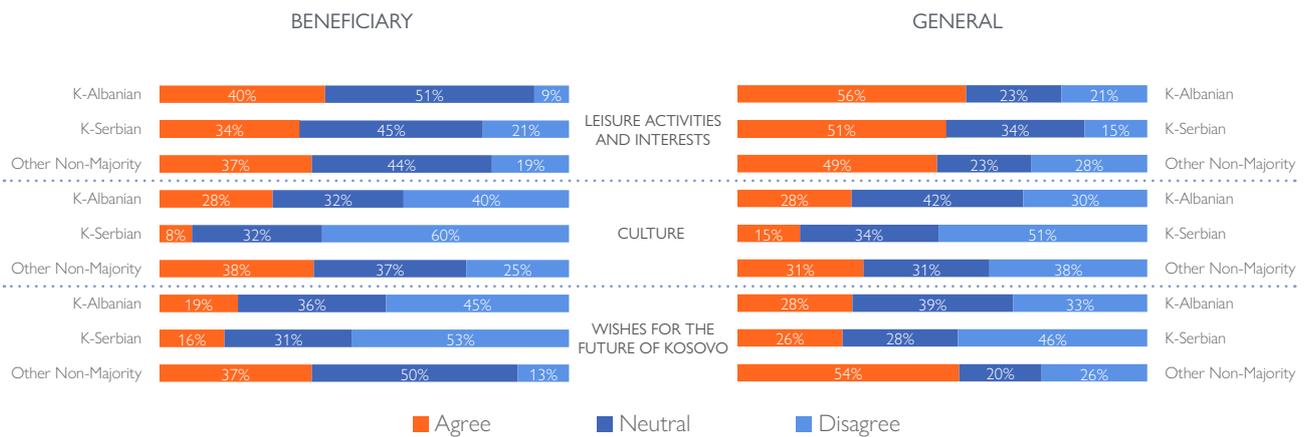
Figure 13. Percentage of respondents agreeing to having similarities with other ethnic communities

OPINIONS BASED ON STATEMENTS

Respondents were asked to score a variety of statements regarding social interactions with other ethnic communities, trust in authorities and perception of equality in Kosovo. While some of these statements specifically target perceptions/opinions of the respondents towards other ethnic communities, some are tailored to assess the opinions/perceptions of the respondents regarding the general justice system, politics and society in Kosovo.

Social interaction

Eight statements were posed to all ethnic communities to provide insight into the perceptions/ opinions of the communities of one another regarding social interactions on different levels. These statements also assess whether either of the communities are comfortable with the present or future prospects of closer social interactions.

On average, general population respondents were more likely to rate statements more positively in comparison to the post survey (project beneficiaries) respondents. K-Serbians were likely to report more negatively in both legs of the survey compared to other ethnic communities.

While most respondents affirmed that they were happy sharing public spaces and would not feel uncomfortable/nervous around other ethnic communities, few agreed to wishing for more friends from other ethnic communities. The lowest agreement rate was recorded for all respondents in both legs for the statement on potential marriage with a person outside of their ethnic communities.

Two statements which imply minimum interaction at public spheres were taken very positively by all respondents in both legs of the survey with almost more than half of all ethnic communities agreeing with them. These statements were "I am happy to share public spaces (e.g. parks, schools, hospitals, mosques) with other ethnic communities." and "I would be happy to work/study side by side with other ethnic communities." As noted above the general population respondents had higher agreement rates compared to the post survey respondents. The next statement indicated a closer distance which assumes common living space: "I would be happy to share my apartment building with other ethnic communities." The positive responses were lower for this indicator compared to the first two indicators. While almost half of all respondents of the general population survey still agreed with the statement, only 21 per cent of K-Albanian respondents of the post survey responded positively. However, K-Serbian (37%) and other non-majority ethnic communities demonstrated high levels of agreement (75%) in the post survey. The lower rates are to be expected due to the increased level of social interaction implied in the statement.

BENEFICIARY

			Agree	Neutral	Disagree
K-Albanian	HAPPY TO WORK/ STUDY SIDE BY SIDE		51%	40%	9%
K-Serbian			58%	26%	16%
Other Non-Majority			81%	19%	
K-Albanian	HAPPY TO SHARE PUBLIC SPACES		57%	32%	11%
K-Serbian			47%	37%	16%
Other Non-Majority			81%	19%	
K-Albanian	HAPPY TO SHARE APARTMENT BUILDING		21%	47%	32%
K-Serbian			37%	42%	21%
Other Non-Majority			75%	19%	6%

GENERAL

	Agree	Neutral	Disagree	
53%	35%	12%		K-Albanian
59%	28%	13%		K-Serbian
79%	13%	8%		Other Non-Majority
74%	19%	7%		K-Albanian
62%	28%	10%		K-Serbian
77%	10%	13%		Other Non-Majority
42%	32%	26%		K-Albanian
49%	28%	23%		K-Serbian
54%	20%	26%		Other Non-Majority

■ Agree ■ Neutral ■ Disagree

Figure 14. Percentage of respondents by their opinions on social interactions

Closer social interaction

The next three statements are about closer social interactions such as friendship and marriage between persons from different ethnic communities. Majority of respondents in both legs of the survey reported that the contact would be friendly if they come into contact with other ethnic communities in Kosovo. The agreement rates were above at least 58 per cent for all communities in both legs. Nevertheless, when asked if they would like to have (more) friends from other ethnic communities in Kosovo, the agreement rate dropped for both K-Albanian and K-Serbian respondents. It is also notable that K-Albanian and K-Serbian respondents of both legs of the survey reported very similarly for this indicator while other non-majority ethnic communities reported exceptionally high positive responses in the post survey even surpassing the same ethnic communities in the general population survey. The last statement established the closest social interaction which is family reunion. This indicator had the lowest agreement rate of all statements included in this survey. Less than 13 per cent of K-Albanians (10% of post survey and 12% of general population survey) and K-Serbians

(8% of post survey and 13% of general population survey) said that they could choose to marry a person from other ethnic communities in Kosovo. However, most of non-majority ethnic communities (62% of post survey and 36% of general population survey) reported that they could marry a person from other ethnic communities.

One of the findings of FGDs could shed light into the reasons why inter-ethnic marriage seemed unlikely or not welcome to respondents: When discussing inter-ethnic marriages, the participants stated that they would be more concerned about the reaction from their communities and future implications regarding their inter-ethnic families such as children's schools rather than the idea of marrying someone out of their ethnic community. Association with other ethnic communities would mean disapproval or rejection from their communities, which would be especially hard for youth who depend on community support and guidance.

BENEFICIARY

			Agree	Neutral	Disagree
K-Albanian	CONTACT WOULD BE FRIENDLY		58%	40%	2%
K-Serbian			71%	24%	5%
Other Non-Majority			81%	13%	6%
K-Albanian	HAVE (MORE) FRIENDS		45%	30%	25%
K-Serbian			42%	40%	18%
Other Non-Majority			88%	12%	
K-Albanian	CHOOSE TO MARRY A PERSON		10%	28%	62%
K-Serbian			8%	32%	60%
Other Non-Majority			62%	25%	13%

GENERAL

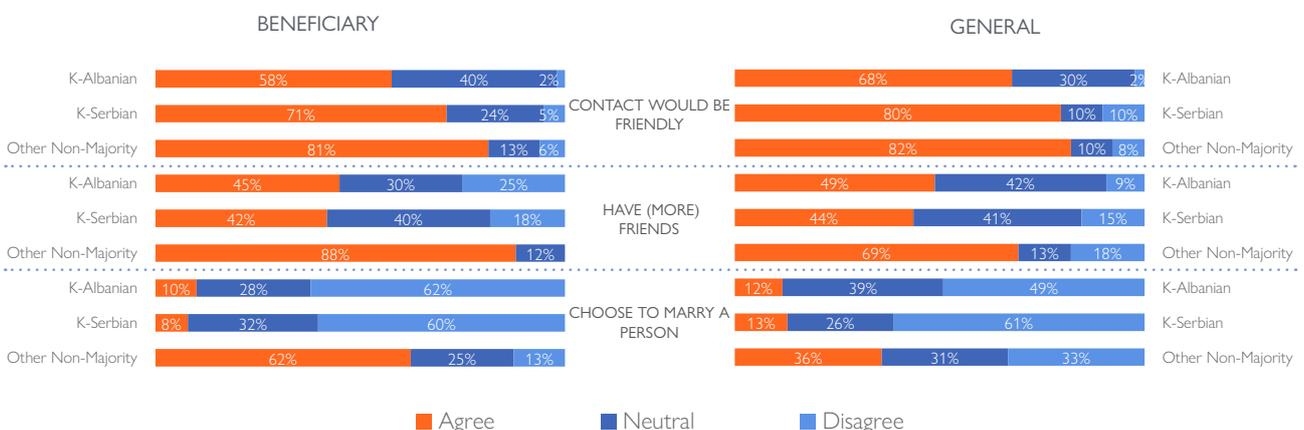| Agree	Neutral	Disagree		
68%	30%	2%		K-Albanian
80%	10%	10%		K-Serbian
82%	10%	8%		Other Non-Majority
49%	42%	9%		K-Albanian
44%	41%	15%		K-Serbian
69%	13%	18%		Other Non-Majority
12%	39%	49%		K-Albanian
13%	26%	61%		K-Serbian
36%	31%	33%		Other Non-Majority

■ Agree ■ Neutral ■ Disagree

Figure 15. Percentage of respondents by their opinions regarding closer social interactions

Trust, equality and representation

The next set of 10 statements aimed to shed light into people's perception of their place in the Kosovo society rather than their perceptions towards other ethnic communities. While almost all respondents agreed that all ethnic groups should be allowed to maintain their own traditions and culture (post survey- 87% of K-Albanians, 87% of K-Serbians and 94% of other non-majority ethnic communities, and general population survey- 95% of K-Albanians, 100% of K-Serbians and 97% of other non-majority ethnic communities), less respondents agreed that the mix of people from different ethnic groups makes the society better (post survey- 66% of K-Albanians, 42% of K-Serbians and 88% of other non-majority ethnic communities, and general population survey- 74% of K-Albanians, 69% of K-Serbians and 72% of other non-majority ethnic communities). These responses show a change for the better in project beneficiaries' perceptions over time in comparison to the the mid-term survey results (69% of beneficiaries agreeing to the first statement and another 58% agreeing to

the second one). It can also be concluded that these reported responses seem to indicate that respondents believe in an equal yet separate society. This is further reinforced by the responses to the next statement: "People of different ethnic communities will never trust or like each other in this society." While the largest group among K-Albanian (42%) and K-Serbian (42%) respondents of the post survey concluded they cannot agree or disagree with this statement, 30 per cent of K-Albanians and 26 per cent of K-Serbians agreed that trust will never be achieved in the Kosovo society. On the contrary, majority of other non-majority ethnic communities (63%) disagreed with the statement. In the general population survey, while higher number of respondents disagreed with this negative statement (51% of K-Albanians, 46% of K-Serbians and 59% of other non-majority ethnic communities) in comparison to the post survey respondents, still a notable percentage of respondents agreed (21% of K-Albanians, 36% of K-Serbians and 26% of other non-majority ethnic communities).
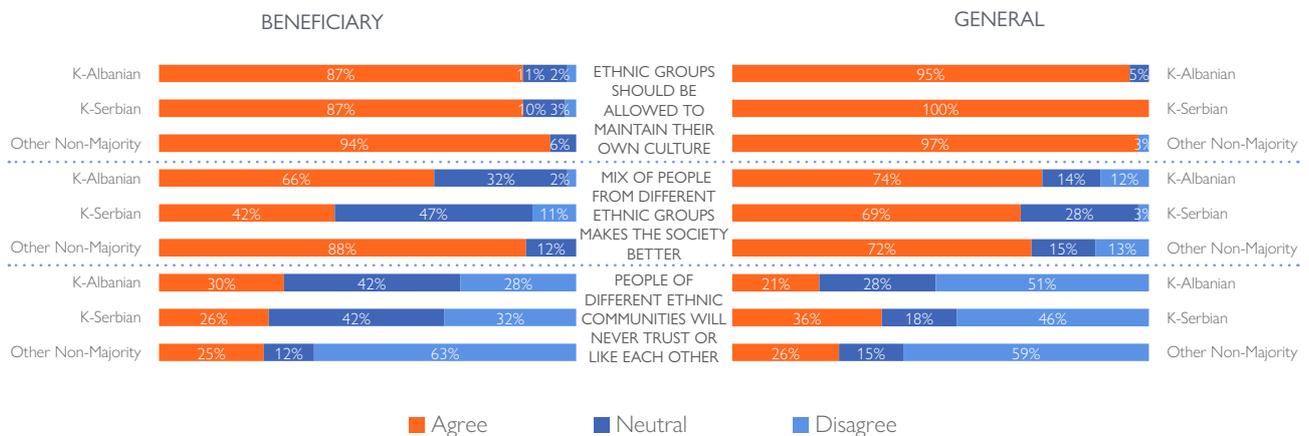
Figure 16. Percentage of respondents by their perception of trust, equality and representation

Six different statements were included in the survey to evaluate the trust in the state in terms of equality and justice. K-Albanians tended to have higher levels of trust in the state systems and believed that the rights and services they enjoyed are commonly shared by other ethnic communities. On the other hand, K-Serbians and other non-majority ethnic communities were much less likely to report trust in existing systems and believed that they were

discriminated against and did not enjoy equal rights as other ethnic communities. For instance in the post survey, while 45 per cent of K-Serbians and 62 per cent of other non-majority ethnic communities reported that they feel that members of their ethnic community are discriminated against, only 15 per cent of K-Albanians did so. The general population survey results showed a similar trend as well.

BENEFICIARY

MY MOTHER TONGUE LANGUAGE GETS THE RECOGNITION IT DESERVES

	Agree	Neutral	Disagree
K-Albanian	81%	15%	4%
K-Serbian	32%	39%	29%
Other Non-Majority	69%		31%

PEOPLE ARE TREATED UNEQUALLY

	Agree	Neutral	Disagree
K-Albanian	40%	30%	30%
K-Serbian	60%	37%	3%
Other Non-Majority	69%	12%	19%

ALL ETHNIC COMMUNITIES ENJOY EQUAL RIGHTS

	Agree	Neutral	Disagree
K-Albanian	47%	30%	23%
K-Serbian	5%	42%	53%
Other Non-Majority	44%	31%	25%

GENERAL

MY MOTHER TONGUE LANGUAGE GETS THE RECOGNITION IT DESERVES

	Agree	Neutral	Disagree
K-Albanian	84%	16%	
K-Serbian	36%	28%	36%
Other Non-Majority	69%	5%	26%

PEOPLE ARE TREATED UNEQUALLY

	Agree	Neutral	Disagree
K-Albanian	53%	35%	12%
K-Serbian	54%	38%	8%
Other Non-Majority	72%	13%	15%

ALL ETHNIC COMMUNITIES ENJOY EQUAL RIGHTS

	Agree	Neutral	Disagree
K-Albanian	49%	21%	30%
K-Serbian	15%	26%	59%
Other Non-Majority	44%	18%	38%

■ Agree ■ Neutral ■ Disagree

Figure 17. Percentage of respondents by their perception of equality and justice (1)

BENEFICIARY

PEOPLE OF MY ETHNIC COMMUNITY DO NOT HAVE EQUAL POLITICAL REPRESENTATION

	Agree	Neutral	Disagree
K-Albanian	28%	30%	42%
K-Serbian	47%	45%	8%
Other Non-Majority	56%	31%	13%

MEMBERS OF MY ETHNIC COMMUNITY ARE DISCRIMINATED AGAINST

	Agree	Neutral	Disagree
K-Albanian	15%	34%	51%
K-Serbian	45%	45%	10%
Other Non-Majority	62%	19%	19%

MY ETHNIC COMMUNITY IS TREATED UNFAIRLY BY THE GOVERNMENT

	Agree	Neutral	Disagree
K-Albanian	21%	26%	53%
K-Serbian	42%	42%	16%
Other Non-Majority	38%	50%	12%

GENERAL

PEOPLE OF MY ETHNIC COMMUNITY DO NOT HAVE EQUAL POLITICAL REPRESENTATION

	Agree	Neutral	Disagree
K-Albanian	42%	30%	28%
K-Serbian	56%	36%	8%
Other Non-Majority	54%	18%	28%

MEMBERS OF MY ETHNIC COMMUNITY ARE DISCRIMINATED AGAINST

	Agree	Neutral	Disagree
K-Albanian	23%	42%	35%
K-Serbian	49%	38%	13%
Other Non-Majority	54%	36%	10%

MY ETHNIC COMMUNITY IS TREATED UNFAIRLY BY THE GOVERNMENT

	Agree	Neutral	Disagree
K-Albanian	26%	30%	44%
K-Serbian	51%	33%	16%
Other Non-Majority	38%	36%	26%

■ Agree ■ Neutral ■ Disagree

Figure 18. Percentage of respondents by their their perception of equality and justice (2)

FUTURE SCENARIOS FOR INTER-ETHNIC RELATIONS

Following the questions and statements assessing perceptions and opinions of the communities regarding each other, respondents were asked about how inter-ethnic relations in Kosovo will look like five years from now. Going against the general trend of lower tendency to report positively compared to the general population survey, for this particular question, the majority of K-Albanian (68%) and other non-majority (62%) respondents of the post survey reported that they thought inter-ethnic relations would improve for the better in Kosovo in five years while majority of K-Serbians (58%) reported that current public discourse and relations would continue. It should be noted here as well that the responses of beneficiaries became more positive in the post survey in comparison to the mid-term survey results (61% of beneficiaries reporting that the inter-ethnic relations will improve in five years). While a notable number of general population respondents shared the positive expectation for the future that inter-ethnic relations would improve (40% of K-Albanians, 31% of K-Serbians and 31% of other non-majority ethnic communities), the largest groups amongst these respondents reported that the current state of things would continue (49% of K-Albanians, 41% of K-Serbians and 46% of other non-majority ethnic communities).

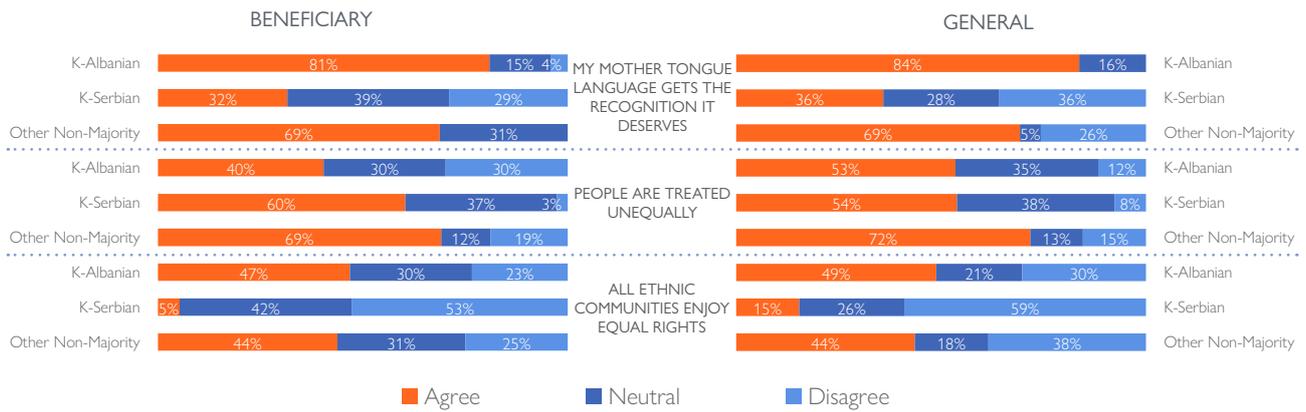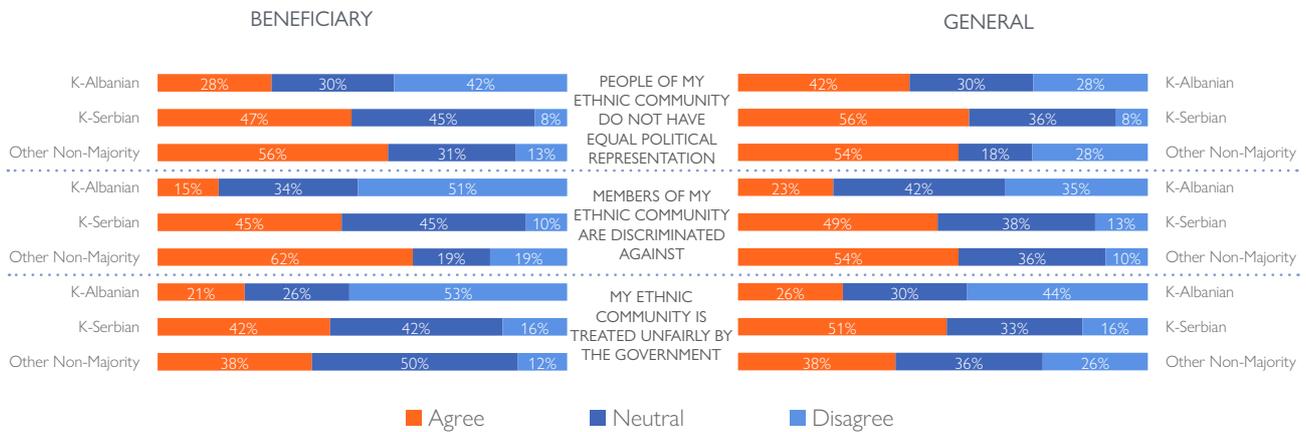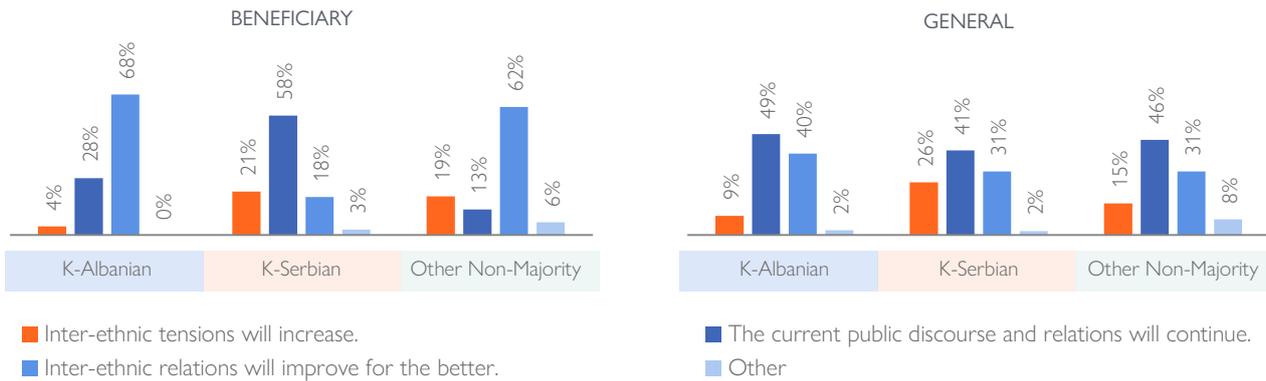IOM UN MIGRATION

BENEFICIARY

GENERAL

- Inter-ethnic tensions will increase.
- Inter-ethnic relations will improve for the better.
- The current public discourse and relations will continue.
- Other

Figure 19. Percentage of respondents' desired future scenarios

Obstacles for inter-ethnic reconciliation in Kosovo

To gain insight into most important obstacles for respondents that prevent reconciliation, respondents where asked to select reasons why they thought conflict resolution was not possible in Kosovo. The most commonly selected reason was interpersonal distrust as a result of the 1999 conflict by all respondents in both legs of the survey. In the post survey, K-Albanians listed distrust as a result of the conflict (35%), political discourse (20%) and the language barrier (19%) as the outstanding obstacles. K-Serbians listed political discourse (27%), distrust as a result of the conflict (26%) and media (20%) as the biggest reasons. Finally, other non-majority ethnic communities selected distrust as a result of the conflict (27%), political discourse (24%) and language barriers (16%) as the most important. The general population survey results were quite similar, the most commonly reported obstacle was distrust as a result of the conflict (34% of K-Albanians, 23% of K-Serbians and 32% of other non-majority ethnic communities). It should be noted that contrary to the hypothesis of social inclusion programming, non-existence/lack of inter-ethnic interaction was not the primary choice for respondents in either of the surveys. This indicates that the impact of interaction on reconciliation is disregarded by communities.

BENEFICIARY

GENERAL

- Non-existance/lack of inter-ethnic interaction
- Interpersonal distrust as result of the conflict
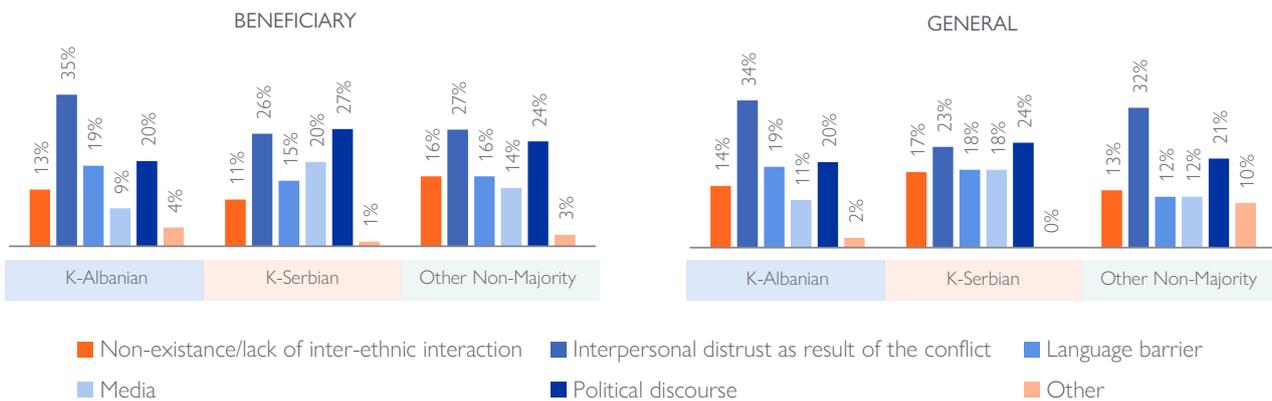- Language barrier
- Media
- Political discourse
- Other

Figure 20. Percentage of respondents by their opinions regarding obstacles for inter-ethnic reconciliation

Sensitive topics

The respondents were asked to rate six topics on a scale from very easy to very difficult to determine what remains taboo in inter-ethnic communication that potentially blocks the road to reconciliation. These topics were flags, ethnic differences, religious differences, the conflict in 1999, language differences and politics/political situation in Kosovo. Despite the slight variations in percentages and tendencies amongst different ethnic communities and the dynamics of the different legs of the survey, it can be concluded that the most difficult topic for the majority is the conflict in 1999. The mid-term survey produced the same results (48% of the respondents selecting conflict) earlier in 2019. This shows that progress has not been made in the medium term regarding political discourse in Kosovo. This is especially significant due to the fact that most of the respondents included in this survey were born after 1999. This demonstrates a level of inherited/taught conflict though generations.

An example from FGDs could serve to showcase the contrast between the perceptions and experiences of youth in Kosovo. One of the participants who used inflammatory language against Kosovo Serbs conflictingly stated that love and friendship recognized no boundaries including ethnicity. His conflicting statements show that he may not be aware of the graveness of the opinions he reflected based on his exposure to media coverage and his social environment concerning other ethnic communities. This type of lack of critical thinking may potentially lead to violent extremism and therefore should be addressed.

It is promising however that youth finds topics such as ethnic, religious and language differences as relatively easier to talk about. Constructive discussions on these topics could potentially build bridges to improve social inclusion.

Figure 21. Percentage of respondents by their opinions regarding sensitive topics

8. ENGAGEMENT IN SOCIAL INCLUSION PROGRAMMES

Overview

Other non-majority ethnic communities were more likely to have attended social inclusion activities in both legs of the survey.

The second most popular reason for respondents to participate in the social inclusion activities was to socialize.

General population survey respondents were less likely to choose NGO/international organizations as their first choice of activity organizer which could be a reason for their lack of participation in IOM's activities.

Schools were reported to be the most preferred organizer for multi-ethnic activities.

The respondents were asked about their engagement in the social inclusion activities. Two separate questions were asked to the respondents of the post survey which would not be applicable to the general population survey respondents. However, two more questions on the source of information about the activity and the type of activities desired for the future were posed in both legs of the survey.

Participation in social inclusion activities

Majority of K-Albanian (68%) and K-Serbian (61%) respondents of the post survey reported that they had not participated in social inclusion activities before IOM's activities. The responses of the other non-majority ethnic communities were half-half in the post survey.

Similarly, in the general population survey, 60 per cent of K-Albanians, 72 per cent of K-Serbians and 59 per cent of other non-majority ethnic communities affirmed that they did not participate in social inclusion activities.
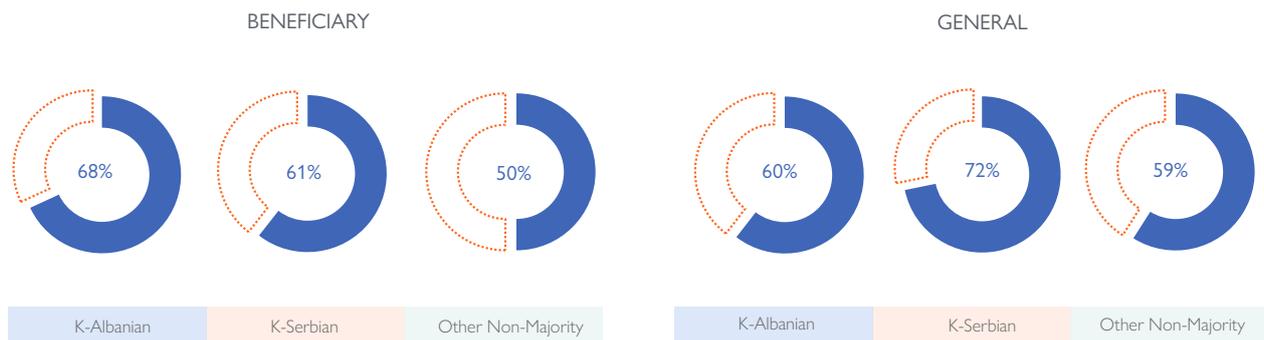
BENEFICIARY

GENERAL

| K-Albanian | K-Serbian | Other Non-Majority |

| K-Albanian | K-Serbian | Other Non-Majority |

Figure 22. Percentage of respondents by participation in social inclusion activities

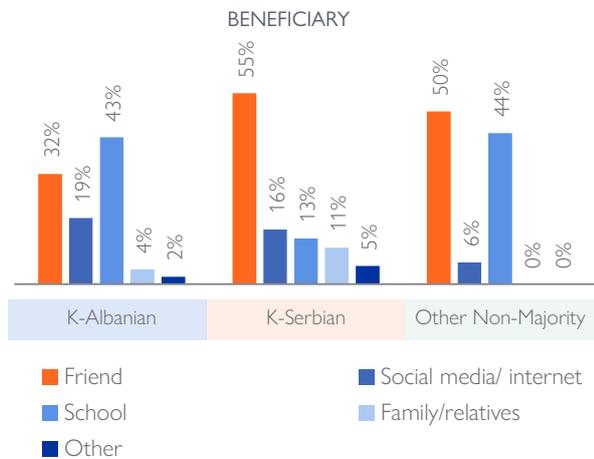## Source of information about social inclusion programmes

BENEFICIARY

Figure 23. Percentage of respondents by source of information

In the post survey, K-Albanians reported that they learned about social inclusion activities through their schools (43%) and their friends (32%). K-Serbians (55%) and other non-majority ethnic communities (50%) reported their friends as their source of information about these activities followed by their schools (respectively 13% and 44%). This is to be expected as K-Albanian respondents were younger in comparison to the other ethnic communities. This also demonstrates that the impact of this activity extended beyond its beneficiaries. That is, the implementation of activities with multi-ethnic components not only benefit those participating in such activities but also mainstreams the idea of multi-ethnic gatherings in Kosovo.

Reasons for participating in social inclusion programmes

In line with the educational/vocational nature of the activities targeted for this survey, majority of all respondents stated that the primary reason for them to join IOM's activities was to gain new skills: 58 per cent of K-Albanians, 50 per cent of K-Serbians and 56 per cent of other non-majority ethnic communities chose this response. However, the second most popular option was to socialize; 30 per cent of K-Albanians, 29 per cent of K-Serbians and 38 per cent of other non-majority ethnic communities reported that they participated in these activities to socialize. This is in line with the objective of the project´s activities.

BENEFICIARY
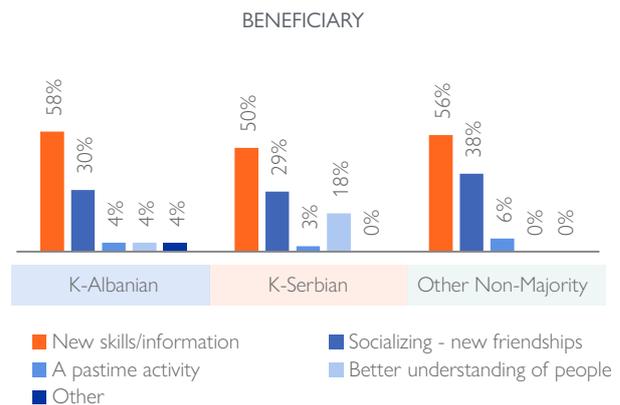
Figure 24. Percentage of respondents by reasons for participation

Interaction with other ethnic communities during the social inclusion activities

In order to assess the effectiveness of project activities to achieve the ultimate goal to contribute to social inclusion, respondents were asked further regarding their interaction with other ethnic communities during the activities.

Majority of all respondents reported that they were provided sufficient opportunities to socialize with participants from other ethnic communities during the activities: 91 per cent of K-Albanians, 71 per cent of K-Serbians and 81 per cent of the other non-majority ethnic communities responded positively to this question. On a five-level scale from 'none' to 'a great deal', most respondents reported having somewhat to a great deal of interaction with other ethnic communities. All respondents were highly unlikely to report no or little interaction. When asked how much they interacted with other ethnic communities because they wanted to, the respondents were less likely to report higher levels of interaction.

BENEFICIARY
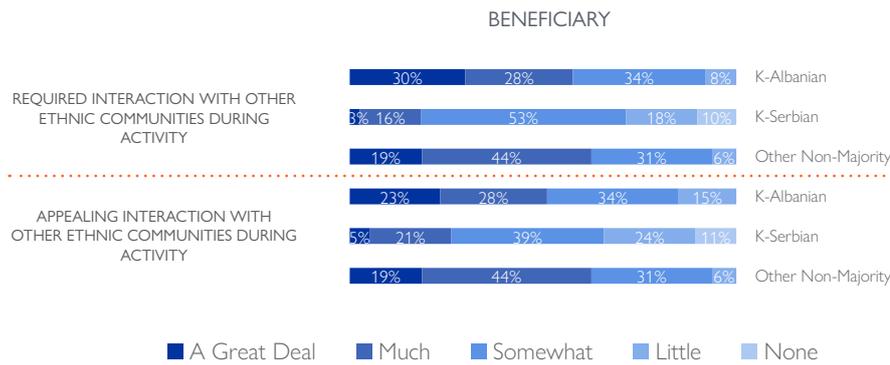

Figure 25. Percentage of respondents by level of interaction with other ethnic communities

Limitations to setting up a fully interactive multi ethnic activity was revealed in the FGDs. The activity organizers (J Coders and Apline Club Pristina) stated that the teams created for the activities were not all ethnically mixed because of the language barrier, school schedule conflicts and/or the distance between participants' residences. This meant that the inter-ethnic interaction was limited among some of the participants during the activity. A solution to this could be enhanced participatory approach, where participants work together on identifying the right time, place and modality. Increased accessibility of avenue and mobility of participants and more coordination with schools and municipalities could also help with the issue.

Despite the relatively lower levels of interaction amongst respondents initiated by respondents themselves, 62 per cent of K-Albanians, 66 per cent of K-Serbians and 88 per cent of the other non-majority ethnic communities described their interaction with other ethnic communities during the activities as positive.

BENEFICIARY
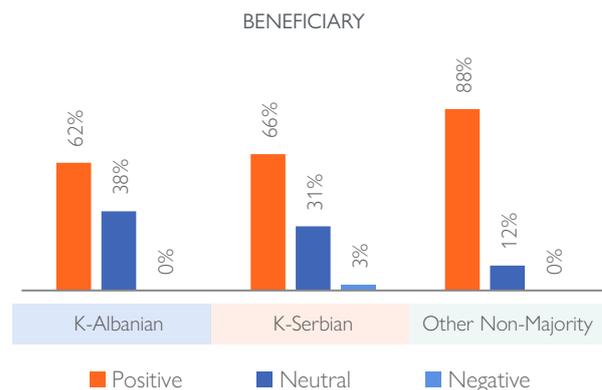
Figure 26. Percentage of respondents by their experience of interaction

Future activities

In order to ensure that the respondent's wishes for the future are considered for planning, the respondents were asked about other types of activities they would like to see available. K-Albanians listed sports, education activities and trips while majority of K-Serbian (55%) and other non-majority respondents (50%) reported trips as their favorite type of activity that they would want to see available. The enthusiasm for activities that do not require advanced language proficiency such as sports activities and trips could be an effective means to bring together youth in a positive setting where they can start interacting without having to discuss sensitive topics through translation.

BENEFICIARY

Legend:
- Educational activities
- Trips
- Celebrations (womens day, childrens day etc.)
- Arts & crafts
- Sports

GENERAL
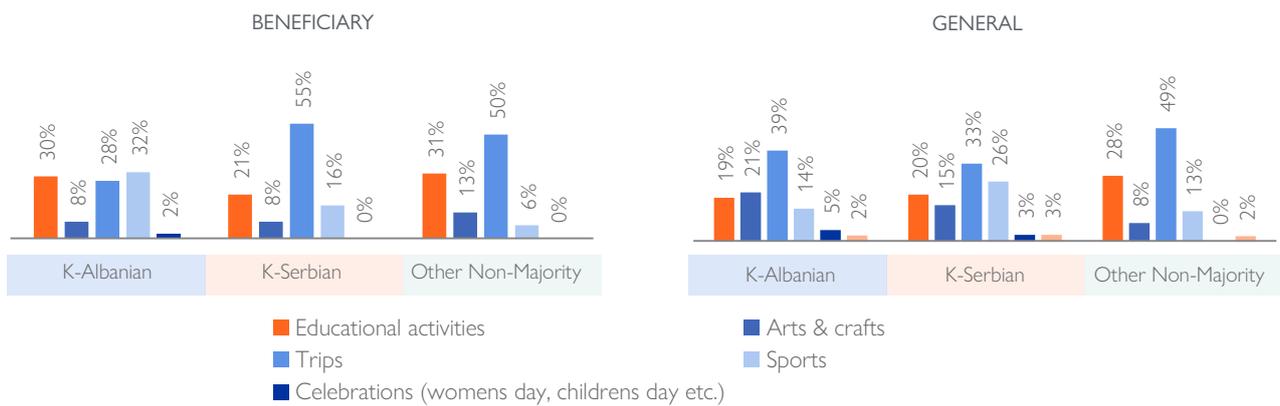
Figure 27. Percentage of respondents' preferred type of activity

In the post survey, the largest group amongst K-Albanians and other non-majority ethnic communities stated that they would participate in activities organized by/with their schools (respectively 54% and 48%) while the majority of K-Serbian respondents (48%) opted for activities organized by non-governmental organizations (NGOs).

The largest groups amongst all respondents of the general population survey, reported trips as their desired activity (39% of K-Albanians, 33% of K-Serbians and 49% other non-majority ethnic communities). School was first choice of organizer for future activities for most respondents in the general population survey: 40 per cent of K-Albanians, 40 per cent of K-Serbians and 60 per cent of other non-majority ethnic communities chose schools in this question.

BENEFICIARY

GENERAL

Legend:
- School
- NGO from my community
- Municipality/local political representatives
- Other

Figure 28. Percentage of respondents' preferred organizer

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9. CONCLUSIONS AND RECOMMENDATIONS

Overall, the project was successful in achieving its goals set for its social inclusion activities. Majority of respondents reported that they were provided sufficient opportunities to socialize with participants from other ethnic communities during the activities. Despite the relatively lower levels of interaction amongst respondents initiated by respondents themselves, most of the respondents described their interaction with other ethnic communities during the activities as positive. Project beneficiaries (post surveys) were also more likely to report positively on the future of the inter-ethnic relations in Kosovo compared to non-beneficiary respondents (general population survey respondents).

Other conclusions of the survey are as follows:

K-Serbian and other non-majority ethnic communities respondents tended to be older in comparison to K-Albanian respondents in project's social inclusion activities. This could simply be based on how information about these events was received. K-Serbian and other non-majority ethnic communities were far more likely to hear about activities thro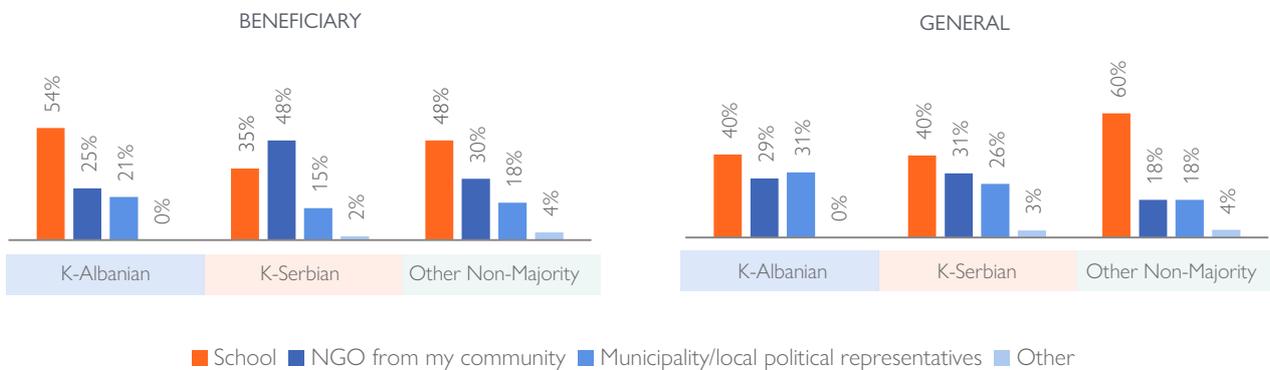ugh friends whereas K-Albanians mainly heard about it through school. The age difference could be a result of different outreach/communications channels. A possible different explanation was shared during the FGDs: The K-Serbian participants said they did not feel unsafe during the activity; however, they explained that their families were concerned of their safety because they were in minority in a distant location with many Kosovo Albanians. One of the participants added that his parents called him frequently to check if he was alright. Thus, the reservations of families about the safety of their children could be a reason for the age difference as well.

K-Serbians and K-Albanians reported significantly lower levels of proficiency in the other's language. This is an evident obstacle for inter-ethnic communication. Nevertheless, when respondents were asked about perceived obstacles to inter-ethnic reconciliation, language was not reported as a significant barrier. On the other hand, other non-majority ethnic communities mostly reported that they could speak Albanian. This could be due to the fact that K-Albanians are the largest ethnic community in Kosovo, hence Albanian is spoken more commonly even amongst non-K-Albanian communities. It would also imply that other non-majority ethnic communities can more easily communicate with K-Albanians in comparison to K-Serbians.

The most commonly reported foreign language for the respondents (other than the two official languages of Kosovo, namely Albanian and Serbian) was English. Therefore, English could be a communication channel for K-Albanian and K-Serbian youth who do not speak each other's languages.

When asked specifically if they knew any K-Serbians or were friends with one, K-Albanians were less likely to respond affirmatively about K-Serbians than K-Serbians did about K-Albanians. More strikingly, 75 per cent of the post-survey and 65 per cent of the general population survey K-Albanians reported that they never talk to K-Serbians. This goes against the so-called "self-inclusion" idea regarding the K-Serbians in Kosovo.

While almost none of the respondents described their interaction with other ethnic communities as negative, most respondents disagreed when asked if they would be happy to share an apartment building with or have more friends from other ethnic communities. This implies that respondents were not very keen to increase their level of interaction with other ethnic communities. One of the reasons for this reluctance based on the data provided by this survey, can be the high level of perceived differences between ethnic communities. Especially K-Albanians and K-Serbians tended to report significant differences in culture, traditions, moral values and even physical appearance in comparison to other ethnic communities. One common area noted by most respondents was leisure activities and interests, which could explain their participation in IOM activities despite the other perceived differences. This also is a window of opportunity for international community or other actors to bring together youth from different ethnic communities by means of leisure activities to make them explore or create more commonalities.

Other-non majority ethnic communities were more likely to have positive opinions towards other ethnic communities and rate statements concerning other ethnic communities more positively in comparison to K-Albanian and K-Serbian respondents. They also reported higher levels of interaction with other ethnic communities. This tendency was also observed in the Turkey context where Syrian refugees were more likely to have positive opinions of the Turkish host community. This can be explained by the fact the smaller communities in society often have to rely on larger communities for services and support. As a results these communities interact more with other communities and build positive connections with them.

General survey respondents were more likely to give positive responses to statements concerning social relations with other ethnic communities in comparison to post-survey respondents (project beneficiaries). This tendency could be a result of the fact that project activities were not promoted as purely social inclusion activities, consequently, participants could have been attracted to the activities as there were solely interested in topics such as mountaineering or coding. This means that IOM programming was indeed successful in engaging individuals who may not have been willing to participate in social inclusion activities, in multi-ethnic activities designed to promote inter-ethnic reconciliation.

K-Albanians tended to have higher levels of trust in the institutions and believed that the rights and services they enjoyed are commonly shared by other ethnic communities. On the other hand, K-Serbians and other non-majority ethnic communities were much less likely to report trust in existing systems and believed that they were discriminated against and did not enjoy equal rights as other ethnic communities. Similar findings were produced by IOM Turkey's the Social Cohesion Report. The host community, Turkish citizens, were more likely to report that rights and services granted to communities in Turkey were sufficient whereas the Syrian refugees reported need for better rights and services. This perception tendency can be explained by the wider opportunities and support allowed by larger community networks and representation to majority communities.

Contrary to the hypothesis of social inclusion programming, non-existence/lack of inter-ethnic interaction was not commonly reported as an obstacle for reconciliation either of the surveys. This indicates that the impact of interaction on reconciliation is not well understood by communities.

The most difficult topic for the majority of respondents was the conflict in 1999. This is especially significant due to the fact that most of the respondents included in this survey were born after 1999. This demonstrates a level of inherited/taught conflict though generations. It is promising however that youth finds topics such as ethnic, religious and language differences as relatively easier to talk about. Constructive discussions on these topics could potentially build bridges to improve social inclusion.

Other non-majority ethnic communities were more likely to have attended social inclusion activities in both legs of the survey. This could be because other non-ethnic majorities are more likely to be targeted by the organizers of these activities or that these communities are more willing to participate in these activities potentially because of limited opportunities in other social activities.

The second most popular reason for respondents to participate in the social inclusion activities was to socialize. This indicates that despite the higher interest in the practical purposes of the activities, participants recognize the long term goals of their engagement.

General population survey respondents were less likely to choose NGO/international organizations as their first choice of activity organizer which could be a reason for their lack of participation in IOM's activities. Schools were reported to be the most preferred organizer for multi-ethnic activities. Thus, the project should continue engaging the school administrations and teachers to build trust amongst youth towards social inclusion activities and international community in general.

While this initial study provides a rich set of information that can be used to inform IOM's future work in this area, there are still a number of questions that should guide future research. In particular to determine whether certain types of activities are more effective than others in shifting participants' perceptions of out-groups and what are the key characteristics that make those activities more effective. Further, what are the potential knock on effects of these activities among family and social networks of participants and how can these be maximized?

This study, and future research projects in this field, will significantly contribute to the effectiveness of IOM's work in this field as an evidence-based approach to programming can be pursued and new innovations in programming may be piloted and measured.

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10. ANNEXES

Annex 1 | Number of respondents per legs of survey.

	Ethnic Community	Figure		Ethnic Community	Figure
BENEFICIARY	K-Albanian	47	GENERAL	K-Albanian	43
	K-Serbian	38		K-Serbian	39
	K-Turkish	9		K-Turkish	16
	K-Askhali, K-Egyptian and K-Roma	5		K-Askhali, K-Egyptian and K-Roma	6
	K-Gorani	2		K-Gorani	0
	K-Bosnian	0		K-Bosnian	17
GRAND TOTAL		101	GRAND TOTAL		121

Annex 2 | Survey Questionnaire

1. Do you\your legal guardian (if you are under 18) consent for your participation in this assessment?	
Yes	No

2. Date of the assessment	

3. Activity code	
Please consult the organizers for the activity for the code. The code should include a acronym and a two digit number. E.g. kap27	

4. Age	
15	16
17	18
19	20
21	22
23	24

5. Gender	
Male	Female
Other	

6. Highest level of education completed	
None	Primary
Secondary	Tertiary (Bachelors, Masters)
Postgraduate (PhD and more)	

7. Current municipality of residence	

8. Permanent municipality of residence	

9. Please indicate your ethnicity.	
Kosovo Albanian	Kosovo Bosnian
Kosovo Gorani	Kosovo Roma, Egyptian or Ashkali (RAE)
Kosovo Serb	Kosovo Turkish
Other	

10. Please indicate your fluency in the official languages of Kosovo.				
Albanian	None	Serbian	None
	Basic		Basic
	Intermediate		Intermediate
	Advanced		Advanced
	Native		Native

11. Please indicate if you speak any other languages apart from Kosovo's official languages (Albanian and Serbian)	

12. The following questions are about your interaction with other ethnic communities in Kosovo how often you experience the following				
12.1.a. See/hear Kosovo Serbs in public (neighborhood/public transportation/state offices)	Daily	12.1.b. See/hear other ethnic communities in Kosovo in public (neighborhood/public transportation/state offices)	Daily
	Weekly		Weekly
	Monthly		Monthly
	Seasonally/ Yearly		Seasonally/ Yearly
	Never		Never
12.2.a. Talk to Kosovo Serbs in person or online	Daily	12.2.b. Talk to other ethnic communities in Kosovo in person or online	Daily
	Weekly		Weekly
	Monthly		Monthly
	Seasonally/ Yearly		Seasonally/ Yearly
	Never		Never
12.3.a. Socialize with Kosovo Serbs in informal settings (friend groups, sports/cultural events)	Daily	12.3.b. Socialize with other ethnic communities in informal settings (friend groups, sports/cultural events)	Daily
	Weekly		Weekly
	Monthly		Monthly
	Seasonally/ Yearly		Seasonally/ Yearly
	Never		Never

13. Please rate your interaction with other ethnic communities in Kosovo.				
13.1.a. How would you describe your experiences interacting with Kosovo Serbs?	Very positive	13.1.b. How would you describe your experiences interacting with other ethnic communities in Kosovo?	Very positive
	Positive		Positive
	Neutral		Neutral
	Negative		Negative
	Very negative		Very negative

14. Comments on interaction with other ethnic communities	

15. Please indicate to what extent you agree or disagree with the following statements.			
Their appearance	Strongly agree	Their moral values and ethics	Strongly agree
	Agree		Agree
	Neutral		Neutral
	Disagree		Disagree
	Strongly disagree		Strongly disagree
Their leisure activities and interests	Strongly agree	Their wishes for the future of Kosovo	Strongly agree
	Agree		Agree
	Neutral		Neutral
	Disagree		Disagree
	Strongly disagree		Strongly disagree
Their culture	Strongly agree		
	Agree		
	Neutral		
	Disagree		
	Strongly disagree		

16. Please respond to the questions below regarding general opinions about other ethnic communities in Kosovo.			
Please select 'neutral' for your own ethnic community.			
Kosovo Serb	Very positive	Kosovo Roma, Egyptian or Ashkali (RAE)	Very positive
	Positive		Positive
	Neutral		Neutral
	Negative		Negative
	Very negative		Very negative
Kosovo Albanian	Very positive	Kosovo Turkish	Very positive
	Positive		Positive
	Neutral		Neutral
	Negative		Negative
	Very negative		Very negative
Kosovo Bosniac	Very positive	Other	Very positive
	Positive		Positive
	Neutral		Neutral
	Negative		Negative
	Very negative		Very negative
Kosovo Gorani	Very positive		
	Positive		
	Neutral		
	Negative		
	Very negative		

17. What do you think is the general opinion of your older family members (parents, uncles etc.) other ethnic communities in Kosovo?	
Very positive	Positive
Neutral	Negative
Very negative	

18. Please indicate to what extent you agree or disagree with the following statements.			
I feel nervous towards Kosovo Serbs.	Strongly agree	I feel nervous towards other ethnic communities in Kosovo.	Strongly agree
	Agree		Agree
	Neutral		Neutral
	Disagree		Disagree
	Strongly disagree		Strongly disagree
I feel uncomfortable around Kosovo Serbs.	Strongly agree	I feel uncomfortable around other ethnic communities in Kosovo.	Strongly agree
	Agree		Agree
	Neutral		Neutral
	Disagree		Disagree
	Strongly disagree		Strongly disagree
I am happy to share public spaces (e.g. parks, hospitals, market places) with Kosovo Serbs.	Strongly agree	I am happy to share public spaces (e.g. parks, hospitals, market places) with other ethnic communities in Kosovo.	Strongly agree
	Agree		Agree
	Neutral		Neutral
	Disagree		Disagree
	Strongly disagree		Strongly disagree

I would be happy to share my apartment building with Kosovo Serb families.	Strongly agree	I would be happy to share my apartment building with other ethnic communities in Kosovo.	Strongly agree
	Agree		Agree
	Neutral		Neutral
	Disagree		Disagree
	Strongly disagree		Strongly disagree
I would be happy to work/study side by side with Kosovo Serbs.	Strongly agree	I would be happy to work/study side by side with other ethnic communities in Kosovo.	Strongly agree
	Agree		Agree
	Neutral		Neutral
	Disagree		Disagree
	Strongly disagree		Strongly disagree
The contact would be friendly if I come into contact with Kosovo Serbs.	Strongly agree	The contact would be friendly if I come into contact with other ethnic communities in Kosovo.	Strongly agree
	Agree		Agree
	Neutral		Neutral
	Disagree		Disagree
	Strongly disagree		Strongly disagree
I would like to have (more) Kosovo Serb friends.	Strongly agree	I would like to have (more) friends from other ethnic communities in Kosovo.	Strongly agree
	Agree		Agree
	Neutral		Neutral
	Disagree		Disagree
	Strongly disagree		Strongly disagree
I can choose to marry a Kosovo Serb person.	Strongly agree	I can choose to marry a person from other ethnic communities in Kosovo.	Strongly agree
	Agree		Agree
	Neutral		Neutral
	Disagree		Disagree
	Strongly disagree		Strongly disagree

19. Please indicate to what extent you agree or disagree with the following statements.

All ethnic groups should be allowed to maintain their own traditions and culture.	Strongly agree	The mix of people from different ethnic groups makes the society better.	Strongly agree
	Agree		Agree
	Neutral		Neutral
	Disagree		Disagree
	Strongly disagree		Strongly disagree
People of different ethnic communities will never trust or like each other in this society.	Strongly agree	People of my ethnic community do not have equal political representation.	Strongly agree
	Agree		Agree
	Neutral		Neutral
	Disagree		Disagree
	Strongly disagree		Strongly disagree
People are treated unequally under the law here.	Strongly agree	It is possible to create one united nation out of all the different ethnic communities in this society.	Strongly agree
	Agree		Agree
	Neutral		Neutral
	Disagree		Disagree
	Strongly disagree		Strongly disagree
All ethnic communities enjoy equal rights here.	Strongly agree	My mother tongue language gets the recognition it deserves here.	Strongly agree
	Agree		Agree
	Neutral		Neutral
	Disagree		Disagree
	Strongly disagree		Strongly disagree
I feel that members of my ethnic community are discriminated against.	Strongly agree	I think that my ethnic community is treated unfairly by the government.	Strongly agree
	Agree		Agree
	Neutral		Neutral
	Disagree		Disagree
	Strongly disagree		Strongly disagree

20. How difficult would you find it to discuss the following topics?

Flags	Very easy	Ethnic differences	Very easy
	Easy		Easy
	Moderate		Moderate
	Difficult		Difficult
	Very difficult		Very difficult
Religious differences	Very easy	The conflict in 1999	Very easy
	Easy		Easy
	Moderate		Moderate
	Difficult		Difficult
	Very difficult		Very difficult
Language differences	Very easy	Politics/Political situation in Kosovo	Very easy
	Easy		Easy
	Moderate		Moderate
	Difficult		Difficult
	Very difficult		Very difficult

21. In one word (adjective), how would you describe the relations between the Kosovo Albanians and Kosovo Serbs in Kosovo?	
Please write down the first descriptive word that comes to your mind.	

22. What do you think are the obstacles for inter-ethnic reconciliation in Kosovo? Please select all that apply.	
Cambridge Dictionary definition of reconciliation: the process of making two people or groups of people friendly again after they have argued seriously	
Non-existance/lack of inter-ethnic interaction	Interpersonal distrust as result of the conflict
Language barrier	Media
Political discourse	Other

23. How do you think inter-ethnic relations in Kosovo will look like 5 years from now?	
Inter-ethnic tensions will increase.	The current public discourse and relations will continue.
Inter-ethnic relations will improve for the better.	Other

24. Which activity did you paricipate in? Please select all that apply.	
Alpine Club - outdoor activities	J Coders - Tech Heroes activities

25. Have you participated in other multi-ethnic activities or events apart from this project?	
Yes	No

26. If yes, please specify.	

27. How did you find out about this activity?	
Friend	Social media/ internet
School	Family/relatives
Other	

28. Please respond to the questions below regarding your social relationships with other ethnic communities in Kosovo.			
Did you know any Kosovo Serb including neighbor, family, acquaintance, colleague or	Yes	Did you know any person from other ethnic communities in Kosovo including neighbor,	Yes
	No		No
Did you have Kosovo Serb friends before engaging in this activity?	Yes	Did you have friends from other ethnic communities in Kosovo before engaging in this activity?	Yes
	No		No

29. What were you hoping to get out of your participation in this activity?	
New skills/information	Socializing - new friendships
A pastime activity	Better understanding of people in other communities
Other	

30. Please respond to the questions below regarding the interaction with other ethnic communities in Kosovo during the activity.			
How much interaction did the activity require with Kosovo Serbs?	A Great Deal	How much interaction did the activity require with other ethnic communities in Kosovo?	A Great Deal
	Much		Much
	Somewhat		Somewhat
	Little		Little
	None		None
How much did you interact with Kosovo Serbs because you wanted to during the activity?	A Great Deal	How much did you interact with other ethnic communities in Kosovo because you wanted to during the activity?	A Great Deal
	Much		Much
	Somewhat		Somewhat
	Little		Little
	None		None

31. Please rate your interaction with other ethnic communities in Kosovo during the activity.			
31.1.a. How would you describe your experiences interacting with Kosovo Serbs during the activity?	Very positive	31.1.b. How would you describe your experiences interacting with other ethnic communities in Kosovo during the activity?	Very positive
	Positive		Positive
	Neutral		Neutral
	Negative		Negative
	Very negative		Very negative

32. Do you think that you were provided sufficient opportunities to socialize with participants from other ethnic communities during the	
Yes	No

33. What other types of activities would you like to see available to participate in?	
Educational activities	Arts & crafts
Trips	Sports
Celebrations (womens day, childrens day etc.)	Other

34. Please select all that apply.	
School	NGO from my community
Municipality/local political representatives	Other

35. Thank you for your participation. Are there any other comments or suggestions you would like to make, not covered in these questions?	

Annex 3 | Respondent's opinions towards other ethnic communities

		Ethnic Community	Positive	Neutral	Negative	Grand Total
Kosovo Serbs	BENEFICIARY	K-Albanian	26%	51%	23%	100%
		Other Non-Majority	50%	31%	19%	100%
	GENERAL	K-Albanian	26%	46%	28%	100%
		Other non-majority	33%	46%	21%	100%
Kosovo Albanians	BENEFICIARY	K-Serbian	45%	34%	21%	100%
		Other Non-Majority	81%	19%	0%	100%
	GENERAL	K-Serbian	54%	33%	13%	100%
		Other non-majority	77%	18%	5%	100%
Kosovo Bosniaks	BENEFICIARY	K-Albanian	42%	45%	13%	100%
		K-Serbian	50%	42%	8%	100%
		Other Non-Majority	63%	37%	0%	100%
	GENERAL	K-Albanian	49%	37%	14%	100%
		K-Serbian	62%	33%	5%	100%
		Other non-majority	54%	38%	8%	100%
Kosovo Gorani	BENEFICIARY	K-Albanian	42%	47%	11%	100%
		K-Serbian	76%	21%	3%	100%
		Other Non-Majority	75%	25%	0%	100%
	GENERAL	K-Albanian	28%	58%	14%	100%
		K-Serbian	69%	31%	0%	100%
		Other non-majority	54%	33%	13%	100%
Kosovo Askhali, Kosovo Egyptian or Kosovo Roma	BENEFICIARY	K-Albanian	38%	45%	17%	100%
		K-Serbian	40%	42%	18%	100%
		Other Non-Majority	63%	37%	0%	100%
	GENERAL	K-Albanian	42%	39%	19%	100%
		K-Serbian	54%	41%	5%	100%
		Other non-majority	54%	28%	18%	100%
Kosovo Turks	BENEFICIARY	K-Albanian	49%	34%	17%	100%
		K-Serbian	40%	42%	18%	100%
		Other Non-Majority	63%	37%	0%	100%
	GENERAL	K-Albanian	49%	37%	14%	100%
		K-Serbian	41%	51%	8%	100%
		Other non-majority	64%	36%	0%	100%