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Slavica Milojević

KULTURA I SPORTSKE AKTIVNOSTI KAO MOGUĆI FAKTORI SOCIJALNE UKLJUČENOSTI MIGRANATA

CULTURE AND SPORTS ACTIVITIES AS FACILITATORS OF THE SOCIAL INCLUSION OF MIGRANTS

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AS FACILITATORS OF THE SOCIAL
INCLUSION OF MIGRANTS**

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The UN Migration Agency

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PREDGOVOR

Svake godine stotine hiljada migranata dolazi u Evropu, od kojih mnogi prođu kroz Republiku Srbiju. Na teritoriji Srbije najčešće se zadržavaju kraće od godinu dana, a manji broj odlučuje da tu i ostane. Dobro organizovane i koordinisane usluge i mere socijalne zaštite koje se pružaju u lokalnoj zajednici u kojoj se nalaze migranti jesu preduslov za unapređenje socijalne zaštite migranata i za njihovu socijalnu uključenost.

Ova publikacija je nastala u okviru projekta Beogradskog centra za ljudska prava – „Ka održivom modelu zaštite ranjivih kategorija migranata u Srbiji“, koji su podržale Međunarodna organizacija za migracije (IOM) i Vlada Švajcarske. Projekat predstavlja deo šireg programa švajcarsko-srpskog migracionog partnerstva, nastalog na osnovu izraženih potreba nadležnih institucija Republike Srbije. Cilj programa je da doprinese jačanju i unapređenju socijalne zaštite migranata u Srbiji kroz povećanje dostupnosti i kvaliteta socijalnih usluga i programa podrške u lokalnim zajednicama.

Cilj projekta Beogradskog centra za ljudska prava je širenje usluga zaštite u zajednici, koje se pružaju ugroženim migrantima kroz izgradnju kapaciteta centara za socijalni rad, opštinskih kancelarija za mlade i drugih aktera. Poboljšanjem pristupa i dostupnosti usluga socijalne zaštite i programa zaštite u zajednici, migrantska populacija će biti manje ugrožena i verovatnije će se integrisati u srpsko društvo.

Postojeći modeli socijalne zaštite su procenjivani kroz participativno istraživanje, čiji su rezultati predstavljeni u ovoj publi-

kaciji. Istraživanje je usmereno kako na migrante tako i na pruža-
oce usluga, s fokusom na ugrožene grupe i s pažnjom na rodno
osetljiva pitanja. Krajni cilj je kreiranje modela održive strategije
za bolju koordinaciju usmerenu na lokalnu zaštitu i pružaoce psi-
hosocijalnih usluga, uključujući centre za socijalni rad, kancelarije
za mlade, nevladine organizacije i institucije. Strategija će ponu-
diti predloge za mehanizme saradnje među različitim državnim
institucijama koje su uključene u sistem zaštite migranata.

Autorka publikacije je Slavica Milojević, socijalna radnica
i psihoterapeutkinja, rukovoditeljka Odeljenja za informisanje,
promociju i podršku u Republičkom zavodu za socijalnu zaštitu.
Autorka je brojnih istraživanja i analiza iz oblasti demografskih
trendova i socioekonomskog razvoja, socijalne inkluzije, zašti-
te dece migranata i građanske participacije ranjivih kategorija.
Pre Republičkog zavoda za socijalnu zaštitu radila je u Kome-
sarijatu za izbeglice (1992–1995), Crvenom krstu i republičkom
Ministarstvu za porodičnu zaštitu. Radila je kao ekspertkinja na
projektima organizacija i tela Ujedinjenih nacija. Predsednica je
opštinskog odbora Crvenog krsta Savski venac, osnivačica mreže
istraživača socijalnog razvoja, članica Udruženja stručnih radnika
socijalne zaštite Srbije i Društva socijalnih radnika Srbije. Angažo-
vana je i kao gostujuća predavačica na Univerzitetu u Nišu.

„Države ugovornice ovog Pak-
ta priznaju svakome pravo:
a) da učestvuje u kulturnom
životu, [...]“

*Međunarodni pakt o ekonomskim,
socijalnim i kulturnim pravima, član 15*



UVOD

Proces migracije je u socijalno-psihološkom smislu moguće posmatrati kao proces koji se odvija u tri međusobno povezane faze. Prva faza je pre migracija. Ona se vezuje za donošenje odluke i priprema za migracije. Druga faza je sama migracija, odnosno fizičko kretanje i premeštanje pojedinaca iz jednog mesta u drugo. Treća faza, postmigracija, jeste faza prilagođavanja migranta unutar društvenog i kulturnog okvira nove zajednice u koju je stigao.

Fazu postmigracije karakterišu izazovi povezani s kulturnom adaptacijom i kulturnim šokom. U tom periodu, migranti se ili samo trude ili ih domaćini, direktno ili indirektno, upućuju da prihvate kulturu zajednice domaćina, da se prilagode i prihvate kulturna obeležja kulture zemlje domaćina. Taj proces je duboko emotivan i mentalno veoma zahtevan, budući da zahteva potrebu da se nauče jezik, vrednosti, norme i ponašanje zajednice domaćina. Nemogućnost brzog dostizanja tako visokih očekivanja domaćina neretko dovodi do društvene izolacije, konfuzije u socijalnom funkcionisanju i ozbiljne krize kulturnog identiteta. Migrantima je u ovoj fazi od posebnog značaja podrška volontera i profesionalaca koji u fokusu imaju ... iz kojih migranti potiču.

Migracije uključuju gubitak članova porodice i bliskih i poznatih ljudi, gubitak društvene strukture i mreže podrške, gubitak sigurnog oslonca u kulturnim vrednostima i stavovima, gubitak mogućnosti da se komunicira na svom jeziku, a posebno na dijalektu koji ostavlja utisak pripadanja. Žal za ovim gubitkom izaziva bolnu reakciju i tzv. kulturnu tugu, koja ometa sposobnost da

se nastavi sa svakodnevnim životom, a posebno da se prihvate i usvoje nove kulturne navike i novi kulturni obrasci. Tako snažan doživljaj uskraćenosti i tugovanja dodatno otežava neprihvatanje nove zajednice, te rađa obostrano nepoverenje i otežava suživot. Naime, identitet migranata za najširu javnost vrlo često ima jednoobrazno značenje i upućuje samo na osobu koja je napustila svoju zemlju i sada boravi ili prolazi kroz našu zemlju. U tom značenju su sadržani samo statistički podaci, često praćeni senzacionalističkim vestima koje oduzimaju ili značajno smanjuju mogućnost identifikacije s tim ljudima. Migranti se posmatraju kao jedinstveni identitet, jedna grupa lišena ličnih karakteristika i različitih individualnih životnih uloga koju svako od njih ima kao roditelj, kao profesionalac u određenoj oblasti, kao student, kao prijatelj, kao sportista, kao umetnik... Rezultat takvih gledišta je socijalna izolacija, koja postaje svakodnevica svih migranata.

Migrantska populacija izložena je stresovima vezanim za razumevanje kulturnih normi i kulturnih običaja zemlje u koju su došli, što neminovno vodi do socijalne izolacije. Prilagođavanje novoj kulturi i postepeno građenje novog ličnog i kulturnog identiteta, praćeno stalnim egzistencijalnim strahom, povećava rizike od mentalnih teškoća migranata. Zato je stalno prisutna potreba za psihosocijalnom podrškom, a posebno potreba za podrškom koja se ostvaruje kao deo kreativnih ispoljavanja, kroz različito osmišljene i stručno vođene radionice podrške.



KULTURNA DOBROBIT OD MIGRACIJA

Kultura i uvažavanje kulturnog identiteta pojedinaca i grupa predstavlja temelj za uspostavljanje globalnog društva zasnovanog na raznolikosti, dijalogu i na međusobnom razumevanju i suživotu. Kultura je za svakog od nas i za svaku grupu ono što jesmo i ono što smo dobili nasleđem u literaturi, muzici, u najšire shvaćenju umetnosti, kao i u tradiciji i običajima u načinu pripremanja hrane, u odnosu prema zanatima, u običajima prilikom obeležavanja za nas važnih datuma. Kulturno nasleđe predstavlja kulturnu vrednost jednog naroda, svedoči o njegovoj istoriji i identitetu. Upravo kulturno nasleđe koje sa sobom nosi svaki pojedinac i svaka društvena grupa ima ključnu ulogu u uspostavljanju razumevanja među različitim grupama i u stvaranju međukulturnog dijaloga koji treba da gradi i čuva mir.

Za razvoj i poštovanje ljudske kreativnosti i tradicije od posebnog su značaja kulturna prava i način na koji svaki pojedinac i svaka zajednica može da uživa ta prava. Zato su kulturna prava važan aspekt demokratizacije društva i vladavine prava. Kulturna prava podrazumevaju prava svih ljudi da bez diskriminacije učestvuju u kulturnom životu, da imaju pristup i uživaju u kulturnom nasleđu, da imaju slobodu misli, veroispovesti, izražavanja i, posebno, da imaju pravo na obrazovanje.

UNHCR opisuje integraciju izbeglica kao „međusobni, dinamični, višeslojni i stalni proces”.¹ Integracija uključuje „uslove i stvarno učešće u svim aspektima ekonomskog, društvenog, kulturnog, građanskog i političkog života” zemlje domaćina. UNHCR

1 UNHCR, *Refugee Resettlement: An International Handbook to Guide Reception and Integration*, 2002.

ističe važnost prepoznavanja kulture izbeglica zbog njihove integracije i doprinosa multikulturalnom društvu.²

Međunarodni pakt o ekonomskim, socijalnim i kulturnim pravima Ujedinjenih nacija dao je jednaka prava na uživanje kulturnih prava (član 3) i na učešće u kulturnom životu (član 15) svim ženama i muškarcima, obavezujući države potpisnice da stvore uslove da svi imaju koristi od ovih prava.³

Generalna konferencija Organizacije Ujedinjenih nacija za obrazovanje, nauku i kulturu (UNESKO), na 31. sednici 2. novembra 2001. godine, usvojila je „Univerzalnu deklaraciju o kulturnoj raznolikosti“, čije su se potpisnice saglasile da kultura predstavlja „specifični set duhovnih, intelektualnih i emocionalnih karakteristika društva ili društvene grupe, te da pored umetnosti i književnosti, obuhvata i životni stil, načine zajedničkog življenja, vrednosne sisteme, tradiciju i verovanja“. Saglasile su se, takođe, da se kultura nalazi u „središtu savremene debate o identitetu, društvenoj koheziji i razvoju ekonomije zasnovane na znanju“ i „da su poštovanje raznolikosti kultura, tolerancija, dijalog i saradnja u duhu međusobnog poverenja i razumevanja, najbolja garancija međunarodnog mira i sigurnosti“.⁴

Poštovanje kulturnih prava migranata predstavlja, u stvari, uvažavanje i poštovanje različitosti i postepeno povezivanje migranata s lokalnim stanovništvom, odnosno njihovu integraciju. Integracija migranata u zajednicu u kojoj borave predstavlja osnovu za zajednički život, uz poštovanje već formiranog identiteta. To migrantima pruža priliku da iskoriste resurse koje donose sa sobom, ali i da prošire svoj identitet sticanjem novih kompetencija i učenjem novog jezika. Istovremeno, zemlja domaćin ima priliku da migrante prepozna kao ljude koji obogaćuju jezičku i kulturnu dimenziju. Ovo je dugotrajan proces koji od države koja prima

- 2 UNHCR, *Refugee Resettlement: An International Handbook to Guide Reception and Integration*, 2002.
- 3 Međunarodni pakt o ekonomskim, socijalnim i kulturnim pravima, „Službeni list SFRJ“, br. 7/197.
- 4 Univerzalna deklaracija o kulturnoj raznolikosti, UNESKO.
http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/CLT/diversity/pdf/declaration_cultural_diversity_hr.pdf.

migrante zahteva posebne programe integracije.⁵ Ipak, postojanje posebnih ali kratkoročnih programa samo po sebi nije dovoljno. Neophodno je da države dugoročno promene i prilagode javne usluge, pristup tržištu rada i obrazovne programe za migrante.⁶

Integracija ima za cilj da imigrantima pruži priliku da učestvuju u političkom, društvenom, ekonomskom i kulturnom životu svoje nove države, kako bi na kraju takvog procesa mogli da žive pod istim pravnim, socijalnim i finansijskim uslovima kao i lokalno stanovništvo.

Prvi, ali ne i dovoljan korak u tom procesu i osnovni preduslov integracije jeste savladavanje jezika zemlje domaćina. Istovremeno s osnaživanjem migranata i podsticanjem da se uključuju u zajednicu, neophodno je prihvatanje ili bar otvorenost lokalnog stanovništva. Zato su kampanje za međusobno približavanje različitih kultura i bolje razumevanje kulturnih identiteta veoma značajne i mogu doprineti socijalizaciji i integraciji migranata u zajednicu. Kampanje i događaji za podizanje svesti mogu da omoguće lokalnom stanovništvu da saznaju činjenice o migraciji i integraciji, te da saznaju koje uloge ima svako od njih pojedinačno i kao grupa, odnosno kako mogu da učestvuju u procesu integracije. Inicijative „razbijanja mitova“ poboljšavaju javno mnjenje pružanjem stvarne slike o migrantima, zasnovane na činjenicama i ličnim doživljajima. Takve akcije doprinose senzibilizaciji društva i povećavaju razumevanje potreba različitih grupa migranata, naročito najugroženijih podgrupa i onih prema kojima su najizraženiji stereotipi. Integracija u zajednicu postiže se kada se razlike između migranata i lokalnog stanovništva postepeno smanjuju, a stepen tolerancije i prihvatanje razlika stalno unapređuje.⁷

- 5 Council of Europe, Tailoring language provision and requirements to the needs and capacities of adult migrants. <https://rm.coe.int/16802fc1c8>.
- 6 Handbook on Integration for policy-makers and practitioners. Evropska komisija. <https://bit.ly/2Vimr2>.
- 7 Handbook on Integration for policy-makers and practitioners Handbook on Integration - Third edition. Directorate-General Justice, Freedom and Security. Dostupno na: http://euinfo.rs/files/biblioteka-srp/06_Vodic_kroz_inegracije.pdf.

Prepoznajući značaj kulture, Ujedinjene nacije su svrstale kulturu i kulturno nasleđe u cilj broj 11 Agende za održivi razvoj do 2030, tačnije u potcilj 11.4, kojim apeluju na globalnu zajednicu da se pojačaju napori u zaštiti svetske kulturne i prirodne baštine. Uključivanje kulture u Agendu za održivi razvoj 2030, koja predstavlja set globalnih ciljeva oko kojih je međunarodna zajednica postigla konsenzus i obavezala se da ih uključi u svoje razvojne politike, od velikog je značaja, jer je to prvi put da međunarodna razvojna agenda uključi kulturu u ciljeve održivog razvoja, rame uz rame sa životnom sredinom, ekonomijom i vladavinom prava. Agenda 2030 predstavlja veliki pomak u promovisanju uloge kulture u održivom razvoju.⁸

8
The 2030 Agenda for Sustainable Development, <https://sustainabledevelopment.un.org/post2015/transformingourworld>.

IV.

KULTURA I SPORT KAO FAKTORI SOCIJALNOG UKLJUČIVANJA MIGRANATA

Kultura je most koji neraskidivo, iako katkad nevidljivim nitima, povezuje prošlost i budućnost, čineći sadašnjost mešavinom tradicionalnog i savremenog. Kultura je civilizacijsko nasleđe i kao takva trebalo bi da je u funkciji dobrobiti i razvoja savremene i budućih generacija. Zaštita kulturne raznolikosti je neodvojiva od poštovanja dostojanstva čoveka i ljudskih prava, posebno kada je reč o odnosu prema ranjivim, društveno isključenim grupama, u koje svakako spadaju migranti. Kulturna prava su deo ljudskih prava koja su univerzalna, nedeljiva i međusobno povezana, te kao takva pripadaju i migrantima.

Iako garantovana i prepoznata od najšire javnosti, kulturna prava su prava koja migrantska populacija prepoznaje, ali ih ne koristi, podređujući ih drugim pravima.

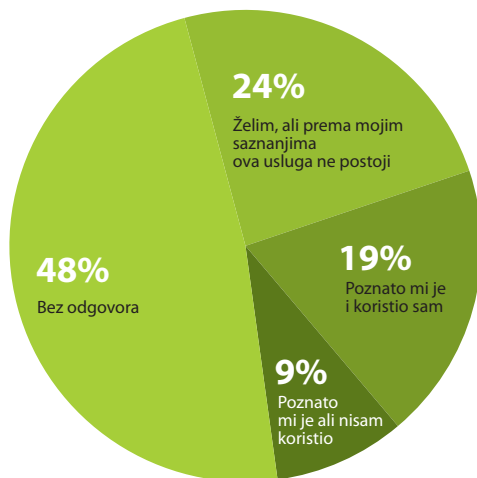
Istraživanje Beogradskog centra za ljudska prava,⁹ sprovedeno u centrima za azil i prihvatnim centrima, pokazalo je da se kulturna dešavanja među migrantima uglavnom vezuju za podršku nevladinih organizacija deci i ženama, odnosno da je veoma ograničen broj kulturnih manifestacija namenjenih najbrojnijoj populaciji migranata u Srbiji – mlađim muškarcima.

9
Istraživanje u okviru projekta „Ka održivom modelu zaštite u zajednici ranjivih kategorija migranata u Srbiji“, Beogradski centar za ljudska prava, 2019.

„Nevladine organizacije sprovode aktivnosti uglavnom za decu. Kulturne događaje ne posećujem jer ne znam srpski jezik.“

(muškarac, 30 godina, visokoobrazovan, iz Kine, smešten sâm, bez porodice, u Vranju).

Grafikon 1 INFORMISANOST O POSTOJANJU USTANOVA KULTURE U MESTU BORAVKA



Za nas je od posebnog značaja saznanje da čak jedna četvrtina ispitanika kaže da im nije poznato da u mestu u kome borave postoje ustanove kulture, niti da se organizuju kulturne i sportske manifestacije u kojima bi mogli da učestvuju, a da čak 48% ispitanika uopšte ne daje odgovor na ovo pitanje. Među 19% ispitanika koji su se izjasnili da jesu koristili usluge iz oblasti kulture, najbrojniji su roditelji dece koja idu na kulturna dešavanja i mlađi muškarci koji učestvuju u sportskim aktivnostima.

Odgovori na pitanje koliko često učestvuju u nekim od kulturnih ili sportskih dešavanja, kao aktivni učesnici ili kao po-

smatrači, pokazuju da po 20% ispitanika učestvuje relativno često, jednom nedeljno, odnosno jednom mesečno (po 10% ispitanika).

Kao razlog za nekorišćenje usluga iz domena kulture, odnosno za neučestvovanje u kulturnim ili sportskim manifestacijama za koje imaju saznanja, 19% ispitanika je navelo nepoznavanje srpskog jezika. O kvalitetu ponuđenih kulturnih manifestacija se uglavnom izjašnjavaju pozitivno, ali je značajan broj i onih koji navode da je u mestu u kome borave veoma oskudna kulturna ponuda.

„U centru ne postoji biblioteka i specijalizovani kursevi, što bih voleo; sâm centar je izolovan od grada.“

(muškarac, 33 godine, visokoobrazovan, iz Burundija, smešten s porodicom u Bogovađi)

„Idem i na kurs za jezike, ali ne tako često jer radim. Lokalno stanovništvo je veoma ljubazno i predusretljivo, ali ne idem u lokalnu džamiju jer se plašim kako bi me gledali. Od kulturnih dešavanja ne postoji ništa i mi smo potpuno utučeni od depresije i ništavila.“

(muškarac, 37 godina, iz Irana, smešten u Tutinu sâm, bez kontakta s porodicom)

Stavovi profesionalaca i volontera koji rade s migrantima slični su stavovima samih migranata. U pogledu razumevanja kulturnih potreba i mogućnosti da ih zadovolje u mestu u kome su smešteni, većina profesionalca veruje da ono što se nudi migrantima jeste veoma značajno za njih, ali da nije dovoljno. Takođe, prisutno je razumevanje da u nekim sredinama nema raznovrsnih kulturnih sadržaja ni za lokalno stanovništvo, pa je logično da ih neće biti ni za migrante.

„Ja bih rado pvela i svoju decu na neku lutkarsku predstavu ili u dečije pozorište, ali šta vredi kad toga ovde nema. Za decu u centru [za

azil] je bar organizovana poneka aktivnost od nevladinih organizacija.“

(vaspitačica, 43 godine, Banja Koviljača)

„Za sve ovo vreme, od 2015. do danas, koliko ja dolazim u kontakt sa migrantima, i ovde na ulicama i u prihvatnim centrima, verujte mi, ovim ljudima su aktivnosti iz kulture – izložbe, radionice, učenje jezika, muzičke večeri i slično, u stvari, važniji od paketa koje im donosimo. Verujte mi! Jer kroz te aktivnosti oni vide da ih mi ovde prihvatamo, da ih razumemo i da hoćemo još bolje da ih upoznamo. Da se ja pitam, to bi bila obaveza da svakog, svakog dana organizujemo makar po jedno kulturno dešavanje za migrante i lokalno stanovništvo. Na kraju krajeva, i ako ostanu i ako produže dalje, takve će manifestacije pamtiti, a ne šta smo im doneli da jedu.“

(volonter Crvenog krsta Savski venac, Beograd)

Zajedničke manifestacije, koje bi uključile aktivnosti u kojima treba istovremeno da učestvuju i migranti i lokalno stanovništvo, većina prepoznaje kao najvažniji preduslov za njihovu integraciju u zajednicu. Međutim, takve manifestacije su još veoma retke, uprkos veoma pozitivnim efektima koji se njima postižu. Istraživanje pokazuje da su u posebno dobrom položaju deca, ali da su odrasli migranti prepušteni sebi u zadovoljavanju kulturnih potreba.

Takođe, veoma je značajno da se u oblasti kulture prepoznaje najveće uvažavanje koje predstavnici nevladinih organizacija uživaju i od samih migranata, ali i od predstavnika donosilaca odluka i predstavnika javnih ustanova. Naime, upravo nevladine organizacije organizuju najveći broj kulturnih dešavanja u centrima za azil, dok javne ustanove organizuju veće manifestacije, ali znatno ređe, najčešće povodom obeležavanja značajnih praznika.

V.

PREPORUKE

- Unaprediti aktivno učešće migranata, pojedinačno i porodično, u aktivnostima koje su deo kulturne integracije, koristeći različite metode i alate integracije, kao što su umetnost, kultura i sport.
- Organizovati kontinuirano unapređivanje stavova prema migraciji i migrantima, unapređujući odrednice i izraze koji se koriste u javnosti, a posebno u medijima, kako bi se postepeno stvarala pozitivna klima za njihovu potpunu socijalnu i kulturnu integraciju.
- Razvijati obrazovne politike i akcije za promenu stavova, kao što su antirasistička pedagogija, konfliktna pedagogija, kulturna i interkulturalna medijacija, kao i javni dijalog.
- Obezbediti da se primeri dobre prakse iz oblasti kulture i kulturne integracije migranata prenose na sve zajednice u Srbiji, s posebnim fokusom na zajednice u kojima je povećan broj migranata.
- Podsticati i podržavati aktivno učešće umetnika i kulturnih radnika u aktivnostima nevladinih organizacija koje doprinose kulturnoj razmeni migranata i lokalnog stanovništva, kako bi se stvarali pozitivni temelji za zajednički život.



FOREWORD

Many of the hundreds of thousands of migrants coming to Europe every year pass through the Republic of Serbia. Most stay in Serbia less than a year; some decide to settle down in it. Well-organised and coordinated social protection services and measures extended and implemented in the local communities in which the migrants are living are prerequisite for ensuring the social protection of migrants and their social inclusion.

This publication was developed within the Belgrade Centre for Human Rights (BCHR) project “Towards sustainable community-based protection for vulnerable migrants in Serbia,” supported by the International Organization for Migration (IOM) and the Swiss Government within a broader Swiss-Serbian Migration Partnership, which was developed to respond to the expressed needs of the competent institutions of the Republic of Serbia. The goal of the programme is to contribute to strengthening and improving the social protection of migrants in Serbia through increasing the availability and quality of social services and support programmes in local communities.

This BCHR project seeks to expand the community-based protection services extended to vulnerable migrants through capacity building of social work centres, municipal youth offices and other stakeholders. The improvement of access to and availability of social care services and community-based protection programmes will reduce the vulnerabilities of the migrant population and facilitate their integration in Serbia’s society.

The existing social protection models were assessed in a participatory research, the results of which are presented in this publication. The research focused on both the migrants and service providers, notably on vulnerable groups, whilst devoting attention to gender-sensitive issues. The ultimate goal has been to create a sustainable strategy model to improve coordination focusing on community-based protection and psychosocial service providers, including social work centres, youth offices, non-government organisations and institutions. The strategy will offer clear rules of conduct and mechanisms of coordination among various state institutions involved in the migrant protection system.

The publication was authored by Slavica Milojević, a social worker and psycho-therapist, who heads the Outreach, Promotion and Support Department of the Republic Social Protection Institute. Ms. Milojević has conducted numerous researches and analyses of demographic trends and socio-economic development, social inclusion, protection of migrant children and civic participation of vulnerable categories. Before joining the Republic Social Protection Institute, Ms. Milojević worked in the Commissariat for Refugees (1992–1995), the Red Cross and the Family Protection Ministry. She has been engaged as an expert on projects implemented by UN bodies and organisations. Ms. Milojević chairs the Savski venac Municipal Red Cross Committee. She founded the network of social development researchers and is a member of the Association of Social Protection Professionals of Serbia and the Society of Social Workers of Serbia. She is a visiting lecturer at the University of Niš.

“The States Parties to the present Covenant recognize the right of everyone: (a) To take part in cultural life; [...]”

*International Covenant on Economic,
Social and Cultural Rights, Article 15*



INTRODUCTION

From the socio-psychological perspective, migration can be viewed as a process involving three interlinked stages. The first is pre-migration, during which the decision to migrate and preparations for migration are made. The second is the stage of migration, i.e. an individual's physical movement from one place to another. The third is post-migration, the stage during which the migrants adjust to the social and cultural framework of the new community they have arrived in.

The post-migration stage is characterised by challenges related to cultural adaptation and culture shock. During this period, the migrants are trying, or their hosts are directly or indirectly encouraging them to accept the culture of the host community, to adjust to and accept the characteristics of the culture in the host country. This process is deeply emotional and intellectually challenging, given that it involves learning the language and familiarisation with the values, norms and behaviours of the host community. Inability to rapidly fulfil such high expectations of the host country frequently results in social isolation, confusion in social functioning and a grave cultural identity crisis. It is precisely for this reason that, in this stage, the migrants are in special need of support from volunteers and professionals focusing on the migrants' cultural identity and preserving the characteristics of the cultures the migrants are coming from.

Migration often involves loss of family members, loved ones and friends, loss of social structures and support networks, loss of the safe stronghold of cultural values and views, loss of

the ability to communicate in one's native language, especially a dialect giving the impression of belonging. Grieving these losses causes painful reactions and so-called cultural bereavement, inhibiting the migrants' ability to continue with everyday life and, especially, accept and adopt new cultural habits and patterns. Such strong feelings of deprivation and bereavement are exacerbated by the host community's non-acceptance, generating mutual mistrust and obstructing coexistence. Namely, the public at large usually has simplified perceptions of the migrants' identity, seeing them merely as people who have left their countries and are now living in or passing through ours. Such perceptions are based on mere statistical data, often accompanied by sensationalist news, precluding or significantly reducing the possibility of identifying with the migrants. Migrants are perceived as a single identity, a group deprived of personal characteristics and the various individual roles each of them play in life, as parents, professionals in specific fields, students, friends, athletes, artists ... Such views result in social isolation, which becomes the everyday life of all migrants.

Migrants experience stresses related to their understanding of the cultural norms and customs of the host country, which inevitably results in their social isolation. Adjustment to a new culture and gradual building of a new personal and cultural identity, accompanied by ever-present existential fears, increases risks of mental problems among migrants. Hence the continuous need to extend them psycho-social support, especially in the form of various expertly conducted workshops facilitating their creative expression.



CULTURAL BENEFITS OF MIGRATION

Culture and respect for the cultural identity of individuals and groups is essential for the establishment of a global society, based on diversity, dialogue, mutual understanding and coexistence. For every one of us, both as individuals and as groups, culture is what we are and what was passed down to us through literature, music and art in the broadest sense; it is our tradition and cuisine, our attitude towards crafts, our customs and our holidays. Cultural heritage is the cultural value of a nation, a testimony of its history and identity. It is precisely cultural heritage, which all individuals and groups carry within them, that plays the key role in establishing understanding among different groups and in creating inter-cultural dialogue that should build and preserve peace.

Cultural rights and the ways all individuals and all communities can enjoy them are especially important for the development of and respect for human creativity and tradition. This is why cultural rights are an important aspect of democratisation and the rule of law. Cultural rights entail the rights of all people, without discrimination, to participate in cultural life, to have access to and enjoy cultural heritage, to have the freedom of thought, expression and religion and, in particular, the right to education.

UNHCR describes integration of refugees as “a mutual, dynamic, multifaceted and on-going process.”¹ It is “multi-dimen-

1 UNHCR, *Refugee Resettlement: An International Handbook to Guide Reception and Integration*, 2002. Available at: <https://www.refworld.org/docid/405189284.html>

sional in that it relates both to the conditions for and actual participation in all aspects of the economic, social, cultural, civil and political life of the country of resettlement". The UNHCR highlights the importance of appreciation of the refugees' cultures and their contribution to multicultural society.²

The International Covenant on Economic, Social and Cultural Rights enshrines the equal right of men and women to the enjoyment of all economic, social and cultural rights set forth in the Covenant (Article 3) and the right to take part in cultural life (Article 15) and imposes upon the States Parties the obligation to create conditions for everyone to enjoy the benefits of these rights.³

At its 31st session on 2 November 2001, the General Conference of the *United Nations Educational, Scientific and Cultural Organization* (UNESCO) adopted the Universal Declaration on Cultural Diversity, the signatories of which reaffirm that culture is "the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs". Furthermore, they note that culture is "at the heart of contemporary debates about identity, social cohesion, and the development of a knowledge-based economy" and affirm that "respect for the diversity of cultures, tolerance, dialogue and cooperation, in a climate of mutual trust and understanding are among the best guarantees of international peace and security".⁴

Respect for the migrants' cultural rights essentially entails appreciation of and respect for diversity and gradual building of links between the migrants and the local population, i.e. the integration of the former. The migrants' integration in the host community is the basis for their coexistence, whilst respecting

2 *Ibid.*

3 International Covenant on Economic, Social and Cultural Rights, Official Journal of the SFRY No 7/197. Available at: <https://www.ohchr.org/en/professionalinterest/pages/cescr.aspx>

4 Universal Declaration on Cultural Diversity, UNESCO. Available at: http://portal.unesco.org/en/ev.php-URL_ID=13179&URL_DO=DO_TOPIC&URL_SECTION=201.html

their already formed identity. This gives migrants a chance to make use of resources they bring with them and to expand their identity, acquiring new concepts and a new language; at the same time the receiving country will see migrants as people enriching its linguistic and cultural dimensions. This is a long process requiring of the host country to provide special integration programmes.⁵ Nevertheless, special but short-term integration programmes, are not sufficient. It is necessary to change and adapt various public services, admission to the labour market and education programmes for migrants.⁶

Integration aims to provide immigrants with the opportunity to participate in the political, social, economic and cultural life of their new country and ultimately live in the same legal, social and financial circumstances as the local population.

Mastering the language of the host country is the first step in the process and the main prerequisite for integration. But it does not suffice. Empowerment of the migrants and encouragement of their integration must be accompanied by the local community's acceptance of, or, at the very least, its openness to the migrants. This is why campaigns for mutual rapprochement of different cultures and improving the understanding of cultural identities are extremely important and can facilitate the migrants' socialisation and integration in the community. Awareness raising events and campaigns provide the local population with the opportunity to learn about migration and integration and the role each of them can play both individually and as a group in the integration process. 'Myth-busting' initiatives improve public opinion by providing a true-to-life picture of immigration based on facts and personal accounts. They sensitise society to the special attributes and needs of different migrant groups, especially the most vulnerable and stereotyped. Integration will have been achieved as the differences between the migrants and the

- 5 Council of Europe, Tailoring language provision and requirements to the needs and capacities of adult migrants. Available at: <https://rm.coe.int/16802fc1c8>.
- 6 Handbook on Integration for policy-makers and practitioners. European Commission. Available at: <https://bit.ly/2lVimr2>.

local population gradually diminish, as the cultural differences between them diminish in time and tolerance and acceptance of differences is constantly advanced.⁷

In recognition of the importance of culture, the United Nations included culture and cultural heritage in Goal 11 of the 2030 Agenda Sustainable Development Goals, more precisely under 11.4, calling on the global community to increase efforts to protect the world cultural and natural heritage. Inclusion of culture in the 2030 Agenda, which is a set of global goals the international community reached consensus on and committed to including in their development policies, is of major relevance, because this is the first time that culture is included in the SDGs in an international development agenda, on an equal footing with environmental protection, economy and the rule of law. The 2030 Agenda is a major step towards promoting the role of culture in sustainable development.⁸

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- 7 Handbook on Integration for policy-makers and practitioners Handbook on Integration - Third edition. Directorate-General Justice, Freedom and Security. Available at: http://euinfo.rs/files/biblioteka-srp/06_Vodic_kroz_inegracije.pdf.
 - 8 The 2030 Agenda for Sustainable Development. Available at: <https://sustainabledevelopment.un.org/post2015/transformingourworld>.

IV. CULTURE AND SPORTS AS FACILITATORS OF THE MIGRANTS' SOCIAL INCLUSION

Culture is a bridge that inextricably, albeit sometimes intangibly, links the past and the future, making the present a mixture of the traditional and the contemporary. Culture is a civilizational heritage and, as such, should be in the service of the well-being and development of the present and future generations. Protection of cultural diversity is indivisible from the protection of human dignity and human rights, especially where the attitude towards vulnerable and social excluded groups, which the migrants definitely are, is at stake. Cultural rights are part of human rights which are universal, indivisible and inter-linked, and, naturally, belong to migrants as well.

Although guaranteed and recognised by the public at large, cultural rights are rights the migrant population recognises but does not exercise, giving precedence to other rights.

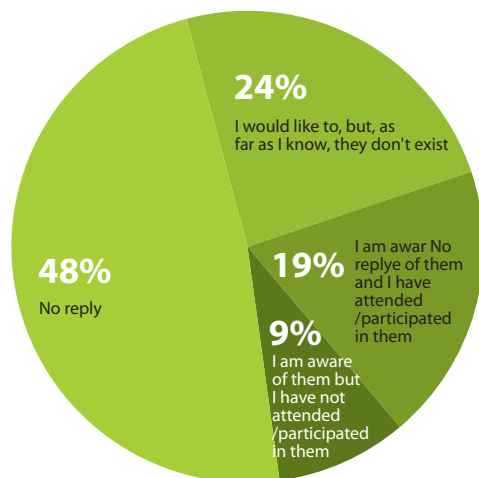
The BCHR research⁹ implemented in asylum and reception centres shows that migrants mostly link cultural events to the support non-government organisations extend women and children, but that the number of cultural events targeting the majority of migrants in Serbia – younger men – is extremely limited.

9
The research was conducted in May-August 2019 within the project "Towards sustainable community-based protection for vulnerable migrants in Serbia".

“NGOs mostly conduct activities targeting children. I don’t attend cultural events because I don’t know Serbian.”

(30-year-old man from China with a university education, living alone in Vranje).

Graph 1
ATTENDANCE OF CULTURAL AND SPORTS EVENTS



The data showing that as many as a quarter of the respondents had been unaware of the existence of cultural institutions or of organised cultural and sports events they could attend/participate in, as well as the fact that as many as 48% of the respondents did not even reply to this question, give rise to concern. Parents of children attending cultural events and younger men taking part in sports activities were among the 19% of the respondents who said they attended such events.

When asked how often they attended cultural or sports events or took part in them, 20% of the respondents said they did so relatively frequently, once a week, while 10% said they did so once a month.

Nineteen percent of the respondents said they did not attend or participate in cultural or sports events because they did not speak Serbian. They were mostly satisfied with the quality of the organised cultural events, albeit a significant share said that cultural offerings in their places of residence were very scarce:

“The [Asylum] Centre does not have a library or specialised courses and it is isolated from the city.”

(33-year-old man from Burundi with a university education, living with his family in the Bogovađa Centre)

“I am attending a language course, but not often because I’m working. The local population is very kind and helpful, but I don’t go to the local mosque, because I’m afraid of the looks I might get. There are no cultural events and we are wallowing in depression and nothingness.”

(37-year-old man from Iran, living alone in the Tutin Centre, without any contacts with his family).

The views of the professionals and volunteers working with the migrants are similar. Most believe that the cultural opportunities the migrants are provided are extremely important but that they do not suffice. They are not surprised by the lack of cultural events for migrants in some of the towns, given the absence of diverse cultural offerings even for the local population.

“I would like to take the kids to a puppet theatre or a children’s theatre, but we don’t have them here. At least the NGOs are organising some activities for the children in the [asylum] centre

(43-year old kindergarten teacher in Banja Koviljača)

“Ever since 2015, when I first had contact with migrants, both here in the streets and in the re-

ception centres, I've had the feeling that cultural activities – exhibitions, workshops, language courses, music recitals and so on – are actually more important to them than the packages we bring them. Believe me! Because these activities show them that we here accept them, that we understand them and want to get to know them better. If it were up to me, we would be under the obligation to organise at least one cultural event for the migrants and the local population every single day. When all is said and done, regardless of whether they stay or move on, they will remember those events, not the food we brought them.”

(Volunteer, Savski venac Red Cross Office, Belgrade)

Joint events, involving activities in which migrants and the local population can participate together, were recognised by most interlocutors as the chief precondition for the migrants' integration. However, such events, despite their positive effects, are still extremely rare. Our research showed that children benefitted from such events the most, while adult migrants were left to their own devices to satisfy their cultural needs.

Furthermore, the migrants, as well as representatives of decision-makers and public institutions, highly appreciate the efforts NGOs have been investing in the field of culture given that the vast majority of cultural events in the asylum centres are organised by NGOs; public institutions, for their part, organise large events, albeit much more rarely, usually to mark important holidays.

V. RECOMMENDATIONS

- Foster the active participation of migrants, both individuals and families, in activities facilitating cultural integration, through the use of various integration methods and tools, such as art, culture and sports
- Continuously foster positive public attitudes towards migration and migrants, by promoting qualifications and expressions used in public discourse, especially by the media, to gradually build a positive climate for their full social and cultural integration
- Develop education policies and mind-changing actions, such as anti-racist pedagogy, conflict pedagogy, cultural and intercultural mediation, as well as public dialogue
- Share good practice examples in the fields of culture and the migrants' cultural integration with all communities in Serbia, especially those hosting greater numbers of migrants
- Encourage and support the active involvement of artists and culture professionals in NGO activities facilitating cultural exchange between the migrants and the local population with a view to laying the foundations for coexistence.



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