



SOCIAL RELATIONS BETWEEN ETHNIC COMMUNITIES IN SERBIA

etnička distanca

distanca etnike

etnikai távolság

etnická vzdialenosť

distanța etnică

etnikano durjaripe

SUMMARY

DESCRIPTIVE ANALYSES
OF THE RESEARCH INTO
“SOCIAL RELATIONS BETWEEN ETHNIC COMMUNITIES
IN SERBIA”

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*Thanks to support from the Open Society Foundation Serbia, the Ethnicity Research Centre (www.ercbgd.org.rs) and the Institute of Social Sciences (www.idn.org.rs) conducted a research entitled “Social relations between ethnic communities in Serbia.” The main goal of the research was to gather reliable data about social closeness (distance) between ethnic communities in Serbia, then to explore avenues for the development of multicultural integration policy and, finally, to gather data on citizens’ attitudes toward national minorities with regard exercise of the right to cultural independence and minority self-governance as well as about the experience of discrimination on the basis of nationality.

In the *Descriptive Analysis of the Survey*, consisting of nearly 400 pages with 276 charts and 202 tables, collected data points to the most dominant phenomena and trends. Thanks to the quality and quantity of collected data, further cross-tabulations and analyses can be derived, ones that can be useful both for in-depth research into identified phenomena and issues, and for further academic research, offering a solid basis both for evaluation of effectiveness and efficiency of public policies on multiculturalism in Serbia and for the design of measures that will bring about a positive change, beneficial to citizens and the trust-building process, as well as to preservation of cultural, ethnic, and linguistic diversity.

The survey contributes to setting up of a methodology for collection of ethnic-sensitive data in Serbia and, hopefully, to developing the practice of such data being used by the public administration. The *Descriptive analysis* and the *Summary* were published on the websites of the Centre, the Institute, and the Foundation, whereas the database will be available at the Institute of Social Sciences.

The survey was led by dr Goran Bašić, with a research team put together of dr Bojan Todosijević and young researchers of the Institute of Social Sciences: Ksenija Marković, Jovana Zafirović, Marko Jovanović, and Branka Matijević. Dragica Puljarević and Nataša Dajić were responsible for organisation of the survey, field work, data protection, and administrative and technical issues; a major contribution to the research was also made by prof. dr Ljubica Đorđević Vidojković and prof. dr Dragan Stanojević. Last but not least, Mrs. Aleksandra Šanjević also contributed to the survey research design and development.

Once they process and analyse the data, researchers intend to use the data for specialised monographs and articles in international and national science magazines and public presentations.

* All terms in masculine grammatical gender (including pronouns) refer to persons in both masculine and feminine genders.

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I WHY WAS “ETHNIC DISTANCE” SURVEYED AND FOR WHOM THE DATA IS INTENDED

The research into “ethnic distance,” conducted by the Ethnicity Research Centre and the Institute of Social Sciences, was designed to explore social relations between ethnic communities and exercise of national minority rights in Serbia. The goal of the survey was to collect data on mutual social relations between the Serbian majority and members of seven national minorities included in the sample (Albanians, Bosniaks, Hungarians, Croats, Roma, Romanians, and Slovaks), that is to gain insight into the integration potential of the Serbian society with regard to ethnic diversity and attitudes of national minorities about the exercise of guaranteed rights.

Collected data and the descriptive analysis produced thereof are not without flaws and a more accurate evaluation of ethnic distance and exercise of “minority” rights can be obtained. However, the data collected in this manner provide the most accurate assessment of the current situation and the effects of public policy aimed at social cohesion and exercise and protection of rights of national minorities. The data also answers whether public policies, which pursued the “policy of multiculturalism,” had been successful and how they contributed to promotion of interethnic relations and exercise of rights of national minorities, while at the same time rather accurately describing issues which haven’t been resolved and which require changes to public policy.

Given the nature of collected data, its primary beneficiaries should be decision makers and experts within the public administration responsible for carrying out the “policy of multiculturalism.” It’s needless to speak about the importance of data for the design and implementation of public policy, as well as for control and monitoring, that is for management of measures derived from it. It’s even more needless to say that public policies aimed at exercise and protection of rights of national minorities in Serbia lack facts (data), necessary to assess the effects produced by those policies. This has already been pointed out by international organisations whose conventions had already been ratified and adhered to by the Republic of Serbia¹. Decision makers and experts within the public administration lack “quality” data that would steer the management of the “policy of multiculturalism” because the data found in official statistics offers an insight into geographical distribution, basic movements of people and, indirectly, into exercise of minority rights with regard to the use of mother tongue and education. Data concerning the vital statistics are reliable and serve as a solid basis for public policy planning, but the data dealing with social statistics are not as reliable because it is incomplete, not collected via population censuses and, therefore fail to give an insight into the nature, content, and quality of social relations.

The data collected in this survey are intended for public policy as they clearly point to phenomena (great social distance, discrimination, different integration potential

¹ Četvrti izveštaj Savetodavnog komiteta za primenu Okvirne konencije za zaštitu nacionalnih manjina (<https://rm.coe.int/4th-op-serbia-en/16809943b6>) iz 2019. godine; Peti izveštaj ECRI o Srbiji iz 2017. (<https://rm.coe.int/third-report-on-serbia-serbian-translation-/16808b5bf6>); peti periodični izveštaj CERD za Srbiju (<https://tbinternet.ohchr.org/layouts/15/treatybodyexternal/Download.aspx?symbolno=CERD/C/SRB/CO/2-5&Lang=En>) iz 2019. godine.

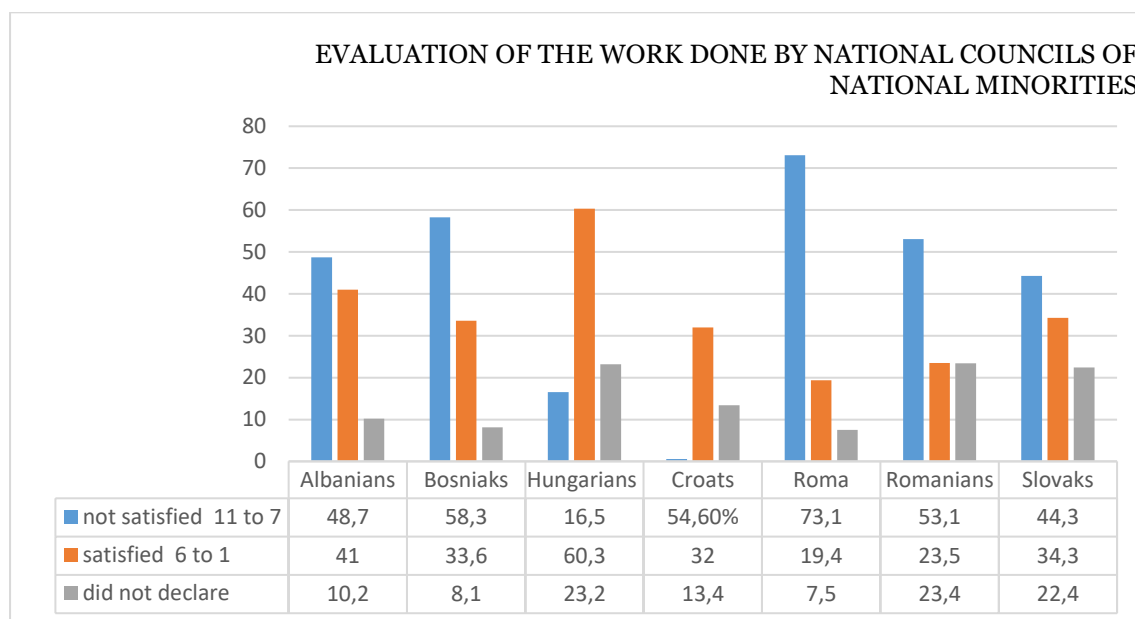
among national minorities, dissatisfaction with exercise of guaranteed rights and the work of national councils, etc.) that may, to a different extent, be influenced by measures set out in policies on education, culture, economy, and social affairs within the constitutional, political, and economic system. However, before taking any public policy measures aimed at eliminating adverse effects the data point to, the following should be taken into account.

Firstly, each phenomenon and issue identified using the data should be qualitatively reviewed, that is explored further using different methodologies to determine the nature of those issues and the extent to which previous measures have contributed to resolving those issues and identify positive effects and shortcomings in public policy. In other words, the data collected in this research have painted a rather accurate picture of phenomena and issues concerning the social distance between ethnic communities and exercise of national minority rights in Serbia, but they are not sufficient to design measures that would remedy adverse effects. Moreover, those effects were not part of the research into social distance between ethnic communities in Serbia; they are only mentioned here and should, therefore, be identified and clarified further.

Secondly, drawing on survey data, before conducting any qualitative research and before taking any public policy measures, it is necessary to determine the goals of the “multicultural policy” in Serbia. According to some experts, (Bašić, Lošonc, Đorđević, Lončar, Marković) those goals are not defined, while partial goals laid out in the Constitution of the Republic of Serbia and strategies, regulations, as well as education, culture, and information policies are not consistent and don’t contribute to social integration. On the other hand, current situation is a result of public policy measures developed for nearly two past decades within the constitutional and political system with more or less support from representatives of national minorities. It is, therefore, advised to analyse the goals of current integration policy and exercise of minority rights and use that analysis to define the precise direction of the national multicultural policy.

Another beneficiary of the research results are **national councils of national minorities**. As stipulated by the Law on National Minority Councils, these organisations are entrusted by law to perform certain public functions, that is to participate in decision making or decide independently about certain issues in the area of culture, education, information, and official use of language and script with a view to exercising collective rights of a national minority to self-governance in said areas. Moreover, this is a constitutional right of a national minority to decide, by means of the institute of collective rights, about issues concerning education, culture, information and official use of language, either independently or through elected representatives. National councils of national minorities, elected by representatives of 23 national minorities in 2018, therefore, have a considerable power and responsibility to preserve and protect ethno-cultural and linguistic identities of their fellow nationals. According to research results, however, members of national minorities are dissatisfied with the work done by national councils. The only exception is the National Council of the Hungarian National Minority: 60 percent of respondents, members of the Hungarian national minority, support the work of the Council. The rest of the national councils have failed to earn the trust of their fellow nationals that would otherwise reflect the importance of those institutions.

Chart R1



Having in mind that other research data also reflects a negative attitude toward the work and organisation of minority self-governments (exercise of rights through a national minority council, centralised organisation, etc.) among members of national minorities, national minority councils should, therefore, look for causes of discontent of their fellow nationals. In-depth analysis of the work and organisation of minority self-governments would contribute to finding ways to remove obstacles for full achievement of cultural autonomy.

Civil society organisations should also pay attention to the research and use its data for fact-based planning and development of their activities. Furthermore, the data offer an insight into the main trends of “policy of multiculturalism” in Serbia and help to define deviations from the goals set by other public policies, e.g. the policy of accession to the European Union. Reducing ethnic tensions and setting up a clear integration policy at the national level would contribute to speeding up the process of European integration. Public authorities and international **organisations and foundations** that support activities carried out by CSOs, could also make use of the data to develop support programmes that underpin genuine integration policies and formulate programme lines intended both for public authorities and members of national minorities who seek to exercise their rights directly. To support integration policies, more specific programme segments should be defined for this target group, provided that there is a national consensus that both the society and public policies place real value in social integration and preservation of autochthonous identities.

II WHAT MEASUREMENTS WERE TAKEN AND HOW?

The primary focus of the research was to measure social closeness (distance) between the Serbian majority population and members of seven national minorities included in the sample: Albanians, Bosniaks, Croats, Hungarians, Roma, Romanians, and Slovaks. The survey also evaluated mutual relations among said national minorities. The latter evaluation was conducted using four question groups dealing with:

- Established social contacts,
- Social distance,
- Perceived social distance,
- Social roles.

The second group of questions dealt with: a) exercise of rights of national minorities and b) national minority members' attitudes toward the work and organisation of national councils of national minorities.

The third group of questions dealt with the potential for social integration in Serbia, whereas the fourth group dealt with discrimination on the basis of nationality, practiced both by members of the majority population and members of national minorities.

Finally, control questions concerned respondents' sex, education, residence, economic status, and religious views.

For the purpose of the research, eight questionnaires were designed. One of the questionnaires was drawn up specifically to survey the attitudes of respondents of Serbian nationality and it included questions from the first, third, and fourth group as well as control questions. Questionnaires filled out by members of national minorities were designed to reflect the specific status of each national minority; for instance, the questionnaire for Roma included a set of questions concerning social integration of Roma. Questionnaires for members of national minorities included all four groups of questions and could be answered in both Serbian and national minority languages. The questions were highly correlated to ensure comparison and reliability of analysis.

The sample was drawn so that it meets the needs of the survey within the limits of various restrictions caused by the COVID-19 pandemic.

Due to such conditions, it was decided that the majority population be surveyed using a "distance" opinion poll in the form of online questionnaires advertised on social and in traditional media. The opinion survey intended for national minorities was conducted using the same method, but it was also carried out via "face to face" interviews, that is by means of direct field research. It should be pointed out that, unlike the majority population, the response from national minorities was low. There is a number of assumptions that could explain such a low response (fatigue, disinterest, disappointment, fear, closedness). Bearing in mind that is an important issue, we believe it should be explored further.

Online poll was launched on 10 March 2020 and it ran through 3 July 2020. Field research was conducted from 25 May–15 June 2020.

Online surveys cannot ensure full sample representation because there is a part of the population with no internet access or email address, or their addresses are not publicly available on searched internet domains. Also, online advertising-based sampling method relies largely on self-selection, primarily among Facebook users. One of the advantages of online polling—a method that has been increasingly popular in opinion surveys—is that it keeps respondents' motivation high. In direct surveys, respondents often agree to participate only because they are uncomfortable to decline the interviewer. This affects the quality of a survey due to fewer authentic answers. One of the main challenges of the face to face method is to control the quality of interviewers' work and making sure that answers obtained from respondents are truly authentic. Online polls are not burdened by this issue because respondents answer the questions directly.

The approach to polling in this research was based on the following principles: a) respondents' choice was not influenced by the team conducting the research; b) respondents' representation with regard to main social-demographic features of the Serbian population (population distribution, representation of respondent categories per sex, age, education, economic status, and religious affiliation); c) heterogeneity sampling with regard to variables with unknown values among the population.

The sample, that is samples, drawn in this manner belong to the type of convenience samples, and offer a solid basis for conclusions to be drawn about the correlation between variables. Thanks to an appropriate weighting method, the sample was balanced so that target populations are represented according to their main demographic features. However, regardless of weighting the data, population parameters (average values) should be carefully assessed as they expose much of the sampling bias.

The majority population sample (majority population questionnaire) consists of two subsamples drawn using different approaches to respondents: the first sample was drawn using email addresses, while the second was drawn via online advertising and social media sharing. The sample comprised 2,130 respondents.

“Minority” samples were drawn using combined criteria of the number of members of national minorities—using data from the 2011 population census—assumed number of members of the Albanian national minority and geographic distribution of national minorities in Serbia.

It should be pointed out that several methods were applied in surveying the attitudes of seven national minorities included in the sample. First, at the start of the majority population survey, which was distributed so that it is available to the entire population regardless of ethnicity, respondents were given special versions of questionnaires intended for national minorities, available in both Serbian and national minority languages.

Second, existing online samples of minority groups were supplemented with a focused field research. The field research was conducted using the face to face method following the lifting of curfew. The questionnaire used in this stage was the same one used in online survey only this time it was filled out by interviewers. The municipalities included in the research were chosen using the criterion of nationality structure. The focus was put on municipalities where national minorities make up for a dominant

share of the population, but the municipalities that serve as administrative or cultural centres for a certain minority were also included. The second criterion was to define a “control” municipality. A control municipality generally refers to a larger city with a mixed ethnic composition, a municipality in which several different ethnic communities cohabit. The goal of introducing control municipalities was to determine whether there is a difference in social distance among different national minorities, taking into account the fact that they live in ethnically heterogeneous, that is ethnically homogeneous environment.

The total minority sample comprised 759 respondents from seven national minorities.

Table R1

| | Population number according to 2011 census | Sample |
|------------|--|--------|
| Albanians | 5.809* | 62 |
| Bosniaks | 145.278 | 148 |
| Croats | 57.900 | 98 |
| Hungarians | 253.899 | 190 |
| Roma | 147.604 | 127 |
| Romanians | 29.332 | 67 |
| Slovaks | 52.750 | 67 |
| | 692.572 | 759 |

* 2002 census: 61,647

Table R2 Local self-government units where field research was conducted

| National minority | Municipalities |
|-------------------|--|
| Albanians | Preševo, Bujanovac, Vranje, Medveđa and Belgrade |
| Bosniaks | Tutin, Sjenica, Novi Pazar, Prijepolje and Belgrade |
| Croats | Sremska Mitrovica, Šid, Subotica, Belgrade and Novi Sad |
| Hungarians | Senta, Kanjiža, Novi Sad, Subotica and Belgrade |
| Roma | Kostolac, Novi Sad, Leskovac, Zemun, Vranje and Bujanovac Vršac, Pančevo, Plandište, Belgrade and Alibunar |

III RESULTS

III.1. SOCIAL DISTANCE

Social distance between ethnic communities in Serbia was measured on the basis of expressed attitudes of respondents of Serbian nationality and respondents of the Albanian, Bosniak, Croatian, Hungarian, Roma, Romanian, and Slovak national minorities. Social distance was measured using three groups of questions. The first group concerned previously established mutual social contacts, that is existing social and family relations between the nationals of different nationalities. The second group concerned personal and perceived attitudes of close members of one's own ethnic group toward "others"—coexistence in the same country or neighbourhood, making acquaintances and friends, collegiality at work and, finally, marital relations. Finally, the third question group dealt with respondents' trust in nationals of other ethnic groups to perform social roles—president of the country, prime minister, president of the municipality, teacher, and chosen physician.

Answers from the first question group offer an insight into closedness of ethnic communities, both of the majority and minority populations, with regard to previously established friendships and family relations.

Minority nationals have the strongest friendship ties with Serbs (Albanians 77,6%; Bosniaks 96,2%; Hungarians 97,2%; Croats 89,6%; Roma 97,7%; Romanians 98%; Slovaks 99,1%); however, members of Serbian nationality have considerably weaker friendship ties with members of the same national minorities (Albanians 39,6%; Bosniaks 71,8; Croats 80,7; Hungarians 65,4%; Roma 67,4%; Romanians 41,3%; Slovaks 50,9%).

Data on friendship between members of different national minorities point to closedness toward members of the Albanian and Roma communities. With the members of the Croatian community, 53.1% Albanians have friendly relations, 56.7% Albanians are friendly with Roma, 17% with Hungarians, 15.8% with Romanians and 9.5% with Slovaks. A majority of Roma, 57,4%, are most likely to be friends with Bosniaks and Croats—53,6%; 50% of Roma respondents said they have friends among Albanians, 45% among Romanians, 40,8% among Hungarians, and 27,1% of them have friends among Slovaks.

Friendships between nationals of other minorities are more common, with 70-80% of respondents saying they have friends among members of other national minorities.

Family relations are even less common, although 28% of respondents of Serbian nationality said that, apart from considering themselves as ethnic Serbs, they also have at least one other "minority" identity. Most common family relations among respondents of Serbian nationality are established with members of the Croatian national minority (33,8%), followed by members of the Hungarian national minority (17,4%) and the Bosniak (14,6%) national minority; 5,5% of Serbs are related to Romanians, 4,8% to Slovaks, 3,3% to Roma, and 1,8% to Albanians. On the other

hand, 8,7% of Albanian respondents have family relations with Serbs; the same goes for 42,8% of Roma, and 80% of members of the Croatian national minority.

Albanians—apart from members of the Bosniak national minority, with whom 12,2% of respondents have family relations—have few relatives among members of other national minorities (chart R3). The situation is similar with regard to family relations between Roma and members of other ethnic groups (chart R7).

Family relations are more common between members of other ethnic groups, but with a couple of exceptions their occurrence rarely goes above 30% (charts R4, R5, R6, R8, R9).

When it comes to the second question group, it should be mentioned that there is a considerable difference between respondents' personal opinions and perceived attitudes of persons close to them from the same ethnic group.

Although the task of this Report is not to explain phenomena but to identify them using reliable data, the nature of this particular disparity should be pointed out. Respondents' personal opinion reflects an attitude burdened by value, culture, education and other aspects of the individual, whereas perceived attitudes reflect respondents' assumptions about their neighbour, relative, or friend's (from the same ethnic community) opinion on the same issue. Opinions expressed in this manner tend to reflect the average attitudes. What's interesting is that in over 90% of cases, other people's attitudes (perceived attitudes) are more negative than respondents' own opinions.

For example, 63,9% of respondents of Serbian nationality consider coexistence with Albanians in the same country acceptable, but the same respondents assume that only 25% of their fellow nationals consider the same thing acceptable. For 31,1% of Serbian respondents, marriage with members of the Albanian national minority is acceptable, but they believe only 6,8% of their friends and family of the same nationality find this acceptable. 65,5% of Serbs say that wouldn't mind being neighbours with Roma, but they at the same time assume that only 25,1% of their fellow nationals would feel the same way. 54,9% of Serbian respondents say that could marry a member of the Croatian national minority, but they believe only 21,7% of their fellow nationals would do the same. (chart R10)

Members of national minorities express similar attitudes. 26,4% of Albanians would marry a Serb, but they assume that only 2,1% of their fellow nationals would do the same (chart R11). 80,6% of Bosniaks say they would make friends with members of the Slovak national minority, while assuming that 60,2% of their fellow nationals would do the same (chart R 12). 69,7% of Roma would accept Bosniaks as their neighbours, but they believe only 35,9% of their fellow nationals would feel the same way (chart R15); 50,5% of Slovaks would marry a member of the Romanian national minority, but they say 25,6% of their fellow nationals would do it, too (chart R17).

There are numerous examples like the ones we mentioned, allowing a great number of cross-tabulations to be derived that point to considerable social distance between ethnic groups in Serbia, most obvious in perceived attitudes. The greatest social distance is observed in personal relations, such as marriage and neighbourhood, but it is considerable in other social relations as well. Social distance is the greatest

toward Albanians and Roma (charts R10, R12, 13, 14, 16, 17), but it varies between members of other nationalities. Closer social relations (smaller difference between personal and perceived attitudes) are observed among members of national minorities that traditionally live in the territory of Vojvodina.

Finally, answers to the third question group, the one concerning social roles, point to low level of mutual trust among members of different nationalities when it comes to performing public functions, a slightly higher level of trust when it comes to performing public functions in one's immediate environment (local community), and a relatively high level of trust in performing social roles concerning direct exercise of individual rights and needs (teacher and chosen physician).

It's worth mentioning, however, that certain variations were observed in the last two categories when it comes to mutual trust between Serbs and Albanians, as well as with regard to mutual trust of Roma and Albanians toward any other national community, with an exception of extremely high level of trust of the Roma in members of the Serbian community. Among members of other national minorities, the level of trust in Roma, and Albanians in particular, is significantly lower. Around 60% of respondents from other national minorities express affirmative attitudes toward Bosniaks, and the level of mutual trust between national minorities in the territory of Vojvodina is slightly higher than in the rest of the country, but it nevertheless stands below 80% on average. (Table R3)

Expressed attitudes concerning the third question group point to considerable social distance between certain ethnic groups; between other ethnic groups, social distance is somewhat smaller but not negligible.

Social distance between members of eight national communities in Serbia (the majority population and seven national minorities) is determined. Its intensity varies with regard to mutual relations between national communities, national minorities' geographic distribution, and, undoubtedly, with regard to respondents' values, education, economic status and other personal characteristics that will be researched later. In some cases, relationships point to dysfunctional social relations, while in others, observed closeness toward "others" offers space for public policy measures aimed at boosting the social integration potential. Generally speaking, the greatest social distance is kept toward members of the Albanian and Roma national minorities, although the attitudes expressed by members of these two minorities also reveal social distance toward "others," including in mutual relations.

III.1.1. ESTABLISHED SOCIAL CONTACTS

Chart R2

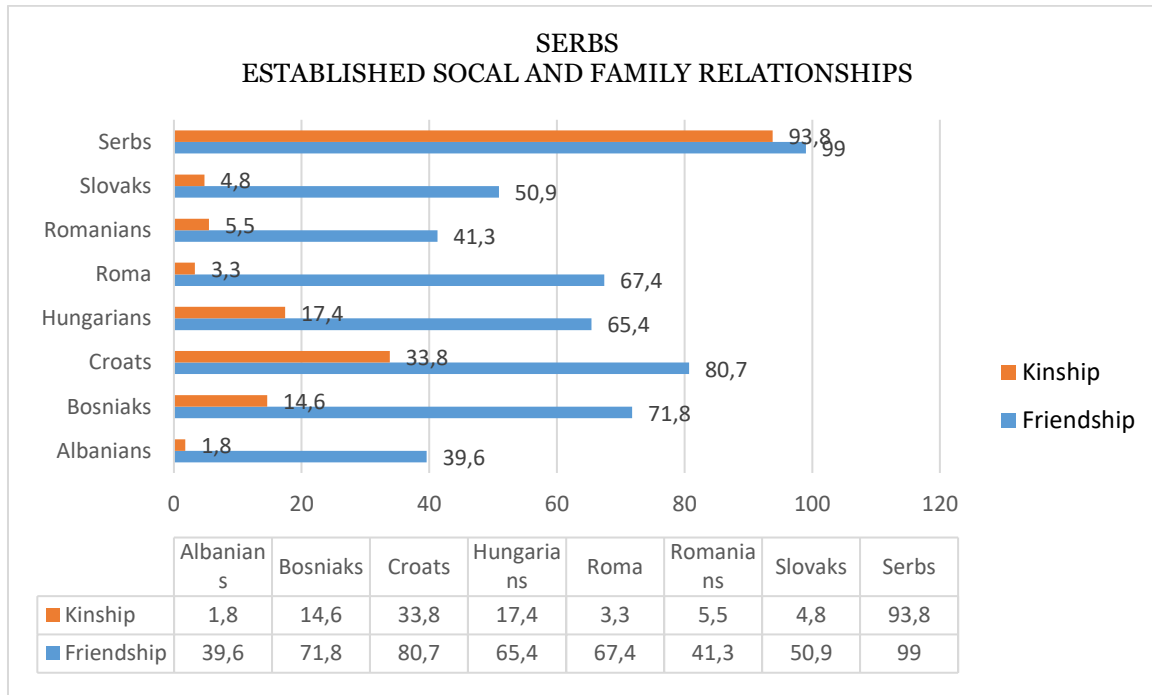


Chart R3

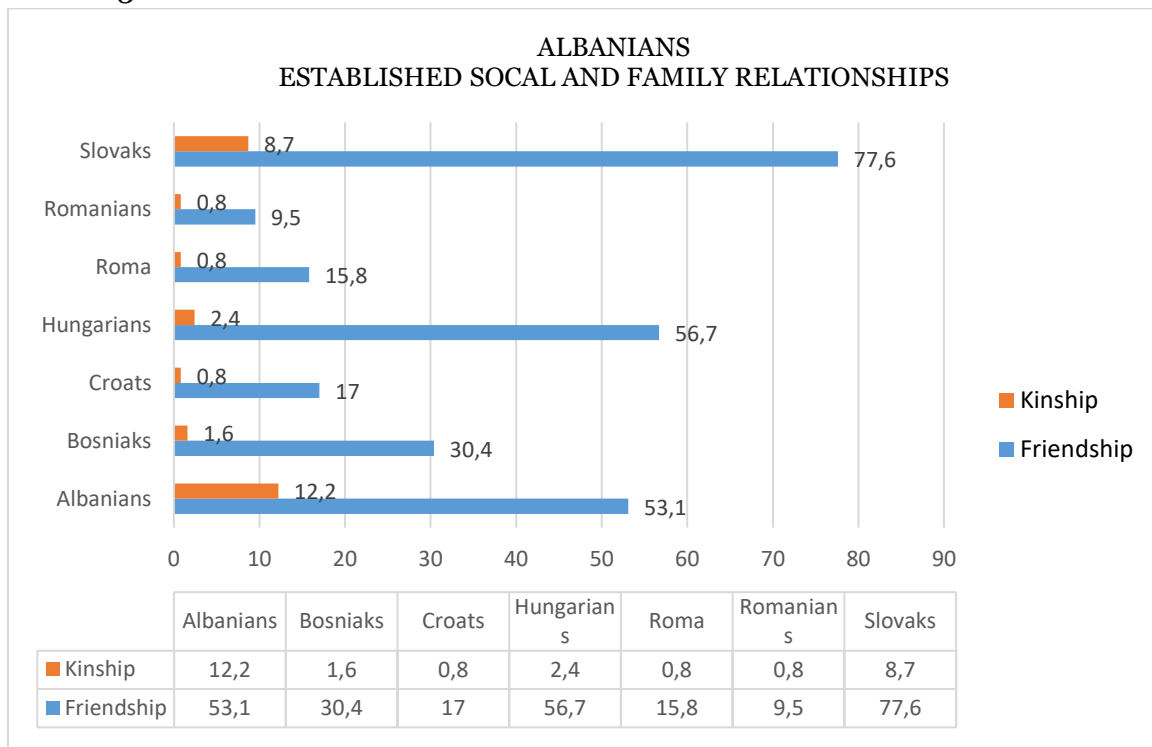


Chart R4

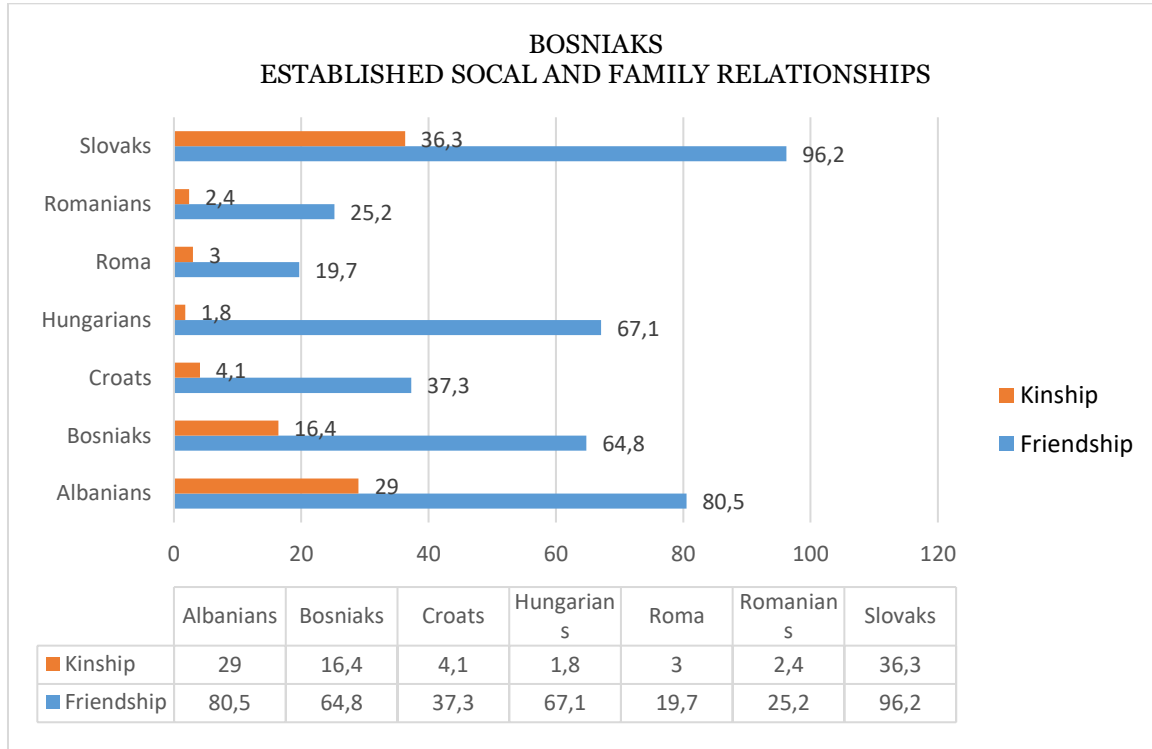


Chart R5

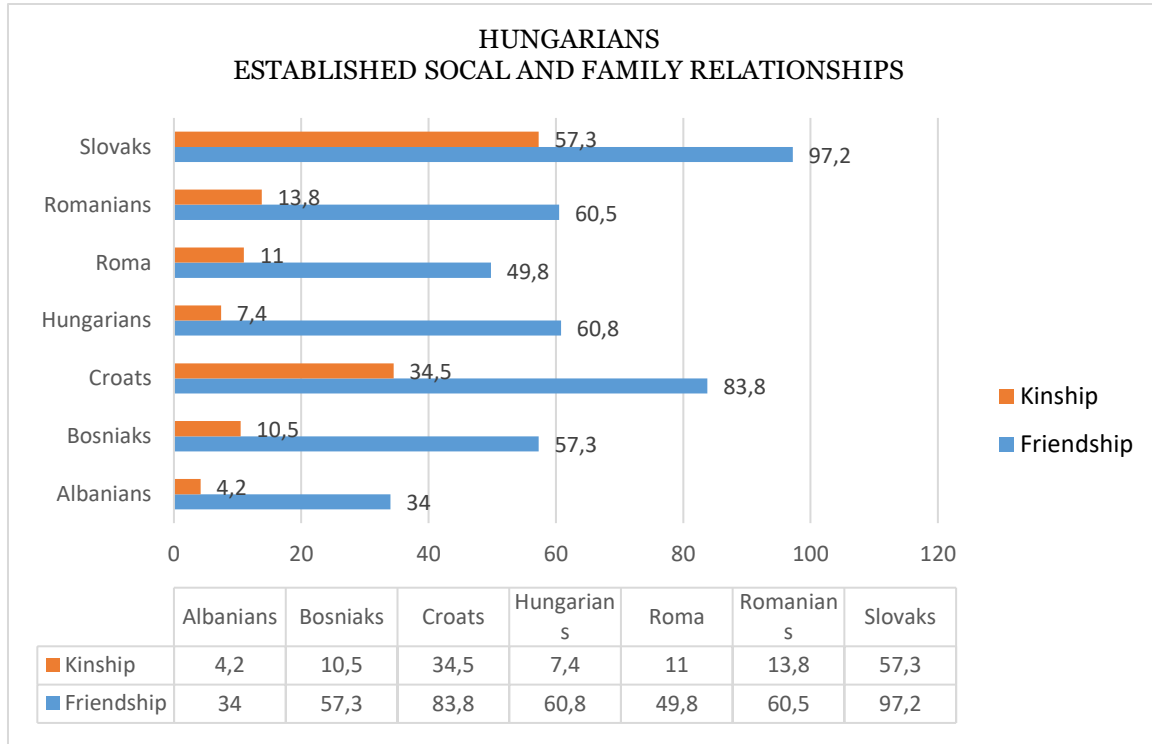


Chart R6

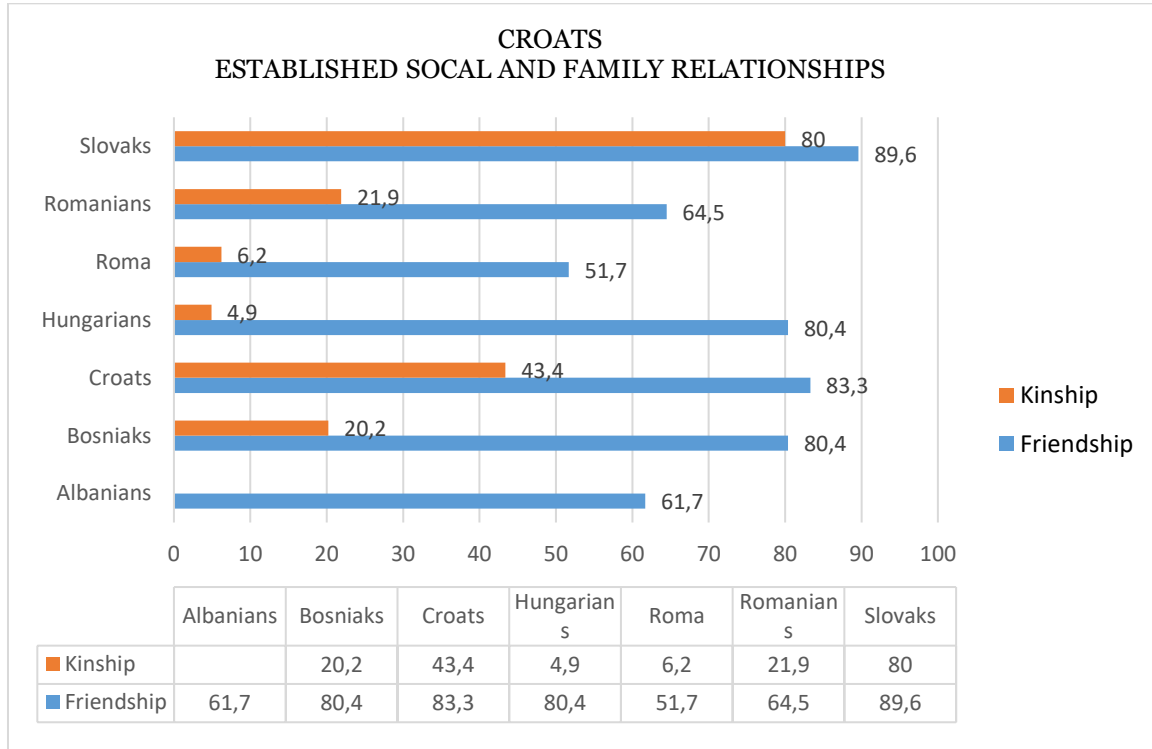


Chart R7

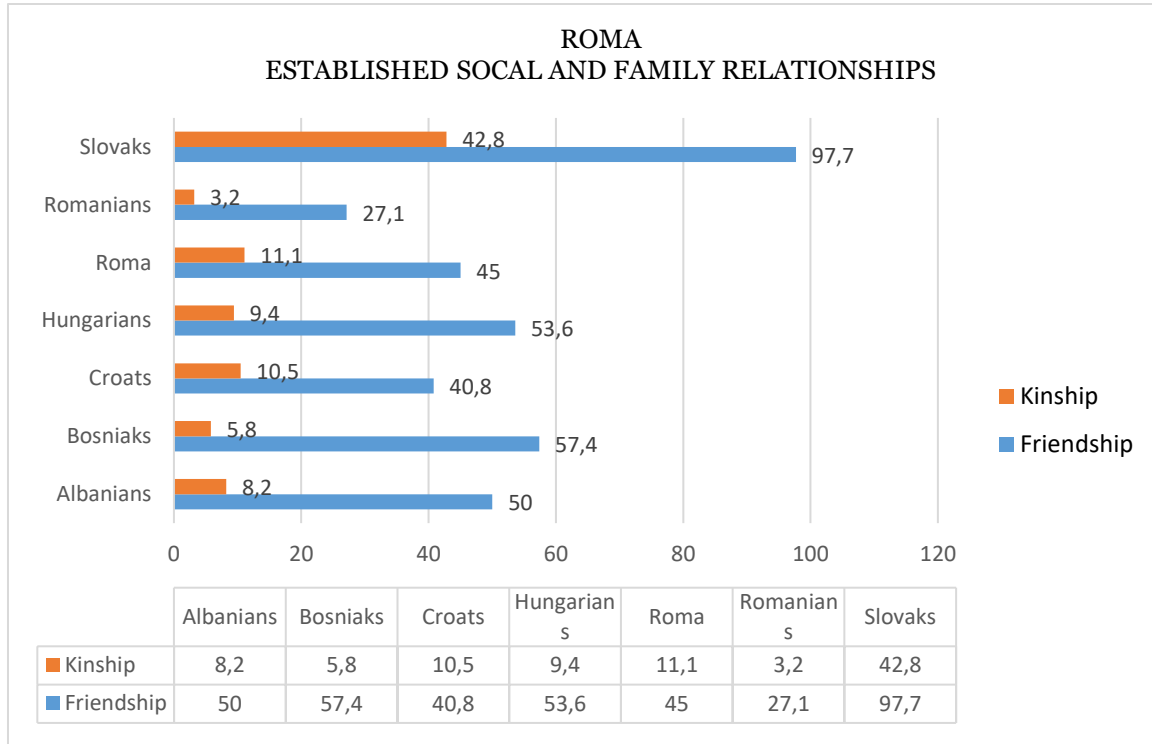


Chart R8

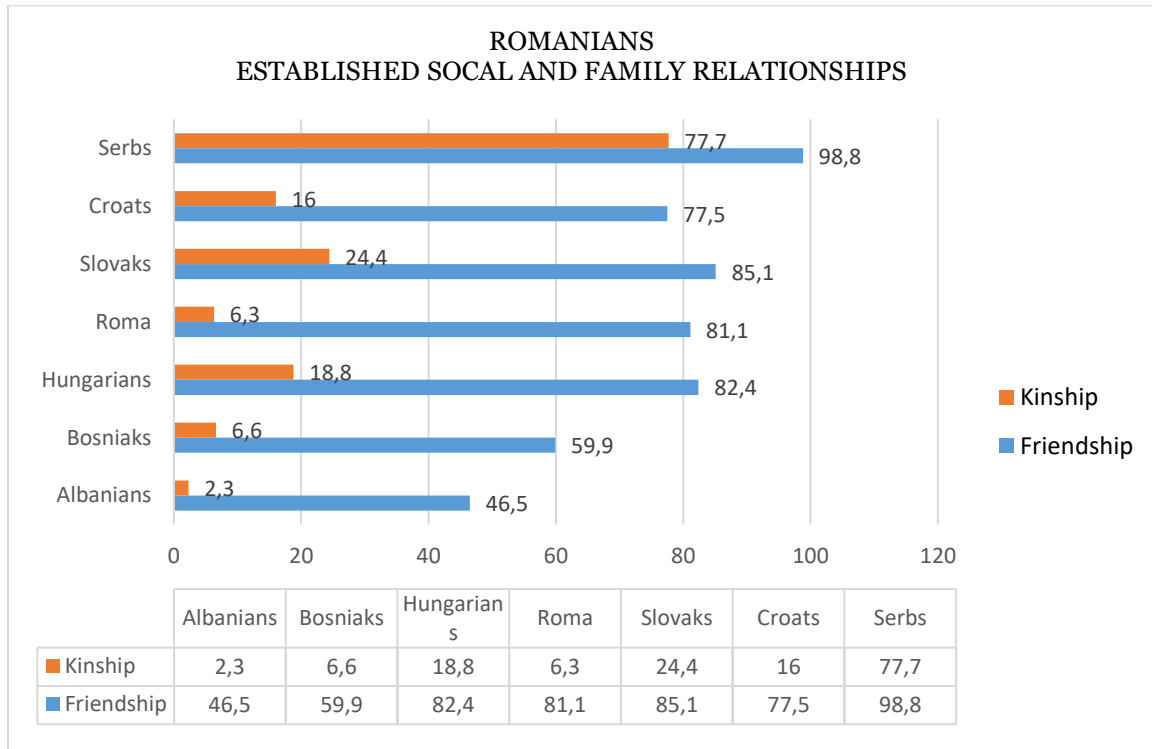
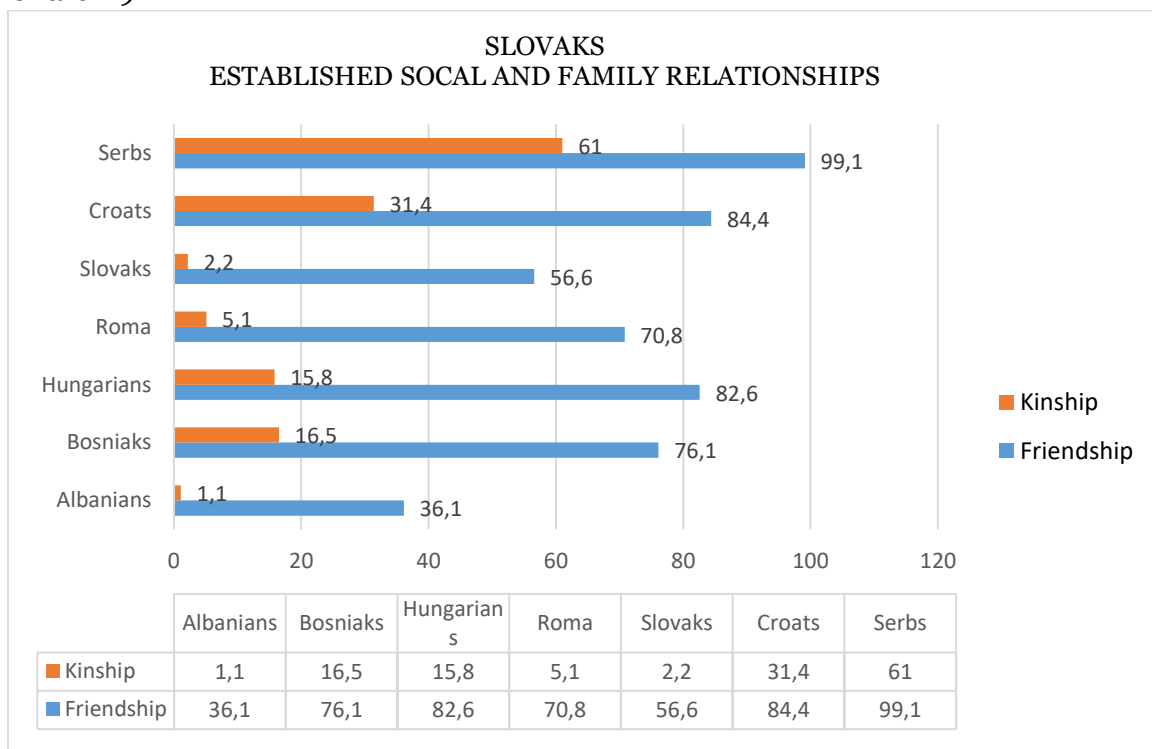
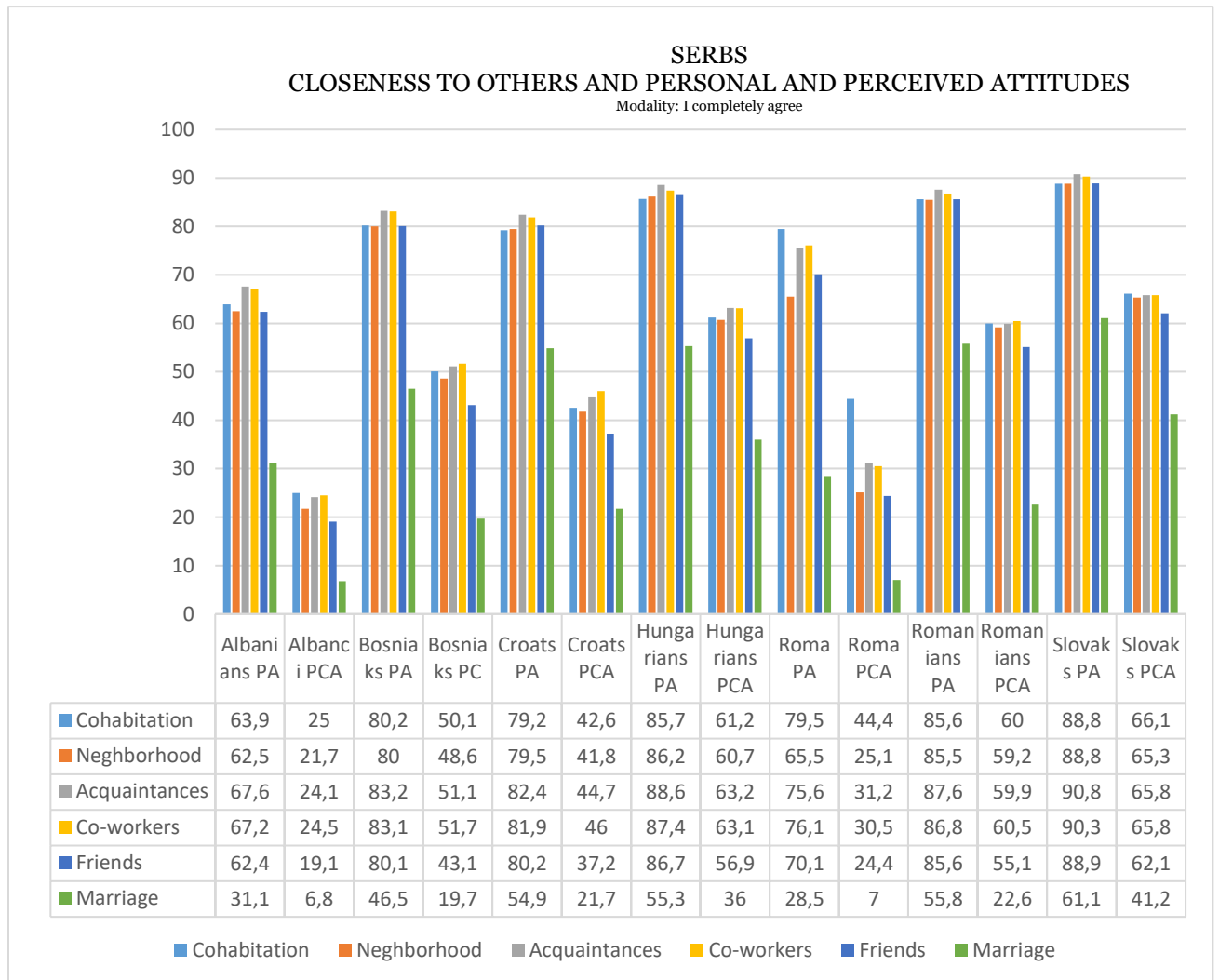


Chart R9



III.1.2. SOCIAL DISTANCING BASED ON PERSONAL AND PERCEIVED ATTITUDES

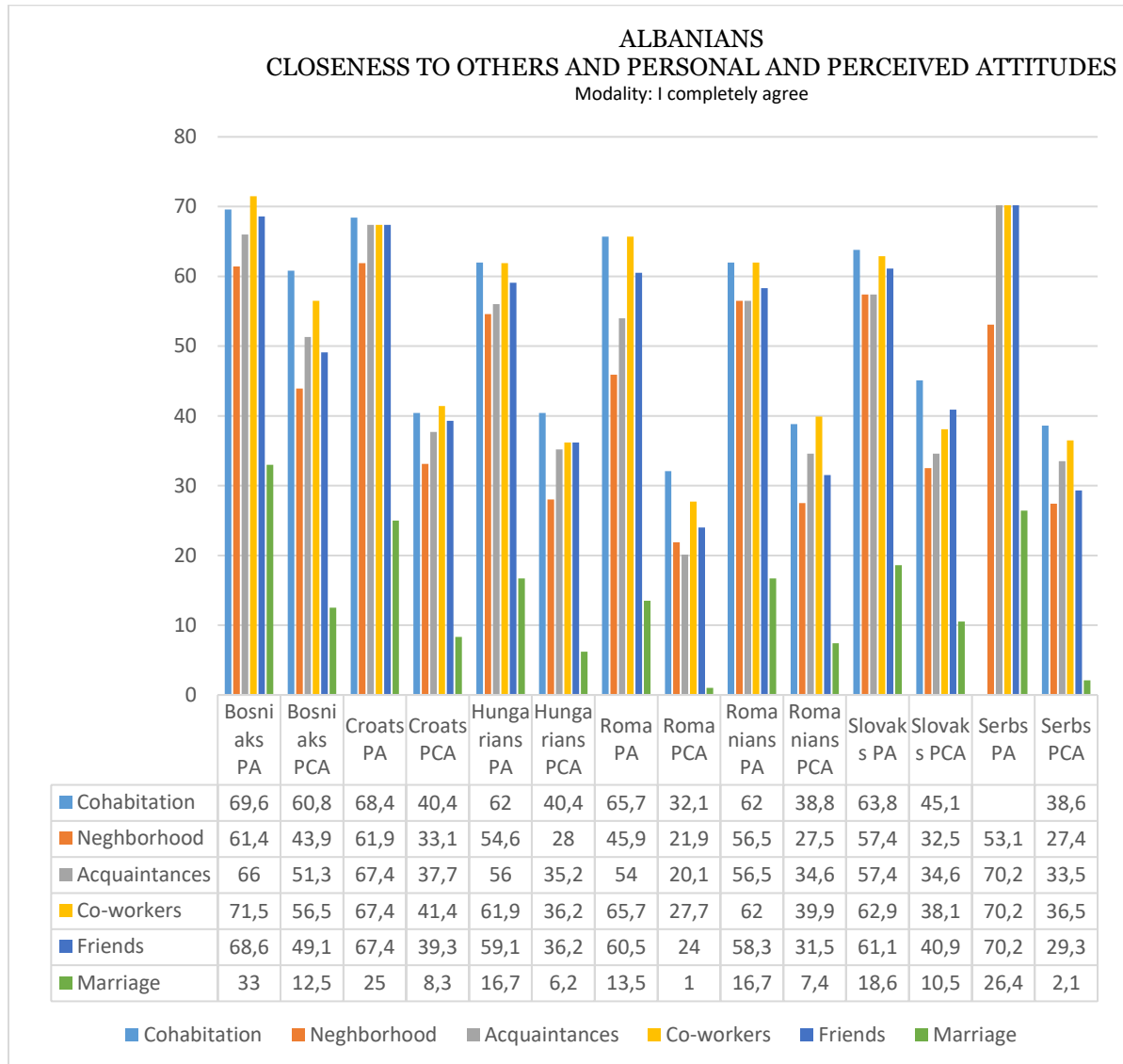
Chart 10



PA: Personal attitudes

PCA: Perceived community attitudes

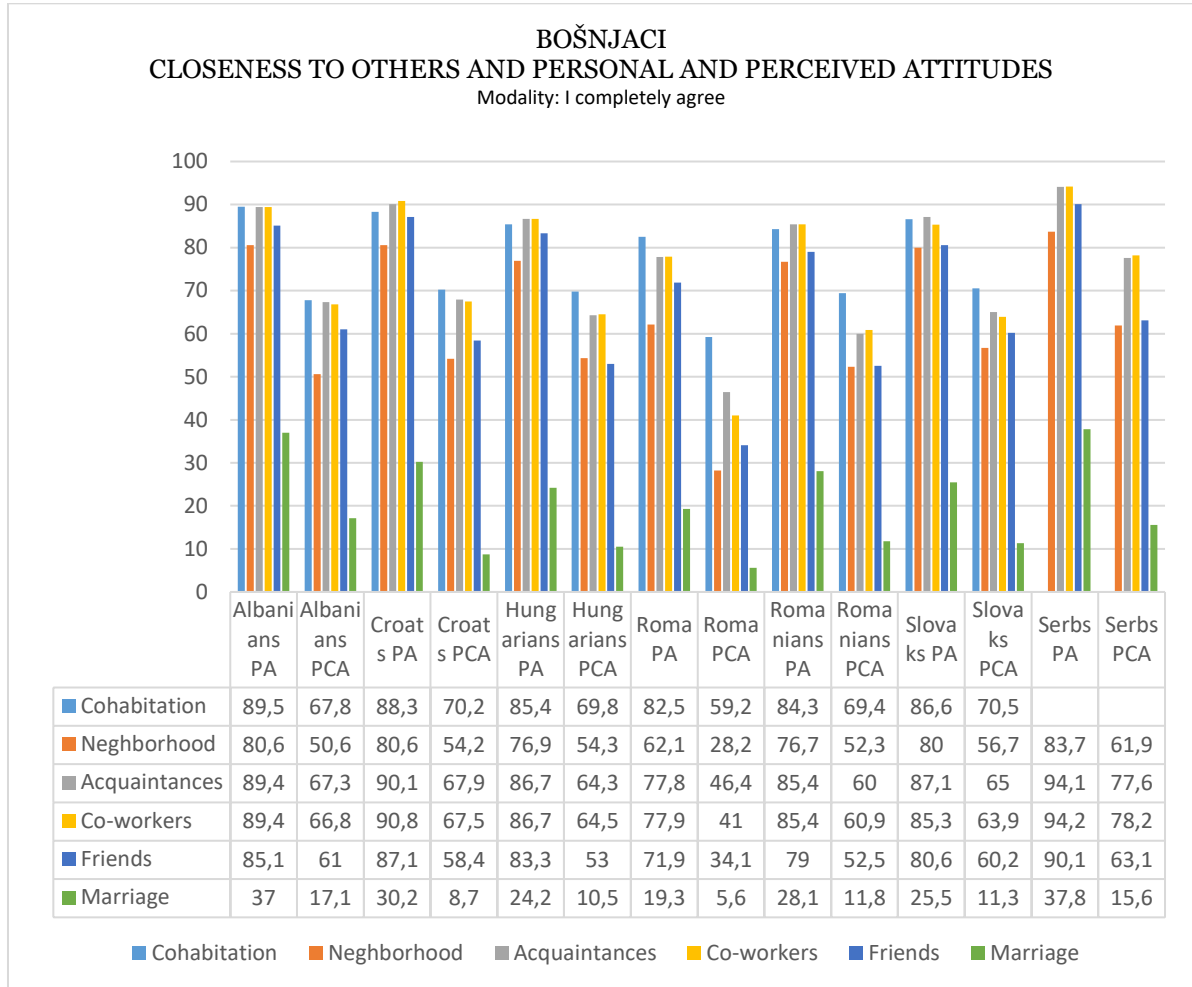
Chart R11



PA: Personal attitudes

PCA: Perceived community attitudes

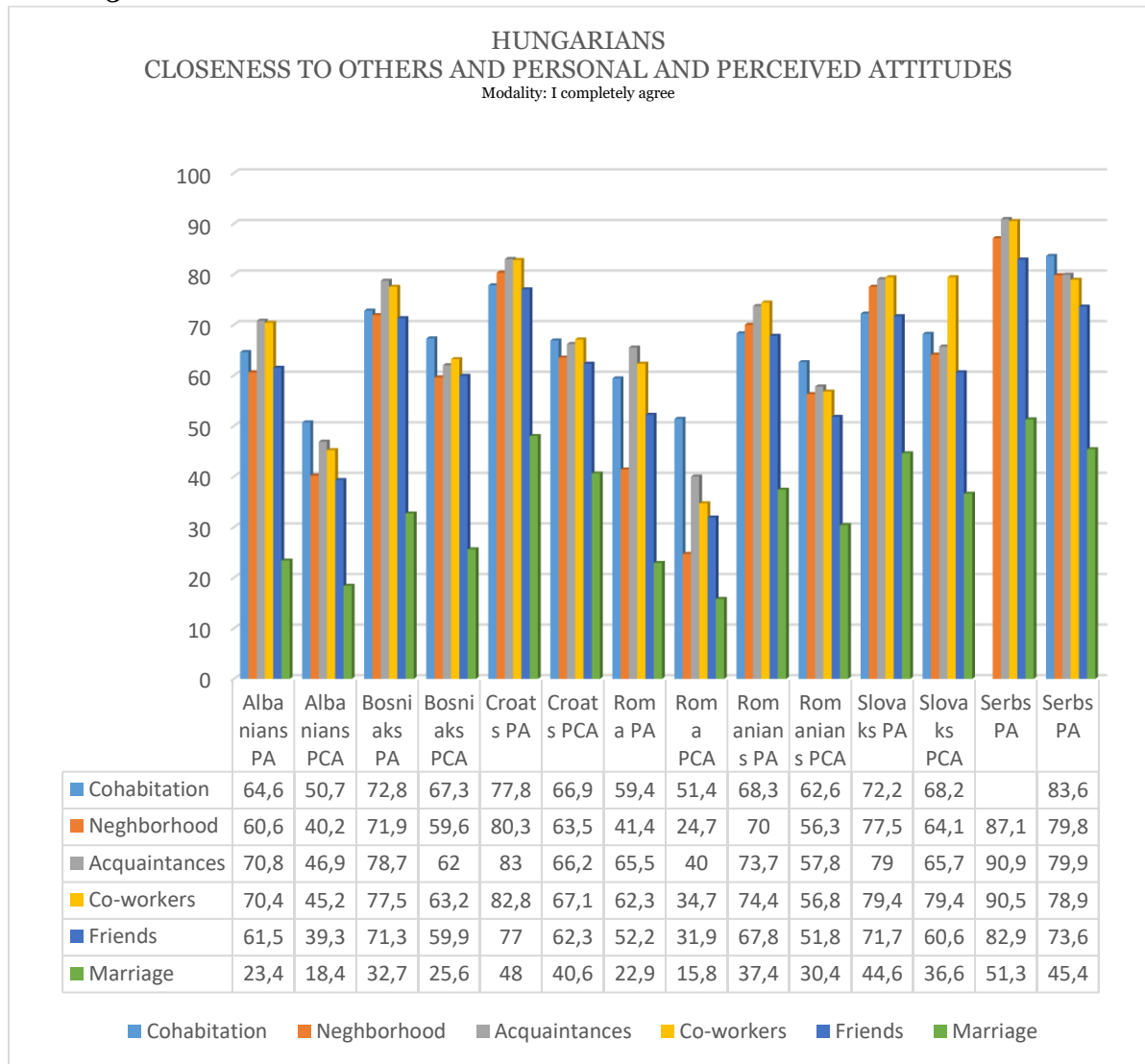
Chart 12



PA: Personal attitudes

PCA: Perceived community attitudes

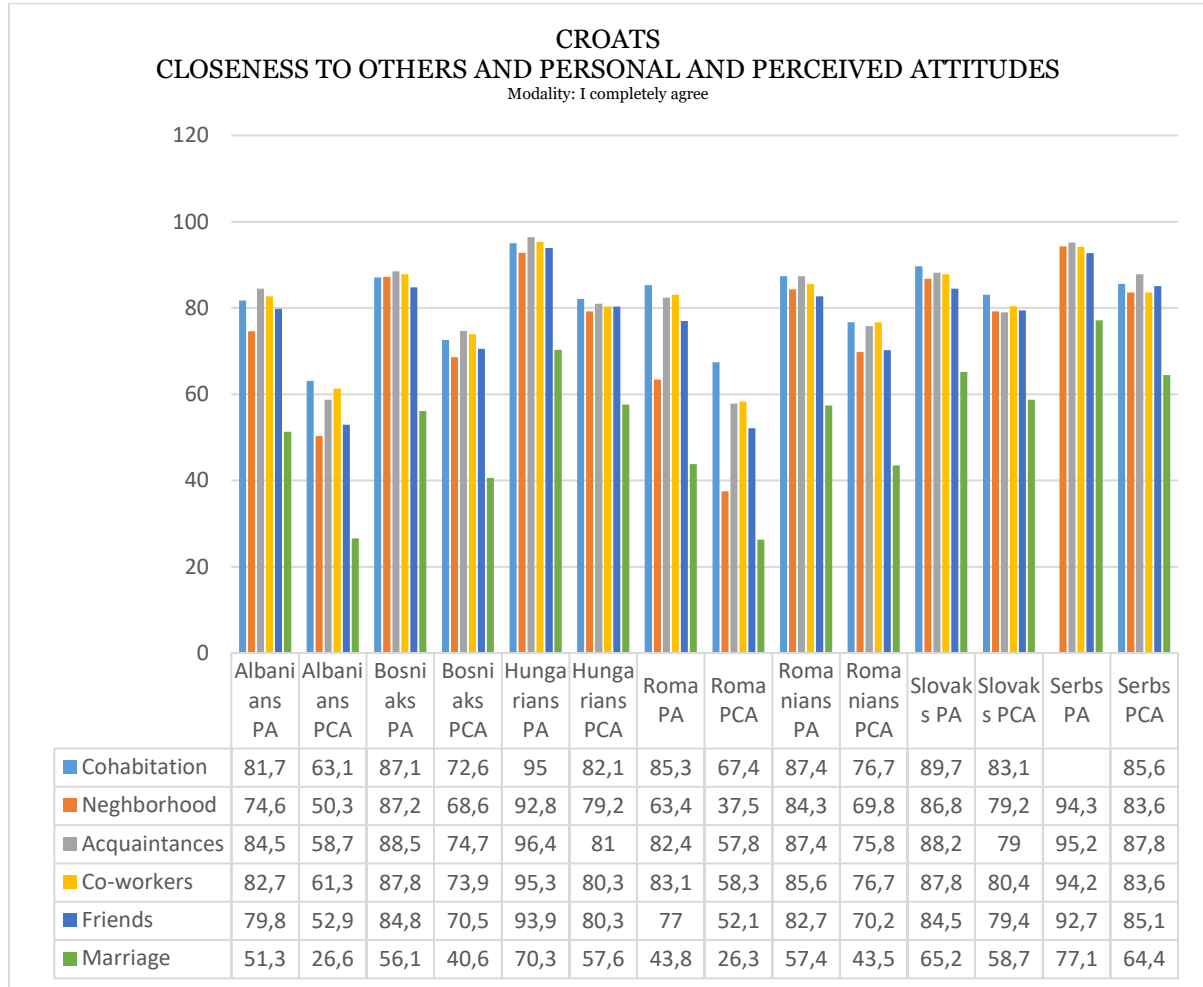
Chart 13



PA: Personal attitudes

PCA: Perceived community attitudes

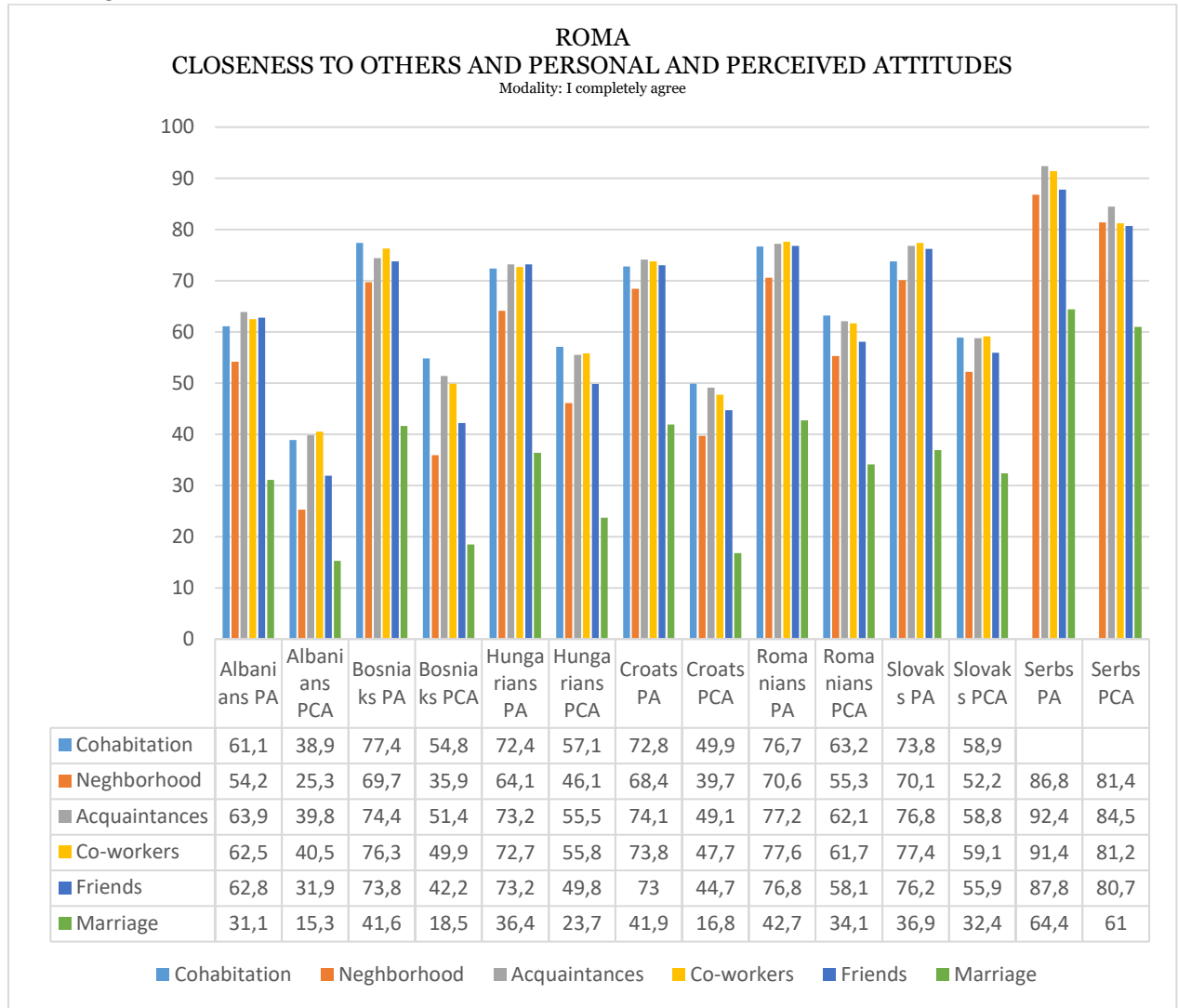
Chart 14



PA: Personal attitudes

PCA: Perceived community attitudes

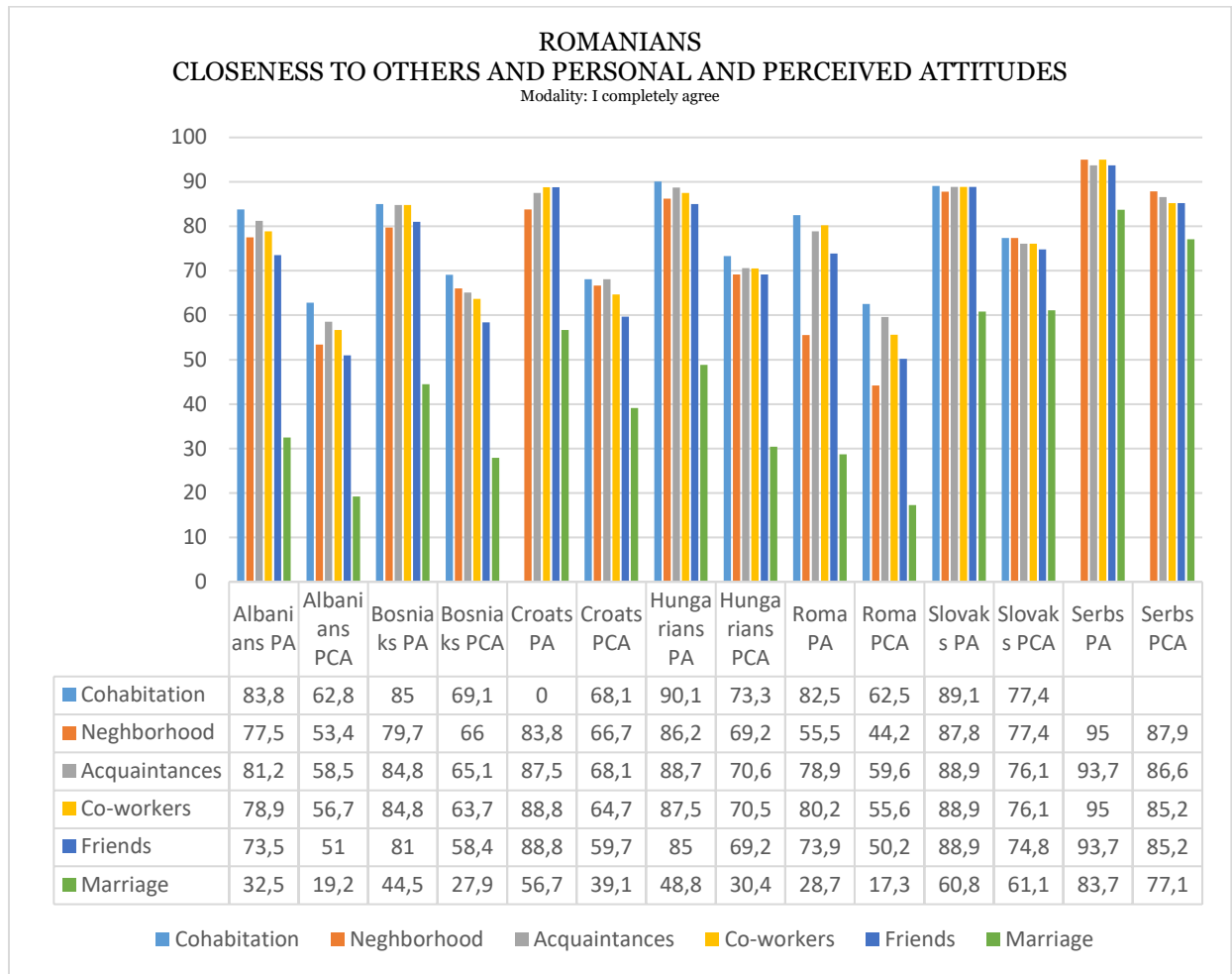
Chart 15



PA: Personal attitudes

PCA: Perceived community attitudes

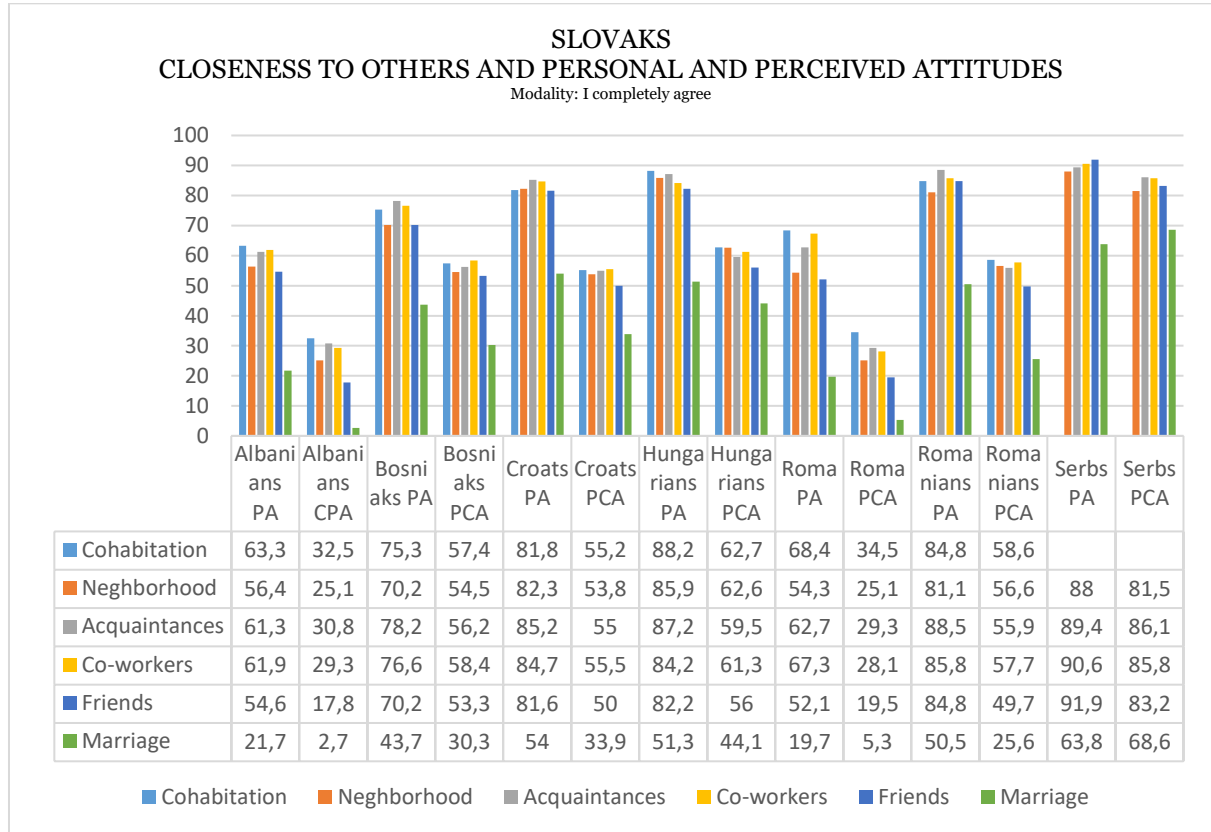
Chart R16



PA: Personal attitudes

PCA: Perceived community attitudes

Chart R17



PA: Personal attitudes

PCA: Perceived community attitudes

III.1.3. SOCIAL ROLES

Table R3

| STATE PRESIDENT | MUNICIPALITY PRESIDENT | TEACHER | DOCTOR | STATE PRESIDENT | MUNICIPALITY PRESIDENT | TEACHER | DOCTOR |
|---|------------------------|---------|--------|--|------------------------|---------|--------|
| SERBS TRUST TOWARDS NATIONAL MINORITY GROUP MEMBERS ACCORDING TO THEIR SOCIAL ROLES Modality: I completely agree | | | | ALBANIANS TRUST TOWARDS SERBS AND NATIONAL MINORITY GROUP MEMBERS ACCORDING TO THEIR SOCIAL ROLES Modality: I completely agree | | | |
| ALBANIANS | | | | SERBS | | | |
| 24.7 | 38.3 | 55.5 | 61.5 | | 24 | 47.9 | 56.2 |
| BOSNIAKS | | | | BOSNIAKS | | | |
| 34.0 | 51.9 | 69.8 | 75.5 | 59.2 | 15.3 | 49.4 | 63.3 |
| CROATS | | | | CROATS | | | |
| 31.9 | 49 | 67.4 | 72.9 | 52.7 | 15 | 46.2 | 59.1 |
| HUNGARIANS | | | | HUNGARIANS | | | |
| 36.1 | 55 | 73.3 | 78.9 | 51.7 | 13.9 | 35.5 | 55.9 |
| ROMA | | | | ROMA | | | |
| 37.6 | 53.1 | 68.8 | 69.9 | 39.4 | 27.6 | 41.5 | 51 |
| ROMANIANS | | | | ROMANIANS | | | |
| 36.3 | 53.4 | 73.1 | 78.3 | 48.5 | 8.8 | 33.3 | 46.7 |
| SLOVAKS | | | | SLOVAKS | | | |
| 39.1 | 56.5 | 76.8 | 80.6 | 48.5 | 8.8 | 33.3 | 46.2 |
| BOSNIAKS TRUST TOWARDS SERBS AND NATIONAL MINORITY GROUP MEMBERS ACCORDING TO THEIR SOCIAL ROLES Modality: I completely agree | | | | CROATS TRUST TOWARDS SERBS AND NATIONAL MINORITY GROUP MEMBERS ACCORDING TO THEIR SOCIAL ROLES Modality: I completely agree | | | |
| SERBS | | | | SERBS | | | |
| | 63.8 | 84.7 | 88.5 | | 81.5 | 86 | 87.2 |
| ALBANIANS | | | | ALBANIANS | | | |
| 43.9 | 38.7 | 67.5 | 80.4 | 53.7 | 60.1 | 62.7 | 70.7 |
| CROATS | | | | BOSNIAKS | | | |
| 47.5 | 37.4 | 68.7 | 75.4 | 60.5 | 64.8 | 72.7 | 80 |
| HUNGARIANS | | | | HUNGARIANS | | | |
| 43.4 | 37.6 | 63.1 | 72.8 | 62.4 | 81.1 | 80.9 | 86.3 |
| ROMA | | | | ROMA | | | |
| 38.8 | 39.4 | 62.3 | 65.6 | 56.7 | 58.2 | 69.6 | 76.9 |
| ROMANIANS | | | | ROMANIANS | | | |
| 46.2 | 39.2 | 63.4 | 70.4 | 60.5 | 67.3 | 71.8 | 79.9 |
| SLOVAKS | | | | SLOVAKS | | | |
| 46.6 | 37.2 | 64.3 | 72 | 64.8 | 75.3 | 77.2 | 82.7 |
| HUNGARIANS TRUST TOWARDS SERBS AND NATIONAL MINORITY GROUP MEMBERS ACCORDING TO THEIR SOCIAL ROLES Modality: I completely agree | | | | ROMA TRUST TOWARDS SERBS AND NATIONAL MINORITY GROUP MEMBERS ACCORDING TO THEIR SOCIAL ROLES Modality: I completely agree | | | |
| SERBS | | | | SERBS | | | |
| | 66.8 | 69.9 | 78.5 | | 83.7 | 85.7 | 86.9 |
| ALBANIANS | | | | ALBANIANS | | | |
| 39.3 | 40.1 | 48.9 | 58.9 | 28 | 32.6 | 42.2 | 47.5 |
| BOSNIAKS | | | | BOSNIAKS | | | |
| 48.5 | 49.2 | 60 | 70.5 | 30.9 | 35.2 | 48.5 | 53.5 |
| CROATS | | | | CROATS | | | |
| 55.1 | 61.2 | 66.8 | 76.7 | 29.5 | 29.5 | 47.3 | 56.8 |
| ROMA | | | | HUNGARIANS | | | |
| 40,3 | 42 | 52 | 56.9 | 31.6 | 34.8 | 45.7 | 57.4 |

| | | | | | | | |
|--|------|------|------|--|------|------|------|
| ROMANIANS | | | | ROMANIANS | | | |
| 46.7 | 50 | 59 | 70.6 | 33.9 | 35.6 | 47.3 | 51.7 |
| SLOVAKS | | | | SLOVAKS | | | |
| 52.6 | 57.6 | 63.2 | 75.1 | 35.2 | 32.1 | 46.1 | 53.2 |
| ROMANIANS TRUST TOWARDS SERBS AND NATIONAL MINORITY GROUP MEMBERS ACCORDING TO THEIR SOCIAL ROLES Modality: I completely agree | | | | SLOVAKS TRUST TOWARDS SERBS AND NATIONAL MINORITY GROUP MEMBERS ACCORDING TO THEIR SOCIAL ROLES Modality: I completely agree | | | |
| SERBS | | | | SERBS | | | |
| | 92.8 | 89.9 | 95.6 | | 72.6 | | |
| ALBANIANS | | | | ALBANIANS | | | |
| 41.3 | 45.6 | 62.6 | 66.9 | 34.1 | 38.8 | 55.7 | 57.3 |
| BOSNIAKS | | | | BOSNIAKS | | | |
| 44.8 | 49.8 | 71.3 | 77.1 | 52.1 | 55.4 | 75.1 | 82.1 |
| CROATS | | | | CROATS | | | |
| 47.1 | 56.9 | 71.4 | 75.4 | 57.5 | 58.4 | 78 | 84 |
| HUNGARIANS | | | | HUNGARIANS | | | |
| 47.1 | 61.4 | 71.5 | 79.7 | 54.3 | 59.5 | 73.7 | 84.3 |
| ROMA | | | | ROMA | | | |
| 48.5 | 57 | 71.3 | 75.5 | 44.2 | 45.8 | 32.8 | 66.5 |
| SLOVAKS | | | | ROMANIANS | | | |
| 53 | 67.4 | 78.7 | 82.8 | 57.2 | 63.1 | 75.4 | 83.7 |

III.2. INTEGRATION POTENTIAL

Given that the social distance is not a favourable phenomenon, however, fortunately not too dramatically so, to stop encouraging social connections between different social groups, we examined, although by means of only a few questions, what the integration potential of Serbian society is, i.e. how devoted members of national minorities are to Serbia and how ready they are for internal social mobility.

The attachment of national minorities to Serbia was measured on a scale from 1 to 11, and Charts R 18 to R 29 show the results for the three highest digits on the scale (9, 10, 11). Simultaneously, the same method was used to measure the attachment of members of national minorities to their home countries (countries of origin), and the attitudes of members of minority groups in emotional situations were measured independently (meetings of sports teams from Serbia and their countries of origin).

It is obvious from Chart 18 that the respondents who are members of all national minorities, except Albanians, are more attached to Serbia than to their home countries. This difference is not large in terms of the feelings of the respondents of the Bosniak, Croat and Hungarian national minorities, but it is significant among the respondents of Romanian and Slovak nationalities. The attachment of Roma to Serbia is the strongest, but given the low awareness of members of the Roma national minority about their country of origin and the confusion which prevails in the relevant literature and accompanying policies, the attachment to the country (countries) of origin has not been examined.

The emotional attitudes of the respondents in a politically and socially neutral situation (sports match), in which the interests of Serbia and their home country re confronted, indicate that the respondents would support a better team in all situations, but also that a certain portion of the Slovak and Romanian national minorities favoured the Serbian team, and that members of all other national minorities would support the team from their country of origin.

Finally, the social mobility of respondents representing national minorities is such that it indicates their readiness to move primarily to urban centres where a significant number of their compatriots live or traditionally inhabit, and a slightly lower percentage would move to Belgrade. A certain number of respondents are not ready to move to any of the listed cities (Belgrade, Novi Sad, Subotica, Niš, Novi Pazar, Vranje), even if they were offered a well-paid and secure employment. Members of national minorities from Vojvodina are less willing to move to cities in central Serbia, but a certain percentage of Albanians (17.9%) and Bosniaks (35%) would move to Subotica or Novi Sad. One important fact is that one fifth of the respondents of Albanian nationality would be willing to move to Vranje or Niš.

Multilingualism and the possibility of multilingual, or at least bilingual education in public and other schools, should be a fundamental pillar of a multicultural integration policy. The data indicating that the majority of respondents speak Serbian every day, in addition to their mother tongue, are encouraging. All respondents of Albanian nationality speak Albanian every day both in public and privately, and one third of them speak Serbian on a daily basis. The situation is even more encouraging among the Hungarian respondents, of whom 93.2% speak their

native Hungarian regularly, but 79.1% of them also speak Serbian every day. Respondents of the Slovak national minority use their mother tongue and Serbian almost equally, and the situation is encouraging among respondents of Roma and Romanian nationality, who speak their mother tongues more often than Serbian on a daily basis. 84.7%, i.e. 62.8% of Bosniaks, speak Bosnian and Serbian, respectively. Respondents of Croatian nationality speak Serbian (90.8%) more often every day than Croatian (38.7%).

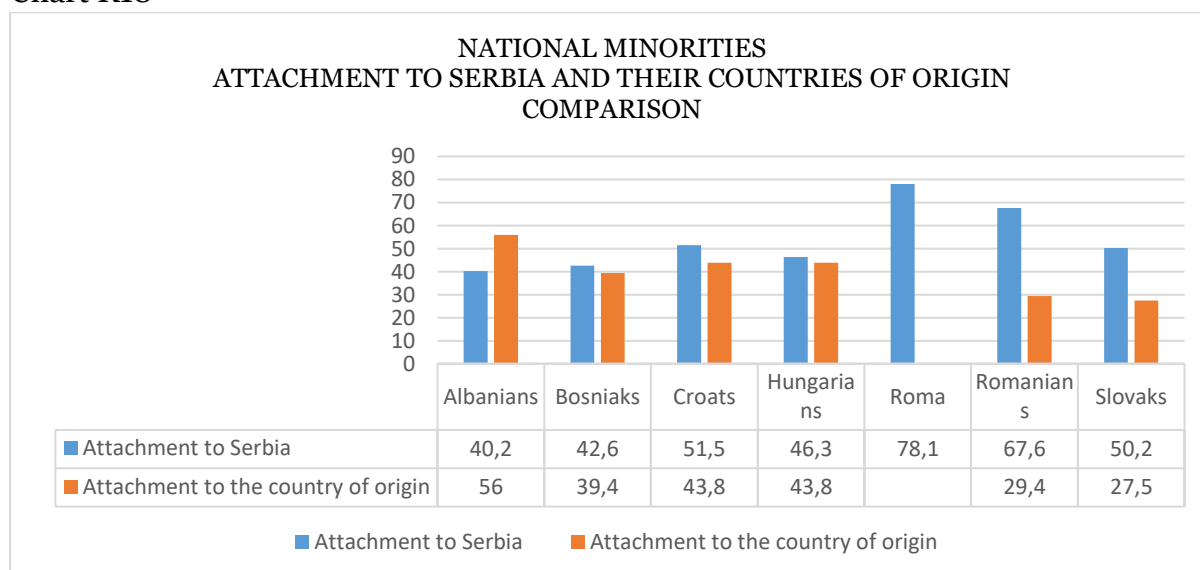
It is also encouraging that Bosniak, Croat, Roma, Romanian and Slovak respondents, as well as Serbian majority respondents, would be happy to support bilingual education, and only members of the Albanian and Hungarian national minorities advocate for the education of their fellow citizen exclusively in Albanian and Hungarian languages.

The attitude of the majority is also important for the integration of national minorities. The data presented in Chart R31 indicate that less than one third of Serbian respondents would agree to a marriage with members of the Roma and Albanian national minorities, and that they would accept marriage with members of other national minorities in the range of 46.5% (Bosniaks) to 61.1% (Slovaks), which is not particularly encouraging.

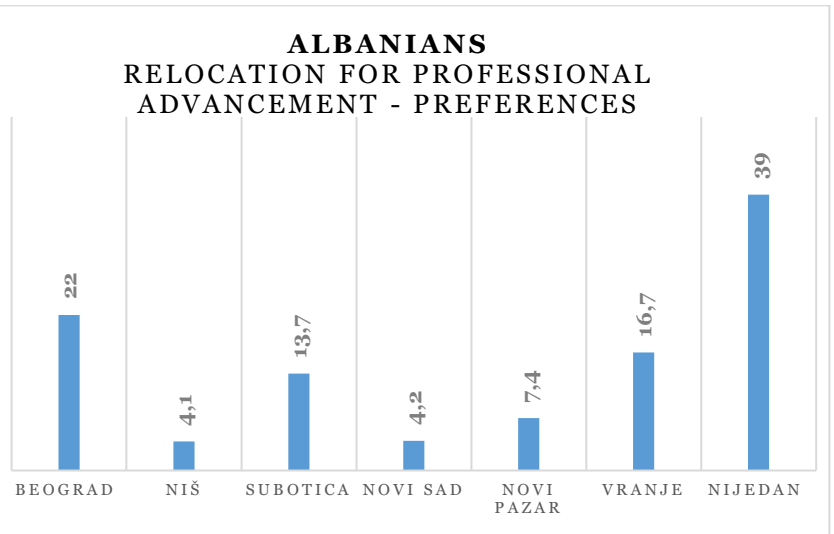
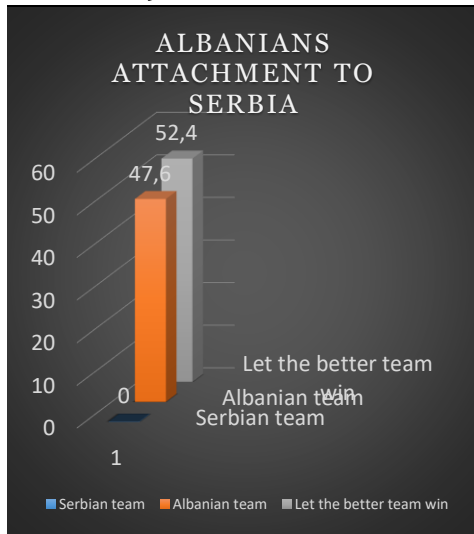
The following chart (R32) contains data indicating that living in the same country would be accepted by Serbian respondents ranging from 63.9% with members of the Albanian nationality, to 88.8% with members of the Slovak national minority.

Despite the fact that Serbian respondents express different degrees of closeness to different national minorities, a clearly negative attitude of Albanian respondents as well as a relatively low percentage (about 59%) of closeness of members of other national minorities (with the exception of Roma) with Serbia as a state, there is room to increase Serbian society's potential for integration via public policies.

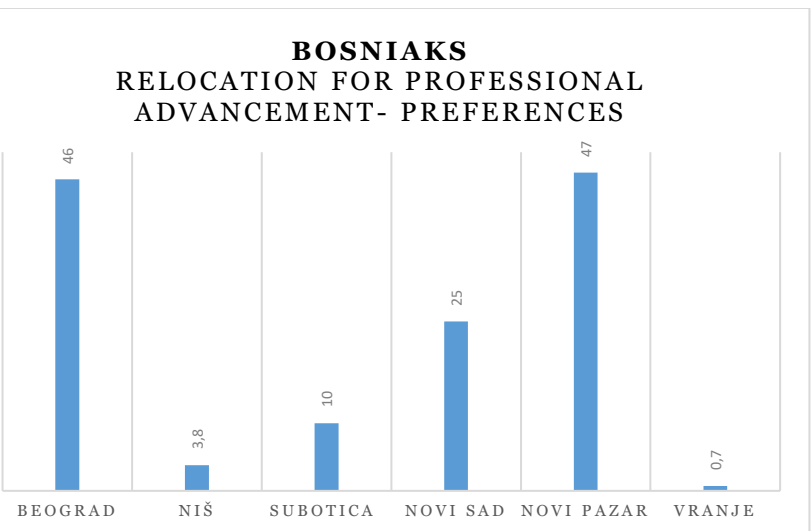
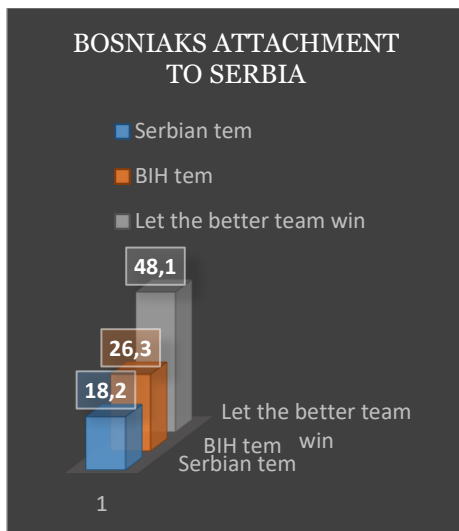
Chart R18



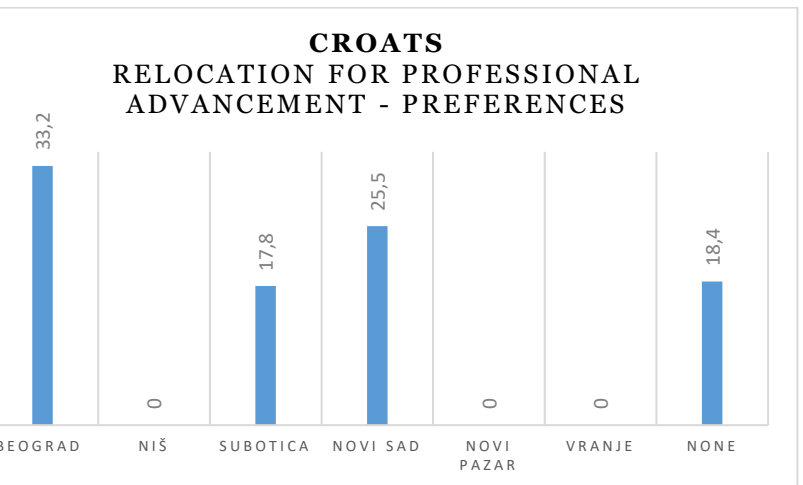
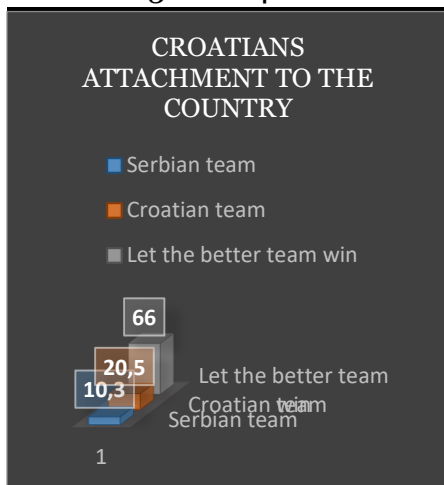
Charts R19 and 20



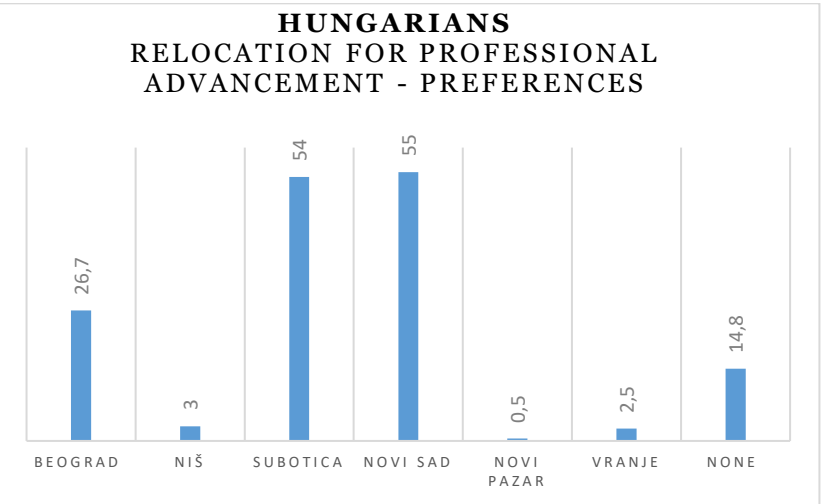
Charts R21 and 22



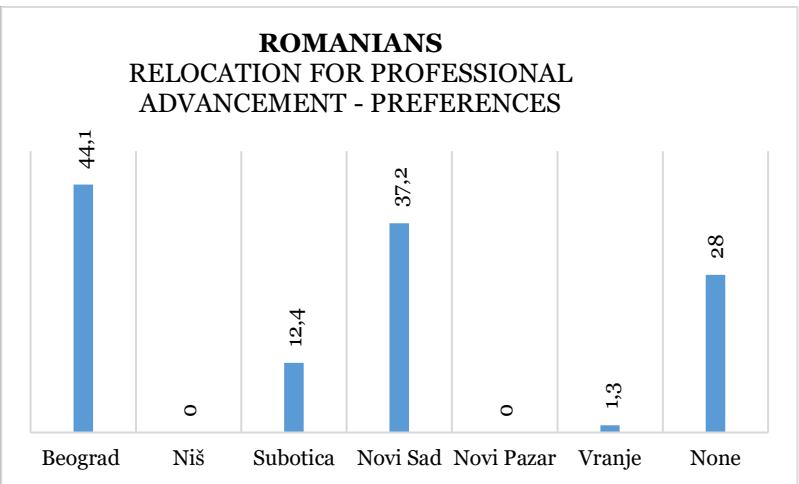
Charts R23 and 24



Charts R25 and 26



Charts R27 and 28



Charts R29 and 30

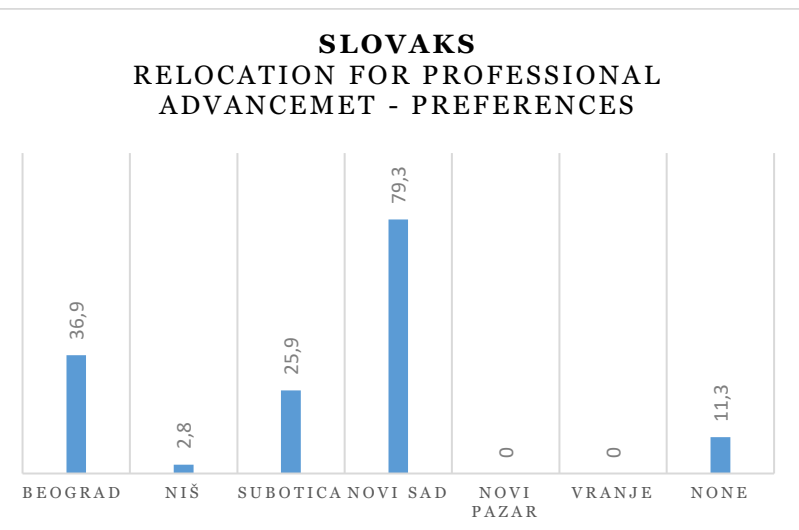


Table R4

| NATIONAL MINORITIES DAILY USE OF MOTHER TONGUES AND SERBIAN | | | | | | | |
|--|---------|-----------|---------|----------|---------|------------|---------|
| ALBNIANS | | BOSNIAKS | | CROATS | | HUNGARIANS | |
| ALBANIAN | SERBIAN | BOSNIAN | SERBIAN | CROATIAN | SERBIAN | HUNGARIAN | SERBIAN |
| 97.8 | 33.3 | 84.7 | 62.8 | 38.7 | 90.8 | 93.2 | 79.1 |
| ROMA | | ROMANIANS | | SLOVAKS | | | |
| ROMA | SERBIAN | ROMANIAN | SERBIAN | SLOVAK | SERBIAN | | |
| 69.0 | 89.3 | 68.6 | 87.6 | 97.1 | 84.9 | | |

Table R5

| NATIONAL MINORITIES LANGUAGE OF EDUCATION: MOTHER TONGUE EXCLUSIVELY OR BILINGUAL | | | | | | | |
|---|-----------|-----------|-----------|----------|-----------|------------|-----------|
| ALBNIANS | | BOSNIAKS | | CROATS | | HUNGARIANS | |
| ALBANIAN | BILINGUAL | BOSNIAN | BILINGUAL | CROATIAN | BILINGUAL | HUNGARIAN | BILINGUAL |
| 50.8 | 47 | 36.2 | 49 | 20.1 | 52.1 | 58.7 | 48.3 |
| ROMA | | ROMANIANS | | SLOVAKS | | | |
| ROMA | BILINGUAL | ROMANIAN | BILINGUAL | SLOVAK | BILINGUAL | | |
| 13.2 | 69.2 | 26.9 | 74 | 51.3 | 65.1 | | |

Chart R31

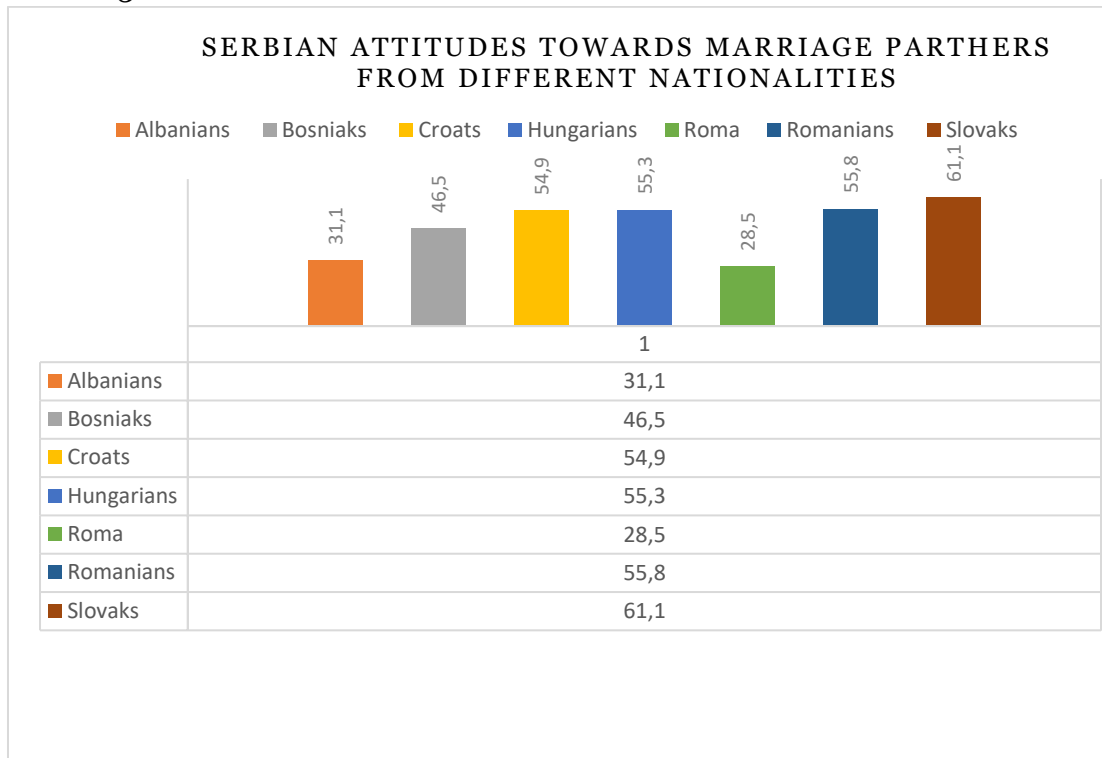
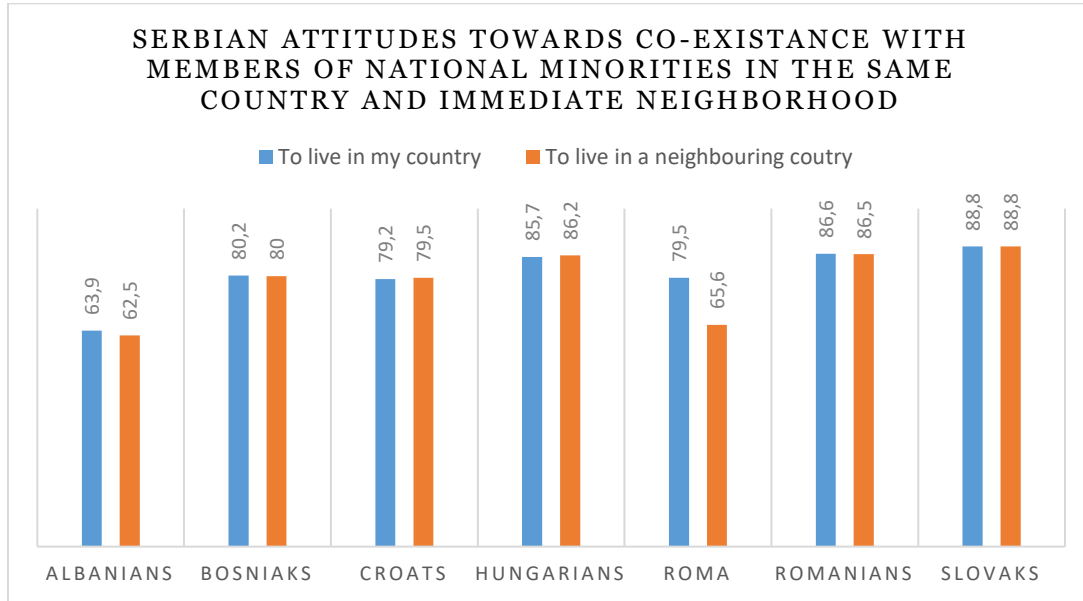


Chart R32



III.3. EXERCISE OF MINORITY RIGHTS

The satisfaction of citizens - national minorities with the exercise of their recognized rights and the work of minority self-governments is the most impressive indicator of the success of public policies focusing on the position and rights of national minorities. Also, the integration of national minorities and integration policies which should encourage social cohesion, depend on the extent to which citizens belonging to national minorities are satisfied with public policy measures dedicated to the protection and preservation of their ethnic and cultural rights.

The findings are discouraging because the majority of respondents, members of all national minorities are included in the sample, believe that they do not exercise their recognized rights to education, culture, official use of language and script and information through or with the help of national councils. Only respondents of Hungarian nationality expressed difference in opinion regarding satisfaction with the quality of exercising national rights through national minority self-government, but it should be mentioned here that as many as one third of respondents of Hungarian nationality were undecided.

Respondents of Hungarian nationality are the only ones satisfied with the work of their minority self-government, as 66.3% of them have a positive attitude towards the work of the Hungarian National Council, while 16.5% are not satisfied with the work of this minority self-government body. Respondents of other nationalities are dissatisfied with the work of their minority self-governments. As many as 73.1% of Roma, 58.3% Bosniaks, 56.7% Slovaks, 53.1% Romanians, 53.6% Croats and 48.6% Albanians are explicitly dissatisfied with the work of their minority self-governments.

III.3.1. *Attitudes towards exercise of rights and the work of national councils of national minorities*

Table R6

| EVALUATION OF NATIONAL COUNCILS PERFORMANCE | | | | | | | |
|---|------|-----------|------|---------|------|------------|------|
| ALBANIANS | | BOSNIAKS | | CROATS | | HUNGARIANS | |
| + | - | + | - | + | - | + | - |
| 41 | 48.6 | 33.6 | 58.3 | 32 | 53.6 | 66.3 | 16.5 |
| ROMA | | ROMANIANS | | SLOVAKS | | | |
| + | - | + | - | + | - | | |
| 10.6 | 73.1 | 23.5 | 53.1 | 23.9 | 56.7 | | |

The difference up to 100% includes the respondents whose answers were 'I don't know' or 'I don't want to say'.

Chart R33

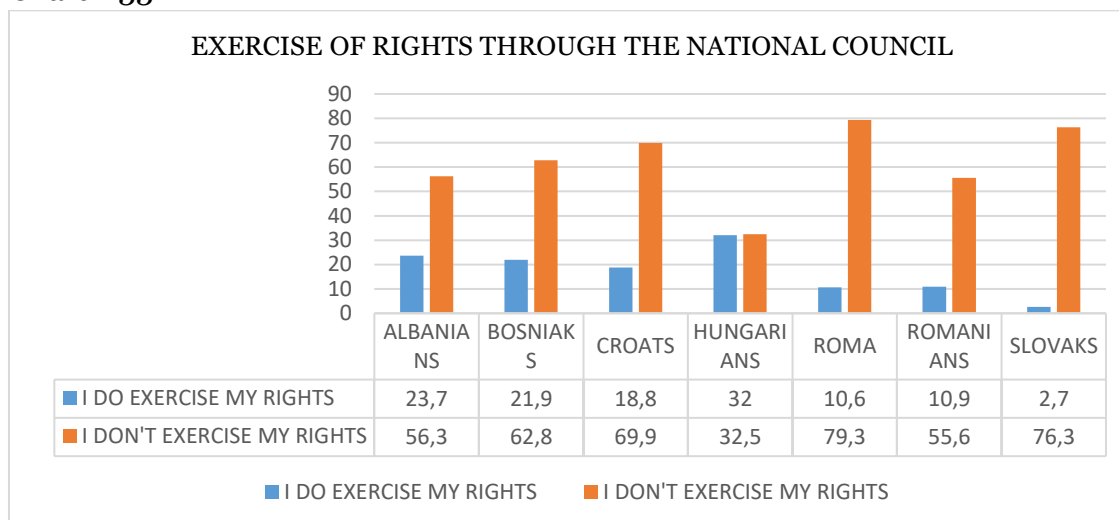


Chart R34



III.3.2. Social inclusion of Roma

77.2% of Roma respondents were informed that the Government of the Republic of Serbia has adopted the Strategy for Social Inclusion of Roma Men and Women for the period 2016 - 2025. One fifth of respondents, 22.3%, are not informed of this. Less than one half of the respondents (46.2%) were informed that the Strategy is coordinated by the Coordinating Body established by the Government of the Republic of Serbia, and a slightly higher percentage (48%) have no knowledge about it.

In the past four years, in which the Strategy has been implemented, life has improved for 14.2% of respondents, for 25.3% the improvement is minimal, while 54.8% have not felt any improvement. 18.9% of respondents are in permanent employment, 29.3% are in temporary employment, 29.7% of respondents are in the grey economy, and 19.2% are without employment.

Housing conditions have not improved for 59.5% of respondents, 36.4% of respondents made improvements with their own funds, and in case of 1.2% of respondents, improvements have been made thanks to the help of an international organization or local self-government.

Table R7

| EXISTENCE OF STRATEGIES OR SOCIAL INCLUSION | | |
|---|------------------------------|---------------------|
| Yes, I have heard about it | No, I haven't heard about it | I don't want to say |
| 77.2 | 22.3 | 0.6 |

Table R8

| EXISTENCE OF THE SERBIAN GOVERNMENT'S COORDINATING BODY FOR THE IMPLEMENTATION OF THE STRATEGY FOR SOCIAL INCLUSION | | | |
|---|----------------------------------|------------------------------|---------------------|
| Yes, I know about it | Yes, I am familiar with its work | No, I haven't heard about it | I don't want to say |
| 46.2 | 3.5 | 48.0 | 2.3 |

Table R9

| HAS YOUR FAMILY'S LIFE IMPROVED IN THE PAST 4 YEARS? | | | |
|--|-------------------|---------------|---------------------|
| Yes, it has | Yes, a little bit | No, it hasn't | I don't want to say |
| 14.2 | 25.3 | 54.8 | 5.7 |

Table R10

| ARE YOU EMPLOYED? | | | | | |
|-------------------|------------------|--------------------------------|-------------------------|---------|---------------------|
| Yes, full-time | Yes, temporarily | No, but I work "off the books" | No. I don't do anything | I study | I don't want to say |
| 18.9 | 29.3 | 29.7 | 19.2 | 1.1 | 1.8 |

Chart R35

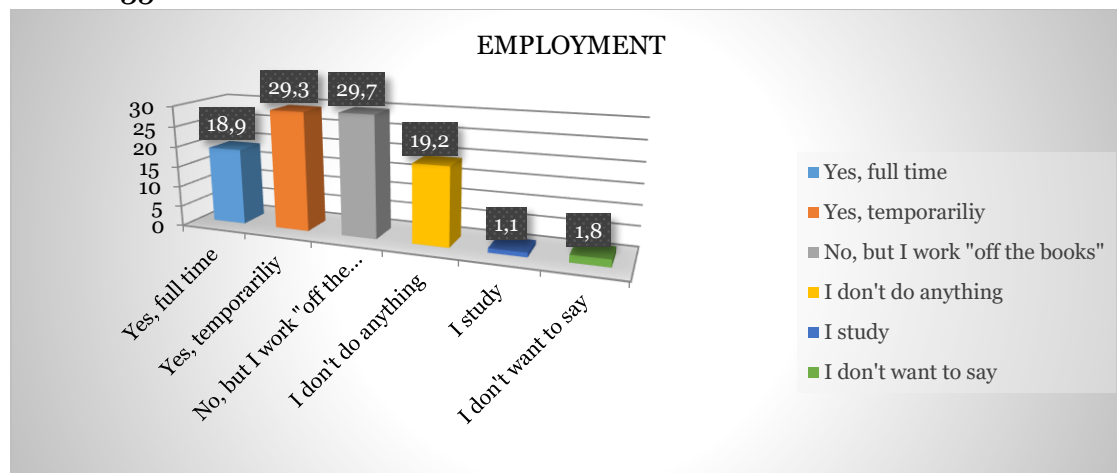


Table 11

| HAVE YOUR HOUSING CONDITIONS IMPROVED IN THE PAST 4 YEARS? | | | |
|--|--|------|---------------------|
| Yes, through my personal funds | Yes, the municipality/international organisation helped me | No | I don't want to say |
| 36.4 | 1.2 | 59.5 | 2.9 |

III.4. DISCRIMINATION

Discrimination is always an impediment to the social integration of national minorities and the homogenization of social values. Social and civil equality are preconditions for the reduction of social distance and national minorities integration process. According to the survey, Serbian society is burdened with discrimination based on ethnicity. Members of Serbian nationality as well as all national minorities included in the sample also face discrimination on a national basis. Discrimination is typically manifested in informal contacts, but also during schooling and at work, in the case of the citizens of different nationalities. Discrimination is less common in contact with public authorities where citizens exercise their rights.

59.6% of Albanian respondents and 56.4% of Bosniak respondents have faced discrimination on ethnic grounds more than ten times in informal contacts with members of other national communities. As many as 66% of Roma respondents and 56.4% of Croatian national minority respondents experienced the same form of discrimination. Respondents of Romanian nationality encountered this form of discrimination in 77.2% of cases, while respondents of Slovak nationality in 33.8%. One third of Serbian respondents also experienced discrimination on the basis of ethnicity in daily contact with their fellow citizens.

34.7% of Albanian respondents encountered discrimination on ethnic grounds during schooling. 50.9% of Roma respondents were in the same situation, but more than 10 times. 29.2% of respondents of Croatian nationality felt discriminated against up to ten times during schooling, 44.6% of respondents belonging to the Hungarian national minority, 23% of respondents of Serbian nationality. There is a high degree of discrimination on the basis of nationality and in exercising the right to work; 37.8% of Albanian respondents faced discrimination up to 10 times when looking for employment, and 22.6% of them faced the same type of discrimination and with the same frequency in the workplace. 57% of Roma respondents, experienced discrimination more than ten times while they were looking for employment, and 59.7% of them were in the same position in the workplace the same number of times. About a quarter of Croat respondents have faced the same types of discrimination up to ten times.

Respondents of Albanian, Bosniak and Roma nationality point to frequent discrimination by the police, up to ten times, and 33.2% of respondents of Albanian, 20.4% of Hungarian, 33.1% of Roma and 16.1% of Romanian nationality warn of discrimination practised by doctors.

Based on Charts R 34 to R 41 it is easy to identify and compare respondents' views on direct and indirect discrimination, and Chart R 42 shows that approximately one-fifth of all potential discriminatory behaviours and acts are reported, and that consequences of discrimination are seldom remedied.

Discrimination based on nationality is frequent and is experienced by all ethnic communities, including Serbian. Individuals who were discriminated against, frequently and on multiple grounds, rarely report such instances. On the other hand, competent authorities deal with the consequences of discrimination even more infrequently.

Chart R36

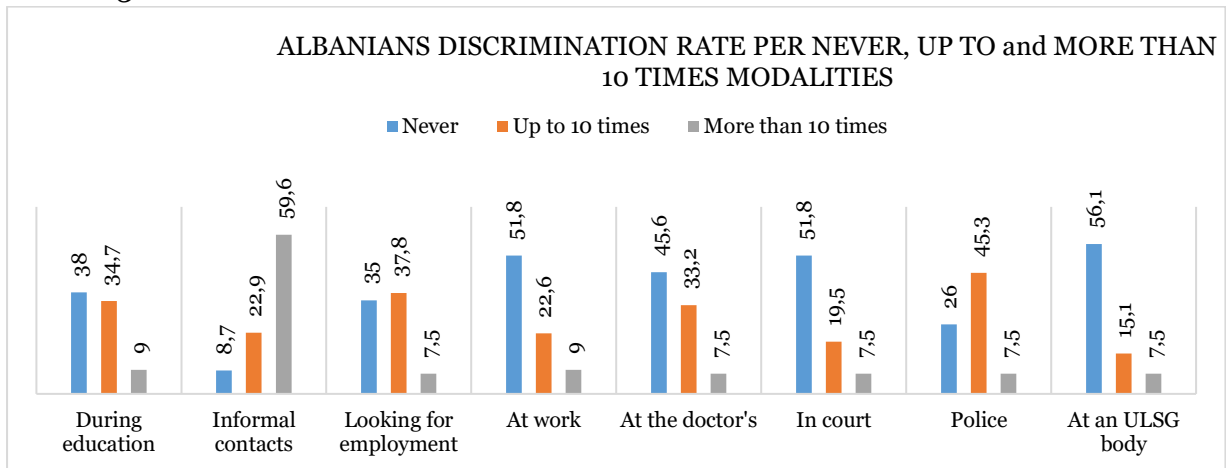


Chart R37

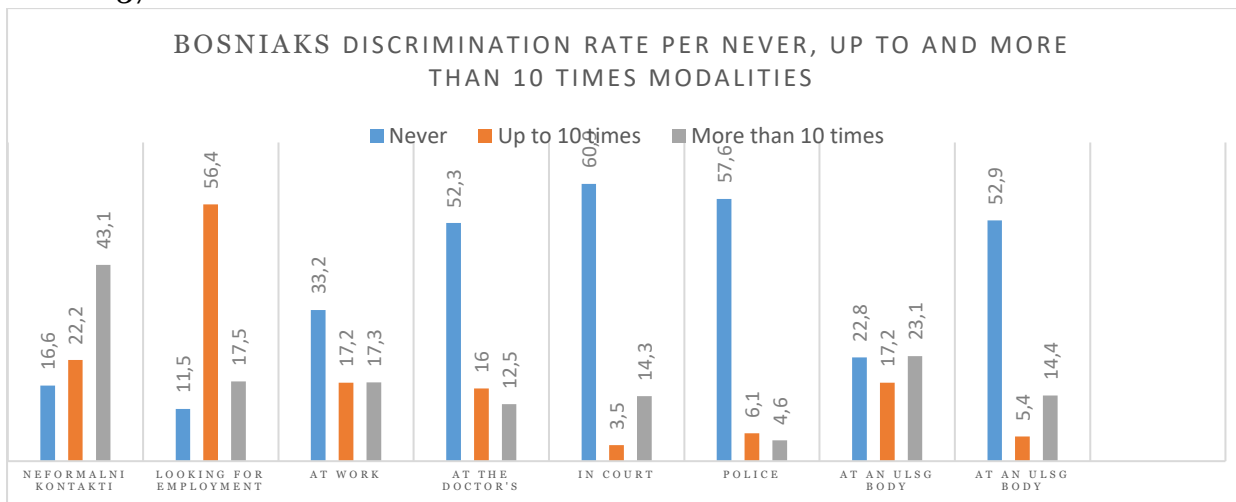


Chart R38

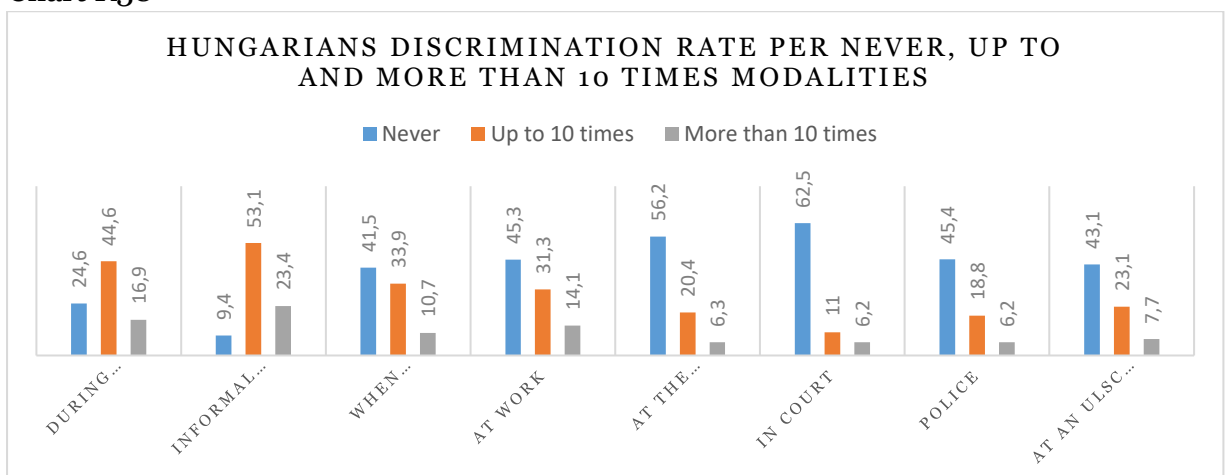


Chart R39

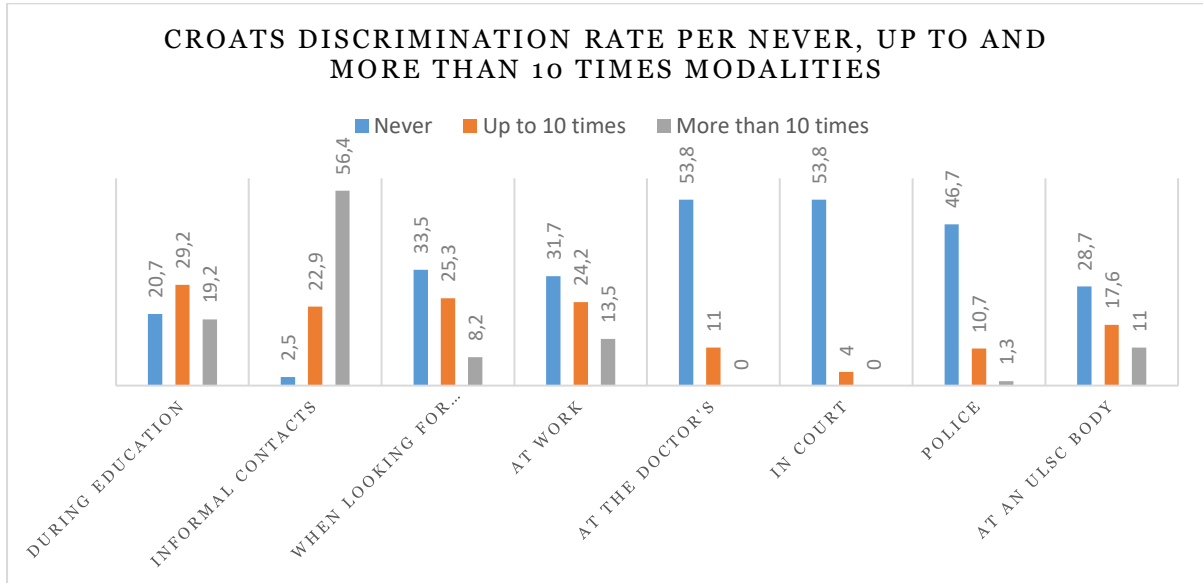


Chart R40

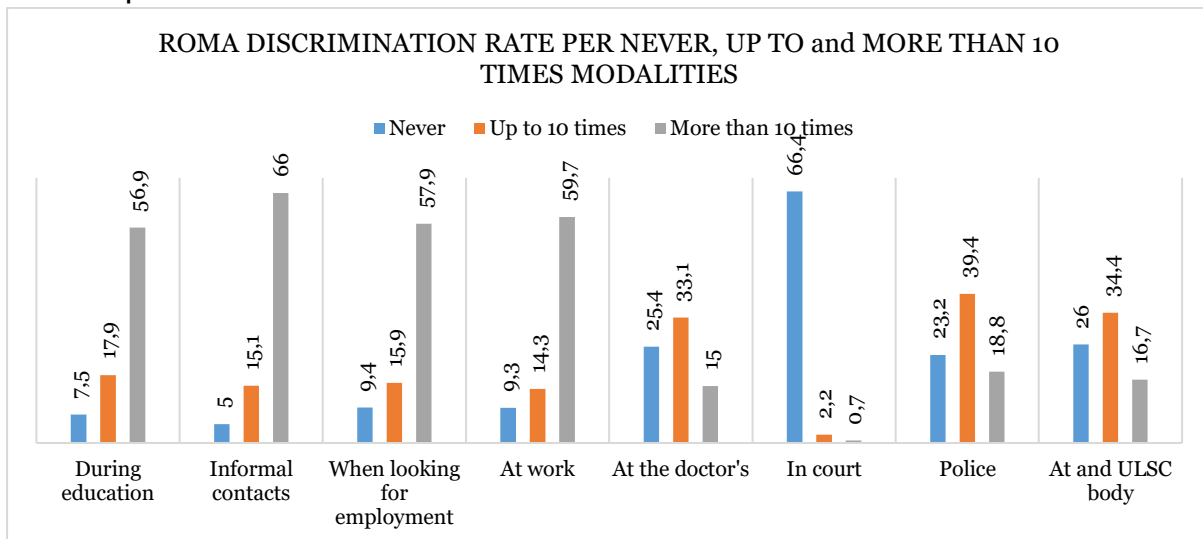


Chart R41

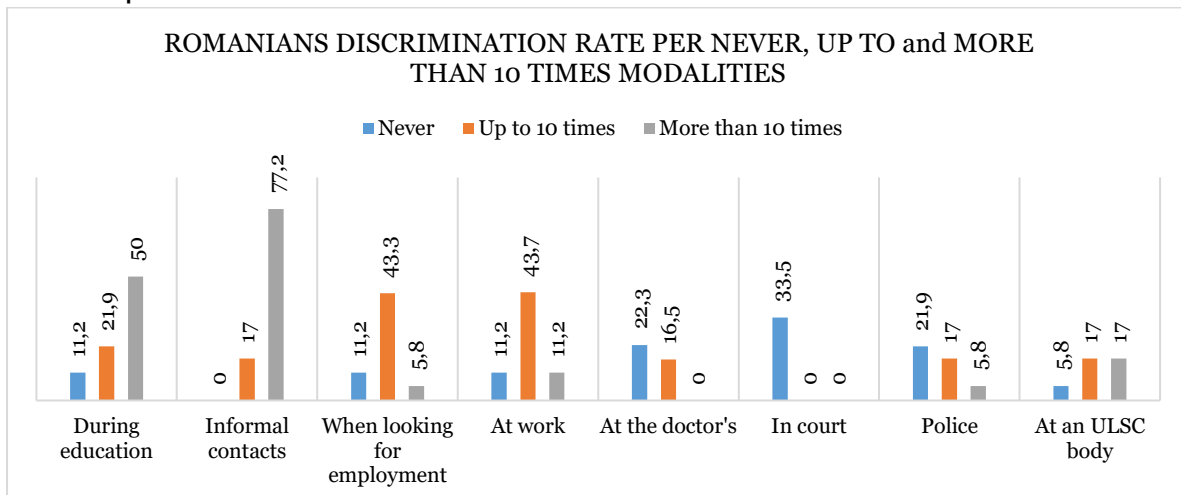


Chart R42

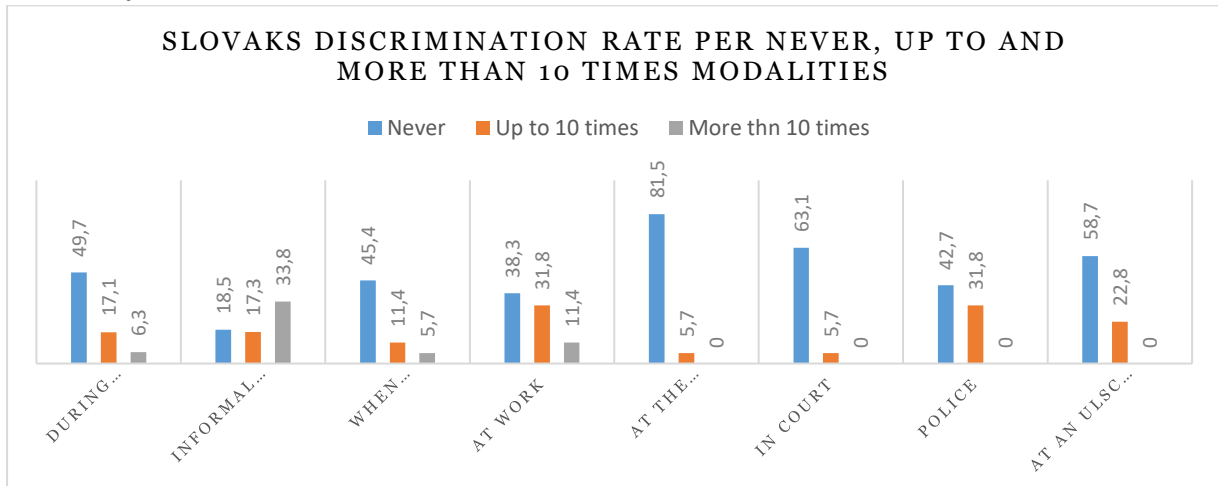


Chart R43

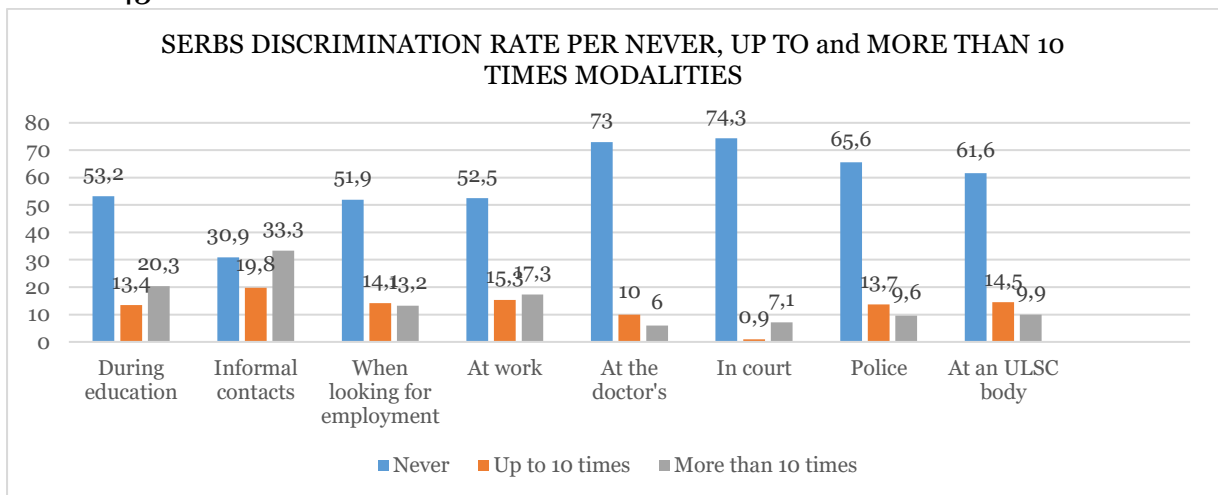
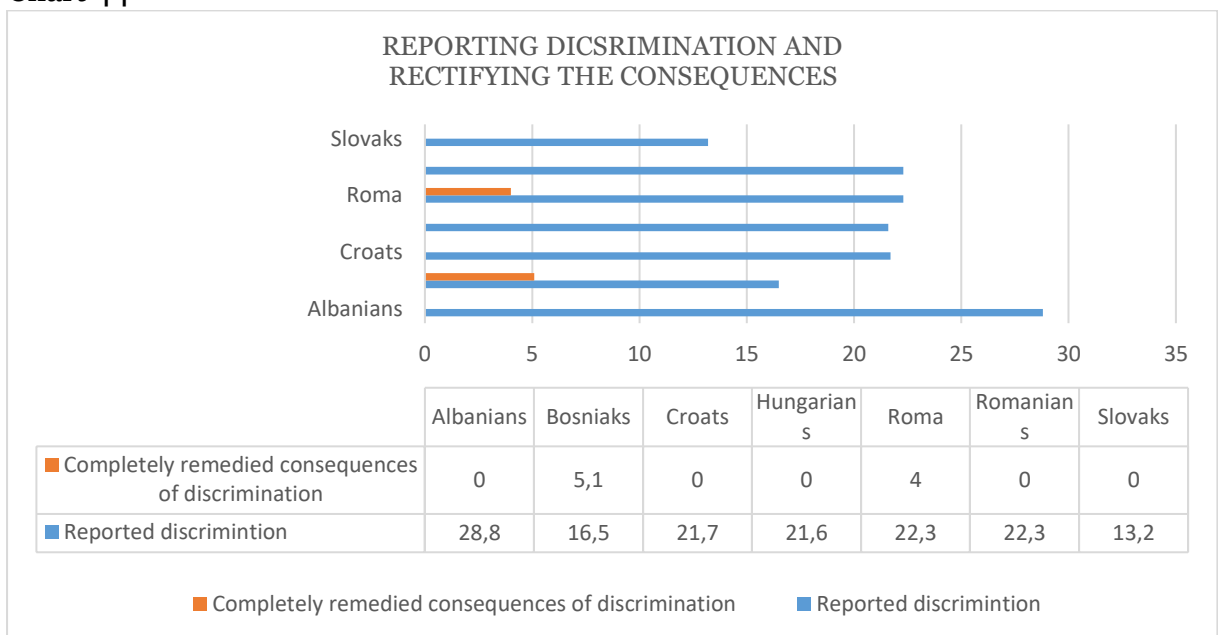


Chart 44



As previously mentioned, the aim of the research was to collect valid data on the following: a) social closeness (distance) between ethnic communities; b) possibilities for integration policy of multiculturalism and c) exercise of national minority rights in Serbia. The following recommendations are based on the collected data, but also on previously reviewed and analysed results achieved through public policies of multiculturalism.

1. Data should be used based on integral reading of the Descriptive Analysis

The first recommendation is of a preventive nature indicating that superficiality is not a welcome feature for studying and understanding the nature of multiethnicity or when designing, evaluating and managing multicultural policies. The collected data can be partially used, but understanding the problem as a whole and within the Serbian multicultural ambience is possible only if the data are read integrally, corelated and connected with social phenomena whose interactions generate them. The most sincere and well-intentioned recommendation is that if you lack the patience or will to read the Descriptive Analysis of the research as a complete document, do not even start reading it. Additionally, be warned that the data expressed by statistical methods is dreary reading.

The collected data and the findings identified on the basis of said data, as already mentioned, are interconnected and their interpretation, particularly the contouring of trends, is possible only if they are approached integrally. Moreover, in the Descriptive Analysis, due to the amount of data, not all cross-references were made and situations in which control data groups (gender, education, economic status, religiosity, place of residence, etc.) may point to currently invisible findings and trends, are not analysed. Also, when the average values are calculated in the next phase and the data are linked to the tables of authoritarianism and values, a new quality of research will be shown. Therefore, a careful reading of the Descriptive Analysis introduces the reader or an analyst to a more creative phase in which he/she can, based on his/her interests and individual goals, contribute methodologically, theoretically or pragmatically to understanding the phenomenon of multiculturalism and its implications in Serbia.

2. Evaluation of the policies of multiculturalism

The policy of multiculturalism in modern Serbia has been developing since 2001, when the then federal state joined the CoE Framework Convention for the Protection of National Minorities. A year later, the Law on the Protection of the Rights and Freedoms of National Minorities in FR Yugoslavia was adopted, and constitutional changes in the federation began shortly afterwards, namely with the debate focusing on the recognition and protection of ethnic and cultural identities of minority

communities. Unfortunately, the positive atmosphere was disturbed by agreeing to political concessions which were usually not in favour of members of national minorities. A series of mistakes, starting with the reluctance to adopt a law governing the work of minority self-governments (national councils of national minorities) and a law which would regulate the exercise and protection of the rights of national minorities in Serbia, has continued to this day. Markings of such state, based on research findings, are social distance between ethnic communities, frequent discrimination on the basis of ethnicity, general mistrust of members of national minorities towards minority self-governments, inability to achieve cultural autonomy for all members of national minorities and a low potential for the integration of minority groups into the Serbian society.

The data identified the main concerns as well as sensitive issues in the existing policy of multiculturalism. Each of the identified problems and issues should be further investigated and explained. At the same time, it is very important that the policy of multiculturalism is understood holistically, never forgetting that a multi-ethnic society is a complex system which can be effectively regulated through a comprehensive reform of the constitutional and political systems, where the inclusion of national minorities must be established on the principle of trust and effective participation. To avoid any idealism in this process, it is essential, starting from the research findings, to realistically evaluate the measures envisaged under public policies which regulate the policy of multiculturalism - education, culture, media, state and local self-government and others.

3. Design and adoption of the social integration policy

The data from the Survey indicate that Serbian society is ethnically divided, that ties between ethnic communities are fragile, but that there is a foundation for revitalization of integrative social values. Social integration is complex and is burdened by negative legacy and social separations on other grounds - economic, political, values, etc. In addition, the scarcity of political culture, authoritarianism, populism and the reluctance of the state administration for effective decentralization are not arguments in favour social integration. Believing in the policy of "state reason" and disregarding the policy of the "state of citizens" is another obstacle to social integration. There are other similar problems and phenomena, but the integration policy of multiculturalism, the outlines of which can be inferred based on the data and findings of research, is effective only in a well-organized and integrated society. The basic value of such a society is a holistically perceived citizen, seeking to achieve personal plans in different social subgroups and through different overlapping functions and identities. The ethnic, religious, cultural and linguistic identity of a citizen must not be an obstacle to his/her personal plans or to the development of society. In order to achieve this, the reform of the constitutional, political and economic system is necessary, and before that,

it is essential to reach an agreement between the actors who have political responsibility.

Ethnic divisions in Serbia are insignificant, but they are not an obstacle which cannot be eliminated in the social integration policy because there are assumptions indicated by the research - bilingualism, limited but preserved internal social mobility, low but still sustainable attachment to the state and other state related elements. With a set of political, social and cultural measures, it is possible to gradually remedy the consequences of segregation and disintegration and strengthen the integrative social potential. Of course, prior to the implementation of this recommendation, additional research is required to examine other issues of the social integration model.

4. Boost the efficiency and effectiveness of the work of national councils of national minorities and facilitate the full realization of cultural autonomy and effective social and political participation of national minorities.

The National Council of the Hungarian national minority is the only minority self-government whose work the respondents are satisfied with. All other national councils are unfavourably assessed by members of national minorities, whose interests these counsels represent in line with the Law on National Councils. The majority of respondents believe that their recognized rights are not exercised through minority self-government and that it is necessary to change the structure of national councils, i.e. to move from a centralist model of cultural autonomy management to a participatory, decentralized model which allows each member of a national minority group to effectively influence the exercise of their recognized rights. It is recommended that the Law on National Councils of National Minorities should be amended so that, in addition to the election of national minority self-governments it would: a) enable the election of minority self-governments at other levels of the territorial organization - province, city, municipality, local community; b) enable independent and direct decision-making of minority self-governments on issues of cultural autonomy; c) determine mutual competencies of the national minority self-government and lower forms of minority self-governments (urban, municipal, local) and the manner of coordination within the minority self-government; e) departmentalized minority self-governments, i.e. neutralize any influence imposed by political parties.

However, prior to amending the Law on National Councils of National Minorities the following should take place: a) amendments to the Constitution of the Republic of Serbia which, in the name of social and national stability, would guarantee civil and political equality to national minorities and which would clearly define the goals of the policy of multiculturalism; b) changes in the political system and territorial organization of the state, adapted to the demographic, social, political characteristics of the country; c) repealing the historically important, but anachronistic, Law on the Protection of the Rights and Freedoms of National Minorities and enacting the Law on the Rights of

National Minorities in Serbia, which would govern all issues of interest regarding the exercise of individual and collective rights.

5. Zero discrimination based on nationality or ethnicity

Discrimination on the basis of nationality or ethnicity is one of the triggers of social alienation between ethnic groups. Although it is based on prejudice and is criminally punishable, discrimination on the basis of nationality, according to research data, is frequent, manifold and is certainly a serious obstacle to social integration processes. According to the findings, discrimination is the most frequent in informal, everyday contacts, but members of all ethnic groups face discrimination in schools, when looking for employment, at work, and they are discriminated against by employees in institutions where they exercise their rights. Albanian, Roma, Bosniak and Croat nationalities are most often discriminated against. Oftentimes, citizens fail to report discrimination, and even when they do, this act remains either unpunished or, despite the punishment, its causes and consequences are not eliminated or remedied. The actions of the competent authorities should be more efficient, aimed at prevention, and in cases when discrimination is determined, the sentence should be such that the perpetrator is re-educated and discouraged from repeating it. The systemic fight against discrimination takes place in a society and public figures have an important role in promoting non-discriminatory behaviour and language. It is also necessary to implement policies to strengthen national equality, trust and intercultural exchange via public policies connected to education, culture and media. Likewise, professionals of different educational backgrounds should be trained to create and implement anti-discrimination policies.

6. Provide for a continuous collecting of ‘ethnically sensitive’ data

In addition to general demographic data, The Republic of Serbia does not collect ‘ethnically sensitive’ data. International organizations which monitor the exercise of rights of national (ACFCNM, ECRML) and discrimination on the basis of race or ethnicity (ECRI, CERD) have submitted recommendations to Serbia to collect this type of data in the forthcoming period, preferably by 2023. Data relating to ethnicity are sensitive and largely point not only to the status of human and minority rights, but also to the extent to which democracy is developed as well as social freedoms. Competent authorities should support the development of methodology and conditions for the implementation of collecting of ethnically sensitive data, as well as to provide for their archiving and an unhindered access to said data. This would create conditions for monitoring and management of politics of multiculturalism. The precondition for such approach is the cooperation between public authorities and the academic and scientific community, education and employment of experts in public administration, trained to adequately and impartially ‘read’ the presented data.



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