



SOCIAL INCLUSION OF MIGRANTS

Research of opinions towards migrations and recommendations
on how to decrease discrimination



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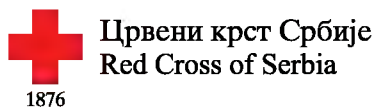


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Context:
Migrant situation
in Serbia

Context:

Migrant situation in Serbia

On the International Migrants Day, December 18, 2019, according to the data of the Commissariat for Refugees and Migration, there were a total of 4.427 migrants and refugees at 19 reception and asylum centres, more than 800 children among them. Some 400 to 600 migrants staying outside official accommodation centres should be added to this number – some of them have received international protection in Serbia and live in private accommodation facilities, some are unaccompanied minors placed in institutions and centres, and some are temporarily staying close to the Northern border, trying to reach some of the Western Europe countries as soon as possible.

The number of refugees and migrants staying in Serbia since the beginning of the migrant crisis in 2015 until today has fluctuated from three to several tens of thousands. Thus, more than one million people have passed through Serbia in the past five years, with the largest influx occurring in 2015, when thousands of refugees and migrants passed through the country every day. Even though the Western Balkan route for migrants was officially closed in March 2016, it has not ceased to exist. Entry and attempts to cross the border into one of the EU countries have become slower, more difficult and more dangerous. As a consequence, migrants began to stay in Serbia for extended periods of time – instead of a couple of days, most of them stayed in Serbia for more than six months. Longer stay of refugees and migrants has placed new demands on state institutions and the non-governmental sector, and has shifted the focus from primary humanitarian response to crisis to more complex and long-term solutions. Longer stay also implies the risk of attitudes towards refugees and migrants changing, so response of the system in this regard and its adaptation to the situation are necessary.

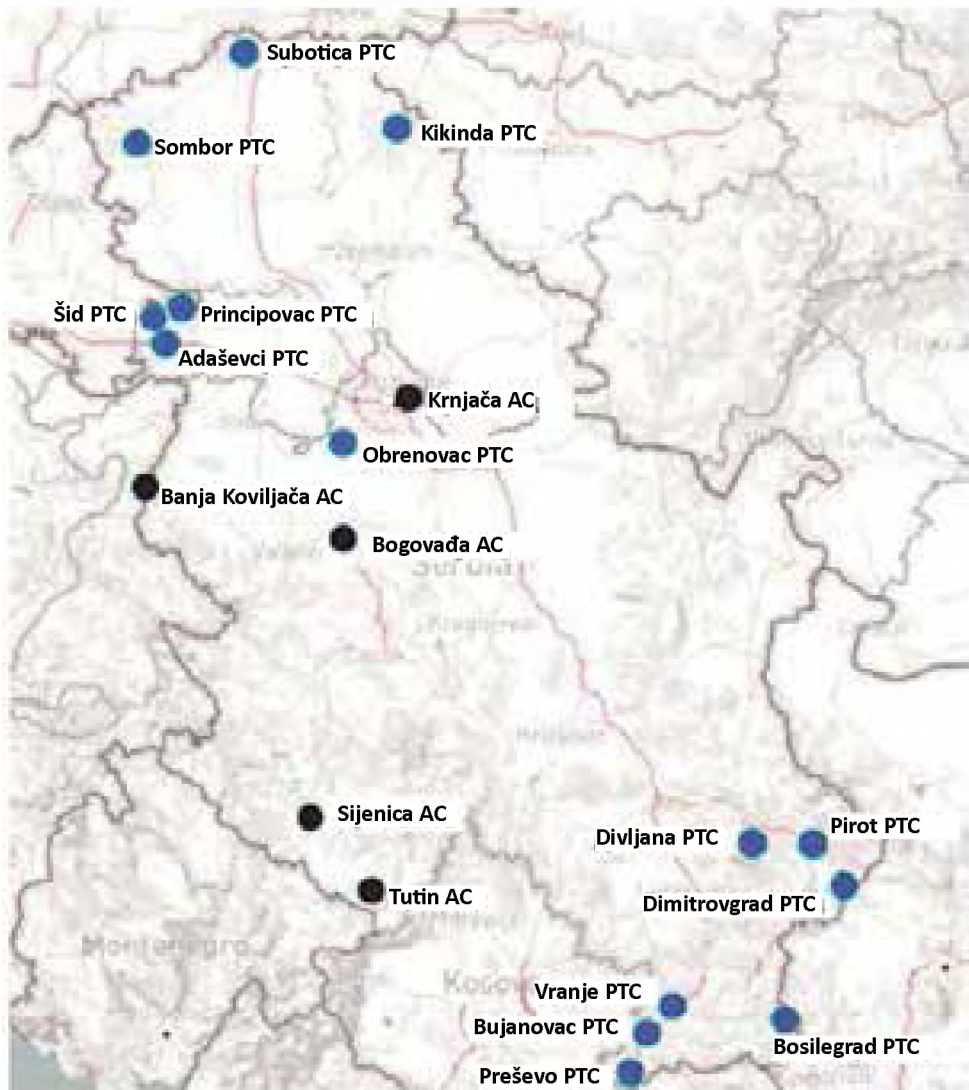


In order to understand the broader picture of the migrant situation, it is important to take into consideration that Serbia has faced different migration challenges during the last 25 years. Namely, during the nineties, as a result of the conflicts in the territory of former Yugoslavia, more than 800.000 people sought refuge in Serbia, and in 1996 there were about 700 collective centres for reception of refugees. During the same period, large number of Serbian citizens emigrated to Western Europe countries, North America and Australia, and the depopulation trend, especially in rural areas, has persisted to this day.

Even before the current migrant crisis, migrants and refugees from Asia, Africa and South America sought refuge in Serbia. Namely, today's Asylum centre Banja Koviljača was built in 1965 as Reception centre for foreigners and it originally housed asylum seekers from African and South American countries. In the eighties, it became a centre for refugees from Eastern European countries, and in 1995 it was transformed into a collective centre for refugees from former Yugoslav republics and operated as such until 2005. This facility became an Asylum centre by decision of the Government of the Republic of Serbia in 2006, and the following year it was officially opened for refugees under the UNHCR mandate. To date, more than 150.000 people from over 30 countries have resided in this centre alone.

In parallel with closing of collective centres for placement of refugees from the territory of former Yugoslavia and displaced persons from Kosovo and Metohija, with their number being 388 in 2002 and only nine in 2018, and in order to adequately respond to the refugee crisis, accommodation facilities for refugees and migrants primarily coming from the Middle East and African countries started to open. Thus, in October 2019, there are five asylum and 14 reception centres for accommodation of refugees and migrants in the territory of the Republic of Serbia.





Geographical position of the asylum and reception centres in the Republic of Serbia. Image was taken from the “Centre Profiles” report of the Commissariat for Refugees and Migration of the Republic of Serbia.

According to the latest official report of the Commissariat for Refugees and Migration “Migration Profile”, a total of 8.410 persons expressed their intention to seek asylum in the Republic of Serbia during 2018. Of those, 89% were men and 29% were children. Afghanistan (31%), Pakistan (22%) and Iran (19%) accounted for the greatest number of asylum seekers. However, it should be borne in mind that during 2018, only 341 persons applied for asylum (4% out of the total number of those who intended to apply for asylum). Applicants come from Iran (48%), Afghanistan (11%), Pakistan (7%), Iraq (6%), Syria (3%) and other countries. Number of positive decisions i.e. adopted applications, is increasing year by year, but that number is still relatively small (25 adopted applications in 2018, and 35 in 2019).

These data indicate that most migrants currently staying in Serbia want to continue their journey to some of the Western Europe countries, but may also indicate the need to improve the effectiveness of decision-making mechanisms regarding granting international protection in Serbia. However, one should take into account that there are those who would like to build their lives in Serbia. According to data from the survey conducted by PIN (Psychosocial Innovation Network) in 2019, about one-third of refugees and migrants are seriously considering permanently staying in Serbia. The decision to stay in Serbia is influenced by a number of factors, including the ability (or lack of opportunity) to cross the border, the length of asylum procedure, economic situation in the country, employment opportunities, but also attitude of the local population towards them as refugees/migrants. Migrants and refugees generally think that people in Serbia are pleasant and kind, but still many of them mention examples of discrimination they are faced with in their daily activities.



Researching Attitudes Toward Migrants

A survey was conducted in order to gain insight into opinions of the population, but primarily into the manner and mechanisms of opinion forming in local communities where there are reception centres for migrant placement. Purpose of this research was to examine attitudes towards migrations and migrants, but first and foremost to verify the basis of both positive and negative attitudes, i.e. which views or misconceptions induce fear, distance and negative attitudes towards migrants, as well as what information or beliefs make the local population accept migrants in their community.

Before the methodology is described and the results presented, it is important to emphasize that the research conducted neither aimed at nor can serve as a relevant parameter, based on the applied methodology, for making judgements about general attitudes towards migrants and migrations in Serbia. Unlike opinion polls conducted on population-representative samples, this research was targeted at communities where refugee and migrant accommodation centres exist. Also, the aim of this research was to examine the reasons why people display certain – positive or negative – attitudes, and whether and how those attitudes can be changed.

This publication is divided into two parts. The first part presents research conducted in migrant-residing local communities – Subotica, Sombor, Kikinda, Pirot, Šid and Belgrade, while the second part presents educational programme designed to address the challenges identified within the research.



In order to fulfil the research objectives, a questionnaire was created which contained both closed-ended and open-ended questions which were analysed quantitatively i.e. qualitatively. The questionnaire used was presented in its entirety and afterwards the results of the survey were presented. This research and its findings have served to create an educational programme designed to empower young people to take an active and leading role in their local communities regarding migration issues. A cycle of workshops conducted in the local communities by the Red Cross will be presented in the second half of this publication.





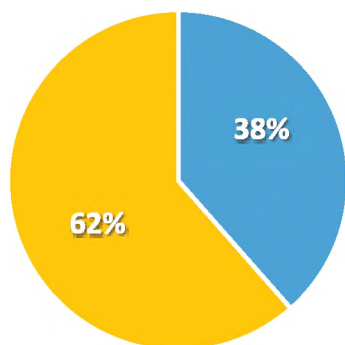
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**Research
methodology**

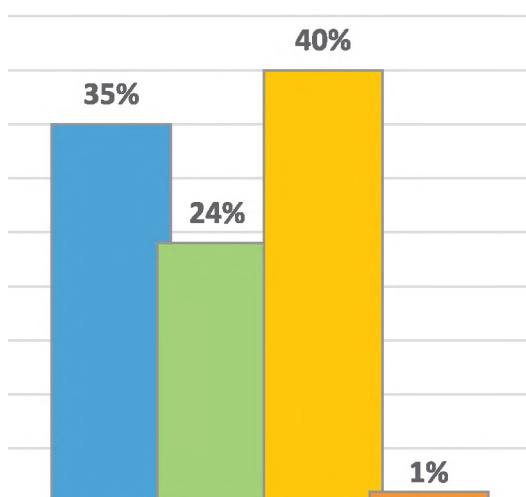
Methodology

A total of 304 respondents from six cities participated in the survey: Belgrade, Šid, Kikinda, Sombor, Subotica and Pirot. The sample was adequate and consisted of 187 women and 117 men, with ages ranging from 14 to 75 years ($M = 30.23$, $SD = 14.17$). The gender and age structure of the sample is shown in Charts 1 and 2, while the structure by towns is presented in Chart 3.



Graph 1.
Gender structure of the sample

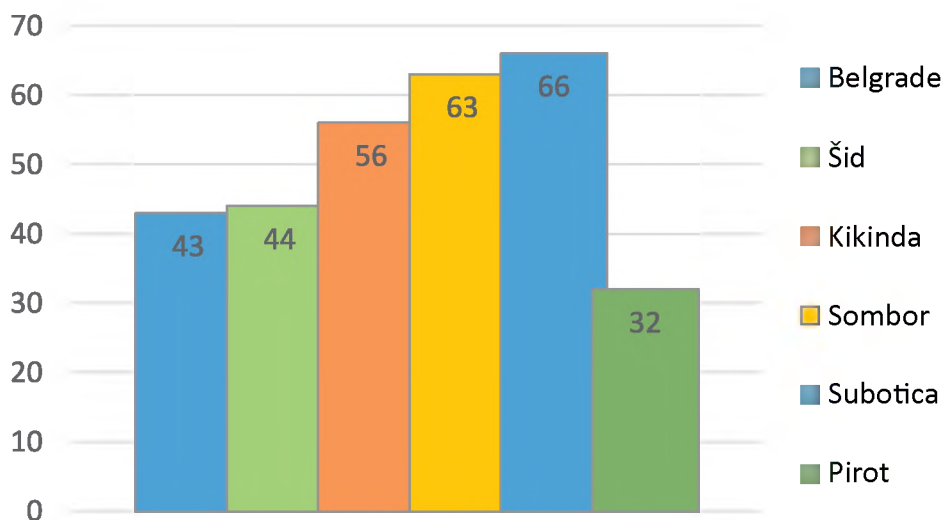
- Men
- Women



Graph 2.
Age structure of the sample

- 14-18 years
- 19-30 years
- 31-60 years
- older than 60 years

Graph 3. Structure of the sample by towns



That way, anonymity in data collection was ensured and it was facilitated for respondents to give their actual opinion rather than replying with answers considered to be socially desirable. The questionnaire was divided into three thematic sections. The first part examines general attitudes towards migration and migrants, then social distance towards migrants, with the request that respondents explain their opinion, in order to gain insight into reasons why certain attitudes are adopted; finally, knowledge and opinions about how migrants have a positive or negative impact on our society in various relevant spheres such as culture, economy, education, etc. were examined. It is important to emphasize that the questionnaire was created in such a way that, regardless of a person's attitude, he/she is required to offer an argument both for positive and negative opinions, in order to obtain more comprehensive insight into the way of thinking of local community members regarding this topic.

Questionnaire (1/4)



Attitudes towards migrants

- 1) *People should have the right to seek refuge in other countries, including Serbia, in order to escape war and persecution* (answers are given on a scale of 1 (strongly disagree) to 5 (strongly agree))
- 2) *Most foreigners who come to our country are not actual refugees but migrants who want to live in wealthier countries* (answers are given on a scale of 1 (strongly disagree) to 5 (strongly agree))
- 3) *People should have the right to move to another country, including Serbia, for economic reasons – i.e. to provide a better life for themselves* (answers are given on a scale of 1 (strongly disagree) to 5 (strongly agree))
- 4) *Most of those who come and stay in Serbia will successfully fit into our society* (answers are given on a scale of 1 (strongly disagree) to 5 (strongly agree))
- 5a) *What attitude should Serbia take towards migrants?*
 - a) *Borders should be secured so that migrants cannot enter*
 - b) *Borders should be open but they can only be allowed to stay for a couple of days/weeks*
 - c) *Borders should be open and some people enabled to remain in Serbia permanently, but without special support in doing so*
 - d) *Anyone who wishes to come to Serbia should be enabled to do so and obtain all rights which Serbian citizens have as well*
- 5b) *Why do you think that way? Explain your answer.*

Questionnaire (2/4)



Social distance

The next couple of questions are related to your personal views and opinions about migrants and their position in our society.

- 6a) *Would you agree with a migrant temporarily residing in Serbia until conditions are met for him/her to continue his/her journey? (answers are given on a scale of 1 (strongly disagree) to 5 (strongly agree))*
- 6b) *Why do you think that way? How would you explain your position to someone?*
- 7a) *Would you agree with a migrant temporarily residing in your town until conditions are met for him/her to continue his/her journey? (answers are given on a scale of 1 (strongly disagree) to 5 (strongly agree))*
- 7b) *Why do you think that way? How would you explain your position to someone?*
- 8a) *Would you agree with migrants remaining to live permanently in Serbia? (answers are given on a scale of 1 (strongly disagree) to 5 (strongly agree))*
- 8b) *Why do you think that way? How would you explain your position to someone?*
- 9a) *Would you agree with migrants remaining to live permanently in your town? (answers are given on a scale of 1 (strongly disagree) to 5 (strongly agree))*
- 9b) *Why do you think that way? How would you explain your position to someone?*
- 10a) *Would you agree with a migrant being your next-door neighbour (e.g. living in an apartment/house next to yours)? (answers are given on a scale of 1 (strongly disagree) to 5 (strongly agree))*
- 10b) *Why do you think that way? How would you explain your position to someone?*

Questionnaire (3/4)



- 11a) *Would you agree with a migrant being your co-worker? (answers are given on a scale of 1 (strongly disagree) to 5 (strongly agree))*
- 11b) *Why do you think that way? How would you explain your position to someone?*
- 12a) *Would you agree with a migrant being your boss/superior at work? (answers are given on a scale of 1 (strongly disagree) to 5 (strongly agree))*
- 12b) *Why do you think that way? How would you explain your position to someone?*
- 13a) *Would you agree with a migrant becoming a member of a wider family (e.g. through marriage with one of your relatives)? (answers are given on a scale of 1 (strongly disagree) to 5 (strongly agree))*
- 13b) *Why do you think that way? How would you explain your position to someone?*
- 14a) *Would you agree with a migrant becoming your close friend (to become friends, for him/her to come to your house, to invite him/her to celebrations, etc.)? (answers are given on a scale of 1 (strongly disagree) to 5 (strongly agree))*
- 14b) *Why do you think that way? How would you explain your position to someone?*
- 15a) *Would you agree with a migrant becoming a close family member through marriage with your child/sister/brother/parent? (answers are given on a scale of 1 (strongly disagree) to 5 (strongly agree))*
- 15b) *Why do you think that way? How would you explain your position to someone?*

Questionnaire (4/4)



The effects of migration on the local community

The following questions are related to your opinion about how migrants affect our society. Try to think of ways that migrants could affect your environment and society as a whole if they stay in Serbia permanently.

16a) In what way would migrants have a negative effect on our culture?

16b) In what way would migrants have a positive effect on our culture?

17a) What would be the negative consequences of migrants staying here on our economy?

17b) What would be the positive effects of migrants on our economy?

18a) If migrant children went to schools with our children, what negative consequences would that have?

18b) If migrant children went to schools with our children, what positive effects would that have?

19a) What are other potential negative consequences of permanent stay of migrants in Serbia?

19b) What are other potential positive consequences of permanent stay of migrants in Serbia?



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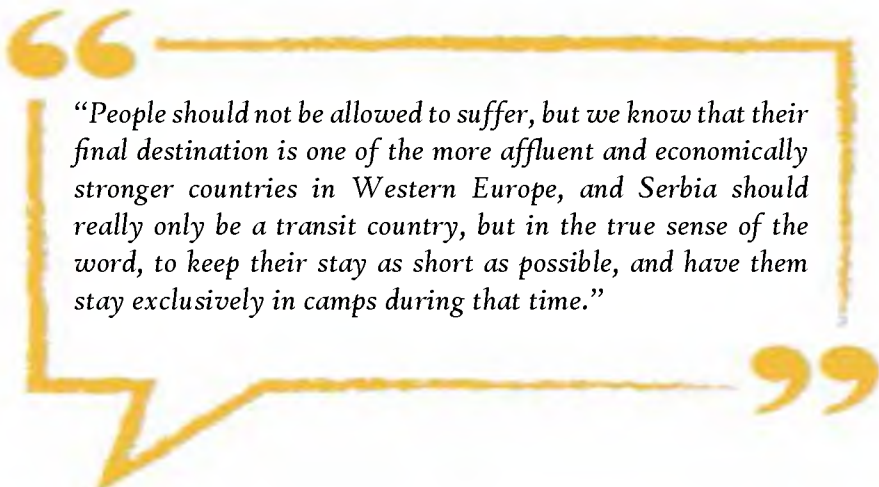
Survey results

Results

The results of the survey will be presented by questionnaire segments (general attitudes towards migrations, social distance towards migrants and understanding of the positive or negative effects of migration on the local community), quantitatively for the whole sample, while the qualitative analysis will be presented with reference to specific features of the locations where the survey was conducted and demographic characteristics of respondents, when this ensures better understanding of the collected data.

Attitudes towards migration and migrants

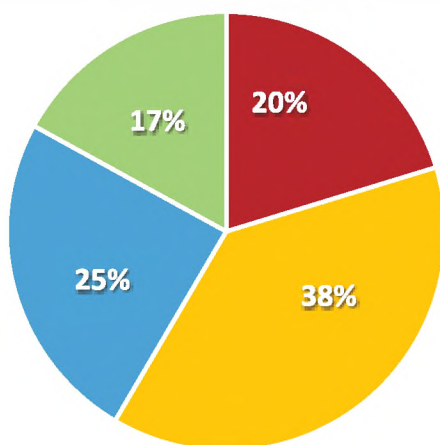
Within this research, attitudes towards migrations and migrants were tested, as well as issues closely related to that. In order to understand the attitude of local population towards migrants, it is necessary to first review the attitudes towards the country's migration policy. Namely, opinions about the attitude which the Republic of Serbia should take when it comes to migrations are very divided (Graph 4). Most often, respondents believe that Serbia should be exclusively a transit country, that is, the borders should remain open, but migrants should only be enabled to stay for a short while. This attitude is dominantly explained by the need for a humanitarian response to crisis and wars in other countries, but by insufficient economic development and standard in Serbia, and by the fact that most migrants do not wish to remain in Serbia.



“People should not be allowed to suffer, but we know that their final destination is one of the more affluent and economically stronger countries in Western Europe, and Serbia should really only be a transit country, but in the true sense of the word, to keep their stay as short as possible, and have them stay exclusively in camps during that time.”



Graph 4. Distribution of answers to the question:
What position should Serbia take towards migrants?



It should have open borders and allow some to stay in Serbia on permanent bases, but without encouraging them to stay

It should have open borders but allow people to stay only for days/weeks

Borders should be secured so that migrants cannot enter

Everyone who wants should be able to come to Serbia and obtain all the rights pertaining to Serbian citizens

Some respondents believe that the state should take the position that anyone can move to Serbia and obtain all rights pertaining to Serbian citizens. In support of this paragraph, examples of economically advanced countries with high immigration rates are indicated. The reasons for this attitude are primarily saturated with empathy, universality of human rights, faith in social justice and the right to freedom of choice, as well as humanistic views of the world.

"I believe that people should be helped when they are in trouble. I try to put myself in their situation and understand how difficult it really is for them, and in such situations, one has to be a man."

"Anyone of us could be in the same situation tomorrow."

"I believe all people should be given a chance. If they think it will be better for them here, they are welcome."

"There is birth dearth in Serbia. Also, there are more people leaving this country than those coming in. Cities and villages are getting increasingly empty. We need all we can get."

In explaining their opinions, some make a parallel with people from Serbia going to other countries as economic migrants and believe if Serbian citizens can move to another country, there has to be a reciprocity.

"Because people from Serbia as well go to other countries asking to be given the rights pertaining to those countries. There is an increasing number of Serbian people who are economic migrants. If that goes for our people, it should be go for the migrants here."

A quarter of respondents believe that migrants should be allowed to stay in Serbia if they wish, but that they should not be assisted to do so. As a rule, this attitude is accompanied by general dissatisfaction with living conditions in Serbia and the impression about there being greater support and assistance for migrants than the socially and economically vulnerable local population.

“Serbia is currently not in a position to provide adequate living conditions even to all of its citizens, let alone provide asylum to refugees from other countries. A certain number and profile of migrants could adapt to these conditions and even contribute to development of our society, but a great number of them would most likely aggravate an already difficult situation.”

“Because even our citizens born in the RS territory are not provided with favourable living conditions in Serbia. Migrants are provided with free education to be able to work, and for us, there are either no jobs or maximum wages are reduced since migrants work for less money. Serbia has no money for our welfare cases, let alone others, and they get more than we do.”

Finally, one fifth of the respondents are in favour of closed border policy, that is, borders should be secured and migrants prevented from entering Serbia. As a rule, this attitude is accompanied by disregard for humanitarian principles and international human rights conventions, and often by militant attitudes (e.g. belief that one should participate in war rather than run from it), nationalist ideology, and the views that cultural differences between peoples are too great for shared life within the same country.

“Because all developed countries protect their national, security, economic and even genetic interests...”

“Everyone should live exclusively in their own country. If there is a war or anything, give them guns to defend their people, not to cower and run to other countries, which they plan to destroy.”

“I do not want my children to grow up with uneducated Islamists, who will impose their customs and beliefs on them in order to suffocate our culture.”

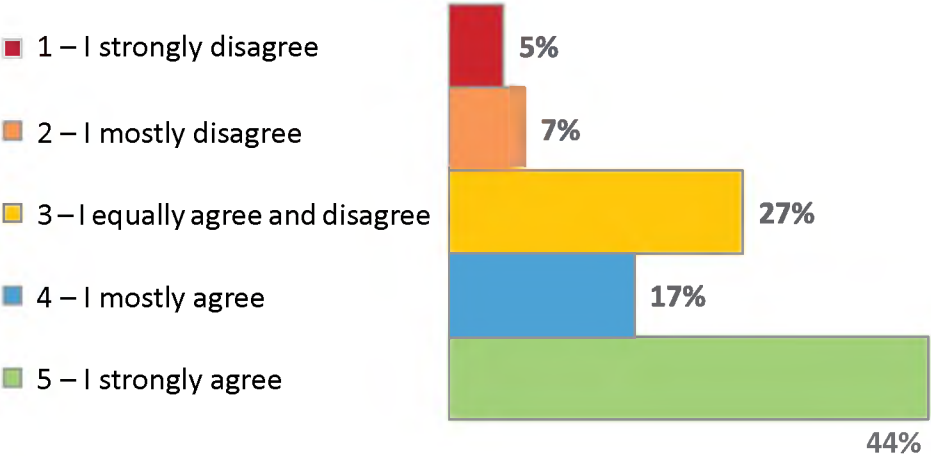
“Have them use passports like any normal citizens!”

However, it is important to note that some of the respondents who advocate the closed border policy are primarily driven by fear and a feeling of lack of security in their immediate surroundings, and that there is insufficient information about who the migrants are and why they are leaving their countries of origin.

“They are violent, they attack children and women, they steal and burn down houses.”

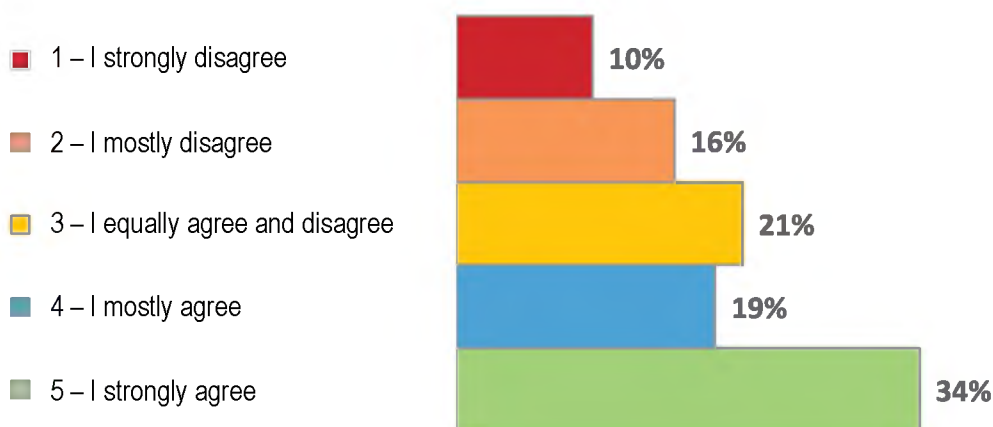
Given the considerable number of those who believe that migrants, or even refugees, should not be given the opportunity to reside in Serbia, it is not surprising that just over half of the respondents believe that people should have the right to run to other countries in order to protect themselves from war and persecution (Graph 5).

Graph 5. *Distribution of agreement with the claim: People should have the right to seek refuge in other countries, including Serbia, in order to escape war and persecution*



It is particularly concerning that every tenth respondent questions the right to international protection and nearly a third of respondents not having a clear position on the issue. Such results raise the question of whether, and to what extent, citizens are aware of the Universal Declaration of Human Rights and the Convention on the Status of Refugees. Having these results in mind, it is not surprising that attitudes towards economic migration are even more negative (Graph 6).

Graph 6. Distribution of agreement with the claim: *People should have the right to move to another country, including Serbia, for economic reasons – i.e. to provide a better life for themselves*

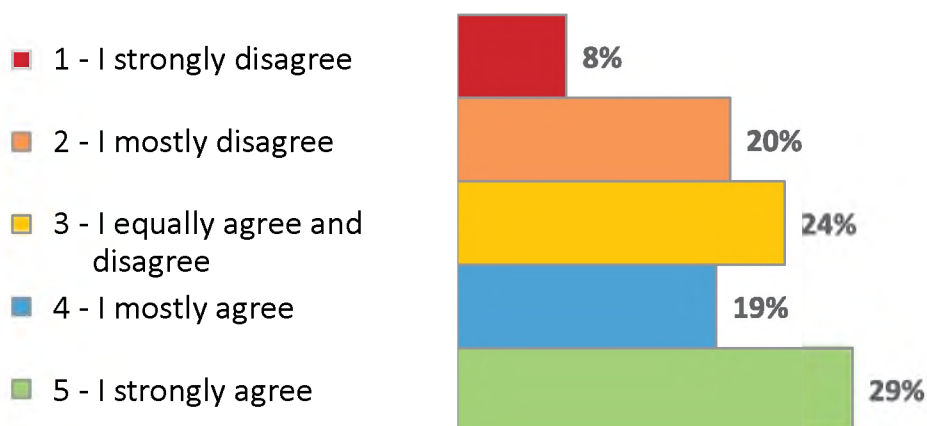


Despite the fact that the idea of relocating to another country is very close to the majority of the local population, only a third of them completely agree that people should have the right to move to another country for economic reasons. Considering the rich migration history and a large number of Serbian citizens who have permanently or temporarily moved to one of the Western countries in search of a better life during the last 30 years, the result where as many as every tenth respondent believes that people should not change the country of residence is unusual. However, based on the answers to open-ended questions, it seems that these views are not universal, but that there is an expectation and understanding regarding emigration from Serbia, but not immigration to Serbia. In other words, the view that migrants should be prevented from coming to Serbia does not exclude the belief that Serbian citizens should be able to move to other countries if they wish to do so.

A potential cause for high incidence of negative attitudes towards migrants (but also refugees) lies in the fact that Serbia has faced mixed migrations during recent years. In addition, the question has been raised on how aware is the local population of the structure of the migrant and refugee population in terms of the countries of origin and reasons for leaving their countries of origin.

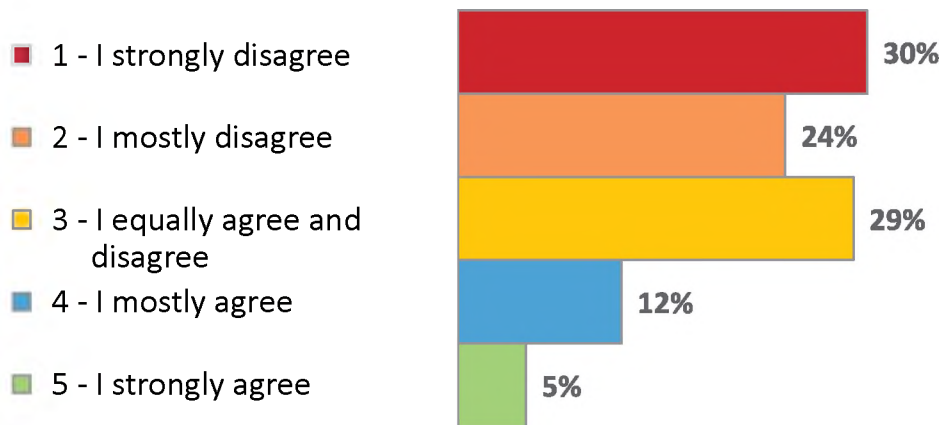
One of the most common reasons for questioning the rights that must be provided to refugees is that asylum seekers in Serbia are not “actual” refugees, but only economic migrants who use refugee services and conditions to reach some of the Western Europe countries. The widespread incidence of this belief is indicated by the results shown in Graph 7, which shows that almost half of the respondents mostly or completely agree that those who come to our country are not refugees but migrants, whose goals are some of the countries of Western Europe.

Graph 7. Distribution of agreement with the claim: *Most foreigners who come to our country are not actual refugees but migrants who want to live in wealthier countries*



Accordingly, the results (Graph 8) show that there is a high degree of distrust in the idea that those who remain in Serbia could successfully integrate into local communities. Namely, just under one-fifth of respondents believe that those who choose to stay in Serbia (whether they have the refugees status or whether they are migrants who want to start a new life in Serbia) could successfully fit into society, while half of those surveyed believe they cannot fit in successfully.

Graph 8. Distribution of agreement with the claim: *Most of those who come and stay in Serbia will successfully fit into our society*



In order to better understand the beliefs and misconceptions these attitudes are based on, relations towards migrants in different social areas were also examined, and data were collected about the knowledge and information which the local population has regarding the impact of migrants on local communities.



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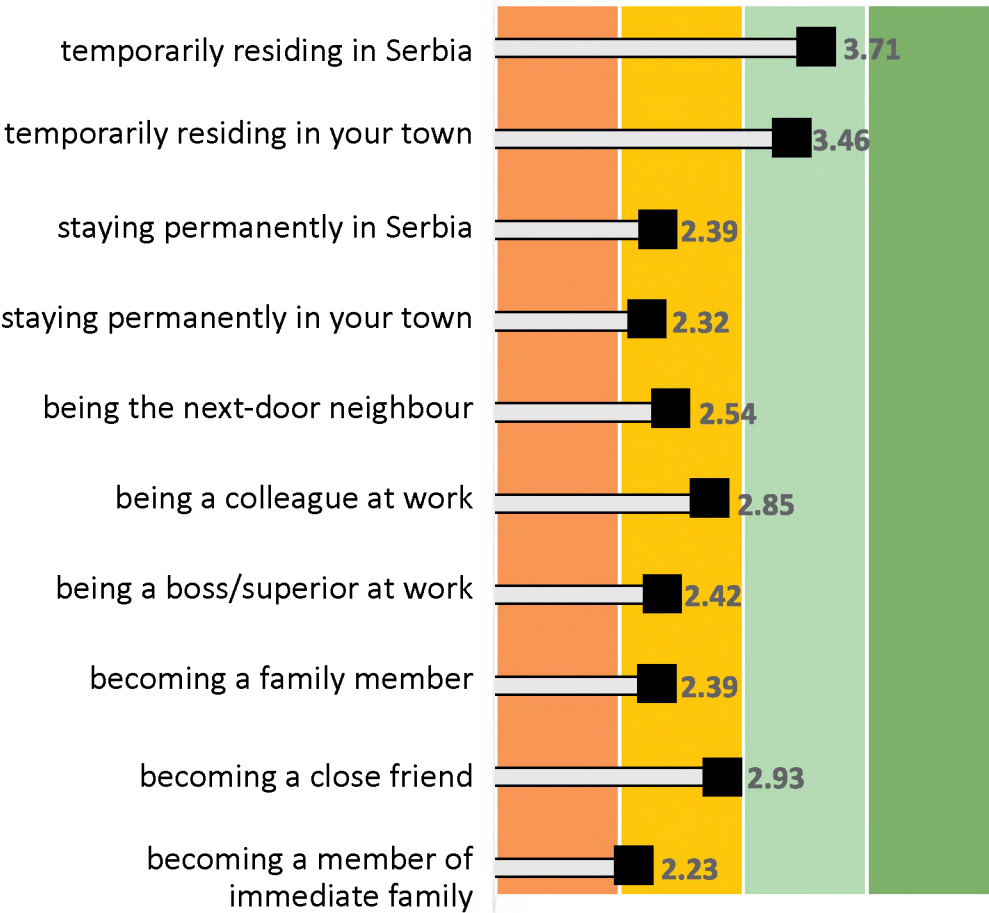
Social distance

Social distance is often used as a proxy measure to discrimination and negative attitudes towards different groups. This approach to measuring prejudice against migrants has been particularly prevalent during recent years at a time of large influx of refugees and migrants into various European countries. This manner for evaluating the attitude of the local population towards migrants provides a clear insight into prejudices which exist and discrimination that migrants would be exposed to in different social situations. In this research, the social distance scale was adjusted to cover all relevant aspects of attitudes towards migrants in Serbia, including attitudes towards migrants only temporarily residing in Serbia; temporarily residing in the town where the person lives; staying permanently in Serbia, permanently settling in the town where the person lives; being the next-door neighbour; being a colleague at work; being a superior at work; becoming part of the family (wider or immediate) or becoming a close friend.

As expected, the degree of acceptance generally decreases with distance reduction (the highest acceptance relates to short-term stays in the country and the smallest acceptance is for becoming a part of the immediate family circle). Graph 9 shows average values on the social distance scale by steps. The data show that there is moderate acceptance (light green zone) only for items related to temporary stay in the country and the town, while all other relationships are in the zone of prevalent rejection (orange zone). What is particularly interesting is that no major differences were noted between towns in terms of social distance, and such results appear to reflect personal beliefs rather than being influenced by situational and contextual factors.

Graph 9. Average value of social distance towards migrants at the level of entire sample of respondents

Would you agree with a migrant...



However, it is important to keep in mind that average social distance measures give a simplified image of perceptions of migrants, especially since attitudes are far from uniform (at each step the responses range from absolute acceptance to absolute non-acceptance). Therefore, it seems significantly more important what arguments the respondents use in support of both their negative and positive views. In the text that follows, representation of acceptance per each aspect of social distance will be presented as well as representative examples of argumentation.

Would you agree with a migrant temporarily residing in Serbia until conditions are met for him/her to continue his/her journey?

I strongly disagree

Because temporarily turns into a very long time, and when they hear that it is good here, even more of them come.

Because no one wants to take them in, therefore there is no further way for them to go and they will remain a problem for Serbia.

The legal ones may be in Serbia, but the unregistered ones should not spend a single day in other countries.

11%

They are mostly young men in full strength and they inspire fear.

I mostly disagree

The problem is financing that temporary residence, and that money given to them could be diverted somewhere else e.g. to sick children.

Because they cause problems and no one can keep them under control.

10%

The citizens of Serbia are not to be blamed for their war, and certain places where migrants cause problems suffer.

Would you agree with a migrant temporarily residing in Serbia until conditions are met for him/her to continue his/her journey?

I equally agree and disagree

We need to help everyone who is in trouble, but first let us first solve our problems that affect our citizens, and then we can help others.

I think migrants should stay in other countries as well, not just Serbia.

17%

There are too many of them and we cannot control how long they might stay in our country.

I mostly agree

I agree with temporary stay if the country has already granted it.

They need to be helped to get by and cross the border.

People in need should be helped, but not if they are not ready to cooperate.

21%

I think otherwise is impossible and is totally fine, but within certain limits.

I strongly agree

Yes, they should get by until they reach their goal and continue to move on.

Because most of them left their homes unwillingly and it would be inhumane if no one took them in.

Because I believe that a person has the right to stay in a safe country for a certain period of time until the situation in his/her country is improved.

We can get find ourselves in the same or similar situation. Everyone deserves help no matter where they come from.

41%

Some are sick, need rest, do not have the means to continue their journey.

Would you agree with a migrant temporarily residing in your town until conditions are met for him/her to continue his/her journey?

I strongly disagree

My sister no longer lets her children go to school alone because she lives in a neighbourhood below the place where they reside.

*They came and destroyed the peace in our small town.
Nothing is the way it was when they were not here.*

Because there are starting to be more migrants than our children, it is not our fault that the country took them in.

15%

Due to the cost of their stay and the damage they cause by their behaviour.

I mostly disagree

There is no need for them to be in our town, let them wait at borders to cross instead of in cities.

11%

If they have to be here, better in another town rather than mine.

I equally agree and disagree

I am torn. On the one hand, I sympathize with these people, but on the other, I am aware that a good portion of them have committed certain crimes against our population during their stay.

We are close to the border, and it is normal for them to be there.

It depends on their behaviour – if they are families which are fine and polite, then they can stay here for a while, if they are rude and aggressive, then they cannot stay for a single day.

Only families and not being in the centre all day but at the camp all the time, there is no need for them to walk around the town.

20%

Since they do not touch me, they can stay here for the time being, I don't mind that much.

Would you agree with a migrant temporarily residing in your town until conditions are met for him/her to continue his/her journey?

I mostly agree

I agree on the condition that they have limited movement in order to avoid possible conflicts.

It is not humane to prevent someone from staying in certain situations.

The fact that some migrants behave badly does not mean that we should turn everyone down.

I personally do not want anyone to experience such a thing, so it would be nice to help them.

They stay and go - I don't mind.

20%

They are currently staying here and I have no contact with them.

I strongly agree

We have repeatedly assisted them with food and guidance. They have always been kind, grateful for the help. Some of them were Christians and very humble people.

Yes, migrants have been in my town for 4 years and we live with them quite normally.

I don't see a problem for them to be here - it's totally normal to me.

It's not my business if someone from another country is currently residing in my town.

And why not? I do not view migrants as possible terrorists.

34%

I don't mind if the reception is organized by the state and if they have the status of legal migrants who obey the rules and laws of our country.

Would you agree with migrants remaining to live permanently in Serbia?

I strongly disagree

They are not ready to live in our midst because they do not to adapt to our customs.

There are so many countries in the world, there is no reason for them to come to Serbia.

Because they practice different faith (Islam).

Because this is not a country similar to those they come from.

Because they cause problems, do not obey the law and are a danger to our citizens.

41%

Well, since Serbs are increasingly relocating, and migrants are multiplying, there may turn out to be more of them than us. We don't need and I don't like them.

I mostly disagree

Serbia already has too many internal problems, there is no possibility of dealing with refugees as well.

This is a poor country for them to come to.

There are no jobs for our own people, so there is nothing for them here. I just wonder what they would live from?

We are too different - they come from different countries where other rules apply. Serbia is a Christian country where there is no place for their culture.

15%

They can stay permanently only if they adapt to the living conditions of the town and of course everyone should work.

***Would you agree with migrants remaining to live
permanently in Serbia?***

*I equally agree
and disagree*

Only those from who Serbia would benefit from can remain – doctors, engineers, various experts, what can we do with the poor ones, we already have enough of our own.

Only if it is checked and found that they do not pose danger to others.

I would agree that these are families who are ready to accept us and fit into our society. Not rebellious single people capable of anything.

I don't think they regard Serbia as their desired destination, but if they are forced to stay, they will fit into our country's life and culture for the most part.

If they must, but with fewer rights than Serbian citizens.

19%

Only those who accept diversity of culture, respect everyone else, do not require special treatment, are clean, tidy, and emancipated.

*I mostly
agree*

I do not see Serbia as a country with migrants, they simply do not fit in completely, but if they want to and if they have a strong will and a reason – why not.

13%

If they do not have the conditions to continue their journey and if they have acquired good living conditions here in Serbia, then why not. But I think that it is better for them not to stay in Serbia because of the society that condemns them on daily basis and because of their daily living conditions.

*I strongly
agree*

I believe that migrants are capable of becoming part of society. All helpful citizens are welcome.

12%

If they find themselves in our way of living – why not.

I do not see a difference between our citizens and migrants so I am OK with whatever they decide.

Would you agree with migrants remaining to live permanently in your town?

I strongly disagree

I disagree because they are violent and cause chaos. They are dangerous to everyone around them.

Because that is not fair to our citizens who live in my town.

In a couple of years, there would be more of them than us, because our people are increasingly leaving.

Because there are bigger and more developed cities where migrants would be better off.

44%

I do not want to live in fear that someone might attack my child.

I mostly disagree

The majority of the population in my town is Serbian, so it's rare to meet someone who is not even from another part of Serbia, and for migrants that would be a huge shock.

I don't feel comfortable walking around the city alone and there are a lot of them.

Because Serbs need to remain the majority population, and Serbia is too economically unstable to provide this kind of assistance permanently to others.

14%

They have too many benefits and our people have nothing.

Belgrade is already overburdened with population.

Would you agree with migrants remaining to live permanently in your town?

*I equally agree
and disagree*

*I am torn, on the one hand, it is okay for them to come,
but to some extent I find them somewhat dangerous for the
environment.*

Multiethnicity can have both good and bad effects.

*If they find it good here, I don't mind. I don't really have an
opinion on that.*

*I myself do not know, on one hand I am because of their fate,
and on the other I am somewhat afraid of them.*

19%

It is their choice, I do not mind.

*I mostly
agree*

*I agree that they stay, but of course it should be in proportion
to the population. They are the ones who need to integrate, not
us.*

*Yes, if they really want to. If they are willing to contribute
to the area where they want to be settled. And provided that,
over time, there will be no more intense spreading of their
faith among those who do not practice it.*

11%

*If they behave decently and cause no harm to anyone, they can
stay in town.*

*I strongly
agree*

*If we integrate them and help them get involved, they will get
involved and behave like any other citizen.*

*I have nothing against it. This is a free town, let them live
here, no one can prevent them.*

*If they like the town, yes. Certainly, multinational and multi-
ethnic environments have proven to function better.*

12%

I think they would contribute to economy of the city.

Would you agree with a migrant being your next-door neighbour (e.g. living in an apartment/house next to yours)?

I strongly disagree

I do not want them in the country or in the town, and especially my neighbourhood.

Because in that case my children would not have any freedom of movement.

I don't trust them. Most of them steal, rob, and harass people.

Lifestyle differences are insurmountable. They should be somewhere on the border where there are no our people and where they can all be in one place and not scattered throughout the settlements.

39%

I mostly disagree

Mostly I have nothing against any migrant but it is a clash of two different cultures, languages and lifestyles.

No, they always yell when they go around town, I don't need them next to my house.

Because I've heard many times that they steal a lot – they can rob us and attack my neighbours.

I generally have prejudices against them, I would not like if they came to the neighbourhood. But if they behaved normally, there would be no problems.

14%

I wouldn't exactly like them to be my first neighbours since I do not really like to have unknown people that close to me. I do not mind if they are in the same settlement but next-door house or apartment, no way.

Would you agree with a migrant being your next-door neighbour (e.g. living in an apartment/house next to yours)?

I equally agree and disagree

It all depends which migrant population they belong to, there are really both wonderful and bad people.

If a migrant is granted asylum, I do not mind having him/her as a neighbour. In any other case, I am against it because I do not want people illegally residing in Serbia in the neighbourhood and not respecting the laws of the country that took them in.

I don't care if a person is a migrant or Serbian, it depends on how he/she behaves.

19%

Yes, if he/she respects the lifestyle and standards of the community where he/she lives.

If he/she obeys the law and wishes to learn the language.

I mostly agree

If he/she is a good person and respects the house rules, why not?

I have no problem with it as long as they behave decently, and I have the same opinion regarding the locals as well.

13%

People should not be judged solely on the basis of the fact that they have emigrated.

I strongly agree

When a migrant resides and is included in the community, the term "migrant" is lost and he/she gets the first and the last name. Just like any

other person. If we help them get involved, the behaviour will be reciprocal.

Nobody bothers me. I am neither a racist nor a nationalist.

Migrants are not animals, they are normal people with the first and the last name, with a family and all of them just like us, they only belong to another culture.

15%

I don't care who my neighbour is, maybe that migrant would be better than grandparents.

Would you agree with a migrant being your co-worker?

*I strongly
disagree*

They are unreliable and they're Muslims.

I do not want to spend time with them.

*They are ungrateful and do not deserve it, we have enough
workers, we do not need them.*

*I disagree because I would not want to have someone
associated with terrorism as a co-worker.*

There is not enough work for our citizens.

*They would certainly make a lot of problems because they are
not used to our way of working.*

29%

*This is our country, there are many unemployed Serbs, so I
think they should primarily be employed.*

*I mostly
disagree*

I feel uncomfortable and insecure about them.

If I have to, so be it. But I would not like to work with them.

*Foreign citizens cannot work at my job because they do not
speak the language well enough.*

*They probably wouldn't know how to do the job because of the
different education systems.*

*Perhaps only in exceptional cases, if he/she is educated enough
and there are no our people to do the job.*

14%

*He/she could hardly be a co-worker because of the specific
features of the job – he/she would need to know our laws.*

Would you agree with a migrant being your co-worker?

*I equally agree
and disagree*

If they are already here and must stay, then let them have obligations and earn their income. That way they will be integrated sooner.

If he/she does a good job and doesn't endanger me, then I'm fine with it.

I wouldn't mind working with someone who is a migrant if, in he/she has reached the level of working regularly like myself, as part of his/her integration in life in Serbia.

I agree in part, that is, they do but not all kinds of jobs. Nor would we in our country be granted full rights.

22%

If the company hires him because of his knowledge, I totally agree that he does the job, but if the state hires him just to give them something then I disagree.

*I mostly
agree*

I don't differentiate people based on that. It would be normal for those who stay to live here to work.

They earn money like I do. They fight. I have nothing against that.

13%

If he/she is able to do the same job as I do, I have no problem with having him/her as a co-worker.

I agree because they also need to make money somehow.

*I strongly
agree*

Why not, I wouldn't mind, I would gain new experience. It might be interesting to learn something from them.

If he/she managed to get a job in spite of all prejudices that exist here against them, I would consider it very much deserved, and therefore I would respect him/her from the beginning.

22%

International cooperation and problem solving is better because of a different approach.

Would you agree with a migrant being your boss/superior at work?

I strongly disagree

Managers should be our people.

It's a little strange for someone who came to our country just a few months ago to be my boss and doesn't even know the language.

I would not want to work in such environment – I do not think that foreigners can interact with our people.

I'd rather quit and leave the firm.

Most of them are uneducated and cannot be bosses.

Why would they be in a better position than me in my country?

45%

I believe they are not familiar enough with the situation in our country.

I mostly disagree

It takes years for someone with a different culture and knowledge of the language to be a manager, as is the case with our people abroad.

Because I think Serbia has enough professional staff for any position, so that way the rights of people from Serbia would be diminished.

I do not want to be ordered about by someone who has just come to my country.

12%

He/she should first deserve that position.

Would you agree with a migrant being your boss/superior at work?

I equally agree and disagree *If I don't have a choice then fine but I wouldn't like to, but if I can, I don't think I would choose that.*

It depends on the situation.

Only if they respect our faith and culture of workers.

17%

If he/she is granted a stay in Serbia or asylum and if his/her professional qualifications are better than mine.

I mostly agree

If he/she is competent (educated) enough to be my boss I have no objections about us not being from the same country.

If the company can grow thanks to him/her, why not.

It would be a little strange to me, but if he/she has a college degree and meets all the requirements, then why not.

8%

It is possible that he/she has earned this position through hard work and effort.

I strongly agree

If he/she is smart enough and is better than me, I have no problem with that as long as politics or the fact that he/she is a migrant is not involved.

I do not divide people by their nationality but by expertise.

I don't care who my manager or boss is as long as they know how to do their job and organise work.

18%

If he/she is able and capable of aiming high, I will be glad to see him/her succeed.

Would you agree with a migrant becoming a member of a wider family (e.g. through marriage with one of your relatives)?

I strongly disagree

No, because we are not of the same faith and I do not want to spoil our genetics.

Unfortunately, we cannot influence that but God forbid.

I disagree, I don't want them to activate a bomb in the middle of Sunday lunch.

I would renounce my relatives, they would not be able come into my house, and I would not come to theirs.

Then how can I invite them to my family saint celebration.

One should not mix with them, difference in mentality is much too great.

45%

Because of family tradition which is different for us.

I mostly disagree

I have nothing against that personally, but I would prefer someone I can understand and I feel that such person can, if a problem arises, leave the family just as he/she has left the country previously.

I don't think such a community would function very well.

Because I can't tell what their intentions are.

No, because I don't know their language and they do not know ours.

Different faiths and customs, especially different treatment of women.

11%

I cannot influence what each of my relatives do, but I would certainly let them know that they cannot do that to the family because it affects us all.

Would you agree with a migrant becoming a member of a wider family (e.g. through marriage with one of your relatives)?

*I equally agree
and disagree*

If he/she is educated, normal, polite ... why not.

Only those who accept diversity of cultures, respect everyone else, do not require special treatment, are clean and tidy.

Well, if one of my family members were to choose, surely they would choose someone good, so I wouldn't complain much.

Depending on which country they come from (culture, education, customs).

I don't believe he/she would manage to fit in, but if they love each other then good luck.

19%

My parents would mind, so I think I might have a problem with that too.

*I mostly
agree*

I would never influence anyone's choices.

It would be okay, I would love to get to know another culture.

Assimilation is necessary. I have nothing against their customs as long as they do not try to change Serbian attitudes and impose their tradition on us.

9%

Everyone chooses for themselves. Our region is generally known for mixed marriages.

*I strongly
agree*

Love knows no bounds.

Honestly, I don't care who my cousins are with...

I have no prejudices about migrants. If they are good people, I will be glad they are in my family.

16%

Migrant, asylum seeker, foreign national, member of marginalized population it is all the same. Selection of a partner is not done according to these criteria.

Would you agree with a migrant becoming your close friend (to become friends, for him/her to come to your house, to invite him/her to celebrations, etc.)?

I strongly disagree

I have enough friends without them.

I don't even like to see them, let alone socialize with them.

For the sake mine and the safety of my family, I would never make such friendships.

I get along better with our people because we are more alike.

28%

Honestly, that would scare me because I think they are unpredictable so I would never invite them to my house.

I mostly disagree

I'm not sure we have anything in common.

If he/she accepts my culture and customs.

It would take me too long to get to know the migrant.

It is okay for me to be friends or acquaintances with migrants but preferably without home visits.

13%

They've been through a lot and they certainly have a different mindset from me, so I don't know how we would socialize.

I equally agree and disagree

Why not, people should not be judged by nationality and religion.

Well, I already know some migrants whom I talk to, but I wouldn't call them to my home because it would bother other family members.

If he/she would respect me then maybe.

If we are comfortable with his/her and we have something in common, friendship can happen, but I'm not sure it would be very close.

20%

One should have good relations with everyone, regardless of whether we are the same nationality or not.

Would you agree with a migrant becoming your close friend (to become friends, for him/her to come to your house, to invite him/her to celebrations, etc.)?

I mostly agree

I have absolutely no prejudice regarding this subject.

The fact that I like to socialize with someone does not depend on whether that person is a migrant or not.

If I like someone, circumstances and/or that person being a member of a certain minority do not matter.

It depends on how much the differences in culture would affect the differences in attitudes.

For me that is fine because they need friends too.

No one should be judged until we get to know them.

12%

I don't mind that, after all, they are people too, if someone is a good person, it doesn't matter where he/she is from.

I strongly agree

Why not? I could learn something new from them, about their culture, faith, and customs.

I think it would be interesting to get to know another culture.

Not all of them are bad, there is certainly someone I would like and who is a good person.

Why not, we are used to multiethnicity and multiculturalism.

I am such a person that I befriend everyone.

Friends are selected based on the qualities they possess as personalities.

27%

We who move from one town to another are also migrants, if everyone accepts us, why is it a problem to accept them?!

Would you agree with a migrant becoming a close family member through marriage with your child/sister/brother/parent?

I strongly disagree

I bring my children up in such a way that it will never happen.

I would renounce my child, my sister, anyone. They have their people, we have ours.

That would never happen because no one from my family would convert to other faith.

One should not mix with them because they have a peculiar nature – they are unpredictable.

51%

That is inappropriate, I don't even want to think about it.

Due to our family tradition, no one would accept that.

I mostly disagree

I would not be comfortable with that especially knowing how they treat women as their property.

I don't think such marriage is possible and it certainly wouldn't work well because people are too different and then it causes problems.

12%

He would certainly want my sister to move somewhere else and that would not be acceptable.

I equally agree and disagree

I would not be happy but if they love one another, what can you do. I don't think anyone would ask me anything.

I would not influence anyone's choices, I would try as hard as I could, despite the fact that I might not be fine with it.

I don't mind, I don't interfere in choices of other people.

16%

Only under the condition that he/she respects my family and rules.

Would you agree with a migrant becoming a close family member through marriage with your child/sister/brother/parent?

I mostly agree

I think it would be a shock to me at first, but then I would get used to it if people got along well.

Well, I think if people fall in love, they should get married, though it would be strange to me.

If they love and respect each other, great ... except parents – it would be difficult for me to adopt a stepfather/stepmother of any other nationality or religion.

It might not be fine with it, but I did not ask anyone whom to marry. I don't believe my children will ask me.

8%

Only if they obtain legal residence, then I have no problem with it.

I strongly agree

A man like any other.

If it was their choice, I would certainly support it because their happiness is important for me.

If they had a healthy relationship, he would be accepted and loved like the rest of the family because he is a man like the rest of us.

As long as they are happy, so am I.

It's not my business to interfere in.

Love knows no bounds.

14%

I have a brother-in-law who is a foreigner and we get along great so I have no problem with that.

As can be seen from explanations of answers, the rejection of migrants is generally based on emphasis of religious and cultural diversities, but those attitudes are often coloured by prejudices about lack of education, negative personal traits (laziness, dishonesty, disrespect for others, etc.), unwillingness to adapt or respect the customs and habits of the local community. Also, in one part of the respondents there is a pronounced fear of the migrant population, but this emotion is very rarely accompanied by reasons for such emotion. In addition, it appears from the responses that very few of those who express negative views have relevant information. Namely, when it comes to migrants, the impression is that respondents with the greatest distance have only Islamic men on their minds. In addition, those who quantitatively decide to rate their reply as “split” (i.e. “3 - equally agree and disagree”) often provide explanations which indicate their lack of interest in the topic rather than seeing both positive and negative sides thereof or perceiving the issue as complex. Finally, those who display the most positive attitudes, that is, have low distance towards migrants, very often do not explain their position by leaning on logical reasoning or declaration of facts, but invoke general theses, such as we are all human, love knows no bounds, everyone deserves to be safe, etc. Here it is important to point out that a large number of respondents (15-30%) were in no way willing to explain their answers to any of the questions, so for both negative and positive attitudes, there are answers such as because that is my opinion; I just don’t; I don’t want to explain; there is no need to justify myself, etc.

In order to gain insight into what information was available and to what extent the respondents were aware of the complexity of the topic, the perception of positive and/or negative effects of migration was examined.

Impact of migrants on culture

In what way would the migrants have a negative impact on our culture?

If there were more of them than us in some towns and they refused to adapt, then our culture would be neglected and forgotten.

Violence would increase as they come from war-torn regions.

They would try to pass on some restrictive norms and laws from their countries here.

The parts of the town where they live would be dirty and they would not take care of the environment and nature conservation because they have no awareness of it.

They would try to Islamise Christians.

They would spread bad atmosphere, they would not respect people and the rule of law, they would set a bad example for children.

In what way would the migrants have a positive impact on our culture?

Local residents could become acquainted with new cultures and traditions and thus learn something new.

They can enrich our cuisine, architecture, art, fashion...

Through sharing different experiences, viewpoints getting to know a new language.

We would be remembered as a helping people and would be more respected by other countries.

In the form of some good pie recipe or something.

62%

of respondents say they **do not know or cannot** indicate **negative** effects of the migrants to local culture.

83%

of respondents say they **do not know or cannot** indicate **positive** effects of the migrants to local culture.

Impact of migrants on economy

In what way would the migrants have a negative impact on our economy?

If they constantly asked for something to be given to them instead of working, we would be in big trouble because we have to pay for their subsistence.

If they were social welfare cases, they would be an additional burden.

They would be cheap labour force, so the state would employ more migrants than us, and then our people would leave even more.

There would be more poverty because we would have to pay for their stay here as well.

There would be less work for our residents.

The number of unemployed would increase and so would the gray economy.

They certainly would not work legally but smuggling and crime would be on the rise.

In what way would the migrants have a positive impact on our economy?

If migrants were to occupy positions in professions where there is not enough staff and contribute to development of those professions.

If they want to work hard and fill the places where there is lack of our workforce.

Additional workforce for seasonal jobs.

We would receive more financial donations from developed countries because we receive migrants.

Maybe attracting foreign investments and money from EU funds.

Maybe they would like to work in villages in the fields, we do not have enough people there.

They would start their own businesses, employ people and increase competition.

There would be more people doing something.

38%

of respondents say they **do not know or cannot** indicate **negative** effects of the migrants to economy.

76%

of respondents say they **do not know or cannot** indicate **positive** effects of the migrants to economy.

Impact of migrants on children and education

If migrant children were to attend schools together with our children, what negative effects would that have?

The teachers would only deal with them and neglect our pupils.

Migrant children learn with more difficulty because of language differences and then cannot attend courses with our children.

There would be more aggressive behaviour and fights as there would be conflicts between our and their children.

The children would not feel safe nor would they be able to learn in peace.

The identity and beauty of our culture would be lost... What would they do in a Serbian language class when they talk about Vuk Karadžić?

A migrant child would suffer because it would be rejected by children.

They would be favoured over our children and would set a bad example for them.

If migrant children were to attend schools together with our children, what negative effects would that have?

They would get to know another language, culture, strengthen tolerance and gain new experiences.

Children would learn to accept, respect and love differences.

They would learn how to work with someone who was not born in Serbia, which would be useful to them in the future.

Prejudices and discrimination against other religions and nationalities would be reduced, from an early age.

Mutually helping and learning from each other.

Children would speak English, which the migrants speak quite well, more actively.

44%

of respondents say they **do not know or cannot** indicate **negative** effects of the migrants to education.

36%

of respondents say they **do not know or cannot** indicate **positive** effects of the migrants to education.



*Victor Lacken/ International Federation of Red
Cross and Red Crescent Societies (IFRC)*



**Workshop
programme with
young people**

Workshop programme with young people

As the results of the survey have shown that attitudes towards migrants and migrations are quite heterogeneous, but also based on very little information, i.e. that there is a lack of informed attitude formation, a programme of educational workshops for young people was developed. The goal of this programme was to guide young people through the process of forming knowledge-based attitudes, as well as to empower them to be agents of change for adult attitudes by actively engaging in dialogue on socially relevant issues such as migration in Serbia today. In addition, the program aimed to guide young people towards development of critical thinking when evaluating the information they are exposed to through various media and social networks, and to turn towards actively seeking and deliberating about information from a great number of relevant sources. Finally, the programme aimed to raise the young people's awareness of complexity of migration issues, causes and consequences thereof, and to familiarize them with different views regarding this issue. In the end, it is important to emphasize that the content of the programme was in no way directed to directly changing negative attitudes towards migration. Rather, emphasis was placed on raising the competences of young people so that instead of being passive recipients of information they can be actively informed and can independently form their views based on the data from different sources, but also arguments coming from different sides – both those who support their views but also those who question them. This way, a broader and more lasting effect is achieved – young people are empowered to actively participate in the community and critically form their own attitudes, not only related to migration but also other socially relevant issues.

The educational programme consisted of seven workshops and was intended for young people aged 13 to 19 from local communities with migrant accommodation facilities. Duration of each workshop is 60 minutes, and all workshops are foreseen to be conducted with the same group of young people (from 15 to 25 participants).

The foreseen dynamics of the workshops is once a week, thus the entire educational programme lasts 7 weeks, or slightly longer than two months if the preparatory period is considered (forming a group of young people who will complete the programme, preparation of materials and analysis of effects after the programme is completed). It should be emphasized that the workshop dynamics is not essentially important, and depending on the possibilities and specific conditions of the workshop, it can be conducted from twice a week to once every two weeks, thus shortening duration of the programme to four weeks or prolonging it so that its duration is about three months.

What makes this programme different from other youth programs focused on the same or similar topics is that the work is conducted not only in facilitator-led workshops, but after each workshop an activity is foreseen which the participants need to conduct independently in their environment – the so-called “homework”. This component of the programme allows the content processed at the workshops to remain in the participants’ minds and guides the activities outside the workshop setting. Also, adults from local communities can be indirectly involved in the programme. That way a dialogue on migration or other socially relevant issues can be initiated through interactions between the adults and the youth.

Workshop 1

Exploring your own attitudes towards migrants



The goal of the first workshop is for young people to become familiar with and aware of their own attitudes towards migrants, as well as with the reasons for either positive or negative views.

The workshop is divided into three segments:

A vertical timeline consisting of a red line with three dots. Each dot is connected to a red square box containing white text. The boxes are labeled '10 min', '20 min', and '30 min' from top to bottom.

**10
min**

Short introductory presentation of the programme (i.e. informing participants about the topic, duration and expectations), followed by participants getting to know each other (if a group was formed for the purpose of implementing this programme) or a brief introduction to the facilitator (if it is an already existing youth group – e.g. a secondary school class).

**20
min**

Individual completion of a questionnaire designed to measure attitudes towards migrants (the content of the questionnaire is on pages 17-20). Completing the questionnaire has a dual role – it allows participants to think and express their own views and opinions, while the facilitator will use the content provided by participants as basis for discussion in this and future workshops.

**30
min**

After the questionnaires are completed, the facilitator leads a group discussion about attitudes. In this part of the workshop it is important for the facilitator to be neutral i.e. not to express either positive or negative views, but only to invite participants to present their own views and to ask them to argue for any position, as well as to facilitate an exchange based on argumentation between participants with opposing views.



Proposed questions/sub-questions which the facilitator may use for leading the discussion:

- *What is your attitude towards migrants? Why do you think so? How do we know that? Are we sure this is true? Why do you think that way?*
- *Does anyone think the same? Why do you think that way? How do you know that?*
- *Does anyone think differently? Why do you think that way? How do you know that? Are we sure this information is correct?*
- *Who thinks migrants should stay in our town? Why do you think that way? Who thinks the opposite? What makes you think they shouldn't stay?*
- *Is there anything that everyone agrees on? Why is that? Do we all think this is true? Based on what?*
- *What are the things we agree on? Why? What are the opposing arguments?*



The facilitator is expected to close and round off the discussion by summarizing all the views which have been presented, respecting the different perspectives and announcing that the upcoming workshops will deal with more detailed discussion about all the presented topics.

At the end of the workshop, participants are given “homework” to interview two adults from their immediate surroundings using the same one-on-one questionnaire – those can be parents, other family members, neighbours, teachers, or anyone else they want to talk to.

Workshop 2

Attitudes of adults toward migrants



The goal of the second workshop is for young people to become familiar, through presenting other views and critically comparing them to their own, with plurality of opinions and different views of migration issues from a transgenerational perspective.

A red vertical line with dots at the top, middle, and bottom, connecting the time markers to the text.

**10
min**

The workshop is divided into two segments:

The workshop begins with brief presentations on the adult survey experiences. In this segment, the facilitator invites young people to share their experiences - both positive and negative ones, including the obstacles and resistance they encountered during the process.

**40
min**

This is followed by a presentation of the “survey results” where the workshop participants are asked to present opinions and views, and argumentation accompanying the views from perspectives of the adults they interviewed. Additionally, the facilitator’s task is to encourage discussion about the similarities and differences in attitudes of young people and adults, as well as to look for potential reasons of those differences together. Finally, the discussion focuses on critical evaluation of attitudes and argumentation accompanying those attitudes, with emphasis on respect for different opinions and a focus on understanding different perspectives which different people may have about the same issues.



Proposed questions/sub-questions which the facilitator may use for leading the discussion:

- *What is your attitude of adults you interviewed towards migrants? What are the main arguments they presented?*
- *Did all adults share the same attitudes or were there any differences? In what respect were the opinions the same and in what different? Why do you think that is so?*
- *Do you agree with the views expressed by adults? In what aspect do you agree and in which not? Why is that so?*
- *What experiences do you think adults have to have such attitude? What are their views based on? How do they get informed? What information did they share with you? What do you think about this information – is it correct?*
- *Did you learn something you did not know? How does this affect your attitude?*

The facilitator is expected to close and round off the discussion by summarizing the impressions which have been presented, and by explaining that different people have different life experiences and access to different sources of information, which will influence their views regarding migrants but also other socially relevant issues.



At the end of the workshop, participants are given “homework” to think about all the arguments and views presented, and to talk about them in an informal atmosphere with their peers who share their views and experiences, but also to find at least one peer who has a different experience and whose parents advocate opposite opinions.

Workshop 3

Affirmative argumentation about the effects of migrations



The goal of the third workshop is to empower young people to actively seek information about certain issues in order to have informed opinions on relevant social issues, but also in order to be ready to change their views once they learn new relevant information.

30
min

This workshop format is small group work. After groups of 3 to 5 members are made, the participants have the following task:

- Try to recall or think of as many examples as possible that support negative attitudes towards migrants
- Try to recall or think of as many examples as possible that are not in favour of prejudice
- Try to provide as much concrete information as possible in support of positive effects of migration on the local community

30
min

After working in small groups, each group does a presentation, followed by joint discussion. The facilitator's task is to direct the discussion towards considering the causes for easier citation of greater number of negative than positive examples, as well as towards critical evaluation of the sources of the presented examples, that is, the information based on which the examples are designed.



Proposed questions/sub-questions which the facilitator may use for leading the discussion:

- *Which of these examples do you know are real and which are fictional? How do you know the examples are true?*
- *What makes you think it is easier for us to remember or think of negative rather than positive examples?*
- *Where and from whom did we hear these negative examples? Has anyone personally had a negative experience?*
- *How do we know about the positive examples? Has anyone personally had any positive experiences?*
- *Can negative and/or positive experience in individual cases be generalized to all migrants? Why do you feel that way?*
- *Has anyone had similar – either negative or positive experiences with members of our population? Or do you think it is something specific to migrants?*
- *Do you think of information in favour of the positive effects of migration? Where do we get this information?*

The facilitator is expected to close and round off the discussion by summarizing the impressions which have been presented, and by encouraging the participants to independently and actively seek information which are aligned but also those which are opposed to their views so that their opinions are based on as much relevant information as possible.



At the end of the workshop, participants are given “homework” to find several arguments online against prejudices towards migrants, as well as several reasons as to why migrants and refugees are good for the country they come to (arguments for positive effects of migration).

Workshop 4

Affirmative messages about migrants



The goal of the fourth workshop is for the young people to exchange information and knowledge they have obtained by using the peer education process as well as to be included in the creative process of thinking of efficient methods for communicating affirmative messages about migrants.

The workshop is divided into three segments:

A vertical timeline diagram consisting of a red line with circular markers at the top, between segments, and at the bottom. Three red square boxes, each containing the text '20 min', are positioned along the line.

20
min

In the first (introductory) section, participants are asked to present information they found online which speaks in favour of the positive effects of migrants on society. In this process, the exchange of information through peer education is facilitated.

20
min

They then move on to working in small groups (3-5 members), and each group is presented with a task to think of a way to best present positive information about migrants and refugees, by using information they have come up with on their own, as well as information they have heard directly from other workshop participants.

20
min

After working in small groups, group presentations are followed by joint discussion about the presented affirmative messages about migrants. The workshop ends with voting for the best message as well as with a brief discussion about the reasons why that message is voted as the best.



Proposed questions/sub-questions which the facilitator may use for leading the discussion:

- *(during the presentation of information which the participants have found online) Where did you find this information? What do you think about it? Has anyone else found any similar piece of information? Has anyone accidentally come across something that refutes this information? How much do you believe in this information? Why do you believe it and why not?*
- *(while presenting affirmative messages i.e. small group results) How do you feel about this message? What do you like about it? Is there anything you don't like? Why? How would you make it better and more convincing?*
- *Which message do you personally like the best? Why is that?*
- *Do you think that some people who have negative attitudes would change their minds if they knew some of this information? Which information do you think may change someone's mind first?*

The facilitator is expected to round off the discussion by reminding everyone about the most prominent information and messages presented by the participants and instructing them to check how adults respond to that information and messages.



At the end of the workshop, participants are given "homework" to speak to two adults they have interviewed and to present to them and discuss with them the positive messages and information which speak in favour of the positive effects of migrations.

Workshop 5

Migrants as change agents



The goal of the fifth workshop is to empower young people, through peer support and exchange of experiences, to discuss the topics where there are conflicting opinions but also to rely on information-based argumentation in those discussions.

30
min

The workshop is divided into two segments – the first half of the workshop summarizes the impressions from conversations with adults, that is, the experience of confronting adults with arguments and information obtained by young people. During the discussion, the facilitator's task is to initiate and guide the exchange of experiences between the workshop participants. In this section, it is especially important to pay attention to both positive and negative experiences, and to try to understand the reasons for unexpected or undesirable behaviour of the respondents. Finally, it is the facilitator's task to stimulate a conversation about how the young people benefited from that conversation, that is, whether they have learned anything new in that process.

30
min

After the group discussion, work in pairs is foreseen. Each pair would get a task to retell their conversations with adults and collectively analyse which messages were compelling and which were not, and why some messages were not best received by adults, and to come up together with a better way of presenting information or to find some additional information which might be helpful in new discussions with adults.



Proposed questions/sub-questions which the facilitator may use for leading the discussion:

- *What are your experiences in talking to adults? Did they want to talk to you? How did they react to the information you told them?*
- *What information was new to them? Did they know anything about this before? How did they react to this information?*
- *How did you feel during the interview? How did you react when they did not believe you/when they rejected your argument?*
- *Has anyone had a similar experience? Has anyone had an opposite experience? What makes you think the experiences were different?*
- *Who thinks that they could have made a better argument? How would you do it differently?*
- *Did the adults provide you with any information you did not know about? Did you try to verify this information afterwards? Did you miss any information in that conversation? Did you look for it after the interview?*

The facilitator is expected to close and round off the discussion by summarizing the impressions presented and empowering the participants to actively engage in discussions on this and other socially relevant issues both with peers and adults.



At the end of the workshop, participants are given “homework” to speak to adults again in order to see how adults think after some time has passed since the previous interview, and to provide new information that they have come up with if necessary.

Workshop 6

Summary of experiences



The goal of the sixth workshop is to make the young people aware of ways of forming and changing attitudes, especially effects of the process of actively seeking information and participating in discussions on socially relevant issues. The ultimate goal of all previous workshops, ending with this one, is for the young people to see themselves as relevant and active actors in the process of evaluating and creating attitudes about social issues in their local community.



60
min

The workshop begins by summarizing impressions of the young people about their conversations with adults (including the initial interview and subsequent conversations). The facilitator encourages the exchange of experiences as well as the analysis of similarities and differences in those experiences. The participants then talk about young people's personal experiences during the workshops and participants' perceptions of how the workshops and activities they conducted affected them and their opinions about migrants. Also, they discuss how the events in the local community during the workshops influenced the very process of forming and changing views as well as seeking information. Finally, the perceived effects of change are evaluated, which have been, from their perspective, the result of their personal engagement.



Proposed questions/sub-questions which the facilitator may use for leading the discussion:

- *What was your experience with talking to adults now? Has anything changed? Did you notice if they remember something you have said to them? What does that tell you?*
- *Who has had a similar experience? What are these experiences similar to? Has anyone had an opposite experience? Why do you think that is so?*
- *In some aspects, did the way adults talk to you about migrants change when you compare the first interview when you gave them the survey and this last one? Where is the difference? Why do you think that happened?*
- *How have your thoughts changed? How has this whole process affected you? What was your most impactful/most important/most interesting thing to do?*
- *Have any migrant-related events occurred during the workshops? How do you think it affected everything we did here?*
- *How do you see your role in the process of forming and changing attitudes about migrants? Do you think that adult attitudes have changed since the first survey? Why and in what way?*



At the end of the workshop, participants are given their last “homework” to conduct the survey with adults again, this time in abbreviated form, and to compare the replies from the beginning and the end for the next workshop.

Workshop 7

Effects of change



The goal of the last workshop is to round up and evaluate the entire process as well as to present survey results i.e. demonstrate effects of change in attitudes of adults.

A vertical timeline diagram consisting of a red line with circular endpoints at the top, middle, and bottom. Two red square boxes are attached to the line: one between the top and middle dots, and another between the middle and bottom dots. The top box contains the text '20 min' and the bottom box contains the text '40 min'.

20
min

At the beginning, the facilitator invites young people to present the effects of change that has been made by comparing initial and final adult surveys. It is important here that the facilitator adequately attributes the effects of change i.e. their absence, so that young people understand that change of views depend on a great number of personal social factors, and that some people accept changes and new information more easily/faster and some harder/slower.

40
min

Finally, young people are presented with survey results i.e. group data in order to gain insight into the general attitudes towards migrants in their and other local communities. This presentation also represents feedback from the young people as survey participants, providing them with an opportunity to ask questions and better understand the attitude of local communities towards migrants at the given moment.



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Programme implementation experiences in local communities where migrants are residing

The presented workshop programme was initially conducted with one group of young people in six local communities where migrants are residing, namely in Belgrade, Kikinda, Sombor, Subotica, Šid and Pirot. In total, 115 young people aged 13 to 22 participated in the programme, including 63 females and 52 males. Table 1 shows the distribution of participants by city.

Table 1.

Workshop participants per towns

City/town	Total number of participants	Gender structure M/F	Age
Belgrade	12	5/7	17-19 years
Kikinda	15	7/8	14-20 years
Sombor	16	7/9	14-17 years
Subotica	32	17/15	13-22 years
Šid	20	8/12	17-18 years
Pirot	20	8/12	15-19 years

The experience of conducting workshops varied between local communities. However, what was uniform for all towns was that students were confronted with negative attitudes of parents towards migrants, accompanied by their disinterest and unwillingness to actively engage in constructive conversation on this topic. This attitude of adults motivated the young people to become actively engaged in conversation and finding information about the effects of migrants on the local community. The context, as well as the demographic structure and current circumstances have significantly influenced the further course of workshops in local surroundings. Namely, in a big city such as Belgrade, young people are rarely in direct contact with migrants and refugees, and have been more focused on the global effects of migration and the way migrants and refugees are presented in the media, while in smaller communities where more migrants reside, such as Šid, young people focused on specific examples of migrants attending school with them. In environments where there has been a change in demographic structure of migrants – from families to younger men, an increase in negative attitudes has been observed, while in the areas where there are relatively small reception centres with mostly families, the migrant population is discussed with more understanding and empathy. Also, challenges during the implementation of the programme were isolated negative events in certain local environments (e.g. Pirot) that were much covered in the media (mainly in a negative context).



On the other hand, most young people, indicated that during the workshops, they noticed that negative news and information dominated the media and social networks, and that positive examples and benefits of local communities from migrants were rarely mentioned, and that it was necessary to influence that presentation of positive and negative information is more balanced. On the whole, the young people reacted positively to the workshops and were ready to actively participate in the conversation both during and after the educational programme.

Reasons for the difficult and insufficient integration of migrants can be found in the prejudices of the local community, language barrier, discrimination, lack of education, unequal access to employment, adequate accommodation and social services, lack of employment and recognition of qualifications of highly educated migrants.





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Recommendations

Recommendations

Based on the results of the research and the educational programme conducted for the young people, the following recommendations can be made:

- In every country along the migrant route, intensive efforts should be made to inform citizens about the United Nations Conventions which guarantee respect for human rights and commitments made by states regarding how to treat migrants.
- Increase awareness and knowledge of citizens about what discrimination is, how it is manifested, how to recognize it, and what measures the state is taking to reduce discrimination.

This can be achieved through:

- Workshops at schools with young people who are agents of change and construction of a solidarity society.
- Lectures by the Commissioner for the Protection of Equality and public discussions, especially in cities and municipalities where migrant and refugee accommodation centres exist.
- Increasing the coverage of this topic in the media and monitoring the ways of reporting discrimination and migration.
- Create a handbook tailored to the needs of the local community about international and domestic anti-discrimination standards in order to raise public awareness of discrimination and consequences thereof, and work to prevent and eliminate discrimination, in order to build a more tolerant society.
- It is necessary to educate both migrants and the local population about cultural mediation and intercultural understanding, in order to open the area for understanding and acceptance of different cultures and to reduce the risk of discrimination in both directions as well as to facilitate social inclusion of migrants.

- Promote greater cultural exchange on global and national level. Thus, for example, national Red Cross and Red Crescent Societies can organise workshops which promote human values on one hand, and on the other hand, enable the presentation of cultural, ethical and other differences that are, above all, the path to development of a solidarity society with equal opportunities for all.
- It is necessary to increase responsible access to the problem related to discrimination against migrants by the media, which would at the same time improve their contribution to combating discrimination and promoting equality in society.
- Conduct campaigns and promote examples of well-integrated social inclusion practices of migrants, in order to raise awareness about opportunities and positive effects of integration of migrants and refugees.
- There is a need for further research on this topic and for monitoring trends and mentions in society, since further research would provide useful data regarding various issues that could significantly “shed the light” on the reasons for (non) trust between members of different ethnicities and social groups. Surveys should also include a component of attitudes towards different social groups existing in the local population, because only through such two-way surveys, it is possible to fully understand the phenomenon of discrimination and facilitate promotion of zero discrimination.
- Migrant integration policies need to be developed to include long-term planning and implementation of systemic solutions, namely:
 - Migration response planning must be based on estimates from the existing data exchanged along the migration route.
 - Clearly distinguish duties and responsibilities of different ministries and institutions in response to migration.
 - Integration strategies at regional and national level.
 - During long-term planning, particular attention should be paid to employment opportunities and inclusion of migrants into society should they choose to remain in the country.

- Provide access to language courses and access to civic integration.
- Provide access to formal and non-formal education.
- Provide family reunification assistance, with a particular focus on social inclusion of children, women and the elderly.
- Provide continued and accessible health, psychological and social care.

It is important to encourage solidarity with migrants, not only because of the current migrant crisis and the number of migrants passing through Serbia and other countries, although this should not be neglected either, but also because of projections that show a high likelihood of an increase in migratory trends. Projections by the International Organization for Migration (IOM) are that climate change will be a major trigger for global population movements in the coming decades and that by 2050, as many as 200 million people will migrate due to climate changes, which will make life in certain populated areas on the planet unbearable. Since this figure is several times higher than that of all migratory movements in the recent global history, it is necessary to systematically and throughout different life stages of populations of all generations develop an understanding of the migration phenomenon and that of individual and social solidarity with people “on the move.”

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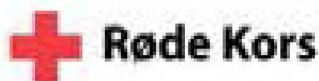
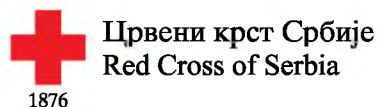
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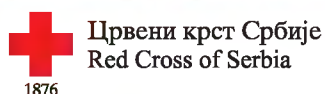
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