IVAN PRAVDIĆ

Cultural literacy *in Serbia*

PERFORMATIVITY OF EU AGENDAS IN CULTURAL POLICIES AND CURRICULUMS IN 2023

CULTUAL LITERACY IN SERBIA

Performativity of EU agendas in cultural policies and curriculums in 2023.

by Ivan Pravdić

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0. INTRODUCTION

This research was done as a part of the first phase of the project d@arts – dialoguing@rts, funded by the EU Horizon Programme (2021-2027), that focuses on arts education and cultural literacy within the framework of Horizon Europe, thus exploring and "understand how performing arts activities relate to cultural literacy in official discourse and documents across eight partner countries.

Work Package 1 analyses how the interconnection of cultural literacy, performing arts and social cohesion and inclusion is addressed in existing research, current cultural and educational policies and curricula and produces a novel analytical framework.

WP1 will produce a comprehensive research literature review, including indigenous knowledge and de-/postcolonial perspectives, at the nexus of cultural literacy and performing arts education.

WP1 also aims to analyse current national or regional curricula for pre-primary, primary, secondary, tertiary and non-formal education in Aotearoa/New Zealand, Finland, Germany, Italy, Norway, Serbia, and Uganda. In addition, it investigates European, national, regional, and organisational policy documents in the seven consortium countries as well as the Council of Europe and the European Union. The analysis also focuses on relevant policy frameworks produced by NGOs representing the d@rts target groups. This analysis produces an overview on the roles, understandings and mutual relations of cultural literacy, social cohesion and inclusion, and the position of performing arts in cultural and education policies and curricula in Europe and beyond.

Finally, WP1 seeks to develop a novel multidisciplinary framework for analysing cultural literacy learning in policies and practices. This framework of analysis advances research on cultural literacy by a) drawing upon Indigenous knowledge and de-/postcolonial perspectives, b) emphasising cultural literacy as a dialogical practice and c) bringing clarity to the notion of cultural literacy and its links to performing arts education and its impacts on social cohesion and inclusion.

Work package 2 (WP2) investigates the value of cultural literacy by analysing the state of the art of cultural literacy education in member states. Within a comparative large-scale assessment-design, the cultural literacy assessment-frameworks developed in Work Package 5 will be distributed to stakeholders for data acquisition, thus generating an indicative sample of formal and non-formal educational partners in all selected countries. This will ensure coverage of multiple models of cultural literacy education, implementation, investment and development, and will also assess cultural literacy education, resources and teaching approaches in the performing arts. Data will be collected digitally. Institutions will be asked to state their goals and visions with respect to cultural literacy education, attending to the organisational element of the process.

Our research also includes interviews and workshop discussions with people involved in arts and arts education as well as an online exercise using the eDelphi tool to develop a common understanding of how cultural literacy education is currently implemented and how it could be improved. We aim to deepen understanding of cultural literacy in education." (https://dialoguingarts.eu/about-drts-horizon-europe/)

0.1. PERSONAL AND PROFESSIONAL COMPETENCES

Imagine one ring of 20 houses, each one not bigger than 50m2. Serbs, Turks, Gispies, Croats, Bosniacs, Slovaks live together, all children play together, everybody celebrates every Hollyday of all these cultures and religions together. These 60 people have only two water pipes until 1970, and 6 shared showers and 6 toilets until 1980. It is how I grew up in Belgrade until I was five. Gradually, we abandoned the concept of multicultural toilets, then, in the whole country, we outgrown concepts of brotherhood and unity, and welcomed the civil war and destruction of Yugoslavia.

From 1983 to 1989, I attended the Children's Drama Studio Škozorište, the first experimental performing arts workshops program in this part of the world. From 1991 to 1994, high schoolers created the Club of Drama

Communication, where we gave workshops to our peers, including many war refugee youth.

From 1993, I participated in several Open Society Foundation programs, of which I consider The Contradictorium the most relevant to this topic, where we got introduced to dialectics, epistemology, phenomenology, hermeneutics and critical thinking.

In 1996 group of 4 young performers started project Magnet – Phallus Revolution (which inspired even the Pussy Riot), and we performed provocative street performances against the war regime of Slobodan Milošević (we got arrested and prosecuted several times, while lawers of Hellsinki Commity for Human Rights were our attorneys and our project were on CNN No Comment via Associated Press). During students and civil protests in Belgrade in 1996/1997 (following performances by Magnet), I was invited by OSCE as a representative of students.

In 1999, I participated in the Inter-Community Relation Seminar Communication Training through Political Theater and Performance Art by Craft Theater at the Academy for Visual Arts in Sarajevo, Bosnia and Herzegovina, where I gave the presentation The Edging Forms of Performance Arts and Social Actions at Dramaturgy department.

In the year 2000, I took part in the symposium "Culture Politics and Culture Production in Serbia" in Belgrade. The same year, I started working in the Students Cultural Centre (SKC) as a program editor, and one of my programs was the Open School of Contemporary Performing Approaches, which enabled free 3-hour workshops every Saturday till 2005. During the violence against the Prade Parade in Belgrade in 2001, SKC opened its doors and gave first aid to wounded people while our security protected the hurt.

In 2001, I was one of the workshop facilitators in the project by the Center for Regionalism, Dictionary of Multiculturality - workshops with children in 8 Vojvodina cities. The same year, I was one of the facilitators and participants in the Art for Social Change program - training for trainers at the National Theater in Tirana, Albania, with participants from the UK, Bulgaria, Albania, Kosovo and Serbia.

In 2001, I was one of the workshop facilitators in the project Bela II with teenage delinquents in the Center for Social Care in Belgrade.

In 2002, I participated in The Taboo workshops, lectures and street performances in Scholer Helfen Leben, Sarajevo, Bosnia.

In 2003, I gave a public lecture and presentation on Innovations in Performing Arts Education at the Culture Information Center, Podgorica, Monte Negro, and in 2004 a public lecture Models of Culture Creation at

the Students' Culture Centre in Novi Sad.

From 2005 till 2008, when I started my academic career as an assistant professor of Dramaturgy at the Academy of Arts in Novi Sad, I worked as a freelance artist and researcher.

In 2013/2014, in the project Litle Prince, I did adaptation, direction and workshop leading for the performance by kids (from 9 to 13 years old) with troubling behaviour at the Social Work Center Daily Care in Novi Sad. This performance participated at several children's art festivals.

Except for artistic and academic work (ORCID 0000-0002-0516-2311), I contributed in 2014 to several programs of Except (Exchange of Community-engaged Performing Art Practices) project as supervision trainer of the workshop process and presentation in Novi Sad, Serbia and workshop facilitator in Sokachi, Hungary.

This year, I did direction and dramaturgy for the theatre performance To be a Woman, based on performed texts by 23 female Serbian dramatists from 1896 till now, in which they defined what women are. I was also present on stage, wearing a beautiful red dress and high heels. This performance in the Serbian National Theatre was the first event in the celebration of the 50th anniversary of the Academy of Arts in Novi Sad, where I perform a function of the chairman of the Academy Council.

0.2. CULTURAL SPECIFICITIES OF SERBIA

The Republic of Serbia is not a member of the EU, yet most investments come from the EU, and there is an EU flag inside every ministry building.

Serbia is one of the rare countries in Europe with positive discrimination (affirmative measures). Roma (around 2% of total population) are guaranteed 2% of the budget-supported number of university studentships, and the handicapped 2% more. The Government adopted a Strategy for the Social Inclusion of Romas (till 2032).

In the region of Vojvodina (1/3 of the Serbian population), 28 ethnic groups

live. In the whole of Serbia, one can have 15 different maternal languages in school (Hungarian, Slovak, Ruthenian, Croatian, Macedonian, Vlach, Albanian, Boshniac, Bunjevac, Czech, Roma, Romanian, Slovenian, Ukrainian, Bulgarian).

Out of 90,000 refugees entering Serbia in 2022, 3,811 legally were registered in refugee centres, but only 25 asked for asylum, which they were granted. Since there are fences along EU borders with Serbia (Croatia to the west and Hungary to the north), it is not easy for all the people trying to continue their journey. In 2023, more than 107,000 refugees entered Serbia (almost 2% of Serbia's population in one year). Since they show no intent to stay, they do not integrate into the society. Plenty of workshops were given in all 18 refugee centres in Serbia, among them many creative ones. Foreign workers from the Far East are more visible, especially in big cities. In 2023, more than 50,000 legal foreign workers registered in Serbia (number of seasonal workers not included). Serbia has experience with refugees, admitting 620,000 (mostly ethnic Serbs) refugees from Croatia and Bosnia during the civil war from 1991 to 1995 (UNHCR data).

During World War I, Serbia lost almost one-third of its population, making it the percent-wise highest victimized country (450,000 soldiers and 650,000 civilians out of less than 4 million people died not from natural causes). During the Second World War, again, more than one million Serbs were killed (occasionally, German occupiers shot 100 civilians for one killed German soldier), including several hundred thousand in concentration camps in Croatia (hosting the only concentration camp specialized for kids). Half a century later, in August 1995, during Operation Storm, 250,00 Serbs were expatriated from Croatia, 2,000 killed, 78 churches burned down, and 181 graveyards demolished, 25,000 houses destroyed. That is why the Serbian government and the majority of the people will not consider (3,000 to 8,000 military-capable male) victims in Srebrenica as genocide. Mere numbers make this appalling massacre non-comparable to more than 90% decline in indigenous population in North America and Australia, one milion dead in Ireland, 100,000 in Namibia, 10,000,000 in Congo, 2,000,000 in Persia, 100,000,000 in India, 90,000 in Kenya, 3,000,000 in Rwanda, or even more than 30,000 corpses in Gaza in previous months, all including women and infants, which was not the case in Srebrenica.

Although anticolonial discourse is almost invisible in Serbia, it is probably because of the specific history. From the invasion by Turks (1371 to 1455),

Serbia was a part of the Ottoman Empire until 1835 (and some parts of Austria until 1918), so it was a colony. After liberation in 1835, Serbia was the second country in Europe to abolish slavery (after France). It was the second because, before that decision, Serbia did not exist as a state. Since the 1950s, as a part of the Non-aligned movement, students from all of Africa, as well as from India and Burma, studied in Belgrade (in 1957/58 students from 39 different countries studied in Belgrade). During the same decade, significant numbers of now EU states hosted human zoos, exhibiting people of colour.

Racial conflicts are uncommon nowadays. Until a decade ago, there were violent incidents against individual Roma, yet they include more social than racial context to it, especially because many of the celebrities (just to mention for three decades the most popular Ceca - the Serbian Mother) as well as plenty of politicians and some ministers are of Roma origin.

The land of Serbia and her people faced many oscillations in colonising/decolonising processes in her history from the Palaeolithic till now. If we were to analyze the mass media content at the moment, we could easily recognize that Serbia nowadays is multi-colonized: administration and the most of the economy are colonized by the EU, the army by the US, the energy sector by Russia, road infrastructure and mining by China, and real estate by Israel and Arabs – globalism at its best!

Women first voted in the region of Vojvodina in 1918. and in the rest of Serbia/Yugoslavia in 1945. One-third of the government consists of women, and women constitute a majority of students and university teachers (in 1923, the first women became university professor). The earliest drama written by a female and performed in Serbian National Theatre in 1896. was titled The Emancipated. Since the end of the XIX century, women have started publishing their political magazines and promoting their rights.

In the Serbian language, every noun, pronoun, adjective (in all seven cases) or verb (in all nine tenses) has a gender (masculine, feminine, neuter). The plural for mixed nouns is usually male, yet there are many exceptions (brothers and sons are feminine in plural).

Gender identities, except male and female, are not defined in the Constitution and the Law on Gender Equality (2021) yet the law recognizes different sexual preferences as acceptable and condemns every kind of discrimination. “The Constitution guarantees, and as such, directly applies human and minority rights guaranteed by generally accepted

rules of international law, confirmed by international treaties and laws... Any discrimination, direct or indirect, on any basis, especially based on race, sex, nationality, social origin, birth, religion, political or other belief, property, culture, language, age, and mental or physical disability." The newly proposed Law on Gender Equality is, at the moment, publically debated.

Nevertheless, the former two-time prime minister of Serbia and present chairman of the national assembly is a biological woman married to a biological woman, and they have and raise their biological (not adopted) child, while less powerful same-sex couples are not allowed such rights. Belgrade was the first place in the world to perform sex change surgery (1950!), and sex change surgery is free for citizens of Serbia. Pride parades have been regularly held in Belgrade without violent incidents since 2010.

1. SERBIAN CULTURAL POLICIES ANALISYS

1.0 INTRODUCTION

Although artistic media are never connected with social values and directions in any policy documents, this practice has been happening for decades! During the 1950s, each municipality had to organize a "social-cultural community" / (društveno kulturna zajednica). Wherever a post office was, a culture centre had to be established!!! In recent years, some of these spaces have lost their cultural use, but in the majority of municipalities, they actively gather people to create theatre, play and sing music, perform folk dances and recite poetry.

In the region of Vojvodina only, where around 2 million people live, 250,000 amateurs are creatively included in society through 1,800 organizations (visual arts, dance, theatre and music). That means that every 8th inhabitant is creatively engaged in community! These organizations connect through gatherings and competitive festivals of theatre, folk dances, traditional music and choirs, in age categories of younger primary schoolers (7 to 10 years old), older primary schoolers (11 to 14 years old), high schoolers (15 to 18 years old), and adults. Ethnically different yet usually mixed artistic and cultural organizations gather and compete. For example, at this year's festival of amateur theatres of Vojvodina, out of 10 performances, the 1st and the 3rd place (and the participation in state competition) were won by Slovak theatres that performed in minority Slovak language (around 42,000 Slovaks live in Serbia –roughly 0,66% of Serbia population and 2% of the population in Vojvodina). The plays presented were based on the texts of world classics, domestic classics and contemporary domestic texts. They are mostly comedies and are

regularly performed in front of the audience. Topics include issues of feminism, family breakdown, identity politics, economic exploitation, unhealthy ambitions, personal and social violence, eroticism and war.

This level of inclusion was the direct consequence of the policy that municipalities had the autonomy to create programs with local people who expressed their own needs and ideas.

The more I have read Serbia's cultural policies, the more I find them perfect in their abstract disregard for reality: the reality of peoples' needs, and the realities of specific cultures and sub-cultures lifestyles.

Strategy without an understanding of what obstacles are (and they are economical, ecological and colonizing/exploitative by investment capital), only propagates its goals, thus making policies irrelevant and subjected to irony and rejection. These written strategies can fulfil criteria they are written to satisfy, and there their application unfortunately ends.

That is why it is impossible to use prescribed templates for the analysis.

I have found only one serious non-governmental cultural policy. Unofficial policies on culture and arts tend to be merely wish lists or short manifestos that copy/paste certain ideological discourses. Their implementations are non-binding to anyone, and their audiences mostly consist of people who wrote those policies, and maybe those who financed their creation.

One exception could be the

1.1. STRATEGIC PLAN OF THE ASSOCIATION INDEPENDENT CULTURAL SCENE OF SERBIA 2021 – 2025 which is only 8 pages long.

https://nezavisnakultura.net/wp-content/uploads/2021/11/Strateski-plan-Asocijacije-Nezavisna-kulturna-scena-Srbije-2021-2025.pdf

Although it sounds like an important document, it falls short of even mentioning any art disciplines. Independent Cultural Scene of Serbia is defined as a "collaborative platform of organizations, initiatives and informal groups in the field of contemporary art practice that represents the understanding of culture as social and accessible to all good, develops practices of solidarity, inclusiveness, cooperation, participation and culture building community and works to improve working conditions in culture, especially in civil society sector in culture". Still, it mentions no migrants nor minority groups but is a menagerial plan to broaden its network, empower its sector and enlarge its influence on governmental bodies.

1.2. NATIONAL STRATEGY FOR THE YOUTH

https://www.mos.gov.rs/wp-content/uploads/download-manager-files/Nacionalna%20strategija%20za%20mlade%20-%20SR.pdf

In this 76-page long document, music, dance and drama are not mentioned at all. Theatre is only mentioned in the devastating statistics of how many young people visit these institutions. Tolerance and solidarity are mentioned only 5 times. Culture appears more than once on every page, but diversity is not even once. Interculturality is mentioned a single time as intercultural learning in: "Expected results and planned implementation activities:

Programs of work with young people on socio-cultural, religious, sexual and other differences have to improve:

- Define guidelines that will improve work programs with young people on socio-cultural, religious and other differences;

- Support training programs for teachers and youth workers on socio-cultural, religious and other differences;

- Support research, activities and programs that include the most common stereotypes and prejudices in society and find ways for young people to

overcome/suppress them;

- Develop communication and cooperation programs between different social groups to which young people belong;

- Support peer education and intercultural learning programs that promote tolerance, understanding and anti-discrimination;

- develop integrative models of information that show minorities as part of a wider social group, not isolated."

Despite these clear and positive expected results, out of 37 competencies, not a single one is cultural, while democracy appears 4 times only. Inclusion is mentioned 80 times, while literacy exists merely as financial, informational and digital.

1.3. STRATEGY FOR THE DEVELOPMENT OF ADULT EDUCATION IN THE REPUBLIC OF SERBIA

http://atina.org.rs/sites/default/files/strategija_razvoja_obrazovanja_odraslih.pdf

https://www.pravno-informacioni-sistem.rs/SlGlasnikPortal/eli/rep/sgrs/vlada/strategija/2015/22/1/reg

On 18 pages, dance, theatre, music, not even play are not mentioned at all. Equality neither.

Openness is used only once in a social context, that education should be:

"open to different social groups and population categories: the poor, refugees, adults with special needs, members of minority groups, long-term unemployed, young adults without qualifications, women, older workers who face the risk of job loss, the highly educated who become unemployed, as well as other categories of highly educated adults who need vocational training improvement."

Tolerance is mentioned only once in goals:

"understanding of cultural and ethnic diversity and the need for tolerance;"

This is the only culturally contexted usage of diversity in the document as well.

This is also one of three mentioning of culture, where the second is connected with “institutions of culture“ where the education of adults should take place and the third is in the definition:

“The adult education strategy is a call to create a culture of learning, social organizations and economies based on knowledge and the improvement of abilities and achievements

adult people.”

The word “dialogue“ is used neither as social nor intercultural dialogue.

Marginal is used in the following contexts:

- “The basic function of these programs is the reduction of qualitative and quantitative imbalances between supply and demand on the labour market, i.e. improvement of access to the labour market or preparing people to return to the system of work. In addition, these programs have aim to reduce gender and generational differences and help specific categories of the population in monitoring structural changes (women, refugees, members of the military, special marginal and ethnic groups, etc.).“

- Education of adults is directed to: “prevention of poverty and social marginalization;“

- As an instrument for socio-economical transformation and development, the education of adults should “prevent social exclusion and marginalization, strengthen social cohesion and sense of belonging and identity;”.

1.4. LAW ON HIGHER EDUCATION

https://www.paragraf.rs/propisi/zakon_o_visokom_obrazovanju.html

On 70 pages of the Law, dance, music, theatre and performance are not

mentioned at all, same as dialogue, interculturality, (social) inclusion, and tolerance. Some cultural competence notions are present here:

“The activity of higher education is based on the following principles:

1) academic freedom;

2) autonomy;

3) academic integrity;

4) the unity of teaching, scientific research, that is, artistic work and innovative activities, as well as professional work;

5) openness towards the public and citizens;

6) respect for humanistic and democratic values of national and European traditions and values of cultural heritage;

7) respect for human rights and civil liberties, including the prohibition of all forms of discrimination;

8) alignment with the European system of higher education and improvement of academic mobility of teaching and non-teaching staff and students;

9) participation of students in management and decision-making, especially concerning issues that are important for the quality of teaching;

10) equality of higher education institutions regardless of the form of ownership, that is, who is the founder;

11) affirmation of the competition of educational and research services in order to increase the quality and efficiency of the higher education system;

12) ensuring the quality and efficiency of studying;

13) connection with pre-university education;

14) protection of intellectual property in knowledge transfer processes.“

Maybe mentioning Europe two times more than the nation, includes all that is a political prerequisite for expected ideologial values. On the other hand, a lack of ideological norms, no matter how important they are, shows some level of academic autonomy.

1.5. STANDARDS AND INSTRUCTIONS FOR THE ACCREDITATION OF STUDY PROGRAMS I AND II DEGREE (BACHELOR AND MASTER) STUDIES

https://www.pravno-informacioni-sistem.rs/SlGlasnikPortal/eli/rep/sgrs/vlada/strategija/2021/63/1/reg

In the 28-page long document, dance is not mentioned at all. Music is present only in connection with music faculties, drama the same, and theatre only as a space. Performance is difficult to follow because the teaching itself is "performed" and is not mentioned outside of that context.

Standard 2. defines the purpose of the study program, where we can find competencies together with the social context:

"The study program has a clearly defined purpose and role in the educational system, accessible to the public.

2.1 The purpose of the study program is to educate students for recognizable and clear professions and occupations. The study program ensures the acquisition of competencies that are socially justifiable and useful."

In the Instructions for applying standard 3, we can find what competencies are:

"3.1 The goals of the study program include the achievement of competencies and academics

skills as well as methods for their acquisition. Objectives may also include the development of creative abilities and the mastery of specific practical skills needed to perform the profession."

Social or any kind of cohesion, social inclusion, tolerance, culture, diversity, respect, empathy, dialogue... are not mentioned at all.

At least the word communication can be found in "4. Competences":

"4.1 By mastering the study program, the student acquires the following general abilities:

- analysis, synthesis and prediction of solutions and consequences:
- mastering research methods, procedures and processes;
- development of critical and self-critical thinking and approach;
- application of knowledge in practice;

• development of communication skills and dexterity, as well as cooperation with the wider social and international environment;

• professional ethics"

But that is not surprising because it is a professional procedural, not an ideological text.

1.6. STRATEGY FOR THE DEVELOPMENT OF EDUCATION AND UPBRINGING IN THE REPUBLIC OF SERBIA UNTIL 2030

"Official Gazette of RS", number 63 of June 23, 2021.

https://www.pravno-informacioni-sistem.rs/SlGlasnikPortal/eli/rep/sgrs/vlada/strategija/2021/63/1/reg

In this crucial document 125 pages long, dance, theatre, and drama are not mentioned, and music is present only through the terms Music Education and Music School, which reinforces the bureaucratic programmatic nature of the Strategy. This document, as programmatically ideological, and therefore demagogic, has all the right words and concepts, perfectly integrated into the same sentences and repetitive phrases, as if someone wanted to satisfy quantitative research.

Let's look at one page as an example:

"The first of the general principles of all education and upbringing in the Republic of Serbia is ensuring equality in the exercise of the right to education and the availability of education for all children, students and adults, based on social justice and equal opportunities, without discrimination. Special attention will be devoted to maintaining and improving the system of additional support for boys and girls of Roma nationality, children with developmental disabilities, children with learning difficulties, children in a disadvantaged position, children living in Roma settlements, children from low socioeconomic families - economic status, children from rural areas, children on the move, with a

focus on key transition processes from one educational level to the next. Further intensification of efforts to improve access to quality education in rural areas and small towns is foreseen, including access to pre-school, secondary and higher education, especially for vulnerable groups.

It is necessary to further strengthen and implement proven and effective measures and mechanisms to ensure that every child, regardless of origin, ethnicity, functional and psycho-social disabilities, gender and other personal characteristics, has access to quality and inclusive education through the application of existing and the development of new approaches and measures to prevent segregation, prevent early school leaving, desegregation, successful transition from primary to secondary and from secondary to tertiary education and the development of additional and individualized support mechanisms for children who need it, at all levels (school, local and national).

Also, the need for the development of special teaching and learning programs to support students with developmental disabilities and disabilities will be considered, along with an analysis of international practice and the current situation in the Republic of Serbia. The implementation of strategic principles implies the implementation of measures and activities related to further development and full implementation of the legal and strategic framework and its harmonization with confirmed international agreements and generally accepted standards in the field of inclusive education and their connection with practice in schools and classrooms, the mutual connection of regulations relevant to inclusive education in different systems (social protection, health, local self-government, etc.). The main measures in this area are related to desegregation and the provision of relevant, quality support to children in an inclusive environment, which will require stronger support to regular schools in the process of inclusion of students who are educated in schools for the education of students with developmental disabilities and disabilities or schools for adult education. It is necessary to define a long-term vision, guidelines and a road map at the national level for desegregation, the transformation of the roles of schools for the education of students with developmental disabilities and disabilities, and additional support, to ensure the progressive implementation of inclusive education. Each of these transitional directions should provide better provision of additional support to children in inclusive conditions and requires a significant increase in the quality of pedagogical work with children with developmental disabilities.

In order for the education system to be accessible, fair and open, it is of priority to establish new and improve existing support mechanisms with a special emphasis on the specificities of different vulnerable groups

(students from families of low socio-economic status, children with developmental disabilities and disabilities, Roma population and among them especially girls, etc.)."

As you have read, everything is in place (at least in the document). There are plenty of paragraphs like this, connecting social inclusion and cultural literacy. The Strategy itself was written upon EU policy platforms:

"The Pillar of Social Rights of the EU and the corresponding Action Plan, which lists 20 key principles and rights essential for equal and functional labour markets and social protection systems;

The European Skills Agenda is a five-year plan to help individuals and businesses develop more and better skills and apply them, through strengthening sustainable competition, ensuring social equality, access to education, training and lifelong learning for all and building resilience as a response to crises, based on lessons learned during the covid pandemic;

European Digital Strategy and Action Plan for Digital Education 2021-2027. which presents the vision of the European Commission for quality, inclusive and accessible digital education in Europe;

The European area of higher education and the Bologna process, are based on a common set of obligations and key values such as freedom of expression, autonomy of institutions, independent student associations, academic freedom, free movement of students and employees;

The EU's strategic framework for Roma until 2030, which represents a new ten-year plan, which contains a proposal for a Council Recommendation, to provide support to Roma in the EU;

The economic investment plan for the Western Balkans envisages paying more attention to the importance of education and employment, especially through multi-sectoral instruments such as the introduction of the Youth Guarantee;

EU competence frameworks (entrepreneurship, digital competencies, qualifications)."

Also, "The implementation of training for developing competencies for democratic culture based on the Reference Framework for Competences for Democratic Culture of the Council of Europe will continue."

Although the (anti)colonialism is not mentioned, it is impossible not to notice the (anti)anticolonial discourse, idealization and blind copy-paste approach of the Serbian government exclusively towards the EU, to the extent that most textbooks for primary and secondary schools are written by authors and published by publishers from the EU: "The strategic commitment of the Government and Ministry of Education, Science and

Technological Development, as part of the Government, is to ensure quality education for all citizens through openness, fairness, accessibility and democracy of education, respecting the pan-European initiative of the Council of Europe - Reference framework of competences for democratic culture."

Democracy as a method of out-voting and imposing certain decisions on minorities, democratically does not necessarily imply pluralism (as well as diversity except for biodiversity), which was never mentioned in the Strategy We can recognize the absence of pluralism and diversity also in the imperative: "Hence the need to establish one state online primary school and one state online high school." unifies education and abolishes homeschooling as an independent and research process (because it is out of control). In history, we can pinpoint Napoleon to be the first one to centralize and unify the education system of France at the beginning of the XIX century, making it one of the instruments for imperialism and even mobilization to war (I have read these conclusions in the works of Dany de Rougemont, founder of the European Cultural Foundation).

Allowing only one online state primary and secondary school also opens up the possibility of releasing (almost) all teachers from their jobs (fire them, sack them!). This is putting the autonomy of education, as well as the developing expertise of teachers and professors, severely under threat, which is the most contra-productive for education (unless we plan all the education to be performed by all-knowing, all-controllable, all-controlling and all-objective AI).

Actually, AI is part of the Strategy: "improving the Standard of general cross-curricular competencies for the end of secondary education and upbringing by defining the role of artificial intelligence in cross-curricular competencies; development of teacher competencies, especially for a cross-curricular, multidisciplinary approach to teaching and learning;"

Different competencies are mentioned in two different contexts (non-violence and information-communication-technology as a means of digital literacy). These competencies are more directed towards teachers than pupils:

"5) The strategy for the prevention and protection of children from violence for the period from 2020 to 2023 ("Official Gazette of the RS", number 80/20) is one of the priority national policies of the Republic of Serbia, which contains measures and activities aimed at education and strengthening the competences of employees in education through multi-sector trainings (sector of education, health, social policy, etc.), accredited training programs whose topics are focused on non-violent communication, tolerance for diversity, anti-discrimination, gender

equality, constructive and non-violent education, positive discipline, child trafficking, recognizing the risk of violent extremism, prevention of violence against children with developmental disabilities and training of teams for protection against violence in educational institutions (recognition and assessment of risks for the child, as well as implementation and monitoring of the implementation of prescribed procedures); improving children's capacity for violence prevention through workshops and forums, organizing peer teams, etc.;

7) The strategy for the development of digital skills in the Republic of Serbia for the period from 2020 to 2024 ("Official Gazette of the RS", number 21/20) regulates the development of digital skills of the population intending to use the potential of modern information and communication technologies (ICT).

For the development of digital skills and training for using the potential of modern ICT tools, the education sector is recognized as a key sector that enables and contributes to the development of these competencies and skills through formal and informal education. Due to the rapid progress in the field of ICT, this strategy emphasizes the necessity of continuous improvement of digital competencies by aligning teaching and learning programs with 21st-century skills;

8) The strategy for the development of the public information system in the Republic of Serbia for the period from 2020 to 2025 ("Official Gazette of the RS", number 11/20) includes the education sector, especially in the part of the teaching and learning program, i.e. the improvement of the existing elective teaching program and learning for media literacy and improving the competence of teachers for the implementation of this program, as well as the creation of new programs that contribute to the development of digital media literacy within formal education;"

Inclusion tends to be of major importance, that even "During 2015, the Group for Social Inclusion was established (later the Group for Minority Education, Social Inclusion and Protection from Violence and Discrimination (GSI), whose task was the additional development and coordination of the implementation of inclusive of education)."

The group was very active and proposed many notions of inclusivity, yet they can be summed in these few:

"9) The National Strategy for Youth for the period from 2015 to 2025 ("Official Gazette of the RS", number 22/15) through specific goals indicates a direct connection with the education sector through: improved opportunities for equal access to education for all, especially to young people from vulnerable social groups by providing different types of support (eg developing programs for the prevention of early school

leaving and identifying young people at risk of leaving school, developing training programs for teachers following the principles of inclusive education); provided support for the development of the potential of gifted and talented young people through better adjustment of teaching to the needs and interests of these students;

10) The strategy for the social inclusion of Roma men and Roma women in the Republic of Serbia for the period from 2016 to 2025 ("Official Gazette of the RS", number 26/16) emphasizes the importance of education for this national community by providing conditions for: full inclusion of children and young people from the Roma community to quality pre-school, primary and secondary education; greater inclusion of Roma men and women in the student population; providing support for the education of young people and adults who did not attend a school or who left school, along with the introduction of effective and efficient mechanisms to fight against discrimination and achieve the conditions for the enjoyment of all minority rights for Romani men and women in the education system;

6) The strategy for improving the position of persons with disabilities in the Republic of Serbia for the period from 2020 to 2024 ("Official Gazette of RS", number 44/20) is related to education, especially in creating conditions for accessible education of children and students with disabilities in regular schools (accessibility of facilities) and inclusion and provision of quality education (inclusive education) for children and students with disabilities. This strategy is followed by the Action Plan for the implementation of the Strategy for the Improvement of the Position of Persons with Disabilities in the Republic of Serbia for the period from 2020-2024. in the period from 2021 to 2022;

...There are also several trainings for the professional development of teachers that focus on topics relevant to inclusive education, with a focus on the fight against discrimination, preventing dropouts from the education system and the development and implementation of the plan, while the Ministry started a dialogue on initial teacher education that would should lead to a change in the university curriculum and teacher competency standards, and then result in changes in initial teacher education to respond to the needs of male and female students following the current curriculum reform."

Inclusivity is, as contrary to exclusivity, a notion repeated plenty of times. Inclusivity, actually, like it or not, diminishes professionalism, high performance and advancements in efficiency. Criteria to monitor "increase in the number of employees in education and training who have improved their competencies for working in an inclusive environment; percentage of students with developmental disabilities included in

regular primary education; percentage of students with developmental disabilities included in regular secondary education." actually contributes to lack of quality of knowledge for many/majority. This can also be recognized by the need to measure and recognize not just "The number of accredited trainings aimed at raising the sensitivity and competence of teachers and professional associates in schools to recognize students with exceptional abilities within regular classes and regular school activities" and "The number of teachers and professional associates who attended trainings aimed at raising the sensitivity and competence for recognizing students with exceptional abilities within regular classes and regular school activities" but also "Number of established model-institutions with good practice in working with students with exceptional abilities", which means isolating highly talented children to special places (certainly not inclusive ones). This could lead to preparing talented children and later promoting into some level of "elite" which would be and feel like objectively separated from all others. This "elite" will not consider them selves a part of / bellonging to wider society, which would result in far less empathy towards "non-elites". Talented future leaders, in this way, will be excluded in specialized schools, and specialization at an early age does contribute to efficiency, but not to the knowledge and understanding which needs synthesis interaction of knowledge from different fields. Unfortunately, proclaimed inclusivity promotes elitarism and sharp segregation of two classes only: blindly specialized isolated talents and stupified masses.

This is a huge shift in the values of education. The majority of pupils will no longer be motivated to study and learn hard with better than them, even if this means getting worse grades. With the new Strategy, the mediocre majority will be allowed to feel superior by sharing the same or quite similar study program with those who have learning and developmental disabilities, the majority will not be given the opportunity nor support to advance through challenges and hardships of learning. Without effort, there is no development.

Throughout decades, the practice of special schools has shown that children and youth with development issues / special needs need a special and more personalised approach to attaining knowledge and skills. Their expected intellectual and social development in an inclusive environment is not satisfactorily achieved, and inclusive practice so far shows that their advancement is worse than in special schools. The presence of support (usually a parent) disrupts both discipline and the learning process for the vast majority of children (where is democracy now?), yet these field facts are not taken into consideration, because policies are idealistically and ideologically created "from above", not including nor consulting specific needs of the specific pupils, common children, parents, teachers, special

teachers, communities and people who work in special and common education, with whom I held interviews while preparing these analysis. All policies "from above" are, by definition oppressive and not inclusive, no matter how much inclusiveness they proclaim. A single policy for all, no matter how democratically voted or expertly explained, usually ends up in concentration/death camps.

When you define that "The first of the general principles of all education and upbringing in the Republic of Serbia is ensuring equality in exercising the right to education and access to education for all children", then the quality of education itself, knowledge, personal and social development and bringing up the youth into responsible adulthood become secondary.

In a politically correct world, where emotions are more important than transcendence (overcoming of self) through knowledge, rhetorics becomes demagogy (promoting discourse predominates over meaning and truth): "Measures leading to the achievement of this goal are: establishing new and improving existing support mechanisms for educational institutions in achieving openness, fairness and accessibility (1.4.1); encouraging interculturality in education (1.4.2)."

Interculturality is mentioned a lot of times in these contexts:

- "In this sense, it is clearly recognized that, in addition to the technical, the development of the social and humanistic sciences is of inestimable importance, both for nurturing national and cultural identity, pro-European values and interculturality, as well as for the education of citizens with highly developed critical thinking and the development of modern society.

- Activities to strengthen the educational role of the school will be based on the postulates of intercultural education (recommended by the EU and UNESCO).

- Among those topics that should be developed and desired values are: sustainable development and environmental awareness and literacy, preservation of mental, physical and reproductive health, gender equality, protection of personal data, inclusive society, national identity and interculturality.

- Establishing new and improving existing support mechanisms for educational institutions in achieving openness, fairness and accessibility (1.4.1); encouraging interculturality in education (1.4.2).

- Emphasis will also be placed on the professional training of employees in education, which will increase the capacities for improving interculturality and fostering democratic culture in educational institutions, in particular, work will be done on the development and implementation of the

professional training program for teachers for the implementation of the Serbian as foreign/non-native program language and the Romani language with elements of national culture."

The improvement and encouragement of interculturality in education will be recognized based on the result indicators:

- The number of trained teachers who teach the elective program Romani language with elements of national culture

- Number of accredited training programs for schools focused on intercultural education that includes sustainable development and democratic culture

- Number of trained representatives of educational institutions for intercultural education that includes sustainable development and democratic culture."

To achieve this, what is necessary?

"...Developing training programs and providing training for educational institutions representatives focused on intercultural education that includes sustainable development and democratic culture...

- ...to ensure that through teaching and learning programs, students of the majority nation get to know the culture of national minorities living in the territory of the Republic of Serbia, as well as to enable the conditions for the development of intercultural education through the application of an interdisciplinary approach in regular classes and extracurricular activities."

All of these are quite expectable and more or less, already present in the country with a huge number of different ethnic groups (In the region of Vojvodina (1/3 of the Serbian population), 28 ethnic groups live. In the whole of Serbia, one can have 15 different maternal languages in school (Hungarian, Slovak, Ruthenian, Croatian, Macedonian, Vlach, Albanian, Boshniac, Bunjevac, Czech, Roma, Romanian, Slovenian, Ukrainian, Bulgarian). In some communities, you can finish high school and not know a single word of the Serbian language.

Interactivity, on the other hand, is mentioned only once, and that is in the conclusion, which is full of beautiful expectations, but their realization requires much more expertise unencumbered by ideologies. It would need healthy motivation, freedom in decision-making and the ability for playful improvisation on the part of the teacher rather than a precise and monitored system:

"The desired state of affairs in 2030 implies that teaching and learning are improved at all levels of education.

This means that pupils and students are at the centre of the educational process and that they complete a certain level of education equipped with knowledge, skills and attitudes, i.e. competencies that are relevant for different real contexts and situations in which they will find themselves and in which they will be able to functionally apply what they have learned. have adopted during their education. The change in the paradigm of teaching and learning continues in the Strategy period because it implies education that is based on the outcomes and competencies of students instead of the mere reproduction of knowledge. We want at least three-quarters of all schools to achieve high marks in the external evaluation in the area of Teaching and Learning, and this means, among other things, that the teacher effectively manages the learning process in the class, directs the interaction between the students so that it is in the function of learning, adapts the work in the class to the educational needs of each student, gives feedback to the students and clear recommendations on further steps, to encourage intellectual curiosity and free expression of opinions, to show confidence in students' abilities and to have positive expectations regarding success, etc., and for students to acquire knowledge, adopt values, develop skills and competencies in class, to critically evaluate and analyze ideas, to present original and creative solutions, so that every student has the opportunity to be successful." Sounds like a fairy tale, but teachers are not fairies with magic sticks.

If the goals are the above-mentioned outcomes and competencies, they can be reached only if the teachers themselves have them, if they are not expected to reproduce the value system (whatever it may be) and the bureaucratic obligations of writing down plans, measurements and writing reports for every grade lower than 4 (2-5 are positive grades). The original and creative solutions recommended for children, as well as critical thinking and intellectual curiosity, must be enabled by the teachers themselves so that they can, by example, as children learn, pass them on to future generations.

1.7. STRATEGY FOR THE DEVELOPMENT OF CULTURE IN REPUBLIC OF SERBIA FROM 2020 TO 2029

https://www.kultura.gov.rs/extfile/sr/3993/strategija-razvoja-kulture-od-2020--do-2029-godine.pdf

On 112 pages long document, crutial to the cultural policy of Serbia, dance is mentioned 48 times, music 30, theatre 75, but not as a means for social and political agendas.

Individuality is not mentoined at all, while equality 20 times, 15 time as equlity of all citizens, and 5 as gender equlity.

Pluralism is mentioned once, where it is recognized as already present is Serbia's multi-polar identity:

"The priorities and goals proposed in the Strategy are based on a precise analysis of the present conditions in the culture of the Republic of Serbia, respecting its identity plurality and development potentials."

Interculturality is mentioned 5 times. First time is prioritetal defining of culture domains:

"- priority interdepartmental areas of culture, recognized in the provisions of the Law on culture are: education in culture; culture in education; for life learning; cultural tourism; cultural rights; intercultural dialogue; scientific research; and international cooperation."

When it comes to the relationship between the culture and education sectors, the long-term goal in the next one:

"the development of culture in education and education in culture through strategic linking culture and education, and their networking. Interdepartmental cooperation in this field is important because development of creativity and critical thinking, better acquaintance with one's own culture tradition, intercultural dialogue and respect for different cultures and identities communities as well as individuals. That is why it is especially important to emphasize the importance of development and establishment cultural roles of the school..."

Serbian cultural identity is proclaimed as "basis for intercultural and transcultural cooperation."

Interculturality appearce also in connection of adjusting cultural policy with UNESCO and Creative Europe, who are actively in "financial support for domestic cultural organizations - both public and civil sector."

Inclusion appears 39 times in few important contexts:

- "of the special wealth of our country, which includes both the creativity of national minorities and all social groups, as well as the possibility of

different identity choices”

- “enhancement of mutual understanding and equal inclusion of vulnerable groups in cultural life;”

- “opening public discourse and cultural institutions towards inclusive practices and social sensitive groups.”

One more mentioning describes “The importance of the civil sector in this domain is great, because it plays a key role in mapping of needs and development of those cultural activities that are not in public programs institution of culture. The civil sector contributes to the development of innovative approaches to the sensitive groups, opens space for dialogue, advocating inclusive policies and practices.”

That makes inclusivity main, or more precisely “The special goal of encouraging and developing production in culture and equal participation of citizens in cultural life is oriented towards continuous support for contemporary cultural creativity, creation of a stimulating environment, favorable and stimulating conditions for creativity in culture and the inclusion of as many members of the social community as possible in cultural life.”

Tolerance appears 2 times. First: “Creativity is of special value in ethnically mixed environments of national minorities, which contributes to the diversity of culture and the improvement of dialogue and tolerance in society.”

The second time is together with with multiculturalism, in a very specific context:

“Objectives of improving the restoration of cultural heritage protection in the area of AP (Autonomous province) Kosovo and Metohija are:

• Maintaining comparative and equal cultural identities as a foundation for pacification

• Tension and creation of conditions for strengthening regional stability, in accordance with the European principles of tolerance and multiculturalism;”

While this statement is a part of goverment‘s strategy, medieval monasteries built by poeple who identified themseleves as Serbian kings, and that are on UNESCO heritage sites lists are being highjacked and proclaimed Albanian cultural heritage.

Democracy is present 4 times in neutral context, while discrimination, migrants and other sensitive groups appear together in mentioning of Strategy of Prevention and Protection Against Discrimination, where

“nine sensitive groups are singled out in particular, namely: national minorities, women, LGBT persons, persons with the disabled, the elderly, children, refugees, internally displaced persons and others at risk, migrant groups, members of small religious communities and religious groups and persons whose state of health can be the basis of discrimination.” This strategy is included in the drafting of other government documents concerning culture.

1.8. LAW ON CULTURE

https://www.apr.gov.rs/upload/Portals/0/zakoni%20uredbe%20pravilnici/Zakoni/Zakon_o_kulturi.pdf

The Law on Culture is only 35 pages long. Before this document, there was no such governmental strategic document. It was preceded by

https://www.paragraf.rs/nacrti_i_predlozi/120617-nacrt_strategije_razvoja_kulture_republike_srbije_od_2017_do_2027.html

draft strategy of development of the culture of the Republic of Serbia from 2017 to 2027. but it was never put into further legal procedure because of conflicting public debate. The accepted document did not go through public debate.

By the way, based on the umbrella Law on Culture, adopted in 2009, the Culture Development Strategy should have been adopted within a year, which means by the fall of 2010. Work on the development of that strategic document began several times, with the participation of various structures of experts and decision-makers, and the last version was developed by the Ministry of Culture and Information in cooperation with the Institute for the Study of Cultural Development. Public debates on cultural policies have been present since the last millennium and in January 2001. the huge conference on “Cultural Politics and Cultural Production in Serbia” was held in Belgrade (I took part as well since I started working as program editor at the Students’ Cultural Centre in

Belgrade).

In the Law on Culture, dance, theatre and music are mentioned only in the definition of activities and not in the context of methodological connection with social values.

Interculturalism, democracy and diversity are mentioned together in the principles:

“The Republic of Serbia takes care of the realization of the general interest in culture and the implementation of culture policies as a set of goals and measures to encourage cultural development based on the following principles:

1) preservation of cultural and historical heritage

2) freedom of expression in cultural and artistic creativity;

3) encouraging cultural and artistic creativity;

4) openness and availability of cultural content;

5) respect for cultural and democratic values of local, national, regional, European and world traditions;

6) protection and promotion of cultural diversity and strengthening of intercultural dialogue;

7) strengthening the capacity of culture and its connections with other fields (education, science, tourism, foreign affairs, youth, etc.) and integrating cultural development into the socio-economic and political long-term development of a democratic society;

8) democratic cultural policy;

9) equality of subjects in the establishing of institutions and other legal entities in culture, equality in the work of all institutions and other subjects in culture;

10) decentralization in decision-making, organization and financing of cultural activities in accordance with the cultural policy;“

Inclusion and tolerance are present in:

“(3) The criteria for determining manifestations of national importance are:

1) capacities for achieving or maintaining artistic, cultural and social

relevant continuity;

2) achievement of relevant, subject to expert evaluation, artistic and cultural results;

3) contribution to the development of the domestic, national or regional cultural scene;

4) contribution to the opening of domestic culture and art to relevant world trends;

5) attendance and media coverage;

6) international visibility and relevance;

7) contribution to the humanistic values of the social community: solidarity,

tolerance, inclusion, education, environmental awareness, etc.“

This very short and general document enables many interpretations and diverse uses, yet the main problem is who decides to whom to give many for projects, especially because Serbia extremely low budget for culture (less than 1%) out of an extremely low budget for the state (less than 20bn euros total).

1.9. STRATEGY FOR SOCIAL INCLUSION OF ROMA MEN AND WOMEN IN REPUBLIC OF SERBIA FOR THE PERIOD 2022-2030.

“Official Gazette of RS”, number 23 of February 17, 2022.

https://www.pravno-informacioni-sistem.rs/SlGlasnikPortal/eli/rep/sgrs/vlada/strategija/2022/23/1

In a 108-page long document, dance is not mentioned even once, which is very strange because it is an integral part of Roma culture. The same applies to theatre and performance. Music appears only 2 times, and in a not very positive context, i.e. as a description of what Roma people mostly do. The insistence that a part of the autochthonous culture of the Roma, which is music, is belittled, shows that the Strategy missed the medium and therefore the message.

The goal states: “With this measure, it is necessary to strengthen the capacities of Roma men and Roma women through cultural, informative and educational activities that will increase awareness of rights and access to rights and services, primarily in the public sector, and strengthen the cultural and national identity and self-awareness of Roma men and Roma women.” As a concrete step, “In this process, the recognition of significant Roma men and women in the field of cultural activity and art is very important. Also, to preserve the cultural identity and cultural heritage,

it is necessary to establish cultural institutions, modelled on the existing institutions of other national minorities (institutes, cultural centres, etc.)." This sounds very nice, but Roma people do live not cohesively like other ethnic minorities but are mixed in almost all communities.

"Given that it has already been established that the potential of Roma men and women's culture, as part of European and Serbian culture, should be used in the existing legal and institutional conditions as a means to overcome prejudices against Roma men and women, the use of existing capacities and opportunities is also a significant direction in which it is necessary to plan activities for the preservation and promotion of Roma culture as an integral part of the cultural scene of the Republic of Serbia. In this sense, it is good to examine the possibilities of Article 12 of the Law on the Protection of the Rights and Freedoms of National Minorities, which states:

- Museums, archives and institutes for the protection of cultural monuments founded by the Republic, autonomous provinces or local self-government units will ensure the presentation and protection of cultural and historical heritage of special importance for national minorities in the territory for which they are responsible." This is already taking place.

Although "representative councils" are not created by communities themselves, but are appointed by NGOs or the ruling political parties, "Representatives of their national councils also participate in deciding on the way of presenting cultural and historical heritage, which, following the provisions of a special law, has been determined to be of special importance for national minorities." The process of making this happen is already active in Serbia in many municipalities: "Cultural institutions whose founder is a local self-government unit, which in the sense of the law governing local self-government is considered a nationally mixed local self-government unit, will provide their work programs with contents, measures, activities or manifestations that preserve and promote the cultural identity and traditions of national minorities traditionally settled in its territory." What is lacking is the initiative by Roma to participate as a group identity. Roma people who get educated, actually turn out not to identify with Roma identity but with Serbian or European ones.

Cultural competencies are mentioned once: "Through activities to this extent, it is necessary to improve the professional competencies of employees for working with Roma men and women, to improve their competencies for the implementation of measures and activities in the protection of the Roma population through the improvement of culturally competent practice in the social protection system, through attending accredited training, but also in other relevant ways."

Diversity, on the other hand, as well as cohesion are not mentioned at all, but inclusion appears more than 300 times, about 3 times on each page.

As a person who grew up with Roma, went to all levels of school together, gave workshops to, created and produced many projects together, and had the opportunity to teach Roma students on all university levels, I deeply believe that all human beings deserve equal opportunities to explore and develop their noble interests and contribute society in individual and collective ways, as well as to appreciate, respect and accept that our different personal and group views, beliefs and models of behaviours enrich us all. Promoting change from "above" or "outside" to some group, to some social, national or cultural identity is oppression and shows an imperialistic colonial mentality no matter how enlightened, civilized or helpful it represents itself.

One of the goals states:

"Suppression of poverty as a prerequisite for realizing human rights;"

Who wrote this?!?!?! There has not been any ruling class in history who was suppressing poverty! Economy and markets are based on the oppression of the poor, exploitation of labour and widening of wealth-gap. We witness every day that the extremely rich are getting richer while poor people are becoming poorer. The contemporary global economic policy of over-debting is directed at multiplying misery and slavery. After several thousand years of human civilized history, we can, at least, be sure of this.

That is why we must look beyond nice phrases, between the lines and use common sense and reason.

Another goal is defined:

"Respect for the Roma identity, that is, the implementation of measures that have a positive effect on the preservation and promotion of culture, history, language and other aspects of the Roma identity;"

Does this insistence on inclusion contradict the preservation of cultural specificity and authenticity? Can we recognize that proclaimed inclusivity reveals a colonising mindset that we wish them to accept our system of values, and that we are disrespecting and belittling Romas' social, historical and economic/ecological function?

One more goal states:

"The diversity within the Roma national community is also taken into account, in order to address the specific challenges of women, children, LGBT+ persons, young people, the elderly and others in an appropriate manner;"

Is this a colonialist policy of divide and rule, where the unifying identity is fragmented and the divisions radicalized, which destabilizes communities and cultural uniqueness and authenticity?

Why are we unwilling to accept Romas‘ high birth rate and teenage motherhood as Romas‘ identity? Why don‘t we accept Romas‘ non-coplience to “common“ social norms and public education (these facts were pointed out as disturbing in the Strategy)? What is our problem here, so we wish to impose our notions of what is wrong or right?

1.999. Conclusions

There are plenty of highly corect documents on cultural policy yet their execution is very questionable. Everything that tends to be under the guidance of the state is more prone to coruption than individual and small group endevours. Strong anticolonial and emancipatory ideas and praxises exist in people more than in institutions.

Although artistic media are never connected with social values and directions in any policy documents, this practice has been happening for decades! During the 1950s, each village with a post office had to organize a “social-cultural community“ and establish a culture centre! In recent years, some of these spaces have lost their cultural use, but in the majority of municipalities, people actively gather to create theatre, play and sing music, perform folk dances and recite poetry.

In the region of Vojvodina only, where around 2 million people of 28 ethnicities live,1/4 of a million amateurs are creatively included in society through 1,800 organizations (visual arts, dance, theatre and music). Every 8th inhabitant is creatively engaged in a community! These organizations connect through gatherings and competitive festivals of theatre, folk dances, traditional music and choirs, in several age categories. Ethnically different yet usually mixed artistic and cultural organizations gather and compete.

For example, at this year’s festival of amateur theatres of Vojvodina, out of 10 performances, the 1st and the 3rd place were won by Slovak theatres that performed in minority Slovak language (2% of the population in

Vojvodina and 0,66% of Serbia population).

This level of inclusion was the direct consequence of the policy that communities had the autonomy to create programs with local people who expressed their own needs and ideas. The demise and slow destruction of socialist Yugoslavia enabled ideological autonomy for these communities.

Although Serbia is considered to be run by conservative politicians, even right-winged, the vast majority of school books are printed by foreign publishers. In the last almost 200 years, university programs were defined by historical colonizers of Serbia.

Inclusivity is probably the most frequent term in policy and curriculum documents. But, why are we, for example, unwilling to accept Romas‘ high birth rate and teenage motherhood as Romas‘ identity? Why don‘t we accept Romas‘ non-compliance to “common“ social norms and public education?

When Nazi Germany occupied Belgrade in 1941, they motivated university professors and other intellectuals to sign the Appeal to Serbian People that called the population to “order and obedience“ under the guise of “patriotism in the fight against communists“. Professor Miloš Đurić, whose translations of Aristotle, Plato, Homer, Aeschylus, Sophocles, Euripides, Plutarch, Seneca, Adler, and Yung are still used today, refused to sign it on the grounds that more than half of his students were part of the Yugoslav Partisans. When a music professor stopped him and warned him the Germans would not forget his disobedience, Đurić answered: “It’s easy for you. You play bagpipes, while I teach students Ethics!” This statement became a symbol of personal integrity in Serbian and Yugoslav society.

We should think thoroughly about why performing (reproduction more than creation) artists have been summoned to work on such a project as the D@RTS. We should deeply be aware of our personal ethical capacities. Ethics is not morality, it is not a set of rules, it is behaviour, and when it is thought-through it is praxis, not discourse.

In the famous Stanford Prison Experiment. Phillip Zimbardo described the slippery slope of evil, recognising that the root of evil is the idea of dominance over another being. The seven steps include: 1. Mindlessly taking the first small step (how mindful are we about many issues not addressed in this project, yet influences themes we investigate?); 2. Dehumanization of others (do we take people, especially kids and youth, as abstractions that need to obey laws and curricula?); 3. De-individualization of self (why do we try to be “objective“, “templated“ and “unified“ instead of unique in our analyses?); 4. Diffusion of personal responsibility (we are not included in how our findings will be used!); 5. Blind obedience

to authority (we tend to be obedient to the governance of the EU and specific governments as policy makers); 6. Uncritical conformity to group norms (why do we try to be "objective", "templated" and "unified" instead of unique in our analyses?; 7. Passive tolerance of evil through inaction or indifference (what is evil, if not need for dominance, and here we promote controlling and domineering specific (sub)cultures, promoting values that might not be inherent to them?).

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- LAW ON CULTURE

https://www.apr.gov.rs/upload/Portals/0/zakoni%20uredbe%20pravilnici/Zakoni/Zakon_o_kulturi.pdf

- STRATEGY FOR SOCIAL INCLUSION OF ROMA MEN AND WOMEN IN REPUBLIC OF SERBIA FOR THE PERIOD 2022-2030 “Official Gazette of RS”, number 23 of February 17, 2022.

https://www.pravno-informacioni-sistem.rs/SlGlasnikPortal/eli/rep/sgrs/vlada/strategija/2022/23/1

2. CURRICULUM ANALISYS

2. 0. INTRODUCTION

This analysis aims to be as truthful, informative, relevant and applicable as possible.

Because it was impossible to extract the digitalized text from the curriculums, the analysis is narrative and explanatory, without charts and quantitative representations.

Quoting without context and explication, the information I have detected during research, could imply possible misinterpretations and manipulations, which is unethical. If I were to present my students with the task of sending quotations in a separate file, they would consider it intellectual prostitution and characterize it as a humiliating violation of academic integrity.

In documents from Serbia, issues and topics are not discussed, but mentioned. I ocasionally use more shorter quotations inside a single sentence, sometimes in context of comparing. Quotations in the original language were not aplicable here, while all cited documents are mentioned.

2.1. PRE-SCHOOL

Rulebook on the Basics of Preschool Upbringing and Education

http://www.pravno-informacioni-sistem.rs/SlGlasnikPortal/viewdoc?regactid=426663&doctype=reg&findpdfurl=true

http://www.pravno-informacioni-sistem.rs/SlGlasnikPortal/viewdoc?regactid=408077&doctype=reg&findpdfurl=true

Rulebook on the General Basics of the Preschool Program

http://www.pravno-informacioni-sistem.rs/SlGlasnikPortal/viewdoc?regactid=408079&doctype=reg&findpdfurl=true

In the program of preschool institutions, a child is defined as "competent and rich in potential", which means that it has "developing capacities that make it a competent participant in its learning and development". This competence is "built through relationships with adults and peers" and is conditioned by encouraging and supportive actions.

Since kindergarten, children in Serbia develop "cultural awareness and expression" through the cultivation of children's play; developing the cultural, national and identity of the "inhabitants of the planet"; and bringing the cultural heritage of the community and humanity closer to children, "encouraging the creative expression of ideas, experiences and emotions of children through different artistic areas (visual art, drama, music, movement and dance, literature); furnishing the space that encourages wonder and aesthetic experience; encouraging children in different ways to creatively process their experiences through different media."

Creative ways of expression are "visual expression, building in space, movement and dance, voice expression, singing, sound and music, talking, dramatization, non-verbal communication...".

The cultural heritage of the immediate and wider community, as well as of humanity, is created through creative activities: visual arts, sports, drama, science, technology, literature, musical creativity and other cultural products that create an experience of meaning and beauty of human actions in children, as well as belonging to a specific cultural and general global identity.

Kindergarten is defined as a place of democratic and inclusive practice, which means:

- "respecting the right of all children to education through inclusive practice in kindergarten which respects gender, cultural, health and any other diversity, develops sensitivity to discrimination (gender, cultural, social, national...) and pays special attention to the inclusion of children from sensitive groups.

- respect for children's right to active participation in education through a focus on the child's well-being and support for his potential and active participation in the life of the kindergarten...

- connection with the local community through various ways of participation of children in the local community and participation of the local community in the practice of the kindergarten."

Preschool upbringing and education are focused on the process of developing long-term goals and outcomes, as basic competencies of successful human functioning and development.

The values that are encouraged are altruism and tolerance, morality and social and emotional competence, responsibility, creation and creativity, and positive identity.

Professional associates and educators jointly review the quality of the program through the evaluation of the real program in its supporting dimensions: "learning environment; quality of relationship; joint participation; support for learning dispositions; inclusion, diversity and democratic values; cooperation with family and local community." This type of self-evaluation does not serve to evaluate the work of educators and professional associates, but the data obtained in this way are the basis for joint reflection and changes in practice.

Support for the child's social well-being is achieved in the following ways:

"- Developing a positive cultural and social identity and satisfaction and pride in belonging to different communities (peer, family, local, national, global);

- developing social competence as the ability of emotional attachment and empathy, successful social communication and cooperation;

- development of moral values and norms, ability of moral reasoning, fairness and respect for differences;

- developing altruism, qualities of humanity such as helpfulness, empathy, tolerance, nobility, solidarity;

- developing awareness of the mutual connection between people and nature and care for the environment;

- developing a proactive attitude towards life and the environment."

Appreciation and acceptance of diversity as a value, not as a disadvantage, is encouraged through:

"- an effort to change the representations, practices, stories and relationships that subject one to and support inequality;

- questioning stereotypes and prejudices;

- special support for the participation of children from vulnerable groups;

- helping children to recognize what is fair and what is not and to deal with injustice;

- developing democratic relations in the group;

- supporting the development of children's potential for solidarity and activism."

The cultural awareness of belonging, appreciation and acceptance, and the expression of these, connects personal experience and a close community with universal identity, and ideas, experiences and emotions are expressed and articulated through "visual art, drama, music, movement and dance, literature".

To a large extent, the principle of authenticity is insisted upon: "respect for the integrity, diversity and uniqueness of each child, the developmental, cultural, social and other specificities of children and their families..." especially taking into account the needs of support for children with developmental disabilities and disabilities and children from other vulnerable social groups, who are not separated from other children in kindergartens.

Socialization is connected with the construction of identity (which is

inseparable from the acceptance of cultural differences, “getting to know the routines and rituals of other cultures”, and learning symbolic expression, children get to know “symbols of other cultures”. Symbolic representations are not only visual but also include costumes, mime, and creative movement. It connects “real” actions and objects with “imaginary” concepts of games.

Creativity in this youngest growth is defined as expanded play: “speech is expanded through mime, gesture, movement, touch, pantomime” and dramatizations of situations are part of regular activities.

In the last year of preschool education, a foreign language can be introduced, and this is done through language drama workshops (“situations and activities through which the child gets to know it and uses it meaningfully”).

The word “dialogue” is very frequently used as a basic method of horizontal and vertical communication and is being used to “initiate conversations about group life, diversity, gender and other stereotypes and prejudices...”.

As a father of a kindergarten-attending infant 3 years old, I can recognize all these to be in practice.

2.2. PRIMARY SCHOOL

In 2001, three elective courses were initiated to start from the 3rd grade. Drama in Education was one of them. When Prime Minister Zoran Đinđić was assassinated in 2003, although more than 80% of school teachers had been trained to apply drama in different courses, only Civic Education and Religious Education were left as elective courses.

Pupils with special needs are included in classes in regular schools as

much as possible and have their customized programs and systems for adapting the content of teaching to their abilities.

Pupils from minority ethnic communities have special teaching units related to their native cultures, and follow the lessons in their mother tongue. Curriculums are specified written in the language of the minorities (Hungarian, Slovak, Ruthenian, Croatian, Macedonian, Vlach, Albanian, Bosnian, Bunjevac, Czech, Roma, Romanian, Slovenian, Ukrainian, Bulgarian).

Pupils get days off / holidays according to their religious affiliation.

https://zuov.gov.rs/plan-realizacije-nastave-os-skolska-2021-22-godina/

The General Plan for Realization of Primary School Education in Serbia covers activities for eight years (from 7 to 15 years of age).

Performative elements are not much present:

During classes in Music Education, group dances and national dance kolo are studied and tried out in 5th grade, and 7th grade, characteristic dances of Baroque are studied.

Dramatization is mentioned in the first cycle (1st to 4th grade) and drama in 5th and 7th through the scenization of stories into drama.

Visiting theatres is a usual activity in cities where there are theatres for children. In 8th grade, pupils need to write reviews of theatre performances.

Music is a part of education throughout all grades, and the word performing is almost exclusively connected to music, yet performing the movement with music is a part of curricula in the first cycle (1st to 4th grade). Birthday and celebration songs are present in the first grade, learning new dances and songs in the 2nd. In the 3rd grade, movements are being practised to somatically understand durations of notes in puzzlers/songs with dance.

In 8th grade, simple rhythmical and melodic motifs are performed in the style of ancient civilizations.

Physical Education / Sports is present during all eight grades and includes dance and rhythmic activities.

Only technical and digital literacy are mentioned, while cultural competencies and cultural literacy not at all.

Openness and tolerance are not at all mentioned, while respect is there once in the 6th grade concerning respecting authors' rights.

Diversity is present as biodiversity only, while dialogue is present as a method in all humanities and arts.

Inclusion, participation, marginalization and segregation are not being mentioned in the general programs. Democracy is mentioned among the themes for 8th graders' "World between democracy and totalitarianism". Inequality exists in Mathematics only.

In much greater depth, one can search complete curriculums with their structures, objectives, aims, methods, and expected outcomes by following links with selected relevant documents. They include data not just for general elementary schools but for Ballet and Music schools as well.

Unfortunately, these documents are sealed in such a way that parts of the text cannot be downloaded or copied from them, which makes quantitative analysis impossible.

https://zuov.gov.rs/zakoni-i-pravilnici/#1610656112041-e410e47d-a7ef

Rulebook on the teaching and learning program for the eighth grade of basic education and upbringing: 11/2019-61, 2/2020-6, 6/2020-118, 5/2021-8, 17/2021-58, 16/2022-2, 13/2023-470, 14/2023-407

Rulebook on the teaching and learning program for the fourth grade of primary education and upbringing: 11/2019-1, 6/2020-20, 7/2021-671, 1/2023-1, 13/2023-458

Rulebook on the plan and program of teaching and learning for basic ballet education and upbringing: 7/2019-1

Rulebook on the plan and program of teaching and learning for basic music education and upbringing: 5/2019-173, 9/2020-231

Rulebook on the teaching and learning program for the seventh grade of basic education and upbringing: 5/2019-61, 1/2020-60, 6/2020-99, 8/2020-597, 5/2021-4, 17/2021-42, 16/2022-2, 13/2023-460, 14/2023-399

Rulebook on the teaching and learning program for the third grade of primary education and upbringing: 5/2019-6, 1/2020-1, 6/2020-1, 7/2022-1, 13/2023-457

Rulebook on the teaching and learning plan for the seventh and eighth grade of primary education and upbringing: 18/2018-1, 13/2023-469

Rulebook on the teaching and learning program for the second grade of primary education and

upbringing: 16|2018-47, 3|2019-1, 5|2021-1, 13|2023-457

Rulebook on the teaching and learning plan for the fifth and sixth grade of primary education and upbringing and the teaching and learning program for the fifth and sixth grade of primary education and upbringing: 15|2018-77, 18|2018-1, 3|2019-83, 3| 2020-3,6|2020-94, 17|2021-1, 16|2022-1, 13|2023-458, 14|2023-384

Rulebook on the teaching and learning plan for the first cycle of primary education and upbringing and the teaching and learning program for the first grade of primary education and upbringing: 10|2017-1, 12|2018-1, 15|2018-1, 18|2018-1, 1|2019-18, 2|2020-1, 16|2022-1, 1|2023-79 (correction), 13|2023-455, 14|2023-383

Rulebook on the curriculum for the eighth grade of elementary education and upbringing: 2|2010-13, 3|2011-129 (doctoral rulebook), 8|2013-7, 5|2014-85, 11|2016-505, 11|2016 -586, 7|2017-12, 12|2018-64, 10|2019-1, 3|2020-4

Rulebook on the curriculum for the seventh grade of primary education and upbringing: 6|2009-1, 3|2011-129 (dr. rulebook), 8|2013-1, 11|2016-461, 11|2016-584, 12|2018 -55, 3|2019-189, 12|2019-1, 3|2020-4

Rulebook on the curriculum of the subject Religious education for the eighth grade of elementary school: 7|2008-28

Rulebook on the curriculum of Civic Education for the eighth grade of elementary school: 6|2008-1

Rulebook on the curriculum for the sixth grade of basic education and upbringing: 5|2008-1, 3|2011-129 (doctoral rulebook), 1|2013-24, 5|2014-3, 5|2014-85, 11|2016 -410, 11|2016-582, 3|2018-1, 12|2018-46, 3|2020-4

Rulebook on the curriculum of the subject Religious teaching for the seventh grade of elementary school: 2|2008-1

Rulebook on the curriculum for the second cycle of primary education and upbringing and the curriculum for the fifth grade of primary education and upbringing: 6|2007-1, 2|2010-5, 7|2010-9 (other rulebook), 3|2011-129 (doctor of regulations), 1|2013-18, 4|2013-177, 11|2016-364, 11|2016-580, 6|2017-7, 8|2017-1, 9|2017-1, 12| 2018-36, 15|2018-77 (other regulations)

Rulebook on the curriculum for the fourth grade of elementary education and upbringing: 3|2006-4, 15|2006-1 (rulebook), 2|2008-24 (rulebook), 3|2011-124 (rulebook) , 7|2011-1 (other regulations), 7|2011-7 (other regulations), 1|2013-12, 11|2014-8, 11|2016-322, 11|2016-577, 7|2017 -1, 12|2018-27

Rulebook on the curriculum for the fourth grade of elementary education and upbringing: 3|2006-4, 15|2006-1 (rulebook), 2|2008-24 (rulebook), 3|2011-124 (rulebook) , 7|2011-1 (other regulations), 7|2011-7 (other regulations), 1|2013-12, 11|2014-8, 11|2016-322, 11|2016-577, 7|2017 -1, 12|2018-27

From the first grade of elementary school, musical-didactic games are included, through which children meet the performing culture of different nations. Through Fine/Visual Arts, children are also introduced to the visual identities of other (present in Serbia) cultures. In later grades, the history of minorities is included in the course content.

Serbian, as the majority's mother tongue, in addition to "nurturing the tradition and culture of the Serbian people, also aims to "develop multiculturalism", and also includes "presenting a dramatic/dramatized text".

Foreign languages are part of the curriculum in Serbia from the third grade, and besides the language, pupils learn a lot about the specificities of these cultures (English, German, French, Spanish, Italian, Russian). Students will have to learn two foreign languages from the 5th grade. Teaching includes dramatic activities, and is aimed at acquiring sociocultural competencies and their subtype of intercultural competencies ("development of awareness of other and different, knowledge and understanding of similarities and differences between speech communities...") Intercultural competence also means "developing tolerance and a positive attitude towards the individual and collective characteristics of speakers of other languages, members of other cultures... strengthening awareness of the value of different cultures and developing the ability to integrate intercultural experiences into one's own cultural model of behaviour and beliefs". In later grades (7th and 8th), students are taught both written and oral mediation and (inter)cultural content (through customs, context, history and non-verbal communication).

From the 3rd grade, the subject Nature and Society introduces the understanding of the historical and contemporary context through the study of the past and present of the communities in which the students live, which is important for them to start developing cultural competencies first through their own daily experience.

Art and Culture also serve to introduce and build a positive attitude towards the culture and artistic heritage of one's own and other peoples. In addition to art techniques, non-verbal expressions with facial expressions and the body, are used.

It is similar in the case of Musical Culture, where the same goal is achieved by singing along with the movement.

One of the optional subjects from the third grade until the end of primary

school education is Civic Education, which aims to "encourage the development of a personality that is responsible for its rights and the rights of others, open to agreement and cooperation... respecting the principles, procedures and values of democratic society". The pupils have tasks to "recognize examples of solidarity in the environment, stories and films; points out to peers persons or groups in their environment who need help and support; asks for help in situations of violation of his or others' rights". These are achieved through the topics of diversity, equality, sensitive social groups, stereotypes and prejudices, discrimination, and drama workshops and choral singing are also used to process them.

Another elective subject is Religious Education, which promotes also learning about and connecting different religious groups, experiences and philosophies through open and tolerant dialogue. The course also deals with "scientific knowledge and all positive experiences and achievements of mankind". Depending on the communities in different cities, pupils can learn about religion through the lenses of Orthodox, Catholic, Reformation and Evangelistic Christianity, as well as Islam.

Around 60% of primary schoolers choose Religion Education, but in secondary school, these numbers drastically change.

An innovative subject from grades 5 to 8 is Values and Virtues as a Life Compass in which, among other things, cooperation, communication and responsible participation in a democratic society are taught. Among the virtues are tolerance, empathy, and solidarity. Social skills include cooperation, and recognizing one's own and others' feelings. Outcomes include knowledge of local and global organizations engaged in humanitarian work.

This subject involves the dramatization of the selected text, which in itself represents some value problem.

The subject Life Skills in the 5th or 6th grade connects critical thinking and problem-solving, with the aim of promoting "intense social and emotional communication... and conflict resolution".

Drama workshops are used for this course.

At the same age, Media Literacy is also studied, which methodically

encourages interactivity, group work, creativity and project teaching.

Musical Education in the same period should contribute to the pupil's "understanding and use of intercultural dialogue... understand the concept of inclusion and be sensitive to diversity."

The German language from the 5th to the 8th grade means not only learning and nurturing the language, but also getting to know and understanding the culture of the heritage of the Germans who lived in the lower Danube region (not any more for a century), and "in order to respect tradition, culture and develop interculturality as a way of life in modern society". This is achieved by comparing customs, holidays, architecture, literary motifs and cuisine between different cultures.

In the eighth grade, among the optional subjects, there is also Art, which studies, compares and connects traditional and modern musical and visual arts of different cultures in order to encourage "communication, cooperation, responsible participation in democratic life."

Philosophy with Children is another optional subject whose outcome is practising "tolerance and differences in opinion, as well as developing sensitivity for the social and cultural context".

The discourse of anti-colonialism is hard to find. Colonialism at the beginning of the twentieth century is studied in the seventh grade through History. What is symptomatic is that the entire History is studied first through the history of Europe, then of the whole world, and then of the Serbian state and people.

Basic music education and training (6 years), as well as basic ballet education (4 years), are separated in separate schools, parallel to regular and compulsory elementary schools. The goals include "developing feelings of solidarity, understanding and constructive cooperation... preservation of the musical tradition and culture of the Serbian people and national minorities, development of interculturality, respect and preservation of national and world cultural heritage".

2.3. PRIMARY EDUCATION FOR ADULTS:

https://zuov.gov.rs/zakoni-i-pravilnici/#1610656301147-8c48327f-ef02

One of the key competencies in primary education for adults is "cultural consciousness, multiculturality and creativity" which include, among other skills, "acceptance of the existence and positive evaluation of diversity in the social, cultural, ethnic, religious and creative domain, with an understanding of the importance and appreciation creative expression of ideas, experiences and emotions through different media."

Course in History includes learning about "cultural and artistic heritage and different religions, the role of culture in creating European identity, responsibility towards individuals who are different, cultural plurality, support in understanding and accepting others who are different, need to stop fascism and xenophobia."

The special course is Responsible Living in Civil Society which emphasizes taking action to stop violence, prejudices, discrimination, and intolerance in micro and macro environments.

2.4. SECONDARY EDUCATION

https://zuov.gov.rs/zakoni-i-pravilnici/#1610656201823-d316492d-338b

Rulebook on the plan and program of teaching and learning of the high school for students with special abilities for performing and audio-visual arts

Rulebook on the curriculum of high school teaching and learning for students with special abilities for philological sciences

Rulebook on the plan and program of teaching and learning for high school

Rulebook on the curriculum for gifted students in the Philological High School

Rulebook on the examination program for high schools

Rulebook on curriculum for high school: 5|1990-1, 3|1991-1, 3|1992-1, 17|1993-106, 2|1994-59, 2|1995-1, 8|1995-1 , 23|1997-1, 2|2002-4, 5|2003-1, 10|2003-1, 11|2004-1, 18|2004-1, 24|2004-2, 3|2005-1, 11 |2005-163, 2|2006-1, 6|2006-129, 12|2006-2, 17|2006-6, 1|2008-1, 8|2008-3, 1|2009-1, 3|2009 -24, 10|2009-64, 5|2010-1, 7|2011-12, 4|2013-175, 14|2013-2, 17|2013-1, 18|2013-8, 5|2014-6 , 4|2015-5, 18|2015-1, 11|2016-563, 13|2016-10 (correction), 10|2017-57 (correction), 12|2018-93 (other rulebook), RS 30 |2019-50 (other rulebook), 4|2020-1 (other rulebook) Rulebook on the plan and program of teaching and learning of artistic education and upbringing for secondary music school: 8|2020-1, 11|2020-463 (correction), 15|2020-259, 15|2020-246 (correction)

Rulebook on the curriculum and program of examinations for the educational profile associate in music Rulebook on the curriculum and program for the acquisition of a four-year education in a vocational school for the field of culture, art and public information: 9|1993-1, 2|1994-1, 4|1996-1, 19|1997-1, 15|2002-1, 10|2003-3, 7|2005-3, 4|2006-15, 4|2007-40, 4|2009-8, 8| 2009-30, 11|2010-3, 10|2013-919, 11|2013-242, 14|2013-6, 10|2016-1, 8|2020-1 (other regulations)

Rulebook on the curriculum of Religious Education for secondary schools: 6|2003-1, 23|2004-1, 9|2005-3, 11|2016-1

Rulebook on the plan and program of teaching and learning of artistic education and upbringing for secondary music school: 8|2020-1, 11|2020-463 (correction), 15|2020-259, 15|2020-246 (correction)

Rulebook on detailed conditions in terms of space, equipment and teaching aids for the implementation of education and training curricula for vocational subjects for educational profiles in three and four-year duration in vocational and art schools in the area of work Culture, art and public information: 19|2015 -1

Rulebook on the curriculum for four-year education in a vocational school for the field of culture, art and public information: 9|1993-1, 2|1994-1, 4|1996-1, 19|1997-1, 15 |2002-1, 10|2003-3, 7|2005-3, 4|2006-15, 4|2007-40, 4|2009-8, 8|2009-30, 11|2010-3, 10|2013 -919, 11|2013-242, 14|2013-6, 10|2016-1, 8|2020-1 (other regulations) Rulebook on the plan and program of teaching and learning for high school

The Rulebook entered into force on the eighth day from the day of its publication in the "Official Gazette of the Republic of Serbia - Educational Gazette", i.e. on July 13, 2018, and is applicable from the 2018|2019 school year. year (see Article 3 of the Rulebook). The Rulebook has ceased to be valid, with the exception of Art. 6. and 7, which are applied until the adoption of the new rulebook on the plan and program of teaching and learning for high schools for students with special abilities for biology and chemistry, on the day of the start of the implementation of the Rulebook on the plan and program of teaching and learning for high schools ("Official Gazette of RS Prosvetni glasnik", number 4|2020) (see Article 3 of the Rules - 4|2020-1)

Rulebook on the curriculum for gifted students in the Philological High School

Rulebook on the examination program for high schools

Rulebook on curriculum for high school: 5|1990-1, 3|1991-1, 3|1992-1, 17|1993-106, 2|1994-59, 2|1995-1, 8|1995-1 , 23|1997-1, 2|2002-4, 5|2003-1, 10|2003-1, 11|2004-1, 18|2004-1, 24|2004-2, 3|2005-1, 11 |2005-163, 2|2006-1, 6|2006-129, 12|2006-2, 17|2006-6, 1|2008-1, 8|2008-3, 1|2009-1, 3|2009 -24, 10|2009-64, 5|2010-1, 7|2011-12, 4|2013-175, 14|2013-2, 17|2013-1, 18|2013-8, 5|2014-6 , 4|2015-5, 18|2015-1, 11|2016-563, 13|2016-10 (correction), 10|2017-57 (correction), 12|2018-93 (other rulebook), RS 30 |2019-50 (other rulebook), 4|2020-1 (other rulebook)

Rulebook on the plan and program of teaching and learning of the high school for students with special abilities for performing and audio-visual arts

Rulebook on the curriculum of high school teaching and learning for students with special abilities for philological sciences

Rulebook on the plan and program of teaching and learning for high school

General secondary education in Serbia lasts four years and is usually followed by higher education because students are not qualified for the labour market after graduation. The schools are mostly free public schools, but there are also private and foreign schools. The general secondary education system includes:

a) General high schools (Gymnasiums) as the most common form of secondary education. Those schools can be primarily focused on social or natural sciences, or equally on both (general direction). Usually, students in the same gymnasium can choose the major that suits them better. Some high schools have bilingual teaching, which means that a certain number of lessons are taught in a foreign language;

b) Secondary schools for gifted students with strong motivation, talent, skills and knowledge in a specific field:

- Mathematical high school,
- Philological high school,
- Gymnasium specialized in physics and
- Gymnasium specialized in Informatics-Communications-Technical Sciences;

c) Secondary schools for special education for students with serious learning difficulties and/or disabilities.

Secondary vocational education in Serbia lasts three or four years and prepares students for the labour market:

- agriculture, food production and processing,
- geodesy and construction,
- economy, law and administration,
- natural sciences and mathematics,
- electrical engineering,
- textile and leather industry,
- personal services,
- traffic,
- mechanical engineering and metal processing,
- health and social protection,
- chemistry,
- geology, mining and metallurgy,
- forestry and wood processing,
- trade, catering and tourism,
- culture, arts and public relations (including music and ballet secondary schools for talented students).

The goals of secondary education include:

"- developing non-violent behaviour and zero tolerance towards violence;

- developing competencies for understanding and respecting human rights, civil liberties and the ability to live in a democratically organized and legal society; and insists on respecting the culture and traditions of national minorities, developing interculturality, as well as respecting and preserving national and world cultural heritage."

Throughout many courses, especially languages and humanities, these ideas are consistently put into notion and dialogue, but scarcely using performative practices.

Musical Culture in secondary schools should achieve the possibility of simultaneous improvisation with the student's voice and movement, and one of the most important goals is for the student to "participate in musical activities and performances, showing self-confidence, a sense of

teamwork, peer education, empathy, individuality, solidarity, originality, criticality, eloquence as well as experience in the field of media."

Every high school is obliged to organize the work of a choir, and if possible, an orchestra. Their educational goal is respect for diversity and tolerance, and the program is also adapted to the national minorities present.

The teaching of Musical Culture includes choral singing not only of classical and folk compositions but also of popular culture ("Bohemian Rhapsody" by Freddie Mercury and songs by the Beatles...).

Physical Education (sports) includes learning classical dances.

Learning foreign languages is mostly aimed at acquiring socio-cultural and intercultural competencies such as interculturality... cultural values... stereotypes... mediation.

"Sociocultural competence represents a set of knowledge about the world in general, as well as about the similarities and differences between one's own culture and the culture of the target language communities. That knowledge relates to all aspects of the life of a community, from everyday culture, living conditions and the art of living, through interpersonal relationships, values, beliefs and behaviour, to para verbal means."

This linking of competence to foreign languages has been consistently implemented: "Intercultural competence implies the development of awareness of other and different, knowledge and understanding of similarities and differences... Intercultural competence also implies the development of curiosity, tolerance and a positive attitude towards diversity".

Student interactivity and inclusion is the method by which this is achieved, as topics relevant to the students themselves (suggested by them) "in terms of their age, interest, educational and professional needs" are explored by considering various cultural and social phenomena. "Authentic oral and written communication" has been extended to modern media: "listening to songs, watching shows, reading authentic texts, talking, electronic messages, SMS, social networks, forum or blog discussions, debates..."

In all high schools and a good part of vocational schools, two foreign languages are taught.

In all grammar schools, the Latin Language is taught as compulsory, and in the Philological Grammar School, in addition to the continuation of learning the same foreign languages as in primary school, it is possible to choose the courses Chinese Language and Civilization and Japanese Language and Civilization. The Latin Language (with elements of classical civilizations) and/or Classical Greek are being taught as compulsory.

In Filology Gimnasum, there is a special course named Basics of Translating, which serves as a basis for learning not just mediation, but also attaining social and cultural competencies, as well as intercultural competencies. These include developing curiosity, tolerance and a positive attitude towards different cultures and individuals. These competencies are part of all foreign language curricula.

In the classes of the mother tongue (Serbian and others), stage creative activities are applied for the interpretation of a literary work, but they are only solo (monologue, recitation), while dialogue is practised only in the form of debate.

Gymnasiums offer a wide range of subject choices, among which language, Media and Culture, Individual, Group and Society, Fundamentals of Geopolitics, Religions and Civilizations offer cultural competencies.

There are special gymnasiums for youth talented in audio-visual and scenic arts, where both creating and performing dramatic and media content through workshops, which is the main activity in major courses. Dramatic games, performing articulation, role-playing and even forum theatre are required by the national curriculum. The creative dramatic process is also present through making scenes from personal materials and objects brought by pupils.

One of the compulsory subjects in all secondary schools is Sociology (with Citizens' Rights), which methodically "improve students' abilities for all forms of communication, dialogue and expressing an argumentative position", while its goal is to "evaluate the importance of the openness of society for social development and on the example of contemporary Serbian society analyzes opportunities, channels and consequences of mobility".

Vocational high schools (3 years duration) continue learning interculturality through the compulsory teaching of at least one foreign language and through the elective teaching of Civic Education during all three years, the goal of which is a "responsible and engaged life in a democratic society; empowering students to respect, defend and affirm the values of a democratic society; strengthening social cohesion, respecting diversity and supporting the suppression of all forms of discrimination and violence". During the course of History (optional during 2 years), work is being done to improve "understanding of interculturality, development of tolerance and culture of reasoned dialogue."

Vocational secondary art schools are being specialized in their artistic fields and techniques (music, ballet, graphics, design...).

The same elective programs as in primary schools are present in secondary.

In the course, Civic/Citizenship Education, chosen freely by the majority of high schoolers, pupils learn about promoting non-discrimination and participation through roleplaying and acting debates. The outcomes are that a pupil should be able to:

"- critically examines issues of diversity among people and relates them to respect for human rights and equality;

- connects the personal characteristics of people as dimensions of diversity and discrimination;

- recognizes situations and forms of discrimination and reacts proactively;

- his behaviour shows tolerance towards differences and does not discriminate against other people on any basis;

- distinguishes situations of exclusion versus inclusion in the social life of the community;

- recognizes different types of stereotypes and prejudices and argues the importance of opposing these phenomena;

- distinguishes interculturality from multiculturalism;

- argumentatively discusses women's struggle for equality;

- list the most important institutions and documents dealing with the protection of equality;

- list several non-governmental organizations that deal with issues of protecting human rights and the goals of their activities;

- cooperates with other students in conducting research and projects;

The topics and concepts studied are, among others:

- Personal and social identity;
- Sensitive social groups;
- Exclusion versus inclusion in society
- Discrimination;
- Women's struggle for equality;
- Commissioner for the Protection of Equality;
- Stereotypes, auto stereotypes, hetero-stereotypes, prejudices, stigmatization, segregation;
- Ageism;
- Persons of different sexual orientation and their rights;
- Persons with disabilities;
- National Minorities. Multiculturalism and interculturality;
- Migrants;
- Institutions and documents dealing with the protection of equality;
- Non-governmental organizations in the fight for respect for human rights;"

The program of Citisens's Education, both in themes and methodologies, serves as a serious platform for cultural literacy and much more.

Religious Education teaches youth not only about dominant Orthodoxy but about other religions as well, promoting critical thinking and tolerance.

Secondary education for adult does not have a specific curriculum.

2.5. UNIVERSITY

Each University program creates its curriculum, and on the national level only the standards and criteria are defined, so it's not going to be part of this analysis.

2.6. NON-FORMAL EDUCATION EXISTS FOR ADULTS ONLY AND IS DIRECTED EXCLUSIVELY TO PROFESSIONAL TRAINING AND ADVANCEMENTS, AND CURRICULUM IS NOT DEFINED BY THE STATE

2.7. CONCLUSION

From kindergarten on, the syncretic connecting of arts and humanistic values deteriorates, yet cultural literacy plays a significant part in obligatory language studies and Sociology (in secondary education) as well as several elective courses, notably Citizenship Education. Fortunately, some humanities courses can provide opportunities for pupils to share their voices, and some teachers can connect these with his/her enthusiasm and initiative to performatively liven up the contents of interest. Methodologically, although many teachers received education and training to give workshops, curriculums do not allow too many options for them. Serbian education is more abouth information and technology (occasionally application) than methodology, while ideologies, except anti-violence democratic ones, are not promoted outside related subjects.

I find this promotion of "democracy" least to say threatening, not just because of what great minds of the past thought of it, like Socrates, Plato, Aristotle, Goethe, Hegel, Voltaire, Sartre... but also because of countries with "democratic" names to them: People's Democratic Republic of

Algeria, Democratic Republic of the Congo, Democratic Republic of Timor-Leste, Federal Democratic Republic of Ethiopia, Lao People's Democratic Republic, Democratic People's Republic of Korea, Federal Democratic Republic of Nepal, and Democratic Socialist Republic of Sri Lanka at the moment, and let us not forget the German Democratic Republic.

Art is an ability, applicable knowledge. As techne/skill that can make things algorithmically repeatable, it is connected with the notions of text, message, and media. These are answers to the what question. We must also address things at the all-encompassing level of praxis, ideology, understanding and meaning, which answers why.

Dialectically, I need to ask why is critical thinking not longer a competency in EU policies (and it was highly dominant until a decade ago) but we are instrumentalised through this project towards the instrumentalisation of performative procedures to accomplish agenda application.

Critical thinking is the dialectical method of putting face to face contradicting notions and trying to find common cause or common ground, the processes through which they transform into each other. Critical thinking is possible and welcome in societies that are not ideologically extreme to one side and wish to exclude the sole existence of the Other. We are not in that historical moment any more. At this moment, contrary to several decades ago when critical thinking was part of the social and cultural agenda, now it looks like we are preparing to impose performative spectacularisation of desired half-truth discourse,

We are no longer teaching plurality of sources and understanding, but promoting a single narrative. This is especially visible in history lessons, because all textbooks and programs, from the first public schools in Serbia around 200 years ago, were written and published by colonisers.

And it is not about the content only, but about the approach as well. First, way too much information compared to understanding. Secondly, it is important to avoid making any historical material relevant to contemporary life. We can take a high school program for literature and see how we can make history more appealing and understandable.

History of Literature (and arts) is usually chronologically taught, But I concluded that it is very important to apply the reverse approach. Youth in the first grade of high school cannot understand Homer, Aeschilus, Shakespeare, Goethe... The best approach would be to start with contemporary authors, writers who win awards, who are in media, who can make youth interested in literature and who can students relate to or even meet. Then we go backwards in time and dig into the history of literature, so by the prom year, they are equipped to understand classics

in relation to life and experience, as well as contemporary art and history that they can now comprehend better, and are interested in. If the aim is to make young people interested in understanding the continuity of life and culture, this would be much more appropriate.

The same applies to more serious disciplines like medicine and economy, where we can also recognise colonial discourse. Students of medicine, at least in the Balkans, are not learning the history of medicine at all, nor do they get any information about medicine in different cultures other than dominant pharmacy-driven profit-oriented Western ones. They are taught neither about traditional medicines, nor contemporary experimental approaches, yet they are overwhelmed by obediently reproducing information, notions and procedures that are just mainstream medicine that treat symptoms rather than causes, which results not in understanding and healing but normalising and medicating sickness.

The same could be stated about humanistic and social sciences based on the post-structuralistic ideology of the impossibility of truth and non-teleological belief system which blocks any hope of aiming to and achieving some result. Contemporary anti-teleological concepts of thinking try to program us that circumstances that appear without purpose are opposite from the deterministic sciences of mathematics, physics, biology and cybernetics.

Teleologicaly observing, the contemporary school system looks like a bad confusing commercial for dissociative and obedient depersonalisation and passive-aggressive compliance that turns its head away from any question it does not have a prepared answer for.

Moreover, if we analyse the education system (and thinking is, according to Decart, who stated I think, therefore I am, a process of doubt, analysis, synthesis and decision), we must be brave to make synthetic new models, to be able to imagine other possibilities than ones we have analytically deconctructed. What I recognize as a dominant doctrine in education, is the peer grouping which everyone takes for granted. Actually, if you observe children's behaviour and their acquiring of new knowledge and skills outside school, you will see that children like to look up to several years older kids than themselves and learn much faster from imitating them than from any adult (this identification with a bit older children is commonly used in marketing and tv shows for kids where the main character is a few years older than the target group). On the other hand, older children through taking care of younger ones are learning to take responsibility, as well as to be more patient, understanding and behaviourally articulated.

By dividing kids by age, we are slowing down the learning process,

we are monopolising the source of teaching to the adult teacher, we are unnaturally fragmenting the social structure of youth and we are promoting negligence towards self and others.

To return to the teleological notion. Why are we doing this? Because we are just reproducing a system without consciousness? Lame excuse. We can recognise quite a wide tendency to promote the prolongation of childhood in the public (slave class) education system, and deabilisation instead of challenging children and youth through and for development.

Infants can easily get out of diapers around the age of two. Nowadays it is normalized to keep them diapered till four or five (at least the diaper producers are going to sell twice more).

Theatre for children and youth can serve as a good example for education as well. In countries that have public theatres, especially for children and youth, the number of children is decreasing. Why then, do we invest this much attention and money to this shrinking market? We will find answers by asking the question about which number is increasing! It is the number of, due to divorces, wars, social, population and even medical policies... there are more and more children without parent(s), without a mother and a father, without a family as the closest community we share genetics with. Genetics, like gender, means belonging as well as connecting ancestors with descendants through prolonging the natural circle of life, which does not go hand in hand with antinatural consumerism and antibiological egotism as dominant social creators of identities.

The totem of children‘s rights and freedoms reveals its hidden taboo: the responsibilities of children and youth. What are duties? What are the true needs of young ones, because children enjoy taking responsibility and feeling important and contributing to their environment?

Children surely need to learn, develop, to express their growing up. Learning a new skill is actually stressful, one cannot develop without hardship and children will not grow up without trying to act/play out roles of older kids and grown-ups. Staying a child and not accepting the responsibilities of an adult while growing up is part of a narcissistic disorder complex. On the other hand, knowing to relate to the inner and outer child, luckily, is a sign of a healthy and happy adult, whose responsibility is to understand and protect a child, teach it and be an example. An example of how to deal with and utilise frustration and become more conscious through learning by overcoming challenges.

Furthermore, why do we separate youth and adolescents from content that grown-ups take? Why prolong overprotection from reality, when we can even remember teenagers as partisan heroes, rebellious inventors and capable youths who can support families, who can even achieve

more than many adults?

Theatre for children and youth (and education, as well) is now being instrumentalized to share powerful techniques on how to create communities and share ideologies (social technologies), how to fill up gaps of non-functional or non-existing families because theatre is the art closest to primordial rituals that constitute a tribe though behavioural examples how ethical patterns, beliefs and values affect people.

Duties are usually associated with being in some "metaphysical debt" we wish not to impose on our children, yet we are all being born already in debt created by our governments in our name, without ever being asked about it. Should teenagers know of these or is it one more taboo?

Ideals of a stress-free and easy childhood is a trap. Just think how ruling classes teach their children to recognize, grab, keep and enlarge their power over themselves and others. Do they teach them not to have children and easily leave their wealth to everybody else? And which values and expected experiences are we teaching kids through theatre and media now?

Theatre, as a collective creative platform for the collective audience, has throughout history usually been very critical and subversive towards official political discourse. On a large scale, both theatre and education are being pacified. The same pacification we can recognize in other media shows and literature for children and youth. There are no more subversive, rebellious and feisty kids like in mythology, fairy tales, works of Mark Twain and many others. I was only 13 when I watched Class Enemy by Nigel Williams in the theatre. How come we do not create such provocative shows for youth nowadays?

Inclusivity in the education of not only ethnically but intellectually different is also a tricky subject.

This type of inclusion contributes to a lack of quality of knowledge for the majority. For those with disabilities, throughout decades, the practice of special schools has shown that children and youth with special needs need a special and more personalised approach to attaining knowledge and skills. Their expected intellectual and social development in an inclusive environment is not satisfactorily achieved, and inclusive practice so far shows that their advancement is worse than in special schools. In Serbia, we highly value "competencies for working in an inclusive environment"; we monitor the "percentage of students with developmental disabilities included in regular primary and secondary education."

On the other hand, education policy is also "aimed at raising the sensitivity and competence to recognize students with exceptional abilities", as well

as a “Number of established model institutions with good practice in working with students with exceptional abilities”.

This means isolating highly talented children to special places (certainly not inclusive ones), preparing talented children and later promoting them to some level of “elite“, physically separated from others. Talented future leaders, in this way, will be excluded in specialized schools, resulting in far less empathy towards “non-elites“. Unfortunately, proclaimed inclusivity promotes elitarism and sharp segregation of two classes only: blindly specialized isolated talents and stupified masses.

This is a huge shift in the values of education. Most pupils will no longer be motivated to study and learn hard with better than them, even if this means getting worse grades. The mediocre majority will be allowed to feel superior by sharing the same or quite similar study program with those who have learning and developmental disabilities. Many will not be given the opportunity nor support to advance through the challenges and hardships of learning.

Levels of expected skills and responsibilities for children and youth have been constantly degrading through the last decades. This results in prolonged infancy, childhood and youth, where we see people of 30, 40, and 50 years living and acting like teenagers, enjoying their consumeristic and party lives, avoiding the creation of a family, just switching schools for some job based of the same obedientive reproduction of what has already been set in advance. Even university studies, which are also about the reproduction of knowledge and obedience (even in the artistic sector), take away the most biologically powerful and the most fertile (are biology, physics, mathematics... just another discourse?) years from young people, giving them away to acquiring mostly unhealthy habits and training them to serve to some system and mostly consume beverages, bad food, oppressive information and dissociative ideologies, and not create their own lives. But anyway, public education was always a means for pacification and preparation of the slave class for future usage. Yet with the development of technology, we are in no need for so many slaves any more. That is why public education is directed towards sedation, distraction and demotivation until the instinction of unnecessary and incapable who agreed (more or less willingly and knowingly) to join in and enjoy what has been prepared for them from kindergarten on.

Are our birocratistic analysis of curricula for example training for AI to write curriculum and even lecture online any time soon?

And what about policies? Why do we investigate informal ones? If it is defined and formalised, it ceases to be informal, doesn‘t it? Anyway, informal teaching of different workshops and seminars is usually already

financed by agenda setters, so it is highly controlled through different funds and organisations.

Why, then, do we formalise so much? Because of control. Buirocratic control. Because of unification through ideology. This type of overregulation has been present in history about a century ago. And it ended up in prosecuting especially artists in the bolshevic Soviet Union and Nazi Germany.

Why do we not compare curriculum to other cultural models like China, where more than half of subjects in art universities are about political history, Marxism, and propaganda?

Do we realy want the ideology to govern knowledge and expertise? If not, why do we fill in the blanks, or try to stick to a single model for analysis, when each document and each book is a specific world of meanings and contexts? Like we never encountered (post)structuralism, phenomenology, praxis, situationism, hermeneutics...

In the famous Stanford Prison Experiment. Phillip Zimbardo described the slippery slope of evil, recognising that the root of evil is the idea of dominance over another being. The seven steps include: 1. Mindlessly taking the first small step (how mindful are we about many issues not addressed in this project, yet influences themes we investigate?); 2. Dehumanization of others (do we take people, especially kids and youth, as abstractions that need to obey laws and curricula?); 3. De-individualization of self (why do we try to be “objective“, “templated“ and “unified“ instead of unique in our analyses?); 4. Diffusion of personal responsibility (we are not included in how our findings will be used!); 5. Blind obedience to authority (we tend to be obedient to the governance of the EU and specific governments as policy makers); 6. Uncritical conformity to group norms (why do we try to be “objective“, “templated“ and “unified“ instead of unique in our analyses?; 7. Passive tolerance of evil through inaction or indifference (what is evil, if not need for dominance, and here we promote controlling and domineering specific (sub)cultures, promoting values that might not be inherent to them?).

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APPENDIX

RESOURCES ON LITERATURE ON CULTURAL COMPETENCES IN SERBIA

Qs and As:

1. What kind of literature have I collected?

- I have mapped out publishers where one could find relevant literature on cultural literacy.

2. Where/how did I collect the literature?

- I know many of these publishing institutions, some personally, somebody‘s books I have in my library, with some of the institutions I have collaborated with.

3. Whose voices and perspectives are included in the literature, in terms of authors/participants/worldviews?

- I have tried to leave no one behind!

4. Of the literature I have collected, where are the voices and perspectives held and/or shared?

- I wouldn‘t bet we could find some not included, especially in magazines and journals.

5. Who has access to these voices and perspectives?

- “Ask and it will be given to you; seek and you will find; knock and the

door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened."

6. Whose voices/perspectives/communities aren't included?

- I wouldn't bet we could find somebody not included, especially by private publishers and even in local magazines and journals on culture and arts. Yet, I probably did not include anti-colonialism sentiment and books/publishers promoting that contemporary Serbs, Croats, Bosnians, Montenergian, Albanians, Bulgarians, Macedonians... are descendants of ancestral tribes in the Balkans (which we genetically, anthropologically, and culturologically are), because it is contrary to the dominant being-colonized policy of divide and conquer. From the mid-XIX century, it has been officially promoted that we had invaded the Balkan peninsula in the VII century AD. As guests/invaders, we were deprived of many cultural and habitual rights, while our shared Balkan heritage was easily looted and appropriated by interests of colonising forces we wholeheartedly admire. (http://medienanalyse-international.de/wimmer as the recently leaked-out document)

7. Why does this matter?

- I find Serbian culture quite inclusive, even to the level of Stockholm syndrome!

8. How can I include those who aren't included?

- All are invited! Welcome!!!

9. Why are you collecting this literature?

- The challenge of finding relevant literature turned out to be impossible since there are decades and decades of explorations in these fields of knowledge.

10. What challenges did I face when searching/collecting literature?

- The Serbian language is the same as Croatian, Bosnian/Bosniak, and Montenegrin. It is also very similar to Bulgarian and Macedonian, etymology is almost the same, yet they have only one case (in the difference of our 7 cases). People who know the South Slavic language from 200 years ago can understand Slovenian and Slovak languages as

well. I could not map out publications in Serbian language only, since there is too much of it, and in the Balkans, those who are literate, can easily use all these languages politically separated in recent (and some in not so recent) history.

11. Why does this literature review matter to you?

- To me? I was astonished by the number of not just books, magazines, and journals, but also publishers who are relevant in Serbia in terms of making texts on cultural literacy public! Book culture is considered highly important in Serbia, especially because of the 6th of April 1941, when Nazies bombed and destroyed (among many military and civilian targets) the National Library of Serbia, burning 500,000 books and 1,424 original historical manuscripts, 1,500 cartographical issues, almost 6,000 magazines and journals, and innumerable epistolates of historical figures. In Žiča monastery from the XIII century, where 7 medieval Serbian kings were crowned, Nazies burned 50,000 books alongside the whole monastery. Interconnected culturecide and genocide, unfortunately, very accurately show how the culture and life of people are inseparable.

INSTITUTIONS

1.

https://zaprokul.org.rs/

Institute for the Study of Cultural Development, Belgrade

in 55 years they have published 175 magazine “Kultura“ issues

https://www.casopiskultura.rs/en/?pismo=lat

2.

https://zkv.rs/

Cultural Center of Vojvodina (from 2003 till 2018 it was named the Institute for the Culture of Vojvodina.

In multi-ethnic and multicultural Vojvodina, the institution is comprehensively engaged in the study of culture, scientific, professional,

development and applied research in this area, as well as management, production and tourism in culture, as well as by organizing cultural and artistic manifestations.

Other activities of the Institute for Culture of Vojvodina such as care for the heritage and language of the peoples, national and ethnic communities in Vojvodina, amateur creativity, the promotion of equality of state, private and civil initiatives in the field of culture, etc., and activities at the international cooperation as well as harmonization and development of domestic norms with European standards.

As an activity of the Cultural Center of Vojvodina "Miloš Crnjanski", the fostering of multiculturalism and interculturality in the area of Vojvodina, as well as the establishment of connections and cooperation of cultural institutions, organizations and individuals in AP Vojvodina with international institutions and organizations (Council of Europe, Pact for the Stability of Southeast Europe, European Union, UNESCO, etc.).

They publish many books related to cultural literacy and the magazine Nova Misao (New Thought).

https://drive.google.com/file/d/19Pg-eBgnlrjgdvilVxenYLkAs2tNOEmU/view?pli=1

3.

The Institute for Philosophy and Social Theory

Publishes books and magazines from 1987.

https://ifdt.bg.ac.rs/history/?lang=en

https://rifdt.instifdt.bg.ac.rs/

https://ifdt.bg.ac.rs/books/?lang=en#1639497708644-f565a3d3-3ca9

https://journal.instifdt.bg.ac.rs/fid/index

https://journal.instifdt.bg.ac.rs/fid/about

from 1987.

4.

Matica Srpska in Novi Sad

730 published books, of which at least a hundred could fit into cultural competence and the second largest library in Serbia

+ magazine Letopis, the oldest living literary magazine in Europe has been continuously published since 1824.

5.

The Serbian Academy of Sciences and Arts

has eight sections of which three are interesting for this project:

Section for Social Sciences (7 comities of which we can study many editions by):

- for Philosophy and Social Theory
- for Studying the Life and Heritage of Romas
- for Studying Cityzens

Section for History (8 comities of which we can study many editions by)

- Archeological comity
- Balkanological comity

Section for the Arts (3 comities of which we can study many editions by)

- Council for the Protection of Serbian Musical Heritage
- Council for the Creation of Lexicon on Artistic Dance
- Council for Ethnomusicological Explorations

https://folklornazbirka.ei.sanu.ac.rs/lppesme/index.php

https://etno-institut.

6.

At least 10 cities like Kragujevac, Novi Sad, Zrenjanin, Valjevo, Kraljevo, Novi Pazar, Pančevo... with large libraries publish magazines for arts and culture (3-4 issues per year) with contemporary texts in culturology as well.

7.

All faculties have large libraries that buy new books from abroad and both travelling and visiting professors are used to bring up-to-date books for students.

All faculties have large repositories of doctoral and master theses and all publish books!

a) University of Arts in Belgrade

http://www.arts.bg.ac.rs/o-univerzitetu/izdanja/katalog-izdanja/

The university also holds a Unesco Chair master study group “Cultural Policy and Management “ and is opening the “Cultural Diplomacy “ study group. Last year they published an extensive collection of works on Cultural Diplomacy

b) Faculty of Drama Arts, Belgrade

https://fdu.bg.ac.rs/sr/fakultet/institut/izdavacka-delatnost

including:

- Svetozar Rapajić: Postcolonial studies: Orientalism in musical theatre,

2022.

- Transmedia storytelling and digital mapping: history, memory, identity, thematic collection, edited by Nevena Daković, PhD, Ksenija Radulović, PhD, and Ljiljana Rogač Mijatović, PhD., 2021.

- Culture and Development at Times of Crisis, edited by Milena Dragićević Šešić, PhD, Mirjana Nikolić, PhD., and Ljiljana Rogač Mijatović, PhD., 2014.

- Media, Culture and Art in the Age of Populism, edited by Prof. Dr. Mirjana Nikolić and Prof. Dr. Milena Dragićević Šešić, co-publisher Klio, 2019.

The library of FDU has all issues of The Drama Review from 1955 and many more important books.

c)

Faculty of Music Arts, Belgrade

The activities of the Publishing Center at the Faculty of Music include the publication of peer-reviewed printed and electronic publications: subject textbooks, manuals, workbooks, proceedings of scientific and professional conferences of teachers and students, thematic proceedings, studies, monographs, sheet music, compact discs, journals, and other publications authored by the faculty's teachers and students.

The faculty conducts publishing activities independently or in collaboration with other institutions.

Distribution and sales of publications are exclusively carried out through the faculty's bookstore.

Rulebook on the work of the Publishing Center of the Faculty of Music

The Commission for Publishing Activities approves the issuing of publications. The National Library of Serbia assigns the International Standard Book Number (ISBN), International Standard Serial Number (ISSN), International Standard Music Number (ISMN), Digital Object Identifier (DOI), and International Standard Audiovisual Number (ISAN) for all types of publications. The CIP (Cataloging-in-Publication) record is published either in integral form or as an identification number under which the publication is listed in the electronic catalogue of the National

Library of Serbia.

https://www.fmu.bg.ac.rs/about-us/publishing-centre/printed-publications/

d) Academy of Arts in Novi Sad

Books:

https://akademija.uns.ac.rs/publikacije/

Journal:

https://akademija.uns.ac.rs/zbornik-radova-akademije/

Proceedings of the Academy of Arts is a scientific journal published once a year since 2013. The journal publishes professional and scientific texts, and theoretical and research papers in the fields of art theory and philosophy, media theory, film studies, musicology, music theory, theaterology, aesthetics, art history and art education. The collection of works is published as a publication of the Center for Art Research. The editorial board consists of professors from all three departments of the Academy of Arts, as well as international experts.

e) Faculty of Philosophy – The University of Belgrade, founded in 1838, is the oldest and the most prominent institution of higher education in Serbia and among the oldest in South-Eastern Europe.

It has relevant departments of Sociology, History of Arts, Archeology and Anthropology, History, Andragogy and more.

It has 24 institutes, including ones on Jewish arts and culture, American studies, Balkan studies, Chinese studies, Russian studies...

f) Faculty of Philosophy in Novi Sad

has bachelor studies in:

JOURNALISM, HISTORY, PEDAGOGY, PHILOSOPHY, PSYCHOLOGY, SOCIOLOGY, SOCIAL WORK, CULTURAL STUDIES, COMMUNICATION STUDIES AND PUBLIC RELATIONS and many language studies.

The Faculty offers 22 MA study programmes, including Communication

Studies, Comparative Literature with Literary Theory, History, Social Work, Sociology, Leadership in Education...

It published hundreds of books:

https://www.ff.uns.ac.rs/sr-lat/nauka/publikacije

g) FMK in Belgrade

(Privat) Faculty for Media and Culture also publishes relevant books:

https://knjige.fmk.edu.rs/h-content/uploads/2023/10/FMK-knjige-2023.pdf

8.

Private publishers and NGOs publish many books about contemporary cultural theories and practices and heritage as well. Since the '70s, publishers have kept up the pace with trends in book themes (the book by Deny de Rougemont, founder of European Cultural Foundation "L'Avenir est notre affaire" (1977.) was published in Belgrade in 1988. and Truth and Method by Hans-Georg Gadamer published in English in 1975. was published in Serbo-Croat language in 1978.).

Belgrade book fair is the largest in this part of Europe since 1956. with domestic and foreign publishers:

https://sajamknjiga.rs/en/history/

Belgrade was the capital of former Yugoslavia, and for centuries, until the destruction of Yugoslavia (1991 to 2008), Serbian, Croatian, Bosnian and Montenegrin languages were the same language, which we all here understand.

The first publishing house in the Balkans was printing in the native South

Slavic language from 1493. The first Alphabet book in South Slavic was printed in 1597.

Nowadays, many private publishers and NGOs publish up-to-date literature, especially on culture, identity, queer culture and more, just to mention a few:

a) Bazart is probably the only one with its books online.

http://bazaart.org.rs/

Founded in 2002 in Belgrade as an association of theatre artists, BAZAART is today a platform that connects artists, researchers, educators and citizens on programs that strive for the development of humanistic and democratic values in society.

Improving the role of culture in the education and upbringing of children and young people, strengthening the ties between the fields of culture and education, and raising social responsibility in both fields, are important goals to which the artists and experts of BAZAART dedicate a series of activities intended for both young people as participants in culture, and artists and teachers: creative processes and critically based artistic productions; seminars, workshops and annual conferences on the topic of cooperation between education and culture; publication of books and manuals, etc.

Thanks to its extensive work and impressive influence at the national level, in 2019 BAZAART acquired the status of Representative Association in Culture for scientific research and educational activities, awarded by the Ministry of Culture of the Republic of Serbia.

http://bazaart.org.rs/wp-content/uploads/2022/03/Zbornik-BAZAART-Konferencija-Pozori%C5%A1te-i-%C5%A1kola-2018.pdf

Conference papers.

http://bazaart.org.rs/wp-content/uploads/2021/10/Zbornik-Konferencija-BAZAART-Stvarala%C4%8Dka-participacija-2017-Final-

za-WEB.pdf
Conference papers.

http://bazaart.org.rs/wp-content/uploads/2017/08/Zbornik-Konferencija-BAZAART-Dramsko-obrazovanje-2016-3avg17.pdf
Conference papers.

http://bazaart.org.rs/wp-content/uploads/2015/10/ZBORNIK-Kulturna-uloga-skole-i-obrazovna-uloga-kulture-Drama-u-obrazovanju.pdf
Conference papers.

http://bazaart.org.rs/wp-content/uploads/2012/04/Prirucnik_za_interkulturalno_ucenje_kroz_dramu.pdf
Guidebook through Intercultural Teaching through Drama

http://bazaart.org.rs/wp-content/uploads/2020/02/Tolerantna-uc%CC%8Cionica-BAZAART.pdf
Book “Tolerant Classroom“

b) Culture Centar CK13 in Novi Sad

https://ck13.space/youth-center-ck13/

https://ck13.space/izdanja/https://ck13.space/izdanja/

c) Kultura Nova run by Milan Vračar also publishes relevant books

- “2078km Journey – Around Social Arts Practices“ edited by Divna Stojanov
- “Port of Dreamers“ on refugees in culture, edited by Benjamin Virc

d) Umbrella Asociation of NGOs working in culture has 103 members published:

- “The Analysis of the Councurse for Financing and Co-Financing of Projects in Area of Contemporary Cultural Creation (of the Ministry for Culture) & Structural Problems in Cultural Field in Serbia“ in 2023, edited by Predrag Cvijetičanin

- “Gender and Labour in the Cultural Field in Serbia“ by Predrag Cvijetičanin, Tatjana Nikolić and Nađa Bobičić

e) XX Century Library from 1971!

Hundreds of book!

https://www.bibliotekaxxvek.com/prvi-prolecni-sajam-biblioteke-xx-vek/

f) Publishing Bookstore by Zoran Stojanović

Izdavačka knjižarnica Zorana Stojanovića was founded in the year 1989, and was, at that time, among the first privately founded publishing house in ex/Yugoslavia. The program of the publishing house was conceived as editing books in the area of humanistic sciences, be it the translations or works written by Serbian authors. It has turned out that 70% of our publications have been translations, mostly from the French and German language. Also, one of the aims of our publishing house is to promote quality literature and that is why we have started the library of European classics.

Bearing in mind the fact that good translations are of crucial importance for the quality of books, we are paying much attention to their professional editing. The quality of our translations has been confirmed through numerous prizes that they have won: five “Milos Djuric” prizes for the best

translation and three “Aleksandar Spasic” prizes for the best translation in the area of humanistic sciences, as well as several “Branko Jelic” award for the best translation from the French language. Also, four of our titles have been awarded the prize for the best book of the year in the field of humanistic sciences by Radio Belgrade 2. Apart from that, our author Cedomir Popov has won the prize “Svetozar Markovic” for the best book in the field of journalism.

http://www.ikzs.com/index.php?stranica=katalog&j=eng

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Pleiad
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The Great Dictionaries

g) Anarchistic literature is also available online.

https://anarhija-blok45.net/

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