



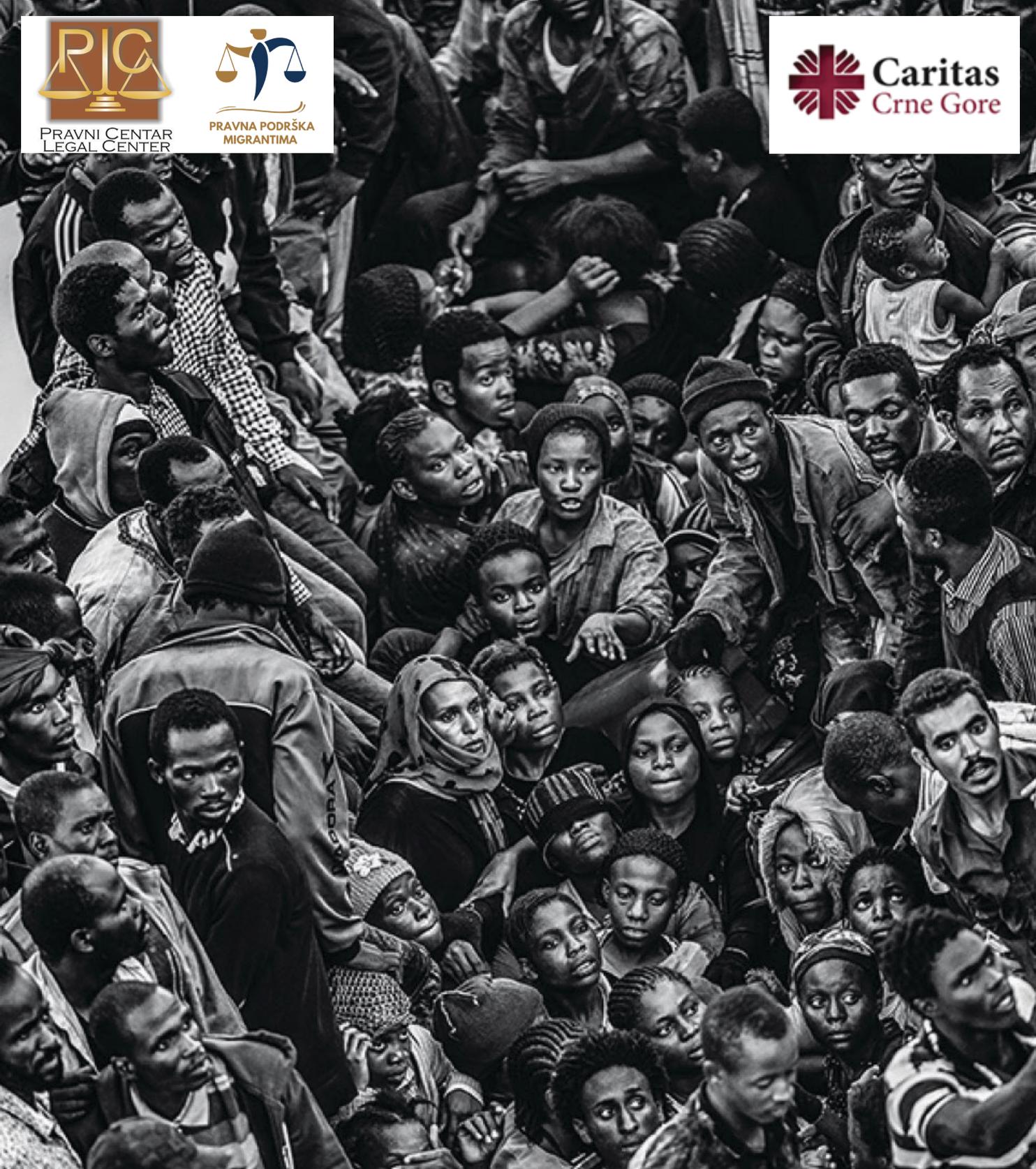
PRAVNI CENTAR
LEGAL CENTER



PRAVNA PODRŠKA
MIGRANTIMA



Caritas
Crne Gore



A HANDBOOK FOR THE ACQUISITION AND DEVELOPMENT OF INTERCULTURAL COMPETENCE OF OFFICIALS IN GUIDING AND COUNSELLING MIGRANTS

Natalija Đaletić



Opisni projekat finansiran
Evropskom unijom



Ministarstvo
pravde
i osnovnih
i unutrašnjih
poslova



Centar za
gradnja
i zapošljavanje
evrovolonteri



Caritas
for Child
Protection



FRIEDRICH
EBERT
STIFTUNG



CZIP



FOKI
KON



M'BASE

“In the Same Boat”
[photograph on the cover]
August 26, 2015

Photographer: Francesco Zizola

A wooden fishing boat, carrying over 500 passengers, sails from Libya towards Italy.

For several years, refugees have been crossing the strait in the Mediterranean Sea between Libya and Italy, often on vessels not fit for navigation. The passage is longer and more dangerous than the more recent routes between Turkey and Greece. Nearly 140,000 people arrived on Italian soil from Libya in 2015. Over 2,800 people drowned while attempting to cross this strait.

**A HANDBOOK FOR THE ACQUISITION AND
DEVELOPMENT OF INTERCULTURAL COMPETENCE
OF OFFICIALS IN GUIDING AND COUNSELLING
MIGRANTS**

INTRODUCTION

In September 2020, Gallup published the results of the *Migrant Acceptance Index* survey. The research was conducted in 2019 across 145 countries worldwide. Acceptance of migrants has decreased globally, with the nations of the Western Balkans now being the least tolerant in the world. On the scale of the least tolerant countries regarding migrations, Montenegro ranks 6th, with a score of 1.87 [the scale ranges from 0 to 9]. The index is based on three questions: whether people believe that migrants living in their country, becoming their neighbours or marrying a member of the host family is a good or bad thing. The index is the sum of points from all three questions.

Given this low index, we attempted to find answers to the reasons for the low support for migrants in our country through the **Legal Support to Migrants** project. We sought answers from officials and employees in public administration who are directly or indirectly involved with migrants and significantly shape their perception of them.

We sought answers through seminars and workshops, focusing on the acquisition and development of cultural competence, cultural awareness of the importance of multiculturalism, and cultural codes that differentiate people and nations from each other. We also used surveys, the basis of which included questions from Gallup's survey. We expanded the questions and insisted on explanations for the chosen attitudes. This was the only way to uncover the actual situation. All the results of our micro-research and work are presented in this *Handbook*.

Human migrations are a timeless phenomenon, an integral part of human society's life. Crossing national borders is inevitable, driven by the need to escape conflicts or achieve a better quality of life elsewhere. Adjusting to life in a new country is challenging, especially for those who have travelled a long way. The integration of migrants into society should be seen as a two-way process involving efforts from both migrants and the host population.

Culture is an influential force in shaping values, beliefs, and behaviours. We live in polarised times, where even slight differences in opinions can ignite intense emotions. In this context, culture can help mediate divisions and strengthen a sense of common purpose and solidarity.

This handbook is intended for use in training courses for government officials, parliamentarians, representatives of central, regional, and local authorities, as well as social partners and civil society actors involved in the development, implementation, and evaluation of policies for migrant integration.

Luka Kovačević

Executive Director of NGO Legal Center



Civilians who had remained in west Mosul after the battle to take the city line up for aid in the Mamun neighbourhood.

Photographer: Ivor Prickett, The New York Times, 2017.

I

MONTENEGRO AND *PEOPLE ON THE MOVE*

*Migration is an expression of the human aspiration
for dignity, safety and a better future.
It is part of the social fabric, part of
our very make-up as a human family.*

Ban Ki Mun,
8. generalni sekretar Ujedinjenih nacija
[UN, 2013]

AUTHOR'S EXPLANATION

Nouns used in texts written in the masculine gender also refer to the feminine gender.

People on the move is a term used by professionals in social counselling and experts in intercultural and multicultural competence when referring to individuals going through the migration process. This term is supportive, inclusive, and eliminates all kinds of administrative and legal markers that are important for the functioning of repressive state systems but not for culturally aware professionals providing support Human to Human. The author has chosen to use this term whenever possible in the text.

The term “migrant” is used here in a broader sense, in line with the definition of the International Organisation for Migration. It refers to a person who, for various reasons (war conflicts, economic, political, environmental reasons, etc.), temporarily or permanently changes their place of residence within or across state borders [Perruchoud, Redpath-Cross, 2011].

THE CONTEXT OF MIGRATION IN THE WORLD

The modern world is characterised by a high degree of cultural and social mobility, the strengthening of intercultural and multicultural interaction and contacts, and a significant increase in migration flows mainly directed towards developed Western countries. The relevance of studying migration processes in Europe is determined by their impact on European countries' economic, social and political life. Strong migration flows in modern Europe are a factor that affects the internal politics of European countries and international relations. Social and political tension is growing in European countries, right-wing parties and movements are increasingly active, and xenophobic feelings are increasing in society, which can lead to aggravation of social conflicts and political instability in European society. The countries of Europe face a severe challenge of maintaining unity and stability in conditions of ethnic and cultural heterogeneity. Overcoming the migration crisis is set as the main task of European states [Cedefop, 2014].

Part of the needs of the *people on the move* and the host country, in one way or another, can be addressed by economic, political and social decisions. However, cultural, spiritual and human needs require different solutions. This emphasises the critical role of information and mechanisms of spiritual adaptation [Sauli Puukari and Mika Launikari, 2004].

The human within the individual [spiritual, moral, creative] is increasingly giving way to the functional-technocratic approach. Humanistic values are receding under the impact of technologies and media that view humans not as a *marvel of nature* but as objects of consumption. Today, all aspects of people's lives are undergoing total deconstruction. The introduced notions of **transparency and tolerance do not lead to the development of solidarity and international - human - relations in society**. On the contrary, human alienation is becoming more and more diverse and comprehensive; in the process of searching for effective models of socialisation of people and nations as a means of protection against globalisation and the newly generated totalitarianism it brings, national, confessional and other clan-group identities are increasingly emerging [T. Just and M. Korb, 2003].

A large number of contemporary anthropologists claim that modern wars are the result of increased competition not between states but between different **anthroposystems**. This happens due to growing contradictions in the destinies and prospects for developing specific anthropological communities - ethnic groups, peoples, social groups, etc. The world today is entering an era of transition from the **conflict of civilisations** to the **conflict of anthroposystems**, which is explained by a fundamentally different attitude towards the **purpose and value of the individual** in each of these systems. Increasing civilisational competitive conflicts are becoming the leading trend in global development, increasingly destroying humanistic norms and algorithms of the functioning of the planetary anthropofactor and personal existences [Vladimir A. Lepehin, 2021].

Globalisation

Analysing different approaches to defining the concept of *globalisation* that appear in contemporary foreign and domestic literature, significant disagreements have been observed. The discussion surrounding this process clearly indicates that globalisation is an event of global significance that affects all spheres of human life and society as a whole. The uncertainty of the concept of *globalisation* is explained by the complexity and inconsistency of this process, as well as its ideological burden and excessive politicisation, as this concept often becomes the subject of a struggle between different political and ideological forces. The vagueness and versatility in interpreting this concept are also explained by the diversity of processes denoted by this term.

The common conclusions of researchers regarding the phenomenon of globalisation state that globalisation is not an entirely new phenomenon characteristic of the modern age. No historical stage in the development of humanity becomes the complete opposite of the previous one; no phenomenon or process arises out of nothing without carrying relic traces of related signs of previous historical and cultural experiences. Even though the concept of *globalisation* has been formed relatively recently, long before the *post-industrial era*, people increasingly began to understand the **disappearance of borders between countries and civilisations**. Concepts and ideas similar to this can be traced in various philosophical, religious and scientific texts. They influence the ideas associated with such a concept as unity, multiple ways and forms of unification of humanity - all of which are connected with people's initial and irresistible desire for unity and the formation of ideal ideas about it. Thus, the concepts of globalisation have a long development history, including various theories characterised by a global worldview. Speaking about globalisation, it is necessary to put it into the context of two main trends in the process of changing the world's image. It is a tendency towards the universalisation of development and, simultaneously, towards increasing the diversity of its forms. The interaction of these trends determines the nature of contemporary global growth, its ambiguity and the preservation of alternative choices for each nation and state.

Globalisation flows in different ways in various spheres of contemporary society:

- ❖ Smoothly and rapidly in the economy and communication sphere;
- ❖ Uncertainly, with a view to the past in the political sphere;
- ❖ Painfully and with difficulty in the cultural sphere.

One of the most problematic spheres of globalisation is the cultural sphere. The processes of global societal transformation taking place today, along with the strengthening of global interdependence, have raised the issue of the integrity of the world's cultural space and the principles of structuring and interacting among cultures. On the one hand, the globalisation of culture contributes to the emergence of new forms and ways of functioning. On the other hand, culture actively reacts and begins to influence the process of globalisation itself. Today, within the globalisation of culture, *knotty problems* have come to the forefront, the adequate understanding and resolution of which will determine the future of individuals, nations, states, civilisations, and humanity as a whole. Researchers highlight cultural and civilisational identity issues in the era of globalisation, the fundamental systems of values in new realities, and the problem of religion in the modern world.

Identity

Today, identity is not just a psychological problem but a problem of the modern world and history. Identity is a phenomenon of contemporary culture. Changes in identity occur at both the level of society and its constitutive groups, and the level of individual societies' integration into the global system of interactions, and globalisation significantly influences identity change. New information technologies, the emergence of multinational corporations controlling the media, and many other factors have given rise to global cultural flows whose scope, intensity, diversity, and rapid spread surpass anything that has happened before. Consequently, the central position of national cultures, identities, and institutions has been questioned. Identity is not unambiguous; it has multiple levels [layers] - personal, ethnic, cultural, and civilisational identities. But today, we can talk about forming another level of identity – **global identity** [P. Laungani, 1999].

Values

The internal structure and cultural content of society act as a shaping factor in the development of society's relations with the global world. Additionally, the internal characteristic of a society is a component of globalisation; it is integrated into the structure of the global world and global culture. The selectivity of culture regarding borrowed forms of life and ways of thinking is a mechanism that can ensure its successful participation and sustainability in the global space. The globalisation of culture has brought about many problems, and one of the central problems of modern civilisation is the problem of **values**. Values go through a transformation in nearly all countries where globalisation processes take place.

The entire value system has been radically revised in global Western society, which seemed almost unshakable until recently. As a result of the development and application of information technologies in producing goods and services in Western Europe since the mid-20th century, the paradigm of property for achieving comfort, called *consumerism*, has been established. The idea of profit and the belief that everything can be bought, including life, interpersonal relationships, and health, has been spreading. Today, individuals are losing faith in their ability to pursue specific goals consistently. This diminishes the significance of social stability for them, including the stability of any interpersonal relationships.

In the case of Montenegro, the existence of a crisis in value orientations has long been evident. The crisis of values ultimately determines the unresolved nature of all the concerns characteristic of today's society in Montenegro:

Montenegro, characterised by multi-ethnicity and multi-confessionalism, has recently been marked by profound social polarisation, frequent hate speech, and intolerance. Additional efforts are needed to strengthen intercultural relations and social cohesion [Fourth Report on Montenegro's Implementation of the Framework Convention for the Protection of National Minorities, 2022].

Religion

In the late 20th century, we witnessed a widespread revival of religions. This resurgence is characterised by strengthening religious awareness and politicising religion, which applies to almost all religious denominations. Each religion offers its vision of globalisation, which simultaneously contains ideas and ways of self-preservation, but none provides a unique answer. Three trends - adaptation, confrontation, and alternative approaches - can be observed to varying degrees in each religion. Today, claiming that globalisation leads to a broad search for religious alternatives, let alone the emergence of a common *global religion* for humankind, is not legitimate. Instead of the emergence of a single religion in one world, the planet witnesses an almost universal *revival* of traditional religions, revealing varying degrees of intolerance towards one another. Globalisation leads to a renewed momentum of religion and strengthening its influence in society [Hervieu-Léger, 2009].

Culture

In summary, the globalisation of culture is an objective process of integration and interaction among cultures. However, *globalisation does not nullify cultural diversity and the civilisational specificities of individual countries and peoples; it organically absorbs them as integral parts and essential characteristics* [Bergelson, 2019].

No state today can be isolated from the rest of the world as it simply cannot develop normally. The problem of preservation of national culture cannot be achieved through artificially erected barriers. Today, fruitful interaction with other cultures while preserving one's identity is possible in the context of globalisation.

We cannot stop the process of globalisation. However, we can steer these global flows in a positive direction for the benefit of all of humanity. The development of unified legislative norms and rules for the worldwide community as a whole, which will be able to regulate these processes, will help society and its spiritual development.

Recognising the migration process's unique role in every society and realising the need for its proper understanding and interpretation by the mass media, it is still necessary to understand and, most importantly, determine the content and structure of this multidimensional and complex phenomenon.

The modern world is becoming more and more universal, taking on the form of global integrity and, at the same time, our age is characterised by the activation and strengthening of the original, national elements of culture. Therefore, the objectively functional space of the dialogue of cultures is a dialectically dual formation. In every culture, universal and local, national and international, high and low, elitist and marginal, sacred and profane are opposed. Every culture has a centre and a periphery. Confrontation in culture can be internal and external. Sociocultural reality is revealed only in the interaction between different cultures in the dialogue of which it is possible to find balance and understanding. In the modern world, the idea of dialogue as a total process encompassing the entire human being has proven to be particularly widespread.

Tolerance

The formation of tolerant relationships in society is one of the urgent problems of our time, as evidenced by increasingly frequent acts of violence, terrorism, the escalation of interreligious and interethnic conflicts, and manifestations of intolerance in almost all spheres of human life. The fundamental measure in this aspect was the adoption of the *Declaration of Principles on Tolerance* at the international level, signed in November 1995 by 185 member states of UNESCO, as norms

for interethnic and interreligious relations. This problem is directly related to fundamental issues concerning human essence, self-identification, mutual understanding with other people, etc.

The relevance of this issue for Montenegro is particularly acute due to its historically established multinational population composition, not only in terms of polyethnicity but, simultaneously, the multicultural nature of society. Considering the fact that Montenegro integrates different national traditions of various peoples, in the cultural sphere, tolerance is defined as the ability to engage in productive interaction with representatives of different cultures, not only by respecting the moral and ethical standards of its people but also by recognising the value of the traditions of other peoples.

According to researchers, education is the primary means of formation of tolerance in any society: *The creative use of the principles of tolerance in the educational process becomes the key to its effectiveness and creates favourable conditions for its further expansion into other areas of social relations, thereby increasing the possibility of the survival of contemporary multicultural society.*

Forming **cultural tolerance** in light of migration policies is one of the most urgent tasks of modern society, as it guarantees the harmonious coexistence of different cultures and the stability of social systems. As a cultural phenomenon, tolerance entails productive interaction with representatives of different cultures and combines ethnic tolerance and intercultural competence.

Migration policy is a system of legislative, organisational, and other measures aimed at regulating migration flows in line with the interests of states and other political actors. The EU's migration policy encompasses three main areas:

- ❖ **Migration policy** - granting the right to permanent or temporary residence, controlling illegal migration, visa regimes, and managing migration flows;
- ❖ **Legalisation policy** - measures related to granting citizenship to legal migrants;
- ❖ **Socio-cultural integration policy** - the development of measures to include migrants in the host country's community.

Typology of the behaviour of states and societies in relation to *people on the move* in Chandran Kukathas Theory

Chandran Kukathas [an Australian political theorist of Malaysian origin], a professor in the United Kingdom, has developed a typology of the behaviour of states and societies towards *people on the move* and existing ethnocultural diversity. His typology identifies the following categories: *isolationism*, *assimilationism*, *apartheid*, and *soft* and *hard multiculturalism*.

Isolationism involves attempts by society to prevent the emergence of cultural diversity by denying opportunities for representatives of other cultures to enter and live in the country. Such a reaction may be associated with the attempt of specific layers to maintain and protect their privileges. Additionally, the fear of cultural transformation within the community can be a reason. To preserve cultural uniformity, all contact with the outside world is minimised, leading to high costs in various areas, thus making the influence of other cultures inevitable.

Assimilation allows for migration but involves a policy of assimilation towards visitors, which, in turn, helps limit the influence of foreign cultures on the host community's culture. It should be noted that assimilation is a two-way process as migrants also impact the life of the host society. Furthermore, cultural minorities may resist assimilation, leading to separatist tendencies.

Apartheid assumes the prohibition of assimilation, the division of citizens into categories with different unequal rights and duties, and the prevention of ethnocultural mixing. Such a system can only be supported by repressive methods.

Soft multiculturalism aims to maintain a common cultural framework and equal treatment of different ethnocultural communities that wish to preserve their local identity. According to Kukathas, within *soft multiculturalism*, freedom of association creates an open society whose members can be representatives of other cultures, as their presence is perceived as tolerant, even if their tradition is not in line with liberal values. He argues that *soft multiculturalism* involves



Hope for a New Life

Photographer: Warren Richardson, Sport News

The baby was handed through a hole in the razor wire fence to a Syrian refugee who had already managed to cross the border from Serbia to Hungary near Röszke.

Hungary had been toughening its stance on refugees attempting to enter the country. In July, Hungary began building four-meter-high barriers along the entire border with Serbia to close off border crossings on all eight official roads. Refugees attempted to find a passage before the fence was completed on September 14, 2015. This group spent four hours hiding in an apple orchard at night, evading border police, being hit with pepper spray, and trying to find a way through.

creating a situation where the degree of assimilation for each individual is determined by their willingness or unwillingness to share the majority's way of life, and the majority is comfortable with unassimilated minorities. One characteristic of *soft multiculturalism* is that assimilation within its framework is possible because maintaining identity is associated with high costs for representatives of cultural minorities, and their cultural attitudes and traditions hinder their participation in society. Professor Kukathas believes cultural diversity should be treated with tolerance and encouraged through financial and legal means.

Hard multiculturalism is based on providing equal rights and opportunities for local inhabitants and representatives of other ethnocultural communities. It assumes that granting special rights to ethnocultural minorities is justified by the compatibility of interests related to culture and identity with liberal values of equality and freedom. The state should pursue a policy that upholds the core values of ethnocultural minorities, thus creating conditions that compensate for the need to integrate these minorities into the wider community. Granting special rights to cultural minorities should equalise the requirements of their lives and actions in society with the ethnocultural majority. Therefore, a multicultural state should provide special protection to ethnocultural minorities and take measures to give them the necessary resources to support their way of life. At the same time, the state must ensure that cultural minorities respect the fundamental civil rights guaranteed by the liberal system to all individuals.

Integrative Multiculturalism by Michel Wieviorka

There is also the concept of integrative multiculturalism advocated by the French sociologist Michel Wieviorka. He argues that the models of soft and hard multiculturalism represent two extremes. According to Wieviorka, we should not oppose the universal and the particular; instead, we should learn to express them simultaneously. He proposes a multiculturalism that combines the demands of recognising cultural diversity with the need to fight against social inequality. Such multiculturalism aims to strengthen the country by acknowledging ethnocultural diversity while addressing social injustice within the context of national unity [Michel Wieviorka, 2012].

The legal recognition of minorities and respect for their rights contribute to peaceful coexistence in Europe. To eliminate racism, discrimination, and xenophobia, it is not enough to have good laws; it is more important to change the attitudes and behaviour of European citizens.

The European Monitoring Centre on Racism and Xenophobia (EUMC) conducted a survey in 2000, interviewing around 16,000 citizens in 15 European Union member states to explore their attitudes towards ethnic minorities. Based on the survey results (Thalhammer et al., 2001), four perspectives were identified: *actively tolerant*, *intolerant*, *passively tolerant*, and *ambivalent*.

The actively tolerant category comprised 21% of the respondents. This group is not bothered by the presence of minority groups and believes that these groups enrich society. Actively tolerant individuals do not expect minorities to assimilate or give up their culture. They are against the repatriation of immigrants and strongly support anti-racist policies.

The intolerant category, consisting of 14% of the respondents, holds opposing views to those in the actively tolerant category.

The largest category, accounting for 39% of the respondents, is the passively tolerant group. This group generally has a positive attitude towards minorities, believing they enrich society. However, they do not support policies that favour minorities.

The remaining respondents (26%) belong to the ambivalent group, which desires the assimilation of minorities. Although this group believes that minorities do not enrich society, they are not bothered by their presence. Ambivalent individuals do not support policies that combat racism but represent a group with the potential for development if political decisions are made to combat racism and xenophobia.

The EUMC study also identified several socio-economic factors that shape attitudes towards minorities. There was a clear correlation between intolerant attitudes and experi-

ences of unemployment or personal and socio-professional setbacks among the respondents. Education also played a significant role, with lower levels of education correlating with higher levels of expressed intolerance. Regarding family profiles, having a close relative who is a member of a minority group strongly reduces racist and xenophobic attitudes. Political party affiliation shapes negative views towards minorities and becomes more common as one moves from the left to the right of the political spectrum.

Multicultural guidance and counselling for *people on the move*

As a result of migration, the racial and ethnic composition of many host countries is rapidly changing. These transformations create greater cultural diversity. The majority population may perceive a threat from the increased presence of foreigners who look different, behave differently, speak an unfamiliar language, and worship different gods. People may reject not only individual foreigners but also migrants as a whole, arguing that the *national essence* and *identity* of the host country are compromised.

Projections for Europe indicate a population decrease of 50 million in the next 45 years if immigration were to cease, with an expected impact on the supply of qualified workforce. However, the influx of citizens from third countries into the EU holds strong potential for replenishing the workforce due to a younger age structure compared to the European population. The declining birth rate in Europe in recent decades and the progressive retirement of a highly qualified workforce during the current decade suggest a low replacement rate for a qualified workforce. Research by Cedefop further predicts that a medium-term skill shortage will emerge in high-skilled occupations due to accelerated demand for highly qualified professionals [Cedefop, 2014].

What can be done in such a situation?

Researchers who study the preservation of human capital are convinced that **multicultural guidance and counselling advisors** play a crucial role in supporting *people on the move* to integrate into society and, therefore, they should be actively engaged in building bridges between different cultures [Mika Launikari & Sauli Puukari].

Perhaps advisors, trained and experienced in counselling across different cultures, could have a more vital role in alleviating tensions and increasing mutual understanding between majority and minority cultures in education and employment. Intermediary advisors, as well as change advisors, are definitely needed to facilitate interaction between mainstream and diverse cultures today, but even more so in the future.

In the context mentioned, counselling and guidance services are essential for three main reasons:

- ❖ Alleviating inclusion tensions, especially in transitional crisis periods with high unemployment rates, such as the current one;
- ❖ Supporting a sustainable growth strategy by addressing skill gaps;
- ❖ Enabling the full development of migrants as highly valuable workers/entrepreneurs and active citizens [Cedefop, 2014].

What challenges does Montenegro face as a non-EU member state with transit and transitional status due to its geopolitical position? Despite being a developing country, Montenegro is underdeveloped and economically poor. However, it has demonstrated its humanity and absolute support for people on the move.

Geopolitical, security, economic, developmental, and socio-psychological aspects are essential for understanding and dealing with people on the move. However, the cultural aspect of migration should not be overlooked. Migration is not just the movement of people but also the movement of cultural ideas [Aleksić, 2015]. In addition to having their own cultural needs, migrants contribute as creators of cultural values.

ASYLUM SEEKERS AND PERSONS UNDER SUBSIDIARY PROTECTION IN MONTENEGRO

Statistical data

While preparing this Handbook, the NGO Legal Center posed¹ questions to the Directorate for Integration of Foreigners with Approved International Protection and the Reintegration of Returnees through Readmission regarding all relevant data on the number of foreigners and the manner of their presence and stay in our country.

The following is an overview of the questions and answers.

- ❖ What is the total number of foreigners who have been granted asylum or subsidiary protection in Montenegro?

According to the records of the Directorate for Integration of Foreigners, a total of 114 international protections have been approved.

- ❖ How many asylum seekers and foreigners with approved international protection currently reside in Montenegro, categorised by country of origin and gender?

According to the Department for Integration of Foreigners records, 56 foreigners with approved international protection currently reside in Montenegro. Of those, 38 individuals have refugee status, and 18 have been granted subsidiary protection.

ASYLUM SEEKERS

IN TOTAL – 38

Country	In total	Women	Men
Yemen	7	3	4
Lebanon	1		1
Russian Federation	15	5	10
Iran	11	2	9
Cuba	2		2
Syria	1		1
P. R. China	1		1

¹ We received the response by email on Tuesday, June 13, 2023, at 1.13 p.m.

**FOREIGNERS WITH APPROVED SUBSIDIARY PROTECTION
IN TOTAL – 18**

Country	In total	Women	Men
Belarus	5	2	3
Ghana	4	3	1
Ukraine	3	2	1
Morocco	1		1
Afghanistan	2		2
Palestina	1		1
Russian Federation	1	1	
Yemen	1		1

- ❖ Do asylum seekers and foreigners with subsidiary protection, per the obligation under Article 75, paragraph 2, point 2 of the Law on International and Temporary Protection, have the right to report their residence, and how can they do so?

Asylum seekers are obligated, by Article 75, paragraph 2, point 2, to report their place of residence and any changes to their place of residence within 15 days of receiving the decision granting international protection.

- ❖ How is the fact of an asylum seeker or a foreigner with subsidiary protection leaving Montenegro and having continuous residence in another country for more than six months determined, according to Article 76, paragraph 2 of the Law on International and Temporary Protection, and how many cases have been recorded in practice?

The fact of an asylum seeker or a foreigner with subsidiary protection leaving Montenegro is determined through communication and monitoring during the integration process, as well as with the assistance of international organisations. Six (6) such cases have been recorded in the past period.

- ❖ How many verification procedures have been initiated to determine the existence of the fact under Article 54 of the Law on International and Temporary Protection, and what are the outcomes of the procedures?

Procedures have been initiated against six (6) individuals, and the verifications are ongoing.

- ❖ What was the amount of budget funds for accommodation expenses for asylum seekers and foreigners with subsidiary protection in 2022, and how much is allocated for 2023?

According to the provisions of Article 75 of the Law on International and Temporary Protection of Foreigners (Official Gazette of Montenegro No. 2/2017 and 3/2019), asylum seekers and foreigners with subsidiary protection are entitled to accommodation. Furthermore, Article 77 of the same Law stipulates that these individuals are provided with appropriate accommodation for a maximum period of two years from the date

of the decision granting international protection. The accommodation is provided by the Ministry of Interior. The budget for 2022 allocated 35,000 euros for this purpose. The exact amount is allocated in the budget for 2023.

- ❖ What stage is the process of securing facilities in state-owned property for accommodation according to Article 4, paragraph 1 of the Regulation on Accommodation Conditions and Methods of Providing Accommodation for Asylum Seekers and Foreigners with Subsidiary Protection?

Despite the legal obligation, accommodation has yet to be provided for asylum seekers and foreigners with approved subsidiary protection. On April 15, 2022, the Directorate for Integration submitted a proposal to initiate and carry out a public procurement procedure to secure the necessary number of housing units for foreigners with approved international protection. No bids were received in response to the call, and the public call was declared unsuccessful despite the budgetary funds being allocated. At the end of May 2023, the Ministry of Interior re-initiated the public procurement procedure to secure the necessary number of housing units for foreigners with approved international protection. The process is currently underway.

- ❖ How many individuals are on paid accommodation, and who covers the cost of their capacity?

Asylum seekers and foreigners with subsidiary protection are provided with appropriate accommodation for a maximum of two years from the date of the decision granting international protection. Despite the legal obligation, accommodation has yet to be provided for asylum seekers and foreigners with approved subsidiary protection. This issue is addressed by UNHCR, which provides financial assistance to these individuals upon the request of the Directorate for Integration of Foreigners with Approved International Protection and Reintegration of Returnees under Readmission. Currently, funds have been provided for 18 individuals for the mentioned purpose.

- ❖ What was the total cost for accommodation expenses for asylum seekers and foreigners with approved subsidiary protection in 2022?

The total cost for accommodation expenses for asylum seekers and foreigners with approved subsidiary protection amounted to 17,720.00 euros. The funds were provided by UNHCR.

- ❖ In addition to paid accommodation, does the support cover the payment of monthly expenses such as electricity, water, and other utilities?

No funds are allocated for support covering these services, apart from rent.

- ❖ How many asylum seekers and foreigners with subsidiary protection are not covered by the state support system but have arranged accommodation using their resources?

According to the records of the Department for Integration of Foreigners with Approved International Protection in Montenegro, there are currently 56 individuals with approved international protection. Out of that number, 23 individuals are eligible for integration support in Montenegrin society, while 33 individuals are not integrated. Among the total number, accommodation expenses are covered for 18 individuals, while all others have arranged their accommodation using their resources.

- ❖ How many asylum seekers and foreigners with subsidiary protection receive financial assistance under Article 77, paragraph 1 of the Law on International and Temporary Protection of Foreigners?
Seventeen (17) individuals, including one (1) five-member family, one (1) four-member family, and eight (8) individuals receive financial assistance under Article 77, paragraph 1 of the Law on International and Temporary Protection of Foreigners, provided by UNHCR.

- ❖ How many asylum seekers and foreigners with subsidiary protection receive financial assistance under Article 77, paragraph 2 of the Law on International and Temporary Protection of Foreigners?
One (1) individual receives financial assistance under Article 77, paragraph 2 of the Law on International and Temporary Protection of Foreigners.

- ❖ How many asylum seekers and foreigners with subsidiary protection are employed and have employment contracts?
**Three individuals have work contracts.
One individual has a service contract.
Five individuals are self-employed.**

- ❖ How many asylum seekers and foreigners with subsidiary protection are registered as unemployed with the national employment service?
Currently, there are eight (8) individuals registered with the Employment Agency of Montenegro.

- ❖ How many asylum seekers and foreigners with subsidiary protection are involved in self-employment programmes?
Through the Self-Employment Grants Programme implemented by the Employment Agency of Montenegro, financial support has been provided to three self-employed individuals, one of whom is a woman.

- ❖ How many language courses for learning the Montenegrin language were organised under the Montenegrin Language Learning Programme in 2022? How many participants attended the training, and how many individuals passed the final exam?
In collaboration with the Ministry of Education, basic-level courses for learning the Montenegrin language are continuously organised. In the 2021/2022 school year, the implementation of advanced-level courses for learning the Montenegrin language began, representing progress in the language learning process. This course was continued in the 2022/2023 school year. So far, 30 foreigners with approved international protection have successfully completed the A1 level course in the Montenegrin language, seven individuals have successfully completed the A2 level course, and five foreigners with approved international protection have completed the course on Montenegrin history and culture. In 2022, courses for the A1 and A2 levels of the Montenegrin language were organised. Classes were held twice a week for two hours, resulting in six individuals successfully passing the A1 level course and one individual passing the A2 level course.

- ❖ How many courses for learning Montenegrin history and cultural heritage were organised under the Programme for Learning Montenegrin History and Cultural Heritage in 2022? How many participants attended the training, and how many individuals passed the final exam?

In 2022, two (2) foreigners with approved international protection completed the Montenegrin history and culture course.

- ❖ How is the presence of participants ensured during the training? How is transportation provided to the participants, and are transportation costs covered?

Before the Covid-19 pandemic, officials from the Ministry of Interior provided transportation for participants. In some cases, UNHCR covered taxi transportation costs. During and after the Covid-19 pandemic, training was organised through the Zoom application, allowing participants to attend classes via video link, as individuals from other municipalities were unable to attend classes twice a week.

- ❖ How many children of asylum seekers and foreigners with subsidiary protection attend primary and secondary school?

Thirteen (13) children of foreigners with approved international protection are included in the educational system, specifically: eight (8) children attend primary school (6 with refugee status and 2 with subsidiary protection status). In comparison, five (5) children attend secondary school (one with refugee status and 4 with subsidiary protection status).

- ❖ How many individuals are recipients of social assistance, and what types of assistance do they receive?

Asylum seekers and foreigners with subsidiary protection are entitled to financial assistance provided by the competent Centre for Social Welfare for a maximum of two years from the day of the decision to grant international protection:

- **Fifteen (15) children receive a child allowance.**
- **One (1) individual and one (1) seven-member family receive family financial support.**
- **Five (5) individuals receive financial assistance.**

- ❖ Can asylum seekers and foreigners with approved subsidiary protection travel across the state border and reside in countries in the region such as Albania, Kosovo, Bosnia and Herzegovina, Croatia, and Serbia with their issued travel documents?

Asylum seekers and foreigners with approved subsidiary protection can cross the state border and reside in countries in the region.

Transit migration

When examining the phenomenon of global migration in the context of Montenegrin society, particular attention must be paid to **transit migration**. Although not a new occurrence, they have become increasingly common in the countries of Southeast Europe due to the closing of the European Union borders [Sorensen, 2006]. Transit migration involves relocating to one country with the intention of finding a way to emigrate to another country as the final destination [Papadopoulou-Kourkoula, 2008]. Considering that further movement depends on the possibility of



The Silent Victims of a Forgotten War

Photographer: Paula Bronstein, Getty Images reportage for the Pulitzer Center on Crisis Reporting.

Nadjiba holds her nephew, Shabir (2), who was injured in a bomb explosion that killed his mother and sister in Kabul, Afghanistan, in March. The bomb exploded in a relatively peaceful part of Kabul as Shabir's mother was taking the children to school.

Although the war in Afghanistan from 2001 to 2014 was formally declared over, the conflict continues in the country, with the Taliban as the main insurgents and American and other international forces supporting the Afghan military. The fighting has reached villages and cities, with increased suicide bombings and targeted attacks to destabilise civilian life. According to the United Nations, child casualties rose 24 per cent in 2016, with 2,589 injured and 923 killed.

crossing into the destination country, there is always a risk of temporary or permanent stay in the transit country. Such uncertainty and mismatch between migrants' intentions and the possibility of reaching their desired destination pose difficulties for transit countries. They cannot base their integration policies on standard migration patterns of **departure-transit-arrival-integration** but must quickly adapt to changing circumstances. Furthermore, transit migration represents a stage that appears in various forms of migration [irregular migration, human trafficking, with asylum seekers and refugees], some of which have a clear plan for further relocation, while others depend on current circumstances. Changes in geopolitical relations, border control, economic development, or changes in immigration policies of destination countries can turn transit countries into destination countries. In transit countries, as noted by some authors, public opinion and integration policies are often driven by the mistaken assumption that the only thing to do is to wait for migrants to continue their journey. As a result, this category of migrants often remains outside the focus of policy-makers, as it is assumed that their shorter stay has no significant impact on the social conditions in the country. However, they do live, spend, and often work, and certainly need a range of social services in these countries [Papadopoulou-Kourkoula, 2008].

Cultural competence in working with *people on the move*

How important are cultural aspects and cultural competence in working with and relating to *people on the move*?

The most crucial civilisational resource is the living space of a civilisation, which is based on a socio-ontological and cultural foundation. The socio-ontological and cultural foundation consists of socio-codes, ways of implementing sociality, archetypes of activities, as well as values - necessary elements of the living space that maintain the socio-natural environment governed by humans [Oksana Nikolajevna Osina, 2005].

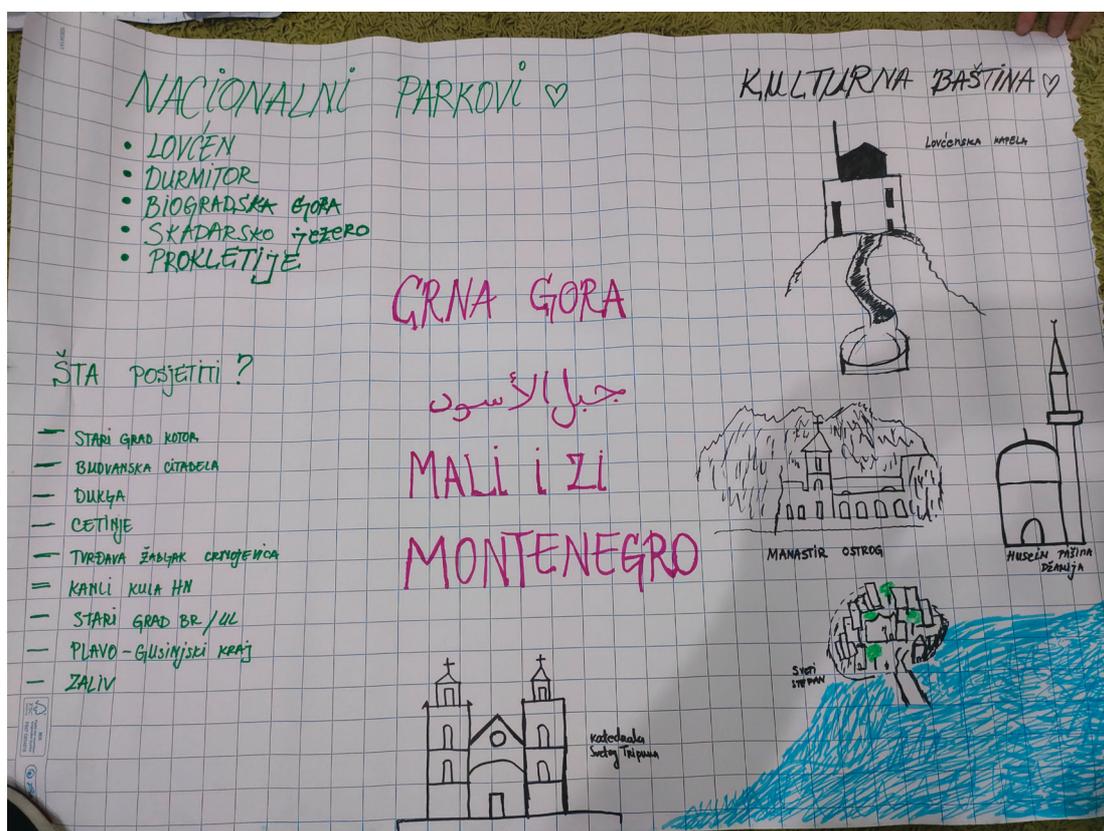
The question of civilisation is the question of finding a place for humanity, and the ability to retain that place is an essential characteristic of human existence and its foundation. How can we welcome those who have lost their place of existence? How can we help them? How can we understand them?

Through this project, specifically targeted at public administration officials in Montenegro, we have attempted to ascertain to what extent they consider the cultural aspect of migration and how important it is for them to be culturally literate personally. Are we, as a society and individuals, ready for intercultural and multicultural dialogues?

The main characteristics of intercultural dialogue are the humanistic nature of interaction, the value-semantic equivalence of dialogue participants, the priceless acceptance of others, pluralism of opinions, and openness to different perspectives and attitudes. Thus, the interaction and dialogue among cultures provide a favourable basis for developing interethnic, international, and interreligious relationships. Conversely, when there is interethnic tension in society, and even more so, interethnic conflicts, the dialogue among cultures becomes difficult, and cultural interaction may be limited in the field of interethnic tension between these nations, the carriers of these cultures [Ritva Johansson, Tarja Ståhl, and Kai Koivumäki, 2005].

RESEARCH ON THE OPINIONS AND ATTITUDES OF PUBLIC ADMINISTRATION OFFICIALS IN MONTENEGRO WHO ARE IN DIRECT OR INDIRECT CONTACT WITH PEOPLE ON THE MOVE AND WORK WITH THEM

The research on the opinions and attitudes of public administration officials in Montenegro who are in direct or indirect contact with *people on the move* and work with them was conducted as part of the training for *Acquiring and Developing Multicultural Competence in Working with Migrants*. The training was created through the project **Legal Support to Migrants** implemented by the NGO *Legal Center* in partnership with *Caritas Montenegro*. The project was supported by the Centre for Civic Education (CGO) as part of the CSO Programme in Montenegro - *from basic services to policy shaping - M'BASE*, funded by the European Union and co-financed by the Ministry of Public Administration.²



From the workshop: *Understanding the cultural heritage of Montenegro*

Before presenting the results, it is essential to note that the conducted research was not intended, nor can it serve as a relevant parameter for making judgments about general attitudes towards migrants and migrations in Montenegro based on the applied methodology.

² <https://www.facebook.com/pravni.centar>
<https://pravnicentar.co.me/aktuelno/>

The research was conducted through on-site written surveys during the training sessions held in February 2023. This research aimed to uncover the attitudes of officials and public servants in direct or indirect contact with *people on the move* and provide them with professional support in Montenegro. Based on these surveys, we attempted to discover their attitudes towards migrations and migrants, gain insight into the foundations of both positive and negative attitudes, including the beliefs, knowledge, or prejudices that produce fear, distance, and negative attitudes towards migrants, as well as the information or beliefs that lead them, from their respective positions, to accept migrants in their community.

The questionnaire was divided into four thematic sections. The first questionnaire focused on general attitudes towards migrations and migrants. The second section addressed social distance towards migrants, with respondents being asked to justify their opinions to gain insight into the reasons behind their attitudes. The third questionnaire was focused on the employability of migrants and attitudes towards them as business partners. In the fourth questionnaire, we explored opinions on how migrants positively or negatively impact our society in various relevant spheres such as culture, economy, education, etc. It is important to note that the questionnaire was designed in a way that, regardless of the individual's stance, they were required to offer arguments for both positive and negative attitudes to gain a comprehensive understanding of the thought processes of members of the majority community, particularly those employed in the state bodies of Montenegro, on this topic.

Methodologically, as well as in terms of sample size (only 15 participants), these results are not a parameter, nor do they represent the general or official stance of all citizens of Montenegro regarding the position of *people on the move* and the understanding of their status. Unlike opinion polls conducted on samples representative of the population, this research was conducted explicitly among individuals who are directly involved with migrations and whose professional lives, in one way or another, depend on *people on the move*. Additionally, this research aimed to examine the reasons behind people's adoption of certain - positive or negative - attitudes and, more importantly for us, to assess whether and how these attitudes can be changed.

From both social and political perspectives, questions related to *people on the move* are of vital importance for the countries in which they reside - the economic benefits they bring, the potential threats they may pose, how governments should deal with them, how citizens perceive them, and whether these citizens accept them.

One direction of sociological analysis of how attitudes towards *people on the move* are formed and shaped assigns particular importance to **cultural factors**, such as perceptions of various symbolic threats posed by those designated as Others [Brewer, Brown, 1998]. Symbolic hazards include beliefs that migrants may jeopardise the host population's value system, moral norms, and cultural identity [Stephan, Renfro, 2002]. Connected to this approach are interpretations of the influence of ethnic stereotypes, social [ethnic] distance [Schlueter, Wagner, 2008], group closure, and different forms of biases towards one's own group [Tajfel, Turner, 1979] in shaping attitudes towards newcomers.

SURVEY 1

Attitudes towards migrants

1. People should have the right to seek refuge in other countries, including Montenegro, to escape war and persecution.
2. Most foreigners coming to our country are not genuine refugees but migrants who want to live in wealthier countries.
3. People should have the right to migrate to another country, including Montenegro, for economic reasons.
4. Most of those who come and stay in Montenegro will successfully integrate into our society.

5. What stance should Montenegro adopt towards migrants?
- a) It should secure its borders to prevent migrants from entering.
 - b) It should have open borders but allow only short-term stays of a few days/weeks.
 - c) It should have open borders and allow some to stay permanently in Montenegro without exceptional support.
 - d) It should enable anyone who wants to come to Montenegro to do so and grant them all the rights of Montenegrin citizens.
- 5.1 Why do you think so? Please explain your answer.

Scale:

1 – Strongly disagree; 2 – Mostly disagree; 3 – Neither agree nor disagree; 4 – Mostly agree; 5 – Strongly agree.

SURVEY 1 ANALYSIS

Attitudes towards migrants

The stance regarding the country’s migration policy is one of the essential attitudes we aimed to understand in our analysis. Opinions about the view that the Republic of Montenegro should adopt regarding migration are highly divided. Most respondents believe that Montenegro should solely be a transit country, meaning that the borders should remain open, but migrants should only be allowed a short-term stay of a few weeks.

Out of 15 respondents, only three (3) answers stated: “Anyone who wants to come to Montenegro should be enabled to do so, and they should be granted all the rights of Montenegrin citizens.”

The stance that “Montenegro should have open borders and allow some to stay permanently in Montenegro but without special support” was supported by three (3) respondents.

The remaining nine (9) respondents chose the stance: “It should have open borders but allow only short-term stays of a few days/weeks.”

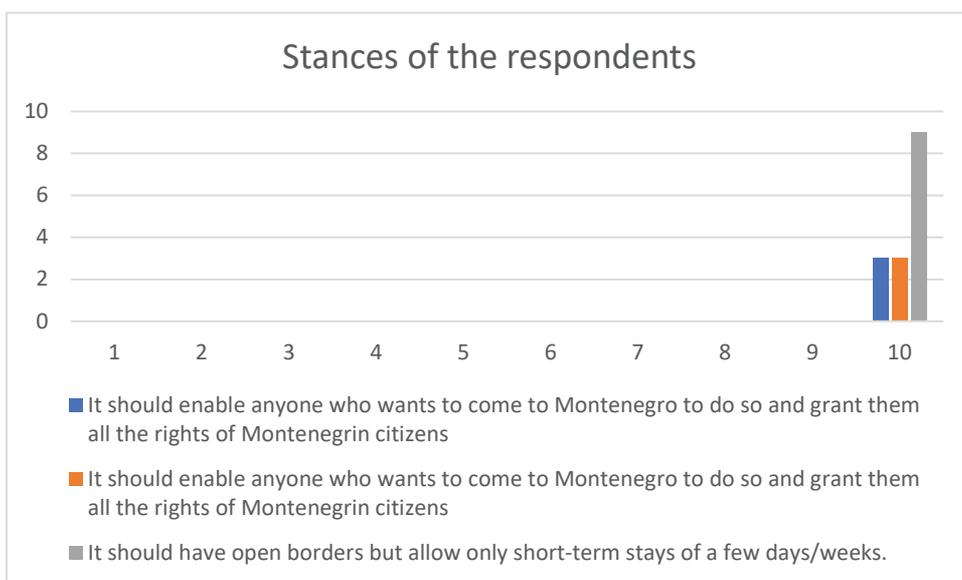


Chart 1

Here are some explanations provided by the nine respondents who would not allow longer stays for migrants. The reasons for this are Montenegro's insufficient economic development and stability and its inability to adequately support its citizens. The awareness that migrants generally do not wish to stay longer in Montenegro and that their goal is to reach wealthy European countries also contributed to these responses.

- ❖ *To show solidarity with them and facilitate their journey to the EU.*
- ❖ *I believe they have the right to stay longer if they need such support, but with the necessary registration and compliance with other rules and regulations.*
- ❖ *Our poor economic and financial situation.*
- ❖ *Laws and the duration of stay should be respected.*
- ❖ *We have a weak economy.*
- ❖ *We have nothing to offer to our citizens, let alone migrants.*

Some respondents (three) believe that the state should take the stance that anyone can move to Montenegro and have all the rights of Montenegrin citizens. The foundation of these views lies in empathy, the universality of human rights, the right to freedom of choice, and humanistic perspectives on the world.

- ❖ *We are all human beings and should have equal rights.*
- ❖ *Montenegro has provided refuge to all people from the war-affected areas of the former Yugoslavia, and many have resolved their legal status.*
- ❖ *Because every person is free to decide what they want in their life, and this applies to people from all countries worldwide.*

In response to the question of whether the majority of foreigners coming to our country are genuine refugees or economic migrants, a significant majority of respondents (ten out of fifteen) answered that they believe they are not genuine refugees but rather individuals who simply want to take advantage of the conditions and services intended for refugees to reach a wealthy Western country successfully.

The image of refugees and asylum seekers, for whom asylum is truly necessary, is undermined by the impression left by Ukrainians and Russians who have come to Montenegro due to the war in Ukraine. A cultural perspective on these foreigners and their lifestyles is particularly interesting.

During the workshop sessions, participants in our survey commented on the material wealth of Ukrainians and Russians, their purchasing power, behaviour, and attitude towards this country. They claim that the so-called refugees from Ukraine and Russia cause exorbitantly high prices for housing, groceries, and other necessities on the Montenegrin coast. They do not perceive them as genuine refugees. The attitude of Montenegro towards Ukrainian refugees differs from its approach to refugees from other war-affected countries. The support provided is comprehensive and robust in all aspects. The cultural element that connects these two countries is not negligible.

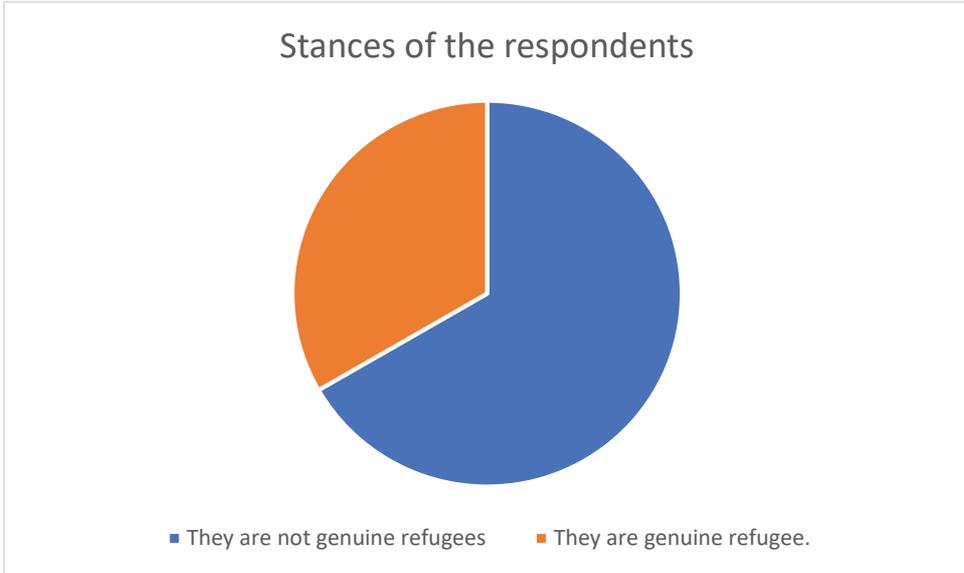


Chart 2

The belief that those who choose to stay in Montenegro will integrate well and successfully into our society is mainly supported by 1/3 of the respondents (5 participants). One-third (5 participants) hold the opposite opinion and mostly disagree with this view, while one-third do not have a stance (5 participants) - neither agree nor disagree.

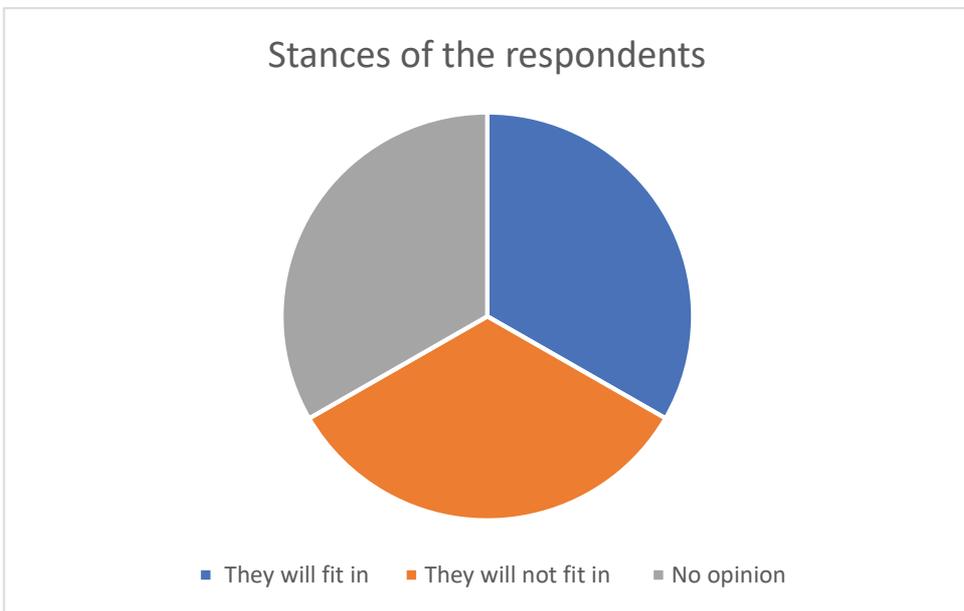


Chart 3

The workshop participants expressed their thoughts on the choice of stance orally through workshop activities. Participants selected the view that migrants who decide to stay in Montenegro will not integrate based on the attitude of Ukrainians and Russians towards living conditions in our country.

They cited the example of the majority of Ukrainian children who do not attend our schools but have the opportunity to participate in online education provided by the Ukrainian

educational system. According to them, most Ukrainian parents have expressed a lack of trust in our education system. As an explanation, it was also mentioned that only a few foreigners who come to Montenegro desire to learn the Montenegrin language, let alone explore Montenegrin's cultural heritage and history. They also expressed low trust in business engagements with private companies in Montenegro.

SURVEY 2

Social distance

The following questions relate to your personal attitudes and opinions about migrants and their position in our society.

6. Do you agree that migrants should temporarily stay in Montenegro until conditions are met to continue their journey?
 - 6.1 Why do you think so? How would you explain your stance to someone?
7. Do you agree that migrants should temporarily stay in your city until conditions are met to continue their journey?
 - 7.1 Why do you think so? How would you explain your stance to someone?
8. Do you agree that migrants should permanently settle and live in Montenegro?
 - 8.1 Why do you think so? How would you explain your stance to someone?
9. Do you agree that migrants should permanently settle and live in your city?
 - 9.1 Why do you think so? How would you explain your stance to someone?
10. Do you agree that a migrant could be your next-door neighbour?
 - 10.1 Why do you think so? How would you explain your stance to someone?

Scale:

1 - Strongly disagree; 2 – Mostly disagree; 3 - Neither agree nor disagree; 4 – Mostly agree; 5 - Strongly agree.

SURVEY 3

Migrants in personal relationships - colleagues, neighbours, family

11. Do you agree that a migrant could be your colleague at work?
 - 11.1 Why do you think so? How would you explain your stance to someone?
12. Do you agree that a migrant could be your boss/supervisor at work?
 - 12.1 Why do you think so? How would you explain your stance to someone?
13. Do you agree that a migrant could become a member of your extended family?
 - 13.1 Why do you think so? How would you explain your stance to someone?
14. Do you agree that a migrant could become a close friend?
 - 14.1 Why do you think so? How would you explain your stance to someone?
15. Do you agree that a migrant could become a member of your immediate family through marriage with your child/sibling/parent?
 - 15.1 Why do you think so? How would you explain your stance to someone?

Scale:

1 - Strongly disagree; 2 - Mostly disagree; 3 - Neither agree nor disagree; 4 - Mostly agree; 5 - Strongly agree.

SURVEY 2 ANALYSIS

Social distance

To gain a better understanding of the participants' thought processes and the basis of their attitudes and knowledge of the situation, questions were created regarding the position of migrants in various socio-spheres of our society. Analysing these responses will provide us with deeper cultural insights into the participants' answers in this project.

Social distance is often used as a proxy measure for discrimination and negative attitudes towards different groups. This approach to measuring prejudice towards migrants has been particularly prominent in recent years during the influx of refugees and migrants into various European countries.

In this survey, the social distance scale was adapted to encompass all relevant attitudes towards *people on the move* in Montenegro, ranging from considering only their temporary stay to their permanent settlement. Additionally, attitudes towards migrants as future business partners, supervisors at work, neighbours, close friends, or family members are examined.

From the perspective of cultural awareness and openness, the attitudes expressed in these surveys and the explanations of those attitudes are crucial for analysing and assessing the participants' cultural competence. For this reason, we will provide detailed explanations and justifications that the participants provided in their responses. The following will present the prevalence of acceptance for each aspect of social distance, along with representative examples of argumentation.

SPECIFIC QUESTION AND ATTITUDE ANALYSIS

1. Do you agree that migrants should temporarily stay in Montenegro until conditions are met to continue their journey?

Strongly disagree	(0/15)
Mostly disagree	(0/15)
Neither agree nor disagree	(3 od 15)

"I neither agree nor disagree based on the factual situation and the information we have about individuals and groups."

"I agree partially if they comply with legal regulations and there is documentation of their presence in our country to prevent abuse, both for them and the state and the rest of the population."

Mostly agree	(4 od 15)
---------------------	-----------

"Because we are still a transit country, and for the sake of both us and them, they should be supported."

"If an individual sees the need to continue their journey but also wants to stay because they find themselves in our country permanently, I find it acceptable."

"Due to our economic situation and the lower number."

"If their goal is to continue migrating to other countries and Montenegro is only a transit destination, why not."

Strongly agree

(8/15)

“People should be allowed to move in search of better living conditions.”

“I believe that everyone should be able to come to Montenegro, and I also believe that they should be free to leave if they consider it better for them.”

“They mostly come from poor, financially and emotionally exhausted countries.”

“Because they have no intention of permanently staying in Montenegro, which is also reflected in official statistical data.”

“Montenegro is a democratic and free country, so everyone should have the right to choose where they would reside for a certain period for various reasons.”

“For most of them, the goal is to reach developed countries where they already have some of their immediate or extended family members.”

Two attitudes were provided without any supporting arguments or additional explanations.

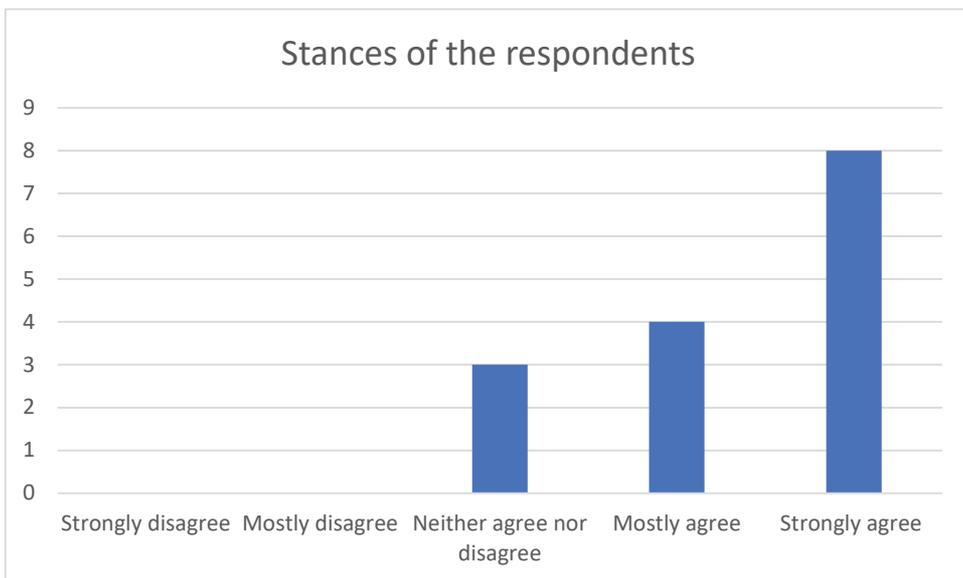


Chart 4. Do you agree that migrants should temporarily stay in Montenegro until conditions are met to continue their journey?

2. Do you agree that migrants should permanently settle and live in Montenegro?

Strongly disagree

(2/15)

No explanations were provided for these attitudes.

Mostly disagree

(3/15)

“Because Montenegro can’t accommodate a large number of migrants permanently, it is not economically strong enough in that regard.”

“Due to high unemployment.”

One attitude lacks argumentation.

Neither agree nor disagree (3/15)

“If they have created living conditions without relying on social assistance from the state, it is good for them to stay.”

“It does not depend on me as an individual in society. If they integrate adequately into society (successfully), no problem.”

“I agree if they respect the country’s laws and do not intend to abuse that status in any way.”

Mostly agree (4/15)

No explanations were provided for these attitudes.

Strongly agree (3/15)

“Anyone who wants to stay and live in our country should be treated like they were born here. Because we seek the same treatment in all the countries we go to, and there are many.”

“I do not differentiate between people based on national or religious affiliation.”

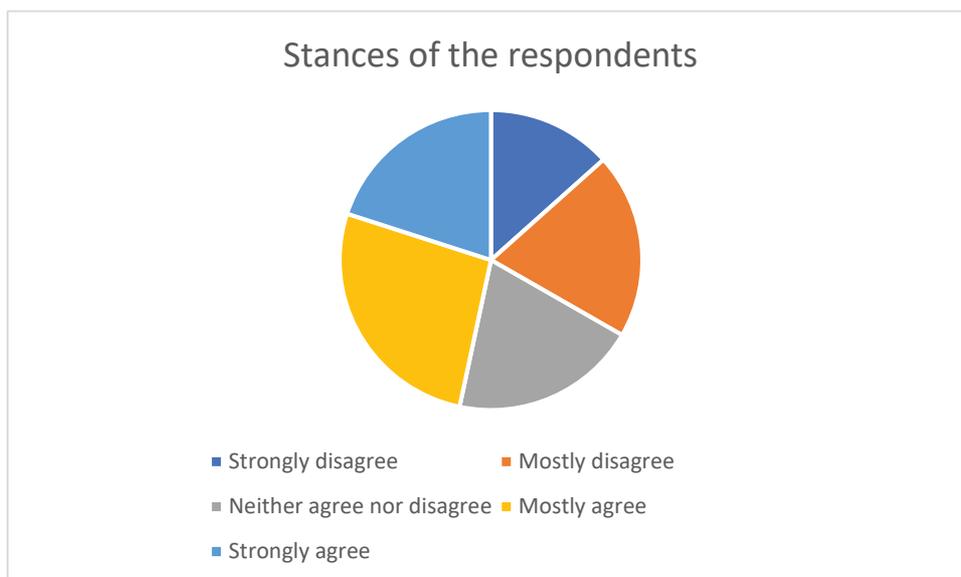


Chart 5. Do you agree that migrants should permanently settle and live in Montenegro?

3. Do you agree that a migrant could be your first neighbour?

Strongly disagree (4/15)

“Due to all the differences that generally exist.”

“Huge differences.”

“I would not feel safe.”

One attitude lacks explanation.

Neither agree nor disagree (3/15)

“If it does not endanger my safety or that of others, public order and peace, I agree. If that is not the case, I am afraid I have to disagree.”

“If they successfully integrate into society, no problem.”

One attitude lacks explanation.

Mostly agree

(3/15)

“If they successfully integrate into our society, they would be accepted.”

“Why not? We are all human beings.”

One attitude lacks explanation.

Strongly agree

(5/15)

“Currently, my neighbours are from another country, and I’m not familiar with their status, and I do not feel any difference compared to other neighbours.”

“I believe we do not have the right to determine who our neighbours are, and fortunately, we also cannot influence that.”

“We should not discriminate against anyone.”

“A close neighbour is more important than a distant relative.” - Folk proverb.

“I see no reason why it should bother me where someone who lives next to me is from.”

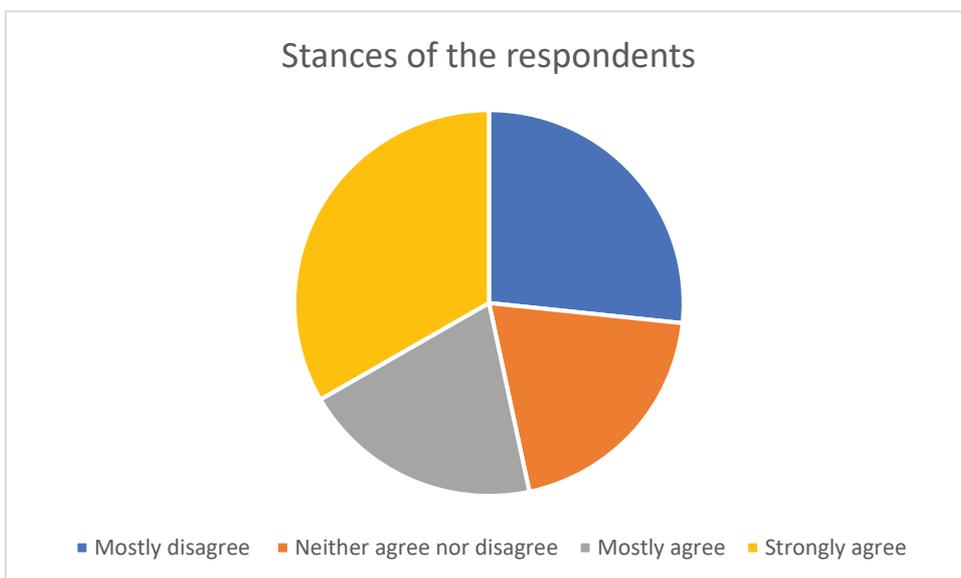


Chart 6. Do you agree that a migrant could be your first neighbour?

SURVEY 3 ANALYSIS

Personal relationships with migrants

1. Do you agree that a migrant could be your colleague at work?

Strongly disagree (3/15)

“My employer stipulates that only Montenegrin citizens can be employed in my organisation.”

“First, let’s find jobs for our unemployed citizens.”

“We have more important priorities when it comes to employment.”

Neither agree nor disagree (3/15)

“Because it takes away opportunities from fellow citizens.”

“Yes and no, primarily because their engagement could be difficult due to language and other barriers, which could create problems for both them and collaboration in the workplace.”

Mostly agree (4/15)

“It also depends on successful integration into society, overcoming language barriers, competence, and professional qualifications.”

“Any person with appropriate professional competences is more than welcome regardless of origin.”

“If they are skilled and professional, why not.”

One attitude lacks explanation.

Strongly agree (5/15)

“I absolutely don’t care about the status of my colleague; we collaborate with foreigners from various EU countries and organisations, so I do not see any difference if my colleague is a migrant.”

“We should not discriminate against any individual. If a person is employed in that position, they can be a good worker if they possess qualifications and knowledge.”

“I have colleagues from Algeria, Jordan, and Syria; because of all that, I feel like a wealthy person.”

“I do not judge people based on where they come from.”

One attitude lacks explanation.

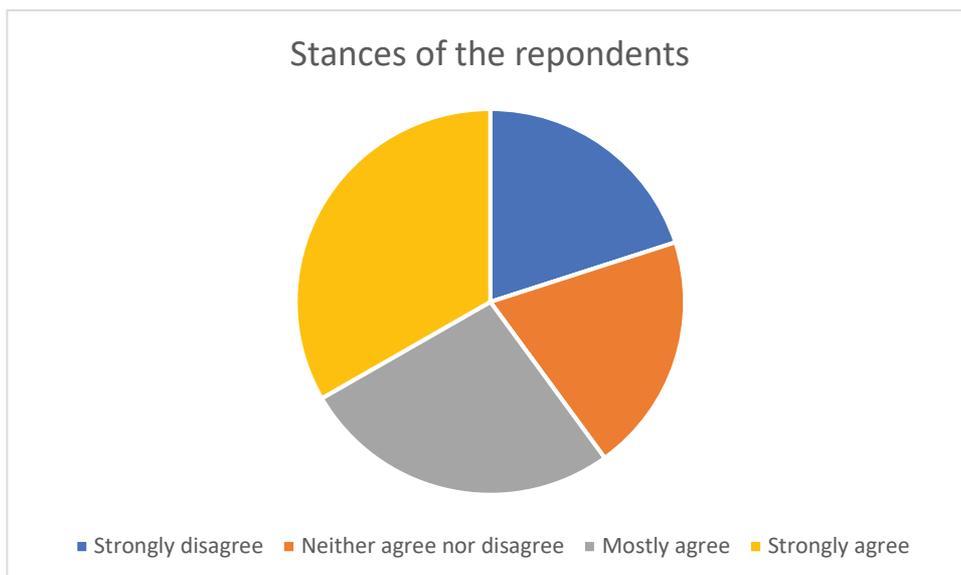


Chart 7. Do you agree that a migrant could be your colleague at work?

2. Do you agree that a migrant could become a member of your extended family?

Strongly disagree (5/15)

“Montenegrin society, including myself, has not matured enough to accept them as family members.”

“I prefer them to be from familiar ground.”

“I respect all religions and nationalities, but I am not in favour of them becoming part of the family, friends possibly.”

“We are not yet that kind of society to easily accept that.”

One attitude lacks explanation.

Mostly disagree (2/15)

“Doubt and fear would likely influence a negative response.”

“We are too different to be in such relationships.”

Neither agree nor disagree (1/15)

“It is the individual’s choice to choose a partner; I would accept that decision, but I would not like it to happen.”

Mostly agree (4/15)

“There may be some difficulties due to cultural patterns alignment.”

“I agree! I am completely open-minded and non-judgmental. Of course, if it has a healthy purpose and relationship.”

“We have mixed marriages in our extended family that work well.”

“Love knows no boundaries.”

Strongly agree

(3/15)

“Considering all the previous responses, the legal status of a person is completely irrelevant to me; I value other qualities.”

“I don’t see why it would be an obstacle if circumstances align that way.”

“Because what matters is the person’s character, how they treat others, and fulfil their obligations.”

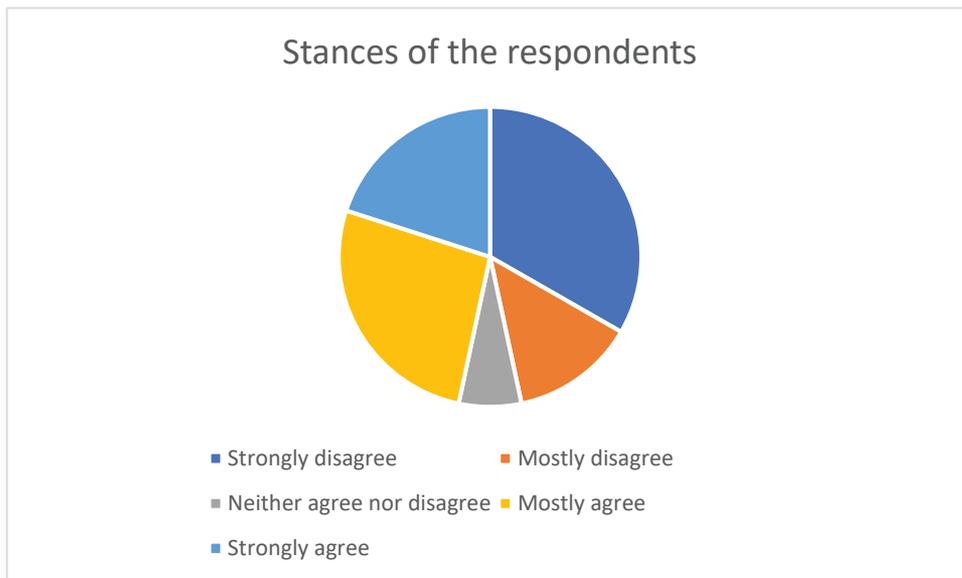


Chart 8. Do you agree that a migrant could become a member of your extended family?

In response to the question about the attitude towards a migrant as a friend, everyone expressed great openness and complete acceptance of such a possibility. This is crucial for the level of cultural openness and acceptance of others. The responses provide a precise cultural picture.

“A friend can be anyone who earns my trust.”

“People can be only divided into good or bad. If they are good, we choose them to be our friends.”

“No need for explanation.”

“I don’t categorise people based on where they come from.”

“I don’t judge friends based on their country of origin, but rather on their character and values.”

“I enjoy getting to know different cultures; if our values aligned, I wouldn’t make distinctions.”

“Yes, if they meet the criteria for being a friend.”

“Why shouldn’t we be friends?”

“I wouldn’t have a problem with socialising and forming friendships. However, even at that level, there are boundaries when it comes to privacy.”

“I believe I could be friends with them.”

An opposite cultural picture emerges from reading the responses and attitudes to the question: **Do you agree that a migrant could become a member of your immediate family through marriage with a child/sibling/brother/parent?**

Strongly disagree

(7/15)

“Such a stance would definitely be influenced by distrust regarding whether the person is credibly representing themselves or if it is a desire to stabilise in Montenegro.”

“I would prefer them to be from their home grounds.”

“We are not a developed enough society to accept them as family members.”

“I don’t trust such relationships.”

“I would find it difficult to accept something like that.”

Two stances needed to be explained.

Neither agree nor disagree

(4/15)

“I wouldn’t like it, but I would accept it. I respect other people’s wishes.”

“It depends on the circumstances under which it would happen, the financial situation, living conditions, distance, future life...”

“If it’s not for personal gain.”

One stance was without an explanation.

Mostly agree

(2/15)

“Working on acceptance is a long process. It is important to build healthy relationships without prejudice.”

“Some difficulties may arise due to the alignment of cultural patterns, and entering into a marriage already requires alignment.”

Strongly agree

(2/15)

“It’s about love.”

“Absolutely. The same perspectives on life. Being a good man, respect, dedication, love, adherence to moral principles.”

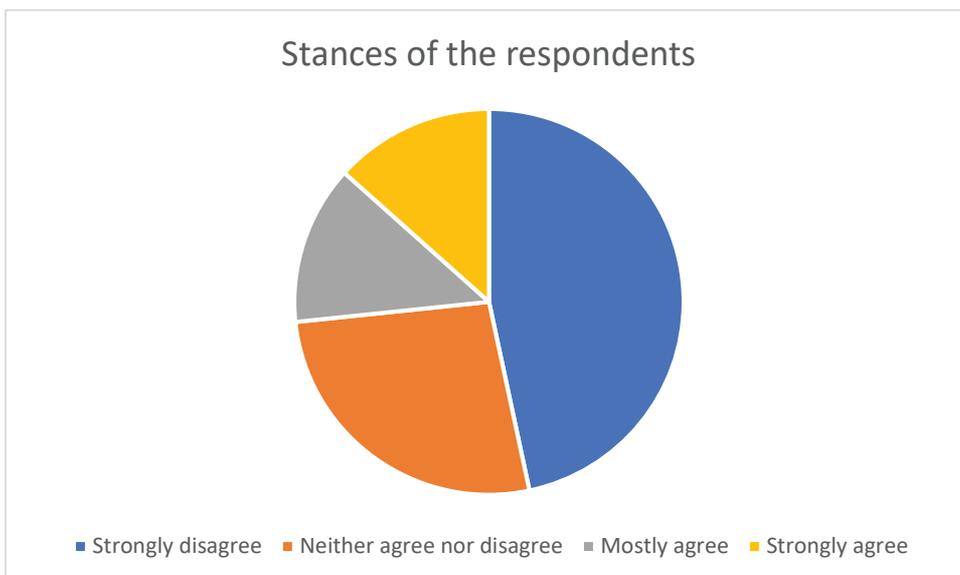


Chart 9. Do you agree that a migrant could become a member of your immediate family through marriage with a child/sibling/brother/parent?

SURVEY 4 ANALYSIS

1. In what ways would migrants have a negative impact on our culture?

“If they respected our culture, they would not have a negative impact.”

“The same way they negatively impacted the environment they migrated from.”

“In terms of not respecting our cultural principles and heritage while expecting theirs to be respected. Respect is shown primarily when you’re willing to offer the same.”

“I don’t know.”

“I believe they cannot have a negative impact.”

“I wouldn’t speculate.”

“If they introduced values that clash with ours, using state resources.”

“Montenegro is a multi-ethnic country, and its diversity would certainly be further enriched.”

“I don’t know.”

“I don’t know.”

“I don’t know.”

Three responses were not answered.

“There would be no negative impact on our culture.”

2. In what ways would migrants have a positive impact on our culture?

“The presence of different cultures creates conditions for creating multicultural harmony and tolerance – greater cultural richness.”

“They bring the diversity of their culture and raise awareness of accepting differences.”

“I wouldn’t speculate.”

“Knowledge about new cultures is certainly a positive experience.”

“Expanding horizons, exchanging positive cultural patterns.”

“Getting to know and accepting diversity, broadening horizons.”

“In many ways! One is that they would bring something new in every sense. Such novelties are a wealth. A simple example is the cuisine.”

“We could become culturally richer with new knowledge and customs.”

“Multiculturalism.”

“They would bring their culture, and we would get to know it that way.”

Five respondents did not write anything.

3. What would be the negative economic consequences if migrants stay?

“Shadow economy. Reduction of social benefits.”

“I don’t think there would be any negative consequences.”

“Only if Montenegro starts allocating funds from its own resources rather than from the funds of the European Union. That would burden the economic situation and the situation of the local population.”

“Redirecting funds to address the accommodation of migrants instead of our citizens.”

“I don’t know.”

“There are no negative consequences because the number of those who would stay in Montenegro is not large.”

“They don’t want to do certain jobs.”

“A large influx of migrants.”

“If they don’t contribute to it and instead use the state’s resources based on their rights.”

“If there were a large influx of refugees, as it has been in the past, it would have a negative impact on Montenegro because Montenegro is not economically strong and stable.”
“It also depends on the profiles and occupations of the migrants.”
“Spending state resources. We don’t even have enough for ourselves.”
Three respondents did not answer.

4. What would be the positive effects of migrants on our economy?

“I don’t know! They may be experts (if there are any) we don’t have and want to stay in Montenegro.”
“If they possess knowledge and skills in an area our citizens don’t, that would benefit our economy.”
“New ideas and knowledge, definitely.”
“Utilizing European funds and international organisations dealing with migrants.”
“I don’t know.”
“I don’t see any positive effects.”
“Influx of workforce, especially in sectors with labour shortages – hospitality industry, construction sector.”
“If they had a business status.”
“Additional workforce in the labour market, potentially leading to additional prosperity.”
“If they are real people, it would be positive.”
Five of them did not provide any explanation.

5. If migrant children attended school together with our children, what negative consequences would it have?

“Language barriers.”
“Reducing prejudices, gaining new insights into diversity - acceptance of differences.”
“I believe there can’t be any negative consequences. We need to work on acceptance and equality.”
“Regarding children, I don’t see any negative effects.”
“I don’t count negative consequences.”
“There are no negative consequences.”
“I don’t know if there are any negative consequences, except these children have fled their country due to some problem.”
“None.”
“It wouldn’t have any.”
“There wouldn’t be any negative consequences.”
“Perhaps at a younger age, it could lead to confusion regarding our customs and upbringing, but I don’t believe it would be radical.”
“Language barriers.”
“There wouldn’t be any negative consequences.”

6. If migrant children attended school together with our children, what positive effects would it have?

“Our children should learn acceptance, empathy, and learning about diversity, which would contribute to their education.”
“Meeting with children who are not from our country.”
“The child would become familiar with differences.”
“Building new friendships, learning about a new culture.”
“Multiculturalism, empathy.”

“Getting to know other cultures, customs, people, languages, understanding diversity is a wealth.”
“More friends.”
“Language. Culture. Perspective on the world. Experience of war.”
“Children would become acquainted with a different culture, language, history, etc.”
“To learn to embrace diversity at an early age.”
“Reducing prejudices, gaining new perspectives on diversity - acceptance of differences.”
Four participants did not provide an answer to this question.

7. What are the potential negative consequences of the permanent stay of migrants in Montenegro?

“I don’t see them, but I solely distance myself from one reason: the demographic structure depending on the number of migrants.”
“Negative consequences related to the capacity and capabilities of the state to meet their needs.”
“Potential impact on security and the economy.”
“It depends on the individual’s profile and the country they come from.”
“Shadow economy. Increase in emigration of Montenegrin citizens. Arrival in Montenegro without financial means.”
“I don’t see any.”
“There are none.”
“I don’t know.”
“Generally, their behaviour is the problem.”
Six participants did not provide an answer to this question.

8. What are the potential positive consequences of the permanent stay of migrants in Montenegro?

“Multicultural harmony, reducing prejudices, new workforce, interconnecting countries, reducing the negative influence of extremist groups that need to embrace diversity.”
“I don’t see many positive things.”
“More cultures, options, opportunities, aspirations, efforts, ideas.”
“I don’t know.”
“Cultural diversity, socialising, good collaborators at work.”
“Potential collaborators in fields where we have a deficit.”
“It depends on the profile of migrants and the places they come from.”
“Wealth in differences, development of empathy, communication, etc.”
Seven participants did not provide an answer to this question.

By analysing the participants’ attitudes in this small sample, we have reached the following conclusions:

- ❖ The highest level of acceptance and agreement is observed regarding the stance that implies a short-term stay in the country;
- ❖ The lowest level of acceptance is related to the stance that a migrant potentially becomes a member of the immediate family;
- ❖ Almost all participants have expressed complete openness in accepting migrants as potential friends.

Some participants expressed fear of migrants and their presence in terms of consuming our resources, taking our jobs, and not respecting our cultural habits and customs.

A significant number of participants (about 30%) did not explain their answers to specific questions.

The most problematic attitudes are those of participants who gave a *divided* response (3 – *Neither agree nor disagree*). Reading their explanations gives the impression that their fundamental stance is a significant distance from migrants, and by choosing response 3 on the survey scale, they seem to be trying to soften that distance.

Finally, those who express the most positive attitudes, i.e. have a low distance towards migrants, often do not elaborate on their stance based on logical reasoning or factual evidence but rely on general statements such as *we are all human beings, love knows no boundaries, everyone deserves to be safe and accepted*, etc.

Out of 15 participants, only one expressed absolute acceptance of migrants in his attitudes and responses, understanding their status, and being dedicated to addressing their issues.

However, it is essential to note that averaged social distance measures provide a simplified picture of migrants' perceptions, mainly because the attitudes are far from uniform (at each step, responses range from absolute acceptance to absolute rejection). Therefore, it seems significantly more important to consider participants' arguments to support their negative or positive attitudes. That is why it was necessary to highlight individual argumentative stances on representative questions.

Through a detailed analysis of the participants' responses, we have understood that a *humanitarian perspective* predominantly characterises their attitude towards people on the move. This perspective is marked by a willingness to provide immediate assistance but not necessarily an agreement with the permanent acceptance of migrants. In the given context, the dominance of the humanitarian perspective clearly aligns with the perception recognised in the literature as a *privilege of transit countries* [Jelisaveta Petrović, Jelena Pešić, 2017]. The existence of the humanitarian perspective is an essential but insufficient condition for developing a positive attitude towards the long-term settlement of migrants. Participants see potential in migrants solely based on recognising their resources, thus reducing the likelihood of them being exclusively beneficiaries of budgetary funds.

The humanitarian perspective is particularly pronounced and evident in attitudes towards migrant children. In the responses we received in our survey, support for migrant children is unconditional. This reveals the empathetic relationship of the Montenegrin people towards the vulnerable and unprotected.

The *security perspective* is also significantly present in attitudes, indicating a pronounced sense of personal and collective threat among the local population. This is undoubtedly influenced by the radicalisation of certain Islamic groups and terrorist attacks in Western European capitals, as well as the accompanying discourse on *secure borders and secure states* [Jelisaveta Petrović, Jelena Pešić, 2017]. In such conditions, the migrant population often becomes a *scapegoat* or a target of adverse actions by the host country's population. Although Montenegro has not yet faced threats of terrorist attacks, there seems to be a sense of fear for their own security [although this feeling is less pronounced than the feeling stemming from solidarity with people in distress]. It also appears that, while the existence of the humanitarian dimension represents a step towards accepting the possibility of the migrants' permanent settlement, the prominence of the security perspective excludes such a possibility.

This perception often arises from the frequently expressed view during the training sessions conducted as part of this project: *Migrants are individuals with high-security risks, and when they appear at our borders, they are primarily perceived as potential enemies of the state*. Furthermore, the view has often been expressed that *the only accurate information about a migrant is the photograph taken upon their entry into our country. Any other information needs to be more credible and verifiable*.

In the integration approach framework, a distinction can be made between *multicultural optimism* and a selective approach. From the perspective of multicultural optimism, migrants

are seen as a potential cultural enrichment, and it is believed that it is beneficial for society to be composed of people of different backgrounds, cultures, or religions [Leong, Ward, 2006]. A positive attitude towards migration can also result from considering the role of migrants from an economic perspective, where they are expected to fill vacant job positions for which there is insufficient interest or skills among the local population [Ottaviano, Peri, 2006]. Finally, a positive perception of migrants can result from the demographic potential that this population brings to countries with declining birth rates [Zaiceva, Zimmermann, 2014].

Our participants' attitudes regarding the complete integration perspective are very limited, and a few respondents support it. **A positive attitude towards the integration of migrants is only present when it comes to individuals who possess special qualifications and competences that are needed in our country but cannot be found among our residents.**

A contradiction is also observed regarding the integration perspective and the mixing of migrant children and children from the local population. The connection among children at the school level is perceived as positive, important, and valuable. Children need to learn and understand other cultures, discover different customs, develop empathy, and accept diversity, among other things. However, by examining the overall attitudes and arguments presented by the participants in our research, it appears that the above is important only for children rather than adults. The explanation is complex. Why do adults have less capacity for connecting in multicultural and multiethnic relationships and communities?

One of the answers, perhaps the closest to the current state of society in Montenegro, would be the viewpoint of Italian theorist Cerutti:

*It is about the field of tensions and conflicts caused by the fact that, on the one hand, ethnocultural identity, like any collective identity, is defined by differentiation from others. In certain circumstances, this differentiation is emphasised to the point of exclusion, creating a **pathological identity** [Furio Cerutti, 2006].*

The situation from the seminar-workshop also supports this answer [and the notion of pathological identity]. One workshop segment was dedicated to understanding and appreciating the cultural heritage of the people living in Montenegro. Knowledge of one's country's cultural heritage is essential for developing intercultural and multicultural competence.

Cultural heritage is recognised worldwide as a means of cultural identity. Protecting our shared heritage and promoting cultural diversity are important tools for bringing communities closer together and strengthening dialogue between different cultures. The extent to which people are familiar with their cultural heritage depends on the efforts made to promote it, as well as each individual's capacity to learn about their culture and appreciate both their culture and the cultures of other communities. Cultural heritage, or cultural assets, refers to goods inherited from previous generations or created in the present and hold specific value for people. They are preserved and safeguarded for future generations. These goods are often protected by the state, have symbolic significance in people's consciousness, and represent a tourism potential.

Cultural heritage is a collection of resources inherited from the past, which people identify, regardless of ownership, as a reflection and expression of continuously evolving values, beliefs, knowledge, and traditions. It encompasses all forms of the environment created through the interaction between humans and space over time [Council of Europe Framework Convention on the Value of Cultural Heritage for Society, Article 2. Council of Europe Treaty Series No. 199. Faro, 27th October 2005].

For the participants of our seminar, a task was prepared that involved recognising and interpreting the cultural heritage of the people of Montenegro. The laminated cards contained photographs of artefacts, objects, landscapes, and protected tangible and intangible assets that make Montenegro a multicultural country. The heritage belonging to the Montenegrin, Albanian, Serbian, Bosniak, Croatian, and Roma people was chosen. **The results could be more problematic from the perspective of considering Montenegrin society as multicultural.** Out of 20 cards representing different cultural assets and heritage, the average recognition rate was 4 to 6 cards. Each participant recognised the heritage belonging to their own ethnicity. Any progress

in identifying and understanding the heritage belonging to others or different nationalities was barely noticeable and only concerned widely known and media-exposed artefacts, buildings, or sites. This raises a series of questions and issues regarding the degree of cultural distance among the local population of this country. The degree of cultural distance is determined by the level of sociocultural and religious differences. From a cultural perspective, such relationships open a new chapter in accepting and understanding migrants and their different cultural codes. The need to harmonise sociocultural relations in the country and foster intercultural dialogue is essential for healing from the pathological identity of Montenegrin society.

The global expansion of migration processes has created the need for new forms of intercultural and interethnic interaction, optimising relations in multicultural societies between representatives of different cultures and subcultures and the systematic understanding of the abilities of other ethnocultural subjects in intercultural communication.

An important way to overcome intercultural communication barriers is to develop intercultural competence by improving cultural education.

The development of a person's cultural erudition assumes purposeful changes in the subject matter, forming the necessary knowledge and skills, contributing to their adequate orientation in intercultural communication situations [A. P. Sadokhin].

Therefore, the dialogue between cultures and religions enriches each other, ensuring the development of a universal cultural system while providing a profound understanding of one's culture and its underlying values. The advantage of dialogue lies in its ability to resolve any contradictions through discussion and understanding rather than confrontation. It is precisely this ability of dialogue, establishing common semantic spaces through which understanding can be achieved, that determines the value of national culture.

The ability of national culture to reject the logic of hostility and establish a logic of compromise and cooperation based on the tolerance of ideologies and cultures aims to prevent various confrontations among peoples and different social "cataclysms" – both locally and globally, thus correlating with concepts such as the new world culture [A. B. Kostina].

Regardless of the specificities of each state context regarding ethnocultural pluralism and the need for management and recognition of identity particularities, several principles or phases in development can be identified on which every multicultural society is based. The initial principle is recognition, or acknowledgement, of diversity. The next step would involve learning about differences. No multicultural society can be stable if it is based on group isolationism and ignorance about each other. It is emphasised that this can also lead to increased social distance if the values and ethnocultural practices of others are perceived as unacceptable and too different. Therefore, a certain tolerance level is necessary, both from the majority towards the minority and vice versa. Mutual tolerance is indispensable. Finally, in parallel with affirming differences, it is necessary to work on strengthening a general, shared identity that, in some way, transcends and encompasses particularities [Moodley, 1999].



The Price of Peace in Afghanistan

Photographer: Mads Nissen, Politiken/Panos Pictures, 2022.

Women and children beg for bread in front of a bakery in central Kabul, Afghanistan. Bread is a staple food in Afghanistan, but rising prices have forced more and more people to rely entirely on the compassion of others.

Mads Nissen photographed this story on assignment for Politiken. He said: *With this work, more than anything, I hope to create not only awareness but also engagement for the millions of Afghans currently in desperate need of food and humanitarian assistance.*

II

MULTICULTURAL GUIDANCE AND COUNSELLING – FOUNDATIONS AND PERSPECTIVES

To reveal the content and essence of intercultural/multicultural competence, it is necessary to consider a generic concept such as **culture**. Understanding the nature of the relationship between culture and education and their impact on the formation and development of an individual's personality has been the subject of countless analyses and expertise in the global scientific community. Strong interest and polyphony of approaches are associated with the breadth and diversity of the concept itself, which encompasses almost all aspects of social (and not only) human beings involved in numerous and multifaceted relationships with others. In 1952, while systematising known definitions of culture, American anthropologists K. Kluckhohn and A. Kroeber counted 164 definitions; in the 1970s, the number of definitions reached 300, and in the 1990s, it exceeded 500. Currently, there are more than 1000 definitions.

At the beginning and middle of the 20th century, scientists such as Georg Simmel, Margaret Mead, Gregory Bateson, Ivan Illich, and others laid the foundations for understanding key intercultural and multicultural categories. Edward T. Hall's book *The Silent Language* [1959] marked the beginning of intercultural studies, mainly due to Hall's explicit use of the phrase intercultural communication. As the popularity of this topic grew, scholars developed new approaches to understanding, analysing, and presenting intercultural reality. Priscilla Rogers and Joo-Seng Tan [Priscilla Rogers and Joo-Seng Tan, 2008] reviewed vital research papers on *intercultural communication* and proposed options for connecting major approaches and integrating them into a unified conceptual continuum. In their view, the concepts of Hall [Hall, 1959; 1966], Hofstede [Hofstede, 1980], Trompenaars and Hampden-Turner [Trompenaars and Hampden-Turner, 1997], Schwartz [Schwartz 1999], Earlei and Ang [Earlei and Ang 2003], while different, have significant overlaps, as shown in the table below.

It should be noted that the most significant works on this topic, written in the past 40 years, are primarily focused on work and business relationships.

Multiculturalism is one of those concepts around which there has yet to be a consensus on its meaning. It is used in various academic and lay discourse meanings, leading to ambiguity and misunderstandings. Firstly, it is often used as a synonym for cultural pluralism, multiethnicity, interculturalism, and pluriculturalism.

Table 1. Concepts and Correlated Constructs in Research Papers on Intercultural Relationsa

Researchers' Concepts

Researchers	Koncepti	Opis
Schvartz	<p><u>Universal</u> Universal values determined by basic human needs.</p>	<p>It emphasises a set of shared values that have almost the same meaning in various cultures. According to the researcher, these values reflect solutions adopted in respective societies for different universal problems:</p> <ul style="list-style-type: none"> ❖ Conservatism – independence. Orientation towards maintaining the status quo or towards creativity and positive experiences. ❖ Hierarchy - egalitarianism. Unequal distribution of opportunities or consistent efforts to ensure the well-being of others. ❖ Dominance - harmony. Pursuit of personal interests or harmonious integration into the surrounding reality.
Hofstede	<p><u>National</u> National cultural differences refer to cultural variations among nations observed in the context of social systems and collective values.</p>	<p>The complex of cultural parameters inherent in different nations is emphasised.</p> <ul style="list-style-type: none"> ❖ High and Low Power Distance Index. Expectations about equality or inequality in status. ❖ Individualism – Collectivism. Personal orientation, responsibility or perception of an individual primarily as a group member. ❖ Masculinity - Femininity. Prioritisation of competition, material possession, interpersonal relationships, and quality of life. ❖ High - Low Uncertainty Avoidance Index. Prioritising rules, structure, flexibility, and risk orientation.. ❖ Long-term - Short-term Orientation. Focus on the future or concentrate on the past and present..

<p>Trompenaars and Hampden - Turner</p>	<p><u>Organisational</u> Adaptation to the business context through knowledge of intercultural differences and introspection.</p>	<p>Identify the role of interethnic differences within the business environment.</p> <ul style="list-style-type: none"> ❖ Universalism - Particularism. Oriented towards rules or relationships. ❖ Individualism - Collectivism. Functioning within a group or as individuals. ❖ Neutrality - Emotionalism. Displaying emotions or hiding them. ❖ Collective - Individual Responsibility. Responsibility is on specific individuals or evenly distributed within a group. ❖ Merits - Status. The need for actual merits for earning status or inherent status. ❖ Sequential - Synchronous. Execution of specific sequences of actions or multiple actions simultaneously. ❖ Internal - External Orientation. Control over the external environment or control from the external environment.
<p>Hall</p>	<p><u>Interpersonal</u> Individual algorithms of behaviour and hidden cultural mechanisms that govern them.</p>	<p>The emphasis is on the interpersonal aspect of intercultural communication. He identifies two cultural components that characterise the format of interpersonal communication.</p> <ul style="list-style-type: none"> ❖ High-context - low-context. Minimal information component and emphasise on implicit aspects of communication or focus on the information that explains the context. ❖ Monochronic - polychronic time interpretation. Monochronic cultures strictly focus on one task at a time or are oriented toward interpersonal relationships, where time is of secondary importance.
<p>Earlei and Ang</p>	<p><u>Introspective-personal</u> Perception and motivation influence an individual's response to social situations.</p>	<p>They proposed the concept of <i>cultural competence</i>, understood as an individual's ability to effectively adapt to new cultural contexts. Four categories are described.</p> <ul style="list-style-type: none"> ❖ Perception – knowledge about cultures. ❖ Metaperception – gathering and organising available information, forming a coherent picture. ❖ Motivation – the desire to engage in intercultural relationships and acquire new information about them. ❖ Behaviour – appropriate verbal and nonverbal expressions when interacting with representatives of other cultures.

Source: Rogers and Tan (2008)

The primary efforts have been devoted to **supporting and promoting cultural diversity** at the international institutional level. The United Nations, the Council of Europe, and the European Union have adopted declarations, concluded agreements and treaties on cultural diversity, and have undertaken activities to promote and protect diversity by investing in various programmes and research in the field of intercultural learning/education and more recently in **intercultural dialogue**.

The Universal Declaration on Cultural Diversity [UNESCO 2002] and the *UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions of 2005* [UNESCO 2005] establish a legal framework for cultural diversity as a *common heritage of humanity* that needs to be protected as an integral part of respecting **human dignity**.

An important document is the *Declaration of the Council of Europe on Cultural Diversity* [Council of Europe 2000a], adopted by the Committee of Ministers in 2000, dedicated to the coexistence and cross-fertilisation of culturally diverse services and practices. As stated in the text of the Declaration, *cultural diversity cannot be expressed in the absence of conditions for unrestricted creative expression, as well as freedom of information that exists in all forms of cultural exchange*. In accordance with this text, the *Consolidated Version of the Treaty on the Functioning of the European Union, Article 151*, states that the European Union pays attention to the cultural dimension of the standard strategy, *primarily for promoting and maintaining cultural diversity*.

The institutional legitimisation of the intercultural dimension of education is based on the *International Commission on Education for the Twenty-First Century Report* from 1996 [*Learning: the treasure within*; Delors 1996]. According to this document, **one of the four pillars of education is learning to live together**. The *Report's* central theme is **education in a society of understanding the Other based on dialogue**, which gives birth to **empathy, mutual respect, and recognition of values**.

The strategic goal of education is to know other people, understand the similarities and interdependencies of all inhabitants of the planet, and encourage participation in joint projects.

Learning to live together is not a trivial whim that educational institutions and teachers can ignore if they wish; it is imperative and relevant to all people. An adequate programme that teaches communal living should provide (a) student participation, (b) alignment between group goals and activities, (c) unlocking student potential, (d) student introspection and understanding of community dynamics at different levels from their circle of contacts to distant communities and society as a whole [Scatolini, Van Maele, and Bartholome, 2010].

Leclerck [2002] argues that *intercultural education is about more than just learning something new but rather a new teaching format within the existing curriculum*.

UNESCO published the *Guidelines on Intercultural Education* in 2007 [UNESCO 2007] - a practical resource for educators, students, policymakers, and community members on intercultural education as a response to the *challenges of today, where quality education has become an indisputable imperative for all people*. The three main principles of intercultural education formulated in the *Guidelines* are as follows:

- ❖ Intercultural education is based on respect for students' cultural identity, expressed through providing appropriate, adaptable, and quality education to representatives of different cultures.
- ❖ Intercultural education is a source of cultural knowledge, methodology, and skills for all students to actively and fully participate in society.
- ❖ Intercultural education is a source of knowledge, methodology, and skills for all students to develop respect, understanding, and solidarity among individuals, ethnic, social, cultural, and religious groups and nations.

Intercultural/multicultural dialogue is the central theme of all policies in the new millennium.

The White Paper on Intercultural Dialogue Living Together as Equals in Dignity, published by the Council of Europe in 2008, defines intercultural dialogue as an open and respectful exchange of

opinions based on mutual understanding and respect between individuals and groups of people from different ethnic, cultural, religious, linguistic backgrounds, with different historical roots [Council of Europe 2008b]. The authors of the White Paper consider the acquisition and teaching of intercultural competences as necessary for democratic cultures and social cohesion.

This concept was further developed in the Platform for Intercultural Europe 2008 *Rainbow Book - Intercultural Dialogue: From Practice to Policy and Back*, which defines intercultural dialogue as a series of purposeful meetings related to a specific place and time between individuals and/or groups of people from different ethnic, cultural, religious, linguistic backgrounds, with different historical backgrounds, to analyse, test, and deepen understanding, awareness, empathy, and respect. The ultimate goal of intercultural dialogue is to create an atmosphere of good neighbourliness and mutual interest necessary for overcoming socio-political tensions.

In the same year, the Council of Europe and the European Commission launched the **Intercultural Cities** programme, which involves the development of strategies and plans to assist cities in activities aimed at nurturing an understanding of diversity as a positive factor.

Intercultural cities are cities with diverse populations, including people of different nationalities and backgrounds, with different mother tongues, and who practice different religions/beliefs. Most citizens view diversity as a resource rather than a problem and agree that all cultures encountering each other in the same public space are subject to change. The city publicly respects the principle of diversity and its pluralistic identity. The city actively fights against prejudice and discrimination. It ensures equal opportunities for all, adapting its power structures, organisation, and services to the needs of a diverse population, strictly respecting and protecting human rights, democratic norms, and the rule of law.

Over time, the concept of intercultural and multicultural competence has come to the fore. In the interpretation of Spitzberg and Changnon [Spitzberg and Changnon, 2009]:

Intercultural [multicultural] competence lies in the adequate and effective management of interactions between individuals who, to some degree, represent different or diverse types of affective, cognitive, and behavioural orientations in the world around them... It is not groups that interact - individuals interact. (...) The degree to which individuals represent the attitudes (or are influenced by) of their groups or cultural communities determines the intercultural nature of specific interactions.

The Council of Europe has developed a model called **competences for democratic culture** as a tool for educational systems that prepare students/citizens to effectively participate in building a culture of democracy and coexist peacefully with others in the context of a culturally diverse society. The competences described in this model are quickly learned, taught, and assessed. They are grouped into four categories: values, attitudes, knowledge/critical thinking, and skills. Intercultural education plays a vital role in culturally diverse societies.

In the field of youth work, European organisations have prepared numerous campaigns, programmes, tools, and resources in recent years focused on the development of intercultural and multicultural learning, intercultural dialogue, and intercultural and multicultural competences.

The Youth Department of the Council of Europe has prioritised multicultural learning and education on human rights, particularly emphasising the youth activities organised by the European Youth Centers in Strasbourg and Budapest. Campaigns such as *All Different, All Equal*, and the *No Hate Movement* have also highlighted the value of intercultural dialogue as a tool to combat discrimination and racism.

The European Commission founded the **SALTO** Resource Centres for Cultural Diversity [*Support, Advanced Learning and Training Opportunities*, formerly known as *Centres for Combating Racism and Tolerance*], which collects and distributes tools, methods, materials, and resources for European youth leaders. In 2012, a *Research Report on Intercultural competences* was published to:

Provide better support to those working with youth and youth leaders, emphasising the importance of intercultural competence as a central activity aimed at overcoming the stereotypical perception of culture as a static phenomenon and developing the concept of culture as a complex phenomenon with dynamics and nuances that are sometimes highlighted and crucial not only in the lives of young people but also in the everyday interaction among people in general.

The Youth Partnership of the Council of Europe and the European Union published the *Guide to Intercultural Dialogue in Non-formal Education and Learning* in 2015 [Council of Europe/European Union 2014], which serves as a guide for organisers, trainers, and coordinators of youth activities on competent guidance in youth activities and intercultural dialogue within related projects.

Over time, more attention has been paid to multicultural relationships, both at the international and local levels, but this topic is still far from being mainstream. Both analytical research and practical experiences testify to the need for intercultural and multicultural dialogue, the need to integrate intercultural and multicultural learning into all areas of education as an intersectoral approach, and embedding multicultural competence for all individuals in today's context of diverse and interconnected societies.

Multicultural learning as a concept, and even more so as a practice or process, is no isolated phenomenon. It organically connects to our reality: social changes, politics, economic development, justice, human rights, education, ecology, health, biology, globalisation, etc. Multicultural learning is directly linked to all areas of life where there is a need for interaction among people.

Today's internet-infused world offers more opportunities for multicultural learning, but at the same time, its anonymity facilitates the use of crude and offensive language. On the one hand, people from different parts of the world can connect instantly, learn from each other, and jointly address common problems. On the other hand, there are fewer barriers to the spread of hate speech, harmful stereotypes, and prejudices. Social media companies are tirelessly developing mechanisms for automatically identifying and blocking offensive posts, as well as algorithms that enable users to do so.

However, the results of these efforts are very modest because they focus on addressing the manifestations of the problems rather than the problems themselves. Multicultural learning can be a highly effective tool for changing the tone of dialogue, breaking stereotypes, fostering positive discourse, delivering online courses on combating hate speech, and promoting intercultural dialogue. For example, through the *No Hate Movement*, educators and trainers can use tools to increase social rejection of hate speech and intolerance.

The world has become accustomed to almost daily news of terrorist attacks happening in various parts of the world. The biographies and personal circumstances of the perpetrators can be very diverse, as well as their motivations. What precisely the media understands as a terrorist act is also not entirely clear. Sometimes crimes with very similar motives/scenarios are classified differently: some are classified as terrorist acts, while others are classified as spontaneous attacks by individuals with mental disorders.

However, the fact that Islamic extremists claim responsibility for most of these attacks has increased **Islamophobia**. Without a good understanding of the characteristics of different groups and the necessary information, some people fail to distinguish between radical groups claiming to act in the name of Islam and individuals who identify as Muslims but have no connection to these groups. The media also contributes to shaping the *image of the enemy* by portraying terrorists in a very biased manner or using different words to describe acts of violence, depending on who committed them. All of this leads to *global bias*, which, in turn, becomes a catalyst for the emergence of new prejudices and generalisations. As a result, intercultural and multicultural education has recently focused mainly on combating Islamophobia and promoting interaction between Muslims and non-Muslims.

*However, the functions of cultural education are not limited to combating radicalisation and preventing terrorism. Identifying these vectors carries the danger of oversimplification and unjustifiably reducing the distance between **culture** and **violence**. The use of the language of multicultural learning in response to the terrorist threat can be interpreted as evidence of a direct connection between terrorism and culture or terrorism and a specific group of people, which is inherently discriminatory and can lead to outcomes that are directly contrary to the goals of multicultural learning. Similarly, recently, following terrorist attacks, some popular media outlets have reported on Muslims assisting victims or participating in demonstrations against ISIS. This only reinforces the expectation that Muslims, to a much greater extent than other citizens, should protest and disagree with the organisers of violence or terrorist attacks.*

The principles of multicultural learning, which in no way exceed the framework of human rights, exclude any hierarchy of cultures, division of people into categories, and abstract generalisations. Today, more than ever before, multicultural learning plays a crucial role in instilling critical thinking skills in people, developing their competences for dialogue and debate on **difficult** topics, gathering factual information, and exposing tendentious ideas imposed by propaganda or public discourse. To help people navigate conflicting information, learn approaches to addressing issues related to freedom and security, and engage in intercultural dialogue, it is necessary to invest serious efforts focused on various specific tasks.

Most European countries have been affected in one way or another by these mass movements of people. Turkey, Greece, and Italy are forced to accept the primary flow, creating enormous refugee camps. Transit routes pass through Serbia and Hungary, while Germany, Luxembourg, and Sweden are the ultimate destinations for many refugees. All these scenarios involve very different challenges, and political responses to them also vary greatly. Some countries close their borders and strengthen internal security measures, while others develop mechanisms and options for providing asylum.

All of this raises grave social and political questions. To what extent are the citizens of European countries willing to receive refugees and migrants? What support do newcomers receive during the lengthy process of inclusion? How do European organisations react to this situation? What role do public administration officials play in welcoming and supporting refugees and migrants? How can we ensure respect for refugees' human rights and access to services? What steps will follow the initial emergency measures?

Answering these questions is impossible without reconsidering a range of categories [identity, culture, borders] and values [solidarity, security, diversity, inclusion]. Unfortunately, the movements of migrants and refugees have sparked a new wave of xenophobia and discrimination, amplifying hate speech rhetoric, fears of terrorist threats, and sometimes equating refugees with terrorists. In this context, the topic of intercultural and multicultural learning is more relevant and vital than ever. Creating space for dialogue, knowledge and experience exchange, promoting diversity, mutual respect, and a shared culture of peaceful coexistence, and moving away from assimilation strategies - these are all components of an adequate response to the current situation and, in the future – the foundation for developing sustainable mechanisms that allow us to *live together*.

Numerous volunteers in different European countries eagerly provide assistance and support to refugees. Often, this activity is complicated by various multicultural issues associated with the typical image of a *refugee* or *migrant*. In public discourse, *refugees* are often perceived as poor, poorly educated individuals who have left their homeland in an attempt to improve their economic situation, and overall, they are seen as a relatively homogeneous group. However, refugees from the new wave do not fit this stereotype: many of them, such as those coming from Syria, belong to highly educated and relatively affluent circles.

To break down misleading stereotypes and create more constructive support models that differ from traditional charity schemes, an approach based on collective inclusion is inseparably linked to developing **cultural competence** (interculturality and multiculturalism).

Another phenomenon directly related to migration is the revival of extremist political parties in some European countries against the backdrop of the emergence and rapid spread of the extreme right-wing movement in the European region as a whole. In various European countries and the United States, increasingly prominent conservative and xenophobic leaders and parties have begun to play a role on the political stage. These trends not only threaten democratic values but also impose a primitive, *black-and-white* view of the world around us, focusing on differences among people and dividing cultures, religions, and social structures into *good* and *bad*.

If we want to defend the principles of peaceful coexistence and joint development, it is necessary to closely examine the underlying causes of all forms of extremism, fear, and exclusion. The main goal of creating a common European home was to preserve peace on the continent. On March 25, 2017, the European Union marked the 60th anniversary of the Treaty of Rome amidst growing doubts about the

legitimacy of the Union itself. In 2016, the United Kingdom withdrew from the EU in line with the referendum results. This decision had serious consequences for both the citizens of EU countries and political leaders. For many, Europe is associated with financial crises, the hegemony of one group over another, loss of purchasing power, and narrowing borders of national autonomy in decision-making. The complexity of their administrative-bureaucratic systems explains people's distrust of European institutions. Many fail to see that a united Europe has a goal that goes beyond economics: to preserve peace on the continent, promote democratic values, and protect human rights.

Multicultural learning can help people refocus on the values component of the European Union's idea of building democratic societies based on human rights. However, organisers of multicultural learning should not ignore the fears and concerns that occupy people's minds. It would be much more constructive to consider these trends when working to destroy primitive populist discourse.

Globalisation is an ambivalent process: on the one hand, it is considered a catalyst for economic growth, social progress, and intercultural relations, but on the other hand, it exacerbates economic inequality and social polarisation. Economic opportunities and resources are distributed very unevenly among countries. Young people living in poverty, without access to education and information, and not participating in decision-making processes are deprived of the benefits of globalisation - on the contrary, they are at risk of further marginalisation. At the same time, the abundance of new technologies contributes to the spread of racism, discrimination, and intolerance. These aspects of globalisation must be considered when organising educational processes involving intercultural and multicultural learning. On the other hand, globalisation helps people living far apart to join forces in achieving common goals. In the past decade, new forms of learning have emerged, impacting the world around us.

Multicultural learning deals with a constantly changing world, which requires continually revising concepts of cultural diversity, multiculturalism, and interpersonal relations. Intercultural and multicultural learning contributes to understanding the processes taking place at the local level as well as in different regions of the world while also generating interest in these processes. Although values such as human rights and democratic citizenship are not new realities today, the correlation between multicultural learning, human rights education, and education for democratic citizenship is becoming increasingly relevant.

The affirmation and protection of human rights and fundamental freedoms are only possible when the principle of diversity is accepted, respected, and understood, when minorities and socially disadvantaged groups enjoy the same rights as others, and when their access to these rights is granted on an equal basis, not as a concession.

At the same time, democratic societies can only develop if everyone has the opportunity to participate in significant processes, regardless of their cultural and socio-economic background, religion, gender, or sexual orientation. Mere claims that all people enjoy equal rights or that participation in democratic processes is accessible to all are insufficient. Concrete measures are needed to promote participation and absolute equality in rights, address historical injustices, combat discrimination, and promote diversity. However, this does not mean everyone should be treated the same way; providing equal opportunities requires a differentiated approach.

Intercultural/multicultural learning allows for a finer and deeper understanding of the universal significance of respecting and protecting human rights, as well as the practical expressions of such an approach in a heterogeneous society. Simultaneously, within intercultural learning, human rights serve as a criterion for limiting cultural relativism and identifying cultural practices that may lead to human rights violations:

Human rights education enriches intercultural and multicultural education with the implicit postulates of this concept, such as the superiority of human rights over cultural characteristics, i.e., the assertion of the primacy of human rights - the equality of human dignity - in relation

to cultural differences or diversity - with an absolute need to respect the latter. This focus on the humanitarian component as a universal moral and normative criterion provides intercultural/multicultural learning with a solid conceptual position and makes it so sought after. Life in Europe - as well as in the rest of the world - is progressing, and young people are responding to the challenges and perspectives presented by reality in increasingly creative ways. Intercultural/multicultural learning is one of the formats in which young people deepen their understanding of the world and themselves and participate in multicultural dialogue. Moreover, we believe this is one of the most important and significant formats [Gomes, 2006].

Working in the field of multicultural learning requires an understanding of the role of **culture** in shaping individuals and communities. Culture is a highly complex phenomenon, often subject to abuse or projected interpretations [intentional or unconscious]. Culture is by no means an abstract concept; it is inseparably linked to the reality of everyday life. Culture cannot be separated from the social realities in which the process of its formation and development takes place, nor from the people who, on the one hand, are subject to its influence and, on the other hand, influence it themselves. Attention to social realities, political, geographical, and economic aspects enables a more subtle and deeper understanding of the phenomenon of culture, which means a more conscious and appropriate interaction format and guards against oversimplified interpretations.

We present three definitions of culture that encompass all its essential aspects: the first from a general perspective, the second focused on the individual, and the third in relation to social processes.

- ❖ UNESCO [UNESCO 2002] defines culture as a *complex of expressed spiritual, material, intellectual, and emotional characteristics of a society or social group, which, in addition to art and literature, includes ways of life, coexistence formats, value systems, traditions, and beliefs.*
- ❖ Cunha and Gomes [2009] define culture in the context of intercultural learning as a *set of socially shared characteristics that give individuals a sense of belonging to a particular community.*
- ❖ Trompenaars and Hampden-Turner [1997] provide a more pragmatic definition: *culture is how people solve problems and make choices.*

Views on culture have undergone various changes over time. The vector of their evolution has shifted from an essentialist concept [the idea of culture as a pre-determined and static phenomenon] to constructivist ideas [culture as a dynamic, multiple, and constantly evolving phenomenon]. The essentialist view of culture is based on the notion that culture has a set of enduring characteristics and that differences among members of the same culture are perceived as secondary. This approach needs to be revised in today's contexts: people frequently move from one place to another, travel physically and virtually, and constantly interact with others. Furthermore, a reductionist view of culture has narrowed our horizons to theories and methods that do not correspond to the reality people deal with and offer an overly simplistic analytical approach to addressing complex problems.

Within the constructivist concept, culture is determined by interactions among people, is infinitely diverse in its manifestations, and constantly develops and adapts to the realities in which representatives of that culture live. Culture changes its character and appearance over the years; it is influenced by interactions between its representatives and those of other cultures and their environment – interactions that occur through cultural and economic exchange and mechanisms of globalisation.

Another discourse interprets culture as a process of **creation**, as multiple phenomena that combine different values, beliefs, practices, and traditions, some of which may be recent inventions. From this perspective, culture appears as the subject of agreement and personal choice while also being a dynamic process in which concepts and boundaries of groups and communities are subject to discussion and revision in line with the current context [Council of Europe 2009a].

For many years, the so-called *iceberg model* has been one of the most popular interpretations of culture. According to this model, all aspects of culture are divided into visible [like the tip of an iceberg above the water] and hidden [underwater part of the iceberg].

Visible aspects include artefacts and behaviours: food, art, clothing, language, holidays, etc. The **invisible aspects** consist of values, beliefs, norms, and prejudices. As the concept of culture has evolved and shifted from an essentialist to a constructivist approach, the contradictions of this model have become increasingly apparent. Within this understanding, culture is treated as a *thing*, completely ignoring the dynamics of its development, variability, and how it manifests in human relationships. This model presents culture as very compact and isolated, leaving little room for personal choice and interpretation and ignoring the changes it undergoes when in contact with members of another culture or the external world. Moreover, in the *iceberg model*, there is a hidden qualitative gap between what is *above the water* and visible to everyone and what makes up the *underwater part* and is hidden from view. The visible elements represent a kind of cultural folklore, superficial and inferior, while only the underwater part holds actual value. This is a very simplified and superficial approach based on the opposition of different elements. On the other hand, culture is a dynamic combination of all its components – this is crucial to remember when planning multicultural learning.

What we understand as culture determines our interpretation of cultural realities; the interpretation of culture also influences our interaction with other people and our understanding of our own identity and the identity of others. In the process of multicultural learning, we turn to culture not because it can answer any question but because it is a crucial aspect that shapes - alongside other factors such as living conditions, gender, sexual orientation, socio-economic status, etc. - our worldview and perception.

According to Gavin Titley [2009]:

The tendency to judge and evaluate people based on their cultural identity leads to the reduction and oversimplification of the identity category, as well as the meaning of gender, class, sexuality, disability, and political affiliation, both in relation to identity and in discriminatory practices. ... The question is not whether to consider the cultural aspect but how to take it into account precisely: in relation to whom, to what extent, regarding what, taking into account what hidden meanings.

Multicultural learning processes aim to deconstruct the meaning of the expression of *having an identity*: Identity is a *celebration that is always with you, constantly forming and transforming depending on the format of our representation or the demands in the cultural environment surrounding us. Conflicting identities reside within each of us, pulling us in different directions, so our self-identity is constantly changing* [Hall, 1992].

Multicultural learning helps individuals illuminate and understand their perceptions of cultural groups and individuals belonging to those cultural groups; it teaches them to listen carefully and understand others, providing them with the space to express their cultural identity freely. At the same time, they learn not to label or categorise people whose boundaries were defined before they truly got to know them.

As we stop dividing the world between us and them, we notice more similarities among people, between their cultures, identities, behavioural patterns, and worldviews. There is no contradiction in the partial overlapping of identities; on the contrary, such overlaps are a source of strength, a potential that allows us to hope for the possibility of mutual understanding [Council of Europe 2008b].

All of this means that in the process of multicultural learning, it is crucial to provide individuals with the space they need for analysing their own identities, creating opportunities for introspection and self-understanding - both in an individual format and in comparison with others.

There is no linear connection between studying oneself and studying others. The concepts of *Self* and *Other* are interdependent: the better we understand ourselves, the easier it is for us to understand others - and vice versa.

The intercultural value system requires us, first and foremost, to be aware of the pluralistic, complex, dynamic, and ever-changing nature of the current reality and to accept that interaction is an integral part of every life and culture. Furthermore, we must ensure that this interaction contributes to mutual respect and enrichment for all participants in the process - both communities and individuals - without leaving room for dominance and rejection. We aim to seek truth through dialogue and work together to achieve mutual understanding [Olafsdottir 2011].

Today, in the era of globalisation, there are more and more individuals who do not identify with any cultural system, who have experienced living in different contexts and daily interactions with diverse people and have created their unique combination of cultural elements and identify with it. Some proponents of transculturalism criticise multiculturalism and interculturalism. In contrast, others recognise the merits of interculturalism in combating discrimination and rejecting ethnocentrism, nurturing respect for differences, and promoting minority access to fundamental human rights. However, they believe that the polarisation of cultures can be overcome only within the framework of transculturalism [Intercultural Institute of Timisoara, 2017].

Pluralism is a distinct characteristic of postmodernism, interpreted as the assumption of the simultaneous coexistence of different perspectives [V. A. Emelin]. On the one hand, the idea of plurality, which postmodernists have elevated to an absolute, has become a starting point in developing multicultural theories. On the other hand, the technotronic nature of the post-industrial (information) society has given rise to a mode of thinking such as *zapping thinking* (A. V. Kostina), characterised by a superficial nature with a *large amount of memory*. Superficial perception, and in some cases, thinking, due to the possibility of accessing a vast amount of information, leads to increasingly frequent conflicts that sometimes take on global forms.

Cultural policy is the most important strategic factor in shaping tolerant attitudes in society. The main directions of cultural policy are focused on the educational sphere, which has enormous potential for fostering cultural tolerance among younger generations. The humanistic paradigm (N. N. Moiseev), based on the individual, the inherent value of their existence, and the uniqueness of individuality, prioritises the maximum respect for personal inclinations and needs. However, the discovery, development, and fulfilment of individual needs are not enough today. Equally relevant in the current socio-cultural situation is creating conditions for equal dialogue between one individual [Self] and another individual [Non-Self]. Accordingly, the humanisation of education, according to contemporary demands, should also encompass tolerant attitudes. The current state of society, which researchers define as a period of *value pluralism and cultural diversity* (E. Yu. Ezhova), sets new requirements for personal social development. These requirements are reflected in multicultural education, which is based on the idea of cultural pluralism and the impermissibility of discriminating against people based on their national, religious, or ideological affiliation. Multicultural education contributes to the formation of a multifaceted worldview and skills for constructive interaction among individuals and, in essence, practically fulfils the function of shaping tolerant attitudes in society.

Perhaps counsellors, trained and experienced in counselling in different cultures, could play a more vital role in reducing tensions and increasing mutual understanding between majority and minority cultures in education and work settings. Mediating agents and change agents are definitely needed to facilitate interaction between the mainstream and diverse cultures today and even more so in the future. The authors of this publication are convinced that counsellors have a crucial position in supporting migrants' integration into society and should therefore be actively engaged in building bridges between different cultures [Sue et al., 1992; 1996].

Counsellors and other professionals should possess multicultural competence to consider their clients' cultural diversity. The most well-known framework for conceptualising multicultural counselling competence was developed by Sue and others [1992; 1996]. They divide multicultural competence into three characteristics of a culturally competent counsellor: 1) awareness of one's assumptions, values, and biases, 2) understanding the views of culturally diverse clients, and 3) the

ability to develop appropriate intervention strategies and techniques. Each of these characteristics encompasses the following three dimensions: 1) beliefs and attitudes, 2) knowledge, and 3) skills.

The often-stated need for counsellors to be more aware of and sensitive to cultural differences is also criticised as inadequate. A broader range of aspects needs to be considered in developing multicultural counselling. The cultural differences between counsellors and clients should be approached and studied from multiple perspectives, as proposed by, for example, Sundberg and Sue (1989):

- ❖ Mutual understanding of the purpose and expectations of counselling is necessary;
- ❖ The development of intercultural understanding and communication skills of the counsellor should be developed;
- ❖ The development of intercultural attitudes and skills is essential;
- ❖ Understanding and considering the external environment of clients in the counselling process is essential;
- ❖ Distinguishing between universal and culturally specific elements in counselling is important.

To begin with, we must become more aware of our personal histories and paths that have shaped us into who we are, the cultures, or more precisely, the culture, which are major elements of influence on our development. Furthermore, the mutual nature of our relationship with cultures is essential to understanding the dynamics of life in multicultural societies. Cultures do not develop; people develop cultures and are developed by living in cultures. These ongoing and continuous mutual processes are critical to the counselling profession. This perspective needs to be broadened to understand. Who can understand all these essential processes to consider them in counselling and guidance? None other than ourselves. We need other people to understand us and our culture, and we can help others better understand themselves and their culture. Together, we can learn from each other and other cultures and build new elements in our own culture, laying the foundation for more profound mutual understanding and the possibility of developing something new that would not have been possible without others. This type of multicultural counselling is the best - achieving this goal requires time and effort, and the task will never be completed. There will always be more to learn [Sauli Puukari & Mika Launikari].

Multicultural counselling has several different meanings depending on the context of its use. First, the common and unifying viewpoint is that multicultural counselling refers to providing support and assistance where the counsellor and the counselee differ from each other in terms of ethnic background, race, religion, and so on [Herring, 1997; Jackson, 1995; Mio et al., 1999]. The trend that emphasises cultural differences - particularly based on ethnic or racial affiliation - is often referred to as a culture-specific (emic) trend. In contrast, the trend that places greater emphasis on similarities is called a universalistic (etic) trend. The culture-specific perspective is needed to respond to cultural differences so that people from other cultures can feel distinguished and respected as individuals from their own culture of origin. The universalistic perspective reminds us that people from different cultures share similarities, and any counselling in terms of multiculturalism acknowledges that each individual has a unique personal history and belongs to various cultures - cultures characteristic of gender, social class, sexual orientation, political background, religion, etc. Both fundamental perspectives (emic and etic - in their extreme forms) can lead to a one-sided understanding of multicultural counselling. Both provide essential views, and a balance needs to be found between them.

Finally, multicultural counselling involves recognising culture's significant influence on us as human beings. Human existence, expressed through thoughts, values, behaviours, attitudes, etc., cannot be understood unless we consider ourselves members of larger communities, societies, and civilisations. Meanings and perceptions are constructed in conjunction with other individuals

who belong to the same and/or different cultures; cultures influence us, and we influence the development of culture together with other people.

Multiculturalism poses a significant challenge for counsellor educators in Europe and other parts of the world. Many difficulties are common worldwide. Despite calls to counselling and therapy practitioners, most professionals in this field lack adequate training in multiculturalism [e.g., Aponte & Aponte, 2000]. Numerous studies focusing on the impact of multicultural counselling training have shown that relatively short training programmes can bring about positive changes in the development of multicultural competence (e.g., Arthur, 2000). Additionally, critical specific topics should be included in training programmes and courses, depending on the set goals. These topics include, for example, racism [Locke & Kisclica, 1999], substance dependence in minority groups [Reid & Kampfe, 2000], and counselling refugees [e.g., Bemak, Chi-Ying Chung & Pedersen, 2003]. Counselling refugees often involves addressing the stressful and traumatic experiences they have had in the past, which, in many cases, require special attention in the form of therapy and treatment [Charpentier, 2011].

In many European countries, the idea of cultural pluralism has gained ground. The goal is for people to embrace the idea that migrants and settled ethnic minorities should be integrated rather than discriminated against on ethnic grounds while not only allowing but **encouraging them to preserve their original cultures**. At the same time, the population and institutions of the host country should learn not only to accept and tolerate cultural diversity but also to value it as an enrichment of their entire culture. However, at the same time, assimilationist or even exclusionary tendencies are emerging in many countries. Culturally, the assimilationist approach represents singularity aimed at cultural uniformity. Singularity defies different conceptions of the good nurtured by other groups [Matilal, 1991; Pitkänen, 1997; Pitkänen et al., 2002].

The increasing cultural diversity necessitates the restructuring of counselling practice and staff training. The current challenge is to assist work communities as a whole in dealing with the rise in cultural diversity. At the core of this is multicultural awareness and cultural sensitivity. Counsellors should understand that their culture does not represent the only correct way of thinking but is just one of many. The critical examination of conventional thinking is not achieved through mere intellectual evaluation but also requires reassessing one's attitudes and assumptions (Hoffmann, 1992). Accordingly, while cultural awareness is necessary, more is needed for actual multicultural competence; these skills must be underscored through engagement with a stance on cultural diversity.

The ultimate goal is an emotional commitment to the idea that we can only move toward sustainable and unbiased living patterns by respecting cultural diversity. To achieve this, intercultural interaction and dialogue are necessary, enabling the assessment and examination of the reasonableness and validity of different ways of life (see Bennett, 1995, 259-265). Comparisons between cultures can help see different cultural practices as solutions and responses to the same problems in human life. In attempting to understand the perspective of other cultures, a key question is to shed one's cultural blindness and develop sensitivity in how we speak and behave.

Learning intercultural interaction is difficult; we are all culturally grounded and biased. There is often a need for some form of intercultural transformation. Shifting from an ethnocentric viewpoint to multicultural awareness requires significant changes in attitude. One way to approach this is to recognise that other cultures handle things differently from what we expect. This does not mean that we have to agree with someone else's cultural viewpoint or adopt the values of another culture. Instead, we must examine our priorities and determine how to collaborate best given our differences (Hall, 1977; Beamer & Varner, 2001, 5).

A key point in pluralistic multicultural counselling is the attitude that, although clients may be similar or different, they should be treated equally (Parekh, 2000, 240). In practice, achieving equal opportunities for clients from ethnic minorities presupposes culturally responsive counselling. It is not enough to treat all clients the same. Instead, in everyday work, counsellors should provide additional support to their clients from non-dominant groups.



Rohingya Refugees Flee Into Bangladesh to Escape Ethnic Cleansing

Photographer: Kevin Frayer

Assistance to Rohingya Refugees disembarking from a boat upon arrival at Shah Porir Dwip, near Bangladesh.

Attacks on Rohingya Muslim villages in Myanmar and the burning of their homes led hundreds of thousands of refugees to flee to Bangladesh on foot or by boat. Many perished in the attempt. According to UNICEF, over half of those who fled were children. In Bangladesh, the refugees were placed in existing camps and makeshift settlements. Conditions became critical; basic services were under immense pressure, and according to Doctors Without Borders, physicians on the ground, most people lacked clean water, shelter, and sanitary facilities, posing a threat of disease.

In January 2020, the International Court of Justice ordered Myanmar to take measures to protect the Rohingya community from genocide, but Myanmar claims to be targeting militants, not civilians. Bangladesh informed the UN that it would no longer accept Rohingya refugees.

III

APPROACHES IN MULTICULTURAL COUNSELLING

An increasing number of people are dressed unusually, speak an unfamiliar language, and behave differently from what is accepted in our cultural tradition. For some, this is unfamiliar; for others, it irritates, while others desire to understand it. However, in both cases, most people have questions about the nature and, most importantly, the consequences of observed cultural differences.

Although previous conflicts with representatives of other cultures were extremely situational, they have become a reality in everyday relationships. We encounter people of diverse backgrounds daily in stores, public transport, public gathering places, etc. Furthermore, our children have started to attend school and preschool educational institutions with them, many foreign students are studying in our higher education institutions, and foreign specialists and managers have begun to appear in high-tech production teams. All of this determines the interest in learning about the cultural characteristics of these individuals and building relationships with them.

Cultural (culturological) literacy is not a fixed set of knowledge. We think of culture as fluid and relational – meaning we all create culture through our practices and expressions. Science describes it as a *dialogical social practice*. Cultural literacy is enabled by what Buber calls **genuine dialogue**, where people strive to be tolerant, empathetic, and inclusive. Understanding culture and diversity is crucial for creating a tolerant and inclusive society, and it helps strengthen interpersonal relationships and increase empathy towards others.

The concept of culture is highly complex and encompasses various levels and perspectives. Aspects of culture that stand out as link:

- ❖ Human beings are social creatures who have developed cultures with similarities and differences: we should take note of these similarities and differences, especially when working with people.
- ❖ Culture surrounds us from the beginning of our lives, and we learn our own culture or cultures naturally through our daily interactions; we are often unaware of our own culture, so it is essential to become conscious of the influence of our own culture.
- ❖ Learning our culture is not just passive assimilation; we build cultural networks and create cultural relationships.

Culture is a term that is challenging to define, mainly because cultural groups are always internally heterogeneous and encompass various practices and norms that are often contested and evolve over time, with individuals customarily adopting them in their own ways. Bearing this in mind, it can be said that every given culture contains three aspects: the material resources used by group members (e.g., tools, food, clothing), the social resources shared by the group (e.g., language, religion, societal rules), and the subjective resources utilised by group members as individuals (e.g., values, attitudes, beliefs, and practices that group members commonly engage in as a frame of reference for understanding and relating to the world).

The culture of a group is composed of all three aspects – it forms a network of material, social, and subjective resources. The overall set of resources is distributed throughout the entire group. Still, each member individually appropriates and uses only a subset of the total set of cultural resources potentially available to them [Reference Framework of Competences for Democratic Culture].

Culture is like blood flowing within our bodies, but we usually don't see it; it sustains us as social beings, yet we tend to forget about it; it shapes our lives, but we are often unaware of it. Both culture and blood are made up of tiny cells that can only be distinguished with precise analytical instruments. We begin to develop our culture from birth, which we share with all group members. Our culture will influence and determine our behaviour throughout all stages of our lives. As human beings, we can belong to different cultural groups and, in this way, organise our value system based on various cultural patterns we identify with. The culture(s) we share will remain ingrained in our existence throughout our private and professional lives [Elena A. Garcea, 2005].

Cultural awareness is closely related to the concepts of ethnocentrism and ethnorelativism. Ethnocentrism is the belief that one's own cultural/ethnic group is central and that other groups are peripheral, assuming that differences do not exist. Ethnocentricity is typically defined as judging other groups as inferior, using one's own set of standards and customs. This often leads to making false assumptions about others based on our own limited experiences.

On the other hand, ethnorelativism is the belief that no group is central or peripheral and that differences can be fully integrated. Ethnorelativism refers to adapting to many standards and customs and the ability to adjust behaviours and judgments in different interpersonal and multicultural environments [Bennett, 1998].

Multicultural learning is the process of learning and understanding different cultures. It involves gaining knowledge of cultural norms, values, beliefs, and practices, as well as developing skills and attitudes necessary for effective interaction with people from diverse cultural backgrounds.

Advantages of multicultural learning: developing cultural awareness and understanding, reducing stereotypes and prejudices, improving communication and interpersonal skills, and helping individuals work more effectively with people from different cultural backgrounds.

Multicultural learning can be approached in various ways, including reading and research, personal interactions and experiences, and educational programmes and workshops. It is essential to be open to learning and seek different experiences and perspectives to benefit from multicultural learning fully.

Understanding the essence of any phenomenon should begin with defining fundamental concepts. Intercultural competence is the ability gained through specific knowledge and attitudes that enable individuals to work effectively in different cultures. Interculturally competent individuals should know how to negotiate and respect the meanings of cultural symbols and norms that change in interaction [J. Kareem and R Littlewood, 1992].

Intercultural competence refers to understanding a range of significant cultural events and/or achievements of people identified by ethnic origin, race, religion, gender, physical/mental disability, or sexual orientation, cultural histories of different social groups in society, the relationship between dominant and nondominant cultures, as well as the dynamics of differences. According to another approach, intercultural competence is the ability of individuals to consciously mobilise their knowledge, skills, behaviours, and values that enable them to deal with unfamiliar and problematic intercultural situations in interactions with people socialised in a culturally different way [Taylor, 1994].

Intercultural communication is essential for strengthening intercultural relations and creating a more inclusive world. It requires respect, flexibility, openness, and empathy towards others. These things can improve intercultural communication:

Understanding different cultures: Familiarity with other cultures, beliefs, customs, and languages helps in understanding the ways of interpersonal communication.

Flexibility: Being willing to adapt one's communication style and respect the way others communicate.

Respect: Respecting different cultures, beliefs, and customs is crucial in strengthening intercultural relationships.

Openness: Being open and willing to embrace new experiences and learn about other cultures.

Empathy: Empathy towards others allows us to understand their perspectives and feelings.

As understanding cultural differences in interpersonal communication patterns is crucial to achieving intercultural competence, the question is central to this handbook. The following sections focus on the importance of ways of interpersonal communication and address broader issues about the nature of interpersonal communication among cultures.

Practical recommendations for forming an eco-polyculture dialogic ecosystem

The discussion on the conditions for forming an eco-polyculture educational dialogic ecosystem shows that the system foundation for both intercultural competence and intercultural dialogue recognises the right to Otherness, both as individuals and as ethnic and national cultures. Practical recommendations for participants in intercultural communication have been offered by American culturalists K. Sitaram and G. Cogdell:

- 1) *Be aware that no individual, ethnic group or national culture sets global standards or possesses absolute truth. Representatives of different national cultures are destined to coexist in a multi-cultural world. The only way for this coexistence is through a dialogic agreement on rules and norms of living together, which implicitly suggests the potential for change and development.*
- 2) *Treat the audience's culture with the same respect you would treat representatives of your own culture.*
- 3) *Refrain from judging other cultures' values, beliefs, and customs based on your own values.*
- 4) *Always remember the need to understand the cultural basis of the values of representatives of other cultures, never assuming the superiority of your nation over others.*
- 5) *In communication with representatives of different religions, strive to understand and respect their beliefs.*
- 6) *Try to understand other nations' cooking and eating customs, formed under the influence of their specific needs and resources.*
- 7) *Respect the style of dressing adopted in other cultures.*
- 8) *Do not show aversion to unfamiliar smells if representatives of other cultures may find them pleasant.*
- 9) *Do not base your relationship with a particular person on their skin colour.*
- 10) *Do not look down on someone if their accent differs.*
- 11) *Understand that every culture, no matter how small, has something to offer the world, but no cultures monopolise all aspects.*
- 12) *Do not attempt to influence the behaviour of representatives of another culture during intercultural contact by your high status in the hierarchy of your own culture.*

Research literature describes a range of promising approaches to cultural competence in refugee services at the individual and organisational levels. Despite significant variations in the specific approaches described, several general trends have emerged:

Culturally competent service providers were self-aware, non-judgmental, and flexible. They were committed to continuous learning and development, recognising that culture is not static or homogeneous but dynamic and diverse. They avoided assumptions and stereotypes. Instead, they engaged with the person in front of them respectfully, seeking to understand their needs and strengths and

treating them as equal partners while providing assistance. Providers responded to clients' needs holistically, considering the broader societal context and structural challenges beyond culture. Ultimately, they were supported by a favourable organisational environment [Bennett, 1998].

Cultural competence has many definitions. It is often defined as a set of *behaviours, attitudes, and policies* that enable service providers to *work effectively in intercultural situations*; or as the ability to *serve patients or clients with different values, beliefs, and behaviours by adjusting service delivery to meet their social, cultural, and language needs* [Pedersen, 1997].

Caring for the migrant population should include *respect and appreciation for diversity, a willingness to examine one's cultural values and beliefs, and learning about the values and beliefs of cultures that may differ from ours. It also involves understanding that no culture is superior to another* [Pedersen, 1997].

RECOMMENDATIONS FOR COUNSELLORS WORKING WITH PEOPLE FROM DIFFERENT CULTURES

Migrants have unique strengths and needs related to their own cultural backgrounds and experiences of forced displacement and resettlement. Service providers for migrants must demonstrate cultural competence to address their needs effectively, which is often complicated by vague definitions and a lack of practical guidelines. Here, we will present the guidelines for migrant services developed through the Switchboard project in 2020, based on an original literature review.

- ❖ Critically reflect on your culture, beliefs, prejudices, and values and how they influence your attitudes, behaviours, and client interactions. Consider researching the scale of intercultural sensitivity or implicit bias test [these tools were developed by experts from Harvard]. Assess how your culture, race, ethnicity, gender, and class are connected to your clients' cultures. Recognise power imbalances.
- ❖ Respect and appreciate cultural differences. Avoid *treating everyone equally* or making assumptions, generalisations, stereotypes, or judgments about other cultures. Remember that culture is complex, dynamic, and diverse. An individual may or may not be typical of their cultural group. Keep sight of the person as an individual.
- ❖ Recognise your limitations: Know when and where to seek professional help or refer clients to appropriate services. Build knowledge about refugee cultures, home countries, histories, and experiences.

Both migrants and service providers for migrants believe that service providers should be culturally informed. People with refugee backgrounds also emphasised that service providers should understand them as whole individuals, not just as refugees.

Information that could be useful in understanding migrants as whole individuals include:

- ❖ Skills, strengths, and talents of migrants.
- ❖ Cultures and home countries of migrants, including different ethnic groups, languages and dialects, religions, gender norms, cultural beliefs, and practices.
- ❖ Experiences and journeys of migrants, including potential *stressors* at different stages of their journey, such as torture, trauma, loss or separation from family members, negative experiences with authorities, resettlement conditions, and lengthy asylum processes.
- ❖ Historical and socio-political contexts, conflicts, and legal systems in migrants' countries of origin.
- ❖ Systemic factors include racism, social exclusion, and financial difficulties.
- ❖ Health-related information, including endemic diseases in migrants' home countries and the prevalence of cultural practices that impact health, such as female genital mutilation.

This knowledge comes through personal, concrete interactions with migrants and migrant communities.

Necessary resources and tools for developing intercultural/multicultural competence in Montenegro include cultural guides, interpreters; multicultural counsellors, agencies serving the

migrant population; cultural or academic experts; resources and databases specific to cultures, creating Cultural Profiles for each individual entering the country; based on these profiles, creating databases of cultural specifics from countries of origin.

Participation in migrant community events, travels, volunteering experiences, as well as language learning can also be valuable.

Genuine interest, openness, and willingness to learn are likely more critical than seeking encyclopedic knowledge about a specific culture or migrant background. Engage with migrants respectfully.

Service providers for migrants utilise various interpersonal skills to engage with migrants. Studies on cultural competence emphasise the importance of open communication with respect and building trust and relationships. Establishing a quality relationship and human connection is essential. Showing empathy and respect towards migrants and caring for them as a whole person. Nurturing trust and a sense of safety. Avoiding stigmatisation or stereotyping of language. Reducing real and perceived threats in the physical environment. It can also be helpful to explore migrants' expectations and explain the purpose and role of support. Clarify professional roles (e.g., interpreters, lawyers, doctors); rules and limitations of confidentiality and other relevant ethical guidelines; how information will be used, shared, and protected; how national systems (e.g., healthcare system) function; and how specific systems interact with the migration system or are separate from it.

Be flexible and respond to the client's needs through your services and appropriate recommendations. Ask questions such as: What is most important to you in your illness experience, your treatment, and our collaboration? I know very little about your homeland. What would you like me to know to assist you better?

Build communication skills. This includes the ability to discuss sensitive topics such as trauma and torture [in line with your role] in a sensitive manner and to challenge harmful or unlawful behaviours, such as gender-based violence.

EXAMPLES OF MULTICULTURAL PRACTICES IN DEVELOPED COUNTRIES

DENMARK

Educational Café

The Educational Café is a project for schoolchildren where kids and teenagers gather to discuss various topics and work on their homework.

The effectiveness of this approach lies in allowing migrant children to communicate in an informal setting, build valuable connections, and engage in discussions on diverse subjects of interest, contributing to their better integration.

More Spice

Under the project *More Spice*, migrant women prepare meals based on recipes from their home countries. The project has become a platform for internships and practice for women belonging to ethnic minorities. Project organisers recommend these women for employment in Danish cafés and restaurants. The continuation of the project titled “*More Spice*” involved creating a recipe book containing recipes from migrant women, along with their portraits. These practices serve as an example of successful socio-cultural and work integration of migrant women, promoting a positive image of women from other countries and showcasing the richness of cultures through national cuisines.

FINLAND

Ankkuri

Ankkuri is a residence that organises various events for families with children, including training and workshops, sports activities, discussion clubs, and family cafés. Finnish and migrant families are invited to participate together in these events.

InterkultFest

The InterkultFest project is an artistic festival where young representatives of ethnic minorities perform their creative pieces. Such festivals create a positive image of migrants in the host society and contribute to the creative self-realisation of young talents. Local organisations pay significant attention to promoting multicultural ideas in Finnish society.

Ad Astra and Helsingfors rf

Ad Astra and Helsingfors rf is a project dedicated to organising school special culture days. It aims to raise public awareness of ethnic diversity in schools and conduct classes for teachers and children. These activities help children and adults learn more about ethnic diversity and have open discussions about the challenges they face in a multicultural environment. The classes and training can contribute to preventing conflicts and bullying in schools.

Culture Evenings

Events organised by the public organisation Hakunila. Each evening is dedicated to one of the cultures represented in Finnish society (Arab, Iranian, Vietnamese, Russian, etc.) and includes lectures, musical performances, introductions to national cuisines, and discussions.

These activities allow visitors to learn more about the cultures of people living in the country. They include lecture halls and discussion clubs, as well as creative performances and presentations of culinary traditions, which generate interest among a wide range of people.

Finland regularly holds exhibitions featuring artworks by migrants (such as the Sirkka Turkish Art Exhibition, Zahra Hizomshekan, etc.). Curators present the works of artists and photographers who introduce visitors to the creation of immigrants living in Finland and belonging to different nationalities. Creative exhibitions by immigrants help create a more appealing image of migrants, often perceived as unskilled workers. Such events can also promote creative intelligence among visitors, allowing them to discover new artistic talents.

Numerous projects in Finland are centred around multiculturalism.

LITHUANIA

Together. Refugees&Youth

Together. Refugees&Youth. The programme the goal of which is to integrate migrants through their involvement in youth policy work. Refugees are offered the opportunity to participate in implementing youth policies and organising events for young people. During the project, young people can learn more about multicultural society and get to know migrants in a friendly atmosphere. On the other hand, migrants will be able to integrate by getting acquainted with local culture, traditions, and language through youth gatherings and activities.

DIMAIN

The DIMAIN project focuses on strategies for managing diversity in the cultural sphere. The project aims to develop strategic solutions for organisations regarding effective management in a multicultural environment and the direct implementation of technicians at work. The project includes training and creating a platform for collaboration and exchanging experiences on diversity management issues. It is focused on social workers, teachers, representatives of businesses, human resources departments, and HR professionals.

STANDARDS OF CULTURAL COMPETENCE IN SOCIAL WORK PRACTICE

The following text is an excerpt from the material of the National Association of Social Workers (NASW) in the United States.

The preamble of the NASW Code of Ethics begins with the words:

The primary mission of the social work profession is to enhance human well-being and help meet the basic human needs of all people, with particular attention to the needs and empowerment of people who are vulnerable, oppressed, and living in poverty.

The preamble continues:

Social workers are sensitive to cultural and ethnic diversity and strive to end discrimination, oppression, poverty, and other forms of social injustice.

Culture is mentioned in two ethical standards:

Social justice and ethical principle: Social workers strive for social justice, which means they seek to recognise sensitivities and develop knowledge about oppression and cultural and ethnic diversities.

Dignity and worth of a person and ethical principle: Social workers respect a person's inherent dignity and worth. This principle guides social workers to treat each individual with care and respect, considering individual differences and cultural and ethnic diversity.

Cultural competence and social diversity

- ❖ Social workers should understand the culture and its functions in human behaviour and society, recognising the qualities of each culture.
- ❖ Social workers should have a knowledge base about their clients' cultures and be capable of demonstrating competence in providing services with sensitivity to their clients' cultures and differences among individuals and cultural groups.
- ❖ Social workers seek to understand and educate themselves about social diversity and oppression based on race, ethnicity, national origin, colour, gender, sexual orientation, age, marital status, political beliefs, religion, and mental or physical disabilities.

Standard 1. Ethics and Values

Social workers will act according to the profession's values, ethics, and standards, recognising how personal and professional values may conflict or align with the needs of different clients.

Standard 2. Self-awareness

Social workers will strive to develop an understanding of their own personal and cultural values and beliefs as one way of respecting the importance of multicultural identity in people's lives.

Standard 3. Multicultural Knowledge

Social workers will possess and continually develop specialised knowledge and understanding of the histories, traditions, values, family relationships, and artistic expressions of significant client groups they serve.

Standard 4. Multicultural Skills

Social workers will use appropriate methodological approaches, skills, and techniques that reflect their understanding of the role of culture in the processes of support and assistance.

Standard 5. Service Provision

Social workers will be well-informed about services available in the community and broader society and skilled in their application, and they will be able to refer their diverse clients appropriately.

Standard 6. Empowerment and Advocacy

Social workers are aware of the impact of social policies and programmes on different client groups, advocating for clients and assisting them in accessing services when needed.

Standard 7. Workforce Diversity

Social workers will support and advocate for the recruitment, acceptance, employment, and retention of employees who will ensure diversity within the profession in programmes and social work services.

Standard 8. Professional Education

Social workers will advocate for education and training programmes that help advance cultural competence in the profession and participate in such programmes.

Standard 9. Language Diversity

Social workers will advocate for and enable providing information, referrals, and services to clients in a language appropriate to them, which may include using interpreters.

Standard 10. Intercultural Guidance

Social workers will be able to transmit information about different client groups to other professionals.

Working towards justice, diversity, and inclusion truly begins with each of us individually, as every organisation comprises individuals. Managing diversity requires creating space and culture for everyone to reflect on their identities and relationship with the organisation and the world around them. This self-awareness is crucial for us to create genuinely inclusive organisations.

Our process of self-reflection begins with who we are. As seen in the theoretical chapter, we have many different identities. Most of us also belong to at least one dominant group identity. This is an important starting point for reflection. In the identities where we belong to the dominant group, we can easily forget that our experience is different from everyone's experience. So, how can we increase our awareness and remember this?

It has been highlighted that counsellors who work with migrants should have a multicultural perspective. What is meant by a multicultural perspective? Wurzel [Wurzel, 1984] defines a multicultural perspective as a critical and reflective understanding of oneself and others in a historical and cultural context, contexts of the differences and similarities among people. For educators and counsellors, this means practising increased awareness of their cultural background and experiences, as well as the experiences of their students and clients [Kerka, 1992].

The Framework for Multicultural Counselling Competence [Sue et al., 1992, 1996] is based on extensive research on cultural identity, intercultural communication, the mental health of minorities, and counselling research and was initially developed for counsellors in the United States for typical counselling interactions involving a white [Euro-American] counsellor and a client of a different national background.

Arredondo and Toporek [1996] expanded and operationalised them into measurable behaviours and activities to encourage educators and practitioners to apply these competences. In this expanded version, the authors described a framework for developing competences, including explanations for each competence and strategies for achieving them. The latest version of the competences differentiates between multiculturalism and diversity. Multiculturalism refers to ethnic background, race, and culture, while diversity encompasses individual differences, including age, gender, sexual orientation, religion, etc.

We cannot follow recipes or instructions to deal with differences positively, but we can work on developing the necessary competences. Competences are a combination of knowledge, skills, and attitudes that people demonstrate through actions. The competences listed below can help us build bridges between differences and have positive encounters with people, respecting our differences and common characteristics.

Arredondo and Toporek: Framework for Developing Multicultural Competences

	Awareness of counsellors about their assumptions, values, and biases	Understanding the perspective of a culturally diverse client	Development of appropriate intervention strategies and techniques
A. Beliefs and attitudes	<ol style="list-style-type: none"> 1. Counsellors are aware and sensitive to their cultural heritage and values and respect differences. 2. Counsellors are aware of how their cultural background influences psychological processes. 3. Counsellors can recognise the boundaries of their competences and expertise. 4. Counsellors are comfortable with the differences that exist between themselves and their clients regarding race, ethnicity, culture, and beliefs. 	<ol style="list-style-type: none"> 1. Counsellors are aware of their adverse emotional reactions to other racial and ethnic groups that may harm their clients in counselling. They are ready to confront their beliefs and attitudes by engaging with the perspectives and beliefs of their culturally diverse clients in a non-judgmental manner. 2. Counsellors are aware of the stereotypes and prejudices that they may have towards other racial and ethnic minority groups. 	<ol style="list-style-type: none"> 1. Counsellors respect the client's religious beliefs and values about physical and mental functioning. 2. Counsellors respect indigenous help-seeking practices and value minority support networks. 3. Counsellors appreciate bilingualism and do not view another language as a barrier to counselling.

<p>B. Knowledge</p>	<ol style="list-style-type: none"> 1. Counsellors have specific knowledge about their racial and cultural heritage and how it influences their definitions and biases regarding normality, abnormality, and the counselling process. 2. Counsellors know and understand how oppression, racism, discrimination, and stereotyping affect them personally and professionally. 3. Counsellors know their social impact on others and are aware of differences in communication styles and their impact on clients from minority groups. 	<ol style="list-style-type: none"> 1. Counsellors possess specific knowledge and information about the particular group they are working with. 2. Counsellors understand how race and culture can influence personality development, career choices, the manifestation of psychological disorders, seeking help, and the appropriateness of counselling. 3. Counsellors understand and know the sociopolitical influences affecting the lives of racial and ethnic minorities. For example, migration issues and racism are often challenging and can impact counselling. 	<ol style="list-style-type: none"> 1. Counsellors know and understand how different counselling practices cater to culturally diverse clients. 2. Counsellors are aware of institutional barriers that prevent minorities from accessing various support services. 3. Counsellors know about potential bias in assessment instruments and use procedures and interpretations considering clients' cultural and linguistic characteristics. 4. Counsellors know about family structures, hierarchies, values, beliefs, and characteristics and resources of minority communities. 5. Counsellors are aware of relevant discriminatory practices at the societal and community levels that can impact the psychological well-being of the served population.
--------------------------------	---	--	---

<p>C. Skills</p>	<ol style="list-style-type: none"> 1. Counsellors seek educational, counselling, and professional experiences to enrich their understanding and effectiveness in working with culturally diverse populations. 2. Counselors strive to understand themselves as racial and cultural beings and actively seek an anti-racist identity. 	<ol style="list-style-type: none"> 1. Counsellors should familiarise themselves with relevant research and actively seek educational experiences that enrich their knowledge, understanding, and intercultural skills. 2. Counsellors actively engage in interactions with members of minorities outside the counselling setting. 	<ol style="list-style-type: none"> 1. Counsellors can engage in various verbal and non-verbal helping practices, considering culture when selecting measures used in counselling. 2. Counsellors use interventions to support clients, helping them recognise when issues stem from bias and racism in others rather than the client themselves. 3. Counsellors are open to seeking consultations with traditional healers, religious leaders, and practitioners of culturally diverse clients when appropriate. 4. Counsellors use the client's preferred language and seek an interpreter if necessary or refer the client to a qualified bilingual counsellor. 5. Counsellors are proficient in using traditional assessment and testing instruments while aware of cultural limitations. 6. Counsellors should be vigilant in recognising and working to eliminate biases, prejudices, and discriminatory practices. 7. Counsellors take responsibility for educating their clients about psychological intervention processes, such as goals, expectations, legal rights, and counsellor orientation.
-------------------------	--	---	---



Waiting to Register

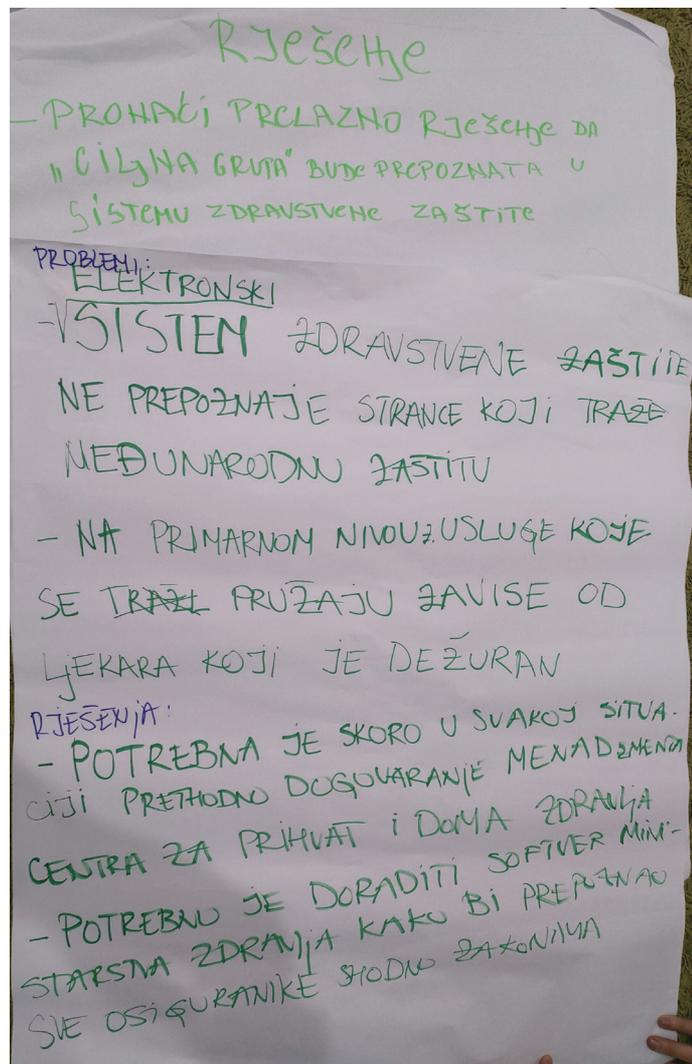
Photographer: Matic Zorman

Refugee children covered in raincoats waiting in line to be registered. Most refugees who crossed into Serbia continued their journey northward towards European Union countries. The photograph was taken on October 7, 2015.

CHALLENGES IN THE IMPLEMENTATION OF THE LAW ON INTERNATIONAL AND TEMPORARY PROTECTION OF FOREIGNERS IN MONTENEGRO

To comprehensively address the problems and deficiencies in our system's efforts to provide quality and adequate support to *people on the move* who come to our country, the NGO Legal Center and Caritas Montenegro organised a two-day seminar on *Challenges in the Implementation of the Law on International and Temporary Protection of Foreigners in Montenegro*, held in Bar in June in the current year.³

Burning issues have been identified in each segment of the system's functioning, and recommendations have been provided to improve and enhance the quality of services supporting *people on the move*. We will present the most important findings.



Photography from the workshop: *Challenges in the Implementation of the Law on International and Temporary Protection of Foreigners in Montenegro*

³ <https://www.facebook.com/pravni.centar>
<https://pravnicentar.co.me/aktuelno/>

Procedure for Granting International Protection

Procedure for Granting International Protection

Directorate for Asylum presented the current situation and indicated that there are no challenges in the implementation of the Law.

As part of this topic, participants addressed the sub-theme of the procedure concerning migrants when they commit an offence on the territory of Montenegro.

During the discussion, participants identified the following **challenges** in the area of the procedure for granting international protection:

- ❖ Non-appearance of interpreters upon summons;
- ❖ Lack of interpreters for specific languages;
- ❖ High number of cases/low number of judges;
- ❖ Time constraints in court proceedings;
- ❖ Lack of information for foreigners about their rights;
- ❖ Change of status (from temporary protection to asylum);
- ❖ Low number of staff conducting procedures;
- ❖ Lack of a comprehensive database that would consolidate information on countries of origin and its accessibility to collaborators;
- ❖ Quick departure from the country by applicants despite the entire system being initiated and all actions taken;
- ❖ Financing of migration-related systems, high dependence on international organisations as traditional partners;
- ❖ Challenges in determining the identity of applicants;
- ❖ Lack of communication among colleagues from different sectors;
- ❖ Insufficient time for processing;
- ❖ Lack of vehicles, equipment, and logistics;
- ❖ Incompatibility of state laws and bylaws with international norms;
- ❖ Misuse of the international protection system;
- ❖ Lack of adequate information provided in a way understandable to asylum seekers;
- ❖ Insufficient specialised free legal assistance;
- ❖ Inability to obtain documents on which the factual situation in the procedure is based;
- ❖ Extension of deadlines for granting temporary protection due to security checks by the Police and National Security Agency (ANB);
- ❖ Right to accommodation – an extension of deadlines due to verification of property status.

According to the mentioned challenges, participants proposed the following **solutions**:

- ❖ Continuous improvement of cooperation among relevant actors, such as collaboration between the Ministry of the Interior, judiciary, Directorate for Asylum, and border police.
- ❖ Maintaining collaboration with international organisations.
- ❖ Adding information about the languages spoken by lawyers providing legal aid in the records.

- ❖ Implementing an IT system to provide access to information for all actors relevant to their further actions and decision-making (contact persons within the authorities).
- ❖ Amending the legal regulations to ensure that all actors are informed about providing data on individuals committing offences.
- ❖ Increasing the number of misdemeanour judges.
- ❖ Better job structuring - human resources solutions and employing more qualified staff.
- ❖ Introducing specialised training for personnel dealing with this issue.
- ❖ Efficiently utilising and establishing legal mechanisms for determining accountability for neutral and impartial work.
- ❖ Utilizing existing networks for the mentioned purpose and creating and integrating them where they do not exist in the relevant institutions.
- ❖ Involving the public in law amendments (participating in public discussions and raising public awareness about the significant role in public debates).
- ❖ Establishing a database of countries of origin of asylum seekers and educating personnel who will work with this database.
- ❖ Developing flyers with rights information in different languages.
- ❖ Creating unified/general procedures with clear jurisdictions and responsibilities.
- ❖ Establishing a translation centre at the national level in Montenegro.
- ❖ Providing funding for language education for languages with a lack of translators (scholarships).
- ❖ Motivating more individuals to obtain interpreter licenses (co-financing).
- ❖ Engaging translators from the database of integrated individuals.
- ❖ Allocating more funds from Montenegro's budget for migration management.

Material Reception Conditions

The **challenges** defined during the discussion are as follows:

- ❖ Insufficient accommodation capacities.
- ❖ Provision of primary healthcare within the Directorate for Reception.
- ❖ Inadequate budgetary funds for procuring goods - it is impossible to predict the number of people for reception.
- ❖ Transportation of asylum seekers and migrants is partly done with the support of partners (IOM).

Efforts have already been made to increase capacity. During the discussion, participants acknowledged that this system segment functions successfully and that the accommodation conditions and services provided in the accommodation units are satisfactory. Therefore, there were no recommendations for improvement.

Access to Rights in Social and Health Care

In these areas, participants identified the following **challenges**:

- ❖ The healthcare system does not recognise foreigners seeking international protection due to lacking a personal identification number.

- ❖ The services provided at the primary level depend on the doctor on duty at the Health Centre.
- ❖ Due to the inability to process prescriptions, medication procurement is done through public procurement by the Ministry of the Interior, making it difficult to predict the quantity and types of medications needed.
- ❖ Individuals in private accommodation face additional challenges as they cannot access medical assistance or translation support when going to healthcare facilities.
- ❖ Participants agree that foreigners seeking international protection, as well as those with temporary protection, have the same scope of rights according to the Law, but in practice, this is not the case due to the lack of a personal identification number.
- ❖ The medical clinic within the reception centre is registered, but due to other technical issues (round stamp), handwritten prescriptions for medications from the Fund's list cannot be processed.
- ❖ A few individuals apply for one-time financial assistance because they have to wait a long time for the decision and relatively quickly leave Montenegro.
- ❖ The small amount of monthly financial assistance and one-time financial aid.
- ❖ Inability to access other rights and services prescribed by the Law on Social and Child Protection for individuals seeking international protection.
- ❖ Lack of available services tailored to these individuals.

Potential **solutions** are:

- ❖ Collaboration and agreement between the Reception Centre and Health Centre.
- ❖ The need to improve the software so that all individuals entitled to healthcare are visible and recognised in the system.
- ❖ The problem of the lack of a personal identification number can be overcome by introducing a code and creating a separate database for individuals in the process.
- ❖ Enable faster disbursement of one-time financial assistance and increase the amount of these benefits.
- ❖ Allow individuals under international protection to have the same rights and access to all social and child protection services as Montenegrin citizens.
- ❖ Increase the number of support services provided, focusing on accommodation for those granted protection.

Access to the right to education and the right to work

After the discussion, the following **challenges** were presented:

- ❖ Obtaining a personal identification number and the right to work takes nine months if the competent authority has not made a decision.
- ❖ Opening a bank account depends on the bank's policy; some banks allow it, while others do not.
- ❖ The Law on Employment Mediation and Insurance Rights does not recognise individuals with temporary protection.
- ❖ Language barrier for specific job positions.

- ❖ Lack of documentation to verify their education level, skills, difficulties with diploma recognition for the unemployed, etc.
- ❖ Lack of motivation for learning the language.
- ❖ Language barrier in the education system.
- ❖ Attending online classes raises concerns about children's socialisation.
- ❖ People may be afraid, e.g., employers or landlords, primarily due to unfamiliarity with the law, leading to discrimination.
- ❖ Lack of multi-sectoral collaboration and communication.
- ❖ Insufficient cultural competence among all of us.

The following **solutions** were proposed:

- ❖ Raising awareness among parents about the importance of children's regular education.
- ❖ Assigning support and guidance personnel in various fields.
- ❖ Implementing effective monitoring of migrants' skills, knowledge, and competences at the Employment Agency.
- ❖ Utilizing funds and projects to cover areas where resources are lacking.
- ❖ Providing career guidance and counselling services.
- ❖ Introducing education coordinators in all services/institutions dealing with foreigners.
- ❖ Raising awareness among the citizens of Montenegro about the significance of accepting migrants.
- ❖ Involving the NGO sector, engaging with volunteers, etc.
- ❖ Organising training sessions to acquire knowledge and skills for specific job positions.
- ❖ Establishing collaboration with the Central Bank to address the issue of opening bank accounts.

IV

INTERCULTURAL COMPETENCE AS A CHALLENGE IN COUNSELLING MIGRANTS - THE VOICE OF MIGRANTS

Regarding migrants and refugees, they are often talked about in the media, but rarely does anyone ask them anything.

Ismail Einashe, journalist and writer

Europe is today a complex reality in terms of ethnicity, religion, language, and culture. It is home to millions of people of non-European origin who have connections and cultural influences worldwide. Therefore, understanding different cultures and how to relate to them will be a significant advantage for all counsellors working with diverse minority populations in 21st-century Europe.

Population mobility is one of the most influential trends in the world. Many forces drive people to move between countries, including voluntary migration, where individuals make thoughtful decisions in seeking new ways of life. On the other hand, involuntary migration describes the struggles of displaced individuals and families from their home countries, often due to volatile conditions such as war, environmental factors, or oppressive social and political practices. Regardless of the circumstances, people on the move face many questions of adaptation in their new country, and the integration process is a primary concern in providing professional services [Mika Launikar and Sauli Puukari, 2005].

Integrating people on the move and social inclusion are important issues addressed by many governments, organisations, and communities worldwide. The integration of migrants refers to the process by which individuals who have migrated to a new country or community become full and equal members of that society. This process often involves assisting migrants in learning the language, customs, and values of their new home, as well as enabling them to access education, employment, and other opportunities. On the other hand, social inclusion refers to how individuals and groups can fully participate in their community's social, economic, and cultural life.

There are many approaches to supporting the integration and social inclusion of people on the move. Some strategies may focus on providing language training and education, helping people on the move find employment or start their businesses, or assisting them in accessing social services and other resources.

Other approaches may involve **promoting cultural understanding and mutual respect between people on the move and the broader community or addressing discrimination and inequalities that can hinder their full participation in society** [Mika Launikar and Sauli Puukari, 2005].

As the genesis of conflicts arises from a deep fear of the unknown, people need to meet, communicate, demystify, and discover human nature together. In this way, the other reflects our self. Indeed, alongside fear as the primary source of human conflict, deeply ingrained dualistic interpretations of monotheistic concepts of good versus evil and the belief that one will prevail

over the other represent another dangerous source of the persistent search for and need for an enemy. This narrow perspective is based on us versus them instead of us and them together. Herein lies the great importance of meetings, interactions, learning from each other, and embracing the necessity and beauty of cultural diversity, which could be equally significant as the biological diversity of the universe. Once the other becomes familiar to us, there will be fewer reasons for anxiety and fear of that other [G. Diallo, 2005].

Reducing the fear of the other is at the core of intercultural and multicultural conflict resolution, management, and transformation towards intercultural understanding and counselling. Xenophobia is often created and supported by misinformation, ignorance, and harmful generalisations. Perhaps that is why people still travel thousands of kilometres to meet and discuss issues. Even the most technologically advanced companies with teleconferencing devices still organise meetings for people to have face-to-face encounters [Roberst, 2018].

Daren Roberts further asserts: *Through face-to-face encounters, the following aspects become known quickly: grammar, appearance, accuracy, tone, dress code, age, gender, self-image, self-confidence, attitudes, deep-seated wounds, and so on. Everyone can pick up everything through sight, smell, touch, feeling, and hearing. All five senses come into play in these interactions.*

CONFRONTING THE FACTS

The history of humanity is a history of mobility and migration from one place to another: *we are all nomads or descendants of nomads at the end of the day, and we are all out of Africa* [Stevart & Stringer, 2012]. Yet, if we follow the statements of [some] state leaders and mainstream media representations, the phenomenon of **people on the move** is one of the most urgent issues of our time. It takes on the proportions of a *global crisis*. As Beker [Beker 2020] notes, terms such as *refugees* and *migrants* are associated with various appellatives like *swarm*, *wave*, *flood*, and *contagion* – which evoke panic, fear, and even aversion. However, Beker relies on Kansteiner [Kansteiner, 2018] to help us put things into perspective, reminding us that during the **so-called refugee crisis** between 2015 and 2016, only 1.7% of the 130 million forcibly displaced people moved to the European Union, which is about 2.2 million people [half of whom were absorbed by Germany alone]. Relying on various sources for data from 2020 and 2021, the United Nations High Commissioner for Refugees (UNHCR) also notes that out of 82.4 million forcibly displaced people worldwide, 48 million stayed within their country's borders [i.e. they are *internally displaced*]. Of those trying to find refuge outside their country, 86% are hosted by developing countries, while only 14% reach developed countries [UNHCR, 2021].

[Stierhl 2019] points out the danger of the *spectacle of statistics in crisis production* and says: *Mentioning 'millions' has an exceptional and ironic tendency to diminish and make invisible and impersonal the pain in personal tragedies.*

Kansteiner provides additional figures we should think about when considering the phenomenon of people on the move, reminding those of us living in Europe that a little over 500 million European inhabitants in 2016 accumulated a combined GDP of just under 14 billion euros – or 21% of global GDP. He bitterly notes that *welcoming and hosting two million refugees hardly represents a severe financial or material challenge* [Kansteiner, 2018].

In contrast, Africa hosts 26% of the world's refugees, with Uganda, Kenya, and Ethiopia leading the continent with over 2.8 million refugees. As Bets [Bets, 2021] points out, this is seven times more than the United States, despite having an average GDP per capita sixty times lower.

Each of these theorists emphasises that their goal is not to belittle or in any way diminish the scope of challenges that people's mobility poses to political and social communities – a challenge that will deepen due to the extraordinary climate situation. They insist that it is essential to keep these data and this picture at the forefront of our thinking about the issues of the phenomenon of people on the move and how it affects our efforts to help newcomers access a decent life in a new environment.

The fact that we are inevitably emotionally entangled when considering *foreigners* in our environment requires us to examine our position: we all inevitably have a standpoint, and the most dangerous points of view are those of which we are unaware, i.e., our unconscious biases. In every country, including Montenegro, there are opposing discourses that shape how the domestic population thinks and feels about the phenomenon of people on the move: some emphasise the Christian tradition of charity and hospitality, while others warn that people on the move pose a threat to cultural and religious identity, or that they could have a *displacement effect* on domestic workers, replacing them or reducing their wages, especially in low-skilled sectors.

As Miller notes in his thoughtful reflections on the political philosophy of migration, the refugee challenge requires us to *grapple with contentious and sometimes insoluble questions, obliging us to understand better our core beliefs and values – what matters most to us when difficult choices can no longer be avoided* [Miller, 2016].

The mobility of people across geographical and national borders can be temporary or permanent, viewed as an ultimate goal or as a stepping stone to other destinations. It can be driven by various, although often closely interconnected, factors. This includes war, climate change, lack of suitable employment opportunities in their home country, fleeing from discrimination [due to ethnic and/or religious affiliation and/or sexual orientation], reuniting with family, studying abroad, and exploring new ways of life. The liberalisation of the global labour market and the expansion of mass transportation technology have also facilitated and intensified the movement of people worldwide.

*Various reasons for leaving one's community to enter another – either for a specific period or a lifetime – also explain the different terms we use, often denote attitudes towards the continuum between legality and illegality. The formal terms most commonly used are migrant [prefixed with economic, humanitarian, documented, or undocumented], persons with subsidiary status, newcomers, asylum seekers, refugees [whether resettled or not], forcibly displaced persons, and unaccompanied minors. Informal terms used in different countries include *sans papiers* [in France] and *extracomunitari* [in Italy], highlighting that those referred to are considered on the edge or outside legality. All these terms – and the confusion they create – signal the attempts of modern states to control, manage, restrict, and sometimes incentivise the global flow of people, as well as to shape the perception of this phenomenon. Therefore, attention to the language we use is imperative* [Sultana, 2021].

Words, therefore, are real in their consequences. The status of a refugee, as defined by national and international law, has significant implications for their access to rights. However, the question arises: what makes a person *legal* or *illegal*? Religious and secular discourses [which do not necessarily have to be seen in binary opposition to each other] prioritise the dignity and rights of individuals and groups over any classification system that assigns people to a hierarchy, granting some rights denied to others. According to this view, *no person deserves to be homo sacer – cursed, banned, and insulted by the community that reduces them [the Other] to what Agamben calls bare life* [Agamben, 1998].

To what extent are the citizens of Montenegro ready to receive refugees and migrants? What support do newcomers receive? We searched for answers to these questions during the implementation of the project: **Legal Support for Migrants**, carried out by the NGO *Legal Center* in partnership with *Caritas* Montenegro. The Centre for Civic Education (CCE) supported the project as part of the CSO programme in Montenegro – *from basic services to policy shaping* – M'BASE, funded by the European Union and co-financed by the Ministry of Public Administration.

The vulnerability of people on the move and their families is the result of many factors:

- ❖ Many of them find themselves in a different ethnocultural and linguistic environment, leading to psychological difficulties, alienation in host communities, and the formation of phobias.

- ❖ Alienation of people on the move from their usual social environment – acquaintances, friends, relatives, and the absence of stable social ties in the host country also limit the possibilities of adaptation, make it difficult to address urgent problems, and meet basic needs.
- ❖ The social status of many migrants is drastically reduced compared to the one they held in their home countries. In the labour market of most countries, migrants mostly take low-skilled jobs that are rarely done by local populations, which is a significant factor in maladjustment.
- ❖ Inadequate migration and social policies, existing housing legislation, rules governing citizenship acquisition, and the legal status of foreigners have *de iure* put many migrants outside the law.
- ❖ Rapid globalisation of migration flows and noticeable changes in the ethnic composition of the population due to significant migration has caused an increase in anti-migrant sentiment in society, especially in areas with the highest influx of migrants.

Among their problems are access to territory, exposure to smuggling and human trafficking, sometimes even forced labour, arbitrary deprivation of freedom of migrants, issues with regulating their legal status, insufficient consular assistance and diplomatic protection [they often cannot turn to their diplomatic-consular representatives in the receiving state because their home country simply does not have representation, and no other country advocates for their rights, leaving them often on their own]. The issue of realising and recognising acquired rights, such as regulating employment records, obtaining conditions for pensions, and the like, is also relevant. This is compounded by exposure to discrimination, hate speech, and hate crimes. [Z. Stojanović, 2022].

The exploitation of cheap labour is the old-latest news in the international community. During the construction projects for preparing for the FIFA World Cup held in Qatar until 2020, more than 6,500 migrant workers, mainly from South Asia, were reported to have died. However, the actual number is likely much higher. Such occurrences are also common in other countries, especially in the Middle East, but they are currently not in the spotlight of the global public [Z. Stojanović, 2022].

Since the spring of 2015, our country has been an integral part of the so-called *Balkan route*, through which thousands of migrants have passed all these years. A small portion of them has also stayed within its territory.

In addition to all the mentioned factors, there has been a noticeable influx of a large number of people from Russia, as well as refugees from Ukraine, for several months now. This influx also impacts the real estate market, with rental prices of apartments and various services, especially in coastal cities in Montenegro, soaring. The precise statistics regarding the number of Russian and Ukrainian citizens constantly change, making it difficult for the average citizen to keep track. However, the average citizen cannot help but notice the skyrocketing rental prices of properties in Budva and other coastal cities, as well as the increased costs in cafés, restaurants, and markets.

To better understand the situation with migrants in Montenegro, two-day workshops were conducted as part of the programme *Acquisition and Developing Multicultural Competence in Working with Migrants - Practical Work* at the reception centres in Spuž and Božaj.⁴

The visits and workshops provided an opportunity to familiarise oneself with the living conditions of migrants and the services available to them. In these centres, migrants receive essential services, including accommodation, food, water, and medical assistance. They also have access to training and activities designed to help them adapt to their new environment and understand the culture of the country they have come to.

Workshops dealing with the cultural origins of migrants, the cultural heritage of the countries they come from, their cultural values, and codes have not been previously conducted in the reception centres.

By applying educational tools from the sphere of cultural education [presenting cultural symbols of their place, city, or country, filling out Culturagrams], it was found that the symbol of home and one's domicile is the most important cultural symbol for all people on the move.

Through the Culturagrams, we gained insights into the reasons for leaving their own country, their legal status, family situation, family structure, attitude towards education and work, whether they had experienced trauma and oppression, and their attitudes towards culture and religion.

As with other vulnerable groups, research with and for migrants and refugees, *giving them a voice*, is vital for creating knowledge that provides information about policies and practices.

⁴ <https://pravnicentar.co.me/multikulturalna-kompetencija-u-radu-sa-migrantima/>
<https://www.facebook.com/pravni.centar>



Aida

Photographer: Rodrigo Abd, The Associated Press

Aida cries as she recovers from severe injuries sustained during a Syrian military bombardment of her home in the northern city of Idlib. In the attack, her husband and two children were killed. Photographed on March 10, 2012.

Voices of Our Migrants

Our experiences in conversations with migrants we encountered in the reception centres in Spuž and Božaj are very enlightening. Their testimonies about us reflect who we are and what we manifest in our encounters with the Other and the Different. Transferring the experiences of these people in their encounters with representatives of our nation was, at one point, painful and sobering.

One of the migrants has been in our country for almost a year. He works in IT technology and enjoys working and earning. Since being in our country, he has tried to work in the informal economy. He says he feels like a slave and does not want to stay in Montenegro because *he was born to work and create, not to waste his life doing nothing*. His experience with representatives of our nation, primarily employers, is distressing and inhumane. Several jobs he secured were completed according to plan and as agreed with the employers. However, after completing and delivering the work, the employer refused to pay him. This situation repeated several times with different employers. The repetition of this situation points to a severe problem that so-called employers have in dealing with the migrant population.

The problem of stereotypes in perceiving migrants and the migrant population, which remains the dominant way of understanding our nation regarding migrants, is evident in the following situation. The reception centre in Spuž contained several highly educated migrants and people from culturally rich countries. After filling out the Culturagram (a cultural questionnaire), one of them [who filled it out in his language, as it was designed in his language] expressed his view of our nation through spontaneous conversation and comments on the questions asked. He stated that *in his entire life, having travelled to many countries, he has never encountered a less educated nation than ours, which is hardly interested in world art, literature, film, and culture*. Even though he has been in Montenegro for almost eight months, he has never heard or engaged in a spontaneous conversation about these topics. He also claimed that he knows almost nothing about the culture of Montenegro and its cultural heritage because he does not know where he could learn about it or hear anything about it. There are no cultural activities and events in the centre.

One young man from Afghanistan, staying in the reception centre in Božaj, spoke to us about the lack of understanding from the border police and their treatment of women [mothers] and children upon entry into the country. He does not understand why everyone yells at them and treats them universally as if they were terrorists, even though they are women and small children. He says that people in Montenegro, mainly, raise their voices the most.

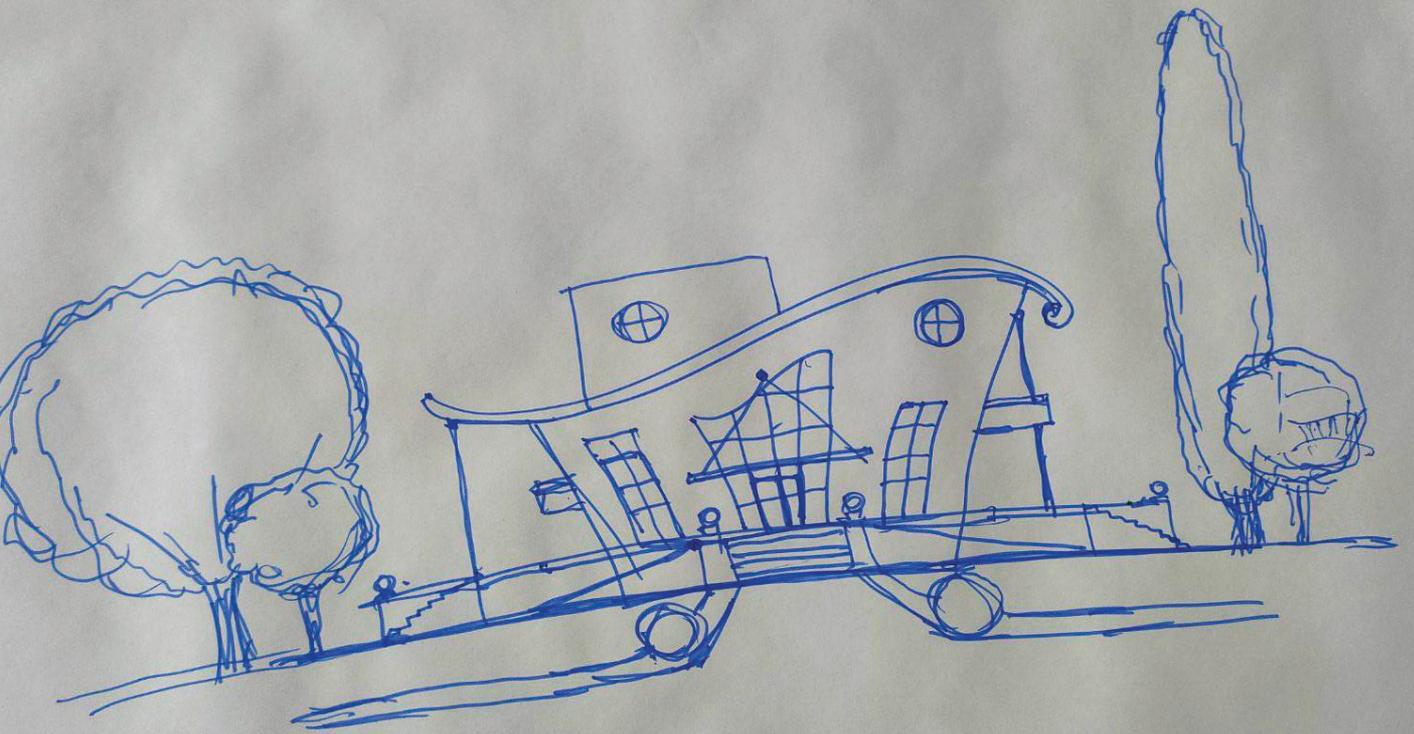
Another young man from Afghanistan talked about the prejudices towards him as someone who left his country during the war and fled. He emphasises that he is not a traitor or a coward; he lost everything that meant something to him in that country during the war – his wife and his several months old baby. He does not talk about his trauma because no one asks him about it, and he is sure that no one here is interested in it.

Regardless of their country of origin, they all agree on one thing – Montenegro is a beautiful country with wonderful nature, but nobody wants to stay here.

The reasons they mention include poverty, low wages, bad employers, outdated technical and technological infrastructure, expensive apartments and accommodation, expensive internet and utilities, difficulty finding employment, and the belief that *Montenegro first has to prove that it lacks local experts before they can hope to get a job* [words of one of them]. They also commonly comment that there are no interesting cultural events to attend.

One man in Spuž complained about poorly prepared food. He cannot understand how our cooks can turn great ingredients into what they must eat. Due to such nutrition, he has stomach problems and inadequate medical care. Unfortunately, his comments about the food are ignored. He claims that many others agree with him about food preparation. The kitchen and food preparation are significant and essential aspects of intercultural competence.

During our meetings with migrants in Spuž and Božaj, we talked about the culture and cultural heritage of the countries they come from. One of the tasks for them was to present the most significant cultural symbol of their country that personally means the most to them. Most of them drew a house – their Home. Explaining why they chose a house as their cultural symbol, one of them said: *Life in a house is the strongest foundation; it serves as the basis for everything else, humanity*.



Works of migrants
from our workshops.



REFERENCES

- Aleksić, M. (2015), *Granica je zatvorena, ali je razgovor otvoren*, u: *Granica je zatvorena*. Beograd, 2015.
- Bergelson, M. (2019), *Language Policy in the Context of Ethnocultural Diversity*.
- Brewer, M. B; Brown, R. J. (1998), *Intergroup relations*.
- Bennet, M. (1998), *Intercultural Communication: A Current Perspective*.
- Council of Europe (1997), *Recommendation No. R (97) 21 of the Committee of Ministers to member states on the media and the promotion of a culture of tolerance*.
- Council of Europe (2000a), *Declaration of the Committee of Ministers on cultural diversity*.
- Council of Europe (2000b), *Organisational Management T-Kit 1*.
- Council of Europe (2005), *Education Pack All different – All equal*, Council of Europe Publishing.
- Council of Europe (2007a), *Companion – A campaign guide about education and learning for change in diversity, human rights and participation*
- Council of Europe (2007b), *European Manifesto for Multiple Cultural Affiliation*.
- Council of Europe (2008b), *The White Paper on Intercultural Dialogue – Living Together As Equals in Dignity*.
- Council of Europe/European Union (2014), Youth Partnership, *Guidelines for intercultural dialogue in nonformal learning/education activities*.
- Cerutti, F. (2006) *Identity and Politics*.
- Montenegro's Fourth Report on Implementing the Framework Convention for the Protection of National Minorities, 2022.
- Hervieu-Leger, D. (2009), *Transmission of Religious Identities*, in: *Katrin Halpern, Jean-Claude Ruano-Borbalan (eds) Identities. Individual, Group, Society*.
- Garcea A. E. (2005), *Making Indigenous Citizens. Identities, Education, and Multicultural Development in Peru*.
- Intercultural Institute of Timisoara (2017), *Vade mecum on Intercultural Education*.
- Just, T.; Korb M. (2003), *International Migration: Who, Where, and Why?*
- Johansson, R.; Ståhl T.; Koivumäki, K. (2005), *Sociodynamic Approach to Intercultural Career Counselling*, in: *Multicultural Guidance and Counselling*.
- Kukathas, C. (2021), *Immigration and Freedom*.
- Kareem, J.; Littlewood, R. (1992), *Intercultural Therapy: Themes, Interpretations and Practice*.

- Kansteiner, W. (2019), *Migration, racism, and memory*.
- Lepehin V. (2015), *Anthropological Approach to Studying the Core Features of Russian Civilization..*
- Laungani, P. (1999), *Culture and Identity: Implications for Counselling u: Counselling In a Multi-cultural Society*.
- Leong, H. C.; Ward, C. (2006), *Cultural values and attitudes toward immigrants and multiculturalism: The case of the Eurobarometer survey on racism and xenophobia*.
- Moodley, R. (1999), *Challenges and transformations: Counselling in a multicultural context*.
- Osina, N. O. (2005), *Globalization in the Sociocultural Dimension..*
- Ottaviano, G.; Peri, G. (2006), *Rethinking the effects of immigration on wages*.
- Perruchoud, R; Redpath-Cross, J. (2011), *Glossary on Migration, 2nd Edition, International Organization for Migration*.
- Puukari, S.; Launikari, M. (2005), *Multicultural guidance and counselling*.
- Papadopoulou-Kourkoula, A. (2008), *Transit Migration. The Missing Link Between Emigration and Settlement*.
- Petrović, J.; Pešić, J. (2017), *Između integracije, bezbednosti i humanitarnosti: stavovi građana Srbije o migrantima*.
- Pedersen, P. (1997), *A handbook for developing multicultural awareness*.
- Platform for Intercultural Europe (2008), *The Rainbow Paper – Intercultural Dialogue: From Practice to Policy and Back*.
- Schlueter, E.; Wagne, U. (2008), *Regional Differences Matter: Examining the Dual Influence of the Regional Size of the Immigrant Population on Derogation of Immigrants in Europe*.
- Sadokhin, A. P. (2008), *Cross-cultural barriers and ways to overcome them in the process of communication. Culture Observatory*.
- Scatolini S. A.; Van Maele J. and Bartholomé M. (2010), *Developing a curriculum for 'learning to live together': building peace in the minds of people u: European perspectives on internationalization*.
- Spitzberg, B.; Changnon, G. (2009), *Conceptualizing intercultural competence*.
- Sue, D. W.; Sue, D. (1992), *Counselling the Culturally Diverse: Theory and Practice..*
- Sitaram, K. S.; Cogdell, R. T. (1976), *Foundations of intercultural communication*.
- Sultana, R.G. (2022) *The labour market integration of migrants and refugees: career guidance and the newly arrived*.
- Tajfel, H.; Turner, J. C. (1979), *An integrative theory of intergroup conflict*.
- Trompenaars, F.; Hamped-Turner, C. (1997), *Riding the Waves of Culture*.
- UNESCO (2002), *The Universal Declaration on Cultural Diversity*.
- UNESCO (2005), *UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions*.
- UNESCO (2007), *Guidelines for Intercultural Education*.

Valuing diversity: guidance for labour market integration of migrants, European Centre for the Development of Vocational Training – Cedefop, 2014.

Wieviorka, M. (2012) *Multiculturalism: A Concept to be Redefined and Certainly Not Replaced by the Extremely Vague Term of Interculturalism*.

Walter G. St. (2002) *The role of threat in intergroup relations*.

Zaiceva, A.; Zimmermann, K. (2016) *Migration and the Demographic Shift*, u: *Handbook of the Economics of Population Aging*.

Source for Photographs Used in the Handbook

www.worldpressphoto.org

SADRŽAJ

INTRODUCTION	5
I MONTENEGRO AND <i>PEOPLE ON THE MOVE</i>	7
ASYLUM SEEKERS AND PERSONS UNDER SUBSIDIARY PROTECTION IN MONTENEGRO	15
RESEARCH ON THE OPINIONS AND ATTITUDES OF PUBLIC ADMINISTRATION OFFICIALS IN MONTENEGRO WHO ARE IN DIRECT AND INDIRECT CONTACT WITH PEOPLE ON THE MOVE AND WORK WITH THEM	22
II MULTICULTURAL GUIDANCE AND COUNSELLING – FOUNDATIONS AND PERSPECTIVES	43
III APPROACHES IN MULTICULTURAL COUNSELLING	57
RECOMMENDATIONS FOR COUNSELLORS WORKING WITH PEOPLE FROM DIFFERENT CULTURES	61
EXAMPLES OF MULTICULTURAL PRACTICES IN DEVELOPED COUNTRIES	63
STANDARDS OF CULTURAL COMPETENCE IN SOCIAL WORK PRACTICE	65
CHALLENGES IN THE IMPLEMENTATION OF THE LAW ON INTERNATIONAL AND TEMPORARY PROTECTION OF FOREIGNERS IN MONTENEGRO	71
IV INTERCULTURAL COMPETENCE AS A CHALLENGE IN COUNSELLING MIGRANTS – THE VOICE OF MIGRANTS	76
REFERENCES	85

CIP - Каталогизација у публикацији
Национална библиотека Црне Горе, Цетиње

ISBN 978-9940-9673-6-9
COBISS.CG-ID 27116548

