

Ethnic Groups of the Vojvodina Region (Serbia): Contribution to Knowledge About the Characteristics of Cohabitation

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ABSTRACT The aim of this work is to complement the knowledge about mutual influence on ethnic groups on the Vojvodina Region (the north part of Serbia), as the phenomenon that may appear as the consequence of cohabitation. It is in the function of forming the Vojvodinian cohabitation model (VCM) checking stances offered by poll, the opinion was got from the participants that belong to different ethnic groups. The best evaluated stance was the one that says that intercultural exchange of experience advanced the life quality. This paper intends to say that the interethnic conflicts permanently kept media's attention. Almost nobody noticed that mixed marriages are an example of the international love. The research has shown that the evaluation of a certain stance depends on the ethnic structure of certain settlements. Participants who during their lives had more experience from cultural exchanges, could see and understand its importance.

INTRODUCTION

Vojvodina is the southeast part of the fertile Pannonian plain. It is the north region of the Republic of Serbia covering the area of 21,506 km square and 1,931,809 inhabitants live there. They are declared as members of 21 different ethnic groups. Ethnic variegation gives to Vojvodina the epithet of 'Europe in small' (Lukic et al. 2014a). Living and cohabitation of so many different cultures in such a small area certainly had influenced their interaction and permeation as well as great efforts in order to keep them. In this work, some stances have been checked that were established on the basis of some manifestations noticed among the ethnic groups by inhabitants who live in multiethnic environments. The conflict among the ethnic groups is the most noticed phenomenon while the examples of the interethnic tolerance, understanding and love are almost invisible, but without it the cohabitation for many decades would be unthinkable.

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One of the basic tasks of this work is to find if the attitudes of young and other inhabitants much differ concerning the established stances and if there are any differences in thinking among the participants that have different levels of education or different professions. The research results are processed using mathematical methods and descriptive statistics. The paper presents a small part of the research aimed at forming a Vojvodinian cohabitation model (VCM). The concept of cohabitation in this case refers to the life of different ethnic groups in the same area. The need to form the model was initiated by the fact that the civil war in the former Socialist Federal Republic of Yugoslavia forever altered and disturbed relations among nations, while the coexistence of ethnic groups in the region of Vojvodina has been able to resist geopolitical influences and changes for centuries. In addition to political support, the model will be applied in areas that have a multi-ethnic structure or due to changes in recent migration flows of a planetary character, can become such. Piekut and Valentine (2017) noted that in recent years, social scientists have become more engaged to find the way of development of the capacity to live with differences and to reduce prejudices. Since modeling is a complex and extensive job, this research is a contribution to the knowledge of the characteristics of this type of cohabitation.

Theoretical Approaches

The idea of investigating the characteristics of the cohabitation of ethnic groups in Vojvodina and the beginning of the formation of the Vojvodinian cohabitation model was inspired by the work of Ru's (2015) "Harmony in Diversity" and Dialogue Among Cultures. Other literature has drawn the topics on the basis of which the attitudes in this paper have been formulated and examined. Global tendencies seen, for example, in Chen and Yang (2016), speak of cross-cultural understanding and intercultural exchange. They are also recognized in the everyday life of the inhabitants of Vojvodina. Mickov and Doyle (2016) emphasize on global improvements in culture through the exchange of innovative models and their transfer to other environments. Therefore, the first position is formulated that intercultural exchange of experiences promotes the quality of life.

Numerous works on mixed marriages in multiethnic environments (Goli et al. 2013; Garrido and Checa Olmos 2014; Milewski and Kulu 2014), connections with the motherland (Frankel 2016; Aron 2017) and ethnic conflicts (Stavenhagen 2016; Hale 2017; Saideman 2017) are a constant topic in the scientific community. Therefore, they were an inevitable part of the questionnaire of this paper.

In some environments, ethnic groups are recognizable by being dressed differently, having a different lifestyle, and so on (Sasse 2008; Kunstadter 2017). The perception of differences in everyday life on the territory of Vojvodina does not seem obvious, so this question was checked among the respondents. Wessel (2009) planned to bring contact theory and research closer to the complexities of 'lived diversity'. It was precisely the differences that induced in 1995 the Council of Europe to form the Framework Convention for the Protection of National Minorities, which Gál (2000) and Craig (2016) speak of. This initiated to examine the opinions of the respondents from the area of Vojvodina. The impact of globalization and the efforts to preserve the distinctive features of ethnic groups are the topics highlighted in the book edited by Xing and Ng (2015).

Scarre (2016) notes that old people help in the transmission of cultural traditions. This is the reason to point out who is responsible for

preservation of traditional customs in the area of Vojvodina.

Habyarimana et al. (2007) and Larson (2017) discuss the phenomenon of interethnic cooperation. The presence of small ethnic groups is significant if they have any form of influence on the majority of the population. The relationship between minority and majority groups was discussed by Amankwaa and Devlin (2017) and Levine (2017). Lutz (2017) observes political influences, and Jansen et al. (2016) emphasize the importance of different diversity approaches to achieve a common goal.

In literature, ethnic cohabitation is sometimes interpreted as a form of a marital union of members of different ethnic groups, and not only as a coexistence of ethnic groups that inhabit the same space. Cohabitation from the perspective of ethnicity is analyzed in the Latin American area and it experienced its boom between the 1960s and the 1990s. Such expansion occurred in a context of strong structural and cultural changes (Esteve et al. 2016). It is present in areas that have a low level of old or traditional cohabitation with a historical ethnic background (Esteve et al. 2016a).

European experiences in the characteristics of life in areas inhabited by different ethnic groups are not numerous, but they are valuable. These are faced in all parts of Europe (Simon 2016). Fleischmann and Phalet (2016) show conflicts in European cities among Muslims of different ethnicities. Nowicka and Krzyzowski (2017) state that social science needs to consider regional and local contexts in which social attitudes towards minorities are acquired and exercised. Raco (2017) critically considering the urban cosmopolitanism and the management of urban diversity in European cities pointed to the impacts of recent anti-globalization and immigration politics across Europe and the fragility of existing fixes and policy assumptions. Piekut and Valentine (2017) have examined whether encounters with ethnic and religious minorities in a different type of space are associated with more tolerance towards them. This study, conducted in the United Kingdom (Leeds) and Poland (Warsaw), showed that socialization spaces (social clubs, voluntary groups, religious meeting places) and consumption spaces (cafes, pubs, restaurants) play a significant role in prejudice reduction and expression of more positive affective attitudes towards them. The study

of Petsinis (2016) is a comparison of the patterns for managing ethnic relations in Croatia and Estonia in the context of the European Union's eastward expansion. It sets in the context of how internal and external factors influence the management of ethnic relations in both states. Visintin et al. (2016) found that support for multicultural rights was especially high in Bulgarian districts characterized by ethnic diversity, that is, in districts with high proportions of both Bulgarian Turks and Roma. Therefore,

the cohabitation of ethnic groups is a pervasive topic in other European countries as well.

METHODOLOGY

The research is conducted as a poll in the following municipalities of Bac, Novi Sad, Bačka Palanka, Sombor, Vrbas, Kula, Bačka Topola, Subotica, Sremska Mitrovica, Ruma and Pecinci (Fig. 1). Some authors believe that the estimations from applied statistics methods will be good



Fig. 1. Geographic position of municipalities where are the villages in which the participants live
 Source: Own reproduction based on http://www.serbiamap.net/maps/karta_srbije.jpg and https://upload.wikimedia.org/wikipedia/commons/thumb/8/8b/Serbia_Vojvodina_location_map.svg/2000px-Serbia_Vojvodina_location_map.svg.png

only if the sample contains a minimum of 50 or 51 units (Bagozzi 1981; Iacobucci 2010). Factor analysis should not be done with less than 100 observations (Bartlett et al. 2001). Actually, an effort should be made to get the sample of more than 100 participants (Bagozzi and Yi 2012). Taking into consideration the above stated it may be concluded that the sample used in this research ($n=134$) is representative. From 150 participants, the poll correctly filled 134 or 89.3 percent. These mostly comprised males (58.2%).

At the focus of the poll sample were young people (76.1%), aged up to 29 years for many reasons. One has taken into consideration the fact that they are the future population contingent. The second one has taken into consideration the historical occasions. Actually, when twenty-nine-year-old persons from here started to attend the school, the country where he/she lived, Socialist Federal Republic of Yugoslavia or association of the people and nationalities, was in the process of disintegration. The form of statehood in which he/she grew up was called by the name of the majority of inhabitants.

Some smaller ethnic groups in certain areas have the position of ethnic majority (Orlovic 2011) (Table 2). Therefore, the poll was conducted in two specially chosen settlements in Vojvodina, namely, Temerin (32.8% participants) and Selenèa (40.3% participants) (Table 1). Selenèa is almost a homogenous ethnic village. It is most-

ly settled by the Slovakian ethnic group (88.5%). Temerin is the settlement where, according to data of the last census, beside the Serbs, live 37.2 percent of the Hungarian ethnic groups. This share was higher in the past and this is the reason why the members of the Hungarian ethnic groups have developed educational institutions on their own language and have no need for interaction with the majority of the Serbian inhabitants. The Hungarian inhabitants were polled mostly in Temerin. The third group, called 'others' consists of the members from the majority of inhabitants (Serbs) as well as the other smaller ethnic groups. During the poll it was tried to get the opinions of inhabitants in the settlements different by size and ethnic structure.

Stances were measured on a five-point Likert type scale ranging from 1 (strongly disagree) to 5 (strongly agree). The interviewing was conducted during the autumn of 2016. Data was analyzed by descriptive statistics (Fig. 2) and using T-test, one-factor analysis of ANOVA variance and Post-hoc Tukey HSD test. T-test was made with independent samples and compared by the arithmetic mean of two groups. As it was not possible to assume the result of comparison, 2 tailed test was used. The results of T-test discovered significant statistic differences between average mean of the participants gender and age, at the importance level $p < 0.01$ ($t \geq 2.57$) (Pearson and Hartley 1966). Statistically impor-

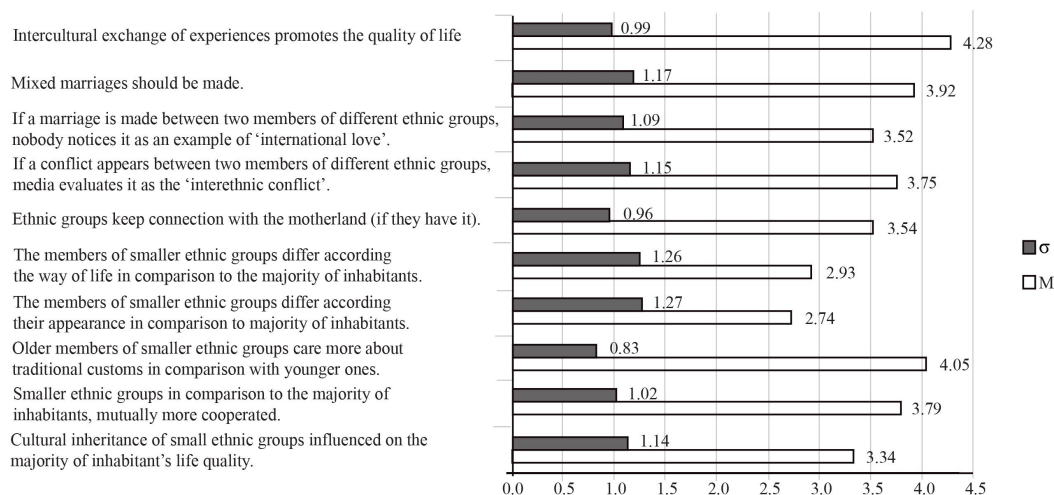


Fig. 2. Descriptive statistics for individual stance

Source: Survey research, own calculations

***** M – average value, σ – standard deviation

tant differences, at the importance level $p < 0.01$ and $F \geq 3.47$, were searched among participants from different ethnic environments, different level of education and activity by t-test and one-factor analysis of ANOVA variance. Post-hoc Tukey HSD test served for seeing the highest level of disagreement among the groups of participants.

Table 1: Socio demographic features of 134 respondents

<i>Gender</i>	%
Male	58.2
Female	41.8
<i>Settlement</i>	%
Temerin	32.8
Selenča	40.3
Other	26.9
<i>Age</i>	%
20-29	76.1
30+	23.9
<i>Education</i>	%
Primary	7.5
Secondary	61.2
Faculty	31.3
<i>Activity</i>	%
Employed	35.1
Unemployed	19.4
Student	34.3
Other	11.2

Source: Survey research

RESULTS AND DISCUSSION

From ten established stances, the participants agreed with seven while the remaining three were indecisive. The best evaluated stance was 'By intercultural exchange experience, life quality was advanced' and this is one of the three for which the participants mutually agreed. The highest level of mutual agreement was shown in stance, 'The older members of smaller ethnic groups care more about traditional customs than the younger ones'. The minimum mutual disagreement was found for a concern-

Table 2: The ethnic structure of bigger ethnic groups in Vojvodina Region, South Bačka and some of its settlements, according to different results of Census 2011

<i>Ethnic groups</i>	<i>Serbs</i>	<i>Hungarians</i>	<i>Slovaks</i>	<i>Others</i>
Vojvodina	66.8	13.0	2.6	17.6
South Bačka	72.4	7.8	4.0	15.8
Temerin	56.2	37.2	0.3	6.3
Selenča	2.2	0.4	88.5	8.9

Source: Internal documentation 2013

ing stance, which states that the members of smaller ethnic groups differ according the appearance and way of life in comparison to the majority of inhabitants, which simultaneously are stances about which the participants declared that they were not sure (Fig. 2). By applying different tests, results were received that pointed toward the thinking of certain social groups of inhabitants.

Very often, there are the examples of national minority's fight to keep their identity all over the world (Silverman and Ruggles 2007; Brie and Horga 2010; Castells 2011; Laxer et al. 2014). Vojvodina is the region where efforts have been made to keep the cultural particularity of smaller ethnic groups. The ancestors of the majority of the Serbian inhabitants in Vojvodina lived before the year 1918 within the Austro-Hungarian monarchy (Marác 2012; Sokolovska and Tripkovic 2012; Nevenic 2013). Descendants of this group of inhabitants feel the difference from their compatriots south from the rivers Sava and Danube just because their ancestors had been under the great cultural influence by ancestors of local smaller ethnic groups (Germans, Hungarians, Slovaks, Romanians etc) (Tripkovic 2004; Maran and Cinc 2011). The sample of participants did not take into consideration this historical fact, but according to received results it could be seen that it contains the participants of different origin. So it received the value according to which it might be said that the participants were not sure ($M=3.34$, $\sigma=1.14$) that the cultural inheritance of small ethnic groups had an influence on the life quality of the majority inhabitants. Namely, there are opposite answers from one side, but on the other side, if it is taken into consideration that majority of samples were made by the younger ones, it means that the historical occasions had not been considered concerning in terms of their attitude about this stance. By observing the participants per gender, it was seen that women agreed about this stance. t-test discovered the differences at importance level $p < 0.05$ between young people and other participants. The participants older than 29 years agreed about this stance which was in favor of above stated facts. Besides, it should be pointed out that the inhabitants from Temerin agreed with it as well as college-trained inhabitants, respectively, intellectual persons. Multiethnic environments such as one in Temerin where the two great ethnic groups lived

for decades and a number of smaller ones more strongly felt the exchange of cultural influences, from Selenèa where the inhabitants are more homogenous per ethnic criterion. For comparison, findings in Kulu and Hannemann (2016) support the idea that both, the minority subculture and the mainstream society have an effect on the behavior of ethnic groups. However, the role of minority subculture seems to be larger than expected among some groups.

The stance for 'Smaller ethnic groups in comparison to the majority of inhabitants, mutually cooperated more' was formed on the basis of several similar conclusions by the members of majority of the Serbian inhabitants. Namely, the majority of inhabitants have noticed that if some problems appear in work with the members of other ethnic groups, they are very well informed who from the members of their ethnic group may help them and wholeheartedly supported each other. About this phenomenon in literature Bat-tu et al. (2011), Bécares et al. (2011); Marger (2015), Škiljan (2013), Larson and Lewis (2016) mentioned it because there was the feeling of closeness among the members of the same ethnic group (Rot 1994). For example, Montenegrins recognize one another and frequently favor their countrymen on the job market, but that cannot be considered to be a rule (Nedeljkovic 2008). So, the stance referred to cooperation inside the same ethnic group. The participants fundamentally agreed about this stance (Fig. 2). The value of standard deviation slightly crossed the unit ($\sigma=1.02$), that shows that the participants almost mutually agreed on this question. Descriptive statistics show that women agreed more about this stance in comparison with men. With this

stance more the participants agreed in settlements where certain ethnic groups were dominant (Temerin, Selenca) in comparison to the participants from other settlements. According to education criterion, the average values have separated the participants with completed elementary school that had no definite opinion while the others agreed. On the basis of the fact what the participants are occupied with, all of them, except those in the category 'others' agreed with stance among each other. Participants from the category 'others' have no attitude about it whether the smaller ethnic groups have firm business connections in comparison to the majority of inhabitants. The category 'others' were mostly made by agricultural, pensioners, housewives, respectively, those who by doing everyday activities, have not been obligatory informed about the contacts with people in order to notice and confirm this fact.

Starting point for the stance, 'Older members of smaller ethnic groups care more about traditional customs in comparison with the younger ones' was found in literature (Maliepaard et al. 2010; Allen 2011; Dixit and Goyal 2011; Dobrinskaya 2011; Kofanova and Mcedlova 2012) and two facts made it. The older members of the society have more free time than the younger ones (Van Ingen and Dekker 2011). The concept of older ones, in this case, first of all, understood the pensioners and all those who were not active in their jobs. Globalization, through different multimedia means, had more influence on the younger inhabitants (Jensen et al. 2011; Blossfeld et al. 2012). For stance ($M=4.05$) also, almost all participants mutually agreed ($\sigma=0.83$). Descriptive statistics have not separated any

Table 3: Differences between the participants, on the basis of gender*

Stances	Gender	M	σ	t (134)	p
Intercultural exchange of experiences promotes the quality of life.	Male	4.000	1.128	3.356	0.001
	Female	4.679	0.543		

Source: Survey research

* M-average value, σ - standard deviation, t-value, p-importance level ($p < 0.01$)

Table 4: Differences between the participants, on the basis of ages*

Stances	Age	M	σ	t (134)	p
Intercultural exchange of experiences promotes the quality of life.	20-29	4.186	1.022	2.943	0.004
	Others	4.594	0.798		

Source: Survey research

** $p < 0.01$

group of participants who had different opinions. By this stance was questioned if the younger ones when they become old continue to keep traditional customs or they will destroy the need to keep the tradition with the dying out of older members.

The origin, cultural attributes and symbols, language, historical memory, etc., are the most often items that make a difference between ethnic groups (May 2011). Recognition of national character or standard behavior of members from one nation, very often leads to ethnocentrism, with prejudice and stereotypes toward other national collectives (Stevanovic 2004). One of the poll aims was to find out if there were any differences in appearance and way of life among

members of ethnic groups in comparison to the majority of inhabitants. The participants within the poll said that they did not know whether the members of smaller ethnic groups differed per appearance ($M=2.74$, $\sigma=1.27$) and way of life ($M=2.93$, $\sigma=1.26$) in comparison with majority of inhabitants. However, the values of standard deviation did not show that their mutual agreement existed. Some participants made comments that their reply depended on the fact, which ethnic group had been observed. They thought that some ethnic groups, such as Roma distinguished themselves as per appearance and way of life in comparison with the others. In favor to their suggestion are a number of written traces (Posavec 2000; Raduški 2008; Cvjeticanin and

Table 5: One-factor analysis of differences between the participants, based on the explored settlements***

<i>Stances</i>	<i>Years</i>	<i>M</i>	<i>σ</i>	<i>F</i>	<i>p</i>
Ethnic groups keep connection with the motherland (if they have it).	Selenča	3.886	0.754	4.6693	0.0110
	Temerin	3.407	1.055		
	Other	3.306	0.951		
If a conflict appears between two members of different ethnic groups, media evaluates it as the 'interethnic conflict'.	Selenča	3.114	1.104	20.7264	0.0000
	Temerin	4.407	0.880		
	Other	3.556	1.081		
If a marriage is made between two members of different ethnic groups, nobody notices it as an example of international love.	Selenča	3.205	1.069	3.9895	0.0208
	Temerin	3.815	1.100		
	Other	3.472	1.028		

Source: Survey research

*** M-average value, σ —standard deviation, for F (4,100), critic values according to Snedecor and Cochran table (1980), $p < 0.01$; $F \geq 3.47$; $p < 0.05$; $F \geq 2.44$

Table 6: Post-hoc Tukey HSD test for stances where the one-factor analysis ANOVA established the differences in opinions of the participants in different explored settlements****

<i>Tukey HSD</i>	<i>HSD=q*</i>	<i>Ethnic groups keep connection with the motherland (if they have it).</i>	<i>If a conflict appears between two members of different ethnic groups, media evaluates it as the 'interethnic conflict'.</i>	<i>If a marriage is made between two members of different ethnic groups, nobody notices it as an example of international love.</i>
q (from the table)		.12 if $p < 0.01$	$p < 0.05$	
MSE	0.879	1.026	1.147	
N	44.667			
HSD	0.578	0.624	0.530	
<i>Differences in Mean Values</i>				
Selenča	Temerin	0.479	-1.293	-0.610
Selenča	Other	0.580	-0.442	-0.267
Temerin	Other	0.101	0.851	0.343

Source: Survey research

****MSE – mean square error, q–relevant critical value of the studentized range statistic, n–number of scores used in calculating the group means of interest, according to the qtable from Internet 3, $p < 0.01$ and $p < 0.05$, sign not important

Srdic 2012; Šlezak and Šakaja 2012). The T-test did not find statistically important differences either concerning the attitudes by men and women, nor between younger and older participants. Neither were the participant groups separated concerning the education or activity, but not on the basis of settlements where they came from. According to this it may be said that for majority of inhabitants as well as for ethnic groups, everyday's life peculiarity was marginalized.

Cooperation of ethnic groups with the motherland depends from care by the motherland about compatriots who live out of the country borders. The most often contents of cooperation have different forms such as scholarship for regular studies and specializations in the country of the original people, organization of studies staying in order to know better the country of original people, its culture, past and present time, participation in teaching seminars, vocational trainings and cultural manifestations, staying and help by experts from the motherland by people associations of ethnic groups, material aid and other help concerning the publishing and informative activity of the members by ethnic groups, scientific research about life

of ethnic groups, cooperation between cultural and sports associations, exchange of exhibitions, theaters, folklore associations, choirs and other cultural programs (Tatalović 2001; Császár and Mérei 2012; Tanjug 2014; ; Internet 1 2017; Internet 2 2017). The participants mutually agreed about existence of active connections of ethnic groups with the motherland ($M=3.54$, $\sigma=0.96$). However, descriptive statistics show that men had not been informed about it. T-test has shown the moderate importance ($p<0.05$) of statistic differences among the participants of different age. The fact among the younger ones between the ages of 20-29 years was unknown while the other ones agreed with it. This 'contributes' to formerly mentioned result of research about strong influence of globalization on generations with electronic literacy. One-factor analysis of ANOVA variance, at importance level $p<0.01$ and $F\geq 3.47$, has shown the existence of statistically significant difference of participants opinions who settle the places settled by different ethnic groups (Table 5). According to descriptive statistics, the inhabitants from Selenca agreed about this stance while the others said that they were not informed. Post-hoc Tukey HSD test discov-

Table 7: One-factor analysis of differences between the participants based on the education level*****

Stances	Education	M	σ	F	p
<i>Mixed Marriages Should be Made</i>	Primary school	3.500	1.354	0.7406	0.4788
	Secondary school	3.927	1.194		
	Faculty	4.000	1.082		
<i>Intercultural Exchange of Experiences Promotes the Quality of Life</i>	Primary school	3.400	1.506	10.4403	0.0001
	Secondary school	4.159	0.987		
	Faculty	4.738	0.544		

Source: Survey research

***** F (4,100), critic values according to Snedecor and Cochran table (1980), $p < 0.01$; $F \geq 3.47$; $p < 0.05$; $F \geq 2.44$

Table 8: Post-hoc Tukey HSD test for stance where the one-factor analysis ANOVA established differences in opinions of participants of different education level*****

Tukey HSD	$HSD = q \cdot \sqrt{\frac{MSE}{n}}$	Intercultural exchange of experiences promotes the quality of life
q (from the table)	4.12	$p < 0.01$
MSE		0.851
N		44.667
HSD		0.569
		Differences in Mean Values
Primary	Secondary	-0.759
Primary	Faculty	-0.579
Secondary	Faculty	-1.338

Source: Survey research

***** MSE – mean square error, q–relevant critical value of the studentized range statistic, n–number of scores used in calculating the group means of interest, according to the qtable from Internet 3, $p < 0.01$, sign not important

ered that the participants who live in settlements mostly settled by the Serbs and other ethnic groups, minimally agreed with this stance with the inhabitants in Selenëa, in terms of those who were less informed about this question.

Understood as a necessity, identification inside the group 'in itself' is neither good nor bad, as only some of its extreme shoots are bad such as racism, Nazi-fascism, chauvinism and similar. It simply means that feeling of membership to some group, surely includes a more or less feeling of animosity toward the other groups that have the competitive relationship (potential or real) with previous ones. Loyalty to the own group has its 'external' shoot, even symbolically the antagonism against all other groups that is single person really cannot be the member of one group unless he confronts the other group (Stevanovic 2004). The relationships among the groups do not have to be openly unfriendly, but it is understood that there is a great level of intolerance and 'tension' among them, but enough so that the groups may differ among themselves. In literature may be found statements that some ethnic groups are more often in conflict than others (and some never are) (Caselli and Coleman 2013). Living beside each other, people unavoidably make different social contacts, but unfriendly ones are also present among them (Cordell and Wolff 2016). It is the same in multiethnic environments. The conflict between two members of different ethnic groups may appear from many reasons (Stavenhagen 2016). However, the participants agreed that any similar information is 'independently' interpreted by majority of media than it was entrusted by research journalism ($M=3.75$). The participants agreed with the stance, 'If a conflict appears between two members of different ethnic groups, the media evaluates it as the interethnic conflict', although the level of mutual agreement is not less than 1 ($\sigma=1.15$). Significant differences were not noticed by T-test concerning to the attitudes of participants of different sex and age, but one-factor analysis of ANOVA variance, at the importance level $p<0.01$ and $F\geq 3.47$, has shown their existence with the participants who settle the places with different ethnic groups (Table 5). Post-hoc Tukey HSD test separated the opinions of inhabitants from Temerin in comparison to the others (Table 6). In Temerin as an environment where the Hungarian ethnic groups live mostly, the conflicts happen more often

(Marković 2013), so they are more often 'under media thoroughly researched' in comparison to ethnic homogenous settlements such as Selenëa or ethnic heterogeneous groups in other settlements. Descriptive statistics show that the intellectuals agreed more with this stance than the inhabitants with lower education level.

The participants mostly agreed with the stance, 'If a marriage is made between two members of different ethnic groups, nobody notices it as an example of international love' ($M=3.52$, $\sigma=1.09$). According to their sporadic comments, it may be concluded that their principle agreement is the consequence of complete truth of this stance, on the area of Vojvodina, but the acknowledgement of phrase that 'international love' has never been used. Women and older participants have shown their disagreement about this stance while men and participants of age 20-29 years have shown indifference, orientated towards the answer 'I do not know'. One-factor analysis ANOVA variance at the level of moderate significance $p<0.05$ and $F\geq 2.44$ pointed to the differentiation of responses. Post-hoc Tukey test established that the greatest difference in answers was by inhabitants from Temerin, settled mostly by the Hungarians, from those homogeny Slovaks in Selenëa. According to descriptive statistics, the inhabitants from Temerin agreed with the stance in comparison to the other indifferent ones. Obviously the need to point out the example of international love is the biggest one there where the most often interethnic conflicts occur. The most educated inhabitants agreed with descriptive statistics, while the employed and unemployed did not agree with this stance.

Buunk and Dijkstra (2017) have written that individuals with Dutch, Turkish or Moroccan origin preferred a marital partner from the same ethnic group as themselves. Monden and Smits (2005), Van Ham and Tammaru (2011), Apitzsch and Gündüz (2012), Lanzieri (2012), Milewski and Kulu (2014) and King-O'Riain (2016) have found that intermarriage has increased in European countries, even in those countries in which the barriers between ethnic groups have been high. The research of Harrell (2012) established that different ethnic groups have different opinions about mixed marriages. Accordingly, Mrgen (2010) analyzed the mixture of ethnic marriages in the period from 1970 to 2005, which has shown that after the year 1990 in all former Yugoslav

Table 9: One-factor analysis of differences between the participants based on the their activity*****

<i>Stances</i>	<i>Activity</i>	<i>M</i>	<i>σ</i>	<i>F</i>	<i>p</i>
<i>Mixed Marriages Should be Made</i>	Unemployed	3.615	1.416	5.5693	0.0160
	Student	4.130	0.980		
	Employed	4.106	1.068		
	Other	3.200	1.265		
<i>Intercultural Exchange of Experiences Promotes the Quality of Life</i>	Unemployed	4.423	0.643	5.7792	0.0010
	Student	4.239	0.874		
	Employed	4.532	0.929		
	Other	3.400	1.454		

Source: Survey research

*****F (5,100), critic values according to Snedecor and Cochran table (1980), $p < 0.01$; $F \geq 3.47$; $p < 0.05$; $F \geq 2.44$

Table 10: Post-hoc Tukey HSD test for stances where the one-factor analysis ANOVA established the differences in opinions of the participants based on the their activity*****

<i>Tukey HSD</i>	$HSD = q \cdot \sqrt{\frac{MSE}{n}}$	<i>Mixed marriages should be made</i>	<i>Intercultural exchange of experiences promotes the quality of life</i>
q (from the table)		4.40 if $p < 0.01$	
MSE	1.294		0.877
N		33.5	
HSD	0.865		0.712
		<i>Differences in Mean Values</i>	
Unemployed	Student	-0.515	0.184
Unemployed	Employed	-0.491	-0.109
Unemployed	Other	0.415	1.023
Student	Employed	0.024	-0.293
Student	Other	0.930	0.839
Employed	Other	0.906	1.132

Source: Survey research

*****MSE – mean square error, q–relevant critical value of the studentized range statistic, n–number of scores used in calculating the group means of interest, according to the q table from Internet 3, $p < 0.01$, sign not important

Republics and Provinces (except Montenegro) by degradation of interethnic relationships number of interethnic relations was reduced. Concerning this question there is an exception, that is, the Province of Vojvodina (although after the year 1990 there was a trend of reduction) as the area with the highest share of exogenous marriages (about 25% or every fourth concluded marriage). The most opened ethnic group till 2001 on the territory of ex-Yugoslavia made the Serbs in Vojvodina and Montenegrins with high percentage of inter-ethnic marriages (more than 15%) while the other majority ethnic groups characterize certain reticence about getting married with those from the other ethnic groups. Slovaks cherish their relations with their motherland and that part of the marriage migrations happen between Slovak settlements in Serbia and villages in Slovakia (Lukić et al. 2014). Császár and Mérei (2012) pointed out that besides the decadence of fertility indexes the de-

creasing number of Hungarians are affected by the bilingual people living in the sporadic area, the assimilation, which is explained by an increase in the number of mixed marriages and in conjunction with the fact that many of the inhabitants declared themselves as Yugoslavians during the censuses. Brubaker (2012) also concluded that the intermarriages contributed to assimilation in the margins. He pointed out that ethnic endogamy is needed because of existence of the ethnic reproduction. The participants in Vojvodina countryside agree with the stance that intermarriages should occur ($M = 3.92$, $\sigma = 1.17$). There were some comments that intermarriage is not the obstacle for keeping the ethnicity, but it is the opportunity to become acquainted with cultural inheritance, their interaction, in the sense of mutual adding, which should be seen within the characteristics and peculiarities of coming generations. How long some ethnicity will be preserved depends only on the will

of beloved individuals to cherish traditional inheritance of people from who they originate. According to the criteria of activity, one-factor analysis ANOVA variance pointed to existence of statistic importance $p < 0.01$ and $F \geq 3.47$ (Table 9). Post-hoc Tukey HSD test established that the greatest difference is among the participants' opinions that were in the 'others' category (Table 10). According to descriptive statistic, they were the only category of inhabitants that had no opinion about it, that is, should intermarriages be made or not. The most percentage of housewives, pensioners and agriculturalists are in this category. Those are the older inhabitants who necessarily have less social contacts than the other categories, because their way of life is most often introverted.

According to Burtea (2015), the core of every culture is represented by values. Therefore, understanding each other's values is a significant moment in the intercultural communication process. Busch (2016) has spoken about intercultural communication and intercultural relations as an essential dimension of the discourse on global sustainability that comprises numerous dimensions from different fields of social activity. In comparison with other stances, respondents most agreed with this one ($M = 4.28$), that is, 'Intercultural exchange of experiences promotes the quality of life.' It was found to have a great level of mutual agreement ($\sigma = 0.99$). The influence of two cultures, in some situations, may also have positive consequences on cultural identity of individuals. Most often, it happens that if the cultures are harmonious, with similar norms, values and attitudes, such mixture of nations, assimilation of their particularities and unity, not putting out certain types, but lessening their differences and fulfilling the distance among them, it is useful for human-kind (Mill 1998). T-test has shown significant differences of the statistic importance per gender criteria as well as per age. Women and older participants completely agreed with this stance while men and participants from the category of 20-29 years agreed (Tables 3 and 4). Concerning education criteria and activity, one-factor analysis ANOVA variance has shown that the statistic importance exists at the level $p < 0.01$ and $F \geq 3.47$ (Table 7). Post-hoc Tukey HSD test established that all answers by participants with different education levels differed mutually (Table 8). Descriptive statistics show that the level of

agreement increases with the level of education. The participants that mostly had completed elementary school had no certain opinion about this stance. The secondary school ones agreed, while the participants with completed faculty fully agreed that by intercultural exchange had advanced the life quality. Post-hoc Tukey HSD test has found that the opinions by participants from the category of 'others' differs from the answers given by participants that belong to the other categories. In contrast to the other participants who agreed with this stance, the 'others' were not sure about it. In contribution to the results of research goes the finding of Kokovic and Ristic (2012) that some members of the ethnic groups above-average are preferable for friendly relationships built more as a type on emotional than rational basis. Accordingly, the inhabitants of Vojvodina countryside like to advance the life quality by exchanging the experiences with other ethnic groups in the environment.

This paper contributes to the knowledge of the characteristics of cohabitation of ethnic groups in Vojvodina. The results show what they are, and how realistic and possible, if there is the will of all ethnic groups. It has existed for centuries, but has been perfected from the time of colonization by Maria Theresa in the mid-18th century (Siladji and Tufegdžić 2013). Their identification, monitoring and recording started the work on the definition of the Vojvodina cohabitation model (VCM). Historically, this model of cohabitation has resisted the disruptions that were tried during the worldwide war conflict, that is, during the First and Second World Wars. Civil war on the territory of the former Socialist Federal Republic of Yugoslavia showed that, in other areas in the Balkans, where there were much less of ethnic groups, sometimes only two, cohabitation could be disturbed. The Vojvodinian Cohabitation Model (VCM) could be recommended in the territories where a similar situation could arise, given the permanent migration that occurs in the 21st century and which will complicate the ethnic structure in many areas.

In accordance with the projections of Соларевић (2017) based on assumptions about mortality and life expectancy of the United Nations Population country, a specific model life table, and under the assumption of a balanced migration balance, the following conclusions were drawn. The total number of inhabitants of the largest ethnic groups of Vojvodina (Hungarian,

Slovak and Croatian ethnic groups) will continue to decline until the end of the projected period (2050), with a total decrease by about thirty to forty percent. Only, the Roma population will have a milder, but constant increase. This research shows that the life of ethnic groups in Vojvodina takes place with understanding or even not paying attention to differences in the efforts to reduce prejudices, and has no negative impact on poor demographic forecasts. It only points to the negative impact of the media, often driven by the idea of better placements on the market, resorting to sensationalism and issues that in their absence would not attract attention.

CONCLUSION

Numerous ethnic groups have lived in Vojvodina for centuries, aware of the importance of tolerance and mutual respect, as well as the benefits that coexistence and interethnic contacts can provide. This research has determined some attitudes of ethnic groups about the characteristics of their coexistence. In addition, statistical analyses have shown that socio-demographic characteristics influence the differences that exist in the above-mentioned attitudes.

The older participants agreed with stance that the ethnic groups keep connections with the motherland while the young ones could not surely say this. Although they are growing up surrounded with a number of audiovisual inventions and could be more informed than other inhabitants, the limits of their knowledge were established by their interest. It is confirmed by the fact that the young people as distinguished from the older ones, did not agree with stance that the cultural inheritance of small ethnic groups had influenced the life quality of the majority of inhabitants.

The research has shown that the evaluation of certain stance depends from the ethnic structure of certain settlement. The inhabitants of homogenous ethnic group from Selenèa agreed about stance that the ethnic groups kept the connection with the home country while the other participants from multiethnic settlements were not sure about it. According to the stance that the media most often evaluated the conflicts between the two members of different ethnic group as the 'interethnic one', the participants from the ethnic homogeneous group did not have

clear attitude. The other participants that live in multinational environments have noticed this appearance and agreed with this stance accordingly. The greatest level of agreement was shown by the participants from Temerin where the most often had happened so-called the 'interethnic conflicts' as media had confirmed. Besides the two mentioned stances where the one-factor analysis ANOVA variance established statistically significant differences, there were also identified moderate for stance about that nobody noticed 'international love' if the marriage was made between members of different ethnic groups. The agreement between participants from Temerin has shown the conscious or unconscious need for peaceful cohabitation with neighbors from the other ethnic groups. Statistically, important differences among opinions of different activities are established concerning the question of mixed marriages. Post-hoc Tukey HSD test separated the participants in the category of 'the others' that were not sure if it was necessary to make mixed marriages as distinguished from the other participants who agreed up to the point. Statistically, significant differences among the opinions of the participants with different education level and participants with different activities were established concerning the life quality of intercultural experience exchange. More educated participants have shown greater level of agreement than those who completed primary school and those who did not have certain opinions about this stance. Concerning the other participants of different activities, also, only the employed ones agreed with this stance. Therefore, those who during their lives had more 'touch', or more experience with cultural exchange, they could see and understand its importance.

RECOMMENDATIONS

The complexity of the research requires its continuation in the future. Projections made for the largest ethnic groups in Vojvodina point to their reduction, as they, as in the entire Europe, have been affected by negative demographic trends. Therefore, it seeks to examine as many coexistence features as possible in order to define the Vojvodinian Cohabitation Model (VCM), which, with political support, could be applied in some new multiethnic environments

making their lives easier, culturally more rich and enhanced.

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