

Osnovni cilj projekta NE/VIDLJIVI GRAD je bio da multietničku strukturu gradova u Srbiji i bogatstvo različitih etničkih kultura učini vidljivijim. Da ono što postoji i deo je naše kulture, već vekovima a postalo je skriveno, otkrijemo ponovo.

Kroz predstave u autobusima gradskog prevoza, koje su „pričale” multietničku istoriju gradova, kroz kulturnu razmenu i debate o međuetničkoj toleranciji, kroz kalendar za 2008. godinu, u kojem je svaki mesec inspirisan kulturom jedne etničke zajednice, kroz dokumentarni film o projektu i putovanjima Dah Teatra Centra za pozorišna istraživanja po Srbiji, želeli smo da doprinesemo normalizaciji odnosa između različitih etničkih zajednica koje žive u Srbiji. Da doprinesemo razvoju jednog civilnog društva koje se zasniva na toleranciji.

Kroz ove aktivnosti podsećamo da su naša kultura, istorija, država i svakodnevni život protkani uticajima različitih kultura i da su gradovi u kojima danas živimo nastali radom i kreativnošću njihovih žitelja, bez obzira na etničku pripadnost.

Positivne reakcije publike i javnosti potvrdile su koliko je ovakva akcija bila potrebna građanima Srbije.

The main goal of the project IN/VISIBLE CITY was to make the multi-ethnic structure of the cities in Serbia and the richness of different ethnic cultures more visible. To re-discover what has become hidden, even though it has been part of our culture for centuries.

Through the performances in the public buses, that “told” the multi ethnic history of the cities, through a cultural exchange and round-tables about inter-ethnic tolerance, a Calendar for the year 2008, in which each month is inspired by the culture of one ethnic community, through a documentary film about the project and travels of DAH Theatre Research Centre around Serbia, we wanted to contribute to the normalization of relationships between different ethnic communities. We want to contribute toward the development of a civil society that is based on tolerance.

Through these activities we remind that our culture, history, state and everyday life is inter-woven with the influence of different cultures and that the cities in which we live today have been created by the work and creativity of the citizens that lived there, regardless of their ethnic origin.

The positive reactions of the audience and public affirmed that this action was much needed by the citizens of Serbia.



„Vrata autobusa se zatvaraju i magija počinje. Lica putnika počinju da se menjaju, ta uobičajena vožnja sa posla kući postaje nešto sasvim drugačije. Lica koja su, koliko juče, u tom turbnom kontekstu gužve gradskog autobusa postajala još zatvorenija, sada se menjaju, otvaraju i tu su osmesi. Na svako glumačko „Niš je bio... u Nišu su živeli...“, u njima kao da odzvanja: „Vidiš ti šta su Niš i Nišlije!“

Jedan putnik dodaje: „Pa da, kažem ja, nas Cigana ovde mnogo ima, mi u Niš nismo manjina“, ponosan što postoji romska scena. Zatim mi priča legendu o nastanku Niša koja kaže da je grad proistekao iz svađe dva brata i želje mlađeg da se osveti starijem tako što će postati bogat i moćan. Od silne ljutnje podigao je Niš.

Dok su se nizale scene o Jevrejima, Romima, Bugarima, Albancima, netolerantnost kao da se povukla i sakrila pred neopozivim postojanjem jednog drugačijeg pristupa toj problematici. Jedan sasvim običan stanovnik Srbije, građanin Niša, ozarenog lica uživao je što je deo simbioze različitosti.“



The doors of the bus close and magic starts, the faces of the passengers start to change, that usual routine of riding on the bus home from work becomes something completely different. The faces that day by day in the grey context of the crowded city buses became gloomier, now change, open, and smiles appear. On every new line by the actors: “Niš was... Niš was populated by...”, inside them there is a proud response: “You see, you see what is Niš and who we are, people from Niš”.

A passenger adds: “Well, I can add, many of us Gypsy folks lives here, here in Niš we are no minority”, proud of the Roma scene. Then he relates a story about the origin of Niš, that tells that the city was founded from a quarrel of two brothers and the wish of the younger one to avenge the older by showing how powerful and rich he was. From all this fury he built the city of Niš.

While the scenes about Jews, Roma, Bulgarian, Albanian, intolerance seem to disappear and hide before the uncompromisable existence of another approach to the same issue. An ordinary citizen of Serbia, of Niš, with an enlightened face, enjoyed his being part of the symbioses of difference.

From the reportage by Jelena Mičić



Na kratko, svi smo živeli životom jednog Leskovčanina, vozili se starim, bučnim autobusom koji prokišnjava, ulicama grada Leskovca, njegovim prigradskim naseljima, po centru ali i po truckavom, izlokanom putu. Ljudi ulaze u autobus, na prvi mah ništa ne primećuju, kad eto magije koja kao da im nevidljivom četkicom po licu išara neku polunasmejanu, poluzbunjenu masku.

Predstava pokreće i drugačije emocije. Jedna žena kroz suze govori: „Mi smo ovde zaboravljeni“. Volela bih da sam mogla da joj odgovorim: „Niste!“ Ipak, da bih je utešila, rekla sam joj: „Eto, mi vas nismo zaboravili...“, što je bio jedini iskren odgovor. Starija Romkinja sa unukom, koja se slučajno, kao i svi ostali, našla u autobusu, gura devojčicu napred bodreći je da se provuče kroz gužvu i vidi predstavu. „Da li je unuka nekad gledala neku pozorišnu predstavu?“ – pitala sam je. Odgovorila je odrično. Najčešća pitanja putnika su: „Koliko još dana ste tu, hoće li sad ovako svaki dan?“

Iz reportaže Jelene Mičić

28–30. November 2007



LESKOVAC

For a short while we all lived the life of a citizen from Leskovac, we rode the old, noisy bus that leaked in the rain, on the streets of Leskovac, through its suburbs, through the centre but also on the old, bumpy road full of holes. People enter the bus, at first sight do not notice anything, but in a moment, there is magic, that with an imaginary brush paints on their faces a mask, semi-smiling, semi-confused. They observe, not believing that anything like that could be possible in a bus, but their smile shows they like it.

The performance moves other emotions as well. A woman says with tears in her eyes: “We are forgotten here”, I wish I could answer her “You are not”. To console her I told her: “You see we have not forgotten you...” that could be the only true answer. An old Roma woman with a grandchild, that came into the bus like the other passengers, by chance, pushes the girl forward, encouraging her to go through the crowd and see the performance. “Has the little girl ever seen a theatre performance?”, I ask her. She answered negatively. The most frequent questions of passengers are: “For how many days are we there, will it happen every day?”

From the reportage by Jelena Mičić



Uputili smo se ka jednoj od najvećih istorijskih raskrsnica u regionu, u vreme kada se naša zemlja nalazi na još jednoj političkoj raskrsnici između istoka i zapada. A u Vranju, veoma vidljivo, prosto blista, brižno čuvana i negovana šarolikost kultura iz istorije grada.

Od prvog trenutka ulaska u autobus govor tela Vranjanaca je odavao utisak da veoma živo prate predstavu. Putnici bi najčešće počeli da se nesvesno, kao urođeno, kreću u ritmu muzike, tako da su se vrlo brzo *uživeli* u predstavu. Jedna žena, izašavši iz autobusa pred svojim dvorištem, znajući da se autobus kroz koji minut vraća istim putem, izvela je sve svoje ukučane pred kuću, te su oni ponovni prolazak autobusa propratili mahanjem, sa puno osmeha. Trudeći se da istražimo i shvatimo vrtlog istorije grada Vranja i sami smo se našli u vrtlogu jakih emocija koje je ovaj grad u nama probudio. Mnogo toga smo naučili, a najviše da postoje mesta gde se različitost voli, ceni i čuva.

Iz reportaže Jelene Mičić

19–21. February 2008



VRANJE

We are heading toward one of the biggest historical crossroads in the regions, in the moment when our country itself is again facing a political crossroad between East and West. In Vranje, visible and shining we see the carefully kept and cherished diversity of cultures of the city's history. On every corner we can see old buildings from the beginning of the XX, from the XIX and the end of XVIII century, proudly witnessing the development of the Pčinj County.

From the first moment of entering the bus the body language of the people from Vranje gave the impression that they were attentively following the performance. The passengers started to, almost unconsciously move to the rhythm of music, so becoming part of the performance themselves. One woman, leaving the bus in front of her yard, and knowing that the bus will pass the same way in a couple of minutes, made all her family stand in front of the yard and wave to the bus, with big smiles. While trying to research and understand the whirlpool of the history of Vranje we ourselves encountered a whirlpool of strong emotions that this city aroused in us. We learnt a lot but most of all that there are places where difference is appreciated, cherished and nourished.

From the reportage by Jelena Mičić



Dve starije dame u subotičkom autobusu bile su veoma raspoložene za razgovor. Na predstavu su došle jer su pročitale u lokalnom listu da se izvodi u autobusu što ih je zaintrigiralo, kao i to što se predstava bavi nacionalnim manjinama u Subotici. Bile su veoma zadovoljne što čuju toliko toga o Subotici a i same su kako su rekle „nacionalna manjina”. Komšinice već trideset godina, koliko se i druže, a da gotovo nikad nisu ni razmišljale o tome da su pripadnice različitih nacija, već su uvek sebe doživljavale kao građanke Subotice. Jedna baka, koja se očigledno iz kupovine vraćala kući, iz torbe je izvadila kesicu maslina i poklonila glumici. Dirnuta ovim gestom glumica se izvinila što na žalost nije u prilici da nečim uzvratiti. „I ne treba, ja sam Vama dala masline a Vi ste meni dali predstavu”, odgovorila je stara dama. Kako je moguće živeti različitosti i uživati u njima najbolje smo se mogli uveriti na programu kulturne razmene, koji je organizovan u okviru projektnih aktivnosti. Pozivu su se odazvali Udruženje Nemaca, mađarske omladine, Roma, Bunjevaca, hrvatske omladine, Slovenaca. Bilo je uživanje posmatrati kako svi zajedno predstavljaju kako svoju matičnu kulturu i običaje tako i svoj grad, Suboticu.

Iz reportaže Jelene Mičić



Two old ladies in the bus from Subotica were more than happy to talk. They came to the performance because they read about it in the local newspaper, what caught their attention was that it was performed in the bus and that it dealt with the national minorities in Subotica. They were pleased to hear so many things about Subotica, and they declared themselves as “national minorities”. They have been neighbours for 30 years, and friends, and they never thought about belonging to different nations but considered themselves citizens of Subotica. One of the old ladies, evidently returning from shopping, took a bag of olives from her bag and gave it to one of the actresses. Touched with this gesture the actress excused herself for not having anything to give her in return. “There is no need, I gave you the olives and you gave me a performance”, answered the old lady.

How it is possible to live diversity and how it is possible to enjoy it we could see in the cultural exchange that was organized as one part of the project. Our invitation was answered by the Organization of Germans, Hungarian Youths, Roma population, Bunjevac population, Croatian Youths, Slovenians. It was a real pleasure experiencing them present their native culture and tradition and together, their city Subotica.

From the reportage by Jelena Mičić



Dругog dana igrali smo na relaciji Indija–Slankamenački Vinogradi. Slankamenački vinogradi su živopisno selo naseljeno isključivo slovačkom populacijom.

Tokom predstave, naša mlada saradnica Ivana Milenović, koja igra Zuzanu Halupovu, čuvenu slikarku naive i uvek govori tekst na slovačkom, sa oduševljenjem je shvatila da je većina putnika autobusa razume, da klima glavom i na kraju scene nagrađuje gromoglasnim aplauzom. Odjednom je scena dobila novu dimenziju.

Na kulturnoj razmeni bili smo zadivljeni predanošću učesnika u pripremi svojih nastupa, koja se manifestovala i u najsitnijim detaljima: uštirkanim vezanim kostimima slovačke dece, mađarskog hora starih baka, hrvatskog tamburaškog orkestra. Toliko truda je uloženo da se svaka mašna namesti, da kostimi blistaju, da čizme sijaju, da svaka kikica i šešir stoji na mestu. Koliko ponosa u predstavljanju svog porekla i nasleđa, koliko radosti.

Sanja Krsmanović Tasić



On the second day we performed on the line: Indija–Slankamenovački vinogradi. Slankamenovački vinogradi is a village populated almost completely by the Slovakian population. During the performance our young collaborator Ivana Milenović, that plays Zuzana Halupova, the famous Slovak painter, and speaks a text in the Slovakian language, realized with delight that most of the passengers in the bus are understanding what she is saying, nodding their heads and rewarding her with a loud applause at the end of the scene. All at once the scene itself gained a new dimension. During the barter we were impressed by dedication of the participants in preparation of their presentation. It was manifested until the smallest detail like the wonderful starched and embroidered costumes of the Slovakian children, costumes of the Hungarian old ladies quire, costumes of the Croatian string orchestra. So much attention was given to every bow, to have the costumes perfect, to make the boots shine, to have every plait and hat stand in place. How much pride in presenting one's heritage and origin, how much joy.

Sanja Krsmanović Tasić

USTAV REPUBLIKE SRBIJE II LJUDSKA I MANJINSKA PRAVA I SLOBODE

1. Osnovna načela

Neposredna primena zajemčenih prava

Član 18.

Ljudska i manjinska prava zajemčena Ustavom neposredno se primenjuju.

Ustavom se jemče, i kao takva, neposredno se primenjuju ljudska i manjinska prava zajemčena opšteprihvaćenim pravilima međunarodnog prava, potvrđenim međunarodnim ugovorima i zakonima. Zakonom se može propisati način ostvarivanja ovih prava samo ako je to Ustavom izričito predviđeno ili ako je to neophodno za ostvarenje pojedinog prava zbog njegove prirode, pri čemu zakon ni u kom slučaju ne sme da utiče na suštinu zajemčenog prava.

Odredbе o ljudskim i manjinskim pravima tumače se u korist smapređenja vrednosti demokratskog društva, saglasno važećim međunarodnim standardima ljudskih i manjinskih prava, kao i praksi međunarodnih institucija koje nadziru njihovo sprovođenje.

Svrha ustavnih jemstava

Član 19.

Jemstva neotuđivih ljudskih i manjinskih prava u Ustavu služe očuvanju ljudskog dostojanstva i ostvarenju pune slobode i jednakosti svakog pojedinca u pravednom, otvorenom i demokratskom društvu, zasnovanom na načelu vladavine prava.

Ograničenja ljudskih i manjinskih prava

Član 20.

Ljudska i manjinska prava zajemčena Ustavom mogu zakonom biti ograničena ako ograničenje dopušta Ustav, u svrhe radi kojih ga Ustav dopušta, u obimu neophodnom da se ustavna svrha ograničenja zadovolji u demokratskom društvu i bez zadiranja u suštinu zajemčenog prava.

Dostignuti nivo ljudskih i manjinskih prava ne može se smanjivati. Pri ograničavanju ljudskih i manjinskih prava, svi državni organi, a naročito sudovi, dužni su da vode računa o suštini prava koje se ograničava, važnosti svrhe ograničenja, prirodi i obimu ograničenja, odnosu ograničenja sa svrhom ograničenja i o tome da li postoji način da se svrha ograničenja postigne manjim ograničenjem prava.

Zabrana diskriminacije

Član 21.

Pred Ustavom i zakonom svi su jednaki.

Svako ima pravo na jednaku zakonsku zaštitu, bez diskriminacije. Zabranjena je svaka diskriminacija, neposredna ili posredna, po bilo kom osnovu, a naročito po osnovu rase, pola, nacionalne pripadnosti, društvenog porekla, rođenja, veroispovesti, političkog ili drugog uverenja, imovnog stanja, kulture, jezika, starosti i psihičkog ili fizičkog invaliditeta.

Ne smatraju se diskriminacijom posebne mere koje Republika Srbija može uvesti radi postizanja pune ravnopravnosti lica ili grupe lica koja su suštinski u nejednakom položaju sa ostalim građanima.

Zaštita ljudskih i manjinskih prava i sloboda

Član 22.

Svako ima pravo na sudsku zaštitu ako mu je povređeno ili uskraćeno neko ljudsko ili manjinsko pravo zajemčeno Ustavom, kao i pravo na uklanjanje posledica koje su povredom nastale.

Građani imaju pravo da se obrate međunarodnim institucijama radi zaštite svojih sloboda i prava zajemčenih Ustavom.

www.parlament.sr.gov.yu/content/lat/akta/ustav/ustav_2.asp

CONSTITUTION OF THE REPUBLIC OF SERBIA

II HUMAN AND MINORITY RIGHTS AND FREEDOMS

1. Fundamental Principles

Direct implementation of guaranteed rights

Article 18

Human and minority rights guaranteed by the Constitution shall be implemented directly.

The Constitution shall guarantee, and as such, directly implement human and minority rights guaranteed by the generally accepted rules of international law, ratified international treaties and laws. The law may prescribe manner of exercising these rights only if explicitly stipulated in the Constitution or necessary to exercise a specific right owing to its nature, whereby the law may not under any circumstances influence the substance of the relevant guaranteed right. Provisions on human and minority rights shall be interpreted to the benefit of promoting values of a democratic society, pursuant to valid international standards in human and minority rights, as well as the practice of international institutions which supervise their implementation.

Purpose of constitutional guarantees

Article 19

Guarantees for inalienable human and minority rights in the Constitution have the purpose of preserving human dignity and exercising full freedom and equality of each individual in a just, open, and democratic society based on the principle of the rule of law.

Restriction of human and minority rights

Article 20

Human and minority rights guaranteed by the Constitution may be restricted by the law if the Constitution permits such restriction and for the purpose allowed by the Constitution, to the extent necessary to meet

the constitutional purpose of restriction in a democratic society and without encroaching upon the substance of the relevant guaranteed right. Attained level of human and minority rights may not be lowered. When restricting human and minority rights, all state bodies, particularly the courts, shall be obliged to consider the substance of the restricted right, pertinence of restriction, nature and extent of restriction, relation of restriction and its purpose and possibility to achieve the purpose of the restriction with less restrictive means.

Prohibition of discrimination

Article 21

All are equal before the Constitution and law.

Everyone shall have the right to equal legal protection, without discrimination.

All direct or indirect discrimination based on any grounds, particularly on race, sex, national origin, social origin, birth, religion, political or other opinion, property status, culture, language, age, mental or physical disability shall be prohibited.

Special measures which the Republic of Serbia may introduce to achieve full equality of individuals or group of individuals in a substantially unequal position compared to other citizens shall not be deemed discrimination.

Protection of human and minority rights and freedoms

Article 22

Everyone shall have the right to judicial protection when any of their human or minority rights guaranteed by the Constitution have been violated or denied, they shall also have the right to elimination of consequences arising from the violation.

The citizens shall have the right to address international institutions in order to protect their freedoms and rights guaranteed by the Constitution.

www.parlament.sr.gov.yu/content/lat/akta/ustav/ustav_2.asp



Ne/Vidljivi Grad / In/Invisible City

Juni/ June 2007 – Maj/ May 2008.

Niš, Leskovac, Vranje, Subotica, Inđija

Ideja i realizacija projekta / Created and implemented by:

DAH Teatar Centar za pozorišna istraživanja

Igraju / Performers:

Dah Teatar:

Jugoslav Hadžić

Aleksandra Jelić

Sanja Krsmanović Tasić

Maja Mitić

Saradnici Dah Teatra / DAH Theatre collaborators:

Lidija Milić

Ivana Milenović

Dragan Simeunović

Donka Torov

Ariana Ferfla

Goca Marčetić

Muzičari / Musicians:

Dejan Marković- violina/violin

Marija Kovačević - violina/violin

Dragan Simeunović- udaraljke/percussion

Jugoslav Hadžić– harmonika/accordion

Ivana Rašić- rep

Aleksandar Zlatarov- rep

Scenario i režija / Direction and dramaturgy:

Jadranka Anđelić i Dijana Milošević

Muzička tema Ne/Vidljivi Grad i aranžmani / Music theme and arrangements: Jugoslav Hadžić

Koreografija grupnih tradicionalnih plesova / Choreography of group traditional dances: Aleksandra Jelić



Elementi scenografije i kostim / Elements of set and costume: Dah Teatar i Antonella Diana

Tekstovi predstava su nastali na osnovu istraživanja istorije, dokumentarnih materijala i svedočanstava, demografske i socijalne strukture gradova u kojima se projekat odvijao, sprovedenog od strane kreativnog tima Ne/Vidljivog Grada.

The texts were created on bases of the research of the history, documentary materials, testimonies, demographical and social structure of the cities in which the project took place, conducted by the In/Visible City creative team.

U predstavi je korišćena **muzika** etničkih zajednica koje žive u Srbiji kao i kompozicije inspirisane etno motivima.

Music of the ethnic communities that live in Serbia was used in the performance, including compositions inspired by ethno motives.

Umetnički direktor projekta / Artistic Director of the Project: Jadranka Andjelić

Projekt menadžer / Project Manager: Maja Mitić

Koordinacija projekta: Dijana Milošević

Koordinator ciklusa debata „Otvoreni Grad“ / Manager of the cycle of round tables and barbers „Open City“:
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Koordinator tehnikе / Technical coordinator: Jugoslav Hadžić

Evaluacija/ Evaluation: Jelena Mičić
Prevodi programa / Translation: Sanja Krsmanović Tasić

Fotografija / Photo: Đorđe Tomić, FotonImages

Total dizajn projekta / Total graphic design of the project:
KoanStudios

Dokumentarni film „Ne/Vidljivi Grad“, montaža i režija
Documetary film “In/Visible City” – editor and director:
Nenad Miladinski

Kamera / Camera:
Dušan Mirković, Eveline Costa i Nenad Miladinski

Localni saradnici na projektu / Local Associates in the project:

NIŠ – Humanitarno udruženje Roma iz Niša
Učesnici debate i kulturne razmene / Round table and barter participants: KUD Crvena Zvezda, Udruženje građana grčkog porekla, Mlada romska hip-hop grupa

LESKOVAC – RESURS Centar Leskovac
Učesnici debate i kulturne razmene / Round table and barter participants: Udruženje građana makedonskog porekla ILINDEN, Društvo za kulturu i obrazovanje Roma HISAR

VRANJE – Odbor za ljudska prava Vranje
Učesnici debate i kulturne razmene / Round table and barter participants: Romski KC Vranjska Banja, Udruženje Makedonaca “Goce Delčev”, Škola animiranog filma (ŠAF)

SUBOTICA – Centar za multikulturalnost
Učesnici debate i kulturne razmene / Round table and barter

participants: Udruženje Nemaca, Udruženje Mađarske omladine VIFO, Edukativni Centar Roma, Nacionalni Savet Bunjevaca, Udruga KROV, Društvo Slovenaca –TRIGLAV

INĐIJA – Kulturni Centar Indjija
Učesnici debate i kulturne razmene / Round table and barter participants: KUD Slovaka –Vinogradi, KUD “Stefan Radić”, Romsko pozorište SUNO E RROMALE, KUD “Šandor Petefi”

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