Abstract. The following text is a contribution to the study of migration, in order to be closer to the main problems of contemporary migration flows from Serbia and Montenegro to Denmark, through the presentation of various data and results obtained in the current studies of the phenomenon of migration. Attention is paid to economic migration, with an emphasis on the characteristics of ethnic identity perceived from the point of view: family ritual practices associated with religious holidays, life cycle of an individual (birth, marriage, death), use of traditional foods, drinks, music and games in festive occasions, possession and use of objects from their homeland (inherited and acquired) with regard to the identity of the elements of traditional attitudes and practices of the respondents. Since the notion of ethnic identity complex, it is necessary to considered in the more theoretical approach or framework. Therefore, there are two interpretations: one given by the respondents, and other researchers. Serbian and Montenegrin communities of migrants, although not many (about 8,000), is interesting for researchers, because in the middle of Denmark that is economically dependent, maintained their ethnic or social identity.

Key words: Migrants, Serbia and Montenegro, Denmark, ethnic identity.

Introduction

Serbia and Montenegro have traditionally emigration areas. According Baščarević (2011), the first major wave of emigration occurred in the early twentieth century, has continued especially after the Second World War, and primarily motivated by political and economic reasons. Weiner (1986) stated that Western European countries after II World War faced with the problem of lack of coverage due to the Great War losses and low birth rates. This situation has forced them to seek foreign help in the personnel, because of their rural areas were no longer able to meet the needs of growing urban industry and service sectors. Writing about the planned migration from...
rural areas of Southern Europe in industrial parts of Western Europe, Thompson (2011) states that countries that receive migrants, as did our migrant "see themselves as a target group of workers" temporarily go abroad to earn money.

Intense leaving the citizens of Serbia and Montenegro, the temporary work abroad, recorded in the mid-sixties of the twentieth century. To work outside the country is going, mostly young people from rural areas (Pavićević, 2004). Yugoslavia was the only communist European countries, which had sent the labor force in capitalist countries (Daniel, 2007 and Hersk, 1985). Castels (2006) outlines three stages of labor migration. First, a massive labor migration is countries of the capitalist economy. Second, the "family reunification", begins when workers, to reduce isolation, save money and makes life easier for the foreign community, they bring their spouses and children, or a new family based. In a situation where migrants are beginning to found a family and when their children start attending Western European schools, Castels (2006), concludes that migrants can then decide in most cases you will. The third stage is by Castels (2006) phase "permanent settlement" and the development of new ethnic minorities. Labor migration from Serbia and Montenegro abroad have not ceased even to this day.

Migrant workers abroad are an indication of the situation in the country, including in the former Yugoslavia. More precisely, since knowingly leaving the country for their own benefit, migrant workers abroad, may conditionally say an explicit criticism of the system time. In this regard, the migration to work abroad or niches extinct with the collapse of the socialist regime in Yugoslavia and the sanctions of time, but the process continues after 2000 year, and at a time when the established democratic government in Serbia and the market economy in Serbia and Montenegro. At the same time, life abroad and new habits that are adopted, so that migrants from Serbia and Montenegro, they become strangers in their homeland and in the Diaspora (Daniel, 2007).

Gredelj (2006) concluded that the migration was part of a broader government strategy to reduce unemployment and pressure on inaccessible positions in the former Yugoslavia, but they represented a significant "export product". Since most migrants, are not disrupted relations with the mother country, their foreign exchange remittances considerably rounded off by the state budget? Export strategy of most of these migrants generally mean the return of the "old country" after retirement, while only a small part of the strategy was the integration and assimilation of the country of immigration. This generation of "temporary" migrants was "created" the second or third generation migrants (children of immigrants), who are, or have emigrated with their parents, or were born in a country of migration. Gredelj (2006) calls this generation "virtual generation" migrants, whose structure and life plans are largely an enigma. Does it stay in the country of migration, and eventual return to the mainstream? A special puzzle by author presents iron generation migrants "created" during the decade of the tragic destruction of the former Yugoslavia and internal wars in the nineties of the last century. This wave of migrants came mostly involuntary, the combination of political, security and economic motives for leaving. For these immigrants are not even remotely reliable data, even on their number.

As stated Nikitović (2009), migration is a phenomenon that is difficult to predict, especially in countries such as...
Serbia and Montenegro. There are several reasons for this, and they can classify into two main groups. The first related to the poor quality of data on external migration, and the other to strong political and economic dependence of migration flows. The official data not cover all migrants from Serbia and Montenegro, thanks to the people who go out of the country often does not report a change of residence. Intermediate conclusion on their number can be derived based on the data of countries receptor, but it only applies to individuals who are registered.

Data on the number of Yugoslav migrants in Denmark presented in the statistics on foreigners in 1991, volume 2 in the newsroom Bruun and Hamer. The above statistics records, the total number of Yugoslav mines in Denmark in 1967 were 358, 1974-6.802, 1991-10.039. However, these statistics are not representative of the Yugoslav temporary workers in Denmark, according to Yugoslav republics. The exact number of migrants from Serbia and Montenegro in Denmark, it is difficult to give precise details. According to unofficial estimates, are Danish population of about 8.000 citizens of Serbia and Montenegro? However, by telling the ambassador Vladimir Radulović state union Serbia and Montenegro in Copenhagen (2005): "It's hard to say how many of our people have the citizenship of Serbia and Montenegro, because in the meantime 40-50 percent of them accepted the Danish nationality, which is why they had to give up their previous citizenship, as Denmark does not allow dual citizenship"(www.blic.evropa.net).

Communities of migrants from Serbia and Montenegro, but not many (about 8.000), is interesting for researchers, because in the middle of Denmark that is economically dependent, maintained their ethnic or social identity. "Since the notion of a complex identity, it must be viewed within the more theoretical approach or framework. Therefore, there are two interpretations: one given by the respondents, and other researchers. The theoretical framework implies that, if the study of collective identity, its basis is the individual” (Haider-Labudović, 2007). We are taking into account all three generations of immigrants from Serbia and Montenegro, and the survey covers the period from the beginning of the sixties, it is the first generation of the arrivals of Serbian and Montenegrin migrants to Denmark, to the dissolution of the State Union of Serbia and Montenegro in 2006.

Related Work

The author of these lines is a child of the Montenegrin migrants in Denmark since 1970 (father), and 1971 (the mother). In this country he spent his childhood, beautiful, unforgettable joy experienced in his youth, and now whenever professional and family commitments allow, with great pleasure in anticipation went to Denmark, among its people. Staying in Copenhagen, I had the opportunity see a big disadvantage that, in an otherwise modest migration process in Serbia and Montenegro, this problem is almost no attention was paid. The idea for this study originated from the emigrants themselves, and said the initiative is the first generation, which began arriving in the mid sixties of the last century into one of them brand new natural and social environment, as it was Denmark. These were the main motives and reasons, which I guided in choosing future topics "Some characteristics of the ethnic identity of migrants-Case study: migrants from Serbia and Montenegro to
Denmark.”

I want to emphasize at this point that we are now in Serbia and Montenegro, still do not have the geographical literature, scientific and technical articles about migrants from Serbia and Montenegro in Denmark. As for the lack of literature, as well as are fact that until twenty years ago, there was not a comprehensive text, which treated complex problem of emigration from the territory of Montenegro in Denmark. It was not until 1993, appeared the first reviews the Montenegrin Diaspora in Denmark. It is a book V. Rajović "Montenegrins in Denmark". Of the book provides informative historical - sociological view eviction from Montenegro to Denmark and makes a modest contribution to the understanding of these issues, so we as such and used in our study. Further, studies emigration from Montenegro in Denmark continued the author of these lines as a result of the work was created article "Demographic characteristics of contemporary labor migration from Montenegro to Denmark" (2011) and the monograph " Montenegrin immigrants in Denmark" (2011), “Some socio-geographic characteristics of modern labor migration from Serbia and Montenegro to Denmark: social life and social relations migrants” (2013) and "Geographical contribution of contemporary labour migration from Serbia and Montenegro to Denmark"(2014).


Partial contributions to the study of migrants from Serbia, specifically in the region of northeastern Serbia in Denmark, give his anthropological studies: Dršća (1975 and 1982), Bratić and Malešević (1982) Romelić and Stojanović (1987), Antonijević (2000) and Novaković (2005). However, as pointed out by Kovačević and Krstić (2011) all of the above works are from ethno-anthropological production and focus mainly on the same region and the appearance of "flaunt" like building a big house or spending money on the wedding, which show that the fundamental anthropological study of migrants working temporarily in Serbia to Denmark, still lie ahead. At this point, we point out an interesting fact. In fact, it is a prominent Danish anthropologist Carl-Ulrik Schierup, which is so fascinated migrants from Timok working temporarily in Denmark, their work and sacrifice, so that money earned in Denmark, invest in their homeland. Thus, Carl-Ulrik Schierup published three papers in 1973, 1985 and 1990. And if the study authors said, referring to the region of north-eastern Serbia, I want to express in this text gratitude and respect for the Carl-Ulrik Schierup, all the more so because the study just mentioned, drew the attention of the researchers in Serbia and Montenegro, the future work .

Migrations from Serbia and Montenegro in Denmark "is difficult to study and analyze, not only because they often lack the valid data sources (precision registers) on the resettlement of people, but it is difficult to fathom the depth of the motives or reasons for individuals and social groups. Specifically, in the deterministic factors influencing the decision to change the habitual residence, it is often very difficult to distinguish between
economic and non-economic factors (political, humanitarian and cultural). For instance, even when the individual or the entire family forced to leave the territory due to some existential threat, they routed to the territory or country where the living conditions are better, or where they are more likely to reach their previous levels or higher life "(Bobić, 2009). Without analyzing, what each of the disciplines in the interdisciplinary study of migration as part of the migration and can done, the question is to what extent migration as a process, a subject of geography? Based on the fact that, along with other migratory movements, emigration is not only human but also geographical mobility, as it takes place in a particular area, it seems that the geography, the most appropriate primary or connect the entire complex, which belongs to the domain of external migration (Banović,1982).

The study of a range of new issues, related to the Serbian and Montenegrin Diaspora in Denmark, is still pending. The results that we announced in this study represent a modest contribution to the study of the phenomenon of Serbian and Montenegrin Diaspora in Denmark. On this occasion, we emphasize that we have no intention and no technical possibilities to exhaust this issue, but on the contrary, we want to encourage the, further study of the Serbian and Montenegrin Diaspora in Denmark.

Research Methodology

Two main groups of data sources used in the study. The first group includes data based on the survey and interview. Are the product of years of research by the need for monographs "The migrants from Serbia and Montenegro in Denmark "? Due to the disorder of the data in this paper showing partial data, which related to the characteristics of the ethnic identity of the Serbian and Montenegrin migrants in Denmark? In order to obtain representative data in the study, it planned that the survey respondents comprise 2% of the total number of Serbian and Montenegrin migrants in Denmark, which is about 200 respondents.

In the first stage, villages selected that represent migrants in general: Copenhagen, Hillerod, Frederikshavn, Helsingor, Naestved and Silkeborg. The number of respondents in these strata, determined on the basis of census survey Rajović Foundation (1993), adjusted by the number of emigrants from the last data Rajović (2011 b). In the second stage, the author of the respondents chose the combination of accidental and deliberate choice, to provide set quotas. The third stage, the application did an interview that was very important, because data on the condition that the respondent interviewee knows what be asked to agree to talk freely and that the content of the interview takes an accurate record. This method of research "face to face" enabled the author, a better control of the interview, because he was able to perceive and possibly record the nonverbal reactions of respondents or any other relevant information that the phone could not see. Planned number of respondents in the survey implementation exceeded, but the stricter control logic at the end of the questionnaire dealt with 189 questionnaires, which is a very high turnover of 96.2% of the planned sample. As this research is still flowing, so were made and new opportunities for exploring higher number of associations or clubs, both by family ties, and through friendly relations.

The second group of data makes the results of previous studies, published in both local and in the international
literature. The literature includes textbooks, monographs, proceedings, journals... Studied and written sources on the internet. The scientific explanation of terms, by two methods, namely analytical and synthetic, based on the research: Pile (1993), Callard (2003), Healy and Graham (2008). Research by the above helped us easily implement, it is the goal of defining and research results. Therefore, we, the analytic method discussed some of the dimensions of the research topic, and synthetic - a whole, the interconnections between the researches object and proposed measures that derive there from.

Analysis and Discussion

1. Characteristics of ethnic identity
The notion of identity defined as a sense of belonging to their evolving process of differentiation. If it simply, we conclude that there are no people without names, language, or culture in which there is no way to distinguish between self and other, between them" and “us. In other words, identity is the result of a series of meaningful interactions from which the subject performs system identification and self-assessment, based on which situates itself in the environment... Thus, both personal and collective identity is always established in relation to a number of differences that are socially learn, it is that all identity is relational, but while personal identity relates to diversity, collective identity refers to the resemblance. The interdependence of these two dimensions of identity is proved by the fact that there is no "I" without a social life, because man seeks to situate themselves in the global frame of reference, but no social life, there is no formation of personality(Koković and Lazar, 2003).

In contemporary international literature on identity, exploration may find some explanations of the reasons more and more use of the term. Some, seeing his popularity in the unpredictability of the modern world which is born of anxiety and fear (Bauman, 2001), others believe that this term should be replaced by "the collapse of the community" (Hobsbawm, 1996), while the third, its growing use explain consequences of modernization, association and antagonism (Huntington, 2000). In contrast to the complex notion of identity, which is in constant review, ethnic identity offers a more stable, but at the same time and simplified picture of the world. It is a constant element of "social biography", which provides a shared cultural values, or offer "symbolic construction of cultural differences" (Jenkins, 2001).

Ethnic identity is a complex and multi-layered social phenomenon. As a result, the socio-geographical studies have been developed, but I opposed and why sometimes unparalleled position in his analysis. The diversity of approaches to the definition of the term, and suggest principles underlying different theoretical viewpoints. Vlahović (1997), states that Cvijić (1913 and 1918), found a connection between a particular community in the historical, cultural, geographical and ethnic unit. The factors of ethnic identity, Cvijić also included those elements are prevented international community does not become the "soul of goods" but "the soul of the revolutionaries," seeking "God's justice" (equality, fairness). The creator of the theory of ethnos Širokogorov (1923), the ethnic identity means every human community or group with a homogeneous culture, speaking the same language, have the same origin, the same beliefs, consciousness of itself. Širokogorov (1923), and Cvijić (1913 and 1918), established a community association in historical, cultural, geographical and ethnic unit, and to
identify the groups, both authors take into account its biophysical characteristics and linguistic and classify indicators in the anthropological and ethnological headings.

Marcia (1966), an individual classified into one of four categories of identity or status depending on the presence or absence of exploration and commitment regarding occupation, ideology, and interpersonal relationships:

- Achieved identity (after a period of crisis and experimentation, the individual has become attached to certain things with him there was a formation of a coherent sense of identity),
- Moratorium (by such persons during the period of crisis and experimentation),
- Premature identity (attachment to a place without a prior period of crisis and experiments) and
- Identity diffusion (no firm commitment, or an attempt to come to such),

Gumilev (1973) emphasizes the importance of internal ethos of the organization, its scope and manner of doing business, which often causes the territory, which largely determines. The definition of an ethnic group, according to Erikson (1976), is based mainly of the following settings:

- To biologically reproduce ethnic group,
- Ethnic group that has shared values that are realized in the unity of cultural patterns,
- Ethnic group to create a common field of interaction and communication and
- That members of an ethnic group, consider themselves different from others, and that these other so categorized.

In the study of ethnic identity, some authors have start from different theoretical views, stood out or were focusing on the individual's aspects and linking it with various correlates. So (Phinney, 1990), two-thirds of the examined articles published in the period 1972-1990, states that there is no explicit definition of ethnic identity. Guanipa and Guanipa (1998), the expression of ethnic identity involves "a sense of belonging to an ethnic group, and part of one's thinking, perceptions, feelings and behaviors stemming from membership in an ethnic group.

According to Smit (1998), ethnic group contains the following elements:

- Collective name,
- The myth of common origin,
- Shared historical memories,
- One or more elements of common culture differentiation (religion, customs, language, and institutions),
- Association with a specific territory, certain homeland and
- The feeling of solidarity among the significant parts of the population

Based on the elements of ethnic communities Smit (1998) distinguishes between subjective and objective indicators of the development of ethnic groups. The subjective element is a collective proper name, a myth of
common ancestry, shared historical memories, association with a specific homeland and a sense of solidarity for significant parts of the population. The objective indicators of ethnic group's lists: Language, religion, customs, pigmentation, and they are present regardless of the will of individuals. Whelan (2002) highlights the similarity between the national and ethnic identity, and points out the following differences between them:

- National identity, like ethnic, constitutes the historical - the territory, but it builds like - holy land,
- The Holy Land, as a community with their memory, integrated by a common mythology and origin, but is more dependent on the differentiation of consciousness in relation to each other,
- National identity is constructed within a generally accepted system of government, which should be based on the will of a sovereign nation,
- National identity tends toward the nationalization of all areas of life,
- Nation has an economic system in which freedom of movement applies to all members of which are characterized by a common internal morale, while others face discriminatory treatment and subject to external morals,
- Nations as the last resort and the top hierarchy of values, aspires to be an absolute priority and
- National identity is a mass phenomenon that encompasses all without exception (no social class, or a class of elites who are predestined for nationalism, or protected from it).

Erickson (2004) points out that a common feature of national and ethnic identity to which both emphasize the cultural similarities of a nation / ethnic group, and based on that draw boundaries against others. National identity means identity national and cultural boundaries, while ethnic does not include control over the state. An ethnic group is connect to the same author, with the territory historically and symbolically, whiles the nation and the actual physical territory. Recognition of differences between ethnic groups, Erikson (2004) explains the process that called congruence and interethnic relations is the process congruence, which can be a common language that will allow interaction. It produces two kinds of consequences, by the same author. Minority groups used to be able to negotiate with the majority group; while on the other hand, its use majority group can justify exploitation and discrimination against minorities. This is especially used in societies in which the division of labor along ethnic lines. In societies where there is a low concurrence, minority people are likely to seek or change of identity and assimilation.

Jenkins and Christopher (2008) believe that ethnicity means to distinguish between "us" and "them" (dichotomization) and common field of inter-ethnic exchange and interaction (identity). According Božin (2001), in the sense of ethnic identity achieved, there are great individual differences, and there are indications that, as in the case of personal identity as such, the process does not necessarily end the achievement of ethnic identity, but he can continue in cycles that include further exploration and reconsideration of the role and meaning of one's ethnicity. The importance of taking into account the level of development of ethnic identity, it will be clearer if
we point out that our research evidence shows that, in general, among migrants from Serbia and Montenegro in Denmark and Danish members of the majority population, no significant difference in self-esteem and adaptability. However, Phinney (1990 and 1992), not associated degrees of orientation and identity development and therefore remains an open question, orientation or orientation that would be compatible with the achievement of ethnic identity (mixed to culturing, alternating to culturing, separation or even assimilation), an issue which is of great importance for social action. As for migrants from Serbia and Montenegro, Denmark, to be sure, first, it is preferable to Božin (2001), to carry out such research in Serbia and Montenegro. The Rapport and Overing (2000) remind us that in general, communities in the Diaspora "in different ways imaginary maintain and regenerate specific identities and sense of distinction" in spite of separation from the homeland. Preliminary research Božina (2001) related to the adaptation of a widely used questionnaire for assessing ethnic identity (The Multigrain Ethnic Identity Measure, written by Gene Finney, see Phinney, 1992), indicating, as expected, the uneven, and something different for the various orientations in Serbia and Montenegro, it is that it suggests the possibility of the existence of a significant relationship between the socio-historical conditions, proportions of individual orientations and degrees of ethnic identity in a given (a minority, but perhaps the majority) social group and demographic trends (primarily fertility and migration). Of course, there are many other assumptions should be checked only by empirical research. Second, by examining the orientation and degree of ethnic identity of individuals, and the consequences of that, in their personal well-being and social functioning, we assume that could significantly improve human relations in ethnically mixed areas such as the Denmark. Third, by encouraging are development of ethnic identity and specific orientation course that can contribute to creating a positive social environment and favorable conditions for the development of all. However, for such activity are necessary conditions detailed study of ethnic identity and individual orientations in Serbia and Montenegro, modeled on the one that we are necessarily fragmentary view in this paper.

2. Family ritual practices related to religious holidays
The revival of religiousness in Serbia and Montenegro, two decades ago, everyone agrees, marked by a return to religious traditionalism ancestors' faith and religion and the reaffirmation followed aggregation around traditional religious institutions (Vrcan, 2001). The fact is that Serbia and Montenegro have developed a rich calendar of their own people, with their own names, months, weeks and days of the week, with the appointment of smaller, by something of special, intercept time and day by marking specific properties, made in conjunction of several factors (climate impacts, natural forces, phases of the moon ...). Thus the national calendar of Serbia and Montenegro was not a single day without a name, each is allocated in the weekly, monthly or annual series and followed by retain customs and beliefs. In short, the customary calendar is the most valuable part of the Serbian and Montenegrin cultural heritage and most eloquent testimony longevity of knowledge. It is a spiritual treasure and, let us say, superiority, pride and image refinement life. It rightly pointed out that the people who kept their traditional holidays - keep your future (Nedeljković, 1998).
In interpreting are revival and revitalization of religion in Serbia and Montenegro, often referred to two
theoretical frameworks. The first refers to religion as a public institution; second logic means independent, internal religious revival, which springs from the very core of religion and the church as a divine institution, and individual spiritual needs of the faithful devotion to faith or terminal (Lebedev, 2005 and Blagojević, 2009a). While the first, no one questioned, other causes are different, sometimes opposing opinions and different interpretations of the same empirical evidence (Blagojević, 2009 b). Therefore, are question of how everyday citizens of Serbia and Montenegro, and thus immigrants from Serbia and Montenegro to Denmark, religious and still no easy answer. One of the reasons for this is the lack of empirical sociological longitudinal study of a representative sample, which is a necessity and importance of repeatedly emphasized (Đordjević, 2007 and Radisavljević-Ćiparizović, 2006).

"Classical religiosity encourages the practice of religious devotion in the relevant institutions, temples, and developing a sense of belonging to the organization, and religion; she assumes personal recognition in religious terms, the propagation of the religious and ecclesiastical assigned method and adoption of fundamental beliefs dogmatic teachings of any religion or denomination. Typologically representative of the so-called classical religiosity believer church - dedicated devout believer and ecclesial - which is supposed to belong to his whole being, and national family tree inherited religion and church (Đordjević, 2007a). Traditional religiosity of migrants from Serbia and Montenegro in Denmark, we tracked through indicators - the celebration of religious holidays.

Among the Christian holidays today, not including Easter, which is isolated as the feast of feasts, from a church standpoint fifteen holidays puts a higher rank than the other does, so hence the name indicated as major holidays, and among them, however, as the largest Christmas fifteen major holidays. The migrants from Serbia and Montenegro in Denmark, Christmas and the holidays associated with it solemnly celebrate, and celebrate the rich and beautiful traditions, that time a few weeks around Christmas are the most beautiful and most solemn period in the entire calendar year. The fact that it is a holiday the birth of a new life, children and childhood, holiday, holiday parenting, fatherhood and motherhood, adorned the most beautiful holiday of religious practices and rituals of the Serbian and Montenegrin immigrants. Christmas is celebrate on 7 January according to the Gregorian calendar, and proceeded by Christmas Eve. According to the generalized model, obtained from the survey respondents, the most important ritual of Christmas Eve related to the Yule log, which entered into the house, which pays particular respect: "I take the Yule log, to the fallen candles and listen to the liturgy."

"On Christmas Eve are house without any amount or else we do not even go for a visit, because this is a celebration of every family, then we are all together" (se-gen.-f.1973).

Early on Christmas morning, as pointed out by our respondents surveyed knead dough by baking bread, called those involved. In it is inserted gold, silver or plain coin, above the twig-poking Yule log, those involved in acts cake and Christmas. When those involved be fire, is on the table, which is already set up Christmas lunch. Those involved in turning like glory bread, salad and wine at the end of the break. It is broken into as many parts as there are residents. Those who get part of those involved, in which a coin, according to popular are belief, being

2 Symbols used in the text: fi - the first generation migrants, se- the state second generation, th- third generation markets, m-male, f- female; 1940 - birth year.
happy during want next year. When complete breaking of those involved, folks congratulating each other and sit down for a holiday feast. It is mandatory, as pointed out by our respondents surveyed, the first day of Christmas start something, and thus ensure a successful year. The student is the first person who enters the house on Christmas Day. The visitor - attendant is greeted by belief as God’s emissary, and hosting with great care, because it is considered to depend on it and the happiness and progress of the household "Always gets a gift, such as the bringer of happiness he deserves, if brings success, and we invite you next year" (fi-gen.-f.1937).

In addition, on Christmas Eve and on Christmas table in formal survey respondents and the rich, in which I repeatedly assured the author of these lines. By Christmas the six-week post, and the first and the first character of fatty foods at Christmas, which is normally unthinkable without are Christmas baking, as they point out our surveyed respondents. That the year was rich in the roast and put it together with the roast heart, kidneys, liver, spleen, quince and apples, so it would be a piece of it, took it for a bit greasy. ""The twelve days after Christmas, or the days between two major holidays, from Christmas to Epiphany, in the country are called non-baptismal days. Christmas is the day of Christ's birth, and Epiphany the day of Christ's baptism, according to folk tradition, the newborn is not christened during these twelve days "(Nedeljković, 1998).

On Christmas Eve, the family is Serbian and Montenegrin migrants in Denmark, mostly together at Christmas, each family visiting student, as a bearer of happiness, which indicates a lot of attention, the day of God but from pairing expatriates or visiting other general gatherings for fun and merriment. As they surveyed respondents point out, the gatherings usually discuses: the old days, the genesis of family, heroism of ancestors, traditions, customs... Here are two Christmas cards, which surveyed respondents in a message sent to a mobile phone to relatives and friends: “Let this be the day before Christmas you merry, full of health, happiness and the Holy Cross with candles. Some songs can be heard the voice of God bless us-happy Christmas Eve! "(se-gen.-f.1978).

"Some Christ's sacred tree grants you happiness first, of course that incense smells like your house smells pleasantly, let your lord lead toward freedom, because Christ was born"(th.gen.-f.1986).
On the eve of the arrival of Christmas and Christmas Eve a large number of faithful attending the vigil service "Parish of Saint George" in Copenhagen. As explained by one respondent-to-respondent “We are all here and if you like to go to the homeland, we cannot because we do not have rest, and the working day. Here we are and we celebrate Christmas as befits” (fi.gen.-m.1948). It is common that after the service in the church parish hall, continue to socialize with the barren and hot dinner brandy and "Šumadija tea." One of the best Christmas traditions is certainly Peace of God but tended to keep the peace, to prevent hatred and stop the feud between people, and the people cheered when meeting with the "Peace of God, Christ is born!", While shaking hands and kissing.

Easter is a celebration of joy and celebrated in honor of Christ's resurrection. The first is a holiday, which celebrated from apostolic times. How the apostles and their disciples considered important for the resurrection faith, proves this fact that the memory of that offense started to celebrate, not only on that day, but also on the first day of the week, calling it "the Lord's Day". The resurrection of Jesus apostles taken as the basis of faith, for it is the most obvious testimony to the deity of Christ, and is a confirmation of our resurrection to eternal life (www.ehiu.com). Easter, as pointed out by respondents interviewed in Denmark, followed by dyeing and decorating eggs. One of the more popular ways of coloring the eggs and to cook the onion shell-featuring cloverleaf.... Special attention has been dyed red eggs that granted magical functions. It is customary that the first colored egg, as pointed out by the respondents surveyed, kept throughout the year to ensure the health and happiness in the family. Easter also represents the end of Lent, so the Holiday Foods Serbian and Montenegrin migrants in Denmark rich variety of traditional dishes, including the respondents have mentioned the following: soup, soup, cabbage rolls, fish and roast chicken, roast pig or lamb cakes. One of the Easter cards which surveyed respondents, wishing a happy holiday as follows: "Good house of Easter is coming, dear God, we're closer to the fire and warms the world, that happiness can walk around the house, to Holy Cross round water and a resurrected Christ!"(se.gen.-m.1977).

![Figure 2: With modest anniversary - five years of “Parish of Saint George” in Copenhagen in 2004](image)

The Serbian and Montenegrin migrants in Denmark, returning to church more, and shows us the most joyous celebrations of Christian holidays - Resurrection of the Lord Jesus Christ, in 2007. Parish of Saint George in
Copenhagen was too small to accommodate all the Orthodox believers. Easter morning service started in the early evening, confessing believers in communion, to continue at midnight procession around the church three times. Easter is liturgy of Holy Communion, and continued awakening Easter eggs. Archpriest Radmilo Stokić particularly pleased by the fact that in the early hours of the Eucharist was a lot of children, students supplementary school "Sveti Sava" and the younger ones who are not up to the school, but they stayed awake (www.srpskadijaspora.info).

As we have seen most of the surveyed respondents in Denmark, fasting on Good Friday, a small number of respondents, as the entire post. Respondents colored eggs, especially the pleasure left to children. Eggs during are holidays "knocking". There are different ways of coloring eggs. Here, he describes his, one respondent interviewed: "I take the larger pan to fit all your eggs in one level and fail about 1 liter of water. I add a tablespoon of vinegar and a teaspoon of salt and put to boil. I take one bag of paint and a cup of coffee mix color with a little cold water. When the water boils, add color, a little stir with a spoon carefully lower the eggs. If you want to not hard cooked, some boil 3 - 4 minutes. Most can cook 5 minutes. Again spoon, pull out on a dry cloth or cone eggs. When are little cool coating them with oily cloth to shine and last longer" (fi.gen.-f.1951).

Glory is a family celebration, dedicated to the patron saint, the patron of the family. Ancestors of Serbian and Montenegrin migrants in Denmark began to celebrate the saint on whose day they received holy baptism (hence the name Glory). At the present time, as pointed out by respondents want to completely return to its roots, back to celebrate their patron saint, and so God's blessing to return to their home. Celebrate the saint who is the patron and intercessor before God. It is important that the patron saint, the Serbian and Montenegrin migrants in Denmark, celebrate as prescribed by the Church and how the rest of the ancestors, it is the glory incorporates social, or integrative and religious character. Implies the priests, burning candles glory, breaking cake and drinking and bless the water. The rite usually performed in a house where the priest and the host play important roles. The priest reads a prayer for the prosperity of all the household members, as well as for the peace of the souls of departed relatives. The host's glory lights up the candles, then crosses himself and kisses the saint. Given that, the glory of a spiritual event, the most important cake cutting, and everything else is a matter of will and ability. So, Tableware, title yet and happiness in general, are not a condition to celebrate the patron saint of properly (Glory - To celebrate the Patron Saint, 2004). The majority of respondents, glory, while the number of
those who left their homeland to celebrate the glory with his parents. I did not handed the glory down from father to myself" (sc.gen.-m.1977). According Glory- To celebrate the glory, published by the Monastery of Saint Demetrius, "the glory is passed from father to son, when are son establishes his family and leave his father's house. In addition, first, the son comes in the glory of his father. On this occasion, the father gives his son a quarter of the glory cake in his right hand, and congratulating one another for the glory. The son carries part of the glory cake home and shares it with my family. The following year the son celebrates the glory independently".

In Serbia and Montenegro, there are even 78 home glories, baptismal name, which celebrated as patron saint. The largest number of Serbian and Montenegrin migrants in Denmark: glory Holy Archangel Michael (Archangel Michael, 21 November) and St. Nicholas (St. Nicholas Day, December 19), then, by the number celebrant who celebrate, come: St. George (St. George's Day, May 6, and Durdic, 16 November), and St. John (Jovan Day, 20 January), St. Demetrius (Demetrius, 8 November), St. Petka (Petkovac, 27 October), St. Luke (Lucin day, October 31), St. Tryphon (Trifun day, February 14), St. Kuzma and Damjan (returns, 14 November). When asked whether the fame be meatless or greasy, surveyed respondents answered that it depends on the "falling" and the glory, for example, St. Nicholas is fast fame, and the Holy Archangel Michael - greasy glory.

Vlachs northeastern Serbia who live and work in Denmark, but celebrate "the specificity of this holiday Vlachs is that it is primarily devoted to the cult of fertility. VOW (little glory, fame or other collective holiday resorts) is a custom that follows a series of actions inherent Vlach ethnic community” (Vlahović, 1980). In addition to religious, Serbian and Montenegrin migrants in Denmark, adequate environment in which they live and model who had brought from their homeland, and celebrate the following holidays: New Year, Eight March, May, fifth June (Danish Constitution Day), Ascension Day, Christians celebrate Christ's ascent into heaven, the Great Day of Prayer was created many years ago by merging similar holidays. One respondent interviewed, thus replied: "They invite us to the Danish celebration, co-workers, and then the eating and drinking game until late in the evening" (th.gen.-m.1987). As we have noted, it can be especially difficult to some parents who are experiencing Danish culture as different from the one from which they came. Young people may feel torn between Danish cultures faced by the culture in which they raised at home.

3. The life cycle of an individual (birth, marriage, death)

According to existing data, obtained in this study, based on similar studies Miletic (2007), the life cycle of an individual (birth, marriage, death) as part of a larger series of important events in the life of every individual does not lose its importance, but intensified, alas, that reduce custom actions. Systematization of material is an attempt to provide insight into the former state of the life cycle of respondents, and here, we mean the second generation of Serbian and Montenegrin migrants in Denmark, and as to the current situation, which refers to the third generation of immigrants. The term "second" generation immigrants introduced the use of American scientists, implying under that persons born in the United States, whose parents are immigrants (Erikson, 1968).
As a different type of European migration, second-generation immigrants in Europe has a broader meaning, it is the second generation are children of immigrants, who came with her parents in the preschool and early school age, or were born in the country of immigration (Davidović, 1999). Our research evidence indicates that the second generation of Serbian and Montenegrin migrants, speaking majority born in the country of origin, and the third-generation immigrants born in Denmark.

The first sign of recognition for each man is his own name, which be given immediately after birth. Therefore, giving the name given special attention and tends to indicates characteristics that are considered good. The choice of name is a very responsible action, especially as it always chooses another. Name of man - follow him throughout his life, even after death, and hence the importance of what it will be, that the names of the descendants would not departed from the middle of the time. When a child is born in Denmark, parents receive a form to fill out and send the church office in the church municipality where the parents live. As outlined by the act of the respondents surveyed, prior to negotiation, bargaining, and persuasion often, until the final decision made, it called the newborn. Danish National Church, registered in the name of the newborn state and regardless of their religion, as well as the names of newborns. The child's name is registered church office no later than six months. The child then receives a birth certificate and birth certificate. Ministry of the church in Denmark issued a list of permitted names. Often it is the name - domestic or foreign origin, which is popular now. If one of the parents of immigrants has or had citizenship in another country, can your child - a name that not recognized in Denmark, but it is usually the name of the country they come from one or both parents.

We did tests and personal names newborn Serbian and Montenegrin migrants in Denmark, where we observed a distinct variety, and above all a waste archaic in favor of the new name. Between the Serbian and Montenegrin names in Denmark, the first few years dominated by names, what they given to children in their homeland. They are Danilo, Milan, Marko, Ruža, Zorka, Radmila, Milica... In many cases, we note that the name of the saint children was receiving, on which day he was born (calendar name): George, John, Elijah, Nicholas, Luke, or some figures from national history: Dušan, Nemanja, Milos, Lazar.... However, we find them in Denmark upon the arrival of the first year, because at that time both parents, the child was born in Serbia and Montenegro. Since the eighties, these names are less and less because they are more names. However, the name Dragan, Zoran, Goran, Darko, Jelena, Ana, Gorica, Darka.... Occur singly and seventies of the last century, but since then till now; it takes shape, so that in the last twenty years and joined this: Goran, Victoria, Christina, Diana, Dejan, Kristian, Matija, Ksenija, Andrea, Žaklina, Valentina, Silvana, Diana ... An interesting phenomenon of parallelism, that is, that a brother and sister have the same base name: Ranko and Ranka, Ivan and Ivana, and Dejan Dejana.... They can consider as evidence of modernizing pronounced. Suppose the impact literature between the Serbian and Montenegrin migrants in Denmark has brought great popularity and the names Tatjana and Nataša. However, it seems that today is the impact of literature, including Serbian and Montenegrin emigrants, smaller than ever. Overcome some other influences: film, television, Estrada ... in all its manifestations. "The trend of giving unusual names experienced its peak.

Gone are the days when the name of the newborn, gave by ancestors or were simply copied the names of
celebrities. World statistics show that 80 percent of children born in the last three years carry an unusual name. Sociologist Gabriel Rodriguez believes that the reason that the individualization of modern society, as well as an excessive desire of parents to be original, and tolerant emancipated” (www.koreni.com). As for names, the Serbian and Montenegrin migrants in Denmark, inspiration are inexhaustible. In the past, selecting and naming were in close touch with the habit to name the newborn to parents, grandparents, great-grandfather or other ancestor. Today is the custom, almost disappeared. Father's name is giving only child born after his father's death. Mother's name withheld from the life of the mother, and the belief that it will then give birth to male children. For the same reason, it said that the girl was "enough", given names: Stana, Stanica, Stanka, Dostana… "Although the choice of intimate names of parents, they would, before you decide, you should pay more attention to the following: the name given to the birth of a child carries a lifetime and this combined with the last name. In addition, it should be noted that it is much better to opt for an official, neutral form of the name, but the diminutive or hypocoristic because, if such forms, which express affectivity, not a distraction in childhood and adolescence, will not the same happen in adulthood and age. In connection with the "harmony" names with the last name, it should noted that any long or usually last much better and easier to "combine" with short or unusual personal name, and vice versa. Finally, when it comes to choosing modern, exotic personal names, parents should show moderation, good taste and sense of language” (Spariosu, 2011).

The first generation of Serbian and Montenegrin migrants who began arriving in Denmark since 1964 years, were mostly married or single. The second or third generation, when weddings are usually opts to leave their homeland and then the real traditional weddings. Our research evidence shows that in the selection of marriage partners among the Serbian and Montenegrin migrants in Denmark, tremendous changes occurred, compared with the native period, or immediately after the time of settlement. The transformations in the whole life of the Serbian and Montenegrin migrants in this Scandinavian country, and especially hanging out the second and third-generation foreigners, education and employment, leading to their independence and developing new standards of value, which is particularly evident in the choice of future spouse. In addition, here we come to another individual's life cycle (wedding).

Roughly are time covered by this type of study, covering the period from the time of arrival of migrants in Denmark (1964) to the dissolution of the State Union of Serbia and Montenegro (2006). In the first period of the arrival of the early sixties of the last century to the beginning of the twentieth century, and which related to the first and second generation of Serbian and Montenegrin migrants, we get information from survey respondents and participants in direct preparations of wedding rituals (bride, groom), organizers (father, grandfather), and other stakeholders - customers. For the first time it is characteristic that, especially at its beginning, was attended by all the elements of a wedding ritual from the homeland, but some lose in importance in the second period from the beginning of the twentieth century and introduces Gazette, to the end of the paper became part of customary practices, and some elements from the previous customary Corps, disappeared completely. In the first type, the cycle began with the wedding customs agreement, while in the second, only a few of the surveyed respondents indicated that they were going to deal. I still have a boyfriend's parents went to
the girl's parents to agree, whether and when to be a wedding, whether it be marriage proposal or engagement, is now beginning to use the term. Parents have more influence in the choice of marriage partner, and I would agree ~ importance and slowly vanishing before an important economic issue, marriage- could get married relations. A characteristic of the second period, which is the structure of the wedding ritual practices that are different in character, becomes more flexible, variable and non-binding. In this period, according to information obtained from the survey respondents, increasing the number of unmarried couples who live or they get married, but we make no joy. Novelty is the space where the real and the wedding reception be held mainly in restaurants and lasts only one day. Almost without exception all respondents surveyed say that they got married in the municipality and the church. Civil marriage is often done in the restaurant, when the eyetie all guests. Survey respondents do not mention arrangement and structure of the proposal as part of the wedding ritual. Inviting guests shall be printed invitations, which delivered in person or mailed, if the distance is greater. Here is an example of the organization of the second-generation immigrant's weddings.

Marriage is, after all, as everywhere, including in the Serbian and Montenegrin migrants, has always been and is now a large and important event, which celebrated and glorified, very festive. After preparation of the agreement, which is especially characteristic of the first and second generation of Serbian and Montenegrin migrants in Denmark, when it will be a wedding, how many wedding guests, and this is coming festive wedding day. Our research evidence shows that the custom forth from the first and second generation of Serbian and Montenegrin immigrants in most cases retained roles: old wedding, godfather, brother, bearers... We have noticed that in recent times, the actual wedding in the homeland and church weddings during the holidays. The author of these lines had the opportunity to attend such ceremonies in the following lines will just point to the ritual of marriage in the church, which the surveyed respondents, leaves a special impression. The bride, accompanied by the best man and the old feller go right in front of the gates at the altar. Rings and the act of tying symbolize fidelity. The newlyweds then put his hands on the rings, which not removed by the end of life. It reminds them of the vow of fidelity, which gave the church and the priest before God. During bonding, bride, best man and are old feller, holding candles in their hands, as a symbol of purity and innocence. Candles later, as pointed out by our respondents surveyed, carry and store in Denmark, as I have fond memories of the wedding day. After attachment, the newlyweds leave, and godparent in the central part of the church, and the world is performed secret marriages. The wedding is white cloth, tied newlyweds right hand as a sign of eternal life attachments, unity and loyalty, mutual support and love, and on the head, they are only ranges. Wreaths symbolize the chaste life of the newlyweds and church blessing for their life together in praise of God and their fellow man. Wine that are given to the newlyweds, and somewhere godfathers at the wedding, symbolizes the event at Cana, when Christ and his mother, the Blessed Virgin and her students had attended the wedding and turned water into wine. Procession three times around the table on which stands a cross and other items needed for the wedding symbolizes the eternal connection between spouses, because the circle means eternity, a triple circumnavigation of the glory of the Holy Trinity, Father, Son and Holy Spirit (www.speportal.org).
Surveyed respondents also emphasized that the wedding recently performed in Denmark. According to Danish law, only adults can marry. Young people under 18 years old during the wedding, they have to seek permission from the authorities of the state districts. In Denmark, the marriage may enter through the church or civil wedding. Civil marriage shall mayor, the priest and the church wedding in the Danish national church or a church of another religious community, if a priest authorized to perform weddings. Marriage took place in another country has the same legal validity in Denmark marriage in the country. Serbian and Montenegrin migrants in Denmark in recent times, we notice, are to be married very young, mostly between 18 and 25 years, be it women or married to each other, either members of other nationalities, particularly Danish. According to data Rajović (2011b) from 1964 to 2006 was 79 concluded marriages only between migrants from Montenegro with members of Danish nationality (41 Montenegrin women married to a Dane, Dane married 38 Montenegrins).

Since they live in Denmark and migrants from Serbia, that is, members of the National Union of Vlachs, mainly in north-eastern Serbia, in the following lines we will point out the act of organizing weddings Wallachia, which is at least in most cases, remained faithful to their traditions. Jović (2012) stresses that the Vlach wedding went successfully, you first need a girl to enter into marriage as virgins. Before you play any Vlach wedding, must make three very important ceremonies, such as parents' agreement, proposal and engagement. The marriage proposal is going mostly on Thursdays, Saturdays, Sundays and evenings, and a gift to future young wearing earrings, a ring and Ducati. Bride wears a long veil, the Vlachs, a magical significance, and it protects the future wife of all evil. Next, the veil on the head placed a wreath of basil to give a young health, and then a crown of gold coins, which will make it financially safe and secure... On the second day of the wedding, the newlyweds before they get up, they come to the house music and all merry.... ". There are, however, other phenomena also among the Vlachs, when a girl or person decide about it and leave home without parental permission.

From the mid-sixties until 2006, died a number of Serbian and Montenegrin migrants in Denmark. Some died of natural causes, others killed in traffic accidents, third heading into Serbia and Montenegro, and there were occasions when the individual died in the homeland during the holiday season. According is Rajović (1993),
"from 1964 to 1993 just from Montenegro, thirty migrants have died in Denmark, were transported and buried in their homeland". According to the latest data, Rajović (2011b), by 2006 only from Montenegro died and buried in their homeland, forty-five Montenegrin migrants. Danish National Church keeps track of deaths in the name of the state, regardless of the religion of the deceased or the family. If the deceased should bury in another state, the municipality issued a separate death certificate, which accompanies the deceased.

Our research records based on similar research Ivanović - Barišić (2005), points out that the traditional culture of the Serbian and Montenegrin migrants in Denmark, nurtured and cultivated, a specific relationship to the dead. In a somewhat different form, this approach endures to our time. Death is in all nations of the world, something that happens and as soon as all the family, but also the wider community, and being in a kind of "state of emergency". Due to the fact, that according to popular belief in Serbia and Montenegro, the man survives death, but in a somewhat modified form, it a custom and ritual behavior such circumstances. Respect for the dead among the Serbian and Montenegrin migrants in Denmark is highly developed, and exhibit the memory of ancestors, expressing attention close and distant relatives of the deceased, especially those who died too early. "It is often believed that not only the soul of the deceased, but also the souls of ancestors strongly affect the existence of the living. Their participation in the life of a fictional community is so great are that no major event cannot be imagined without them. So it is natural that in the tradition of the Serbian and Montenegrin migrants and in, creating a specific relationship between the community and the spirits of her ancestors. Death in Denmark Serbian and Montenegrin migrants, always accompanied by appropriate, well-established tradition of ritual regulations, which, in a given situation, determine the behavior of the family and the wider community. Adherence to predefined rules of ritual, community members have sought to create mortal most favorable conditions for its further "existence". Conducting ceremonies that lives in are new situation should not only affect the fate of the dead, but also to express and live to see that their "new" destiny. This vision can described as a symbolic language, by which a society expresses its "speech" about the death, but at the same time, ideas of the afterlife. As successors to the tradition, the Serbian and Montenegrin migrants in Denmark, tend to their ancestors from falling into oblivion, it is that they do not cover the darkness. Condolences in Denmark, be received in the apartment of the deceased, and it usually take about a week. Attendees served with coffee, juice, cigarettes and liquor. The funeral in are chapel, receiving condolences, more or less the same as in Serbia and Montenegro. After that, the name of the family hold a "talk" with gratitude to the audience, and at the end of the deceased, his family, says one of the participants, who decides the family of the deceased.

The idea of Serbian and Montenegrin migrants in Denmark, to his parents, brothers, relatives and friends, or bury their compatriots in the homeland, to rest in peace with his grandfather, talks about their patriotism and deserves praise (Petar II Petrović Njegoš, "Where is the seed grain misplaced, There let rest in peace"). As one of the respondents polled, explains: "The birthplace of the graves of our ancestors, are constantly in our minds" (fi.gen.-m.1948). Since, the decision of the Serbian and Montenegrin migrants to be buried in Serbia and Montenegro, as long as the condolences and organize transportation of the deceased, on their own initiative to make three or more groups, which collect donations. Family recorded a list of contributions made public in a
club or an association of immigrants, or during maintenance funeral "speech" (forgiveness), a family member (Rajović, 1993). When transporting the remains from Denmark to the hometown, with family members, typically starts from five to ten expatriates are trying to maximize the transport to the homeland and to conduct funerals dignified and traditional ways. Lately, it is unlikely that we have seen, to the funeral of Serbian and Montenegrin Foundation, conducted in Denmark.

Blasé folk customs of northeast Serbia who live and work in Denmark, one of are important features of these migrants from Serbia. Traditions are stored persistently and stubbornly even in our days. Zečević (1967), in Vlach states: „Few ethnic groups in our country have such a deadly ritual and developed a deep-rooted belief in the afterlife, as a spoken language Vlach population northeastern Serbia“. In these areas are very respectful of the dead and imagined contact with them will be held on many occasions and in different ways. "Sharing the soul", "mindful" and other forms of the cult of the dead, make up a large part of the content of the Vlach national spiritual life. Vlachs of Serbia northeastern death not generally viewed as a tragic event, because, supposedly, it comes through in "another world".

4. The use of traditional foods, drinks, music and dance in festive occasions

Serbian and Montenegrin cuisine is created by diverse ethnic, cultural and geographic influences and mixing of peoples. It is very versatile, strong and spicy food, a combination of Greek, Bulgarian, Turkish, Hungarian Austrian and Turkish cuisine. However, if sometimes dishes have the same ingredients as dishes from the kitchen these people in Serbia and Montenegro, as she took something that makes them different and special. Because this is difficult to describe in some specialties, and for some there is no proper word in a foreign language dictionaries.

Figure 5. Secrets traditional Serbian cuisine has survived to this day-the local food (www.srbija.com)

Cooking is a special part of the Serbian and Montenegrin traditions and culture. Although it may not be original Serbian-Montenegrin, on the menu for migrants from Serbia and Montenegro in Denmark, you will pie and kebabs, which have quite a unique taste, then: Sharma, panada, corn bread, bean soup, baked beans, burger, calf's head in tripe, lamb cabbage roll, stew, stew, steak “karadordeva mousse”, shakers, stew, jelly, greaves and many
other dishes. Polenta is one of the typical Montenegrin cuisines, which obtained by cooking flour and potatoes in water. Of these compounds, well boiled and tortured the right to "Wet polenta", thus making it sealed or cream cheese. Besides Polenta and gruel, special menu, a lamb and potatoes under are bell. The fairer Serbian and Montenegrin migrants in Denmark, to the point, saved various types of pie: cheese, potatoes, spinach, pumpkin or apple.

In the saline test, as Montenegrin specialty include "fritters." However, the traditional Serbian and Montenegrin dishes must extract ham, cheese, "Katarina" (dried sheep meat), various sausages, Mediterranean dishes, seafood, which are stored on the local olive oil. The best-known are: grilled fish, fish stews of grouper, moray, pours...

Appendix is asparagus, polenta, and salad. Very often on the menu, with the Serbian and Montenegrin migrants in Denmark also include various types of soup, stuffed peppers, mousse.... Types of foods and beverages that consumed also represent an important segment of the membership. Surveyed respondents to the question: "What foods usually saved?" They said that there were about international, but traditional Serbian and Montenegrin dishes "all from Danish to Turkish"(se.gen.-f.1971). Of contrasts and diversity kitchen, Serbian and Montenegrin migrants in Denmark held to the traditional, but finding ways to and from the new "trendy" offer a variety of international dining. Therefore, that is subject to other foreign influences: Italian, French, Mexican, Greek and Chinese.... The use of traditional Serbian and Montenegrin dishes in celebrations in Denmark is required and then the guests collectively admire our kitchen, which has an emotional character, because it resembles the homeland. Of all are dishes with meat and all kinds of meat, Serbian and Montenegrin migrants in Denmark, kind of like a pig on a spit. This specialty has become a symbol of all, small and large celebrations. How delicious pig on a spit, is the fact that the Danes themselves during home visits by Serbian and Montenegrin migrants, just ordered pork roast.

It is a highly caloric food, so most immigrants, seen as a "sweet sin" and therefore I like the Danes themselves, regardless of age, background and way of life. Mostly eaten are separate dish with a salad of cabbage and horseradish. In addition, we note that the Danish specialties are important additions in the recent diet of the Serbian and Montenegrin migrants in Denmark. This certainly includes Danish, called an open sandwich ("smørrebrød - open-faced sandwiches"), traditionally made from white or brown bread, and can be with meat, fish, sausages, liver pate, herring, salads, cheese and largely consumed the famous Danish beer "Tuborg" and
"hof". Certainly, we should mention the "frikadelle" meatballs, Danish national specialty, which surveyed respondents, are prepared to stand by themselves: pork, beef, onion, egg, salt and pepper. There is also the inevitable cake "Wienerbrod", which is prepared from flour, yeast, milk and eggs. During the celebrations, which organized on various Serbian and Montenegrin migrants in Denmark, as well as during home visits, they also offer a variety of non-alcoholic and alcoholic beverages, mostly themselves transported to Denmark during the summer vacations, or they receive from their families, relatives and friends. We will mention, she drinks, which usually chose. For national fruit in Serbia and Montenegro, considered plums, and drinking brandy, so that the Serbian and Montenegrin migrants in Denmark, as we have noted, many consume "Turkish coffee" and boiled brandy, which applies to home "heating device". Scotland has scotch; Greece has Metaxas, and Serbia and Montenegro brandy. Usually brandy named after the fruit from which it made so the difference between: grape or grape, plum or plum, pear, apple cider. Flow debut or grape brandy is the best by far, when it comes to any kind of brandy. Brandy is served as an appetizer with immigrants, and go with it salty snacks and refreshments. Sometimes it serves a slice of fruit. There is hardly a single reception and banquet organized by the Serbian and Montenegrin migrants in Denmark, which does not go with the brandy and toast that accompanies it. <The technique of producing this beverage is known in almost every household Serbia and Montenegro, and for each host, his spirits and his pride is something that absolutely must boast, regardless of personal taste> (www.destination-montenegro.com). When it comes to wine, we recommend “Vranac” and cross. Today, they are well-known brands, which pass through the painstaking process of technological production, and can found in Danish stores offer. Especially interesting is the way in which the wine produced in Crmnica (Montenegro), which is now almost a cult when it comes to the Montenegrin enology. Manufacturers him most, during the year are kept in barrels, walnut, where the aroma and taste of the best kept, sometimes for decades. We have noted the statement of one of the surveyed respondents "goes well with smoked meats or grilled meat"(fi.gen.-m.1973). “Bermet” from Sremski Karlovci (Serbian) also has wonderful fragrant drink that has even won and Habsburg Empress Maria Theresa. Legend has it that the Empress so thrilled by this potion, that Karlovac liberating army, so that alone could make “bermet”. Show on this site is another interesting fact, namely, that the wreck of "Titanic," taken from the labels of wine bottles – “bermet” from Sremski Karlovci. We will probably never know who on the "Titanic" brought bottles of wine from the magical Sremski Karlovci. In the archives of the Serbian Academy of Arts and Sciences, can be found online wine Viennese hotel at are time as well as data about the idea of Karlovac growers, together with his colleagues from Vienna, as a kind of association, opened in the Austrian capital, a restaurant which will serve only “bermet” from Sremski Karlovci (www.srbija.com). Nikšić beer today is a trademark of Montenegro. With a taste that would make a lot more envy and Manufacturers in the world, now the regional leader when it comes to taste and quality. In are Danish clubs and cafes on offer can be found various versions of is Nikšić beer, such as: Nike, Nike Gold, Nike Cool and Nike dark. Each of them has its own distinctive taste and beer connoisseurs, such as the Danes themselves, at every opportunity they know whom to choose. Tradition juice products project in their homes, long the life of the Serbian and Montenegro. There is hardly a household in Serbia and Montenegro, which does not have the
technique of juice. Certainly, the most famous are those that made from berries like raspberries, blackberries, blueberries, wild strawberries, cornelian cherries, plums, called, pomegranate.... The process for obtaining the drink of this fruit is particularly interesting, because despite the complete absence of preservatives and similar preparations, with only water and sugar get drinks that are very tasty and very healthy (www.destination-montenegro.com). Wild pomegranate juice and pomegranate are real specialty. It is uncommon to have noticed, by the Serbian and Montenegrin immigrants in Denmark, used in fever and flu-like condition. As for other drinks on offer from the homeland of domestic non-alcoholic beverages, with the Serbian and Montenegrin migrants in Denmark can found kiwi juice, lemon, called....

According to Dundes (1984), folklore can be classified into four categories: first, the oral tradition (voice and voice forms), secondly, that means the material culture techniques and skills that are passed on for generations, third, fourth and customs, traditional performing arts: music, games and drama. The role of music in the construction of identity is the subject of growing attention paid to the anthropological, ethno musicological, musicological and sociological scientific circles.

Music is a phenomenon, which in many ways man permeates daily life, whether it seen as a form of entertainment, amusement, pleasure, profession or as and expression of a specific identity. It known that certain social groups formed based on the type of music they listen to its members, or practiced. Research Williams (2006) the music within the sub-cultural groups, and its relation to identities of these groups, indicating that the music has to seen as the product of a particular subculture, but also as a cause of its origin and formation. Specifically, through listening and music making, individuals gave the opportunity to position themselves within a particular group. Merriam (1964) defines music, including a uniquely human phenomenon, which exists only in terms of social interaction, i.e., the phenomenon that people have created and which therefore an integral element of culture and human behavior and actions. Blekinge (1992) believes that music linked to a certain community and thus defines music as humanly organized sound, or as the product of a formal or informal human behavior. To some concept was widely accepted, it is necessary to promote the media, to which most of the population met with him and started to use it. The special significance of music in the Serbian and Montenegrin migrants in Denmark is in celebrations and is an important cohesive element. The question: "What kind of music you listen to on a daily basis preferably and that the festive occasions?" respondents surveyed say identical combinations: folk, pop, classical, old and turbo-folk. An interesting observation is one of the surveyed respondents "rarely listen to turbo-folk music at parties, and at home is not so" (se.gen.-f.1979). Answer surveyed respondents indicated that the so-called ring of turbo-folk, not fitting celebrations.

Games and songs are among the oldest folk art and occupy a prominent place in the lives of migrants. Many are important events such as birth, wedding, farewell to are army... accompanied by games and songs. Surveyed respondents emphasize that the folk songs of the celebrations in Denmark, I can hear a song: "There, far away," "I call that song", "Who has it, and no," "Pivljanka", " Tambourine Man Pljevlja " "Bridges in Morača", "Be with me always," "Vlajna", "C'mon Maria la padre" .... Very often in a variety of festive gatherings, and hear the voice of the fiddle. Among the Serbian and Montenegrin migrants in Denmark, and we have seen excellent how these
connoisseurs of folk instrument. "There is no justification challenge Montenegrins, any other form of musical expression except fiddle. No matter how paradoxical it seemed, fiddle express more than any other musical instrument, the closer to the man, and tone of each individual associated with minstrels. Their extraordinary originality and the largest in the fact that, unlike other instruments, the human voice paradise chords, respectively, according to the color of each voice individually minstrels. Looking fiddle are folk art handicrafts, we can easily see that are creative fantasies is nowhere so rich and diverse an instrument decorated as is case with the harp" (www.montenegrina.net). In addition, to see that certain migrants from Serbia and Montenegro, Denmark, fiddle brought from their homeland. I buying them or ordered in Serbia and Montenegro is the self-taught artists. They often gave as gifts from relatives. Fiddle today is not only the memory of his hometown, and they are as follows, but the apparent efforts by the Serbian and Montenegrin migrants in Denmark, for their active use. The literary club "Sjeverac" in Copenhagen, literary meetings, he hears the voice of the fiddle. Typical folk instruments especially for immigrants from Serbia are flute, drum, accordion and violin, the inevitable festive gatherings.

National games also indicate the specific in relation to others. "Turn in the nation means a body of people, a way of gathering. Holding hands is not formal, but an essential element of the car, because the circuit means and celebrating the human community and the goals of human groups. Their solidarity and unity are well is the provision of human sociality man race" (Đurić, 2001). Our research records, as well as by the presence of few celebrations can with the greatest certainty that the majority of migrants from Serbia and Montenegro, Denmark, the game Montenegrin and Serbian folk dances: "Montenegrin time", "Čačak", "Užičko", "Moravian", "heathen round" and "tango", "waltz" and contemporary dance. A typical form of playing is playing in the round. It is a chain of connected players who are moving in a circular, rarely by a curved line. After the round, there is a "chain" of players arranged in a straight line or in two opposite types to the direction of movement of the left and right, forward and back. Surveyed respondents point out, that, especially in the first years after populating Denmark, more dancing and singing, but still. It is very interesting to note, that especially the third generation of Serbian and Montenegrin migrants in Denmark, and the Danish learned the game. "Folk Songs, folk melodies and folk dances, among other things, significant ethnological features of are Vlach community. All these folk creations speak eloquently of each language, as the language of sound and movement much more meaningful words from the language. Vlachs northeast Serbia are your game, your own melodies and folk songs, and all of that, as well as other creation of spiritual culture, without difficulty be identified and included in their ethnological feature"(Vlahović,1980). Commenting on the folk heritage of the Serbian and Montenegrin migrants, we can conclude that the native tradition, and the older one and the new one, and still lives, to preserve the memories of the older generation and actively build on the young. Besides tradition Photo share, beaten into folk prose and poetry, we have had meetings and immigrants in the aforementioned literary club "Sjeverac".

Founded in 1985, the club gathers mostly poets from Sweden and Denmark. Publishes newspaper "South" and are magazine "Lexicon". Among the issues, the Serbian and Montenegrin migrants in Denmark, is of course the choice of Yugoslav writers of poetry published in Scandinavia "Connex" in Belgrade in 1992. One of the referees S. Piletić says: <The choice of poetry ... gets a specific value and the weight ... There's love poetry, children's poetry,
meditation and intimate confidences and successful works, as well as the tendency toward literal and playing with a reminder of the areas and events in your area, sometimes the bride or ordinary images and thoughts, but highly successful, even unusual stylistic solutions. Finally, we would point out one fine example. In fact, every year in the month of July, in Ljubičevac at Kladovo (rural village in Serbia), held "Parliament Diaspora," organized by the local community and Ljubičevac Office of Diaspora in Kladovo. "Parliament Diaspora" mostly locals attend Ljubičevac and Diaspora who live and work in Denmark, Sweden, Austria and Germany, with a rich cultural program. Here is how it explains a villager from Ljubičevac who live and work in Denmark. "Parliament Diaspora here in the village Ljubičevac became a tradition, and organize it every year for our Diaspora, coming to rest in his hometown. This is a nice event, where there are a lot of folklore, music, food and beverages, and use the opportunity to get through the "News" thank all the associations that participated in the cultural program and the grandeur of this our show, which is magnificent and lead by example ". At the initiative of the "Danish-Serbian Association Timok 98" from Hileroda, Negotin the only licensed tour operator and Travel Agency " Denzor ", Timočka Krajina in 2009 visited a group of twenty and Danish tourists during their stay of eight days, they enjoyed the landscape: Great and Small Kazan, Iron Gate National Park, "Gamzigradska spas", Bor Lake and "Rajačke pubs". Special impression on them left sturgeon spawning Buračiča and his drive to produce caviar "Phoenix" (www.ljubicevac.com). <Caviar we tried was fantastic, and we drank wine from barrels to Rajačke beer is great. We enjoyed the pristine nature of the Danube and Negotin Frontier> - sums up the impressions of Dr Tige Bogelund, director of the hospital in Hilerod."This is a real paradise. When we impressions by our friends in Denmark, I believe that there are many tourists coming soon - says Dr. Arne Sorensen in Copenhagen. <Tourists from Denmark are quite a trip on the famous European destinations. Eager for are something new, undiscovered and attractive. Here is our chance, because we have nothing to offer them>- says Ljubomir Gušatović, president of "Danish-Serbian Association Timok 98" in Hilerod.

Not for long in coming Ljubičevac another group of Danes, but this time the Danish students of geography at the seven-day excursion and their teachers from the town of Roskilde near Copenhagen, led by Professor Kristine Jull, who said that they have to be in Serbia and Timok regions, because they live in Scandinavia and hosts the largest number of people for this very end. Of particular interest to talk with the municipality, Danish geographers have shown the economic, tourist, urban and cultural development of the region (www.ljubicevac.com).

5. Possession and use of objects from the homeland (inherited and acquired) with regard to the identity of the elements of traditional attitudes and practices of respondents.

When consulting the literature on the basic concept of reference Photo share, we will find the following definition: "A place with its direct surroundings where someone was born and where he grew up, birthplace, hometown, place, near where someone or something comes from, its origin" (Tomaševa, 1997). According Vukičević (2010) when it comes to Homeland history should start from the end, then the end of ethnology finally, feelings of belonging to an end. End of history - people who share the fateful moments together, and whose ancestors were in the same territory did, the invisible strings attached. Viewed from a historical
perspective, but on the other hand, the homeland is historically very changeable. Ethnology-end and local customs, beliefs are ties among residents of an area. According to them, they differ from each other that are what makes them special. The feeling of belonging to the end - this is definitely a spiritual category that often eludes clear definition. A sense of belonging - is inherent to all forms of life. When you combine all the features, it may be the fact that every local community, other than the written, there are conventions, and therefore the interests to realize and that unified. Russian researchers Kogan (1970) and Akulič (1990) introduced are term "kraevedčeskogo dokument" and explains it as follows: "Homeland document is a document that has content and (or) form linked to at the end. All research phenomena associated with native creations, made in recent years in Europe, agree that no indigenous culture, especially in the context of general sources and sites of aesthetic and ethical value system, no culture at all. The phenomenon of indigenous culture, and are very concept, cover a very wide field of past and present cultural activities. It is therefore impossible to Kogan (1970) and Akulič (1990), all encompassing frame this phenomenon, which will be at the show and trying to define. One of the important general issues discussed in the field of indigenous culture is the relationship between "conservation" and "protection" on one side and "development", on the other hand.

How they see migrants from Serbia and Montenegro in Denmark. Items from the homeland occupied a special place in residential Serbian and Montenegrin migrants in Denmark, because they represent the culture of origin. They are home to immigrants on a visible place and the owners emotionally attached to them. Usually these physical objects that is associated with a family story or legend in his homeland. In Serbian and Montenegrin migrants in Denmark is visible that which needs to link to the origin, complied with the statutes of Photo share (Haider-Labudović, 2007).

Figure 7. Fiddle - brought from the old homeland
How to explain the surveyed respondents: "Every man of the homeland, there is something to which he was especially concerned" (fi.gen.-f.1939). "The cases you see them means a lot to us, because it kept the memory of old country and our origin, or the time of the events that we will not and we can never forget. All are se relics are at are core of our identity, of which we cannot solve and we do not want, at any cost" (fi.gen.-m.1938). From the answers given it can assumed that the Serbian and Montenegrin migrants in Denmark pay particular attention to matters of homeland and with great love for them to keep their children. For each individual case, the trust will tell you something. Surveyed respondents replied that we have from home: material, clothing and useful, musical and personal items, such as a picture of a saint, costumes, tapestries, fiddle, various documents and photos. Some of them are inherit, bought a smaller number and represent a kind of native charms. The traditional costume of the Serbian and Montenegrin migrants in Denmark, as well as any other traditional clothing of the nation or culture is disappearing due to urbanization, industrialization and international clothing trends. However, as we have noted, the dress is still a top part of Serbian folk culture, and there have been many attempts to preserve the national cultural tradition. We mistake if we claimed that Serbian and Montenegrin migrants in Denmark, for example, forgot to festive occasions its commitment to the people's clothing show, on the contrary, they are, above all, the Montenegrin wearing hats, this is one hat that has a cross on the crown four Ocilla and inscribed letter "S" (with Cyrillic letters), in each corner of the cross. One respondent interviewed and showed us parts of the national costume; the shirt is "silk with seams " “zubun” of green cloth, dark blue fleecy skirt, "Kotula," and "koret" upper “koletak” plush dark cherry-colored.

Our research evidence shows that costume Serbian and Montenegrin migrants in Denmark, mostly dressed in various celebrations, and its many family photos, we can state that the girls are second-generation immigrants in them marry. Except Caps Montenegrin, Serbian dress, folk hat and waistcoat (vest pattern from) other parts of the Serbian and Montenegrin national costume, we were not able to register.

The general conclusions, as objects that evoke the time of the homeland, revive and protect cultural heritage.
The walls in are apartments of Serbian and Montenegrin migrants in Denmark, various photos, which seem to hide their message. One respondent says this: "The responsibility of the recipient of a large inheritance, if they accept the inheritance. In that case, the recipient is required, if not able to augment his inheritance, materially and spiritually, at least to keep the part he received" (fi.gen.-m.1940).

The main factor, which serves as an indicator for monitoring the elements of traditional identity in the attitudes and practices of respondents, resulting from the process of adaptation, it is a new ethnic, social and cultural environment. In terms of preserving traditional identity, it is important to be aware of what it means to identity, and how it can be preserved, while at the same time be integrated into all aspects of society and the environment in which it resides. Certainly, the language is very important in the preservation of identity. There is also the folklore about which we have already discussed (Haider - Labudović, 2007). Language is one of the important symbols of ethnic identity. In the case of migration, loss of native language
contributes to easier assimilation of immigrants. However, this does not lead to a loss of ethnic identity because language functions can take other symbols (Pavlović, 1989). The Serbian and Montenegrin Diaspora, including migrants in Denmark, mother tongue, that is, the language of the parents, not necessarily the language of the child. Schools and are absence of Serbian language in the Diaspora influenced by various factors. These are, first, the policy of the host country, then the size of the migrant population and its organization, and the relationship that this country has the nut (Blagojević, 2007). Only in Denmark in 2005, she began working school "Sveti Sava", as a "pilot project" in order since 2006 become part of the regular system of supplementary schools, among Serbian and Montenegrin migrants in Denmark. Except in Copenhagen, the classes organized in other Danish cities: Hillerød, Frederikshavn, Helsingør, Næstved, and Silkeborg. The school classes implemented Serbian language, history, geography, music and religious education classes. Supplementary education organization, its funding, curricula, textbooks and teaching staff have provided the competent institutions of the Republic of Serbia. How much notice, the hardest students to master the cases, comparison of adjectives, verbs change their faces, it is time. This also leads to errors that are common when learning a foreign language, when literally translated from one language to another. Parents with first child speaking in Serbian, but the other, in Danish, and her children tend to learn Serbian language. Children from mixed marriages generally only speak Danish.

Our research evidence based on similar research Blagojević (2007) suggests that teaching has many problems. After a grueling week, instead of rest, the children again expected obligations - teaching in Serbian. In addition, Serbian is not popular, nor is widely considered to be necessary, so it is unclear why the children's parents forced them to go to class, when no child in their environment (neighborhood, class, society), does not learn the language (which is not the case with English, French, German). So already moving, without great will for are classes. Then there are other children who speak Serbian but not quite the same those who speak “ekavian”, a strange “jekavian”, and vice versa, because outside the country have the opportunity to be accustomed to this phenomenon. For some, the only connection with Serbia and Montenegro, it is this teaching. However, the cultivation of these relationships is not enough enthusiasm of their parents and some teachers, but also the corresponding positive attitude nuts, which are unjustifiably absent. In addition, because of this lack of connection with the mother country, teaching is mostly used outdated textbooks.

Accepting the language of the environment, does not always mean that it will lead to assimilation, if the awareness of belonging to preserve their identity and what makes it a distinctive identity Haider - Labudović, 2007). Attitudes with Serbian and Montenegrin migrants in Denmark compared to the traditional heritage, does not differ from what in their homes and in the clubs practice. Based on interviews, surveys and available data, the representatives of the Serbian and Montenegrin Diaspora in Denmark, generally do not have any plans regarding the length of stay in this country, much less to any investment in the home country. The current Danish policy in favor of immigrants and in different ways helps to preserve identity. In the first and second generations of Serbian and Montenegrin migrants in Denmark, the assimilation has occurred, except that the second generation of immigrants successfully integrated into Danish society. For the third generation of are election in which the
extent to maintain contacts with the mother country of origin of their parents and to preserve the tradition.

The majority of surveyed respondents said that their children integrated into Danish society, and they not assimilated, and to the children of families had the largest effect, and then the cultural, educational institutions and churches. In addition, the attitudes and practices of the respondents particularly delighted cause of action "Volunteer". We should point out one such instance. The organized by the Serbian Orthodox Church and in cooperation with state and social institutions of the Federal Republic of Yugoslavia was organized monthly meetings of young stock and Diaspora homeland called "Volunteer 2002". Sponsor of the Crown Prince Alexander II, a carrier JAT under the most favorable conditions provided by the participants of a return ticket. Serbian Orthodox Church has solved the issue of board and lodging, government and community organizations in the homeland, visa fee for participants who did not possess a passport of the Federal Republic of Yugoslavia, followed by educational, cultural and recreational activities. Media coverage, which affirmed and followed this noble action were Radio Belgrade newspaper "News". Participants “Volunteer, “From Montenegro has accepted the Diocese Budimlja - Nikšić. Accommodation bee participants in Montenegro, the diocese has provided Mojkovac and guests from abroad visited: a Metropolitan of Montenegro and the Littoral, the Ostrog Monastery, the monastery of St. Peter of Cetinje ... In addition to working part volunteer , full consideration is given to the varied amenities like educational, cultural, religious, entertainment and sport. Here is how my stay in Montenegro, one respondent described the subject of the third generation: "It was fantastic and unforgettable. I want with my comrades, to come are again next year" (th.gen.-f.1987).
Conclusion

Our research evidence in concluding remarks, said in the foreground, a few important moments:

For many years in the former Yugoslavia "voice" of migrant workers abroad was silent among other things because of their ambiguous status and repeatedly emphasized the fact that their departure for temporary work abroad meant "escape from the socialist paradise", i.e., an indicator of failed economic reforms, unemployment and poverty of the population engaged in agriculture on the one hand, and on the other there was also ideologically ambivalent attitude towards the party leadership Yugoslavia workers temporarily working abroad, initially viewed as "traitors" and potentially "easy target "the ideological influence of communism enemy emigration, during the late sixties and seventies of the last century, almost casually, and "benevolence" was seen on the chaotic exodus of workers, apparently representing a burden on the economy of underdeveloped countries, which was not able to absorb the pressure of workers newly arrived from the countryside (Dobrijević, 2007; Antonijević and Grubješić & Krstić, 2011).

The Diaspora and later, during the nineties became the theme of the day on all sides, but primarily as a political medium to small change, it is the manipulation of the political disputes of the party and government and opposition. Motives for the "courtship" Diaspora were varied, from target of political ("together we are very strong"), through economic - an attempt to attract investment in the Diaspora economic space nuts dried, ground to political abuse-Diaspora account for some political power in the mainstream, which is suited to be on the electoral roll who are found number of potential voters, whose overwhelming political beliefs were largely unknown, or at least implied (Gredelj, 2006). This process continues and after 2000 year, and at a time when the established democratic government in Serbia and the market economy in Serbia and Montenegro.

The last census in 2011 Serbia has shown that, in addition to the number of inhabitants in our country for the past ten years and reduces the number of expatriates living and working abroad. If in 2002 are about 415.000 Serbian citizens living abroad, according to the 2011 census, there are only 294.000. The answer to this question is-more often take the citizenship of the countries in which they live. It would make a normal life in the country of migration, and that means I would have to all political, social and personal rights. In this way, they become equal citizens in the country of immigration.

Serbia and Montenegro are face with obvious problems, both external and internal migration. And just to show the fact by Bobić (2010), "the ruling elite must find long-term solutions that would prevent such a situation could, as a strategic study of migration flows can contribute to creating the conditions for overall social development (economic, cultural, political, and demographic) and "balanced regional development and decentralization. Lack of trust in state institutions (the market, the banking system and the judiciary, the rule of law, business climate and fear of corruption …) can be a major obstacle to a potential investment in the development of the migrant's country of origin". What follows another paragraph Bobić (2009), which I accept, which is included in their research and study Tomanović (2004), Ionesco (2005), Grečić (2008), and suggesting that the relevant paradigm for review interrelationships country origin of the Diaspora, analysis of capital fordele migrants, and that could be activated to support the current social development of Serbia and...
Montenegro, assuming revitalize basic trust of migrants to their country of origin through: Diaspora economic capital (material resources, assets, income, and then they send remittances to their families in the country ...). It is well-known enormous economic role of Diaspora of Serbia and Montenegro. Specifically, financial aid, migrants sent to their families, relatives and friends in Serbia and Montenegro, as well as support and existential support, is well known and is among the largest in the world. According to World Bank estimates from 2007 year, this amount only for Serbia has reached as much as $ 4.9 billion, which is 2.5 times the direct foreign investments in Serbia.

Migrants, it is the members of the Diaspora have different levels of human or cultural capital in terms of the achieved level of education, skills, a variety of practical skill Finally, and in the first place, there are demographic losses (emigrants with you regarding the lost fertility of the country of origin, which is running out of them and their descendants, as in Serbia and Montenegro, in particular due to unfavorable already expressed depopulation and aging of the population). International Organization for Migration (IOM) has valuable information that members of the Diaspora have a strong desire to support their country of origin, through the program: the return of professionals, circulation of temporary work contracts, summer camps, professional support, consultation, provided safe mechanisms to ensure that they maintain their careers abroad and there institutionalized cooperation.

By social capital, include the informal relationships and communication networks, which emerge based on trust, common values reciprocity between immigrants and the country of origin. Informal networks established within the circles of family, relatives, friends, colleagues, neighbors, voluntary associations, civic initiatives. Social capital is manifested in three forms, as "binding", which refers to connections between similar people in similar situations (including immediate family members, close friends and neighbors), "bridging" which establishes the mutual relationship among the similar but more distant people (friendships and professional contacts, colleagues) and "linking" which connects the resources of different people in different situations, that is, you can use a wider range of resources than what is available in a small circle of individuals and groups.

Affective capital based on sentiments, feelings of the individual, such as personal interest to help their country, based on the sense of responsibility ("the developed world brings home"), and sometimes the feeling of guilt. Instrumentalization of feelings come to the fore starting at "nostalgic" stores, such as ethno-business, export of domestic goods and services, which can support and policy measures and actions.

Local capital means that many migrants come from the same regions, and to settle in the same areas of foreign countries, it based on the territorial principle in the case of migrants from Serbia and Montenegro in Denmark. "Chain Migration" means the occurrence of any place or area inhabited by new immigrants, who draw new waves coming from the country of origin (family, friends, relatives, neighbors, fellow citizens). Thanks to the association and local social capital, such communities can accelerate the recruitment procedures, initiate new business plans, projects employment in the small and medium enterprises... Relations with countries receiving migrant communities also make it easier to obtain information about specific types of aid to less developed countries and regions of the world.
Forty years have passed since the arrival of the first generation of Serbian and Montenegrin migrants in Denmark to date, so that these people and their families showed and proved that with all the problems they had, and certainly were not small, they managed their work, to survive in the soil and cause numerous Danish sympathies to the Danes themselves, and all others. In a word are managing. Far from family and homeland, in a constant struggle with the standard, immigrants from Serbia and Montenegro, they did not forget their traditions, customs, and moreover, greatly influenced to develop a variety of organizations and activities, as well as places of assembly and survival. The main driving force throughout this journey was undoubtedly Danish society. Unfortunately, in this study, the variety of aid could be discussed only briefly and incidentally, just enough to indicate its presence. Hence, the author, who has a lot of sympathy for Denmark and its people, which is understandable, since he lives in this country narrower part of the family, relatives and friends.

In conclusion, regardless of the time you spend in Denmark, whether it comes three days or two weeks, you can expect to find the time to fly amenities, to catch up with each other. In addition, while you blink, you will realize that the time is up, and you have to see it all. However, do not worry, Denmark is not one of those countries where you go for the weekend and forget about it the next time. That entire one visit Denmark without a doubt is coming back again.

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