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**COMMITTEE OF EXPERTS ON ISSUES RELATING
TO THE PROTECTION OF NATIONAL MINORITIES
(DH-MIN)**

**WORKING GROUP
ON DISPERSED ETHNIC MINORITIES**

(DH-MIN GT-DEM)

8 – 10 September 1999
Room 11, Palais de l'Europe

Meeting Report

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Item 1 of the agenda : **Opening of the meeting**

1. The DH-MIN working group on Dispersed Ethnic Minorities (DH-MIN GT-DEM) met in Strasbourg from 8-10 September 1999, with Mrs Vera KLOPČIČ (Slovenia) in the chair.

Item 2 of the agenda : **Adoption of the agenda**

2. The list of participants and agenda as adopted appear at appendix 1 and 2 respectively.

Item 3, 4 and 5 of the agenda : - **Consideration of information on dispersed ethnic minorities**
- **Consideration of information on Institutes dealing with dispersed ethnic minorities**
- **Suggestions and proposals for further activity in the light of DH-MIN's terms of reference**

3. Following a discussion on the terms of reference given by the Committee of Ministers (DH-MIN (99) 5), the working group discussed the agenda items in a round-table format on the basis of the questionnaire and the replies thereto (DH-MIN GT-DEM (99) 1 and 2).
4. The working group adopted a draft Final Activity Report for the DH-MIN which appears as an Addendum to this report. It was agreed that any additional written information concerning "dispersed ethnic minorities" in the member States and information concerning institutes, NGOs and/or individuals dealing with dispersed ethnic minorities will be included in the appendices to the draft Final Activity Report, provided this information is received by the Secretariat by 24 September 1999.
5. The working group decided to recommend to the DH-MIN that it actively follow developments in respect of "dispersed ethnic minorities" and in particular in respect of the possible establishment of a network.

Item 6 of the agenda: **Close of the meeting**

6. The meeting was closed on Friday, 10 September 1999 at 14h.00.

APPENDIX I

LIST OF PARTICIPANTS

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APPENDIX II

AGENDA

1. **Opening of the meeting**
2. **Adoption of the agenda** [DH-MIN GT-DEM OJ1]
3. **Consideration of information on dispersed ethnic minorities** [DH-MIN GT-DEM (99) 1]
[DH-MIN GT-DEM (99) 2]
4. **Consideration of information on Institutes dealing with dispersed ethnic minorities** [DH-MIN GT-DEM (99) 1]
[DH-MIN GT-DEM (99) 2]
5. **Suggestions and proposals for further activity in the light of DH-MIN's terms of reference** [DH-MIN GT-DEM (99) 1]
[DH-MIN GT-DEM (99) 2]
6. **Close of the meeting**

ADDENDUM

Draft Final Activity Report on “ Dispersed Ethnic Minorities “

1. Introduction

1. The Committee of Ministers gave the following terms of reference to the DH-MIN (Decision No. CM/708/251198 – 650th meeting, 24-25 November 1998) :

- “- to undertake a study on “ dispersed ethnic minorities “ as well as prospects for co-operation between the Council of Europe on the one hand and the European Institute for dispersed ethnic minorities and other bodies pursuing similar objectives on the other hand ;
- to submit its findings to the Committee of Ministers through the CDDH”

2. In order to give effect to these terms of reference, the DH-MIN at its 3rd meeting (16-19 March 1999) established a working group to prepare a draft Final Activity Report.

3. The draft Final Activity Report prepared by the working group could not be considered by the plenary DH-MIN as the meeting scheduled for Autumn 1999 was postponed by the Committee of Ministers until the year 2000 in order to reallocate funds towards the implementation of priority activities concerning national minorities in the framework of the Stability Programme for South-East Europe. Therefore, the Bureau of DH-MIN, convened to supervise ongoing activities, adopted this report.

2. The notion of “dispersed ethnic minorities”

4. Pursuant to the item in the terms of reference “to undertake a study on dispersed ethnic minorities”, the DH-MIN firstly discussed, completed and collated the information received from member States, in response to a questionnaire, about which groups could be considered “dispersed ethnic minorities” within the respective countries. This information appears in appendix I.

5. Secondly, the DH-MIN considered whether it would be desirable and/or possible to propose a definition of “dispersed ethnic minorities” that would be capable of mustering general acceptance. Although the empirical evidence gathered and collated in appendix I shows that there are differing approaches in member States to the term, it was felt that this should not preclude establishing forms of practical co-operation where this is possible. Furthermore the fact that no normative, standard-setting, work is envisaged, led the Committee to conclude that there is no need to propose the adoption of a formal definition. It was further recalled that the drafters of the Framework Convention for the Protection of National Minorities had chosen not to define the term of « national minorities ».

6. Nonetheless, the DH-MIN did consider it useful to try to identify on the basis of the empirical evidence available so far, a number of elements which in the majority of cases would all or mostly apply to groups of persons which could be considered “dispersed ethnic minorities”. However, it is emphasized that these elements are to be

regarded as beacons for practical orientation and do not constitute a definition. The DH-MIN noted that the following elements appear to apply to the great majority of groups :

- they have no kin-state;
- they live in more than one state;
- persons belonging to these groups share common ethnic, religious, linguistic or cultural characteristics;
- they do not form a majority in any Council of Europe member State.

7. The lack of a kin-state appears, on the basis of the empirical material, to be a characteristic of the great majority of “dispersed ethnic minorities”. The element that groups live in more than one State gives meaning to the concept of “dispersed”. Given the diversity of characteristics of the groups concerned, the DH-MIN underlines that the term “dispersed ethnic minorities” should not be understood as excluding groups of persons whose principle ties are religious, linguistic or cultural, rather than ethnic. In this context it is suggested that the terminology may be adapted, either by introducing the term “dispersed ethnic, religious, linguistic or cultural minorities”, or by introducing the shorter term “dispersed minorities”, it being understood that it has the same material scope as the longer term. Finally, the DH-MIN emphasized the sensitivity of the issue of self-identification and stressed that this terminology should not be used in reference to groups against their will.

8. The DH-MIN also considered whether qualifying a group as a “dispersed ethnic minority” excludes such a group from being qualified at the same time as a “national minority”. It noted that the approach to this question differs from state to state.

3. Prospects for co-operation between the Council of Europe on the one hand and the European Institute for dispersed ethnic minorities and other bodies pursuing similar objectives on the other hand

9. The information about bodies and persons interested in the subject of “dispersed ethnic minorities” collected by DH-MIN on the basis of a questionnaire appears at Appendix 2.

10. In considering this item of its terms of reference, the DH-MIN firstly took note of the interest expressed by the European Institute for Dispersed Ethnic Minorities (EIDEM) to have contacts and to co-operate with similar institutes. The committee further noted that an interest in having contacts and co-operation between institutes, NGOs and individuals with an interest in “dispersed ethnic minorities” was also expressed by others. The DH-MIN expressed the view that these activities might be relevant as such groups might need, inter alia, additional support. Thus it appears that there would be a basis for establishing a network of institutions, NGOs and individuals on the theme of “dispersed ethnic minorities”. The DH-MIN considers that, in light of the difficulties facing “dispersed ethnic minorities” and the limited resources available, the establishment of a network, allowing for the exchange of relevant information, the pooling of resources and co-operation on projects between institutes, NGOs and individuals at a European level, would be a welcome development.

11. So far no such international network exists. The DH-MIN considers that, assuming the Committee of Ministers shares the view that, generally speaking, the establishment would be a welcome development, the Committee of Ministers has the choice between either itself taking the initiative of creating a network or leaving this initiative to the parties that would form part of such a network. The DH-MIN suggests that the latter option would be more appropriate, also given the fact that leaving the establishment to the potential partners is the best way of ensuring that a network, if and when it is established, corresponds to the needs of the partners involved.

12. Following its establishment, the Committee of Ministers could, if such a request is made, consider the granting of its auspices to the network. Furthermore, the Committee of Ministers could already at this stage encourage the creation of a network, for example through the dissemination, through all member States, to relevant parties of the information on dispersed ethnic minorities and institutes, NGOs and individuals collated in this report.

13. The DH-MIN further considers that such a network, once established, could potentially be a relevant interlocutor for the Council of Europe, for example, but by no means exclusively, in the framework of the work of DH-MIN. However, at this stage it is premature to take any such decision as this will necessarily depend on many, as yet uncertain, factors.

14. Finally, the DH-MIN expresses its readiness to the Committee of Ministers, should it so desire, to assist in the preparation of any future decisions it may be taking in respect of these matters.

4. Kosovo Issue

15. During its deliberations on “dispersed minorities“, the working group expressed its concern on the human rights situation and particularly the threatened rights of the minorities in Kosovo (Federal Republic of Yugoslavia) and urged the need of immediate action to promote these rights.

APPENDIX I

The information presented below has been collated from the replies given by the governments of the respective country to a questionnaire on “dispersed ethnic minorities”.

1. Austria

The provisional criteria outlined for a “dispersed ethnic minority” (existence of minority in more than one country/absence of kin state/cultural or linguistic identification/difference to “national minorities”) appear to be a valid and useful basis for a discussion on the subject. The referred “dispersed minority” would thus not be linked to a specific piece of land in Europe, nor traditionally live in compact geographical surroundings, nor be a majority in any Council of Europe member state. They would be linked through a common language or a common religion, or other cultural traits.

Statements on dispersed minorities would also be made without prejudice to any inclusion as a national or other minority in any particular state.

In Austria one could relate on a number of such dispersed minorities, as referred to above. However, due to the impossibility to give a complete list, nor to be able to ensure the acceptance of any of these minorities to be included in such a list, the question cannot be answered fully at present.

Under these criteria, an indicative list in Austria could be the following: the Yiddish speaking community, the Sinti/Gypsy community, and various religious Communities (Christian, Islamic, Jewish, Buddhist).

2. Cyprus

There are no groups of persons in the Republic of Cyprus that could be described as “dispersed ethnic minorities”.

3. Finland

If a “dispersed minority” is defined as a minority living in more than one state, the following minorities living in Finland could be regarded as “dispersed ethnic minorities”: the Sami, the Roma, the Tatars and the Jews.

These are all considered national minorities in Finland, and have been reported on as such to different Human Rights Treaty Bodies within the Council of Europe and the United Nations.

Finland has submitted Reports to the Secretary General of the Council of Europe on both the Framework Convention for the Protection of National Minorities (4.2.1999) and the Language Charter on Regional or Minority Languages (1.3.1999). In these reports information can be found on the situation of the minorities referred to above.

In these reports information can also be found on the two other national minorities; the Old Russians and the Swedish-speaking minority.

None of these above mentioned minorities have, at least so far, been considered as “dispersed minorities”.

Other possible “dispersed minorities” in Finland would be either representants of different religious beliefs or migrants.

4. Germany:

Dispersed ethnic minorities" are groups of a specific ethnic, cultural, linguistic or historical identity. In Germany, among such "dispersed ethnic minorities" may be reckoned those groups whose members live both here and in other countries of Europe, but who are not considered a national minority and whose ancestral culture and language cannot be directly assigned to any particular country and who wish to preserve this identity or to save their culture and language, as a historic heritage of Europe, from falling into oblivion.

The groups in the Federal Republic of Germany, as listed below, meet these criteria. It is not possible to give any numbers regarding membership since statistics compiled on an ethnic basis are not available.

a. [Old] Prussians (Pruthenians) in Germany

This is a small group of persons of German citizenship who feel committed to the Old Prussian culture and to preserving the knowledge of the Prussian language. Their exact numbers are not known. At or after the end of World War II, these people or their parents or grandparents came, for the major part, as refugees or expellees, from the northern part of the then German province of East Prussia to the area of what now is the Federal Republic of Germany, or have, at an earlier time, settled here in the course of individual changes of residence. They are united by the endeavour to keep the Old Prussian (Pruthenian) culture of their ancestors and the knowledge of the Old Prussian language alive. Their original homeland is nowadays part of the Russian Federation. The Old Prussian language, i.e. the Balt Prussian as spoken in Samland (Samland), has already been extinct since the 18th century. According to information provided by experts, a related form within the group of Baltic languages, i.e. Lithuanian Prussian, is still spoken by several hundreds of people in today's Lithuania.

It is not known whether, in the area of today's Kaliningrad oblast of the Russian Federation, there are still people feeling a cultural tie with the Prussians as the indigenous population of Balt origin of the former East Prussia. In Lithuania, there are still people identifying themselves as Prussians (Pruthenians) [in German: "Prußen", as distinguished from the later German colonists who had become the majority population since the Middle Ages], according to information provided by experts and by the association representing the Prussian culture in Germany.

To keep alive the culture of the Prussians is the aim of the registered association *Tolkemita e.V., Internationale Vereinigung der Prußen und Prußenfreunde* (International Association of Prussians and Friends of the Prussians).

b. Individuals and institutions keeping alive the Yiddish language and culture in Germany

For obvious historic reasons, Germany feels a particular moral obligation to protect Jewish and Yiddish culture in Europe. There are some 65,000 persons of Jewish faith in Germany who have combined to form 62 individual communities, represented by their Central Council (*Zentralrat der Juden in Deutschland*). The Jews of Germany do not consider themselves a national minority, but a religious community. Like the major Christian churches, the Jewish religious community has a public-law status.

Due to the process of emancipation since the early 19th century, Jews living in Germany no longer identified themselves with Yiddish or other forms of regional Jewish culture, but used the German language. Although Yiddish has its origin in Middle High German - the German standard language in the Middle Ages - this language and culture have, during the Middle Ages after the emigration and flight of Jews from Germany to the countries of Central and Eastern Europe, developed into an independent language and culture through the specifically Jewish religious way of life and culture there. Because the Jews of Eastern Europe were the principal speakers of Yiddish, Yiddish culture suffered considerably from the Holocaust. Following the end of World War II, attempts have been made to recreate this culture. This has been difficult, particularly in the former Soviet Union.

After the recent political changes, many Jews from East European countries found a new home in Germany and brought members, notably of the younger generation, to the Jewish communities. However, these Jews no longer spoke Yiddish, but Russian. This is the reason why there are now only few Jews of the older generation who still have a command of Yiddish.

Nevertheless, preservation of the Yiddish culture and language are supported in Germany on a sustained basis.

c. Aromanians in Germany

There are 1,500 Aromanians in Germany, part of whom are German citizens. They have a certain amount of scientific and publishing activities. Lectures including the Aromanian language are offered by some universities in Germany. Two international conferences on Aromanian language and culture took place in Freiburg over the last ten years and were financed with governmental research funds.

The Aromanians in Germany founded the registered association *Union für Aromunische Sprache und Kultur e.V.* (Union for Aromanian Language and Culture). The association publishes a quarterly journal entitled *Zborlu a nostru* ("Our Word").

d. Roma in Germany

In addition to the group of German Sinti and Roma who enjoy the special protection afforded by the Council of Europe Framework Convention for the Protection of National Minorities, there are large numbers of Roma in Germany who live here as foreigners temporarily or on a long-term basis and who avail themselves of the constitutionally guaranteed scope for preserving their culture and language. As for other groups of immigrants, their integration into society is the object of, and supported by, a governmental integration programme. Roma not having German citizenship come, for the major part, from states of the Former Yugoslavia or from Romania and Bulgaria, but also from the Czech Republic, Slovakia and Hungary, and other countries.

Their numbers are not known since in Germany only the nationality of aliens is registered, but there are no statistics based on ethnic criteria.

Under the aliens law of the Federal Republic of Germany, foreigners may found, and be a member of, [registered] associations. There are several organizations in which foreign Roma participate or which are specifically founded by foreign Roma and/or particularly take care of foreign Roma in Germany. Their numbers are not known since associations are not registered centrally in Germany. In the following, some associations are listed which engage in supralocal activities.

5. Hungary:

Under this item we use the definitions of the Act LXXVII/1993 on the Rights of National and Ethnic Minorities. There are only a few places in Hungary, where ethnic and national minorities live in compact communities. From a general point of view (absence of kin-state or identification) the ethnic groups that live in Hungary can be divided into three large groups according to origin and native language. The Romungros, whose mother tongue is Hungarian, constitute the majority of the Gypsies. The Olah Gypsies, whose native language is Gypsy, constitute approximately 20%-22%, while the Bea Gypsies, who speak an archaic version of Romanian, constitute 8%-10% of the Gypsies in Hungary.

Strictly in a territorial meaning we can say that national minority groups like the Greeks, Poles, Armenians, Bulgarians, and Ukrainians are dispersed on the territory of Hungary, that is they do not live and have never lived in a definite geographical region in Hungary, although they have their common national origin.

The following figures were recorded in the 1980 and 1990 censuses according to the “*native language*” and “*nationality*” of the national and ethnic minorities in Hungary.

According to Native Language			
<u>Minorities</u>	Number of People		Percentage of the Population in 1990
	1980	1990	
Slovakian	16,054	12,745	0.1228
Romanian	10,141	8,730	0.0841
Croatian	20,484	17,577	0.1694
Serbian	3,426	2,953	0.0285
Slovenian, Wend	3,142	2,627	0.0253
German	31,231	37,511	0.3616
Gypsy	27,915	48,072	0.4634
Armenian	“..”	37	0.0004
Greek	“..”	1,640	0.0158
Bulgarian	“..”	1,370	0.0132
Polish	“..”	3,788	0.0365
Ukrainian, Ruthenian	“..”	674	0.0065
Total	112,393	137,724	1.3275

Source: MAPSTAT Central Statistical Office software, Budapest, 1992

According to Nationality			
Minorities	Number of People		Percentage of the Population in 1990
	1980	1990	
Slovakian	9,101	10,459	0.1008
Romanian	8,874	8,730	0.0841
Croatian	13,895	13,570	0.13084
Serbian	2,805	2,905	0.0280
Slovenian, Wend	1,731	1,930	0.0186
German	11,310	30,824	0.2971
Gypsy	6,404	142,683	1.3753
Other minorities	16,369	19,640	0.1893
Total	70,489	232,751	2.2434

Source: MAPSTAT Central Statistical Office software, Budapest, 1992

It is essential to have a definition for “*dispersed ethnic minorities*”. In our understanding these groups have mostly ethnic attributes, with no kin-state, and no definite national self-identification, but have an existence in more than one country and with common culture and possible common language(s). Important *differentia specifica* can eventually be the absence of kin-state.

Small national minority groups living “dispersed” (not in compact communities) in a state, but with clear national self-identification and with kin-state could be considered as *diaspora*. While national minority groups living in a territory in a compact manner should be considered as *national communities*.

We recognise, however that distinction between *dispersed ethnic minorities* and *diaspora* is artificial and a bit misleading: different institutions, states and languages use these terms in different ways and with different meaning. That is why definition is as much a political decision, as a legal notion.

6. Lithuania:

A definition of “dispersed ethnic minorities” is usually given to those ethnic groups who geographically are distributed in one (or in some different) regions and their concentration there is not very high. In our opinion, Yiddish – speaking European Jews, Roma/Gypsy, Uralic peoples, Baltic, Finno-Ugrians (Livonians, Vepsians, Izhorians, Votians, etc.), Baltics (Curonians, descendants of Old Prussians, etc.), Baltic Germans, Karaits and Tartars of Lithuania are considered to be descendants of disappeared or disappearing cultures.

In Lithuania Tartars, Karaits, Jews, Roma/Gypsy people are considered to be “dispersed ethnic minorities”. Already 600 years two Turkic nations – Tartars and Karaits were residing on the territory of Lithuania. Today there are approximately 300 Karaites living in Lithuania. From the stand point of the language and ethnic genesis they are attached to the oldest Turkic tribes – kipthtiaiks. In the Middle Ages they played an important role in East Europe. Tartars and Karaits are descendants, mostly remote, from their kinship to the West. They were brought to Lithuania in 1397-1398 (the 14th century) when Grand Duke Vytautas was at war with the Golden Horde. About 380 Karaites families and several thousand Tartars soldiers were brought over to

Lithuania. Today, Tartars and Karaites have preserved their national consciousness. These processes depended on Grand Duke's state policy – to settle vacant areas, to build castles, to revive trades and economic life of the country.

Today Karaites, mostly of the older generation, speak their own language and this percentage is constantly decreasing. But the usage of the language not only in everyday life but also in liturgy undoubtedly predetermined its originality, peculiarities and richness and, in general, its survival. Recently, in Lithuania, there has been a revival of the Karaites language, with a demand to learn it. In 1996 the practical AMC book “Mien karajče urianiam” (“I am learning the Karaites language”) was published. All Karaites are members of religious communities. Their religion is recognised as one of traditionally and historically existing religions in Lithuania. In Spring of 1988, the Karaites united into a Lithuanian Karaites cultural association. In the Museum of Trakai, an ethnographic exposition was arranged where one can see Karaites' domestic instruments, tools and historical documents. In 1997 Lithuania celebrated the 600th Anniversary of the settlement of Tartars and Karaites in the country.

Today there are approximately 5,000 Tartars living in Lithuania. The descendants of the Grand Duchy Tartars live not only in Lithuania, but also in Poland (approximately 2,300) and Belarussia (approximately 6000). Tartars of these countries are linked by religious, ethnic and kin relations. They maintain close interrelations. Lithuanian Tartars in XVI-XVII centuries lost their language, and today they speak the language of the state in which they live.

In 1988, the Lithuanian Tartars cultural association was established in the Lithuanian cultural fund. In 1994 the association was reorganised into two independent non-governmental organisations: the Union of Lithuanian Tartars communities and the Lithuanian Tartars community in the Vilnius region.

In 1955, the Union of Lithuanian Tartars communities began issuing a monthly newspaper “Lietuvos Totoriai” (“Lithuanian Tartars”). Twice a month the Lithuanian National Radio broadcasts a 30-minute programme in the Tartar language.

Recently the interest in Lithuania for Tartar culture has greatly increased. In 1992, the Oriental Centre was founded in Vilnius University. It collects materials about oriental cultural influence on Lithuania and its culture. In 1996, a scientific researcher of the Lithuanian Institute of History Tamara Bairašauskait published the monograph “Lithuanian Tartars in XIX century”.

Today there are approximately 5000 Jews living in Lithuania. Researchers found out that in the XII century just a few Jews lived on the territory of Lithuania. A large percentage of them came to Lithuania from Germany and Poland during the rule of Grand Duke Vytautas.

In the independent Lithuania (1918-1940) the Jews were granted autonomous rights funded by the State budget. At that period a great number of Jewish associations took an active part in the state's cultural life.

The Lithuanian Jews suffered a great tragedy during World War II. During the occupation about 200,000 people of Jewish origin were murdered. The Soviets closed

down Jewish cultural institutions and schools, and they had no periodicals in their native tongue. At the rebirth of independence in 1988 in Vilnius, a Jewish kindergarten was set up. In 1989 a Jewish Šalom Aleichem school was opened in Vilnius. There the pupils are taught Yiddish and Hebrew languages, Jewish history. The Judaic Centre was established in Vilnius University. The Centre organised an international conference “Judaistics, Jewish civilisation and Jewish reflection”. The Committee of Culture and Education of the Parliamentary Assembly of the Council of Europe organised a meeting on Yiddish and Lithuanian cultural heritage.

The cultural and historical heritage is preserved and studied by the State Jewish Museum, reconstituted in 1989.

Mass media plays an important role in preserving and maintaining Jewish culture and consciousness. From 1989 a periodical newspaper “Lithuanian Jerusalem” was issued in Lithuanian, Jewish, Russian and English. It reflects the life and activities of the Lithuanian Jewish community. National Radio and State television of Lithuania broadcasts programmes in Lithuanian and Yiddish.

The Jewish community unites 16 organisations in Vilnius, Kaunas, Klaipeda, Panevežys and other cities of Lithuania.

The Supreme Council – Restituent Seimas of Lithuania accepted on 8 May 1990 the declaration “Concerning the Jewish genocide at the period of the Nazi occupation”.

The 23rd of September, is observed in Lithuania as a memorial day, called the Jewish Genocide day.

The Jews have Judaism as their religion. In the country, there are three religious Judaic communities. According to laws in force in the Republic of Lithuania, private real estate and houses of worship are re-instated to Jewish religious communities.

There are approximately 2000 Roma/Gypsy people in Lithuania. They came to Lithuania in the middle of the XV Century through Poland and Belarussia. Lithuanian Roma are organised by six non-governmental organisations, which are dealing with Roma people’s social and cultural problems.

In 1998, the first Lithuanian Roma Information Centre was established in Kaunas. The main task of the centre is to exchange information and to keep close contacts with Roma people in other countries.

7. Poland:

The lack of a definition of “dispersed ethnic minority” creates a problem for the Polish authorities in establishing which group of persons may be classified as belonging to such a group. However, according to the definition of “dispersed ethnic minorities” worked out by the DH-MIN and presented in your draft questionnaire it is possible to say that in Poland the Roma population constitutes such a group.

The Roma population in Poland according to a number of different sources ranges between 20 to 25 thousand people. In Poland as in many other European countries the

subject of legal protection provided by the international and internal law is directed at the individual rights and the group as a whole. The Polish Roma population is divided into four main tribes: Polish Romas, Kelderasze, Lowari and Bergitka Roma (mountain gypsies).

8. Portugal:

An ethnic minority is deemed to be "dispersed" if it is present in more than one country and more than one place or region of any one country. Moreover, a "dispersed ethnic minority" is not associated with any specific region.

Under this definition we might say that one particular dispersed ethnic minority is present in Portugal. Gypsies are scattered throughout the country and move at least between the two countries of Portugal and Spain, while holding Portuguese citizenship and considering themselves as Portuguese nationals. An estimated 40 000 Portuguese citizens are ethnic Gypsies.

Immigrant communities, particularly from Cape Verde, are also spread throughout the country. However, such communities cannot be considered as ethnic minorities because they are first and foremost made up of immigrants.

Therefore, Gypsies are the only ethnic minority in Portugal which could be described as being dispersed. The figure of 40 000 is only approximate because, in accordance with the United Nations line that information on race and political or religious convictions are optional in censuses and the Constitutional prohibition of discrimination, Portuguese population censuses do not differentiate between minority and non-minority groups.

9. Romania:

Because the term "dispersed ethnic minorities" has not been defined - despite the efforts of the Council of Europe and the OSCE, in particular - it is difficult to identify those who might be considered to form such minorities. Moreover there are no groups in Romania who explicitly regard themselves as "dispersed ethnic minorities".

10. Russia:

It is not easy to identify groups of "dispersed ethnic minorities" for a number of reasons. One of them is the absence of definition. However on the basis of discussions in the relevant committees of the Council of Europe it is possible to draw a conclusion that groups of "dispersed ethnic minorities" have common characteristics. They exist in more than one country, don't have a kin-state, have their own cultural or linguistic traditions. According to this description the main groups of dispersed ethnic minorities in Russia are the following: Roma (Gypsies), Assyrian, Karaim.

Roma (Gypsies)

According to the 1989 census data, there are about 160 thousand Gypsies in the Russian Federation. In 1992-3 a number of cultural and educative Gypsy associations were founded in Russia, e.g. "Roman khar" association (Moscow), "Gyprsy commune "Bara Roma" in Krasnodar region and others. National state folklore theaters

“Roman” and “Chilari” (youth theater) are well known as well as a Romani musical salon in Moscow. Gypsies are represented in the Consultative Council on national-cultural autonomies to the Russian Government.

Assyrians

According to the 1989 census data, there are about ten thousand Assyrians in the Russian Federation. Assyrian NGOs are participating in the work of the Congress of National Associations of Russia (CNAR).

Karaim

According to the 1989 census data, there are 680 Karaims living in Russia.

11. Slovakia:

In the Slovak Republic there is no legal definition of the term “national minority” in the legislation at present time. Equally, there is no formal system for the official recognition of national minorities. The existence of national minorities is based on the individual fundamental rights of persons belonging to national minorities enacted in the Constitution of the Slovak Republic, other relevant domestic laws and international legal documents. Official statistics (the Statistical Office of the Slovak Republic engages in demographic statistics in the Slovak Republic) derived from censuses show that at the present time there are a total of 11 national minorities in the Slovak Republic. All of which are listed in the official governmental “Report on the Implementation of the Framework Convention of the Council of Europe for the Protection of National Minorities in the Slovak Republic”. There are no other original ethnic groups or national minorities in Slovakia besides these national minorities. The Slovak legal system does not recognise the term “dispersed ethnic minorities” either.

12. Slovenia:

In Slovenia we consider Roma and Jews as “dispersed ethnic minorities”.

According to the census from 1991 there are 2.293 persons who declared themselves as Roma and only 37 persons who declared themselves as Jews.

Actually, the number of Roma ethnic groups is about 7000-10,000. They have their own organisation “Romani Union” (joint Society of Roma in Slovenia) which consist of 7 Societies of Roma in Slovenia.

Jews in Slovenia do not have their own organisation.

13. Sweden:

The concept of “dispersed ethnic minorities” is not used in government policies nor among research institutes in Sweden. The discussion concerning the concept at the DH-MIN meeting on 17-19 March gave a notion of the meaning of dispersed ethnic minorities but not enough to distinguish dispersed ethnic minorities from immigrants or national minorities, at least not in a Swedish context. As a result it is not possible to determine whether or not there are dispersed ethnic minorities in Sweden.

On 15 June 1999 the Swedish Government forwarded the Government Bill *National minorities in Sweden* to the Swedish Riksdag (the Parliament). In the bill the Government proposes among other things that Sweden ratify the Council of Europe Framework Convention for the Protection of National minorities in favour of the Sami, the Swedish Finns, the Tornedalers, the Roma and the Jews.

14. Switzerland:

1. There is a cultural minority in Switzerland that might well be regarded as a national minority¹ and broadly matches the provisional definition of dispersed ethnic minorities used by the DH-MIN. The group in question is the “Yéniches” or “Jenische” Swiss travelling people. Switzerland, however, does not define them as an “ethnic” minority. They are a “dispersed” section of the Swiss population inasmuch as they do not have a settled way of life. Moreover, Yéniches are also to be found outside Switzerland, in Alsace for example, while inside Switzerland there are other non-Yéniches travellers, namely the Roma and Sinti. Thus the Yéniches are not a “people” who share deep cultural, linguistic or religious roots, but rather a community of Swiss citizens whose cultural way of life is different from that of the settled population. Switzerland has no intention of attaching an “ethnic” label to them, as to do so would tend to divide the travelling population, rather than encourage the acceptance of cultural differences within it.

2. The position of the Yéniches is not secure. Their way of life is dying out: according to unofficial, unconfirmed figures the non-settled Yéniches now number only 3000-5000, out of a total of 20,000 people of Yéniche origin. Their main problems today are: a shortage of sites that meet their needs; differences in the rules for obtaining work-permits in different cantons and, in many cases, the fact that several permits must be obtained for different commercial activities; the question of integrating travelling children into the education system (which is the responsibility of the cantons); and the settled population’s prejudices about travellers. Until the late 1960s the Yéniches were subject to a number of pressures, in particular from a settlement programme and the practice of placing Yéniche children under guardianship (through the *Oeuvre d’entraide pour les enfants de la grand-route* [Mutual Fund for Travelling Children]).

Swiss travelling people have their own organisation, the *Radgenossenschaft der Landstrasse* [Byroad Travellers’ Association], which is recognised and officially supported by the Confederation and a number of cantons. In 1997, in order to take more account of the problems listed above, the Confederation also set up a foundation called *Assurer l’avenir des gens de voyage suisses* [Assuring the future of Swiss Travelling People], which includes representatives of the travelling population and of the communes, cantons and Confederation. Its aims are to improve the living conditions of Swiss travellers and to find joint solutions to the problems listed.

15. “The Former Yugoslav Republic of Macedonia”:

Given that fact that there is no definition nor are there defined criteria for identification of dispersed ethnic minorities, the starting points resulting from the

¹ See Message to Parliament on the Framework Convention for the Protection of National Minorities, 19 November 1997, 22

discussions in the framework of the DH-MIN and other bodies of the Council of Europe, but also of other international organisations, constitute a solid basis for the proceedings of the Working Group set up to “undertake a study on ‘dispersed ethnic minorities’ as well as prospects for cooperation between the Council of Europe on the one hand and the European Institute for dispersed ethnic minorities and other bodies pursuing similar objectives on the other hand”.

On the basis of these provisional criteria (existence in more than one country/absence of a kin state/cultural and linguistic identification), the groups in the Republic of Macedonia that may be classified as dispersed ethnic minorities are Vlachs, Roma and Jews. Not entering the discussion on whether dispersed ethnic minorities differ from national minorities, it should be pointed out that Roma and Vlachs have a status of national minorities in the Republic of Macedonia.

According to the last internationally monitored census of 1994, 47.408 persons declared as Roma, 8.574 as Vlach and 30 as Jewish.

Persons belonging to the Roma minority are organised in political parties (3) and a large number of NGOs. They are represented in Parliament, local self-government units, as well as in the Council for Inter-ethnic Relations, a body which considers the issues in the sphere of inter-ethnic relations and delivers opinions, recommendations and suggestions to the Assembly of the Republic of Macedonia, which is obliged to discuss them. (For more information on the participation of the Roma minority in the decision-making processes, see the replies to the questionnaire on the participation of persons belonging to national minorities in decision-making processes.) Optional instruction in the Roma language within the elementary education is organised for the teaching staff for the needs of this optional instruction, and the first primer and grammar in the Roma language have been published. Persons belonging to the Roma minority have the possibility of being informed in the Roma language through: Macedonian Radio (30 minutes daily) and Macedonian Television (30 minutes twice a week), public radio stations on local level (4), private televisions (2) private radio stations (1) and through the printed media in the Roma language (1).

Persons belonging to the Vlach minority are integrated in all spheres of public life in the Republic of Macedonia. As Roma, they are also represented on the Council for Inter-Ethnic Relations. Persons belonging to the Vlach minority attend instruction in the Macedonian language at all levels, but may also attend optional instruction in the Vlach language introduced in 1995 (a primer in the Vlach language has been published for the needs of this instruction). The program in the Vlach language is broadcast on the Macedonian Television (30 minutes twice a week), Macedonian Radio (30 minutes daily) and on local radio stations. There are 3 newspapers in the Vlach language in Macedonia.

About 8.000 Jews (Sephards originating from Spain) lived in Macedonia before WWII. Over 7.000 of them lost their lives in Treblinka during the Holocaust. The Jewish community in Macedonia is mainly devoted to maintenance and restoration of Jewish cultural heritage monuments; however, also the publishing activity linked with Jews in Macedonia (Bitola, Stip and Skopje) is noteworthy.

APPENDIX II

Information provided by governments concerning institutes, institutions, organisations and persons with an interest in “Dispersed Ethnic Minorities”.

1. Austria:

- Institute for Judaism, Vienna University: teaching of Yiddish since 1971, work on teaching manuals;
- Jewish Museum of the City of Vienna: personnel specialist in Yiddish culture, relevant library, seminars and training programme for other European Jewish museums.

2. Cyprus:

None.

3. Finland:

The Northern Institute for Environmental and Minority Law (an independent research unit within the University of Lapland).

Address: Arctic Centre
University of Lapland
P.O. Box 122
FIN – 96101 ROVANIEMI
Finland

4. Germany:

Scholars studying the Prussians:

The Federal Ministry of the Interior has no detailed information on scientific institutes dealing with the culture of the Prussians and their historical language. The following information was provided by *Tolkemita e.V.* [Tolkemita, registered association].

Inter alia, the following scholars are known to pursue international studies on the Prussians:

- Prof. Dr. Vladimir Nikolaevič Toporov (Uliza Samedu Wurguna 5-49, 125315 Moskau, Russia): the author of a 10-volume series entitled *Prusskij Jasik* (Prussian Language), of which 5 volumes have been published so far; at present, however, it is not possible to complete the work.
- Prof. Dr. Vytautas Mažiulis (Kalvarijos 276-27, Vilnius, Lithuania): editor of a number of significant works on Prussian issues, especially on the Prussian language.
- Dr. Letas Palmaitis (Donelaičio 70-7, 3000 Kaunas, Lithuania): Director of the *European Institute for Dispersed Ethnic Minorities*, leader of seminars at Vilnius University, editor of the work *Prūsų kalba* (Prussian Language) under the pseudonym Mikelis Klusis.

- Prof. Dr. Pietro U. Dini (Via San Andrea 33, I-56100 Pisa, Italy): author of a philological work dealing also with the Prussians and their language.
- Prof. Dr. Endre Bojtár (Közéop Európai Egyetem, Gondnokság, H-1051 Budapest, Nádor u. 9, Hungary): editor of a work on the history of Baltic peoples.
- Prof. Dr. Dr. sc. Rainer Eckert (Murtzaner Ring 16, D-12681 Berlin, Germany): author of several studies on the Prussian language and culture and on the history of Baltic languages.
- Dr. Lothar Kilian (Zerresweg 23, D-53913 Swisttal, Germany, tel. [of Tolkemita e.V.]): scientific consultant to the Prussians' association *Tolkemita e.V.*, author of a book on the origin and language of the [Baltic] Prussians.
- Prof. Dr. W.W. Sedov (Dm. Ulnanova 19, 117036 Moscow, Russia): duty staff editor of the scientific publishing house *Nauka*. In the specialized volume "Archeologiya USSR - Finno-Ugry i Balty v Epochu srednevekoviya" (Finno-Ugrians and Balts in the Middle Ages) published by this publishing house, the tribes of the Prussian region are also dealt with in detail in the chapter on "West Balt Tribes".

Many of the scholars listed here maintain working relations. The research activities also involve members of the Prussians.

2. Institutes dealing with Yiddish language and culture:

The Yiddish language and culture can rely on sustained support by the *Länder* of the Federal Republic of Germany. There are two university chairs for Yiddish language and culture (in Düsseldorf and Trier). In the latter city there is also a Yiddish Language and Jewish History Research Centre. In addition, there is the Simon Dubnow Institute in Leipzig, the Moses Mendelssohn Centre in Potsdam and the Berlin-based Centre for Research on Anti-Semitism doing research work on Yiddish culture. Lectures on Yiddish language and culture are given at twelve German universities and also at a School of Jewish Studies in Heidelberg.

The addresses are as follows:

- *Heinrich-Heine-Universität, Lehrstuhl Jiddische Kultur, Sprache und Literatur* (Professorial Chair for Yiddish Culture, Language and Literature), Universitätsstrasse 1, D-40225 Düsseldorf, Germany
- *Institut für die Geschichte der Deutschen Juden* (Institute for the History of German Jews), Rothenbaumchaussee 5, D-21029 Hamburg, Germany
- *Universität Potsdam, Moses-Mendelssohn-Zentrum*, Am Neuen Palais 10, D-14469 Potsdam, Germany
- *Universität Trier, Fachbereich 2 - Jiddistik* (Department 2 - Yiddish Studies), D-54286 Trier, Germany
- *Universität Heidelberg, Neuphilologische Fakultät* (Department of Modern Language Studies), D-69117 Heidelberg, Germany
- *Hochschule für Jüdische Studien Heidelberg* (Heidelberg College for Jewish Studies), Friedrichstrasse 9, D-69117 Heidelberg, Germany
- *Universität Tübingen, Institutum Judaicum*, Liebermeisterstrasse 12, D-72076 Tübingen, Germany

- *Freie Universität Berlin, Institut für Judaistik* (Institute for Judaistic Studies), Schwendenerstrasse 27, D-14195 Berlin, Germany
- *Volkshochschule der Jüdischen Gemeinde zu Berlin* (Adult Education Centre of the Jewish Community at Berlin), Fasanenstrasse 79-80, D-10623 Berlin, Germany
- *Volkshochschule der Jüdischen Gemeinde Frankfurt a.M.* (Adult Education Centre of the Jewish Community of Frankfurt/Main), Westendstrasse 43, D-60325 Frankfurt a.M., Germany
- *Simon-Dubnow-Institut für Jüdische Geschichte und Kultur e.V.* (Simon Dubnow Institute for Jewish History and Culture), Goldschmidtstrasse 28, D-04103 Leipzig, Germany
- *Technische Universität Berlin, Zentrum für Antisemitismusforschung* (Centre for Research on Anti-Semitism), Ernst-Reuter-Platz 7, D-10587 Berlin

3. Scholars studying the Aromanians

- Prof. Dr. Vasili Barba, *Europäisches Zentrum für Aromunische Studien* (European Centre for Aromanian Studies) at the *Romanisches Seminar* of *Albert-Ludwigs-Universität Freiburg*, Alte Universität, D-79085 Freiburg, Germany
- Prof. Hans-Martin Gauger, *Albert-Ludwigs-Universität Freiburg, Romanisches Seminar*, D-79085 Freiburg, Germany
- Prof. Dr. Rudolf Windisch, *Institut für Romanistik* of *Universität Rostock*, August-Bebel-Strasse 28, D-18051 Rostock, Germany

4. Scholars studying the Roma:

Studies relating to Roma who have migrated to Germany or live there temporarily are carried out primarily by migration and education researches who, however, also deal, among their study subjects, with the integration of Roma culture into the society of Germany. A number of names and institutions are given below:

- Prof. Dr. Wolfgang Mitter, *Allgemeine und Vergleichende Erziehungswissenschaft* (General and Comparative Pedagogy), *Deutsches Institut für Internationale Pädagogische Forschung* (German Institute for International Pedagogical Research), Schlossstrasse 29, D-60486 Frankfurt/Main, Germany
- Prof. Dr. Rainer Geißler, *Universität-Gesamthochschule Siegen, Fachbereich 1 - Sozialwissenschaft* (Department 1 - Social Sciences), Adolf-Reichwein-Strasse 2, D-57068 Siegen, Germany
- Prof. Dr. Werner Habel, *Gerhard-Mercator-Universität-Gesamthochschule Duisburg, Dekan des Fachbereichs 2 - Erziehungswissenschaft* (Dean of Department 2 - Pedagogy), P.O.B. 101503, D-47048 Duisburg, Germany
- Prof. Dr. Manfred Bayer, *Gerhard-Mercator-Universität-Gesamthochschule Duisburg, Fachbereich 2 - Erziehungswissenschaft* (Department 2 - Pedagogy), P.O.B. 101503, D-47048 Duisburg, Germany

The scholars are in contact with each other and also maintain international work relations, especially to East/Central and South East Europe.

5. Hungary:

No specific institutes for “dispersed ethnic minorities”, but the Office for National and Ethnic Minorities is responsible for ethnic groups of Gypsies.

Dr. Toso Doncsev (President),
Újpesti rkp. 31-33
1133 BUDAPEST, Hungary

6. Lithuania:

European Institute for Dispersed Ethnic Minorities
Pylimo: 4, LT-2000 Vilnius Lithuania

Contact Person: Dr. Letas Palmaitis, Director

The European Institute for Dispersed Ethnic Minorities has already prepared projects aimed at such disappearing cultures and their heritage as Lithuanian Karaims, Tartars, Baltic – Roma/Gypsies, Baltic Germans and Baltic Prussians. The Institute is interested in co-operating with Poles in the sphere of small Slavic cultures such as Kashubian in Poland or Sorbian in Germany and the Livians in Latvia.

The Institute which currently only works on regional issues and problems on a European perspective will seek to co-ordinate its activities with the activities of analogous institutions in Europe.

7. Poland:

In Poland there are a number of institutions dealing with “dispersed ethnic minorities” and in general with ethnic minorities. The most representative are:

- a) Centre for National Studies of the Polish Academy of Science (PAN) – 61-777 Poznań, Stary Rynek 78/79
- b) Institute for Archaeology and Ethnology PAN – 00-140 Warsaw, Al. Solidarności 105
- c) Silesian Institute in Opole – 45-082 Opole, Piatowska Street 17
- d) Institute of Political Science UMCS in Lublin – Centre for Ethnic Studies
- e) Institute of Geography and Spatial Cultivation of the Polish Academy of science – 00-818 Warsaw, Twarda Street 51/55
- f) Institute of Philosophy and Sociology of the Warsaw University – 00-950 Warsaw, Nowy Świat Street 69
- g) Jewish Historical Institute – 00-090 Warsaw, Tłomackie Street 3/5

There are also individual persons or groups of people in the Institutes and Study Centres at the Universities in Gdansk, Białystok and Wrocław, who deal with different aspects of ethnic minorities.

8. Portugal:

Mr José Leitão
High Commissioner for Immigration and Ethnic Minorities
Avenida Columbano Bordalo Pinheiro, No. 86, 8º
1070 LISBON

This Institute is most definitely interested in contacts with bodies operating in other countries.

Representatives of the Gypsy communities in question are occasionally involved in *in situ* work under research projects concerning Gypsies. For instance, when research institutes dealing with minority problems visit the sites where such communities are settled, they often interview leading lights in the particular community.

It would be useful to compile a document of replies from the different delegations, perhaps accompanied by a consolidated report or proposals put forward by the working group.

A network of bodies and institutions dealing with the dispersed minorities issue would be extremely useful. The new technologies might be used to set up such a network, and one or more homepages could be created to provide information on the institutions and bodies, their contacts and their activities and research projects. This would facilitate close mutual relations, particularly by e-mail. The working group might prepare a model for such a homepage.

9. Romania:

A number of academic institutions in Romania study or are concerned with ethnic minorities. One such is the Romanian Academy's European Centre for the Study of Ethnic Problems (13 Calea 13 Septembrie, 71102, Bucharest), whose fields include the study of inter-ethnic relations, research into conflict and methods of conflict resolution and the study of dispersed populations.

The centre has contacts with institutions and bodies outside Romania and is involved in and concerned with activities related to ethnic minorities.

Members of ethnic minorities participate in its research and other activities.

10. Russia:

Moscow

- a) Moscow's gipsy's cultural and educational society "Romano kher", President – professor Demeter Georghiy; Address: 140002, Russia, Moscow's region, Lubertsy, Settlement Kalinina, 42, ap. 249.
- b) Gypsies national and cultural autonomy, Moscow, President –Kutenkov Vladimir Konstantinovich, address: 109388, Moscow, St. Gurianova, 75, Ap. 4.

- c) Gipsy's cultural and educational centre "Ghilory"; address: 125057, Moscow, St. Peschanaya, 5. President – Demeter Viacheslav Petrovich

Ekaterinburg

- a) Ekaterinburg's city's national and cultural autonomy, "Ritm Roman" – President – Matrushenko Leonid Aleksandrovich, address 120077, Ekaterinburg, Quay of Rubochaya molodiozh, 2.
- b) Ural's centre of gipsy culture – President – Gorohjov Aleksandr Alekseevich (Lebedev) (University)
- c) Ural's society of renaissance "Roman" – address: 162077, Quay of Rabochaya molodiezh, 2.

Tula

Ogly Aleksey Gasanovic

Krasnodar

Ogly Vladimir Mihjailovich – address: St. Jhukovskaya, 27

Samara

Verbenko Nikolay Fiodorovich

Komi, City Siktivkar

Baurov Mikhail Dmitrievich, St. Sovetskaya, 53.

Demeter Nadezhda – Senior scientific worker on the Institute of Ethnology and Anthropology of the Russian Science Academy.

11. Slovakia

In Slovakia there is no institution or official research concerning this issue.

Although this question does not exist in the Slovak Republic, Slovakia recognises the importance of dealing with specific problems of "dispersed ethnic minorities" in other European countries.

Therefore we suggest:

1. to specify the problems of "dispersed ethnic minorities" – to establish a list of the most important issues, in order to know in which direction to organise the research.
2. To establish the specialised institution (body) within the Framework of the Council of Europe to conduct the research with the aim to enable to propose

the particular measures for the effective participation of persons belonging to “dispersed ethnic minorities” in cultural, social and economic life and in public affairs, in particular those affecting them in the society of the states concerned.

12. Slovenia:

Mag. Vera Klopčič
Inštitut za Narodnostna Vprašanja
Erjavčeva 26
1000 LJUBLJANA

Nada Vilhar
Inštitut za Narodnostna Vprašanja
Erjavčeva 26
1000 Ljubljana

Professor Dr. Mladen Tancer
Pri šoli 14
2354 Brestrnica

Jožek Horvat
Predsednik
Društvo Romov Občine
Mrska Sobota
Kocljeva 7
9000 Muska Sobota

The Scientific Research Center of the Slovene Academy of Science and Arts (Ljubljana, Novi trg 4, contact person Dr. Oto Luthar) studies especially historical influence and presence of Jewish culture in Slovenia.

13. Sweden:

The concept of dispersed ethnic minorities is not used in research in Sweden. However, there are a few research institutes that have research programmes which cover international migration, ethnicity, nationalism, xenophobia on immigrants and national minorities in Sweden.

University of Stockholm
Centre for Research in International Migration and Ethnic Relations
S-106 91 Stockholm
Sweden

Uppsala University
Centre for Multethnic Research
Gamla Torget 3
P.O. Box 514
SE – 751 20 Uppsala
Sweden

Centre KIM (Centre for the Studies of Cultural Contact and International Migration)
Brogatan 4
Box 700, 405 30 Gothenburg
Sweden

The Multicultural Centre
S – 147 85 Tumba
Sweden

14. Switzerland:

The foundation “Assurer l’avenir des gens du voyage suisses” (Secretariat: Monsieur Urs Glaus, avocat, Scheffelstrasse 1, Ch 9000 St. Gallen)

15. “the Former Yugoslav Republic of Macedonia”

- a) Institute for Folklore “Marko Cepenkov” (address: 3 Ruzveltova St., 91 000 SKOPJE; contact person Trpko Bicevski, Director) is dealing, inter alia, with Vlach and Roma folklore and tradition;
- b) Center for Ethnic Relations at the Institute for Sociological, Political and Juridical research (address: bb Partizanska Boulevard, 91000 SKOPJE, contact person: Emilija Simoska, Head of the Center) is dealing with various aspects of ethnic relations in the Republic of Macedonia (ethnic distance, religious and confessional differences as factors for encouragement of ethnical distance and prejudices, political culture with specific impact on interethnic relations etc.)
- c) The above-mentioned institutions have established contacts with similar institutions in other countries; however Council of Europe assistance in establishing a network would be appreciated.

[Note: all telephone, fax, and e-mail numbers have been removed from the web document in accordance with normal practice. Nmg 12.05.2003]