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WORKING PAPER

**LESSER-USED LANGUAGES
IN STATES APPLYING FOR EU MEMBERSHIP**

**(CYPRUS, CZECH REPUBLIC, ESTONIA,
HUNGARY, POLAND and SLOVENIA)**

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EXECUTIVE SUMMARY

This report is a succinct description of the sociolinguistic situation of a number of minority language communities living in the following six European States applying for European Union membership: Cyprus, the Czech Republic, Estonia, Hungary, Poland and Slovenia.

In each country there is a varying number of minority language communities. This report takes account of nearly all of them. The thirty-three language communities are:

- * three in Cyprus: Turkish, Armenian and Arabic;
- * seven in the Czech Republic: German, Polish, Romany, Slovak, Croatian, Hungarian, and Ukrainian (including Ruthenian);
- * four in Estonia: Russian, Ukrainian, Belorussian and Finnish;
- * seven in Hungary: Croatian, German, Romanian, Romany, Serb, Slovak and Slovene;
- * nine in Poland: Belorussian, German, Kashubian, Lithuanian, Romany, Slovak, Ukrainian (and Ruthenian), Russian and Yiddish (with a reference to Karaim); and
- * three in Slovenia: Italian, Hungarian and Romany.

Several groups are excluded due to the redundancy of a small number of very weak groups, the different criteria used in different countries to define linguistic minority groups, and the limitations in the length of the report.

Structure of each report

Each report has an introductory section, which explains the overall legal and political framework in the country concerned.

The individual language community reports consist of the following sections:

1. Origins and extent of use

This section has the following subheadings:

Language group - in which the relevant language is identified according to the generally accepted classifications;

Number of speakers - which gives census data where available; data sometimes refer to group ascription rather than to language fluency and may have estimates of varying reliability;

Areas spoken - which describes the geographical locations in which the group has traditionally lived;

Historical background - which gives the commonly-held reasons for the original arrival of the linguistic group into the present area, as well as a brief summary of its historical development since then, and of the changes in the sovereignty of the territory.

2. Legal provisions and public services

This section refers to legislation that affects the language of the group, both directly and (where appropriate) indirectly. In addition, an estimate is given of the level of

actual use of the language by the authorities at the local, regional and/or the national levels, and by public services in the area.

3. Media provision

Three sub-sections (*radio, television, and press and publishing*) refer to the presence of programmes and publications which use the language and/or are designed for an audience that speaks the relevant language: Where available, data gives the scale of the audience or readership and also the degree of financial support offered by the State.

4. Education

This section gives an overview of the provision made for children belonging to families that speak the relevant language and wherever possible information on such provision is given. There are separate sub-sections, where appropriate, for *primary schools* (including nursery education), *secondary schools, teacher training, and university education*.

5. Cultural activities

This section refers to the main activities organised by and for the members of the relevant minority language community. These may include facilities such as theatres and libraries, or activities such as choirs and festivals, etc. Where available, this section will give the degree of financial support offered by the State.

6. General considerations

At the end of many of the reports an attempt is made to analyse the overall situation and prospects of the relevant language group. The trend in the language's development and its number of speakers will be regarded, as are economic and social factors which can affect the future of the group, such as the degree of professional and geographical mobility, the existence of linguistically mixed families, the social status of the language itself, etc. Where appropriate, the existence of contacts with the kin-State or to organisations inside it is mentioned. In some cases there are international or bilateral agreements between States governing minority issues.

Method

Experts on linguistic minorities have been responsible for drafting the reports for each of the six countries, in accordance with the structure mentioned above. Their work has involved documentary research as well as on-site visits and interviews with local specialists. The drafts were submitted to a process of editing in order to ensure, as far as possible, homogeneity in the treatment of each community's report and that the overall length of the report fell within the parameters given.

Despite the efforts of the experts, the co-ordinator, and those who provided information, the enormous variety in the amount, depth and reliability of the information available on each minority language community is reflected in the end product.

The countries studied

A short commentary on some of the more interesting outcomes of the research done in each country now follows.

International conventions¹

1. European Charter for Regional or Minority Languages

Country	Signed	Ratified
Cyprus	12 November 1992	
Czech Republic	9 November 2000	
Estonia		
Hungary	5 November 1992	26 April 1995
Poland		
Slovenia	3 July 1997	4 October 2000

2. Framework Convention for the Protection of National Minorities

Country	Signed	Ratified
Cyprus	1 February 1995	4 June 1996
Czech Republic	28 April 1995	18 December 1997
Estonia	2 February 1995	6 January 1997
Hungary	1 February 1995	25 September 1995
Poland	1 February 1995	20 December 2000
Slovenia	1 February 1995	25 March 1998

Common characteristics

- a. Many of the minorities in central and eastern Europe owe their existence to population movements caused by the expansion of the Ottoman empire in the 16th century.
- b. Border changes resulting from World War I also contributed significantly to the present existence of many minorities.
- c. The Roma suffered particularly harshly during World War II, and there was massive resettlement of some minorities soon afterwards, for example the Germans and the Ukrainians in Poland.
- d. Estonia, Slovenia and the Czech Republic have become independent States in the recent past. The scale of the population of non-native origin is very much greater in Estonia where less strict criteria have been adopted for granting citizenship.
- e. Several countries (and particularly Hungary) have established a policy of treaties and other agreements with kin-states of their own national minorities. The importing of textbooks, the training of teachers and in some cases (such as the Slovak-speaking community in Poland) even providing secondary education, are good examples of international co-operation.

¹ Status as of 3 May 2001.

f. At a less formal level, many minority language communities can receive radio and television programmes from the kin-state. Their popularity seems to vary considerably according to (among other factors) the quality of the programmes offered.

g. Some minority language communities, such as the Germans in Poland or the Czech Republic, find that the prestige and economic influence of their kin-state has raised the status of their language. These languages are taught in schools and available in periodicals as an important foreign language rather than as the language of a minority.

h. A promising development in Hungary and Slovenia is the establishment of procedures, which allow local minority language communities to set up their own local self-governments. Another interesting development is the establishment, with the co-operation of the European Commission, of an official Language Strategy Centre in Estonia which it is hoped will assist the process of integration of the non-Estonian population.

i. The lack of reliable statistics on the size of the minority language communities in some countries makes general demographic statements on these communities impossible. Nevertheless, it seems clear that some of these groups are quite large: there are more than 400.000 ethnic Russians in Estonia; Slovak is spoken by ca. 240.000 people in the Czech Republic; In Poland Ukrainian is spoken by perhaps 150.000 people, Kashubian by ca. 100.000 and a similar figure for German. In Cyprus there are over 100.000 native Turkish-speakers. The Roma communities are especially strong in Hungary, though there are social reasons to doubt whether the census data are reliable.

j. Cyprus is a special case, both in not having been in the Communist bloc of eastern and central Europe, and also in not having clear borders despite being an island. However, since the invasion by Turkish armed forces in July 1974, the military and political partition of the island has in effect allowed the native Turkish-speaking inhabitants to exercise their linguistic rights as if they were in a sovereign Turkish-speaking State.

k. Though the study is on minority language communities, in some cases the cohesion of the group is based on religion rather than language: the Arabic-speaking Maronites are a good example of this. Indeed, as often happens, few of them actually retain the use of their language.

l. It is worth making special mention of the interesting bilingual school model employed in the mixed Hungarian-Slovenian-speaking region in Slovenia. All pupils regardless of language attend bilingual primary schools whose aim is full bilingual competence; there is no segregation of pupils into separate schools. Both languages are used during each lesson, for all curriculum subjects. Teachers and non-teaching staff are required to be bilingual.

Summaries

Short summaries of each report now follow. Readers are strongly urged to consult the full reports for more detailed information. In each case:

INT stands for Introduction,
OFF for official recognition and use,
EDU for the language in education,
MED for the language in the media,
CUL for cultural organisations and activities and
CON for a conclusion.

Lesser-used language groups in Cyprus

Turkish in Cyprus

INT / Sub-group of the Turkic languages (Uralo-Altai family). There are 200.587 Turks (1997), of whom 89.000 are native Turkish Cypriots. The Turkish speakers live in the northern part of the island. Turks first arrived in Cyprus in 1570-71, although many left in 1974 after the Turkish invasion.

OFF / Alongside Greek, Turkish is an official language of the Republic.

MED / *Radio* - 11 hours of Turkish programmes are broadcast every day on State radio (RIK 2), but most Turks listen to the Turkish Cypriot public radio station. There are 12 private radio stations. News is broadcast in Turkish on RIK 2 TV and there is a Turkish Cypriot public TV station. Eight to ten TV channels broadcast from Turkey. Eight local newspapers, one weekly publication, and one monthly periodical are in Turkish.

EDU / Education is in Turkish in the north. Most students go to university in Turkey or to the public Pedagogical Academy. All teaching material for all educational levels is imported from Turkey.

CUL / Full range of organisations, equivalent to those of an independent State.

CON / The future status of Turkish in Cyprus is tied to the solution to the division of the island.

Armenian in Cyprus

INT / A separate branch of the Indo-European languages. There are ca. 2.500 speakers, all bilingual, who live in Larnaca, Limassol and Nicosia. There are also ca. 1.000 Armenians who are not Cypriot citizens. The Armenians first settled on Cyprus in the late 6th century AD, but most of the present Armenians settled in Cyprus after 1922.

OFF / There is no provision for the use of the language in dealings with the authorities. The Armenians are recognised as a *religious group*, and have one representative in the Cypriot Parliament.

MED / The Cyprus Radio Foundation station (RIK 2) provides a 1-hour daily programme in Armenian and there are two monthly periodicals.

EDU / Three public primary schools teach in Armenian, Greek, and English. There is one private high school for Armenian pupils (only 35 pupils are Cypriots).

CUL / There are six active associations (theatre, music, etc.).

CON / The Armenian language is prospering in Cyprus.

Arabic in Cyprus

INT / A Semitic language, Arabic is spoken by fewer than 1.000 of the constitutionally recognised Maronite religious community (who also use Aramaic for their religious rites). All present speakers, most of whom live in Nicosia, are from one village, Kormakitis, and are now thought to be over the age of 50. The first Maronites settled in Cyprus in the 7th century.

OFF / Arabic does not have a legal status in Cyprus, nor is its use provided for by the authorities.

MED + EDU / There are no media in Arabic, and Arabic is not taught in schools.

CUL / There are five Maronite cultural associations, with considerable cultural activities, one of which has a specific interest in the preservation of the language.

Lesser-used language groups in the Czech Republic

German in the Czech Republic

INT / A west-Germanic language. In 1991 ca. 49.000 people, most of whom live in the border areas, claimed German nationality. Of the ca. 3,5 million who lived in inter-war Czechoslovakia, nearly all were deported or expelled after 1945.

OFF / German is used very rarely as an auxiliary language of local administration for dealing with elderly people.

MED / There are two German-language weekly publications (one for the German minority and one for tourists). A few books are published in German. 50-minute fortnightly programmes in German on Czech radio.

EDU / There is no German education, although the language is taught as a voluntary subject in some areas.

CUL / The main organisation has 39 local branches. The language is used in plays and other cultural events. Regional German cultural associations have built up their own libraries. Many public libraries have German-language sections.

CON / The German minority-language group is largely "hidden" in the Czech population. Those born since World War II have been largely assimilated, yielding the present unfavourable age structure of this linguistic group.

Polish in the Czech Republic

INT / A Slavonic language. In 1991 59.000 people claimed Polish nationality, mostly in northern Moravia, along the Polish border.

OFF / Polish is hardly used in official situations.

MED / Czech Radio broadcasts 20 minutes in Polish every day (30 minutes on Sundays) at off-peak times. Radio and TV from Poland are popular. Six newspapers and magazines are in Polish: one appears three times a week, the others are published monthly. A Czech magazine publishes columns in Polish. Ca. five Polish books are published annually by the *Olza* publishing house.

EDU / There is public Polish-language education in 38 kindergartens (852 children), 29 primary schools (2.751 pupils) and a grammar school (305 students). Several secondary schools have bilingual Polish streams (340 students). An Education Centre for these schools publishes textbooks, organises in-service teacher training, etc. Most primary school teachers are trained in Poland.

CUL / There is a cultural centre in Český Tešín. There are ca. 15 Polish organisations, which are grouped together, but only some get subsidised. A documentation centre acts as archive,

museum and library. There are a professional theatre company and a professional puppet stage; also several amateur groups. 25 libraries have a Polish section.

CON / The Polish speakers form well-organised communities and have a wide range of institutions but they are limited by the assimilation impact of Czech society and language.

Romany in the Czech Republic

INT / An Indo-Iranian language. According to the 1991 census only some of the 33.000 Roma have a good command of, or use, the Romany language, whose four main dialects have yet to be codified. Most Roma live in towns and cities, though they are highly mobile. The Roma first arrived in Bohemia and Moravia in the 13th century. Most of the Czech Romas (the Sintis) died in the Nazi holocaust. After 1945 the Roma group moved from what is today Slovakia and some are Slovak citizens.

OFF / Romany is not used in administrative procedures.

MED / 30-40% of articles in a fortnightly publication are in Romany. A magazine for children, *Kereka*, has appeared. A few books are published in Romany, but there are few qualified writers. Czech Radio broadcasts 100 minutes of Romany programmes fortnightly. A monthly 1-hour television programme, *Romale*, is broadcast in Czech for the Roma population.

EDU / There are no Romany-medium schools in the Czech Republic. Since 1998 Romany has been taught as a subject in a pilot scheme at 11 junior secondary schools.

CUL / *Romská občanská iniciativa* (ca. 12.000 members) is the largest of 35 associations. Singing and dancing are popular (from local festivals to the central Festival of Romany Culture). The Museum of Romany Culture in Brno plans a library of Romany Studies literature, mostly in Czech.

CON / Despite steps towards the standardisation of Romany and towards its use in the media and schools, language assimilation continues amongst youth.

Slovak in the Czech Republic

INT / A Slavonic language, closely related to Czech. In the 1991 census ca. 240.000 people claimed to be Slovak-speakers and they are dispersed throughout the Republic. The first Slovaks settled in the Czech Republic quite recently, most notably when the Czech borderland with Germany was resettled after 1945.

OFF / Some Slovak speakers with limited Czech use Slovak (or a Czech-Slovak mixture) in dealings with officials and, to a certain extent, in some work places, e.g. judiciary, army etc..

MED / Three monthly publications are in Slovak. Only one to three books in Slovak are published per year. Czech Radio provides 130 minutes of programming fortnightly in Slovak.

EDU / There is one Slovak-medium primary school (ca. 100 pupils). Despite several attempts to create them, few Slovaks feel a need for schools in their language.

CUL / Ca. Eight to ten Slovak cultural organisations belong to the umbrella organisation *Fórum slovenských aktivít*. Occasional plays are in Slovak. A few libraries have a Slovak section.

CON / The Slovaks are largely "hidden" in the Czech population, largely because of the linguistic, cultural and historical proximity. Continued assimilation and the declining use of Slovak are to be expected.

Croatian in the Czech Republic

INT / A south-Slavonic language spoken by fewer than 850, mostly elderly, people. The Croats speak the Chakavian dialect and descend from Croats who settled in southern Moravia in the 16th century. They were dispersed throughout the country in 1948.

EDU / There is no provision for Croatian in the education system.

MED / Czech Radio offers 20 minutes in Croatian fortnightly.

CON / This group faces imminent and total assimilation.

Hungarian in the Czech Republic

INT / A Finno-Ugric language. 19.900 people claimed Hungarian nationality in 1991. The speakers live throughout the country, and descend from Hungarians in southern Slovakia who were forced to resettle in the Czech borderland in 1945.

MED and CUL / A Hungarian periodical is published five times a year. Czech radio provides 20 minutes fortnightly in Hungarian.

EDU / There is no provision for the Hungarian language in the education system in the Czech Republic.

CON / The Hungarian speakers are largely hidden inside the Czech population.

Ukrainian (including Ruthenian) in the Czech Republic

INT / An east-Slavonic language. 8.200 people claimed Ukrainian nationality, and 1.900 claimed Ruthenian nationality in 1991. Both groups live throughout the Republic. There was strong emigration from the Ukraine after 1918, and again after 1945.

EDU / Ukrainian is not taught in any schools.

MED / There are three Ukrainian-language quarterly publications. Czech Radio broadcasts 20 minutes fortnightly in Ukrainian.

CON / These groups are largely "hidden" in the Czech population. The new possibility to claim "Ruthenian" nationality has split the group in two.

Lesser-used language groups in Estonia

Russian in Estonia

INT / A Slavonic language. In the 1997 census 412.000 people claimed to be native speakers, they live in the north and north-east of Estonia. Very few of the Russian speakers are fluent bilinguals. In Tallinn ca. 50% of the population are Russian, rising to 75-80% in the north-east, and reaching 95% in the border city of Narva. In 1934 ca. 92.700 Russians lived in Estonia. Following the annexation of Estonia, the proportion of Russians grew almost 7-fold from 1940 to 1989.

OFF / Russian has had a very strong impact in all fields of Estonian society. Many local communities still use Russian alongside Estonian.

MED / One public radio station is in Russian. four local private radio stations also broadcast in Russian 24 hours a day, and at least three stations are bilingual. There are seven hours a week of programming in Russian on a public TV-channel, "*Eest Televisioon*". two private TV-stations are Russian, though one only broadcasts for three hours a week. A national, private channel has some programmes in Russian. A Russian Federation TV-channel is watched by Russian-speakers. There are 19 newspapers, which are published in Russian,

three newspapers are bilingual and six newspapers are produced more than twice a week. Six magazines are published in Russian while three others have articles in Russian.

EDU / Russian-speakers have their own school system, from kindergarten to university. Of 730 schools, 111 are Russian and 23 are bilingual, and are divided thus: 10 primary schools (plus two bilingual), 38 primary schools (plus eight bilingual), and 63 secondary schools (plus 13 bilingual). 35% of secondary schools are Russian. 66.000 pupils in grades 0-13 (30% of the total) are taught in Russian. 9.700 pupils receive vocational and professional secondary education in Russian (31% of the total). 4.732 university students (13,7%) are taught in Russian.

CUL / Much cultural activity is connected to the Russian schools and mass media. Public libraries have many Russian books. 94 Russian, and 40 bilingual, schools have libraries. One professional theatre is Russian.

CON / The group is very heterogeneous. Those with Estonian citizenship wish to integrate into Estonian society and learn and use Estonian. Russian citizens are more reticent, while the most frustrated group is that of the Russian-speakers without citizenship.

Ukrainian in Estonia

INT / A Slavonic language, spoken by ca. 10.000 of the 37.000 Ukrainian-nationality residents.

EDU / There is a Ukrainian class in a secondary school in Tallinn.

CON / The Ukrainian ethnic group is largely Russified and thus hidden in the Russian-speaking group.

Belorussian in Estonia

INT / An East-Slavonic language, spoken by ca. 7.000 of the 21.000 Belorussian-nationality residents, who live in south-eastern Estonia.

CON / The Belorussian speakers are largely Russified and thus hidden in the Russian-speaking group. They have a cultural organisation in Tallinn.

Finnish in Estonia

INT / A Finno-Ugric language, spoken by ca. 4.000 of the 13.600 Finnish-nationality residents.

MED / There is one monthly magazine, and some multilingual magazines with texts in Finnish for the private sector and for Finnish tourists.

EDU / There is no Finnish education.

CON / The Finnish-speakers consist of an old settlement of Ingerians Finns, and new immigrants employed by Finnish/Estonian companies. Proximity to Finland and to Finnish gives opportunities to take part in Finnish culture.

Lesser-used language groups in Hungary

Croatian in Hungary

INT / A Slavonic language claimed as their mother tongue by 17.600 people in the 1990 Census. 17.000 more speak it as a second language. The speakers are an ageing, largely rural

population living in specific villages throughout Hungary. They first settled in modern Hungary as refugees at the end of the 15th century, as the Ottoman Empire expanded.

OFF / There are 57 local Croat minority self-governments.

MED / National radio broadcasts 30 minutes per day in Croatian; a further 90 minutes more are provided regionally. A 25-minute Croatian television programme is broadcast twice a week. The weekly magazine, *'Hrvatski Glasnik'*, has a state subsidy.

EDU / Education is in Croatian in 40 pre-school institutions and 41 primary schools. There are seven bilingual and transitional language-teaching schools in the country. 214 pupils study in Croatian at two grammar schools.

CUL / There are traditional ensembles, orchestras and choirs in most of the villages inhabited by Croats. Four Croat libraries and a network of village and school libraries cater for Croatian-readers. There is a Croat museum and an independent Croat theatre.

German in Hungary

INT / A west-Germanic language, with 37.511 native-speakers (1990). German minority organisations claim the numbers are much larger. It is an ageing group, largely farmers living in villages where they form the majority. Most are descendants of Germans who arrived in Hungary between the end of the 17th and the mid-19th centuries. After World War I assimilation grew. After World War II most left or were deported.

OFF / There are 162 German minority local self-governments.

MED / Hungarian Radio has a daily 30-minute German programme. A regional 2½-hour daily German programme is also produced in Pécs. Some local radio stations have programmes in German. Hungarian TV has a 25-minute nation-wide German programme twice a week. Many local cable television networks also broadcast programmes in German. The German community in Hungary has a weekly newspaper.

EDU / 14.800 children in 198 German pre-schools; 900 primary school children receive German-language education, and 5.500 others receive bilingual education. Nearly 35.000 pupils study the language. Nine private grammar schools have a German faculty.

CUL / A German Theatre operates independently. Over 100 twinning agreements with towns or villages in Germany and Austria stimulate cultural exchanges.

Romanian in Hungary

INT / A neo-Latin language spoken by ca. 8.700 people (1990); nearly all live in areas bordering on Romania. One settlement is entirely composed of ethnic Romanians. The first settlements creating areas with a Romanian majority appeared between the end of the 17th and the end of the 19th centuries. Most descendants of Romanians the second wave (1880 - 1940) have been assimilated.

OFF / There are 11 local Romanian self-governments.

MED / Hungarian Radio has a daily 90-minute regional programme and a daily 30-minute national programme in Romanian. Hungarian Television has a weekly 25-minute national programme. There is a weekly publication, *No*.

EDU / In 1996, 12 Romanian pre-schools, 11 Romanian primary schools and a Romanian grammar school in 11 settlements provide bilingual programmes for 638, 915 and 114 school children respectively. Five primary schools are run privately by the Roman Catholic Church. Eight to ten students attend universities in Romania every year, with grants from both States.

Romany in Hungary

INT / An Indo-Iranian language. The largest group, the Hungarian (Romungró) Roma, mostly speaks only Hungarian. The "Oláh" Roma speak Hungarian and several dialects of the "Oláh" Romany language. The others are "Beás" Roma, who speak Hungarian and archaic Romanian. 48.000 people speak Romany or Beas as their mother tongue (out of 142.000 - 600.000 total). Roma live throughout Hungary, though few live in the west of the country. The Roma fled into Hungary in the 15th-16th centuries to escape from the Turks. Settled societies living in villages appeared in the 17th century. Ca. 30.000 Roma died in Nazi concentration camps. Ca. 30% are urban dwellers, while 14% live on separated sites.

OFF / There are neither legal provisions for the Romany language(s) nor public services in these languages. 476 Roma Local Minority Self-Governments were elected in 1994-95.

EDU / The Roma community is highly fragmented: it has several languages and several sets of cultural traditions. Roma culture lacks a widely known written form. In 1995, 189 nursery schools had groups where at least half of the children were Romas. Under 1/3 of the Romas are non-Hungarian-speakers, yet it is still the biggest linguistic minority in Hungary. There is no public education in Romany (due to a lack of teachers, books, etc.).

MED / Hungarian Radio broadcasts a weekly 'Romany half-hour'. Hungarian TV broadcasts a 25-min programme for Roma twice a week. Several Romany periodicals exist, and six receive a state subsidy.

Serb in Hungary

INT / A west-Slavonic language spoken as mother tongue by 3.000 people living throughout Hungary. During the 16th and 17th centuries, fleeing from the Turks, the Serbs left their homeland and settled along the Danube River.

OFF / Local Serb minority self-governments have been established in 18 settlements and in Budapest.

EDU / Four villages have separate Serb nursery groups. There are two 8-grade Serb-language schools, and a mixed-grade primary school. It is a voluntary subject in seven villages. A Serb grammar school operates in Budapest, for children of the Serb minority and children of Yugoslav nationals.

MED / Hungarian Radio offers 30 minutes daily for nation-wide independent Serb language programmes, and 70 minutes on regional radio in the Pécs area. There is a nation-wide 25-minute TV broadcast in Serb twice a week. There is an independent weekly newspaper in Serb (1.700 copies).

CUL / There is a Serb Theatre.

Slovak in Hungary

INT / A Slavonic language, with 12.700 native speakers, though many more claim Slovak nationality. They live in 105 villages, in eleven counties, formed by migrants in the 17th and 18th centuries who arrived after the country's liberation from Turkish rule. After World War II most Slovaks voluntarily resettled in Czechoslovakia.

OFF / 51 Slovak minority self-governments were set up in 1994-95.

MED / Public radio has a daily 30-minute national programme and a daily 90-minute regional programme for the Slovak minority. A weekly 25-minute television programme is broadcast in Slovak.

EDU / 3000 children are in 74 Slovak nursery schools. 840 primary school children study (partly or wholly) in Slovak in eight schools; 4.000 pupils take the language as a subject. 165

pupils attend Slovak grammar schools, and a further 40 go to a vocational school with a Slovak stream. In 1995-96 12 teachers from Slovakia worked in Hungary.

Slovene in Hungary

INT / A Slavonic language spoken by 2.600 generally elderly people in seven neighbouring villages near Szentgotthárd. Slovenes settled in Hungary between the 13th and 16th centuries, and their villages have survived.

OFF / There are six Slovene minority self-governments.

EDU / Five nursery schools cater for Slovene-speakers. 160 primary school pupils are taught the Slovene written language as a subject. One to four pupils enter a bilingual stream at a grammar school. Every year one to three students start their university studies in Slovenia.

MED / There is a weekly 25-minute regional radio programme for the Slovene minority and a fortnightly 25-minute TV broadcast. The bi-weekly magazine of the Hungarian Slovenes has articles in the local dialect, in the official, written language and sometimes in Hungarian.

Lesser-used language groups in Poland

Belorussian in Poland

INT / An east-Slavonic language, spoken by some of the 97.500-300.000 Belorussians. No linguistic statistics exist. Most speakers live in the rural eastern counties along the Belarus border, which was settled in 14th century.

OFF / Belorussian cannot be used in public services. Personal names are only occasionally provided with their Belorussian counterparts. All place names of Belorussian origin were Polonized after World War II. Belorussian speakers are Russian-Orthodox; Belorussian is used in one parish (elsewhere ceremonies are in Old Church Slavonic, but sermons are in Russian or Polish). In 1991-93 Belorussians had an MP.

MED / A radio station broadcasts daily in Belorussian for 15 minutes (30 minutes on Sundays). There is now a monthly, 20-minute TV programme in Belorussian. Both of these initiatives are state-funded. Radio and TV from Belarus have little popularity. There are one weekly and one yearly, two monthly and two quarterly magazines published in Belorussian.

EDU / There is one private Belorussian kindergarten. No schools teach in Belorussian. Belorussian is a subject (three hours a week) in 43 public primary schools (3.075 pupils) and (four hours a week) in two secondary schools (878 pupils). Materials for secondary schools are imported from Belarus.

CUL / Several Belorussian books are published every year. Eight Belorussian libraries have 17 branches, though many have closed. Annual festivals include the Belorussian Song and Belorussian Culture, Music of Belorussian Youth, and the Festival of Orthodox Choirs. There are local choirs, folk and children's ensembles, rock bands, lecture groups, etc. The groups have issued several recordings. A museum is being built.

CON / The Russian Orthodox religion keeps the Belorussians together, but the social position of the language in Poland is steadily declining.

German in Poland

INT / A West-Germanic language spoken by only a fraction (6-30%) of the 300.000 - 400.000 inhabitants of German descent. Most Silesians learn standard German as a second language. Elsewhere most are monolingual Polish-speakers. Most live in Upper Silesia or

Varmia-Masuria; some live in Pomerania and Lower Silesia. Ca. 100 elderly people speak a Middle-High-German dialect, Wilamowicean. After World War II, 3,2 million ethnic Germans were deported from Poland.

OFF / German cannot be used in public services despite demands for official bilingualism. Personal names can now be used in German and Polish, but not place names. Masses are regularly said in German in 120 Catholic parishes. Evangelical services are held in German in three towns in Masuria. Many local councillors in Opole province are Germans. In 1997 two deputies and one senator were elected to Parliament.

MED / Two radio stations have weekly one hour of bilingual programmes. There is a fortnightly 30-minute TV programme for the German minority. These programmes are state-funded. Radio and TV from Germany can be received. A German-language weekly publication, three monthly publications and a bilingual quarterly publication are subsidised by the Ministry of Culture; Germany supports three others. Five organisations publish bulletins.

EDU / German, which was banned from schools in Opole province from 1963 to the 1980s, is not used as a language of instruction. It is taught as a first language to 16.000 pupils in 164 public schools (1997). Teachers are often sent from Germany to Silesia. Most teaching aids are imported.

CUL / Few books for the German minority are published in Poland; most are imported. There are libraries in ca. 30 German community centres. Two travelling libraries in the Opole Diocese serve 5.800 readers in 40 localities. There is a German library in Olsztyn. Folk festivals, choir concerts, lecture and language contests, meetings of theatre groups and youth ensembles are held. Most German villages have a choir or music ensemble.

CON / Institutional life keeps the German minority in Poland together, rather than the language, which is hardly used in everyday life.

Kashubian in Poland

INT / A west-Slavonic speech form claiming the status of a regional language. Attempts to create standard Kashubian began in the mid-19th century. 330.000-550.000 people define themselves as Kashubs, about 100.000 have it as their mother tongue. They live compactly in a single, new province: Pomorskie, and are said to descend from Slavic tribes who lived on the Baltic coast in the middle ages and were pushed eastwards by German colonisation. Since the 18th century their territory has changed little.

OFF / Kashubian cannot be used in public services. Kashubs are well represented in local and provincial councils; they have four MPs and three senators. Religious services in Kashubian are held monthly in nine parishes, quarterly in three, and occasionally in others.

MED / Two radio stations broadcast for 40 minutes a week in Kashubian. There is a twice-weekly 20-minute TV programme in Kashubian. A bilingual monthly publication sells 2.000 copies. Most other periodicals, which are published by local authorities, are in Polish with short texts in Kashubian.

EDU / In 1998 Kashubian was offered as a subject in nine primary schools, a vocational secondary school, and in a regional inter-school centre. A small handbook for learners of Kashubian is the only published teaching aid. In 1998 the first nine teachers of the language graduated from university.

CUL / Groups have started to promote the Kashubian culture and language. Over 200 books have been published in Kashubian since the end of the Second World War, including the New Testament. A well-stocked Museum of Literature and Music is active. There is an annual Festival of Kashubian culture. Local communities have drama groups, choirs, folk and children's ensembles, rock bands, lecture groups, etc.

CON / Respect for language, traditional culture and regional identity are the bases for cohesion. The status of Kashubian has greatly improved in recent years. A spelling system was agreed upon in 1996, after decades of dispute.

Lithuanian in Poland

INT / A Baltic language. There are ca. 20.000 - 30.000, mostly rural, Lithuanians, with 9.000-15.000 living compactly in the north-eastern border area. Nearly all are native Lithuanian-speakers and bilingual. Lithuanian and Polish enjoy a similar social status in the area. In the 15th century the area was contested by Lithuania and the Teutonic Order. Poles settled in the area in the 16th century. During the partition of Poland the area belonged to the Russian Empire. Since World War I it has belonged to Poland.

OFF / Lithuanian cannot be used in public services, though in several towns most of the population and civil servants speak it. Lithuanian place names are not allowed, but some remote villages use them on signposts. Bilingual signs have now been officially installed in all local schools. It is often used in religious services. Lithuanians are widely represented in the local councils.

MED / There are three 20-minute radio programmes a week in Lithuanian, as well as a 20-minute monthly TV programme (with Polish subtitles), both are state-funded. Many people can receive radio and TV from Lithuania. A state-subsidised bi-weekly in Lithuanian sells 1.500.

EDU / Four kindergartens, four primary schools (182 pupils) and two secondary schools (161 pupils) teach through Lithuanian (1997). Two bilingual primary schools have 318 pupils. 148 other primary pupils study Lithuanian. The 30 teachers have no training system. Teaching material is published by the state publishing house; some is imported from Lithuania.

CUL / Under 20 books (mostly poetry) have been published in Lithuanian since the end of the Second World War. The House of Lithuanian Culture (which has an amateur theatre and a history museum) will soon open a library. An important annual Lithuanian cultural festival attracts folk, children and rock groups from Poland and Lithuania.

CON / Contacts with Lithuania have recently increased. Prospects for the language are good. Lithuanians are one of the most emancipated minorities in Poland, and the Roman Catholic Church actively promotes Lithuanian in religious life.

Romany in Poland

INT / An Indo-Iranian language. The 20.000-25.000 Romas in Poland speak various dialects. Most have Romany as their mother tongue and some knowledge of Polish, but dialectal, social and ethnic diversity hinders inter-group communication. Standard Romany remains rare, although it is now taught to some groups of children. Most Roma are nomads.

OFF / The Romas have not tried to introduce their language into public services. Most are Roman Catholics; several priests provide religious services and education in Romany.

MED / There are no Romany-language radio or television programmes in Poland. A bilingual monthly (4.000 copies) is state-subsidised. A religious brochure appears periodically.

EDU / State schools have 24 experimental classes for Roma children, but Roma is only taught in one (private) primary school.

CUL / There is an annual International Meeting of Roma Ensembles. A Centre of Roma Culture organises vocational courses for Roma youth, exhibitions and conferences, and folk festivals.

CON / Despite social and economic problems, prospects for the language are good. Intense efforts are being made to standardise Romany.

Slovak (and Czech) in Poland

INT / A West-Slavonic language. Ca. 20.000 Slovaks live in a specific, rural area along the border with Slovakia. Nearly all have Slovak as their mother tongue and are bilingual. In 1920 the area was taken from Hungary and passed to Poland (and Czechoslovakia). A small Czech community (1.500-3.000 people) lives in three enclaves: all the speakers are bilingual.

OFF / Slovak (and Czech) cannot be used for public services. Officials use only Polish forms of personal and place names, with few exceptions. Slovak is used in Sunday masses in seven local Roman Catholic churches; but few priests speak Slovak, and Slovak sermons are only given in one church. Czech is used occasionally in services in the Calvinist Church. Slovaks are scarcely represented in local councils.

MED / A Slovak-language monthly (2.200 copies) is state-subsidised; it has a short section in Polish. There are no radio or television programmes in Slovak or Czech, but many people can receive them from Slovakia.

EDU / Public schooling for Slovaks started in 1947. Two primary schools (125 pupils) teach in Slovak. It is a subject in a kindergarten (six pupils), 11 primary schools (346 pupils) and a secondary school (38 pupils). Some pupils attend secondary schools in Slovakia. Most of the 21 teachers were trained in Bratislava or Prague. Geography and history syllabi are being drafted, but teaching material is regularly brought from Slovakia. Czech is not taught at any school.

CUL / The only Slovak-language periodical is an almanac published at irregular intervals. Slovak community centres and schools have small libraries, as does the House of Slovak Culture. Polish Slovaks hold amateur theatre, folk ensembles, and poetry and prose contests. There is an open-air ethnographic museum. The Czechs have no important cultural organisations.

CON / Regional identity helps give cohesion to the Slovak community in Poland. Demography is fairly stable, but the decline of agriculture may harm its socio-economic status. The solving of local conflicts between Polish- and Slovak-oriented inhabitants is crucial for the future of the latter. Contacts with Slovakia are quite strong. However, there are no prospects for the survival of Czech in Poland.

Ukrainian (including Ruthenian / Rusyn / Lemkian) in Poland

INT / Ukrainian is an east-Slavonic language spoken by all the 150.000 - 300.000 (bilingual) Ukrainians in Poland. The young tend to have Polish as their first language. Up to 60.000 Ruthenians (Lemkians) are included who speak what is regarded as either a (western) dialect of Ukrainian or a separate language; a written standard has recently been developed. More Ruthenians use their language (and standard Ukrainian) than do Ukrainians. Ukrainians settled in the south-east in the 11th-14th centuries. From 1944 to 1947 they were deported to the west and north. Some returned home after 1956, as did many Ruthenians who had been expelled from an area near the border with Slovakia. Ukrainians are no longer a majority outside a few villages in the north.

OFF / Ukrainian cannot be used in public services. Most of the 120 municipalities in the south-east have official Ukrainian names (following the lifting of a ban which was in operation from 1977 to 1981). Personal names are used officially in Polish; occasionally Ukrainian forms (in Cyrillic script) also appear. Ukrainian is commonly used in Orthodox and in Greek Catholic churches (the latter were legalised in 1989) in the area. Ukrainians are represented in the local councils where they live. They had one MP until 1997.

MED / Six public radio stations broadcast in Ukrainian, the amount of programming ranges from 25 minutes a month, to an hour a week. Ca. eight private radio stations also broadcast for Ukrainians or in Ukrainian. Radio programmes are funded by the State. Warsaw TV broadcasts in Ukrainian for the Podlasie region for 20 minutes per month, and countrywide

for 10 minutes monthly. Radio and TV from Ukraine can be received in south-eastern Poland. The Ruthenians have no programmes. Several magazines are published in Ukrainian: a weekly publication (5.300 copies), an irregular student's magazine (1.000 copies), a religious magazine; and in bilingual form, a bimonthly (1.500 copies) and a yearly Almanac; Two literary journals are in Polish. A regional magazine is in Ukrainian and Ruthenian, and an Orthodox magazine's supplement is in Ukrainian. All these, and a bilingual bimonthly, are State-subsidised. Several organisations have their own bulletins.

EDU / Schooling for Ukrainians started in 1956. Four primary schools (393 pupils) and three secondary schools (372 pupils) teach in Ukrainian (1995). 1.174 pupils at 52 primary schools study it as a subject. A new Ukrainian secondary school has opened. 70 Ukrainian classes teach ca. 600 children thanks to the Union of Ukrainians in Poland. Ukrainian is taught by 82 teachers. New syllabi are now used in all types of schools but much of the teaching material is outdated. Ruthenian is not taught in any schools.

CUL / Since the end of the Second World War, ca. 40 books have been published in Ukrainian. Since 1989, several books have been published in Ruthenian. In 1990 there were nine Ukrainian libraries. The most important Ukrainian cultural events are the annual Festival of Ukrainian Culture, the Ukrainian Youth Fair, the Festival of Bandore Music, the Festival of Youth Ensembles, the Festival of Ukrainian Culture, and the Ukrainian *Vatra* ('watch-fire'). Local communities organise choirs, folk music and children's ensembles, amateur theatre, rock bands, etc. Several recordings have been made and sold. There is a world-famous Ukrainian choir in Warsaw. The Ruthenians have two important festivals, one pro-Ukrainian, the other separatist; they have many folk ensembles and choirs, and two splendid museums.

CON / The Polish Ukrainians are well organised. Assimilation has affected their cultural and linguistic identity, but traditional folk culture, language and Greek-Catholicism keep the group strongly together. The prospects for Ukrainian in Poland are fairly good. Conflict between the two Ruthenian groups imperils the survival of their culture, yet language is still a strong cohesive factor for them in Poland.

Russian in Poland (Russian Old-Believers)

INT An east-Slavonic language spoken by ca. 2.500 Russian-speaking Old-Believers in Poland. They have traditionally been multilingual: a Russian dialect as mother tongue, a good knowledge of Old-Church-Slavonic (liturgy), standard Russian, local German and later Polish. They have lived in isolated villages in Varmia-Masuria and Podlaskie provinces since the 17th century. In pre-Second World War Poland they numbered up to 90.000.

OFF / The Old-Believers have not tried to introduce Russian into public services or gain any legal provisions. Old-Believers' churches use either Old-Church Slavonic or the Russian dialect.

MED / There are no radio, TV programmes, or periodicals produced in Russian.

EDU / Catechism classes, for ca. 100 children, are given in Russian. 10 adults teach Russian to the children.

CUL / There is a small library in Bór (Augustów county) and many old books are preserved in the convent. A female choir is active.

CON / Religion and language help to keep the community alive, as do its geographical and social isolation. Despite a decline in numbers, the prospects for its survival seem quite good.

Yiddish (and Karaim) in Poland

INT / A West-Germanic language. 6.000-15.000 Jewish people live in Poland. Only a few (mainly the older generation) speak good Yiddish. They live mainly in the cities. Some 90% of the 3,5 million Polish Jews died in the holocaust, and many survivors emigrated.

OFF / The Jews have not tried to introduce Yiddish (or Hebrew) into public services.

MED / There are no Yiddish-language radio or television programmes in Poland. There are a bilingual Yiddish-Polish biweekly magazine (1.100 copies) and an annual Hebrew and Polish religious yearly publication which are state-subsidised.

EDU / From 1968 to the late 1980's, there were no Jewish schools. Two private schools (a kindergarten with 30 pupils, and a primary school with 60 pupils) now teach Yiddish and Hebrew, and Jewish culture and history.

CUL / Most Jewish cultural institutions are in Warsaw: the professional State Jewish Theatre (which performs in Yiddish), an Information and Education Centre, and a sports club. There is an annual European Festival of Jewish Culture in Cracow, and also many song ensembles and theatre groups.

CON / Despite a growing interest in the Jewish languages the prospects for the survival of Yiddish in Poland are poor. Although the Karaim religion is often regarded as a form of Judaism, there is no linguistic relationship between the ca. 200 Polish Karaims and the Jews: Karaim is a non-Indo-European language. Karaim is spoken only by the elderly, and has no legal status, media or education. The only organisation is the Karaim Religious Union. There are no prospects at all for the language.

Lesser-used language groups in Slovenia*Italian in Slovenia*

INT / Italian is a Romance language. 4.009 people in Slovenia have it as their mother tongue (1991). 3.064 of the speakers claim Italian nationality. Most live in three coastal municipalities in the west of the country, close to the Italian and Croatian borders. In this area they now form 4,2% of the local population, following the cession of a larger area by Italy, to Yugoslavia after World War II, when ca. 19.000 Italians left.

OFF / Italian may legally be used in relations with the authorities and the courts. The 1991 Constitution of Slovenia made Italian official in the area. It is widely used by the civil authorities, by public officials, in bilingual forms, on signs and in the courts (which have at least one Italian-speaking employee). The use of Italian is guaranteed right up to the High Court of Justice. Deputies can use Italian in the National Assembly. Bilingual civil servants receive a financial bonus. Identity cards and passports in the area are multilingual.

MED / The one radio station broadcasts 14 hours a day in Italian. There is one television channel in Italian (serving the Italian minorities in both Slovenia and Croatia) which broadcasts ca. 10 hours a day. Both are very popular, as are RAI broadcasts from Italy. Ca. 300 copies of a daily paper are sold in Slovenia, as are 600 copies of a weekly, 50 copies of a quarterly literary magazine and 350 copies of a children's magazine. Both Croatia and Slovenia help finance these initiatives. Several cultural associations issue bulletins. Many newspapers and magazines published in Italy are sold in the area.

EDU / Education for the children of the Italian minority is in Italian; Slovene is a compulsory subject. All staff are native Italian-speakers, and all communication in school and with parents is in Italian. 179 children are enrolled in Italian kindergartens, 526 in the nine primary schools and 319 in the three secondary schools (1998). Italian is compulsory in all Slovene kindergartens, primary and secondary schools in the area. School graduates can study in Italian at university in Italy or at nearby Croatian universities. A teacher training college in

the area teaches Italian, and universities in Trieste (Italy) and in Croatia also train teachers for these schools. Only a few of the teachers are from Croatia or Italy. Material is from Slovenia or Italy; some textbooks, adapted to the Slovenian context, are published in Croatia. Minority schools may cooperate with institutions in the kin-state.

CUL / There are four cultural associations in the area. Two important Italian cultural institutions in Croatia (a theatre and a Centre for Historical Research) are supported by Slovenia.

Hungarian in Slovenia

INT / A Finno-Ugric language, spoken as a native language by 9.240 people (1991). 8.503 speakers claim to be Hungarian. The speakers form 51% of the inhabitants of an area along the Slovene-Hungarian border in the Prekmurje region (200 km²), where Hungarian is official alongside Slovenian. This area was ceded by Hungary to the new Yugoslavia in 1920. Hungarians were granted basic national rights, including press and education.

OFF / The 1991 Constitution makes Hungarian official in the area and it is widely used by the civil authorities, by public officials, in bilingual forms, on signs, and in courts, which have at least one Hungarian-speaking employee. Hungarian may be used right up to the High Court, and by MPs in the National Assembly. Bilingual civil servants receive a financial bonus. Identity cards and passports issued in the area are multilingual. In 1992 Slovenia and Hungary agreed to provide special rights for their respective minorities.

EDU / Compulsory bilingual education for all children was introduced in the area in 1959, following the failure of the post-war system of separate Hungarian and Slovene schools. All staff have to be bilingual, as do all written documents and communications and most textbooks. There are 11 bilingual kindergartens (505 pupils in 1997-98), five central bilingual elementary schools (1.020 pupils), six local bilingual elementary schools (140 pupils) and a bilingual secondary school (338 pupils). Many students continue secondary and tertiary education in Hungary. Cooperation with Hungary is also well established in other fields. Joint cultural and sporting events take place in border towns.

MED / A Hungarian-language weekly sells ca. 2.000 copies and has a literary and cultural supplement. A yearly almanac is in Hungarian. An independent magazine appears twice a year. Newspapers, magazines and books from Hungary are on sale in the area. The National Broadcasting Company offers seven hours of radio daily and a 30 minutes twice weekly TV programme. Programmes from Hungary are quite successful.

CUL / The Hungarian Nationality Cultural Institute of Muravidék organises and promotes culture. 30 cultural associations organise recitals and drama production, zither music and folk dancing, etc. The central library and its branches have 20.000 books and periodicals in Hungarian; there are many more at a regional library. Libraries also have special programmes, e.g. Hungarian storytelling for children and literary evenings with authors from Hungary. Cultural cooperation with Hungary is well developed; many activities are subsidised by the Slovenian government.

CON / Legislation on the use of Hungarian seems sufficient, though linguistic rights cannot always be exercised in everyday life. There is concern within the group that the new political system has not improved minority protection.

Roma in Slovenia

INT / Language group - Roma is an Indo-Iranian language. In Slovenia it comprises several local dialects. Attempts to codify Romany have not succeeded. 2.847 claim Romany as their native language (1991). 2.293 claim to be Romas, though the real figure may be as high as 7.000-10.000. They first arrived in Slovenia during their migration to Europe in the 14th and

15th centuries. Most live in the east and in the south, close to the Croatian border, in segregated settlements in poor living conditions.

OFF / There are no provisions for the official use of Romany.

EDU / There is no provision for education in Romany. Many children start their schooling speaking only their own language, but there are no Romany-speaking teachers to offer even initial education in Romany.

MED / Two local radio stations make one hour weekly broadcasts, only partly in Romany; they have quite a wide audience, among both Slovenes and Romas.

CUL / In 1991-96 six cultural societies were founded. Local societies belong to the National Romany Union. The main cultural event is the International Romany Assembly. Some Romany cultural societies occasionally publish their own bulletins, mostly in Slovene.

INTRODUCTION

This report is a succinct description of the sociolinguistic situation of a number of minority language communities living in the following six European States applying for European Union membership: Cyprus, the Czech Republic, Estonia, Hungary, Poland and Slovenia.

Minority language communities studied

In each country there is a varying number of such communities. This report takes account of nearly all of them. The thirty-three language communities are:

- three in Cyprus (Turkish, Armenian and Arabic),
- seven in the Czech Republic (German, Polish, Romany, Slovak, Croatian, Hungarian, and Ukrainian -including Ruthenian-),
- four in Estonia (Russian, Ukrainian, Belorussian and Finnish),
- seven in Hungary (Croatian, German, Romanian, Romany, Serb, Slovak and Slovene),
- nine in Poland (Belorussian, German, Kashubian, Lithuanian, Romany, Slovak, Ukrainian (and Ruthenian), Russian and Yiddish (with a reference to Karaim), and
- three in Slovenia (Italian, Hungarian and Romany).

The residual character of a small number of demographically very weak groups, the different criteria used in different countries to define linguistic minority groups, and the limitations in the length of the report, explain the exclusion of several groups.

Structure of each report

The introduction explains the overall legal and political framework in the country concerned, thus rendering unnecessary repeated references to such questions in the individual language community reports.

The latter consist of the following sections:

1. Origins and extent of use

This section has subheadings for the following: *Language group* (in which the relevant language is identified in accordance with the generally accepted classifications); *Number of speakers* (in which census data are given where they are available; sometimes data refer to group ascription rather than to language fluency; and sometimes reference has to be made to estimations of varying reliability); *Areas spoken* (in which the geographical locations in which the group has traditionally lived are described); *Historical background* (in which the commonly-held reasons for the original arrival of the linguistic group into the present area are given, as well as a brief summary of its historical development since then, and of the changes of the sovereignty of the territory).

2. Legal provisions and public services

In this section reference is made to legislation that affects the language of the group, both directly and (where appropriate) indirectly. In addition, an estimate is given of the level of actual use of the language on the part of the authorities at the local, regional and/or the national levels, and by public services in the area.

3. Media provision

Reference is made in three sub-sections to the presence of programmes and publications, which use the language and/or are designed for and audience that speaks the relevant language: *Radio, Television and Press and Publishing*. Where available, data are given on the scale of the audience or of readership and also of the degree of financial support offered by the state.

4. Education

An overview is given of the provision made for children belonging to families that speak the relevant language and wherever possible such provision is quantified. There are separate sub-sections, wherever appropriate, for *Primary schools* (including nursery education); *Secondary schools*; *Teacher Training*; and *University education*.

5. Cultural activities

Reference is made here to the main activities organised by and for the members of the relevant minority language community. These may include infrastructures such as theatres and libraries, or activities such as choirs and festivals, etc. Mention is often made of the degree of financial support offered by the State.

6. General considerations

At the end of many of the reports an attempt is made to synthesise the overall situation and prospects of the language of the relevant group. The trend in its numerical importance is borne in mind, as are economic and social factors (such as the degree of professional and geographical mobility, the existence of linguistically mixed families, the social status of the language itself, etc.) which can affect the future of the group. Here the existence of contacts with the kin-State or to organisations inside it, where appropriate, is mentioned. In some cases there are international or bilateral agreements between States governing minority issues.

7. References

A short selection of the bibliography used to draft each report appears at the end of each report.

Method

An expert on linguistic minorities has been responsible for drafting the reports for each of the six countries, in accordance with the structure mentioned above. Their work has involved documentary research as well as on-site visits and interviews with local specialists. The drafts were submitted to a process of editing in order to ensure, as far as possible, homogeneity in the treatment of each community's report, and, by abbreviating some of the texts, that the overall length of the report fell within the parameters given.<

Despite the efforts of the experts, those who provided information and the co-ordinator, the enormous variety in the amount, depth and reliability of the information available on each minority language community was of necessity reflected in the end product.

The countries studied

A short commentary on some of the more interesting outcomes of the research done in each country now follows.

- A. Many of the minorities owe their existence to population movements caused in central and eastern Europe by the expansion of the Ottoman empire in the 16th century.
- B. The changes in frontiers resulting from World War I also significantly contributed to the present existence of many minorities.
- C. The Roma suffered particularly harshly from World War II, and there was massive resettlement of some minorities, especially the Germans, but also the Ukrainians in Poland, soon afterwards.
- D. Estonia, Slovenia and the Czech Republic, have become independent States in the recent past. The scale of the population of non-autochthonous origin is very much greater in Estonia, where less lax criteria have been adopted for granting citizenship.
- E. Several countries (and particularly Hungary) have established a policy of treaties and other agreements with kin-states of their own national minorities, and vice versa. The importing of textbooks, the training of teachers and even, in some cases (such as the Slovak-speaking community in Poland) providing secondary education, are good examples of international co-operation.
- F. At a less formal level, many minority language communities can pick up radio and television programmes from the kin-state. Their popularity seems to vary considerably, according to (among other factors) the quality of the programmes offered.
- G. Some minority language communities, such as the Germans in Poland or the Czech Republic, find that the prestige and economic influence of their kin-state has raised the status of their language, which is taught in schools and available in periodicals more as an important foreign language than as the language of a minority.
- H. A promising development in Hungary and Slovenia is the establishment of procedures whereby local minority language communities can set up their own local self-governments. Another interesting initiative was the work of the official Language Strategy Centre in Estonia, with the co-operation of the European Commission, which helped to define means of facilitating the integration of the non-Estonian population.
- I. The lack of reliable statistics of the size of the minority language communities in some communities makes general demographic statements on these communities impossible. Nevertheless it seems clear that some of them are quite large: There are more than 400.000 ethnic Russians in Estonia. Ca. 240.000 people speak Slovak in the Czech Republic. Ukrainian is spoken by perhaps 150.000 people in Poland, as is Kashubian by ca. 100.000; a figure close to this for Germans in Poland. In Cyprus there are over 100.000 autochthonous Turkish-speakers. The Roma communities are especially strong in Hungary, though there are social reasons to doubt whether the census data are reliable.
- J. Cyprus is a special case, both in not having been in the Communist bloc of eastern and central Europe, and also in not having clear borders despite its being an island. However, since the invasion by the Turkish armed forces in July 1974, the military and political partition of the island has in effect allowed the autochthonous Turkish-speaking

inhabitants to exercise their linguistic rights as if they were in a sovereign Turkish-speaking State.

- K. Though the study is on minority language communities, in some cases the cohesion of the group is based on religion rather than language: the Arabic-speaking Maronites are a good example of this. Indeed, as often happens, few of them actually retain the use of their language.
- L. It is worth making special mention of the interesting bilingual school model employed in the mixed Hungarian-Slovenian-speaking region in Slovenia. All pupils of whatever language attend bilingual primary schools whose aim is for full bilingual competence; there is no segregation of pupils into separate schools. Both languages are used concurrently during each lesson, for all subjects of the curriculum. Teachers and non-teaching staff are required to be bilingual.

International conventions

1. European Charter for Regional or Minority Languages²

This Council of Europe instrument was opened for signature on 2 October 1992 and it came into force in 1998. Its signatories consider that the protection of the historical regional or minority languages of Europe, some of which are in danger of eventual extinction, contributes to the maintenance and development of Europe's cultural wealth and traditions, and that the right to use a regional or minority language in private and public life is an inalienable right conforming to the principles embodied in important United Nations and Council of Europe instruments.

In respect of each language specified at the time of ratification, each Party undertakes to apply a minimum number of measures outlined in the text, in the fields of education, the media, culture, administrative structures, etc.

The signatories commit themselves to basing their policies, legislation and practice on the following principles: the recognition of regional or minority languages as an expression of cultural wealth; the respect of the geographical area of each such language, to ensure that administrative divisions are not an obstacle to its promotion; the need for resolute action to promote such languages in order to safeguard them; the facilitation and/or encouragement of such languages, in speech and writing, in public and private life; the maintenance and development of links between groups using such a language and other groups in the State employing a language used in identical or similar form, and the establishment of cultural relations with other groups in the State using different languages; the provision of appropriate forms and means for the study of these languages at all appropriate stages; the provision of facilities enabling non-speakers of a regional or minority language living in the area where it is used to learn it if they so desire; the promotion of study and research on these languages at universities; and finally the promotion of appropriate types of transnational exchanges for languages used in identical or similar form in two or more States.

The Parties further undertake to eliminate any unjustified distinction, exclusion, restriction or preference relating to the use of such a language and intended to discourage or endanger the maintenance or development of it, adopting special measures aimed at promoting equality between the users of these languages and the rest of the population.

² The text can be obtained on the Internet, at the following address: <http://www.coe.fr/eng/legaltxt/148e.htm>.

Cyprus signed the Charter on 12 November 1992 but has not yet ratified it. The Czech Republic signed the Charter on 9 November 2000. Estonia has not yet signed the Charter. Hungary signed the Charter on 5 November 1992 and ratified it on 26 April 1995. Poland has not yet signed the Charter. Slovenia signed the Charter on 3 July 1997 and ratified it on 4 October 2000.

2. Framework Convention for the Protection of National Minorities³

This Council of Europe instrument was opened for signature on 1 February 1995 and it came into force in 1998. Its signatories consider that the Council of Europe aims to achieve greater unity between its members so as to safeguard and realise the ideals and principles which are their common heritage; and are resolved to protect the existence of national minorities, since European history has shown that the protection of national minorities and of the rights and freedoms of persons belonging to those minorities are not only essential to stability, democratic security and peace, but form an integral part of the international protection of human rights.

Every member of a national minority has the right to choose freely to be treated or not to be treated as such, and may exercise the rights and enjoy the freedoms flowing from the principles of the framework Convention individually as well as in community with others.

These include the right of equality before the law and of equal protection of the law, including non-discrimination; adequate measures will be adopted to promote full and effective equality between persons belonging to a national minority and those belonging to the majority.

The Parties undertake to promote the conditions necessary for national minorities to maintain and develop their culture, and to preserve the essential elements of their identity (their religion, language, traditions and cultural heritage), free from policies or practices aimed at assimilation against their will. They shall ensure respect for the freedoms of peaceful assembly, association, expression, and thought, conscience and religion; and that there is no discrimination in minorities' access to all audio-visual and printed media.

The right to use freely and without interference minority languages, in private and in public, orally and in writing, will be guaranteed. Given certain conditions, such persons will be able to use the minority language in relations with the administrative authorities and the courts.

Members of a national minority have the right to use their surname and first names in that language and the right to official recognition of them; as well as the right to display in their minority language signs, inscriptions and other visible information of a private nature. In areas traditionally inhabited by a national minority, the Parties shall endeavour to display traditional local names, street names and other topographical indications intended for the public also in the minority language, when there is a demand.

The Parties shall take appropriate measures in education and research to foster knowledge of the culture, history, language and religion of the national minorities and of the majority, including opportunities for teacher training and access to textbooks. Equal opportunities for access to education for members of national minorities will be promoted. National minorities have the right to set up their own private schools; and every member of a national minority has the right to learn his or her minority language. In areas inhabited by national minorities, if

³ The text can be obtained on the Internet, at the following address: <http://www.coe.fr/eng/legaltxt/157e.htm>.

there is sufficient demand, the Parties shall endeavour to ensure that members of those minorities can be taught the minority language or can receive instruction in this language.

The Parties shall encourage the effective participation of persons belonging to national minorities in cultural, social and economic life and in public affairs. They shall not alter the proportions of the population in areas inhabited by national minorities and are aimed at restricting rights and freedoms. They shall endeavour to conclude agreements with other States, in order to ensure the protection of members of the national minorities concerned.

Each Party shall transmit to the Secretary General on a periodical basis information relevant to the implementation of this framework Convention.

Cyprus signed the Convention on 1 February 1995 and ratified it on 4 June 1996. The Czech Republic signed the Convention on 28 April 1995 and ratified it on 18 December 1997. Estonia signed it on 2 February 1995 and ratified it on 6 January 1997. Hungary signed it on 1 February 1995 and ratified it on 25 September 1995. Poland signed the Convention on 1 February 1995 and ratified it on 20 December 2000. Slovenia signed it on 1 February 1995 and ratified it on 25 March 1998.

EU Enlargement

1. European Commission

The 1999 Regular Report from the Commission regarding **Cyprus** makes no mention of minority language issues. It simply states that “Freedom of expression, association, economic and social rights, and protection of minorities are fully guaranteed and respected,” though it does point out that the de facto division of the island has a negative effect on the exercise of some fundamental freedoms.

As regards the 1999 Regular Reports from the Commission on the progress towards accession of each of the states, in **Estonia** the main issue is to define which linguistic minorities are being talked about, given that the European Charter refers by definition to nationals of each State, whereas nearly all residents of non-Estonian background are both regarded as of immigrant extraction and are therefore not automatically granted citizenship. Thus the Commission’s report devotes considerable attention to the naturalisation procedure, and welcomes the adoption of amendments to the Citizenship Law on stateless children (December 1998) which will grant Estonian citizenship to children of non-citizens, born in Estonia after the 26 February 1992, upon their parents' request. The Commission notes that “the rights of the Russian-speaking minority (with or without Estonian nationality) continue to be largely observed and safeguarded. Russian continues to be widely used in the courts and in the administration in those areas where Russian speakers represent a majority of the local population.”

The Commission underlines that the Phare programme continues to provide important support in the area of language training, which is one of the main instruments for the integration of ethnic minorities into Estonian society. It notes that the implementation of national integration policies are handicapped by lack of financial resources.

In December 1998, The *Riigikogu* adopted amendments to the *Parliamentary and Local Elections Law*, requiring candidates for parliamentary and local elections to have a sufficient level of Estonian. Estonian authorities claim that these amendments, which entered into force

on 1 May 1999, do not change the "status quo" and do not imply the introduction of discriminatory restrictions for non-Estonian speakers.

The *Riigikogu* also adopted amendments to the 1995 Language Law; these entered into force in July 1999. The concerns raised by the adoption of this law include "the non-compliance by Estonia of the political criteria for (EU) membership on minorities issues". "The most controversial provision of the amendments to the law", in the Commission's opinion, "is that the employees of business associations, NGOs and foundations and physical persons as entrepreneurs (self-employed) must use the Estonian language for offering goods and services while performing their work". The Commission comments that "much of the impact of the law will depend on how it is implemented and the capacity of the Estonian authorities to enforce it."

The Report states that "the OSCE High Commissioner for Minorities has also pointed out that the current text contradicts a number of international standards as regards freedom of expression, in particular those introduced by the European Convention on Human Rights, of which Estonia is a contracting party."

The 1998 Regular Report regarding the **Czech Republic** concluded "that despite increased attention from the Government since July 1997, the situation of the 250.000 to 300.000 Roma had not really improved. The 1998 Accession partnership made this issue a medium term priority." However, the 1999 Regular Report noted that "the situation of the Roma has not evolved markedly over the past year. It remains characterised by widespread discrimination, as anti-Roma prejudice remains high and protection from the police and the courts often inadequate, and by social exclusion." This is of course not a primarily linguistic matter.

The 1999 Regular Report **on Hungary** can report that the country "broadly continues to respect human rights and freedom". It welcomes the fact that a joint Hungarian-Slovak committee supervising the implementation of minority issues as specified in the 1996 Basic Treaty began operations. Both the Hungarian minority in Slovakia (over 550.000 people) and the Slovak minority in Hungary (around 100.000 people) are represented in this joint committee.

The Commission believes that "whilst the situation of other minorities does not pose any particular problem, continued attention needs to be paid to the respect of the human rights of the Roma by the Hungarian authorities (the Roma minority numbers between 400.000 and 600.000 people)."

Following the elections of the local minority self-governments, the number of Roma self-governments has almost doubled. This trend can be interpreted (according to the Commission report) as an increasing participation of Roma in public life. However, the Commission believes that "despite the steps taken, the situation of the Roma remains very difficult".

The 1999 Regular Report on **Poland** repeated the previous report's statement that "Poland continues to respect human rights and freedoms." It points out that "Poland has ratified the major Human Rights conventions and has an established track record of providing appropriate international and constitutional legal safeguards for human rights and protection of minorities". The Report claims that "the respect for and protection of minorities continues to be assured."

In the section on national minorities, the 1999 Regular Report on **Slovenia** mentions only the Roma (6.500-7.000 people). Although the legal protection of the Roma community is guaranteed in legislation and the political representation of the Roma is guaranteed in the law on local self-government, they are only represented in one municipal council.

The Commission notes “Significant improvement” in the field of education as regards school attendance by Roma children, though no reference is made to language.

2. Phare programme 2000-2006

The European Union’s main **programme** specifically designed for CEE countries, **Phare**, will focus on two main priorities, Institution Building and investment during the period 2000-2006⁴. Assistance will be provided to “government and non-governmental bodies to help ensure [...] the respect for and protection of minorities [...], in line with the Copenhagen criteria.” In the section on Civil Society Measures, among examples of assistance that may be provided to governments for this purpose, specific mention is made of “the protection of minorities such as the Roma”.

⁴ http://europa.eu.int/comm/enlargement/pas/phare/implementation/guidelines/guidel_2000_en.htm

1. LESSER-USED LANGUAGE GROUPS IN CYPRUS

1.1. Introduction

Cyprus is an island in the eastern Mediterranean, with an area of 9.250 sq. miles and an estimated population of 746.100 according to the latest census. The great majority of the population of Cyprus has been Greek in language and culture for well over 2.000 years. It was conquered by the Ottomans in 1570-71 following centuries of Byzantine rule. Cyprus was ceded to Great Britain in 1878, the Turks relinquishing every right to it under the Treaty of Lausanne. In 1925 Cyprus was declared a crown colony and it achieved independence as a republic in 1960. The 1960 Constitution organised the island into two communities, under the Greek and Turkish Communal Chambers.

The constitutional recognition of the speakers of minority languages that came into effect in 1960, and which includes a non-discrimination clause on linguistic grounds (Article 28), is dealt with in the section on each minority language group.

At the end of 1963, when the President of the Republic proposed certain constitutional amendments, the first disturbances began between the two communities. The representatives of the Turkish Cypriots abandoned the legislative and executive bodies of the state, while Turkish Cypriot civil servants also left their posts and gradually created separate residential areas. In July 1974, following military moves by supporters of union with Greece, the Turkish army invaded the island, occupying 37% of the territory. Most Turkish Cypriots left the rest of the island and most Greeks abandoned the Turkish-occupied territory, thus creating a *de facto* ethnic division. Since then, Cyprus has been divided into two ethnic zones by a so-called Green Line, the cease-fire line that runs for 180 km across the island and through the capital, Nicosia.

In 1983 the Turkish language became the official language of the unilaterally proclaimed "Turkish Republic of North Cyprus" (cf. art.2§2 of the Constitution) which has not been recognised by the international community. The European Court of Human Rights, in a 1998 ruling, found that the Turkish army "exercised effective overall control" in the northern part of Cyprus. All efforts by the United Nations to find a lasting solution to the issue have met with failure; nevertheless, the European Council in 1997 expressed its hope that the accession of Cyprus to the European Union, will help to bring a political solution to the Cyprus problem and help to bring about civil peace and reconciliation.

The government of the Republic of Cyprus signed the European Charter of Regional or Minority Languages of the Council of Europe on the 12 November 1992, but the Parliament has yet not ratified the text. Cyprus signed the Framework Convention for the Protection of National Minorities on 1 February 1995 and ratified it on 4 June 1996.

1.2. Turkish in Cyprus

Origins and extent of use

Language group - Turkish is a sub-group of the Turkic languages belonging to the Uralo-Altaic family of languages.

Number of speakers - In the 1973 Census, before the move to the north of much of the Turkish Cypriot population that took place during 1974-1975, 116.000 Turkish-speakers were recorded (18,4% of the total). During the 80s and 90s, two massive migratory waves occurred: one increased the number of Turkish national settlers (according to UN figures there are now almost 110.000 of them, plus some 35.000 Turkish troops), while the other consisted of high overseas emigration of native Turkish Cypriots. The 1997 census conducted in the Turkish-occupied territory puts the Turkish population at 200.587, of whom less than half (89.000) are native Turkish Cypriots.

Areas spoken - Turkish-speakers used to live throughout the island. As a result of the events of 1974, Turkish is now exclusively spoken in the northern part of the island. Only about 30 Turkish Cypriots remain in the villages of Potamia and a few more in the village of Pyla in the south. In addition, since 1974 about 300 Turks and Turkish Cypriots have migrated to Limassol.

Before 1974, Turkish was the language used in the homes of the Turkish Cypriot community, although a significant number (perhaps 10 to 15%) of Turkish Cypriots for social and professional reasons used only Greek (*Linombabaki*). The use of Turkish also extended to professional relations among Turkish Cypriots. However, despite the full official status of the language (see below), it was never used in the class-oriented, inter-ethnic social and/or professional relations between Greek and Turkish communities. No Greeks were interested in learning Turkish, whereas most Turks need to know Greek.

Since 1974, Turkish is the language used in the north for official, social, professional and academic life. Within the native Turkish Cypriot community there is still a fair percentage of bilingualism (Greek-Turkish).

Historical Background - Turks arrived in Cyprus after the Ottoman conquest in 1570-71 and ceded the island to Great Britain in 1878. Cyprus became an independent republic in August 1960. The 1960 Constitution organised the island into two communities, under the Greek and Turkish Communal Chambers. Following the disturbances between the two communities and the invasion of the northern third of the island in July 1974 by the Turkish army, the large-scale movements of population created a de facto ethnic division into two virtually monolingual areas. Thus the institutional and social status of Turkish changed radically after 1974. In 1983 it became the official language of the self-proclaimed "Turkish Republic of North Cyprus" (cf. art. 2§2 of the Constitution).

Legal provisions and public services

According to Article 3 of the 1960 Constitution of the Republic of Cyprus, "the official languages of the Republic are Greek and Turkish". Thus the Republic of Cyprus is a bilingual State. The same article provides an extensive list defining the status of Turkish in the field of executive and administrative acts or documents, judicial hearings, use of the language on coins, currency notes and stamps. According to §5, "any text in the official Gazette of the

Republic, shall be published in both official languages in the same issue". §4 states that "judicial proceedings shall be conducted or made and judgements shall be drawn up in the Greek language if the parties are Greek, in the Turkish language if the parties are Turkish and in both the Turkish and the Greek languages if the parties are Greek and Turkish".

There is also a non-discrimination clause on linguistic grounds (Article 28).

Further, Article 171 provides for the position of the Turkish language in radio broadcasting (see below).

The implementation period of Article 3 was rather short. After the intercommunal strife at the end of 1963, the Cypriot authorities ceased to apply most of these provisions, apart from those referring to coins, currency notes and stamps, and judicial hearings.

Media provision

Radio - Article 171§2 of the Constitution states that "The time allocated to programmes for the Turkish Community in sound broadcasting shall not be less than 75 hours in a 7-day week..." The Service of Turkish and Armenian Programme of the Cyprus Radio Foundation (RIK) offers a full service in Turkish, covering all the Turkish-speaking territory. The second channel of the State radio (RIK 2) broadcasts 11 hours of Turkish programmes, from 6 a.m. to 5 p.m. every day. This includes music, social themes, arts, fashion, etc. News is broadcast three times a day.

RIK estimates that around 10 to 15% of Turkish-speakers in Cyprus listen to these programmes, though most listen to either the public radio-television organisation of the Turkish Cypriot authorities, *Bayrak*, or to one of the 12 private radio stations that broadcast there.

Television - According to Article 171§2 of the Constitution "in vision broadcasting there shall be allotted three transmission days to the programmes for the Turkish community out of every ten consecutive transmission days..."

RIK 2 broadcasts the news in Turkish every day. Additional 15-minute news bulletins are transmitted twice a week.

In the Turkish Cypriot territory, apart from *Bayrak* and a new private TV channel, eight or 10 private and public TV channels based in Turkey can be picked up.

Press - There is no Turkish language press in the Republic of Cyprus. In the Turkish Cypriot territory there are eight local newspapers in Turkish (apart from those brought from Turkey), one weekly and one monthly periodical. The oldest newspaper in Cyprus, *Halkin Sesi*, is Turkish (1941).

Education

The government of the Republic of Cyprus plans to create an elementary school for the Turkish-speaking community of Limassol. A Turkology Studies section at the University of Cyprus, which has about 20 students every year, opened in September 1995.

Education in the occupied northern part of the island is in Turkish, except for two Greek elementary schools for 33 pupils belonging to the community of about 570 Greek Cypriots (half of whom are Maronites) that remained there after 1974. However, many obstacles are

put by the "Northern authorities" to this community, included the right of a Greek education. This has been denounced by several resolutions of the European Parliament. Most students do their higher education in Turkey. Apart from the six private universities providing courses in English in the northern part of the island, there is also the Pedagogical Academy, *Ogretmen Koleji*, which is the only public one.

All teaching material for all educational levels is imported from Turkey.

Figures on education in Turkish in the north of the island are available for the 1994-95 school year:

Pre-school Education	
Kindergartens	121
Children	3.179
Teachers	153

Primary Education	
Schools	97
Pupils	15.914
Teachers	1.097

Secondary Education	
Schools	*
Pupils	9.498
Professors	633

Upper Secondary Education	
Schools	15
Pupils	5.445
Professors	394

Cultural activities

Cultural activities for the Turkish Cypriot community receive official support from the "local authorities."

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1.3. Armenian in Cyprus

Origins and extent of use

Language group - Armenian belongs to a separate branch of the Indo-European family of languages.

Number of speakers - In 1960, the year of independence, there were 3.628 Armenians on the island. Today, the number has fallen to about 2.500. They all speak Armenian, and all are bilingual; many are trilingual (Armenian, Greek, English). In Cyprus there also are around 1.000 Armenians who are not Cypriot citizens.

Areas spoken - Armenians are settled in Larnaca, Limassol and Nicosia. The few Armenians of Famagusta left after the Turkish invasion in 1974.

Historical background - Armenians first settled in Cyprus in the late 6th century AD. During the Ottoman Empire most of the Armenians left the island. The main body of the present Armenian population settled in Cyprus after 1922.

Legal provisions and public services

The Armenians are recognised as a *religious group* that opted to belong to the Greek Community in accordance with Article 2§3 of the 1960 Constitution. As a religious group, Armenians have one representative in the Cypriot Parliament, though without the right to vote. No provision is made for the use of the language in dealings with the authorities.

Media provision

Radio - One hour of programmes are broadcast daily in Armenian by the Service of Turkish and Armenian Programmes of the Cyprus Radio Foundation (RIK 2).

Press - There are two monthly periodicals.

Education

Elementary education - Three public primary schools provide education in Armenian in Nicosia, Larnaca and Limassol. They are run by the Armenian School Committee, which is appointed by the Armenian parliamentary representative. The curriculum, approved by the Ministry of Education, is in Armenian, Greek and English.

Secondary education - In Nicosia there is the *Melkonian* high school, a private college. All but 35 of these 200 Armenian pupils are from overseas.

Cultural activities

There are six Armenian Cultural Associations with intense activities (theatre, music, etc.). None of them focuses exclusively on the Armenian language, which is not surprising: the Armenian community and its language is prospering in Cyprus.

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1.4. Arabic in Cyprus

Origins and extent of use

Language group - Arabic is a branch of the family of Semitic languages. The Maronites also use Aramaic, another Semitic language, for their religious rites.

Number of speakers - Arabic is spoken in Cyprus by less than 1.000 members of the Maronite religious community. All are from one village, Kormakitis. The rest of the community is exclusively Greek speaking. All bilingual Maronites are now thought to be aged over 50.

Areas spoken - All Arab-speaking Maronites come from the village of Kormakitis, which is now in the Turkish-occupied part of the island. Today, most live in Nicosia.

Historical background - The first Maronites settled in Cyprus in the 7th century. Today, they are constitutionally recognised (as are the Armenians) as a religious group in Cyprus, with about 5.500 members. The four Maronite villages were located in the Turkish-occupied territory but 300 of the Maronites moved after 1974.

Legal provisions and public services

Arabic does not have a legal status in Cyprus, nor do the authorities provide for its use.

Media provision and education

There are no media in Arabic in Cyprus, and no provision is made for the teaching of Arabic in schools in Cyprus.

Cultural activities

There are five Maronite cultural associations, with considerable cultural activities, one of which has a specific interest in the preservation of the language.

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2. LESSER-USED LANGUAGE GROUPS IN THE CZECH REPUBLIC

2.1. Introduction

The division of Czechoslovakia and the emergence of the independent Czech Republic in January 1993 brought fundamental changes in the sphere of ethnic issues. According to the 1991 Census, almost 7% of the population of Czechoslovakia were members of ethnic language groups other than the Czechs and Slovaks; in some districts they constituted a large majority. In today's Czech Republic about 5% are "non-Czechs" (including the Slovaks, who were not considered a minority up to 1993); but because of their dispersion, the ratio of these ethnic minorities, even in places where they are most concentrated, is almost negligible.

Following the founding of the Czechoslovak federation in 1968, the status of "nationalities" and the rights of ethnic minority groups in Czechoslovakia were defined by the Constitutional Act No. 144. The term "nationality" in the legal sense applied only to four groups: the Hungarians, the Germans, the Poles and the Ukrainians. Since 1989 there have been significant legislative changes. The 1992 Constitution of the new Czech Republic grants specific rights to all ethnic groups. Chapter I of the Constitution provides legal safeguards. Article 6 says: "... Decision-making of the majority observes the protection of minorities".

The Charter of Fundamental Human Rights and Liberties also has constitutional status. Chapter III is on "Rights of National and Ethnic Minority Groups". Article 3§2 of the Charter states: "Everyone has the right to decide on his/her nationality freely. Any influence exercised upon this decision and any pressure exerted towards de-nationalisation are forbidden."⁵ As a result, the custom of the former State of stating "nationality" on official documents has ended. Article 25⁶ states the rights of members of a national or ethnic minority group: to promote their own culture, to disseminate and receive information in their own language, and to form their own associations. They also have the right to education in their language, to use their language in official contacts and to participate in matters concerning their group. As regards the use of a language other than Czech, Article 37§4 states that: "The person who declares not to have the command of the language in which the proceedings are conducted is entitled to an interpreter."

In February 1994 a crucial statement on the issue of Ethnic Minority Groups in the Czech Republic, drafted by the Council for Nationalities of the government of the CR, was adopted.

It is a policy document, though not legally binding: it maps out the situation in this field, and redefines the concept of "national minority group" and the general principles of the official approach to such groups. The principles stem from individual and not collective rights and, as regards contingent Czech minority groups in the kin-States of minority groups living in the Czech Republic, they are not based on reciprocity. They affect only inhabitants of the Czech Republic.

⁵ Furthermore, Article 24 says that: "Belonging to any national or ethnic minority group may not be detrimental to anybody."

⁶ Article 25 states: "1. The inhabitants constituting a national or ethnic minority group are guaranteed their universal development, especially the right to promote, together with other members of the group, their own culture, the right to disseminate and receive information in their own mother tongue, and associate in ethnic organisations. The law provides details. 2. Under conditions given by the law, inhabitants belonging to national and ethnic minority groups are also guaranteed a) the right to education in their own mother tongues, b) the right to use their mother tongues in official contacts, c) the right to participate in solving matters concerning national and ethnic minority groups."

The Framework Convention for the Protection of National Minorities was signed by the Czech Republic on April 28, 1995 and ratified by the Parliament on November 6, 1997.

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2.2. German in the Czech Republic

Origins and extent of use

Language group - German is an Indo-European language of the west-Germanic sub-branch.

Number of speakers - 49.000 persons (0,5% of the total population) were returned as being of German nationality in the 1991 Census.

Areas spoken - The German-language minority group is mainly dispersed in the border areas, with the highest proportion settled in Sokolov district (6,1% in 1991); they amount to 2-3% in Karlovy Vary, Teplice and Cheb districts. Over 1.300 German speakers (germanophones) live in Prague and over 1.000 in the towns of Liberec and Karlovy Vary.

Historical background - The German-speaking population derives from the remnants of approximately 3,5 million Germans of the inter-war Czechoslovak Republic. After the transfer during 1945-46 only about 200.000-250.000 Germans remained in Bohemia and Moravia. Due to assimilation and emigration this number has further declined.

Legal provisions and public services

The legal system of the Czech Republic does not regulate the issue of the official language, so in theory Czech and the languages of ethnic minority groups have the same status. The use of language is only regulated in the law courts. But in practice, German is used only very rarely, as an auxiliary language of local administration for dealing with elderly people who do not have a good command of Czech.

Media provision

Press and publishing - There are two German-language weeklies: *Prager Volkszeitung* caters for the needs of the German minority-language community, while *Prager Zeitung* caters for German-speaking visitors to the Czech Republic. A few books in German are also published.

Radio and television - Czech Radio broadcasts 50 minutes a fortnight in German. A television programme for minority-language communities is still at the planning stage.

Education

Primary and secondary education - Due to the dispersion of the population and the unfavourable age structure (a small number of children), there is no German education in the Czech Republic. In places with higher concentrations of German speakers, German is taught as a voluntary subject. This model, however, permeates with standard German language courses (interest in German increased after 1989 and secondary schools with German as the language of instruction were set up). Yet this fact is practically unrelated to the existence of German as a minority language in the Czech Republic.

University education - At several higher education institutions German Studies are pursued as an individual discipline.

Cultural activities

Kulturní sdružení občanů německé národnosti (The Cultural Association of Citizens of German Nationality) is a traditional organisation with 39 local branches. Since 1992 *Shromáždění Němců v Čechách, na Moravě a ve Slezsku* (The Assembly of the Germans in Bohemia, Moravia and Silesia) has been active thanks to the financial assistance of the German Federal Republic (it sets up “meeting centres of the German ethnic group in the Czech Republic”). Since 1990 a partial revival of German cultural awareness has occurred in the Hlučín region.

The language is used in plays and other cultural events. Nevertheless, many events (particularly in Prague) are merely part of the culture on offer for tourists. Regional German cultural associations build up their own libraries. In many public libraries (especially at district and higher levels), sections of German-language books are available. This initiative, except in local libraries, is only occasionally intended as a service to the German-language ethnic group.

General Considerations

The German minority-language group in the Czech Republic is (due to its dispersed settlement and the surviving historical connotations) to a great extent "hidden" in the Czech population. Those born since World War II have largely been assimilated, yielding the present unfavourable age structure of this linguistic group. Though in the 1990s the position of the German language was again enhanced as the Central European "lingua franca", this fact may not suffice to slow down the assimilation process and facilitate the survival of the traditional German ethnic group and its language in the Czech Republic.

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Vranovský, P., *K otázce právných nástrojov národnostnej menšinovej politiky v ČR*, Praha, 1997; see especially chapter: K otázke jazyka, vzdelávania, kultúrnej identity, pp. 6-7.

2.3. Polish in the Czech Republic

Origins and extent of use

Language group - Polish is an Indo-European language of the Slavonic branch.

Number of speakers - 59.000 persons (i.e. 0,6% of the total population) were returned as being of Polish nationality in the 1991 Census.

Areas spoken - The Polish-language minority group is largely settled along the Polish border, east of the city of Ostrava. The highest densities of Poles are in the districts of Frýdek-Místek (9,1% in 1991) and Karviná (8,4%), and especially in the towns of Třinec (pop. 10.000), Karviná (6.900) and the cultural centre of the group, Český Těšín (5.100).

Historical background - The border area between the north of Moravia (i.e. the eastern part of the Czech Republic) and Poland has traditionally been, from the political, cultural and linguistic points of view, a transitional territory. This helps explain the ethnic and linguistic ambiguity of the inhabitants, among whom the modern "Czech" or "Polish" awareness emerged only at the beginning of this century.

Legal provisions and public services

The legal system of the Czech Republic does not regulate the issue of the official language, so in theory Czech and the languages of ethnic minority groups have the same status. The use of language is only regulated in the law courts. In practical terms, however, Polish barely (with occasional exceptions) occurs in official contacts.

Media provision

Radio and television - Czech Radio broadcasts 20 minutes in Polish every day (30 minutes on Sundays). The inconvenient time of this broadcast, however, results in very few listeners. A television programme for minority-language communities is still only at the planning stage. Many members of this group do, however, listen to radio and watch television from Poland.

Press and publishing - Six newspapers and magazines are published in Polish. *Głos ludu* has three editions a week, the others are monthlies (cultural, children's). A Czech magazine publishes columns in Polish. About five books are published every year in Polish in the Czech Republic, by *Olza*, a specific Polish-language publisher. A large supply of books published in Poland is also available.

Education

Primary and secondary education (figures for 1997/98) - The public Polish-language education system includes 38 kindergartens (with 852 children), 29 primary schools (with 2.751 pupils) and a grammar school in Český Těšín with 305 students. For these schools textbooks in Polish are published. At several other secondary schools there are Polish streams (altogether 340 students) in which Polish is partly used (most textbooks are in Czech).

In Český Těšín an Education Centre for the Polish-minority schools publishes textbooks, organises in-service teacher training, etc.

Teacher training - Teachers at the Polish lower secondary and upper secondary schools are educated (in Czech) at Ostrava University. Most primary school teachers are trained in Poland.

University education - Polish Studies are taught at some higher education institutions.

Cultural activities

There are about 15 Polish organisations (mostly cultural, literary, youth, sports and religious) grouped under the umbrella *Kongres Poláků v ČR* (The Congress of the Poles in the Czech Republic). They prepare a variety of events; only those organised by the centre receive state subsidies.

In 1993 *Dokumentální Centrum Kongresu Poláků* (The Documentary Centre of the Congress of the Poles) began to be active - the Centre combines the archives, museum and library functions.

Theatre - There is one professional theatre company (seven premieres a year) and one professional puppet stage, both in Český Těšín, as well as several amateur theatre groups. 25 libraries have a Polish section.

General considerations

The Poles in the Czech Republic form relatively compact, characteristic and well-organised communities wherever they are settled. As to the promotion and subsidising of the cultural development by the state, the Poles have at their disposal the widest range of institutions. The use of Polish and the reception of Polish culture are, however, limited: by the assimilation impact of the Czech majority society and the Czech language, and also because many Poles in the Czech Republic use not standard Polish but a very divergent local variety.

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2.4. Romany in the Czech Republic

Origins and extent of use

Language group - Romany is an Indo-European language of the Indo-Iranian branch.

Number of speakers - Post-war Czechoslovak demographic statistics did not recognise the Romany nationality, until the 1991 Census, which returned 33.000 Roma persons (i.e. 0,3% of the total population). However, the number of Roma is obviously several times greater. Reasonable estimates put the number at about 250.000-300.000. Only a small part has a good command of, or uses, the Romany language, divided into four main dialect varieties, in certain domains. The codification of Romany has not been accomplished yet.

Areas spoken - The Romany-language minority group is dispersed throughout the Republic. Most Roma (about 80-90%) are settled in towns and cities - in particular in large industrial centres (Prague, Ostrava, Ústí nad Labem) and in some border districts of northern and western Bohemia. High mobility is a characteristic of this community.

Historical background - The coming of the Roma to Bohemia and Moravia is first mentioned in the 13th century. They were subjected to discrimination for a long time, culminating in the Nazi holocaust during World War II when most of the Czech Roma (the Sinti group) were killed. After 1945 the Roma population (the Rom group) moved in from what is today Slovakia. The programme of integrating the Roma into the Czech majority society has not been successful. Since the Czech Republic came into being, the "Roma question", bordering on the social and the ethnic, has become urgent, and emancipation efforts of the Roma population are growing. Some of the Roma living in the Czech Republic are Slovak Republic citizens.

Legal provisions and public services

The legal system of the Czech Republic does not regulate the issue of the official language, so in theory Czech and the languages of ethnic minorities have the same status. Relevant regulation exists only in law courts. In practical terms, however, the Romany language is not used in administrative procedures (not least because very few civil servants have a command of Romany).

Media provision

Press and publishing - The main Roma periodical is a fortnightly, *Romano Kurko*. Some (30-40%) of its articles are in Romany. The Czech language also prevails in a monthly, *Amaro Gendalos*. A great proportion of the Roma component characterises a popular science magazine the *Romano Džaniben*. Very recently (1998) a magazine for children, *Kereka*, has appeared. In the 1990s a few books have been published in Romany (memoirs, folklore genres and others); their production, however, is limited both for financial reasons and also by the shortage of qualified writers.

Radio and television - Czech Radio broadcasts 100 minutes of programmes fortnightly in the Romany language. Twice a month a 20-minute television programme *Romale*, catering for the Roma population, is broadcast (in Czech).

Education

Primary and secondary education - There are no Romany-medium schools in the Czech Republic. Recently however pilot schemes are under way for teaching Romany as an auxiliary language in the pre-primary classes, and partly also in primary schools. From September 1998 Roma is to be taught as a subject in a project at 11 lower secondary schools. The appropriate textbooks and teaching materials are being prepared for publication.

University education - At the Faculty of Arts of Charles University in Prague Romany Studies are pursued (about 20 undergraduates are enrolled).

Cultural activities

Cultural and political activities of the Roma population are complicated by being splintered into as many as 35 registered civic associations and political parties, mostly of irrelevant and ephemeral character. The *Romská občanská iniciativa* - ROI (the Roma Civic Initiative) with about 12.000 members is the largest organisation; yet not even this organisation has a decisive impact on the Roma community as a whole. There are many Roma cultural activities, largely singing and dancing (from local festivals to the central Festival of Romany Culture).

An attempt to set up a non-professional Romany theatre in 1993 failed.

The *Muzeum romské kultury* (the Museum of Romany Culture) was established in Brno and its permanent exposition was opened in 1995. Within this museum a library of Romany Studies literature is to be created (only a small part of the stock is in Romany).

General considerations

The Roma in the Czech Republic are in a process of consolidation and seek their conceptual definition. Given the specific cultural and social features of the Roma and their natural high birth rate, it is obvious that for the Czech Republic the "Roma question" will be a significant element in coping with ethnic issues. The open question is whether the command of (standard) Romany will be part of the emerging Roma identity, for among the younger generation, the trend towards language assimilation continues.

Due to the great cultural, linguistic and organisational differentiation of the Roma population (and other problems), there are at present no clear prospects for the future of the Romany language in the Czech Republic. In spite of steps towards the standardisation of Romany and towards its use in the media or as an auxiliary subject at school, the number of people with a good command of Romany (paradoxically associated with a higher level of education and of integration in Czech society) is on the decline.

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2.5. Slovak in the Czech Republic

Origins and extent of use

Language group - Slovak is an Indo-European language of the Slavonic branch, closely related to Czech.

Number of speakers - 240.000 of them gave the Slovak language as their mother tongue in the 1991 Census. 315.000 persons (i.e. 3,1% of the total population) were returned as being of Slovak nationality. Unofficial estimates claim Slovaks number about half a million; but only about 30-40% of them actually use the Slovak language.

Areas spoken - Slovak-speakers are dispersed throughout the Republic. In 21 towns and cities (with over 10.000 inhabitants) more than 5% of the inhabitants have Slovak nationality. The largest number of Slovaks lives in Prague (24.000 in 1991). In Bohemia the greatest proportion of Slovaks is in the north (the districts of Chomutov 7,7%, Most 7,0%), in the west (the districts of Sokolov 9,9%, Cheb, 9,2%, Tachov 7,8%, and Karlovy Vary 7,4%) and partly in the south (the district of Český Krumlov 8,3%). In Moravia most Slovaks live in Ostrava (17.500); the highest density is in the districts of Karviná (8,4%) and Bruntál (8,1%).

Historical background - The Slovak group first settled in the Czech Republic quite recently during the period of the existence of Czechoslovakia. This trend grew stronger with the settling of the Czech borderland, which the Germans left after 1945. Some Slovaks went to work as office workers in state bodies in Prague due to the federalisation of Czechoslovakia in 1968. When Czechoslovakia was divided in 1993, some Slovaks (for family and other reasons) stayed in the Czech Republic and adopted Czech citizenship.

Legal provisions and public services

The legal system of the Czech Republic does not regulate the issue of the official language, so in theory Czech and the languages of ethnic minority groups have the same status. The relevant regulation however, exists only in the sphere of the law courts. In practical terms Slovak (or a Czech-Slovak mixture) is used in official contact by a number of Slovak-speakers whose command of Czech is limited, and, to some extent, also in some work places (judiciary, army and others).

Media provision

Press and publishing - There are three Slovak-language monthlies (the *Korene*, *Slovenské listy*, *Slovenské dotyky*). Very few books are published in Slovak (one to three per year).

Radio and television - Czech Radio broadcasts 130 minutes fortnightly in Slovak. A television programme for ethnic groups is being planned.

Education

Primary and secondary education - The 1992 agreement between the Czech and Slovak Republics on collaboration in the field of education makes the use of Slovak at Czech schools possible. In the Czech Republic there is only one Slovak-medium primary school (Karviná)

which has about one hundred pupils. Slovak organisations have been trying to create a network of Slovak schools; but because of the closeness of the Czech and Slovak languages and cultures, most Slovaks feel no need for an educational system in their own language.

University education - At the Faculty of Arts of Charles University in Prague, Slovak Studies are pursued (five to ten undergraduates each year).

Cultural activities

There are about eight to ten Slovak cultural organisations catering for the needs of about 10.000 people (particularly in Prague) and associated in the umbrella organisation *Fórum slovenských aktivít* (the Forum of Slovak Activities).

The language is occasionally used during theatre performances and other cultural activities (exchange performances and so on).

A number of libraries (particularly those of the district and higher types) have a section of Slovak books; since 1992 however, the book stock has not been replenished.

General considerations

Despite the high number of its members, the Slovak ethnic group in the Czech Republic is largely “hidden” in the Czech population. This can be explained by the great linguistic, cultural and historical proximity of the Czechs and Slovaks, and also because the Slovak population has not found a concrete self-definition in the changed conditions of the independent Czech Republic.

This is also reflected in the position of the Slovak language, which has thus become, at best, just the language of family contacts. As a language of communication (fully understood by Czechs), it has been receding since 1993 - due to, among other factors, the growing xenophobia in the Czech population. Because of the absence of the Slovak school and of an overall conception promoting Slovak ethnic awareness and culture, continued assimilation and the retreat of the Slovak language from the domains of its use are to be expected.

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2.6. Smaller lesser-used language groups in the Czech Republic

2.6.1. Croatian in the Czech Republic

Origins and extent of use

Language group - Croatian is an Indo-European language of the south-Slavonic sub-branch.

Number of speakers - About 850 people of Croatian nationality live in the Republic, of whom only some (predominantly elderly people) speak a local variety of Croatian: the Chakavian dialect. They belong to an autochthonous ethnic group with a 500 year-old tradition, which also settled in Austria, Hungary and Slovakia (also known as the Burgenland Croats). They should be distinguished from the present-day immigrants from Croatia.

Areas spoken - The Croatian-language minority group is dispersed throughout the country.

Historical background - They descend from Croats who settled in southern Moravia (around the town of Mikulov) in the 16th century. This group was forced to disperse in 1948.

Education

There is no provision for the Croatian language in the education system in the Czech Republic.

Cultural activities

Only since 1990 is the organisation of Croatian cultural activities legally possible. Czech Radio broadcasts 20 minutes in Croatian fortnightly.

General considerations

Taking into account the impossibility of becoming organised prior to 1990, great dispersion, an unfavourable age structure and other factors, the Croatian ethnic group and the Croatian language are imminently threatened with total assimilation.

Reference

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2.6.2. Hungarian in the Czech Republic

Origins and extent of use

Language group - Hungarian is a non-Indo-European language, which belongs to the Ugric branch of the Finno-Ugric family.

Number of speakers - 19.900 persons (i.e. 0,2% of the total population) were returned as being of Hungarian nationality in the 1991 Census.

Areas spoken - The Hungarian-language minority group is dispersed throughout the Republic, the greatest concentrations being in the Ostrava region and Prague.

Historical background - The Hungarians in the Czech Republic belong to the Hungarian ethnic group in southern Slovakia. After 1945 a part of them was forced to settle in the Czech borderland. During the existence of Czechoslovakia, Hungarians also moved freely to Bohemia and Moravia.

Media provision and cultural activities

Since the beginning of the 1990s, a Hungarian cultural organisation has been active, and a Hungarian periodical is published five times a year.

Czech radio broadcasts 20 minutes fortnightly in Hungarian.

Education

There is no provision for the Hungarian language in the education system in the Czech Republic.

General considerations

The Hungarian ethnic group is largely hidden inside the Czech population. After Czechoslovakia divided (in 1993), its members, moreover, lost direct contacts to the core of their compatriots settled in southern Slovakia.

Reference

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2.6.3. Ukrainian (including Ruthenian) in the Czech Republic

Origins and extent of use

Language group - Ukrainian is an Indo-European language of the east-Slavonic sub-branch.

Number of speakers - 8.200 persons were returned as being of Ukrainian nationality in the 1991 Census. In the same Census it was, for the first time, possible to register also as being of "Ruthenian" nationality which was claimed by 1.900 people. The extent of the command of standard Ukrainian varies: much of the group only speaks the eastern Slovak Ruthenian dialect.

Areas spoken - The Ukrainian (Ruthenian)-language minority group is dispersed throughout the Republic, its greatest concentrations being in the industrial agglomerations of the Ostrava region and Praha.

Historical background - The existence of the Ukrainian (Ruthenian) ethnic group in the Czech Republic is relatively recent. After 1918, Czechoslovakia was one of the centres of Ukrainian (Ruthenian) emigration from the USSR. After 1945 especially, Ukrainians migrated from sub-Carpathian Ukraine (part of Czechoslovakia), and in the following decades work-motivated migration of Ukrainians (Ruthenians) from eastern Slovakia also occurred.

Education

Ukrainian is not taught in any schools in the Czech Republic.

Cultural activities and the media

In the 1990s Ukrainian cultural life is organised in a new way.

Press - Three Ukrainian-language quarterlies come out (the most significant of them is *Porohy*).

Radio - Czech Radio broadcasts 20 minutes fortnightly in the Ukrainian language.

General considerations

The Ukrainian ethnic group is largely "hidden" in the Czech population. Since 1991, given the possibility to claim "Ruthenian" nationality, it to a certain extent split into two groups. Moreover, after the division of Czechoslovakia (1993), it lost direct contacts with the core group, settled in eastern Slovakia.

Reference

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3. LESSER-USED LANGUAGE GROUPS IN ESTONIA

3.1. Introduction

According to official statistics, people belonging to about 120 ethnic groups live in the Baltic republic of Estonia, though only five groups have more than 10.000 members. These are as follows (1997 data):

	Number	% of Estonian population	% using their own mother tongue	% having Estonian as first language
Estonians	950.124	65,0	98,9	98,9
Russians	412.628	28,2	98,6	1,3
Ukrainians	37.306	2,6	44,2	1,2
Belorussians	21.883	1,5	31,9	0,7
Finns	13.629	0,93	31,0	40,8

Russians have kept their language as their mother tongue, but Ukrainians, Belorussians as well as many other ethnic groups were "russified" during the Soviet period. Only the Finns have adopted Estonian in high proportions, Finnish being closely related to Estonian. The linguistic cleavage in Estonia mainly focuses on the Estonian-Russian question. The other language groups are hidden due to assimilation within the Estonian and Russian groups. Although these groups are to a certain degree active within the Estonian Union of National Minorities (*Eestimaa Rahvuste Ühendus*) and the Union of Slavonic Educational and Charitable Societies in Estonia (*USECSE*) their impact in Estonian society is very weak. A few school classes are exceptions: In Tallinn there are a Jewish school and a Ukrainian class in secondary school No. 48. There is a Swedish secondary school ("Gymnasium") in Naarootsi. Sunday (language) schools for adults are organised by the cultural associations of the Azerbaijani, the Latvians, the Jews, the Poles, the Tartars and the Chuvash.

The re-establishment of Estonian independence required many changes in the transition from a state under Soviet rule. People who were Estonian citizens before the Soviet occupation continue their citizenship in accordance with the 1938 Estonian legislation. Those who settled in Estonia during the Soviet regime can choose to apply for Estonian citizenship through naturalisation procedures or to keep their citizenship. The policy of the Russian Federation to accept dual citizenship is not accepted by Estonia. However, a large number of people living in Estonia are stateless from a juridical point of view.

Estonia uses the term "national minorities" to refer to citizens of Estonia who reside in Estonia, have maintained long-standing ties with Estonia, are distinct from Estonians in ethnic, cultural, religious or linguistic terms, and wish to preserve these features, which constitute the basis of their identity. Of the 1.453.844 inhabitants (1998), 1.082.000 (69%) are Estonian citizens (including 120.000 Russian-speakers); 460.000 (31%) are aliens subject to the laws of the Republic of Estonia. About 125.000 among them are citizens of Russia, and a further 300.000 have no citizenship. About 125.000 of them live illegally in Estonia. Non-citizens can vote (only) in local government elections.

The 1995 Citizenship Law requires anyone wishing to obtain Estonian citizenship to have knowledge of the Estonian language (though the elderly are exempt).

Nevertheless, since July 1999 children of stateless parents, born in Estonia after 28.2.1992, can apply for Estonian citizenship by naturalisation. This measure affects about 10.000 children.

Since Estonian society is not uniform in its linguistic structure (a high proportion of the population has no command of Estonian), thus creating separateness and friction between the language groups, the Republic of Estonia, in co-operation with the European Commission, established the Language Strategy Centre in 1995.

The language training strategy strives to ensure that all inhabitants of Estonia can study Estonian; to support the ethnic minorities in their efforts to preserve their culture and national identity; and to support study of foreign languages.

The 1989 Language Act made Estonian the state language and gave up the doctrine of one-sided Russian-oriented bilingualism. However the calendar stipulating the requirement for work-related Estonian proficiency was not followed. A new Language Act was adopted in 1995, stipulating the principles for using minority and foreign languages in the management of public business in local governments and cultural autonomies of ethnic minorities in areas where the minority forms a majority of the permanent residents (in practice, Russian-speakers). The Act did not regulate internal use of languages in private enterprises.

However the Russian-speaking population has intensified its attempts to gain for Russian the status of a second state language. Meanwhile the standard of teaching Estonian in many Russian schools is very low and does not motivate the pupils. In many cases Estonian language proficiency in Russian schools does not attain the level established by the curricula.

Estonia signed the Council of Europe's Framework Convention for the Protection of National Minorities on 2 February 1995, and ratified it on 6 January 1997. Estonia has not yet signed the European Charter for Regional or Minority Languages.

3.2. Russian in Estonia

Origins and extent of use

Language group - Russian is an Indo-European language of the Slavonic branch.

Number of speakers - 412.628, according to 1997 census data on ethnic composition (28,2 % of total population).

Areas spoken - Russian-speakers live in the north and northeast of Estonia. In Tallinn about half the population is Russian and in the northeast 75-80% are Russian, reaching 95% in the Border City of Narva.

Historical background - In 1934 about 92.700 Russians lived in Estonia, as well as 7.600 Swedes, 6.300 Germans and 4.400 Jews. These groups were well integrated in the local, cultural and linguistic environment. The percentage of Estonians remained relatively stable during the first phase of Estonian independence: 87-89 per cent. Following the annexation of Estonia by the Soviet Union there was large-scale immigration of Russians and russified minorities and during World War II and the following period of terror the population decreased by over 20% (237.830 people). The proportion of Russians increased almost sevenfold between 1940 and 1989.

Legal provisions and public service

Russian has had a very strong impact in almost all fields of Estonian society. But because Estonian is now the only official state language, the internal language among the state authorities nowadays tends to be solely Estonian. Even in many local communities with a Russian-speaking majority the official language is Estonian.

Media provision

Radio - The public broadcaster Estonian Radio has four channels. In 1996 the annual broadcasting time was 30.203 hours of which 30,4% was in Russian. One of the four public radio channels "Raadio 4" is in Russian; it broadcasts 24 hours daily, and covers the whole country. Several local private radio stations also broadcast round-the-clock in Russian: "Europa Pluss", "Raadio 100", "Sky Raadio" in Tallinn and "Raadio 100 Narva". Of the other 25-odd private local stations at least three broadcast in both Estonian and Russian.

Television - One public TV-channel, "Eest Televisioon", transmits for 78 hours a week of which about seven hours are in Russian. Two of the eight private TV-stations are Russian, "Videotek" cable TV in Tallinn, and "Narva Televisioon", with only three hours a week. The national, private "TV 3" has some programmes in Russian. A Russian Federation TV-channel is also available for Russian-speakers in Estonia. Russians demand more Russian TV-programmes produced in Estonia to promote the integration of Russian-speakers.

Newspapers - Of 89 newspapers, 19 are in Russian, and three are bilingual (Estonian / Russian). Only a few newspapers are published more than twice a week. Russian daily papers are "ME"/national paper (six times a week), "Estonija"/national, "Narvskaja gazeta"/regional and "Severnoje Poberezhje"/regional (five times), "Sillamjaeski Vestnik"/local and "Valgamaalane"/regional (three times), "Pärnu Ekspress"/local and "Russkaja gazeta"/national (twice a week).

Periodicals - Of 120 periodicals published in Estonia, six are in Russian and three others have articles in Russian. The six Russian magazines are: "*Pravöje aktö Estonji*" / legislation publication (once or twice a week), "*Programma*" / TV guide (weekly), "*Cinema*" / movie magazine and "*Stiil*" / women's magazine (monthly), "*Buhgalterskije Novosti*" / professional magazine/book-keeping (eight times a year) and "*Raduga*" / culture (quarterly).

Education

Primary and secondary education - There is a separate school system for Russian-speakers, from kindergarten to university. But there are large regional varieties. In the county of Ida-Viru more than 80% of school pupils are Russian, in Harju about 42% and in most of the other counties less than 15%. Out of 730 diurnal schools 111 are Russian and 23 are bilingual Estonian/Russian. There are 10 Russian primary schools (two more are bilingual), 38 Russian basic schools (eight more are bilingual) and 63 Russian secondary schools and gymnasiums (13 more are bilingual). Only 5,4% of primary schools are Russian, while 35,4% of secondary schools and gymnasiums are Russian.

A decision was taken to phase out all Russian secondary schools before 2002, but the date has been postponed to 2007/2008, following protests from the Russian-speaking community. Altogether 66.023 pupils in Grades 0-13 (30% of the total) get their tuition in Russian. In towns the percentage of Russians is 40, in the country only 1,5. This may explain why Russian classes on average are larger (27 pupils) than Estonian ones (22 pupils).

When it comes to vocational and professional secondary education 9.712 students receive tuition in Russian (31% of the total).

University education - Of 34.542 students at University level, 4.732 students or 13,7% are taught in Russian, 3,0% in English and the rest (83,3%) in Estonian.

Cultural activities

There is a lot of cultural activity in the Russian language connected to the Russian schools and the Russian mass media. The public libraries have a large variety of (generally old) Russian books. Altogether 94 Russian schools and 40 Estonian/Russian schools have school libraries.

One of the 10 professional theatres is Russian (*Russian Drama Theatre*), with about 250 performances and 75.000 visitors a year.

At the local and regional level a variety of cultural activities are organised by local groups and volunteers, sometimes in Estonian, sometimes in Russian, depending on the local language structure.

General considerations

It is hard to give a fair overview of the situation of the Russian-speaking population in Estonia. The group is very heterogeneous. There is a will among Russian-speakers with Estonian citizenship to assimilate into Estonian society and to learn and use Estonian. The Russian-speakers with Russian citizenship are more restrictive in these matters. The most frustrated group consists of the "aliens", the Russian-speakers without citizenship, often lacking resources. (Of all unemployed in the 16-24 year age group in Tallinn, 80% are "non-

Estonians”). Their economic, political and cultural rights are not enough considered in the Estonian legislation for the time being.

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3.3. Other minority language groups in Estonia

3.3.1. Ukrainian in Estonia

Origins and extent of use

Language group - Ukrainian is an Indo-European language of the East-Slavonic sub-branch.

Number of speakers - According to census data on ethnic composition (1997), 37.306 (2.6%).

Education

There is just one Ukrainian class, in secondary school No. 48 in Tallinn.

General considerations

The Ukrainian ethnic group is largely russified and thus hidden in the Russian-speaking group. Although there is an active social organisation of the Ukrainians (*Ukraina Kaasmaalaskond*) its impact in Estonian society is negligible.

3.3.2. Belorussian in Estonia

Origins and extent of use

Language group - Belorussian is an Indo-European language of the East-Slavonic sub-branch.

Number of speakers - According to census data on ethnic composition (1997), 21.883 (1,5%). Belorussians live in southeastern Estonia.

General considerations

The Belorussian ethnic group is largely russified and thus hidden in the Russian-speaking group. There is one cultural organisation in Tallinn (*Batkavsina*).

3.3.3. Finnish in Estonia

Origin and extent of use

Language group - Finnish belongs to the Baltic-Finnic subgroup within Finno-Ugric.

Number of speakers - According to census data on ethnic composition (1997), 13.629 (0,9%).

Media provision, education and cultural activities

There is one monthly magazine (*Inkeri*) published by the Ingerian Finns and some multilingual magazines with texts in Finnish for the private sector as well as for the daily stream of Finnish tourists. There is no Finnish education in Estonia.

General considerations

Finnish-speakers consist of two separate groups: an old settlement of Ingerian Finns and new immigrants often employed by Finnish/Estonian companies. Closeness to Finland gives opportunities to follow Finnish culture. Finnish (from the same linguistic branch as Estonian) is known through Finnish television and is often used in business in Tallinn.

4. LESSER-USED LANGUAGE GROUPS IN HUNGARY

4.1. Introduction

Hungary is in a region where various national, ethnic and religious minorities have mixed over history.

According to the 1990 census data, of the 10.374.823 inhabitants of Hungary, 137.724 persons (1,32% of the total population) had a mother tongue other than Hungarian and 213.111 persons (2,05%) claimed to belong to national and ethnic minorities living in the country.

National and ethnic minorities are scattered geographically and in most places are outnumbered by Hungarians and other minorities.

Most of the national and ethnic minorities in Hungary have a double identity; the level of identity within the minorities varies sharply, and members of all minorities tend to assimilate and lose their original language. Together with a general decline in the size of the ethnic groups, the number of minority language speakers continues to decrease, except in the case of the German and Gypsy minorities. The main reason is that the effective transmission of the relevant language has stopped in most minority families, and Hungarian has become dominant. 40-60% of adult minority citizens lives in ethnically mixed marriages. The average age of members of minorities is higher than the national average. The various dialects spoken by the minorities have not developed and their importance in social communication has gradually declined. Hence the growing importance of minority school and pre-school institutions in passing on the minority language.

The national and ethnic minorities' social and economic integration - excluding the Gypsy population - is a completed process. On the whole the minorities are as educated as the national average. There are above-average proportions of people with university education among the Serb and German minorities (though it is only about the half national average among the Slovenes, who traditionally live and work in the agricultural sector).

The basic legal framework dealing with national and ethnic minorities, and reflecting the democratic changes of 1989-1990, is the Constitution as amended in 1990. The Constitution of the Republic of Hungary determines the status of the national and ethnic minorities living in Hungary in paragraph 68, stating that "the national and ethnic minorities living in Hungary share the power of the people: they are constituent components of the state". The Constitution guarantees for national and ethnic minorities, collective participation in public life, promotion of their culture, use of their mother tongue, education in their mother tongue, as well as the right to use their names in their mother tongue. Furthermore, the laws shall guarantee the representation of national and ethnic minorities, and they may establish local and national self-governments.

The corner-stone of the protection of minorities, including their linguistic rights, is the Rights of National and Ethnic Minorities Act ⁷ which provides individual and collective rights for the thirteen minorities living in Hungary. The Act specifies rights in the field of minority self-governments, the use of the mother tongue, culture, public education and the mass media,

⁷ Act No. LXXVII/1993 on the Rights of National and Ethnic Minorities. The Act also allows unlisted minority groups to apply to the National Assembly for recognition, provided the request is supported by at least a thousand citizens belonging to the particular minority group and who are eligible to vote.

which reflect personal autonomy; and the establishment of local and national minority self-governments. The minorities may create settlement minority self-governments or local minority self-governments in a direct or indirect manner in villages, in towns and in the districts of the capital city. They may also create national minority self-governments.

A settlement or municipality where more than half of the representatives are elected as candidates of a national or ethnic minority, may declare itself to be a settlement minority self-government. Where at least 30% of the representatives of the assembly of the municipal government are elected as candidates of the same minority, then these representatives may create a local minority self-government. Competencies of local minority self-government are directed mainly toward public education, press, preservation of tradition and cultural activity and the use of the mother tongue. The voters belonging to each national or ethnic minority can create their own national minority self-government, which shall perform the duty of national, as well as territorial (regional or county), representation and shall protect of the interests of the minority it represents. It may establish, and co-operate in the functioning of, institutions, for the purpose of creating the cultural autonomy of the minority (Art. 36 (1)).

The Act recognises (art. 42) the following languages of minorities: Bulgarian, Gypsy (Romany and Beás), Greek, Croat, Polish, German, Armenian, Rumanian, Ruthenian, Serb, Slovak, Slovene and Ukrainian.

Hungary ratified the European Charter on Regional or Minority Languages on April 7, 1995⁸, accepting concrete commitments (according to Article 2§2) in respect of the Croatian, German, Romanian, Serb, Slovak and Slovene languages.

Hungary has signed and ratified the Framework Convention for the Protection of National Minorities, and has signed 'basic treaties' with several states, which include provisions on linguistic rights and/or agreements/statements on minority rights (e.g. Ukraine, Slovenia, Croatia, Germany, Slovakia, Roumania).

In 1995 a Parliamentary Commissioner for the rights of national and ethnic minorities was appointed. Citizens may appeal to the minority ombudsman if they believe they have suffered or fear an infringement of their constitutional rights as the result of the measures or actions, or failure to take action, of any authority or public body.

Legislation has been up-dated to cater for minorities: the Education Act (Act No. 79, 1993) and its amendment in 1996; the amended Act on finances (Act No. 38, 1992); the Radio and Television Act (Act No.1, 1996, which made it compulsory for the public media to prepare programmes showing the life and culture of the minorities and obliged public programmes to provide information in the mother tongue); and the amended criminal code (Act No. 17, 1996). As early as in 1991, the Constitutional Court ruled that failure to ensure parliamentary representation of the minorities was a breach of the Constitution by default. The Secretary of State for Minority Affairs has proposed legislation to introduce affirmative measures in line with the basic principles of the Act on elections. The decision depends on constitutional developments and the positions of the parliamentary parties.

The Government has set up a Public Foundation for the National and Ethnic Minorities of Hungary and the Public Foundation for Hungarian Roma, to bring representatives of the minorities into the decision-making process. It has also introduced a system of financial assistance, which recognises the different requirements, and situations of the minority communities.

⁸ Resolution No. 35/1995 of the Hungarian Parliament.

An annual award is made on December 18, Minorities Day, in recognition of the outstanding contributions of personalities and communities.

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⁹ Report on the Activities of the Parliamentary Commissioner on the Rights of National and Ethnic Minorities N° J/5524 between 1st January and 31st December 1997.

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¹² Public Foundation for National and Ethnic Minorities in Hungary, Supports in 1996.

4.2. Croatian in Hungary

Origin and extent of use

Language group - Croatian is an Indo-European language of the Slavonic branch.

Number of speakers - 17.577 people (0,17% of the total population) stated that Croatian was their mother tongue in the 1990 Census, while another 17.000 speak Croatian as a second language. 13.570 persons (0,13%) claimed to belong to the Croat national minority, while minority organisations estimate the number of Croats living in Hungary is to be 80.000-90.000.

The Croat national minority is an ageing population. 80% of the Croat population lives in villages.

Areas spoken - The Croat community in Hungary lives dispersed across the country. Speakers share similar dialects. They live in the counties of Vas and Győr-Moson-Sopron (Gradistye Croats), in Zala county (Mura or 'Kaj' Croats) in seven neighbouring villages close to the Drava river (Drava Croats), in the southern part of Baranya county (Sokác and Bosnian Croats), and in fifteen localities in the south of the county of Bács-Kiskun (Bunyevec and Bácska Croats), Kalocsa Croats live in the villages of Batya and Dusnok, and Croats are also to be found in the settlements of Tököl, Ercsi and Érd.

Historical background - Historical relations between the Croats and the Hungarians have long been very close and specific. The Croats living in modern Hungary started to settle as refugees at the end of the 15th century, as the Ottoman Empire expanded. Croatia was for centuries a banate within the historic Hungarian Kingdom, with a high level of autonomy and privileges. In the 1848-49 revolution most of the Croats fought under *ban* Jelacic against the Hungarian revolution, supporting the Habsburgs in the hope of attaining their national objectives. The Croat-Hungarian compromise of 1868 regulated the constitutional relations of the two states: Croatia got internal autonomy. After World War I Croatia became part of the Serb-Croat-Slavonian Kingdom and ties with the Croats in Hungary were somewhat broken.

Legal provision and public services (See above, Introduction)

The treaty between Hungary and Croatia on friendly relations and co-operation (1992) and the agreement between them on the protection of the rights of the Croat minority in Hungary and the Hungarian minority in Croatia (1995) regulate additional linguistic rights for the Croat minority in Hungary. Representatives of both Hungary's Croats and Croatia's Hungarians helped draft this agreement. In accordance with the provisions of agreement, in September 1995, a Croat-Hungarian Minority Joint Committee was established, to examine the situation of minorities living in the two countries.

Support from the kin-state has taken the form of educational and cultural donations.

57 local Croat minority self-governments have been formed and in 15 settlements, the local self-governments became minority self-governments. In 1995, the National Self-government of the Croats in Hungary was established.

Media provision

Radio - National radio programmes in Croatian amount to 30 minutes per day, a further 90 minutes being provided regionally.

TV - A 25-minute Croatian television programme is broadcast twice a week.

Press - A weekly magazine, 'Hrvatski Glasnik', is published with a full state subsidy.

Education

Primary schools - Education is in Croatian in 40 pre-school institutions and 41 primary schools. There are seven bilingual and so-called transitional language-teaching schools in the country.

Secondary schools - 214 secondary-school pupils study through the medium of Croatian at two grammar schools in Budapest and in Pécs. A new national education centre was established in September 1996. Located in Budapest, this institution functions as a pre-, primary and secondary school as well as being a primary boarding school.

Teacher Training - Pre-school staff are trained in Croatian in Sopron and in Baja. In Baja there is also a primary teacher-training programme. Secondary school teachers are trained at the Dániel Berzsenyi Teacher Training College in Szombathely and at the college faculty of Croatian language and literature at the Janus Pannonius University in Pécs. There is language teacher training at university level in Budapest.

In addition to making normative payments for minority instruction, the Ministry of Culture and Education finances other activities out of its own budget: minority educational development, teacher training programme, research on minorities, minority cultural programs, and the fostering of minority literature.

The National Curriculum recognises the special educational needs of the national and ethnic minorities and prescribes separate measures, including positive discrimination, to ensure that these requirements are met. For each type of education and for each subject, the national curriculum details the professional requirements placed on educational institutions according to the minority programme and which conform to minority legislation and educational legislation. The system of financing minority educational institutions led to many problems - in some cases, escalating in scale - because of significantly diverging costs: a disproportionate burden is placed upon schools in smaller settlements. The extra costs of positive discrimination required by the legislation is covered by the increased level of normative support; but it cannot correct local differences - particularly in the case of the poorer settlement-level self-governments. Since 1997, small settlements are entitled to a separate educational normative payment, which they receive directly.

Cultural activities

There are traditional ensembles, orchestras and choirs in most of the villages inhabited by Croats.

Four Croat central libraries and a network of village and school libraries cater for the needs of those who read Croatian. The Dorottya Kanizsai Museum in Mohács acts as a Croat museum.

Theatre - The Croat theatre in Pécs, which became independent in 1994, serves to pass on the Croatian language and culture.

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4.3. German in Hungary

Origin and extent of use

Language group - German is an Indo-European language of the west-Germanic sub-branch.

Number of speakers - 37.511 people (0,36% of the total population) declared German as their mother tongue in the 1990 Census, and 30.824 persons (0,30% of the total) consider that they belong to the German national minority. German minority organisations put the number of Germans in Hungary as high as 200.000 to 220.000.

A sizeable part of the German community lives and works in agriculture in small underdeveloped settlements. In 1990 young people comprised 12% of the German population (as against 20,5% overall) and people over the age of sixty were 28% of the German minority as against only 18,9% in Hungary as a whole. The proportion of persons with university education is higher than average among the Germans.

Areas spoken - Most Germans in Hungary live in Baranya, Budapest, Győr-Moson-Sopron, Tolna, Pest, Komárom-Esztergom and Bács-Kiskún counties. Most of them live in settlements where they form the majority.

Historical background - German settlement in Hungary started in the 10th century, when priests, knights, merchants and craftsmen were invited to the country. As early as the 12th century King Géza II established bigger Saxon areas in Transylvania and in Upper Hungary (Zipzerland). The majority of ancestors of present-day Germans in Hungary arrived between the end of the 17th and the mid-19th centuries, from central and south German territories, from Baden-Württemberg, Mainz and around Frankfurt, from Pfalz, Hessen, Alsace-Lotharingia, the region of Saar and Austria. Their number increased up to the beginning of our century, but after World War I this tendency was countered by growing assimilation. After World War II tens of thousands of Germans fled, and almost 60.000 were taken away by the Russians. In 1947-48 186.000 were displaced from the country, and a further 20.000 left voluntarily. These events proved traumatic to the German minority and accelerated their assimilation, which has slowed down in recent years, when their institutional, legal, economic situation has improved.

Legal provisions and public services

In 1987, the Hungarian and German federal Governments made a Joint Statement on support for German minority education and the teaching of German as a foreign language. An agreement in 1992 significantly broadened the scope of the bilateral co-operation: Germany supports further professional and language training for teachers, provides material support for schools, assisting in the design of study material, study books and syllabi; proves scholarships for school pupils, students and researchers; sends language assistants, guest lecturers and teachers, supporting libraries; assists in the operation of the German Theatre in Szekszárd and supports co-operation between the Hungarian and German churches.

There are 162 German minority local self-governments in Hungary. Seven of these are elected indirectly and 136 directly. 19 of them are settlement-level self-governments.

Media provision

Radio - Hungarian Radio broadcasts a daily 30-minute German minority programme. This national programme is edited in Pécs, where a 2 1/2-hour daily regional German programme is also produced. A few local radio stations also broadcast programmes in German (e.g. Baja, Mohács).

TV - Hungarian TV broadcasts a 25-minute German minority magazine programme twice per week on a national basis. It is also produced in Pécs. In recent years, many local cable television networks have begun broadcasting programmes in German.

Press and publishing - The weekly newspaper of the German community in Hungary, 'Neue Zeitung', receives a state subsidy.

Education

German nationality pre-school institution (1994-1995)

Designation	Minority	Bilingual	Total
Nurseries	198	16	214
Classes	617	41	658
Pupils	13.889	870	14.759
Nursery	656

German national minority primary schools

Designation	1994/95	1995/96
Schools	254	254
Teachers	870	919
Language classes	2.396	2.668
Total pupils	40.240	41.029
- language of tuition	878	896
- bilingual	4.584	5.471
- learning language	34.778	34.662

Secondary and higher education - Nine private grammar schools have a minority faculty and eight institutions of higher education offer degrees in minority German studies and teaching. Minority German education is available from pre-school level to university level. Secondary German education improved further in 1995: school projects in Baja and Pécs and a hall of residence project in Budapest were concluded, all with some assistance from the German federal government or foundations in Germany.

Cultural activities

Theatre - Founded in the early 1980's, the German Theatre of Szekszárd has been operating independently since 1989. In November 1994, the *Deutsche Bühne Ungarn* received its own building, which had been revamped with assistance from Hungary and Germany.

Over a hundred twinning agreements with towns or villages in Germany and Austria help to maintain contact with other German-speaking peoples. Relations are mostly of a cultural content but also cover youth exchange programmes. Much assistance is received from these German partners. The closest relations are maintained with Baden-Württemberg.

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4.4. Romanian in Hungary

Origin and extent of use

Language group - Romanian is an Indo-European language of the neo-Latin branch.

Number of speakers - 8.730 persons claimed Romanian as their mother tongue (0,08% of the total population) in the 1990 Census, and 10.740 persons (0,10%) considered themselves as ethnic Romanians. The size of Romanian minority is estimated by minority organisations and by the Orthodox Romanian Church of Hungary to be 20.000-25.000.

Areas spoken – Most of the Romanian minority lives in counties bordering on Romania. In one settlement (Méhkerék), the mayor and all the members of the local self-government are ethnic Romanians.

Historical background - The earliest records of Romanians in the territory of historical Hungary date from the end of the 13th century, but on the territory of present-day Hungary they appeared in existing settlements in the mid-17th century. The first settlements creating areas with a Romanian majority occurred between the end of the 17th and the end of the 19th centuries. Most Romanians who settled during the second wave of migration (1880 - 1940) have by now been assimilated. After the 1920 Trianon Peace Treaty, when Transylvania became part of Romania, only a small Romanian minority remained in Hungary.

Legal provisions and public services

A treaty between Hungary and Romania on understanding, co-operation and neighbourliness was signed on 16 September 1996, and contains provisions on the use of minority languages.

Ten local Romanian self-governments were elected in the 1994 local elections. In one town (Szeged), a further Romanian minority self-government was elected in 1995. There are fifty-three members of the National Self-government of the Romanians in Hungary. The national self-government chose the town of Gyula as the location for its headquarters, and also opened an office in Budapest. The national self-government wishes to bring the Romanian primary school and grammar school in Gyula under its management. It has similar aims with regard to the hall of residence, the Romanian minority central library, the minority museum, and the folklore house in Kétegyháza as well as the publishers of the minority newspaper '*Noi*'.

Media provision

Radio - Hungarian Radio broadcasts a daily 90-minute regional programme and a daily 30-minute national programme in Romanian.

TV - Hungarian Television broadcasts a weekly 25-minute national programme.

Press and publishing - The Book Publishers of the Romanians in Hungary have published literary and academic works by Hungary's Romanian authors independently since 1992. The publishers are also responsible for the minority's weekly, '*Noi*'.

Education

Romanian minority education (number of pupils)

Year	Pre-school	Primary	Grammar
1990	453	961	128
1994	683	945	116
1996	638	915	114

In the 1995/1996 school year, Romanian education was available at schools in 11 settlements. There were 12 pre-school institutions, 11 primary schools (of which five - in Battonya, Elek, Kétegyháza, Gyula and Méhkerék - are private Roman Catholic schools) and one secondary school. 1.667 children were enrolled in Romanian education under the direction of 164 teachers. The total number of pre-school and school classes is 117. No other minority runs as many private primary schools. Instruction is carried out in Hungarian and Romanian.

Teacher Training - Romanian pre-school staff are trained in Szarvas. Primary teachers are trained in Békéscsaba and secondary teachers in Szeged and Budapest. Since 1990, on an annual basis, eight to ten students belonging to the Romanian national minority in Hungary have been able to pursue higher education in Romania. Half of them receive scholarships from the Hungarian State and the others are granted scholarships by the Ministry of Education of Romania.

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4.5. Romany in Hungary

Origin and extent of use

Language group - Romany is an Indo-European language of the Indo-Iranian branch.

The Hungarian Roma population can be divided into three major groups according to their tribal origins, traditional occupations and the language they speak.

The first and by far the largest group consist of what are referred to as Hungarian (Romungró) Roma. Most of them speak only Hungarian.

A second, smaller group consists of "Oláh" Roma. They speak Hungarian and several, closely related dialects of the "Oláh" Romany language.

A third group consists of "Beás" Roma. They speak Hungarian and an archaic variety of Romanian. They are the smallest Hungarian Roma population group.

Number of speakers - 48.072 persons (0,46%) speak Romany or Beas as their mother tongue, and 142.683 persons (1,37%) declared themselves as Roma, according to the last census. Minority organisations put the figure of Roma people at between 400 and 600.000.

Areas spoken - Roma live throughout Hungary, although their distribution by areas varies. The estimated number of Roma is highest in the three northern counties (Borsod-Abaúj-Zemplén, Heves and Nógrád): 120.000. 100.000 Roma live in the east (Szabolcs-Bereg, Hajdú-Bihar, and Békés counties) and 60.000 live on the Hungarian plain (Csongrád, Bács-Kiskún, and Jász-Nagykún-Szolnok counties). 90.000 Roma live in the Budapest area (Budapest, Pest, Fejér, Komárom-Esztergom counties) and 115.000 in southern Transdanubia (Baranya, Somogy, Tolna, Zala and Veszprém counties). Only about 15.000 live in the west (Vas and Győr-Moson-Sopron counties).

Historic background - The Roma started to flood into the territory of Hungary during the 15th-16th centuries escaping from the Turkish expansion in the Balkans. Besides the travelling Roma the settled societies living in villages appeared in the 17th century. There were 44.000 Roma in Hungary in 1780, and their number substantially increased after 1859 when many arrived from Moldova. At the time of the first Roma registration, in 1893, there were some 275.000 Roma. During World War II approx. 30.000 Roma died in concentration camps.

The urbanisation of Roma is accompanied by an increase in ghetto and slum development. Currently 30% of the total Roma population are urban dwellers. In counties where many Roma live the percentage of Roma inhabitants in the older smaller settlements is growing as the non-Roma population moves away; the Roma move into their worthless properties. 14% of Roma still live on separated sites. Many Roma families are unable to cope with the burden of their mortgage payments and the cost of maintaining their homes.

Legal provisions and public services

There are no legal provisions for the Romany language(s) and public services in these languages.

The Co-ordination Council for Romany Affairs, which was established in 1995, serves as a forum for co-ordinating the activities of the various state bodies. The Roma Programme Committee established in March 1996 under the direction of the Prime Minister, serves as a forum for the professional discussion of the political and social issues faced by the Roma. The annual Act on finances also includes annual preliminary allowances for the Foundation for Hungarian Roma.

415 Roma Local Minority Self-Governments were elected in December 1994 and further 61 were elected in November 1995. The National Roma Minority Self-Government was also formed. So far, 13 Roma Local Minority Self-Governments have ceased functioning.

The traditional internal mechanisms of self-organisation of the Roma have broken down. Their active participation in modern civil life is only just beginning. Nevertheless, the establishment of the Roma minority self-governments is clearly of great assistance in integrating the Roma community into society.

Education

In terms of language and culture the Roma community is highly fragmented. It has several languages and sets of cultural traditions. Roma culture lacks a widely known written form. The fact that the Roma do not have a mother country (or kin-state) deprives them of outside cultural and financial assistance. There are no Romany cultural centres, museums or theatres. The Ministry of Culture and Education counted 74.241 Roma pupils in the 1992-93 school year, amounting to 7,12% of the total number of pupils.

In 1996 approx. 57-58 % of the Roma complete primary education, this situation is related to the problems of pre-schooling and nursery schooling, Roma children who had attended nursery school regularly were able to finish elementary school without repetition of years. The worsening of the economic and social situation of Roma families after 1989 and higher fees increased the number of children who have to leave nursery school, which has negative impact on their primary school studies. According to 1995 data there were 845 nursery schools with Roma children, among them 45 only for Roma children and in 189 nursery schools were groups where at least half of the children were Roma. Only 33,6 % of Roma pupils went on to secondary education in 1996, while the ratio among non-Roma students is 91,4 %. Most Roma pupils attend vocational training schools and programme where certificates of very low market value are awarded. There is one specialised Roma secondary school Gandhi in Pécs. The proportion of Roma students in higher education is even lower, in academic year 1996/97 it was 0,22 % of the total number of students. Many of the main reasons for the failure of Roma at school are of a socio-cultural nature, such as a bad social situation, linguistic disadvantages, prejudices, and elements of segregation in education. From the language point of view, even though less than 1/3 of the Roma are non-Hungarian-speakers, this group is still the biggest linguistic minority in the country. Public education in the Roma language is not solved yet, because of the lack of teachers, books etc.

Media provision and cultural activities

Radio - Hungarian Radio broadcasts a weekly programme entitled 'Gypsy half-hour'.

TV - Hungarian TV broadcasts a 25-programme for Roma, *Patrin*, twice a week.

Press and publishing - Since 1990 several Romany periodicals (e.g. *Amaro Drom*, *Cigány Hírlap*, *Kethano Drom*, *Lungo Drom*, *Phralipe*, *Rom Som*) have been regularly published. Currently six magazines receive a state subsidy.

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4.6. Serb in Hungary

Origin and extent of use

Language group - Serb is an Indo-European language of the west-Slavonic sub-branch.

Number of speakers - 2.953 persons (0,03%) declared Serbian as their mother tongue, and 2.905 persons (0,03%) perceived themselves as members of Serb national minority. The minority organisation estimates that 5.000 people belong to the Serb national group.

Areas spoken - Serbs live in the counties of Budapest, Pest, Tolna, Baranya, Bács-Kiskun, Csongrád and Békés.

Historic background - The main reason for Serbs settling in Hungary was the entry of the Turks into the Balkan Peninsula and their later penetration of the Danube river basin. In the course of the migrations of the 16th and 17th centuries, the Serbs left their original homeland and settled in areas along the Danube river between Mohács and Győr and extending as far as Eger.

Legal provisions and public services

As a result of the 1994 elections, local Serb minority self-governments were established in 18 settlements and in Budapest. The election for the National Serb Minority Self-government was held on 18 March 1995.

Education

Primary schools - Four settlements have independent Serb pre-school institutions or nursery groups. Eight-grade Serb-language schools exist only in Budapest and in Battonya. A mixed grade primary school now serves the villages of Lórév and Deszk; it was merged because of falling numbers. There is voluntary instruction in the Serb language in seven settlements.

Secondary schools - A Serb grammar school operates in Budapest, where children of the Serb minority study alongside children of Yugoslav foreign and commercial representatives and children of Yugoslav refugees. In 1996, an extension accommodating two classrooms was made to the Serb school in Battonya; the full reconstruction of the Budapest school was completed in summer 1994.

Teacher Training - The training of teachers of the mother tongue is carried out at the Eötvös Lóránd University in Budapest and at Attila József University in Szeged.

Media provision and cultural activities

Radio - Hungarian Radio provides thirty minutes of broadcasting time daily for independent Serb language programming on a national basis and 70 minutes of regional broadcasting time in the Pécs area.

TV - There is a national network 25-minute television broadcast in Serb twice a week

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Press and publishing - The independent weekly newspaper of Serbs in Hungary '*Srpske narodne novine*' has been published since 1991, and sells 1.700 copies.

Theatre - In 1991 the Serb Theatre of Pest was formed. This has been operating as the 'Joákim Vujic Serb Theatre' since 1995, with a base in Pomáz.

4.7. Slovak in Hungary

Origin and extent of use

Language group - Slovak is an Indo-European language of the Slavonic branch.

Number of speakers - There are 12.745 native Slovak speakers (0,12%), and 10.459 persons (0,10%) claimed to belong to the Slovak national minority in 1990. According to the National Slovak Self-Government and the Federation of Slovaks in Hungary there are between 100.000 and 110.000 Slovaks in Hungary today. Most Slovaks have a dual identity.

Areas spoken - Slovaks live in 105 isolated communities, in eleven counties.

Historic background - These communities were formed as the result of migration and settlement in the 17th and 18th centuries. The Slovaks settled in the present territory of Hungary, for mainly economic and religious reasons, in several waves from the end of the 17th century, after the country's liberation from Turkish rule. The northern part of historic Hungary, mostly in what is today modern Slovakia, had become overpopulated, while the territory of modern Hungary was underpopulated. After World War II most Slovaks voluntarily resettled in Czechoslovakia in accordance with the Czechoslovak-Hungarian Treaty on the exchange of population.

Legal provisions and public services

In December 1994, 38 Slovak minority self-governments were established, six of which became settlements self-governments (four being elected indirectly and eighteen directly). In November 1995, a further thirteen local self-governments were formed. A Slovak self-government was established serving the capital city in the spring of 1996. The National Slovak Self-Government was formed in 1995, and has 53 members.

Article 15 of the treaty between Hungary and Slovakia on neighbourly relations and friendly co-operation, signed in March 1995 deals with the linguistic rights of the Slovak minority in Hungary.

Media provision

Radio - Public radio broadcasts a daily 30-minute national programme and a daily 90-minute regional programme for the Slovak minority.

TV - A weekly 25-minute television programme in Slovak is broadcast.

Education

Pre-school institutions (1995/96)

N° of nurseries	N° of classes	N° of children	N° of teachers
74	131	2.968	141

Primary schools (1995/96)

N°	Schools	Classes	Pupils	Teachers
Learning language	67	326	4.031	118
Bilingual	3	19	215	12
Language of tuition	5	46	629	29
Total	75	391	4.875	159

Secondary schools (1995/96)

N°	Schools	Pupils
Minority grammar school	2	165
Vocational school with Slovak faculty	3	41

Higher Education - Minority higher education is available at several colleges and universities. Pre-school staff are trained at the College of Pre-school Education in Szarvas and at the János Vitéz Teacher Training College in Esztergom.

Teacher Training - Schoolteachers are trained at the Gyula Juhász Teacher Training College in Szeged. Primary teachers are trained at the János Vitéz Training College in Esztergom and at the Sándor Kőrösi Csoma Primary Teacher Training College in Békéscsaba. Secondary teacher training for the Slovak minority exists at the Eötvös Lóránd University in Budapest and at the Péter Pázmány Catholic University.

Visiting foreign teachers have worked in the Slovak schools on a continuous basis since 1989. In the 1995-96 school year 12 teachers from Slovakia worked in Hungary. In the institutions of higher education three teachers from Slovakia could be received until recently. A fourth visiting professor is now funded and employed by the Péter Pázmány Catholic University.

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4.8. Slovene in Hungary

Origin and extent of use

Language group - Slovene is an Indo-European language of the Slavonic branch.

Number of speakers - In 1990 2.627 persons (0,03%) regarded the Slovene/Vend language as their mother language and 1.930 persons (0,03%) stated that they belong to the Slovene/Vend national group. The organisations of the Slovenes in Hungary estimate that 5.000 Slovenes now live in Hungary.

Areas spoken - The Slovene minority group, which lives in a compact area in seven neighbouring villages surrounding Szentgotthárd, is older than average, while the proportion of Slovenes with secondary or university educational qualifications is small.

Historical background - The Slovenes settled in the 12th century in the territory between the rivers Rába and Mura to defend the border there. The Slovene settlements in Hungary were established between the 13th and 16th centuries, and thanks to their character, they have been long lasting.

Legal provisions and public services

The 1992 agreement on the rights of the Slovene national minority in Hungary and the Hungarian ethnic community in Slovenia offered an additional legal framework for the rights of the Slovenes in Hungary. Slovene-minority self-governments were established in six settlements following the local elections. Minority settlement-level self-governments were formed in Felsőszölnök, Orfalu, Apátistvánfalva and Kétyölgy. The National Slovene Minority Self-Government has its headquarters in Felsőszölnök, with an office in Budapest.

Education

Pre-school instruction in the mother tongue is carried out in five nursery schools. 160 primary school pupils are taught the Slovene literary language by twelve teachers. The number of pupils shows a steady decline. The requirements of bilingual education are met in each school.

Secondary education is available at the Mihály Vörösmarty Grammar School in Szentgotthárd where there are from one to four pupils in every year group.

Higher education is available at the teacher training college in Szombathely and in the kin-state. Every year one to three students choose to continue their studies in Slovenia.

Media provision and cultural activities

Radio and TV- There is a weekly 25-minute regional radio programme for the Slovene minority and a fortnightly 25-minute television broadcast.

Press and publishing - The bi-weekly magazine of the Slovenes in Hungary '*Porabje*' is published in Szentgotthárd. It carries articles in the local dialect and in the literary language and from time to time in Hungarian.

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5. LESSER-USED LANGUAGE GROUPS IN POLAND

5.1. Introduction

The Republic of Poland has some 38 million inhabitants. Though before World War II about one third of the population consisted of non-Polish minorities, today national and ethnic minorities constitute no more than 2-3% of the total population (according to official estimates). This situation is a result of historical processes, which took place after World War II (ethnic purges, border shifts, mass resettlements, and assimilation policy).

Data concerning the minority population in Poland can only be roughly estimated, for no official census since the 1930s have included minority questions. The numbers quoted in the present report are based either on self-estimation of each relevant group or on assessments made by sociologists, demographers, linguists, etc.

The official policy of a “monoethnic” and “monolingual” nation-state applied by the communist authorities after 1945, was to be altered together with the democratic changes of 1989. The newly elected lower chamber of the Polish Parliament (Sejm) immediately set up a Commission for National and Ethnic Minorities. A number of bills concerning national minorities have been enacted in the last years, the most important ones being:

The 1991 Educational System Act, which grants the pupils right to maintain their national, ethnic, religious and linguistic identity, and particularly to be given classes in their mother tongue, as well as their history and culture. These regulations were particularised in the Decree on the organisation of education enabling pupils belonging to national minorities to maintain their national, ethnic, and linguistic identity, issued by the Minister of National Education in 1992;

The 1992 Bill on Radio and TV Broadcasting, which stresses the obligation to meet the needs of national and ethnic minorities in public media;

The 1993 Parliamentary Electoral Act, according to which the electoral committees of registered national minority organisations are exempt from the 5% threshold that is obligatory for political parties.

Other legal acts that determine the state policy towards minority groups are the 1989 Associations Act, the 1989 Relations between the State and the Catholic Church Act, the 1989 Relations between the State and the Polish Autocephalous Orthodox Church Act, as well as bilateral agreements between the Republic of Poland and the neighbouring states (the Federal Republic of Germany, the then existing Czech and Slovak Federal Republic, Ukraine, Belarus, the Russian Federation and Lithuania).

The 1997 Constitution of the Republic of Poland contains two articles, which appertain directly to minority rights (including their linguistic rights):

Article 27:

Polish shall be the official language in the Republic of Poland. This provision shall not infringe upon national minority rights resulting from ratified international agreements.

Article 35:

1. The Republic of Poland shall ensure Polish citizens belonging to national or ethnic minorities the freedom to maintain and develop their own language, to maintain customs and traditions, and to develop their own culture.

2. National and ethnic minorities shall have the right to establish educational and cultural institutions and institutions designed to protect their religious identity, as well as to participate in the resolution of matters connected with their cultural identity.

The corresponding executive acts and regulations are, however, still not in force. Since 1989, the Sejm has been drawing up a special Bill on National and Ethnic Minorities, which has already had several drafts.

The Bill on the Polish Language, which is to replace the 1945 Decree on the State Language, has been recently (August 1999) passed by the Sejm and awaits approval by the upper chamber, or Senate. It provides e.g. for a possibility of introducing a minority language as an “auxiliary” language in the areas with a “considerable share of the non-Polish population”, where minority languages could be used in bilingual place names, in personal first names and surnames, and occasionally in local administration. It contains, however, no provisions for usage of minority languages in jurisdiction or state/central administration.

The Polish legal system does not specify any regulations concerning “regional” languages. Poland signed the Framework Convention for the Protection of National Minorities on 1 February 1995 and ratified it on 20 December 2000.

Up to the present, the Polish Government has not undertaken any steps that could lead to signature of the European Charter for Regional or Minority Languages, the question of its ratification being an even more hypothetical issue. Recently, the Polish Linguistic Society addressed a resolution to the state authorities, applying for the prompt signature and ratification of the Charter.

5.2. Belorussian in Poland

Origins and extent of use

Language group - Belorussian is an Indo-European language of the East-Slavonic sub-branch. The vernaculars spoken in Poland are West-Belorussian dialects, as well as Belorussian-Ukrainian transitional dialects.

Number of speakers - There is no official statistics on ethnic and linguistic minorities in Poland. Rough estimates of the number of Belorussians in Poland vary from 97.500 to 300.000. The data are usually based on those belonging to the Orthodox religion in the former Białystok province. It is not known how many actual users of Belorussian there are.

Areas spoken - Most of the Belorussian minority in Poland inhabits the rural eastern counties of the Podlaskie (Podlasian) province, along the Belarus border (Augustów, Sokółka, Białystok, Hajnówka, Bielsk Podlaski). The territory is a vast plain, sparsely wooded, often swampy, especially in the north. The south is covered by the primæval Białowieża Forest.

A number of Belorussians also live in Warsaw.

The main centres for Belorussian-speakers are the city of Białystok, where most Belorussian intellectuals reside, and the towns of Hajnówka and Bielsk Podlaski (located in the disputed area of transitional Belorussian-Ukrainian dialects, south of the Narew river). The two towns and counties has, since the 1980s, been the scene of a vigorous ethnic revival among the Podlasian Ukrainians.

The absence of a social - and especially urban - middle class identifying itself as Belorussian is worth noting.

The main factor that integrates the Belorussian minority in Poland is their Russian-Orthodox denomination, for their linguistic self-identification is quite weak. Most Belorussian-speaking Roman-Catholics define themselves as Poles, while speakers of the local variety of Polish, who confess Russian Orthodoxy, maintain to be *ruski* (i.e. Belorussian or Ukrainian, without a clear distinction), or *tuteyshy* (i.e. 'local').

Historical background - The settlement of the areas inhabited now by the Belorussian minority in Poland began in the 14th century, with arrivals mainly from Polish Mazovia, Ukrainian-speaking areas on the Bug river, Belorussian-speaking vicinities of Grodno/Hradna and Volkovysk, Lithuanian and Yatvingian territories in the north. The area remained under the strong influence of Russian Orthodoxy, so the religious identity factors have always been stronger than ethnic or linguistic ones.

Legal provisions and public services

Belorussian, like all other minority languages in Poland, cannot be used in public services. Since 1990, the Belorussian Democratic Union has been raising the question of introducing Belorussian as an auxiliary language in public administration in the Białystok region. When the new *Bill on the Polish Language* is enacted, legal provisions might be made for the use of minority languages in public services. Personal names are used officially only in Polish, although occasionally they are provided with their Belorussian counterparts (also in Cyrillic script). More crucial for the community is the question of place names of Belorussian origin,

which were Polonized in the post-war period. All demands to re-establish the original names have been rejected by the authorities, unlike the solution found for names of Ukrainian origin in SE Poland (cf. Ukrainian).

Belorussian is hardly used in religion. Roman Catholic services are all in Polish, Orthodox ceremonies are held in Old Church Slavonic, and the sermons are in Russian or Polish. Belorussian is used in a single Orthodox parish in Białystok. The situation with catechisation is similar: Belorussian is only used by a few priests.

Belorussians are represented in almost all the municipal councils in the region, and in 1991-93 they had one Member of Parliament.

Media provision

Radio - The radio station in Białystok broadcasts daily a 15-minute and on Sundays a 30-minute programme in Belorussian. The programmes focus mainly on regional topics.

Television - TV programmes in Belorussian have been broadcast since 1995, initially from the Warsaw Television Station and since 1997 from the newly created TV Station in Białystok. The initially 10-minute programme has been expanded to 20 minutes monthly.

Both the radio and TV programmes are financed by the state. The reception of radio stations and TV channels from the Republic of Belarus is fully tolerated (although their quality does not attract many listeners or viewers).

Press - The Ministry of Culture (Department of Culture of National Minorities) devotes 475.000 PLN annually to subsidise the following Belorussian periodicals: *Niva* (Belorussian-language weekly, 2,000 copies), *Czasopis* (published monthly in Polish and Belorussian by the Association of Belorussian Journalists, 3.000 copies), *Fos* (published quarterly in Belorussian by the Orthodox Youth Brethren), *Białoruskie Zeszyty Historyczne* (published quarterly in Polish and Belorussian by the Belorussian Historical Association), and *Belaruski kalyandar* (published yearly in Belorussian by the Belorussian Socio-Cultural Association). Gródek municipal council publishes the monthly *Holos Haradka*. Finally, the Polish-language Orthodox periodical *Przegląd Prawosławny* contains two pages in Belorussian.

Education

The school network for Belorussians was founded in the late 1940's. At present the education system is based on two general legal documents concerning all the minority languages in Poland: the Educational System Act (adopted in September 1991) and the March 1992 Ministry of Education Decree on the organisation of instruction supporting the maintenance of national, ethnic and language identity among the pupils belonging to national minorities.

No schools use Belorussian as the language of instruction. It is taught in public schools only as a subject (three hours weekly in 43 primary schools - with 3.075 pupils - and four hours weekly in two secondary schools - with 878 pupils; data for the 1995-96 school year). A secondary school in Białystok experimentally introduced the teaching of Belorussian in one class.

There is one private Belorussian kindergarten in Białystok.

The number of schools providing Belorussian lessons slowly declined until 1990, since when the number of pupils attending the classes has stabilised.

Higher education in Belorussian philology is possible at the Warsaw University, the Catholic University and the Maria Skłodowska-Curie University in Lublin. The newly established University of Białystok has not yet organised any form of Belorussian studies.

Teacher training - Belorussian is taught by 74 teachers: 34 graduated in Belorussian philology (mainly at Warsaw University), 19 in Russian or Polish philology, 16 graduated from teachers' colleges with special course of Belorussian.

Teaching materials - The new instruction programs for primary schools are in use since 1994. A special commission is preparing such a programme for secondary schools, as well as programs for teaching geography and history in schools, where Belorussian is taught additionally.

All teaching materials for schools providing education of/in minority languages are published by the state *Wydawnictwa Szkolne i Pedagogiczne* ('School and Pedagogical Publishing House'). They are generally outdated (most of them were published in 1970's and 1980's). Recently, handbooks - only for primary grades 3, 4 and 7 - have been issued. No teaching materials for secondary schools have been published in Poland - they are all imported from Belarus.

Cultural activities

Books - Belorussian organisations publish, with significant support from state institutions and foundations, several books in Belorussian a year. Altogether, since the end of the war, about 60 books have been published. Most are poetry collections and works by local Belorussian prose writers. Very few translations of Polish or world literature have appeared. Historical books have been published by *Białoruskie Zeszyty Historyczne* in Polish only, as was the 'History of Belorussian literature in Poland' (1996).

Libraries - In 1990 there were eight Belorussian libraries with 17 branches. Most of them, however, have closed down due to financial problems.

Culture - The most important Belorussian cultural events are the Festivals of Belorussian Song and Belorussian Culture in Białystok, the Festival of Music of Belorussian Youth, and the Festival of Orthodox Choirs in Hajnówka. Local Belorussian communities organise their choirs, folk and children ensembles, rock bands, declamation groups etc. The groups have issued several recordings.

The only amateur theatre ensemble ceased to exist several years ago.

The construction of a new Museum of Belorussian Culture in Hajnówka was commenced in 1984, and still awaits its completion. Less advanced are plans to establish a Centre of Belorussian Culture in Białystok.

General considerations

Religion is the main factor keeping the Belorussian community together (Russian Orthodoxy).

Due to the economic under-development of the region, the predominantly rural character of the population, and the demographic decline and mass migrations of the younger generations to urban centres, the social position of Belorussian in Poland is steadily declining.

Contacts with the neighbouring Republic of Belarus have intensified recently, but they do not play a vital role. However, general interest in Belorussian has grown since the independence of the Republic of Belarus.

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5.3. German in Poland

Origins and extent of use

Language group - German is an Indo-European language of the West-Germanic sub-branch.

Number of speakers - German minority organisations in Poland give a figure of 400.000-800.000 when estimating the size of the German population in Poland. The biggest concentration can be found in Upper Silesia (up to 430.000). The estimations of Polish researchers usually quote the total number of 300.000-400.000. However, the German language is spoken by only 6-30% of those declaring German nationality.

Most Silesians are trilingual (triglossic), with the Silesian dialect (of Polish) as their mother (home) tongue, standard German as the native language and Polish as the official one. Elsewhere most Germans are monolingual in Polish and try hard to learn German.

Areas spoken - The German minority in Poland inhabits predominantly Opole and Śląskie (Silesian), as well as Warmińsko-Mazurskie (Varmian-Masurian) province. There are other concentrations of the German minority in Pomerania and Lower Silesia.

The town of Wilamowice (Bielsko-Biała county, Śląskie/Silesian province) is the only remaining Middle-High-German dialect enclave in Poland. There are some 100 speakers of Wilamowicean (wymysoyerish), all aged 60 or more. Despite the linguistic factors, Wilamowiceans do not consider themselves ethnic Germans and stress their possible Anglo-Saxon or Flemish origin. Currently, some regional revival can be observed in Wilamowice, but there are no prospects at all for the survival of the micro-ethnolect.

Historical background - After World War II, 3,2 million ethnic Germans were expelled from Poland. In 1950, Poland was inhabited by less than 200.000 ethnic Germans and over 1,1 million so-called “autochthons”, a term introduced by the Communists to refer to all ethnic groups resident in pre-war Germany who spoke Polish or a Polish dialect (e.g. Masurian, Varmian, Silesian and Kashubian). Almost all ethnic Germans had left Poland by 1970, so the “autochthons” became the core of the German minority in Poland became the autochthons, except for the Kashubs who have developed their own ethnic identity (cf. Kashubian in Poland).

Legal provisions and public services

German, like all other minority languages in Poland, cannot be used in public services (cf. Belorussian).

German minority organisations have explicitly demanded the introduction of official bilingualism in areas inhabited by Germans. Whereas personal names can be used now in both German and Polish forms, there is no legal provision for place names in German to be used. When local German communities erect signs with bilingual names, they are always removed by the authorities. Another need is the standardisation of German place names, as the German organisations often use names created by the Nazi administration in 1938, instead of recorded German historical names.

German is widely used in church services: Catholic masses in German are held in 220 parishes of the Opole Diocese (in 120 regularly). In the Katowice Diocese, as well as in

Szczecin, Gdańsk and Wrocław, there are also no problems with Catholic services in German. A significant part of the German community in Masuria belongs to the Evangelical Church, and German services are held in the churches in Mikołajki, Giżycko and Suwałki.

Germans are widely represented in the municipal councils in Opole province. In 1991 seven deputies and one senator were elected to Parliament; in 1993, four deputies and one senator; and in 1997, two deputies and one senator.

Media provision

Radio and television - Radio stations in Opole and Katowice broadcast weekly one-hour programmes for the German minority, in German and Polish. Fortnightly 30-minute TV programmes for the German minority is broadcast by the Opole Television Station. Both radio and TV programmes are financed by the state. Radio stations and TV channels from the Federal Republic of Germany can be received throughout the country.

Press - The Ministry of Culture (Department of Culture of National Minorities) subsidises the following periodicals: *Schlesisches Wochenblatt* (a German-language weekly issued in Opole, formerly *Oberschlesische Zeitung*), *Hoffnung* (a bilingual monthly published in Katowice), *Masurische Storchenpost* and *Mitteilungsblatt der deutschen Minderheit* (in German, both published monthly in Olsztyn), and the literary *Konwersatorium* (a bilingual quarterly published in Opole). State subsidies for these press titles amounts to 248.000 PLN. The regional organisations publish their own periodicals: *Informationsblatt der Geschäftsstelle* (published monthly in Opole by the Union of German Socio-Cultural Associations), *Pomerans* (published irregularly by the German Socio-Cultural Association in Szczecin), *Danziger Nachrichten* (Union of German Minority in Gdańsk), *Oberschlesisches Bulletin* (Association of German Writers and Authors in Poland), and *Elbinger Zeitung* (in Elbląg). The German Ministry of Internal Affairs gives financial support to *Schlesische Nachrichten* and *Deutscher Ostdienst* in Silesia, and to *Ostpreußenblatt* in Varmia-Masuria.

Two independent, radical rightist journals (*Schlesien Report* in Strzelce Opolskie and *Schlesischer Kurier* in Racibórz) were published for a short time in 1992-3.

There have been no attempts at organising media provision in the Wilamowicean ethnolect.

Education

Primary and secondary schools - The teaching of/in German as mother tongue is based on the same legal provisions as those of Belorussian.

An official educational system for the then recognised German minority only existed in post-war Poland only from 1950 to 1963. After that, the teaching of German (even as a foreign language) in the former Opole province was totally banned until the 1980s.

In 1991 the German minority started organising a new school system, first in Upper Silesia, and later also in other parts of Poland. No schools use German as the language of instruction. It is taught as a first language to over 16.000 pupils in 164 public schools as a subject (1996-97). (In Silesia it is also taught as a second or foreign language, in 555 primary schools, 67 grammar schools, and 207 vocational secondary schools). No attempts have been made to organise education in the Wilamowicean ethnolect.

Teacher training - Most teachers are trained at teachers' colleges throughout the country, but no distinction is made between the teaching of German as a foreign language and teaching it as a mother tongue. Teachers are regularly sent from Germany to Silesia. 34 teacher-training colleges taught it to 3.266 trainees in 1996-97.

Teaching materials are predominantly imported from Germany. The new programmes of instruction has been prepared and adopted in schools, which teach German.

Cultural activities

Books - Books for the German minority are published in Poland only occasionally, mainly as bilingual collections of poetry. Thousands of books are imported from Germany and Austria. An endeavour to create literature in Wilamowicean was undertaken in the 1920s.

Libraries - Some 30 libraries have been founded in German community centres. The 'Caritas' organisation in the Opole Diocese has created two travelling libraries that serve 5.800 readers in 40 localities. There is also a German library in Olsztyn.

Culture - German minority associations organise folk festivals, choir concerts, declamation and language contests, meetings of theatre groups and youth ensembles. Most German villages have a choir or music ensemble, including Katowice, which has an 80-person choir. A Centre of German Culture has been planned in a one of the castles in Silesia.

General considerations

The main factor keeping the German minority in Poland together seems to be the institutional life. The language plays only a minor role in the preservation and development of the community in Poland, and is hardly used in everyday life. The roles of regional folk culture and local and regional history are much more pivotal, especially in Silesia. The linguistic identity of the community still has to be modelled.

The economy in the territories inhabited by Germans, particularly in Silesia, and including agriculture, is at a much higher level than in other regions of the country.

Contacts with the Federal Republic of Germany are essential for developing German culture in Poland. The 1990 German-Polish treaty initiated even closer contacts between the countries, not only as far as the minority issue is concerned.

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5.4. Kashubian in Poland

Origins and extent of use

Language group - Kashubian is an Indo-European language of the West-Slavonic sub-branch. Although not regarded officially as a minority language, it is starting to enjoy the status of a regional language. Kashubian dialects are usually categorised into southern, central and northern groups. The first attempts to create standard Kashubian date back to the mid-19th century.

Number of speakers – 330.000-550.000 people (according to the sociological criterion chosen) define themselves as Kashubs. Some 100.000 can speak Kashubian and consider it their mother tongue.

The Kashubs are not regarded as a national minority; their distinctiveness is based mainly on linguistic, cultural and territorial factors. Even those who do not speak Kashubian declare their respect for the language and culture. The Kashubs used to consist of a rural population (predominantly peasants and fishermen). Recently, a very active group of Kashubian intellectuals has created local lobby-groups to promote the Kashubian culture and language.

Area spoken - The Kashubs inhabit compactly Puck, Wejherowo, Lębork, Bytów, Kartuzy, Kościerzyna and Chojnice counties of Pomorskie (Pomeranian) province, from the Baltic coast through the Kashubian Lakeland and Tuchola Forest. The 1998 administration reform brought, for the first time, the whole Kashubian territory into a single province.

Historical background - The Kashubs are said to descend from Pomeranian Slavic tribes living on the Baltic coast between the Vistula and the Oder rivers in the middle ages. German colonisation of Western Pomerania pushed these tribes eastwards. Since the 18th century the Kashubian territory has changed little, except for areas in the west inhabited by Protestant Slovincians and Catholic Kabatks who were Germanised at the beginning of this century.

Legal provisions and public services

Kashubian, like all other minority languages in Poland, cannot be used in public services (cf. Belorussian). Certain attempts were made to use bilingual place names in 1995, and have continued in several communes (e.g. Chmielno, Linia, Ostrzyce, Sierakowice, Somonino).

Kashubs are widely represented in local and provincial councils in the Pomorskie (Pomeranian) province. They also have four deputies and three senators in the Parliament.

Monthly religious services in Kashubian are held in 9 parishes, quarterly ones in 3three more, and occasionally in others.

Media provision

Radio - The radio stations in Gdańsk and Chojnice broadcast a 40-minute weekly programme in Kashubian, which focuses mainly on regional and cultural issues.

Television - A 20-minute programme in Kashubian is broadcast twice a week by the Gdańsk Television Station.

Press - The most important periodical is *Pomerania*, published since 1963 as a Polish-Kashubian bilingual monthly (2.000 copies). Other periodicals include the weekly *Norda*, *Zrzesz Kaszëbskô* (published irregularly), *Lesôk*, *Zsziwk* and many periodicals issued in towns and municipalities (e.g. Wejherowo, Kartuzy, Puck, Bytów), most of which are in Polish, with short texts in Kashubian. *Pomerania* is irregularly subsidised by the state institutions, the others are published mainly by local authorities.

Education

Kashubian was introduced to schools as recently as 1991. Earlier petitions had always been turned down by the authorities. In the 1997-98 school year it was offered as a subject in nine primary schools, one vocational secondary school, and in a regional inter-school centre, where it was taught as a compulsory subject in two primary schools and one lyceum secondary school (one to two hours a week).

An academic course of Kashubian started in 1992 at Gdańsk University.

There are no published teaching materials, except for a small handbook of Kashubian for beginners. Teachers develop their own. Recently, an instruction programme for Kashubian classes has been accepted by the Ministry of National Education. Some regular training of teachers of the language has started at the University Centre of Regional and Alternative Education in Gdańsk. In June 1998 the first nine teachers of the Kashubian language graduated from the University of Gdańsk.

Cultural activities

Books - Altogether, in the post-war period, over 200 books have been published in Kashubian. Kashubian literature includes poetry, dramas, novels, books for children, anthologies, dictionaries, historical and ethnographic works. A milestone in the development of Kashubian literature was the publication of two translations of the New Testament, in 1992 and 1993.

Culture - A very active centre of Kashubian culture is the Museum of Kashubian-Pomeranian Literature and Music in Wejherowo, with a rich library and a reading room.

Two Kashubian Rural Universities have been founded, in Wieżyca and Strzebielino; their activities focus on the promotion of regional culture and self-government.

The most important cultural event is the Festival of Kashubian Culture, organised annually in Słupsk. Local communities organise their amateur theatres, choirs, folk and children ensembles, rock bands, declamation groups, etc. The groups have issued several recordings.

General considerations

The main factor keeping the group together is respect for language, traditional culture and regional identity. The relatively low status of Kashubian has upgraded significantly since the end of the 1980's.

One of the most difficult problems in the promotion of the Kashubian literary language, standardisation of orthography, was resolved finally in 1996, after decades of disputes.

The economic situation in Kashubia is relatively better than in neighbouring regions like e.g. central Pomerania or Varmia, despite quite poor soil conditions.

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5.5. Lithuanian in Poland

Origins and extent of use

Language group - Lithuanian is an Indo-European language of the Baltic branch. The vernaculars spoken in Poland belong to the Dzukian and Kaunas dialects.

Number of speakers - There are no official statistics on linguistic minorities in Poland. The number of Lithuanians in Poland is usually estimated at 20.000-30.000, with 9.000-15.000 inhabiting the Sejny and Suwałki counties.

Areas spoken - The Lithuanian minority in Poland lives compactly in the northeastern counties - Sejny and Suwałki - of Podlaskie (Podlasian) province, along the border with Lithuania. The territory is a hilly upland, densely wooded, and covered with numerous lakes.

The Lithuanian-speaking population is mainly rural in nature (over 80%), with important centres in the little towns of Puńsk and Sejny. Nearly all the Lithuanian population is bi- or actually trilingual (triglossic), with a Lithuanian dialect as their mother tongue, and a good knowledge of standard Lithuanian and Polish. The social status of Lithuanian and Polish in the area is broadly similar.

As a result of post-war migrations, there are also Lithuanian communities in Warsaw, Pomerania (Gdańsk, Słupsk, Szczecin) and Lower Silesia (Wrocław).

Historical background - Till the 13th century the Suwałki region was inhabited by the Baltic tribe of Yatvingians. In the 15th century it became contested by Lithuania and the Teutonic Order. The first Polish settlers arrived there in the 16th century from Masuria. A steady regression of the Lithuanian language and Polonisation began in the 18th century. During the partition of Poland the area shared the lot with the rest of Lithuania and became a part of the Russian Empire. After World War I, the region became part of the Polish State, together with Eastern Lithuania. Since World War II, it has been the only remaining ethnic and linguistic Lithuanian enclave in Poland.

Legal provisions and public services

Lithuanian, like all other minority languages in Poland, cannot be used in public services (cf. Belorussian). In 1956, some years after World War II, the Lithuanians were granted certain rights to maintain their culture and language.

Though most of the population and administration officials in the municipalities of Puńsk and Sejny are Lithuanian-speaking, they are obliged to use only Polish in official contacts, including marriage ceremonies contracted by ethnic Lithuanians before a Lithuanian-speaking registrar.

Nor is it permitted to use place names in Lithuanian; nevertheless, some signs with names of villages in Lithuanian can be found, especially in more remote parts of the region. Recently officials have had bilingual signs placed in all schools in the area.

Personal names are used officially only in Polish, although occasionally they are provided with their Lithuanian counterparts.

Lithuanian is commonly used in all religious services, including catechism, provided by Roman-Catholic churches in the area.

Lithuanians are widely represented in the municipal councils in the area.

Media provision

Radio - The radio station in Białystok broadcasts a 20-minute programme in Lithuanian thrice a week. The programmes focus mainly on regional issues.

Television - A 20-minute monthly TV programme in Lithuanian (with Polish subtitles) has been broadcast since 1995, initially from the Warsaw Television Station and since 1997 from the newly created TV station in Białystok.

Both radio and TV programs are financed by the state.

The reception of radio programmes and TV channels from the Republic of Lithuania is very common.

Press - The Ministry of Culture subsidises the Lithuanian-language bi-weekly *Aušra* (1.500 copies) with supplements for children (*Aušrelė*), youth (*Demasio*) and Lithuanians from Suwałki (*Suvalkietis*). The state subsidy amounts to 230.000 PLN.

The edition of a Polish-language magazine for Lithuanians *Lituanica* stopped in 1993.

Education

Primary and secondary schools - The teaching of/in Lithuanian as mother tongue is based on the same legal provisions as that of Belorussian.

The school network for Lithuanians has existed since 1956.

There are both kindergartens and schools with Lithuanian as the language of instruction (where all subjects, except for Polish and history are taught in Lithuanian), bilingual schools and schools where Lithuanian is taught as a subject. All these schools are public.

Schools using Lithuanian as the language of instruction consist of three kindergartens (there is also a municipal Lithuanian kindergarten in Puńsk), four primary schools (with 182 pupils) and two secondary schools - 1 grammar secondary school and 1 vocational -, with 161 pupils (1996-97 data). In the same year the two bilingual primary schools had 318 pupils. Finally, 131 pupils studied Lithuanian as a subject in six primary schools, and 17 more in an inter-school course. Both the number of Lithuanian schools and the number of pupils in them have been increasing since the beginning of the 1990's.

Higher education - Higher education in Lithuanian philology is possible at the Adam Mickiewicz University in Poznań.

Teacher training - There is no training system for the 30 serving teachers.

Teaching materials - Because of the political tensions between Poland and the Republic of Lithuania in the beginning of the 1990's, only recently have the new instruction programmes for Lithuanian schools begun to be introduced in primary schools. A special commission is

preparing a programme for secondary schools, as well as programmes for teaching geography and history.

All the teaching materials for Lithuanian schools are published by the state School and Pedagogical Publishing House. They are generally outdated. Handbooks for primary school grades 6, 7 and 8, as well as a grammar school handbook of Lithuanian history, have been issued recently. For the time being, other teaching materials are imported from Lithuania.

Cultural activities

Books - Altogether, in the post-war period, less than 20 titles of books in Lithuanian have been published. Most of them are poetry collections.

Libraries - Small libraries exist at some Lithuanian schools; another one is being organised at the House of Lithuanian Culture in Puńsk.

Culture - The most important Lithuanian cultural event in Poland is the *Sąskrydis* festival organised annually on Lake Gaładuś. It gathers numerous folk, children, and rock ensembles from Poland and Lithuania. Puńsk hosts also the annual Festival of Barn Theatres, as well as the Festival of Minority Ensembles of the former Suwałki Province.

The House of Lithuanian Culture in Puńsk houses an amateur theatre and a historical museum. There are also an ethnographic and a small open-air museum. A new Centre of Lithuanian Culture is being built in Sejny.

General considerations

In comparison to other underdeveloped regions in northeastern and eastern Poland, the agricultural economy in the Lithuanian-inhabited area is on quite a high level.

Contacts with the neighbouring Republic of Lithuania have intensified recently.

The general prospects for the language maintenance are very good - Polish Lithuanians are one of the most emancipated minority communities in the country, the linguistic factor playing a crucial role in maintaining their ethnic and cultural identity. The role of the Roman Catholic Church, which on the local level actively promotes the use of Lithuanian in the religious life, is also significant.

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5.6. Romany in Poland

Origins and extent of use

Language group - Romany is an Indo-European language of the Indo-Iranian branch. The varieties spoken by Roma in Poland belong to the Carpathian, Baltic and Kelderari-Lowari dialects.

Number of speakers - The Roma numbers some 20.000-25.000 in Poland.

Areas spoken - Most of the Roma are nomads, though some concentration of settled Roma can be found in towns and villages throughout the country.

Language attitudes - Most of the Roma population in Poland is bilingual with Romany as mother tongue and some knowledge of Polish. Romany monolinguals are not infrequent. The dialectal, social and ethnic diversity hinders communication between the groups. Standard Romany remains unknown, though it is now being taught to some groups of children.

Historical background - The Roma in Poland can be divided into several groups: Bergitka (Polish Highlands) Roma - settled in the mountainous areas of southern Poland -; Polska (Polish Lowlands) Roma - with a nomadic tradition -; Xaladetka (Russian) Roma - settled in eastern Poland -; and the nomadic Sasitka (German), Kelderari (Romanian) and Lovari (Hungarian) Roma.

Legal provisions and public services

There have been no endeavours of the Roma population to introduce their language into public services or gain any legal provisions.

Most Roma are Roman Catholic and several priests provide religious services and education among them, also in the Romany language.

Media provision

No Romany-language radio or television programs are broadcast in Poland.

Press - The Ministry of Culture subsidises the Romany-Polish bilingual monthly *Rrom po Drom* (4.000 copies). The state subsidy amounts to 108.000 PLN.

Since 1979 a religious periodical brochure has been published, until 1993 as *Devel Sarengro Dad*, and later as *Čerheń*.

Education

Specific school education for Roma has never existed in Poland. Taking into consideration enormous problems of Roma children attending public schools, some experimental forms of education have been launched.

At present (1994/95) there are 24 experimental classes for Roma children in state schools, and one private primary school. Only the latter school includes courses of Romany in the curriculum, while the others focus of general subjects taught to Roma children, and only occasionally use Romany.

Cultural activities

The most important cultural event is the annual International Meeting of Roma Ensembles in Gorzów.

The Centre of Roma Culture in Tarnów organises vocational courses for Roma youth, exhibitions and conferences, and folk festivals.

General considerations

In spite of the social and economic problems of the Roma population in Poland, as well as occasional ethnic tensions, the perspectives for language maintenance are very good.

Worth mentioning are intense efforts to standardise the Roma language.

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5.7. Slovak (and Czech) in Poland

Origins and extent of use

Language group - Slovak is an Indo-European language of the West-Slavonic sub-branch. The vernaculars spoken in Poland belong to the Spisz transitory dialects of Eastern and Central Slovak.

Number of speakers - There are no official statistics on linguistic minorities in Poland. The number of Slovaks in Poland is usually estimated at 20.000, some sources quoting figures varying from 10.000 to 25.000.

Areas spoken - Slovaks in Poland live in a compact area in Spisz and Orawa districts - Nowy Targ and Tatra counties of the Małopolskie (Little Poland) province, along the border between Poland and Slovakia. Both areas are mountainous, sparsely wooded; villages stretch along stream valleys.

The Slovak-speaking population is of rural character, with a centre in the small municipality of Jabłonka in Orawa. Nearly all of the Slovak population is bi- or even trilingual (triglossic), with the Slovak dialect as their mother tongue, and a fair knowledge of Polish and standard Slovak. The status of Slovak in the area is generally lower than that of Polish.

A small Czech community (1.500-3.000 persons altogether) inhabits three enclaves in Poland: the town of Żelów (Bełchatów county, Łódź province), several villages in the Kłodzko and Strzelin counties (Dolnośląskie/Lower Silesian province), and a disappearing community in Głubczyce and Racibórz counties (Opole and Śląskie/Silesian province). The vernaculars spoken in these enclaves are quite distinctive from standard Czech. All of the speakers are bilingual (diglossic) in Czech dialect and Polish standard. The Czech dialect seems to have little if any social status.

Historical background - The Spisz and Orawa regions were colonised between the 13th and 17th centuries. Spisz was colonised mainly by Germans, Poles, Slovaks and Wallachian-Ruthenian mountain-folk, whereas Orawa mainly by Poles and Slovaks. Before World War I, both regions were part of Hungary, but in 1920 the territory was split between Poland and Czechoslovakia. The Slovak minority was not officially recognised by the Polish State. In 1938, Poland occupied parts of Spisz and Orawa, whereas in 1939, both regions were annexed by the Nazi-controlled puppet-State of Slovakia. After World War II, the 1918 frontier was re-established.

Legal provisions and public services

Slovak (and Czech), like all other minority languages in Poland, cannot be used in public services (cf. Belorussian). Personal and place names are used officially only in Polish, although occasionally they are provided with their Slovak counterparts.

The use of Slovak in local Roman-Catholic churches has been the source of frequent conflict between the Slovak population and local Polish priests since the 60's. The role of the church hierarchy has also been ambivalent- two churches (Nowa Biała and Krempachy in Spisz) were suspended by the then-archbishop of Cracow Karol Wojtyła. At present Slovak is used in Sunday masses in seven Roman Catholic churches in the two regions. The priests can

hardly speak Slovak, so Slovak sermons are given only in one church. Catechism classes are provided principally in Polish.

For its part, Czech is used occasionally in religious services in the Calvinist church, as well in the parish-owned kindergarten in Zelów.

Slovaks are scarcely represented in municipal councils in Nowy Targ county.

Media provision

Press - The Ministry of Culture gives an annual subsidy of 210.000 PLN to the Slovak-language monthly *Život* (2.200 copies). Between 1958 and 1996, the periodical was trilingual (Slovak, Czech, Polish). Nowadays, only a little section in Polish is added to the text in Slovak.

Until 1996, the monthly *Život* published some 16% of its contents in Czech.

Radio and television - No radio or television programmes are broadcast in Slovak or Czech in Poland. The reception of radio programmes and TV channels from the Slovak Republic is very common.

Education

The teaching of/in Slovak as mother tongue is based on the same legal provisions as that of Belorussian. The public school network for Slovaks has existed since 1947. In two primary schools (with 125 pupils in 1996-97) Slovak is the language of instruction (except for Polish and History). Slovak is taught as a subject in one kindergarten (6 pupils), 11 primary schools (346 pupils) and one secondary school (38 pupils). Though the number of schools teaching Slovak as a subject is slowly declining, the number of pupils attending the classes has been stable since 1990. Thanks to the agreement between the Association of Slovaks in Poland and the educational authorities in Slovakia, some pupils can attend secondary schools (including vocational ones) in Slovakia. However, there is no such provision for Czech-language education.

Higher education in Slovak philology is possible at the Jagiellonian University in Cracow and the Silesian University in Katowice.

Teacher training - Slovak is taught by 21 teachers in all the schools. Most of them graduated from the universities in Bratislava and Prague.

Teaching materials - Recently, new instruction programmes for Slovak schools have been introduced. A special commission is preparing programmes for teaching geography and history.

The state School and Pedagogical Publishing House published recently handbooks for grades 5 and 6 of primary schools. All other teaching material is regularly imported from Slovakia, since the manuals previously published in Poland are outdated.

Cultural activities

Books - The only Slovak-language publication for the minority in Poland is the almanac *Slováci v Poľsku*, which is published irregularly in Cracow (up to now, three issues have appeared).

Libraries - There are small libraries at Slovak community centres and schools, and another in the House of Slovak Culture in Cracow.

Culture - The cultural life of Polish Slovaks includes contests of amateur theatre (Kacwin), folk ensembles (Niedzica), and Slovak poetry and prose (Jabłonka). Most of the villages inhabited by Slovaks have small community centres, as well as brass bands, choirs, children and folk ensembles, theatre groups, etc.

The House of Slovak Culture in Cracow was established in 1990 thanks to grants from the governments of Poland and the then Czechoslovakia.

The material culture of Polish Slovaks is exhibited in the Orawian open-air ethnographic museum in Zubrzyca.

There are no important cultural activities or organisations, as far as Czech is concerned.

General considerations

The main factor that keeps the Slovak community in Poland together is regional identity. The demographic situation is quite stabilised, though economic problems, connected with the transformation of the agricultural profile of the region, may harm the social and economic status of the Slovak minority. Crucial for the future development of Slovak culture and language in Poland is the resolution of local ethnic conflicts between the Polish- and Slovak-oriented inhabitants of Spisz and Orawa regions.

Contacts with the neighbouring Slovak Republic have always been quite intense.

However, there are no prospects for the survival of Czech as a minority language in Poland.

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5.8. Ukrainian (including Ruthenian / Rusyn / Lemkian) in Poland

Origins and extent of use

Language group - Ukrainian is an Indo-European language of the East-Slavonic sub-branch. The vernaculars spoken in Poland belong to north- and west-Ukrainian dialects. Rusyn (Lemkian) is a western (Carpathian) dialect of Ukrainian

Number of speakers - There are no official statistics on ethnic and linguistic minorities in Poland. According to rough estimates, there are between 150.000 and 300.000 Ukrainians in Poland. All Ukrainians in Poland are bilingual: Ukrainian-Polish among the older generations and Polish-Ukrainian among the youth. Ukrainian national culture is less well known than the Polish one. The only distinctive ethnic factor is the regional folk culture.

The above figures include up to 60.000 Rusyns. Some regard Rusyn to be a dialect of Ukrainian, while others consider it to be a separate East-Slavonic language. Several attempts have been made recently to form a literary standard of Rusyn and use it in publications. More Rusyns speak their language (and standard Ukrainian) than do most Ukrainians.

Areas spoken and historical background - The region of Przemyśl and areas along the Bug river were settled by the Poles and Ukrainians in the 11th-14th century. At the beginning of the 20th century it was predominantly Ukrainian, while Poles lived mainly in cities and towns. Ethnic affiliation followed denominational affiliation: Greek-Catholics (Uniates) identified themselves as Ukrainians, Roman-Catholics as Poles. Only small groups of Ukrainians are Orthodox, mainly in the Podlasie region.

The Lemkian/Rusyn population traditionally lived in the Lower Beskid area in southeastern Poland, along the mountainous border with Slovakia; in southern Sanok, the Krosno and Jasło counties in Podkarpackie (Subcarpathian) province; and in Gorlice and Nowy Sącz counties in Małopolskie (Little Poland) province. Before World War II the Ukrainian-speaking population lived in the south-east of today's Małopolskie (Little Poland) province, the south and east of the Podkarpackie (Subcarpathian) province, the east of the Lublin province and the southernmost counties of Podlaskie (Podlasian) province.

In the tragic 1944-47 deportations to the Western and Northern territories (so-called 'Recovered Lands'), the Ukrainians were moved to the Dolnośląskie (Lower Silesian), Lubuskie, Zachodniopomorskie (Western Pomeranian), Pomorskie (Pomeranian), and Warmińsko-Mazurskie (Varmian-Masurian) provinces. This operation (called *Akcja 'Wisła'*) was meant to solve the so-called "Ukrainian question" in Poland. The Lemkians were also expelled from the Lower Besid. As a result, Ukrainians do not constitute a majority in any region of the country, except for individual villages in the northern provinces, and are thus deprived of a milieu in which to use their language in all domains of everyday life. A few Ukrainians managed to return to their homes in east and southeast Poland after 1956, and quite a significant number of Lemkians returned to their homes in the Lower Beskid mountains.

There are differing versions of the origin of the Rusyns. The separatists, supported by Polish historiographers, consider Lemkos to be descendants of Wallachian settlers who arrived in the Beskid Mountains and became Ruthenised there. The so-called 'Old-Rusyns' agreed, and tried to form an independent Rusyn state in the Carpathian region. The other group has a regional Ukrainian ethnic identity.

Legal provisions and public services

Ukrainian, like all other minority languages in Poland, cannot be used in public services (cf. Belorussian). In October 1977, the names of 120 towns and villages in southeastern Poland were changed from Ukrainian to Polish. Following numerous protests, addressed both by Ukrainian and Polish organisations, most of the original place names were restored in 1981. Personal names are used officially only in Polish, although occasionally they are provided with their Ukrainian counterparts (also in Cyrillic script).

Ukrainian is commonly used in Greek-Catholic and Orthodox churches in the Ukrainian parishes (religious services and catechism of children). The Greek-Catholic Church was only re-legalised in 1989, after 51 years of underground activity.

Ukrainians are represented in the municipal councils where they live. They had one Member of Parliament in 1989-91 and since 1993 on.

Media provision

Radio - The following public radio stations broadcast in Ukrainian: Białystok - 15 minutes twice a week, and 30 minutes on Sundays, Elbląg - 20 minutes once a week, Koszalin - 30 minutes twice a month, Olsztyn - 30 minutes once a week, Rzeszów - 30 minutes once a week, Szczecin - 25 minutes once a month (in Polish for Ukrainians). Some private radio stations also regularly broadcast programs for Ukrainians or in Ukrainian (in Lublin, Węgorzewo, Gorzów, Legnica, Iława, Olsztyn, Przemyśl, Rzeszów). No radio or TV programs addressed to the Rusyns.

Radio programmes are financed by the state.

Television - The Warsaw Television, state-financed channel has broadcast in Ukrainian since 1995. Initially it was broadcast only in the Podlasie region (20 minutes monthly), but soon the 10-minute monthly programme *Telenovyny* could be received countrywide. No TV programs are addressed to the Rusyns.

The reception of radio and TV from Ukraine is possible only in the southeast of Poland.

Press - The Ministry of Culture (Department of Culture of National Minorities) devotes 479.000 PLN to subsidising the following Ukrainian titles: *Nashe Slovo* (a Ukrainian-language weekly, 5.300 copies) - with supplements for children (*Svitanok*), women (*Krynychka*) and a page addressed to the Lemkos (*Lemkivska storinka*) -, *Nad Buhom i Narvoyu* (a Ukrainian-Polish bilingual bimonthly for the Podlasian Ukrainians, 1.500 copies), the annual *Almanach Ukraiński* (in Ukrainian and Polish) and the literary *Mizh Susidami* and *Horyzonty krakowskie* (in Polish), the irregular student journal *Zustrichi* (in Ukrainian, 1.000 copies), the regional *Zahoroda* (published in Ukrainian and Rusyn by the Museum of Lemko Culture in Zydranowa), the religious *Peremys'ki Dzvony* (published in Ukrainian in Przemy). The Polish-language Orthodox periodical *Przegląd Prawosławny* has a supplement in Ukrainian. Finally, the Rusyn-Polish bilingual bimonthly *Besida* receives a state subsidy of 10.000 PLN.

Several organisations also issue their own periodicals: *Homin* (Foundation for Development of Ukrainian Education), *Dialog* (published in Ukrainian and Polish by the Union of Independent Ukrainian Youth), *Plastovy Visnyk* (Ukrainian Scouting Organisation).

Education

Primary and secondary schools - The teaching of/in Ukrainian as the mother tongue is based on the same legal provisions as that of Belorussian. The school network for Ukrainians was established in 1956. In 1994-95, four primary schools (with 393 pupils) taught through the medium of Ukrainian, as did three secondary schools (with 372 pupils). A further 771 pupils at 42 primary schools studied it as a subject, as did 378 pupils in nine inter-school primary courses and 25 pupils in one inter-school primary course. In 1996 a Ukrainian secondary school opened in Przemyśl. Some 70 groups are organised by the Union of Ukrainians in Poland, where ca. 600 children are provided with Ukrainian classes. The number of pupils receiving instruction in/of Ukrainian has steadily increased since 1990. However, in spite of endeavours of Rusyn activists there are no forms of education of the Rusyn language.

Higher education - Higher education in Ukrainian philology is possible at the Warsaw University, Jagiellonian University in Cracow, Catholic University and Maria Skłodowska-Curie University in Lublin, Adam Mickiewicz University in Poznań, and Szczecin University.

Teacher training - Ukrainian is taught by 82 teachers, most of whom graduated in Ukrainian philology at different universities.

Teaching materials - New instruction programmes have been prepared and adopted for all types of schools. All the teaching material for schools providing education of/in minority languages is published by the state "School and Pedagogical Publishing House". The teaching material is generally outdated (most of it was published in the 1970's and 1980's). History and geography handbooks for the second grade of primary schools have been issued only recently.

Cultural activities

Books - The Union of Ukrainians in Poland and the Ukrainian Archive (founded in 1989) have published over 15 books in Ukrainian. Altogether, in the post-war period, some 40 books have been published. Most of them are literary and historical works. Since 1989 several books in Lemkian/Rusyn have been published in Poland. They are mainly poetry collections, books for children and memoirs of the deportation period.

Libraries - In 1990 there were nine Ukrainian libraries.

Culture - The most important Ukrainian cultural events are the annual Festivals of Ukrainian Culture in Sopot and Przemyśl, the Ukrainian Youth Fair in Gdańsk, the Festival of Bandore Music in Przemyśl, the Festival of Youth Ensembles in Koszalin, the Festival of Ukrainian Culture in Podlasie, and the Ukrainian *Vatra* ('fire-watch') in Bytów. Local Ukrainian communities organise their choirs, folk music and children ensembles, amateur theatre, rock bands, etc. Several recordings have been published. The world-famous Ukrainian choir *Zhuravli* from Warsaw is worth mentioning.

The most important Lemkian/Rusyn cultural events are two festivals, both called *Lemkivska Vatra* ('watch-fire'). One (pro-Ukrainian) is organised in Żdźnia in Lower Beskid, the other one (separatist) - is in Michałów near Legnica. There are numerous Lemkian/Rusyn folk ensembles and choirs: the Lemko song and dance ensembles *Lemkovyna* from Bielanka in Lower Beskid and *Kyczera* from Legnica are worth mentioning, as are the splendid museums of Lemko culture in Zydranowa and Olchowiec in Lower Beskid.

General considerations

In spite of extreme dispersion, the Polish Ukrainians seem to be one of the most active and best organised national and linguistic minorities in the country. Although some assimilation processes have caused certain decline in the cultural and linguistic identity of the community, the traditional folk culture, language and Greek-Catholic denomination are still the main factors of consolidation within the group.

The general prospects for the maintenance of Ukrainian in Poland are fairly good. However, the conflict between the two groups of Lemkians weakens the chances of survival of Rusyn culture. It is difficult to foresee whether attempts to form a separate Rusyn language and unite the Rusyn population of Poland, Slovakia, Ukraine, Yugoslav Voivodina will succeed. Yet despite the division into two groups, language (whether Ukrainian or Rusyn) is still one of the strongest factors keeping the Lemko community in Poland together.

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5.9. Russian in Poland (Russian Old-Believers)

Origins and extent of use

Language group - Russian is an Indo-European language of the East-Slavonic sub-branch. The vernacular spoken in Poland belongs to the Pskov-Novgorod dialects.

Number of speakers - According to statistical data some 2.500 Russian-speaking Old-Believers live in Poland. Masurian Old-Believers have traditionally been multilingual: the Russian dialect as mother tongue, and a good knowledge of Old-Church-Slavonic (liturgy), standard Russian, local German and later Polish. The Old-Believers living in the Suwałki-Augustów region use the Russian dialect as their mother tongue and a dialect of Polish in contacts with the outer world. In pre-war Poland the number of Old-Believers may have reached 90.000.

Areas spoken - Russian Old-Believers live in isolated villages in Varmia-Masuria (Mrągowo county) as well as Sejny, Suwałki and Augustów counties of Podlaskie (Podlasiian) province. Individual families live also in the towns of Augustów, Suwałki and Ełk.

Historical background - Old-Believers arrived in Masuria and NE Poland in the 17th century from the Pskov and Novgorod districts.

Legal provisions and public services

There have been no attempts by the Old-Believers' community to introduce Russian into public services or gain any legal provisions.

Old-Believers' churches (*molezna*) use either Old-Church Slavonic or the Russian dialect.

Media provision

No radio or TV programs in Russian are addressed to the Old-Believers' community. The only periodical was published in 1929-34 by the High Council of Old-Believers in Poland, and since World War II there have been no publications.

Education

Catechism classes, for about a hundred Old-Believers' children, are given in Russian to three groups (data for 1996-97). Besides, all the children are taught Russian as a foreign language. The lessons are given by 10 adults.

Cultural activities

There is a small library in Bór (Augustów county). A rich collection of old books and icons have been preserved in the Old-Believers' convent in Wojnowo (Mrągowo county). A female musical ensemble, *Ryabina*, is active in the village of Gabowe Grądy (Augustów county).

General considerations

The main factors keeping the community of Old-Believers in Poland together are their religion and their language. Equally significant is the geographical and social isolation of their settlements. Despite a slow decline in the size of the group, the survival prospects for their micro-ethnolect are quite good.

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5.10. Yiddish (and Karaim) in Poland

Origins and extent of use

Language group - Yiddish is an Indo-European language of the West-Germanic sub-branch.

Number of speakers - According to very rough estimations, 6.000-15.000 people of Jewish origin live in Poland. Only a small percentage (mainly older generation) can be described as bilingual with a good command of Yiddish.

Areas spoken - The Jewish population lives in the cities of central (Warsaw, Łódź) and southern Poland (Cracow, Bielsko-Biała), Lower and Upper Silesia (Wrocław, Wałbrzych, Legnica, Żary, Dzierżoniów, Katowice, Gliwice) and Pomerania (Szczecin, Słupsk, Gdańsk).

Historical background - Jews made up over 10% (3,5 million) of Poland's population before World War II. Some 90% were exterminated during the war. The greatest waves of Jewish emigration from Poland took place in 1946-7, 1955 and 1968.

Legal provisions and public services

There have been no endeavours of the Jewish population to introduce Yiddish (or Hebrew) into public services or gain any legal provisions.

Media provision

Radio and television - There are no Yiddish-language radio or television programmes in Poland.

Press - The Ministry of Culture awards 256.000 PLN in grants to the Jewish press: the Yiddish-Polish bilingual biweekly *Dos Jidisze Wort* (1.100 copies), the Polish-language quarterly for youth *Jidele*, the Hebrew-and Polish-language religious yearly *Almanach Żydowski*, and the Polish-language cultural monthly *Midrasz* (3.200 copies).

Education

Pre-school and primary education - After the turning point of 1968 and till the end of the 1980's, no Jewish schools existed in Poland. Two private institutions now offer courses in Yiddish and Hebrew, as well as lessons of Jewish culture and history. One is a kindergarten with 30 pupils, and the other a primary school with 60 pupils.

Cultural activities

Most Jewish cultural institutions are in Warsaw: the professional State Jewish Theatre (which performs plays in Yiddish), the Information and Education Centre of Jewish Culture in Warsaw, the 'Maccabi' sports club. The annual European Festival of Jewish Culture in Cracow, and the activity of numerous song ensembles and theatre groups presenting Jewish folk culture, is also worth mentioning.

General considerations

There is a significant ethnic (or more properly 'cultural') revival among those of Jewish descent, leading to a growing interest in the Jewish languages: Yiddish and Hebrew. Nevertheless, there are hardly any prospects for the maintenance of Yiddish as a minority language in Poland.

Although the Karaim religion is often regarded as a variety of Judaism, there is no ethnic or linguistic relationship between the Polish Karaims and the Jews, for Karaim is a non Indo-European language of the Kipchak group of the Turco-Tatar sub-family, Altaic languages.

Some 200 Karaims live in Warsaw, Gdańsk, Wrocław, Opole and Cracow. The language is spoken only by the older generation, and has no legal or media provisions, there is no education. The only organisation is the Karaim Religious Union. It can be concluded that there are no prospects at all for the survival of the Karaim language.

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6. LESSER-USED LANGUAGE GROUPS IN SLOVENIA

6.1. Introduction

Slovenia signed the European Charter for Regional or Minority Languages on 3 July 1997, and it awaits ratification in the National Assembly. The Framework Convention for the Protection of National Minorities was signed on 1 February 1995 and ratified on 25 March 1998, the identified minorities being the autochthonous Italian and Hungarian groups and the Roma community.

This report will not deal with other Slovene citizens, whose ethnic groups emerged mostly as a result of contemporary immigrant processes¹³. The protection of these people refers to the maintenance of cultural and linguistic heritage inside their community. Some cultural activities of these "new minorities" receive support from the Slovene government.

Nor will this report deal with the recent issue of the German-speakers, which was raised soon after Slovenia's independence. In 1991 an association of German-speaking Slovene citizens, "Most svobode" (Freiheitsbrücke - Freedoms bridge), was founded. Two other associations were founded later, in Ljubljana and in Občice; they aim to preserve the cultural heritage of the pre-war German-speaking population settled in the Kočevje region, and the Slovene state finances some of their activities.

The mother tongue of 1.543 (0,08% of the population) people is German (1991 Census), but 64% of them were born outside Slovenia. Again, 57% of the 745 people who claimed German or Austrian ethnicity were similarly born abroad. They live throughout Slovenia. This data raises serious doubts as to the claim to autochthony of the German-speaking population. The issue of German-speakers entered into the Slovene-Austrian bilateral talks following Slovenia's independence. In the Memorandum passed to the Slovene Government in June 1992, the Austrian government claimed to legitimately represent the interests of the German-speaking community before the Slovene government, and sought legal recognition of the minority and of their rights; the teaching in and of German, especially in primary schools; and financial and other support for the cultural activities of the German-speaking minority. The Cultural agreement between the Republics of Austria and Slovenia now being negotiated is expected to provide for the German-speaking community; though whereas the Austrian side want it called "Volksgruppe", the Slovene negotiators prefer "German-speaking citizens (or, inhabitants) of the Republic of Slovenia".

¹³ This population group consists mainly of members of nations and nationalities from the former Yugoslavia. In the period of the dissolution of former Yugoslavia, the Slovene parliament bound itself, in its statement of good intentions (Off. Gazette of the RS, No.44/90), to allow naturalisation to all members of other nations and nationalities with permanent residence in Slovenia who wished to become Slovene citizens. The law on citizenship of the RS in Article 40 repeated the contents of this statement, and determined a six-month time limit during which applications would be accepted. This time limit expired on December 25, 1991 without the possibility of prolongation. By that time, 174.228 applications had been made, representing 8,7% of the entire population of the Republic of Slovenia. 170.990 applications were granted, thus creating a new "category" of citizens who are mostly holders of dual citizenship. Up to now, Slovenia has not succeeded in settling issues regarding citizenship with any of the newly founded states in the area of former Yugoslavia. With the founding of the independent Slovene State, the status of the immigrant population underwent a radical change. Former members of constitutive nations of Yugoslavia who (in most cases) had migrated to other regions of the common homeland in search of employment, practically overnight became statistically ascertained (ethnic) minorities with all the characteristics of immigrant communities. The main ethnic communities are: Croats 54.212 (2,76% of the population of Slovenia), Serbs 47.911 (2,44%), Muslims 26.842 (1,36%), Macedonians 4.432 (0,22%), Montenegrins 4.396 (0,22%) and Albanians 3.629 (0,18%).

6.2. Italian in Slovenia

Origins and extent of use

Language group - Romance language.

Number of speakers - 4.009 citizens returned Italian as their mother tongue in the 1991 census. A smaller figure, 3.064 (0,16% of the population of Slovenia) stated they were Italians.

Research shows that Italian dominates in ethnically homogeneous families, while in ethnically mixed families Italian is usually not the dominant language of the home. The language of the majority (Slovene) predominates when Italian-speakers establish contacts in the social environment .

Despite all legal provisions, and the fact that members of the Italian minority consider they have quite good opportunities to use Italian in different fields of social life, Slovene is the dominant language in establishing contacts with institutions. Only 10% of Italians use Italian as the medium of communication when they first make contact with institutions, according to a survey.

The use of Italian in economic activities (factories and trade) is ensured on paper in the legislation, but in practice the linguistic rights of the Italian minority in their economic life are often ignored. In particular newly founded private companies follow this "neo-liberal" approach. The government has set up a financial foundation for the economic development of the linguistic minorities, and it is hoped that this should encourage the maintenance and use of their languages.

Areas spoken - Native Italian-speakers are mostly settled in the precisely defined ethnically mixed area (87,5 km²) of western Slovenia (between the borders with Italy and Croatia) in the coastal municipalities of Koper/Capodistria, Izola/Isola and Piran/Pirano. The population (1991) is 61.730; Slovenes number 41.879 (67,8%), Italians 2.575 (4,2%), Others (mostly immigrants from former Yugoslavia) 17.276 (28,0%).

Historical background - After World War II part of the pre-war territory of Italy was ceded to Yugoslavia. It was almost exclusively settled by Slovenes; only the narrow coastal zone was populated by Italian native speakers (about 22.000 were returned in the 1945 Yugoslav census). After the Peace Treaty with Italy (1947) and especially after the signing of the 1954 Memorandum of Understanding between the governments of Italy, the United Kingdom, the U.S.A. and Yugoslavia regarding the Free Territory of Trieste, about 19.000 Italians left the territory. Intense migration in this territory led to a large Slovene majority and a small (about 3.000-strong), socially weak Italian minority.

In accordance with the bilateral agreement, (Special Statute of the Memorandum of Understanding - 1954, additionally confirmed by the article 8 of the Osimo Treaty of 1975) the Italian population was allowed to use its language in its relations with the administrative authorities and the courts, to maintain its cultural institutions and to establish some new ones (including a radio station in 1949), and to establish Italian-medium schools. But these institutions were under the strict control of the new authorities and, for instance, Italian teachers were often under suspicion of being Italian nationalists.

In 1974 the Constitution of the Socialist Republic of Slovenia raised the Italian and Hungarian minorities to the status of constituent elements of the Slovene state, and guaranteed special collective and individual rights to minority members. Good interethnic relations were preserved partly because of dictated processes of tolerance and coexistence, and also because many socialisation media (primarily the school system) contained linguistic and cultural elements of both the majority ethnic group and the minorities; the mass media were "freed" of biased nationalist information; and the open state border enabled communication between minorities and their "kin-nations".

Legal provisions and public services

The Constitution of the newly founded independent Slovene State (1991) covers national minorities issues in Articles 5, 11, 61, 64¹⁴ and 65. The language of the Italian minority (in the ethnically mixed area) has been raised to the status of an official language and the use of Italian is allowed (even mandated) in various fields of social and political life.

The Italian minority can foster contacts with its kin-state as guaranteed in the Slovene Constitution (Article 64). The implementation of this right is financially supported and encouraged by the Slovene State. In addition, representatives of the linguistic minorities must by law be included in negotiations of all bi- or multilateral agreements on the status of ethnic minorities and/or the protection of their rights.

The Law on courts states that trial procedures in ethnically mixed regions shall be conducted in Italian (or Hungarian), if the concerned party speaks the minority languages. The public prosecutor's office also conducts procedures in Italian (and Hungarian). Bilingualism is guaranteed in all branches of regular courts in ethnically mixed regions so that each has at least one employee capable of conducting trial procedures in the relevant minority language. All forms intended for members of minorities in the coastal region (and Prekmurje, where the Hungarian minority resides) are bilingual. A 1995 Juridical Standing Order ensures that the use of Italian (and Hungarian) is guaranteed at all levels of jurisdiction, right up to the High Court of Justice.

¹⁴ Article 64: (Special Rights of the Autochthonous Italian and Hungarian Ethnic Communities in Slovenia). The autochthonous Italian and Hungarian ethnic communities and their members shall be guaranteed the right to freely use their national symbols and, in order to preserve their national identity, the rights to establish organisations, to foster economic, cultural, scientific and research activities, as well as activities associated with the mass media and publishing. These two ethnic communities shall have, consistent with statute, the right to education and schooling in their own languages, as well as the right to plan and develop their own curricula. The State shall determine by statute those geographical areas in which bilingual education shall be compulsory. The Italian and Hungarian ethnic communities and their members shall enjoy the right to foster contacts with the wider Italian and Hungarian communities living outside Slovenia, and with Italy and Hungary respectively. Slovenia shall give financial support and encouragement to the implementation of these rights. In those areas where Italian and Hungarian ethnic communities live, their members shall be entitled to establish autonomous organisations in order to give effect to their rights. At the request of the Italian and Hungarian ethnic communities, the State may authorise their respective autonomous organisations to carry out specific functions which are presently within the jurisdiction of the State, and the State shall ensure the provisions of the means for those functions to be effected. The Italian and Hungarian ethnic communities shall be directly represented at the local level and shall also be represented in the National Assembly. The status of the Italian and Hungarian ethnic communities and the manner in which their rights may be exercised in those areas where the two ethnic communities live, shall be determined by statute. In addition, the obligation of self-governing communities, which represent the two ethnic communities to promote the exercise of their rights, together with the rights of the members of two ethnic communities living outside their autochthonous areas, shall be determined by statute. The rights of both ethnic communities and of their members shall be guaranteed without regard for the numerical strength of either community. Statutes, regulations and other legislative enactments which exclusively affect the exercise of specific rights enjoyed by the Italian or Hungarian ethnic communities under this Constitution, or affecting the status of these communities, may not be enacted without the consent of the ethnic community or communities affected.

Notaries public in the ethnically mixed areas are obliged to draw up notarial documents in both official languages (Slovene and Italian or Hungarian) if the client speaks Italian or Hungarian.

The use of Italian in district councils in these areas is governed by district statutes. Material for councillors is prepared in both languages, especially when related to subjects on which an assembly of a self-governing ethnic association shares decision-making powers. Resolutions of the assembly are published in the "Official Announcements" of these districts in Slovene and Italian.

Deputies from the Italian (and Hungarian) ethnic communities to the National Assembly can use their language to address the Assembly and in the Commission of the National Assembly for Ethnic Communities.

Administrative bodies in the ethnically mixed areas conduct business and proceedings and issue decisions in Italian (or Hungarian) depending on the language of the parties concerned. A financial bonus for bilingual workers in public administration is prescribed by law. Members of both minority communities are guaranteed bilingual forms for use by administrative bodies and public services.

Multilingual public documents, for example identity cards and passports, are issued for all citizens permanently residing in the ethnically mixed territory.

The names of settlements and streets in the ethnically mixed area have by law to be written in both languages (Slovenian above, Italian below; both have to be the same size). The self-governing communities of the Italian (or Hungarian) minority have the right to co-decide measures for establishing visible bilingualism. However, the implementation of visible bilingualism in everyday life is often incomplete, and especially outside the larger urban settlements, it is usually limited to a few toponyms. To improve the use of Italian in the field of visible bilingualism, the municipal council of Koper/Capodistria issued a special decree on the public implementation of bilingualism in 1998 .

Media provision

The Italian-language radio station (founded in 1949) is included in the Slovene National Broadcasting Company, Regional centre Koper/Capodistria. It broadcasts 14 hours a day (from 6 a.m. to 8 p.m.) in Italian.

The television channel in Italian was inaugurated in 1971. It serves the Italian minorities in both Slovenia and Croatia, and broadcasts about 10 hours a day in Italian and one hour a day in Slovene.

According to 1994 and 1996 data, almost 90% of the Italian minority listen to or watch, regularly or often, local radio and television programmes in Italian. Many radio and TV broadcasts from Italy can be picked up in the territory along the Slovene-Italian border, and Italian national television (RAI) is watched (regularly or often) by more than 90% of the Italian minority population.

The main publishing house is EDIT, established in 1952. The head office is in Rijeka/Fiume (Croatia). The regional office for the Slovene coastal area is in Koper/Capodistria. It publishes the daily newspaper "La voce del popolo" (approx. 3.750 copies per issue; approx. 300 copies sold in Slovenia), the magazine "Panorama" (2.020 copies / 600 copies), the

quarterly literary magazine "La Battana" (1.000 copies / 50 copies) and the children's newspaper "Arcobaleno" (2.500 copies / 350 copies). Since 1992 the newspaper for the Italian minority "La voce del popolo" is sold in a packet with "Il Piccolo" (a daily newspaper published in Trieste-Italy). The Croatian and Slovene States share financial support to publishing activities of the Italian minorities in a proportion of about 80%/20%. Several cultural associations of the Italian minority issue bulletins. Many newspapers and magazines published in Italy are sold in the ethnically mixed area.

Education

Primary and secondary education - Schools in the coastal region of Slovenia (the municipalities of Koper/Capodistria, Izola/Isola and Piran/Pirano) are monolingual, with either Slovene or Italian as the language of instruction - from kindergarten and primary schools to colleges. Italian minority children thus attend schools with Italian as the language of instruction and Slovene as a compulsory subject. Similarly, Italian is a compulsory subject in all Slovene kindergartens, primary and secondary schools. The system offers minority and majority members the chance of developing at least receptive competence in the other group's language. A 1996 study found that the language policy is supported by most of the population (Slovenes and Italians) in the area. Teaching and other staff in Italian minority schools are native Italian-speakers, and oral and written communications in school and with parents are all in Italian. In the 1997-98 school year, 179 pupils were enrolled in the Italian kindergartens, 526 pupils in the nine (central or local) elementary schools and 319 pupils in the three secondary schools.

Higher education - The University of Ljubljana Teachers Training College has a Department of Italian in Koper/Capodistria. There is also a Chair of Italian at the Faculty of Arts at Ljubljana. Members of the Italian minority can also attend university studies in Italian, in Italy or at Croatian universities in Pula/Pola and Rijeka/Fiume. The universities of Trieste (Italy), Pula/Pola and Rijeka/Fiume (Croatia) also provide courses for teachers in Italian minority schools.

Teacher training - About 80% of teachers in elementary schools and 90% in secondary schools have the required teaching qualifications, but only 50% of kindergarten teachers have them. About 10% of teachers are citizens of the Republic of Croatia and 4% are citizens of the Republic of Italy.

Teaching material - Textbooks, manuals, and other teaching materials are prepared either in Slovenia or imported from Italy in agreement with Slovene regulations on adoption on instructional materials. Some textbooks, adapted where necessary to the needs of Italian minority in Slovenia, are published by EDIT, the main publishing house of the Italian minority in Rijeka/Fiume in Croatia.

The right to foster contacts with the kin-nation is guaranteed in a 1982 Law. Article 15 states that minority schools shall co-operate with corresponding institutions in the kin-nation, through yearly work plans.

Cultural activities

There are four cultural associations of the Italian minority in the ethnically mixed area. Two important cultural institutions operate in Republic of Croatia: the Italian Theatre in Rijeka/Fiume and the Centre for Historical Research in Rovinj/Rovigno. Their cultural

activities are financially supported by the Slovene government. The audience consists mostly of members of the Italian ethnic community.

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6.3. Hungarian in Slovenia

Origins and extent of use

Language group - Hungarian is a non-Indo-European language, which belongs to the Ugric branch of the Finno-Ugric family.

Number of speakers - According to the 1991 Census, 9.240 native Hungarian-speakers live in Slovenia. 8.503 citizens of the Republic (0,43% of the total) stated that they were Hungarians.

In ethnically homogeneous families Hungarian is the prevalent language, while in ethnically mixed ones Slovene predominates. The language of communication in the social environment differs from situation to situation; but Slovene is usually the language of establishing first contact with institutions.

Areas spoken - The native Hungarian-speakers are mostly settled in the ethnically-mixed territory along the Slovene-Hungarian border in the Prekmurje region, in the municipalities of Lendava/Lendva, Hodos/Hodos, Moravske toplice and Dobrovnik/Dobronak from Lendava/Lendva. The officially recognised ethnically mixed territory covers 200 km². According to the 1991 Census the ethnically mixed area has a population of 14.208, of which Slovenes are 5.297 (37,3%), Hungarians number 7.241 (51%), and there are 1.670 others (11,8%).

In the territory where the autochthonous Hungarian minority resides, Hungarian is official, beside the Slovene language.

Historical background

With the 1920 Trianon Peace Treaty part of the Hungarian pre-war territory was ceded to the new Kingdom of Serbs, Croats and Slovenes. Most of the population was Slovene, except in the border area with Hungary, where Hungarians also resided. In the 1921 Census there were 14.429 Hungarians. There was some resistance to the newly emerged "Slovene" state among the Hungarian townspeople, while there was political apathy and inactivity on the part of the Hungarian peasant population. The new authorities did not attempt forced assimilation. They permitted basic national rights, press and education included. The number of Hungarian minority schools started to diminish noticeably after the census of 1931, when many Hungarians declared themselves to be Yugoslavs. It is beyond all doubt that this "voluntary" decision was stimulated by the processes of "silent assimilation".

The Hungarian minority emerged from World War II and the post-war conflicts relatively unscathed, though the Hungarian fascist regime had taken part in the wartime division of Slovenia: the size of the Hungarian minority remained almost unchanged, perhaps because they had adopted a passive stance during the war. Slovene tolerance toward the Hungarian population was certainly further enhanced by the ideological proximity of the political regimes in the two states. After 1948 any plan to adjust political and ethnic borders was blocked by the "Iron Curtain", which followed the Slovene (Yugoslav) - Hungarian border.

Legal provisions and public services

For National legislation, see the section on the Italian ethnic minority.

In 1992, a bilateral agreement was signed by the Republics of Slovenia and Hungary, providing ("additional") special rights for the respective minorities in each State. Both parties shall ensure the preservation, development and free expression of the ethnic identity of both minorities, taking appropriate measures in the fields of education, culture, mass media, publishing, research activities and economy.

Several lawsuits against ethnic minority legislation have been taken to the Constitutional Court of the Republic of Slovenia by various organisations and individuals. They were rejected. They related to the question of dual voting rights of members of the ethnic communities; to the competence of the minority representative in the National Assembly, to the issue of obligatory bilingual identity cards for all population of the ethnically mixed municipalities; to the sphere of obligatory bilingual education and to the use of the national symbols of ethnic minorities (primarily the national colours).

Education

For general legal provisions see the section on the Italian language.

Primary and secondary schools - Soon after World War II, monolingual schools were set up. Between 1945-46 and 1949-50 Hungarian-medium classes, alongside the Slovene classes, were organised in schools with at least 20 Hungarian minority pupils. In 1949-50 the Hungarian-medium classes moved to separate premises. Due to the low social status of the Hungarian language and the low quality of instruction in these primary schools and because no higher education in Hungary was available, enrolment figures rapidly diminished. To save the Hungarian language as a language of education, compulsory bilingual education in the ethnically mixed area was established in 1959. All children attend these mixed Slovene and Hungarian classes, from kindergarten to high school. Bilingual education is mandatory under the Slovene Constitution and corresponding legislation. Both languages are used concurrently during each lesson, for all subjects of the curriculum. The syllabus is adapted to the specific circumstances, material from Hungarian history, geography, and culture being added to the normal syllabus of Slovene schools. Teachers and other school personnel are required to be bilingual. School administration and documents, public announcements and instructions, and communication with parents are all bilingual as well as are most textbooks. A child may respond in its mother tongue except during second language lessons.

Despite flattering international evaluation, public opinion in the territory is quite critical of bilingual education. Many local Slovenes say (for example) that they would prefer pupils to learn a foreign language such as English or Italian, instead of Hungarian. A preference for monolingual schools with Slovene or Hungarian as the language of instruction is also expressed by some.

There are eleven bilingual kindergartens (with a roll of 505 in 1997-98), five central bilingual elementary schools (with a roll of 1.020 pupils), six local bilingual elementary schools (attended by 140 pupils) and one bilingual secondary school (with 338 pupils). About 130 teachers work in these bilingual schools.

In accordance with the Constitutional mandate on the right of members of national minorities to enjoy some linguistic rights outside their autochthonous territory, Hungarian language

courses are held in Murska Sobota, the largest town in the Prekmurje region. In 1997-98, 15 pupils enrolled on the Hungarian language course (the minimum is seven).

Higher education - There is a university Chair and Lectureship of Hungarian Language and Literature at the Faculty of Educational Sciences in the University of Maribor. There is also a Hungarian Lectureship at the Faculty of Arts in the University of Ljubljana.

Many Hungarian minority students from Slovenia attend secondary schools and universities in Hungary. Co-operation with Hungary is also well established in other education-related fields: there are joint projects for the publication of school books, manuals and teaching materials; the continuing education of teachers is organised at Hungarian universities; the exchange of pupils in summer courses and visiting teachers from Hungary for certain spheres related to Hungarian history, geography, and arts have become a frequent practice. Joint cultural and sport events in border towns include not just pupils from bilingual schools but also the adult population. Most of these events are arrangements through an Agreement on Co-operation between the Republics of Slovenia and Hungary in the fields of education, culture, and science.

Media provision

Press - A Hungarian-language supplement to the local Slovene newspaper, entitled *Népújság*, appeared in 1956. Since 1958 an independent magazine with the same name and run by a Hungarian editorial board is published weekly. About 2.000 copies are issued; subscribers are approx. 1.600. A special literary and cultural supplement to the magazine *Népújság* has been published since 1986. The editorial board of the magazine publishes *Naptár*, an annual almanach in Hungarian. Since the 1988 an independent magazine (entitled *Muratáj*) has been published twice a year, and the publisher of the other magazines is the "Office for Information Activities of the Hungarian Nationality", founded in 1993.

Newspapers, magazines and books published in Hungary are also available in the ethnically mixed area, though mainly in Lendava/Lendva, where a new bookshop, selling mainly books and magazines in Hungarian, opened in 1998.

Radio - Radio broadcasting in Hungarian, which began in 1958 with a weekly 10-minute programme on the local radio station, has since developed into the 7-hour daily service broadcast from the studio in Lendava/Lendva. The radio station belongs to the Slovene National Broadcasting Company. Its listeners are mostly members of the Hungarian minority.

Television - Slovene National Television began broadcasting in Hungarian in 1978, with a 15-minute fortnightly programme. Today the studio of Slovene National Broadcasting Television for programmes in Hungarian is in Lendava/Lendva, though its production is quite limited: the main programme is a half-hour (twice a week) broadcast, *Hidak - Mostovi* (Bridges), which reports on the minority's political, social and cultural events.

In 1993 a new radio and television transmitter was built in the ethnically mixed territory, allowing the reception of programs from Hungary. Hungarian television has quite a large audience among members of Hungarian minority.

All radio and television programmes in Hungarian are run by independent editorial boards.

Cultural activities

The "Office for the Culture of the Hungarian Nationality" is the central institution organising and promoting their culture. Its publishing activity is intense. There are 30 cultural associations, which organise recitals and drama production, zither and folk dancing, etc. The central library in Lendava/Lendva and its branches has over 20.000 books and periodicals in Hungarian, and there are many more at the regional library in Murska Sobota. The libraries also have special programmes to enrich the cultural life of their towns, including storytelling hours for the youngest children in Slovene and Hungarian and literary evenings with poets, writers, and other artists from Hungary.

Cultural co-operation with Hungary is well developed. The "Hungarian Self-managing Ethnic Association of Prekmurje" organises (among other activities) several festivals, exchanges and visits to Hungary. The activities are financially supported by the Slovene Government.

General considerations

Legislation on the use of Hungarian and Italian in different fields of social and political life seems sufficient. The problems in exercising the linguistic rights of the group in everyday life have several sources. The emphasis of the newly-founded (1991) state on the "defence" of the Slovene nation is reflected in the changed status of the "classical" ethnic minorities: the new Constitution removes from the Italian and Hungarian minorities their status as constituent national elements of the Slovene "state", and defines them as of ethnic communities. This, along with explicit stressing of "Slovenhood", may be responsible for growing concern among the minority members about their situation: the new political system, which announced a general increase of human rights, has not improved ethnic minority protection.

Research in 1992 and 1994 suggests that the frequently expressed conviction about the model system of minority protection in Slovenia does not stand up to empirical examination. Research in Slovene Istra in 1994 found that most of the Italian minority feel they have no influence in political life and no adequate role in shaping their own fate, and that the Republic pays more attention to Slovene minorities abroad than it does to minorities in its own territory.

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6.4. Romany in Slovenia

Origins and extent of use

Language group - Roma is an Indo-European language of the Indo-Iranian branch.

The language of Roma in Slovenia is composed of several local dialects and speeches. All attempts to codify the Romany language, or to introduce the "official" language from abroad were unsuccessful.

Number of speakers - 2.847 citizens of the Republic of Slovenia stated that their mother language was Romany in the 1991 census. 2.293 citizens of Slovenia (0,12% of the population of Slovenia) claimed to belong to the Roma ethnic community. The real Roma population is reported to be considerably higher - between seven and ten thousand.

Areas spoken and historical background - Most Roma live in eastern Slovenia (Prekmurje region) and in the south, close to the border of Croatia. They first came to what is today Slovenia during their migration to Europe in the 14th and 15th centuries. The Roma are therefore considered an autochthonous population of the Republic.

Most live in segregated settlements where living standards are below standard. Only a few settlements are planned and provided with communal infrastructure that affords normal living conditions. Only 13% have regular employment, 25% have occasional and/or seasonal work and almost 3/4 have to rely on the financial support of the State. Poor educational attainment, scarce employment opportunities, poverty and discrimination are the main characteristics of the Roma population, which make them one of the most vulnerable groups of citizens. State and district bodies therefore strive to ensure normal living conditions to all Roma, a precondition for better inclusion in employment and for ensuring their survival. The harsh conditions, under which they live, their specific way of life, and their lack of education, make it very difficult for them to adapt to contemporary life.

Legal provisions and public services

There are no special provisions related to the use of Romany language, due to the linguistic problems mentioned before.

The Constitution of the Republic of Slovenia states (Article 65) that the position and rights of the Roma ethnic community shall be defined by law. The rights of the Roma are thus specifically defined in legislation concerning education and political participation. In 1995 a special governmental programme to improve the societal status of the Roma was promulgated. It covers dwelling problems of the Roma community, education, employment, social security, health security, prevention of criminal acts, development of culture, information and support in the process of self-organising of the Roma and their inclusion in local public administration bodies. The programme will certainly be a long-term project. In the meantime, pauperisation, social deprivation and marginalisation will still be the "trade marks" of Roma life.

Education

There is no provision for education in Romany because there is no "official" Romany language.

In the 1998-99 school year, 1.067 Roma pupils attended primary schools, and only 58 attended secondary schools.

The numbers of Roma pupils that successfully finish elementary school is low, and most reach school-leaving age without having completed their elementary schooling. Linguistic problems are to be found among the causes of these poor results. Many Roma children enter kindergartens and primary schools having mastered only their own language. The lack of teachers competent in Romany makes it impossible for Roma children to receive even initial education in their language.

Media provision

Local radio stations in Murska Sobota and Novo Mesto make one-hour weekly broadcasts, informing the audience about activities of both Roma (cultural) societies and the Roma people in their social environment. The broadcasts are partly in Slovene and partly in Romany, and are reported to have quite a wide audience among both Slovenes and Roma.

Cultural activities

In the period between 1991-1996 six cultural societies were established. The local societies are bind into the National Union of Roma in Slovenia (Romani Union). The main cultural event is the International Romany Assembly (usually in August). In a one-week time participants elaborate several issues on Romany culture, history, language and ethnology.

Some Roma cultural societies published occasionally their own bulletins. These are published mostly in Slovene (for example, newspaper "Romske novice-Romano nevijpe" published by Roma Union of the Commune of Murska Sobota).

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