



Federal Union of European Nationalities
Union Fédéraliste des Communautés Ethniques Européennes
Föderalistische Union Europäischer Volksgruppen e. V.
Федералистский Союз Европейских Национальных Меньшинств

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EU-Enlargement – Benefits and risks for minorities
Élargissement de l'UE – les chances et les risques pour les minorités nationales
EU-Erweiterung – Chancen und Risiken für nationale Minderheiten
Расширение ЕС – шансы и риски для национальных меньшинств

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Romedi Arquint:

President of the Federal Union of European Nationalities

Opening speech of the 49th Congress of Nationalities at Castle Kamien Slaski, 20th May 2004

http://www.fuen.org/pdfs/20040520RA_KamienSlaski.pdf

(English, Deutsch, Français, РУССКИЙ, wersja polska)

Ladies and Gentlemen,

Our generation is very fortunate to live in an age of historical significance and to be a party to a unique societal process. Europe is on the way to becoming a community of citizens such as has never existed before. What initially began in the wake of World War II as a union, first and foremost, of Germany and France; what initially evolved vertically from South to North as an economic community has today witnessed a horizontal expansion that is giving Europe a new economic AND political dimension.

Setting out for new shores always mobilises very different and even polarising forces; between the Scylla of euphoria and the Charybdis of fear, it is important to be like Odysseus, skilful in evading danger and keeping our eyes on the goal.

Europe is in the throes of a paradigm change and needs to offer new means of identification. Is it the political and military great power Europe; is it the globalised consumer market with Volkswagen and pizza? Is that sufficient? Or does the new European unity need to be backed up with spiritual values? Can we agree on a new WHAT FOR, on a European sense of belonging? The goal of Odysseus' wanderings was to return home to Ithaka. How can we make Europe a home to us all?

Yet here at least one of the spiritual principles of Europe suggests itself: FUEN has, since its foundation in 1949, been committed to the idea that such a WHAT FOR exists: the fascination of the diversity of languages, ethnic groups, mentalities and cultures. This was and is now again to be one of the identity-shaping characteristics of the "new Europe". Without the competition between and the mutual influence of ethnic groups, our continent's cultural and political development and not least also its development in terms of economy and civilisation, would have been unthinkable. Any form of repression of this diversity must therefore be denounced while any measure promoting its preservation must be welcomed.

That is why, in FUEN's opinion, one of the great challenges of the newly begun century is to restore and foster linguistic and cultural diversity as one of the essential elements of European heritage.

Unfortunately, the EU has failed to give appropriate weight to this important issue in the constitution so that it will not be primarily up to the political institutions of the EU to propagate linguistic, cultural, ethnic and religious diversity as the hallmark of Europe. In the moment of



Romedi Arquint

Europe's new orientation the EU has missed the opportunity of dedicating itself to diversity. In the new constitution there is no binding basis for the respect and support of the regional cultural and linguistic communities and national minorities, the people and ethnic groups which do not enjoy official status in the state where they are living. But that is not all: The EU has exported the justified demands of the minorities but does not apply them to its own member states.

The new EU states were obliged to fulfill the Copenhagen Criteria, the old member states on the other hand can continue their own policies towards their ethnic groups and minorities as they want to. This absurd double-faced kind of politics contains a lot of potential for conflicts as we know. Conflicts and civil wars, caused by ethnic reasons, can easily result at any time.

In the old member states these conflicts have been smouldering for decades, the new member states can lean back and orientate their minority politics downwards to France and other member states and ignore adherence to the minimal standards (In the following lecture we will get a very clear picture from the example of Greece). A first warning shot has already been fired: The Latvian Parliament rejected the ratification of the Framework Convention for the Protection of National Minorities a few weeks after becoming full member of the EU. The lobbywork of the

political side and NGOs must be strengthened emphatically in order to achieve a minimal consensus. A fundamental change of awareness in the minds and institutions must be developed.

- A modern state has to guarantee all its inhabitants within its state borders the opportunity to develop their own personal and collective identity. This identity is one of the basic Human Rights!
- A modern state has to be a guarantor for diversity and not the lawyer for uniformity.

This calls for a change in awareness both in people's minds and within the institutions. A modern state must give each and every person living within its state borders the opportunity to develop his or her own personal and collective identity. This identity is one of the basic human rights! A modern state must guarantee diversity and not advocate "singleness".

We are called upon to prepare the way, we, as members of the minor, autochthonous languages, we, as members of the national minorities, who have always cultivated this dialogue, as well as members of the minority populations in the various states are invited to take part in this process with a view, ultimately, to making the politicians recognise that linguistic and cultural

diversity should not be abused as an instrument of power, but respected as an inviolable element of people's personal and collective identity.

First of all, we must leave behind, in East and West, North and South, an episode of European history which only lasted around 150 years and was entitled: The Illusion of the National State Ideology. The national state saw its purpose in guaranteeing homogeneity of language, culture, mindset and religion and consciously included the discrimination of population groups of other nationalities, religions and confessions in its programme. None of the national states has every achieved this goal, yet the national-state ideology remains omnipresent in constitutions and laws, as in people's heads, and can be re-ignited by power-hungry potentates at any time. In all parts of Europe, such conflicts are smouldering either latently or openly. The "poison of nationalism" (Franz Werfel) saw its excesses in the 20th century and above all in Western Europe, whence it spread.

Central and Eastern Europe were traditionally the regions of linguistic and religious diversity. The peaceful co-existence and relative respect of regional languages was able to survive in these countries even under and despite the communist ideology and Soviet rule. The ideology of the »homo sovieticus« did not end the preservation



The Congress focused on the »EU-Enlargement - Benefits and risks for minorities« and was visited by more than 180 participants from 25 different states.

of national origins or the cultivation of regional languages and was not a priori hostile towards a culture reduced to the folkloric. That the ethnic component should assume such pre-eminence in the newly forming states after the fall of the Iron Curtain admittedly only became possible as a result of the totalitarian regime and unilateral privileging of the Russian element, and not least also as a result of the unreflected adoption of the western European national-state model. Fasil Iskander from Abkhazia describes how dramatically things have



The venue took place at Castle Kamien Slaski.

changed since the collapse of the Soviet Union: “I had been accustomed since childhood to our little Babylon. Nowadays, you no longer hear Turkish, Greek, Armenian or Mingrelian being spoken in our country, and my heart mourns and my ear is orphaned.”

Seen from this perspective, the fears of many intellectuals in Central and Eastern Europe are not unfounded. Pole Adam Krzeminski outlined them in connection with reactions to the Iraq war: “Europe (seems) to be continuing to cultivate its feudal structure... We, the Germans, French, Italians, Spaniards, Anglo-Saxons, are the intellectual driving force of Europe. All the rest first have to prove they deserve to belong. Deserving or otherwise, they will come, the Eastern Central Europeans. They are already here, intra muros... they will vanquish the mighty stronghold of western warriors, yet not in order to raze it to the ground, but to take their place as equal members of the Union at its round table. What Mr Krzeminsky fears is renewed colonisation, what he calls for is DIALOGUE in a spirit of partnership.

When I speak of dialogue, what I mean is that, in many of the new EU member states, the memory of a multinational population is more recent and much stronger than in the national states of western Europe, many of which have to this day still failed to find satisfactory solutions to their ethnically related conflicts. The Assembly of Delegates listed some of these in its resolution this morning and that means that we “West Europeans” are not necessarily the ideal people to be teaching the accession states about the concept of peaceful co-existence of nationalities in a state territory. That concept is to a certain extent more strongly rooted and easier to revive in Central and Eastern Europe, which is why a real dialogue can only be of benefit to us all. The prerequisite for a properly understood dialogue is that it takes place eye to eye. One partner may

not assume that it alone is the giving and knowing one, nor may the other have the feeling it is being given something. For the “old” European states, this means: We are not the “know-alls” to you, we are setting out with you along the same path. And for the new states joining the EU, it means: We cannot simply expect everything from you and allow ourselves to be “colonised” by you once again, we want to stand side by side with you, building the new Europe.

Yet the dialogue does not stop at the new borders. The expanded EU must not become a stronghold. The states desiring accession to the European Union and the other states have not been excluded. Instead they represent the new neighbours with whom we need to work hand in hand in order to seek and find strategies for different ethnic groups to co-exist in peace.

Ladies and Gentlemen,

Poland is not yet lost! That is probably one of the best-known phrases associated with Germany and the host country of our congress. In the spirit of this familiar and heartening saying, I say that Europe is not yet lost – on the contrary! And I trust that over the next few days, in the tranquil atmosphere of this wonderful region, we will have fruitful discussions and encounters and discover some groundbreaking approaches to an issue which was expressed as clearly as it was realistically by a young Polish woman of 16 as follows:

“Today, the notion of “home” in the sense of homeland is losing its meaning for young people. Most associate home with the area in which they live. People want a common Europe, a Europe without frontiers, and that’s a vision I support, too. But I know that it will be a very long time indeed before all frontiers have been removed. (Anna Borysiak, 16, Opole, Poland) (quote from Die Zeit, 10 October 2002).

I declare the 49th international FUEN Congress open!

Grzegorz Kubat:

Regional Parliament of Opole, Minister President

Opening speech of the 49th Congress of Nationalities Castle Kamien Slaski, 20th May 2004

Szanowni Państwo,

Jest mi niezwykle miło, że mogę Państwa powitać na gościnnej ziemi opolskiej, że wybraliście nasz region, aby tutaj dyskutować o miejscu i znaczeniu mniejszości narodowych i etnicznych w państwach współczesnej Europy.

Śląsk Opolski jest na mapie naszego kraju regionem szczególnym – mówiono przez wiele lat, że jesteśmy pomostem pomiędzy Polską i Europą – świadczyć o tym ma zróżnicowanie kulturowe regionu i modelowe współzycie większości z mniejszością oraz udział mniejszości niemieckiej w życiu społeczno-politycznym regionu. Dziś tak Opolszczyzna, jak i pozostałe regiony naszego kraju uczestniczą na pełnych prawach w życiu wspólnej Europy, szanując prawa zamieszkujących jej mniejszości.

Szanowni Państwo,

Wielokulturowość powinna być naszym bogactwem. Przez bezpośrednie zetknięcie się z „innością”, z odmienną kulturą człowiek najlepiej poznaje tę kulturę, nabiera dla niej szacunku, często zostaje nią zafascynowany. W regionie tak to właśnie postrzegamy i podejmujemy działania, których celem jest dbałość o to bogactwo. Chcemy, aby nasze wszystkie te działania sprawiały, że postawy tolerancji i akceptacji różnic kulturowych były tutaj mocniejsze niż gdzie indziej.

Jest mi szczególnie miło, że osobiście mogę wyrazić radość z faktu, że będziecie mieli Państwo okazję do poznania naszego małego, ale pięknego regionu, naszej małej ojczyzny i jej gościnnych mieszkańców.

Życzę Państwu w imieniu własnym i Zarządu Województwa inspirujących dyskusji, ciekawych obrad i wielu wrażeń podczas pobytu na Śląsku Opolskim.

Elzbieta Rutkowska:

Chairwoman of the Regional Parliament of Opole

Opening speech of the 49th Congress of Nationalities Castle Kamien Slaski, 20th May 2004

POWITANIE UCZESTNIKOW **49 KONGRESU FEDERACYJNEJ UNII EUROPEJSKICH GRUP** **NARODOWYCH I ETNICZNYCH**

Szanowni Państwo,

W imieniu Rządu Rzeczypospolitej Polskiej oraz swoim, witam wszystkich uczestników 49 Kongresu Federacyjnej Unii Europejskich Grup Narodowych i Etnicznych odbywającego się w wielokulturowym regionie, jakim jest Opolszczyzna. To dla nas wielki zaszczyt i honor.

Witam również Państwa w imieniu Podsekretarza Stanu w Ministerstwie Spraw Wewnętrznych i Administracji – Pana Tadeusza Matusiaka, który niestety nie mógł przybyć na Kongres, ze względu na trwające prace w Senacie.

Dziękuję bardzo za zaproszenie mnie do wystąpienia przed tak znamienitym, międzynarodowym audytorium.

Koniec XX wieku przyniósł ze sobą zjawisko dotychczas niespotykane. Upadek bloku wschodniego, w połączeniu z gwałtownym rozwojem środków masowego przekazu i informatyzacją społeczeństw, doprowadził do ujednoczenia wzorów konsumpcyjnych, zaniku dotychczasowego pojęcia odległości i innych pozytywnych, jak i negatywnych tendencji, a przede wszystkim przemieszczania się ludności, nie tylko w wyniku zawieruch wojennych, także w warunkach pokoju, co spowodowało powstanie wielu skupisk różnych grup narodowych i etnicznych.

Mniej więcej od połowy lat '90 procesowi temu zaczął towarzyszyć proces inny, przeciwstawny. Mam tu na myśli regionalizację.

Ludzie w obliczu coraz bardziej widocznego ujednoczania świata, zaczęli poszukiwać własnych odrębności. Czegoś co pozwoliłoby się im odróżnić.

Coraz powszechniejsze są postawy akcentujące dumę z własnej, małej ojczyzny – regionu, w którym przyszło im się urodzić. Mówię o tym, ponieważ spotykamy się w regionie, gdzie od lat wspólnie koegzystują: naród polski, mniejszość niemiecka, a także Ci którzy w spisie powszechnym zadeklarowali narodowość śląską. Całości, tej niezwykle lapidarnej charakterystyki Śląska Opolskiego, dopełnia fakt, iż mamy tu również obecne wpływy kultury czeskiej.

Wraz z przemianami politycznymi początku lat '90, w Polsce nastąpiło odpolitycznienie kwestii mniejszości narodowych, czego logicznym rozwinięciem była konieczność uregulowania prawnego statusu mniejszości.

Między innymi dzięki temu, dziś na Opolszczyźnie możliwy jest układ, w którym władzę rządową i samorządową w województwie sprawują przedstawiciele mniejszości niemieckiej wspólnie z Polakami. I chociaż to nasze współzrządzenie nie odbywa się bez różnorodnych tarć i problemów, to jestem przekonana, iż mimo wszystko przeważają w naszej współpracy pozytywne zjawiska.

Uważam również, że jest to jeszcze jeden przykład na to, że Opolszczyzna od dawna posiada społeczeństwo na miarę Zjednoczonej Europy.

Polskę zamieszkują przedstawiciele 9 mniejszości narodowych, 4 mniejszości etnicznej, a także Kaszubi, społeczność posługująca się językiem regionalnym. Pomimo tego, że przedstawiciele niektórych z mniejszości zatracili znajomość ojczystego języka, nadal wyróżniają się i pielęgnują charakterystyczne tylko dla siebie obrzędy czy obyczaje.

Gwarantuje im to polskie ustawodawstwo, a w szczególności artykuł 35 Konstytucji RP, gwarantujący obywatelom polskim należącym do mniejszości narodowych i etnicznych wolność zachowania i rozwoju własnego języka i kultury, zachowania obyczajów i tradycji. Zapewnia także mniejszościom narodowym i etnicznym prawo do tworzenia własnych instytucji edukacyjnych i kulturalnych oraz instytucji służących ochronie tożsamości religijnej, a także prawo do uczestnictwa w rozstrzyganiu spraw dotyczących ich tożsamości kulturowej. W końcowej fazie prac parlamentarnych znajduje się również ustawa o mniejszościach narodowych.

Szanowni Państwo!

Życzę wszystkim uczestnikom Kongresu by obrady, odbywające się pod hasłem „Rozszerzenie Unii Europejskiej – szanse i zagrożenia dla mniejszości”, będą owocne, i że we wnioskach końcowych jednak przeważać będą „szanse” - korzystne zarówno z perspektywy mniejszości, jak i większości.

Merja Lahtinen:

*Council of Europe, Deputy Head of the Secretariat of the Congress of Local and Regional Authorities
Speech during the 49th Congress of Nationalities at Castle Kamien Slaski, 20th May 2004*

<http://dct.coe.int>

<http://www.coe.int/T/F/cplre>

EU Enlargement: benefits and risks for national minorities

Let me begin by thanking you for the invitation to this 49th FUEEN Congress of Nationalities. It is a great pleasure and honour for me to speak at this event on the important and ever so topical issue of EU Enlargement and its benefits and risks for national minorities. The event is taking place on the territory of one of the new member countries to the European Union which after 1 May enlargement now encompasses altogether 25 member states.

At the beginning I would like to give you a short insight into the background and the content of the Framework Convention. Then I would like to outline the position of the Framework Convention in Europe today.

The Framework Convention for the Protection of National Minorities is a relatively new instrument which entered into force in 1998. Clearly, the issue

of the protection of national minorities prevailed at the international level for a long time even before drafting of the Framework Convention. However, it was specifically the events of last decade that revealed the existence of serious tensions along ethnic, religious and cultural lines. This directed the States to take concrete steps to commit themselves to promote and respect the protection of national minorities. These steps included of course the important work done within the OSCE, and the adoption of the 1990 Copenhagen Declaration especially. Furthermore, in 1992 the United Nations General Assembly adopted the Declaration on the Rights of Persons belonging to National, Ethnic, Religious and Linguistic Minorities. Finally, within the context of the Council of Europe, in the Vienna Summit of Heads of State and Government in October 1993, it was decided that political commitments regarding the protection of national minorities should be transformed into legal obligations. Thus, the Committee of Ministers of the Council of Europe established an ad hoc Committee to begin work on drafting the Framework

Convention for the Protection of National Minorities, which was finally opened for signature by the Council of Europe's member states on 1 February 1995.

The Framework Convention entered into force on 1 February 1998 and it is the first legally



F.l.t.r: Minister President Grzegorz KUBAT, Chairwoman Elzbieta RUTKOWSKA, MP Heinrich KROLL, Merja LAHTINEN (Council of Europe) and Head of Section to the German Ministry for Interior, Dr. Detlev REIN

binding multilateral instrument devoted to the protection of national minorities in general. It covers a wide range of issues that are central to the protection of national minorities and its aim is to specify the legal principles which States undertake to respect in order to ensure the protection of national minorities. One of the most central aspects is that the Framework Convention makes clear that minority rights are an integral part of the protection of human rights. The treaty also establishes, in its Article 3, that every person belonging to a national minority is free to choose to be treated or not to be treated as such, without any disadvantage arising from that choice.

The Framework Convention has been criticised for it does not contain any definition of the concept of "national minority". This is due to the fact that there is no general definition agreed upon by all Council of Europe member states. Each Party to the Framework Convention is therefore left room to assess which groups are to be covered by the Convention within their territory. However, the Advisory Committee –

the expert body consisting of independent experts - consistently examines this issue in its opinions and emphasises that the implementation of the Framework Convention should not be a source of arbitrary or unjustified distinctions.

Moreover the Framework Convention contains a number of provisions, which are clearly drafted as compromise formulations. In fact, this pragmatic approach left an important role in the determination of the personal scope of application of the Framework Convention and also of the substance of some operative provisions to the monitoring bodies, i.e. the Committee of Ministers and the Advisory Committee on the Framework Convention.

The Framework Convention has been structured in 5 sections. Section I (Articles 1-3) sets out some general principles on the protection of persons belonging to national minorities. Section II (Articles 4-19) which is the main operative part, covers a wide range of issues, including inter alia, non-discrimination, promotion of effective equality, promotion of culture, religion, language and traditions, freedoms of assembly and association, access to and use of media, linguistic freedoms, rights to learn of and receive instruction in a minority language, transfrontier contacts, participation in economic, cultural and social life and participation in public life, to mention just some of the issues.

Section III (Articles 20-23) contains provisions concerning the interpretation of the Framework Convention, including the provision according to which the FCNM shall not be interpreted as implying any right to engage in any activity contrary to territorial integrity.

Section IV (Articles 24-26) lays down the monitoring mechanism, including Committee of Ministers and the Advisory Committee, and the reporting obligation of the State Parties. Section V (Articles 27-32) includes provisions concerning the entry into force of the FCNM.

Ladies and Gentlemen,

Last October the Framework Convention celebrated its 5th Anniversary of entering into force. The occasion also coincided with the finishing of the first reporting cycle and the beginning of the second one. Year 2004 marks the beginning of the second monitoring cycle for 23 countries, of course including many old and new member countries of the European Union.

At the moment the Framework Convention has been ratified by 35 of the 45 member states of the Council of Europe. Furthermore, it has been signed by 7 member states. Regrettably, three Council of Europe Member States have not yet

even signed this treaty – Andorra, France and Turkey – which of course has a direct impact on the current and future role of the Framework Convention in Europe.

However, the amount of ratifications and signatures shows that the Framework Convention covers now a significant portion of Europe and is increasingly considered to represent European standards in this field.

This fact has obviously a positive influence regarding the protection of national minorities Europe wide. The latest EU enlargement increased the number of Framework Convention State Parties within the EU by 9 countries numerically strengthening the impact of the Framework Convention therein. The EU now encompasses 19 states that have ratified the Framework Convention and 5 states that have signed it.

However, sceptics have already raised questions whether the enthusiasm of EU countries towards the protection of national minorities will remain after the May 2004 enlargement, when the political incentives of being seen to implement minority rights standards under the FCNM and the Copenhagen criteria for accession purposes have disappeared.

Attached to these questions it has been noted that the European Union itself does not contain any particular mechanism concerning the protection of national minorities in addition to Copenhagen accession criteria, which requires respect for, and protection of minorities. Let me, however, point out that the EU does not remain empty-handed regarding the protection of national minorities. The EU Charter on Fundamental Rights and Freedoms does not contain any specific minority rights provisions, but it has a general non-discrimination clause including on grounds of national minorities in its Article 21. Furthermore, the so-called “Race Equality Directive”, a fruit of Article 13 TEC, will further the equality at the domestic level. Critics of the Directive have pointed out the omission of references to religious discrimination and that public services and institutions are not covered, nor is incitement to racial hatred or violence.

The European Parliament in its part has carried out very important work regarding European regional and lesser used languages – the languages of minorities in the EU – in the context of enlargement and cultural diversity. In the report and recommendations of the European Parliament (so called Ebner report) concerning the above mentioned issues the Parliament mentions that the respect for linguistic and cultural diversity is a basic principle of the EU. Furthermore the report suggests an alteration to the Draft EU Constitution provisions on EU cultural policy with a reference to the promotion of linguistic diversity including regional and minority

languages as an expression of cultural and linguistic diversity. In addition, one can only join in their recommendation to Member States, that have not already done so, to ratify as soon as possible the Council of Europe's European Charter for Regional or Minority Languages and the Framework Convention for the Protection of National Minorities.

The findings of the Advisory Committee's opinions have in many cases been quoted in the regular reports concerning the EU candidate countries. However, to ensure furthering the protection of national minorities within the EU it is necessary to explore fully what the Framework Convention can offer the EU. The Framework Convention has established a strong monitoring mechanism which, in my view, has been emphasised by the latest EU enlargement.

Let me mention one example: In its findings – country specific opinions – the Advisory Committee has noted the potential risk of the EU enlargement to transfrontier contacts of persons belonging to national minorities. The Advisory Committee has found it essential that EU requirements concerning visa procedure are designed and implemented so that they do not cause undue harm to such contacts.

It is my understanding that the potential of the Framework Convention should be further enhanced by intensifying the co-operation and coordination between the Advisory Committee and the respective Secretariats of the Council of Europe and the EU Commission.

Thank you for your attention. I wish you a successful congress!

Pavlos Voskopoulos:

The minorities in Greece as exemplified by the Macedonians

Member of the Political Secretariat of Rainbow Party – European Movement

Speech during the 49th Congress of Nationalities at Castle Kamien Slaski, 20th May 2004

<http://www.florina.org>

Presentation by RAINBOW:

We very much appreciate your invitation and the opportunity to expose the plight of the Macedonian minority in Greece at this 49th Congress of Nationalities.

Unfortunately, I must once again indict my country. However, it is my opinion, as a citizen of Greece and as a European citizen that this will help toward the further democratization of Greece.

It is the official Greek position not to acknowledge the existence of its national minorities. The Turkish minority in Greece is recognized only as a religious minority of "Muslim Greeks," while the Macedonian national minority is not even recognized as an existing entity. Although national minorities are not recognized, their members are persecuted on a national minority basis.

For decades, Greece has practice a policy of forced assimilation and discrimination against its Macedonian ethnic minority. This effort is institutionalized through legislative measures and court prosecutions. Even the public use of the Macedonian language and alphabet are prohibited, as well as their use in the education system.



Official logo of RAINBOW – European Movement (Macedonian minority in Greece)

Greece allows, even encourages, media, religious authorities and para-state institutions to terrorize members of its national minorities (Turkish and Macedonian) in order to intimidate and politically discredit them.

In the recent past, RAINBOW, the political organisation of the Macedonian ethnic minority in Greece, was forbidden by the courts from participating in elections. Thanks to the brave intervention of the European RAINBOW, in Brussels, we were allowed at the last minute to put up candidates, after an urgent decision by the Supreme Court.

In Greece, court prosecutions are undertaken against members of the two national minorities,

concerning activities in connection with the protection and promotion of their national and cultural identity.

In 1995, four members of RAINBOW (including this speaker) were prosecuted for displaying a bilingual sign (in Greek and Macedonian) at the entrance to their office in the city of Florina. The public prosecutor charged them with "disturbing public order" and "having incited discord among the citizens by using the Macedonian language in their sign." These charges are in line with the Greek policy of denying the existence of the Macedonian language. On September 15th, 1998 four members of RAINBOW were taken to court by the authorities. They were eventually acquitted thanks to the vigorous protests of foreign M.E.P.s, the appearance of Greek democrats and human rights NGOs in their defence.

During the same period (September 1995) Greek ultra-nationalists from the city of Florina and the surrounding area destroyed RAINBOW's Florina office. This was done at the instigation of the mayor of the city, the municipal council and the local church, who all issued decrees to this effect.

The lawsuit brought by RAINBOW against these Greek ultra-nationalists, seeking material damages for the destruction of their office, was refused by the courts on the grounds that: "...there is no reason to accept the suit, since the preliminary hearings ascertained the existence of no offence and no culpability..." The sequel of these sad events would be written in the near future at the Court of Human Rights in Strasbourg.

The Macedonian minority in Greece is being prohibited from establishing a cultural association (The Home of Macedonian Culture), through which they endeavour to preserve and foster their culture. Although there was a judgement against Greece at the European Court for Human Rights (1998), the very same members of the Macedonian minority were still prohibited from establishing the cultural association under the name "ROUSELI" according to a decision of a local court in the region of Koufalia, in the municipality of Thessaloniki.

Ladies and Gentleman,
Should a person claim that there are citizens in Europe at the beginning of the 21st century who do not possess the right to visit the graves of their parents or have the right to live and die in their place of birth, this would sound bizarre.

Unbelievably, this happens to be the case in Greece today. A European country, a member of the European Union, the Council of Europe the OSCE

and the UN.

The Greek State prohibits the repatriation of Macedonian political refugees who left Greece during the Greek Civil War (1946 - 1949). Until 1982 ethnic Greek and ethnic Macedonian political refugees were denied return to Greece. However, according to the Greek government's so-called policy of "national reconciliation" (1982) refugees who left Greece during the Greek Civil War are now permitted to return Greece.



Pavlos Voskopoulos

Unfortunately, the common decision (106841 / 29.12.1982 - L. 1266/1982) of the Greek ministries of Internal Affairs and Public Order states:

"... can return to Greece all Greeks by genus* who left Greece during the Civil War 1946 - 1949 and because of which went abroad as political refugees even if they lost their Greek citizenship..."

* The word genus is synonymous with the word race and was deliberately used to discriminate against the Macedonian political refugees based on their ethnicity.

It is alarming that such racist terminology (Greek by ethnicity) was used by the Greek government to determine who is Greek and who is not, classifying citizens as "pure Greeks" and "non-Greeks".

This discriminatory policy is implemented against Macedonian political refugees. These individuals are not permitted to return to Greece. Today they temporarily reside in European countries as well as in the United States, Australia and Canada.

Macedonians who left Greece at that time were stripped of all rights of repatriation (which is allowed only for ethnic Greek refugees according to the decision of 1982) and many have been placed on a black list. This act deprives them of

the right to even visit their relatives and birthplaces. In the eyes of Greece, they are "persona non grata."

Ladies and Gentleman,

I am sure that by the term refugee you have in mind the relatively recent pictures from Kosovo and the Kosovars or maybe from Bosnia and Herzegovina and the Bosnian refugees.

I hope these people will not suffer the same fate as the Macedonian refugees from Greece. About 60,000 Macedonian political refugees (among them 30,000 children), former Greek citizens have spent the last 50 years of their lives in a forced exile. This has come about because the Greek government refuses to allow their repatriation on the grounds that they declare themselves ethnic Macedonians and not ethnic Greeks.

May I ask? Which Convention or international agreement gives a state the right to prohibit a former citizen from visiting his family home and birthplace merely because his ethnic identity is politically undesirable?

What is this policy of Apartheid that is still in practice today in Greece, a member of the European Union, the Council of Europe and also a member of OSCE and UN?

In addition to the aforementioned measures, "modern ethnic cleansing" of the Macedonian minority is done in another perfidious manner: by taking away one's citizenship in a way provided for by Article 20 of the Law on Citizenship of the Republic of Greece.

Many Macedonians who have gone abroad to work have become victims of this discriminatory policy. Greek authorities in the Ministry of Internal Affairs are using the Law of Citizenship against the Macedonian national minority of Greece. Article 20, Paragraph 1g, states, among other things:

"...may lose their citizenship, a Greek citizen who is abroad and works or is active against the national interests of Greece"

Greek authorities use this article exclusively against the Macedonian population, focusing on those Macedonians who are identified as expressing their Macedonian identity, culture and language by participating in Macedonian associations. This is especially true for Macedonians in the United States, Canada and Australia.

Greek authorities, through their embassies and consulates in foreign countries, inform the Greek Ministry of Internal Affairs about the activities

of Macedonians who are citizens of Greece. They even spy on Macedonians in order to identify those who visit or participate in any Macedonian cultural events or groups.

The Ministry of Internal Affairs works in collaboration with the Council of Citizenship to determine who shall be deprived of their Greek citizenship. Once such a decision has been made it is printed in the government journal and local officials at the victim's home municipality are informed. Upon receipt of this document the municipal leader orders the community council to delete the former citizen from their registration records. Parallel with this the border stations are informed that the victim is placed on the so-called inadmissible list.

This discriminatory policy of Greece is presented in the last report of the ECRI Commission (European Commission against Racism and Intolerance) of the Council of Europe as well as in reports from the US Dept. of State.

This policy, based on race, implemented by the Greek government, demonstrates the doctrine of promoting the notion of national "purity" and national "homogeneity" as a constitutional segment of the state and as a prerequisite for its development. This view has, unfortunately, been nurtured by the state and its agents over decades - a view which has become the creed of the majority in Greek society.

Dear friends,

We usually speak about the policy of states against minorities but we do not often talk about the policy of the national minorities themselves.

Our organization believes the policy of national minorities in the Balkan countries should be to remove any fear among the general population that these minorities wish the gradual change of existing borders or that the demand for rights is just a pretext for this. This is a distraction designed to draw attention away from the central issue. National minorities should not be subjected to manipulation and interstate antagonism nor become a reason for the meddling by one state into the affairs of another. Minorities should cooperate and help deepen the ties with the constituent nation and with all nationalities that live in the state. In this way they will become a powerful factor for peace, cooperation and friendship in the Balkans and Europe.

National minorities in the Balkan states should make use of the positive examples of the European experience and aim for the gradual union of all European countries with respect for minority rights and the overcoming of nationalistic prejudices and antagonisms.

Florina / Lerin 02/05/2004

The National Minorities in Poland:

Round Table discussion during the 49th Congress of Nationalities at Castle Kamien Slaski, 21st May 2004

Deutsche Version <http://www.fuen.org/pdfs/20040820diedrichsen.pdf>
<http://www.lemkounion.republika.pl>
<http://www.vdg.pl>
<http://www.deutsegem.omi.pl>

Another focus of the congress took place on Friday morning with the debate on 'national minorities in Poland'. This was chaired by FUEN Vice-President Ludwig Elle, who introduced the topic and outlined the situation of the 14 minorities in the Republic of Poland.

At the same time, Ludwig Elle, a Sorb from Lusatia, took the opportunity during his last official duty as Vice-President—Elle does not wish to be re-elected—to thank all active FUEN members, member organisations and friends for the cooperation and wished FUEN and its members continued success in their work for the

Ms Danuta Glowacka Mazur, in her function as Director at the Ministry of the Interior in the Polish government described in her introductory statement the minority policy and the various plans of the Polish government regarding minority protection. She also outlined the existing mechanisms to protect the ethnic groups in the Republic of Poland.

Minority protection in Poland is anchored at various levels. There are clauses and regulations regarding minority protection both in the Basic Law as well as in a number of other laws. Ms Glowacka Mazur also drew attention to the bilateral agreements with neighbouring countries, among others the Federal Republic of Germany. As these took effect, there were also regulations governing minority protection which also took effect.

Ms Glowacka Mazur spoke about the general human rights that are, of course, also included in the Polish constitution. 'These individual rights are applied to every Polish citizen, irrespective of his nationality,' the director emphasised.



The national minorities in Poland f.l.t.r: Friedrich Petrach (Verband der deutschen Sozial-Kulturellen Gesellschaften - Chairman), T.S. Willan (Masurische Gesellschaft e. V. Chairman, Danuta Glowacka Mazur , Director of the Ministry of the Interior and responsible for national minorities in Poland, Stefan Hladyk (Zjednoczenie Lemkow - Chairman), Dietmar Brehmer (Deutsche Gemeinschaft in Kattowitz - Chairman) and Dr. Ludwig Elle (FUEN-Vice-President)

minorities in Europe.

As a representative of the Polish state, Ms Danuta Glowacka Mazur , Director of the Ministry of the Interior and responsible for national minorities in Poland, took part in the plenary discussion. Representatives of the German minorities taking part were Friedrich Petrach from the Association of German Socio-Cultural Societies, Dietmar Brehmer from the German Community for Reconciliation and the Future in Katowitz. Present from the Masurian Society was its President Tadeusz S. Willan. From the Lemke ethnic group came Stefan Hladyk.

In some cases, the speeches have been written down; you will find them on the following pages.

In addition, the language charter is being implemented and the Copenhagen criteria as a milestone for being admitted to the European Union have already been achieved by Poland. This was the quite positive conclusion of the director. She also mentioned the various political and parliamentary work groups who are involved with the minority issue and the three promotion programmes from which the minorities profit.

Friedrich Petrach, President of the German Socio-Cultural Societies reported in detail on the structure and history of his society and also mentioned the minority rights in Poland in the constitution, the German-Polish Treaty on good neighbours and friendly cooperation of 17 June 1991, the parliamentary election law (abolition of the restrictive clause), the rights for minorities in the Polish law governing education and in the

laws on communal self-administration.

He outlined the main residential areas of the German minority and described the demographic and geographic structure. Residential areas: Upper Silesia (main residential area), Warmia/Masuria (formerly southern East Prussia), Stettin/Lower Pomerania and West Prussia/Gdansk (incl. Thorn and Bromberg) as well as Lower Silesia, Neumark, Poznan region.

The roof association of the German Socio-Cultural Societies comprising 10 regular and 7 associated member organisations (specialised organisations) represents, among others, 10 district organisations and about 600 German friendship clubs (DFK) in 10 new provinces with approx. 300,000 paying members.

The President of the organisation German Community for Reconciliation and the Future in Katowitz, which carries out a lot of charity work, spoke about the many activities of the society.

In this respect, he pointed out the close and good cooperation with FUEN and particularly about the former General Secretary Armin Nickelsen of the German ethnic group in Northern Schleswig, who strongly represented the ethnic group in the first years after the fall of the Wall.

The representatives of the German minorities also drew attention to parliamentary representation and that on a communal level. In the Delegate Chamber (Sejm), the German ethnic group is represented by two delegates (Henryk Kroll, Helmut Pa_dzior). The German minority has not had a representative in the Senate since the 1997 elections. In the provincial parliaments (Sejmik): Sejmik of the province Opole there are a total of 7 delegates. On a communal level, 804 candidates were on lists of the German minority as council members in city and municipal councils, a small unknown number were on other lists. Of these, 304 persons were elected to the municipal and city councils, 48.64% of the total number (625) of elected council members in the province of Opole. In the province of Opole, the German minority has a majority in 34 of 71 municipal councils. In addition, from the German minority, 25 mayors

were elected, another 3 obtained support from the German minority, another 3 came from the German minority but were candidates for another group.

In the province of Opole, the German minority has the majority in 3 of 12 districts (including the district-free city of Opole) in the county council, in 4 other districts it is the strongest grouping. 61 members were on lists of the German minority were elected in 7 county councils.

Tadeusz S. Willan from the Masurian minority took part as the President. He reported on the special situation of the Masurians and the fact that the Masurians 'have always sat between two chairs'. For the Germans, too Polish with their chiefly Slavonic roots; for the Polish after the overwhelming pro-German vote in the referendum of 1920 too German, and, on top of this, Protestant. After the end of the war, the Masurians were totally caught up in the wheels of history. Part of them were declared to be autochthonous of Polish origin and made Polish, the others, the



Unfortunately there didn't attend further Polish minorities, e.g. the Kasubians and a large number of smaller communities (see chart on page 18).

Germans, were not wanted in society. Willans was able to briefly speak about this tension; in addition to this honorary position, he works as a Polish journalist.

In the thawing phase of the Gomulka government in 1956/57 there was talk of recognising the Germans in the country, alongside other ethnic groups, as a minority. At that time, Willan wrote a petition also signed by other Masurians, in which he demanded recognition that the Masurians were different and the provision of

German-language newspapers and books in local libraries. The head of the province belonging to the Polish Workers Party (PVAP) initially considered this positive and commissioned Willan to edit a regional Masurian page for the German-speaking Breslauer Arbeiterstimme newspaper. And with his comments and reports about Masurians liable for military service who did not want to go into the Polish army because they saw themselves as Germans, got himself a commentary from the Polish court of justice.

Although many Masurians in 1945 were still bilingual and many even had Polish as their native tongue, the following decades of forcing them to become Polish led to a vote via the feet—tens of thousands left the country, so that today, there are hardly any Masurians left in Masuria.

Since 1990 Tadeusz S. Willan has been creating his own monthly periodical, the Masurischen Storchenpost which is dedicated to cultural work.

The President of the Lemkes in Poland, Stefan Hladyk, also took part in the discussions with a speech and reported on the situation of his ethnic group. He declared the special position of the Lemkes. The dispute about direction within the Lemke community which is spread all over Poland.

The roots of the Lemke ethnogenesis go back into the late Middle Ages, and this is where the starting point for the Lemkes' own development lies. This experienced many changes over the centuries as Hladyk illustrated: the years between the World Wars also saw another significant phase in the invention of a Lemke nationality: the Polish national policy referred to as 'Regionalising' in the face of the 'Ukrainians', who formed the largest minority group and lived compactly in the south-eastern provinces. In numerous more or less scientific publications, it was attempted to prove that the Lemke, just as the Boykes and Huzules who were settled more to the east, were not Ukrainians—as the representatives of the Ukrainian option maintained—but were separate peoples. This policy was based on the existing cultural, dialectical and religious differences between the groups mentioned and was implemented as varying legislation for the various regions in Poland settled by 'Ukrainians'.

Under German occupation, the pendulum swung in the other direction: economic organisations and schools were made Ukrainian, the influence of Russophiles removed. After 1940 when around 4,000 Lemkes were resettled to the Soviet Ukraine, forced resettlement continued after the invasion of the Soviet troops in the summer of 1944, which the UPA (Ukrainian Rebel Army) violently resisted. With the 'Akcja Wisla', the new communist powers resettled the remaining Lemke population—around 150,000 persons—with violence to Lower Silesia, Pomerania and

Masuria and destroyed the grown structures of Lemke society.

In the Stalin epoch, no Lemke or Ukrainian cultural work was possible. Only since 1956 has it become more and more possible to express oneself as a Lemke. Not until 1989 did the breakthrough come. Not only are Lemkes returning home since then, but there is also an, in some cases, burning debate about the character of the Lemke community in Poland which is reduced to the question of whether the Lemkes are a dialectally different sub-group of some kind of Ukrainian nation, or an individual nation to be clearly distinguished from the Ukrainians. The minorities in Poland—a brief history Since the mid-80s, efforts towards recognition have been increasing among Germans in Upper Silesia, which culminated in the initially illegal establishing of 'German Friendship Clubs' to protect their interests and rights. Until the end of the communist system, the Polish authorities rejected any kind of official recognition. Only after German Chancellor Helmut Kohl visited Poland in 1989 did any change occur. At the beginning of 1990, the German Socio-Cultural Societies and German Friendship Clubs in the provinces of Opole and Katowitz (Katowice) were recognised as representatives of the German minority by the authorities. Similar establishments were swiftly set up in other parts of the country. The total number of Germans gathered in these organisations amounted to 300,000 at the end of 1990. In September 1990, a central council of German societies was founded in the Republic of Poland as a communal representation.

In 1991, the German-Polish 'Treaty of good neighbours and friendly cooperation' was concluded and it also determined the rights of the Germans in Poland. Before, the reunited Germany in a border contract with Poland on 14 November 1990 had confirmed the western Polish border along the Oder and Lausatian Neisse, and thus placed German-Polish relations on a new foundation.

The good-neighbour treaty guaranteed the right to free use of the native tongue, to setting up German educational, cultural and religious establishments and undisturbed contact over borders. Those who had been forced to change their names into Polish were able to revoke this.

The position of the national minorities changed decisively after the elections on 4 June 1989. About to enter political change, the national minorities were recognised in Poland—but the German one wasn't. These, however, lived under strict supervision of the state.

In 1989 Tadeusz Mazowiecki, the first non-

communist minister-president, expressly recognised in his government declaration the existence of national minorities in Poland and their right to cultural development. Thanks to the new political openness, numerous new minority societies appeared.

The improvements in bilateral relations, e.g. also with the Federal Republic of Germany, put the minority topic on the agenda. Neighbour treaties were signed also containing a clause about the rights of national minorities. The minorities in Poland suddenly come into the public eye, but a sound knowledge of their real problems and postulates is missing in society. This lack of

Silesia, Lower Silesia, Warmia and Masuria (Warmi_sko-Mazurskie), Pomerania and Western Pomerania. Most of the representatives of the German minority are Catholic, a smaller group are Augsburg Protestants. The settlement areas of the Belorussian minority are concentrated in the north-eastern part of Poland in the province Podlaskie.

Most Belorussians are members of the Autocephal Orthodox Church. The members of the Ukrainian minority are distributed all over the country. This is due to the resettlement campaign 'Vistula' in the 40s. Larger groups of Ukrainians are also in the provinces of Lower Silesia, Western Pomerania and Warmia and Masuria (Warmi_sko-

Nationality	Population	Settlement areas
Armenians	262	Distributed, larger groups in Lower Silesia and Cracow
Jews	1.055	Distributed, mainly in the large cities throughout Poland
Karaimians	43	Warsaw and the surroundings Wroc_aw, but also in Gdansk, Opole and Cracow
Lemkes	585	Distributed, as in the case of the Ukrainians due to the 'Vistula' campaign
Lithuanians	5.639	Pu_sk district (over 80% of the total population of this district are Lithuanian) and in the Szypliszki, Krasnopol i Sejny
Roma	12.731	Large groups in the cities in Upper Silesia and in Cracow, where they were employed in industry in the 50s
Russians	3.244	North-east
Slovaks	171	Region of Spisz and Orawa (south, near to the Slovakian border)
Tatars	447	Surroundings of Bia_ystok (Bohoniki and Kruszyniany)
Czechs	386	K_odzko (south, near the Czech border) and in Zelów near Piotrków Trybunalski (Central Poland)

knowledge led in parts of the population to the minorities being perceived as 'foreign'; this perception was partly based on prejudice. Mainly the Slovak (42%), Czech (38%) and Lithuanian (32%) minorities enjoy great acceptance in Polish society; the attitude to the German and Belorussian minorities is neutral and, compared to the other national minorities, rather negative; this negative attitude mainly concerns the Ukrainians, Jews and Roma.

A census was carried out in Poland in 2002 and, for the first time after the Second World War, contained questions about nationality and the language used in the family.

According to the results of the census 38,230,100 people live in Poland, of these 36,983,700, i.e. 96.74% identify themselves with the Polish nationality. 471,500 stated they were of different nationality, that is 1.23% of the total population. It must be added that the estimations by the Ministry of the Interior also from 2002 very clearly and often by a great number exceed the results of the census in relation to the extent of the national minorities.

In the group of respondents not identifying with the Polish nationality, most of the (173,200 persons) stated the 'Silesian' nationality. However, the Silesians are not recognised as an individual people, i.e. an individual nation.

Among the largest minority groups in Poland are thus: Germans with 147,094 persons, Belorussians with 47,640 persons and Ukrainians with 27,172 persons. The members of the German minority mainly live in the provinces Opole,

Mazurskie). The majority of Ukrainians belong to the Byzantine Ukrainian Church, approx. 20% belong to the Polish Autocephal Orthodox Church.

The size and settlement areas of the smaller minority groups are illustrated in the following table (see chart on this page):

The Armenians and Tatars came to Poland in the 14th century. Neither group uses its original language any more. The national identity of the Armenians is mainly limited to the national origin and irregular contact with the Armenian Catholic Church. The only parish this church has is in Gliwice (Upper Silesia). After 1990, Poland became the object of immigration from Armenia. Although the Polish Armenians only feel little alliance to their home country, an important objective of the Armenian associations was to provide assistance for the immigrant Armenians. The Polish Tatars are Muslims, and their religion is a significant identification factor. The Karaimians, who originally inhabited the Crimea, settled in today's Western Ukraine in the 13th century and went to Poland from there. The Polish Karaimians have similarly not preserved their language, but they still have their religion, which is derived from Judaism. The Czechs living in Central Poland are also immigrants from the 13th century who fled from religious persecution in their Czech home. The Polish Czechs traditionally belong to the Protestant Church. The Lemke are an autochthonous population group who originally lived in the south-west of today's Poland. A number of Lemke see themselves as part of the Ukrainian people, the others as a separate minority. The former group consists of members

of the Polish Autocephal Orthodox Church; the group identifying with the Ukrainians belongs to the Byzantine Church. Today, the Lemke live distributed over the state territory as they, like the Ukrainians, were affected by the resettlement campaign of 1947. However, several Lemke succeeded in escaping from the resettlement programme. Others were allowed to return to their houses after liberalisation of the government's politics in 1956. Apart from this, members of other nationalities live in Poland who have settled there as a result

Georg Brunner and Boris Meissner (Hg.)

of various political events, particularly wars. They are not referred to as national minorities, but as migration minorities. These include, amongst others, Greeks, Macedonians, Palastinians, Vietnamese, Kurds, Hungarians, Bulgarians and Serbs.

by Jan Diedrichsen

Sources: Speech during the FUEN Congress of Nationalities 2004
 Minority protection in Eastern Europe. Republic of Poland; Tomas Milej
 Information on political education, issue 273, Bundeszentrale für politische Bildung
 The rights of national minorities in Eastern Europe,

Poland—facts & figures:

History

Poland is over 1,000 years old and, in the 16th century was ruled by the Jagellonians, one of the wealthiest and influential powers in Europe—but who were subjected to Swedish hegemonic demands in the early New Age. This led to the collapse of the Polish empire. Subsequently, the history of Poland is very varied. The splitting up of Poland became a historical term—in 1795 Poland was split up between its neighbours Prussia, Russia and Austria and disappeared from the map for 123 years. After the First World War, a stable Polish state was established, but one which had to maintain itself between the Russian and German empires.

After the Second World War—its move westwards

Data on Poland

Area	(world rank: 68th): 312,685 km ²
Inhabitants	(world rank: 30) in 2002: 38.626.000 = 124/km ²
Capital	Warszawa (Warsaw)
Official language	Polish
GNP 2002 per capita	4,570 \$
Currency	1 zloty (Zl) = 100 groszy
National bank holiday	3.5. (Constitution Day from 1791)
National structure	16 districts ()
Political system	Constitution from 1997—republic since 1918
Parliament:	Sejm with 460 members and Senate with 100 members; election every 4 years—direct election of the head of state every 5 years (one re-election only), right to vote from age 18

has become a known fact—Poland took on its present form. After decades of Soviet influence a democratic movement developed from the trades union reform movement Solidarnoc at the end of the 80s. After the fall of the communist system, its leader Lech Walesa became Poland's President.

by Jan Diedrichsen

Friedrich Petrach:

Präsident des Verbandes der deutschen Sozial-Kult.Gesellschaften in Polen

während des 49sten FUEV-Nationalitätenkongresses im Schloß Kamien Slaski / Groß Stein, 21. Mai 2004

<http://www.vdg.pl>

Sehr geehrter FUEV Präsident Herr Arquint, geehrter FUEV Geschäftsführer Herr Nickelsen, sehr geehrte Vorsitzende des FUEV Beirates Frau Renate Schnack

Meine Damen und Herren !

Im Namen des VdG – Verbandes der deutschen Gesellschaften in Polen heisse ich alle recht herzlich Willkommen in Oberschlesien in dem schönen Land Schlesien.

Freue mich das die FUEV Delegiertenversammlung hier in Gross Stein stattfindet – hoffe das Sie einen guten Aufenthalt habt, dass Ihr eine gute Erinnerung von Schlesien mit nach Hause

nimmt.

Meine Gamen und Herren!

Ich soll über die nationalen Minderheiten in Polen sprechen-da auch Vertreter anderer Minderheiten aus Polen sprechen werden – einige haben schon gesprochen, so will ich mich mit der Lage der deutschen Minderheit in Polen befassen.

Ich möchte einen kleinen Überblick über die Situation der Deutschen nach 1945 geben, da es nicht allen bekannt ist wie es hier verlaufen ist. Die Situation in Niederschlesien war anders als in O/S - ich will zu erst einen kleinen Überblick

über das dasein der Deutschen in Niederschlesien geben.

Nach der Flucht und Vertreibung waren ca. 110.000 Personen Deutsche in Niederschlesien zurück geblieben. Anfang der 50 Jahre reisten noch 30.000 Personen aus. Um die Arbeitsmotivation dieser Deutschen" Bürger zweiter Klasse" zu fördern (diese besaßen bis zum Jahre 1951 keinen Personalausweis) erlaub-



te die polnische Regierung deutsche Lokale, Kulturvereine zu organisieren. Ausserdem erlaubte das Zentralkomitee der polnischen Arbeiterpartei die Einrichtung deutschsprachiger Schulen, zu nächst im Waldenburger-Raum und in Breslau. Anfang der 50-Jahre begann man auch deutschsprachige Presse in Polen herauszugeben.

1952 bildete sich der Dachverband der Waldenburger – Deutschen, die Deutsche Sozialkulturelle Gesellschaft. Diese Gesellschaft stellte im Oktober 1956 folgende Forderungen:

1. Regelung des Rechtstatus von Personen deutscher Nationalität.
2. Erleichterung u. Beschleunigung bei Ausreisen aus Polen.
3. Vertretung der Deutschen im polnischen Parlament.
4. Rückgabe des Vermögen oder Auszahlung einer entsprechenden Entschädigung.
5. Instalierung – Einberufung der „Deutschen Sozialkulturellen Gesellschaft“.

Trotz eines Memorandums konnte nur die offizielle Anerkennung der „Deutschen Sozialkulturellen Gesellschaft“ am 5. Mai 1957 erreicht werden.

In den Jahren 1956-1959 kam es zu einer Welle massenhafter freiwilliger Emigration der Deutschen in die BRD und in die DDR, /DDR Staatsbürger/ so dass nach amtlichen Statistiken nur noch 3.500 Deutsche in Niederschlesien zurück blieben.

Nach weiterer Emigration in den 70 Jahren ist die Tätigkeit der DSKG in Niederschlesien so gut wie eingeschlafen.

Mit dem Zusammenbruch des kommunistischen Systems und dem Beginn des Demokratisierungsprozesses des politischen Lebens in Polen haben sich auch für die Deutschen in Polen neue Perspektiven eröffnet. Nach der Zulassung mehrerer sozial = kultureller Vereinigungen der deutschen Minderheit in Polen im Jahre 1990 schlossen sich die verschiedenen Gesellschaften zu einer Dachorganisation zusammen, um ihre Interessen gegen über der polnischen Regierung und der Bundesregierung besser vertreten zu können. So entstand am 27 August 1991 eine Organisation, die alle Deutschen in Polen vertritt, der Verband der deutschen Sozial.-Kulturellen Gesellschaft in Polen, kurz VdG genannt. Das Anliegen war die Schaffung einer geschlossenen Organisation für Arbeit und Organisationsbeziehungen mit der Bundesregierung, die eine Förderung für die Deutschen in Polen zugesagt hatte. Der VdG erfüllt folgende Aufgaben:

1. Er vermittelt den Interessenausgleich zwischen einzelnen Mitgliedern des Verbandes.
2. Er vertritt die Belangen - Angelegenheiten einzelner Verbandsmitglieder gegenüber den polnischen Behörden, der Selbstverwaltung, gegen über anderer Gesellschaften und sonstigen polnischen sozialen u. kulturellen Organisationen.
3. Er vertritt die Belange einzelner Verbandsmitglieder in Umgang mit staatlichen Organen der BRD und der einzelnen Bundesländern, der deutschen Botschaft u. der Konsulate in Polen.
4. Er vertritt die Mitglieder in Beziehungen und Zusammenarbeit zwischen den einzelnen deutschen Gesellschaften in Polen und anderen polnischen Organisationen, anderen Minderheiten in Polen, Gesellschaften in Deutschland und anderen deutschsprachigen Ländern, sonstigen Minderheiten-Organisationen.
5. Er pflegt und erweitert die deutsche Kultur und das deutsche Bildungswesen. Der Verband der deutschen Sozial-Kulturellen Gesellschaft in Polen – VdG ist in 4 Regionen eingeteilt:
 1. Region Opper Schlesien = Oppern – Rosenberg
 2. Region Schlesien = Kattowitz, Bielitz
 3. Region Nordpolen = West Pommern (Stettin, Köslin) Pommern (Danzig, Stolp) Ermland u. Masuren, (Allenstein, Elbing) Kujawien – Pommern (Bromberg, Thorn)
 4. Region Sonstige = Grosspolen (Posen, Schneidmühl) Deutsche Soz.-Kult. Gesellschaft in Lodsch,

Soz.Kult.Gesellschaft –Lebuser Land-(Grünberg)
N/S(Liegnitz,Hirschberg,Waldenburg.Breslau)

Der VdG hat 10 ständigen Mitglieder.

1. Sozial Kult.Gesellschaft der Deutschen im
Oppelner Schlesien
2. Sozial Kult.Gesellschaft der Deutschen in
Schlesien
3. Verband der deutschen Gesellschaften im
ehem.Ostpreussen
4. Bund der deutschen Minderheit in
Pommern
5. Sozial Kult.Gesellschaft der deutschen
Minderheit in Westpommern
6. Bund der Bevölkerung deutscher
Volkszugehörigkeit in Kujawien Pommern
7. Sozial Kulturelle Gesellschaft der
deutschen Minderheit in Grosspolen
8. Deutsche Sozial Kulturelle Gesellschaft
in Lodsch
9. Sozial KULT.Gesellschaft im Lebuser Land
10. Deutsche Soziall Kult.Gesellschaft in
Niederschlesien

Die 10 ständigen Mitglieder haben ca.600 Orts-
gruppen welche – 300.000 Mitglieder haben.
Ausserdem haben wir 8. assoziierte Mitglieder.

1. Bund der Jugend der deutschen Minderheit
in der Republik Polen (BJDM) mit dem Sitz in
Kattowitz
2. Schlesischer Bauernverband mit dem Sitz
in Oppeln
3. Verein Schlesischer Landfrauen in Wierzch
(Stoberbrück)
4. Schlesischer Medizinerverband in Gleiwitz
5. Oberschlesischer Sängerbund in Oppeln
6. Deutsche Bildungsgesellschaft – Oppeln
7. Wohltätigkeitsgesellschaft der Deutschen
in Schlesien – Oppeln
8. Eichendorff – Konversatorium – Oppeln

Positive Elemente der Zusammenarbeit:

1. Eine gute Zusammenarbeit auf dem Gebiet
der Selbstverwaltung und Parlament (2.Abge-
ordnete)

2. Der entschlossene Wille der politischen
Repräsentanten der deutschen Minderheit, das
Streben zur Verbesserung der polnisch – deut-
schen Verhältnisse auf allen Gebieten als Grund-
lage der Verbesserung der Existenzbedingungen
der Deutschen in Polen

3. Die polnische Verfassung garantiert die
notwendige Freiheit – Minderheiten Gesetz. nach
der Volkszählung im Jahre 2002 hat Polen
38.230.100 Einwohner Minderheiten 268.850
Einwohner – 0,7 %

- Deutsche	152.900	- 0,40 %
- Schlesier	175.000	- 0,46 %
- Wissrussen	48.700	- 0,13 %
- Ukrainer	31.000	- 0,08 %

Im Jahre 2002 hat Polen für die Minderheiten
4.887.000,- PLN ausgegeben die Deutschen ha-
ben 719.999,- PLN erhalten das sind 14,2 %. Das
Geld wird für gezielte Projekte ausgegeben –
meistens für kulturelle Projekte – Zeitung. So
wie im Jahre 2003 das Kulturfestival der Deut-
schen Gesellschaft hat Polen 60 % der Kosten
getragen und die GK Breslau – 40 %.

Bildung und Schulwesen;

Wir haben Schulen in welchen die deutsche Spra-
che als Muttersprache gelernt wird, es gibt
deutsch-polnische bilinguale Schulklassen in
Gymnasien und Lyzeen wo bestimmte Fächer
zweisprachig gelernt werden, doch es gibt keine
Deutsche Schule wo alle Fächer in deutscher
Sprache unterrichtet werden.

Spannungen:

1. Mangelhafte Berücksichtigung der kultu-
rellen u.bildenden Bedürfnisse,
2. Es fehlt der Wille der Aufarbeitung von
Gesichtsbüchern so wie Regionalgeschichte,
3. Es ist die Tendenz der Ausschaltung der
deutschen Minderheit aus dem Prozess des Auf-
baues der deutsch-polnischen Zusammen arbeit
auf der parlamentarischen u.komunalen Ebene.
4. Im Monat März 2004 wurde die deutsche
Minderheit in das polnische Radio u.Fernsehn –
Komitee nicht berücksichtigt.
5. Kulturstättenpflege und Verbreitung der
deutschen Kultur u.Tradition wird oft mit Spa-
nungen belastet.

Am 1.Mai dieses Jahres wurde Polen in die EU
aufgenommen – was für Erwartungen haben die
polnischen Bürger und wie wird die deutsche
Minderheit berücksichtigt werden?

Die Polen erhoffen sich eine allgemeine Verbes-

serung des Lebensstandard, den freien Zutritt zur Arbeit in den westlichen Ländern und die Bauern eine Gleichstellung mit den Bauern in der EU. Die deutsche Minderheit in Polen erhofft sich, dass die Unterstützung der BRD weiter laufen wird, trotz das die finanzielle Unterstützung von Jahr zu Jahr kleiner wird.

Das mehr in die Gebiete wo wir stark vorhanden sind, deutsche Firmen – Mittlere mehr investieren werden. Das Arbeitsplätze geschaffen werden, das unsere Jugendlichen nicht mehr auswandern brauchen. Heut zu Tage sind es ca 100.000 Jugendliche aus Oberschlesien die in der BRD arbeiten, was bestimmt Familienschwierigkeiten mit sich bringt, das die Mitgliederschaft der deutschen Gesellschaften dadurch geschwächt wird – sich verkleinert. Wir erhoffen das die Nationalen Minderheiten aus Osteuropa in der EU und Europaparlament gehört und anerkannt werden Bis jetzt ist man gegenüber der Nationalen Minderheiten aus Osteuropa gleichgültig oder man geht von dem Standpunkt aus es gibt keine Nationalen Minderheiten in Europa – Osteuropa. Hier wäre es angebracht dass sich die deutsche Minderheit aus Osteuropa – Polen, Tschechien, Ungarn, Rumänien, Slovakia, Slovenien usw.zusammen schliessen und gemeinsam in Brüssel auftreten um über die Rechte für die Volksgruppen in diesen Ländern zu berichten und die Rechte welche einem Menschen zusteht zu erkämpfen. (Pflege der Muttersprache, Kultur u. Tradition). Die Erhaltung der Muttersprache – das Recht auf die Muttersprache ist ein Recht was jedem Menschen zustehen und welches Recht von dem Land wo man wohnt berücksichtigt wird. Es muss erlaubt sein, seine eigene Kultur zu pflegen und darzustellen. Eine Kultur kann sich allein nicht erhalten, dazu brauchen wir die

finanzielle Unterstützung vom Staate – Mutterland welche nicht ausreichend ist. Das selbe betrifft die Erhaltung und Verbreitung einer Tradition, es genügt nicht der Wille sondern es muss auch die Gelegenheit gegeben werden. Wir Deutsche in Polen haben zum ersten mal ein Kulturfestival der deutschen Minderheit in Polen am 04. Oktober 2003 in der Jahrhundertkalle in Breslau organisiert, wo wir unser dasein, Errungenschaft, Erfolge zeigten. Es war ein grosser Erfolg und solche Ereignisse verbinden auch die Mehrheit mit der Minderheit und verschiedene Kultur bereichert das Kulturleben und verbindet das Zusammenleben verschiedener Nationen und Menschen. Die Völker Osteuropa sind sehr zerstritten und es ist zu hoffen, dass in der EU die Regel auf eigene Sprache, Kultur u. Tradition anerkannt und unterstützt werden. Jede Nation ob gross oder klein hat das Recht auf die Pflege einer eigenen Wurzeln auf Anerkennung und auf Schutz des Staates in welchen man wohnt. Es muss für die Arbeit und für das menschliche Leben gesorgt werden.

Meine Meinung – nicht nur meine, es ergibt sich die Möglichkeit, dass die EU dazu beitragen kann das mehr Toleranz und Verständigung zwischen den Menschen geben soll.

Wir Deutsche in Polen sind dafür, dass ein gutes Verhältniss zwischen dem deutschen u. polnischen Volke entsteht, wir sind für ein gutes Zusammenleben der deutschen Minderheit mit der Mehrheit, wir wollen gemeinsam sorgen, dass allen Bewohnern in diesem Lande ein gutes, gesundes Leben geschaffen wird.

Danke für die Aufmerksamkeit.

Dietmar Brehmer:

Vorsitzender der Deutschen Gemeinschaft »Versöhnung und Zukunft« in Kattowitz / Polen während des 49sten FUEV-Nationalitätenkongresses im Schloß Kamien Slaski / Groß Stein, 21. Mai 2004

<http://www.deutshegem.omi.pl>

Sehr geehrte Damen und Herren,

Am Anfang meine Rede erlaube ich die Tatsache betonen, dass man im Zusammenhang mit dem diesjährigen Kongress der Föderalistischen Union Europäischer Volksgruppen mindestens 3 positive Erkenntnisse unterstreichen sollte, die mit diesem Ereignis unmittelbar verbunden sind : 1. vor allem die Tatsache, dass der 49. Kongress FUEV in Polen stattfindet, zweitens in Oberschlesien – unserer Heimat und ausserdem einen nicht ganzen Monat nach der Aufnahme des Landes, in welchen uns zufiel zu leben, in die EU. Diese drei Tatsachen wirken sich positiv für die

Deutsche Minderheit in Polen aus. In dem Land, in dem wir leben, in Polen – erlebten wir, den durch die Solidaritätsbewegung begonnenen Umschwung, dessen Endeffekt der Zerfall des kommunistischen Totalitarismus war, der über viele Jahre hindurch die friedliche Zusammenarbeit der Völker störte, die Völker unterdrückte, vor allem die, die gewisse Andersartigkeiten in Kultur und Sprache aufwiesen. So nahm man den Deutschen die in Polen verblieben waren die Existenzmöglichkeit. B Aus diesen Zeiten blieb uns der bittere Geschmack der tragischen Erinnerungen an die Zwangsarbeitslager für Oberschlesische Deut-

sche und an das grausame Los der Flüchtlinge und Auswanderer der deutschen Volksgruppe. Heut jedoch kam ich im Namen aller die sich entschlossen hatten hierzu bleiben, sagen es hat sich gelohnt auszuhalten um diese Stunde zu erleben. Ich glauben auch, dass trotz aller Bindungen, auch Verwandtschaftlicher wir auch heute nicht vor haben „rauszufahren“- ganz im Gegenteil- Wir bauen hier in unsere „zweiten Heimat“ in Polen eine neue Existenz und Zukunft



Dietmar Brehmer

ausserordentlich interessant5 und frappierend für unsrer Volksgruppe. Wir verbinden nämlich viele positive deutsche Eigenschaften mit polnischen um so „den ausserordentlicher Strauss mit oberschlesischen gelb-blauen Blumen zu verschönen.“ Deutsche Rechtsschaffenheit und polnische Fantasie- eine vollkommenen Ehe“- das war einer unsere Wahlsprüche auf unsere Spruchbändern zur 1. Mai- Demonstration zu der, die polnische Fahne mit der oberschlesischen und der deutschen durch die „gestirnte“ Fahne der EU verbunden war.

Die Deutsche Gemeinschaft „Versöhnung und Zukunft“ wurde im November 1990 ins Leben gerufen. Der Anlass dafür war die Tatsache, dass ein Teil der deutschen Volksgruppe in Oberschlesien mit Bedauern feststellte, dass die Organisation der deutschen Minderheit die Politik der Vertriebenenverbände Deutschlands vertrat, die damals Polen gegenüber nicht geradefreundschaftlich war. Die Gründer der neuen Organisation waren der Meinung, dass die Tätigkeit der wiederbelebten deutschen Minderheit keine antipolnischen Akzente aufweisen sollte die das friedliche Zusammenleben stören könnten, Trotz vieler Schwierigkeiten, über die ich heute nicht reden möchte (unter anderen – das Fehlen über Jahre hindurch finanzieller Mittel für die Deutsche Gemeinschaft „Versöhnung u. Zukunft“) die Organisation hat Stürme und Unannehmlichkeiten Überstanden und ist gegenwärtig und anerkannt in Politik, Kultur und Bildung

Jedoch die grössten Erfolge und die gesellschaftliche Anerkennung weckt unsere sozialkaritative Tätigkeit, den vom Leben benachteiligten Menschen Hilfe zu bringen- wie Obdachlosen, armen und gebrechlichen.

In unseren Häusern für Obdachlose sowie im Sozialzentrum in Kattowitz helfen wir täglich über 400 Personen. Unsere Organisation bringt regelmässig einmal in der Woche seit über 14 Jahren, bei Polskie Radio Katowice eine Sendung, für die in Schlesien lebende deutsche Minderheit, die Ihren Hörern die deutsche Kultur und die Idee der Versöhnung näher bringt. Diese Sendung ist eine der zwei meistgehörten Sendungen des Senders Kattowitz. Sehr populär ist auch die durch unsere Organisation herausgegebene Zeitschrift „**Hoffnung**“.

Diese schreibt über die Geschichte und Kultur unserer Region wie auch aktuelle Themen aus dem Leben der deutschen Volksgruppe in unserer Woiwodschaft. Hinsichtlich der finanziellen Schwierigkeiten wurde die Auflage ernstlich gemindert.

Nach 12 Jahren der Trennung kam es auf Anregung der Deutschen Gemeinschaft „Versöhnung u. Zukunft“ zu einer bedeutenden Annäherung zwischen ihr und der Sozialkulturellen Gesellschaft der Deutschen

der Woiwodschaft Schlesien. Deren Ergebnis die Dachorganisation ist die die Arbeit beider Organisationen koordinier mit dem Namen „Haupttrat der Deutschen Oberschlesier“. Diesem Haupttrat gehört auch die Jugendorganisation der Deutschen - Bund der Jugend der deutschen Minderheit.

Der Haupttrat der Deutschen Oberschlesier

representiert 84.000 Menschen.



Die Deutsche Volksgruppe in der Woiwodschaft Schlesien hat 22 Chöre, 12 Gesanggruppen, 8 Kinder Tanzgruppen, 8 Blatorchester, (in dem 2 jugendliche). In unserer Woiwodschaft gibt es 3 zweisprachige staatliche Mittelschulen und auch

8 der selben private.

In 118 Grundschulen und Gymnasien wird Deutsch in erweiterter System gelehrt. Die deutsche Minderheit der Woiwodschaft Schlesien verfügt über 36 deutsche Bibliotheken. Zwei Radiosender- in Kattowitz und Ratibor-senden deutschsprachige Sendungen bearbeitet und geführt von Mitgliedern unserer Organisation. In Ratibor von DFK-Mitgliedern und in Kattowitz von Mitgliedern der Deutschen Gemeinschaft und

DFK. Im Fernseh stehen uns monatlich 2 mal 15 Minuten Sendezeit zur Verfügung. Wie schon erwähnt haben wir die größten Erfolge auf dem Gebiet der Sozialarbeit zu verzeichnen.

Es bleibt zu erwähnen dass die deutsche Minderheit in viel geringerem Masse die sozialen Zuwendungen in Ausspruch nimmt. Unsere Hilfe adressieren wir an die Bedürftigen, ganz gleich, welcher Nationalität. Dies ist unser kleiner Beitrag zur deutsch-polnischen Verständigung.

Zjednoczenie Lemkow:

was represented by its chairman Stefan Hladyk at the 49th Congress of Nationalities at Castle Kamien Slaski, 21st May 2004

<http://www.lemko.org>

<http://www.lemko.org/term.html>

The origins of the term "Lemko"

In a Polish language newspaper "Tygodnik Legnica" (25/1405) issue of August 5 1999 one reads under " ?emkowski gazda i polski kupiec/Lemko farmer and a Polish merchant":

How did the name " ?emko" (?emkini/a female Lemko, ?emkowie/Lemkos in plural) originate? It originated most likely in the early 19th century along the lemko-boiko border. At first it applied to a Rusin who did not speak clearly " po rusku/Ukrainian". With time this label became neutral, and started to be used in scholarly and popular literature. Since we mentioned literature, it's worth mentioning that the term was used for the first time by O. Lewickij in " Gramatik der ruthenischen oder kleinrussischen Sprache in Galizien" (Grammar of Ruthenians and Little Russians/Ukrainians Spoken in Galicia - wm?) in 1834, then by P.J. Szafarzyk in "S?owianskie Staro?ytno?ci" (Slavic Antiquities) in 1844, and finally by Wincenty Pol in a Slavic description of the Carpathians in 1851.

To Lemkos themselves, who described themselves by the term "Rusnak" or "Rusin", " ?emko" was almost unknown until the days of WW I. Only during the inter-war period (1918-1939) it started to be commonly used by the Lemko activists, which is demonstrated by the titles of Lemko periodicals/newspapers: " ?emko" and "Nasz ?emko/Our Lemko". After WW II the term " ?emko" started to dominate and pushed out use of "Rusnak".

more.....

Lemkos

The Lemkos (?emkowie), also referred to as Rusyns, Rusnakys or sometimes even Ukrainians (as it depended on their own awareness of national identity), belong to the eastern Slavs, who have been inhabiting for ages the northern sides of the Carpathian Moun-

tains in Poland.

The territory recognized by the Lemkos as their local motherland, referred to as Lemkovyna by the Lemkos themselves, reaches to the Pieniny Mountains in the west (the villages of Sztachtowa, Jaworki, Bia?a Woda, Czarna Woda), and to the place where the Os?awa River joins the San River in the east.

Before the World War II, the Lemkos in Poland constituted dense population in over 300 villages. They are the believers of Eastern Christianity, and many of them take pride in adopting the Christian faith from Saints Cyril and Methodius in the 9th c.

The winding roads of history made them divided into the Orthodox and Greek Catholics. What remained common, however, is the fact that Orthodox churches, eastern rites, the Julian calendar, chants, liturgical books written in the Cyrillic alphabet are the most lasting traits of their individuality.

After the World War II - pursuant to the idea of transforming Poland from a multi- into a mono-national state - the Lemko minority was sentenced to extinction, and, as the first stage, the decision was made, in concert with the Soviet authorities, to displace them to Ukraine (1945-1946). In spring 1947, the remaining Lemkos (app. 40 thousand) were ruthlessly deported to the Regained Territories in the west, and scattered around to avoid the settlement of any larger groups. Those who tried to resist were imprisoned at the Jaworzno camp ("the Vistula River" Operation). After 1956, some short lasting opportunities emerged to return to the mother lands, unfortunately known to very few. Not many Lemkos returned. Their houses and farms did not exist or were occupied by Polish settlers. Orthodox churches were either devastated or demolished. Some villages disappeared from the map...

For many years, the Lemko activists were making endeavors to save the devastated culture and tradition, however, it was not earlier than in the 80s when evi-

dent animation in this respect was observed. The Folk Ensemble "Lemkovyna" was set up, two language - Lemko-Polish volumes of poems by Peter Murianko, W?adys?aw Graban, Stefania Trochanowska, Pawe? Stefanowski were released.

events are organized periodically, the Lemko language is being taught...

Despite of religious and political divisions among the Lemkos, for the majority of them it is of the utmost importance to have "the Vistula River" Operation - the

International Celebration of "22nd Lemko Vatra" in Zhdynia, and 4th International Art Exhibition "Lemko Jerusalem" in Gorlice, Poland

From July 23th to 25th the Lemko Union in Poland celebrated in Zhdynia, south-eastern Poland, its 22nd International bonfire-festival, the Lemko Vatra. Several thousands of Lemko (an ethnic group of Ukrainians, formerly known as Ruthenians) from Poland, Slovakia, Ukraina, Canada and guests from many European countries gathered at the traditional Vatra festival of Lemko Culture. The village Zhdynia is located in the region called Lemkowyna (East Beskides), since the thirteenth century the homeland of Ruthenians on both sides of what is today the Polish-Slovak border. After 1944 several hundred thousands of Lemko had been deported to former Soviet Ukraina and in 1947 during the so called Vistula Operation another 150 000 ethnic



Brankač, Jurij

Ukrainians were expelled and dispersed to western and northern Regions of Poland. This act of ethnic cleansing 57 years ago has not yet been officially condemned by the Polish Parliament even so a slow process of critical historical reconsideration has recently started. During the annual Lemko Vatra festivities ethnic Ukrainians of all ages from all over the world visit their homeland Lemkowyna and celebrate Lemko Culture, inspired by the beautiful landscape and the wooden architecture of Eastern and Eastern Catholic churches.

On July 23th opened the 4th International Art Exhibition "Lemko Jerusalem" at the Ma?opolska Art Gallery in the town Gorlice. Young Lemko artists from Poland, Slovakia, Ukraina and Romania presented creative and emotionally inspired modern art.

The newly elected FUEN Vice-President Dr Jurij Brankač (see photo left) participated in the 22nd Lemko Vatra" 2004 in Zhdynia.

The first "Lemkovska Vatra" (the highlanders' watch-fire) - the feast-day of the Lemko culture and the reunion of the Lemkos from all over the world - was organized in 1983.

The Lemkos are well organized today. Such organizations are operating as the Lemkos Association representing the Ruthenian orientation, i.e. the one recognizing them as a separate national minority, and the Lemkos Federation which identifies the Lemkos with the Ukrainians. The "Ruska Bursa" Association, focused on cultural and educational goals, has been reactivated. New folk ensembles emerge, cultural

ethical purge from the mid 40s - un-lived by the Polish authorities, to have the forests taken away from the Lemkos returned, to save their Orthodox churches and cemeteries, to save the literature and the language, that is to save the culture and tradition in the broadest meaning of these words.

International lobbying of the NGOs:

Round Table discussion during the 49th Congress of Nationalities at Castle Kamien Slaski, 21st May 2004

Deutsche Version: <http://www.fuen.org/pdfs/20040820diedrichsen.pdf>

<http://www.yeni.org>

<http://www.eblul.org>

http://www.coe.int/T/E/NGO/Public/EResolution2003_8.asp#TopOfPage

http://www.ngo.coe.int/English%20Site/Liaison_Committee/members_of_the_liaison_committee.htm

A focused topic at the 49th Congress on Nationalities of the Federal Union of European Nationalities (FUEN) was devoted to the lobbying of non-governmental organisations.

In three spontaneous speeches by Nigel Hicks, Cornishman and FUEN Vice-President, by Bojan Brezigar, Slovenian ethnic group in Italy, President of the European Bureau for Lesser-Used Languages (EBLUL) and Stephan Kleinschmidt, German ethnic group in Northern Schleswig, President of the Youth of European Nationalities (JEV), the topic of lobbying of international non-governmental organisations from the aspect of the three minority organisations attending was outlined.



F.l.t.r.: Bojan Brezigar (President of the European Bureau for Lesser-Used Languages EBLUL), Hans Heinrich Hansen (President of the German ethnic group in Northern Schleswig / Denmark and Vice-President of FUEN), Dr. Nigel Hicks (Cornishman and FUEN Vice-President) and Stephan Kleinschmidt, German ethnic group in Northern Schleswig / Denmark and President of the Youth of European Nationalities (YEN)

Subsequently it was possible to ask questions of the plenum, led by FUEN Vice-President Hans Heinrich Hansen, German ethnic group in Northern Schleswig.

Later, in the course of the afternoon, the participants of the congress were asked to form three working groups and discuss the topic of lobbying using a list of questions compiled by the FUEN Presiding Committee.

The results of this work can be found in the appendix to the documentation. In addition to this, the speeches held by FUEN Vice-President Nigel Hicks and YEN President Stephan Kleinschmidt are also provided. EBLUL President Bojan Brezigar spoke without a manuscript.

Dr Nigel Hicks: Cornishman Dr Nigel Hicks was elected to the FUEN Presiding Committee during the FUEN congress in 2002. With the help of Per le Moine —for many years the voice of FUEN in Brussels and Strasbourg—Nigel Hicks has made it his task to maintain contact with the relevant points at the Council of Europe and the

Parliamentary Assembly at the Council of Europe. He pursues the interests of minorities there and lobbies FUEN issues.

In his speech, he began by reporting on his activities as a representative of FUEN at the INGO Liaison Committee of the Council of Europe's Parliamentary Assembly.

Hicks drew attention to the resolution (2003)8 regulating the status of the cooperation between the Council of Europe and the national and inter-

The LIASON COMMITTEE

The Liaison Committee comprises 25 members, one-third is re-elected every two years.

The committee represents the approx. 400 NGOs which are recognised by the Council of Europe.

The members are elected for six years and may only hold a post for two legislation periods.

Detailed information about the Liaison Committee of the Council of Europe can be found here http://www.ngo.coe.int/English%20Site/Liaison_Committee/members_of_the_liaison_committee.htm

and who is on the Liaison Committee can be found here.

national non-governmental organisations which was approved by the Committee of Ministers of the Council of Europe on 19 November 2003. The resolution can be read here http://www.coe.int/T/E/NGO/Public/EResolution2003_8.asp#TopOfPage

Nigel Hicks emphasised the significance of this resolution, which changes the status of NGOs from 'consultative' to 'parti-cipating'. Not only a semantic step that Nigel Hicks highlighted in his contribution.

According to this, the NGOs now are now one of the supporting pillars at the Council of Europe; apart from the Parliamentary Assembly, the Committee of Ministers (resolving body) and the Congress of Municipalities and Regions.

The Council of Europe introduced the consultative status of NGOs in 1952. The Federal Union of European Nationalities has held this status since 1989. At present, around 400 NGOs have obtained the 'participating' status at the Council of Europe.

Nigel Hicks also reported on direct contact with British delegate Terry Davis, head of the Socialist parliamentary group, and who is about to become



The workshops were divided into three parts: A German, a English and a Russian speaking workshop. Here you see the German speaking workshop.

a candidate for the post of General Secretary. On two occasions, direct contact was achieved and the delegate was informed about the special situation of the minorities in Europe.

Nigel Hicks and Piere le Moine also ventured to speak about the minority issue and, primarily, the missing ratification of the minority protection documents (framework agreement and language charter) of the Council of Europe by the member organisations France, Greece and Turkey at a press conference given by Davis, the head of the parliamentary group.

by Jan Diedrichsen

Dr. Nigel Hicks

FUEN-Vice-President during the 49th Congress of Nationalities at Castle Kamien Slaski, 21st May 2004

<http://www.fuen.org>

<http://www.cornish-stannary-parliament.abelgratis.com/>

http://www.coe.int/T/E/NGO/Public/EResolution2003_8.asp#TopOfPage

http://www.ngo.coe.int/English%20Site/Liaison_Committee/members_of_the_liaison_committee.htm

Distinguished Ladies and Gentlemen

This is the first time that I have addressed the Congress in my capacity as Vice-President of the Federal Union of European Nationalities. I hope, therefore, that you will bear this in mind when listening to the following synopsis of my recent experiences in regard to representing the Union at the INGO Liaison Committee at the Parliamentary Assembly of the Council of Europe in Strasbourg.

A Resolution, reference number: (2003) 8 concerning the status of the partnership between the Council of Europe and National and International Non-Governmental Organisations, was adopted by the Committee of Ministers of the Council of Europe on 19 November 2003.

This resolution, in order to reflect the importance to democracy of an active, evolving and pluralistic civil society in which NGOs play an important role, elevated the status of those NGOs so far recognised by the Council of Europe as "consultative" to "participatory". This should be considered to be the ultimate guarantee for the freedoms of expression and association which were obtained through the rule of law and human rights in a democratic society.

As you all will know, the Federal Union of European Nationalities has enjoyed consultative status with the Council of Europe since 1989.

So, in a Europe which is becoming increasingly without frontiers, it is very important for representatives of civil society such as ourselves, to have direct involvement with the decision-making process and to be able to have dialogue with those who make the decisions on our behalf. Since the creation of consultative status for INGOs in 1952, civil society has had a limited ability. However, with the elevation of their status to "participatory", INGOs are now officially considered to be one of the four equal pillars of the Council of Europe, along with the Parliamentary Assembly, the Committee of Ministers and the Congress of Local and Regional Authorities of Europe.



Here you see the English speaking workshop chaired by Dr Nigel Hicks (5th from left)

Currently, there are over 400 INGOs with participatory status at the Council of Europe. These include such diverse organisations as religious groups and bodies, representative groups of the legal and medical professions, children and women's groups, human rights groups, tourist and archaeological organisations - in fact any group one could care to think of, in addition to those like the ones with which we are all familiar such as Amnesty International and our own organisation, the FUEN.

In order to facilitate co-operation between the NGOs and the Council of Europe, the NGO Liaison Committee consisting of 25 NGOs is responsible for arranging for them to be consulted and providing them with the means to publicise the work of the Council of Europe and to establish new relationships with other organs of the Council of Europe, amongst other things. The FUEN is currently a member of the NGO Liaison Committee.

The NGOs are aligned with a number of groupings within the Council of Europe. These groupings serve as a platform for dialogue and, since the NGOs are considered to be authoritative with respect to their particular fields of activity, interest and experience they can, therefore, provide expert input into the various Council of Europe bodies i.e. the Parliamentary Assembly, the Committees

of Experts, the committees of the Congress of Local and Regional Authorities of Europe and the directorates general of the Council of Europe Secretariat etc.

The following groupings meet on a regular basis:

The Human Rights Grouping, the Education and Culture Grouping, the Civil Society grouping, the Countryside and Environment Grouping, the Extreme Poverty and Social Cohesion Grouping, the Gender Equality Grouping, the Health Grouping, the Towns Grouping (i.e. planning, codes of practice for local authorities etc), the North-South Dialogue and Solidarity Grouping, the European Social Charter and Social Policies Grouping.

Clearly, there should be much of interest to FUEN and of relevance to minorities in these groupings.

The Parliamentary Assembly of the Council of Europe meets four times each year. The Liaison Committee and the various groupings of INGOs have coincidental meetings during the winter, spring, summer and autumn assemblies.

In presenting an admittedly narrow view of current topics which are being discussed within the Human Rights Grouping of INGOs, I would now like to briefly mention the fact that, at its recent meeting in Strasbourg, the International Kolping Society (a participatory INGO) presented its concerns about the proposals to change some of the rules governing the admissibility of cases to be judged at the Court of Human Rights. There are moves afoot to enable just one judge to rule on the admissibility of an ECHR case depending on the amount of harm or damage suffered by the complainant. Moves such as this are being contemplated in order to speed up the process and remove a backlog of cases at the court. Hopefully,

through the involvement of the INGOs and sympathetic parliamentarians such as the British Labour MP, Kevin Macnamara, who is making a stand against such proposals, the Committee of Ministers might eventually be convinced that such a move might not be in the best interests of the public which they serve.

Of much significance for national minorities are the current moves by the Parliamentary Assembly to secure more effective national execution of the ECHR's judgements. Moreover, the proposal to appoint a public prosecutor, who would be empowered to bring actions before the Court concerning general violations of human rights, independently of national or individual applications, would facilitate easier access to justice for all.

At this juncture, I would like to pay tribute to my predecessor, Per Le Moine. Per has decided that he has spent long enough representing this organisation at the Council of Europe. In the course of the last few months, he has patiently guided me along some of the pathways with which, through a lifetime's experience, he has come to know so well. My first visit to the Council of Europe was somewhat of an ordeal. It is an enormous institution with a truly awesome reputation, one which an ordinary man from Cornwall regards with respect and a substantial amount of trepidation. In the course of my familiarisation, Per has demonstrated to me the fruits of his extra-ordinary ability to have cultured countless special relationships with, not just his colleagues from other NGOs, but also with parliamentarians and the most senior officials at the Council of Europe itself. Within the very first day of my first stint in Strasbourg, as representative of FUEN at the Liaison Committee, Per le Moine had introduced me to the Secretary General, Mr Walter Shwimmer with whom he had already struck up a personal relationship a long time before! For me, Per Le Moine is going to be a very, very hard act to follow!

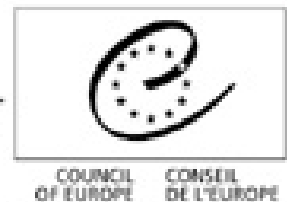
On two occasions, we have approached British parliamentarian, Terry Davis who, as leader of the Socialist group, is a candidate for the position of Council of Europe Secretary General in the forthcoming elections for that office in June, to seek his views on national minorities. You will be very pleased to know that Mr Davies claims to be very interested in minorities, and is highly

supportive of measures to protect their rights. In the event that he is successful in the election, at least, I have made my introductions! At a press conference given by Mr Davis in Strasbourg recently, I posed him a question about the formal requirement for all new members which wish to accede to the Council of Europe, to ratify such charters and conventions as the European Framework Convention for the Protection of National Minorities and the fact that there is no similar compulsion upon the existing membership. Currently, as many of you will be aware, the nations of France, Greece and Turkey have yet to ratify this very important legally binding convention and I hope that the will can be found within the Council of Europe to bring such hypocrisy and inconsistency of approach to an end at the earliest opportunity. Certainly, on account of my question to Mr Davies and those of Per le Moine to other significant figures, this issue is, at least, a current topic of conversation in the corridors of power in Strasbourg.

I am aware that monologues such as this can quickly solve the medical condition known as insomnia and induce those afflicted to a state of



LIAISON COMMITTEE OF NGOs
ENJOYING CONSULTATIVE STATUS
WITH THE COUNCIL OF EUROPE
COMMISSION DE LIAISON DES ONG
DOTÉES DU STATUT CONSULTATIF
AUPRÈS DU CONSEIL DE L'EUROPE



torpor and deep sleep! Let me conclude this speech, therefore, before the occurrence of animal noises, by giving you, the Congress, the assurance that I shall continue representing FUEN at the Council of Europe in the same manner as my distinguished colleague, Per Le Moine. In my experience of dealing with my own minority problems at home, I have come to realise that such problems can only be lessened or even overcome with a knowledge of, and intention to use, the law. It seems to me that life at the Council of Europe will be no different to being back home in Cornwall!

Der FUEV-Beirat - die Regionen und die nationalen Minderheiten:

Plenum Diskussion während des 49sten FUEV-Nationalitätenkongresses im Schloß Kamien Slaski, 22. Mai 2004

English Version: http://www.fuen.org/pages/english/e_6_2002.html

http://www.fuen.org/pages/deutsch/d_6_2002.html

http://landesregierung.schleswig-holstein.de/coremedia/generator/Aktueller_20Bestand/StK/Information/Minderheitenbeauftragte/Renate_20Schnack_20__Zur_20Person.html

FUEV – Beirat

Der am 01. Juni 2000 im in Komarno / Slowakei geschaffene FUEV-Beirat bezweckt

- den gegenseitigen Informationsaustausch,
- eine mögliche Koordination der Aktivitäten zugunsten der nationalen Minderheiten,
- die FUEV in ihren Aktivitäten beratend zu begleiten, sie ideell und materiell zu unterstützen,
- gemeinsame Aktionen zu planen und durchzuführen.

Am Beirat können Vertretungen der regionalen Regierungen und Parlamente teilnehmen, in denen ordentliche Mitgliedorganisationen leben. Sofern Staaten über keine derartigen Institutionen verfügen, oder wenn besondere Gründe dafür sprechen, können auch Vertretungen von Staaten zugelassen werden.

Die Mitglieder des Beirates können sich mit den Zielen der FUEV identifizieren und unterstützen deren Tätigkeit.

Die Teilnahme im Beirat ist freiwillig und bindet die von den Mitgliedern vertretenen Institutionen nicht.

Der Beirat konstituiert sich selbst und gibt sich seine eigene innere Ordnung. Er tritt nach Bedarf zusammen, jedoch mindestens einmal jährlich anlässlich des FUEV - Kongresses und der Delegiertenversammlung der FUEV.

Der Beirat wird über die Geschäfte der FUEV laufend informiert.

Bei wichtigen konzeptionellen Fragen der FUEV - Politik wird der Beirat vom Präsidium zur Beratung beigezogen.

Der Beirat kann Vorschläge allgemeiner Art sowie konkrete Projekte dem FUEV - Präsidium unterbreiten.

Die administrativen Arbeiten sowie die Einladungen werden vom Beirat in eigener Kompe-

tenz übernommen. Das FUEV - Sekretariat stellt sich für die Mithilfe in administrativen Angelegenheiten zur Verfügung.

Die Entwicklungen des FUEV-Beirates:

FUEV-Beiratssitzung in Kiel:

Auf Einladung der FUEV fand in Zusammenarbeit mit dem schleswig-holsteinischen Landtag und der schleswig-holsteinischen Regierung vom 09.-11. Dezember 1999 in Kiel/Flensburg ein erstes Treffen zur Schaffung eines sog. FUEV-Beirates statt.

Hintergrund zum FUEV-Beirat:

Idee:

Die Vertreter der politischen Institutionen (Regierungen und Parlamente), in denen Mitgliedsorganisationen der FUEV leben, die die Aktivitäten der FUEV unterstützen, mittragen und fördern, bilden einen eigenständigen, informellen



FUEV-Beirat im Schloß Kamien Slaski. V.l.n.r.: Jaap Rinzema (Ried fan der Fryske Beweging), Peter Karpf (Kärntner Landesregierung), Renate Schnack (Landesregierung Schleswig-Holstein), Richard Galla (Woiwodschaft Opole) und Rolf Olsen, Vertreter des Saami Parlaments in Norwegen.

FUEV - Beirat. Die FUEV bringt damit zum Ausdruck, dass die Förderung der nationalen Minderheiten wesentlich von einer konstruktiven Zusammenarbeit der Volksgruppen mit den politischen Institutionen der Regionen und Län-

der (und umgekehrt) abhängt. Sie unterstreicht damit auch einen Wesenszug einer reifen Demokratie, in der die Organisationen der Zivilgesellschaft und die politischen Institutionen partnerschaftlich zusammenarbeiten.

Zweck

Informationsaustausch; Koordination der Aktivitäten zugunsten der nationalen Minderheiten; Beratung der FUEV; Beratung und Entwicklung eigener und gemeinsamer Initiativen in Mittel- und Osteuropa; Beratung und Entwicklung eigener und gemeinsamer Initiativen in europäischen und in den internationalen Institutionen (Europarat, EU, OSZE; UNO u.a.) und finanzielle Unterstützung der FUEV



Alle Vertreter während des letzten FUEV-Beiratstreffens im Schloß Kamien Slaski.

Die Sitzung in Kiel verlief in einer äußerst konstruktiven und freundschaftlichen Atmosphäre. Im Sinne einer Absichtserklärung wurde die Idee begrüßt und beschlossen, beim nächsten FUEV-Nationalitätenkongreß in Komarno/Slowakei eine erste konstituierende Sitzung einzuberufen

FUEV-Beiratssitzung in Komarno:

Mit Genugtuung wird vermerkt, dass der am 01. Juni 2000 anlässlich des 45. FUEV-Nationalitätenkongresses in Komarno (Slowakei) geschaffene Beirat seine Tätigkeit aufnehmen wird. Der Beirat besteht aus Vertretungen der politischen und staatlichen Institutionen, in denen nationale Minderheiten leben und wird vom Landtagspräsidenten von Brandenburg, Herrn Dr. Herbert Knoblich koordiniert. Er soll die Arbeit der FUEV begleitend und beratend begleiten, gleichzeitig aber auch dem Erfahrungsaustausch der politischen Entscheidungsträger dienen.

Alle bisherigen Treffen

- 10.12.1999: Kiel / D
- 01.06. 2000: Komarno/Komaróm / SK
- 26.05. 2001: Heerenveen/ Heerenfean / NL
- 11.11. 2001: Bozen / Südtirol / I
- 15.02. 2002: München / D
- 11.05. 2002: Subotica / YU
- 30.05. 2003: Bozen / Südtirol / I
- 22.05. 2004: Kamien Slaski / PL

FUEV-Beirat

schlägt der FUEV neue Initiative vor:

Auf seiner Sitzung am 22.5.2004 in Kamien Slaski/Groß Stein in Polen hat der FUEV Beirat dem FUEV Präsidium die Idee und die Finanzierung einer Kampagne unterbreitet, die nach der

Vorstellung der Präsidentin, der schleswig-holsteinischen Minderheitenbeauftragten Renate Schnack, jährlich ab 2005 bis 2015/30 in einem der Mitgliedsländer der EU stattfinden könnte: Der FUEN – civil society dialogue, der Wissen und Erfahrungen austauschen und Kooperationen zwischen Minderheitenorganisationen in Europa untereinander, aber auch zu den Mehrheitsbevölkerungen aufbauen könnte.

Sie sei der Überzeugung, dass Demokratie mehr sei als Wahlen, Parlamente, Gesetze, so Renate



Renate Schnack (stehend) während der FUEV-Beiratssitzung.

Schnack auf dem 49.Nationalitätenkongress in Polen.

„Demokratie ist für mich auch der Wille zum Dialog über Veränderungen, die zu mehr Respekt voreinander, zu mehr Solidarität miteinander und zu mehr Gerechtigkeit untereinander führen können. Minderheiten und Mehrheiten müssen sich dabei auf Augenhöhe begegnen!“

FUEV Präsident Romedi Arquint zeigte sich angetan von dem FUEN-civil society dialogue, Projekt, das inhaltlich und organisatorisch von der FUEV gestaltet werden soll. Er dankte dem Beirat für diese Initiative, die im Oktober in Cottbus

oder in Ungarn konkretisiert und erstmals für



2005 terminiert werden soll. Bis dahin wollen die Beiratsmitglieder für die Finanzierung dieses mehrjährigen Projektes zur Förderung der Demokratie und der Zivilgesellschaft in Europa gesorgt haben.

Der FUEV Beirat ist ein international zusammengesetzter Freundeskreis mit Persönlichkeiten aus Politik, Wissenschaft und Gesellschaft, der die Ziele der FUEV, die Lage der Minderheiten in Europa zu verbessern und ihre Rechte zu stärken, aktiv stützt. Es sind vornehmlich Repräsentanten aus der Schweiz, Österreich, Italien, der Bundesrepublik Deutschland, Polen, den Niederlanden, Rumänien und Dänemark, die sich zur Zeit engagieren und Fördermittel ihrer Regierungen an die FUEV vermitteln und zu bestimmten Problemstellungen eine Zusammenarbeit



FUEV-Civil society dialogue Arbeitspapier

zwischen Regierungen und Nichtregierungsorganisationen voranbringen wollen. Präsidentin des Beirats ist die schleswig-holsteinische Minderheitenbeauftragte Renate Schnack.

Peter Karpf:

Menschenrechtsbeauftragter der Kärntner Landesregierung

während des 49sten FUEV-Nationalitätenkongresses im Schloß Kamien Slaski, 22. Mai 2004

<http://www.ktn.gv.at>

„Die Wichtigkeit der Regionen für den Schutz der kulturellen Vielfalt in Europa“

Sehr geehrte Damen und Herren !

Zur Vielfalt im „neuen“ Europa

Anfang des Monats Mai hat die Europäische Union einen großen Schritt der Erweiterung vollzogen. 10 neue Mitgliedsländer bereichern die kulturelle Vielfalt der erweiterten Europäischen Union und Europa wird durch diese Staaten zum wirklichen Konstrukt einer Friedensunion.

Die Europäische Union verlagert ihre Außen- grenze nun weiter in Richtung Osten und Süd- osten und die Frage wie sich das „neue“ Europa der 25 Staaten selbst entwickeln wird steht noch nicht fest. Viele Stimmen sprechen von einem

Apparat, welcher von den großen Staaten be- stimmt werden wird. Umso wichtiger ist es, dass die kleinen Mitglieder mit entsprechenden Kon- zepten rechtzeitig dagegen auftreten und die Gemeinsamkeit in Form des Regionengedankens gegenüber einem zu stark aufkommenden Zentral- staatenkonzeptes im gemeinsamen Haus Europa etablieren. Die europäische Einheit mit kulturel- ler und regionaler Vielfalt gilt als Leitmotiv, dem sich auch Österreich verpflichtet fühlt. Als Brückenkopf zwischen den alten und den neuen Mitgliedsstaaten hat Österreich und Kärnten im Speziellen am Schnittpunkt dreier Kulturkreise eine wichtige Brückenfunktion in Europa wahr- zunehmen.

Die Europäische Union legt schon Wert auf die Vielfalt der Kulturen in ihren Regionen, denn die

einzelnen Mosaiksteinchen schaffen das Gesamtbild von Europa. Dass aber der Ausschuss der Regionen nur eine beratende Funktion im europäischen Konzert der Gremien spielt, dies sei dennoch der Vollständigkeit halber hier erwähnt. Regionale Eigenheiten werden aber von der Europäischen Union ihrer Einzigkeit wegen stärker geschützt werden müssen um das Selbstbewusstsein der Regionen zu stärken. Die Regionen sind sozusagen Visitenkarten des europäischen Gesamthauses am globalen Markt und die jeweiligen Sprachen widerspiegeln in ihrer Einzigartigkeit die Vielfalt und Lebendigkeit dieser.

Kärnten als ein Ort der Begegnung und Freundschaft im Herzen der Alpen-Adria-Region, wirkt an einem Kristallisationspunkt der europäischen Integration und wird am Schnittpunkt dreier Kulturkreise zur Drehscheibe für Süd- und Südosteuropa. Grenzüberschreitende sozio-kulturelle Kontakte, die in diesem Raum gepflegt werden, sind für den Erfolg der europäischen Zusammenarbeit von großer Bedeutung. In enger Verbundenheit mit unseren Nachbarländern und in gelebter Zusammenarbeit der Regionen verfolgt unser Land - das den Sitz des Generalsekretariates beheimatet - das Ziel, sich im globalen Bewusstsein als dynamisch, weltoffene Region zu positionieren.

Kärnten verdankt seine Vielfalt seinen unterschiedlichen Tälern und Regionen und seinen verschiedenen Sprach- und Volksgruppen. Um diese Vielfalt und Unverwechselbarkeit auch in Zukunft zu erhalten, entwickelt das Land Kärnten vor diesem Hintergrund seine umfassenden Fördermaßnahmen für die Slowenische Volksgruppe. Regionen schaffen Verbindungen über Grenzen

Diesem Motto verpflichtet, pflegt Kärnten die enge Zusammenarbeit mit seinen Nachbarregionen und hat daher in den letzten Jahren die Kontaktnahme und -pflege intensiv ausgebaut. Mit der Initiative einer „Region des Friedens“ haben im September 2001 Kärnten und die italienische Region Friaul-Julisch Venetien ein bisher einzigartiges und beispielhaftes friedensstiftendes Pilotprojekt im Zeichen für gute Nachbarschaft, Solidarität und gegenseitiges Verständnis gesetzt, um das Friedensbewusstsein vor allem der jüngeren Generation zu stärken und die Toleranz und das Miteinander in unserer Region zu fördern. In der Weiterentwicklung der Region des Friedens werden gemeinsam mit FJV, Slowenien und dem Veneto neue Projekte in den Bereichen Kultur & Bildung, Wirtschaft & Verkehr, Katastrophenschutz & Gesundheit sowie Tourismus etc. Behandlung finden.

In Anbetracht der Wichtigkeit eines regionalen

Dialogs nenne ich hier die jahrzehntelange vertrauensbildende Arbeit der Arbeitsgemeinschaft Alpen-Adria.

Die ARGE Alpen-Adria wurde vor mehr als einem Vierteljahrhundert seit ihrer Gründung, zu einem Synonym für ein grenzüberschreitendes Wir-Bewusstsein und hat das Denken und Handeln der Menschen nachhaltig geprägt. Ein Gebiet von Bayern bis Kroatien, von Ticino bis nach Baranya wurde zu einer Zone des Friedens



Peter Karpf (links),
Menschenrechtsbeauftragter der Kärntner Landesregierung

und des Wohlstandes für 40 Mio. Menschen.

Kooperationen schaffen Vertrauen

Diese Ursprungs-Kooperation in Mitten Europas schafft nachhaltig gegenseitiges Vertrauen, konzentriert sich auf das Gemeinsame und ist somit Vorbild für ähnliche multilaterale Begegnungen in Europa. Begegnungen unter dem einigenden Dach von Alpen-Adria helfen mit, bilaterale Konfliktsituationen zu überwinden und leisten eine vorbeugende Friedensarbeit.

Von diesem Umstand tief geprägt, trat das Land Kärnten auch und bereits sehr früh - 1997 - als Mitglied der Föderalistischen Union Europäischer Volksgruppen / FUEV bei. Die FUEV als größte europäische Volksgruppen-Dachorganisation mit über 100 Minderheitenorganisationen aus ganz Europa, ist im Laufe ihres Bestehens durch ihr konsequentes Bekenntnis zur Demokratie und Recht und durch ihre beharrliche Arbeit für einen besseren Schutz der Volksgruppen zu einem respektierten Gesprächspartner der Regierungen und Parlamente in vielen Staaten Europas geworden. Auch die vom Land Kärnten gesetzten vertrauensbildenden Maßnahmen stehen im Einklang mit dem Bemühen der Union, um eine gedeihliche und friedensstiftende Arbeit und die gemeinsame Wertschätzung findet ihren Ausdruck im schon traditionellen gegenseitigen Besuch diverser Dialogveranstaltungen.

An dieser Stelle möchte ich dem FUEV-Präsidium und seinem FUEV-Generalsekretariat für die seither gute und gedeihliche Zusammenarbeit danken.

Mit dem Beitritt als korrespondierendes Mitglied zur FUEV setzte Kärnten ein deutliches Bekenntnis zur Volksgruppenthematik und unterstreicht abermals im

Jahre 2000 durch den Beitritt in den FUEV-Beirat sein nachhaltiges Bemühen und Bestreben um einen breiten Volksgruppen-Dialog in Europa. Kärnten sieht durch diese Schritte die Fortsetzung des Dialoges mit der Volksgruppe nach den Grundsätzen des europäischen Volksgruppen- und Minderheitenrechtes gesichert.

Der FUEV-Beirat, der die Vertreter der regionalen staatlichen Institutionen und Parlamente vereint, bringt als Plattform zum Ausdruck, dass die Förderung der nationalen Minderheiten wesentlich von einer konstruktiven Zusammenarbeit zwischen den politischen Institutionen der Regionen und Länder mit der FUEV und deren Mitgliedsorganisationen abhängt.

Kärnten sieht sich diesem Grundgedanken verpflichtet und bemüht sich im Rahmen seiner Nachbarschaftspolitik verstärkt um den Aufbau einer regionalen Zusammenarbeit in einer Euro-Region gemeinsam mit Friaul-Julisch Venetien, Slowenien, der Steiermark, Kroatien/Istrien und

dem Veneto. Ebenso wird die Schaffung eines gemeinsamen Hauses der genannten Regionen in Brüssel überlegt. Damit sollen Synergieeffekte bei außenwirksamen Kontakten erzielt werden.

Die EUREGIO ist ein Signal, dass die Regionen ihr Schicksal selber in die Hand nehmen und nicht alles Brüssel überlassen wollen. Mit der Schaffung einer solchen „Südalpen-Nordadria-Europaregion“ sollen bilaterale Kooperationen künftig beschleunigt werden und gemeinsame Inhalte auch eine gemeinsame Behandlung finden.

Sie sehen, wie wieder die Wichtigkeit der Regionen in Europa geschärft wahrgenommen wird. Im Hinblick darauf wird Kärnten auch künftig seinen Blick darauf konzentrieren, dass ein fairer Ausgleich zwischen globalen und regionalen Interessen gewährleistet bleibt. In diesem Prozess kommt den Volksgruppen eine ganz wesentlich Rolle zu, denn Sie sind Botschafter der Regionen.

Danke für ihre Aufmerksamkeit

Status reports

during the 49th Congress of Nationalities at Castle Kamien Slaski, 22nd May 2004

Bulgaria	Nikolay KYURKCHIEV, Tsentru ti limba shi cultura armaneasca (Aromunians) Center for Aromanian Language and Culture in Bulgaria
Ukraine	Prof. Dr. Svetlana TSCHERWONNAJA, Kirim Tatar Milli Meclisi Mejlis of the Crimean Tatar People (Medzhlis des krimtatarischen Volkes)
Germany	Halit HABIP OGLOU, Federation of Western Thrace Turks in Europe Federation of Western Thrace Turks in Europe http://www.abttf@org

Nikolay Kyurkchiev:

*ROMANIANS – ETHNICITY AND LANGUAGE
WITH 2000 YEARS OF HISTORY*

During the Roman expedition in 172 - 168 B. C. under the leadership of _emilius Paullus the Roman legions capture the Macedonian phalanges at Pidia (168 B.C.). The Macedonian king Perseus has been taken as a prisoner to Rome together with his family and 200 Macedonian noblemen, which have been carried in the procession of Aemilius Paullus at his triumphal meeting in

Rome.

The final conquer of the Balkan peninsula by the Roman Empire is in the period 148 – 142 B. C. Macedonia, Albania and a part from Northern Greece are pronounced for a Roman province. Aromanians on the Balkans are the descendants of Romanized Thracians and Illyrians, and their language is based on Latin, which is one of ancient languages in Europe.

Aromanians are scattered throughout the Balkan

peninsula and in Europe are one of the historical, linguistic, and ethnological phenomena in this region.

Some authors like Iohan Thunman and Gustav Veigand argue that they are, and what a better proof than their language, and someone would add - their appearance.

The fate of Latin speaking population in the Balkans has been greatly influenced by two great historical events. The first was the division of the Roman Empire in IV c. B.C., which transformed the Eastern Roman Empire into an Empire where, similarly to Latin in the West Greek was the lingua franca.

The first mention of the Aromanian presence in the Balkans comes from two historians in 579 A.D., Theophanes and Theophylact Simocatta who were accompanying a Byzantine army marching through the territory of present-day Bulgaria in search of the Avars. They recorded a soldier from the region shouting "Torna, torna frate" clearly a Latin expression which could be interpreted as either "Return, return, brother," or "It is slipping, brother." possibly referring to the baggage on the horse (Winnifrith, *The Vlachs* 85-87).

They were placed under the authority of several kings, and in the end, the territory inhabited by Aromanians has been divided among four countries: Albania, Bulgaria, Greece, and the Republic of Macedonia.

Unlike Basque and Romantsch speakers who have fought or are fighting for some kind of recognition of their cultural and linguistic autonomy, Aromanians seem perfectly content with their situation in the various national states they currently inhabit.

Today, Aromanians are a good example of what is called a remnant nation.

In Sofia the Aromanians are a settlers from Macedonia and North Greece. This process of migration originate in the middle of 19th century and continues to the beginning of the First World War.

In the end of 19th as a result of the favourable conditions and the high spirit of their ancestors, in Sofia 1894 have established the Aromanian Society "Unirea" by Nikola Kyurkchiev my grandfather, who was one of the first founder of Aromanian Societies.

The Romanian Culture Center was in the building on street "Ekzarh Joseph" 14 and existed to 1948 except the scientific research in history, Balkan studies, Slavonic studies and Bulgarian studies, included a preliminary school (kindergarten), a primary and secondary education with grammar school.

The democratic changes in Bulgaria during the last years ensured conditions for the guarantee and practical application of these culture necessities. The rights of ethnic nationalities in

Bulgaria, have guaranteed by the Bulgarian Constitution in accordance with European Charter of the Human Rights.

Immediate result of these positive processes is the recreation of the organizations of the Aromanians as Association of the Wallachians in Bulgaria, and her registration by the Law of persons and families of 30th April 1992.

Immediately after the registration AWB made a request to membership and was accept as a corresponding member of FUEN in Flensburg – Germany.

The Society of the Aromanians in Sofia was established in 1992. There are a similar societies in Peshtera, Velingrad, Rakitovo, Dupnitsa, Blagoevgrad and other towns in Bulgaria.

Nowadays great activity has the Center for Aromanian Language and Culture, located in Sofia. The main task of this NGO is to preserve the language, identity and history of the Aromanians in Bulgaria and on Balkan States.

Our main goal is recreation of the Romanian Institute as a Balkan Center for Aromanian Language and Culture.

The general objective of the Center for Aromanian Language and Culture in Bulgaria is the creation of a common Balkan center for the preservation and studying of Aromanian language, history, traditions, folklore and culture. This structure by means of its multiple functions and activities would work to provide the support and defence of ethnic consciousness, identity and rights of the separated Aromanian ethnic communities and minorities (incl. Tsintsars), dispersed among the different Balkan states and nations (in Bulgaria, Greece, Albania, Macedonia, FYROM and Romania). This Balkan Center has to unite the efforts and coordinate the activities of the different Aromanian ethnic and cultural associations (NGO-s) in the

following countries: Bulgaria, Macedonia, Albania, Serbia, Romania and will be realize Recommendation 1333. This problem have been discussed at the Center of Sofia at the club of our organization with Mr. Joao Ari by the Commission for Cultural Cooperation of Parliamentary Assembly of the Council of Europe.

The Center is to be situated in Sofia, Bulgaria like geographical point for all Balkan States.

A basic part of the structure of the Balkan Center for Aromanian Language, Education and Ethnic Identity is Aromanian College where Aromanian language would be taught and studied as the mother tongue of ethnic Aromanians in Bulgaria, as well as from the other Balkan countries, courses for the preparation and qualification of professors and teachers of Aromanian would be held, combined with a students` hostel and places for stay of foreign guests. Additionally other Romanic languages would be studied. Further departments of the Center`s structure are the Archive of Aromanian history, folklore and traditions on the

Balkans and the Library for special and general literature (artistic, linguistic, historical, ethnological, folkloristic, sociological, etc.), concerning Aromanian ethnic and cultural community. Very important is also the part of the third detachment of the Center – the Publishing department, which would provide editing and print of students text-books, students literature and supplies, artistic literature (poetry and prose), scientific literature and periodicals (newspapers, magazines, reviews) devoted to or concerning the problems of Aromanian language, culture, history and ethnic identity.

During the period 1993 – 2004 the Center for Aromanian Language and Culture in Bulgaria published more than 25 editions – literature, dictionaries, manuals, periodical issues and CD in Aromanian language.

A principal function of the Balkan Center for Aromanian Language, Education and Ethnic Identity is to provide the organization, co-operation and coordination of the activities of the joint participants - Aromanian associations from the other Balkan countries, for the preparation and carrying out of folklore festivals, exhibitions and performances, as well as scientific, methodological and management forums and manifestations (such as symposia, conferences, workshops, etc.) on the problems of

preservation and studying of Aromanian language, culture and history and Aromanian ethnicity and ethnic identity, the popularization of Aromanian identity and culture and dissemination of information through national media and Internet. These activities are well known by FUEN President Mr. Romedi, who was our guest on II Symposium for Aromanian Language and Culture in West Southern Bulgaria in Rodopi mountains from 12 – 14 September 2003.

The initiative for the creation of a Balkan Center for Aromanian Language, Education and Ethnic Identity belongs to the Center for Aromanian Language and Culture (CALC) – Sofia, Bulgaria, which at the present stage is being in coalition with the other Balkan NGO's, like Ethnographic Institute and Museum – Bulgarian Academy of Science, Balkan Trust for Democracy etc.

We hope that Bulgarian government and particularly National Council for Ethnic and Demographic Issues, which We are the first founders will give us financial support and We hope for the same support by the side of European Union and Parliamentary Assembly of the Council of Europe. For providing of this project We had a conversation with FUEN President Mr. Romedi last year in Bulgaria.

Prof. Dr. Swetlana Czerwonnaja

Die Krimtataren in der FUEV und in ihrer Heimat

Vor 12 Jahren, im Mai 1992, an dem Nationalitätenkongreß der FUEV in Cotbus war das krimtatarische Volk als erstes unter den unterdrückten, bei dem Stalins Regime deportierten Völker (oppressed peoples) der ehemaligen Sowjetunion in Mitglieder der FUEV angenommen worden. Und die blaue nationale Fahne der Krimtataren mit dem goldenen Zeichen (Symbol, "Tamga") der Chanen Gyreen – ein Sinnbild der Freiheit, uralten Staatlichkeit und Unabhängigkeit dieses Volkes – hat ihren Platz für ewig in der Europäischen Gemeinschaft, zwischen diesen goldenen Sternen der FUEV genommen.

Sehr viel ist während dieser 12 Jahre geändert. Im letzten Jahren der Existenz des letzten Euro-Asiatischen Imperium – der Sowjetunion – befand sich das krimtatarische Volk außer dem Gesetz (po za prawem). Sein Heimkehr in die Krim war bei dem kommunistischen Regime verboten. Seine freie nationale Selbstbestimmung war unmöglich. Das in die tausendjährige Tradition zurückgehende muslimische Glauben – der Islam, woran die krimtataren vom frühen Mittelalter bekehrt worden waren, war verletzt und und aus der Krim vertrieben. Keine Moschee funk-

tionierte in der Krimhalbinsel, kein Gebet flog von diesem Kand an den Grossen Allah nach oben, keine Stimme des islamischen Mueddzinns klang von den zerstörten Minaretten der Krim. Die krimtatarische Kultur wurde verurteilt an Vergessen. Die Heimat der Krimtataren, das historische Zentrum und Wiege der ältesten europäischen islamischen Turkkultur, gehörte den sowjetischen Okkupanten, die unter der Losung "Krim ohne Krimtataren" in der barbarischen Weise in der krim menagerten und herrschten. Jetzt mehr als ein Viertel von Mio (270 tausend) der Krimtataren sind aus der Exil in die krim schon heimgekehrt und mit dem Programm der bürgerischen, sozialen, politischen und kulturellen Integrierung in die neue, demokratische, unabhängige Ukraine umgefaßt worden. Die Selbstverwaltung der krimtataren – die Medjlis mit dem nationalen Helden Mustafa Djemilev an der Spitze – ist etabliert und auf dem höchsten staatlichen und internationalen Niveau akzeptiert und anerkannt. Der nationale Rat der Krimtataren funktioniert bei dem Staatspräsidenten der Ukraine. Es exestieren vom neuen in der Krim die tatarischen Siedlungen mit ihren Obstgarten, Weintraubenplantationen, reinen Quellen des

Heilwassers; mehr als 150 Moscheen sind den gläubigen Muslims zurückgekehrt und restauriert (teilweise mit der Hilfe der polnischen Architekten) worden. Krimtatarischen Studenten studieren in den Universitäten und Hochschulen der Krim. Die krimtatarische Sprache klingt von der Bühne des nationalen Theaters, das ein neues schönes Gebäude in Simferopol bekommen hatte. Die krimtatarischen Abgeordneten sind in das Parlament ("Verchovnaja Rada") der Ukraine erwählt worden und verteidigen dort die Interessen des krimtatarischen Volkes. Ohne krimtatarischer Vertreter funktioniert mehr kein Ministerium, keine Regierungsstruktur in der Krim selbst.

Nicht alle Probleme der Krimtataren sind bis heute gelöst, und keineswegs möchte ich ein idealisiertes Bild der Situation in der Krim darstellen. Ein wesentlicher Teil des krimtatarischen Volkes bleibt bis heute an Orten der Exil – am meisten im Usbekistan – ohne Rechte, ohne Unterstützung, ohne Aufmerksamkeit des aufgeklärten Europas. Darum ist ein Besuch, die Fact-Finding-Mission, nach Usbekistan von der Seite der Führung der FUEV so wichtig, schon lange erwartet und gewünscht.

Aber heute möchte ich in der ersten Linie die Erfolge der krimtatarischen Nationalbewegung betonen, und die Frage stellen und beantworten, warum ist es so viel den Krimtataren gelungen zu erreichen, worin besteht das "Hauptgeheimnis"

aller Errungenschaften?

Es gibt verschiedene Mittel und Methoden des Kampfes, verschieden Seiten und Aspekte der politischen Strategie, die den Krimtataren geholfen hatten, ihre Zwecke zu erreichen und zu verwirklichen. Eine gute Organisation, eine hohe Disziplin, eine große Mobilisierung der geistigen Kräfte, die engen Zusammenhängen mit der internationalen Menschenrechtsbewegung und andere Ursachen und Grundlagen. Aber eine unter diesen Grundlagen und Ursachen der erstaunlichen Erfolge der krimtatarischen Nationalbewegung möchte ich extra betonen. Es geht um die internationale Solidarität. Nimmer waren die Krimtataren von anderen unterdrückten Völkern der Sowjetunion, von anderen progressiven Kräften der Welt isoliert. Niemals meinten die Krimtataren, ob ihre Probleme bloß ihre inneren Angelegenheiten, ihre eigenen Sachen ("pro domo sua") seien. Niemand sagte den Krimtataren ihren Kollegen und Nachbarn: "Mischen sie, Bitte, in unsere Sachen nicht ein!". Immer waren und sind die Krimtataren überzeugt, dass jede Verletzung der nationalen und Menschenrechte zu den brennenden Problemen gehört, die für alle Völker der Welt wichtig sein sollten. Immer fühlten die Krimtataren das Schmerz der Anderen. Gerade im Paradigma der Solidarität, des Verständnisses, der Mitleid für andere Völker und der Bereitschaft ihnen zu helfen entwickelt sich die Tätigkeit der Krimtataren im Rahmen der FUEV.

Halit Habip Oglou

*Föderation der West-Thrakien-Türken
in Europa*

Sehr geehrter Herr Präsident,
sehr geehrte Delegierte,
sehr geehrte Kongress-Teilnehmer,

als Föderation der West-Thrakien-Türken in Europa sind wir der Dachverband von 31 Vereinen - davon 30 in Deutschland und einer in Großbritannien - die als Vertretung der in Westeuropa lebenden Türken aus dem griechischen West-Thrakien gegründet wurde. Wir vertreten 30.000, außerhalb Griechenlands in Europa lebende West-Thrakien-Türken.

In West-Thrakien, das nach dem 1923 unterzeichneten Vertrag von Lausanne an Griechenland fiel, lebten zur damaligen Zeit 120.000 Türken. Angesichts der Repressionen, denen sie dort ausgesetzt waren, war eine große Zahl von West-Thrakien-Türken gezwungen, aus Griechenland zu auszuwandern, die Mehrheit von ihnen in die Türkei. Infolge dieser Auswanderung leben heute in der Türkei 200.000 (als türkische Staatsbürger), in Deutschland 20.000 und

über den Rest der Welt verstreut 5.000 West-Thrakien-Türken außerhalb ihrer Heimat.

Wegen der in den Siebzigerjahren in Griechenland herrschenden politischen, rechtlichen, wirtschaftlichen und menschlichen Probleme wanderten sie außer in die Türkei nach Westeuropa, Australien, die USA und Kanada aus. Heute leben 95% der nach Westeuropa emigrierten West-

Thrakien-Türken in Deutschland, die übrigen in den Niederlanden, Frankreich, Großbritannien und der Schweiz.

In Westeuropa konnten wir unter den dort bekannten gelerntten Bedingungen einer modernen Gesellschaftsstruktur und zeitgemäßer juristischer Maßstäbe ge-



setzlich verankerte Vereine gründen und damit beginnen, den legitimen Einsatz für unsere Rechte in Europa fortzuführen.

10 Jahre nach der Gründung des ersten Vereins von West-Thrakien-Türken in Deutschland am 1. Januar 1978 wurde am 28. Februar 1988 unter Beteiligung von sieben Mitgliedsvereinen die Föderation der West-Thrakien-Türken in Europa offiziell gegründet.

Neben unseren kulturellen und sozialen Aktivitäten zur Förderung der Kultur der West-Thrakien-Türken bringen wir als Föderation der West-Thrakien-Türken in Europa vor Institutionen wie dem Europäischen Parlament, dem Europarat, dem Bundestag, der OSCE, den mit Minderheiten befassten Kommissionen der EU und den Vereinten Nationen die rechtlichen, wirtschaftlichen und menschlichen Probleme der Volksgruppe der West-Thrakien-Türken zur Sprache.

Seit Zwanzigerjahren ringen wir in West-Thrakien mit vielfältigen politischen, rechtlichen, wirtschaftlichen und menschlichen Problemen. Abgesehen von den uns nicht zugestandenen Rechten wurden uns im Laufe der Zeit auch die wenigen Rechte, die wir hatten, genommen. Als sich nach dem Sturz des Militärregimes wieder eine zivile Regierung etablierte und die übrige Bevölkerung ihre Rechte zurückerhielt, nahmen die Repressionen sogar noch weiter zu, abgesehen davon, dass uns die widerrechtlich entzogenen Rechte nicht wieder zugestanden wurden. Auch wenn nach dem Beitritt Griechenlands zur Europäischen Gemeinschaft und aufgrund von Bemühungen auf internationaler Ebene eine gewisse Mäßigung eintrat, haben wir in Griechenland immer noch nicht unsere Rechte in manchen grundlegenden Bereichen zurückerlangt, darunter auch Rechte, die uns in internationalen Abkommen garantiert sind.

Ich möchte Ihnen für die nach wie vor erlebten Gesetzwidrigkeiten einige Beispiele geben:

Den Vereinten Nationen zufolge hat „jeder Staat die jeweilige Identität seiner Minderheiten zu schützen und den Bestand der zur Entwicklung dieser Identität nötigen Bedingungen zu fördern.“ Der griechische Staat akzeptiert jedoch immer noch nicht die Existenz von Türken in West-Thrakien. Er bezeichnet uns als „Muslimische Minderheit“.

Griechenland verbietet zivilgesellschaftliche Institutionen und Vereine, die im Namen die Bezeichnung „Türkisch“ tragen. Die zuvor damit gegründeten Institutionen hat er geschlossen. Beispielsweise hat der auf diese Weise geschlossene „Verein der Türkischen Frauen der Rodopen“ seinen juristischen Widerspruch bis vor den Obersten Gerichtshof Griechenlands getragen.

Die seit Jahrhunderten die Bezeichnung „Türkisch“ im Namen tragenden Schulen wurden in „Muslimische“ Schulen geändert.

Als Folge der Interventionen des griechischen Staates wurden verschärfte Richtlinien erlassen, wodurch die Qualität der Ausbildung zurückging. Die in den bilateralen Verträgen zwischen Griechenland und der Türkei niedergelegte Anzahl türkischer Sprachunterrichts-Stunden wurde verringert und der ebenfalls nach diesen Verträgen erforderliche Unterricht in türkischer Sprache wurde abgeschafft. Außerdem verringert sich infolge von Maßnahmen des griechischen Staates allmählich die Zahl der Lehrer mit ausreichender Kenntnis der türkischen Grammatik.

Die Volksgruppe der West-Thrakien-Türken kann nicht mehr seine eigenen religiösen Vertreter, die Muftis, wählen. Der griechische Staat bestimmt diese religiösen Vertreter selbst, obwohl dies der Deklaration über die Rechte Minderheiten der Vereinten Nationen widerspricht. Er erkennt die von der türkischen Minderheit selbst gewählten Vertreter nicht an.

Die türkische Minderheit in West-Thrakien konnte bis 1993 ihre Vertreter als Unabhängige ins Parlament entsenden. Seitdem kann sie ihre Vertreter aufgrund der eingeführten Drei-Prozent-Hürde, die auch für die unabhängigen Abgeordneten gilt, nicht mehr als parteilose Kandidaten nominieren.

Nach einem zwischen 1955 und 1998 gültigen Paragraphen des Staatsangehörigkeitsgesetzes wurde Tausenden von im Ausland lebenden Türken aus West-Thrakien unrechtmäßig ihre griechische Staatsangehörigkeit aberkannt. Obwohl der oben erwähnte Paragraph nach jahrelangen juristischen Bemühungen ungültig wurde, haben einige West-Thrakien-Türken, sogar einige, die in Griechenland leben, ihre griechische Staatsbürgerschaft nicht zurückerlangt. Diese Personen leben sämtliche Rechte beraubt als Staatenlose.

Nach wie vor errichten die staatlichen Behörden Hürden, wie z.B. für den Erwerb und Verkauf von Gütern. Zuletzt hat das Landwirtschaftsministerium einem Griechen in Xanthi (griechisch: Xanthi) den Verkauf von Land an einen Türken verboten. Erst nachdem die Zeitungen von dem Vorfall berichtet und ein Abgeordneter interveniert hatte, wurde eine Lösung erreicht.

Obwohl Griechenland am 22. September 1997 das „Rahmenabkommen des Europarats zum Schutz der nationalen Minderheiten“ unterzeichnet hat, wurde dies bisher nicht ratifiziert. Dies ist aus Sicht der Minderheiten in Griechenland

besorgniserregend.

Nach einer Umfrage des Forschungszentrums der Europäischen Union hat innerhalb der EU Griechenland die am meisten fremdenfeindliche Bevölkerung.

Die ebenfalls in Griechenland lebenden Minderheiten der Albaner und Mazedonier lebt unter vergleichbaren Bedingungen, sogar ihre Existenz wird verleugnet.

Zuletzt protestierten in der Stadt Nea Mehaniona bei einem Festumzug Schüler und Eltern so stark dagegen, dass ein albanischstämmiger Schüler die griechische Fahne tragen wollte, das dies von den Behörden verboten wurde.

Am 19. Dezember 2003 lehnte ein Gericht in der Stadt Florina den Antrag auf Gründung eines

„Hauses der Mazedonischen Kultur“ ab.

Ich möchte ihre Aufmerksamkeit noch einmal darauf lenken, dass alle diese Vorkommnisse in Griechenland geschähen, einem Land, das seit langen Jahren Mitglied der Europäischen Union ist und sich gerne als „Wiege der Demokratie“ bezeichnet.

Als Föderation der West-Thrakien-Türken in Europa rufen wir die internationale Gemeinschaft und alle Verteidiger der Menschenrechte dazu auf, solchen Vorkommnissen in Griechenland Einhalt zu gebieten und dagegen entsprechende Maßnahmen zu ergreifen.

Halit Habip Oglou
Vorsitzender

FUEN Press releases 2004 no 26/27/28/29/30

English	http://www.fuen.org/pages/english/e_5a_2002.html
Deutsch	http://www.fuen.org/pages/deutsch/d_5a_2002.html
Français	http://www.fuen.org/pages/france/f_5a_2002.html
РУССКИЙ	http://www.fuen.org/pdfs/20040525PR_RUS_26_30.pdf
wersja polska	http://www.fuen.org/pdfs/20040525PR_POL_26_30.pdf

PRESS RELEASE 2004-26

FUEN now numbers 76 member organisations from 32 states

FUEN-Assembly of Delegates on 20th May2004 at Castle Kamien Slaski / PL

The Assembly of Delegates of the FUEN on 2th May 2004 at Karmien Slaski (PL) concerned itself with the higher classification of member organisations and with new admissions. In the course of this, the following organisations were adopted as FUEN members:

Full members:

RAINBOW – European Movement (Macedonian minority / GR) <http://www.florina.org>

Assoziation der gesellschaftlichen Vereine „Internationaler Verband der deutschen Kultur (German minority / RUS) <http://www.mdz-moskau.de>

Volksrat der Deutschen der Kirgisischen Republik (German minority / KG)

Associated members:

Belo-Russians in Estonia (Belo-Russian Minority / EE)

Jews in Estonia / EE
<http://www.kosherdelight.com/Estonia.htm>

Deutsches Kulturzentrum „Hoffnung“ (German minority/ MD)

Krimdeutsche-Stiftung e.V. (German minority / UA)
<http://www.de.crimea.ua>

“cheft qwant” transnational association for co-operation and culture exchange of the Yenish people (Yenish people / CH) <http://www.jenisch.info>

PRESS RELEASE 2004-27

Four new Vice-Presidents on the FUEN Presiding Committee

FUEN-Assembly of Delegates on 20th May2004 at Castle Kamien Slaski / PL

An item on the agenda at the Assembly of Delegates was the election of the Presiding Committee. Confirmed for a further 3 years in office were: the present FUEN President Romedi ARQUINT (Rhaetoromansh from Switzerland), Vice-President Hans Heinrich HANSEN (German from Denmark) and Dr Nigel HICKS (ethnic Cornwall minority from Great Britain). The previous Vice-Presidents Dr Ludwig ELLE, Dr Bruno HOSP, Joseph v. KOMLÓSSY and Bela TONKOVIC were no longer available for office. In their place came Ms Zlatka GIELER (Croatian from Austria), Dr Martha STOCKER (South Tyrolean from Italy), Dr Georg BRANKATSCHK (Sorbian from Germany) and Heinrich SCHULTZ (Southern Schleswegian from Germany). The delegates expressed their appreciation for the vice-presidents leaving with extensive applause.

In addition, the Assembly of Delegates discussed the obligatory regular items, e.g. the annual reports from 2003 and the draft for the budget for the year 2004. The reports were unanimously approved and passed.

The updated list of all FUEN-members are available here:

http://www.fuen.org/pages/english/e_5c_2002.html

PRESS RELEASE 2004-28

FUEN resolutions are directed to the 'old' EU member states

FUEN-Assembly of Delegates on 20th May 2004 at Castle Kamien Slaski / PL

The main resolution of this year's FUEN Assembly of Delegates was aimed, amongst others, at the 'old member states of the European Union. FUEN called upon them to fulfil the same obligations in the realm of minority protection as are being demanded of the new members of the EU for enlargement to the east. Apart from the main resolution, the Assembly of Delegates also passed several appeals. All resolutions passed can be obtained at:

http://www.fuen.org/pages/english/e_5c_2002.html

PRESS RELEASE 2004-29

Benefits and risks for national minorities in the 'enlarged Europe

49th FUEV Congress of Nationalities from 20–22 May 2004 at the Castle Kamien Slaski/PL

The Federal Union of European Nationalities held its 49th FUEN Congress of Nationalities and its Assembly of Delegates from 20–22. May 2004 at Castle Kamien Slaski/PL. After 1994 in Gdansk/Danzig, it was the second time that FUEN held its Congress of Nationalities in Poland.

The congress was visited by more than 180 participants from 26 different states

The congress was devoted to the topic of 'EU enlargement —benefits and risks for national minorities' and was attended by more than 180 participants from 26 different states, These were primarily members of minorities from more than 70 affiliated associations, but also included state representatives, scientists and a number of media representatives mainly from Poland, as all minorities resident in Poland had the opportunity to discuss their specific situation.

The event was opened by FUEN President Romedi ARQUINT. 'Europe must offer new chances for identification. Is it the political and military world power Europe, is it the globalised consumption market with Volkswagen and pizza? Or shouldn't the new bond in Europe also be guaranteed with intellectual values?' Romedi Arquint asked in his opening speech. He continued by referring to the diversity of peoples as a

spiritual heritage that should be preserved and fostered. He expects new impetus from the new member states of the EU! ARQUINT's speech in particular:

http://www.fuen.org/pdfs/20040520RA_KamienSlaski.pdf

Further speeches were held by Polish state representatives: Regional Parliament of Opole, Chairwoman Elzbieta RUTKOWSKA and Minister President Grzegorz KUBAT (both from the Regional Parliament of Opole) and Member of the Polish Parliament, Herinrich KROLL and Ms Merja LAHTINEN from the Council of Europe who illustrated the status of the framework agreement on the protection of national minorities.

Guest speaker Pavlos VOSKOPOULOS drew attention to the unsatisfactory minority situation in Greece—only weeks before the Olympic Games.

PRESS RELEASE 2004-30

FUEN Advisory Board at Castle Kamien Slaski/PL

49th FUEV Congress of Nationalities from 20–22 May 2004 at the Castle Kamien Slaski/PL

The committee formed in June 2000 in Komarno/Komaron (SK) also convened. The chairman of the committee, minority delegate for the German state of Schleswig-Holstein, Ms Renate Schnack, took the opportunity to present the most recent work by the FUEN committee.

In more in-depth talks, during which, amongst others, 'The FUEN committee and its spiritual and financial support for the targets of FUEN' was discussed, Ms Schnack was able to welcome numerous representatives from parliaments and governments in whose countries FUEN member organisations live (see photos).

The committee comprises representatives from state institutions in which member organisations live. It is a body aiming for informal exchange of information to accompany and support the activities of FUEN. With its creation, both the FUEN as a NGO and the state representatives underscore their will to enter into constructive cooperation, without which the minority issues cannot be satisfactorily approached or solved. Further meetings are to be convened in the near future.

Resolutions

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RESOLUTION 2004-01

The Assembly of Delegates of the Federal Union of European Nationalities passes the following main resolution at Castle Kamien Slaski in Poland on 20 May 2004:

The year 2004 is an Olympic year. As in antiquity, since their revival in modern times, the Olympic Games have regarded sporting competition as a contribution to peace and understanding between the nations. FUEN calls for this ideal to be declared the programme for a political Olympics. In 2004, respect for and the fostering of linguistic, cultural, religious and ethnic diversity are to be declared a political Olympic discipline. The EU, the EU member states and all other European states are called upon to take part in this Olympic discipline and thus to make their contribution towards preserving diversity in Europe.

In View of the Fact

- that the European Union is making a further step towards a unified Europe by accepting 10 new states as members;
- that this community not only perceives itself as a community with a market-economy orientation since the realisation of political rule of law and democratic institutions are also an essential element;
- that the ideal of diversity of language and culture being an essential element of Europe's inalienable spiritual heritage must be adopted by the EU and the member states;
- that this ideal has received too little attention from the existing EU up to now, in terms of both domestic and foreign policy;
- that the respect and fostering of minority languages and national minorities receive insufficient or no attention at all, even in some of the existing EU states;
- that the new EU member states are required to fulfil the Copenhagen Criteria laid down in 1993 as a prerequisite for their accession;

FUEN calls for the following:

From the EU

- that it declare the fostering of linguistic and cultural diversity within the extended EU a priority political goal of the EU;
- that it adopt the European Council instruments for the protection of national minorities and implement these in its domestic and foreign policy;
- that it support the old and the new member states in their endeavours to ratify and implement these instruments;

- that its member states do their utmost to live up to their status of modern states by affording their citizens the right and the necessary support to cultivate and live out their personal and collective identity;

From the EU member states:

France

Neither its constitution nor its laws provide for the existence, to say nothing of the active fostering, of any other than the French language and culture. The Corsicans, Basques and Bretons are denied the right to cultivate their language and culture on an equal basis and to be supported in their efforts by state measures;

Greece

The cradle of democracy has still not brought itself to introduce a policy leading to the recognition and respect of religious and national minorities. Minimal standard regulations for the protection of members of national minorities either do not exist or are not sufficiently observed. The discrimination affects Macedonians, Turks, Pomaks and Vlachs. The EU is called upon to urge the Greek state and the Greek Orthodox Church to introduce legal recognition of national minorities in Greece and to afford them the necessary protection and support.

Austria

In Austria, despite the Carinthian town-sign ruling (at 25%, excessively high percentage of minority population members required for the introduction of town signs in two languages) having been declared unconstitutional by the Austrian constitutional court in December 2001, and the previous declaration as unconstitutional of the official language ruling has still not led to a satisfactory new ruling for the Slovenian national group in Carinthia.

Great Britain

"Bearing in mind the recommendations of the Committee of Ministers on the application of the European Charter for Regional or Minority Languages in the United Kingdom, the Federal Union of European Nationalities calls upon the government of the United Kingdom to fully implement such measures as suggested by the Council of Europe in support of the Scottish Gaelic, Irish Gaelic and Welsh languages and the Scots and Ulster Scots dialects. In addition, FUEN calls upon the United Kingdom government, having recently included the Cornish language within the provisions of the European Charter for Regional or Minority Languages, to take identical measures in respect of that minority language and to afford the Cornish minority the benefits which arise from the European Framework Convention for the Protection of National Minorities forthwith."

Federal Republic of Germany

The following is currently under negotiation by the four autochthonous national minorities, the German government and the German parliament, the Bundestag:

The four recognised national minorities are endeavouring to secure the formulation and adoption of a minority article in the constitution of the Federal Republic of Germany. With a view to intensifying their dialogue with the German parliament, the minorities propose to establish a minority committee with a secretariat within the Bundestag on the lines of the German minority secretariat within the Danish parliament, Folketing, in Denmark. A forum for minority politics in the German parliament is essential if the level of information about autochthonous minorities is to be raised in the German parliament. But it must also be seen as a contribution towards greater development of German minority politics, which could be a positive sign, not only at national but also at international level.

The Netherlands

As the expert committee of the European Council has found that the Netherlands administration does not fulfil its obligations under the European Charter for Regional and Minority Languages in the fields of education and the media, the West Friesians call for amended legislation in these fields. The West Friesians further expect to see endeavours on the part of the provincial administration to ensure the emancipation of the Friesian language in daily life.

Denmark

FUEN welcomes that very good general conditions for its work on behalf of the German minority have been created, under the Bonn-Copenhagen Declarations of 1955 among others. FUEN does, however, share the concern of the German minority in Denmark that structural reform could jeopardise the cultural, social and political work of the German national group. The Danish state has, in a number of international agreements including the Framework Convention of the European Council and the language pact, undertaken not to effect any territorial changes with the intention of impeding the work of an ethnic group living in the country. However, the fact that the Danish structural reform is not explicitly directed against the German minority unfortunately does not mean that its consequences could not nonetheless greatly worsen the situation of the minority for a long time to come.

FUEN calls upon the Danish state to give the greatest possible consideration to the German minority. In concrete terms, this means accommodating the minority's desire support from the state for its cultural and social work, and introducing a model which would allow the German minority to continue to enjoy political representation on the strength of its own votes.

Special consideration of the German minority would at the same time underscore and continue to foster the exemplary co-operation between minorities and majority populations in the German-Danish border region.

Finally:

FUEN calls upon the states which have recently joined the EU to advance and expand the positive steps already achieved for the establishment and stabilisation of state law and the political practice of respecting and fostering linguistic, cultural and ethnic diversity.

It expects the Baltic states to introduce such solutions in respect of the Russian population within their borders. These should correspond with the standards for ordinary human rights as well as those for national minorities.

The EU should support candidate states in their efforts to respect and improve the standing of stateless autochthonous minority languages and national minorities. In particular, such states should be required to undertake to comply with the Copenhagen Criteria as well as the above-mentioned instruments of the European Council.

RESOLUTION 2004-02

The Assembly of Delegates of the Federal Union of European Nationalities passes the following resolution at Castle Kamien Slaski in Poland on 20 May 2004.

It was with great concern that we received the information from the Domowina-Bund Lausitzer Sorben e.V., a full member of FUEN, about the further drastic cuts in the budget of the foundation for the Sorbian people announced by the government of the Federal Republic of Germany.

Bearing in mind the obligations entered into by the Federal Republic of Germany in subscribing to the Framework Convention on the Protection of National Minorities of the European Council and to the European Charter for Regional or Minority Languages, we join with Domovina in protest.

With reference to the main resolution of the last FUEN Congress in Bolzano reminding the EU and the national states of their responsibility to preserve and foster linguistic and cultural diversity in Europe, we call upon the German government to refrain from the proposed cuts.

Despite a strained budget situation, cuts should not lead to an irreversible loss of substance for the Sorbian people, which is worthy of protection and which has no mother country from which to seek help.

We urgently appeal once again to the German government to follow up with action the statement made by its Representative for Immigrants of German Origin and National Minorities. On 12 February 2004 in Berlin, Jochen Welt made the following statement:

“The national minorities in Germany are in a special situation. They represent a relatively small minority in terms of numbers in their settlement areas as compared with the majority population. If they are to preserve their own cultural and linguistic identity, the necessary – also financial – conditions must be created by the state. Germany has also entered into international agreements under which it is committed to the fostering of national minorities.

FUEN will continue to stand by the Sorbian people when it is a question of gaining assured long-term framework conditions for the preservation and fostering of the Sorbian language and culture.

RESOLUTION 2004-03

The Assembly of Delegates of the Federal Union of European Nationalities passes the following resolution at Castle Kamien Slaski in Poland on 20 May 2004:

FUEN annual meetings have, on repeated occasions, passed resolutions which have been the driving force in bringing the attention of the international community and Russian Federation authorities to the unacceptable, obvious and conscious discrimination policy of the Krasnodar regional authorities towards Meskhetian Turks.

The local authorities of Krasnodar district foment and support hostile attitudes towards resident citizens on grounds of their ethnic identity. They have been provoking and encouraging a nationalistic attitude in the community via controlled mass media as well as threatening the Meskhetian Turks from Krasnodar region with deportation. Meskhetian Turks have held the legal right to stay in this territory since 1989. Many NGOs and international organisations have regularly drawn attention to this fact in their reports. Not only the Meskhetian Turks living in the Krasnodar region to whom citizenship and passport have been denied, but also those in possession of a passport are victims of open discrimination.

The situation in Krasnodar region has become so incredibly threatening and dangerous for Meskhetian Turks that the International Organisation for Migration and the US authorities have issued a resolution of migration to the USA for Meskhetian Turks (around 10,000 people) who have been deprived of passports and citizenship of the Russian Federation. This project is in an initial stage of implementation.

In the light of this threat to life and limb, the FUEN Assembly of Delegates acknowledges the endeavours of the US and international authorities and the International Organisation for Migration to offer this opportunity to Meskhetian Turks desirous of leaving the country, even if it cannot in principle accept emigration as a solution to ethnic conflicts. The Assembly of Delegates would remind the government of the Russian Federation and the authorities of Krasnodar region of the commitments entered into upon acceptance into the Council of Europe and expressly calls for these to be acted upon in the Krasnodar region with regard to the Meskhetian Turks. It further urgently calls for the Council of Europe to prepare and publish its own assessment of the actions of the Krasnodar regional authorities of the Russian Federation.

The FUEN Assembly of Delegates points out that Meskhetian Turks remain one of the last nations on the territory of the former Soviet Union which do not have a right to return to their homeland after the criminal deportation of minor nationalities to the USSR in 1944. The situation has been made worse by the destructive position of Georgia, which rejected the implementation of its obligation to repatriate Meskhetian Turks it had earlier approved as one of the conditions for the country's becoming a member of the Council of Europe in 1999. FUEN delegates express their hope that the new authorities in Georgia, who are promoting themselves as strong supporters of democratic values, will substantiate their claim by resolving the problem of repatriation of Meskhetian Turks to their homeland.

Reactions to the resolutions:



EUROPEAN COMMISSION
EMPLOYMENT AND SOCIAL AFFAIRS DG

Directorate-General
The Director-General

02.08.04*012003

Brussels,
D/3 – TL/bb - D(2004) 16646

Dear Mr Nickelsen,

President Prodi has asked me to thank you for your letter of 21 June.

The resolution adopted by the Annual Assembly of the Federal Union of European Nationalities on 20 May 2004 raises a number of important issues with regard to the situation of minorities in the enlarged EU.

The European Commission is conscious of the increased diversity of the EU as a result of enlargement. It is concerned to promote the participation and inclusion of minorities, taking into account the extent of the EU's competences in this field.

European legislation bans direct and indirect discrimination on grounds of racial or ethnic origin in employment, training, education, social protection and access to goods and services¹. The deadline for putting this legislation into national law has now passed, including for new Member States. The Commission is already taking legal action against those Member States that have not fully transposed these provisions into national law.

The principle of non-discrimination on grounds of membership of a national minority is set out in Article 21 of the EU Charter of Fundamental Rights. The European Council has agreed that this Charter should be incorporated in Part II of the EU's new Constitutional Treaty (subject to completion of the ratification procedures for the Treaty, including referenda in a number of Member States).

¹ See http://europa.eu.int/comm/employment_social/fundamental_rights/index_en.htm.

Mr Frank Nickelsen
Secretary General
Federal Union of European Nationalities
Schiffbrücke 41
D-24939 Flensburg

Reactions to the resolutions:

The European Commission already monitors the extent to which the rights set out in the Charter of Fundamental Rights are respected in the Member States, with the assistance of the EU network of independent experts on fundamental rights². Monitoring of the human rights situation in the EU, including respect for minorities, is likely to be stepped up in the future, with the establishment of the proposed EU Human Rights Agency.

Yours sincerely,



Odile QUINTIN

² See http://europa.eu.int/comm/justice_home/cfr_cdf/index_en.htm for further information.

Reactions to the resolutions:



*Griechisches Generalkonsulat Hamburg
Presse & Informationsbüro für Norddeutschland*

*Mr. Frank Nickelsen
Secretary General
Federal Union of European Nationalities*

Hamburg, July 14th 2004

Dear Mr. Nickelsen,

with reference to your letter of May 21 2004 and FUEN' s resolution dated 20 May 2004, I would like to state that Greece as a democratic country fully guarantees the fundamental freedoms of expression and speech and safeguards the respective undeniable rights of all its citizens, even when totally unfounded claims are voiced, as the allegations of the existence of a "Macedonian minority in Greece".

Indeed we are puzzled by the reference of "Macedonians" in the context of minority rights in Greece. In fact the Macedonians are some 2,5 million Greek citizens who live in Greece's northern region of Macedonia. In the western part of Macedonia a very small number of Greek citizens speak a Slav idiom along with their Greek mother tongue. To use the term "macedonians" exclusively for these people is an oddity. It creates a confusion with the overwhelming majority of Greeks who define themselves as Macedonians and leads eventually to a denial of their Greek identity.

Yours sincerely

*Polyxeni Capellou
Press Counsellor*

Reactions to the resolutions:

DEUTSCHER BUNDESTAG
Petitionsausschuss

11011 Berlin, 06.07.2004
Platz der Republik 1

Pet 1-15-06-10000-023056
(Bitte bei allen Zuschriften angeben)

Fernruf (030) 227-39185
Telefax (030) 227-30057

Föderalistische Union Europäischer
Volksgruppen e. V. FUEV
Herrn Frank Nickelsen
Generalsekretariat
Schiffbrücke 41

24939 Flensburg

Betr.: Grundgesetz

Bezug: Ihr Schreiben vom 21.06.2004 an den Präsidenten des Deutschen
Bundestages, hier eingegangen am 30.06.2004

Sehr geehrter Herr Nickelsen,

der Präsident des Deutschen Bundestages, Herr Wolfgang Thierse, hat Ihre Eingabe an den Petitionsausschuss weitergeleitet, da diesem nach dem Grundgesetz die Behandlung von Bitten und Beschwerden obliegt, die an den Deutschen Bundestag oder seinen Präsidenten gerichtet sind. Im Auftrag des Herrn Präsidenten danke ich Ihnen für dieses Schreiben.

Zu Ihrem Anliegen habe ich eine Prüfung eingeleitet. Sie wird voraussichtlich längere Zeit in Anspruch nehmen. Das Ergebnis werde ich Ihnen mitteilen.

Mit freundlichen Grüßen

Im Auftrag



(Martina Swanson)

Reactions to the resolutions:

DEUTSCHER BUNDESTAG
Petitionsausschuss

11011 Berlin, 19.08.2004
Platz der Republik 1

Pet 1-15-06-10000-023056
(Bitte bei allen Zuschriften angeben)

Fernruf (030) 227-39185
Telefax (030) 227-30057

Föderalistische Union Europäischer
Volksgruppen e. V. FUEV
Herrn Frank Nickelsen
Generalsekretariat
Schiffbrücke 41

24939 Flensburg

Betr.: Grundgesetz

Bezug: Ihr Schreiben vom 21.06.2004

Anlg.: - 1 -

Sehr geehrter Herr Nickelsen,

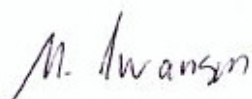
als Anlage übersende ich Ihnen die zu Ihrer Eingabe eingeholte Stellungnahme des Bundesministeriums des Innern mit der Bitte um Kenntnisnahme.

Nach Prüfung der Ausführungen des Fachministeriums bin ich zu der Auffassung gelangt, dass diese nicht zu beanstanden sind.

Ich bitte um Mitteilung, ob und ggf. mit welchen Zielen Sie unter Berücksichtigung der gegebenen Informationen eine weitere parlamentarische Prüfung wünschen. Sollte ich innerhalb von sechs Wochen nichts von Ihnen hören, gehe ich davon aus, dass Ihre Eingabe als erledigt angesehen werden kann.


Mit freundlichen Grüßen

Im Auftrag



(Martina Swanson)

Reactions to the resolutions:

 Bundesministerium des Innern	
POSTANSCHRIFT Bundesministerium des Innern, 53108 Bonn	
Deutscher Bundestag Petitionsausschuss Platz der Republik 11011 Berlin	HAUSANSCHRIFT Graurheindorfer Straße 198, 53117 Bonn POSTANSCHRIFT Postfach 17 02 90, 53108 Bonn TEL +49 (0)1888 681-3770 FAX +49 (0)1888 681-0188868155795 BEARBEITET VON RDn Hilger E-MAIL ines.hilger@bmi.bund.de INTERNET DIENSTSITZ Bonn DATUM Bonn, 29. Juli 2004 AZ SH II 3 - 923 041/0
BETREFF Grundgesetz HIER Eingabe der Föderalistischen Union Europäischer Volksgruppen e.V., FUEV, Herr Frank Nickelsen, 24939 Flensburg, vom 21.6.2004, an den Bundestagspräsidenten BEZUG Ihr Schreiben vom 6.7.2004 - Pet 1-15-06-10000-023056 ANLAGE - 1 - (Eingabe)	

Zu der Eingabe wird wie folgt Stellung genommen:

Die Eingabe der Föderalistischen Union Europäischer Volksgruppen e.V. (FUEV) umfasst zwei Sachverhalte:

I. Minderheitenartikel im Grundgesetz

Gegenstand dieses Teils der Eingabe ist das Anliegen, den Schutz und die Förderung der vier anerkannten nationalen Minderheiten in Deutschland im Grundgesetz durch Aufnahme eines Minderheitenartikels zu verankern.

Der Schutz nationaler Minderheiten ist bereits nach geltendem Verfassungsrecht ein wesentliches Element der verfassungsmäßigen Ordnung. Die Bundesrepublik Deutschland schützt ihre nationalen Minderheiten sowohl individuell wie als Gruppe. Der Individualrechtsschutz ist durch die allgemeinen Freiheitsrechte des Grundgesetzes gewährleistet. Hierzu sieht Art. 3 Abs. 1 GG die Gleichheit aller Menschen vor dem Gesetz vor. Art. 3 Abs. 3 Satz 1 GG ver-

Reactions to the resolutions:



Bundesministerium
des Innern

SEITE 2 VON 1

stärkt den allgemeinen Gleichheitssatz durch konkrete Diskriminierungsverbote. Die darin genannten Merkmale –zum Beispiel Abstammung und Sprache - dürfen nicht als Anknüpfungspunkt für differenzierende Regelungen herangezogen werden.

Einen ausdrücklichen Minderheitenschutz für die bestehenden nationalen Minderheiten und Volksgruppen gewährleisten die relevanten Landesverfassungen. Eine darüber hinausgehende Gewährleistung durch einen Minderheitenschutzartikel im Grundgesetz ist nach bisheriger Ansicht des Deutschen Bundestages nicht geboten. Wenn Mängel im Minderheitenschutz vorgetragen werden, so handelt es sich regelmäßig um bloße Vollzugsdefizite, die auf einfach gesetzlicher Ebene behoben werden können.

Die Gemeinsame Verfassungskommission hatte 1993 eine Empfehlung zur Ergänzung des Grundgesetzes um einen Artikel 20 b abgegeben, mit dem Inhalt, dass der Staat die Identität der ethnischen, kulturellen und sprachlichen Minderheiten achtet. Diese Empfehlung fand in den Schlussabstimmungen im Deutschen Bundestag nicht die erforderliche Zweidrittelmehrheit.

Die Bundesrepublik Deutschland hat daran mitgewirkt, dass verbindliche Regelungen für den Schutz von nationalen Minderheiten und traditionellen Volksgruppen geschaffen wurden. Am 10. September 1997 hat Deutschland das Rahmenübereinkommen zum Schutz nationaler Minderheiten ratifiziert, das am 1. Februar 1998 für Deutschland in Kraft getreten ist. Neben dem Rahmenübereinkommen ist die Europäische Charta der Regional- oder Minderheitensprachen des Europarates, mit der traditionell in einem Vertragsstaat gesprochene Regional- oder Minderheitensprachen als bedrohter Teil des europäischen Kulturerbes geschützt und gefördert werden sollen, am 16. September 1998 von Deutschland ratifiziert worden. Sie ist seit dem 1. Januar 1999 für Deutschland verbindlich.

Die Bundesrepublik Deutschland misst dem Schutz nationaler Minderheiten große Bedeutung für die Erhaltung des Friedens in der Völkergemeinschaft und das gedeihliche Zusammenleben innerhalb der Staaten bei und erfüllt ihre Verpflichtungen innerstaatlich. In welcher rechtlichen Form die Bundesrepublik den Minderheitenschutz gewährleistet, bleibt ihr vorbehalten. Eine Verpflichtung zur Aufnahme eines Minderheitenschutzartikels im Grundgesetz lässt sich auch aus internationalen Übereinkommen nicht herleiten.

2. Minderheitengremium beim Deutschen Bundestag

Bei dieser Forderung der FUEV handelt es sich um eine ureigene Angelegenheit des Deutschen Bundestages, so dass die Bundesregierung hierzu nicht Stellung nimmt. Nach hiesigem Wissen haben sich mit dieser Fragestellung sowohl die Verwaltung des Deutschen Bundestages als auch die Vorsitzende des Innenausschusses befasst.

Reactions to the resolutions:



Bundesministerium
des Innern

SEITE 3 VON 1

Im Auftrag

Pöhle

Reactions to the resolutions:

Bundeskanzleramt

BKA-601.169/0001-V/7/2004

An die
Föderalistische Union
Europäischer Volksgruppen
E.V. (FUEV)
Generalsekretariat

Abteilungsmail: v7post@bka.gv.at
Sachbearbeiterin: MMag. Dr. Christa ACHLEITNER
Telefon : 01/53115/2465
Telefax 01/53115/2616

Schiffbrücke 41
D-24939 FLENSBURG

Sehr geehrter Herr Generalsekretär!

Das Bundeskanzleramt bestätigt das Einlangen Ihres Schreibens vom 21. Juni 2004, mit dem Sie die Resolution Nr. 2004-01, die die FUEV anlässlich ihres Nationalitätenkongresses am 20. Mai 2004 beschlossen hat, zur Kenntnis bringen.

Das Bundeskanzleramt weist darauf hin, dass aufgrund der in dieser Resolution angesprochenen Erkenntnisse des Verfassungsgerichtshofes zum Volksgruppengesetz bzw. zur Verordnung der Bundesregierung über die Bestimmung von Gebietsteilen, in denen topografische Bezeichnungen in deutscher und slowenischer Sprache anzubringen sind, und zur Verordnung der Bundesregierung über die Bestimmung der Gerichte, Verwaltungsbehörden und sonstigen Dienststellen, vor denen die slowenische Sprache zusätzlich zur deutschen Sprache als Amtssprache zugelassen wird, im Bezirk Völkermarkt, Kärnten, die entsprechenden Regelungen des Staatsvertrages von Wien jeweils unmittelbar anwendbar sind.

Weiters ist darauf hinzuweisen, dass die Österreichische Bundesregierung in ihrem Regierungsprogramm die „Lösung der Ortstafelfrage im Sinne des in der Konsenskonferenz des Bundeskanzleramtes zwischen den Landtags- und Nationalratsparteien erzielten Angebotes an die Volksgruppe“ in Aussicht genommen hat.

Ballhausplatz 2, 1014 Wien
DVR 000019

Reactions to the resolutions:

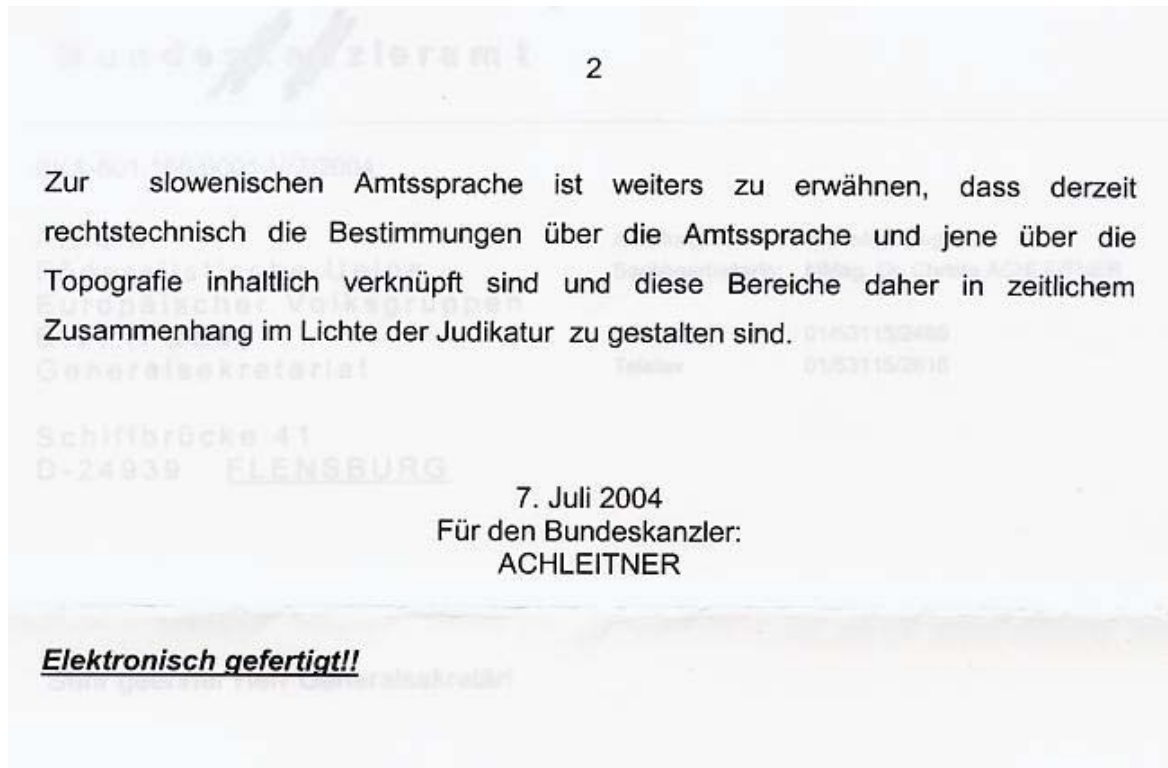


Photo impressions



Photo impressions



Elzbieta Rutkowska



Grzegorz Kubat



From left to right: Galla, Matusiak, Rutkowska, Arquint and Donitza



Henryk Kroll



Participants and guests:

at the 49th Congress of Nationalities at Castle Kamien Slaski, 20th May 2004

A	Buczolich, Silvija	D	Rein, Detlev Dr.
A	Karpf, Peter	D	Sass, Babette von
A	Korrosch, Emmerich	D	Schenk, Susann
A	Kulmesch, Janko	D	Schnack, Renate
A	Perusich, Jelka	D	Schneider, Horst
AZ	Neyman-zada, Chingiz	D	Schowitzka Frau
B	Warasin, Markus Dr.	D	Schowitzka, Peter MDL
BG	Kurktichiev, Nikolay	D	Schultz, Heinrich
BG	Kurktichiev, Toma	D	Siering, Benjamin
CH	Arquint, Romedi	D	Walde, Judith
CH	Barth, Theo	D	Weiser, Marie Luise
CH	Condrau, Pius	D	Wiencke, Gert
CH	Derungs, Gion A.	D	Wiencke, Hannelore
CH	Komlóssy, Joseph v.	D	Ziesch, Bernhard
CZ	Dzingel, Martin	DK	Asmussen, Heinz
CZ	Gáfrík, Jozef	DK	Asmussen, Peter
CZ	Kopecká, Juliana	DK	Buch, Jørn
CZ	Krnávková, Vilma	DK	Carstensen, Jürgen
CZ	Krohe, Peter	DK	Clausen, Vivian
CZ	Samkova, Zdena	DK	Diedrichsen, Jan
CZ	Walicki, Bronislaw	DK	Hansen, Hans Heinrich
D	Adam, Horst	DK	Heil, Hermann
D	Boddum, Jens	DK	Jessen, Jesper
D	Brankatschk, Georg Dr	DK	Johannsen, Peter Iver
D	Christensen, Inge M.	DK	Jürgensen, Hinrich
D	Christiansen, Jens A.	DK	Kleinschmidt, Stefan
D	Christiansen, Lene	DK	Krag, Elfi
D	Duda, Zdzislaw	DK	Kramer, Frauke
D	Elle, Ludwig Dr.	DK	Kunsemüller, Andrea
D	Funck, Gary	DK	Küsel, Ulrich
D	Habip Oglu, Halit	DK	Meyer, Peter
D	Hahn, Jørgen Jensen	DK	Nielsen, Leif
D	Hansen, Jon Hardon	EE	Matrosova. Liudmila
D	Haußer, Karl Prof	EE	Prozes, Jaak
D	Joldrichsen, Anke	EE	Velbaum, Marge
D	Kämper, Anne	F	Kergren, Jean
D	Kellner, Hans-Jørgen	F	Lahtinen, Merja
D	Knebel, Johannes	F	Le Moine, Per
D	Kosel, Heiko	GB	Hicks, Nigel Dr
D	Kossatz, Anna	GB	Nute, Rodney
D	Koszowski, Andrzej	GE	Augst, Harry Dr
D	Kring, Ingrid	GE	Stepanian, Arnold
D	Kring, Karl	GR	Kazias, Petros
D	Kschammer, Fritz	GR	Parisis, Athanasios
D	Kuhr, Karin	GR	Tzemil, Kapza
D	Küssner, Dieter Paul	GR	Voskopoulos, Pavlos
D	Küssner, Vibeke	H	Brenner, Koloman Dr.
D	Mechmet, Chasen	HR	Pupovac, Milorad
D	Meyer, Annalise	I	Brezigar, Bojan
D	Meyer, Ernst	I	Hosp, Bruno Dr
D	Mikkelsen, Grete	I	Stocker, Martha Dr.
D	Mikkelsen, Johann	JP	Abe, Tsuzuko
D	Muuss, Harro	KG	Jantsen, Valentin
D	Nickelsen, Frank	KZ	Korneewa, Svetlana
D	Nygaard, Jens	MK	Tuseva, Marinela
D	Rasmussen, Bente	N	Olson, Rolf
D	Rautenberg, Peter	NL	de Boer, Frank

NL Kalsbeek, Tjallien
NL Riemersma, Willem
NL Rinzema, Jaap
NL Willemsma, Ydwine
PL Brehmer, Dietmar
PL Blaszczyk, Justyna
PL Dlugosz, Krzysztof
PL Dlugosz, Piotr
PL Donitza, Richard
PL Galla, Ryszard
PL Gryga, Tomasz
PL Hladyk Stefan
PL Karpiak Roman
PL Kasiura, Andrzej
PL Kroll, Heinrich
PL Kubat, Grzegorz
PL Laschek, Margarethe
PL Matusiak, Tadeusz
PL Olschewski, Wojcech Prof
PL Pazdzior, Helmut
PL Petrach, Friedrich
PL Pischka, Izabella
PL Poljakova Liudmila
PL Reszke, Zanna
PL Rutkowska, Elzbieta
PL Sokolowska, Malgorzata
PL Sosna, Mateusz
PL Stamkala, Franciszek
PL Szymaczek, Jozef
PL Turkiewicz, Ioanna
PL Wilk, Monika
PL Willan, Tadeusz
RO Fleischer Wiegand Helmut
RO Jura, Christian
RO Lerm, Ioan Stefan
RO Szatmáry, Tibor
RO Vinulescu, Florina
RUS Arutiunov, M Dr
RUS Djappajev, Rassoul
RUS Grib, Edwin
RUS Kereytov, Ramazan
RUS Korkmazov, Boris
RUS Laipanov, Bilal
RUS Melanifidi, Georgij
RUS Pepinov, Fuad
RUS Perepiolkin, Lew
RUS Tscherwonnaja, Swetlana
S Bagerstam, Erik
SK Bereznaï, Eve
SK Bereznaï, Viktor jun
SK Bereznaï, Viktor sen
SK Buras, Eduard
SK Pöss, Ondrej Dr.
UA Brenzovych, Laszlo
UA Koudousov, Ernst
UA Kovacs, Miklos
UZ Schur, Irina
YU Arsenijevic, Ivana
YU Koncar-Nikolic, Vesna
YU Kraljevic, Danica
YU Obradovic-Vujnovic, Biljana
YU Pavlovic, Vlada
YU Popovic, Slobodan
YU Sikicki, Ivana
YU Tabor, Nenad
YU Tonkovic, Bela

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FUEN-Secretariat
Schiffbrücke 41
D-24939 Flensburg
0049-461-12855
0049-461-180709 Fax
info@fuen.org
<http://www.fuen.org>