

Seminar 2020/21:

“Give a Voice to the Small Peoples without their own State”

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Evaluation of the Survey on Autochthonous Peoples without their own State

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Discussion Paper

Drafted by

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1. Introduction

In 2015 the Convivenza Foundation initiated a conference on the small peoples without their own state in Scuol, Switzerland. The follow up Seminar 2020/21 – “Give a Voice to the Small Peoples without their own State” – organized in cooperation with EURAC Research Bozen/Bolzano, takes up on the Scuol recommendations of good governance and aims to shed light on the current situation of small peoples without a state or kin-state.

Twenty years after the adaptation of the Framework Convention for the Protection of National Minorities of the Council of Europe, the Seminar assesses the impact the Convention and similar international agreements had on small peoples living without their own state as minorities. Ultimately, unveiling potential deficits and urgent needs of the communities in preserving their cultural and linguistic identity depicts the primary concern of the Seminar 2020/21.

2. Methodology and Questioning Design

In order to capture the communities’ status quo, a survey on autochthonous peoples without their own state was prepared containing two specifically designed questionnaires directed at both representatives of the communities (CR Questionnaire) and responsible public officials (PO Questionnaire). The two-sided approach was favored given that it enables a more comprehensive assessment of the communities’

current situation while increasing the effectiveness of detecting distortions in the treatment, perception and representation of small peoples without their own state.

The questionnaires incorporate quantitative, qualitative and numeric data acquisition methods across 31 questions in the questionnaire for community representatives and 25 questions in the questionnaire for public officials. The questions cover seven predominantly relevant topics for the communities namely, **Autonomy and Collective Rights, Awareness of Rights and Protection, Education, Official Use of Language, Participation, Media as well as Specific Problems and Needs.**

After a short introduction on the purpose, target group and intended use of the questionnaire (adjusted for the representatives of the communities and the public officials respectively) the respondent is asked to provide his country, community, name, profession and his role/task in the community. Similarly, public officials are required to submit their country, name, profession, institution and role/task in the department dealing with the community.

The first two questions in each of the questionnaires cover the numeric size of the respective community. Most of the questions following thereafter entail a quantifiable “yes” or “no” segment that is supplemented by a qualifiable elaboration segment. Depending on the orientation and intention of the question, the elaboration segment was amended accordingly allowing the questioner to gather more in-depth information. Apart from the two-segmented questioning design, the questionnaires also include purely quantitative and qualitative questions. For an exemplary depiction of the prevalent questioning scheme used in the questionnaires please refer to figure 1.

Figure 1: Question Design One

9. Are you allowed to organize yourself as a community in associations, parties etc.? If No please elaborate	
<input type="radio"/> Yes	<input type="radio"/> No

Additionally, both versions of the questionnaire contain two questions with a slightly altered questioning design. Instead of the “yes” or “no” segment the questions provide a precomposed set of options for the respondent to choose from complemented by the elaboration segment. For an exemplary depiction of the slightly altered questioning scheme please refer to figure 2.

Figure 2: Question Design Two

16. Please indicate all school levels in which education is offered in your language, and add specific comments.			
<input type="radio"/>	Kindergarten	<input type="radio"/>	Primary School
<input type="radio"/>	Secondary School	<input type="radio"/>	Professional School
<input type="radio"/>	Universities		

3. Contacts & Replies

The primary recipients of the survey were 18 preselected autochthonous peoples without their own state across Europe. The selection entails the same communities that were represented at the first conference in addition to communities which were chosen with respect to current events and relevancy. Public officials and representatives of the following communities were sent the respective questionnaires and asked to participate in the survey: Aromanian, Sami, Ladin, Friulian, Rhaeto-Roman, Jenish and Sinti, Sorbian, North Frisian, West Frisian, Carpatho-Rusyn, Kashubian, Roma, Breton, Basque, Galician, Corsican, Meskhetian Turk and Crimean Tatar.

Out of the 18 autochthonous peoples without their own state which were contacted 13 communities completed and returned the questionnaires, namely the **Aromanian (Albania, Bulgaria, Romania), Ladin (Italy), Friuli (Italy), Rhaeto-Roman (Switzerland), Jenish and Sinti (Switzerland), Sorbian (Germany), North Frisian (Germany), West Frisian (the Netherlands), Carpatho-Rusyn (Ukraine), Roma (Bosnia-Herzegovina), Crimean Tatar (Ukraine), Basque (Spain) and Galician (Spain) Community.**

Of the 71 initial contacts that were addressed (39 community representatives and 32 public officials) twenty replies were received equaling a response rate of 28%. Fourteen of the returned questionnaires were provided by community representatives and six by public officials which corresponds to a proportional distribution of 70% to 30%.

Despite the efforts only the Aromanian, Ladin, Friulian and Sorbian communities returned both the questionnaire of the community representatives and public officials, whereas the North Frisian, West Frisian, Rusyn, Roma, Basque and Galician communities are represented solely via community representatives and the Rhaeto-Roman and Jenish and Sinti communities exclusively via public officials. Furthermore, since the Aromanian community is present in different States it will be assessed on a country-specific basis in accordance with the received replies from the Aromanian community in Albanian (AL), Bulgarian (BG), Romanian (RO) and from an International Organization of the Aromanian Community

(Int.). For a detailed breakdown and allocation of the received replies for each community please refer to Table 1.

Table 1: Contacts and replies across the communities

<u>Community</u>	Initial Contacts CR*	Initial Contacts PO*	Initial Contacts Total	Received Replies CR*	Received Replies PO*	Received Replies Total
Aromanian	8	6	14	3	1	4
Sami	4	5	9	-	-	-
Ladin	1	2	3	1	1	2
Friulian	1	2	3	1	1	2
Rhaeto-Roman	1	1	2	-	1	1
Jenish and Sinti	1	1	2	-	1	1
Sorbian	1	2	3	1	1	2
North Frisian	1	1	2	1	-	1
West Frisian	1	1	2	1	-	1
Carpatho-Rusyn	1	1	2	1	-	1
Kashubian	2	1	3	-	-	-
Roma	6	4	10	1	-	1
Breton	3	1	4	-	-	-
Meskhetian Turk	2	1	3	-	-	-
Crimean Tatar	2	1	3	1	-	1
Basque	2	-	2	2	-	2
Galician	1	2	3	1	-	1
Corsican	1	-	1	-	-	-
Total	39	32	71	14	6	20

*Table Legend: Community Representatives (CR), Public Officials (PO)

4. Quantitative and Qualitative Evaluation of the Questionnaires

The following chapter is dedicated to the evaluation of the questionnaires following a question- and topic-wise analytical approach. Each question will be analyzed quantitatively first followed by a qualitative assessment where applicable. **Peculiarities that emerge in course of the quantitative analysis are highlighted in red and will be addressed in the qualitative elaboration.** Please note that where not

indicated otherwise the analyzed questions are identically contained in both the questionnaire of the community representatives and of the public officials (apart from syntax adjustments).

4.1. Numerical and General Questions

As mentioned in chapter two questions 1 and 2 serve to numerically record the size of the respective community. The first two questions are then followed by two general questions on restrictions and discrimination the communities might be facing.

Question 1 reads as follows:

What is the numeric size of your community nationwide according to official data (e.g. census) or self-estimation?

Question 2 reads as follows:

How big is your community in relation to the traditional settlement according to official data (e.g. census) or self-estimation?

The results of the quantitative evaluation of question 1 and 2 are presented jointly in table 2. Only very few figures represent the official census results. Most of the figures are individual self-estimations by CR or PO and sometimes also based on different calculation methods therefore please double-check the numbers before using it.

Table 2: Numeric representation of the communities

<u>Community</u>	Numeric size nationwide	Numeric size in relation to the traditional settlement
Aromanian (AL)	8266 (census 2011)	200.000
Aromanian (BG)	3500	2000
Aromanian (RO)	70.000-80.000	70.000
Aromanian (Int.)	500.000-1.000.000	-
Ladin (IT)	30.500	75%
Friulian (IT)	610.000	1.000.000
Rhaeto-Roman (CH)	-	-
Jenish and Sinti (CH)	30.000 Jenish, few hundred Sinti	-
Sorbian (DE)	-	-
North Frisian (DE)	50.000	500.000
West Frisian (NL)	650.000	
Carpatho-Rusyn (UA)	10.100 / (750.000 non official)	60%
Roma (BA)	12.583 / (40.000-76.000 non official)	296 families

Crimean Tatar (UA)	248.000 (census 2001) / 350.000 (non official)	-
Basque (ES)	3.170.891	-
Galician (ES)	2.700.000	-

Question 3 reads as follows:

“Is the use of your community’s language restricted? If yes please elaborate”

As Table 3 indicates eight out of thirteen communities (61%) replied “yes” on question 3 affirming restriction on the use of their community’s language. The quantitative evaluation further reveals discrepancies regarding the Aromanian and Friulian Community in terms of the answers they provided.

Table 3: Quantitative Evaluation of Question 3

Community	CR Questionnaire		PO Questionnaire	
	Yes	No	Yes	No
Aromanian	x (BG) x (Int.)	x (RO)	x (AL)	
Ladin		x		x
Friulian	x			x
Rhaeto-Roman			x	
Jenish and Sinti				x
Sorbian		x		x
North Frisian		x		
West Frisian	x			
Carpatho-Rusyn	x			
Roma		x		
Crimean Tatar	x			
Basque	x			
Galician	x			

The discrepancies displayed in the Aromanian Community can be referred to country-specific differences concerning the treatment of the Aromanian language. According to the international organization of the Aromanian Community, the Aromanian language in Romania is rather treated as a dialect of the national language while the public official of the Aromanian Community in Albania highlighted that the Aromanian language in Albania is obstructed, lacks legal protection and is prone to ethnic tensions in the Balkan region:

“The Aromanian language in Albania is quite limited. It has never been legally protected by the state. Private initiatives are limited due to lack of legal and financial support before and after the Law 96/2017 (Law on the Protection of National Minorities of Albania). The Law 96/2017 itself has not been implemented since the day of its approval 3 years ago. In addition to these difficulties, the irrational ethnic claim of some Balkan states towards the prominent community of Armanians in Albania and the Balkans is increasing. The latter occurs as armans are a population without kin-state”

The international organization of the Aromanian Community further raised concerns for the general survival of their community’s language:

“Without state aid in general, the language is gradually dying.”

Taking the elaboration segment into account, the variance in the Friulian Community can be explained by different approaches to the question. The Community representative contextualized the question and described the development of the Friulian language from its traditional to recent use, highlighting the extended applicability of the Friulian language nowadays as compared to 15 years ago. Also, the societal perception and treatment of the language seem to have shifted as it is no longer considered as “degrading” or inferior to Italian with young people increasingly speaking the Friulian language. In contrast, the public official of the Friulian Community provided an answer as to whether the Friulian language is currently restricted and simply indicated “No” without further elaboration.

A noteworthy reply was further provided by the community representative of the Galician Community, who described a factual imbalance between Spanish and Galician as the Autonomous Status of Galicia collides with the Spanish Constitution:

“While Article 5 of the Autonomous Statutes of Galiza (1981) recognise Galizan as the natural (‘propia’) language of Galiza and state that both “Galizan and Spanish are official in Galiza and everyone has the right to know and use them” these statutes rank below the Spanish Constitution (1987) which states that (Preliminary Part, Section 3): “Castilian [i.e. Spanish] is the official Spanish language of the State. All Spaniards have the duty to know it and the right to use it.”, thereby effectively establishing a legal imbalance between the duty to know Spanish and the right to know and use Galizan.”

A more drastic situation concerning restrictions on its language is signified by the Crimean-Tatar Community where its representative moaned the occupation of the community’s native land:

“There are certain restrictions in Crimea (our native land) - the Ukrainian peninsula illegally occupied by Russia”

Question 4 reads as follows:

“Are you facing any discrimination in public on grounds of your belonging to the community? If Yes please elaborate”

The quantitative analysis of questions 4 yields similar results as compared to question 3. Of the thirteen communities that responded eight (61%) confirmed that they are facing discrimination on account of their belonging to their community. Furthermore, as highlighted in table 3 variances within the Aromanian

Community as well as discrepancies regarding the provided answers by the Friulian Community reoccurred.

Table 4: Quantitative Evaluation of Question 4

Community	CR Questionnaire		PO Questionnaire	
	Yes	No	Yes	No
Aromanian	x (BG) x (RO)	x (Int.)	x (AL)	
Ladin		x		x
Friulian	x			x
Rhaeto-Roman				x
Jenish and Sinti				x
Sorbian	x		x	
North Frisian		x		
West Frisian	x			
Carpatho-Rusyn	x			
Roma	x			
Crimean Tatar	x			
Basque	x			
Galician		x		

While the international organization of the Aromanian Community negated that the Community is facing discrimination in general, the country-specific assessment of the elaboration segments yields different results. The community representative of the Aromanian Community in Albania for instance criticizes the state for the lack of governmental support and the insufficient implementation of existing legal requirements:

“The first discrimination comes from the state itself. In the 30 years of western democracy in Albania, there is no institutional support to promote the desire to develop the culture and economy of the Armanian community. Although a Minority Law was drafted in v. 2017, nothing has been done yet in compliance with this law. We have cases when the judicial system acts with conviction in not giving the right to the immovable property of the Armanians, including the property of our Orthodox churches.”

Similarly, the Aromanian Community in Bulgaria affirms that they experience discrimination in general:

“Yes. There is no National Media access. No religion surveys. No state school education.”

Analogous to question 3 the discrepancy in the Friulian Community can be deduced to a slightly diverging interpretation of the question. While the public official of the community negated the question relying on the existing legal framework which disallows discrimination, the community representative referred to factual discrimination existing in context of the Friulian language:

“In some contexts, speaking Friulian is still not accepted (e.g. in formal and official situations, at school, in some public administration offices, including both state and regional bodies). The Friulian language is not suitably represented or used in public services and media, especially in the ones operating at the national level.”

The community representative of the Basque Community focuses on discriminatory behavior displayed by the state which effectively prevents the community to participate in certain political processes and express their self-determination:

“At the moment, the most serious discrimination affects the right to political participation, and this has serious consequences in various facets of my life. The Spanish State refuses to allow the holding of civic consultations organized by Basque institutions on issues affecting Basque citizens.

The different views on the development of self-government that legitimately exist in our country cannot be contrast with the basque citizenship, and the options that bet on reaching higher levels of political in self-government are being discriminated against.”

In contrast, the Jenish and Sinti Community negated the question on whether they are facing discrimination but still reported on the occurrence of indirect discrimination:

“The discrimination is rather indirect, due to their nomadic lifestyle, hostile behavior of communities / neighbors when it comes to the construction of a new halting site.”

The community representative of the Roma Community referred the question to a more abstract level, elaborating on the concept, implications and discriminatory nature of “Antigypsyism”:

“The discrimination and antigypsyism is deeply rooted in BiH society. Antigypsyism is the specific racism towards Roma, Sinti, Travellers and others who are stigmatized as ‘gypsies’ in the public imagination. Although the term is finding increasing institutional recognition, there is as yet no common understanding of its nature and implications. Antigypsyism is often used in a narrow sense to indicate anti-Roma attitudes or the expression of negative stereotypes in the public sphere or hate speech. However, antigypsyism gives rise to a much wider spectrum of discriminatory expressions and practices, including many implicit or hidden manifestations. Antigypsyism is not only about what is being said, but also about what is being done and what is not being done. To recognize its full impact, a more precise understanding is crucial.”

The community representatives of the Carpatho-Rusyn and Crimean-Tatar Communities expressed more drastic concerns for their respective community:

“There is discrimination of rights because of non-recognition of rusyns-nation in Ukraine”

“The Russian Federation suppresses the freedom of speech and any other manifestations of opposition to its illegal occupation of Crimea. Since practically all members of the indigenous Crimean Tatar people stood against the occupation, Crimean Tatars are systematically discriminated in Crimea.”

4.2. Autonomy and Collective Rights

The following set of questions (questions 5-10 in the CR Questionnaire and questions 5-8 in the PO Questionnaire) pertain to the “Autonomy and Collective Rights” section representing one of the seven crucial issues for the communities covered in this survey.

Question 5 reads as follows:

“Are the national laws equally applied to your community? If No please elaborate”

According to the quantitative evaluation of question 5, four communities out of thirteen (30%) negated the equal application of national laws to their community. Analogous to the questions before table 5 indicates discrepancies within the Aromanian Community.

Table 5: Quantitative Evaluation of Question 5

Community	CR Questionnaire		PO Questionnaire	
	Yes	No	Yes	No
Aromanian	x (BG)	x (RO) x (Int.)		x (AL)
Ladin	x		x	
Friulian	x		x	
Rhaeto-Roman			x	
Jenish and Sinti			x	
Sorbian	x		x	
North Frisian	x			
West Frisian	x			
Carpatho-Rusyn		x		
Roma		x		
Crimean Tatar	x			
Basque		x		
Galician	x			

Again, the variances in the Aromanian Community can be referred to country-specific differences. Tough the Aromanian Community in Bulgaria indicated “Yes” as to whether the national laws are equally applied to their community the community representative added in the elaboration segment that they are applied only in a limited scope. The public official of the Aromanian Community in Albania provided a more specific reply criticizing the Albanian state and judicial system:

“There are cases of damage and theft of the Orthodox churches of the Armanians of Albania. There have been cases of property theft with forged documents protected by the corrupt courts of Albania. Not only that, but also the law 96/2017, which was built for the national minorities of Albania with our contribution, does not apply!”

Similarly, the community representative of the Aromanian Community in Romania condemned unconstitutional state practices and laws:

“In Romania there is a tendency of forced assimilation through unconstitutional laws, not sanctioned/ammended to date.”

The community representative of the Roma Community raised concerns as to the actual protection of the community from discrimination despite the applicable law:

“The Law on Prohibition of Discrimination (“Official Gazette of BiH” No. 59/09) and provisions of the Law on Amendments to the Law on Prohibition of Discrimination (“Official Gazette of BiH” No. 66/16) are adopted in BiH in 2009 and 2016. It implies that laws of the BiH are not discriminatory. However, the protection from the discrimination does not end with adoption of the specific law. The access to the rights and the equal opportunities are base for the equality. When it comes to the protection of Roma men and women from discrimination, the effectiveness of the existing legal protection is questionable due to insufficient information about protection mechanisms, as well as the unavailability of information material in the Romani language. In most cases, BiH is justified by solid legal solutions to the fact that certain standards in the protection of human rights have not been achieved.”

Question 6 reads as follows:

“Are your language, culture, traditions and identity recognized in the constitution and the legal frame of the state? If Yes please elaborate”

According to the results illustrated in table 6 eleven out of thirteen communities (84%) stated that their language, culture, traditions and identity are recognized in the constitution and the legal frame of the state. No direct answer was obtained from the international organization of the Aromanian Community as the organization distinguished between countries that do recognize the Aromanian language, culture, traditions and identity and countries that do not.

Table 6: Quantitative Evaluation of Question 6

Community	CR Questionnaire		PO Questionnaire	
	Yes	No	Yes	No
Aromanian	x (BG)	x (RO)	x (AL)	

Ladin	x		x	
Friulian	x		x	
Rhaeto-Roman			x	
Jenish and Sinti			x	
Sorbian	x		x	
North Frisian	x			
West Frisian	x			
Carpatho-Rusyn		x		
Roma		x		
Crimean Tatar	x			
Basque	x			
Galician	x			

The country-specific assessment of the Aromanian Community reveals that the community's language, culture, traditions and identity are not universally recognized in their respective home state. More precisely according to the international organization of the Aromanian Community, they are not recognized in Serbia and Romania which is in line with the answer provided by the community representative of Romania.

The community representatives of the Roma and the Carpatho-Rusyn Community did not elaborate why language, culture, traditions and identity is not recognized.

Question 7 reads as follows:

“Do you feel adequately financially supported by the state and fairly remunerated for your services? If No please elaborate” (not contained in the PO Questionnaire)

As question 7 is not contained in the questionnaire for public officials the quantitative evaluation was confined to the questionnaires provided by community representative. Of the ten communities that provided an answer to question 7 six (60%) declared their financial support and remuneration to be insufficient. Please note that the questionnaire received from the representatives of the Sorbian Community could not be taken into consideration in this regard as they mistakenly answered the questionnaire intended for public officials (continuously applies for the Sorbian Community regarding questions not included in the PO questionnaire). Table 7 depicts the results across the communities.

Table 7: Quantitative Evaluation of Question 7

Community	CR Questionnaire		(PO Questionnaire)	
	Yes	No	Yes	No
Aromanian		x(BG) x(Int.) x(RO)		
Ladin	x			
Friulian		x		
(Rhaeto-Roman)				
(Jenish and Sinti)				
(Sorbian)				
North Frisian		x		
West Frisian	x			
Carpatho-Rusyn		x		
Roma		x		
Crimean Tatar		x		
Basque	x			
Galician	x			

Considering the financial remuneration of community members, the public official of the Aromanian Community in Albania provided an insight into the working conditions within the cultural and editorial domain criticizing the unequal treatment and failure of the state to comply with the law:

“In accordance with the law 96/2017, nothing has been done in financial support by the state (except to Greek and Slavo-Macedonian language).. A 5-minute news show has started to be broadcast on the Albanian Public Radio and Television since 11.2017, but this is too little to justify the demands for the opening of a serious editorial office of the national minorities near this television. The minority journalists are paying in 30% of their albanian colleagues. This minimum wage is paid by Public Television. The state had to pay for the opening of the editorial office and to retrieve minority journalists with full rights and permanent employment contracts, which has not happened so far. Also, according to this law, a fund for projects should have been created in the field of culture of the national minorities of Albania, but in reality no one euro has been given yet.”

The Aromanian Communities in Romania and Bulgaria used the elaboration segment to express concerns regarding the funding of their activities:

“Our activity is not financially supported by the state, we are organizing our events mainly based on the donations made by the members of our community. Some specific projects were organized with support from EU organizations/funds/program (e.g.: “Youth in Action” program, “Lifelong Learning” program, European Youth Foundation, “Erasmus+” program), or from EEA grants. It difficult to continue this way.”

“No. Our communities don’t have adequately financial support by the state. The CENTRE FOR AROMANIAN LANGUAGE AND CULTURE IN BULGARIA – CALCB has a symbolic financial support by the Bulgarian government and Ministry of Culture approximately 600 EUR per year, but it is not enough to continue all activities.”

The same applies for the Crimean-Tatar Community, which bemoans insufficient financial support:

“The Ukrainian state provides financial support to meet the collective needs of the Crimean Tatar people, but it is not sufficient.”

While all communities declared that they receive financial support at least to some extent the community representative of Carpatho-Rusyn Community negated any financial aid by the state:

“There is no financial support by our state”

Question 8 reads as follows:

“Are you aware of state, regional and local institutions who are concerned with the rights and needs of your community? If Yes please name them” (contained as question 7 in the PO Questionnaire)

Given the distribution displayed in table 8 each community is aware of state, regional and local institutions that are concerned with their rights and needs at least to some degree. The quantitative evaluation further indicates discrepancies for the Aromanian and Ladin Community.

Table 8: Quantitative Evaluation of Question 8

Community	CR Questionnaire		PO Questionnaire	
	Yes	No	Yes	No
Aromanian	x (Int.) x (RO)	x (BG)	x (AL)	
Ladin		x	x	
Friulian	x		x	
Rhaeto-Roman			x	
Jenish and Sinti			x	
Sorbian	x		x	
North Frisian	x			
West Frisian	x			
Carpatho-Rusyn	x			
Roma	x			
Crimean Tatar	x			

Basque	x			
Galician	x			

According to the quantitative analysis the Aromanian Community is divided on its awareness of state, regional or local institutions that are concerned with their rights and needs. While the community representative of the Aromanian Community in Bulgaria negated the question and did not name any institutions the public official of the Aromanian Community in Albania provided examples for local and regional initiatives:

“The Municipality of the city of Korca has welcomed us and is interested in a cooperation with the Armanian community of Albania. The local radio and television of Korca, Fieri and Gjirokastra has expressed interest in opening the Armanian language but, without financial support.”

In contrast the international organization of the Aromanian Community focused on supranational organizations and agreements that yet are to take effect in the signatory states:

“Only European institutions like ELEN, FUEN and Council of Europe which are at the origin of recommendation 1333/1997, ratified by the Committee of Ministers of the EC but not applied by the signatory states”

The quantitative analysis further shows that there is a discrepancy as to the awareness of state, regional and local institutions regarding the Ladin Community. Only its public official was able to name corresponding institutions.

Question 9 reads as follows:

“Are you allowed to organize yourself as a community in associations, parties etc.? If No please elaborate”
(not contained in the PO Questionnaire)

Apart from the Carpatho-Rusyn Community the entirety of community representatives (90%) stated that they are allowed to organize themselves in associations, parties etc. Table 9 illustrates the respective result.

Table 9: Quantitative Evaluation of Question 9

Community	CR Questionnaire		(PO Questionnaire)	
	Yes	No	Yes	No
Aromanian	x(BG) x(Int.) x(RO)			
Ladin	x			
Friulian	x			
(Rhaeto-Roman)				

(Jenish and Sinti)				
(Sorbian)				
North Frisian	x			
West Frisian	x			
Carpatho-Rusyn		x		
Roma	x			
Crimean Tatar	x			
Basque	x			
Galician	x			

Although the community representative of the Aromanian Community in Bulgaria answered “Yes” to the question, the elaboration segment contained further specifications that are to be considered:

“Yes, but only as a community associations – NGO’s. No political parties.”

In a similar fashion the community representative of the Carpatho-Rusyn Community elaborated on the “No” reply that was indicated:

“Our community has no right to organize ourselves in parties, but we do in associations”

Question 10 reads as follows:

“Does the state grant your community any form of self-determination (internal/external) or any forms of autonomy and self-governance? If Yes please elaborate” (contained as question 8 in the PO Questionnaire)

According to the quantitative evaluation of question 10 six out of thirteen communities (46%) confirmed that they are granted some form of autonomy and self-governance. Analogous to the previous evaluations, the discrepancy between answers provided by community representatives and public officials for the Ladin community as in table 10 will be addressed in the qualitative analysis.

Table 10: Quantitative Evaluation of Question 10

Community	CR* Questionnaire		PO* Questionnaire	
	Yes	No	Yes	No
Aromanian		x(BG) x(Int.) x(RO)		x (AL)
Ladin	x			x
Friulian		x		x

Rhaeto-Roman			x	
Jenish and Sinti				x
Sorbian	x		x	
North Frisian		x		
West Frisian	x			
Carpatho-Rusyn		x		
Roma		x		
Crimean Tatar		x		
Basque	x			
Galician	x			

While the public official of the Ladin Community negated that the state grants any forms of self-governance its community representative put the “Yes” answer that was provided into perspective pointing out the subordination to the political sovereign:

“Partly in South Tyrol and in Trentino. And only in dependence of the political willingness of the majority in Bolzano and Trento”

In contrast, though not explicitly required, the public official of the Friulian Community elaborated on the “No” answer that was selected:

“Even though the state does not grant the Ladins, Zimbars and Frulians any specific form of self-determination or autonomy and self-government, the minorities are granted a protection towards the Public Administration through the Law no. 482/1999.”

Similarly, the public official of the Jenish and Sinti Community specified the reply naming alternative forms of self-determination:

“Not autonomy as such, but participation in groups of experts, monitoring boards, foundations, etc.”

The community representatives of the Basque Community distinguished between the two administrative and regulatory authorities the Basque Country is prone to namely the French and Spanish state. The latter being associated with its peninsular part and the former with its continental part:

*“In the continental part, although there are institutions to promote Basque language (as we mentioned earlier), we must take into account that there is no official recognition of that languages, therefore their action is very limited and related to the promotion. They cannot take measures to guarantee linguistic rights.
In the case of the Peninsular area, it is true that the Autonomous Communities have more competences to manage the language policy. But they do not have full competence. Unfortunately, the action of the*

delegates of the Spanish Government in these territories and of the judiciary itself to veto decisions regarding the guarantee of linguistic rights is well known. Therefore, there is no full competence in the field of language policy.”

4.3. Awareness of Rights and Protection

The “Awareness of Rights and Protection” questioning section (questions 11-13) is solely included in the CR Questionnaire. Hence the following evaluation exclusively refers to the answers provided by community representatives.

Question 11 reads as follows:

“Are you aware that International and European Institutions (like European Union, Council of Europe or OSCE) have elaborated a wide range of instruments to protect minorities and autochthonous people without a state?” (not contained in the PO Questionnaire)

Given that the elaboration segment is omitted, question 11 is to be assessed purely quantitatively. As table 11 indicates the answer provided by the Aromanian Community varies again depending on the home state considered. Apart from the Galician Community and the Aromanian Community in Bulgaria the remaining community representatives (90%) declared that they are aware of institutions and instruments aimed at their protection. Please note that the international organization of the Aromanian Community did not provide an answer to question 11.

Table 11: Quantitative Evaluation of Question 11

Community	CR* Questionnaire		(PO* Questionnaire)	
	Yes	No	Yes	No
Aromanian	x (RO)	x (BG)		
Ladin	x			
Friulian	x			
(Rhaeto-Roman)				
(Jenish and Sinti)				
(Sorbian)				
North Frisian	x			
West Frisian	x			
Carpatho-Rusyn	x			
Roma	x			
Crimean Tatar	x			

Basque	x			
Galician		x		

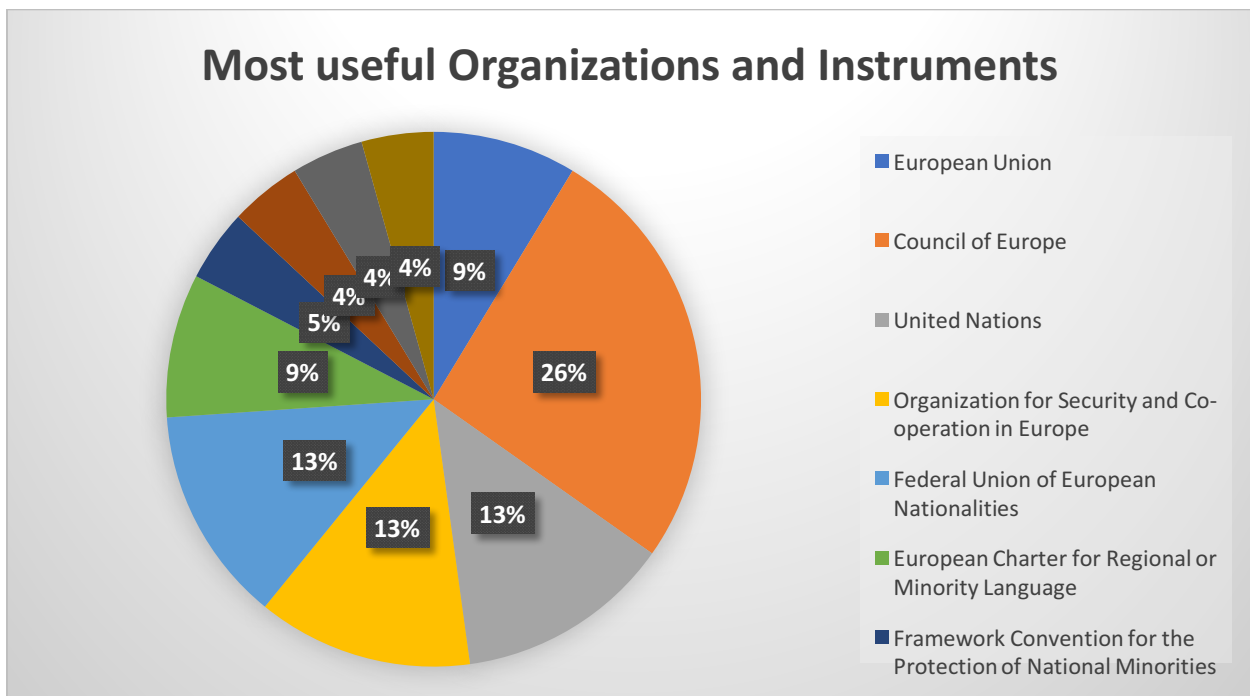
Question 12 reads as follows:

Which are the most useful Organizations and Instruments relating to your case? (not contained in the PO Questionnaire)

Similar to question 11, question 12 entails a slightly altered questioning scheme, enquiring the respondent to name the most useful organizations and instruments without a “yes” or “no” segment. According to the quantitative analysis, the most frequently mentioned organization by the communities is the Council of Europe (26%) followed by the FUEN, OSCE and UN (13% each).

Chart 1 highlights the composition and percentage values of the answers provided. Please note that the European Parliament, the International Criminal Court and the European Court of Human Rights are not included in the legend of the chart. Each were mentioned once in the questionnaires (4% each).

Chart 1: Quantitative Evaluation of Question 12



Question 13 reads as follows:

“Do you receive help from national and/or international Governmental and Non-Governmental Organizations? If Yes please elaborate” (not contained in the PO Questionnaire)

Considering the quantitative allocation illustrated in table 12, nine out of ten communities (90%) noted that they receive help from national and/or international Governmental and Non-Governmental Organizations yielding virtually identical results as compared to question 11. Deviations again being

displayed within the Aromanian Community. Please note that concerning question 13 the entry provided by the Galician Community had to be discarded as the respondent referred the question to his personal case instead of his community as a whole.

Table 12: Quantitative Evaluation of Question 13

Community	CR* Questionnaire		(PO* Questionnaire)	
	Yes	No	Yes	No
Aromanian	x (Int.)	x (BG) x (RO)		
Ladin	x			
Friulian	x			
(Rhaeto-Roman)				
(Jenish and Sinti)				
(Sorbian)				
North Frisian	x			
West Frisian	x			
Carpatho-Rusyn	x			
Roma	x			
Crimean Tatar	x			
Basque	x			
Galician		x		

While the Aromanian Community in Bulgaria and Romania denied that they receive help from Governmental or Non-Governmental organizations, the international organization of the Aromanian Community provided a positive response which was then relativized in the elaboration segment:

“Rarely but with very good results as a project for learning the Armane language supported by a Norwegian Fund in 2015”

The community representative of the Crimean-Tatar Community utilized the elaboration segment of the question to convey a more fundamental perception:

“We are helped by all organizations that manifest their position of non-recognition of the Russia’s attempt to annex Crimea”

4.4. Education

“Education” represents the third section of the survey which is contained in both the questionnaire for the community representatives and public officials (questions 14-17 in the CR Questionnaire and questions 9-11 in the PO Questionnaire).

Question 14 reads as follows:

“Does your community provide its own educational institutions (either autonomously, partly or completely financed by the state)? If Yes please elaborate” (contained as question 9 in the PO Questionnaire)

Out of the 13 communities that responded to question 14, seven (53%) affirmed that their community provides its own educational institutions. Please note that the Aromanian Community in Bulgaria did not provide an answer to question 14 while the international organization of the Aromanian Community did not provide a direct answer as it distinguished between different home countries of the community. Table 13 illustrates the distribution of the replies to question 14.

Table 13: Quantitative Evaluation of Question 14

Community	CR Questionnaire		PO Questionnaire	
	Yes	No	Yes	No
Aromanian	x (RO)			x (AL)
Ladin	x		x	
Friulian		x		x
Rhaeto-Roman			x	
Jenish and Sinti				x
Sorbian	x		x	
North Frisian		x		
West Frisian	x			
Carpatho-Rusyn		x		
Roma		x		
Crimean Tatar	x			
Basque	x			
Galician	x			

The Aromanian Community in Romania deduced the question to a language educational level elaborating on the development of language courses and initiatives:

"We are organizing language courses.

In Constanta city there are around 300 children following an optional course related to our culture. Unfortunately, during the years, the number of children decreased. Our NGO is supporting also the teachers and children following the mentioned course.

As a result of an EEA grant, our NGO developed an online e-learning platform (Duolingo structure); on this platform, one can learn the Arman/Aromanian language based on English language)."

Analogously the international organization of the Aromanian Community mentioned initiatives in Romania emphasizing however on the lack of state support and assimilation of the Aromanian culture and language fostered by the applicable law:

"We have funded primary education classes in Romania, but without the support of the State and under the effect of assimilation of the law, their number is reduced to nothing. In the other states, the communities do not have enough resources to support such initiatives."

The Basque community representative elaborated on the character of the community's educational system distinguishing between territorial parts that are influenced by the Spanish or French State:

"In the Southern Basque Country we have our own education systems. We finance it through the resources collected through economic agreement, but the organization of the educational system is not fully autonomous, because the Spanish State dictates regulations that homogenize and centralize various aspects.

The Northern Basque Country has its own educational network (Ikastolas and bilingual lines of the French School), but its financing depends on the French State. However, the new association of towns has assumed certain management competences. The regulation is in the hands of the French State, without its own regulatory capacity."

Similarly, the Galician community representative described to what extent administrative authority is allocated to the Galician Community concerning education:

"Although the Spanish Ministry for Education, Culture and Sport is ultimately responsible for overall curricular planning and approval at all levels (compulsory education, vocational training and higher education), the actual administration of education is a power transferred to the Galician Autonomous Community, specifically the Department for Education, Universities and Vocational Training (Consellería de Educación, Universidade e Formación Profesional)."

Question 15 reads as follows:

"Do you practice education in the language of your community?" (not contained in the PO Questionnaire)

Analogous to question 11, question 15 has a purely quantitative orientation providing only a "yes" or "no" segment. Apart from the Roma Community all community representatives (90%) affirm that they practice education in their respective language. Table 14 depicts the corresponding result of the quantitative analysis.

Table 14: Quantitative Evaluation of Question 15

Community	CR* Questionnaire		(PO* Questionnaire)	
	Yes	No	Yes	No
Aromanian	x(BG) x(RO) x(Int.)			
Ladin	x			
Friulian	x			
(Rhaeto-Roman)				
(Jenish and Sinti)				
(Sorbian)				
North Frisian	x			
West Frisian	x			
Carpatho-Rusyn	x			
Roma		x		
Crimean Tatar	x			
Basque	x			
Galician	x			

Question 16 reads as follows:

“Please indicate all school levels in which education is offered in your language and add specific comments.” (contained as question 10 in the PO Questionnaire)

Question 16 relates to the second questioning design that was introduced at the beginning. Instead of a “yes” or “no” segment respondents were provided several answers to choose from. More precisely they were enquired to pick all applicable out of a precomposed set of options.

According to table 15, four out of thirteen communities (30%) did not indicate any school levels that offer education in their language namely the Jenish and Sinti, Carpatho-Rusyn, Roma and Crimean Tatar Community. Nine out of thirteen communities (69%) on the other hand affirmed to have education available in their language at least to the secondary school level while seven out of thirteen communities (53%) noted that they receive education in their language at the university level. Please note that in contrast to the Aromanian Community in Romania, the Aromanian Communities in Bulgaria and Albania as well as the international organization of the Aromanian Community negated that education in their language is offered on any school level.

Table 15: Quantitative Evaluation of Question 16

<u>Community</u>	Kindergarten	Primary School	Secondary School	Professional School	University
Aromanian	x (RO)	x (RO)	x (RO)		
Ladin	x	x	x		
Friulian	x	x	x		x
Rhaeto-Roman	x	x	x	x	x
Jenish and Sinti					
Sorbian	x	x	x	x	x
North Frisian	x	x	x		x
West Frisian	x	x	x	x	x
Carpatho-Rusyn					
Roma					
Crimean Tatar					
Basque	x	x	x	x	x
Galician	x	x	x	x	x

Though the community representative of the West Frisian Community indicated all school levels as applicable, additional factors are to be considered when education in the Frisian language is concerned:

“All school levels have the possibility to teach the Frisian language, but some of them don’t. Some primary and secondary schools ask and get release of the obligation to teach the Frisian language because the low number of Frisian speaking pupils, or by the lack of professional teachers. Not all Kindergarten offer the Frisian language. The possibility to study our language on university level is very restricted. The financial cuts in language faculties were large the last ten years.”

The Carpatho-Rusyn community representative cited the integration of the community’s territory into the Soviet Union as the reason for the lack of language education:

“These all school levels in our language were eliminated after accession Carpatho-Rusyns territory to Soviet Union in 1944”

The community representative of the Crimean-Tatar Community referred to similar circumstances that prevent language education:

“The legislative guarantees of studying in our language was introduced in 2017-2019, but because of the illegal occupation by Russia, those opportunities cannot be implemented in Crimea.”

Though all school levels were indicated as applicable for the Galician Community, its representative contextualized the prevailing education system in Galicia, criticizing regulatory interventions by the government which effectively put the Galician language at a disadvantage:

“However, it should be noted that the so –called Galescolas implanted during the bipartite Nationalist (BNG) – Socialist (PSOE) government period in Galiza which specifically based upon the principle of linguistic immersion in Galizan in order to guarantee full proficiency were immediately renamed Blue Chicken kindergarten (Galiña Azul) where this principle is longer applied as soon the ruling PP returned to power in the Xunta.

Moving from the 50/50 Galizan/Spanish model for compulsory education introduced by the Bipartite Government, one of the first measures adopted by the PP upon its return to power was the adoption of a Decree (officially entitled Decree on Multilingualism) regulating and restriction the use of Galizan as a medium of teaching, now not only competing with English (in theory, at least) as well as Spanish at a one third ratio, but also forbidden for the teaching of mathematics and scientific subjects. At the time it was pushed through the Galizan Parliament, the decree led to an enormous protest movement from teachers’ unions, parent and teachers association, political opposition parties and other grassroots organisations.

Although all of the Galizan universities (Santiago de Compostela, A Coruña and Vigo) recognise Galizan as tone of their official languages and use Galizan in their internal dealings and public pronouncements, while all students are in theory entitled to use either Spanish or Galizan, the actual amount of teaching in Galizan is unregulated (depending upon individual teachers) and residual on the whole, especially if discounting Galizan-related subjects, and is anecdotal in the sciences, law and medicine. Knowledge of Galizan is not a requirement to teach in higher education in Galiza.”

Question 17 reads as follows:

“Are members of your community represented in school bodies and involved in the school administration and elaboration of curriculae?” (contained as question 11 in the PO Questionnaire)

Like question 15 and question 11, question 17 will be evaluated purely quantitatively. Nine communities (69%) confirmed that members of their community are represented in school bodies and are involved in the school administration and the elaboration of curriculae. The quantitative depiction of the results provided in table 16 unveils a distortion between the answer received by the community representative and the public official of the Friulian Community.

Table 16: Quantitative Evaluation of Question 17

Community	CR* Questionnaire		PO* Questionnaire	
	Yes	No	Yes	No
Aromanian		x(BG) x(RO) x(Int.)		x (AL)
Ladin	x		x	
Friulian	x			x
Rhaeto-Roman			x	
Jenish and Sinti				x

Sorbian	x		x	
North Frisian	x			
West Frisian	x			
Carpatho-Rusyn	x			
Roma		x		
Crimean Tatar	x			
Basque	x			
Galician		x		

4.5. Official Use of Language

The following set of questions refers to the “Official Use of Language” section which is contained in both the questionnaire for community representatives and public officials (questions 18-20 in the CR Questionnaire and questions 12-14 in the PO Questionnaire).

Question 18 reads as follows:

“Is the language of your community an official language?” (contained as question 12 in the PO Questionnaire)

Analogous to question 17, 15 and 11, question 18 does not include a qualitative elaboration segment. According to the quantitative evaluation displayed in table 17, six communities (46%) stated that their language is an official language. Please note that the answer submitted by the Basque Community is to be included in both the “yes” and “no” evaluation as the answer depends on the region considered.

Table 17: Quantitative Evaluation of Question 18

Community	CR* Questionnaire		PO* Questionnaire	
	Yes	No	Yes	No
Aromanian		x(BG) x(RO) x(Int.)		x (AL)
Ladin	x		x	
Friulian		x		x
Rhaeto-Roman			x	
Jenish and Sinti				x
Sorbian	x		x	
North Frisian		x		

West Frisian	x			
Carpatho-Rusyn		x		
Roma		x		
Crimean Tatar		x		
Basque	x	x		
Galician	x			

Regardless to the quantitative design of question 18, the Basque community representatives elaborated as to why both a “Yes” and “No” reply were indicated. Accordingly, whether the community’s language is considered official depends on the regarded part of the Basque Country. In contrast to the Continental part which is influenced by the French state the Spanish Peninsular Area of the Basque Country predominantly recognizes Basque as an official language:

<p><i>“CONTINENTAL AREA</i> <i>No legal recognition of the Basque language</i></p> <p><i>PENINSULAR AREA</i> <i>BASQUE AUTONOMOUS COMMUNITY</i> <i>Full official recognition of the Basque language. Two official languages, but it is an unbalanced officialdom, there is a duty to know Spanish</i></p> <p><i>FORAL COMMUNITY OF NAVARRE</i> <i>Even it is a small territory there are three linguistic area:</i> <i>-So-called Basque speaking area: Both Basque and Spanish officials. It is a rural area.</i> <i>-So-called Mixed area: Only Spanish is official, but basque speakers have some rights recognized. The highest number of Basque speakers are located in this area.</i> <i>-So-called non-Basque speaking area: Only Spanish is official. Almost no right is recognized.”</i></p>
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Question 19 reads as follows:

“Does the state ensure that your language can be used when communicating with the administrative authorities? If Yes please elaborate” (contained as question 13 in the PO Questionnaire)

Seven out of thirteen communities (53%) replied “yes” on question 19 confirming the state’s assurance that their language can be used when communicating with the administrative authorities. Please note that similar to question 18, the Basque Community provided both possible answers as they distinguished between the French and Spanish settlement areas. Table 18 illustrates the result of the quantitative evaluation.

Table 18: Quantitative Evaluation of Question 19

Community	CR* Questionnaire		PO* Questionnaire	
	Yes	No	Yes	No
Aromanian		x(BG) x(RO) x(Int.)		x (AL)

Ladin	x		x	
Friulian	x		x	
Rhaeto-Roman			x	
Jenish and Sinti				x
Sorbian	x		x	
North Frisian	x			
West Frisian	x			
Carpatho-Rusyn		x		
Roma		x		
Crimean Tatar		x		
Basque	x	x		
Galician		x		

Pursuant to the answer that was indicated the Friulian community representative elaborated on the legal basis for communicating with the administrative authorities, expressing content with the recent developments and projects supported by the government:

“Following the enforcement of Law no. 482/99 on the protection of historical linguistic minorities, minority languages officially entered the activities of Public Administration offices located in the marked-out territories. Some forms of protection had already been provided by Regional Law no. 15/96, but only as far as the local entities were concerned.

In particular, Law no. 482/99 entitles any citizen belonging to the Friulian linguistic minority to speak or write in their own language in the relations with public entities.

To this end, the law funds the employment of skilled personnel, the preparation of bilingual forms, as well as the training of employees and the development of IT tools that allow for the use of the Friulian language in the relations with Public Administration bodies.

The law guarantees the protection of the language through the so-called ‘visual bilingualism’, the design of bilingual internal signage as well as the erection of road signs that show place names both in Italian and Friulian.

The Public Administration bodies of the territory appeared to be very responsive in terms of linguistic protection. Judging by the projects carried out so far and the programmes currently under way, it is possible to say that the use of the Friulian language within the government bodies is making strides ahead.

The statutes of the local entities of Friuli further show the interest in the local language, as the majority of them provides for forms of recognition and promotion. The right to use the Friulian language with Public Administration bodies was further enforced by Regional Law no. 29/2007 (Legal regulations for the protection, value-enhancement and promotion of the Friulian language).”

Similarly, the community representatives of the North Frisian, Rhaeto-Roman and Sorbian Communities referred to the fundamental legal basis ensuring the communication with the authorities in their communities' language:

"In 2004 there was adopted the Frisian Law »friisk gesäts«. It allows Frisians in communicating with the authorities on all levels. Persons, who apply for jobs in public sectors will be considered when they have the ability in talking Frisian."

"Art. 6 Ab. 3 SpG: Persons speaking Rhaeto-Romanic can turn to the federal authorities in their idioms or in Romansh grischun. They will answer in Rumantsch grischun."

"Community members have the right to use it in administration (SächsSorbg) and court (Gerichtsverfassungsgesetz). State can use it for answers and decisions."

In contrast, the Carpatho-Rusyn Community is disallowed to communicate with the authorities in their community's language:

"In our country all citizens have to communicate with the administrative authorities only in Ukrainian language"

Question 20 reads as follows:

"Are traditional sights, street names and other topographical features designated in your language? If Yes please elaborate" (contained as question 14 in the PO Questionnaire)

As displayed in table 19 nine communities (69%) affirmed that traditional sights, street names and other topographical features are designated in their language.

Table 19: Quantitative Evaluation of Question 20

Community	CR* Questionnaire		PO* Questionnaire	
	Yes	No	Yes	No
Aromanian		x(BG) x(RO) x(Int.)		x (AL)
Ladin	x		x	
Friulian	x		x	
Rhaeto-Roman			x	
Jenish and Sinti				x
Sorbian	x		x	
North Frisian	x			
West Frisian	x			

Carpatho-Rusyn		x		
Roma		x		
Crimean Tatar	x			
Basque	x			
Galician	x			

Both The community representative and public official of the Friulian Community further specified the designation of topographical features in their community's language taking legal requirements into account:

"The official toponyms in the Friulian language were approved by Decree of the President of the Regional Council no. 16 of 13 February 2014. The list includes both the place names both in the official Friulian language and in the local Friulian variant.

The official toponyms were defined by taking account of the opinions of the relevant municipalities."

"As stated in the article 10 of the Italian national Law no. 482/1999 and in the article 9 of the Italian DPR (Decree of the President of the Republic) no. 345/2001."

Similarly, both the community representative and public official of the Sorbian Community referred to the constitutional basis for the labeling of topographical features within designated settlement areas:

"The Sorbian language must be used for bilingual labeling within the specified settlement area (constitution of the Free State of Saxony, SächsSorbG)."

"Municipalities within the defined settlement area must have bilingual names (Kommunalverfassung). Sorbian language must be used for bilingual signing within the defined settlement area (constitution of Land Brandenburg, Sorben/Wenden-Gesetz)."

According to the Rhaeto-Roman public official the state designates names and signs in accordance with the predominantly spoken language at the respective location:

"Switzerland's principle of territoriality is such that the local national language is used for communications in the region concerned. Concerning signalling, cf. art. 49 ab. 1 of the Signalling Ordinance (1 place names are written on place name signs, signposts, direction signs and single lane signs (art. 50-53) in the language spoken at the designated place, for mixed places in the language of the majority of the inhabitants. If a locality is written differently in two languages, the front of the locality board bears both spellings if the smaller language group comprises at least 30 percent of the inhabitants).

On a different note, the community representative of the West Frisian Community criticized the insufficient designation of nameplates in the Frisian language:

“We have Dutch, Frisian and bilingual nameplates. But not enough Frisian !”

Whereas the Crimean-Tatar community representative described how some indications were placed pursuant to the community’s own accord:

“Some signs indicating the towns’ names in Crimean Tatar language were installed by our activists”

4.6. Participation

The following set of questions belong the fifth section of the survey. The “Participation” topic is contained in both the questionnaire for community representatives and public officials (questions 21-24 in the CR Questionnaire and questions 15-18 in the PO Questionnaire).

Question 21 reads as follows:

“Are there political parties emerging from your community which compete on a communal, district or national level? If Yes please elaborate” (contained as question 15 in the PO Questionnaire)

Eight communities (61%) replied “yes” on question 21 affirming that there are political parties emerging from their community that compete on a communal, district or national level. Table 20 further reveals discrepancies concerning the answers provided by the Aromanian and Ladin Community. Please note that no direct answer to question 21 was obtained by the international organization of the Aromanian Community and the public official of the Friulian Community while the public official of the Sorbian Community did not provide and evaluable answer at all.

Table 20: Quantitative Evaluation of Question 21

Community	CR* Questionnaire		PO* Questionnaire	
	Yes	No	Yes	No
Aromanian		x (BG) x (RO)	x (AL)	
Ladin		x	x	
Friulian	x			
Rhaeto-Roman			x	
Jenish and Sinti				x
Sorbian	x		x	
North Frisian	x			
West Frisian	x			
Carpatho-Rusyn		x		
Roma		x		

Crimean Tatar		x		
Basque	x			
Galician	x			

Taking the elaboration segment into consideration, the discrepancy within the Aromanian Community can be deduced to a deviating interpretation of the question by the public official of the Aromanian Community in Albania. Unfortunately, the provided specification was incomplete.

The contradicting replies indicated by the Ladin Community suggest a different conception of the current political participation. While the public official of the Ladin Community affirms that there are political parties competing on the levels at question, its community representative negated that the community is currently represented in the political landscape.

In his elaboration the Friulian community representative described the occurrence of Friulian autonomy movements throughout the past decades and the current political representation of the Friulian party:

"In the last 40 years the political scene in Friuli has seen the emergence of various political movements whose main objective is the autonomy of Friuli and the protection of its linguistic, economic and cultural features.
"Movimento Friuli" was the most prominent local political party: founded in 1966, it elected its own representatives in the Regional Council from 1968 to 1993.
Over the years several other movements were born, such as "Un Friûl diferent" and "Acuile dal Friûl", but they never ran in elections.
Currently the only "friulianist" party present in the Regional Council, with two elected councilors, is "Patto per l'Autonomia"."

Though the Sorbian Community indicated that there are political parties competing on municipal and regional levels while being excluded from threshold requirements both its community representative and public official put the community's political participation and representation possibilities into perspective:

"The 5% threshold applies to minority parties only at the federal level, but not at the state level. There are Sorbian voter associations at the district and local level, e.g. the Sorbian Association of voters (Serbske wolerske zjednoćenstwo – Sorbische Wählervereinigung / SWZ)."

"The 5%-threshold does not count for minority parties. But nevertheless it's not realistic for minority parties in Brandenburg to reach the still necessary votes. So there is no relevant minority party."

Question 22 reads as follows:

"Name possible further instruments displaying your community's participation in political processes."
(contained as question 16 in the PO Questionnaire)

Given its composition, question 22 is comparable to the questioning scheme used for question 12. In contrast to question 12 however, question 22 does not yield results that can be processed quantitatively. Instead, the entries provided by the communities will be subjected merely to a qualitative evaluation.

The public official of the Aromanian Community in Albania specified the development and current state of the community's political representation on the account of the Union for Human Rights Party (PBDNJ):

"In the parliamentary elections of v. 1997 and 2001, through the PBDNJ, an Armanian candidate won the post of the Member of Parliament. Also, through this party, we have gained some councilors in different municipalities and communes of Albania.

From 2008 onwards, the Central Election Commission, in coloboration with the State Committee on Minorities, publishes propaganda leaflets during the election campaign in all minority languages."

In contrast both the international organization of the Aromanian Community and the community representative of the Aromanian Community in Romania identically expressed their concerns for the community's survival bemoaning its imminent demise due to the lack of state recognition and support:

"Without real recognition from the State and possibly from Europe, as was the case with the Roma, we consider that our culture and language are doomed to disappear in the short term."

The Sorbian Community provided suggestions as to how an improved participation of the community in political processes could be realized:

*"- directly elected council for Sorbian affairs at the Brandenburg parliament
- Sorbian umbrella organization "Domowina" with participation rights per law"*

In contrast, the Carpatho-Rusyn community representative expressed the community's aspiration for more fundamental participation possibilities:

"Participation in town-, region-, state- elections"

Whereas the Crimean-Tatar community representative demanded the re-establishment of its autonomy in order to achieve complete political participation:

"Re-establishment of the Crimean Tatar Autonomy in Crimea as implementation of our right to self-determination would ensure our significant participation in political processes. It had been long advocated for, and beginning from 2014 Ukraine has made some significant steps towards it."

Question 23 reads as follows:

*"Are there special regulations, such as exceptions to electoral restrictions or other mandate restrictions?
If Yes please elaborate" (contained as question 17 in the PO Questionnaire)*

As shown in table 21, three communities (23%) affirmed that there are special regulations such as exceptions to electoral restrictions or other mandate restrictions.

Table 21: Quantitative Evaluation of Question 23

Community	CR* Questionnaire		PO* Questionnaire	
	Yes	No	Yes	No
Aromanian		x(BG) x(RO) x(Int.)		x (AL)
Ladin		x		x
Friulian		x		x
Rhaeto-Roman				x
Jenish and Sinti				x
Sorbian	x		x	
North Frisian		x		
West Frisian		x		
Carpatho-Rusyn		x		
Roma	x			
Crimean Tatar		x		
Basque	x			
Galician		x		

The Aromanian international organization referred the question to a more categorical level elaborating on the general constitution of the community:

“In all countries, as the real number of people remains unknown, whether the Armanians are recognized or not, they pass through a shadow cone which does not require restrictions. They remain invisible.”

Whereas the Roma community representative criticized the state’s practice of attaching the right to run for election exclusively to a limited number of ethnic groups hence unlawfully depriving several national minorities of their political representation:

“Under the Dayton Peace Accords, only those belonging to one of the three Constituent Peoples of Bosnia and Herzegovina—Bosniaks, Croats or Serbs—are permitted to stand for election to the House of Peoples or for the Presidency. This excludes members of the 17 national minorities in the country. The European Court of Human Rights found that this amounted to discrimination. The Court found that applicants’ ineligibility to stand for election to the House of Peoples violates Article 14 of ECHR (ban of discrimination in the field of Convention rights) taken in conjunction with Article 3 of Protocol No. 1 (free elections), by 14 votes to 3, and that their ineligibility to stand for election to the Presidency violates Article 1 of Protocol No. 12 (general ban of discrimination), by 16 votes to 1.”

Question 24 reads as follows:

“Do you feel adequately represented in general administrations, public services and institutions? If No please elaborate” (contained as question 18 in the PO Questionnaire)

According to the quantitative evaluation of question 24, seven communities (53%) negate that they feel adequately represented in general administrations, public services and institutions. Please note that the public official of the Friulian Community, the public official of the Jenish and Sinti Community as well as the community representative of the Sorbian Community did not provide a direct answer to question 24. Table 22 illustrates the corresponding result.

Table 22: Quantitative Evaluation of Question 24

<u>Community</u>	CR* Questionnaire		PO* Questionnaire	
	Yes	No	Yes	No
Aromanian		x(BG) x(RO) x(Int.)		x (AL)
Ladin	x		x	
Friulian	x			
Rhaeto-Roman				x
Jenish and Sinti				
Sorbian				
North Frisian	x			
West Frisian		x		
Carpatho-Rusyn		x		
Roma		x		
Crimean Tatar		x		
Basque	x			
Galician		x		

In his elaboration the public official of the Aromanian Community in Albania pointed out, that effective representation is dependent on the implementation of binding legal requirements:

“Appropriate representation in the general administration, public services and institutions, can be done by law or remains completely spontaneous. But as mentioned above, the law is not being implemented and has not even detailed such assessments of representation in these institutions neither central nor local.”

The international organization of the Aromanian Community however, raised further concerns arguing that even if political participation of the community is achieved the elected representatives lack integrity and firmness in the face of political pressure exerted by the majority:

“No. Even if members of the community are elected, under the pressure of the majority they do not dare to represent it effectively”

The public official of the Jenish and Sinti Community cited its small size and wide distribution as reason for the underrepresentation in state bodies. Instead the community is referred to in small working groups and on a topic-specific basis:

“The community is too small and too widespread to ensure a representation in public institutions. They are systematically integrated in thematic working groups, etc. where the topic is relevant and concerns their issues.”

Whereas the Roma community representative expressed his dissatisfaction with the current state of the community’s representation in Bosnia-Herzegovina:

“Roma are underrepresented at all levels of the administration there is only one Roma councilor in 38 municipalities in BiH where Roma lives. The employment of Roma in BiH is extremely low and especially in the area of general administrations, public services and institutions.”

4.7. Media

The following set of questions refers to the “Media” section which is contained in both the questionnaire for community representatives and public officials (questions 25-29 in the CR Questionnaire and questions 19-23 in in the PO Questionnaire).

Question 25 reads as follows:

“Are you free to produce any of the following media services? Please indicate all applicable and elaborate”
(contained as question 19 in the PO Questionnaire)

Analogous to question 16, question 25 corresponds to the second questioning design. As table 23 highlights all communities are free to produce social media, eleven communities (84%) to produce print media and radio broadcasts and 10 communities (76%) to produce television broadcasts. Please note that the answer provided by the international organization of the Aromanian Community could not be evaluated quantitatively and will be subjected to the qualitative analysis instead. Additionally, the West Frisian Community did not provide an answer to question 25 at all.

Table 23: Quantitative Evaluation of Question 25

<u>Community</u>	Print Media	Television Broadcast	Radio Broadcast	Social Media
Aromanian	x(AL) x(BG) x(RO)		x (RO)	x(AL) x(BG) x(RO)
Ladin	x	x	x	x
Friulian	x	x	x	x
Rhaeto-Roman	x	x	x	x
Jenish and Sinti	x	x	x	x
Sorbian	x	x	x	x
North Frisian	x		x	x
West Frisian				
Carpatho-Rusyn		x		x
Roma	x	x	x	x
Crimean Tatar	x	x	x	x
Basque	x	x	x	x
Galician	x	x	x	x

The international organization of the Aromanian Community provided an overview of media availability in the respective countries highlighting its limited range and lack of support:

“Written media only supported by own means, therefore of weak influence. Radio and TV in North Macedonia supported by the State but insufficient. A tilmid beginning in Albania recently but irregular and without state support. A radio broadcast in Romania, but received only outside Romania which proves the real intentions towards the Armans.”

The Friulian public official elaborated on the legal basis for producing and distributing media content of the Friulian community:

“As stated in article 12 of the Italian national Law no. 482/1999. The Veneto Regional law no. 73/1994 supports initiatives aimed at spreading and promoting the cultural and linguistic heritage of the minorities, using all the available tools.”

According to the Crimean-Tatar community representative the media, though being free to produce, is scarcely available due to insufficient funding:

“Yes, but due to insufficiency of financial resources it is largely impossible”

The same concerns were expressed by the community representative of the Roma Community:

“There is a freedom of producing of any media service but there is no support for it.”

Whereas one of the Basque community representatives highlighted the scope of media coverage available in the Basque Country:

“The history of social initiative media in the Basque Country has been and still is very interesting. Both local and national medias. There are more than 60 media outlets on the Internet, 51 paper media outlets and 15 radio and 6 television stations for social initiatives in the Basque Country.”

Inter alia the Galician community representative reported on biased coverage apparent in the public radio and television corporation which was originally intended to promote the Galician culture and language:

*“Nós Diario: The only daily, all-Galician newspaper (est. January 2020), successor to the weekly Sermos Galiza.
CRTVG: The public Galician Radio and Television Corporation, theoretically broadcasting in specifically set up according to its foundational charter to promote Galician language and culture, although Spanish is present in many ways. There has been a long-running dispute with workers at the Corporation which they accuse of media bias, an accusation echoed by opposition parties, with protests in black t-shirts every Friday (venres de negro), united under the umbrella Defenda a Galega (Defend the Galician Station)
Nós TV: On-line Galician television channel.
Some local radios also broadcast partially in Galician”*

Question 26 reads as follows:

“Does the media coverage of the majority also include media reports in the language of your community? If Yes please elaborate” (contained as question 20 in the PO Questionnaire)

According to the quantitative evaluation of question 26, nine communities (69%) affirm that the media coverage of the majority also includes media reports in the language of their community. The depiction of the results as presented in table 24 also indicates discrepancies in the Friulian Community.

Table 24: Quantitative Evaluation of Question 26

Community	CR* Questionnaire		PO* Questionnaire	
	Yes	No	Yes	No
Aromanian		x(BG) x(RO) x(Int.)		x (AL)
Ladin	x		x	
Friulian	x			x
Rhaeto-Roman			x	
Jenish and Sinti				x

Sorbian	x		x	
North Frisian	x			
West Frisian	x			
Carpatho-Rusyn		x		
Roma		x		
Crimean Tatar	x			
Basque	x			
Galician	x			

While the public official of the Friulian Community indicated that the media coverage of the majority does not include reports in the community's language at all, its community representative provided examples for Friulian media programs which are however heavily limited in scope and reach:

"RAI – Radio e Televisione Italiana (Italian public radio and television service) broadcasts some programmes in Friulian but only provides 90 hours/year of radio programmes (more or less 20 minutes a day) and 0 hours of TV programmes. Some TV programmes are broadcasted on Sunday mornings, but these are independent productions. In comparison with other minorities in Italy, the yearly hours dedicated to Friulian broadcasting are really scarce."

Both the community representative and public official of the Sorbian Community identically elaborated on the integration of Sorbian media productions into the media coverage of the German majority:

"The public broadcasting (Mitteldeutscher Rundfunk, MDR) provides also the sorbian television and radio programme. The monthly Sorbian television show is broadcasted in the german programme with german subtitles."

In contrast, the Basque community representatives specified that the availability of Basque media in public media outlets is virtually non-existent:

"The presence of the Basque language in the state public media is almost non-existent. In the private media, the vast majority of the inclusion of Basque is subject to public subsidies. In any case, they are generally not relevant news."

Question 27 reads as follows:

"Do you feel adequately represented in media authorities? If Yes please elaborate" (contained as question 21 in the PO Questionnaire)

The quantitative evaluation of question 27 determined that two communities (15%) feel adequately represented in media authorities. Please note that the Galician community representative did not provide a direct answer. Table 25 illustrates the corresponding result.

Table 25: Quantitative Evaluation of Question 27

Community	CR* Questionnaire		PO* Questionnaire	
	Yes	No	Yes	No
Aromanian		x(BG) x(RO) x(Int.)		x (AL)
Ladin	x		x	
Friulian		x		x
Rhaeto-Roman				
Jenish and Sinti				x
Sorbian	x		x	
North Frisian		x		
West Frisian		x		
Carpatho-Rusyn		x		
Roma		x		
Crimean Tatar		x		
Basque		x		
Galician				

The community representative of the Ladin Community elaborated on the community's independence and representation among editorial boards:

"The RAI Ladinia has a independent editorial staff, the ladin newspaper (weekly paper ediJon + daily online ediJon) is independent as organ of the Union Generela di Ladins dla Dolomites"

Likewise, the Sorbian community representative specified the community's presence in the media authorities:

"The Sorbian community has a seat in the assembly of the Saxon State Media Authority for Private Broadcasting (SLM), a seat in the Broadcasting Council of Public Service Broadcasting (MDR Broadcasting Council) is sought."

Question 28 reads as follows:

"Do you receive public subsidies for your media programs? If Yes please elaborate" **(contained as question 22 in the PO Questionnaire)**

Considering the quantitative evaluation of question 28 shown in table 26, nine communities (69%) confirmed that they receive public subsidies for their media programs. Please note that the international organization of the Aromanian Community distinguished between different settlement areas and did not provide a quantifiable answer. Additionally, the reply submitted by the community representative of the Galician Community could not be evaluated as the respondent was not aware of the enquired subject.

Table 26: Quantitative Evaluation of Question 28

Community	CR* Questionnaire		PO* Questionnaire	
	Yes	No	Yes	No
Aromanian		x (BG) x (RO)		x (AL)
Ladin	x		x	
Friulian	x		x	
Rhaeto-Roman			x	
Jenish and Sinti				x
Sorbian	x		x	
North Frisian	x			
West Frisian	x			
Carpatho-Rusyn	x			
Roma		x		
Crimean Tatar	x			
Basque	x			
Galician				

The Friulian community representative described how and to what extent Friulian media programs are encouraged and funded by the regional administration taking the legal basis into account as well:

“Friuli’s Regional Law no. 29/2007, “Legal regulations for the protection, value-enhancement and promotion of the Friulian language” (Articles 20/23), applies to the use of Friulian in the media, namely radio, television, press and other printed works (books and magazines, including multimedia and CD or DVD material, films, works for the theatre and musicals), as well as the Internet and new technologies all of which the regional administration encourages and supports financially through the Agenzia Regionale per la Lingua Friulana.

Law no. 29/2007 supplements the previous Law no. 15/1996 by adding specific regulations with regard to funding, but only concerning radio and television, leaving the Agenzia Regionale per la Lingua Friulana the job of funding other publishing and promulgation ventures by means of specific financial support notices.

Since 2014 no regional funds have been allocated in this area, ARLeF is the only body that finances television and radio programmes through specific announcements in the publishing sector.”

Question 29 reads as follows:

“Are you facing any issues regarding hate speech in media of the majority? If Yes please elaborate”
(contained as question 23 in the PO Questionnaire)

Given the quantitative evaluation of question 29, four communities (30%) affirm that they are facing issues regarding hate speech in media of the majority. Please note that the community representatives of the Basque community did not provide an answer. Table 27 further reveals contradicting answers within the Aromanian Community.

Table 27: Quantitative Evaluation of Question 29

Community	CR* Questionnaire		PO* Questionnaire	
	Yes	No	Yes	No
Aromanian	x (RO) x (Int.)	x (BG)	x (AL)	
Ladin		x		x
Friulian		x		x
Rhaeto-Roman				x
Jenish and Sinti			x	
Sorbian		x		x
North Frisian		x		
West Frisian		x		
Carpatho-Rusyn	x			
Roma	x			
Crimean Tatar	x			
Basque				
Galician		x		

Apart from the Aromanian Community in Bulgaria the remaining representatives of the Aromanian Communities in Albania, Romania and the international organization reported on incidences related to hate speech:

“In special cases, there was an open expression against the Armanian minority and against other minorities in Albania, such as the case of May 19 in the Albanian Parliament, when the deputy Erion Piciri openly used the hate and scorn speech for them ..!”

“In the past, in some media news/articles it was mentioned that our organization/community represents a threat to the Romania’s national security.

Sometimes in the written or TV media, we observe accents of contempt or even discredit vis-à-vis personalities who assume their membership of the community of Armanians.

“Sometimes in the written or TV media, we observe accents of contempt or even discredit vis-à-vis personalities who assume their membership of the community of Armanians.”

The Carpatho-Rusyn community representative criticized the regular medial misrepresentation and discreditation of the community in the majority’s media coverage:

“Often the majority represent us as a separatists and extremists, but Carpatho-Rusyns do not have this «political mood»”

On a more severe note, the community representative of the Crimean-Tatar Community mentioned how the regional media coverage in the Crimean area has been influenced by Russian propaganda since the annexation:

“There were practically no incidents of hate speech against us after 2014 in major Ukrainian media outlets. Here must be mentioned the Russian media controlled or influenced by the Russian State, operating both in Russia and in temporarily occupied Crimea; they follow the Russia’s policy of portraying Crimean Tatars as enemies.”

4.8. Specific Problems and Needs

The seventh section of the survey “Specific Problems and Needs” includes the two remaining questions of the questionnaire (question 30-31 in the CR Questionnaire and question 24-25 in the PO Questionnaire). The question design selected for question 30 and 31 does not support a quantitative evaluation. Instead, the questions will be addressed exclusively in scope of the qualitative analysis. The following paragraphs contain a pre-selection of answers. The whole list of answers is available in the supplementary document to the qualitative analysis.

Question 30 reads as follows:

“According to your opinion, what are the two most urgent problems that should be addressed or have not improved (in comparison to the Scuol recommendation)?” (contained as question 24 in the PO Questionnaire)

As stated by the public official of the Aromanian Community in Albania enhancing the education provided in the community’s language is a major concern that needs to be addressed:

*“1. Publication of Armanian language textbooks such for Primery school, Grammar for elementary school, gymnasium and Albanian-Armanian dictionary.
2. Opening the Armenian language teachers' course and starting teaching in public schools for 9 and 12 year olds.”*

Education is also referred to by the community representative of the Aromanian Community in Romania combined with the call for a corresponding legal framework that is aimed at the protection of the community's culture and language:

- "- Right to self-identification (right to be counted separately during the next census)*
- qualified teachers and educational materials*
- kindergarten & schools that will provide education also in our language*
- effective participation in decision-making in matters affecting our rights*
- protection of our language & culture within a clear/firm legal framework*

We need some additional instruments that would enable an effective implementation of the Council of Europe Recommendation 1333/1997 (on Arman/Aromanian language and culture)."

Suggestions provided by the international organization of the Aromanian Community regard necessary institutional reforms at the European level which should ensure the community's acknowledgment and political representation of its needs:

"Since the Armans have no representative in European organizations and suffer from total opacity regarding their situation, set up a commission appointed by the European Parliament where the Council of Armans is co-opted to make proposals concerning the safeguard and the conservation of the culture and language of the Armans, as an intangible heritage of Europe and the world.

We need to translate Council of Europe Recommendation 1333/1997 into a resolution of the European Parliament and adopt a program of projects specific to minorities such as the Armans, as was the case for the Roma, although the causes were all different."

As reported by the Ladin community representative making the community's language available on social media interfaces and on internet platforms is long overdue and should be addressed:

"It is high time that the minority languages, including Ladin, were used also as official languages (interface languages) on the Socials Facebook, Instagram, ecc. At the moment it is impossible and the Ladin people use Italian or German :- (The same applies to Facebook and Google translator. Small languages are disregarded and lose use and status!!"

According to the Friulian community representative education in the community's language as well as acknowledging that meeting the community's needs requires the allocation of human resources and financial support:

- "• Teaching of their native language*
- Acknowledge that meeting the special needs of small peoples without a kin-state requires provision of financial and human resources and may require positive measures.."*

The West Frisian community representative reiterated the development and current state of the Frisian language, challenging the effectiveness of financial investments while arguing for improved visibility and applicability of the Frisian language in education and daily life:

“Frisian is the mother tongue of more than 300.000 inhabitants of Fryslân, a northern region of the Netherlands. It is the second official language of our country. Despite this position, Frisian is in difficulty. The linguistic landscape of Frisian is very poor. Linguists do not agree about the degree of deterioration, but anyone who listens to schoolchildren at primary school playgrounds is worried. The last fifty years there has been a lot of migration of Dutch speakers towards the Frisian region with as result that Dutch is increasingly replacing Frisian.

Since 1980 Frisian is a compulsory subject in education. The provincial government spends a lot of money on education in the Frisian language for example on the about 100 Trilingual Elementary Schools (Dutch, Frisian and English). The financial investments are not really effective. Why would you like to read and write the Frisian language when you don't see it in your daily life or there is no need to use it? Frisian has a low status and hardly any economic value.

Conclusion:

Minority languages like Frisian will only survive with economic value and visibility in daily life. Education is important, but not sufficient”

The community representative of the Roma Community mentioned several points that should be implemented to improve the community's standing:

*“- Creating the model for the combating antigypsyism
- Verification of the Roma language
- Adoption of the Action plans for the educational needs of Roma
- support to the protection of the Roma language, culture and tradition
- textbooks in Roma language
- enable easier transition from school to employment market”*

According to the Carpatho-Rusyn community representative recognition and self-determination are of paramount importance:

*“1. Official recognition of Cerpato-Rusyns nation in state (because in all European countries, where they are situated, they are recognized)
2. Expansion of region self-government”*

As for the community representative of the Crimean-Tatar Community, the single most urgent matter is reclaiming their territory by undoing the Russian occupation:

“De-occupation of Crimea is the single most important issue, because most of the violations of our rights and obstacles to our development as a people are stemming from the illegal occupation of Crimea by the Russian Federation.”

The Basque community representative highlighted the need for enhanced participation mechanisms for the community given its inferior capabilities and representation options as compared to the French and Spanish competences:

“Spain and France do not consider the Basque Country to be a national entity in the sense that you advocate, that is to say, a country without a state of its own.

The Basque people does not have an “effective participation in decision-making in matters affecting their rights and interests, and existence of a negotiation mechanism with national authorities on issues related to self-government” through national debates and referendums.”

The other Basque community representative emphasized on the importance of the legal recognition of the linguistic community as a whole and its language respectively:

“Undoubtedly, in the first place, the recognition of the linguistic community in the whole territory as well as the recognition of the linguistic and subjective rights at a collective level. Secondly, the establishment of an effective system to guarantee the linguistic rights of the community, starting with the guarantee of the linguistic rights linked to other fundamental rights such as the right to defence, to education, to health”

Question 31 reads as follows:

“According to your opinion, what are the two best news and developments (in comparison to the Scuol recommendation)?” (contained as question 25 in the PO Questionnaire)

As reported by public official of the Aromanian Community in Albania the improvements were achieved regarding administrative processes and the establishment of an educational institution:

*“1. The opening of the Balkan Academy in Voskopoja, which includes the Armanian language, as a continuation of the “New Academy” opened in v. 1742.
2. Establishment of administrative units with autonomous cultural and economic status for the Balkan Armans.”*

The international organization of the Aromanian Community positively acknowledged an improved understanding and awareness of minority issues and their languages in Europe:

*“A new awareness of Europe of the question of minorities in general and regional languages in particular, which unfortunately did not benefit the Armans.
Better knowledge of the issues facing minorities in Europe and better contact and solidarity between them.”*

The Ladin community representative provided a specific example for a recent development important to the community:

*“We were able to further develop our news online portal “La Usc di Ladins” www.lausc.it
We actually register about 1.000 visitors a day! The future of a minority language depends on its use in the public (administraJon, scools, toponomasJcs...) and ESPECIALLY now in online portals and smartphones, includings socials!”*

As stated by the Friulian community representative the development of autonomy rights and the establishment of close ties within the communities are notable improvements:

“• Autonomy rights – territorial or personal – for the protection of their language and cul-ture within a clear and firm legal framework;

• To establish close links and co-operation among themselves in order to make their voices better heard in the international arena.”

Whereas the Friulian public official highlighted the non-discriminatory integration and respectful perception of the community as well as financial resources that are allocated to the community:

*“At regional and national level the recognized linguistic minorities are not discriminated and are fully respected.
Financial resources are provided to the minorities through national and regional funds.”*

The North Frisian community representative determined several recent developments as positive to the community:

*“Th Friisk Hüs - the main seat of all Frisian organizations since 2010;
The official grant of the biike burning in 2014;
The goal and performance agreements for the NORDFRIISK INSTITUUT (North Frisian Institute) guarantees long life perspectives;
The establishment of the Frisian Foundation (coming in 2020) and the
FRISISAN WEB application (coming in 2020) can be regarded as best news.”*

For the Carpatho-Rusyn community representative being heard by international organizations represents has been the best recent development for the community:

*“1. Possibility of being participated in international organisations and in this way report them our problems
2. Despite hard situation for community in state, we continue to develop our minority.”*