

ECMI  
**SUMMER SCHOOL**



EUROPEAN CENTRE  
FOR  
MINORITY ISSUES

## **Group 2: Educational System and Minorities**

Student summaries submitted for the  
Group Work

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# Educational System and Minorities

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*The relation between educational system and minorities has two aspects: education for minorities – impeded or enabled by the state, and education about minorities – how they are presented in the history books. Considering the fact that almost all European countries are heterogeneous in their ethnic composition and quite a few of those have recognized national minorities, please provide examples of how minority education is regulated in your country (e.g. Minority schools, education in mother tongue, culture classes, religious education, etc.). What is the role of state – positive or negative? How does the state support or impedes minority education? Please list the relevant legislation (e.g. Constitution, Law on Education, Law on Antidiscrimination) and provide examples of positive or negative provisions. Please also provide how minorities are presented in the history books, if applicable.*

## **I. AFIFA LTIFI:**

### **Educational System and Minorities in Tunisia**

“Diversity” and “heterogeneity” are generally associated with modernity, richness and openness. Yet, in Tunisia, these words are associated with strife and division. Diversity is generally denied in Tunisia and any question regarding difference is answered with a cold denial and a routine answer of: “we are all Tunisians”. With the breakthrough of what came to be known as the Arab spring the home of which was Tunisia, the question of minorities was raised despite the harsh denial and the killing silence of the state and the majority of the population.

When the issue of racism is addressed, Tunisians refer to Qu’ran to testify that they are not racist towards minorities especially the Black minority. Verses from the prophet Mohamed’s “Hadith” are ready to fill in the blanks as well. For instance: “بِإِذْنِ اللَّهِ تَقْوَى الْإِسْلَامِ وَالْإِعْجَابِ أَعْرَابِي بَيْنَ لَفِ رَقٍ”. Which translates into: “Nothing but piety that can determine our differences.”

There is no statistic that can determine the number or concentration of the minority groups in Tunisia. Berber Tunisians as a community does not exceed one percent of the population and the Jewish population does not exceed 1500 persons. These are of course estimations that are open to negotiations.

There is no education about minorities in Tunisia. The subject of minorities had never been raised as far as education is concerned. History is totally speechless when it comes to the history of origin of minorities, their social grievances, cultures or religions. The national identity that was embraced after the decolonization was constructed in opposition to colonialism, for that, right after independence and with the rise of nationalism minorities were denied recognition and were considered as the anti-thesis of a coherent united nation. President Habib Bourguiba strived to internalize the French model and strived to eliminate any division or difference among Tunisians. The Black minorities for instance, which is not recognised as a minority, knows nothing about itself, its history is left out vulnerable to the mythical and folkloric stories of the elders. Their history is left exposed to the popular mainstream thought that of being previously enslaved and displaced from sub-saharian Africa.

Tunisian has been always hovering around the bush when it comes to the subject of Arab slave trade. The only undocumented slavery museum that existed in the southern region of Kibili was totally marginalized and destroyed. This museum's curator was a German. After the revolution the museum disappeared in mysterious conditions. Today there is no trace to that historical monument that contained ruins of shackles that were destroyed during the regime of Habib Bourguiba.

The minority subject is completely dropped from history books. The country's history books are focusing mainly on Greek, Phoenician and Roman heritage and Islamic history of invasions and its golden age. Education about minority and difference is also condensed in the prophet's hadith: that says that "only piety can determine our differences". For instance, Blacks face harsh problems with some lessons in literary books. In one example, there is a lesson in the poetry of the Iraqi poet Al-Motanabbi that says a racist verse:

‘ معه والحصا إلا العبد تى لا ‘  
‘ مناك يدلان جاس العبد يدان ‘

Which translates into: "don't buy the slave unless you got your cane with you, for slaves are the filthiest breed". Many Black students go through a hard time in that specific lesson thinking that they are targeted by the term "slave". In one instance, a teacher refused to teach that specific poem as he had a Black student in his class that day. This reflects the ignorance of both students and teachers as the word slave doesn't mean a color, instead it's a social rank that touched upon Caucasians and Blacks equally. Blacks and Whites in Tunisia confuse between the word slave and Black. Not many people know the fact that not only Blacks were enslaved. Also people ignore the fact that not all Blacks were previously slaves, as historians argue that there are Black North Africa that were never displaced. This inferiority complex of the Black minority is due to the flaw in the educational system as there are no classes about minorities or any awareness raising campaigns to the people of color, and people of differences in general.

Linguistically different minorities got their share of denial as well in Tunisia. Banking on the fact that they are not numerous and that their Amazigh language is oral, the state completely ignored the Amazigh community and marginalized them. Almost all the Amazigh students face a dilemma on their first year in school. Since only Amazigh language is spoken at home, they don't manage to understand neither the teacher nor the fellow pupils on their first years. This leads to their failure in school.

Nothing is learnt or taught about the Jewish minority as well which constitutes 1500 people living in Tunisia. The minority is silent and reserved and does not seek any recognition. Attempts to study and make researches about the community are associated with sabotaging and selling out one's country. Researchers and historians who took the plight of the Jewish community as their main focus of research were always described as a Zionist, confusing Judaism with Zionism.

With the democratic turn and the advent of the revolution, the silenced minorities became resurgent ones. They started to initiate their own organizations and give a voice to their internal grievances. With the news of updating of educational history books, minorities looked forward an update that will touch upon their subject as well. To their misfortune, the history books were updated without any reference to the history of minorities or to their recognition.

As far as the jurisdictions are concerned, Blacks and all minorities are protected by law as equal Tunisian citizens. Yet human rights abuse can be committed on the basis of the color of skin. There is no law that protects Black Tunisians from racial slurs and insults. With the second draft of the constitutions, the National Constituent Assembly rejected the call for the article that insisted on the protection of cultural traditions" and "religious practices".

Rejection came with a majority statement that said that citizens are protected in previous articles in the constitutions and so there is no need to separately have an article for minorities. Again with another constitution that will determine the life of Tunisians for several future decades, minorities are

overlooks. Recognizing minorities and protecting them by law equates a confession that minorities are not adequately treated in Tunisia.

## **II. ANDRAS MORAUZKI: Cases of Hungary and Slovakia**

### **Hungary**

Based on the 2011 Census, Hungary has a population of 9,94 million. In 2011 almost 1,5 million people did not give answer for ethnicity. 98% of the rest considered themselves Hungarian. 6,55% reported themselves as part of some national minority, most of them being Roma (3,64%), German (1,56%), Slovak (0,35%), Romanian (0,31%) and Croatian (0,28%). The proportion of people reporting themselves as minority has risen compared to the 2001 Census, due to changes in methodology. 99% of people chose Hungarian as their mother tongue, only 1,74% chose some other language: 0,64% chose some Romani language, 0,45% German.

#### *Legal background*

The Hungarian Constitution (The Fundamental Law of Hungary) comprises only a short article on national minorities, the detailed rights of nationalities and people belonging to them being specified by the cardinal Act CLXXIX of 2011 on the Rights of Minorities. The latter also regulates the education of national minorities. This document lists 13 national minorities residing in Hungary. The followings apply for these.

According to Chapter III about individual minority rights „every person forming part of a minority has the right [...] b) to learn his mother tongue, to attend public education, education and cultural heritage events in his mother tongue;”and „c) to equal opportunities in education and to cultural services which the State shall promote with effective measures;”

Furthermore minority communities have the right to kindergarten education, elementary education, minority boarding services, secondary and grammar school education, vocational education and higher education. They also have the right to establish, operate or take over such institutions and „to initiate the establishment of the conditions necessary for supplementary minority education by way of their national minority government and to participate in the formulation thereof.”

Chapter V of the Act deals with the educational self-governance of minorities, specifying the languages used by minorities (13 languages) and stating that the State supports the use of these languages in minority public education, the extra costs being covered by the State. Children have the right to take part in education in their mother tongue, minority bilingual education, minority language education or Roma minority education. The education in the mother tongue or the education and teaching of the mother tongue may be provided for minorities in minority kindergartens, schools, school classes or groups, subject to the local opportunities and needs. Minority education shall be organized if requested by the parents of at least eight (children) pupils forming part of the same minority. Beside the national language and literature, national studies shall be integrated into minority education, with special regard to history, geography, culture and traditions of the minority, minority rights and the system of minority institutions.

As shown above, there are five forms of minority education specified: education in their mother tongue, minority bilingual education, minority language education, Roma minority education and supplementary minority education. In the first, every subject, except Hungarian language and literature is taught in the mother language, in bilingual schools at least 50% of the tuition is in the mother language, in schools with minority language education the proportion of subjects taught in mother language is less, than 50%. The purpose of Roma minority education is to help the social integration of Roma students and may but need not include Romani language education. Supplementary minority education is similar to minority language education in proportions, but there is no restriction on the minimum number of participating children.

The State is also responsible to provide for the training of teachers for education in the mother tongue and supports the employment of guest teachers. The State shall also provide for the publication of textbooks and the production of other teaching implements for minority education. The teaching of the Hungarian language shall also be ensured within the framework of minority education.

### *Statistics*

In 2010/2011 608 of total 2294 elementary schools (26, 5%) offered some sort of minority education. 108 212 of 758 566 students (14%) attended minority education. Only 42% of schools concerned with minority education offered only this form of education, most of them had only one minority class per year.

Of the 608 schools 18 provided education in mother tongue, 47 were minority bilingual schools, 298 offered language education and 9 supplementary minority education.

1657 students were educated in mother tongue, 6619 students attended bilingual education, 46 433 students participated in language education and 435 students in supplementary minority education. Not counting the Roma students, 85% participate in German minority education. It is probable that also Hungarian children attend German education to learn a foreign language on a high level.

Roma minority education may happen with or without language education. The second one is more typical, 298 schools offering Roma minority education don't teach the language, 19 schools teach Romani and 9 schools Boyash language. 51 490 of 53 068 students don't learn Romani or Boyash language in school.

### **Slovakia**

Slovakia is a multiethnic state. The results of the 2011 Census show, that 80,7% percent of the population reports Slovak, 8,5% Hungarian, 2% Roma, 0,6% Czech, 0,6% Ruthenian nationality. The proportion of other minorities is considerably lower. 7% of the population however refused to report nationality. 78,6% of the population chose Slovak as their mother tongue, 9,4% reported Hungarian, 2,3% Romani, 1% Ruthenian and 0,7% Czech language. 7, 5% did not answer this question.

### *Legal background*

The legal documents regulating minority education in Slovakia are the Act No. 460/1992 Coll. Constitution of the Slovak Republic, Act No. 596/2003 Coll. on State Administration in Education and School Self-Governing Bodies and Act No. 245/2008 Coll. on Upbringing and Education. These state that citizens belonging to national minorities have the right to education in their mother tongue as well as the right to learn the official language of the state. Minority education can happen in the form of schools or classes with minority tuition language, in schools or classes taught in Slovak

language with minority language and literature and potentially other subjects taught in minority language and in school establishments with upbringing in minority language. There are also bilingual schools, where the tuition languages are Slovak and some foreign language. Slovak language and literature is a compulsory subject in all schools. The exams are in the same language that the subject is taught in.

Books and other teaching material is usually translated from Slovak. Qualifications acquired in minority and majority schools are equivalent. Preliminary exams in secondary schools may be taken in the language in which the student learnt it.

Beside the state, churches and private organizations may also establish schools for majority and minority students.

### *Statistics*

In 2011/2012 there were 5451 schools and other educational establishments. 87, 5% of them were majority establishments. 9, 5% operated with Hungarian tuition language, 2, 6% in Hungarian and Slovak, 0,2% were Ukrainian and 0,07 Slovak-Ukrainian. The proportion of majority establishment and mixed Slovak-Hungarian establishments was the biggest among secondary vocational schools. The proportion of Hungarian minority schools was the biggest among primary schools. 11,1% of primary schools were schools with education in Hungarian language. The Roma people are the second biggest minority community; they however don't have schools with education in Romani language. They usually attend Hungarian or Slovak schools.

Hungarian student have the opportunity to study in Hungarian at a university (Selye János University, Komárno) but there are other universities offering minority language and culture majors: Hungarian at UKF Nitra, UK Bratislava, UMB Banská Bystrica, Russian, Ukrainian and Ruthenian at UMB Banská Bystrica, University of Prešov, UK Bratislava and UKF Nitra, German at UMB Banská Bystrica, University of Prešov, UPJŠ Košice, UK Bratislava, UKF Nitra, Catholic University of Ružomberok and UCM Trnava. UKF Nitra offers a major in Roma culture and language.

## **III. BJAERNI HENDERSON: Case of UK**

### **Scots**

Scots is a West Germanic language spoken in Scotland and in the North of Ireland. It is unclear the precise number of Scots speakers in Scotland. According to the 'Public Attitudes towards the Scots language' survey of 2010, 85% of those interviewed claimed to speak Scots to some degree. Therefore, it is possible that the majority of Scots in Scotland do speak the Scots language to a certain extent.

Despite its prevalence in Scotland, the Scots language is not widely used in government, education or the media. The Scots language has suffered from the centuries of Anglicisation. Scots has been seen as 'slang' or a 'dialect' of English, with 'proper' Standard English preferred in Government, education and the media.

### *Examples of Education*

The use of the Scots language in education is minimal at best. A framework for teaching in or about the Scots language does not exist. Reports of schools (normally at the primary level) teaching in Scots is the normally the result of individual teachers rather than a school-wide or governmental policy.

As it stands, the language of education for the majority of Scots speakers is still Standard English. As a result, the use of their mother tongue is ‘incorrect’ and cannot be used in most classroom situations. For most Scottish children, the only time that they are ‘allowed’ to use Scots is when reciting a Burns poem in primary school.

The Curriculum for Excellence, which was implemented as of 2010-11, states that Scots “is an important part of the new school curriculum”. However, there is no clear plan as to how this will be implemented. There still exists a lack of teachers trained in the Scots language and also educational materials.

### *Role of the State: Positive/negative*

The Scottish government has designated Scots as a “traditional language”. This is less than the official status granted to Gaelic. Although there is occasional lip service paid to the protection or advancement of the Scots language in Parliament, in practice little is done. The Scottish Parliament building is only bilingual, in English and Gaelic, and the website has provisions for speakers of languages such as Polish and Urdu but not Scots.

Billy Kay, a member of the Parliamentary Cross Party group on the Scots language, relates the response of an education minister on the inclusion of Scots in education; “I do not see my role as educating a generation of young nationalists”.

This underlines the attitude towards Scots in Parliament, one of either disinterest or active opposition.

### *Legislation, Positive/negative provisions*

Under the European Charter for Regional or Minority Languages, the Westminster and Scottish governments recognize the Scots language. However, this has not led to a marked change in the attitude towards the Scots language. In fact provisions for the Scots language lag behind most of the other languages recognized, including; Welsh, Gaelic and even the Ulster Scots dialect of Scots.

### **Gaelic**

Gaelic is a Goidelic language spoken in Scotland. It is closely related to Irish and Manx. In the 2001 census, there were 58, 652 Gaelic speakers in Scotland (representing 1.2% of the Scottish population). The vast majority of Gaelic speakers live on the West coast of Scotland, with the Outer Hebrides reporting as 61% Gaelic speaking.

Historically, Gaelic has been repressed in Scotland and due to this, and increased emigration, led to a sharp decline in the number of Gaelic speakers. However, today Gaelic is an official language of Scotland. It has increased presence in government, education and the media.

### *Examples of Education*

Education in the Gaelic language has increased in recent years. Sgoil Ghàidhlig Ghlaschu (Glasgow Gaelic School) was opened in 2006 and currently has over 600 pupils enrolled from nursery through

to secondary. In addition to this, there are around 70 partially Gaelic medium schools in Scotland. In total, there are currently just over 2,800 students in Scotland in Gaelic medium education. The Scottish Qualifications Authority conducts exams for Gaelic, as both a mother tongue and a second language.

In addition, Gaelic is now available at the level of tertiary education. The Gaelic language is available as a degree at the Universities of Aberdeen, Glasgow and the Highlands and Islands.

#### *Role of the State: Positive/negative*

The Scottish government supports Gaelic, for instance Gaelic is now prominently displayed alongside English throughout the Parliament building. The government has also pledged funds to go towards the opening of new Gaelic medium schools, such as the £1.5 pledged in 2009 for the schools in Fort William and Portree.

#### *Legislation, Positive/negative provisions*

The Gaelic Language (Scotland) Act 2005 was introduced with the intention of making Gaelic an official language of Scotland “commanding equal respect to the English language”. The Act established the Bòrd na Gàidhlig, a body with the goals of strengthening the Gaelic language by; increasing the number of speakers, promotion of the role of Gaelic in the culture of Scotland. In addition, it has been tasked with developing a National Gaelic plan and to consult on strategies for Gaelic medium education.

## **IV. CONNIE ROBINSON: Minority Education in the USA**

Due to the complexity of the US educational system, I will only provide a brief overview of the structure of the educational system and highlight some regular points of controversy and conflict that impact minority education in the United States.

### **Overview of US public education system**

In the United States, the public educational system is multi-jurisdictional with authority and responsibility distributed at three main levels: federal, state, and district. Power is concentrated at the district level. Locally elected school boards, under advisement of the local school superintendent, school principals, teachers, and parents make most if not all decisions on curriculum, hiring, allocation of resources, etc. According to the US Department of Education, there were 13, 629 school districts in the United States in 2009-2010. State level educational bodies provide general guidelines on curriculum to ensure that students are receiving a similar education across all school districts within the state; regulate teacher credentialing processes; create standards for protection of students; and importantly, serve as “lobbyists” in front of the state legislature and state governor to ensure adequate funding for schools. Federal level educational bodies also provide general guidelines for curriculum; set standards for educational outcomes; and allocate funding mostly through educational grants and some direct funds to assist the state-level educational bodies with their responsibilities.

In most states, funding for public schools comes from property tax revenue generated within the local taxing districts. The boundaries of the local taxing district generally correspond with the boundary of the local school district. Depending on the school district and state, anywhere between 40 to 70 % of the funding comes from property tax revenue. Other sources are sales taxes and taxes on resource extraction such as logging or fishing. The reliance on property tax revenue generated locally to fund

schools creates most of the disparities in the quality of education since the amount of funding available correlates to the socioeconomic status of local residents. There are gaps between minority and non-minority achievement at the primary and secondary level; however for the most part, all students have equal opportunity to receive an education. The ability to pursue higher education in the United States is very much dependent on the student's ability to pay tuition and/or receive financial aid. Public universities receive state "subsidies" designed to support students that are legal residents of the state but students are still expected to pay tuition and other associated costs. There are virtually no institution of higher education that provides free education, except through merit- and need-based scholarships and grants given to individual students. This means that access to higher education is strongly correlated to socioeconomic status thus limiting the ability of lower-income minorities to pursue higher education.

### **Education for Minorities**

In the United States, there are no recognized "national minorities." Instead, minority status is defined in terms of race, ethnicity, and immigration status. Officially, there is no federal-, state-, or district-level impediments that prevent or restrict minorities from receiving an education. Public school education is available to all legal residents. Public opinion supports full access to education for minorities. Where public opinion and policy differ is on the issue of education for undocumented residents. Many school districts do enroll children of undocumented residents because the parents submit fraudulent documentation to allow them to avoid detection or the school district officials either do not ask for documentation or do not enforce the documentation requirement knowing that there is a chance that no documentation is available. The provision of education to children of undocumented residents is the most controversial in agricultural regions with high levels of immigration. Despite the often virulent anti-immigrant rhetoric used in public discourse, the controversy can be traced to the fact that school districts in agricultural regions depend on a more limited tax base to fund public education thus any disputes on funding and allocation of scarce funds create seemingly zero-sum scenarios in which "my" child" is losing out because "those" children are being educated on the taxpayers' dime. Urban school districts often do have similar rates of children of immigrants attending their schools but the anti-immigrant rhetoric generally does not have the same traction in urban areas.

Despite this relative lack of controversy, the quality of minority education in urban areas remains problematic. There is still a strong correlation between minority status and socioeconomic status in the United States, with higher rates of poverty and long-term unemployment for minorities. While residential segregation has decreased, there are still many urban neighborhoods with high concentrations of low-income minority residents. After a backlash from parents against busing minority students out of their neighborhoods to better-funded schools in majority-dominated neighborhoods, school districts tend to assign students to their local neighborhood school. This practice in conjunction with the reliance on locally generated property tax revenue to fund schools strengthens the correlation between minority status, socioeconomic status, and educational success. Many minority-dominated urban schools facing regular funding shortfalls where they cannot afford to purchase current textbooks and computers; effectively compete with better-funded schools in hiring teachers and other school officials, and maintain programs such as art, music, and sports that increase the likelihood that students will finish high school and pursue higher education. Majority- and minority- public opinion generally supports improving the chances for minorities to receive a quality education in urban schools. However, when it is time to actually make difficult decisions on how to allocate scarce funds, disputes often take on a critical tone where minority students and parents are often personally blamed for their failures. Majority-dominated and usually wealthier school districts often bitterly complain that they are expected to reduce the quality of education for their students in order to educate minority and lower-income students in other districts. Policymakers across the US are working on developing funding structures that more fairly distributes state-level funds to local school districts to ensure that all students regardless of where they live and attend school have an equal chance of receiving a quality education.

## **Minority Representation in Textbooks**

For most of US history, it was assumed that any new immigrants and any members of minority groups would integrate into American society by assimilating to American culture and would gradually see themselves only as Americans instead of “hyphenated Americans.” While regularly contested, this assumption remained dominant and provided the basis of the American narrative of who belongs and who is eligible to become “American.” However, the assimilationist logic was rigorously contested in the early 1990s with the 500 year anniversary of the “discovery” of the new world by Christopher Columbus. One result was a push for multicultural education that would more accurately represent the diversity in the United States and accurately represent historical events and their impact upon native populations and include the accomplishments of immigrant groups as they helped to build American society. Part of this push was to ensure that minority students feel included and see themselves, their heritage, and the accomplishments of their forebears fairly and accurately represented in the textbooks. At the time, there was considerable controversy where many pundits and other opinion-makers argued that the core of American national identity and culture was being diluted. While tensions surrounding how minorities are represented still flare up, the controversy has died down considerably. Local school districts decide what textbooks are used in the classroom so any controversy is localized and rarely will receive national attention.

There is one notable exception. In 2010, the state of Arizona banned “ethnic studies” classes in Arizona public schools. The law prohibited classes that “promote the overthrow of the U.S. government, promote resentment of a particular race or class of people, are designed primarily for students of a particular ethnic group or advocate ethnic solidarity instead of the treatment of pupils as individuals.” The direct target was the Tucson school district who offered coursework in African-American, Native-American, and Mexican-American studies. In early 2013, the Arizona Supreme Court refused to declare the ban unconstitutional but was critical of the wording. Advocates in favor of ethnic studies classes argue that the ruling allowed room for some ethnic studies classes but are still considering an appeal to the US Supreme Court. If they appeal and the US Supreme Court agrees to review it, there is likely to be a more sustained debate nation-wide on “ethnic studies” and how textbooks portray the history of non-white immigrants and minorities in the United States. For now, the debate simmers beneath the surface and pops up intermittently.

While minorities still face many issues in terms of education and full integration into American society, the political climate is such that any effort to hinder the full integration of minorities in American society is met with great opposition. Representatives of minority groups have enough political capital and have created powerful alliances with members of the dominant groups and civil rights organizations to ensure that these efforts are vigorously contested. While they may not win every battle, minority advocates do influence the policy outcomes and the long term trend leans towards full inclusion of minority groups.

## **V. HATICE YAZGAN: Case of Turkey**

### **Legal Base**

Main legal document for the organization of educational aspects of minority protection in Turkey is Lausanne Peace Treaty of 1923 which also symbolizes the end of Turkish Independence war after the First World War. In the relevant articles of the mentioned treaty, Turkey used a narrow definition of minority and mainly the “non-Muslims” are accepted as minorities.

According to Article 40 of the Treaty: (Minorities) have the right to establish, manage and control any schools with the right to use their own language freely therein. Article 41 mentions that the minorities will be allocated public funds to use their rights.

According to Turkish Constitution Turkish is the official language of the country and (Article 42) teaching of other languages as a mother tongue are prohibited at any institutions of teaching and education.

Why did Turkey limit the definition of minorities to only non-Muslims? This fact stems from historical, ideological and political factors. During the Ottoman Empire all Muslims considered as one Islam nation regardless of their ethnicity and non-Muslims considered as outsiders and they were treated differently. Politically, during the Ottoman Empire European countries' protective attitude over Christian minorities gave rise the weakening of the Empire which inspired the Turkish tendency towards minorities. Besides, first Kurdish insurgence in 1925 led the founders not to grant rights to Muslim flank of population in order to prevent disintegration.

It has to be mentioned that Lausanne Treaty was prepared under the circumstances of establishing a new state. This argument implies that a national unity had to be enhanced also by taking into consideration of 1923's conditions. Thus a mono-ethnic state was in the minds of the founding fathers of the Republic.

Besides the legally defined religious minorities in Lausanne Treaty, a sociological definition of the term "minority" may refer "Kurds" or "Alavis" (A non-Sunni section of Islam) or Roma in Turkey. However this argument is contested since Kurds define themselves as one of the founder of the Republic and do not accept themselves as minorities which imply degradation. As for Alavis, some discriminatory practices prevail since religious course on Sunni-Islam is mandatory according to Turkish law and these religion classes do not contain information about other religions except Islam.

### **Main Issues**

However in practice rights granted to non-Muslims have not always been implemented properly. The term "non-Muslims" mentioned in the relevant article of the Treaty, is used just to include three large religious groups namely Armenian and Greek (Rum) Christians and Jewish. Thus smaller groups such as Assyrians (Syrian Orthodox Christians), Caldeans, Nestorans didn't have the minority protection rights in practice.

The educational rights of the minorities mentioned in the Treaty practiced, but it was not free from problems. Schools established by the legally defined minorities had some financial problems and they were classified neither as state owned, nor special schools. Thus they couldn't get state financial aid and they had to finance their own expenditures such as the salaries of the teachers which brought a high burden to the schools. Besides, a Turkish vice administrator has been assigned to these schools, which is sometimes seen as an intervention of the state to these schools.

In the curriculum of the schools, both native language of the minorities and Turkish is taught. One of the problems mentioned about these schools is the decreasing number of the students being educated in these schools. This is because of both the decreasing numbers of the minorities themselves and their own preferences to be educated in the other schools due to the insufficient conditions of these schools.

History books on minority issues contained some prejudices and discriminatory language. However some projects to eliminate these kinds of discriminatory language from history books have been enacted by some Non-Governmental organizations and these initiatives have been supported by the State as well.

### **EU Process and Preparation of the new Constitution**

Problems about minorities have taken a momentum for solution thanks to the European Union (EU) reform process. Turkey has been granted official candidacy status in 1999 and a fast reform process began to align with the EU legislation and to comply with the Copenhagen (political) criteria.

Linguistic rights of different ethnic groups such as Kurds have been enhanced and a special TV channel has been established to broadcast in Kurdish language in context of the reforms envisaged by the EU process. A Kurdish institute established under a state university and private language teaching courses opened in “minority” languages.

Most important of all, “Kurdish issue” has been opened to debate in which the EU process also has contributions. Current government has issued some initiatives on Kurdish issue and Alavi issue. Although these initiatives didn’t come to a concrete result now on, opening of these issues to debate is a positive sign itself.

Concerning the educational dimension, some institutes on post-graduate level teaching of Kurdish and Armenian languages opened in Turkey. However the number of students attending these schools should be increased.

A new constitution is now on the agenda and a special commission established including NGO representatives and the public. This new constitution has been elaborated to have a fully democratic legal base including the minority rights as well.

## **VI. HEIDI OEST: Education for and about minorities in Finland**

The population of Finland, while relatively heterogeneous, is composed of several different groups speaking different languages. The majority are Finnish-speakers, while a minority, mainly residing on the coast, speaks Swedish. The indigenous Sami speak three varieties: North, Inari and Skolt-Sami. In the last couple of decades, the number of people speaking foreign languages has increased and is now almost as large as the number of Swedish-speakers.

Education for and about minorities in Finland is carried out within a legal framework that is grounded in Article 16 and 17 of the Finnish constitution. Article 16 stipulates that everyone has the right to basic education free of charge, and that public authorities shall guarantee for everyone equal opportunity to receive other educational services in accordance with their ability and special needs. Article 17 on the other hand deals with the right of the different language groups, including the Sami and the Roma, to maintain and develop their own language and culture. Finnish and Swedish has a special status as national languages, and the article provides that “the right of everyone to use his or her own language, either Finnish or Swedish, before courts of law and other authorities, and to receive official documents in that language, shall be guaranteed by an Act. The public authorities shall provide for the cultural and societal needs of the Finnish-speaking and Swedish-speaking populations of the country on an equal basis”. This basically means that Finnish-speaking children have the right to go to school in Finnish, and Swedish-speaking children have the right to go to school in Swedish, wherever they live in the country. An exception is however the Åland Islands, which since the 1920’s only is obliged to provide education in Swedish. Thus, education in Swedish of the Swedish minority is strongly supported by the Finnish state, particularly so in the Åland Islands, stretching from basic education up to the highest level of education.

Education is further regulated in the Basic Education Act (628/1998), which in Section 10 talks about language of instruction. It stipulates as follows:

1. The language of instruction and the language used in extracurricular teaching shall be either Finnish or Swedish. The language of instruction may also be Saami, Roma or sign language. In addition, part of teaching may be given in a language other than the pupils' native language referred to above, provided that this does not risk the pupils' ability to follow teaching. (Amendment 1288/1999)

2. Pupils living in the Saami home area who are proficient in the Saami language shall be primarily taught in Saami. Pupils with auditory impairments must be given teaching in sign language, when needed.
3. If the education provider provides education in more than one of the languages of instruction referred to in subsections 1 and 2 in which the pupil can study, the parent/carer shall choose the language of instruction.
4. Additionally, in a separate teaching group or in a separate school, teaching may be given primarily or totally in a language other than those referred to in subsection 1.

The Basic Education Act also lays down the rules for teaching of mother tongue in section 12:

1. As mother tongue, the pupil shall be taught Finnish, Swedish or Saami in keeping with the language of instruction.
2. As mother tongue, the pupil may also be taught the Roma language, sign language or some other language which is the pupil's native language.

The curriculum is to be developed by the education provider in cooperation with the authorities, and separately for education in the different language where needed (Basic Education Act, Section 15). Within the powers of the autonomy of the Åland islands, a special curriculum has been developed in the islands for the public education provided there. It places emphasis on local history, literature by local authors etc. It is distinguished itself also on some aspect with regard to teaching of mother tongue and religious education for non-Swedish and non-Christian students.

On the Finnish mainland, special education is offered to immigrants of all ages, which focuses on domestic language learning as well as information about Finnish society at large. In practice, children from abroad are usually placed in a group that corresponds with their knowledge and skills at this level. If there are at least four students with the same foreign mother tongue, schools normally strive to find a teacher in that language for mother tongue tuition. Provided that the children's Finnish or Swedish language skills are not native, they are taught Finnish or Swedish according to a special syllabus for immigrants. With respect to religion, pupils' have the right to education in their own religion if there are at least three pupils belonging to this denomination and if their parents ask for teaching to be arranged.

Institutional measures for the integration of children with another mother tongue than Swedish on Åland adopted by the Åland legislative assembly do not differ drastically from the national scheme, but there are some notable differences. Firstly, on Åland, the importance of learning Swedish instead of Finnish is of course emphasized. In accordance with the local legislation, special Swedish lessons may be arranged for children with another mother tongue than Swedish at the kindergarten-level. Secondly, there is no legal right to or established practice of mother tongue instruction for children with another mother tongue than Swedish in Åland schools. Only temporary assistance in mother tongues other than Swedish is allowed in the legislation. In practice, such assistance normally lasts for at least a year. Thirdly, pupils' of another denomination than that of the majority of children are not offered education in their own religion from the schools on Åland. Unless the care-takers chose to provide religious education for them themselves, they participate in a non-religious philosophy of ethics class.

The institutionalized immigrant education scheme in Finland stands out as one of the most ambitious special education effort. It reflects a general perception of immigrants as in need of special education in order to be lifted a par with the Finland-born population in terms of educational and other opportunities. In comparison, the Åland system, in its miniature format, seems less likely to single out immigrant children for special education. As a result, a child with a different mother tongue is perhaps more likely to become proficient in Swedish and English as a result of being educated in Åland, but with the disadvantage of not receiving any support for the development of his or her mother tongue. On the contrary, foreign children may in the schools in the mainland indeed receive support to develop their first language, and to learn Finnish, but at the expense of their proficiency in

a regionally important vehicular language, Swedish, and to a lesser extent in the globally used vehicular language English.

## **VII. LEVKE BITTLINGER:**

### **Case of Danish minority in South Schleswig/Slesvig, Germany**

#### **Education for minorities**

In the German-Danish borderland, there are two national minorities: A German minority north of the border and a Danish one south. The treatment and situation of these two is based on reciprocity, equal treatment and basic convictions defined by the Bonn-Kopenhagen- Declaration from 1955. The Danish minority is an affirmation minority. The followers have the right to run minority schools. These are private schools separated from state schools. Anyone is allowed to attend them. The same is valid for state schools, which mean your national allegiance does not, by all means, determine your choice of school. As it also holds true for the whole minority in general, no objective facts are to be provided or proofed to become a member. The Danish minority schools conform to German curricula, but are orientated towards the Danish educational system. The official school and instruction language is Danish, not German, even though the native tongue of the main part of the children is not Danish. German and Danish are taught as native languages, in some schools you can find Frisian teaching as well. There are examples of people who become a part of the Danish minority owing to their Danish school attendance.

The financing of the minority schools is provided by the federal state of Schleswig-Holstein, which pays the same amount of money per Danish pupil as a student attending a state school costs. The rest is bulked up by the state of Denmark, because it is more expensive to run smaller schools than larger, regular German educational institutions. The Danish School Association for South Schleswig provides kindergartens, primary and secondary schools as well as after school care and a folk high school. Besides that, the minority offers religious education in the Danish church for confirmees and social and sportive education in many different cultural, sports, and scout clubs in addition to the Danish library system and the Danish-German newspaper Flensburg Avis. Nearly all Danish institutions in South Schleswig are organized as registered associations.

In the last years, there was a heated debate in Schleswig-Holstein about the reduction of the ½ federal state's share for the minority schools. This decrease was inducted by the former liberal-conservative coalition. This was regarded as injustice and answered with a demonstration campaign by the minority and its supporters. The new federal government, consisting of social democrats, the greens and the Danish-Frisian minority party, raised the amount in June of this year. In Germany, the federal state and not the federal republic is in charge of educational aspects. Today Schleswig-Holstein has a really positive attitude to minorities, not just to the Danes, but also to the Frisians and the Romani people, although sometimes there are a few negative statements, especially from the conservative faction. Schleswig-Holstein is the first federal state in Germany that has implemented the official minority status of the Romani people beside the Frisians and Danes in the constitution. That is declared as a historical step, which is to represent their appreciation, protection and support by the state. Additionally, Schleswig-Holstein's minister president has an official commissioner for minorities, who tries to raise public and political awareness of minorities and their rights.

Furthermore examples of relevant legislation for minorities in Germany are the Framework Convention for the Protection of National Minorities by the Council of Europe, the European Convention on Human Rights, the European Charter for Regional or Minority Languages and the Law of the Nations apply for Germany, or to be precise, are implemented in the fundamental rights in the constitution.

## **Education about minorities**

During my German school years in South Schleswig, I cannot remember any education about minorities, except that we learned that in the county of North Frisia there are five different language spoken today: (High) German, Low German, (North) Frisian, Danish and Sønderjysk (South Jutish/Jutlandic). In history we did not learn anything about the Danish minority, besides the shifts of borders and Schleswig-Holstein's history in general. In fact, we knew that there is a Danish minority, but we did not know anything about them. There was unfortunately no cooperation or common projects with Danish schools at that time. Because of short notice and lack of time, I sadly cannot provide any information about the current situation in German-majority, Danish-minority nor Danish history books now. That would require further research.

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