

DEPARTMENT OF DEMOCRATIZATION

JOINING IN
MINORITY VOICES

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FOREWORD

JOINING IN / MINORITY VOICES

The OSCE Mission in Kosovo's mandate is to support the development of democratic structures, which represent the collective interests of all communities in Kosovo. Within the OSCE, ethnic community support programmes focus on issues of reconciliation, integration and capacity-building, promoting democratic values within ethnic communities, and improving their position vis-à-vis other ethnic communities and to the provisional government. The Voters' Voices project is part of that endeavour.

At the time of this publication, Kosovo has just seen its second Municipal Elections. All communities of Kosovo participated. At the local level, to prevent inter-ethnic discrimination within the Municipal structures, representatives - from those ethnic communities that did not participate in the first Municipal Elections two years ago were appointed by the International Community. At the same time, other measures were taken. UNMIK Regulation 2000/45 "On Self-government of Municipalities in Kosovo" provided for the establishment of mandatory Community, and Mediation, Committees. These have allowed for an individual or group of individuals from any ethnic, linguistic, or religious community in the Municipality who claim to have suffered discrimination by the administration to file a complaint, which is then sent to the Mediation Committee for final resolution.

With the establishment of an institutional framework at the local level, to protect minority rights, political parties and civil society organisations in Kosovo have received continuous support of the OSCE to enhance their organizational capacities. As this work continues, the OSCE hopes that this booklet will be useful for the new Municipal Assemblies and relevant international actors after this year's elections to guide their work over the coming years. But, most importantly, we would like this publication contribute to a clearer understanding of the situation of non-Serbian minorities in Kosovo in general and to support effective minority participation in local governance in particular.

*Ambassador Pascal Fieschi
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INTRODUCTION

As a continuation of the Voters' Voices projects,¹ "Joining In – Minority Voices" seeks to formulate recommendations to municipalities in Kosovo. The recommendations respond to the concerns voiced by the non-Serb minority populations of Kosovo. The focus on non-Serb minorities² stems from the idea, consistently voiced by the smaller communities in Kosovo, that their concerns have been neglected in the process of institution building over the past three years.

This research, conducted with the co-operation of non-Serbian minority communities in Kosovo, is the first of its kind in its scope and inclusiveness. However, in all meetings it became clear that it is extremely difficult to collect accurate data on both the provision of services and general living conditions of minorities in Kosovo. Moreover, the building of institutions to accommodate ethnic diversity is still at a very early stage. The lives of minorities are still deeply affected by the after-effects of the 1999 conflict. Concerns include security, lack of freedom of movement, property rights, unemployment and the host of issues faced by both internally displaced persons (IDPs) and refugees. More often than not, there is not only division and competition between communities, but also deep divisions within a community that can block co-operation.

This publication, however imperfect, is an attempt to contribute to a long process of institution-building and minority participation in Kosovo. In these meetings, the Organization for Security and Co-operation in Europe (OSCE) and the International Foundation for Electoral Systems (IFES) witnessed a determination to understand different perspectives. It is hoped that the minority communities themselves will carry on the dialogue initiated in the conduct of "Joining In/Minorities Voices."

METHODOLOGY

IFES and OSCE conducted over 70 meetings throughout Kosovo with Ashkali, Bosniak, Croat, Egyptian, Gorani, Roma and Turkish minority groups.³ Over 800 people took part in the discussions and responded to a questionnaire, or survey,⁴ that addressed two major fields of municipal services, (1) related to general living conditions - **public services**, and (2) **minority-specific municipal services** regarding the protection and promotion of the ethnic and linguistic identities of the various communities. The questionnaire was translated into the native languages of the relevant groups. Groups were asked to comment on their access to municipal buildings and asked how often they had visited. In addition, respondents were asked to evaluate seven municipal services, which - based on the experience of the previous Voters' Voices projects - had been generally considered as most important in previous years. These **public services** include: sustainable economic development; water supply and water management; local roads and transportation; healthcare; and social welfare.

The survey distributed covered four major fields of **minority-specific municipal services**:

¹ See *Voter's Voices: Community Concerns (2000)* and *Voter's Voices: Kosovo's Concerns (2001)*, both researched and published by the OSCE Mission in Kosovo, Department of Democratization.

² Throughout this booklet, the term "minority" is used to mean "non-Serb minority".

³ See Annex I for a list of the meetings conducted with various minority communities throughout Kosovo.

⁴ See Annex II for a copy of the Questionnaire

- **Use of minority languages in public services** including: communication in minority languages in the Municipality; availability of official documents in minority languages; place names in minority languages; and public signs in minority languages.
- **Education in minority languages** at pre-primary, primary, and secondary levels.
- **Cultural events organised by the municipality** for either one specific minority or inter-cultural events.
- **Participation in Municipal structures** by elected or appointed members of minority communities, and civil servants or employees in the Municipalities.

In the second phase of the project a series of leaflets (one per region) were produced on the basis of the responses to the afore-mentioned survey. These regional leaflets were then translated into the relevant minority language as a summary of the findings. It should be emphasised that the primary goal of this survey was the presentation of the perceptions, views and opinions of the various minorities on their access to and the provision of municipal services. These findings are extremely important as they reflect the perception, by the non-Serbian minorities of Kosovo, of their living conditions.

In the third phase of the project, follow-up meetings were organised in each region with those members of minorities who had originally participated in the survey. This time, participants were community representatives - community leaders, journalists, teachers and members of various NGOs - with the aim to solicit informed critique and comments on the information pulled together from the survey. Participants were invited to formulate recommendations to relevant actors or the improvement of minority-specific municipal services.

This final version of this survey includes comments received at regional meetings, which reflect the great

disparities between the level of information provided by respondents to questions posed in the survey and that of their community representatives. The differences among their perceptions are clearly indicated in the narrative.

This booklet presents the results of the findings by region, and includes the recommendations formulated within each region. Together, both the findings and recommendations should be viewed as a guide to the social, political and cultural concerns of non-Serbian minority residents in Kosovo today. These can also form a basis for devising ways to deal with these concerns.

OVERVIEW OF THE SURVEY

Minority groups have two overriding concerns that contribute greatly to their sense of isolation. The first is unemployment, and many feel powerless to improve their situation without assistance. The second major concern is that municipal employees ignore or do not address their specific concerns.

Minority groups do not feel well represented, either by their elected or appointed Municipal Assembly members or by community leaders. Several also simply voice concerns that their representation can have little effect, which compounds their sense of marginalisation. All communities, whether they feel well represented or not, requested closer contact with both their representatives and municipal employees.

The Table below gives a brief summary of the priority concerns of the various minority communities and describes their perception of the relationship they have with their representatives in general.

Community	Priority concerns	Relationship with representatives
Ashkali	Unemployment; education; disappointment in municipal structures	Trust representatives
Bosniak	Unemployment, education and culture. Freedom of movement and security concerns in Mitrovicë/Mitrovica north	Satisfied, but general consensus that they are not sufficiently active
Croat	Security (and transportation); culture	Lack of trust
Egyptian	Education; unemployment	Poor
Gorani	Unemployment; language; respect for the community; communication (in Dragash/Dragas). Fearful of suppression.	Poor
Roma	Unemployment; economic situation; language (and its use in education); lack of contact with local government	Dissatisfied (except in Pejë/Pec)
Turkish	Disappointment in local government	Satisfied

Minority groups are locked in a cycle, where they feel excluded from decision-making processes. The feeling of their inability to influence political or economic events is compounded by the post-communist legacy of a clientelistic public administration. All of the above is compounded by a lack of a public service ethos at the municipal level. In addition, as some members of the Bosniak minority have indicated, reluctance by their public figures to engage into politics which may partly have its roots in the communist legacy of deep mistrust towards everything connected to politics.

It is clear that those with the worst living standards feel the least able to express their concerns to their municipalities, whether through fear of retribution, lack of confidence, poor representation, geographical distance from the municipal building, or indeed a combination of these factors. It is these communities that begin to look beyond their local government for assistance, specifically to the International Community. The less powerful/politically mobilised the group, the stronger is the perception that international organisations have much greater power in shaping their future than internal actors. This, in turn, further weakens the authority given to municipalities to address the concerns of their local populations. In the long-term, this may build towards mutual resentment between local government and minority communities.

Finally, it is significant that unemployment is a more important concern of minorities than the provision of social welfare. It is clear that social welfare is not viewed as sustainable in the future; employment and self-sufficiency is a higher priority.

Further specific areas of concern highlighted by the non-Serbian minority communities are detailed below.

Access to municipal buildings⁵

Overall, 78% of those asked said their municipal buildings were accessible. Lack of transportation, often combined with security concerns, are the major reason why several communities find municipal buildings inaccessible. Yet, despite this high percentage, 35% of all participants admit they have not visited their municipality in

the past year. While this is positive in that it represents less than half of all project participants, the figure still reflects a lack of confidence in the existing structures and the feeling of disappointment and disaffection that concerns have not been (and therefore probably will not be) addressed.

Public Services

All participants viewed the provision of public services as “poor” and “very poor.” Sustainable economic development and social welfare provision are consistently viewed as the poorest services across the communities. That said, the same communities in different regions had very different views of public services. For example, the Bosniaks in Mitrovicë/Mitrovica consider their public services much less favourably than those in Prizren. The variation within regions is also striking. Gjilan/Gnjilane is the region considered to have the best public services overall, but minority communities in Viti/Vitina municipality consider their services worse than anywhere else in Kosovo. This is one example (of many) where a region’s principal municipality provides higher quality services than those in the outlying municipalities: the smaller the community, and the smaller the municipality, the greater the criticism of public service provision.

Standards of healthcare and public transport, however, were generally viewed more positively than other services. Healthcare, especially, is a major concern for most communities and the positive perception would suggest that municipalities have made a positive start in addressing this public priority. However, at every regional meeting members of the Roma community complained about systemic discrimination against Roma individuals at healthcare facilities. It is clear that all groups view their public services as overall of very low standard. No service was even considered “average” (or higher) by any group overall.

The Table below shows the evaluation across Kosovo of several municipal services listed in the Questionnaire by the major minority communities:

Service \ Minority	Sustainable economic development	Water supply	Waste management	Local roads	Local transport	Health care	Social Welfare
Ashkali	2.09	2.23	2.21	2.09	2.62	2.78	2.01
Bosniaks	2.07	2.57	2.27	2.53	2.69	2.41	1.91
Croats	1.1	1	1	1	1	2.2	1.3
Egyptians	1.92	1.55	1.58	2.71	2.78	2.67	2.51
Gorani	1.48	1.68	1.45	1.43	2	1.7	1.53
Roma	1.71	2.05	2.08	2.07	2.06	2.49	1.73
Turkish	1.38	1.8	1.85	1.76	1.69	2.25	1.5

1 : very poor 2 : poor 3 : average 4 : good 5 : very good

⁵ In the Questionnaire this term was primarily used to mean physical accessibility.

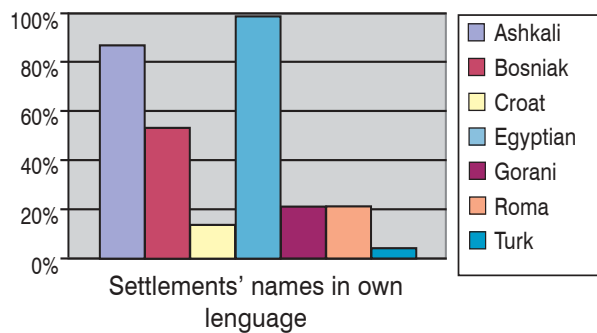
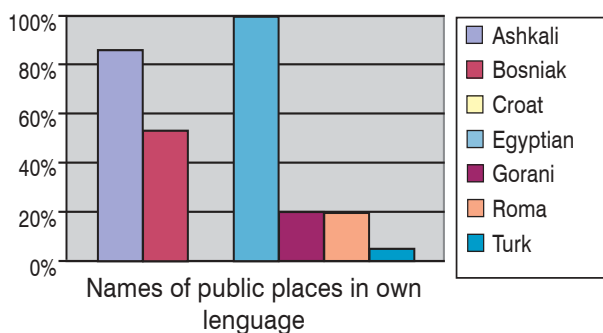
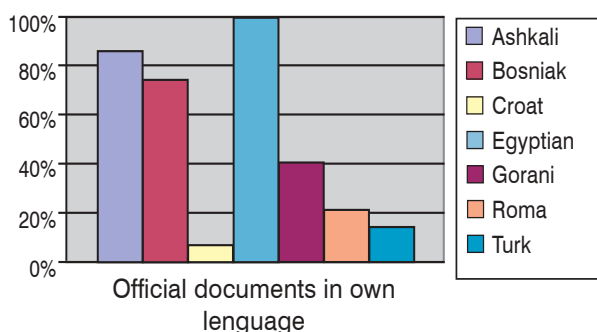
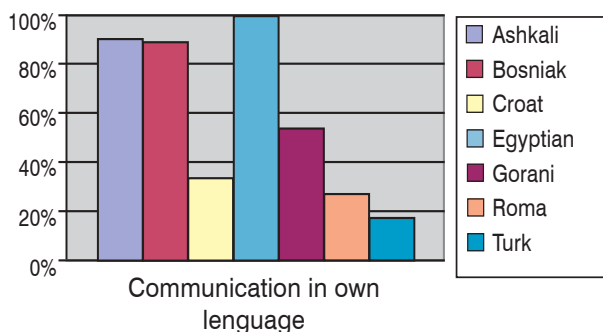
In all meetings held at a regional level, representatives of relevant minorities generally agreed with the gradings listed in the above Table. But it was emphasized that it is extremely difficult to generalize as significant differences may occur across and within regions, as well as across and within minority groups. These differences are much more visible in the case of minority-specific municipal services, including the provision of information and services in a person's mother-tongue at municipal level. In-depth information is provided in the regional sections of this booklet.

Communication

There is strong diversity between groups on whether they feel they can communicate with municipal staff in their own language, and if official public documents in their mother-tongue are available. This is generally available to the **Ashkali, Bosniak and Egyptian** communities, though just over half the **Gorani** and less than a quarter of all **Croats, Roma⁶ and Turkish** agree. All groups are even less positive about public signs being available in their languages.

The graphs below attempt to provide a generalised overview for Kosovo on four aspects of mother-tongue communication at local government level. It is noted that these graphs were strongly criticized by some members of the various minority groups, in particular the Bosniaks and the Ashkali. It is also noted that the situation of Bosniaks in the Bosniak Mahala in Mitrovicë/Mitrovica north cannot be compared to the position of those living in Prizren region, as extremely different circumstances pervade.

It must be stressed that these graphs were used as a starting point for debate, the major points of which are summarized in the regional section of the booklet. These differences by region also mean that a generalized picture for Kosovo can be misleading. For example, some representatives of the Ashkali community claimed that their situation in Ferizaj/Uroševac and in Vushtrri/Vučitrn exhibit significant differences as regards to security, freedom of movement and access to public services (The graphs below present the percentage of the interviewees that respond to the certain question).



Education

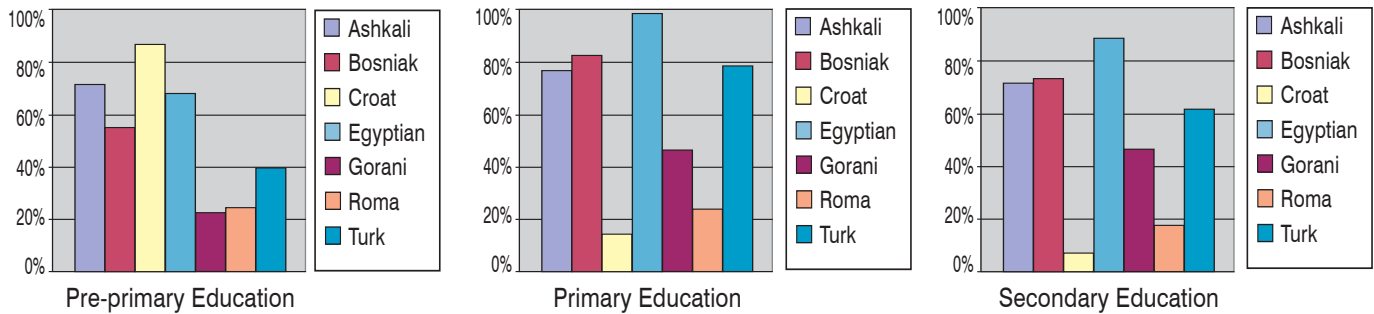
All communities commented that they would like to see additional possibilities for education in their mother-tongue at all levels. Again, the **Ashkali, Bosniak and Egyptian** groups, along with the **Turkish**, indicate that this education is available at both primary and secondary levels, though this is not the case in pre-primary educa-

tion. Just over half of **Croat** participants stated that education in their mother-tongue is available at pre-primary and primary levels, but not at the secondary level. Similarly, less than half the **Gorani** feel that primary and secondary education is available in their own language, and less than a quarter have access to the pre-primary level. The Roma groups indicated they have less access

⁶ The majority the Roma community in Kosovo speaks both Serbian and Albanian, while the number speaking Romany is declining. For instance out of 356 Roma respondents only 75 (21 %) asked for Questionnaires in Romany, which reflects a low usage of the language itself. However, responses related to the use of their mother tongue still refer to Romany as their first language. Factual data on the use of the Romany language in communication and education, however, are generally even lower than those estimated in the responses.

to mother-tongue education than any other community, with less than a quarter of their number stating own-language education at any level is available⁷. It is interesting to note that those groups with higher level access to mother-tongue education make stronger calls for own-language education at university level, specifically the

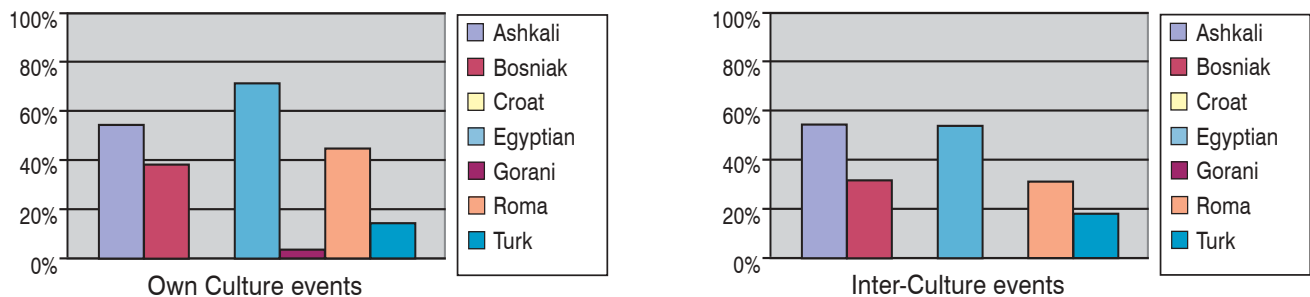
Bosniaks of Mitrovicë/Mitrovica north and the Turkish community throughout Kosovo (The graphs below present the percentage of the interviewees that respond to the certain question).



Culture

Cultural events organised by the municipality can be either specifically for the one community or inter-cultural. However, just over half the participants in the **Ashkali** and **Egyptian** groups stated that their municipalities had organised cultural events on their behalf. There are strong differences amongst the other minority communities. Approximately one third of the **Bosniaks** and **Roma** participants stated that cultural events had been organised by their municipalities. But less than a fifth of the **Turkish** community agreed. Only three percent of the **Gorani** stated that their municipalities had arranged cultural activities, whilst nothing has been organised for the **Croats**. All groups commented that they would like to see their municipalities organise more cultural events both for them and for each other.

The graphs below could not provide an actual reflection of facts, as most minorities know little about the organisers of cultural events. Most minority representatives claimed that, with very few exceptions, municipalities did not organise cultural events for minority communities at all. Those that were organised were mostly financed by international governmental and non-governmental organizations (The graphs below present the percentage of the interviewees that respond to the certain question).



Participation in municipal structures⁸

It is difficult to draw conclusions about participation in municipal structures due to differences in the views put forward by respondents both within communities and across the regions.

All minority groups generally know whether or not they have representatives in their respective Municipal Assemblies, but there is often confusion as to whether these representatives are elected or appointed.⁹ For example,

⁷ In fact, with the exception of the unofficial Romany language pre-primary and primary education in Gjilan/Gnjilane town, there is no other Romany language education in Kosovo. Therefore, the percentages indicated in the graphs suggest responses to the Albanian and Serbian language education available for the Roma depending on the region where they live.

⁸ For data on non-Serbian elected/appointed minority representatives in the surveyed municipalities see Annex III.

⁹ Out of 1,011 members of the Municipal Assemblies of Kosovo with mandate 2000-2002, 41 elected and appointed deputies belong to non-Serbian minorities.

At the time of publication, Kosovo second municipal elections have been held and representation reflects only the votes casted for a political

several minority communities do recognise that they have no Municipal Assembly representatives, but go on to answer questions in the survey on whether their representatives are elected or appointed is indication in itself of their lack of awareness on municipality participation in general. This also points to the lack of awareness and of experience on the political difference between the elected and appointed systems of representation.

In responding to the question as to whether participants felt their concerns were being addressed by municipal representatives in general, where these persons had been appointed to Municipal Assemblies to represent more than one minority (e.g. a **Bosniak** to represent both the **Bosniaks** and **Gorani** in Mitrovicë/Mitrovica), the community not specifically represented claimed it did not feel its concerns were addressed. Only the **Croats** said they had no community members working at any post within their relevant municipalities. However, the **Turkish** and **Egyptians** also did not respond favourably to this question. This alludes to a major reason why many people do not visit their municipal buildings: if no-one from a minority community is employed in the respective local government, communication in the mother tongue will often not be possible. Therefore, groups would more likely lack the confidence to visit the municipality to highlight their concerns.

In the regional meetings it became clear that the gap between the ordinary community and their representatives is huge and the perceptions by both of their own situations can differ greatly. The degree of difference varies across minorities and within those groups depends on their level of self-organization, as well as the professionalism of their various representatives. However, what is clear is that the sense of isolation within minority communities is justified and municipalities, including minority representatives, will have to draw their own conclusions to ensure the development of a local government responsive to their needs. Insofar as local government is concerned, this is a question of greater transparency and democratic legitimacy.

The following sections relate to the findings at a regional level. The issue of **participation**¹⁰ by members of minority communities in municipal structures is not presented in table format due to the lack of accurate information and the uncertainties presented by the answers of the respondents. This is one area where increased training in particular and more experience by the communities themselves could have a substantial influence on the protection and promotion of minority rights.

entity (no appointment system)

This makes up 4 percent of the total. The number of the elected non-Serbian deputies is 13 that is 1.28 percent of the total, and the number of the appointed non-Serbian minorities is 28, that is 2.76 percent of the total. (Source: OSCE Municipal Profiles, website: www.OSCE.org/kosovo/documents/reports/municipal_profiles)

¹⁰ See section 7, "further reading" for more information on participation of minorities in local government.

In Pejë/Peć region the following communities were visited:

- **Egyptians** in Deçan/Dečani, Istog/Istok, and Gjakovë/Đakovica municipalities;
- **Bosniaks** in Pejë/Peć municipality;
- **Roma** in Pejë/Peć municipality.

Ninety-nine percent of project participants feel their municipal building is easily accessible. This is the highest endorsement of any region of Kosovo; yet the majority also say they have never visited. This is particularly the case amongst the Egyptian community. In Pejë/Peć municipality, most Roma and Bosniak participants claimed to have visited their municipality over three times. It is clear from their comments, however, that all minority groups sought better relations and closer contact with their elected representatives and municipal officials. Communities in the smaller municipalities would appear therefore to simply show a lack of confidence in visiting their local government.

The provision of services are rated more highly in Pejë/Peć municipality than in the other municipalities in the region. The exceptions are the local roads and social welfare provision in Deçan/Dečani, both receiving good to average scores. Nevertheless, in none of the responses did the Roma community consider service provision good throughout the region, with the marked exception of health care and local transport services. The table below summarises the evaluation of some municipality services by the region's major minority communities:

Service \ Minority	Sustainable economic development	Water supply	Waste management	Local roads	Local transport	Health care	Social Welfare
Bosniaks	2.75	2.85	2.4	1.95	3.45	3.6	2.1
Egyptians	1.62	1.49	1.67	2.36	2.31	2.21	2.09
Roma	2.2	3.7	1.7	2.3	3.9	4	2.5

1: very poor 2: poor 3: average 4: good 5: very good

Deçan/Dečani

Education is a major issue for the **Egyptians**¹¹ in Deçan/Dečani. Indeed, a request has been made by the community for a school to be built in Hereq. They indicate that primary and secondary mother-tongue education is available, but not at pre-primary level. Water supply and management are considered "very poor" and remain a high priority for the community. In general, the Egyptian

community have a collective approach to problem solving, and agree that the community needs to be more organised to develop better relations with their representatives. They also acknowledged that membership on the Communities Committee has meant their interests have been addressed to the local government.

Istog/Istok

The **Egyptians** in Istog/Istok have good relations with their community representation and feel their concerns are well highlighted. Mother-tongue communication at the municipality and in education are satisfactory and therefore not community priorities. Hence, service provision in Istog/Istok was considered "very poor" but there was little discussion about this topic. The Egyptians are

instead concerned about economic development, and the high number of their community who are unemployed. Sustainable economic development received the lowest possible consideration, and is a high community priority. This community is politicised, and aware that good relations with their representatives are important for their future well being.

¹¹ The language of Egyptians of Kosovo is Albanian.

Gjakovë/Đakovica

The **Egyptians** in Gjakovë/Đakovica also consider all service provision to be “very poor”, especially, once again, that of sustainable economic development. They express the need for better relations with their representatives as they feel it is the municipality’s role to provide improved services. Rubbish collection, sewage, education and

social assistance are high community priorities. They indicate their representation in the Municipal Assembly and on the Communities Committee means their community interests are highlighted at the municipal level. But the group states that little to no cultural activities have been organised for the community.

Pejë/Peć

Everyone in Pejë/Peć municipality who participated in this project feels that their municipal building is easily accessible, and the majority said they have visited it more than three times in the past year. Healthcare and water supply services are considered average, whilst all others are seen as poor, in particular the local roads.

The **Roma**¹² state that communication at the municipal level is possible but indicate that official documents and village/public place signs in Roma language do not exist. Respondents state that mother-tongue education at any level is not possible but that cultural activity had been organised for them by the municipality. Economic development and garbage collection are high priorities. In addition, the group does not feel very well represented,

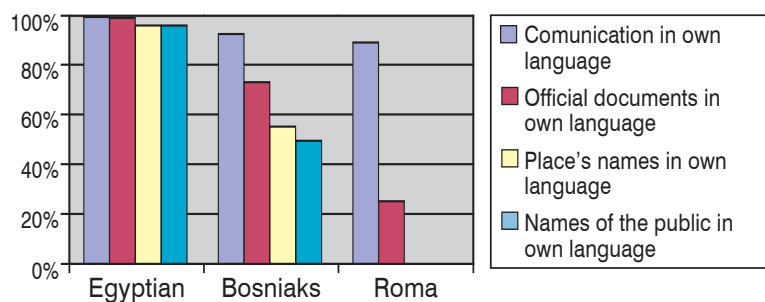
despite representatives in the Municipal Assembly and on the Communities Committee.

The **Bosniaks** state that education for their children is generally good though healthcare provision is average. Public signs in their language either do not exist or are broken, but this is not a high community priority. Instead, they emphasise their serious unemployment situation and the need for better telephone lines. With regard to municipal organised cultural activities, the Bosniaks in Zillopek village state that this has occurred, while those in Vitomirica say it has not. However, both groups say they would like to see more. Overall, they feel their representatives express their interests well, but do not have the competency to resolve most of their concerns.

Overview of minority-specific services in Pejë/Peć region

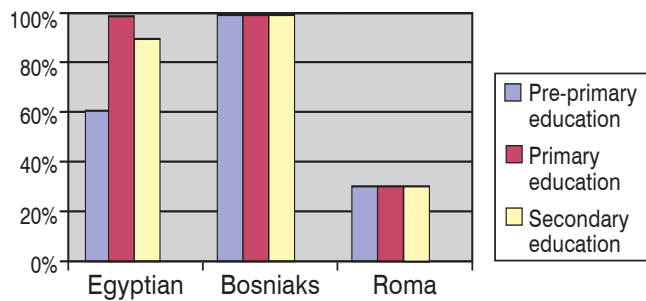
A general overview of minority-specific public services in Pejë/Peć region is provided below by graphs. These are based on the aggregated data elicited from the responses of members of minority communities in this region including Egyptians, Bosniaks and Roma. The three diagrams below show (1) the degree of the use of minority languages in public, (2) the availability of mother-tongue education and (3) the number of cultural events as is perceived and indicated by the minority communities in question (The graphs below present the percentage of the interviewees that respond to the certain question).

Use of minority languages in public by community

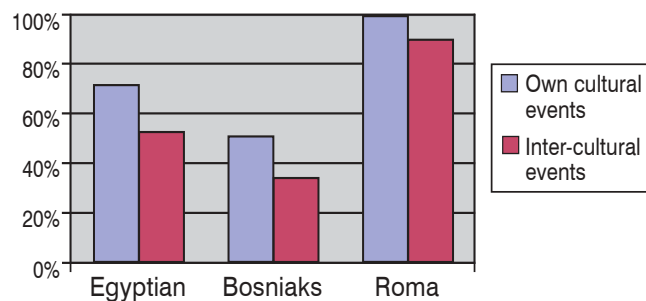


¹² Roma in Pejë/Peć speak both Albanian and Serbian and less their mother tongue, Romany.

Mother-tongue education by community



Cultural events by community



In the third phase of the survey, participants were provided with the opportunity to comment on the values presented in the aforementioned graphs on the provision of services related to the general living conditions and minority-specific services. The issue of participation by members of minority communities in municipal structures is not presented in graph format due to the lack of accurate information and the uncertainties presented by the answers of the respondents. The following comments and observations were put forward by individuals:

- The grade given to healthcare provision was deemed not realistic, and should be lower, as it is coupled with the systemic discrimination by the healthcare service providers (a Roma from Pejë/Peć).
- Use of their mother tongue in the municipal building is on a person-to-person basis (a Bosniak from Pejë/Peć).
- The values assigned to communication in their mother tongue in the graph refer to the communication in Albanian rather than in Romany (a Roma from Pejë/Peć).
- The values assigned to the accessibility of official documents in their mother tongue is much less than presented and depends on the kind of documents issued rather than common practice that a municipality should follow when issuing official documents in different languages (a Bosniak from Pejë/Peć).
- The values assigned to mother tongue education presented are realistic (a Egyptian from Pejë/Peć).
- Pre-primary mother tongue education is about 50 percent less than presented in the graph on education, though mother tongue primary and secondary education should be valued up to 90 percent (a Bosniak from Pejë/Peć).
- The illiteracy amongst the Roma in Pejë/Peć is very high and action should be taken by the municipality to tackle this as pre-primary, primary and secondary education are a municipal competence (a Roma from Pejë/Peć).
- All cultural and inter-cultural events are organised by the communities themselves and not by municipalities.
- The events mostly receive the financial support of NGOs and International organizations (all attendees).

Prizren

In Prizren region the following communities were visited:

- **Bosniaks** in Prizren municipality;
- **Gorani** in Dragash/Dragaš municipality;
- **Roma** in Prizren municipality;
- **Turks** in Prizren municipality.

All communities agree, with the exception of some Turkish groups, that their municipal buildings are accessible, and there is an overall higher number of people visiting than in other regions in Kosovo. Public services are generally considered "poor", particularly in Dragash/Dragaš, but they are viewed more favourably than in all other regions, save Gjilan/Gnjilane. Smaller minority groups

(Turks and Gorani) consider their public service provision less positively than others do. There is also a general feeling of "suppression" by the majority community in this region. In the Table below the listed municipal services are rated by the major minority communities in the region of Prizren:

Service \ Minority	Sustainable economic development	Water supply	Waste management	Local roads	Local transport	Health care	Social Welfare
Bosniaks	2.18	3.23	2.65	3.40	3.33	2.67	2.24
Gorani	1.47	1.70	1.43	1.27	1.70	1.77	1.57
Roma	1.55	3.07	3.29	2.42	2.39	2.42	2.37
Turks	1.45	1.97	1.9	1.87	1.72	2.4	1.45

1 : very poor

2 : poor

3 : average

4 : good

5 : very good

Dragash/Dragaš

The **Gorani** in Dragash/Dragaš consider their local roads as the public service most in need of attention. They indicate having good representation in their municipality, in the Municipal Assembly, on the Communities Committee, as well as amongst the municipal staff, but they do not feel as though their leaders have been able to express concerns adequately. This is reflected in the responses to municipal activity: they can communicate in their own language with government staff, and have access to mother tongue education at all levels. However, official documents and public signs are largely unavailable in their language and almost no cultural activity has been

organised by the municipality. Whilst they are confident in expressing their concerns, they are dissatisfied with progress so far and ask for improved contact with representatives. As a result, for now, they look to internationals to take action, instead of relying on their own municipal structures. Property rights are a major concern, as well as freedom of movement and communication in general (such as lack of TV station or radio in their language). Standards of education and cultural activity are described as "catastrophic", and several members of the groups profess feeling of "suppression" by the majority population.

Prizren

All three communities visited in Prizren (Bosniaks, Turks and Roma) expressed fears of discrimination from the majority population. Any sense of isolation of this kind gives rise to fears for the identity of the respective communities themselves. This is reflected in the specific expression by all the communities that no cultural activity has been organised for them by their respective municipalities, but that this is done by themselves instead. Nevertheless, all are optimistic about the future. Their

priority public service was that of sustainable economic development.

The **Bosniaks** also highlight social welfare provision as a high community concern. With the exception of the Bosniaks in Gornje Lubinje, they feel well represented in the municipality and that members in the Municipal Assembly and on the Communities Committee have been able to represent community concerns. Similarly, communi-

cating with municipal staff is possible in their mother tongue, and official documents are available to them. All groups, however, indicate that public signs are not available in their language. This community stated that mother tongue education is available on pre-primary, primary and secondary levels. However, most are unemployed, so unemployment is a top concern, with expressions of the wish to have more community members employed in the local government itself. There is a general wish for greater transparency and co-operation with the majority community. In addition, the Bosniaks highlight travel documents for children as an important issue.

The **Roma** also see closer contact with their representatives as important for improving their overall situation. House reconstruction is a strong community concern, as well as mother tongue education. The group indicates that communicating in their own language with municipal staff is not possible, and official documents are not available in their language¹³. They are represented in the Municipal Assembly as well as on the Communities Committee and feel that some of their concerns truly have been addressed. However, there is a general fear that

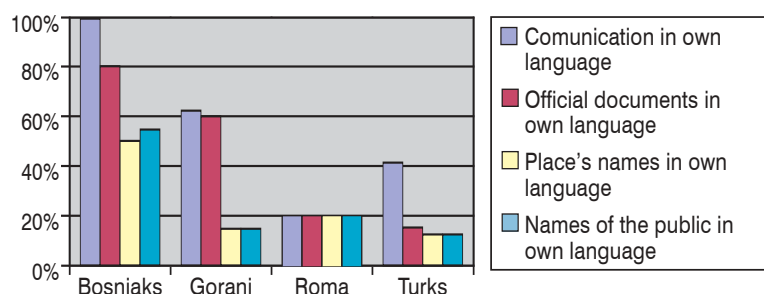
community representatives act individually rather than for the wider group. The Roma indicate that they have more trust for international staff as a result. The community feels that better links with their leaders will improve this perception.

The **Turkish** community in Prizren looked for several practical solutions in order to improve their standard of living. Whilst most of the participants at the meetings are employed, unemployment still features as a major community concern, especially for young people. The wish to avoid discrimination in recruitment was also expressed, indicating that they feel this has occurred in the past. However, in addition, water supplies, a youth centre, general healthcare, road construction, rubbish collection and language in education at university level are all important concerns. They express dissatisfaction with both their representatives and the municipal structures, and hope that more of their concerns will be addressed in the future. Sustainable economic development is, for them, the public service most in need of attention. In addition, communication in their own language at the municipality is difficult, with official documents not available in Turkish.

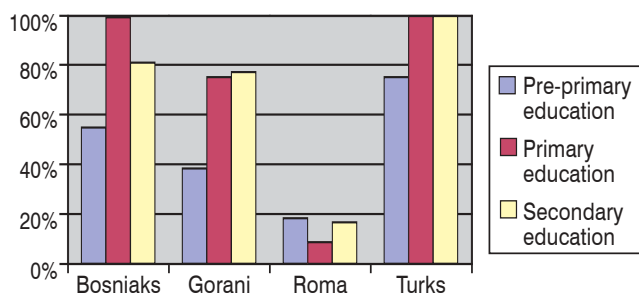
Overview of minority-specific services in Prizren region

A general overview of minority-specific public services in Prizren is provided below by graphs. These are based on the aggregated data elicited from the responses of members of minority communities in this region including Bosniaks, Gorani, Roma and Turks. The three diagrams below show (1) the degree of the use of minority languages in public, (2) the availability of mother-tongue education and (3) the number of cultural events as is perceived and indicated by the minority communities in question (The graphs below present the percentage of the interviewees that respond to the certain question).

Use of minority languages in public by community

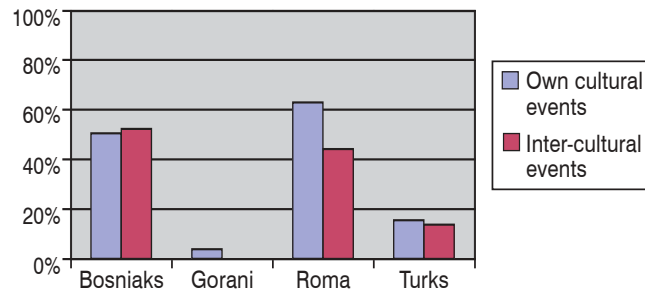


Mother-tongue education by community



¹³ In this case reference is clearly made to Romany language, as Roma in Prizren municipality speak both Albanian and Serbian beside

Cultural events by community



In the third phase of the project minority communities were provided with the opportunity to comment on the values presented in the aforementioned graphs on the provision of services related to the general living conditions and minority specific services. The issue of participation by members of minority communities in municipal structures is not presented in graph format due to the lack of accurate information and the uncertainties presented by the answers of the recipients. The following comments and observations were put forward by individuals:

- In the Centres for Social Welfare, no person from a minority community is employed. This negative occurrence should be tackled and situation should be improved (all attendees).
- The Social Welfare figures are too high (a Bosniak and Roma from Prizren).
- The pre-primary education values should be break by half while the primary and secondary education values are accurate (a Gorani from Dragash/Dragaš).
- All the values presented in the graphs are correct (a Turk from Prizren).
- Cultural events are self-organized (all attendees).

Mitrovicë/Mitrovica

In Mitrovicë/Mitrovica region the following communities were visited:

- **Ashkali** in Mitrovicë/Mitrovica and Vushtrri/Vučitrn municipality;
- **Bosniaks** in Mitrovicë/Mitrovica and Leposavić/Leposaviq municipalities;
- **Gorani** in Mitrovicë/Mitrovica municipality;
- **Roma** in Mitrovicë/Mitrovica, Leposavić/Leposaviq and Zvečan/Zveçan municipalities;
- **Turks** in Mitrovicë/Mitrovica and Vushtrri/Vučitrn municipalities.

Overall, the level of dissatisfaction about everyday living conditions is significantly higher throughout this region than elsewhere in Kosovo. Almost every group visited stated the importance of elected representatives, giving an overall impression of much higher political awareness amongst minority groups. Community identity (and fear of its loss) is also a common theme, with groups feeling ignored by their local government, and, as a result, are concerned about losing their distinct identities. This is more strongly expressed here than in any other region.

The majority of the participants agree that their municipi-

pal building is accessible, but it is clear that people in Mitrovicë/Mitrovica (the largest municipality) visit more often than people from small communities in smaller outlying municipalities.

Public service provision is considered almost universally as "very poor" in this region and therefore ranks worst amongst the Kosovo regions. This is particularly true of Leposavić/Leposaviq service provision to minority communities. The Table below shows the evaluation given for various public services by the major minority communities of this region:

Service \ Minority	Sustainable economic development	Water supply	Waste management	Local roads	Local transport	Health care	Social Welfare
Bosniaks	2.75	2.85	2.4	1.95	3.45	3.6	2.1
Egyptians	1.62	1.49	1.67	2.36	2.31	2.21	2.09
Roma	2.2	3.7	1.7	2.3	3.9	4	2.5

1: very poor

2: poor

3: average

4: good

5: very good

Every group, with the exception of some Ashkali, stated that mother-tongue education is currently not available, though different reasons were stated. There are a low number of minority community members working as municipal staff, in every capacity, especially in Leposavić/Leposaviq and Zvečan/Zveçan. Official documents and public signs in the mother-tongue are not available and the large majority state that no cultural activities for their

community have been organised. Communities do not feel their representatives has been able to speak for their interests, with the exception of those groups in Vushtrri/Vučitrn municipality, where there is a high appreciation for minority community leaders, despite there being no representation in either the Municipal Assembly or on the Communities Committee.

Leposavić/Leposaviq

Overall, the Leposavić/Leposaviq Roma and Bosniak communities feel secluded from the work of local government, although both communities recognise the importance of co-operation with the municipality. Access to public services the situation in Leposavić/Leposaviq is the worst in Kosovo, according to the ratings given in this survey.

The **Roma**¹⁴ groups in Leposavić/Leposaviq find the municipal building easily accessible, although very few have visited in the past year, and only in times of great need. Unemployment is the community's greatest concern, although social status and respect for them as a

group is also a high priority. It is noted that some cultural events have been organised but more would be appreciated. As the Roma have no representative in either the Municipal Assembly or on the Communities Committee, the community feels powerless to do anything themselves, but did remark that complaint letters to the Municipal Assembly President, as well as to the UN Municipal Administrator, could further their interests. This shows an awareness which structures and individuals can impact on their living conditions. It is also believed that an elected representative would improve their representation in the municipality. The Roma also speak about

¹⁴ Roma in Mitrovicë/Mitrovica region speak Serbian beside their mother tongue, the Romany language.

healthcare being a priority concern as well as wanting more consideration be given to their children. This is reinforced by the indication that mother-tongue education is unavailable in Leposavić/Leposaviq. In addition, communication in Roma language at the municipality is not possible, particularly with no Roma members of staff employed there. Official documents and public signs also do not exist in Roma language.

The **Bosniaks** indicate no language barriers when dealing with the municipality. Similarly, mother-language education is available at pre-primary, primary and second-

ary levels. However, no cultural activity, whether for the Bosniaks themselves or in conjunction with other communities, has been organised. Whilst there is one Bosniak representative in the Municipal Assembly, and on the Communities Committee, the group does not feel that this representative has been able to make a positive impact. Nevertheless, they recognise the importance of having elected representatives to further their interest in municipal life. Interest to form a political party or citizens' initiative was expressed. In addition, more public meetings were requested for concerns could be openly discussed.

Mitrovicë/Mitrovica

All communities in this municipality find the municipal building accessible and it is generally well visited by all communities. However, just under half of the Turkish participants expressed reservations about general accessibility. Overall, services are considered "very poor", although it is noticeable that those communities in the south part of the town rate services marginally more positively than those in the north. Sustainable economic development and social welfare are considered the principle areas of concern overall. Generally, minority communities in this area do not feel well represented in their municipality. In addition, the majority of participants responded negatively to questions on municipality communication, mother-tongue education and the organisation of cultural activity.

The **Bosniaks** in the north of the town consider the municipal building as inaccessible, whilst those in the south responded positively on this issue. Security for those in the north is a major concern, especially in relation to education. As a community, use of language in early education stages is less of a priority than its use at university level. Again, there are calls from this community for more respect for them as a minority. In addition, Bosniaks from Bosniak Mahala see the community as representing a bridge between the two larger communities in the area, but in a negative way; and caught between the two groups. The groups express fears that their overall situation, including poor security and mother-tongue language education, means that many might leave the area altogether. As a result, they express great interest in municipal-organised cultural activities to promote and preserve their identity. There is understanding that the local government has the responsibility to take action in improving living conditions, but disappointment means this community looks solely to the international community to address their concerns. The community wants closer links with its leaders, although they feel these persons have had little opportunity to express the community's concerns adequately.

The **Gorani** in Mitrovicë/Mitrovica are principally concerned with the lack of respect they feel is shown to them and say they are afraid of going to the local government building to make their concerns heard. They are negative on all ques-

tions of communication, education, and cultural provision, as well as about feeling well represented in the Municipal Assembly and Communities Committee. They express a sense of isolation, and of being ignored, and a genuine fear of losing their identity. This is reinforced by the group's concerns about the lack of mother-tongue education, and by low expectations for change.

Similar to other municipalities, the **Roma** in Mitrovicë/Mitrovica are mostly unemployed and it is, therefore, their principal concern. Again, on this as on every other issue, the Roma distrust local government. Sustainable economic development and social welfare provision are high community priorities. There are also demands that the municipality should employ members of the Roma community to better inform the community of municipal activity. The Roma do not feel well represented in the municipality and state that no cultural activity has been organised for them. They ask that mother-tongue education be made available to their children.

The **Ashkali** also highlight unemployment as a top issue of concern. However, there is a demonstrated trust in their leaders and consider that the community has good relations with the majority population in the municipality. Many have visited the municipality building over three times in the past year, i.e. relations are good so they have more confidence to visit the government to try to find ways to address their concerns. The community is positive on questions about municipal communication, education and organised cultural activity, but does not feel well represented; they think the local government largely ignores the community and its concerns and are disappointed by a perceived lack of action over the past few years. As a result, this community sees future benefit only from outside donors. Water management is viewed as the public service most in need of attention.

The **Turkish** community considers unemployment and use of the Turkish language in public as their major concerns. In the municipality, they do not feel very well represented but nonetheless think their representative addresses their concerns well. Disappointment in municipality actions as a whole has led to the tendency that they look to the central government and SRSB for action.

Vushtrri/Vučitrn

Both the **Turks** and the **Ashkali** in Vushtrri/Vučitrn express trust in their community leaders and feel that concerns have been well addressed. However, both groups also feel that the local government ignores their need and, in turn, rate public services provision very poorly. Neither community has representatives in the Municipal Assembly.

The **Ashkali** do not consider the municipal building accessible and, therefore, have not visited over the past year. Communication in their own language at the municipality is possible, and official documents and public signs are available. However, disappointment has been expressed about broken promises from the local government, and said that if they are not included they feel unable to take any action themselves.

The **Turkish** community expresses similar disappointment, and considers that neither UNMIK nor the local government respects them by directly addressing the community's concerns. Mother-tongue communication at the municipality (in official documents as well) and in education should be possible, but that more cultural activities should be organised. In addition, the group does have a representative on the Communities Committee, stating that this has helped community concerns be better expressed. Specifically, though, problems persist with ID cards due to inaccuracy of data and wrong spelling of their names.

Zvečan/Zvečan

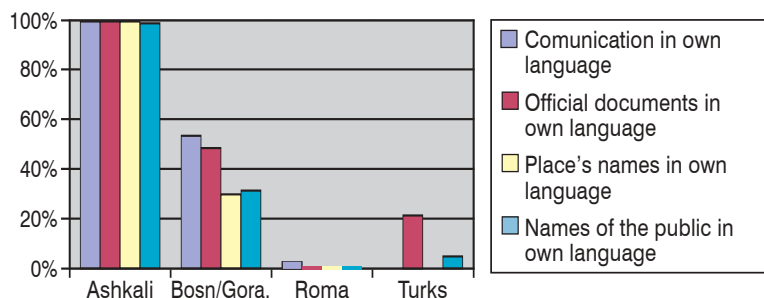
In Zvečan/Zvečan, the **Roma** consider the municipality accessible, but largely do not visit. The group is very suspicious of everyone, including the local government, and does not have a leader in whom to place their trust. Sustainable economic development and water are areas of particular concern. However, once again, unemployment is the major issue of concern for this community. However, some expressed a desire to work in the municipality, as well as the call for elected representatives, shows that while as a community they may presently feel excluded, but that

they understand that through co-operation with the local government overall living standards can be improved. Use of language in general as well as in education is a top concern. They are negative on questions about communication in their mother tongue in the municipality, availability of official documents in Roma language, and about use of Roma language at all levels of education. They indicate that no cultural activities have been organised for them, but say they should be.

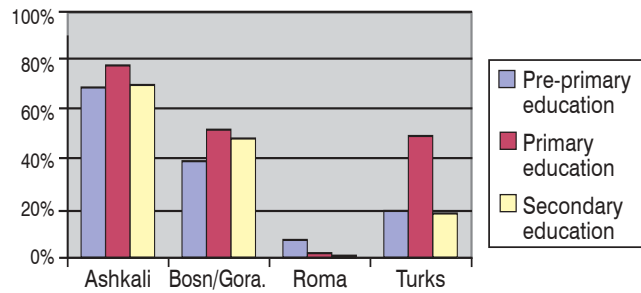
Overview of minority-specific services in Mitrovicë/Mitrovica region

A general overview of minority-specific public services in Mitrovicë/Mitrovica region is provided below by graphs. These are based on the aggregated data elicited from the responses of members of minority communities in this region including Ashkali, Bosniaks, Gorani, Roma and Turks. The three diagrams below show (1) the degree of the use of minority languages in public, (2) the availability of mother-tongue education and (3) the number of cultural events as is perceived and indicated by the minority communities in question (The graphs below present the percentage of the interviewees that respond to the certain question).

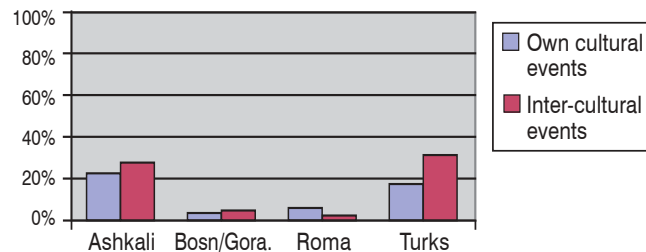
Use of minority languages in public by community



Mother-tongue education by community



Cultural events by community



In the third phase of the survey, participants were provided with the opportunity to comment on the values presented in the aforementioned graphs on the provision of services related to the general living conditions and minority-specific services. The issue of participation by members of minority communities in municipal structures is not presented in graph format due to the lack of accurate information and the uncertainties presented by the answers of the respondents. The following comments and observations were put forward by individuals:

- General municipal services provision in the region, as seen in the findings of the survey, is at the bottom of the league in Kosovo (all attendees).
- The responses given for the use of mother-tongue was seen as too high. The reality, it was claimed, would be closer to half of the values presented (a Bosniak/Gorani from Mitrovicë/Mitrovica)
- The values presented in the educational graphs were deemed correct. It should be noted that Roma interviewees valued mother-tongue education as zero, which in fact shows high consciousness of identity. (a Roma from Mitrovicë/Mitrovica and Leposavić/Leposaviq).

In Gjilan/Gnjilane region the following communities were visited:

- **Ashkali** in Ferizaj/Uroševac municipality;
- **Croats** in Viti/Vitina municipality;
- **Roma¹⁵** in Ferizaj/Uroševac, Gjilan/Gnjilane, Novoberdë/Novo Brdo and Viti/Vitina municipalities;
- **Turks** in Gjilan/Gnjilane municipality.

With the exception of the Turks, all communities feel ignored by their municipalities. Security is also a major concern, specifically concerning the use of community languages in public. Together, this points to a very strong sense of community isolation. In addition, calls for assistance, from all communities, were focused almost purely on the international community rather than on elected representatives and civil servants. Security concerns have been directed towards KFOR as well as UNMIK, something not evident in other regions. Overall, this shows

that perceived isolation is coupled with a lack of trust in local government and therefore a search for other, usually international organisations, to improve everyday living conditions.

Municipal buildings are generally accessible. Services, whilst still considered poor overall, are rated marginally higher than other regions. The Table below summarises the evaluation of some municipal public services by the Gjilan/Gnjilane region's major minority communities:

Service \ Minority	Sustainable economic development	Water supply	Waste management	Local roads	Local transport	Health care	Social Welfare
Ashkali	2.36	2.88	2.80	2.43	3.15	2.80	2.20
Croats	1	1	1	2	1.5	2.5	1
Roma	2.02	2.18	2.49	2.04	2.70	2.57	1.83
Turks	1.48	1.56	2.04	1.68	1.64	2.44	1.68

1 : very poor

2 : poor

3 : average

4 : good

5 : very good

Ferizaj/Uroševac

Both **Roma** and **Ashkali** communities in Ferizaj/Uroševac agree that the municipal building is accessible. Services are considered just under average, which is higher than other municipalities in the region. Local roads are considered the highest priority, whilst sustainable economic development and social welfare are the greatest concerns for both communities.

The **Ashkali** feel they have good relations with their representatives and indicated that their interests were being highlighted in the Municipal Assembly and on the Communities Committee. However, they emphasise the importance of maintaining and improving these good links. Educational conditions are rated as poor, including the lack of opportunity to attend university. Yet, the language of education is not an issue as Albanian is the primary language spoken by the Ashkali community. Sim-

ilarly, questions on communication in their language at the municipality, and the availability of official documents or public signs in their mother-tongue is not of concern. Problems pertain to a serious lack of employment opportunities and the feeling that the municipality focuses almost exclusively on the Serb minority. Other concerns include poor rubbish collection and its effect on the environment as well as sports facilities and electricity. Health-care remains a community priority, despite the above average rating. The Ashkali recognize that cultural events have been organised for them by the municipality but more would be appreciated.

The **Roma** community of Ferizaj/Uroševac state the use of their mother tongue in public was the community's principal concern. Communication in the Romany language at the municipality is not possible and, in addi-

¹⁵ For a better understanding of language-specific issues it should be noted that besides Romany, the Roma speak both Albanian and Serbian in Ferizaj/Uroševac and mostly Serbian in Gjilan/Gnjilane, Novoberdë/Novo Brdo and Viti/Vitina.

tion, this also holds true for official documents and public signs. While education itself was not the focus of discussion, the Roma community felt their isolation was reinforced by not having mother-tongue education and not being able to communicate in other than their own language. In this municipality, Roma groups give lower consideration to public service provision than the Ashkali. Social welfare is particularly poor, reflecting a great dependency on outside assistance. This dependency will only be reinforced if they feel they cannot move freely to try to improve their situation themselves. Accordingly, they have few expectations and see little possibility for

action of their own. However, their confidence in speaking out at these fora was higher than other communities. In general, the Roma have good relations with community representatives and feel that their interests are appropriately being raised in both the Municipal Assembly and in the Communities Committee. Even so, it is to the international community to where assistance is sought. Roma groups indicate that cultural activities have been organised for their community but stated that they would like more, and the community feels that the Ashkali have been treated better in this respect.

Gjilan/Gnjilane

The **Roma** in Gjilan/Gnjilane municipality (as well as the **Turkish** community) feel their municipal building is less accessible than those in Ferizaj/Uroševac. The large majority of both communities states that they have not once visited the building in the past year, primarily largely due to fear and lack of transport. Both communities rate public services provision markedly worse than those in Ferizaj/Uroševac. Sustainable economic development is a priority need. Similarly, both communities indicate that communication in their mother tongue at the municipality is not possible, and that official documents and public signs in their languages are not available.

The **Roma** especially feel “discriminated” and believe that “Romany should be an official language.” At the same time, education is less of an issue. The group indicates that mother-tongue pre-primary and primary education, though not at the secondary level, is available in the Roma mahala in Gjilan/Gnjilane. Nevertheless, unemployment (and the resulting low living standards) remains a priority area of concern. In addition, the return of Roma who have left is desired to ensure that minority communities in Gjilan/Gnjilane do not lose their identity as groups. Generally, the municipality has not organised cul-

tural events for them and the group feels they are left to do this themselves. As the community expresses little faith in the capacity of their local government, they look to UNMIK to rectify this problem. They do not feel at all represented in either the Municipal Assembly or in the Communities Committee, and indicate that none of their number works in any position in the municipality.

The **Turks** in Gjilan/Gnjilane have good relations with their representatives in the Municipal Assembly, though better relations with the Assembly, in general, would serve to improve the status of their community. Nevertheless, participation in the Communities Committee has seemingly not led to concrete results. The Turks indicate that mother-tongue education is not available, most importantly at secondary level where it is rated poor, and strongly call for Turkish language education be made available at the university level. Similarly, they say they cannot speak their own language at the municipality, which could be a reason why many in the community do not feel well served. Two other areas of concern which the community expressed were the lack of Turkish language public signs and the establishment of a health clinic in Doburcan village.

Novoberdë/Novo Brdo

The **Roma** in Novoberdë/Novo Brdo generally consider their municipal building accessible, and many have visited it more than three times in the past year. However, the community rated every public service available “very poor”, which was one of the lowest results in Kosovo. Better links with their municipal representatives are desired and they, as well, feel that the community’s appointed representative has not been able to address their concerns within the municipality. In addition, no one from their community works on the municipal staff.

Unemployment is one of their principal concerns as much of the Roma are without work, live on humanitarian aid, are mostly illiterate and pin their hopes on outside help. Respondents feel no one in the municipality listens to their concerns, expressing a desire to be better informed about meetings and activities. The group states that mother-tongue education is not available to their community, and that communication with municipal staff is difficult and there are no Romany public signs. Cultural activities have not been organised by the municipality.

Viti/Vitina

Both **Roma** and **Croats** in Viti/Vitina consider their municipality building to be accessible even though no individual in the group has visited it in the past year.

In addition, all services are considered “very poor”. Both communities feel isolated, and feel they cannot do anything to improve their situation on their own. These group

see KFOR and UNMIK as responsible for giving assistance and working to change their situation. Both groups highlight poor social welfare provision and security concerns, with the Croat community stating that “there is no Croat who was not beaten up or harassed at least once in the past year.”

The **Croats** highlight priority concerns as transport, healthcare and property issues. Respondents ask that “occupied houses” be returned and protected. Security

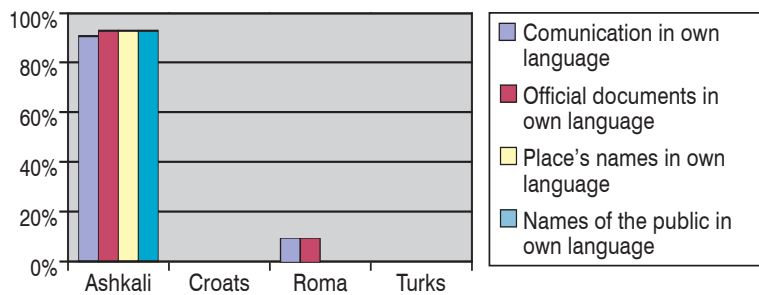
is still not assured for this community though freedom of movement has improved. Their sense of being threatened is also reflected in that protection is asked for those cultural monuments are still being destroyed.

The **Roma** feel poorly represented as the community has no Municipal Assembly or Communities Committee members, and that none work for the municipality. Principal concerns, as in other areas of Kosovo, are unemployment and poor social welfare provision.

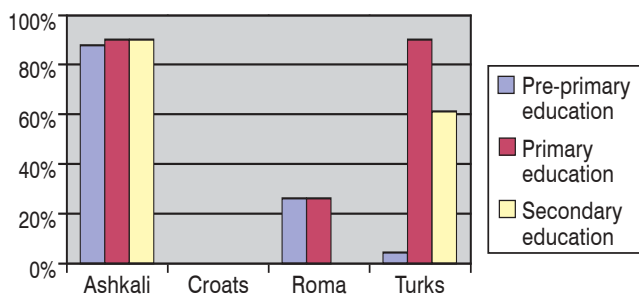
Overview of minority-specific services in Gjilan/Gnjilane region

A general overview of minority-specific public services in this region is provided below by graphs. These are based on the aggregated data elicited from the responses of members of minority communities in this region including Roma, Ashkali, Roma and Turks. The three diagrams below show (1) the degree of the use of minority languages in public, (2) the availability of mother-tongue education and (3) the number of cultural events as is perceived and indicated by the minority communities in question (The graphs below present the percentage of the interviewees that respond to the certain question).

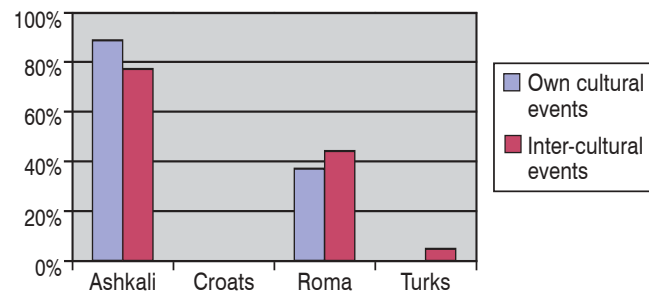
Use of minority languages in public by community



Mother-tongue language education by community



Cultural events by community



In Prishtinë/Priština region the following communities were visited:

- **Roma** groups in Lipjan/Lipljan, Obiliq/Obilić, and Prishtinë/Priština municipalities;
- **Croats** community in Lipjan/Lipljan municipality;
- **Roma and Ashkali** groups in Fushë Kosovë/Kosovo Polje, Obiliq/Obilić and Podujevë/Podujevo municipalities.

In meetings held in the Prishtinë/Priština region, more than half (65%) of the participants stated that their respective municipality buildings were accessible, though often, particularly among Roma, such buildings were difficult to reach. In municipalities of small populations, minority groups feel even more isolated than in the more populous municipalities. The smallest community in number, the Croats of Lipjan/Lipljan, was the least willing to express its views openly. All community groups expressed to have more contact with the municipality and its employees. Respondents noted that relations

between all groups and their representatives were positively viewed.

Overall, perceptions of public service provision was “very poor,” with the notable exception of sustainable economic development in Obiliq/Obilić municipality, where it is considered “average.” Several groups acknowledged limitations faced by the local government, specifically that the “budget is too small.” The Ashkali, Roma and Croats of this region rated the listed public services as shown in the Table below:

Service Minority	Sustainable economic development	Water supply	Waste management	Local roads	Local transport	Health care	Social Welfare
Ashkali	1.45	2.00	1.90	1.60	2.15	2.65	2.00
Ashk/Roma	2.77	2.40	2.37	2.07	2.40	3.12	2.15
Croats	1.1	1	1	1	1	2.2	1.3
Roma	1.32	1.25	1.47	2.15	1.75	2.10	1.07

1 : very poor

2 : poor

3 : average

4 : good

5 : very good

Fushë Kosovë/Kosovo Polje

A group exclusively composed of **Ashkali** in Fushë Kosovë/Kosovo Polje considered the municipality building here less accessible than a mixed group of **Roma¹⁶/Ashkali**. Amongst the former group, participants have visited it far fewer times over the past year than those from the mixed group. Nevertheless, both groups rated public services “poor” overall. Healthcare, with an average score, is viewed as the best service. Water management and the state of local roads are viewed at the poor end of the scale. Both groups were positive about mother-tongue communication and edu-

cation, although some express fears on security, which could mean that education is not entirely accessible to everyone. The majority of participants indicate that cultural activities have not been organised by the municipality but hope that this will change in the near future. Unemployment is also a major concern for these communities. Whilst few members from these communities work in any municipal position, the groups indicate that they feel adequately represented through Municipal Assembly and Communities Committee members.

Lipjan/Lipljan

Both the **Roma¹⁷** and **Croat** groups state that Lipjan/Lipljan municipality is not accessible to their communi-

ties, principally due to lack of transportation. As a consequence, 84% of the participants have not visited in

¹⁶ Roma in Kosovo Polje/Fushë Kosovë speak all three languages including Romany, Albanian and Serbian. Given that the population of Kosovo Polje/Fushë Kosovë is predominantly Albanian, Roma tend to mostly use Albanian.

¹⁷ In Lipjan/Lipljan Roma speak Romany and mostly Serbian.

the past year. Transportation and freedom of movement top the list of community priorities. Local roads, however, scored highest among the public service indicators, albeit still rated as "poor." Both groups indicate that mother-tongue communication with municipal staff is not possible, and that official documents and public signs in their mother tongue are not available. Water management, sustainable economic development and social welfare provision were viewed as in most need of improvement. Overall, Lipjan/Lipljan public services are rated the lowest in Prishtinë/Priština region.

The **Croat** community indicates that pre-primary and primary education for children in their language is possible, but not at secondary level. More important, though, is the lack of cultural activities organised by the municipality. Respondents express mistrust in all municipal representatives (international and national)

Obiliq/Obilić

The **Roma**¹⁸ and **Ashkali** group in Obiliq/Obilić indicate that their municipality building is largely inaccessible. A high proportion of the participants (63%) has not once visited the building in the past year. Public service provision is rated "poor," but, as a whole, it is better than in other municipalities in the region. Local roads and transport are considered in need of most attention. The community as a whole feels well represented both in the Municipal Assembly and on the Communities Committee, and indicate that some Roma and Ashkali work in the municipality, albeit not as civil servants. These officials are trusted, yet other levels of contact with the munic-

whilst indicating that none of the number works in any position in the municipality. They do, however, feel well represented in the Municipal Assembly and on the Communities Committee.

The **Roma** community express disappointment that mother-tongue education is not possible at any level for their children. However, once again, the social status of the community took priority over other issues. No cultural events have been organised for the Roma by the municipality. Participants agreed that collective action would likely solve some of their problems, particularly through elected representatives, even though the community is not presently well represented. Other key concerns for the community are unemployment and the general lack of normal living conditions, particularly dysfunctional sewage systems.

ipality are perceived less positively. Participants were not in agreement as to whether communication with the municipality in their mother-tongue was possible, although the majority agrees believes it to be as official documents and public signs are occasionally available in mother-tongue.¹⁹ Similarly, two-thirds (66%) of the group felt that mother-tongue education for their children is available at pre-primary and primary levels, but only one-third (33%) agree on this for secondary level education. Over 70% of the participants agreed that the municipality had organised cultural activities for the communities, but would like to see more.

Podujevë/Podujevo

The **Ashkali community** and a **group of mixed Ashkali/Roma**²⁰ in Podujevë/Podujevo consider public services more highly than communities in other Prishtinë/Priština municipalities. Health care, in particular, is rated "good." In addition, both groups state that their municipality building is accessible and most had visited more than three times in the past year. The priority concern is unemployment, specifically for young people, and, more tellingly, all participants were currently out of work. Other concerns for the community are the lack of water supply and electricity, poor local roads and the perception of poor social welfare provision. Overall, both groups indicate that they feel well represented, both in the Municipal Assembly and on the Communities Committee, despite expressing a lack of trust in their current representation. While several Ashkali/Roma are employed as either civil

servants or other municipal staff, communication in their own language at the municipality is not possible. Official documents and public signs in their languages do not exist. Two thirds of the participants agree that mother-tongue education at secondary level is available.²¹ In addition, the majority of respondents state that the municipality has not arranged cultural-specific events, though intra-cultural activities have been organised.

¹⁸ Again, in Obiliq/Obilić Roma speak Romany and mostly Serbian.

¹⁹ As the meeting in Obiliq/Obilić was held in Plementina camp where the Roma and Ashkali living there come from the different regions of central Kosovo, the mixed feelings regarding communication in public and education can be explained by the fact that some of the Roma speak Serbian beside their mother tongue, Romany.

²⁰ In Podujevë/Podujevo the Roma speak Romany and predominantly Albanian.

²¹ In this case, reference is primarily made to Albanian language which is used by both Ashkali and Roma in Podujeve/Podujevo beside Romany.

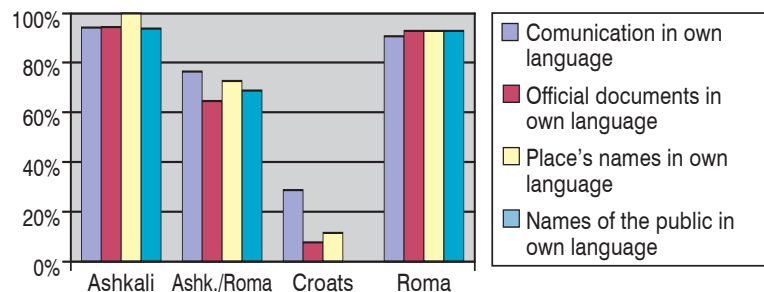
The **Roma** in Prishtinë/Priština municipality consider local government to be accessible, and the majority (70%) has visited more than three times in the past year, demonstrating confidence in this action. However, as with other Roma groups in Kosovo, communication in their language with municipality staff, as well as the availability of official documents and public signs in their own language, is not possible. In addition, mother-tongue education is not available. However, the participants indicate that cultural events, though not inter-cultural events, have been organised. The Roma do not feel well

represented and, as expressed in Gračanica/Graçanicë, claim their rights have not in any way improved. In order to improve municipal co-operation, they agree that elected representatives and collective involvement in problem solving would be beneficial. All groups indicate that community members are working as municipal employees. Participants rate healthcare provision highest, albeit still poorly, while social welfare is considered the least positive. Overall, the priority concerns are unemployment and the economic situation.

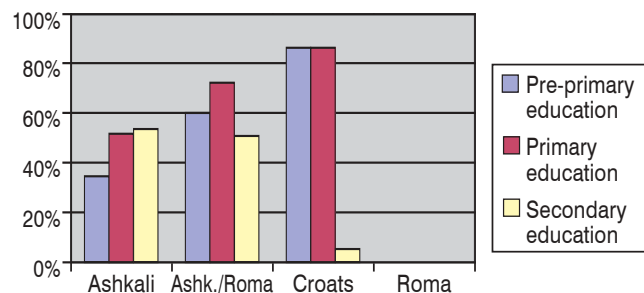
Overview of minority-specific services in Prishtinë/Priština region

A general overview of minority-specific public services in this region is provided below by graphs. These are based on the aggregated data elicited from the responses of members of minority communities in this region including Croats, Ashkali and Roma. The three diagrams below show (1) the degree of the use of minority languages in public, (2) the availability of mother-tongue education and (3) the number of cultural events as is perceived and indicated by the minority communities in question (The graphs below present the percentage of the interviewees that respond to the certain question).

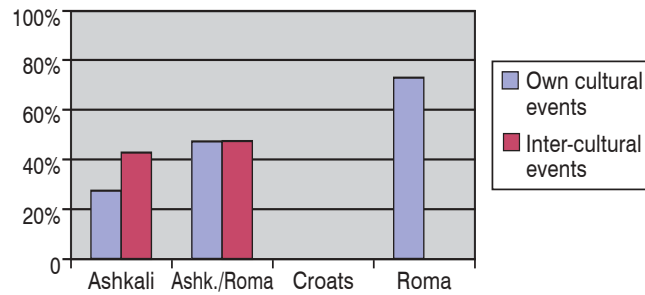
Use of minority languages in public by community



Mother-tongue education by community



Cultural events by community



In the third phase of the survey, participants were provided with the opportunity to comment on the values presented in the aforementioned graphs on the provision of services related to the general living conditions and minority-specific services. The issue of participation²² by members of minority communities in municipal structures is not presented in graph format due to the lack of accurate information and the uncertainties presented by the answers of the respondents. The following comments and observations were put forward by individuals:

- The rating for healthcare in Obiliq/Obilić municipality is very high and unrealistic (all attendees in Obiliq/Obilić).
- Education in the mother-tongue is valued according to the real situation (all attendees),
- It should be noted that Roma interviewees have valued mother-tongue education as zero (a Roma from Obiliq/Obilić and Gračanica).
- The values for cultural events are simply not correct, as the municipality did not organize any event for communities. All events that have been held are self-organized events (all attendees).

²² For further reference on participation of minorities in local governments see *Further Readings*

Conclusions and Recommendations

In general it is worthwhile to point out again that the gathered and processed information in this leaflet has to be considered as first hand information from the communities themselves. It is a compilation upon the wishes, perceptions, comments and concerns of each of the communities visited in the course of this project. It may well be that some of them are simple misconceptions, which are deriving from the difficult situation of a society in transition.

Nevertheless, some basic conclusions can be drawn and should serve as foundations for future activities of the local authorities to improve the standing and performance of local self-government amongst members of the various non-majority communities.

- *If municipalities take action but fail to communicate that action to their respective communities, they need to know. The information collated here should not be seen as criticism, but rather as a constructive tool to guide municipality employees in their future work.*

- *Taking all the information together, it is clear that the smaller minority communities in Kosovo today feel isolated and ignored by their local governments. The smaller their community, the less confidence they have to express their isolation. As this cycle intensifies, fears grow that a community's whole existence is threatened. It is cultural activity that then becomes more important than any other issue to these communities, and could be a useful start for any municipality looking to reassure its citizens that they are as included in municipal life as the majority population.*

- *In addition, the most isolated and small communities are much more reliant on outside assistance than on themselves for everyday survival. This culture of dependency will grow as communities become more and more accustomed to social welfare, reflected in the areas of the highest unemployment looking for improved social welfare provision as their top priority. At the same time, these areas are the same areas with little to no active political participation. This again reflects a lack of confidence to take different action themselves. Instead, the least represented communities start to look to international assistance rather than action from their own counterparts.*

Therefore, this document intends to enhance the continuous consultation process with community leaders and representatives. It is hoped that the information supplied will prompt ideas for improvement and motivate local governments to address some of the very real concerns of the inhabitants of Kosovo today to further the process of building a fully democratic, free and tolerant society

Please note that the following Recommendations were formulated by participants themselves at the five regional meetings held during the last two weeks of August 2002. They do not necessarily reflect or coincide with position of the OSCE on these matters.

COMMUNICATION IN OWN LANGUAGE/USE OF MINORITY LANGUAGES IN PUBLIC

1. In Municipalities where the native languages of minorities are recognized as official languages,²³ the place names and public signs as well as the official documents should be made available in minority languages. In addition, minorities should have the opportunity to use their own languages in communication with the Municipalities, as often they understand Albanian or Serbian but cannot speak or write in these languages accurately. Briefly, the rights of minorities guaranteed under the Applicable Law,²⁴ should be effectively implemented.
2. The use of minority languages in public should not be further delayed, as otherwise the momentum for the introduction of the use of minority languages in public may be lost. This will result in further disillusionment and further delays in the establishment of a multi-ethnic democracy in Kosovo and the exodus of these minority communities may continue.
3. Disruption/discontinuity of formerly existing rights ("acquired rights") in the use of minority languages in public enhances inter-ethnic tensions and results in a sense of increased marginalisation of all of the minorities in question. When formulating new laws, rules and regulations and establishing new practices, the traditions and positive practices of the past should be taken into account.
4. Municipalities should employ a registration officer who can use the relevant minority languages and alphabets correctly and spell the names of individuals belonging to the various minority communities accurately in their new identification cards and in other official documents.
5. The international organisations present in Kosovo have made significant mistakes in neglecting to use minority languages in public. They have rarely used any minority language in their official documents, if at all. For instance, members of the Turkish community claimed that there was not one occasion when they received official documents in their own language in the last three years. The international organisations in Kosovo, most importantly the United Nations Interim Administration Mission in Kosovo (UNMIK) and the OSCE Mission in Kosovo which are the major actors of institution building, should set a positive example in the systemic use of minority languages in public.

EDUCATION IN MOTHER TONGUE LANGUAGES

1. After the 1999 conflict many minority communities had to face the disruption of their mother tongue education at various levels. The lack of access to vocational training and higher education minimizes employment opportunities and, hence, contributes to further marginalisation. It is therefore imperative that Municipalities establish catch-up classes as well as special degree courses in the native languages of disadvantaged ethnic communities. These arrangements could include open universities and intense vocational training courses.
2. The provision of pre-primary, primary and secondary education is within the competency of the Municipalities. Nevertheless, they should take up the function of the lobbyist with the provisional government at the central level for the establishment of higher education for their local minority communities.³ It is only the prospect of higher education and employment opportunities that will encourage minorities to stay.
3. Municipalities with non-Serbian minority communities with extremely low school attendance should take appropriate measures to make attendance compulsory and enforce it through the imposition of fines on negligent parents.
4. The use of Romany language is generally in decline in Kosovo. The foundations of Romany language education should be re-established by Municipalities, as it was the case before the 1999 conflict. This requires the setting up of teacher training courses in Romany language as well as the provision of Romany language textbooks for students.
5. In IDP camps, non-Serbian minority communities speaking a variety of languages are often compelled to study in one language only. They should be given the option to learn in their own languages. Experience shows that education in a foreign language brings low results, if at all. This increases illiteracy as well as dropouts. Thus, it demotivates parents and, in the long run, reinforces the marginalization of the ethnic communities in question.

²³ See Annex III for official languages of the surveyed municipalities.

²⁴ See Chapter 4 Art 4.4.(a) of the Constitutional Framework and Section 9 of the UNMIK Regulation No. 2000/45 as well as the Municipal Statutes.

CULTURE

1. All minorities expressed a powerful demand for cultural events to be financed and organized by Municipalities. However, it was generally recognized that there is dire shortage of infrastructure for the sustained organization of such events.
2. Demands were voiced for the establishment of minority cultural centers especially for the youth by Municipalities.

PARTICIPATION OF MINORITIES IN LOCAL GOVERNMENT

Employment

1. Members of non-Serbian minorities claim that attention is mainly focused on the employment in local governments of individuals belonging to the Serb community and smaller minorities are neglected overall.⁴ A representative range approach should be established in the Kosovo Civil Service at both the central and local levels. Numbers of minority civil servants within the municipalities should reflect the local ethnic composition as agreed by the relevant local communities.
2. International organizations present in Kosovo should significantly increase the employment of members of non-Serbian minorities, as experience shows that their number in these organisations is by far lower than their professional qualifications would justify. These organisations should set a positive example for local institutions. In the recruitment process of minority members, attention should be paid to their self-identification, as ethnic identity cannot be accurately recognized on the basis of the names only. In case the ethnic identity of an individual is questioned, the formally registered, legitimate minority organizations/associations should be consulted. The responsible organisations and, most importantly, UNMIK should establish a transparent process of consultation with legitimate minority organisations on these issues.
3. Special attention should be paid to the employment in the civil service of members of the most vulnerable minorities, such as the Roma community.

Special measures for the representation of minorities at the local level

1. The strictly proportional electoral system is insufficient to achieve a meaningful representation of minority communities at the local level. The present electoral system only allows for the election of an insignificant number of minority representatives who can be easily outvoted by the majority in the Municipal Assemblies. Therefore, special arrangements should be made within the electoral law so that their effective participation in local government can be secured. These measures can include numerical and procedural arrangements and should be developed in consultation with the legitimate minority representatives.
2. There is disagreement among non-Serbian minorities regarding the meaningfulness and effectiveness of the system of appointment or set-aside seats for minority representatives in the Municipal Assemblies. On the one hand, larger and well-organized minorities claim that a strictly proportional electoral system should be in place, as most of them have had extremely negative experiences with their representatives appointed by the SRSG. It was claimed that often appointed minority representatives did not promote minority interests at all, but have been more focused on self-promotion. Therefore, minority communities themselves argue for democratic control over their elected representatives. On the other hand, smaller and less mobilized minority communities have a strong demand for the continuation of the system of appointment as this is the only way they can voice their interests at the level of the local government. Nevertheless, if the system of set-aside seats is to be maintained, a transparent process of appointment should be established with the involvement of the legitimate representatives of minority communities in question so that the misrepresentation of minority interests could be reduced.
3. Only through special arrangements for minorities on the local level, can the emergence of tension between a multi-ethnic central level of Government and an almost completely majority-dominated local governance be avoided.

³ A positive step in this respect was the opening of the Bosniak language Business School within the Faculty of Pejë/Peć on 1 October 2002.

⁴ It has to be noted, however, that representatives of Bosniak minority in Peja/Peć region expressed their satisfaction with the employment of Bosniak community members in the Kosovo Police Service.

DISCRIMINATION

1. Municipalities should take concrete measures so that no systemic discrimination takes place on the grounds of sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status in public institutions within their competencies.

RETURN

1. Municipalities should give equal attention to all minorities when issues of return are considered including reconstruction of houses, property issues and employment opportunities. Experience has shown that the return of some minorities is arbitrarily prioritised over others in some municipalities. The complaint of the Bosniak community in the municipality of Prizren is only one case in point.

List of meetings with minority communities in the five regions of Kosovo

The meetings were organised by the International Foundation for Electoral Systems (IFES) in the period of 21 June - 2 July 2002

Pejë/Peć region

- Pejë/Peć Municipality - Pejë/Peć - Roma community
- Pejë/Peć Municipality - Vitimirica - Bosniak community
- Pejë/Peć Municipality - Zlopek - Bosniak community
- Deçan/Dečani Municipality - Gramaçel - Egyptian community
- Decan/Dečani Municipality - Pemishte/Hereq - Egyptian community
- Deçan/Dečani Municipality - Pemishte - Egyptian community
- Istok/Istog Municipality - Gusar - Egyptian community
- Gjakova/Đakovica Municipality - Koloni - Egyptian community

Gjilan/Gnjilane region

- Ferizaj/Uroševac Municipality - Dubrave 2 - Ashkali community
- Ferizaj/Uroševac Municipality - Sallahane - Roma and Ashkali communities
- Ferizaj/Uroševac Municipality - Ashkali community
- Ferizaj/Uroševac Municipality - Dubrave - Ashkali community
- Ferizaj/Uroševac Municipality - Roma community
- Ferizaj/Uroševac Municipality - Sallahane - Roma community
- Ferizaj/Uroševac Municipality - Sallahane - Ashkali community
- Ferizaj/Uroševac Municipality - Ali Ibishi street - Ashkali community
- Gjilan/Gnjilane Municipality - Dobrçan - Turkish community
- Gjilan/Gnjilane Municipality - Gjilan/Gnjilane - Roma community
- Novobrdë/Novo Brdo Municipality - Bostane - Roma community
- Viti/Vitina Municipality - Vrbovac - Roma community

Mitrovicë/Mitrovica region

- Mitrovicë/Mitrovica Municipality - Roma camp - Roma community
- Mitrovicë/Mitrovica Municipality - Mitrovicë/Mitrovica - Gorani/Bosniak community
- Mitrovicë/Mitrovica Municipality - Roma community
- Mitrovicë/Mitrovica Municipality - Mitrovicë/Mitrovica north - Bosniak community
- Mitrovicë/Mitrovica Municipality - Mitrovicë/Mitrovica north - Bosniak community
- Mitrovicë/Mitrovica Municipality - Mitrovicë/Mitrovica north/Cesmin Lug - Roma community
- Mitrovicë/Mitrovica Municipality - Mitrovicë/Mitrovica south - Bosniak community
- Mitrovicë/Mitrovica Municipality - Mitrovicë/Mitrovica south/2 Korriku - Ashkali community
- Mitrovicë/Mitrovica Municipality - Bair - Bosniak community
- Mitrovicë/Mitrovica Municipality - Mitrovicë/Mitrovica South - Gorani community

- *Mitrovicë/Mitrovica Municipality - Mitrovicë/Mitrovica South - Turkish community*
- *Leposavić/Leposaviq Municipality - Leposavic camp - Roma community*
- *Leposavić/Leposaviq Municipality - Rvatska -Bosniak community*
- *Vushtrri/Vučitrn Municipality - Vushtrri/Vučitrn - Ashkali community*
- *Vushtrri/Vučitrn Municipality - Bukosh - Ashkali community*
- *Vushtrri/Vučitrn Municipality - Stanovci I Ulet - Ashkali community*
- *Vushtrri/Vučitrn Municipality - Vushtrri/Vučitrn - Turkish community*
- *Zvečan/Zveçan Municipality - Žitkovac camp - Roma community*
- *Zvečan/Zveçan Municipality - Žitkovac camp - Roma community 2*

Prizren region

- *Prizren Municipality - Prizren - Bosniak community*
- *Prizren Municipality - Mamusa - Turkish community*
- *Prizren Municipality - Mamusa - Turkish community 2*
- *Prizren Municipality - Prizren - Roma community*
- *Prizren Municipality - Gornje Ljubinje - Bosniak community*
- *Prizren Municipality - Gornje Ljubinje - Bosniak community 2*
- *Prizren Municipality - Mušnikovo - Bosniak community*
- *Prizren Municipality - Planjane - Bosniak community*
- *Prizren Municipality - Recane - Bosniak community*
- *Prizren Municipality - Bitoli - Roma community*
- *Prizren Municipality - Prizren - Roma community 3*
- *Prizren Municipality - Prizren - Roma community 2*
- *Prizren Municipality - Prizren - Turkish community*
- *Prizren Municipality - Prizren - Turkish community 2*
- *Dragash/Dragaš Municipality - Globocica - Gorani community 1*
- *Dragash/Dragaš Municipality - Globocica - Gorani community 2*
- *Dragash/Dragaš Municipality - Vranište - Gorani community*

Prishtinë/Priština region

- *Prishtinë/Priština Municipality - Prishtinë/Priština - Ashkali/Roma community*
- *Prishtinë/Priština Municipality - Gračanica - Roma community*
- *Prishtinë/Priština Municipality - Gračanica - Roma community 2*
- *Prishtinë/Priština Municipality - Gračanica - Roma community 3*
- *Fushë Kosovë/Kosovo Polje Municipality - Fushë Kosovë/Kosovo Polje - Ashkali/Roma community*
- *Fushë Kosovë/Kosovo Polje Municipality - Neighbourhood 28,29 - Ashkali community*
- *Lipjan/Lipljan Municipality - Janjevo - Croat community*
- *Lipjan/Lipljan Municipality - Livadje - Roma community*
- *Obiliq/Obilić Municipality - Plementina camp - Roma/Ashkali community*
- *Podujevë/Podujevo Municipality - Podujevo - Ashkali/Roma community*
- *Podujevë/Podujevo Municipality - Batllava - Ashkali community*

Joining-In / Minorities' Voices

Questionnaire

Municipality:

Date:

Part I Biographical Data			
Age	Gender F M	Number of children	Do you belong to a Minority Community? If yes, which one: (optional)
Marital Status Single Married Divorced Widow			Name of Village, Town or City
Education : Primary School Secondary School University			Employed? (tick) Yes No Profession:

Part II General Information on Your Municipality					
1. Is your municipal building easily accessible? <input type="checkbox"/> Yes <input type="checkbox"/> No If not, please specify (e.g. too far, no transport, other reasons):					
2. How many times did you go to the Municipality in the last year? <input type="checkbox"/> never <input type="checkbox"/> one <input type="checkbox"/> two <input type="checkbox"/> three <input type="checkbox"/> more than three					
3. Services	Very poor	Poor	Average	Good	Very good
Sustainable economic development					
Water supply					
Waste management					
Local roads					
Local transport					
Health care					
Social Welfare					

Part III Minority Specific Information

1. Communication in Minority Languages

- a. Can you communicate in your own language with municipal civil servants? Yes No
- b. Are official documents available in your own language? Yes No
- c. Are official signs indicating names of your city/town/village in your own language? Yes No
- d. Are official signs indicating names of public places (e.g. roads, streets, public institutions) in your own language too? Yes No
- e. Comments

2. Education

- a. Do your children receive pre-primary education in your own language? Yes No
- b. Do your children receive primary education in your own language? Yes No
- c. Do your children receive secondary education in your own language? Yes No
- d. Comments

3. Culture

- a. Did your Municipality organise events related to your own culture? Yes No
- b. Did your Municipality organise intercultural events related to local cultures? Yes No
- c. Comments

4. Participation in Municipal Structures

- a. Is your Community represented in the Municipal Assembly? Yes No
- If yes:
- Is your representative elected? Yes No
 - Is your representative appointed? Yes No
 - Was he/she able to represent the interests of your community? Yes No
 - Is your community represented in the Communities Committee? Yes No
 - Was he/she able to represent the interests of your community? Yes No
- b. Are there any members of your community working as civil servants in your Municipality?
 Yes No
- c. Are there any members of your community working in any position in your Municipality?
 Yes No

Region: **Pejë/Peć****Official Languages and Non-Serbian Minority Representatives**

Municipality	Official languages	Non-Serbian representatives	
		Elected	Appointed
Pejë/Peć	Albanian	1 SDA ¹	2 Bosniaks, 1 Egyptian, 1 Roma
Deçani/Dečan	Albanian	1 Bosniak	N/A
Istog/Istok	Albanian	1 SDA	1 Egyptian, 1 Bosniak (SDA)
Gjakovë/Đakovica	Albanian	N/A	2 Egyptians

Region: **Prizren****Official Languages and Non-Serbian Minority Representatives**

Municipality	Official languages	Non-Serbian representatives	
		Elected	Appointed
Prizren	Albanian, Bosniak, Serbian, Turkish	2 BSDAK ² , 1 DRSM ³	1 Bosniak, 1 Roma, 2 Turks
Dragash/Dragaš	Albanian, Bosniak, Serbian	3 GIG ⁴ , 2 SDA	N/A

Region: **Mitrovicë/Mitrovica****Official Languages and Non-Serbian Minority Representatives**

Municipality	Official languages	Non-Serbian representatives	
		Elected	Appointed
Mitrovicë/Mitrovica	Albanian, Serbian	N/A	1 Bosniak from Prishtinë/Priština
Dragash/Dragaš	Albanian, Bosniak, Serbian	N/A	1 Bosniak (JUL) ⁵
Vushtrri/Vučitrn	Albanian/Serbian	N/A	N/A
Zvečan/Zveçan	Serbian	N/A	

¹ Party of Democratic Action

² Bosnian Party of Democratic Action of Kosovo

³ Democratic Reform Party of Muslims

⁴ Gorani Citizens' Initiative

⁵ Yugoslav Left

Region: **Gjilan/Gnjilane**

Official Languages and Non-Serbian Minority Representatives

Municipality	Official languages	Non-Serbian representatives	
		Elected	Appointed
Gjilan/Gnjilane	Albanian, Serbian	N/A	1 Roma, 1 Turk (KTDP) ⁶
Ferizaj/Uroševac	Albanian, Serbian	N/A	1 Ashkali, 1 Roma
Novobrdë/Novo Brdo	Albanian, Serbian	N/A	1 Roma
Viti/Vitina	Albanian	N/A	1 Croat

Region: **Prishtinë/Priština**

Official Languages and Non-Serbian Minority Representatives

Municipality	Official languages	Non-Serbian representatives	
		Elected	Appointed
Prishtinë/Priština	Albanian, Serbian	N/A	1 Ashkali (PDASHK) ⁷ , 1 Bosniak (BSDAK), 1 Turk (KDTP)
Fushë Kosove/Kosovo Polje	Albanian, Serbian	1 Ashkali (PDASHK)	
Lipjan/Lipljan	Albanian, Serbian	N/A	1 Ashkali, 1 Croat, 1 Roma
Obiliq/Obilić	Albanian, Serbian		1 Ashkali (affiliation unknown)
Podujevë/Podujevo	Albanian	N/A	1 Ashkali (no affiliation - IC)

⁶ Turkish Democratic Party of Kosovo

⁷ Ashkali Democratic Party

The Lund Recommendations on the Effective Participation of National Minorities in Public Life

INTRODUCTION

In its Helsinki Decisions of July 1992, the Organization for Security and Cooperation in Europe (OSCE) established the position of High Commissioner on National Minorities to be "an instrument of conflict prevention at the earliest possible stage". This mandate was created largely in reaction to the situation in the former Yugoslavia which some feared would be repeated elsewhere in Europe, especially among the countries in transition to democracy, and could undermine the promise of peace and prosperity as envisaged in the Charter of Paris for a New Europe adopted by the Heads of State and Government in November 1990.

On 1 January 1993, Mr. Max van der Stoep took up his duties as the first OSCE High Commissioner on National Minorities (HCNM). Drawing on his considerable personal experience as a former Member of Parliament, Foreign Minister of The Netherlands, Permanent Representative to the United Nations, and long-time human rights advocate, Mr. van der Stoep turned his attention to the many disputes between minorities and central authorities in Europe which had the potential, in his view, to escalate. Acting quietly through diplomatic means, the HCNM has become involved in over a dozen States, including Albania, Croatia, Estonia, Hungary, Kazakstan, Kyrgyzstan, Latvia, the Former Yugoslav Republic of Macedonia, Romania, Slovakia and Ukraine. His involvement has focused primarily on those situations involving persons belonging to national/ethnic groups who constitute the numerical majority in one State but the numerical minority in another State, thus engaging the interest of governmental authorities in each State and constituting a potential source of inter-State tension if not conflict. Indeed, such tensions have defined much of European history.

In addressing the substance of tensions involving national minorities, the HCNM approaches the issues as an independent, impartial and cooperative actor. While the HCNM is not a supervisory mechanism, he employs the international standards to which each State has agreed as his principal framework of analysis and the foundation of his specific recommendations. In this relation, it is important to recall the commitments undertaken by all OSCE participating States, in particular those of the 1990 Copenhagen Document of the Conference on the Human Dimension which, in Part IV, articulates detailed standards relating to national minorities. All OSCE States are also bound by United Nations obligations relating to human rights, including minority rights, and the great majority of OSCE States are further bound by the standards of the Council of Europe.

Through the course of more than six years of intense activity, the HCNM has identified certain recurrent issues and themes which have become the subject of his attention in a number of States in which he is involved. Among these are issues of minority education and use of minority languages, in particular as matters of great importance for the maintenance and development of the identity of persons belonging to national minorities. With a view to achieving an appropriate and coherent application of relevant minority rights in the OSCE area, the HCNM requested the Foundation on Inter-Ethnic Relations - a non-governmental organization established in 1993 to carry out specialized activities in support of the HCNM - to bring together two groups of internationally recognized independent experts to elaborate two sets of recommendations:

- *The Hague Recommendations regarding the Education Rights of National Minorities (1996) and,*
- *The Oslo Recommendations regarding the Linguistic Rights of National Minorities (1998).*

Both sets of recommendations have subsequently served as references for policy- and law-makers in a number of States. The recommendations are available (in several languages) from the Foundation on Inter-Ethnic Relations free of charge.

A third recurrent theme which has arisen in a number of situations in which the HCNM has been involved is that of forms of effective participation of national minorities in the governance of States. In order to gain a sense of the views and experiences of OSCE participating States on this issue and to allow States to share their experiences with each other, the HCNM and the OSCE's Office for Democratic Institutions and Human Rights convened a conference of all OSCE States and relevant international organisations entitled "Governance and Participation: Integrating Diversity", which was hosted by the Swiss Confederation in Locarno from 18 to 20 October 1998. The Chairman's Statement issued at the end of the conference summarized the themes of the meeting and noted the desirability of "concrete follow-up activities, including the further elaboration of the various concepts and mechanisms of good governance with the effective participation of minorities, leading to integration of diversity within the State." To this end, the HCNM called upon the Foundation on Inter-Ethnic

Relations, in co-operation with the Raoul Wallenberg Institute of Human Rights and Humanitarian Law, to bring together a group of internationally recognized independent experts to elaborate recommendations and outline alternatives, in line with the relevant international standards.

The result of the above initiative is The Lund Recommendations on the Effective Participation of National Minorities in Public Life - named after the Swedish city in which the experts last met and completed the recommendations. Among the experts were jurists specializing in relevant international law, political scientists specializing in constitutional orders and election systems, and sociologists specializing in minority issues. Specifically, under the Chairmanship of the Director of the Raoul Wallenberg Institute, Professor Gudmundur Alfredsson, the experts were:

- Professor Gudmundur Alfredsson (Icelandic), Director of the Raoul Wallenberg Institute of Human Rights and Humanitarian Law, Lund University;*
- Professor Vernon Bogdanor (British), Professor of Government, Oxford University;*
- Professor Vojin Dimitrijevi_ (Yugoslavian), Director of the Belgrade Centre for Human Rights;*
- Dr. Asbjørn Eide (Norwegian), Senior Fellow at the Norwegian Institute of Human Rights;*
- Professor Yash Ghai (Kenyan), Sir YK Pao Professor of Public Law, University of Hong Kong;*
- Professor Hurst Hannum (American), Professor of International Law, Fletcher School of Law and Diplomacy, Tufts University;*
- Mr. Peter Harris (South African), Senior Executive to the International Institute for Democracy and Electoral Assistance;*
- Dr. Hans-Joachim Heintze (German), Director of the Institut für Friedenssicherungsrecht und Humanitäres Völkerrecht, Ruhr-Universität Bochum;*
- Professor Ruth Lapidot (Israeli), Professor of International Law and Chairman of the Academic Committee of the Institute for European Studies, The Hebrew University of Jerusalem;*
- Professor Rein Müllerson (Estonian), Chair of International Law, King's College, University of London;*
- Dr. Sarlotta Pufflerova (Slovak), Director, Foundation Citizen and Minority/Minority Rights Group;*
- Professor Steven Ratner (American), Professor of International Law, University of Texas;*
- Dr. Andrew Reynolds (British), Assistant Professor of Government, University of Notre Dame;*
- Mr. Miquel Strubell (Spanish and British), Director of the Institute of Catalan Socio-Linguistics, Generalitat de Catalunya;*
- Professor Markku Suksi (Finnish), Professor of Public Law, Åbo Akademi University;*
- Professor Danilo Türk (Slovene), Professor of International Law, Ljubljana University;*
- Dr. Fernand de Varennes (Canadian), Senior Lecturer in Law and Director of the Asia-Pacific Centre for Human Rights and the Prevention of Ethnic Conflict, Murdoch University;*
- Professor Roman Wieruszewski (Polish), Director of the Poznan Human Rights Centre, Polish Academy of Sciences.*

Insofar as existing standards of minority rights are part of human rights, the starting point of the consultations among the experts was to presume compliance by States with all other human rights obligations including, in particular, freedom from discrimination. It was also presumed that the ultimate object of all human rights is the full and free development of the individual human personality in conditions of equality. Consequently, it was presumed that civil society should be open and fluid and, therefore, integrate all persons, including those belonging to national minorities. Moreover, insofar as the objective of good and democratic governance is to serve the needs and interests of the whole population, it was presumed that all governments seek to ensure the maximum opportunities for contributions from those affected by public decision-making.

The purpose of the Lund Recommendations, like The Hague and Oslo Recommendations before them, is to encourage and facilitate the adoption by States of specific measures to alleviate tensions related to national minorities and thus to serve the ultimate conflict prevention goal of the HCNM. The Lund Recommendations on the Effective Participation of National Minorities in Public Life attempt to clarify in relatively straight-forward language and build upon the content of minority rights and other standards generally applicable in the situations in which the HCNM is involved. The standards have been interpreted specifically to ensure the coherence of their application in open and democratic States. The Recommendations are divided into four sub-headings which group the twenty-four recommendations into general principles, participation in decision-making, self-governance, and ways of guaranteeing such effective participation in public life. The basic conceptual division within the Lund Recommendations follows two prongs: participation in governance of the State as a whole, and self-governance over certain local or internal affairs. A wide variety of arrangements are possible and known. In several recommendations, alternatives are suggested. All recommendations are to be interpreted in accordance with the General Principles in Part I. A more detailed explanation of each recommendation is provided in an accompanying Explanatory Note wherein express reference to the relevant international standards is found.

I. GENERAL PRINCIPLES

- 1) *Effective participation of national minorities in public life is an essential component of a peaceful and democratic society. Experience in Europe and elsewhere has shown that, in order to promote such participation, governments often need to establish specific arrangements for national minorities. These Recommendations aim to facilitate the inclusion of minorities within the State and enable minorities to maintain their own identity and characteristics, thereby promoting the good governance and integrity of the State.*
- 2) *These Recommendations build upon fundamental principles and rules of international law, such as respect for human dignity, equal rights, and nondiscrimination, as they affect the rights of national minorities to participate in public life and to enjoy other political rights. States have a duty to respect internationally recognized human rights and the rule of law, which allow for the full development of civil society in conditions of tolerance, peace, and prosperity.*
- 3) *When specific institutions are established to ensure the effective participation of minorities in public life, which can include the exercise of authority or responsibility by such institutions, they must respect the human rights of all those affected.*
- 4) *Individuals identify themselves in numerous ways in addition to their identity as members of a national minority. The decision as to whether an individual is a member of a minority, the majority, or neither rests with that individual and shall not be imposed upon her or him. Moreover, no person shall suffer any disadvantage as a result of such a choice or refusal to choose.*
- 5) *When creating institutions and procedures in accordance with these Recommendations, both substance and process are important. Governmental authorities and minorities should pursue an inclusive, transparent, and accountable process of consultation in order to maintain a climate of confidence. The State should encourage the public media to foster intercultural understanding and address the concerns of minorities.*

II. PARTICIPATION IN DECISION-MAKING

A. Arrangements at the Level of the Central Government

- 6) *States should ensure that opportunities exist for minorities to have an effective voice at the level of the central government, including through special arrangements as necessary. These may include, depending upon the circumstances:*
 - * special representation of national minorities, for example, through a reserved number of seats in one or both chambers of parliament or in parliamentary committees; and other forms of guaranteed participation in the legislative process;*
 - * formal or informal understandings for allocating to members of national minorities cabinet positions, seats on the supreme or constitutional court or lower courts, and positions on nominated advisory bodies or other high-level organs;*
 - * mechanisms to ensure that minority interests are considered within relevant ministries, through, e.g., personnel addressing minority concerns or issuance of standing directives; and*
 - * special measures for minority participation in the civil service as well as the provision of public services in the language of the national minority.*

B. Elections

- 7) *Experience in Europe and elsewhere demonstrates the importance of the electoral process for facilitating the participation of minorities in the political sphere. States shall guarantee the right of persons belonging to national minorities to take part in the conduct of public affairs, including through the rights to vote and stand for office without discrimination.*

- 8) *The regulation of the formation and activity of political parties shall comply with the international law principle of freedom of association. This principle includes the freedom to establish political parties based on communal identities as well as those not identified exclusively with the interests of a specific community.*
- 9) *The electoral system should facilitate minority representation and influence.*
- * Where minorities are concentrated territorially, single-member districts may provide sufficient minority representation.*
 - * Proportional representation systems, where a political party's share in the national vote is reflected in its share of the legislative seats, may assist in the representation of minorities.*
 - * Some forms of preference voting, where voters rank candidates in order of choice, may facilitate minority representation and promote inter-communal cooperation.*
 - * Lower numerical thresholds for representation in the legislature may enhance the inclusion of national minorities in governance.*
- 10) *The geographic boundaries of electoral districts should facilitate the equitable representation of national minorities.*

C. Arrangements at the Regional and Local Levels

- 11) *States should adopt measures to promote participation of national minorities at the regional and local levels such as those mentioned above regarding the level of the central government (paragraphs 6-10) The structures and decision-making processes of regional and local authorities should be made transparent and accessible in order to encourage the participation of minorities.*

D. Advisory and Consultative Bodies

- 12) *States should establish advisory or consultative bodies within appropriate institutional frameworks to serve as channels for dialogue between governmental authorities and national minorities. Such bodies might also include special purpose committees for addressing such issues as housing, land, education, language, and culture. The composition of such bodies should reflect their purpose and contribute to more effective communication and advancement of minority interests.*
- 13) *These bodies should be able to raise issues with decision-makers, prepare recommendations, formulate legislative and other proposals, monitor developments and provide views on proposed governmental decisions that may directly or indirectly affect minorities. Governmental authorities should consult these bodies regularly regarding minority-related legislation and administrative measures in order to contribute to the satisfaction of minority concerns and to the building of confidence. The effective functioning of these bodies will require that they have adequate resources.*

III. SELF-GOVERNANCE

- 14) *Effective participation of minorities in public life may call for non-territorial or territorial arrangements of self-governance or a combination thereof. States should devote adequate resources to such arrangements.*
- 15) *It is essential to the success of such arrangements that governmental authorities and minorities recognize the need for central and uniform decisions in some areas of governance together with the advantages of diversity in others.*

- * *Functions that are generally exercised by the central authorities include defense, foreign affairs, immigration and customs, macroeconomic policy, and monetary affairs.*
 - * *Other functions, such as those identified below, may be managed by minorities or territorial administrations or shared with the central authorities.*
 - * *Functions may be allocated asymmetrically to respond to different minority situations within the same State.*
- 16) *Institutions of self-governance, whether non-territorial or territorial, must be based on democratic principles to ensure that they genuinely reflect the views of the affected population.*

A. Non-Territorial Arrangements

- 17) *Non-territorial forms of governance are useful for the maintenance and development of the identity and culture of national minorities.*
- 18) *The issues most susceptible to regulation by these arrangements include education, culture, use of minority language, religion, and other matters crucial to the identity and way of life of national minorities.*
- * *Individuals and groups have the right to choose to use their names in the minority language and obtain official recognition of their names.*
 - * *Taking into account the responsibility of the governmental authorities to set educational standards, minority institutions can determine curricula for teaching of their minority languages, cultures, or both.*
 - * *Minorities can determine and enjoy their own symbols and other forms of cultural expression.*

B. Territorial Arrangements

- 19) *All democracies have arrangements for governance at different territorial levels. Experience in Europe and else where shows the value of shifting certain legislative and executive functions from the central to the regional level, beyond the mere decentralization of central government administration from the capital to regional or local offices. Drawing on the principle of subsidiarity, States should favourably consider such territorial devolution of powers, including specific functions of self-government, particularly where it would improve the opportunities of minorities to exercise authority over matters affecting them.*
- 20) *Appropriate local, regional, or autonomous administrations that correspond to the specific historical and territorial circumstances of national minorities may undertake a number of functions in order to respond more effectively to the concerns of these minorities.*
- * *Functions over which such administrations have successfully assumed primary or significant authority include education, culture, use of minority language, environment, local planning, natural resources, economic development, local policing functions, and housing, health, and other social services.*
 - * *Functions shared by central and regional authorities include taxation, administration of justice, tourism, and transport.*
- 21) *Local, regional, and autonomous authorities must respect and ensure the human rights of all persons, including the rights of any minorities within their jurisdiction.*

IV. GUARANTEES

A. Constitutional and Legal Safeguards

- 22) *Self-governance arrangements should be established by law and generally not be subject to change in the same manner as ordinary legislation. Arrangements for promoting participation of minorities in decision-making may be determined by law or other appropriate means.*
- * Arrangements adopted as constitutional provisions are normally subject to a higher threshold of legislative or popular consent for their adoption and amendment.*
 - * Changes to self-governance arrangements established by legislation often require approval by a qualified majority of the legislature, autonomous bodies or bodies representing national minorities, or both.*
 - * Periodic review of arrangements for self-governance and minority participation in decision-making can provide useful opportunities to determine whether such arrangements should be amended in the light of experience and changed circumstances.*
- 23) *The possibility of provisional or step-by-step arrangements that allow for the testing and development of new forms of participation may be considered. These arrangements can be established through legislation or informal means with a defined time period, subject to extension, alteration, or termination depending upon the success achieved.*

B. Remedies

- 24) *Effective participation of national minorities in public life requires established channels of consultation for the prevention of conflicts and dispute resolution, as well as the possibility of ad hoc or alternative mechanisms when necessary. Such methods include:*
- * judicial resolution of conflicts, such as judicial review of legislation or administrative actions, which requires that the State possess an independent, accessible, and impartial judiciary whose decisions are respected; and*
 - * additional dispute resolution mechanisms, such as negotiation, fact finding, mediation, arbitration, an ombudsman for national minorities, and special commissions, which can serve as focal points and mechanisms for the resolution of grievances about governance issues.*

FURTHER READINGS:

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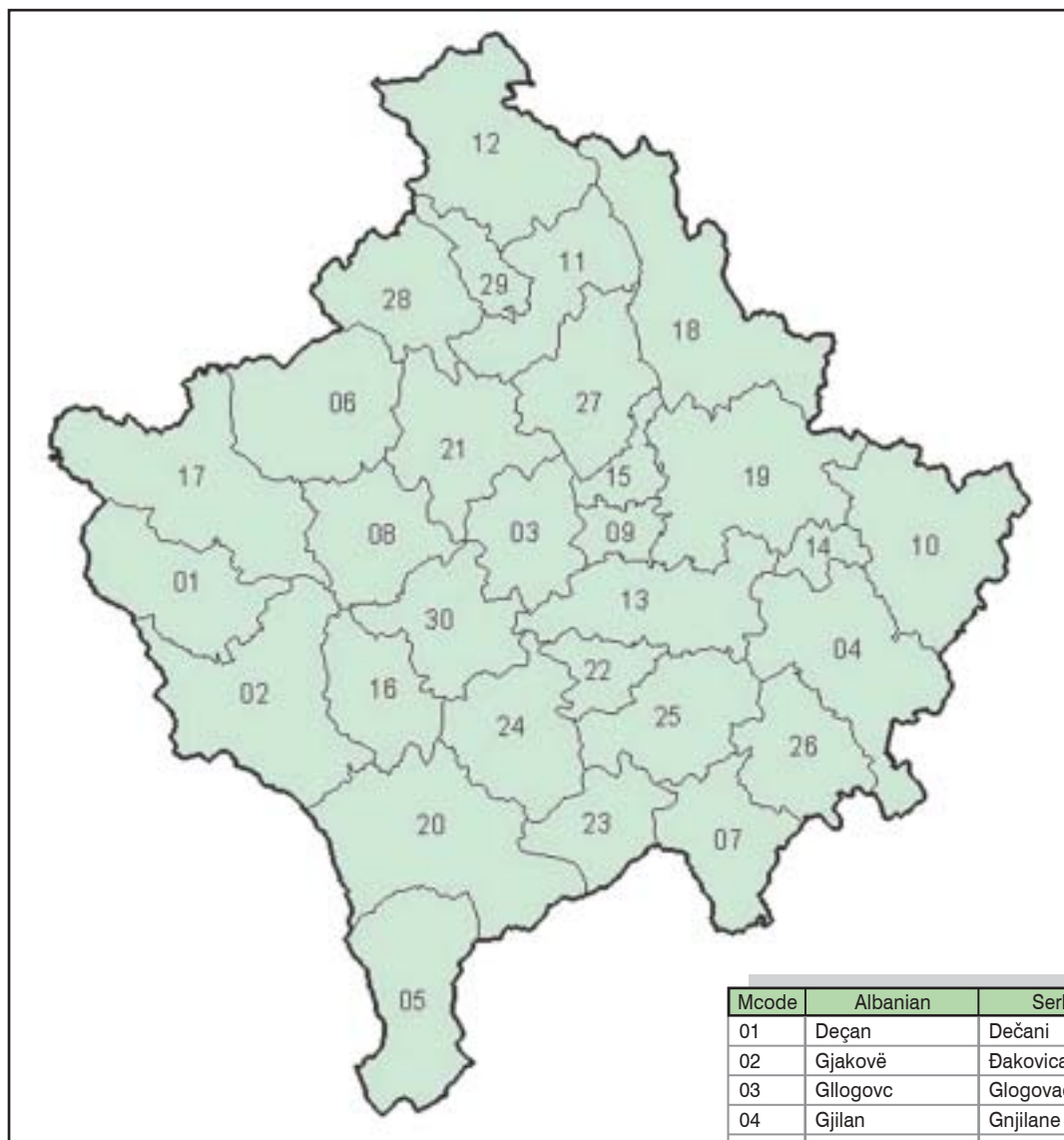
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Municipalities in Kosovo



Mcode	Albanian	Serbian	Turkish
01	Deçan	Dečani	Deçan
02	Gjakovë	Đakovica	Yakova
03	Gillogovc	Glogovac	Glogovats
04	Gjilan	Gnjilane	Gilan
05	Dragash	Dragaš	Dragash
06	Istog	Istok	Istok
07	Kaçanik	Kaçanik	Kaçanik
08	Klinë	Klinë	Klina
09	Fushë Kosovë	Kosovo Polje	Kosova Ovasi
10	Kamenicë	Kamenica	Kamenitsa
11	Mitrovicë	Mitrovica	Mitrovitsa
12	Leposaviq	Leposavić	Leposaviç
13	Lipjan	Lipljan	Lipjan
14	Novobërdë	Novo Brdo	Nobrda
15	Obiliq	Obilić	Obiliç
16	Rahovec	Orahovac	Orahovça
17	Pejë	Peć	Ipek
18	Podujevë	Podujevo	Podujeva
19	Prishtinë	Priština	Pristine
20	Prizren	Prizren	Prizren
21	Skenderaj	Srbica	Srbitsa
22	Shtime	Štimlje	Stimle
23	Shtërpcë	Štrpce	Strptse
24	Suharekë	Suva Reka	Suva Reka
25	Ferizaj	Uroševac	Ferizovik
26	Viti	Vitina	Vitina
27	Vushtrri	Vučitrn	Vuçitirn
28	Zubin Potok	Zubin Potok	Zubin Potok
29	Zveçan	Zvečan	Zveçan
30	Malishevë	Mališevo	Maliseva