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Report on the linguistic situation in Lublin Region

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Change on Borders

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Lublin Region



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Abstract

The following report is aimed at presenting the status of foreign languages in the Lubelskie Province, in particular focusing on the mother tongues of national minorities. The language situation is to a great extent shaped by the fact that the Lublin Region borders Ukraine and Belarus. Consequently, the knowledge of the languages of neighbouring nations is of considerable importance. The weight of this issue is even more significant, due to the existence of the Ukrainian and Belarusan minorities in the area in question. The report contains the description of the province characteristics as regards: territorial distribution of language groups, historical facts having a noteworthy impact on the languages, legal regulations pertaining to the issue under discussion. Moreover, the SWOT analysis for the languages has been presented, also the problem of the language and identity correlation, and language speaking in everyday life. Additionally, much attention has been drawn to the forms in which the cultures find expression both in and through the specific language, to the system of language teaching, and also to the role of languages in the cooperation across the borders.

Three target groups of people have been selected interested in learning Belarusan and Ukrainian: Polish national minorities, foreign residents in Poland and Poles willing to master the languages of the minorities.

Key words

Languages, Ukrainian, Belarusan, minorities, ethnic identities, teaching

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1. Legal framework, historical and social aspects

1.1. General description of population and linguistic groups.

Territorial distribution of the languages

It should be assumed that the Lublin Region is not an area of cultural borderland, although it was considered one for many centuries. The last census proved very scarce communities of Romanies, Ukrainians, Belarusans, Germans, Russians, Jews and Lithuanians¹.

According to the 2002 National Census, 27.172 Polish citizens declared that they belong to the Ukrainian minority, including: 11.881 in the Warmińsko-Mazurskie (Warmia-Mazuria) Province, 3.703 in the Zachodniopomorskie (West Pomeranian) Province, 2.984 in the Podkarpackie Province, 2.831 in the Pomorskie (Pomeranian) Province, 1.422 in the Dolnośląskie (Lower Silesian) Province, 1.366 in the Podlaskie Province, 615 in the Lubuskie Province, 579 in the Mazowieckie Province, 472 in the Małopolskie Province, **389 in the Lubelskie Province**, and 309 in the Śląskie (Silesian)².

The **Belarusan** minority traditionally settles the area of the Podlaskie Province. During the 2002 National Census, 47.640 of Polish citizens declared Belarusan nationality, including: 46.041 in the Podlaskie Province, 541 in the Mazowieckie Province, 226 in the Warmińsko-Mazurskie Province, 317 in the **Lubelskie Province**³, 117 in the Pomorskie Province, and 117 in the Zachodniopomorskie Province.

According to the Chief Bureau of Statistics, the Lubelskie Province is inhabited by 1.021.363 people, including **2.910** Polish citizens (0.13% of the Province population) of non-Polish descent.

In the year 2002, 11.728 inhabitants of the Lubelskie Province had, besides Polish, also another citizenship, and 1.227 - only other than Polish. Among foreigners⁴, there were: 442 citizens of Ukraine, 116 of Belarus, 93 of Russia, 53 of Germany, 44 of Italy, 40 of the USA and 47 of Armenia⁵.

¹ The data of the Chief Bureau of Statistics from the 2002 National Census, [cf.:] www.msz.gov.pl

² Ibid.

³ Actually, one can say there is no Belarusan minority in the Lubelskie Province, there is rather Ukrainian minority. Instead of "Belarusans", they are referred to as "Poliszczuks" (traditional name of autochthons in Polesie region). However, in many villages it is the Belarusan-Ukrainian or Belarusan dialect that is spoken. In the vicinity of Białystok, some of the young people become more aware of their Ukrainian and not Belarusan origin (although formerly having been called Belarusans). At the same time, the Ukrainian language evokes some derogatory associations, related to the history, and what follows Belarusan is more 'neutral' here, linked to no considerable national conflicts. The information comes from the interview with Prof. Michał Sajewicz from the Department of Slavonic Languages of Marie Curie University in Lublin on 25 February, 2005 (unpublished).

⁴ Persons who do not have Polish citizenship or have dual citizenship and declare non-Polish citizenship as primary.

⁵ On the basis of the Statistical Yearbook of the Lubelskie Province, Lublin Bureau of Statistics, 2003.

As stated in the report "Foreigners in Lublin"⁶, in the year 2000, permanent or temporary residence was granted to: 1.396 citizens of Ukraine, 105 of Russia, 101 of Belarus, 72 of the USA, 51 of Germany, 46 of Kazakhstan, 30 of England, 21 of Bulgaria, 21 of France, 20 of Vietnam, 18 of Iraq, 15 of Austria and others.

1.2. Historical facts of linguistic importance

Ukrainian and Belarusian are the languages of Indo-European origin in the group of East Slavonic languages; it is spoken chiefly in Ukraine (by 37.4 million people) where it is the official language, in Russia by 4.3m. According to consular data, about 1.5 million persons using with Ukrainian spends in Poland in draught of year. About 41 million persons entire on world uses with Ukrainian.

Ukrainian is near related from Russian and Belarusian, though possesses less similarities to Russian than Belarusian., in Poland by 1.5 million⁷ (in the world by the total number of 41 million people); it uses the Cyrillic alphabet. Ukrainian is closely related to Russian and Belarusian⁸.

Also Belarusian, Ukrainian and Polish display certain similarities, what is justified by their derivation from the common core - the Proto-Slavonic language. Moreover, since as early as the 14th century, these languages have been affecting one another owing to the symbiosis of the Belarusian, Polish and Ukrainian nations within the same official framework. As a result, the intermingling of languages and cultures "created the conditions for the rise of the original culture, nowadays being the heritage of each of the three nations and states, and a joint wealth"⁹. On the other hand, major disparities between these languages can be traced, including phonetics, lexis, syntax and other elements¹⁰.

The eastern part of the present-day Lublin region for centuries had a bilingual character (Polish-Ruthenian, and next Polish-Ukrainian). The country people, for instance, in the Chełm region and in the Bełżec region, were always Ukrainian-speaking, and Ukrainian exhibited strong assimilatory features. The city dwellers, on the other hand, were diverse but inclined to adopt the Polish language. As of the Polish-Lithuanian Union of Lublin and the Union of Brest¹¹, part of the aforementioned areas witnessed the process of accepting the Polish language by, for example, the

⁶ „The Lublin Weekly - TIME”, issue 17, 2000, p. 13 and 19, [after:] „Mniejszości narodowe i etniczne w Województwie Lubelskim - historia, kultura, przeszłość i teraźniejszość” [“National and Ethnic Minorities in the Lubelskie Province - History, Culture, Past and Present”], a memorandum of the Department of Art and Culture of the Lublin Marshall's Office, Lublin, September 2001.

⁷ On the basis of consular office data.

⁸ Ukrainian has about 80% common lexics from Polish. They differ however grammar as well as alphabet (Ukrainian uses oneself with Cyrillic alphabet).

⁹ J. Lewandowski, Kulturowe uwarunkowania współpracy w Euroregionie Bug [Cultural Conditions of the Cooperation in the Euroregion Bug], [in:] Euroregion Bug. Problemy współpracy przygranicznej Polski, Białorusi i Ukrainy [Euroregion Bug. The Problems of Border Cooperation between Poland, Belarus and Ukraine], M. Bątkowski, ed., vol. 1, Lublin, 1994, p. 133.

¹⁰ On the basis of a series of lectures entitled Polish-Ukrainian Language Contacts, delivered in November, 2001 by M. Łesioł at the European College of Polish and Ukrainian Universities in Lublin.

¹¹ The Greek Catholic Church was created under the Union of Brest concluded in 1596. Hence, the followers of this Church, that is Greek Catholics, are also called 'uniates'.

Ruthenian noblemen and the officials of the Greek Catholic Church, resulting from their participation in public life, where the Polish language was prevalent. An important factor influencing the character of bilingualism of the 16th century was the establishment of the Chełm Greek Catholic Diocese and a public school for the lay youth in Chełm, where Polish was taught. However, only the upper rank of the Greek Catholic clergy spoke two languages in the Chełm area. In the northern areas, bilingualism concerned first of all the politically privileged groups of ethnically Russian inhabitants, and basically did not involve the country dwellers; this was the state of affairs before the 19th century¹².

In the period when this part of Poland became subdued to the Russian rule¹³, the denominational policy on the area annexed by Russia (russification connected with the promotion of the Orthodox Church) proved fruitless and even contributed to further adoption of the Polish language that was used alongside with Ukrainian. In the 19th century, the rural communities were prone to accept Polish but not equally across the region. It concerned mainly the Greek Catholic population, but also mixed marriages. What hastened this process was the Russian abolition of the Union in 1875 and administrative imposition of the Orthodox faith, and also the subjugator's idea of Ukrainian as "an inferior variant of Russian"¹⁴. There was also a reverse phenomenon - the permeation of Polish language in oral with the Ukrainian features. In 1915 Russian authorities deported the Ruthenian population from the Podlasie region and Chełm region deep into the Asian continent¹⁵.

In the part of the Lublin region occupied by Austria-Hungary (throughout the Partitions of Poland), the Greek Catholic faith was not repressed. The conditions for bilingualism were satisfactory¹⁶.

In the mid-war period (1918-1939), multi-ethnicity and multilingualism were obvious and clearly noticeable phenomena. In the year 1931, the Poles constituted 68.9% of the Poland's population. The country was populated by numerous other nations, among others, Ukrainians - 13.9% of all inhabitants, and Belarusians - 3.1% of the whole population.

In the years 1918-1939, the area under the former Russian rule was inhabited by bilingual population. For part of these people the primary language was Polish (they were largely Catholics), for others, however, Ukrainian (mainly the adherents of the Orthodox Church). Both religious groups usually settled the same towns, but - as opposed to Catholic parishes - Orthodox parishes were scattered. Also, the so called 'Neouniate' parishes were brought into being. The Orthodox adherents were partly Ukrainians. Closing or demolishing some Orthodox temples in the 1920's and 1930's added to - paradoxically - the Orthodox believers developing the Ukrainian consciousness, thus preserving the Ukrainian language¹⁷.

¹² F. Czyżewski, S. Warchoł, *Polskie i ukraińskie teksty gwarowe ze wschodniej Lubelszczyzny* [Polish and Ukrainian Dialects from the Eastern Part of the Lublin Region], Lublin 1998, p. V, VIII-XII.

¹³ From the year 1794 to 1815, Lublin region was under Austrian occupation, and from the year 1815 to 1918 was under Russian occupation.

¹⁴ F. Czyżewski, S. Warchoł, *Polskie i ukraińskie teksty* [Polish and Ukrainian Dialects], pp. XIII-XV.

¹⁵ *Ibid.*

¹⁶ *Ibid.*, p. XVI-XVIII. See: M. Łesiów, *Ukrainian Dialects of Lublin Macroregion* [Gwary Ukraińskie makroregionu lubelskiego], *Roczniki Humanistyczne*, t. XLII, vol. 7, 1994, pp. 33-43.

¹⁷ *Ibid.*

After World War I, the status of national minorities in Poland was regulated by a number of international agreements and Polish legal acts:

- Minorities Protection Treaty (so called the Minute Versailles Treaty of 28 June, 1919) securing the citizens of non-Polish mother tongue, constituting a considerable percentage of inhabitants in a location, the elementary education for children in public schools with the non-Polish language of teaching,

- The Constitution of 17 March, 1921. Its Article 109 states that “every citizen has the right to maintain their nationality, cherish their language and national property”,

- The Riga Treaty of 18 March, 1921. It was a Polish-Russian-Ukrainian agreement concerning the protection of cultural, educational and religious rights in these three states. However, despite these arrangements educational authorities inclined towards imposing Polish onto minorities; accordingly, for instance, a circular of 30 October, 1923 ordered that the official language in all schools must be Polish,

- Grabski’s Act of 31 July, 1924, which allowed bilingual schools in the areas inhabited by minorities.

After World War II, as a result of assimilatory tendencies, the national varieties began to be neutralized. The most far-reaching event of this sort was the Action Vistula (Akcja Wisła) initiated on 28 April, 1947 aiming at the elimination of the Ukrainian Uprising Army and the displacement of Ukrainians and Lemkos from the south-eastern Poland (the Provinces of Rzeszów, Lublin and Kraków). Some of the Lemkos stress their association with the Ukrainian nation, other Gerard themselves as a separate national minority¹⁸.

As of 29 April to 12 July, 1947, around 140,000 people of Ukrainian descent were displaced¹⁹. The displacements to Ukraine, in frames of “Republican Agreements”, in the years 1944-1946 affected 190 thousand Ukrainian-speaking population, and to the north and west regions in 1947 (Action Vistula) - about 44 thousand²⁰.

In consequence, the largest gatherings of the Ukrainian minorities are located in the Dolnośląskie, Warmińsko-Mazurskie and Zachodniopomorskie Provinces. The largest concentrations of Ukrainian autochthonous population are on Podlasie.

In the years 1944-1947, the repatriates from Ukraine (mainly from the Volhynia and Podole region) arrived to the East of Lublin region. In consequence, these areas were populated by numerous groups of newcomers and those of the ‘local’ people who remained, although the ratio of both groups differs in different regions.

¹⁸ The teaching of the Lemkos language as a minority language is realized by the Lemkos Association and some public educational institutions. Those Lemkos who declare Ukrainian affiliations are usually the adherents of the Catholic Church of the Byzantine-Ukrainian Rite, and the Lemkos who consider themselves a distinct nation declare the membership in the Polish Autocephalous Orthodox Church. In the Polish law, Lemkos are perceived as the ethnic minority (Article 2 of the National and Ethnic Minorities and Regional Language Act of 6 January, 2005).

¹⁹ Mniejszości narodowe w Polsce [National Minorities in Poland], Z. Kurcz, ed., Wrocław 1997, [after:] R. Żerelik, Mniejszość ukraińska w Polsce po II wojnie światowej [Ukrainian Minority in Poland after the Second World War], [in:] www.lemkounion.pl

²⁰ F. Czyżewski, S. Warchoł, Polish and Ukrainian Dialects, p. XVIII-XXI.

The national affiliation is determined by the following categories: denomination, language and permanent settlement. Thus, a Pole is a person who is a Catholic, Polish-speaking and not displaced in the 1940's. It happens that the persons who do not fit the first criterion are regarded by the local inhabitants as 'Ukrainians'. Simultaneously, denomination is not always the indicator of nationality (not every Catholic is Polish, and Orthodox Ukrainian) or language (not every Orthodox or Greek Catholic adherent is familiar with the Ukrainian dialect)²¹.

It should be stressed that the so called "tough order", established between the three Eastern European nations caused the similar culture and customs - if still existing - to be confined to traditional rural areas, and what is more: "it has lost the natural integrative factors of the past, such as mixed marriages and resulting kinship"²². And if there is a lack of wide-ranging communication for such a long time, stereotypes emerge. At present, the openness to mutual contacts may help give the relationships between the societies the appearance of reality²³.

1.3. Legal framework. Recent developments and outlook

Polish legal regulations define the rights of national minorities in detail. Among the fundamental legal acts the following stand out:

- Polish Constitution, in particular Article 35 that guarantees Polish citizens being the members of national and ethnic minorities the freedom of speech, and development of their own language, culture, and preserving their own customs and traditions. It also grants national and ethnic minorities the right to institute their own educational and cultural institutions, and establishments serving the protection of religious identity

- Electoral Law Act of 12 April, 2001, which allows for the exemption of electoral boards formed by national minorities from the requirement of exceeding the 5% threshold of poll support

- Polish Language Act of 7 October, 1999, which contains a declaration that the adopted regulations do not infringe on the rights of national and ethnic minorities, and the related Resolution of the Minister of Administration and Internal Affairs of 18 March, 2002, concerning the instances in which the Polish texts and names may be accompanied by foreign language versions. The resolution allows for, for example, the Polish texts and names to be accompanied by their foreign equivalents in the areas of integrated communities of national and ethnic minorities (the resolution does not regulate the issue of bilingual naming conventions referring to place names; this problem demands further regulation by distinct legal acts)

- Educational System Act of 7 September, 1991, resolving that schools and public establishments sustain the learners' sense of national, ethnic and religious identity, and in particular the studies of their own history and culture. Detailed regulations on the education of the children and youth belonging to national and ethnic minorities were incorporated into the

²¹ Ibid.

²² P. Kryczka, Szanse i bariery współpracy przygranicznej. Wymiar społeczny [Problems and Opportunities of Border Collaboration. Social Dimension], [in:] Euroregion Bug. Problemy współpracy przygranicznej, p. 138.

²³ Ibid.

Resolution of the Minister of Sport and Education of 3 December, 2002, concerning the terms and methods applied by schools and public establishments to support the sense of national, ethnic and religious identity of learners deriving from national and ethnic minorities; of 20 December, 2002, concerning the means of dividing the educational fraction of the general local-government subsidy in 2003 (this resolution allows for, among others, the increase of the educational subsidy by 20 or 50% for the schools organizing minority language studies)

- Radio and Television Act of 29 December, 1992, forecasting that the programmes of the public radio and television ought to respect the needs of national and ethnic minorities

- Criminal Code allowing for penalization of crimes triggered off by ethnic conflicts

- Codes of Proceedings - administrative, civil and penal, permitting the assistance of interpreters

- Personal Details Protection Act of 29 August, 1997, prohibiting - with the exception of the listed instances - the processing of data divulging the ethnic descent.

A further step was the passage of the National and Ethnic Minorities and Regional Language Act of 6 January, 2005. It provides for, for example, the individuals being the members of national minorities having the right to (Article 8 of the Act):

- Free usage of the minority language in private and public life
- Distributing and exchanging information in the minority language
- Announcing private information in the minority language
- Studying the minority language or in the minority language.

Furthermore, (Article 9), in the communes where the minority population makes up at least 20 percent of inhabitants, the minority language will be used, besides the official language, as auxiliary for communication in public offices. There are 41 communes like this, including: 12 Belarusan, 1 Lithuanian and 28 German²⁴. In addition, the traditional foreign names of a minority will be used side by side with the official ones for place names, physiographical objects and street names.

Article 18 reads that the public authorities are obliged to take “appropriate measures aiming at the support of the activities centred on the protection, preservation and development of the cultural identity of the minorities”²⁵, and in particular, they can donate, for example:

- Activities of cultural institutions, artistic movement and artistic works of the minorities and artistic happenings of significance for the minority culture
- Publishing of books, magazines, periodicals and leaflets in minority languages or in Polish, in print or by means of other techniques of picture and sound recording
- Support for television and radio programmes realized by the minorities
- Protection of minority culture memorials
- Library-keeping and documentation of cultural and artistic life of the minorities
- Education of children and youth realized in different forms
- Propagation of minority awareness.

²⁴ Following the information on the Belarusan minority web site in Poland: www.slonko.pl

²⁵ The National and Ethnic Minorities and Regional Language Act of 6 January, 2005.

Poland has also approved a number of international legal acts regulating the rights of national minorities. They encompass: the Protection of Human Rights and Fundamental Liberties Convention of 4 November, 1950, the International Convention on the Abolition of All Forms of Racial Discrimination of 7 March, 1966, the International Pact of Civic and Political Rights of 16 December, 1966.

The most important document in Europe regulating the rights of national minorities is the Framework Convention of the European Council concerning the protection of national minorities. Poland subscribed to this document in the year 1995, and confirmed on 10 November, 2000. On 12 May, 2003, Poland also signed the European Charter of Minority or Regional Languages. The statements referring to the rights of specific national minorities have been incorporated into bilateral treaties that Poland concluded with all neighbours.

The essential national minority rights secured by the Polish law are as follows:

- the ban on discrimination and on the operation of organizations whose programme provides for or admits racial and national aversion
- the liberty of preserving and development the native language
- the liberty of preserving the minority customs and traditions and the growth of the minority culture
- the right to study the minority language or in the minority language.

1.4. Status of languages²⁶

In Poland the teaching of Ukrainian as a mother tongue is carried out in 106 schools for about 2.700 learners. Belarusan, as a mother tongue, is taught in 44 schools to about 3.700 learners belonging to the Belarusan minority. In order to establish a unit of mother tongue teaching it is necessary to gather seven learners of a given class. If the number of candidates in a particular school is insufficient, it is enough to bring together three schoolchildren from different schools for studies in an interschool team. Such a team is appointed by the school governing body. The last amendment in the Educational System Act concerns the question of funding the minority language school books - if possible, they are to be provided to the learners free of charge. The financing of minority languages is workable owing to the funds of the Ministry of Sport and Education. The schools organizing minority language tutorials can expect raised educational subsidies.

The novelty to come is that as of May 2005 the secondary school final examination will consist of an obligatory minority language test (for the learners of this language); the learners will be able to settle on one of the following languages: Belarusan, Lithuanian, Ukrainian or German. Among the supplementary examinations there is one on the ethnic group language.

²⁶ See more: M. Łesiów, *The Polish and Ukrainian Languages: A Mutually, Beneficial Relationship, Cultures and Nations of Central and Eastern Europe*, Cambridge 2000.

1.5. Language, religion and social integration

In the 1990's Lublin gained the status of the seat of the Orthodox diocese which considerably contributed to the promotion of the Orthodox Church prestige in the city and extensive growth of parish life. Lublin became the Orthodox publishing centre; the Orthodox Lublin-Chełm Diocese published here around a dozen of books. Few Orthodox periodicals used to come out in Lublin. In 1993, an Orthodox brotherhood was revived, named The Orthodox Fraternity Association under the patronage of the martyr St. Atanasy of Brest. In the years 1994-2003, the Orthodox Clemency Centre was built together with the temple of the Elevation of the Lord's Cross. At the same time, a new phenomenon in the Orthodox life was the appearance of a new wave of emigration from Ukraine, Belarus and Russia making their home in Lublin for a shorter or longer period.

The parish life, to a greater degree, began to take into consideration the national diversity of the churchgoers. Since 1993, besides the services held in the Old Church Slavonic language with the Russian pronunciation, once a month the Sunday liturgies were celebrated with the Ukrainian pronunciation and Ukrainian preaching. On the other hand, since January 2003, the Orthodox temple of the Elevation of the Lord's Cross in the Orthodox House of Social Aid became the church of the Ukrainian Orthodox community; the services held here abide by the Ukrainian Orthodox tradition.

Nowadays, the Orthodox Church in Lublin is in possession of 3 temples: the cathedral Lord's Transfiguration Orthodox church, on the cemetery - a two-level church of the Holy Maidens Carrying Fragrances (with the lower church of Prophet Elijah) and the church of the Elevation of the Lord's Cross in the Orthodox House of Social Aid. Every Sunday (except the summer time) three God's Liturgies are celebrated in the Lublin Orthodox churches - two in the cathedral church and one (according to the Ukrainian tradition) in the church of the Elevation of the Lord's Cross.

The cathedral Orthodox parish of the Lord's Transfiguration in Lublin encompasses the central part of the Lubelskie Province and numbers about 1000 faithful: Ukrainians, Belarusans, Russians and also Poles. In September 2003, the Lublin parish was divided giving rise to a new Orthodox parish of St. Mary Magdalene in Puławy, where an Orthodox church has been functioning since April 2003. The Orthodox clergy in Lublin also provides ministrations to two neighbouring Orthodox parishes: St. Nicolaus in Dratów and St. Cosma and Damian in Kolechowice.

Lublin is the seat of the Orthodox Archbishop of Lublin and Chełm, Able. The Diocese Office operates here. The person to attend to the Ukrainian Orthodox community in Lublin is Father Mirosław Wiszniewski, director of the Orthodox House of Social Aid. The institution organizes the meetings of the faithful of Ukrainian origin and hold religion classes for Ukrainian children. There are two Orthodox choirs in Lublin: the cathedral choir, directed by A. Boublej, and the choir of the church of the Elevation of the Lord's Cross, directed by A. Kucy. Lublin is also home to the Orthodox

Youth Fraternity and St. Atanasy of Brest Orthodox Fraternity. Additionally, Lublin hosts the only Orthodox House of Social Aid operating in the diocese²⁷.

In 1993 a Greek Catholic parish was created in Lublin. Its first rector was Father Stefan Batruch; half of 100 parishioners were students. In order to celebrate the Liturgy, the rectorial Roman Catholic church of St. Josafat used to be rented for this purpose, previously it had been the Orthodox church, and at the beginning of the 20th century the Uniate Greek parish. Owing to the rector's and many committed people's efforts, it was possible to open the Orthodox church in the Lublin Countryside Museum; the church has been moved there from Tarnoszyn near Tomaszów. On Sundays and other holidays, the church hosts the God Service with a large number of parishioners participating²⁸. The God Service is held in Ukrainian, and occasionally on some holidays (e.g. the patron saint's holiday), when some visitors appear, the Service is performed in Ukrainian and Polish. The parish clergymen serve ministrative purposes and arrange the assemblies of people associated, first and foremost, with the Greek Catholic Church (and not only), including those of the Ukrainian origin and Ukrainians provisionally residing in Poland; they are mainly young people, some of them the students of Lublin universities and colleges.

The opportunity to encounter the language of Ukrainian minority in Poland are different sorts of gatherings of the NGOs associating people of Ukrainian roots. The main official organizations of Ukrainians in Poland are:

- The Association of Ukrainians in Poland,
- The Independent Ukrainian Youth Union,
- The Podlasie Ukrainians Union,
- The Ukrainian Medical Association,
- The Ukrainian Teaching Society in Poland,
- The Association of Ukrainians - Political Prisoners of the Stalin's Period,
- St. Vladimir Orthodox Fraternity,
- The Ukrainian Cultural Foundation,
- The Foundation of St. Vladimir - the Baptist of Kiev Ruthenia.

The chief Lemkos' organizations in Poland are:

- The Lemkos Union (a member of the Association of Ukrainians in Poland),
- The Lemkos Association,
- The Ruthenian Democratic Lemkos Assembly "Hospodar",
- The "Ruska Burska" Association in Gorlice,
- The Society for the Development of the Lemkos Cultural Museum in Zyndranowa.

The key Belarusian organizations in Poland are:

- The Belarusian Social and Cultural Society,
- The Belarusian Association in Poland,
- The Belarusian Youth Union,

²⁷ G. Kuprianowicz, M. Roszczenko, Historia Prawosławia w Lublinie [The History of the Orthodox Church in Lublin], [in:] <http://www.chresto-vozd.harazd.net> (the web site of the Lublin Orthodox Church).

²⁸ S. Batruch, O parafii greckokatolickiej w Lublinie [About the Greek Catholic Parish in Lublin], [in:] <http://www.mateusz.pl/goscie/grekat/>

- The Programme Council for the “Niwa” Weekly,
- The Belarusian Literary Association “Białowieża”,
- The Belarusian Historical Association,
- The Association of Belarusian Journalists,
- The Belarusian Students’ Union.

1.6. For each languages: strength, weaknesses, opportunities and threats

With attention on similar conditions of teaching Ukrainian and Belarusian in Poland, the SWOT analysis concerns both of these languages.

Strong points supporting the significance of ‘the borderland languages’ learning:

- moderate similarity of the languages, frequent contacts of the borderland communities with Ukrainians and Belarusians,
- cultural association of the nations,
- possibility to receive broadcasts of the Ukrainian and Belarusian television and radio,
- prospects of commercial cooperation,
- cultural cooperation, for example, the Euroregion ‘Bug’ projects,
- possibility to take part in research and educational programmes,
- availability of language teaching staff.

Weak points, possibly discouraging the borderland languages’ learning:

- negative stereotypes - Ukrainian mafia, etc.,
- historical prejudices,
- collective treatment of the “eastern newcomers” - named “the Russkies” regardless of their actual origin,
- reluctance to take up the language courses due to the many years’ compulsory character of the Russian language studies at school,
- necessity to master a non-Latin alphabet.

The threats to the neighbouring languages teaching:

- financial problems of the Polish educational system (the need for the level-ordering of spending),
- conviction of a greater usefulness of western languages,
- low social prestige of the culture and languages of eastern neighbours,
- unstable political situation of the post-Soviet countries,
- prevailing character of Russian as the business language in contacts with the states of the former Soviet Union,
- assimilation of Ukrainians within the Polish society.

The chances for the neighbours' language learning:

- Polish-Ukrainian border contacts connected with small but significant for both economies trade.

- Ukrainians taking up work in Poland, making their home here.

- tourist attractions (cultural heritage, natural values),

- contracting marriages by persons of different nationalities; it inspires better acquaintance with the spouse's language and culture,

- amicable atmosphere of mutual national relationships,

- potentially fast economic growth in Ukraine in the following years (opportunity for investment),

These particularities should encourage the Polish people, both young and studying, and business people to expand the educational and commercial contacts with the East. To do so, they must refer to the study of the language and culture of these countries.

2. Language use and language awareness

2.1. Language as a component of identity. Language attitudes and representations. Prestige

It is common knowledge that “every social system has its culture, and conversely every culture is related to a particular social system. The same individuals simultaneously belong to a social system and cultural system, so they create the socio-cultural system altogether”²⁹. Thus, the socio-cultural identity is the form of collective identity and pertains to the groups which are “rich and productive enough” to allow “versatile development” of individuals³⁰. Such socio-cultural systems are referred to as societies.

Taking into consideration the sole identification with a particular nation or ethnic group, a very simplified picture of reality emerges. Frequently, this is enough to mobilize certain social category or group to take definite actions. However, we cannot unequivocally determine the participation of individuals, categories or groups in a concrete culture.

„Two persons belong to the same nation if - and only if - they take part in the same culture, that is, a system of ideas, signs, associations, manners of behaviour and communication; then they are considered to be the same nation”³¹.

When looking for the answer to the question of who we are, where we come from and what we are like, we discover a system of elements, in particular: commonly recognized people, places, historical events together with their interpretations characteristic of a given group, typical frames of normative reference, symbols, and specific language (chiefly in the semiotic sense)³².

The research proves a high rank of language in preserving ethnic identity of the East and Central European nations³³. It is assumed that these nations having been deprived of their own states for over 120 years (Poles), having their state episodically (Ukrainians), or actually never having their own state before (Belarusans) could only transfer their identity to the succeeding generations through culture (sometimes against resolute actions of the occupational authorities). Such a phenomenon is called “the cultural society”³⁴.

²⁹ L. Dyczewski, *Kultura polska w okresie przemian* [Polish Culture in the Time of Change], Lublin 1993, p. 45.

³⁰ See R. Szwed, *Tożsamość a obcość kulturowa* [Identity and Cultural Alienage], Lublin 2003, pp. 15-16.

³¹ E. Gellner, *Narody i nacjonalizm* [Nations and Nationalism], Warszawa 1991, p. 16. Quoted after M. Sołdecki, *Poczucie tożsamości narodowej uczniów liceów ogólnokształcących z białoruskim i litewskim językiem nauczania* [The Sense of National Identity of High School Students at Schools with Belarusian and Lithuanian Language of Teaching], [in:] *Edukacja a tożsamość etniczna. Materiały z konferencji naukowej w Rabce* [Education and Ethnic Identity. Materials from the scientific conference in Rabka], M. M. Urlińska, ed., Toruń 1995, p. 129.

³² L. Dyczewski, *Kultura polska...*, p. 57.

³³ J. Smolicz, *Język jako wartość rdzenna* [Language as Indigenous Value], [in:] *Oblicza polskości* [The Facets of Being Polish], A. Kłoskowska, ed., Warszawa 1990, pp. 208-238.

³⁴ *Ibid.*

The role and weight of languages in identity can only be discussed when a categorial classification is made of ethnic groups and languages they may encounter in Poland. The following theoretical categories surface:

1. National minorities and the significance of mother tongues for their own ethnic identity; a national minority it is a group of citizens of a certain country being of another nationality in cultural (not political) meaning than the greater part of citizens of the country. They have all civic rights and, at the same time, another national identity, in short - "Polish citizens of non-polish descent".
2. Foreigners staying in Poland and the significance of their mother tongue for their ethnic identity - citizens of other countries than Poland, which are staying in Poland (as workers, students etc.) during some period of time (foreign citizens).
3. Poles and the significance of the neighbouring nations' languages for their identity. We have in mind Polish citizens, which identify with Polish nation (in cultural meaning). A descent of a certain person in countries of Central-Eastern Europe joins with nationality (in cultural meaning), but not with their forefather's citizenship. In this meaning we use category "people of Polish origin (descent)".

The form of the relationships between the language and socio-cultural identity may be twofold. Descriptive: "What is the language-nation relationship like" and ideological: "What should the language-nation relationship be like"³⁵. From the point of view of a culture participant - mainly in the socio-technical function - the ideological approach is more critical. Through the realization of the projected relationship "language-ethnic identity", the basic postulates of minority groups can be achieved: legitimacy and preservation of their identity in the surrounding majority, and also the live contact (and not mythological) with the native culture.

Ad.1. National minorities and the significance of their mother tongue for their own ethnic identity.

Language is an essential part of the socio-cultural identity; however, to regard a specific language as the medium of this identity, it must be the language in which the culture and broadly understood cultural heritage are generated. If the contemporary Ukrainian culture is created in Ukrainian, and also it is assumed to be the language of the national heritage, then it can be unquestionably stated that it is the carrier of the Ukrainian identity. It enables the contact, understanding, gives the sense of inseparable belonging to the nation, and cements generations. Definitely, this is not the case with the Belarusian nation, where most of the culture is created and distributed in Russian. For this nation, Belarusian is of secondary importance giving - in the hierarchy of ethnic identifications - priority to: the Orthodox denomination and the attachment to the land as

³⁵ J. Bartmiński, Język nośnikiem tożsamości narodowej i przejawem otwartości [Language as the Medium of National Identity and Sign of Openness], [in:] Tożsamość polska i otwartość na inne społeczeństwa [Polish Identity and Openness to Other Nations], L. Dyczewski, ed., Lublin 1996, p 43.

“the little homeland”³⁶. The language, and in fact the Belarusian dialect, used by Belarusians in Poland is not commonly accepted, known and even hasn’t any systematic orthographic and grammatical study³⁷.

Ad.2. Foreigners in Poland and the significance of their mother tongue for their own ethnic identity

Lublin is home to the representatives of different nations (table 1), with the Ukrainian minority prevailing (about 500 people).

Table 1 Foreign students in the Lublin region³⁸

Years	Students		Graduates	
	Total	Of Polish origin	Total	Of Polish origin
1998/1999	463	232	64	32
1999/2000	489	270	87	29
2000/2001	542	320	65	38
2001/2002	943	337	94	44

The presence of the native language for a foreigner in Poland is - from the viewpoint of identity - less important than in the case of a member of the national minority. In the light of a nationwide research carried out within this group, the survey has proved a low level of assimilation with the Polish culture; nevertheless, only 7% of the surveyed declared the will to retain their citizenship after their studies in Poland (79% would like to have dual nationality, and 10% - only Polish)³⁹.

An important occurrence is low prestige of the eastern neighbours’ languages, and also their cultures. What features in the Polish attitude is the treatment of the post-Soviet nations and cultures which manifests itself in the use of the pejorative term ‘Russky’, which implies the loss of social prestige⁴⁰.

For a foreigner, the possibility to meet their own language abroad is *de facto* the only way they can get associated with their native culture. It strengthens the sense of national pride, and less to find clone values, standards and references, and current participation in their own culture⁴¹.

³⁶ J. Nikitorowicz, Tożsamość w edukacyjnym procesie wielokulturowym [Identity in the Educational Multicultural Process], [in:] [Education and Ethnic Identity], M. M. Urlińska, ed., Toruń 1995, p. 120.

³⁷ There are even attempts to write Belarusian dialects by means of the Latin alphabet. Cf. J. Maksymiuk, „Pisati po-svojomu. To znaczy, po jakiemu? I gdzie? [Pisati po-svojomu. That is how? And where?]”, [in:] „Czasopis” No. 02/2005. See the web site of the Belarusian minority in Poland: www.bialorus.pl

³⁸ Self-study on the basis of the Statistical Yearbook of the Lubelskie Province, Lublin 2002, tab. 21 (211)

³⁹ R. Dzwonkowski., O. Gorbaniuk, J. Gorbaniuk, Świadomość narodowa młodzieży polskiego pochodzenia z byłego ZSSR studiującej w Polsce [National Awareness of the Former SU Youth of Polish Origin Studying in Poland], Lublin 2002, p. 167.

⁴⁰ Ibid.

⁴¹ When in touch with an alien culture, frequently an ‘identity blend’ takes place - the formation of a mixed identity. The literature on the subject discusses the following situations:

- Assimilation: thorough adoption of a foreign culture that replaces one’s own culture;

Ad. 3 The Polish people and the significance of the neighbouring nations' languages for their identity.

For the Polish people living in the Lublin region and their national identity, the contact with the languages of the neighbouring nations is not very important. However, it allows the experience of our own identity by approaching the strangeness expressed in the language, customs, interpretation of historical facts, etc.

The experiences of people studying Ukrainian in the Lublin region apparently stress the pragmatic character of interest in the language. To illustrate this point, the European College of Polish and Ukrainian Universities (EKPUU) offers the course of Ukrainian for the scholarship holders of non-Ukrainian origin. Despite the lack of publicity or advertising, candidates for the course apply to the College. This group mainly consists of researchers, but there are also business people, civil servants, customs officers, policemen. Bearing these facts in mind, it must be admitted that there is a necessity for learning Ukrainian, but at the same time it is hardly possible to assess its extent. For 4 years, Ukrainian was taught in the Agricultural Vocational School in Kijany. 70 pupils took advantage of it. Since from the legal point of view, taking Ukrainian as one of the final exam subjects is not permitted the classes came to a halt.

2.2. Sociolinguistic differences between languages: language use in oral and written, public and private domains. Diglossia, special languages. Transmission of language from parents to children

On the basis of a literary analysis, scarce data has been found concerning the disparities between the languages. More detailed studies refer to other regions, in particular the Białystok region⁴² and the Podkarpackie region. The only data available concerning the Lubelskie Province are presented in the tables below (2, 3 and 4):

-
- Fusion: thorough merger of the elements of two cultures;
 - Separation: identification with one's own ethnic group, but at the same time the lack of identification with the whole society;
 - Marginalization: being 'between the cultures and beyond';
 - Blind 'dual culture': sitting on the fence between one's own and alien culture;
 - Alternative 'dual culture': substitutive identification with many cultures.

⁴² This is not the case in the Białystok area (part of the Podlaskie Region). According to the 2002 National Census, 39.900 people confessed using Belarusian in everyday life (86% of the total number of the population declaring the Belarusian origin in the region). According to approximate calculation, about 32.000 people of this group are pudłašê, that is, those who claimed their family language to be Belarusian. For some authors, it follows that "at least 32.000 pudłašôv in 2002 did not intend to be identified with Ukraine, despite the fact that their language is definitely closer to the Ukrainian literary standard than to Belarusian (...)". After: J. Maksymiuk, Pisati po-svojemu, „Czasopis”, 12/2004, <http://www.slonko.com.pl>. Another conclusion to follow is that incomparably more people claim to speak Belarusian in the Białystok region than in the Lublin area.

Table 2. The Belarusian language and people in the Lublin region⁴³

Area	Citizens	Declaring Belarusian nationality		Declaring Belarusian language	
		Number	Percentage of all	Number	Percentage of all
Lubelskie Province, and subprovinces:	2.178.684	137	0.006	72	0.003
Bialski	114.883	36	0.031	34	0.030
The town of Biata Podlaska	57.890	13	0.022	3	0.005
The city of Lublin	348.886	45	0.013	18	0.005

Table 3. The Ukrainian language and people in the Lublin region⁴⁴

Area	Citizens	Declaring Ukrainian nationality		Declaring Ukrainian language	
		Number	Percentage of all	Number	Percentage of all
Lubelskie Province, and subprovinces:	2.178.684	389	0.018	359	0.016
Bialski	114.883	18	0.016	24	0.021
Włodawski	40.701	17	0.042	16	0.039
Hrubieszowski	70.759	18	0.025	13	0.018
Tomaszowski	90.144	133	0.148	113	0.125
The town of Chełm	68.429	17	0.025	7	0.010
Janowski	48.339	21	0.043	23	0.048
Świdnicki	71.910	14	0.019	3	0.004
The city of Lublin	348.886	100	0,029	91	0.026

⁴³ The study on the basis of data from the 2002 National Census.⁴⁴ Ibid.

Table 4. The Russian language and people in the Lublin region⁴⁵

Area	Citizens	Declaring Russian nationality		Declaring Russian language	
		Number	Percentage of all	Number	Percentage of all
Lubelskie Province, and subprovinces:	2.178.684	82	0.004	435	0.020
The city of Lublin	348.886	29	0.008	92	0.026

Written, oral, public and private language. Dialects.

In offices and schools of different levels the official language is Polish. Since, there is no commune in the Lubelskie Province of the required percentage of a given minority in the total commune population, it is impossible to lawfully introduce other official languages⁴⁶. The aforementioned EKPUU is an exception; the official languages there - besides Polish - are Ukrainian and English.

Relying on the data from the National Census (tables 1,2,3,4) it can be taken for granted that there are very few people communicating in Ukrainian, Belarusian or Russian in their families. It is also worth stressing that Russian is not only declared by Russian citizens. It partly results from the declared denomination.

At the same time, we should make a distinction between the literary language (written, standardized, nationwide) and colloquial one (local, non-standardized, dialect). Among the Polish citizens of the Belarusian and Ukrainian descent dialects are dominating. The literature on the subject points out that the region of close permeation of the Western and Eastern cultures, where “the language facts are strictly connected with the cultural phenomena”, is - in our region - the areas east of the line: Międzyrzec - Parczew - Lubartów - Krasnystaw - Zamość - Biłgoraj - Tomaszów⁴⁷. Among the towns where Ukrainian dialects are still spoken there are, for example: Wola Uhruska, Dubienka, Hrebenne, Włodawa and nearby villages.

⁴⁵ Ibid.

⁴⁶ Article 9 of the National and Ethnic Minorities and Regional Language of January 6th, 2005 provides for the following: 1. In the commune institutions, besides the official language, the minority language can be used as supplementary; 2. The supplementary language can be used only in the communes where the number of the commune inhabitants belonging to the minority, whose language is to serve the supplementary purposes, equals no less than 20% of the total number of the commune inhabitants, and which are recorded in the Official Register of Communes in which a supplementary language is used, hereafter referred to as the Official Register; 3. The capacity to use a supplementary language involves, with the reservation made in par. 5: 1) addressing the commune institutions in the supplementary language orally or in a written form; 2) receiving, when properly petitioned, responses in a supplementary language orally or in a written form.

⁴⁷ H. Pelcowa, Kulturowa wartość słownictwa w gwarach pogranicza (na przykładzie gwar wschodniolubelskich) [The Cultural Value of Words in the Borderland Dialects (exemplified by east Lublin dialects)], [in:] Język i kultura na pograniczu polsko-ukraińsko-białoruskim [The Language and Culture on the Polish-Ukrainian-Belarusian Borderland], F. Czyżewski, ed., Lublin 2001, p. 59.

The Lublin region has three Ukrainian dialects belonging to the north group, existing in the Polesie region (similar to the dialects of people of Belarusan origin), and to the south-west group in, for instance, the Chełm region⁴⁸.

It is problematical, however, to estimate the scale of transmission of the native language in the families. On the other hand, the decline in the number of people declaring Belarusan and Ukrainian nationality and language during consecutive censuses proves the phenomenon to be rarer. In 1954 there were 162.000 Ukrainians (0.6% of total population in Poland) and 148.000 Belarusans⁴⁹. According to official assessments, in 1992 there were 250-300 thousand of Ukrainians and 250-350 thousand Belarusans⁵⁰. At present, Poland is home to 27.172 Polish citizens of Ukrainian⁵¹ and 47.640 of Belarusan descent⁵².

⁴⁸ M. Łesiów, *Українські говірки у Польщі*, Warszawa 1995 pass sim.

⁴⁹ J. Tomaszewski, *Mniejszości narodowe w Polsce XX wieku* [National Minorities in Poland in the 20th Century]. Warszawa 1991, p. 45.

⁵⁰ Cf. A. Rzepiński, *Położenie mniejszości narodowych w Polsce* [The Situation of National Minorities in Poland], [in:] *Ochrona praw mniejszości narodowych i religijnych. Materiały z konferencji „Mniejszości narodowe i religijne w postkomunistycznej Europie Środkowo-Wschodniej”* [Protection of National and Religious Minorities Rights. The materials from the conference “National and Religious Minorities in the Post-Communist Eastern and Central European Countries”], Z. Hołda, ed., Lublin 1993, p. 44.

⁵¹ Simultaneously, Ukrainian sources claim 300,000 Ukrainians. Cf. *Українська мова. Енциклопедія*, ред. кол. Русанівський В. М., Тараненко О. О., Зяблюк М. П. та інші, Київ 2000, p. 672.

⁵² The data of the Chief Bureau of Statistics from the 2002 National Census.

3. Media, literature and other forms of cultural expression

3.1. Newspapers, radio and TV, internet

A number of governmental institutions are involved in dealing with the status of neighbour languages spoken in the territory of Poland, and their speakers. The availability of media to the minorities in Poland is subject to analysis by the Parliamentary Commission for National and Ethnic Minorities (Sejmowa Komisja Mniejszości Narodowych i Etnicznych), established in 1989. In the 1990s the Commission began cooperating with the Radio and Television Committee with the view to launch dedicated radio and television programmes realized in the languages of the minorities. After 2000, the Commission changed its strategy, and now it grants support to initiatives launched by minority leaders. This standpoint is partly due to the fact that the Commission's competences were considerably reduced: the Commission was not allowed to intervene in the public TV programmes, or to oblige the public TV to produce minority-oriented programmes. Instead, the Commission's activities were confined to their recommendations to selected programmes, after consultations with the National Council for Radio and Television Broadcasting (Krajowa Rada Radiofonii i Telewizji - KRRTV)⁵³.

Department of the National Minorities' Culture at the Ministry of Culture is in charge of awarding and distribution of funds for the minority-oriented press, and for press titles in minority languages. The above-mentioned Commission for National Minorities plays an advisory and controlling role. The Commission is also entitled to influence the content of publications, but rarely resorts to this privilege. Its main task is to control the way in which press titles are financed.

At present, the Department operates in two major domains:

- broadly understood publishing activities (supporting publishing projects, issuing press titles in minority languages, or targeted at the minorities)
- other cultural activities (supporting festival organization, cultural and literary meetings, etc.)⁵⁴

The Department does not engage itself into organizing training programmes for journalists representing the minorities, neither does it offer any scholarships for such journalists, or support information campaigns that would make the Polish public aware of the language, culture and the living problems of the Polish minorities.

Press

⁵³ See. B. Klimkiewicz, *Mniejszości narodowe w sferze publicznej-reprezentacje, praktyki i regulacje medialne* [National Minorities in the Public Sphere - Representations, Practices and Medial Regulations], Kraków 2003, pp. 229-233.

⁵⁴ *Ibid.*, p. 231.

The major press titles in the Ukrainian language include: “Nasze Slowo”, “Homin” - weekly; “Svitanok” - an addendum for children to “Nasze Slowo”; “Watra”, “Blahowist”, “Peremyški Dzwony”, “Wisnyk z Zachersonnia”, “Nad Buhom i Narwoju” - bimonthly; “Ukrainskyj Almanach” - yearbook⁵⁵.

There are also titles targeted at the Lemkos: “Besida” - quarterly; “Zahoroda” - quarterly, “Lemkiwska Storinka” - an addendum to the Ukrainian weekly “Nasze Slowo”.

The major press titles in Belarusian include: “Niwa” - weekly, “Czasopis” - monthly, “Białoruskie Zeszyty Historyczne” - biannually. A new title has recently been released: „Cholms’kyj visnyk”. Apart from these typically “minority-related” titles, scholarly, socio-cultural and literary journals are published in Lublin, focusing on the issues of the Polish eastern borderland, targeted at a wider spectrum of readers. These titles include: “Akcent”, “Kresy” and “Kresy Literackie”. Special emphasis should be placed on “Przegląd Prawosławny” - monthly, which plays an important role in supporting the national identity of national minorities, mainly the Belarusians, Ukrainians, Russians and the Lemkos.

Radio

No private radio broadcasts in minority languages have been launched so far, which is due to a variety of factors, mainly economic. The use of electronic means of publication in various regions of Poland is - in objective terms - far from satisfactory. This especially holds true for the Lublin region. The problem of minority programmes is not only the problem of their broadcast time, but also of their organizational instability. In general, these programmes may be said to suffer from marginalization in public media, as they do not fall within the popular mainstream⁵⁶.

Some programmes in minority languages, or targeted at the minorities, which had been active by 2000 (see table 5), did not survive, or otherwise underwent significant alterations. The Białystok Radio Station constitutes an example of a radio channel that supports considerably the idea of promoting minority languages and cultures.

When interviewed, various representatives of the minorities in Poland admit that they appealed to local radio broadcasters for their greater contribution to the promotion of minority culture and language, so that the panorama of problems experienced by the Polish minorities is known to the public.

⁵⁵ Data taken from the files of The Ministry of Interior and Administration, see: www.msz.gov.pl

⁵⁶ W. Hausner, *Mniejszości narodowe w działaniu mediów publicznych a polski system prawny* [National Minorities in the Activities of Public Media in the Context of the Polish Legal System], [in:] *Mniejszości narodowe i etniczne a media elektroniczne*. Białoruś, Estonia, Litwa, Łotwa, Polska, Ukraina [National and Ethnic Minorities and the Electronic Media. Belarus, Estonia, Lithuania, Latvia, Poland and Ukraine], Białystok 2001, p. 20 f.

Table 5. Cyclical radio programmes for the minorities, about the minorities or in minority languages by the year 2000⁵⁷

Station	Programme title	Time slot	Language
PR (Polish Radio) Gdańsk	„Kalejdoskop”	55 min, monthly	Ukrainian
PR Lublin	„Na pograniczu”	50 min, weekly	Polish (for the minorities)
PR Białystok	„Nasi sąsiedzi”	30 min, monthly	Polish (for the minorities)
	„Pod znakiem Pahoni”	15 min, 3 times a week	Belarusan
	„Pažadalnaja piesnia”	25 min, weekly	Belarusan (entertainment programme)
	„Duchownyja sustreczy”	25 min, weekly	Belarusan (Orthodox religion programme)
	„Pered vychadom u cerkwy”	15 min, weekly	Belarusan (Orthodox religion programme)
PR Rzeszów	„Ukraińska dumka”	15 i 30 min, twice a week	Ukrainian
PR Rzeszów	„Magazyn”	30 min, weekly	Ukrainian
PR Olsztyn	„Nasz Hejmat”	30 min, weekly	Polish (for Ukrainian minority)

Television

Great - and mostly unfulfilled - expectations are expressed by the minority speakers of Ukrainian, Russian, Belarusian and other languages, as well as by those who would like to study these languages, as regards the activity of the Polish Television. These expectations are sensible if one takes into account the degree of influence that TV broadcast wields on the recipients' awareness. In December 1999, it turned out that the Act on Radio and Television Broadcasting had been frequently misinterpreted, as shown by reports submitted by the TV broadcasters to the Parliamentary Commission for National Minorities. The gradual centralization of regional channels and the limits on the activity of regional TV broadcasters deprived the minority environments of their chances to create programmes in their national languages, which is an indispensable prerequisite to the support and promotion of the minor national heritages and languages among the Polish majority. The time slots that the broadcasters allocated for minority programmes and their frequent alterations were a source of deep dissatisfaction of minority representatives in Poland, and especially in the Lublin region. The region has no established TV programmes in Ukrainian, Russian

⁵⁷ Based on information obtained by the Parliamentary Commission for National and Ethnic Minorities from the Heads of Nation-wide and Regional Programmes in December 1999.

or Belarusian, which testifies to a noticeable decrease in TV-based activity if compared with the years 1999 and 2000 (see Table 6).

The real influence that the minorities should have on the creation, production and on the selection of issues in TV programmes is still an unresolved issue. To make matters worse, the Executive Board of the Polish Television are not ready to propose any solutions in this respect⁵⁸.

Table 6. Cyclical TV programmes for and about the minorities, or in minority languages by the year 2000⁵⁹

Broadcaster	Programme title	Time slot	Major focus and themes
TVP 1	„U siebie”	every second week	Programme on the minorities
TVP 2	„Telenowyny”	20 min, monthly	Ukrainian language programme
OTV Białystok	„Sami o sobie”	40 min, weekly	Languages of the particular Polish minorities: Ukrainian - 10 min, Belarusians - 15 min, Russians - 7,5 min, monthly
	„U źródeł wiary”	30 min, weekly	Orthodox religious programme
	„Sąsiedzi”	monthly	Programme on the minorities
OTV Lublin	„Tabor”	twice a month	Programme on religious and denominational minorities
OTV Wrocław	„U siebie”	every second week	Programme on the minorities
OTV Rzeszów	„U siebie”	every second week	Programme on the minorities
OTV Kraków	„U siebie”	weekly	Programme on the minorities

The Internet

The World Wide Web constitutes the major information resource for the young people, students, business people and scientists in their search for knowledge of the languages and cultures of the eastern minorities in Poland. The Internet resources are rather satisfactory as regards their general technical operation and their serving the goal of spreading the knowledge about cultures and customs among the citizens of the neighbouring countries. The most serious disadvantage of the Internet resources is their unavailability to older generations and to the people living in rural regions - and these are the social groups that could contribute a lot to the national heritage of cultural knowledge passed on generations.

Minority-related Internet sites include:

- Ukrainian search engines:

Asearch: <http://search.avanport.com/ukr/>

⁵⁸ W. Hausner, *Mniejszości narodowe*, p. 22.

⁵⁹ Based on information obtained by the Parliamentary Commission for National and Ethnic Minorities from the Heads of Nation-wide and Regional Programmes in December 1999.

Український портал (Ukrainian portal): <http://www.uaportal.com/ukr/>
Мета-Україна (Meta-Ukraine): <http://meta-ukraine.com/ua/>
Брама (The Gate): <http://www.brama.com/ukr.html>

- Ukrainian papers on-line:

Високий Замок (High Castle): <http://www.wz.lviv.ua>
День (The Day): <http://www.day.kiev.ua>
Дзеркало тижня (The Week's Mirror): <http://www.zn.kiev.ua/ie/show/>
Ревю (The Review): <http://www.review.kiev.ua/>
Критика (The Criticism): <http://www.krytyka.kiev.ua>
Поступ (The Progress): <http://postup.brama.com>
Роман-газета (Roman-journal): <http://romangazeta.bigmir.net>
Україна молода (Young Ukraine): <http://www.umoloda.kiev.ua>
Українська правда (Ukrainian Truth): <http://www.prawda.com.ua>
Українське слово (Ukrainian Word): <http://www.ukrslovo.kiev.ua>

- Ukrainian journals on-line:

Молода Україна (Young Ukraine): <http://molodaukraina.org>
Ї (I): <http://www.ji-magazine.lviv.ua>
Кальміус (Kalmius): <http://www.kalmiyus.h1.ru/>
Кіно-Театр (Cinema-Theatre): <http://www.ukma.kiev.ua/pub/KTM>
Літературний журнал (Literary Journal): <http://www.ppnews.poltava.ua/book>
Людина і політика (Man and Politics): <http://www.ica.org.ua/lip>
Палітра друку (Printing Palette): <http://www.palitradruku.com>
Перехід-IV (Subway-IV): <http://www.perehid.org.ua>
Пік (Pik): <http://pic.com.ua>
Рідний край (Native Land): <http://web.poltava.ua/firms/pdpi>
Універсум (Universum): <http://www.universum.org.ua>
Світ пригод (Land of Adventure): <http://www.universum.org.ua>
Хвиля (The Wave): <http://www.hvilya.in.net.ua>

- Ukrainian publications on-line:

Акта (Acts): <http://www.acta.kharkov.ua>
Афіша (Poster): <http://www.afisha.lviv.ua>
Вікар (Vicar): <http://www.vikar.com.ua>
Видавництво ім. Олени Теліги (Olena Teliga's publishing house):
<http://www.bestbooks.kiev.ua/>
Голоси з моєї оселі (Voices in my house): <http://www.myretreat.net/ukr>
Дух і літера (The Spirit and the Letter): <http://www.duh-i-litera.8m.com>
Знання (The Knowledge): <http://www.znannia.com.ua>

Кальварія (Calvaria): <http://www.calvaria.org>
Класика (The Classics): <http://www.vd.lviv.ua>
Основи (The Basics): <http://vsv.com.ua/osnovy/>
Просвіта (The Faint Light): <http://www.prosvita.kiev.ua/>
Смолоскип (The Torch): <http://smoloskyp.kiev.ua>

- Literary resources on-line:

Енциклопедія української літератури (Encyclopaedia of Ukrainian Literature):
<http://www.proza.com.ua/enc/>
Сучасна українська література (Contemporary Ukrainian Literature): <http://ukrlit.kma.mk>
Літературний журнал (Literary Journal): <http://www.ukr.liter.net/index.shtml>
Літературний журнал "Новітній час" (Literary Journal "The Contemporary Times"):
<http://www.newest.lg.ua/nch.html>
Лабіринт українського самвидаву (The Ukrainian Publishing Labyrinth):
<http://www.samvydav.net/>
Ізборник. Історія України IX-XVIII ст. Першоджерела та інтерпретації (Selection I. The History of Ukraine IX-XVIII w. Source texts and comments): <http://litopys.kiev.ua/>
Поетичні майстерні (Poetry Workshop): <http://www.ukrart.lviv.ua/>
Українська поезія (Ukrainian Poetry): <http://www.angelfire.com/tn/tysovska/>
Українська фантастика (Ukrainian Fantasy and Science Fiction):
<http://www.zhelem.com/ua/>
Віртуальна антологія поезії Нью-Йоркської групи (The Virtual Anthology of Poetry by the New York Group): <http://users.belgacom.net/babowal/indexnyg.htm>
Потяг 76. Центральноєвропейський часопис (Train 76. East-Central European Journal):
<http://www.potyh76.org.ua>
Літературні сторінки МУЗА (Literary pages MUZA): <http://muza.com.ua>

3.2. Literature

There are no publishing houses in the Lublin region involved in the publication of literature in the languages of the minorities on regular basis. Literary volumes in the Ukrainian, Belarusian or Russian language are released sporadically. Also the works on the culture of the minorities are few and far between. The situation has been improving lately, thanks to the launching of the European College of the Polish and Ukrainian Universities. So far, a number of interesting publication projects - also featuring young authors - have been realized in cooperation with the Publishing House at the Maria Curie-Skłodowska University. Translations of Polish writers into Ukrainian and of Ukrainians into Polish are also being published.

Some materials and books in minority languages are to be found in university libraries. In the spring of 2004, a specialist library was established at the Polish-Ukrainian College. Thanks to numerous donors, who contribute their book collections, this new library grows to cover Ukrainian language volumes and works devoted to Ukrainian issues. The works by the College students are published in Ukraine. They often pertain to the problems of the overlap between the Polish and the Ukrainian culture⁶⁰.

3.3. Other forms of cultural expression

Various regions of Poland witness numerous annual festivals of Belarusan, Ukrainian, Lithuanian or Romanies' culture, and less often of the Russian or Jewish ones. The most popular festivals include:

- The Festival of the Ukrainian Culture in the Region of Podlasie "Podlaska Jesień",
- "The Ukrainian Culture Festival" in Sopot,
- "The Youth Fair" in Gdańsk,
- The Ukrainian Culture Festival UKRAINA VIVA in Wrocław,
- "Na Iwana, na Kupała" in Dubicze Cerkiewne,
- "The Ukrainian Culture Days" - Giżycko, Szczecin,
- "Bytowska Watra" in Bytów

as well as:

- The Belarusan Youth Music Festival "Basowiszczka",
- "The Belarusan Song" Festival in Białystok,
- The Poets' and Bards' Festival "Jesień Bardów",
- The Belarusan Culture Festival in Białystok,
- The "Kupalle" Festival of Białowieża,
- The Polish-Belarusan Literary Workshop "Biazmieżka",
- The Poetry and Prose Contest "Debiut".

The cultural events relating to the Lemkos minority include:

- The Ukrainian "Lemkos Watra" in Zdynia,
- „Watra na Obczyźnie" in Michałów,
- Od Rusal do Jana" in Zyndranowa near Dukla.

The above-mentioned Polish-Ukrainian College has made a considerable effort to promote the Ukrainian culture in the Lublin region. Take the Ukrainian Culture and Language Centre for example, which was launched on the College's initiative. The Centre has become a forum for lectures and symposia dedicated to the Ukrainian culture and language (e.g. "The Ukrainian Literary School of the 20th Century. Myths and Manipulations", by A. Sawynec; "Author-Work-Recipient: Between Death and Immortality", by G. Solovij; "The Contemporary Historical Novel: Demand and

⁶⁰ "Provulok" (4 t.), "Rocznik EKPiUU" (2 t.). More information available at: www.ekpu.lublin.pl

Proposals”, by O. Svistiolnykova), exhibitions, meetings and debates (e.g. “Ukrainian Easter Customs”, “Is the Ukrainian Language the Language of the Ukraine?”, “Art Exhibition ‘Images’”, “Is There Any Such Thing as Fashion in Science?”, “The Huzul Icon on Glass”). All these events gather large numbers of specialists, e.g. linguists from Poland, Ukraine and other countries.

Throughout the past two years the Ukrainian folklore nights have been organized, entitled: “The Ukrainian Culture Thursdays”. The event constitutes a meeting place for admirers of the Ukrainian culture, literature and language, including students, professors, and numerous other guests. The participants are offered journals, such as “Ukraiński zautek literacki” (a journal published in Poland annually, presenting works of Ukrainian authors living in Poland and writing in Ukrainian) and “Wiersze zawsze wolne” (an anthology, a largest Polish collection of poetry by contemporary Ukrainian authors).

More and more popular are theatrical performances in the Ukrainian language, staged in Lublin and its vicinity by Teatr NN, Centrum Kultury w Lublinie, Centrum Kultury Studenckiej „Chatka Żaka” as well as the newly established theatrical group gathering students from the Podlasie and the Lemkowszczyzna regions. One of such performances that attracted a considerable interest of the audience was “A Drama With No Vodka” by W. Samijlenko, directed by M. Artemiuk (February 2005).

4. Languages in education and training

4.1. Teaching in and of the language, teacher training

One of the major problems in language teaching is that Ukrainian is taught in Poland at parish centres, among other places. It is also worth highlighting that Ukraine itself is a linguistically diversified country. Apart from the Ukrainian language, others are also spoken by significant numbers of citizens, with the special position of Russian among them, spoken by a considerable population in the eastern Ukraine. At times, the proposal enlivens to proclaim Russian the second official language of the Ukrainian state. The problematic status of the Ukrainian language is also partly due to the fact that Russian had been the official language used in the Ukrainian territories before Ukraine's independence.

In Poland, Ukrainian is mainly taught at the academic level, within the framework of the "Slavic Department" courses. In rare cases the courses in Ukrainian may be found in higher and lower secondary schools and the primary ones⁶¹. Other language schools or centres seldom offer Ukrainian courses⁶².

In the Lublin region, the teachers of Ukrainian are trained at the academic institutions and at the Foreign Language Teacher Training Colleges. The Slavic Departments are active at the Maria Curie-Skłodowska University (UMCS) and at the Catholic University of Lublin (KUL).

The UMCS⁶³ curriculum for Slavic studies includes courses in Ukrainian, Belarusian and Russian. The Ukrainian studies are offered in the regular full time system and take five years to complete. They end in an M.A. thesis defence in Ukrainian literature or linguistics. Students familiarize themselves with the Ukrainian history, culture and literature, also mastering the Ukrainian language and the knowledge of its dialects. The 3rd-year students are offered a chance to study for a semester at the Ivan Franko University of Lviv. The Scholarly Society for the Students of the Ukrainian Department at UMCS organizes linguistic and dialectological excursions in Volhynia, Belarusian Polesie and Podlasie. Lectures and meetings are also organized with specialists dealing

⁶¹ According to The system of education Act of 7 September 1991 r. (Dz.U. from 1996 r. of Nr 67, poz. 329 and Nr 106, poz. 496, from 1997 r. of Nr 28, poz. 153 and Nr 141, poz. 943 as well as from 1998 r. of Nr 117, poz. 759 and Nr 162, poz. 1126), the structure of school system contains: the institution of pre-school education - in this the year-old preparation to school of 6-years-old children; elementary school (six-year) with internal division on two didactic cycles: integrated teaching in classes I-III and block teaching in classes IV-VI; three-year-old gymnasium - obligatory for all pupils; three-year profile secondary schools; two-year technical schools - educating skilled worker; post-secondary schools (two-, three- or four-semester) enabling conquest on technician's level professional skills; supplementary secondary schools - for graduates of technical schools willings' to get average education; higher studies.

⁶² There is one language school in Lublin that offers courses in Ukrainian. Most students of Ukrainian are business people. At least three Lublin-based schools teach Russian. None teaches Belarusian. The status of western languages is fundamentally different, with special reference to English, German, French, Italian or Spanish - languages that are on offer at each and every language school. See addendum to "Kurier Lubelski" - „Edukacja”, 20 I 2005, p. 3.

⁶³ Information collected during a conversation with Prof. dr hab. Michał Sajewicz, Slavic Department, UMCS, held on 25 February, 2005.

with Ukrainian issues. From among a hundred specialists who have already graduated from the UMCS, most found jobs in a variety of institutions and cultural agencies, or abroad (as translators)⁶⁴.

The Belarusian Department was established at the UMCS in 1993. In 2001 the recruitment for “pure” Belarusian Philology was abandoned. Instead, two profiles within the Slavic Philology courses were launched. The first covers courses in Belarusian, Russian and Czech, and the other in Bulgarian, Russian and Ukrainian.

An interesting academic experiment was conducted when one group of students representing the Belarusian philology course were mingled with the group of students from the German philology. It turned out that the German philology students (who passed their final exam in German) displayed a much higher degree of success in the studies of Belarusian than the students of “pure” Belarusian philology. Since 2000, student at the Russian Department also have a portion of their classes within the Belarusian profile (25-30% of all their classes).

At the Catholic University of Lublin (KUL), there is only the Ukrainian philology course within the Slavic Department syllabus. The Belarusian studies were run for some years in the 1990s. At first, the students of the Belarusian philology made a half of the total of students at the Slavic Department. Cooperation with the UMCS was initiated. Plans to revive the Belarusian philology course at KUL have not been completely abandoned.

In the town of Biata Podlaska operates a Training College, supervised by the UMCS, offering the same two philological profiles as those taught at the UMCS. The students attending the Belarusian-Russian-Czech profile engage themselves in a number of cultural events and meetings in order to promote the languages they study. They have also launched their own Scholarly Society.

There were four independent Foreign Language Teacher Training Colleges running in the years 2001-2002, and 39 colleges that were branches of other schools.

In the Lublin region, Belarusian is not taught at levels lower than M.A., but in the Podlasie⁶⁵ Province there are schools that offer courses in Belarusian as native language. In some schools in the eastern parts of the Lubelskie Province courses in Ukrainian are offered as extracurricular classes.

The research conducted recently at selected schools of the Lublin region has shown that some headmasters would like Ukrainian in their syllabuses - mainly in the Polish-Ukrainian borderland area.

Also, UMCS has put forward a proposal to teach Russian or Ukrainian as extracurricular classes to volunteer students⁶⁶. Some headmasters do not show interest in the matter, owing to the fact they care more about western languages, and they see e.g. Russian courses as obsolete. Others

⁶⁴ J. Ignaciuk, *Otwarte drzwi lubelskiej ukrainistyki* [Open Doors of Lublin-Based Ukrainian Studies], „Nad Buhom i Narwoju”, No. 1, 2004.

⁶⁵ In the school year 2003/2004, in the Podlaskie Province 3.609 students in 41 schools chose to learn this language. In the year 2002/2003 24 primary schools offered extracurricular courses in Belarusian, employing 34 teachers of this language. 40% of students learnt Belarusian as a minority language. In 13 lower-level secondary schools (gymnasium) 21 teacher of Belarusian were employed, and 39% of students learnt it as a minority language. For two higher-level secondary schools the figures are 6 and 100% respectively. All the data from the Podlaskie Province are taken from: *Information on teaching minority languages in the Province of Podlasie in the school year 2002/2003*, developed by J. Toczko, Białystok, September 2002.

⁶⁶ These classes were to have been incorporated into syllabuses as extracurricular or compulsory. See: J. Ignaciuk, *Otwarte drzwi lubelskiej...* Also see an interview with Prof. R. Lewicki, UMCS: *Język rosyjski i ukraiński w szkołach Lubelszczyzny*, <http://www.radio.com.pl>

avidly support the idea, and they are able to discern the need for children to learn e.g. Russian, apart from some western language (as the second foreign language taught at school). One of the underlying ideas behind this project is to raise awareness of the Polish young generations of our eastern neighbourhood, and to help them eliminate stereotypical bias. At first, the Polish Ministry of Education and Sport raised doubts about the costs of the project, but when it was explained that the Russian language is to be taught in exactly the same way as English or German, it granted its permission.

In Lublin's higher secondary schools (lyceum) Russian courses have a very weak position. It seems far more popular with technical secondary schools and vocational schools (since students deem Russian easier to learn than any of the western tongues). In higher secondary schools outside Lublin the status of Russian courses is far better. In general, the Lublin region is second on the nationwide list of students attending Russian courses (in the school year 2000-2001 109.376 students chose Russian as compulsory subject; in the consequent year the total dwindled to 102.369, with the majority of students in technical secondary and vocational schools).

One of the most important initiatives relating to the teaching of the Ukrainian language and to the promotion of the Ukrainian culture in Poland should consist in providing Poles with wide access to the Ukrainian cultural heritage, especially through the Internet. Initiatives of this sort seems to be emerging, as exemplified by the development of a new Internet portal „Zoloti worota” (“The Golden Gate”), created at the Polish-Ukrainian College in Lublin. The portal concentrates on various issues in the domain of the Ukrainian culture. In the future, the whole content of the service will be available in Polish.

The year 2005 is the Ukrainian Year in Poland, and this is a great occasion for promoting the Ukrainian culture and language in Poland. Such promotional activities may constitute a stimulus for a lot of Poles, or Polish citizens of Ukrainian descent to start learning the Ukrainian language. For such activities to be successful, a group of specialized institutions will be necessary, whose task will be to design and supervise the didactic syllabuses for Ukrainian courses, a group of well-trained teachers, access to teaching resources in all forms. Finally, any future syllabus for courses in question will call for creating an opportunity of Polish students' taking the Ukrainian language for one of their exams at all levels of the educational process.

Numerous organizations work on the international arena to foster the Ukrainian-Polish relations and cooperation in its multifarious aspects. There act foundations in Poland that provide scholarly grants to scientists from Ukraine (John Paul II Foundation, Queen Hedvig Foundation, The Mianowski Fund, etc.). Also, Polish-Ukrainian scientific projects are launched, which lay the foundations of mutual understanding, knowledge and cultural transfers among Poles and Ukrainians.

4.2. Language resources available for the (minority) languages: general as well as electronic

As it has been suggested above, handbooks in minority languages, or other works concerning these languages, are virtually non-existent, and even if they exist, they are gravely out of date. At the same time, the handbooks targeted at the minority groups will not be suitable for Poles interested in acquiring the knowledge and skills in any minority language. Hence, for the time being the Internet resources constitute the only basis for such studies.

Language resources on-line:

З енциклопедії „Українська мова” (Excerpts from the Encyclopaedia of the Ukrainian Language): <http://litopys.org.ua/ukrmova/um.htm>

Нова мова (New Speech): <http://www.novamova.com.ua>

Урок української (A Ukrainian Lesson): http://www.t.kiev.ua/urok_ukrain/

Мова.Київ.Уа (Speech): <http://www.moba.kiev.ua/>

Уроки державної мови (State Official Language Classes): <http://mova.kreschatic.kiev.ua/>

Довідник з української мови (A Short Ukrainian Dictionary):

<http://www.ussr.to/All/tishkovets/movva.html>

Український тезаурус (The Ukrainian Thesaurus):

http://www.geocities.com/hommah_chorny/

Електронний підручник з сучасної української мови (The Electronic Handbook of the Contemporary Ukrainian Language)

<http://www.philolog.univ.kiev.ua/WINS/pidruchn/index.htm>

- Dictionaries:

Ukraine’s Dictionary “on-line”: http://www.ulif.org.ua/ulp/dict_all/

Archaic Expressions’ Dictionary: <http://www.history.univ.kiev.ua/letopis/slov.html>

Foreign Words Dictionary: <http://www.pcdigest.net/ures/book/sis.shtml>

- Traditional Libraries:

National Library): <http://nbuv.gov.ua>

Вінницька обласна універсальна наукова бібліотека ім. К. Тімірязєва (The Provincial Universal Scientific Library of Winnice) <http://www.ukr.liter.net/index.shtml>

Обласна універсальна наукова бібліотека ім. Д. Чижевського (The Provincial Universal Scientific Library): <http://www.library.kr.ua/>

- On-line Libraries:

Національна бібліотека України (Ukrainian Бібліотека сайту "Українське життя в Севастополі" (A Library at the Internet portal "Ukrainian Life in Sevastopol")):

<http://ukrlife.org/main/library.html>

Бібліотека Укрліт в Торонто (The Ukrlit Library of Toronto): <http://www.utoronto.ca/elul/>

Брама: Мистецтво і культура (The Gate: Art and Culture):

<http://www.brama.com/art/litu.html>

Велика Магеланова хмара (The Great Cloud of Magellan): <http://moonstation.tripod.com/>

Книжковий інформаційно-пошуковий реєстр (Library Search Engine): <http://kipr.com.ua/>

Майстерня фантастики (Sci-Fi Workshop): <http://www.fiction.kiev.ua/>

Поетика (Poetics): <http://poetyka.uazone.net/>

Українська бібліотечка (The Ukrainian Minilibrary): <http://library.org.ua/>

5. Languages and the Cooperation in Border Areas

The border area cooperation of the Lubelskie Province with its Belarusian and Ukrainian partners was institutionalised in 1995 in the form of the Euroregion “Bug”. The major objective of this transborder structure was to boost economic and cultural development of the region, which, in its turn, should lead to the growth in life standards of the region’s citizens. The latter was to be achieved through various activities, such as “granting social support, boosting economic growth, environmental protection and the fostering of mutual bonds of closeness between the Polish, Belarusian and Ukrainian communities (with respect to their common historical and cultural roots)”⁶⁷. At present, the Euroregion “Bug” stretches over the district of Brest (Belarus), the district of Volhynia (Ukraine), and the Province of Lublin (Poland). Apart from these regions, various local authorities in the Province of Lublin concluded Cooperation Agreements with the district of Lugansk and Lviv (Ukraine).

The key aspects of Polish-Ukrainian cooperation include:

- economic matters
- culture, sport and tourism
- science and education
- developing democracy and local government structures
- environmental protection
- exchanging experience obtained from the cooperation with the European Union.

In the economic domain, the cooperation mainly involve the Ukrainian and Polish partners, while Belarusian participation is only marginal. The major regions involved in commercial cooperation are the eastern and south-eastern part of the Lubelskie Province (the city of Lublin, the towns of Chełm and Zamość, as well as the districts of Chełm, Zamość, Biłgoraj and Tomaszów). The major territory of Polish-Belarusian cooperation is the line Lublin - Brest⁶⁸.

Other, non-economic types of cooperation - or those only partly related to economy - include the activities of numerous societies and foundations acting in the Lubelskie Province that undertake various forms of transborder cooperation. Among such institutions, there are: The Nowy Staw [New Pond] Foundation, The Young Democracy Foundation, The Stephen Batory Foundation, The Foundation for the Development of the Lubelskie Province, The Society “Wspólne Korzenie” [Common Roots], Lublin Self-Aid Centre - The Regional Centre for the Support of Non-Governmental Organizations. The Association of the Forum of the Lublin Non-Governmental Organizations, The

⁶⁷ A. Kidyba, M. Kozak, *Kształcenie i szkolenie zawodowe w rozwoju regionu. Region Lubelski* [Educational Training in the Development of the Lublin Region], Lublin-Warszawa, May 1998, p. 64.

⁶⁸ According to the Ministry of Economy, Polish investments on the Ukrainian market reached USD 180 million, and among all the eastern Polish neighbours, Polish investors regards Ukraine as the most attractive investment area. The Polish-Ukrainian commercial turnover for 2004 reached over USD 3 billion, with Polish export to Ukraine worth 2 billion, and import to Poland worth over 1 billion. The information and figures quoted after: <http://www.euro.pap.com.pl/>

Polish-American-Ukrainian Cooperation Initiative (PAUCI), Children’s Aid Foundation “Krzyk” [The Cry].

The above-listed organizations have already realized a considerable number of support projects (See Table 7 below)⁶⁹.

Table 7. Polish-Ukrainian cooperation on the level of non-governmental organizations

Project name	Project domain	Project addressees
Conference: “Polish-Ukrainian Relations in the Eyes of the Young”	Foreign policy. National minorities and the Polish-Ukrainian relations	Young scientists and students from Lviv, Luck and Lublin
Eastern Centre for Leadership Creation “Kuźnia” [Leadership Workshop] Editions I-III 2000 - 2002 r.	Team work skills. Interpersonal communication. Political activity. Polish-Ukrainian relations. NGOs. Entrepreneurship. Rhetoric and eristic issues.	Socially active youth or ready to become socially active (from borderland areas)
The 9 th Artistic Meetings of the Bug Region Hrubieszów 2004”	Culture, tradition, exchange of experiences	Both countries’ communities
The 8 th Nadbużańskie Spotkania Artystyczne - Hrubieszów 2003	Culture, tradition, exchange of experiences	Both countries’ communities
“Community at school and the school in the community. A model of cooperation of the school, the local authorities and non-governmental organizations in the rural regions - Polish and Ukrainian experiences.”	Boosting the development of the local communities. Exchange of experiences.	Local authorities, schools, non-governmental organizations representing 2 communes in the Lubelskie Province and 2 communes in the Volhynia district
The Euroregion Bug’s Internet Portal 2004	Electronic media, society, politics, culture, business	Institutions and the citizens living in the territory covered by Euroregion ‘Bug’
“Polish-Ukrainian Cooperation - The Second International Trade Fair in	Entrepreneurship. Social activities. Exchange of experiences.	Business people representing the two countries

⁶⁹ Based on the information available from the NGOs’ website: <http://lubelskie.ngo.pl/>

the Bug Region - Hrubieszów
2003”

“Partnership in the social development of the Euroregion ‘Bug’”	Multi-aspectual, cross-section cooperation within the Euroregion. Building the transborder cooperation network.	Representatives of NGOs’, local authorities and public administration
„Poland - the EU’s bridge to the East”	Effects of the Polish accession to the EU. The EU and its institutions. The attitudes in the Ukrainian society in relation to the EU’s approaching the Ukrainian borders.	Journalists, representatives of civic organizations, various forms of self-governing organizations, students
“Experiences of Local Democracies”	Democratic reforms in Poland and Ukraine. Local authorities. European funds supporting regional policies.	Representatives of local authorities and civic organizations
“Volunteers across borderlines - your and our successes”	Youth activity in socially-underdeveloped environments. Civic activities and the role of the “third sector”. Projects for Polish-Ukrainian Cooperation.	Volunteers and their custodians who work at NGOs for children and youth in danger of social marginalization and exclusion
“Commercial and Developmental Cooperation between the regions of Hrubieszow, Vladimir Volhynsky and Sokal”	Social activity. Relations between the communities of Poland and Ukraine. Entrepreneurship and transborder cooperation of companies.	Local level civil service staff, business people and economic consultants, as well as farmers and agricultural consultants in the Regions of Sokal and Volhynia
“We are building a common Europe - A youth association in the Euroregion ‘Bug’”	Informational campaign about the EU in the Volhynia region. Social activity. Cooperation on the level of local authorities and between civic organizations.	Leaders of civic organizations, students of all levels, journalists, teachers, local authorities’ representatives
The regional cooperation network in the Euroregion ‘Bug’”	Social activity in local communities. Cooperation between civic societies and local authorities.	Polish and Ukrainian communes, schools and associations.
Unemployment prevention activities for the citizens of the region of Sokal”	Unemployment prevention. Professional development. Passive and active support to the unemployed.	Social Aid personnel, representatives of local authorities in the Ukrainian town of Sokal

“Polish-Ukrainian cooperation in the strategies of local and regional development”	The democracy and the civil society. Developing local authorities and initiatives. Planning socio-economic growth. Entrepreneurship. Cooperation of local authorities with local communities, NGOs and the Small and Medium-sized Enterprise sector (SME)	Public administration, NGOs, representatives of small and medium-sized companies from the Ivano-Frankivsk region
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Between the year 1999 and 2000 PHARE’s small-size projects funds were used to finance 14 projects within the Euroregion framework, falling within the following areas⁷⁰:

- culture and science: “9th International Choir Meetings“ in Chełm, “9th Regional Accordion Music Review, Chełm ’99”, “The Days of the Town of Chełm - Culture without Barriers”, “The Eastern Centre for Social Initiatives”, “A popular-science conference: *The Regions of Zamość and Volhynia in the Past Millennium - History, Science and Art*”;

- sport and tourism: “5th International Sports Festival for Children and Youth, Zamość ’99”, “Launching the Tourist Management Office at the Leisure and Cultural Centre in Zwierzyniec”, “The Inauguration Tournament Female and Male Youth Basketball League of the Euroregion ‘Bug’”;

- economy and self-government: “The Cooperation Centre for Międzyrzec Podlaski and Kobryń within the framework of Euroregion BUG”, “Intensification of commercial contacts between the Region of Lublin and the District of Volhynia”;

- environmental protection: “Building Local Partnership Along the River Bug”,

- cooperation management within the framework of the Euroregion BUG: “Furnishing and equipping the office for the National Secretariat in Chełm, and the promotion of the Euroregion ‘Bug’”, “Concluding on project realization within the SPF programme in the Euroregion ‘Bug’ in 1999”.

Another form of cooperation between the towns of the Lublin region and their eastern neighbours are special agreements concluded among these partners. The Polish partners include: Lublin, Zamość, Chełm, Włodawa, Rejowiec Fabryczny, Hrubieszów, Biłgoraj and Tomaszów Lubelski. The Ukrainian partners are: Kovel, Kivercy, Luck, Lugansk, Starobelsk, Zolkiv, Sumy, Vladimir Volynski, Novovolynsk and Rava Russka.

The questionnaire-based research conducted in the mid-2002 showed that in the Province of Lublin⁷¹ 31% of local governing bodies (the total of 72 institutions) had initiated international cooperation. 32% of these active institutions cooperated with Ukrainian partners (Ukrainian partners occupy the second position on the list of all foreign partners cooperating with Polish local authorities), while in the Polish-Belarusan cooperation 14% of local authorities were engaged (with

⁷⁰ The Final Report on Project Realization for projects financed within Small-Size PHARE Programme in the Euroregion Bug in the years 1999/2000.

⁷¹ International cooperation of local authority bodies in the Province of Lublin, in the light of the questionnaire-based research (conducted in May and June 2002), developed by A. Orzechowska, T. Karolczak, Regional Policy Department at the Office of the Chair of the Lubelskie Province Diet, Lublin 2002.

Belarus placed in the fifth position on the above-mentioned list). 18% of the questioned pointed to Ukraine as a desired prospective business partner, while 6% pointed to Belarus. At the same time, the authors of the report observed considerable growth in the interest in cooperation with these countries. It must also be added that the partners' contacts are sporadic, which is due to various impediments. Asked about such impediments, the 2/3rd of the questioned subjects stated that they discerned the impediments. 43% of these subjects pointed to the communication barrier owing to the mutual lack of language literacy⁷². The staff representing 27% of local authorities do not know any foreign language, though it must be observed that this number decreased in comparison to the data of the previous research of this sort. Among these who know foreign languages, 36% know one foreign language, 46% more than one, and 18% did not give the number. As for the particular languages spoken by the staff, 59% wrote **Russian**, 41% English, 37.5% German, 6.5% French, and only 3% **Ukrainian**.

Some local authorities cooperated with neighbouring partners within the framework of Stowarzyszenie "Dom Europy" [the "European House" Society], whose major objective is to "inspire, support and coordinate international cooperation on the level of local authorities and communities, as well as NGOs of the Lubelskie Province".

The data concerning the foreign language literacy are in close correspondence to the conclusions upon the linguistic research. What is considered a typical feature of the Polish eastern borderland (including the Province of Lublin) is that the Russian language plays the function of the interlanguage (a kind of communicative "lingua franca" for commercial purposes). Polish is also of frequent use in such commercial contexts. Some language blends are also formed (Russian-Ukrainian, Polish-Ukrainian) in the course of everyday contact: such "pidgins" seem well-understood by both sides⁷³.

⁷² Other barriers include: lack of funds and information (a coordinating institution). To a lesser degree, lack of interest of foreign and domestic partners (local authorities).

⁷³ J. Bartmiński, F. Czyżewski, Specyfika językowo-kulturowa Pobuża. Problem delimitacji Euroregionu Bug [The Linguistic and Cultural Distinctive Features of the Region Along the River Bug], [in:] Euroregion Bug. Zagadnienia wielokryterialnej delimitacji euroregionu na pograniczu polsko-białorusko-ukraińskim [Euroregion Bug; The Aspects in the Multidimensional Delimitation of this Euroregion in the Polish-Belarusian-Ukrainian Borderland Area], ed. A. Miszczuk, vol. 9, Lublin 1997, pp. 93-95.

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