



KOSOVO COMMUNITIES PROFILES

2010





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Foreword by the Head of the OSCE Mission in Kosovo



Dear reader,

Welcome to the second edition of the Organization for Security and Co-operation in Europe Mission in Kosovo (OSCE) Communities Profiles. The protection and promotion of community rights, as well as the monitoring of community rights compliance by Kosovo institutions, continues to be one of the OSCE Mission's key activities. One of the challenges to building sustainable peace in Kosovo remains the lack of recognition and understanding of non-majority communities' distinct attributes, needs and concerns, by broader society, local institutions and international stakeholders. In order to contribute to enhancing knowledge among its interlocutors, the OSCE Mission published in 2009 the first Communities Profiles, incorporating demographic, socio-economic, political and cultural data on Kosovo Serbs, Kosovo Turks, Kosovo Bosniaks, Kosovo Croats, Kosovo Montenegrins, Gorani, Roma, Ashkali, Egyptians and Kosovo Albanians (in the municipalities where they constitute the minority). The success of the 2009 edition, which generated a great amount of positive feedback among the OSCE Mission's interlocutors within and outside of Kosovo, has been a crucial motivator for a second edition.

The 2010 Communities Profiles, expanding upon the data collected, offer an even more comprehensive and detailed picture of the challenges affecting Kosovo's non-majority communities' enjoyment of their rights. A stronger gender perspective has been mainstreamed throughout, although the lack of disaggregated data by gender held by institutions remains an obstacle to accurately convey the distinct experiences and concerns of women and girls belonging to non-majority communities. This time around, the Communities Profiles have been translated into Albanian and Serbian languages to ensure that they become a reference document to the OSCE Mission's local counterparts in Kosovo, while also providing an opportunity for local civil society to use this tool as a platform for community rights advocacy. Furthermore, they will be available electronically to ensure broader distribution and, therefore, a greater understanding of community rights issues in Kosovo for a much larger audience.

The 2010 Communities Profiles do not aim to label or define communities, a particularly difficult endeavour considering the fluidity of identity, but rather to illustrate their role and current situation in Kosovo society. The ten communities profiled in this publication are based on self-identification, a principle applied throughout the extensive field work carried out by the OSCE Mission's field teams, and in the subsequent drafting and editing of the final product by the OSCE Mission's headquarters. The 2010 Communities Profiles' aim is to continue to promote and protect the rights of all communities in Kosovo. They convey the voices of communities, their representatives, and other relevant interlocutors in the field, in order to portray a realistic picture of the situation on the ground.

With this publication, the OSCE Mission offers a greater understanding and acknowledgement of the positive contribution that Kosovo's communities make to society, as well as the challenges affecting their enjoyment of rights. We hope that they will remain a relevant resource for our local and international partners.

A handwritten signature in black ink, which appears to be 'W. Almhofer'.

Ambassador Werner Almhofer, Head of Mission

Foreword by the OSCE High Commissioner on
National Minorities (HCNM) to
the OSCE Mission in Kosovo's Community Profiles



Respect for the rights of ethnic communities is an important key to maintaining peace and stability. These rights include the effective participation in public life, in particular in those matters which directly affect them. This requires both a deep understanding into the needs of different ethnic communities, and the political will to include them in decision-making processes. In line with the High Commissioner on National Minorities (HCNM) conflict prevention mandate, my office developed in 1999 the “Lund Recommendations on the Effective Participation of National Minorities in Public Life”, with the aim of clarifying the content of minority rights in this area and, ultimately, to alleviate tensions between ethnic communities.

Together with other rights relating to persons belonging to ethnic communities, such as the right to mother-tongue education, and certain linguistic rights, the right to effective participation in cultural, social and economic life and public affairs constitutes the very basis for the protection, maintenance and promotion of their identity. At the same time, effective participation calls for ethnic communities to seek redress for their concerns through an integrative approach. The integration of ethnic communities – not forced assimilation, which is prohibited by international standards – is a prerequisite for a peaceful, democratic and prosperous society. In this context, integration with respect for diversity has become an informal motto for my work.

By identifying and highlighting the conditions affecting Kosovo's different ethnic communities, including the Kosovo-Albanian community when non-majority at the municipal level, the second edition of this publication helps us to better understand their conditions. This is not only a prerequisite for enhancing participation of all groups in Kosovo society, but also for building trust and confidence in one another. I am convinced that these Community Profiles can help policymakers and other actors identify the necessary measures to be taken in order to improve the current situation. Their translation into Albanian and Serbian languages will surely further contribute to this goal.

These Profiles are also useful reading for those who are looking for either an overview of Kosovo's ethnic communities or for more in-depth information, including regional and local perspectives. They will, no doubt, also be of value to international stakeholders, such as members of OSCE Missions, the staff of international organizations and country representatives, and visiting delegations.

Finally, the Community Profiles represent an important contribution by the OSCE Mission in Kosovo to promoting and protecting the rights of Kosovo's communities and attest to the seminal role the Mission plays in this endeavour.

Knut Vollebaek, OSCE High Commissioner on National Minorities

A handwritten signature in black ink, which appears to read "Knut Vollebaek". The signature is written in a cursive style with a long, sweeping tail.

Kosovo Communities Profiles

Introduction

In the spring of 2007, the Organization for Security and Co-operation in Europe Mission in Kosovo (OSCE Mission) decided to build upon its municipal profiles and began mapping all of Kosovo's communities. In September 2009, when the first edition of the Communities Profiles was published, it was the first time that such a comprehensive account of the situation of non-majority communities in Kosovo had been consolidated into one single publication. The success of the 2009 Communities Profiles, coupled with valuable feedback from a number of the OSCE Mission's interlocutors that received a copy, prompted the OSCE Mission to produce a comprehensive update for 2010. This edition of the Communities Profiles provides both continuity and novelty to the reader. It can be considered as both a stand alone product and a complement to the 2009 edition.

By maintaining the structure of the first edition, the reader is able to track progress or regression in the key thematic issues identified in 2009 (e.g., access to municipal services, security and freedom of movement, returns and reintegration, etc.). At the same time, new developments have been given a special focus. There is also continuity of approach in relation to the descriptive and factual nature of the assessment. Thus, no analysis or recommendations for addressing identified gaps in the protection of communities' rights have been included. For example, the security and freedom of movement section includes all reported incidents affecting non-majority communities without speculation about the ethnicity of perpetrators or the motivation behind the acts. The reporting instead focuses on the impact of security incidents on the enjoyment of rights by affected communities and inter-community relations, and on the responses by relevant authorities. This factual and impartial approach ensures that the Communities Profiles remain a useful resource for all relevant stakeholders, in considerations of their varied perspectives. Special care has been taken to present facts, to use respectful language to describe potentially contentious issues, and to employ inclusive terminology. In this way, the Communities Profiles can become a platform for all relevant stakeholders in Kosovo to jointly examine the concerns of non-majority communities and discuss potential solutions. Many of the challenges affecting the research of the 2009 edition remain today. For example, the collection of reliable demographic data about Kosovo's communities continues to be based on the informed estimations of institutions, community representatives, and other stakeholders, while difficulties in obtaining accurate disaggregated data for communities and/or gender remain. In cases when such data is available, it has been included. In cases when it is not available, the qualitative assessments included in the narrative part of the Communities Profiles compensated for any gaps as best possible.

The basic principles upon which the design and implementation of the Communities Profiles were developed remain the same, including the participatory and inclusive nature of the field assessment as well as the fundamental right to self-identify as a member of a community. The Communities Profiles do not define communities but instead acknowledge them, relying solely on self identification by persons belonging to non-majority communities whether based on linguistic, ethnic, or religious affiliation. For the purpose of identifying communities and their specific needs and concerns, the Communities Profiles may oversimplify the complex issues involved in multi-layered identities and inadvertently reinforce exclusive boundaries between communities that in reality remain fluid. For example, a person who may self-identify as Kosovo Albanian might also belong to the

Turkish speaking community. Similarly, identifying as a Kosovo Albanian should not be equated with being a Muslim, as some are actually Catholic. Changes in self-identification in Kosovo are not uncommon and occur most frequently between Kosovo Serbs and Kosovo Montenegrins, and between Roma, Ashkali and Egyptians. The Communities Profiles describe the situation of communities which constitute a numerical minority at municipal level. Therefore, the profile of the Kosovo Serb community does not describe the situation in northern Mitrovica/Mitrovicë or the municipalities of Zvečan/Zveqan, Leposavić/Leposaviq and Zubin Potok (Mitrovicë/Mitrovica region), the municipalities of Štrpce/Shtërpçë, the newly-enlarged municipality of Novo Brdo/Novobërdë, the newly-established municipalities of Ranilug/Ranillug, Klokot/Kllokot, Parteš/Partesh (Gjilan/Gnjilane region), and Gračanica/Graçanicë (Prishtinë/Priština region). Rather, the situation of other communities who constitute the numerical minority in Kosovo Serb-majority municipalities, such as Kosovo Albanians, has been addressed. Finally, the tentative assessment of the size of the communities is meant to illustrate their meaningful presence in the municipalities where they reside in order to promote acknowledgement by relevant actors of their needs and concerns.

There are however, some changes in the 2010 edition in relation to format, dissemination and content. The Communities Profiles have been translated into Albanian and Serbian languages and are available electronically on the OSCE webpage www.osce.org/kosovo under publications. Broader distribution to local interlocutors including institutions, civil society, and community representatives aims to promote greater impact of the product locally and internationally. This edition adds fully disaggregated Communities Profiles for the Roma, Ashkali and Egyptians in Kosovo, although some data remains aggregated for the three communities due to the fact that many municipalities still group them together in their statistics. The content of this year's edition has been much enriched by greater detail and focus given to current issues impacting upon the enjoyment of rights and freedoms by Kosovo's non-majority communities. For example, the Strategy for the Integration of the Roma, Ashkali and Egyptian Communities in Kosovo, although approved in 2008, only began to be implemented in 2010. Thus, any progress made by municipalities and civil society has been included. Equally, the aftermath of the November 2009 municipal elections and the impact of the increasing transfer of competences from the central to the local level of government on the participation of non-majority communities have been extensively reported. Growing numbers of forcible repatriations of non-majority communities to Kosovo and the challenges faced by municipalities to adequately respond to their specific needs is a new focus of the returns and reintegration section of the Communities Profiles.

The 2010 publication follows months of field research conducted between July 2009 and July 2010 to update issues highlighted in the 2009 edition and investigate new ones that have arisen since. Individual and group interviews were again conducted with communities, their representatives, municipal officials, civil society actors, and the OSCE Mission's international counterparts. Men and women from all communities and from all walks of life were consulted to incorporate the diverse views of the communities profiled. The publication incorporates demographic data, as well as narrative accounts of the situation of non-majority communities in relation to key areas of their lives. Data includes the informed estimates of institutions and communities, while the narratives provide descriptive statements of facts regarding access to services and the enjoyment of rights by the communities profiled. Both sets of data complement each other, providing a sound basis for policy and project development and implementation for Kosovo's institutions, and relevant local and international actors.

The Communities Profiles aim to convey a constructive but clear message about the barriers that exist in Kosovo that prevent many from enjoying their rights and freedoms to all who bear responsibility: Kosovo and Serbian institutions, the international community, local civil society, and the communities themselves. While the resolution of the conflict between Albanians and Serbs in Kosovo may take some time to achieve, it is imperative that the enjoyment of rights and freedoms by communities is not held hostage to this process. On the contrary, protecting and promoting the rights of all communities will, in fact, contribute to the building of a sustainable peace. The OSCE Mission hopes that the 2010 edition of its Communities Profiles will inspire all relevant stakeholders in finding creative and durable solutions to the issues and concerns affecting Kosovo's non-majority communities.

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Community Profile

KOSOVO ALBANIANS

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Background

Kosovo Albanians constitute the minority population in nine municipalities of Kosovo¹: Štrpce/Shtërpçë, Novo Brdo/Novobërdë, Ranilug/Ranillug, and Klokot/Kllokot in the Gjilan/Gnjilane region; Leposavić/Leposaviq, Zubin Potok and Zvečan/Zveçan in the Mitrovicë/Mitrovica region; Gračanica/Graçanicë in Prishtinë/Priština region; and Mamuša/Mamushë/Mamuša in Prizren region. Kosovo Albanians also constitute a minority population in northern Mitrovica/Mitrovicë. The situation for the Kosovo Albanian community differs from municipality to municipality, with those in the Gjilan/Gnjilane region enjoying full freedom of movement, while in the northern municipalities of Leposavić/Leposaviq, Zubin Potok and Zvečan/Zveçan the community rarely ventures into Kosovo Serb-majority neighbourhoods. Kosovo Albanians residing in the newly established municipalities of Ranilug/Ranillug, Klokot/Kllokot, and Gračanica/Graçanicë face difficulties in accessing Albanian-language education and must travel to neighbouring municipalities to access other public services. Kosovo Albanians are primarily of Sunni Muslim faith and speak the “Gegë” dialect of the Albanian language. A number of Kosovo Albanians are followers of the Roman Catholic faith.

In the Gjilan/Gnjilane region, Kosovo Albanians constitute 34.6% of the total population in the Štrpce/Shtërpçë municipality, residing in nine rural settlements. In Novo Brdo/Novobërdë, where they amount to 25.9% of the population, they reside in over twenty settlements across the municipality. In the newly established municipalities of Klokot/Kllokot and Ranilug/Ranillug, Kosovo Albanians constitute 28% and 1.6% of the total populations, respectively. They reside in the villages of Klokot/Kllokot and Mogillë/Mogila in the municipality of Klokot/Kllokot and in the villages of Crep/Crepana, Drenovce/Drenoc, and in “Muhaxhiri” neighborhood in Përlepnice/Prilepnica village in Ranilug/Ranillug municipality. In the region of Mitrovicë/Mitrovica, Kosovo Albanians constitute about 7.1% of the total population in the Zubin Potok municipality and reside in Çabër/Çabra. The entire village’s population was displaced during the 1999 conflict, but all have since returned. Its close proximity to southern Mitrovicë/Mitrovica also ensures that the Kosovo Albanians of Zubin Potok are not as isolated as those in the other northern municipalities in Kosovo. In the municipality of Zvečan/Zveçan, Kosovo Albanians constitute around 2.3% of the total population and reside in the villages or settlements of Lipë/Lipa, Boletin/Boljetin and Zhazhë/Zaża. These are low-income, agricultural settlements which enjoy direct access to the southern part of Mitrovicë/Mitrovica, although in winter the unpaved road sometimes becomes impassable. The lack of elected Kosovo Albanian officials representing them in the municipality contributes to the community’s stated feeling that they are forgotten and neglected by the Kosovo institutions. In the Leposavić/Leposaviq municipality, Kosovo Albanians constitute between 0.6-1.7% of the population and reside in the villages or settlements of Koshtovë/Košutovo, Bisticë/Bistrica and Cerajë/Ceranje. These high mountain settlements are among the poorest and most isolated Kosovo Albanian communities. Official figures put the number of residents at around 300, although

Since the 2009 edition of the Profiles, Kosovo Albanians have become the numerical minority in the newly established municipalities of Ranilug/Ranillug, Klokot/Kllokot, and Gračanica/Graçanicë.

Although it is too soon to determine whether the new institutions are ensuring adequate protection as afforded by the law early indications suggest that access to education and to municipal services in one’s mother tongue is problematic.

¹ See Annex I attached to this Profile for settlements inhabited by Kosovo Albanian community.

Kosovo Albanians residing in mixed-ethnicity neighbourhoods of northern Mitrovica/Mitrovicë experience limited freedom of movement and are often the victims of harassment and assaults by Kosovo Serbs.

only approximately 100 persons reside there permanently, these being generally the most socio-economically deprived. Others maintain their properties mostly as summer-houses and spend the rest of the year in Mitrovicë/Mitrovica. Kosovo Albanians in this area are a low-income agricultural community and their incomes are subsistent and often based on bartering with other families. Freedom of movement remains restricted. In northern Mitrovica/Mitrovicë, Kosovo Albanians reside in separate neighbourhoods or settlements in the town centre, such as Bosniak Mahalla, Tre Rrokaqiejt/Tri solitera (Three Towers²), Mikronaselje/Kodra e Minatorëve, Suhadoll/Suvi Do and Lagjja e Doktorëve/Dolina Doktora (Doctors' Valley³) on the western outskirts of the town, constituting around 16% of the total population. Since the riots of March 2004, Mitrovicë/Mitrovica has generally remained tense. Although no similar degree of violence has been witnessed since, mixed-ethnicity neighbourhoods often experience inter-ethnic skirmishes and incidents. Freedom of movement for Kosovo Albanians remains difficult outside of their own neighbourhoods. In the newly established municipality of Gračanica/Graçanicë in the Prishtinë/Priština region, Kosovo Albanians reside in the settlements of Sušica/Sushicë, Kišnica/Kishnicë, Suvi Do/Suhadoll, Batuša/Batushë, Lepina/Lepi, Radevo/Radevë, Čaglavica/Çagllavicë, and constitute around 7.7% of the population. Kosovo Albanians in the newly established Kosovo-Serb majority municipality of Gračanica/Graçanicë express concerns about their freedom of movement and access to mother tongue education and language barriers in preventing their participation in municipal affairs. In the municipality of Mamuša/Mamushë/Mamuša in the Prizren region, Kosovo Albanians constitute 5.4% of the total population, with high levels of integration and participation of the community in public affairs, and good inter-community co-operation.

Key Community Issues:

- Access to services, particularly primary health care for Koshtovë/Košutovo, Bisticë/Bistrica, Cerajë/Ceranje villages in the Leposavić/Leposaviq municipality;
- Participation in public life in the Gračanica/Graçanicë municipality;
- Freedom of movement in Kosovo Serb majority areas.

² Three Towers is not an official name, but the locally known and used term for that area.

³ Doctor's Valley is not an official name but the locally known and used term for the area.



FIRAJË/FIRAJA IN THE ŠTRPCE/ SHTËRPCË MUNICIPALITY IN THE GJILAN/GNJILANE REGION. A KOSOVO ALBANIAN SHOPKEEPER WAITS FOR CUSTOMERS. GROCERY SHOPS ARE THE ONLY BUSINESSES THAT THE COMMUNITY OPERATES IN THE SETTLEMENT.

1. Employment and socio-economic situation

Lack of employment opportunities remains a crucial concern for Kosovo Albanians residing in those municipalities where they constitute a numerical minority. Kosovo Albanians in the municipality of Štrpce/Shtërpçë continue to live in poor conditions, some being employed by the municipality, while a limited number still works in family owned businesses. Similarly, a severe high unemployment rate amongst, but not limited to, Kosovo Albanians, was reported and remains problematic in northern Mitrovica/Mitrovicë. Kosovo Albanians living in Zvečan/Zveçan, Zubin Potok and Leposavić/Leposaviq municipalities still rely on small-holding agriculture.

A continuing trend for Kosovo Albanians living as a minority in the Gjilan/Gnjilane region is the lack of employment opportunities, in the context of limited employment opportunities for all communities. Especially affected are the municipalities of Štrpce/Shtërpçë, Novo Brdo/Novobërdë and the newly established municipality of Ranilug/Ranillug, where people depend on small agriculture and informal work. A small number of Kosovo Albanians involved in family businesses or employed in the municipality administration (including education and health sectors) enjoy a slightly better standard of living. However, for the most part, they live in very poor conditions. The newly established municipality of Klokot/Kllokot could be considered the exception in the region. This municipality offers employment opportunities through its mineral bottling industry and through a number of spa centres. These industries provide employment to a limited number of local Kosovo Albanians. Women are mostly affected by unemployment and hence depend heavily on the male members of their families.

Kosovo Albanians residing in northern Mitrovica/Mitrovicë, and in the municipalities of Zvečan/Zveçan, Zubin Potok and Leposavić/Leposaviq continue to experience a high level of unemployment and low income, with most still relying on self-subsistence agriculture

The socio-economic and living conditions of the Kosovo Albanians living as a numerical minority in Kosovo remains challenging with a high rate of unemployment and many seeking employment opportunities in Kosovo Albanian majority areas.

and informal work as labourers. Other forms of income include social assistance from Prishtin /Priština while some Kosovo Albanians receive pensions from Belgrade. Remittances from the Kosovo Albanian diaspora have significantly decreased since 1999. Some Kosovo Albanians living in northern Mitrovica/Mitrovicë work in the informal wholesale market in Bosniak Mahalla where inter-community business and interaction is flourishing.

In the newly established municipality of Gračanica/Graçanicë, in the Prishtinë/Priština region, the employment and socio-economic situation of the Kosovo Albanian community varies. Many Kosovo Albanians have commented that employment, in general, is satisfactory. However, others, such as those residing in Suvi Do/Suhadoll village, claim that their only means of survival is through farming, with only one Kosovo Albanian employed in the education sector. Farming remains an important source of income for Kosovo Albanians throughout the municipality, whilst some run their own businesses in the construction trade. The Kishnicë/Kišnica mine is also highlighted as a good source of employment for the Kosovo Albanian community in the region. Additional sources of income stem from Kosovo pensions, social welfare and remittances from the diaspora.

In the Mamuša/Mamushë/Mamuša municipality, in Prizren region, most Kosovo Albanians work in agriculture, while a limited number work in the municipal administration in the areas of education and health. Others have left to work abroad, mainly in countries of Western Europe.

2. Security and freedom of movement

In March 2010, Kosovo police and OSCE initiated the process of establishing a new local public safety committee in Llabjan/Labljane, Novo Brdo/Novobërdë municipality, with most members being Kosovo Albanians.

Since Kosovo Albanians began reconstructing their homes in Kroi i Vitakut/Brđjani in August 2009 confrontations with Kosovo Serb residents have negatively contributed to inter-community relations in the region.

The security and freedom of movement of Kosovo Albanians in those municipalities where they constitute a minority remains mixed. In the northern part of Mitrovica/Mitrovicë region they experience challenges to their freedom of movement, while in the Gjilan/Gnjilane region, they are able to move freely. However, in the newly established municipality of Gračanica/Graçanicë security and freedom of movement concerns have been raised.

There have been no serious ethnically motivated security incidents affecting the Kosovo Albanian community in the Gjilan/Gnjilane region. In November 2009, the only Kosovo Albanian member of the municipal preparatory team⁴ for Klokot/Kllokot was threatened and an explosive device was thrown at his vehicle. This isolated incident, however, did not negatively impact upon the freedom of movement enjoyed by the community throughout the region, including unimpeded access to places of employment, markets, public and social services. The community makes use of one humanitarian bus service operating between Štrpce/Shtërpçë and Prizren. Kosovo Albanians in municipalities where they are a non-majority interact with other communities without major problems. Kosovo Albanians are well represented in the Kosovo police. For example, in the Štrpce/

⁴ Municipal preparatory teams (MPTs) were created in 2009 by the Kosovo government to develop and implement the strategy of establishment of Kosovo Serb majority municipalities.

Shtërpçë police station 34% of the officers are Kosovo Albanian; and in Novo Brdo/Novobërdë, 33% are Kosovo Albanian, out of which 20% are female police officers. There are no police stations in the newly established municipalities, as their policing needs are still covered by stations that exist in their former municipalities. The community states that their security needs are adequately addressed by the Kosovo police. For example, despite the fact that no police station has been established in Ranilug/Ranillug, the response by officers from the Kamenicë/Kamenica station has been reportedly prompt and efficient. Local public safety committees are established and functional in municipalities where Kosovo Albanians constitute a non-majority community (Klokot/Kllokot, Llabjan/Labljane and Bostane/Bostan (Novo Brdo/Novobërdë municipality), and they enjoy Kosovo Albanian participation. Municipal community safety councils are not established in Klokot/Kllokot and Ranilug/Ranillug. In the newly-enlarged municipality of Novo Brdo/Novobërdë the municipal community safety councils are formally established but not functional, although Kosovo Albanians were participating in the council when it met in 2009.

The security and freedom of movement of Kosovo Albanians living in the Kosovo-Serb majority municipalities of Zubin Potok, Leposavić/Leposaviq and Zvečan/Zveçan in the Mitrovicë/Mitrovica region has not significantly changed since July 2009. Stoning incidents on 14 May 2010 and on 10 June 2010 against a humanitarian bus service⁵ transporting Kosovo Albanians from the villages Koshtovë/Košutovo, Bisticë/Bistrica and Cerajë/Ceranje (Leposavić/Leposaviq municipality) to southern Mitrovicë/Mitrovica has negatively affected security perceptions. According to community representatives such stonings happen frequently but are not always reported to the police. They emphasize that these acts are committed by extremists who do not represent the attitudes of Kosovo Serbs in northern Kosovo. The community has access to two humanitarian bus transportation lines connecting settlements in northern Mitrovica/Mitrovicë with the south. The Kosovo police presence in Kosovo Albanian settlements in the north is considerable. Three Kosovo police sub-stations have been opened in Kosovo Albanian villages in the municipalities of Zubin Potok, Leposavić/Leposaviq and Zvečan/Zveçan. There are nine Kosovo Albanian police officers working in these sub-stations: in Lipe/Lipa (Zvečan/Zveçan) three male officers, in Košutovo/Koshutovë, Bistrica/Bisticë and Ceranja/Cerajë (KBC) (Leposavić/Leposaviq) two male officers, and in Çabër/Çabra (Zubin Potok) four (one female and three male) officers. Local public safety committees have been established in the Kosovo Albanian settlements of Lipe/Lipa (Zvečan/Zveçan municipality) and Çabër/Çabra (in Zubin Potok) in conjunction with the sub-stations. In January 2010, discussions began between Kosovo police and communities regarding the establishment of a local public safety committee covering the settlements inhabited by Kosovo Albanians and other non-majority communities in the northern part of Mitrovica/Mitrovicë municipality.

The security situation in northern Mitrovica/Mitrovicë has deteriorated overall since June 2009, with an increased number of inter-community security incidents involving Kosovo Albanians and Kosovo Serbs, both as alleged perpetrators and victims. Incidents

In April 2010, Kosovo Serb youths drew graffiti depicting the name of the Serbian nationalist organization "Obraz" on the house of a Kosovo Albanian community representative in the northern Mitrovica/Mitrovicë neighbourhood of Bosniak Mahalla. The house has been a target of continuous attacks since 1999.

⁵ Humanitarian bus transportation services operate across Kosovo connecting non-majority inhabited areas. The service, originally set up by UNHCR, was administered by UNMIK until 2007 when it was transferred to the Kosovo Ministry of Transport and Telecommunication.

In June 2010, a number of security incidents involving gangs of Kosovo Albanian and Kosovo Serb youths in northern Mitrovica/Mitrovicë drew a determined response from the local authorities and community leaders, including a joint call for calm and condemnation of inter-ethnic violence by Kosovo Serbs and Kosovo Albanians from the mixed neighbourhood.

have been reported in Tre Rrokaqejt/Tri Solitera (Three Towers), Mikronaselje/Kodra e Minatorëve, Suhodoll/Suvi Do (upper and lower) and Lagja e Doktorëve/Dolina Doktora (Doctors' Valley), and in the area from Bosniak Mahalla to the main bridge on the river Ibar. For example, on 22 November 2009, a group of young Kosovo Serbs stoned a Kosovo Albanian woman and her young child while they were walking in northern Mitrovica/Mitrovicë. Attacks by groups of Kosovo Serbs against Kosovo Albanians in this area are frequent and include instances of offensive graffiti, verbal harassment, stoning of persons and/or vehicles, assaults, occasional shootings, and/or explosive devices being placed on private property. Arrests are rare and retaliatory incidents often follow, locking both communities in a cycle of violence that the police seem unable to stop. During a 13 May 2010 security meeting chaired by the UNMIK Administration - Mitrovica (UAM), local residents complained about the security situation and asked Kosovo police to act more vigorously to prevent assaults by Kosovo Serb youths against Kosovo Albanians. The ongoing return of Kosovo Albanians to the northern Mitrovica/Mitrovicë neighbourhood of Brdjani/Kroi i Vitakut saw renewed clashes with Kosovo Serb residents. A serious incident occurred on 4 January 2010 when Kosovo Albanian construction workers were assaulted by a group of about 40 Kosovo Serbs and their vehicle was set on fire. Community leaders complained about the passive response by the Kosovo police, as the municipal authorities called for restraint while issuing statements that often contributed to the politicisation of the situation.

In the newly established municipality of Gračanica/Graçanicë in the Prishtinë/Priština region, the Kosovo Albanian community expressed concerns about their freedom of movement although no significant security incidents have been reported. A municipal community safety council is yet to be established in Gračanica/Graçanicë. However the community is well represented in the Kosovo police with 23 Kosovo Albanian police officers (four female and 19 male) out of 60. Kosovo Albanians maintain good relations with the police in the municipality. Kosovo Albanians do not encounter security problems or limitations of their freedom of movement in the Mamuša/Mamushë/Mamuša municipality in the Prizren region, as they are relatively well integrated. There is one Kosovo Albanian police officer (out of three) working in the Mamuša/Mamushë/Mamuša sub-station. To date, the municipality has not yet established a municipal community safety council, while a local public safety committee is functional and includes the participation of a Kosovo Albanian representative.

3. Returns and reintegration

Security concerns, lack of socio-economic opportunities and dissatisfaction with the current political climate in northern Mitrovica/Mitrovicë remain the main disincentives to return for many Kosovo Albanian displaced persons originating from the northern parts of Kosovo. At the time of publishing the 2009 edition of the Profiles, an estimated 7,500 Kosovo Albanians originating from Kosovo Serb majority areas in the Mitrovica/Mitrovicë and Gjilan/Gnjilane regions remained displaced within Kosovo.⁶ Between

⁶ UNHCR Office of Chief of Mission Prishtinë/Priština – Update as of the end of May 2010.



KOSOVO ALBANIAN RETURNEE HOUSING IN GORNJA BITINJA/BITI E EPËRME IN THE ŠTRPCE/SHTËRPCË MUNICIPALITY.

2000 – 2008, only around 734 returns from internal and external displacement were registered by UNHCR,⁷ including small scale returns to Kosovo Albanian majority areas such as the Lagja e Doktorëve/Dolina Doktora (Doctors' Valley) neighbourhood in northern Mitrovica/Mitrovicë. Whether these returns are sustainable and have resulted in durable solutions for those concerned will depend on external security and political matters. The security situation in northern Mitrovica/Mitrovicë at present appears particularly fragile, with a series of incidents reported in 2009 and 2010, affecting the overall freedom of movement and reintegration of returnees.

In northern Mitrovica/Mitrovicë, the reconstruction of Kosovo Albanian properties in the Lagja e Doktorëve/Dolina Doktora (Doctors' Valley) neighbourhood is ongoing, and in 2009, ten displaced families returned to their newly reconstructed homes. Furthermore, in the spring of 2009, a number of former Kosovo Albanian residents started rebuilding their destroyed houses in the Brdjani/Kroi i Vitakut neighbourhood. A series of violent protests by local Kosovo Serb residents and security incidents accompanied the reconstruction of properties, requiring the intervention of the international presence. To date, 13 families have returned to their newly reconstructed homes. In other areas, such as Mikronaselje/Kodra e Minatorëve, newly reconstructed properties remain empty. The fragile security situation and dissatisfaction with the current political climate in northern Mitrovica/Mitrovicë are disincentives for many to return. Much of the displacement from Zvečan/Zveçan, Zubin Potok and Leposavić/Leposaviq community villages is based on socio-economic reasons as well as security. Without any economic development or employment opportunities, there is little likelihood of return to these settlements.

In the Gjilan/Gnjilane region, Kosovo Albanians living in ethnically mixed villages in the Štrpce/Shtërpçë municipality were displaced to the neighbouring municipality of Ferizaj/Uroševac during the conflict in 1999. A considerable number of them have settled in Ferizaj/Uroševac, even though their homes were reconstructed

Since mid 2009, the number of returns of Kosovo Albanians to Kosovo Serb majority areas has remained low. Only 86 Kosovo Albanian returns were registered by UNHCR in 2009, while the period January - April 2010 saw the return of 55 displaced persons.⁸

⁷ Ibid.

⁸ Ibid.

in 2002/2003. Many of them feel socio-economically neglected by central institutions and have therefore moved from villages to Kosovo Albanian majority-inhabited urban settlements. Four Kosovo Albanian families were included in a return project (22 houses were built) in Novo Brdo/Novobërdë as a balancing component for the receiving community. While returns-related mechanisms have been functioning in the Novo Brdo/Novobërdë and Štrpce/Shtërpçë municipalities, these municipalities are in the process of recruiting municipal returns officers. There have been no reports of forced returns of Kosovo Albanians in any of the Kosovo Serb majority municipalities. There are no current returns-related activities, nor significant displacements of Kosovo Albanians to report in the Gračanica/Graçanicë municipality in the Prishtinë/Priština region, nor in Mamuša/Mamushë/Mamuša in Prizren region. Some departures from Mamuša/Mamushë/Mamuša have been motivated by the economic situation.

4. Serbia-funded institutions and services

Kosovo Albanian communities living as a minority in the Gjilan/Gnjilane and Mitrovicë/Mitrovica regions do not recognize municipal institutions deriving from the May 2008 Serbian local elections, and do not use services delivered by those institutions. However, since June 2009, changes have been noted in the municipality of Štrpce/Shtërpçë in the Gjilan/Gnjilane region where Kosovo Albanians are inclined to also use medical and other services provided by the health centre in Štrpce/Shtërpçë town and the public utility company, both Serbia-run institutions. In the Mitrovicë/Mitrovica region, Kosovo Albanian communities in Zvečan/Zveçan, Zubin Potok and Leposavić/Leposaviq can only access the Kosovo institutions through their respective municipal community offices, which receive funds by Kosovo institutions and not by the Serbia-run municipal structures. In northern Mitrovica/Mitrovicë, Kosovo Albanians participate in, and make use of both the UNMIK Administration-Mitrovica (UAM) (currently responsible for municipal services provision for northern Mitrovica/Mitrovicë) and the municipality of Mitrovicë/Mitrovica. The municipality serves only southern Mitrovicë/Mitrovica, although several Kosovo Albanian majority neighborhoods in the northern part also access services through the institutions based in the south..

5. Access to municipal services and public utilities

Access to municipal services and public utilities remains generally problematic for Kosovo Albanians in municipalities where they constitute a minority, however, in the Gjilan/Gnjilane region the situation is comparatively better. For example, in the municipality of Štrpce/Shtërpçë, Kosovo Albanians enjoy access to municipal

services and public utilities. Access to municipal services is facilitated through the municipal sub-office operating in the village of Drajkovce/Drekoc. A Serbia-run local public utility company provides services to the Kosovo Albanian community in Štrpce/Shtërpçë. Similarly, there are no significant problems concerning access to municipal services and public utilities in Novo Brdo/Novobërdë. The existing issues concerning sewage, water and transport affect all communities. The newly established municipalities, Ranilug/Ranillug and Klokot/Kllokot, do not yet have the means to provide full public services, although garbage collection and public utilities such as electricity are available. However, community representatives consider that there will be no problems in getting access to those services for the non-majority community once they are available.

The situation is far more complicated for Kosovo Albanians living in northern Mitrovica/Mitrovicë. Kosovo Albanians from the municipalities of Zubin Potok, Leposavić/Leposaviq and Zvečan/Zveçan do not use municipal services offered by the Serbia-run municipal structures. They access municipal services through their respective municipal communities' offices, where they are also provided with personal documents. The Kosovo Albanians residing in northern Mitrovica/Mitrovicë can only obtain personal documents in southern Mitrovicë/Mitrovica. Further complications arise with regards to access to public utilities. For example, in the municipality of Zvečan/Zveçan, two villages (Boletin/Boljetin and Zhazhë/Žaža) are supplied with electricity by Kosovo Energy Corporation (KEK), while all other villages and settlements are supplied by Electric Power Industry of Serbia (EPS). Furthermore, in November 2009, EPS began taking readings of electricity meters in isolated settlements in northern Mitrovica/Mitrovicë such as Mikronaselje/Kodra e Minatorëve, the Three Towers and some parts of the Bosniak Mahalla. However, the Kosovo Albanian inhabited villages in the Zvečan/Zveçan, Zubin Potok and Leposavić/Leposaviq municipalities were not approached by EPS technicians. It is encouraging that a functioning water and electricity supply system exist. Furthermore, in the villages of Çabër/Çabra in the Zubin Potok municipality and Lipë/Lipa, Boletin/Boljetin, and Zhazhë/Žaža in the Zvečan/Zveçan municipality road infrastructure and sewage systems are in place. The Brdjani/Kroi i Vitakut settlement in the northern Mitrovica/Mitrovicë region is now in the process of installing a sewage system. The settlement was previously not included in the urban planning. No garbage collection system is in place. In other areas of northern Mitrovica/Mitrovicë, the water, electricity supply and garbage collection systems do, however, work.

In the Gračanica/Graçanicë municipality in the Prishtinë/Priština region, the situation for the Kosovo Albanian non-majority community is problematic. For example, in the village of Batuse/Batushë, the Kosovo Albanian households do not have enough electricity voltage supply to make electrical appliances work. Moreover, the entire village (not just the Kosovo Albanian community) is not connected to the water supply network, and thus every house relies on individual wells. The primary water network

The process of transfer of competencies has led to a vacuum in service provision as newly established municipal administrations have been slow in getting services up and running.

In the northern Mitrovica/Mitrovicë neighbourhood of Brdjani/Kroi i Vitakut, co-operation between Kosovo Albanian and Serb power and water utility companies to service the returning community is encouraging. The utility companies recently commenced regular meetings under the auspices of the UNMIK Administration-Mitrovica (UAM).

was built in 2006, but apparently was never tested. One of the pumps installed at that time was stolen and never replaced. Also, the quality of the water was never tested and the secondary water network that should connect each house to the main system was not constructed. Garbage collection remains a problem as well for most Kosovo Albanian villages in the newly established municipality. Kosovo Albanians in the Mamuša/Mamushë/Mamuša municipality, in the Prizren region, have access to all municipal services and public utilities, including civil registration services.

6. Access to social services and welfare

The enjoyment of social services and welfare by Kosovo Albanians living as a numerical minority in the Mitrovicë/Mitrovica and the Prishtinë/Priština regions have been reported as positive. The situation in Gjilan/Gnjilane remains equally satisfactory. Kosovo Albanians in Novo Brdo/Novobërdë and Štrpce/Shtërpçë in Gjilan/Gnjilane region continue to enjoy full access to social services. In the newly established municipalities of Ranilug/Ranillug and Klokot/Kllokot, the ongoing process of transfer of competencies appears not to have a negative affect on the community. Kosovo Albanians primarily use centres for social welfare to obtain family allowances, pensions and other assistance. The community has access to such services in the centres for social welfare located in the Štrpce/Shtërpçë and/or Novo Brdo/Novobërdë municipal buildings, and a sub-office in the village of Brod/Brod, one of the biggest villages inhabited by Kosovo Albanians in the Štrpce/Shtërpçë municipality. In Ranilug/Ranillug, none of the 27 Kosovo Albanian families are receiving social services and welfare while in Klokot/Kllokot, Kosovo Albanian beneficiaries are still on the list of the Viti/Vitina centre for social welfare. Kosovo Albanians north of the river Ibar receive social welfare payments through banks in southern Mitrovicë/Mitrovica. Improvements in freedom of movement have allowed Kosovo Albanians to more easily access social service assistance, by allowing them better access to the relevant institutions. Currently, Kosovo Albanians in the municipalities of Zvečan/Zveçan, Zubin Potok and Leposavić/Leposaviq must apply for social services and welfare through the Ministry of Labour and Social Welfare, located in their respective municipal communities' offices. Kosovo Albanians in other parts of northern Mitrovica/Mitrovicë must apply directly to the centre for social work in southern Mitrovicë/Mitrovica. Since the implementation of the process of the transfer of competencies is still at an early stage, the Gračanica/Gračanicë municipality in the Prishtinë/Priština region still does not have the capacity to provide full social assistance and services to its inhabitants, including Kosovo Albanians. In Mamuša/Mamushë/Mamuša, in the Prizren region, Kosovo Albanians have access to social services without facing particular obstacles. According to the data provided by the social welfare office in Prizren⁹, there is only one Kosovo Albanian family who benefits from social assistance.

⁹ Prizren social welfare office still covers the municipality of Mamuša/Mamushë/Mamuša, despite the fact that a memorandum of understanding on the transfer of competences has been signed.

7. Access to property and housing

Access to property and housing for Kosovo Albanians in Kosovo Serb majority municipalities varies greatly, with serious concerns reported in Mitrovicë/Mitrovica and full access enjoyed in the Gjilan/Gnjilane, Prishtinë/Priština, and Prizren regions. In Gjilan/Gnjilane, all Kosovo Albanian houses destroyed during the 1999 conflict have since been reconstructed, and displaced owners have gained full access to them. However, this is in stark contrast to the situation in northern Mitrovica/Mitrovicë, where most displaced Kosovo Albanians cannot access their properties and remain in temporary accommodation in the south. Recourse to the Kosovo Property Agency is still hampered by difficulties in repossessing properties in the politically charged northern areas. However, a memorandum of understanding was signed on 21 October 2009 between the Kosovo Property Agency and Kosovo police – outlining preliminary obligations regarding police assistance in the execution of evictions of illegal occupants – which has led to the implementation of some evictions. Kosovo Albanians willing to reconstruct their destroyed houses in the Brđjani/Kroi i Vitakut settlement in northern Mitrovica/Mitrovicë have to apply for permits to the municipality of Zvečan/Zveçan because their properties fall under the cadastral zone of this administration. They did so through the UNMIK Administration - Mitrovica (UAM). Out of 16 requests, four have been positively answered by Zvečan/Zveçan municipality, constituting a positive example of co-operation between the Kosovo Albanian community and the Serbia-run municipality. The remaining 12 are still pending due to incomplete documentation. In the municipalities of Leposavić/Leposaviq, Zvečan/Zveçan and Zubin Potok, Kosovo Albanians have no significant concerns related to property or housing other than the poor state of their homes and their inability to pay for restorations. Kosovo Albanians living in Gračanica/Gračanicë municipality in the Prishtinë/Priština region, or in the Kosovo Turk majority municipality of Mamuša/Mamushë/Mamuša in the Prizren region, enjoy equal and full access to property and housing.

8. Access to education

Kosovo Albanian pupils residing in long-standing municipalities where the community is a minority continue to enjoy unhindered access to education. Although, in some areas the lack of subsidized transportation hampers access to schools. However, in newly established and enlarged municipalities in 2010 in which the Kosovo Albanian community now comprises a minority has had a negative impact on the community's access to education.

In the Gjilan/Gnjilane region, Kosovo Albanians in the Štrpce/Shtërpçë municipality have full access to mother tongue education.¹⁰ Children from the remote villages of Kostanjevo/

The establishment of new municipalities where Kosovo Albanians now comprise a minority has had a negative impact on access to education for the community.

¹⁰ There are three main primary schools, three satellite primary schools and one secondary school, all operating under the Ministry of Education, Sciences and Technology. Most of the schools were reconstructed and equipped after the 1999 conflict.

KOSOVO ALBANIAN SCHOOL BEING RUN OUT OF CONTAINERS IN THE SETTLEMENT OF MIKRONASELJE/ KODRA E MINATORËVE IN NORTHERN MITROVICA/MITROVICË, WHERE 18 BOYS AND 13 GIRLS ATTEND PRIMARY EDUCATION GRADES 1 THROUGH 9.



Kashtanjevë, Izance/Izhanc, Viča/Viçë and Drajkovce/Drajkoc face significant difficulties in access to the school. Students in 6th and 9th grades are forced to walk on a daily basis between one and three kilometres to Firajë/Firaja to attend school, which is especially difficult during the winter season. In Novo Brdo/Novobërdë, children from the Kosovo Albanian community enjoy unhindered access to schooling.¹¹ In the newly established municipality of Ranilug/Ranillug, there are no schools that cater to the needs of the Kosovo Albanian community. Pupils attend schools either in Kamenicë/Kamenica or Gjilan/Gnjilane. No organized transport is available for those students, as it is difficult to make arrangements for such a small number of children. In February 2010, the municipal assembly of Ranilug/Ranillug and the Ministry of Education, Science and Technology received a request by community representatives in the municipality to cover the children's travel expenses. However, no answer has been received on this issue. Finally, in the newly established municipality of Klokot/Kllokot, Kosovo Albanian children attend primary schools in the villages of Mogillë/Mogila and Klokot/Kllokot but have to travel outside the municipality to attend secondary-level schooling.¹²

In the Mitrovicë/Mitrovica region, only primary-level education facilities following the Kosovo curriculum in Albanian language are available for Kosovo Albanians residing in the three northern municipalities of Leposavić/Leposaviq, Zvečan/Zveçan and Zubin Potok. In Boletin/Boljetin and Zhazhë/Žaža (Zvečan/Zveçan), 30 boys and 18 girls attend primary education in Albanian; in Bisticë/Bistrica (Leposavić/Leposaviq), six boys and 13 girls; in Çabër/Çabra (Zubin Potok) 75 boys and 77 girls; and, in Mikronaselje/Kodra e Minatorëve (northern Mitrovica/Mitrovicë) 18 boys and 13 girls. All will eventually have to travel to southern Mitrovicë/Mitrovica to access secondary education in Albanian language, while no provision for subsidized transportation or support is foreseen in the Kosovo Serb-run municipalities where these pupils reside. The Kosovo Ministry of Education, Science and Technology has not yet identified sustainable alternative solutions for free-of-

¹¹ Children from the villages of the new cadastral zones continue, however, to attend secondary school in the Gjilan/Gnjilane municipality.

¹² As a consequence, children go to the Pozheran/Pozaranje (Viti/Vitina) school.

charge or subsidized transportation either. According to school directors in the Kosovo Albanian majority villages in the northern municipalities there are no cases of school dropouts. In the Prishtinë/Priština region education for Kosovo Albanian children is not a big concern in the newly established Gračanica/Graçanicë municipality. A lack of transportation remains, nevertheless, a point of contention, and children have to attend kindergarten in the neighbouring municipality of Lipjan/Lipljan.¹³ In the Prizren region, the Kosovo Albanian community has access to both pre-primary and primary school education in their mother tongue in the municipality of Mamuša/Mamushë/Mamuša. There is, however, no secondary school imparting lessons in the Albanian language. After completing primary school, Kosovo Albanian pupils will have to embark on their secondary education in Prizren. A pre-primary education class to cater to the needs of the community was opened in the school year 2009/10.¹⁴

9. Access to health services

Kosovo Albanians do not feel comfortable utilising Serbia-financed facilities and services, and often travel to Kosovo Albanian majority areas to access them. This is especially the case in relation to access to family and reproductive health, which particularly affects Kosovo Albanian women living as a minority.

In the Gjilan/Gnjilane region, in the areas where the community lives as a minority, they rely primarily on Kosovo-run services available in neighbouring municipalities where Kosovo Albanians comprise the majority. The exception is Novo Brdo/Novobërdë, where Kosovo-funded primary health care is available in the village, and Štrpce/Shtërpçë, where Kosovo Albanian residents also use Serbia-financed primary health services. In Novo Brdo/Novobërdë, health structures are generally not satisfactory, while Kosovo Albanians have to travel to the hospital in Gjilan/Gnjilane in case of emergencies or other serious cases. They use secondary health services provided by the Ferizaj/Uroševac municipality, the Gjilan/Gnjilane regional hospital and the Prishtinë/Priština University Clinical Centre. Kosovo Albanians living in Klokot/Klllokot are provided with primary health care services in the main family medical centre in the Viti/Vitina municipality. In Ranilug/Ranillug, there is only a Serbia-run health care clinic. According to the community leader, Kosovo Albanians must travel to Kamenicë/Kamenica to receive health care. Regular preventive care for Kosovo Albanians in Štrpce/Shtërpçë, such as the immunization programme, is provided by the regional institute for public health from Ferizaj/Uroševac, which the community prefers to the service provided by the Serbia-run health centre in Štrpce/Shtërpçë. Some primary and secondary health care is provided in Štrpce/Shtërpçë, where apart from the Serbia-run main Health Centre, there are two health clinics in the mixed village of Drajkovce/Drajkoc and in the Kosovo Albanian-inhabited village of Brod/Brod, which provide primary health care for the community.

In the Mitrovicë/Mitrovica region, the Bistricë/Bistrica clinic in Leposavić/Leposaviq, has one nurse, while a doctor visits twice per month. In Çabër/Çabra, and, Zubin Potok, there are two nurses on staff and a doctor visits twice per week.

¹³ The Kosovo Albanian community perceives the lack of transportation as discrimination, and claims that Gračanica/Graçanicë municipality deliberately opposes the provision of transport for children in Kosovo Albanian-inhabited villages.

¹⁴ The designated teacher has, however, not been budgeted for and sometimes receives salaries with delays.

Kosovo Albanians in northern Mitrovica/Mitrovicë travel to the south to utilise the health centre and hospital. Limited out-patient services are provided in Kosovo Albanian-run health centres in Kosovo Albanian majority villages in Zvečan/Zveçan, Zubin Potok and Leposavić/Leposaviq. For example, in the Bistricë/Bistrica clinic in Leposavić/Leposaviq municipality, there is one nurse while a doctor visits the clinic twice per month. In Çabër/Čabra, in Zubin Potok municipality, there are two nurses on the staff and a doctor visits twice per week. In Gračanica/Graçanicë, Prishtinë/Priština region, Kosovo Albanians generally prefer to access Kosovo health facilities and rarely approach Serbia-supported hospitals except for serious health issues. Some visit the Serbia-run Gračanica/Graçanicë regional health house due to geographical proximity to their place of residence. Kosovo Albanian women in principle have full access to reproductive health. However, due to cultural barriers in some cases they do not approach Serbia-financed facilities. In the Turkish majority municipality of Mamuşa/Mamushë/Mamuša in Prizren region, the Kosovo Albanian community have equal access to health services. Four Kosovo Albanian health staff members currently work at the health house (ambulanta) of Mamuşa/Mamushë/Mamuša, which enables them to speak with the health providers in Albanian. The health house, on the other hand, is understaffed and faces a lack of medical equipment, which affects the provided services for all communities in Mamuşa/Mamushë/Mamuša.

10. Access to justice

As reported in the 2009 edition of the Profiles, Kosovo Albanians living as a minority in the Gjilan/Gnjilane region continue to enjoy unhindered access to justice, while in the newly established municipalities of Ranilug/Ranillug and Klokot/Kllokot Kosovo Albanians still have to travel to neighbouring municipalities of Kamenicë/Kamenica and Viti/Vitina. The Novo Brdo/Novobërdë municipality falls under the jurisdiction of Prishtinë/Priština municipal court, and thus the Kosovo Albanian community enjoys full access to courts and judicial services. Kosovo Albanians living in Štrpce/Shtërpçë have full access to justice as the court in Štrpce/Shtërpçë is a sub-branch of the Ferizaj/Uroševac municipal court.

The situation in northern Mitrovica/Mitrovicë and the northern municipalities has been challenging since February 2008 when the courthouse in northern Mitrovica/Mitrovicë ceased to operate. No functioning municipal or minor offences courts exist in the northern municipalities of Zubin Potok and Leposavić/Leposaviq. The Mitrovicë/Mitrovica district court continues to function at a limited capacity in the premises of the Vushtrri/Vučitrn municipal court, where it currently holds detention on remand hearings, confirms indictments in cases where defendants are in detention on remand or undergo alternative measures for securing their presence in

proceedings. The district court also issues decisions in divorce cases, and requests to recognize foreign judgments. Moreover, it has issued judgments in a small number of civil appeals cases. The Mitrovicë/Mitrovica municipal court (covering northern and southern Mitrovicë/Mitrovica and Zvečan/Zveçan) also operates at a limited capacity in Vushtrri/Vučitrn. It handles emergency cases and offers minimal basic legal services. The district public prosecutor's office performs all duties up to and including the filing of indictments and attending confirmation hearings. Municipal public prosecutors perform all duties up to and including filing of indictments, attending confirmation hearings, and trials. In the Prishtinë/Priština region no discrimination or unequal treatment of Kosovo Albanians with regards to access to justice has been evident, and the community faces no restrictions in accessing the municipal court in Prishtinë/Priština which operates also in Gračanica/Graçanicë. There are no justice institutions located in Mamuşa/Mamushë/Mamuša, therefore Kosovo Albanians, like other community residents in the municipality have access to justice services in the Prizren municipality.

11. Participation in public affairs

By and large the Kosovo Albanian community as a minority is fully and fairly represented in decision-making bodies, except in the northern municipalities where they remain isolated and enjoy little or no participation in public affairs outside their own villages. In the Gjilan/Gnjilane region, significant changes affecting the participation of Kosovo Albanians living as minority have taken place, with newly established municipalities and municipal restructuring after the November 2009 elections – presenting new challenges and opportunities for their participation.

The November 2009 local elections broke a deadlock in the Štrpce/Shtërpçë municipal assembly and its committees. Before, the assembly could not form a quorum due to the continual abstention of a number of Kosovo Serb members. The municipality is now functioning for the first time since 2007.

The Kosovo Albanian community living as a minority in the region of Gjilan/Gnjilane is, on the whole, fully and fairly represented through elected officials in all decision-making bodies, such as the municipal assembly and its committees, the board of directors and the municipal administration. The community is numerically well represented in all municipal assemblies in which they comprise a minority, including the newly established municipality of Ranilug/Ranillug. It is home to no more than 40 Kosovo Albanians, but the community has secured the position of the deputy mayor for communities and the director of economy and finance, and a post in the civil service. Moreover, the Kosovo Albanian community are represented through the deputy mayor for communities in all municipalities in which they form a minority, and through the deputy chairperson of the municipal assembly for communities in both Klokot/Klllokot and Štrpce/Shtërpçë. In the latter, Kosovo Albanians hold ten out of 19 elected municipal assembly seats, three out of seven director's positions, the deputy mayor for communities, the deputy chairperson of the municipal assembly for communities and the position of the head

In Štrpce/Shtërpçë, a group of Kosovo Serb and Kosovo Albanian women led by the deputy mayor and supported by the OSCE have established an informal women's caucus, whose aim is to encourage the participation of women in public life and promote gender equality.

of the municipal communities office. In Novo Brdo/Novobërdë, the mayor, the deputy mayor, and six out of ten directors are Kosovo Albanian. The Kosovo Albanian community is also represented in municipal community committees throughout the region. The municipal community safety council has, however, yet to be established in municipalities in which the community comprises a minority. The Kosovo Albanian community does, on the other hand, participate in local public safety committee meetings held in the Kosovo Serb-inhabited village of Vrbovac/Vërboc in the newly established municipality of Klokot/Klllokot. All Kosovo-wide Albanian language media is readily available in Klokot/Klllokot, Novo Brdo/Novobërdë and Ranilug/Ranillug. However, there are no locally based electronic or print media and none of the three Kosovo-wide broadcasters (RTK, TV21, KTV) cover the municipality of Štrpce/Shtërpçë. There is, moreover, no local TV and print media available in the Albanian language. Women are relatively active among the community in all the said municipalities; they comprise 37 per cent of the municipal assembly members and 33 per cent of the membership of the communities committees.

There is little participation in public affairs by Kosovo Albanians outside of their own villages in the northern Kosovo municipalities. Those from north Mitrovica/Mitrovicë town generally participate in public affairs only in the southern part of the city. The only Kosovo Albanian elected representative¹⁵ north of the river Ibar is the additional deputy municipal assembly president of Zubin Potok. The additional deputy president manages a delicate balance in dealing with the municipal assembly elected in the May 2008 Serbia organised local elections as well as ensuring the rights of the Kosovo Albanian community in the village of Çabër/Çabra. In addition to that, municipal communities offices constitute the main representation mechanism for the Kosovo Albanian community north of the Ibar river. Municipal communities offices report directly to the competent ministries and operate in isolation from the municipal structures derived from the May 2008 Serbia organised local elections. In this regard, and due to the fact that municipal communities office staff is often perceived as low-ranking civil servants and not elected officials, Kosovo Albanians regularly complain that the municipal communities offices fail to fulfil the needs of communities. The Kosovo Albanian community in the northern municipalities has limited access to local print and electronic media in the Albanian language. The Kosovo-wide electronic media (RTK, RTV 21 and KTV) are available to Kosovo Albanians living in the villages of Zubin Potok, Zvečan/Zveçan and northern Mitrovica/Mitrovicë. In the Leposavić/Leposaviq municipality, Kosovo Albanians have access to electronic media only through satellite connection. As for the print media, the community has access to newspapers, although with half- to one-day delays.

In the newly established municipality of Gračanica/Graçanicë, in the Prishtinë/Priština region, Kosovo Albanians are represented by one member in the legislative body and one in the communities committee, reflecting their numerically minimal

¹⁵ The additional deputy municipal assembly president was elected during the October 2002 municipal elections under the provisions of UNMIK Regulation 2000/45.

presence in the municipality. The Kosovo Serb mayor has shown a positive approach towards the community, conducting outreach campaigns to Kosovo Albanian-inhabited villages. Apart from three big (Prishtinë/Priština-based electronic media) TV stations and Kosovo-wide radio frequencies, locally established electronic media do not air in the Albanian language. Moreover, no local print media in Albanian language is available in Gračanica/Graçanicë. In the overwhelmingly Kosovo Turk-inhabited municipality of Mamuša/Mamushë/Mamuša in the region of Prizren the Kosovo Albanian community finds itself well-integrated and well-represented. The community holds two seats in the municipal assembly and the deputy mayor for communities post. It is represented in the municipal communities committee and holds 23% of the civil service posts in the municipality.¹⁶ The Kosovo Albanian community has access to both print and electronic media in their own language.

12. Language use

The Kosovo Albanian community, where it comprises a minority, is generally free to use its language both privately and in public. In the region of Gjilan/Gnjilane, the Kosovo Albanian community feels free to use its language in public spaces, shops or in accessing municipal or public services in all municipalities in which they form a minority. This includes the municipalities of Štrpce/Shtërpçë and the enlarged Novo Brdo/Novobërdë, and in the newly established municipalities of Klokot/Kllokot and Ranilug/Ranillug. In contrast, in the northern municipalities of Mitrovicë/Mitrovica region, where Kosovo Albanians have restricted freedom of movement and only use their language within their places of residence. The community travels to southern Mitrovicë/Mitrovica rather than use services provided by the Serbia-run northern municipalities. Assessing the potential use of the Albanian language in local institutions and public spaces, thus, remains difficult.

In the newly established municipality of Gračanica/Graçanicë, in the Prishtinë/Priština region, Kosovo Albanians feel free to use their language openly. The municipality has, however, yet to adopt provisions ensuring its use in municipal meetings and the issuance of official documents in Albanian. The municipality has still not established a translation unit. Topographical and street signs are all in both Albanian and Serbian. The logo of the municipality, on the other hand, appears only in Cyrillic script and depicts the Gračanica/Graçanicë monastery. In the Prizren region, and more precisely in the overwhelmingly Kosovo Turk inhabited municipality of Mamuša/Mamushë/Mamuša, the Kosovo Albanian community feels free to make use of the Albanian language in the private and public spheres. Documents for the general public are provided for in all official languages as are most municipal decisions, albeit with some delay.¹⁷ Translation is also provided for during public sessions. However, most of the public signs appear only in Turkish and Albanian. Yet, the provision of translation/interpretation into languages other than Turkish is steadily improving.

In the new municipality of Gračanica/Graçanicë bilingualism is respected in topographic and street signs, but not in the municipal logo which is Cyrillic scripted.

¹⁶ In the municipal administration, five out of 33 municipal administration civil servants (15.5%); in the health sector four out of 16 civil servants (25%); and in the education sector, 12 out of 56 civil servants (21%) are Kosovo Albanians.

¹⁷ The municipality employs only one translator/interpreter.

13. Cultural/religious heritage and freedoms

The logo of the newly established municipality of Gračanica/Graçanicë depicts the Orthodox monastery of the same name, which the Kosovo Albanian community claims does not reflect their cultural or religious identity.

The enjoyment and protection of cultural and religious heritage for Kosovo Albanians living in municipalities where they constitute a minority is generally unproblematic. In the Gjilan/Gnjilane region, in the areas where Kosovo Albanians are a non-majority community, there are no significant cultural or religious heritage sites. Kosovo Albanians are free to display their religious and cultural beliefs and practice religious ceremonies. In the Mitrovicë/Mitrovica region, there is one site of particular significance to the Kosovo Albanians located in the Zvečan/Zveçan municipality. A “kulla” (house-tower) has been turned into a memorial centre commemorating Isa Boletini, a Kosovo Albanian freedom fighter from the village of Boletin/Boljetin who won notoriety during the struggle for the independence of Albania in 1912. Another important site is a Mosque built in 1778 by the Ottomans and located in the northern Mitrovica/Mitrovicë, the only such site in the north and the oldest mosque in the region. The Mosque was destroyed in 1999 and became a point of discussion between Kosovo Albanian representatives, supported by the Islamic Community of Mitrovicë/Mitrovica, and representatives of UNMIK. Recently, the UNMIK Administration-Mitrovica (UAM) has shown signs to consider allowing its reconstruction after the Islamic Community submitted the request through the Kosovo Albanian representative of the Bosniak Mahalla. The petitioners are currently awaiting a response from UAM.

Kosovo Albanians living in Gračanica/Graçanicë, in the Prishtinë/Priština region, do not feel confident celebrating their traditional festival holidays or ceremonies that require public display of emblems or flags. There are no cultural or religious sites of significance to Kosovo Albanians in the municipality. The community can freely exercise its religious beliefs and practices in the Mamuša/Mamushë/Mamuša municipality in Prizren region, as

MUSLIM CEMETERY IN NORTHERN MITROVICA/MITROVICË, WHERE MANY KOSOVO ALBANIANS RESIDING IN THE NORTH ARE BURIED. IT IS ALSO USED BY OTHER MUSLIM COMMUNITIES, INCLUDING BY KOSOVO BOSNIAKS.





“KULLA”, COMMEMORATING ISA BOLETINI, A KOSOVO ALBANIAN FREEDOM FIGHTER FROM THE VILLAGE OF BOLETIN/BOLJETIN, ZVEÇAN/ZVEÇAN MUNICIPALITY IN THE MITROVICË/MITROVICA REGION WHO GAINED NOTORIETY THROUGH HIS INVOLVEMENT IN THE STRUGGLE FOR THE INDEPENDENCE OF ALBANIA IN 1912.

they share the Islamic faith with the Kosovo Turk majority. There are no specific cultural heritage sites of particular significance to the Kosovo Albanians in the area. Kosovo Albanians attend prayers in the same mosques as the Kosovo Turk and Roma communities living in Mamuša/Mamushë/Mamuša. Kosovo Albanians freely celebrate community-related holidays in the municipality.

14. Inter-community relations/ dialogue

The relations between Kosovo Albanians living as a numerical minority and majority communities vary depending on the geographic and political realities on the ground. In the regions of Gjilan/Gnjilane, Prishtinë/Priština, and Prizren, relations are good, whereas in northern Mitrovica/Mitrovicë, relations are tense.

For example in the Gjilan/Gnjilane region, despite the resistance by Kosovo Albanians to the transfer of competencies that has rendered them the numerical minority in the Kosovo Serb majority municipalities of Ranilug/Ranillug, Klokot/Kllokot, and Novo Brdo/Novobërdë, relations have remained good. There is frequent interaction between the communities in public places and co-operation in the business sector. In Štrpce/Shtërpçë, efforts by the recently elected Kosovo Serb mayor to normalise the activities of the municipality and to put an end to the stand-off between Kosovo Albanian officials and those from the Belgrade-supported structures have contributed to an improvement in inter-community relations. In Novo Brdo/Novobërdë, relations are also good, with daily interaction in public places and direct dialogue between Kosovo Albanians and Kosovo Serbs. Both municipalities are run and staffed by both Kosovo Serb and Kosovo Albanian parties, which has additional stabilizing effects. Good examples of interaction for the benefit of all are the multi-ethnic green market and ski resort in the Štrpce/Shtërpçë municipality, and the existing multi-ethnic village councils that exist in several mixed-villages of the region,

The first meeting of the Klokot/Kllokot municipal communities committee took place on 4 June 2010, during which the Kosovo Serb mayor stated his support to implement initiatives to bring together Kosovo Serb and Kosovo Albanian youth of the municipality and promote inter-community co-operation.

TRE RROKAQIET/TRI SOLITERA (THREE TOWERS), A MULTI-ETHNIC NEIGHBOURHOOD OF NORTHERN MITROVICA/ MITROVICË WHERE KOSOVO ALBANIANS RESIDE AMONGST A NUMBER OF OTHER COMMUNITIES AND MAINTAIN GOOD INTER-COMMUNITY RELATIONS DESPITE ITS PROXIMITY TO THE BRIDGE WHERE FREQUENT CLASHES OCCUR BETWEEN KOSOVO ALBANIAN AND KOSOVO SERB YOUTH.



where Kosovo Albanians and other communities cordially co-operate. Explicit initiatives to promote inter-community dialogue have yet to be implemented in the existing or newly established municipal administrations.

A good example of inter-community dialogue is the Women's Resource Centre in the mixed neighborhood of Mikronaselje/Kodra e Minatorëve in northern Mitrovica/Mitrovicë. The Centre brings together women of Kosovo Albanian, Kosovo Serb and other ethnicities to attend vocational trainings and implement joint activities. The Centre received the support of the OSCE in 2008 and 2009 and continues to thrive in 2010.

In northern Mitrovicë/Mitrovica, Kosovo Albanians and Kosovo Serbs co-operate within the institutional parameters of the UNMIK Administration-Mitrovica (UAM), and as such, dialogue takes place at regular meetings and forums. Relations between the two communities, however, remain tense, with increasingly frequent security incidents erupting into inter-communal stand-offs. In the northern municipalities of Leposavić/Leposaviq, Zubin Potok and Zvečan/Zveçan, limited co-operation between the Serbia-run institutions and Kosovo Albanian representatives hinders broader inter-community dialogue. The physical remoteness of the Kosovo Albanian-inhabited settlements and limited freedom of movement does not facilitate direct dialogue between the communities. In Gračanica/Graçanicë in the Prishtinë/Priština region, the process of transfer of competencies appears not to have negatively impacted upon relations between Kosovo Albanians and Kosovo Serbs, with efforts by the newly-elected Kosovo Serb mayor to reach out to Kosovo Albanians being a good indicator. In Mamuša/Mamushë/Mamuša (Prizren region), dialogue and co-operation between Kosovo Albanians and the Kosovo Turk and other communities in the municipality are good.

Annex

Table 1:
Population Settlements

Table 2:
Population Estimates

Table 3:
Population Estimates by Category

Table 4:
Key Community Stakeholders



Table 1: Population Settlements

Region	Municipality	Settlements inhabited by Kosovo Albanian community
Gjilan/Gnjilane	Klokot/ Kllokot	Klokot/Kllokot, Mogillë/Mogila, Vrbovac/Vërboc
	Novo Brdo/ Novobërdë	Novo Brdo/Novobërdë, Vllasali/Vlasce, Bunjak/Bunjaci, Llabjan/Labljane, Koznic/Koznica (Llabjan/Labljane neighbourhood), Baçëvisht/Baçëvište (Llabjan/Labljane neighbourhood), Izvor/Izvor, Zebince/Zebincë, Manišince/Manishincë, Bostane/Bostan, Bostane/Bostan (Çuljkovci neighbourhood), Trnjiçevce/Tërniqec, Carevce/Carevc, Jasenovik/Jasenovik, Boljevce/Bolec, Kllobukar/Klobukar, Jasenovik/Jasenovik (Tulare neighborhood), Stanišor/Stanishor, Straža/Strazhë, Paralovo/Parallovë, Koretište/Koretishtë, Pasjak/Pasjak, Gornje Kusce/Kufcë e Epërme, Gornje Kusce/Kufcë e Epërme (Melci/Melc neighbourhood), Mozgovo/Mozgovë, Gornji Makreš/Makresh i Epërm , Donji Makreš/Makresh i Ultë , Draganac/Dragancë, Bušince/Bushincë, Tirince/Tirincë, Miganovce/Miganoc.
	Ranilug/ Ranillug	Crep/Crepana, Dubovë/Dubova neighbourhood (village Drenovce/Drenoc), Muhaxhiri neighbourhood (village Përlepnicë/Prilepnica)
	Štrpce/ Shtërpçë	Gornja Bitinja/Biti e Eperme, Donja Bitinja/Biti e Poshtme, Sušice/Sushicë, Viča/Viçë Ižance/Izhacë, Drajkovce/Drajcoc, Firajë/Firaja, Brod/Brod, Koštanjevo/Kashtanjevë
Mitrovicë/Mitrovica	Leposaviç/ Leposaviq	Koshtovë/Košutovo, Bisticë/Bistrica, Cerajë/Ceranje
	North Mitrovicë/ Mitrovica	Bosniak Mahalla, Tre rrokaqiejt/Tri solitera (Three Towers ¹), Mikronaselje/Kodra e Minatorëve, Suhadoll/Suvi Do and environs, Lagja e Doktorëve/Dolina Doktora (Doctors' Valley ²), Brdjani/Kroi i Vitakut, "7 Shtatori" ³ , Vidimriq/Vidomiriç, Gushac/Guševec, Vinarc i Epërm/Vinarce Gornje, Vinarc i Poshtëm/Vinarce Donje
	Zubin Potok	Çabër/Çabra
	Zvečan/ Zveçan	Lipë/Lipa, Boletin/Boljetin, Zhazhë/Žaža
Pristinë /Pristina	Gračanica/ Graçanicë	Gračanica/Graçanicë, Sušica/Sushicë, Kišnica/Kishnicë, Suvi Do/Suvi Dol, Batuse/Batushë, Lepina/Lepi, Radevo/Radevë, Čaglavica/Çagllavicë
Prizren	Mamuša/ Mamushë/ Mamuša	Mamuša/Mamushë/Mamuša

Table 2: Population Estimates⁴

Region	Source	(a) Total population	(b) Community	(c) %
Gjilan/Gnjilane	Municipality of Klokot/Kllokot ⁵			
	1. Census 1981 ⁶	-	-	-
	2. Census 1991 ⁷	-	-	-
	3. Current Municipal Estimations	4,850	1,350	28 %
	4. Current Communities Estimations	-	-	-
	5. OSCE Municipal Profile 2008 Estimations	-	-	-
	6. Current OSCE Field Teams Estimations	4,850	1,350	28 %
	Municipality of Novo Brdo/Novobërdë ⁸			
	1. Census 1981	4,984	-	-
	2. Census 1991	4,611	1,895	41%
	3. Current Municipal Estimations	8,000	2,200	27.5%
	4. Current Communities Estimations	7,500-8,000	2,000-2,200	-
	5. OSCE Municipal Profile 2008 Estimations	8,018	2,000	24.9%
	6. Current OSCE Field Teams Estimations	7,700	2,000	25.9%

Gjilan/Gnjilane	Municipality of Ranilug/Ranillug⁹			
	1. Census 1981	-	-	-
	2. Census 1991	-	-	-
	3. Current Municipal Estimations	6,000	60	1%
	4. Current Communities Estimations	6,000	100	1.6 %
	5. OSCE Municipal Profile 2008 Estimations	-	-	-
	6. Current OSCE Field Teams Estimations	6,000	100	1.6%
	Municipality of Štrpce/Shtërpçë			
	1. Census 1981	-	-	-
	2. Census 1991	12,712	4,300	33.8 %
	3. Current Municipal Estimations	12,000	5,000	41.6%
	4. Current Communities Estimations	12,500	5,000	40 %
	5. OSCE Municipal Profile 2008 Estimations	13,600	4,500	33.08 %
	6. Current OSCE Field Teams Estimations	13,000	4,500	34.6%
Mitrovicë/Mitrovica	Municipality of Leposavić/Leposaviq			
	1. Census 1981	16,906	-	-
	2. Census 1991	16,395	951	5.8%
	3. Current Municipal Estimations	19,000	67	0.4%
	4. Current Communities Estimations	19,000	300-350	1.8%
	5. OSCE Municipal Profile 2008 Estimations	18,600	200	1.1%
	6. Current OSCE Field Teams Estimations	17,000	300 (100 permanent residents)	1.7 % (0.6%)
	Municipality of Mitrovicë/Mitrovica (north)			
	1. Census 1981	-	-	-
	2. Census 1991	-	-	-
	3. Current Municipal Estimations (Oct. '07) UNMIK DCA ('06)	16,000-20,000	3,875	19%
	4. Current Communities Estimations	22,000	1,446 ¹⁰	6.6% ¹¹
	5. OSCE Municipal Profile 2008 Estimations	20,000 ¹²	3,000 ¹³	15%
	6. Current OSCE Field Teams Estimations	20,000	3,200	16%
	Municipality of Zubin Potok			
	1. Census 1981	8,666	-	-
	2. Census 1991	8,479	2,079	24.5%
	3. Current Municipal Estimations	14,900	1,690	11.3%
	4. Current Communities Estimations	14,000	1,400	10%
	5. OSCE Municipal Profile 2008 Estimations	14,900	800	5.4%
	6. Current OSCE Field Teams Estimations	14,000	1,000	7.1%
	Municipality of Zvečan/Zveçan			
	1. Census 1981	8,675	-	-
	2. Census 1991	10,030	1,934	19.3%
	3. Current Municipal Estimations	17,000	590	3.5%
	4. Current Communities Estimations	17,000	500-600	2.9-3.5%
	5. OSCE Municipal Profile 2008 Estimations	17,000	350	2.1%
	6. Current OSCE Field Teams Estimations ¹³	17,000	400	2.3%
Prishtinë/Priština	Municipality of Gračanica/Graçanicë			
	1. Census 1981	-	-	-
	2. Census 1991	-	-	-
	3. Municipal estimations	-	-	-
	4. Communities Estimations	23,000 ¹⁵	1,770 ¹⁶	7.7%
	5. OSCE Municipal Profile Estimations	-	-	-
	6. Communities Teams Current Estimations	-	-	-
Prizren	Municipality of Mamuşa/Mamushë/Mamuša			
	1. Census 1981	-	-	-
	2. Census 1991	-	-	-
	3. Municipal Estimations (December 2009)	5,300	250	4.7%
	4. Communities Estimations	5,500	400	7.2%
	5. OSCE Municipal Profile Estimations	5,500	250	4.5%
	6. Communities Teams Current Estimations	5,500	300	5.4%

Table 3: Population Estimates by category

Region	Municipality	Gender	Children pre-school age (0-5)	Children attending compulsory education (6-15)	Children not attending compulsory education (6-15)	Working age employed (16-65)	Working age unemployed (16-65)	Elderly (65+)	Other
Gjilan/Gnjilane	Klokot/Kllokot	Male	-	-	-	-	-	-	
		Female	-	-	-	-	-	-	
		Total	-	-	-	-	-	-	
	Novo Brdo/Novobërdë	Male	-	-	-	-	377	-	
		Female	-	-	-	-	242	-	
		Total	20	609	0	420	619	180	
	Ranilug/Ranillug	Male	1	4	0	3	1	-	
		Female	0	2	0	0	3	-	
		Total	1	6	0	3	4	-	
	Štrpce/Shtërpçë	Male	25	362	0	35	710	-	
		Female	20	332	1	79	705	-	
		Total	45	694	1	114 ¹⁷	1,415	208	
	Regional Totals			-	-	-	-	-	
Mitrovicë/Mitrovica	Leposavić/Leposaviq	Male							
		Female							
		Total							
	Northern Mitrovica/Mitrovicë	Male							
		Female							
		Total							
	Zubin Potok	Male							
		Female							
		Total							
	Zvečan/Zveçan	Male							
		Female							
		Total							
	Regional Totals								
	Comments		The OSCE Communities Team was unable to locate disaggregated statistical data. While various parties may have such data, or rough estimations, there is a general unwillingness to present such information to the wider public.						
Pristinë/Priština	Gračanica/Graçanicë	Male	-	125	-	-			
		Female	-	99	-				
		Total	-	224	-	110	1,050	205	
	Regional Totals								
Comments		Figures do not include the population residing in Čaglavica/Çaglavicë.							
Prizren	Mamuša/Mamushë/Mamuša	Male	39						
		Female	36						
		Total	75						
	Regional Totals								
Comments		The regional employment office has no specific data on job seekers from Mamuša/Mamushë/Mamuša, nor for Kosovo Albanians or Kosovo Turks.							

Table 4: Key Community Stakeholders

1. Political parties claiming to represent the community
2. Representatives in institutions (names, institutions)
3. Civil society organisations (name, thematic area of activity/key issues, indication if women's group)
4. Community media (electronic, print)
5. Community leaders/activists (men & women)
6. Others?
7. Additional information

Region	Key Community Stakeholders
Gjilan/Gnjilane	Municipality of Klokot/Kllokot
	1 LDK - Lidhja Demokratike e Kosovës (Democratic League of Kosovo) is the only political party representing the Kosovo Albanian community that participated in the last elections.
	2 Refik Halili, Deputy Mayor for Communities Hasan Rashiti, Director of Agriculture
	3 "Better future", multiethnic NGO based in Klokot/Kllokot (activities with youth)
	4 No local media in Albanian language
	5 Refik Halili, Deputy Mayor for communities
	6
	7
	Municipality of Novo Brdo/Novobërdë
	1 Kosovo Albanian political entities present in the municipal assembly PDK - Democratic Party of Kosovo (Partia Demokratike e Kosovës); LDK - Democratic League of Kosovo (Lidhja Demokratike e Kosovës); LDD - Democratic League of Dardania (Lidhja Demokratike e Dardanisë); AAK - Alliance for the Future of Kosovo (Aleanca për Ardhmërinë e Kosovës); AKR - New Kosovo Alliance (Aleanca Kosova e Re).
	2 The majority of political staff and civil servants are from the Kosovo Albanian community
	3 Youth Voice, Arbenita Llapashtica Youth activities, youth camps, sports activities – multiethnic trainings, information provision/campaigns, awareness raising on local governance. Youth Network, Fadil Llapashtica Youth, rural development, communication with communities, organization of youth activities, organization of logistics for trainings and seminars taking place in the Novobërdë/Novo Brdo Rural Tourism Centre, Management of the Centre and liaison between host families and tourists coming to Novo Brdo/Novobërdë. "Iliria", Fatmire Llapashtica or Saliqe Kllokoqi Rights of women and children, engagement in education.
	4
	5
	6
	7
	Municipality of Ranilug/Ranillug
	1
	2 Boban Aliti, Communities Committee chairperson Bekim Rashiti, Communities Committee member
	3
	4
	5 Boban Aliti
	6
	7 Comments: The Kosovo Albanian community is a very small community numerically in the newly-established municipality of Ranilug/Ranillug.
	Municipality of Štrpce/Shtërpçë
	1 PDK - Partia Demokratike e Kosovës (Democratic Party of Kosovo) LDK - Lidhja Demokratike e Kosovës (Democratic League of Kosovo) LDD - Lidhja Demokratike e Dardanisë (Democratic League of Dardania) AAK - Aleanca për Ardhmërinë e Kosovës (Alliance for Future of Kosovo) PSK - Partia Socialiste e Kosovës (Kosovo Socialist Party)
	2 Beqir Fejzullahu - Municipal Deputy Mayor for Communities Hamdi Aliu - Municipal Assembly Deputy Chairperson Directors of municipal departments: Havzi Ahmeti - Administration and Personnel Menderes Hyseni - Health and Social Welfare Sinan Imeri - Finance Economy, Agriculture, Forestry and Rural Development Municipal Assembly members: Ali Halimi - Kosovo Socialist Party (PSK) Xhemajl Hazizi - Kosovo Socialist Party (PSK) Adifete Mulaku - Kosovo Socialist Party (PSK) Hamdi Aliu - Democratic Party of Kosovo (PDK) Bekim Avdiu - Democratic Party of Kosovo (PDK) Rifat Rrustemi - Democratic Party of Kosovo (PDK)

Gjilan/Gnjilane	2	Lumnije Hyseni - Democratic Party of Kosovo (PDK) Linditë Limani - Democratic Party of Kosovo (PDK) Hamdi Haliti - Democratic League of Kosovo (LDK) Shqipec Hyseni - Democratic League of Kosovo (LDK)
	3	“Lisi” - a local NGO mainly dealing with youth. The NGO is known for organizing the Annual Youth Day that usually takes place in mid-September. “Paqja” - another youth NGO, albeit less active. “Sharri” - an Association that deals with environmental protection. They organize small activities, such as Earth Day. In cooperation with school children, they organize street cleaning in Firajë/Firaja and Brod. “Tradita” - an Association which deals with cultural heritage protection; not very active.
	4	None of the three Kosovo-wide broadcasters (RTK, TV21, KTV) covers the municipality of Štrpce/Shtërpçë. There are, moreover, no local TV and print media available in the Albanian language in the Štrpce/Shtërpçë municipality.
	5	
	6	
	7	Comments: Besides the elected municipal assembly members or appointed municipal officials, there are also village representatives and councils that claim to represent the community. These councils are mostly composed of political activists and politically affiliated members, and are not directly elected. In villages inhabited by Kosovo Albanians, the majority of village representatives and village councils are drawn from PDK (Partia Demokratike e Kosovës/Democratic Party of Kosovo).
	Mitrovicë/Mitrovica	Municipality of Leposavić/Leposaviq
1		PDK - Democratic Party of Kosovo (Partia Demokratike e Kosovës) LDK - Democratic League of Kosovo (Lidhja Demokratike e Kosovës) AAK - Alliance for the Future of Kosovo (Aleanca për Ardhmërinë e Kosovës) AKR - New Kosovo Alliance (Aleanca Kosova e Re)
2		Haki Ymeri (Head of municipal community office) Ardita Hasani (AAK-elected mayor of Leposavić/Leposaviq in the 15 th November 2009 elections)
3		None
4		The community uses Kosovo-wide Albanian language media.
5		Haki Ymeri (Head of Municipal Community Office) Naser Bejtullahu (Community Representative, Koshtovë/Košutovo, Bisticë/Bistrica, Cerajë/Ceranje.
6		
7		
Municipality of Mitrovicë/Mitrovica (north)		
1		PDK - Democratic Party of Kosovo (Partia Demokratike e Kosovës) LDK - Democratic League of Kosovo (Lidhja Demokratike e Kosovës) AAK - Alliance for the Future of Kosovo (Aleanca për Ardhmërinë e Kosovës) AKR - New Kosovo Alliance (Aleanca Kosova e Re) Other smaller parties. Data specific to Kosovo Albanian voters in north Mitrovicë/Mitrovica for the November 2009 elections cannot be distinguished from that of Kosovo Albanian voters from southern Mitrovicë/Mitrovica.
2		Faruk Korenica (United Nations Administration-Mitrovica/Mitrovicë Advisory Board)
3		NGO “Mundësia” - women’s financial empowerment and business development (region-wide). NGO “Women’s Business Association” - women’s activities in co-operation with NGO “Mundësia”; operates a youth centre close to Bosniak Mahalla. NGO “Sport and Life” Mikronaselje/Kodra e Minatorëve, inter-community youth and sports activities.
4		No community-specific media – the community uses Kosovo-wide Albanian language media.
5		Ahmet Rama, community representative in Brdjani/Kroi i Vitakut Adem Mripa, community representative in Bosniak Mahalla Driton Gërguri, community representative in Mikronaselje./Kodra e Minatorëve Adem Tolaj, community representative in Tre Rrokaqiejt/Tri solitera (Three Towers) Musa Miftari, community representative in Lagja e Doktorëve/Dolina Doktor (Doctor’s Valley) Afrim Ahmeti, community representative in “7 Shtatori” Shefki Imeri, community representative in Suhadoll/Suvi Do Avdi Hajdari, community representative in Gushac/Guševac Musa Behrami, community representative in Vidimriq/Vidmiriç Kadri Hasani, community representative in Vinarc i Epërm/Vinarce Gornje Shaqir Hasani, community representative in Vinarc i Poshtëm/Vinarce Donje
6		
7		

Mitrovicë/Mitrovica	Municipality of Zubin Potok	
	1	PDK - Democratic Party of Kosovo (Partia Demokratike e Kosovës) LDK - Democratic League of Kosovo (Lidhja Demokratike e Kosovës) AKR - New Kosovo Alliance (Aleanca Kosova e Re) Additional deputy municipal assembly president (AD-MAP) is LDK. The PDK also enjoy some support, though there is strong loyalty to the AD-MAP currently serving, due to his accomplishments over the past years.
	2	Agim Hasani (Additional Deputy Municipal Assembly President) Qerkin Veseli (Head of Municipal Community Office)
	3	NGO “Mundësia”, women’s financial empowerment and business development (region-wide) Youth Centre, based in the municipal communities’ office premises, implementing activities such as IT classes, English language classes, human rights awareness activities.
	4	No community-specific media – the community uses Kosovo-wide Albanian language media.
	5	Qerkin Veseli (Head of Municipal Community Office) Sefer Veseli (PDK Representative)
	6	
	7	
	Municipality of Zvečan/Zveçan¹⁸	
	1	PDK - Democratic Party of Kosovo (Partia Demokratike e Kosovës); LDK - Democratic League of Kosovo (Lidhja Demokratike e Kosovës); LDD - Democratic League of Dardania (Lidhja Demokratike e Dardanisë);
	2	Florim Kelmendi (Head of Municipal Community Office)
	3	NGO “Mundësia” women’s financial empowerment and business development (region-wide) NGO “Sofra Shaljane” from Zhazhë/Žaža village, women’s rights, children’s rights, health education, economic and agricultural development with a broad range of activities. NGO “Kelmendi” from Lipë/Lipa village with focus on literacy and vocational training NGO “Kursimet Fshatare/Dreni”, agricultural activities.
	4	No community-specific media – the community uses Kosovo-wide Albanian language media.
	5	Florim Kelmendi (Head of Municipal Community Office) Kajtaz Peci, village leader of Zhazhë/Žaža Xhevat Peci, village leader of Boletin/Boljetin Agron Kelmendi, village leader of Lipë/Lipa
6		
7		
Prishtinë/Prishtina	Municipality of Gračanica/Graçanicë	
	1	PDK – Partija Demokratike e Kosovës (Democratic Party of Kosovo), office in Kishnicë/Kišnica village LDD - Democratic League of Dardania (Lidhja Demokratike e Dardanisë)
	2	Agim Krasniqi – LDD, deputy chairperson for communities
	3	None
	4	RTK, KTV, TV21, Kosovo-wide radio stations. Albanian dailies regular only in the Suvi Do/Suhadoll village.
	5	Lutfi Vehapi – village leader, Suvi Do/Suhadoll village Abdurrahman Krasniqi - LDD (Sušica/Sushicë village)
	6	
	7	
Prizren	Municipality of Mamuša/Mamushë/Mamuša	
	1	PDK – Partija Demokratike e Kosoves (Democratic Party of Kosovo) AKR – Alianca Kosova e Re (Alliance of New Kosovo)
	2	Kosovo institutions (central-level): There are no Kosovo Albanians holding important positions in central-level institutions. Kosovo institutions (local-level): Ganimete Sadiku, deputy mayor for communities. Halim Sadiku, member of municipal assembly, PDK
	3	There are no civil society organization belonging to the Kosovo Albanian community.
	4	There is no local Kosovo Albanian community media.
	5	Halim Sadiku, PDK Branch President and member of municipal assembly Ganimete Sadiku, deputy mayor for communities
	6	
	7	

- 1 Tre rrokaqejt/Tri solitera (Three Towers) is not an official name, but it is known and used locally.
- 2 Lagja e Doktorëve/Dolina Doktora (Doctor's Valley) is not an official name, but it is known and used locally.
- 3 Area between Three Towers and Doctor's Valley.
- 4 The population data for sections 3, 4, 5, and 6 was collected by the OSCE Field Teams in consultation with community representatives and municipal officials in March-April 2010.
- 5 Klokot/Kllokot municipality is one of three new municipalities in the Gjilan/Gnjilane region.
- 6 Data from the 1981 census is not available. However, even if made available there would be no separate figures because in 1981 the territory of today's Štrpce/Shtërpçë municipality was part of the Ferizaj/Uroševac municipality. The municipality of Štrpce/Shtërpçë was created in 1987.
- 7 The data collected for the 1991 census is contested, as it was boycotted by segments of the population.
- 8 The Novo Brdo/Novobërdë municipality is one of three new municipalities in the Gjilan/Gnjilane region.
- 9 The Ranilug/Ranillug municipality is one of three new municipalities in the Gjilan/Gnjilane region.
- 10 This number pertains only to Kosovo Albanians living in Bosniak Mahalla, Three Towers and Mikronaselje/Kodra e Minatorëve.
- 11 Ibid.
- 12 Population figures for Mitrovicë/Mitrovica (as a whole, and north/south) are very difficult to obtain, and are subject to much controversy.
- 13 Ibid.
- 14 Current estimations include approximately 3,000 – 4,000 displaced persons currently residing in the Zvečan/Zveçan municipality.
- 15 Sources: Deputy chairperson for communities and village leader Suvi Do/Suhadoll village.
- 16 These figures indicate the number of Kosovo Albanians in Gracanica/Graçanicë without Caglavica/Çaglavicë. Estimations for Caglavica/Çaglavicë vary from 1,000 – 1,200 Kosovo Albanians.
- 17 These figures include only those employed by the municipal administration, education and health sectors. No employees in the private sector are included (there is no precise data available).
- 18 Ibid.





Community Profile

KOSOVO ASHKALI

Annex

Population Settlements

Population Estimates

Population Estimates by Category

Key Community Stakeholders



Disclaimer

Roma, Ashkali and Egyptians identify themselves as persons belonging to three distinct communities, and are as such recognised by the Kosovo legislative framework, Kosovo institutions, and international organisations. The Organization for Security and Co-operation in Europe Mission in Kosovo (OSCE) fully recognises the existence of three distinct communities and has in this publication sought to highlight their distinctive characteristics and experiences. However, due to the lack of reliable disaggregated data for the communities in some municipalities parts of the Annex to this Profile include figures that represent Roma, Ashkali and Egyptians together.

Background

Although Ashkali are one of the communities traditionally living in Kosovo, the 1981 and 1991 census did not provide disaggregated data for this community. Therefore, there is no official data on the number of Ashkali currently or previously living in Kosovo. Current estimations suggest that approximately 12,000 Ashkali reside in Kosovo. During the 1980s and 1990s, many Ashkali emigrated to Western Europe in search of employment opportunities. During the 1999 conflict and the March 2004 riots, several Ashkali-inhabited settlements were targeted and many residents were displaced throughout the region and to Western Europe. Only a few have returned since. Ashkali have their own community symbols (flag), as well as some distinct traditions and cultural features. Generally, they identify Albanian as their mother tongue, while older generations are often able to speak Serbian. Ashkali are primarily of Muslim faith and identify their origins in ancient Persia. Their historic and current situation is characterised by their lack of integration into the Kosovo society. At present, larger numbers of Ashkali live in the municipalities of: Ferizaj/Uroševac (approximately 2.3-2.4% of the municipal population) in the Gjilan/Gnjilane region; Mitrovicë/Mitrovica (0.3%), Skenderaj/Srbica (0.06%) and Vushtrri/Vučitrn (0.16%) in the Mitrovicë/Mitrovica region; and Fushë Kosovë/Kosovo Polje (9.7%), Lipjan/Lipljan (2.9%), Obiliq/Obilić (1%), Podujevë/Podujevo (0.6%), Prishtinë/Priština (0.1%), Gračanica/Gračanicë (0.25%) and Shtime/Štimlje (2.6%) in the Prishtinë/Priština region. In the Pejë/Peć and Prizren regions, disaggregated data is not consistently available for the Ashkali community, or for the Roma, Ashkali and Egyptian communities combined.

Ashkali celebrate their Memorial Day on 15 February.

Key Community Issues:

- The Ashkali are among the most vulnerable communities in Kosovo and many live in extreme poverty. Ashkali women and girls are the most disadvantaged group within the community;
- Generally poor levels of education, with high drop-out rates and low enrolment in secondary or higher education. Women are particularly affected;
- Lack of property titles and registration documents, including civil status documents.

ASHKALI CHILDREN LOOKING FOR PIECES OF METAL AMONG THE MINING DUMPS OF THE TREPÇA/TREPČA MINING COMPLEX TO SELL. MINING AND METALLURGIC ECONOMIC ACTIVITIES HAVE A LONG HISTORY IN THE NORTHERN MUNICIPALITIES OF MITROVICĚ/MITROVICA AND ZVEČAN/ZVEČAN.



1. Employment and socio-economic situation

Due to the precarious socio-economic status endured by most Ashkali families, and traditional views regarding the role of women, the majority of girls drop out of the educational system during or after elementary school. This hinders their chances of acquiring the necessary qualifications, which, in turn, puts them at a competitive disadvantage when entering the labour market.

The socio-economic situation of the Ashkali community remains precarious, with high levels of unemployment and social exclusion throughout Kosovo. High drop-out rates from school lead to low literacy and a widespread lack of educational or vocational qualifications among the community, which hampers their access to the labour market. However, a number of individuals are self-employed, while small numbers are employed in the civil service. Many Ashkali families rely on social assistance and pensions mainly from Kosovo, although some receive social assistance from Serbia, or from both. Pensions and social assistance from Kosovo are not adequate to ensure dignified living conditions, especially for those living with extended families. In addition, the law sets strict criteria for inclusion in the social assistance scheme and many Ashkali, although socially vulnerable, are excluded from it often due to a lack of civil registration documents. Ashkali women continue to be among the most disadvantaged groups in society. The drop-out rate among female students is comparatively higher than for male students in the community. Early marriage and their engagement in domestic work at an early age means that they face even greater barriers than Ashkali men in accessing the formal labour market.

In the Gjilan/Gnjilane region, the majority of Ashkali are unemployed or have informal jobs, such as collecting tin-cans or as seasonal workers. An estimated 30-40% are informally employed and earn a meagre living in this manner. About 255 families subsist on social assistance, pensions and some support from relatives living abroad. Seven individuals are employed in the municipal civil service in Ferizaj/Uroševac, including two are municipal assembly members, and nine in the Kosovo police. In the Mitrovicë/Mitrovica region, estimations show that 90% of the community is unemployed and faces socio-economic hardship. In southern Mitrovicë/Mitrovica, Vushtri/Vučitrn and Skenderaj/Srbica municipalities, Ashkali often seek low-income manual or unskilled work, which is insufficient to lift the community out of

poverty. However, some Ashkali are employed in the private and public sectors as security guards, cleaners, teachers, police officers, technical assistants at a local hospital or municipal employees. A few work for local and international NGOs in the municipality of Vushtrri/Vučitrn.

The Ashkali community in the Pejë/Peć region is small and most members remain unemployed. Those employed in public institutions occupy unskilled positions. There is only one Ashkali who serves as a police officer in the Klinë/Klina police station. In the Prishtinë/Priština region, numerous Ashkali rely on the social welfare scheme or income from seasonal and informal jobs. Other sources of income include pensions deriving from previous employment in Serbia-owned public enterprises, such as “Elektro Privreda Srbije”, or other public utility companies. Ashkali youth from Fushë Kosovë/Kosovo Polje, Prishtinë/Priština and Podujevë/Podujevo municipalities have begun to enrol in professional skills trainings, including those provided by local and international NGOs such as “Don Bosco” and the “Vocational Training Centre” in Prishtinë/Priština. In the Prizren region, according to the data provided by the regional employment office, out of 58,605 (30,247 females) job seekers, there are 716 Ashkali (383 females) registered. However, the number is believed to be higher since Ashkali may register under a different community or not register at all. The same office offers vocational training on topics such as business administration, information technologies, and car mechanics among other courses. Upon completion of the typically 3-6 month-long courses, candidates receive a certificate and the office facilitates access to employment opportunities. Two Ashkali men participated in the scheme between January and June 2010.

2. Security and freedom of movement

The security situation of the Ashkali community remains good, with few incidents reported. They enjoy freedom of movement throughout Kosovo. In general, greater mobility has led to increased access to public services and towards integration with the majority community. Representation in the Kosovo police is impeded by a lack of adequate educational qualifications amongst the community, while participation in security forums at municipal and local levels is also limited and linked to the overall challenges to the community’s engagement in public life.

In the region of Gjilan/Gnjilane, Ashkali, residing mostly in the Ferizaj/Uroševac municipality, enjoy freedom of movement and express confidence in the Kosovo police. However, security incidents continue to affect the community. For example, on 18 July 2009, three Ashkali males were attacked by a group of Kosovo Albanian males in Dubravë/Dubrava neighbourhood in Ferizaj/Uroševac municipality. In October 2009, unknown persons threw a Molotov cocktail inside the house of an Ashkali family in Ferizaj/Uroševac town. On 23 January 2010, a juvenile Ashkali male from the Sallahane/Salahane neighbourhood in Ferizaj/Uroševac town was stabbed by unknown person(s). Such incidents have undermined security perceptions amongst Ashkali in

One of the main security concerns affecting Ashkali women and girls remains domestic and gender-based violence.

Their freedom of movement is curtailed as many remain confined to their homes and immediate neighbourhoods.

the area and no municipal reactions to the incidents were issued. The community is represented in the Kosovo police, with nine male officers deployed in the Ferizaj/Uroševac police station. Ashkali also participate in the municipal community safety council meetings in the same municipality. There have been no reported security incidents affecting the Ashkali community in the Mitrovicë/Mitrovica region since July 2009 and no concerns were expressed by the community regarding their freedom of movement. Ashkali travel, mainly using private transport, from their place of residence to other villages and towns in the region without facing problems. In Mitrovicë/Mitrovica town, where Ashkali live on both sides of the Ibar, they travel back and forth using the smaller side bridges while avoiding the main bridge altogether for fear of being targeted.. Ashkali residing in the Vushtrri/Vučitrn and Leposavić/Leposaviq municipalities travel freely and also attend meetings in Mitrovicë/Mitrovica on a regular basis. There is one male Ashkali Kosovo police officer in Mitrovicë/Mitrovica and one in Vushtrri/Vučitrn. In the Vushtrri/Vučitrn municipality, there is a functioning municipal community safety council, where one Ashkali representative participates regularly. The community does not participate in the security meetings of the UN Administration of Mitrovicë/Mitrovica (UAM).

In the Pejë/Peć region, Ashkali enjoy freedom of movement, traveling throughout the region using private and public transportation. The community has not reported significant security incidents. Relations with the Kosovo police are noted as good, with one Ashkali officer deployed in Klinë/Klina. The community is also represented in the municipal community safety council in Klinë/Klina, although it has not functioned since the November 2009 municipal elections. In the Prishtinë/Priština region, the Ashkali community generally enjoys freedom of movement, including the use of public transport. A number of security incidents have been reported. In Fushë Kosovë/Kosovo Polje municipality, on 26 March 2010 and again on 12 April, the windows of four reconstructed houses belonging to Ashkali returnee families were broken in Nakaradë/Nakarade village. The families also reported intimidation by their Kosovo Albanian neighbours to sell their properties at a low price. In addition, the community felt discriminated against by the response of the Kosovo police, who alleged that these families had damaged their own houses. On 7 March 2010, in Lipjan/Lipljane town, an Ashkali woman was wounded when a bullet was fired into her house. According to the community's representative in the municipal communities office, a few weeks before the incident, the same family had received a threatening letter from unknown individuals asking them to leave their property. The incidents were reported to the Kosovo police and the cases are under investigation. There are four male Ashkali police officers, of which two are deployed in Podujevë/Podujevo and two in Lipjan/Lipljan. The community is represented in the municipal community safety councils in the municipalities of Lipjan/Lipljan, Fushë Kosovë/Kosovo Polje, Podujevë/Podujevo, Prishtinë/Priština, Shtime/Štimlje and Obiliq/Obilić. Since July 2009, in the Prizren region, the police have reported no significant security incidents. There is one Ashkali male police officer serving in the Prizren station, with no representation at the senior level. The Ashkali community is only represented in the municipal community safety council of Suharekë/Suva Reka.

3. Return and reintegration

About two thirds of the estimated population of Roma, Ashkali and Egyptian residents before the war, amounting to an estimated 150,000 people, were displaced during and after the 1999 conflict. A large number of Ashkali remain displaced throughout the region and in Western European countries, while 635 Ashkali remain displaced within Kosovo.¹ Ashkali community members residing outside of Kosovo continue to be forcibly repatriated. The voluntary returns process of the Ashkali community has been slow, with sustainability often hampered by the lack of employment opportunities and the poor economic integration of returnees. Other factors negatively affecting the return and reintegration of this community include: difficulties in repossessing property due to their widespread lack of registered property titles and personal documents; security concerns; insufficient donor support; and insufficient representation in returns-related bodies at the local and central level.

In 2009 and early 2010, an estimated 37 Ashkali voluntarily returned to their homes in Ferizaj/Uroševac municipality in the, Gjilan/Gnjilane region. Within the framework of the “Return and Reintegration in Kosovo” project (funded by the European Commission in partnership with the Ministry for Communities and Returns and implemented by the Danish Refugee Council) and following several go-and-inform and go-and-see visits, four Ashkali families from Ferizaj/Uroševac currently displaced in the Former Yugoslav Republic of Macedonia were selected for housing reconstruction assistance in 2010. The decision was approved by the municipal working groups on returns in April 2010. However, project implementation is pending allocation of land by the municipality as the selected beneficiaries did not own property prior to their displacement. The forcible repatriation of Ashkali remains one of the most challenging issues for municipalities in the region, particularly the Ferizaj/Uroševac municipality which hosts one of the largest Ashkali communities in Kosovo. The municipality remains unprepared to accommodate the increasing number of persons repatriated from third countries and returnees are only provided with symbolic humanitarian assistance by international agencies in some cases. The municipality has not taken any steps to implement the Strategy for Reintegration of Repatriated Persons. On a positive note, on 31 March 2010, the mayor of Ferizaj/Uroševac signed a memorandum of understanding with the non-governmental organization “Civil Rights Project/Kosovo” on waiving administrative fees and enabling easy access to registration procedures for the Ashkali community. The act should increase access of Ashkali returnees to municipal services and thus support the returns process.

In the Mitrovicë/Mitrovica region, a number of Ashkali have voluntarily returned to urban areas in southern Mitrovicë/Mitrovica and Vushtrri/Vučitrn. Of the Ashkali displaced from Vushtrri/Vučitrn town in 2004, some have returned. At the moment, there is no returns project being considered for Ashkali from Vushtrri/Vučitrn town, due to either a lack of interest by the community, the municipality, or both. In 2009, a go-and-inform visit to displaced Ashkali in Subotica was organized in co-operation with UNHCR and the Danish Refugee Council. However,

According to UNHCR statistics, 2009 showed an increase in voluntary returns compared to 2008; 281 Ashkali and Egyptians returned in 2009 compared to 195 in 2008.¹ UNHCR returns figures indicate 179 Ashkali and Egyptian displaced persons have returned between January and April 2010.

The forced repatriation of Ashkali continues as 225 individuals were repatriated from third countries (mainly Western European countries) to Kosovo between 2009 and April 2010.²

¹ UNHCR OCM Prishtinë/Priatina Statistical Overview Update as at end of December 2009.

¹ UNHCR OCM Prishtinë/Priatina Statistical Overview Update as at end of December 2009.

² Ibid.

Municipalities bear responsibility for the reintegration of forced returnees, but most remain unprepared and lack funds to adequately assist repatriated persons with their reintegration into Kosovo society.

it has not yet resulted in any follow-up activities. Reportedly, two or three Ashkali were forcibly returned to Vushtrri/Vučitrn municipality in 2009. Due to the lack of accommodation and opportunities they left again. Some Ashkali families returned to Roma Mahalla in southern Mitrovicë/Mitrovica in 2008 and 2009, as part of an organized returns project.² There are still some residing in the lead-contaminated camps who will benefit from the implementation of the European Union Mitrovicë/Mitrovica Roma, Ashkali and Egyptian Support Initiative (EU-MRSI) and the Kosovo Partnership for Sustainable Resettlement of Roma, Ashkali, and Egyptian Communities Program (RESTART), programmes (funded by the European Union and USAID, respectively). Such programmes aim to close down the Osterode and Česmin Lug camps in northern Mitrovica/Mitrovicë and relocate residents to row houses in Roma Mahalla or, possibly, to the municipalities of origin for those who did not live in the Mahala before the conflict.³ Finally, from 2009 to May 2010, go-and-see visits were organized for Ashkali displaced in Belgrade to Staritërg/Stari Trg and Tunel i Parë/Prvi Tunel (southern Mitrovicë/Mitrovica). Ashkali community representatives participate in the municipal working groups on return and communities committees in Mitrovicë/Mitrovica, Vushtrri/Vučitrn and Skenderaj/Srbica. As in other regions, the forced returns of Ashkali are not adequately tackled by the authorities and many of the repatriated do not receive adequate assistance. A number of families have found themselves homeless and have been accommodated by relatives in the “2 Korriku/Sitničko Naselje” settlement, Roma Mahalla, and Osterode camp. Some received food assistance from the municipality of Mitrovicë/Mitrovica. Apart from the above-mentioned assistance, none of the municipalities in the region are implementing existing strategies on the reintegration of repatriated persons.

In 2009, an estimated 10 Ashkali voluntarily returned to their homes in the municipalities of Gjakovë/Đakovica and Klinë/Klina municipalities in the Pejë/Peć region. It was the first return to the Klinë/Klina municipality since 2005. The returnees received the standard UNHCR assistance package consisting of food and non-food items. They live in poor conditions and do not receive proper assistance by either the municipality or international agencies. In the Gjakovë/Đakovica and Klinë/Klina municipalities, the municipal working groups on returns are still not established. In Gjakovë/Đakovica, the municipality finally appointed a municipal returns officer, who is Kosovo Albanian, in May 2010. As for other mechanisms, the Ashkali community is poorly represented in returns-related bodies or decision-making processes. Only one Ashkali is a member of the communities committees in Gjakovë/Đakovica and Klinë/Klina municipalities. In the latter, the Ashkali representative was elected as committee chairperson. Forced repatriations of Ashkali from third countries to Kosovo are ongoing. There are no mechanisms in place at the municipal level to adequately assist these persons with their reintegration in Kosovo.

In 2009 and early 2010, in the Prishtinë/Priština region, 35 families (approximately 130 Ashkali) voluntarily returned to their homes in the municipalities of Shtime/Štimlje, Podujevë/Podujevo, Lipjan/Lipljan, and Fushë Kosovë/Kosovo Polje. They were mainly displaced within the region. Most of these returned families received individual

² Thus, since 2007, a total of 127 families from different locations, including from central Serbia, Montenegro, and the camps north of the Ibar, have returned to six apartment blocks and 36 individual houses providing 54 housing units in total.

³ For more details, please refer to the Roma community profiles, paragraph on returns.

housing assistance through different returns projects funded by UNDP, the Ministry for Communities and Returns, UNHCR and the Danish Refugee Council. In 2009, in Fushë Kosovë/Kosovo Polje, 14 Ashkali returned families benefited from house reconstruction and income generation projects from the project “Return and Reintegration in Kosovo I”. Another 12 Ashkali displaced families from Obiliq/Obilić have been selected as beneficiaries of the project “Return and Reintegration in Kosovo II”, and will soon receive assistance in housing and income generation. UNHCR and the Danish Refugee Council facilitated five go-and-see visits in Obiliq/Obilić, one in Shtime/Štimlje, one in Prishtinë/Priština and two in the Lipjan/Lipljan municipality. Eight go-and-inform visits, involving the municipal representatives from Prishtinë/Priština, Obiliq/Obilić and Fushë Kosovë/Kosovo Polje, went to neighbouring areas in the region. Some Ashkali families still reside in the barracks of the former Plemetin/Plemetina camp in the Obiliq/Obilić municipality, a temporary camp established in July 1999 to house thousands of displaced Ashkali and Roma. In October 2009, the Ministry of Health asked the municipality to close the remaining barracks and to find alternative housing for the families concerned. However, to date, the municipality has not undertaken any steps to find a durable solution for the inhabitants. The Ashkali community generally participates in the municipal working groups on returns and return-related task forces. Forced returns to municipalities to the region continue, including to the Fushë Kosovë/Kosovo Polje and Obiliq/Obilić municipalities. None of the municipalities in the region have taken concrete steps to implement existing strategies for their reintegration. Some municipalities, such as Obiliq/Obilić, assisted repatriated persons with civil registration procedures and by informing them about the social welfare scheme.

In the Prizren region, five Ashkali families and 24 individuals have returned to the Prizren, Suharekë/Suva Reka and Rahovec/Orahovac municipalities in 2009 and 2010. In 2009, two Ashkali families displaced from Suharekë/Suva Reka in Mamuşa/Mamushë/Mamuša have returned to their place of origin, after the allocation of municipal land by the Suharekë/Suva Reka municipal authorities. The houses were constructed and furnished through the UNDP/SPARK programme. No go-and-see visits have specifically targeted the Ashkali community in the Prizren region during the reporting period. The representation and participation of the Ashkali community in returns-related forums and mechanisms remain very weak, as only three Ashkali are represented in the communities committees in region, all in Suharekë/Suva Reka municipality. This municipality seems also to be the main destination of Ashkali repatriated persons, but no concrete steps have been undertaken to address the issue.

4. Serbia-funded institutions and services

The Ashkali community accesses Kosovo and Serbia-run institutions and services when available in their place of residence. Some Ashkali from Fushë Kosovë/Kosovo Polje, Graçanicë/

Gračanica, Obiliq/Obilić, and Lipjan/Lipljan municipalities in the Prishtinë/Priština region, and from the northern municipalities of Zubin Potok, Leposavić/Leposaviq, Zvečan/Zveçan and northern Mitrovica/Mitrovicë make use of Serbia-run health care and educational institutions. In addition, former employees of publicly-owned companies still receive minimum salaries, social assistance and pensions from Serbia. In other regions, the Ashkali community tends to make use of Kosovo institutions, services and assistance.

5. Access to municipal services and public utilities

Limited or lack of registration continues to be the main obstacle to equitable access to services by the community.

The Ashkali community generally enjoys access to municipal services and public utilities. The main problems still relate to civil registration, waste collection, and the lack of infrastructure in informal settlements. Improvements in access to electricity have been noted, following long disconnections from March 2009 onwards and the eventual signing of collective agreements between several communities and Kosovo Energy Corporation (KEK) to freeze debts and establish regular payment of bills. For example, a number of Ashkali community representatives in the Gjilan/Gnjilane and Mitrovicë/Mitrovica regions, and those living in the Plementin/Plementina social housing building in the Prishtinë/Priština region, have signed agreements with KEK to facilitate the registration of consumers and the payment of a lump sum of €26 per month, per household.

The NGO “Civil Rights Programme in Kosovo” provides support to the community in obtaining civil documents.

In the Gjilan/Gnjilane region, Ashkali have expressed satisfaction with the level of access to services they enjoy in the municipalities where they reside. Reportedly, they can obtain personal documents and cadastre documentation without major obstacles. A positive example is that of the Ferizaj/Uroševac municipality, where initiatives benefiting the community have been implemented in 2010. These include the construction of a water system, the asphaltting of three roads and the inauguration of a new health centre in Sallahane/Salahane neighbourhood; the draining of a water well in the Halit Ibishi neighbourhood; and supporting the construction of a social centre in the Dubravë/Dubrava neighbourhood. Regarding access to electricity, Ashkali in the region are affected by shortages and disconnections stemming from their inability to afford services. The Mitrovicë/Mitrovica municipality paved some of the streets in the Ashkali settlement “2 Korriku/Sitničko Naselje” improving mobility and living standards there. The collection of waste is still not regular and poses a serious health hazard to the community. Ashkali in the Vushtri/Vučitrn municipality still face difficulties in accessing their properties, many of which were destroyed during the March 2004 riots. Infrastructure and access to key services such as street lighting and waste management need improvement. The Ashkali community in the Skenderaj/Srbica municipality is comprised of only two extended families, who have not reported any difficulties accessing services or public utilities.

In the Pejë/Peć region, the Ashkali community enjoys the same access to public services as other communities living in the municipality, including civil registration. However, a substantial



THE NEWLY BUILT COMMUNITY CENTRE IN THE ASHKALI SETTLEMENT OF "DUBRAVĚ/DUBRAVA" IN FERIZAJ/ UROŠEVAC. THE MUNICIPALITY PLANS TO COMPLETE THE INFRASTRUCTURE DEVELOPMENT BY ALSO BUILDING A PLAYGROUND AND A SCHOOL NEARBY.

part of this community does not hold birth or civil registration documentation, which prevents them from enjoying fundamental rights, such as access to social services and property. Regarding sewage, water, electricity and garbage collection services, there are discrepancies from one municipality to another. While in Gjakovë/ Đakovica municipality these services are established and functional, in Klinë/Klina municipality Ashkali villages generally lack functioning sewage systems. Although they are connected to a water supply system, they also reportedly lack running water. In the Prishtinë/ Priština region all Ashkali settlements have access to basic public utilities, although the poor state of infrastructure leads to frequent service failure. In Fushë Kosovë/Kosovo Polje, Gračanica/Graçanicë and Obiliq/Obilić municipalities, the public company in charge of waste collection does not provide regular services, thus, a large number of illegal dumpsites have developed close to these areas. In the Prizren region, Ashkali have access to services and public utilities. Following a request by the Ministry of Local Government Administration, on 13 April 2010, the municipal directorate of administration – civil registry offices of Prizren and Suharekë/Suva Reka municipalities – officially invited the unregistered Ashkali residents to submit their civil registry application and waived the mandatory administrative fees. The initiative is a response to the recommendation made in the Strategy for the Integration of Roma, Ashkali and Egyptian Communities to facilitate the civil registration of these communities. In addition, the Suharekë/Suva Reka municipal returns officer and the chairperson of the communities committee have begun a house-to-house registration campaign in order to ascertain the number of unregistered Ashkali and to attempt to remedy the situation.

6. Access to social services

The situation has not changed since 2009, as the majority of the Ashkali population continues to rely extensively on the social welfare assistance. In some cases, the Kosovo department of

In Prizren, 53 Ashkali families (284 individuals) receive social assistance from the regional social welfare office and in Suharekë/Suva Reka, 30 Ashkali families (169 individuals).

So far, displaced Ashkali from the village of Dashec/Dosevac, Skenderaj/Srbica municipality, have not had the opportunity to recover their properties destroyed in 1999.

In March 2010, the Kosovo Prime Minister issued a letter to the municipalities inviting mayors to allocate land for long-term use to returnees and displaced persons for 99 years, in order to ensure a long-term and sustainable access to housing.

SOCIAL HOUSING BUILDING IN PLEMENTINË/PLEMENTINA, IN THE OBILIQ/OBILIĆ MUNICIPALITY, WHERE ASHKALI AND ROMA FAMILIES, FORMERLY RESIDENTS OF A DISPLACED PERSONS CAMP NEARBY, WERE RELOCATED TO IN 2006. THE HOUSING OF ASHKALI FAMILIES IN VERTICAL ACCOMMODATION SUCH AS THE ONE PICTURED CONTINUES TO RAISE CONCERNS AS TO WHETHER IT IS SUITABLE TO THEIR TRADITIONAL CUSTOMS.

social welfare delayed the provision of monthly social assistance but no discriminatory actions were noted. However, it is evident that the effect that social assistance has on alleviating poverty amongst Ashkali is limited. Many complain that the scheme is not comprehensive enough to reach out to the very poor, leaving most without support owing to the narrow criteria for eligibility. Even when support is made available, it is not enough to feed a family. The situation seems equally difficult for Ashkali women and men.

7. Access to property and housing

The Ashkali community experiences challenges in accessing and enjoying property and housing rights, as well as security of tenure. Factors that contribute to this include: the widespread lack of relevant documentation; the destruction of documents proving ownership rights; the malfunctioning of municipal cadastral offices; and prevalent misconceptions among the community about their property rights. Many Ashkali do not own land, while others lack property titles and building permits or have not formally registered property transactions. In the Gjilan/Gnjilane region, most Ashkali live in informal settlements in the Ferizaj/Uroševac municipality. On 31 March 2010, the municipality and the NGO “Civil Rights Programme in Kosovo” signed a memorandum of understanding, exempting the Ashkali community from paying municipal taxes to register their properties. On 26 February 2010, the Kamenicë/Kamenica municipality signed a similar agreement. Many Ashkali houses are old and in great disrepair, particularly in the Ferizaj/Uroševac neighbourhood of Dubravë/Dubrava. A number of houses in the Halit Ibishi/Halit Ibiši and Sallahanë/Salahane neighbourhoods, both in the Ferizaj/Uroševac municipality are also in disrepair. The water system in Dubravë/Dubrava is polluted. Approximately 20 houses in the Halit Ibishi/Halit Ibiši and Sallahanë/Salahane neighbourhoods are not connected to water and sewage systems, and the families live in unhealthy conditions. In Mitrovicë/Mitrovica, the Ashkali community residing in the “2 Korriku/Sitničko Naselje” settlement has problems repossessing their occupied property and land due to



the lack of property titles. In Vushtrri/Vučitrn, cadastral boundaries of some Ashkali houses destroyed during the war are difficult to track, which, coupled with inaccurate or incomplete cadastral records, makes it difficult for the community to claim their property rights. Living conditions of the community are generally dire. In the Pejë/Peć region, some Ashkali families living in Gjakovë/Đakovica benefited from the September 2008 municipal assembly decision to allocate land for the “Ali Ibra/Kolonia” neighbourhood residents. The project, which aims to regularize the informal settlement, is under implementation and is supposed to be completed by 2012.⁴

Although there are five large informal settlements in the Prishtinë/Priština region, four in Fushë Kosovë/Kosovo Polje and one in Podujevë/Podujevo, these municipalities have yet to take any steps to regularize them. Due to security concerns related to the return to places of origin, some Ashkali families requested and received municipal land in different locations to which other Ashkali had already returned, such as Plemetin/Plemetina in Obiliq/Obilić and Magurë/Magura in Lipjan/Lipljan. There are still three families in the remaining barracks of the former Plemetin/Plemetina camp, all of them originating from the Lipjan/Lipljan municipality. Attempts to facilitate their return to Lipjan/Lipljan have failed and they eventually settled in Plemetin/Plemetina village. Lack of security of tenure and proper documentation represent one of the biggest concerns in relation to property rights for the Ashkali community in the Prizren region. Some positive developments were reported in Suharekë/Suva Reka, where two Ashkali families benefited from housing reconstruction on municipal land in 2009, after ten years of displacement.

8. Access to education

Ashkali children are affected by non-enrolment and high drop-out rates from compulsory education. Due to poverty, parental choices favouring boys, child labour, early marriage, and girls called to perform household work and care for younger brothers and sisters, a large number of female Ashkali pupils drop out of school, sometimes before even completing compulsory education. Among other factors, families’ inability to pay for the costs of education, including school textbooks and supplies, clothes, meals and transport, contributes to this problem. Due to the above-mentioned affordability barriers and insufficient scholarship opportunities, low numbers of Ashkali pupils are able to complete compulsory education and even fewer later enrol in secondary and higher education. The majority of Ashkali speak Albanian as their first language, and thus attend mainly Kosovo curriculum schools in Albanian language. The Ministry of Education, Science and Technology delivered free textbooks for students 1st to 9th grade to all those attending classes under the Kosovo-curriculum in the Albanian language in 2009. This helped to support the continued attendance of some Ashkali pupils.

In the Gjilan/Gnjilane region, no particular concerns were voiced about access to education by community representatives. Ashkali enjoy full access to Kosovo curriculum-schools in the Albanian language and share the same premises with pupils belonging to other



AN ASHKALI GIRL STANDS OUTSIDE HER HOME IN THE INFORMAL SETTLEMENT OF “DUBRAVË/DUBRAVA” IN THE FERIZAJ/UROŠEVAC MUNICIPALITY. IT IS INHABITED BY APPROXIMATELY 1,200 ASHKALI WHO LIVE WITHOUT SECURITY OF TENURE. MOREOVER, THERE ARE NO PLANS BY THE MUNICIPALITY TO REGULARIZE THE SETTLEMENT AND IMPROVE THE LIVING CONDITIONS OF ITS RESIDENTS.

Due to poverty, parental choices favouring boys, child labour, early marriage, girls called to perform household work and care for younger brothers and sisters, a large number of female Ashkali pupils drops out of school.

⁴ The project began in September 2009 with a memorandum of understanding between the Ministry for Communities and Returns, Office of Community Affairs, Gjakovë/akovica municipality, Caritas Switzerland and community representatives. For more info, please refer to the Access to Property and Housing Chapter of the Egyptian Community profile.

“SELMAN RIZA” SCHOOL IN FUSHË KOSOVË/KOSOVO POLJE WHERE KOSOVO ALBANIAN AND ASHKALI PUPILS ATTEND CLASSES TOGETHER UNDER THE KOSOVO CURRICULUM.



In 2007 and 2008, an Ashkali teacher in the Vushtrri /Vuçitër municipality in the Mitrovicë /Mitrovica region, implemented a project to help adult Ashkali to complete primary and secondary education in co-operation with the Kosovo Ministry of Education, Science and Technology. The lack of funding ended an initiative that had yielded some positive results.

communities, which allows a certain degree of interaction among them. In the Mitrovicë/Mitrovica region, Ashkali pupils generally attend Kosovo-curriculum schools in the Albanian language, except those residing in northern Mitrovicë/Mitrovica, who attend Serbian-curriculum schools. In the Pejë/Peć region Ashkali pupils access Kosovo-curriculum schools, some of which have organized multi-ethnic sporting and cultural events to promote inter-community dialogue amongst pupils and teachers of different communities. For example, on 1 June 2010, the schools “Zef Lush Marku” and “Mazllom Kpuska”, near the Brekovc/Brekovac and “Kolonja” informal settlements in the Gjakovë/Đakovica municipality, organised a picnic for the pupils to celebrate international children’s day. In the communities centre in the “Kolonja” settlement in Gjakovë/Đakovica municipality, the NGO “Christian Bethany Service” provides a pre-school, which otherwise would not be available. Also in Gjakovë/Đakovica, the municipal communities office has organized an awareness-raising campaign on the importance of education at the beginning of each school year, targeting the Roma, Ashkali, and Egyptian communities although no significant improvement has been noted yet. In Klinë/Klina municipality, only eight Ashkali children, out of approximately 200, are registered in primary education, while none attends secondary or tertiary education due to socio-economic barriers. To remedy the situation, school directors and teachers established a committee whose members visit Ashkali families to promote enrolment. So far, the initiative has led to the return to school of two children from the village of Budisavc/Budisavci. The municipality provided these families with free school supplies.

In the Prishtinë/Priština region, there are no Ashkali children enrolled in Kosovo-run pre-school due to the lack of interest and financial constraints. NGOs such as Balkan Sunflowers have provided pre-school education to some Ashkali in the municipalities of Obiliq/Obilić, Fushë Kosovë/Kosovo Polje, and Gračanica/Graçanicë. Approximately 1,300 Ashkali pupils attend primary school under the Kosovo curriculum in the municipalities where the community resides. In the Prizren region, the vast majority of Ashkali school-aged children receive Kosovo-curriculum education in the Albanian language, although some

pupils receive Kosovo-curriculum education in Bosnian or Turkish. Since not all Kosovo-curriculum textbooks are presently available in the Bosnian and Turkish languages, these pupils face greater barriers than those attending classes in the Albanian language, who receive all the necessary textbooks for free.

9. Access to health services

The Ashkali community generally accesses health-care facilities and services without any difficulties, although the cost of medicines and treatment pose obstacles. Exclusion of Ashkali from the social assistance scheme, who often do not fulfil the strict criteria set by the law although living in poverty, hampers their ability to access services. Due to precarious living conditions, the community is often exposed to contamination and transmission of disease. Most Ashkali access Kosovo-run facilities and services. Some residing in the Prishtinë/Priština region and northern Mitrovica/Mitrovicë make use of Serbia-run structures. Ashkali from the Gjilan/Gnjilane region access health care facilities and services in both Ferizaj/Uroševac town and Prishtinë/Priština city. Although affordability remains a challenge to health care, Ashkali children do receive obligatory vaccinations. Family planning and reproductive health care is also accessible. The Ashkali of the Mitrovicë/Mitrovica region travel to the Prishtinë/Priština hospital or to the health centre in southern Mitrovicë/Mitrovica. In the southern Mitrovicë/Mitrovica, Vushtrri/Vučitrn, and Skenderaj/Srbica municipalities, there is free health care for those that are eligible for social welfare, although the cost of medicines remains a crucial barrier. On the other hand, those Ashkali residing in camps in the northern part of Mitrovica/Mitrovicë receive free of charge health care, from Serbia-run institutions.

In the Pejë/Peć region, the issues of affordability and lack of awareness about health issues amongst the community remain the main obstacles to full and unimpeded access to health care and services. For example, the lack of awareness about health and hygiene, as well as the importance of vaccinations, negatively impact on the well-being of the community. Although home-births are still common among this community and despite the fact that official data is not available from family health centres in the Kline/Klina and Pejë/Peć municipalities, it appears that birth rates have dramatically declined since 2008. Women who give birth at home are usually not provided with medical support. In the Pristine/Priština region, the Ashkali community has access to health care centres in every municipality where they reside. In the most remote villages there are also “ambulantas” that the Ashkali community can access. Ashkali in possession of health record cards can access Serbia-run facilities, in the Kosovo-Serb majority villages of Laplje Selo/Lapllasellë, Çagllavicë/Çaglavica, and Ugljare/Uglar, in the newly-established Graçanicë/Gračanica municipality, and in Lepina/Lepi in the Lipjan/Lipljan municipality. In the Prizren region, there are no particular problems in regard to access to health care services reported by the community, aside from the prevalent affordability barriers. Ashkali access the regional hospital of Prizren as well as family health care centres and “ambulantas” in Prizren, Mamuša/Mamushë/Mamuša, Rahovec/Orahovac, Suharekë/Suva Reka and Malishevë/Mališevo.

10. Access to justice

The Ashkali community has access to the Kosovo justice system and community representatives in all the regions raised no specific complaint about discriminatory behaviours or treatment. Similar to other communities, there is a general lack of knowledge among Ashkali about their rights, procedures and the possibility of obtaining free legal aid assistance. Also, women do not enjoy full access to the justice system due to the predominant patriarchal structure of the community. Except one Ashkali employed in the Vushtri/Vučitrn municipal minor offences court, there are no other Ashkali employed in the justice system.

11. Participation in public affairs

The participation of the Ashkali community in public affairs remains insufficient and reliant on their work and involvement in the municipal community offices and the municipal communities committees.

The community is generally under-represented in public life, although it is marginally better at the local level, following modest gains after the November 2009 municipal elections. Three Ashkali represent the community in the Kosovo Assembly⁵, while two Ashkali hold reserved seats on the community consultative council, an advisory body operating under the auspices of the President of Kosovo. In the 2009 elections, the community gained a total of three municipal assembly seats across Kosovo, specifically in the municipalities of Ferizaj/Uroševac and Fushë Kosovë/Kosovo Polje where the community has a significant presence. Given the number of registered Ashkali voters, a higher turnout would have enabled the community to have gained a seat in the municipal assembly of Lipjan/Lipljan. Generally, the community is not represented in the executive branches of the municipalities but they are represented in municipal communities offices and community committees in most municipalities where the community resides. The Ashkali community is represented politically by the Democratic Ashkali Party of Kosovo (PDAK).⁶ Factors influencing the community's low participation in public affairs include: the lack of professional and educational credentials, which undermine the self-confidence of community representatives to actively engage in municipal politics, and the lack of initiatives by municipalities to support and promote their participation. Ashkali women remain particularly absent from the sphere of public affairs, as tradition and culture prevalent in the community favour their role in the home. There is no print or electronic media that covers specific issues related to the Ashkali community.

The Ashkali community in the Gjilan/Gnjilane region mainly inhabits the municipality of Ferizaj/Uroševac, and is relatively well-represented in local governance bodies. The head of the municipal communities office, the chairperson of the communities committee and two deputies elected to the municipal assembly are Ashkali. Generally, their participation in the legislative branch is satisfactory, but it is mainly ensured through the municipal communities office. The post of deputy chairperson for communities in the municipal assembly in the Ferizaj/Uroševac municipality was not retained after the November 2009 elections. The municipal communities office has been committed to outreach activities to the Ashkali community.

⁵ There are four set-aside seats for the Roma, Ashkali and Egyptian communities in the Kosovo Assembly. In the last general elections in November 2007, one Roma, one Egyptian and three Ashkali were elected to the Kosovo Assembly.

⁶ In September 2008, PDAK (Democratic Ashkali Party of Kosovo) split and the Democratic Union of Ashkalis (BDA) was established, which then held one of the three seats in the Assembly. PDAK held the remaining two seats. The two parties were reunited in April 2010.

In the region of Mitrovicë/Mitrovica, the Ashkali community has no representation in the municipal legislative or executive bodies. Thus, the community's participation in public affairs has suffered. Moreover, no Ashkali are employed by municipal authorities in the region. The community is, nonetheless, represented in municipal communities committees in the Mitrovicë/Mitrovica, Skenderaj/Srbica and Vushtrri/Vučitrn municipalities. None of the municipalities in the region undertakes special efforts to encourage the further involvement of the community in municipal life.

In the Pejë/Peć region, the Ashkali community's limited participation in public affairs reflects their small numbers throughout the region. The community is not represented in legislative or decision-making bodies, but is represented in the communities committees in the municipalities of Gjakovë/Đakovica and Klinë/Klina. The community rarely participates in public discussions organized by municipalities, while efforts by the municipalities in the region to organize outreach to the community have been altogether lacking or insufficient. The Ashkali in the Prishtinë/Priština region have no representation in the executive branches of the municipalities where they reside, but they hold a seat in the municipal assembly in Fushë Kosovë/Kosovo Polje, as well as posts in the municipal communities offices in the Fushë Kosovë/Kosovo Polje and Lipjan/Lipljan municipalities. The community is also represented in all communities committees in the region, with the exception of Prishtinë/Priština and Gračanica/Graçanicë. There are no public outreach activities promoting the participation of the community. The only line of communication between the community and municipal authorities is through community leaders. In the Prizren region, the participation in public affairs of the Ashkali community remains poor. The community is concentrated in small numbers in the municipalities of Prizren and Suharekë/Suva Reka, where one Ashkali works as municipal civil servant and three participate in the Suharekë/Suva Reka communities committee. None, however, holds a legislative or decision-making post. Municipal authorities have on rare occasions undertaken outreach activities in an effort to encourage Ashkali participation in public affairs. Working group meetings were held in 2010 to draft a Prizren "local action plan" for the Strategy for the integration of Roma, Ashkali and Egyptian Communities within a Kosovo Foundation for Open Society project. Roma, Ashkali and Egyptian communities' representatives, local non governmental organizations, and international organizations participated, while invited municipal officials failed to attend.

An Action Plan was adopted in December 2009, to implement the 2008 Strategy for the integration of Roma, Ashkali and Egyptian Communities in Kosovo. The Action Plan introduces concrete measures which, among other things, are meant to improve the representation and participation of the Roma, Ashkali and Egyptian communities in Kosovo society.

12. Language use

The Ashkali community's mother tongue is the Albanian language, which facilitates interaction with central- and local-level institutions and service providers. The ability of the community to communicate in the Albanian language, as their first language, has a positive impact on their freedom of movement. The community accesses Albanian language electronic and print media. Reportedly, some older Ashkali also speak and privately use the Serbian language.

THE CONSTRUCTION WORKS ON THE PICTURED MOSQUE FOR THE ASHKALI IN THE "SALAHANE" NEIGHBOURHOOD OF FERIZAJ/UROŠEVAC ARE ONGOING. THE COMMUNITY BEGAN COLLECTING MONEY IN 2008, AND BY THE END OF 2010 IT IS EXPECTED THAT THEY WILL HAVE THEIR OWN PLACE OF WORSHIP.



The community celebrates the Ashkali Memorial Day on 15 February, a date included in the Law on Official Holidays.

13. Cultural heritage

The Ashkali community is primarily Muslim, and generally free to express its cultural identity, religious beliefs and customs. The oldest Ashkali cultural heritage site in the Gjilan/Gnjilane region is a graveyard in the Dubravë/Dubrava village in Ferizaj/Uroaevac. The mosque next to the graveyard, built in 1989 is used almost exclusively by the Ashkali community and could also be considered as a cultural heritage site. Furthermore, the Ashkali community in Sallahane/Salahane, also in Ferizaj/Uroaevac, is currently building a new mosque with funds from the Ashkali diaspora. In Gjakovë/akovica municipality in the Pejë/Peć region, there are two mosques mainly frequented by the community. In the Mitrovicë/Mitrovica region, the community cites an old Ashkali cemetery in Vushtrri/Vučitrn town as an example of its cultural heritage. However, the cemetery is in a state of disrepair and requires fencing and cleaning. The community celebrates Ashkali Memorial Day on 15 February, a date included in the Law on Official Holidays. There were no reports of municipal-supported activities to mark this date in 2010, which some Ashkali representatives perceived as an indicator of a widespread lack of interest in the community.

14. Inter-community relations/dialogue

The association of the Ashkali community with the Kosovo Albanians continues to define their relation with other communities in Kosovo. Common denominators such as language and religion have enabled the Ashkali to find affinities with their Kosovo Albanian neighbours, a factor that has positively contributed to current friendly relations. However, continuing marginalisation suffered by the Ashkali community means that lack of engagement in institutional or grassroots dialogue processes and forums may have less to do with inter-community conflict and more



THE MANAGER OF THE ASHKALI COMMUNITY CENTRE IN THE “DUBRAVĚ/ DUBRAVA” SETTLEMENT IN THE FERIZAJ/UROŠEVAC MUNICIPALITY DISPLAYING THE ASHKALI AND THE KOSOVO FLAGS, SYMBOLIZING THE DESIRE OF THE COMMUNITY TO INTEGRATE INTO KOSOVO SOCIETY.

to do with widespread prejudice and social exclusion. In those municipalities where Ashkali are under-represented in municipal bodies and civil services, opportunities for engagement in inter-community dialogue initiatives remain limited. The Ashkali s engagement in civil society dialogue initiatives is also restricted by the limited level of self-organization of the community. The role of Ashkali women and girls in the promotion of inter-community dialogue is limited due to their insufficient participation in public life.

In Gjilan/Gnjilane region, the community is well represented in the Ferizaj/Uroaevac municipal communities office, which facilitates formal inter-community dialogue. The daily communication between Ashkali civil servants and representatives with their Kosovo Albanian colleagues contributes to the improvement of inter-ethnic relations. Ashkali representatives and the community are invited and participate in all public events organized by the municipality, schools or other institutions. Furthermore, the municipality supports the Ashkali community holiday on 15 February with events marking the occasion. However, many disputes over various practical issues with Kosovo Albanian neighbours, and the poor treatment of Ashkali children in schools, are not always addressed through inter-ethnic dialogue. Ashkali community representatives in the Mitrovicë/Mitrovica region actively participate in municipal-sponsored and civil society initiatives promoting inter-community dialogue, such as sports or cultural events. The community is also regularly represented at more formal dialogue forums addressing non-majority communities rights. Although inter-community relations are good throughout the region, there is growing resentment amongst Kosovo Albanians in Mitrovicë/ Mitrovica town towards Ashkali returnees to the Roma Mahalla neighbourhood who benefit from housing reconstruction and other support. The municipality and international organizations are trying to address the problem through the promotion of dialogue between the returnees and the receiving communities.

In the Pejë/Peć region, the Ashkali community enjoys good relations with other communities and regularly participates in multi-ethnic activities organized by the municipalities and civil society. However, in the Prishtinë/Priština region where the community is less organized, their participation in municipal and civil society initiatives promoting inter-community dialogue is rare. Community leaders argue that more outreach by the municipal authorities and greater representation of the Ashkali in municipal institutions and other community-related forums would increase opportunities for formal dialogue and enhance inter-community relations. In the Prizren region, Ashkali are generally well-integrated, enjoy good relations with other communities and participate in formal and informal inter-community dialogue initiatives.

Annex¹

Table 1:
Population Settlements

Table 2:
Population Estimates

Table 3:
Population Estimates by Category

Table 4:
Key Community Stakeholders

*(Please note that fields left blank and/or marked with – indicate an absence of reliable or obtainable data or ‘not applicable, depending on the category)



Table 1: Population Settlements

Region	Municipality	Settlements inhabited by Ashkali
Gjilan/ Grijllane	Ferizaj/ Uroševac	Dubravë/Dubrava, Halit Ibishi/Halit Ibiši, Koci Xoxe/Koce Xoxe, Sallahanë/Salahane
Mitrovicë/Mitrovica	Mitrovicë/ Mitrovica	Dy Korriku/Sitničko Naselje settlement
	Skenderaj/ Srbica	Kopiliq/Obilić,Runik/Rudnik
	Vushtrri/ Vuçitrn	Vushtrri/Vučitrn, Bukosh/Bukoš, Stanovci i Poshtëm/Donje Stanovce
	Gjakovë/ Djakovica	Kolonia settlement, Gjakovë/Dakovica town
	Klinë/ Klina	Klinafc/Klinavac, Zajm/Zajmovo, Berkovë/Berkovo, Resnik/Resnik, Jashanicë/Jošanica, and Grabanicë/Grabanica
Pristinë/ Prishtina	FushëKosovë/ Kosovo Polje	Fushë Kosovë/Kosovo Polje town, Lismir/Dobri Dub, Henc/Ence, Bresje/Bresje
	Gračanica/ Graçanicë,	Çaglavica/Çagllavicë, Laplje Selo/Llapllasellë, Preoce/Preoc Ugljare/Uglar, Gushtericë e Ulët/ Donja Gušterica and Radevë/Radevo
	Lipjan/ Lipljan	Lipjan/Lipljan town, Janjevë/ Janjevo, Sillovi/Slovinje, Gadime e Ulët/ Donje Gadimlje, Magurë/ Magura, Vrellë/Vrelo, Medvec/ Medvece, Dobrajë e Vogel/Mala Dobranja, Hallaq i Vogël/Mali Alaš, Konjuh/Konjuh
	Obiliq/ Obilić	Obiliq/Obilić town, Azotic area, Old Obiliq/Obilić, Plemetin/Plemetina social housing buildings I and II, Caravodicë/Crkvena Vodica
	Podujevë/ Podujevo	Podujevë/Podujevo, Batllavë/Batlava, Orlan/Orlane, Peran/Perane, Podujevë/Podujevo settlements 1, 2 and 3 and Sfeqël/Svetlje
	Prishtinë/ Prishtina	Prishtinë/Priština city, Vranjencë/Vranjevac, Dardania, Moravska, Emshir, Kolovicë/Kolovice, Hospital quarter, Muhaxher Mahalla and Lagja e Vreshtave and village Besi/Besinje
	Shtime/ Štimlje	Shtime/Štimlje town, Davidoc/Davidovce, Gjurkoc/Đurkovce and Vojnoc/Vojnovce
Prizren	Malishevë/ Mališevo	Banjë/Banja, Kijevë/Kijevo
	Prizren	Caparc/Caparce, Krushë e Vogël/Mala Kruša, Landovicë/Landovica, Medvec/Medvece, Piranë/Pirane, Sërbicë e Ulët/Donja Srbica, Roma mahala, Zojjq/Zojjć
	Rahovec/ Orahovac	Velika Hoça/Hoce e Madhe
	Suharekë/ Suva Reka	Gelanc/Geljance, Leshan/Lešane, Neprebisht/Neprebište, Reshtan/Reštane, Samadragjë/Samadrađe, Studenqan/Studenčane, Shirokë/Široko, Ternë/Trnje

Table 2: Population Estimates²

	Source	Total population	Community	%	
Gjilan/Gnjilane	Municipality of Ferizaj/Uroševac				
	1. Census 1981 ³	100,144	1,813	1.8%	
	2. Census 1991 ⁴	113,668	2,068	1.8%	
	3. Current Municipal Estimations	160–170,000	3,823	2.3–2.4%	
	4. Current Communities Estimations	160–170,000	3,823	2.3–2.4%	
	5. OSCE 2009 Municipal Profile Estimations ⁵	160 – 170,000	3,758	2.3–2.4%	
	6. Current OSCE Field Teams Estimations	160 – 170,000	3,820	2.3–2.4%	
Mitrovicë/Mitrovica	Municipality of Mitrovicë/Mitrovica				
	1. Census 1981	87,981	-	-	
	2. Census 1991	104,885	4,851	4.62%	
	3. Current Municipal Estimations	130,000	350	0.26%	
	4. Current Communities Estimations	-	425	-	
	5. OSCE 2009 Municipal Profile Estimations	130,000	-	-	
	6. Current OSCE Field Teams Estimations	130,000	425	0.32%	
	Municipality of Skenderaj/Srbica				
	1. Census 1981	46,777	-	-	
	2. Census 1991	55,471	-	-	
	3. Current Municipal Estimations	72,600	50	0.06%	
	4. Current Communities Estimations	72,000	50	0.06%	
	5. OSCE 2009 Municipal Profile Estimations	72,600	50	0.06%	
	6. Current OSCE Field Teams Estimations	72,600	50	0.06%	
	Municipality of Vushtri/Vučitrn				
	1. Census 1981	65,512	-	-	
	2. Census 1991	80,644	2,108	2.61%	
	3. Current Municipal Estimations	102,600	150	0.15%	
	4. Current Communities Estimations	100,000	168	0.16%	
	5. OSCE 2009 Municipal Profile Estimations	102,600	-	-	
	6. Current OSCE Field Teams Estimations	102,600	168	0.16%	
	Pejë/Peć	Municipality of Gjakovë/Đakovica			
		1. Census 1981	-	-	-
		2. Census 1991	-	-	-
3. Current Municipal Estimations		150,000	270	0.18%	
4. Current Communities Estimations		-	-	-	
5. OSCE 2009 Municipal Profile Estimations		150,000	270	0.18%	
6. Current OSCE Field Teams Estimations		150,000	270	0.18%	
Municipality of Klinë/Klina					
1. Census 1981		54,539	906	1.6%	
2. Census 1991		52,266	1,278	2.4%	
3. Current Municipal estimations		55,000–58,000	200	0.18 -0.17%	
4. Current Communities Estimations		55,000	176	0.32%	
5. OSCE 2009 Municipal Profile Estimations		55,000	-	-	
6. Current OSCE Field Teams Estimations		55,000	200	0.36%	
Prishtinë/Prishtina	Municipality of Fushë Kosovë/Kosovo Polje				
	1. Census 1981	29,805	-	-	
	2. Census 1991	35,570	-	-	
	3. Current Municipal Estimations	50,000	4,100	8.2%	
	4. Current Communities Estimations	33,682	4,037	11.98%	
	5. OSCE 2009 Municipal Profile Estimations	40,000	3,882	9.7%	
	6. Current OSCE Field Teams Estimations	40,000	3,882	9.7%	
	Municipality Gračanica/Graçanicë				
	1. Census 1981	-	-	-	
	2. Census 1991	-	-	-	
3. Current Municipal estimations	20,000	50	0.25%		

Prishtinë/Priština	4. Current Communities Estimations	20,000	50	0.25%	
	5. OSCE 2009 Municipal Profile Estimations	18,642	50	0.26%	
	6. Current OSCE Field Teams Estimations	20,000	50	0.25%	
	Municipality of Lipjan/Lipljane				
	1. Census 1981	57,705	-	-	
	2. Census 1991	69,451	-	-	
	3. Current Municipal Estimations	76,000	1,526	2.00%	
	4. Current Communities Estimations	69,115	2,226	2.93%	
	5. OSCE 2009 Municipal Profile Estimations	76,000	2,075	2.73%	
	6. Current OSCE Field Teams Estimations	76,000	2,226	2.92%	
	Municipality of Obiliq/Obilić				
	1. Census 1981	26,595	-	-	
	2. Census 1991	31,627	-	-	
	3. Current Municipal Estimations	32,000	275	0.85%	
	4. Current Communities Estimations	26,000	257	1.05%	
	5. OSCE 2009 Municipal Profile Estimations	30,000	325	1.08%	
	6. Current OSCE Field Teams Estimations	30,000	325	1.08%	
	Municipality of Podujevë/Podujevo				
	1. Census 1981	75,437	-	-	
	2. Census 1991	92,946	-	-	
	3. Current Municipal Estimations	130,000	626	0.48%	
	4. Current Communities Estimations	130,000	808	0.62%	
	5. OSCE 2009 Municipal Profile Estimations	130,000	626	0.48%	
	6. Current OSCE Field Teams Estimations	130,000	806	0.62%	
	Municipality of Prishtinë/Priština				
	1. Census 1981	148,656	-	-	
	2. Census 1991	199,654	-	-	
	3. Current Municipal Estimations	500,000	485	0.096%	
	4. Current Communities Estimations	500,000	500	0.096%	
	5. OSCE 2009 Municipal Profile Estimations	500,000	485	0.096%	
6. Current OSCE Field Teams Estimations	500,000	485	0.096%		
Municipality of Shtime/Štimlje					
1. Census 1981	19,952	-	-		
2. Census 1991	23,506	-	-		
3. Current Municipal Estimations	30,000	811	2.70%		
4. Current Communities Estimations	30,000	760	2.53%		
5. OSCE 2009 Municipal Profile Estimations	29,000	811	2.79%		
6. Current OSCE Field Teams Estimations	29,000	760	2.62%		
Prizren	Municipality of Malishevë/Mališevo				
	1. Census 1981	-	-	-	
	2. Census 1991	45,669	-	-	
	3. Municipal Estimations	65,000	68	0.1%	
	4. Current Communities Estimations	-	-	-	
	5. OSCE 2009 Municipal Profile Estimations	65,000	-	-	
	6. Current OSCE Field Teams Estimations	65,000	-	-	
	Municipality of Prizren				
	1. Census 1981	134,526	-	-	
	2. Census 1991	175,413	3,963	2%	
	3. Municipal Estimations	240,000	5,322	2.2%	
	4. Current Communities Estimations	-	-	-	
	5. OSCE 2009 Municipal Profile Estimations	240,000	-	-	
	6. Current OSCE Field Teams Estimations	240,000	-	-	
	Municipality of Rahovec/Orahovac				
	1. Census 1981	46,541	-	-	
	2. Census 1991	59,877	319	0.5%	
	3. Municipal Estimations	76,577	756	1%	
4. Current Communities Estimations	-	-	-		
5. OSCE 2009 Municipal Profile Estimations	76,577	-	-		
6. Current OSCE Field Teams Estimations	76,577	756	1%		

Prizren	Municipality of Suharekë/Suva Reka			
	1. Census 1981	-	-	-
	2. Census 1991	63,981	167	0.2%
	3. Current Municipal estimations	80,000	651	0.8%
	4. Current Communities Estimations	-	-	-
	5. OSCE 2009 Municipal Profile Estimations	80,000	-	-
	6. Current OSCE Field Teams Estimations	80,000	-	-

Table 3: Population Estimates by Category

Region	Municipality	Gender	Children pre-school age(0-5)	Children attending compulsory education (6-15)	Children not attending compulsory education (6-15)	Working age employed (16-65)	Working age unemployed (16-65)	Elderly (65+)	Other	
Gjilan/ Gnjilane	Ferizaj/ Uroševac	Male	163	514		95		48	55	
		Female	150	443		58		43	20	
		Total	313	957	25	153	2413	91	75	
	Regional Totals		313	957	25	153	2,413	91	75	
Comments: The OSCE was unable to obtain all the relevant data from the authorities.										
Mitrovicë/Mitrovica	Mitrovicë/ Mitrovica	Male	32	49		20	89	7		
		Female	19	56		9	80	14		
		Total	51	105		29	169	21		
	Skenderaj/ Srbica	Male	2	8		2	11	1		
		Female	4	8		0	13	1		
		Total	6	16		2	24	2		
	Vushtrri/ Vuçitër	Male	22	13	6	24	27	4		
		Female	24	11	5	0	59	8		
		Total	46	24	11	24	86	12		
	Regional Totals		88	148	6	39	281	31		
	Comments: The OSCE was unable to obtain all the relevant data from the authorities.									
	Gjakovë/ Đakovica	Gjakovë/ Đakovica	Male	17	10	10		75	20	
Female			13	5	15		75	30		
Total			30	15	25		150	50		
Klinë/Klina		Male		7						
		Female		1						
		Total		8						
Regional Totals			23							
Comments: The OSCE was unable to obtain all the relevant data from the authorities.										
Prishtinë/Prishtina	Fushë Kosovë /Kosovo Polje	Male								
		Female								
		Total	450	550	284	20	2,605	128		
	Gracanica/ Graçanicë	Male								
		Female								
		Total	5	15	10	1	17	2		
	Lipjan/ Lipljan	Male								
		Female								
		Total	250	450	140	10	1,216	160		
	Obiliq/ Obilić	Male								
		Female								
		Total	35	50	20	4	132	16		
Podujevë/ Podujevo	Male									
	Female									
	Total	70	100	30	6	440	162			

Prishtinë/Priština	Prishtinë/ Priština	Male							
		Female							
		Total	25	60	30	4	346	20	
	Shtime/ Štimlje	Male							
		Female							
		Total	30	100	20	15	565	30	
	Regional Totals	8,623	865	1,325	534	60	5,321	518	
Comments: The OSCE was unable to obtain all the relevant data from the authorities.									
Prizren	Malishevë / Mališevo	Male							
		Female							
		Total							
	Prizren	Male					249		
		Female					313		
		Total					562		
	Rahovec/ Orahovac	Male					59		
		Female					54		
		Total					113		
	Suharekë/ Suva Reka	Male					25		
		Female					16		
		Total					41		
	Regional Totals					753			
Comment: The OSCE was unable to obtain all the relevant data from the authorities.									

Table 4: Key Community Stakeholders

1. Political parties claiming to represent the community
2. Representatives in institutions (names, institutions)
3. Civil society organisations (name, thematic area of activity/key issues, indication if women's group)
4. Community media (electronic, print)
5. Community leaders/activists (men & women)
6. Others
7. Additional information

AshkaliCommunity		
Municipality of Ferizaj/Uroševac		
Gjilan/Gnjilane	1	PDPAK Partia Demokratike e Ashkalive të Kosovës (Democratic Ashkali Party of Kosovo)
	2	Osman Emini, President of Kosovo's Communities Consultative Council Hyzri Hasani, municipal community office director Rrahman Bajrami, municipal community office Muzafer Ramadani, municipal community office Basri Rexhepaj, municipal community office Fatmir Aliu, municipal community office Jajush Avdiu, municipal community office Bahri Shabani, municipal communities office Rexhep Bajrami, municipal assembly member Asllan Kryeziu, municipal assembly member
	3	NGO "Ashkali Community Centre" in Dubravë/Dubrava – covers issues related to education, including English learning, computer classes and vocational training. NGO "Centre for development and Integration of Ashkali Community" – covers issues primarily related to education. NGO "Gezimi Ynë Rinor" – mainly dealing with issues related to youth. NGO "Hëna e Plotë" – charity organization, mainly dealing with the distribution of humanitarian aid. NGO "Edona" – women's rights NGO, including some income generation initiatives. NGO "Zeri i Popullit" – a human resource capacity-building NGO.
	4	A one-hour local TV program for the Kosovo Ashkali and Roma communities, financed by the municipality, operated last year but is not longer functioning.

Gjilan/Gnjilane	5	Rexhep Bajrami, local chairman, Democratic Ashkali Party of Kosovo (PDAK). Danush Ademi, Kosovo-wide chairman, Democratic Union of Ashkali (BDA). Rrahman Bajrami, local chairman, Democratic Union of Ashkali (BDA), now member of local branch presidency of PDAK. Hazbi Kopili, human rights NGO "Democratic Society" Hafize Hajdin, women's rights NGO "Edona" Shani Kopili, capacity-building NGO "Zeri i Populit"	
	6		
	7	The UNDP is funding several projects and activities targeting Ashkali community in Ferizaj/Uroševac such as: <ul style="list-style-type: none"> Provision with school equipment for two classrooms for pre-primary education in "Tefik Çanga" school. Financing scholarships for 29 secondary school students and 3 scholarships for university students from the Ashkali community. The project for the elimination of illiteracy among the Ashkali community. Provision of 100 primary school children with school bags and supplies. 	
Mitrovicë/Mitrovica	Municipality of Mitrovicë/Mitrovica		
	1	PDAK Partia Demokratike e Ashkalive të Kosovës (Democratic Ashkali Party of Kosovo)	
	2	Milaim Ramadani, communities committee member One person employed in the Kosovo police as police officer.	
	3	NGO, "Ashkali Woman for Ashkali Women", focuses on women's issues, but not very active. NGO "PRAM", run by Ashkali women, focuses on Ashkali youth issues, as well as multi-ethnicity, integration and environmental awareness activities.	
	4		
	5	Bashkim Krasniqi, community leader from Dy Korriku/Sitničko Naselje settlement in Mitrovicë/Mitrovica	
	6		
	7		
	Municipality of Skenderaj/Srbica		
	1	The community does not claim representation by any specific political party	
	2	Bekim Muharremi, communities committee member	
	3		
	4		
	5	Bekim Muharremi, community representative, Runik/Rudnik village	
	6		
	7		
	Municipality of Vushtrri/Vučitrn		
	1	PDAK Partia Demokratike e Ashkalive të Kosovës (Democratic Ashkali Party of Kosovo)	
	2	Adem Hoti, communities committee member	
	3		
	4		
	5	Shyqyri Quni, community representative for Vushtrri/Vučitrn town	
	6		
	7		
	Pejë/Peć	Municipality of Gjakovë/Đakovica	
		1	PDAK- Partia Demokratike e Ashkalive të Kosovës (Democratic Party of Ashkali of Kosovo)
		2	
		3	
4			
5		Nazmi Qafani, community leader	
6			
7			
Municipality of Klinë/Klina			
1		No political party operates in Klinë/Klina.	
2		One Kosovo Ashkali is employed in the Kosovo police	
3			
4			
5		Gani Vrankaj, community leader	
6			
7			

Municipality of Fushë Kosovë/Kosovo Polje	
1	PDAK Partia Demokratike e Ashkalive të Kosovës (Democratic Ashkali Party of Kosovo)
2	Muhamet Arifi, President of Kosovo's Communities Consultative Council Qerim Gara, municipal assembly member Halil Qerimi, municipal communities office Bajram Marolli, municipal centre for social welfare and member of the communities committee
3	Centre for Co-operation and Integration "Fidan Lahu" umbrella organization for community groups implementing activities in education, health assistance, youth and women integration NGO "Balkan Sunflowers Kosova", with focus on education NGO "Health for All", women's activities and health awareness campaigns
4	
5	Qerim Gara, community leader from Fushë Kosovë/Kosovo Polje Haxhere Gashi, women's representative in various forums.
6	
7	
Municipality of Gračanica/Graçanicë	
1	
2	
3	
4	
5	
6	
7	Comments: There is no Ashkali community in Gračanica/Graçanicë
Municipality of Lipjan/Lipljan	
1	PDAK Partia Demokratike e Ashkalive të Kosovës (Democratic Ashkali Party of Kosovo)
2	Fatmir Goliqi, municipal communities office
3	NGO "Youth Association for Human Rights", "Flaka", "Era", "Youth Centre of Lipjan/Lipljane" etc mainly engage in youth and women activities.
4	
5	Lulzim Qerimi, president of the local political party PDAK (Democratic Ashkali Party of Kosovo)
6	
7	
Municipality of Obiliq/Obilić	
1	PDAK Partia Demokratike e Ashkalive të Kosovës (Democratic Ashkali Party of Kosovo)
2	Bajrush Berisha, communities committee member An outstanding request of the Ashkali community is to be represented in the municipal communities office.
3	NGO "Unioni Demokratik i Ashkalive të Kosovës" (Democratic Union of Kosovo Ashkali)
4	
5	Bajrush Berisha, Ashkali community leader and President of the PDAK branch in Obiliq/Obilić
6	
7	
Municipality of Podujevë/Podujevo	
1	PDAK Partia Demokratike e Ashkalive të Kosovës (Democratic Ashkali Party of Kosovo)
2	Shaban Ahmeti, chairman of communities committee and member of PDAK
3	NGO "Shpresa Demokratike/ Democratic Hope", NGO "Qëndrimi" NGO "Një hap me ne / One step with us" representing the Roma and Ashkali communities, with a focus on protection of communities' rights, the integration of women, and income generation activities.
4	
5	Agim Hyseni, president of the local NGO " Shpresa Demokratike/Democratic Hope".
6	
7	
Municipality of Prishtinë/Priština	
1	PDAK- Partia Demokratike e Ashkalive të Kosovës (Democratic Party of Ashkali of Kosovo)
2	Idriz Berisha member of the communities committee
3	NGO "Ashkali Association for Cooperation" focuses on the protection of Ashkali community rights, the integration of women in civil society; organizes English courses and vocational training.
4	

Prishtinë/Priština	5	Idriz Berisha, PDAK political party branch leader. Avni Rama, community leader from Kodra e Trimave/Vranjevac neighbourhood in Prishtinë/Priština.
	6	
	7	
	Municipality of Shtime/Štimlje	
	1	PDAK- Partia Demokratike e Ashkalive të Kosovës (Democratic Party of Ashkali of Kosovo)
	2	Rahman Kadria, chairman of communities committee Ruzhdi Brahim, communities committee member
	3	Ashkali NGO "Ashkali Youth Network" has a broad presence in the municipality and has received a grant from "CARE International". "Youth Space" NGO with Kosovo Albanian, Roma and Ashkali youth. Main activities are artistic performances and support for community integration. "One step with RAE" NGO, awareness-raising among parents on children's education.
	4	
	5	Shefki Osmani, community leader from Shtime/Štimlje Rahman Kadria, community leader from Gjurkoc/Đurkovce village
	6	
7		
Prizren	Municipality of Prizren	
	1	PDAK Partia Demokratike e Ashkalive të Kosovës (Democratic Ashkali Party of Kosovo)
	2	
	3	NGO "Iniciativa 6", working with Roma and Ashkali communities NGO "Durmish Asllano", working with Roma and Ashkali communities
	4	
	5	
	6	
	7	
	Municipality of Suharekë/Suva Reka	
	1	PDAK Partia Demokratike e Ashkalive të Kosovës (Democratic Ashkali Party of Kosovo)
	2	Bajram Tutaj, representative in the municipal communities safety council
	3	
	4	
	5	Agim Shabani, communities committee chairperson
6		
7		

1 Disaggregated data for each of the Roma, Ashkali and Egyptian communities is not consistently available across Kosovo's municipalities. The population estimates contained in the Annex provide disaggregated data whenever possible and exceptions are clearly indicated.

2 The population data for sections 3, 4, and 6 was collected by the OSCE field teams in consultation with community representatives and municipal officials in March-April 2010.

3 Please note that the 1981 census included Roma, but not Ashkali or Egyptian, as a community category and, as such, the given data may include Roma, Ashkali and Egyptian communities. It is also possible that some Ashkali were registered as belonging to different communities or under the category "others".

4 Please note that the 1991 census included Roma, but not Ashkali or Egyptian, as a community category and, as such, the given data may include Roma, Ashkali and Egyptian communities. It is also possible that some Ashkali were registered as belonging to different communities or under the category "others".

5 The 2009 municipal profiles did not provide disaggregated data for the Ashkali community, thus these figures include Roma, Ashkali and Egyptians.





Community Profile

KOSOVO BOSNIAKS

Annex

Population Settlements

Population Estimates

Population Estimates by Category

Key Community Stakeholders



Background

The Kosovo Bosniak community lives predominantly in the Prizren and Pejë/Peć regions, while smaller numbers live in the regions of Gjilan/Gnjilane, Mitrovicë/ Mitrovica and Prishtinë/Priština.¹ Although the Kosovo Bosniak community largely does not trace its origins to Bosnia and Herzegovina, the cultural and religious connection to the country is present among them. The Kosovo Bosniak community was at times referred to as ‘Muslims’ or ‘Muslim Slavs’, believed to have converted to Islam during the Ottoman times, and since then developed a sense of separate ethnic identity. In Prizren region, and in particular in the municipality of Dragash/Dragaš, the divide between the Kosovo Bosniak and Gorani communities is porous, as both communities share a number of key characteristics, with the main distinguishing feature being that of political affiliation further explained below in Section 11.² Generally, the Kosovo Bosniak community enjoys freedom of movement and has managed, unlike many other communities in Kosovo, to live peacefully alongside both the Kosovo Albanian and Kosovo Serb communities. As Muslims who speak Bosnian, i.e. Slavic language quite similar to Serbian and Croatian, the Kosovo Bosniak community has generally enjoyed ties with the Kosovo Serb community (e.g. linguistic reasons), as well as with the Kosovo Albanian community (e.g. religious reasons). The Kosovo Bosniak diaspora abroad largely contributes to the local economy, and exerts significant influence on Kosovo Bosniak political parties and leaders.

In the Gjilan/Gnjilane region, there are 30 Kosovo Bosniak families living in Ferizaj/Uroševac town in the municipality of the same name, amounting to 0.05% of the population. In Mitrovicë/Mitrovica, the Kosovo Bosniak community is generally well-integrated among the majority population, with inter-marriage noticeable between Kosovo Bosniaks and both Kosovo Serbs and Kosovo Albanians. In the Mitrovicë/Mitrovica municipality, the Kosovo Bosniaks constitute roughly 1.1% of the total population, with the greatest concentration in the quarter known as Bosniak Mahalla and other neighbourhoods in northern Mitrovica/Mitrovicë (Kosovo Serb-majority). They also live in limited numbers in southern Mitrovicë/Mitrovica (Kosovo Albanian-majority). In the Leposavić/Leposaviq municipality, the Kosovo Bosniak community amounts to 1.6% of the total population, residing in six Kosovo Serb-majority villages and in smaller numbers in four additional villages.

In the Pejë/Peć region, the Kosovo Bosniak community lives in ethnically mixed settlements, in most cases side-by-side with Kosovo Albanians. The Kosovo Bosniaks constitute 2.35% of the total population in the municipality of Pejë/Peć, residing in Pejë/Peć town and several villages. In the Istog/Istok municipality, they amount to roughly 2.6-3.0% of the total population, and they reside in ten settlements. In the Deçan/Dečani municipality, they amount to roughly 0.14% of the total population and live in two villages; a small number reside in Gjakovë/Đakovica, amounting to just 0.02%³. In the Prishtinë/Priština region, the Kosovo Bosniak community lives among Kosovo Albanians. In the Prishtinë/

The Kosovo Bosniak community has enjoyed traditionally close ties with the Kosovo Albanian community as well as with the Kosovo Serb community,, allowing them a relatively privileged position in the ethnic dynamics of Kosovo.

The applied law on national holidays stipulates that as of 2009 the 28 September would be celebrated as the memorial holiday of Kosovo Bosniaks.

1 For a complete list of all settlements where the Kosovo Bosniak community resides, please see Annex Table 1 Population Settlements.

2 See Gorani Profile for further information.

3 Since 2009, the Gjakovë/Đakovica municipality falls within the area of responsibility of the OSCE Regional Centre Pejë/Peć.

Therefore, in this second edition of the Profiles, this municipality no longer appears in the Prizren region section.

Priština municipality, they constitute roughly 0.04% of the total population and live scattered in and around the city. In the Obiliq/Obilić municipality, they reside in the town and in one village, constituting 0.2% of the total population. In the municipality of Fushë Kosovë/Kosovo Polje, three families live in a neighbourhood inhabited mostly by Ashkali, constituting roughly 0.03% of the total population. In the Prizren region, the Kosovo Bosniak community constitutes over 9% of the total population in the municipality of Prizren, and lives predominantly in Prizren town and in the Župa/Zhupë valley (in the east of the municipality); in the Dragash/Dragaš municipality, no disaggregated data estimations for Kosovo Bosniaks exist, although some members of the Gorani community identify themselves as Bosniak.

Key Community Issues:

- The community has migrated in large numbers to Western European countries (particularly young people), as well as to Bosnia and Herzegovina, Montenegro and Serbia;
- Except in Prizren and Pejë/Peć where the community is significantly present, the migration of Kosovo Bosniaks has led to a decrease in numbers that threatens the sustainability of the community;
- The inability to speak Albanian among the majority of the Kosovo Bosniaks remains a determinant factor for the sense of insecurity and the level of freedom of movement exercised by the community;
- The non-recognition of Kosovo secondary education diplomas by the countries in the region hampers access to higher education in the community's mother tongue;
- The community has limited participation in public affairs at the central level.

1. Employment and socio-economic situation

In some regions, Kosovo Bosniaks run their own private businesses and enjoy a relatively stable socio-economic situation, while in others, they share other communities' reliance on social assistance.

The socio-economic situation of the Kosovo Bosniak community remains difficult, with challenges accessing employment. In some areas it is comparatively better off than other non-majority communities. This is mainly due to its integration into Kosovo society and increasing bilingualism. There are differences, however, in the community's socio-economic situation depending on the region of Kosovo. In fact, in the Gjilan/Gnjilane region, Kosovo Bosniaks run private business activities. Their representation in the public sector is low, with only four Kosovo Bosniaks employed. In the Mitrovicë/Mitrovica region, Kosovo Bosniaks were affected as other communities from the closure of the mining complexes, such as "Trepča/Trepça", which was the main source of income for all communities in the region. Lack of investment and unemployment define the region's socio-economic situation. More Kosovo Bosniaks are employed in the north than in the south, contributing to the tendency for the community to remain north of the Ibar. In Leposaviq/Leposavić, almost all industrial facilities have closed or work with reduced capacity, increasing the unemployment rate. Ongoing

political tensions in the region continue to be an obstacle to potential economic investment and development, affecting Kosovo Bosniaks and other communities alike.

In the Pejë/Peć region, there are qualified doctors, engineers, teachers, nurses, and civil servants among Kosovo Bosniaks, but unemployment continues to affect the community. Kosovo Bosniak women remain particularly disadvantaged since the community still largely perceives their role as confined to caring for the home and the family. Many Kosovo Bosniaks rely on social assistance, financial support from the diaspora, agricultural activities and seasonal work or selling their products during market days. Out of 30 Kosovo Bosniaks residing in the Gjakovë/Đakovica municipality, there is one person employed in the Kosovo police and one employed in the education sector. All the others rely on social assistance. In the Deçan/Dečane municipality, only three out of 36 have a full time job as a municipal communities officer, a school bus driver and a policeman. Two men receive pensions, and four families receive social assistance from Kosovo institutions. In 2009, 17 Kosovo Bosniaks registered in the Deçan/Dečane's employment office. The majority of the Kosovo Bosniaks in Istog/Istok are either farmers or employed in the education system. There are 21 teachers of whom six are men and 15 are women. In the public administration, there are three male and three female civil servants from the Kosovo Bosniak community.

In the Prishtinë/Priština region, there are three Kosovo Bosniak women employed in the municipality. Furthermore, two Kosovo Bosniak women work in the primary health care centre. Other Kosovo Bosniaks have private businesses and the older generations receive a pension from the Kosovo government. In Prizren, although challenges remain for this community, the employment situation is relatively good. In the Prizren municipality, 24 Kosovo Bosniaks, including six women, work for the municipal administration. Within the private sector, many have their own commercial activities or engage in construction and seasonal work in Montenegro. Kosovo Bosniaks residing in the Župa/Zhupë valley are well known masons. Some receive support from relatives residing in Western European



KOSOVO BOSNIAK WOMEN IN TRADITIONAL CLOTHING, TRANSPORTING WOODS NEAR THE REMOTE MOUNTAINOUS SETTLEMENT OF GORNJE LJUBINJE/LUBINJË E EPËRME IN ŽUPA/ZHUPË VALLEY (PRIZREN MUNICIPALITY).

countries. In Dragash/Dragaš, out of 110 civil servants working in the municipal administration, 36 are Kosovo Bosniaks. This number amounts to 30% of the administration, and includes one woman. According to data provided by the regional employment office, out of 58,605 (30,247 women) persons registered as job seekers, 3651 (1772 women) are Kosovo Bosniaks from Prizren, and 1322 (705 women) are Kosovo Bosniaks from Dragash/Dragaš. The regional employment office offers, mainly to young people, vocational trainings from three to six months on business administration, information and technology, tourism, and training as a car mechanic, waiter and waitress, bar personnel and chef. There is a permanent regional vocational centre located in Prizren and mobile centres in Dragash/Dragaš. Upon the completion of the course and receipt of the certificate, the regional employment office facilitates possible employment. In 2009, six Kosovo Bosniaks in Prizren and seven Kosovo Bosniaks in Dragash/Dragaš completed one of the offered courses. In co-operation with different international organizations, such as UNDP, the regional employment office facilitates internships for job seekers with higher education with a priority given to non-majority communities and females. All Kosovo Bosniaks over 65 years of age receive pensions from Kosovo institutions. Some receive pensions also from Serbia-financed institutions in Kosovo.

2. Security and freedom of movement

There are currently 37 Kosovo Bosniak women serving as officers in the Kosovo police.

Although the Kosovo Bosniak community continues to enjoy freedom of movement in the five regions of Kosovo, a greater number of security incidents have been reported in the north Mitrovica/Mitrovicë and Pejë/Peć municipalities. Both men and women have been the targets of reported harassment and assaults. The community's participation in the municipal security forums where such issues could be addressed remains insufficient. Kosovo Bosniaks are, however, relatively well represented in the Kosovo police, with 185 male and 37 female officers Kosovo-wide, the second largest non-Albanian community presence in the service.

The Kosovo Bosniak community is occasionally caught up in the tension and frequent inter-community violence that characterises northern Mitrovica/Mitrovicë.

In the Gjilan/Gnjilane region Kosovo Bosniaks are well-integrated with the majority community, speaking fluent Albanian from an early age and going about their day to day business without concerns for their safety. Generally speaking, the Kosovo Bosniak community's perception of the Kosovo police is positive. There is only one Kosovo Bosniak woman employed by the Kosovo police in the Gjilan/Gnjilane municipality. In the Ferizaj/Uroševac Kosovo police region, there is no Kosovo Bosniak in the police service. In the Mitrovicë/Mitrovica region, despite the community's links to both Kosovo Albanians and Kosovo Serbs and their ability to move freely through northern and southern sectors of the Mitrovicë/Mitrovica municipality, the community is occasionally caught up in the tension and frequent inter-community violence that characterizes the area. Kosovo Bosniaks have been targeted by both Kosovo Albanians and Kosovo Serbs residing in the north. For example, in September 2009, unknown persons assaulted a Kosovo Bosniak male. In

January 2010, another Kosovo Bosniak male was intimidated and insulted by a Kosovo Serb over a property dispute. In March 2010, a Kosovo Bosniak female reported that she was insulted by a Kosovo Albanian male who was later apprehended by the police. In April 2010, another Kosovo Bosniak female was allegedly harassed by a Kosovo Albanian female who threatened to kill her and her son if they did not leave northern Mitrovica/Mitrovicë. In May 2010, a Kosovo Bosniak male reported threats by a Kosovo Serb male against his family. In June 2010, a Kosovo Bosniak female reported that she was threatened by a Kosovo Albanian male in an attempt to force her to sign over a property she owned in northern Mitrovica/Mitrovicë. No security incidents affecting Kosovo Bosniaks living in the northern municipality of Leposavić/ Leposaviq have been reported, and the community is able to move freely within and outside their settlements. The Kosovo Bosniak community is well-represented in the Kosovo police across the region with a total of 20 officers deployed as follows: 11 in the southern Mitrovicë/Mitrovica station; four in northern Mitrovica/Mitrovicë; two in Zubin Potok; two in Leposavić/ Leposaviq; and, one in Vushtrri/Vučitrn. This representation may account for the high degree of confidence in the police expressed by the community.

Kosovo Bosniaks have been targeted by both Kosovo Albanian and Kosovo Serbs residing in the north.

In the Pejë/Peć region, Kosovo Bosniaks enjoy a satisfactory level of freedom of movement and interact with Kosovo Albanians and other communities frequently. However, Kosovo Bosniaks continue to be the target of security incidents. In September 2009, in three separate incidents in Pejë/Peć town, a Kosovo Bosniak male was assaulted by two unknown persons with metal bars; another received a threatening text message; and, three were assaulted by several unknown persons. In October 2009, a Kosovo Bosniak couple was assaulted by two Kosovo Albanian males, due to a property dispute. The assailants were later arrested. In January 2010, in Pejë/Peć town, threatening text messages were sent by an unknown person to a Kosovo Bosniak male. In March 2010, another Kosovo Bosniak male was assaulted and robbed by a Kosovo Albanian male, who was later detained and questioned by the Kosovo police. Again, in March, a Kosovo Bosniak female student at a technical secondary school in Pejë/ Peć was assaulted by two Kosovo Albanian male fellow students. In March, April and again in July 2010 Kosovo Bosniak males were assaulted by Kosovo Albanians in Pejë/Peć town. In May 2010, a group of Kosovo Albanian males were arrested as they assaulted a Kosovo Bosniak male in Gjakovë/Đakovica town. Although many of the incidents have ended with the arrest of alleged perpetrators, no municipal responses condemning the incidents have taken place. The Kosovo Bosniak community is represented in five out of eight police stations in the Pejë/Peć region, with 48 police officers, including 11 female officers. There are six Kosovo Bosniak officers in the Gjakovë/Đakovica station; three in Istog/ Istok; and 31 in Pejë/Peć⁴. In addition, four Kosovo Bosniak police officers are deployed in the Pejë/Peć regional headquarters, two of them as deputy regional directors. Kosovo Bosniaks have expressed dissatisfaction with the performance of the Kosovo police in the region, although multi-ethnic community police units

Although municipal authorities have been relatively proactive in reaching out to Kosovo Serbs affected by security incidents in the Pejë/Peć region, Kosovo Bosniaks who are also targeted have not drawn the same responses.

⁴ Twenty Bosniaks are deployed in the Pejë/ Peć main station; eight in Vitomiricë/ Vitomirica sub-station; and three in the Gorazdevac/Gorazhdevc sub-station.

regularly patrol Kosovo Bosniak-inhabited villages and enjoy the support and co-operation of the community. Kosovo Bosniaks do not participate in the three active municipal community safety councils of Pejë/Peć, Gjakovë/Đakovica, or Deçan/Dečani. Community representatives have stated their preference not to label Kosovo Bosniaks as a distinct and vocal non-majority community, which may explain their absence from minority participation mechanisms. A Kosovo Bosniak woman represented the community in the latter until the November 2009 elections. In Istog/Istok, the municipal community safety council is not active. There are no local public safety committees established in Kosovo Bosniak-inhabited areas. The insufficient representation of Kosovo Bosniaks in the security forums of the municipalities where they reside may explain the lack of municipal responses to incidents affecting the community.

In the Prishtinë/Priština region, the majority of the Kosovo Bosniak community is fluent in the Albanian and Serbian languages, which facilitates their freedom of movement. There are eight Kosovo Bosniaks, six female and two male officers, serving in the police. No significant incidents affecting the community have been reported in the region. The community enjoys good relations with the Kosovo police. The general security situation of the Kosovo Bosniak community in Prizren remains stable with no significant security incidents reported recently. The ability of the community to speak the Albanian language is a key factor, enabling their relatively good freedom of movement. Nevertheless, Kosovo Bosniak women and girls from remote rural areas often travel in the company of other female friends or relatives due to perceived insecurity. The community frequently uses public transportation to and from Prizren town, while some utilise the humanitarian bus service connecting villages in the Župa/Zhupë valley with Prizren town. There is a total number of 54 male and one female Kosovo Bosniak police officers in the region, with 39 deployed in the Prizren main station. The highest police position in the region, occupied by a Kosovo Bosniak officer, is the deputy station commander in Prizren. The municipal community safety council in Prizren includes Kosovo Bosniak representation. The community has also participated in the now largely inactive local public safety committee established in the multi-ethnic village of Mušnikovo/Mushnikovë (inhabited by Kosovo Albanians, Kosovo Bosniaks, and Kosovo Serbs).

3. Returns and reintegration

Returns of Kosovo Bosniaks since 2008 remain small. UNHCR reports a slight increase in voluntary returns from 39 in 2008 to 43 in 2009.

The general lack of economic sustainability, insufficient municipal support and challenges accessing the education system for returnee children are the main obstacles for the return and reintegration of the small number of Kosovo Bosniak displaced persons. Many Kosovo Bosniaks were compelled to leave Kosovo during and after the conflict due to security concerns, lack of economic opportunities and difficulties accessing employment. Returns have been low. A slight increase was reported by UNHCR since 2008. The number of forced returns has decreased from 55 in 2008 to 45 in 2009, and only 3 in the first quarter of 2010.⁵ There are no reported return and reintegration projects specific to the Kosovo Bosniak community in any region of Kosovo.

⁵ Ibid.

In the Gjilan/Gnjilane, Mitrovicë/Mitrovica and Prishtinë/Priština regions, there are no significant returns of Kosovo Bosniaks, who instead continue to depart largely for economic reasons. In the Pejë/Peć region, it is reported that Kosovo Bosniaks who have returned, did so outside of the larger organized returns projects supported by institutions and organizations. Returned Kosovo Bosniaks have been able to repossess their properties without major difficulties, although there have been reported security incidents linked to property disputes (See Section 2 above). The only reported case of forced returns in the region took place in the Istog/Istok municipality, where, according to the municipal communities office, five Kosovo Bosniak men were repatriated from Luxembourg and Sweden to Dobrushë/Dobrusha village, where they are now residing with relatives. In the Prizren region, 13 Kosovo Bosniaks voluntarily returned in 2009.⁶ Among the returns in the Prizren region, children of returnees often have difficulties integrating into the educational system due to a poor knowledge of their mother tongue because they attended school in a foreign language while in displacement.

There have already been 29 voluntary returns to Kosovo, in the first quarter of 2010, which represents an encouraging upward trend.¹

4. Serbia-funded institutions and services

Place of residence, availability and physical accessibility are key to Kosovo Bosniaks' decision to access Serbia-funded institutions and services, although the frequent bilingualism of the community means that they are able to access Kosovo institutions as well. Some Kosovo Bosniaks who used to be employed by socially owned enterprises, still receive pensions from Serbia-funded institutions. According to the community representative in northern Mitrovica/Mitrovicë and Leposavić/Leposaviq, there are up to 100 Kosovo Bosniaks working in Serbia-financed health and educational facilities, as well as in the Serbia-funded municipal civil service. However, their positions are generally at an intermediate level, while managerial posts are occupied by Kosovo Serbs.

5. Access to municipal services and public utilities

Kosovo Bosniaks enjoy a relatively good level of access to municipal services, depending on availability and location. Challenges remain, especially in relation to electricity supply, waste collection, the provision of potable water and a functional sewage system. In Mitrovicë/Mitrovica and Gjilan/Gnjilane, Kosovo Bosniaks do not experience difficulties accessing municipal services and public utilities. In the former region, they largely access Serbia-financed institutions and services, while in the latter they use those provided by the Kosovo government. In the Pejë/Peć municipality, the Kosovo Bosniak community still faces problems in regard to access to municipal services and public utilities. The community has been affected by collective disconnections from the electricity supply system even though the majority of the Kosovo Bosniak

⁶ UNHCR Office of the Chief of Mission, Statistical overview of voluntary minority returns to Kosovo 2000-2008 update including December 2008. Information related to the 2008-20209 period obtained from UNHCR by OSCE Field Teams.

¹ UNHCR OCM Prishtinë/Priština Statistical Overview Update as at end of April 2010.

residents regularly pay their bills. In the Deçan/Deçane municipality, there are no main sewage systems in the villages where the community lives. The community is obliged to use septic-tanks and water is supplied from wells. In Kosovo Bosniak-inhabited areas of Pejë/Peć, waste collection services are not provided in Raushic/Raušić, Treboviq/Trebović, Ozdrim/Ozrim, Tërstenik/Trstenik and Novosellë/Novoselo villages. In Vitimirica/Vitomiricë and in Pejë/Peć town, the “Ambienti” company collects garbage only on the main streets.

In Prizren, the Kosovo Bosniaks of the Župa/Zhupë valley faced major electricity blackouts during the 2009-2010 winter due to the outdated network. Kosovo Bosniaks residing in Prizren town fair better, and enjoy access to regular electricity, water supply systems, and waste collection. Residents in remote rural areas have irregular access to these services. The inhabitants of the villages of Reçane/Reçan, Mušnikovo/Mushnikovë and Gornje selo/Gornjasellë refused to pay fees for waste collection and waste continues to be thrown in the river. Similar to the Gorani community,⁷ the Kosovo Bosniak community in Župa/Zhupë valley had to pay for a monthly fee of 3.50 Euro for Radio Television Kosovo, even though there is no signal coverage in the area. The fee was included on the Kosovo Energy Corporation (KEK) bill, while after the decision of the Constitutional Court in October 2009, the practice discontinued.

6. Access to social services and welfare

There are no changes in regard to access to social services for the Kosovo Bosniak community. Usually, Kosovo Bosniaks enjoy unhindered access to social services and social welfare. Kosovo Bosniaks residing in the northern Mitrovica/Mitrovicë receive benefits and services from Serbia-financed institutions. Some municipalities, such as Istog/Istok in the Pejë/Peć region, provide the most vulnerable families with ad hoc support. In the Prizren municipality, 239 Kosovo Bosniak families benefit from social assistance, while many others applied but did not qualify to receive support.

7. Access to property and housing

Kosovo Bosniaks enjoy relatively good access to property and housing. Reportedly, in Pejë/Peć, all Kosovo Bosniaks who had their houses occupied following the 1999 conflict have since repossessed their properties and encountered no further problems. However, occasional security incidents in the Pejë/Peć municipality in relation to property disputes have been reported (See Section 2, above). Challenges remain in regard to inequalities between women and men in their right to inheritance. Customarily, Kosovo Bosniak women are still disadvantaged in many inheritance situations since they receive less than their male relatives, face problems in registering land under their name, have to give up their share to male relatives. Their rights are simply neither respected nor acknowledged.

⁷ For more details, please refer to the 2010 Gorani communities profiles, Section 5.



KOSOVO ALBANIAN TEACHER COACHING KOSOVO BOSNIAK PUPILS IN THE ALBANIAN LANGUAGE IN THE “METO BAJRAKTARI” SCHOOL IN REČANE/REÇAN, THE LARGEST KOSOVO BOSNIAK SETTLEMENT IN THE MOUNTAINOUS ŽUPA/ZHUPË VALLEY IN THE PRIZREN MUNICIPALITY. THE SCHOOL HOSTS AROUND 350 PUPILS, WHO RECEIVE EDUCATION IN THE BOSNIAN LANGUAGE IN THE KOSOVO CURRICULA.

8. Access to education

Education in the Bosnian language is available in all Kosovo regions, except in Gjilan/Gnjilane. Although a Kosovo Bosniak curriculum catering for the community exists, lack of text books continues to hamper the community’s right to mother tongue education. For example, many of the curriculum-based textbooks for primary education and secondary education grades 6-9 are not available in the Bosnian language. None are offered for secondary education grades 10-13. In addition, the education of 9-grade students is still based on the old edition textbooks, even though the curricula changed. Moreover, there are insufficient community-specific subjects and related books, a pervasive low quality of Bosnian-language translation of general books, and lack of school management representation from the community. Despite reserved seats at the University of Prishtinë/Priština and the availability of Bosnian-language courses in faculties in Pejë/Peć and Prizren, access and enjoyment of such opportunities continue to be hampered by the poor Albanian language skills of Kosovo Bosniak students. Many opt to enrol in Mitrovicë/Mitrovica University or in other public universities in the region. The latter option remains a problem due to the non-recognition of Kosovo education diplomas elsewhere.

In the Gjilan/Gnjilane region, pre-primary, primary and secondary education in the Bosnian language is not available. Consequently, the small Kosovo Bosniak community in the Ferizaj/Uroševac municipality access education in the Albanian language. In the southern part of Mitrovicë/Mitrovica municipality, Kosovo Bosniaks attend primary and secondary schools under the Kosovo curriculum. The institutions employ Kosovo Bosniak teachers who provide instruction in the Bosnian language despite the small number of Kosovo Bosniak children enrolled. In northern part of Mitrovica/Mitrovicë and Leposavić/Leposaviq, Kosovo Bosniaks attend Serbian curriculum schools and receive instruction in the Serbian language. In the Pejë/Peć region, Bosnian language education is generally available in the municipalities where the community resides. In Gjakovë/Đakovica, around 20 Kosovo Bosniak children are enrolled

Although Bosnian language education is generally available and a Kosovo Bosniak curriculum has been developed, a lack of Bosnian language books hampers the community’s enjoyment of their educational rights.

In rural areas, Kosovo Bosniak girls often drop out of school at an early age due to tradition and socio-economic constraints. Many girls are forcibly married after completion of compulsory education.

in schools where the classes are delivered in the Albanian language. In Pejë/Peć, there are 473 school-aged Kosovo Bosniak children attending seven mixed primary schools (two schools are located in Pejë/Peć town, while the villages Vitomirica/Vitomiricë, Zlloperk/Zlopek, Treboviq/Trebović, Orasje/Orašje and Novosellë/Novoselo, have one school each). All pursue their secondary education in Pejë/Peć town. In Istog/Istok, children from 6 to 15 years old attend compulsory education in the multi-ethnic school located in Dobrushë/Dobrushe village, travelling to the Pejë/Peć municipality to pursue further education. In Deçan/Deçani, where education in Bosnian is not available, the municipality transports primary school pupils to Pejë/Peć, including two children from Rastavicë/Rastavica and another five from Prapaqan/Prapaćane.

Generally Kosovo Bosniak pupils learn Albanian language in addition to their mother tongue, and interact fully with children from other communities.

In the Prishtinë/Priština region, Bosnian instruction is provided in the municipality of Prishtinë/Priština, but not in Obiliq/Obilić or Fushë Kosovë/Kosovo Polje where the community also resides. This has led to the enrolment of Kosovo Bosniak children in Serbia-funded in those municipalities where Bosnian language instruction is not available. There are 29 Kosovo Bosniak pupils enrolled in grades one to nine of the primary school “Naim Frashëri” in Prishtinë/Priština city receiving instruction in Bosnian language. Twelve students attend classes in the Albanian language in the secondary school “Sami Frashëri” also in the city. In the Obiliq/Obilić municipality, two Kosovo Bosniak pupils are attending the primary school “Branko Radičević” (Serbian curriculum), while another pupil receives instruction in Albanian at the primary school “Pandeli Sotiri”. Three Kosovo Bosniak children from Mazgit/Mazgit village in the Obiliq/Obilić municipality attend classes in Bosnian language in Prishtinë/Priština city, while two others attend the Serbian-curriculum school in Obiliq/Obilić town. Additionally, three Kosovo Bosniak students attend lectures in Albanian at the University of Prishtinë/Priština. In the Prizren region, there is Bosnian-language primary and secondary education available in the municipalities of Dragash/Dragaš and Prizren, while the latter also offers pre-school Bosnian language education to the community. In the Dragash/Dragaš municipality, 145 pupils receive instructions in the Bosnian language from pre-school to lower secondary education (103 students in Kruševë/Krushevë, 28 in Restelica/Restelicë, 12 in Brod and two in Dragash/Dragaš). Fifty attend upper-secondary education in Dragash/Dragaš town. Although Kosovo Bosniak girls are amongst the 145 attending compulsory education, none has made it to upper secondary education. In the Prizren municipality, there are 237 Kosovo Bosniak teachers and 3,091 Kosovo Bosniak students in the pre-primary, primary and secondary schools.

9. Access to health services

The Kosovo Bosniak community does not face major obstacles in accessing health services throughout Kosovo, sharing with other communities difficulties in physically accessing health facilities from remote areas and the poor quality of service provided. In Mitrovicë/Mitrovica, Kosovo Bosniaks can access the health centre in southern Mitrovicë/Mitrovica, which provides outpatient services. For in-

patients care, one must travel to the Prishtinë/Priština hospital, or the regional hospital and health centre in northern Mitrovica/Mitrovicë. There are Kosovo Bosniak nurses working in both health institutions, north and south. In Leposavić/Leposaviq, the Kosovo Bosniak community in Vračevo/Vraçevë relies on an old Serbia-financed out-patient clinic as well as the health centre in Leposavić/Leposaviq town which provides full health services. In the Gjilan/Gnjilane region, the Kosovo Bosniak community enjoys full access to primary and secondary health care services provided by health centres. They also receive secondary health care services from the Ferizaj/Uroševac regional hospital.

The Kosovo Bosniak community also enjoys good access to health services in the Pejë/Peć region. In the Deçan/Deçane municipality, the Kosovo Bosniak community obtains primary health care services from health centres and secondary health care services from the Pejë/Peć regional hospital. The main concern relates to the cost of medicine. In the Pejë/Peć municipality, Kosovo Bosniaks access the health centres located in Pejë/Peć town, in Baranë/Barane and Vitimirica/Vitomiricë. A Kosovo Bosniak doctor complained about the lack of staff, especially in the health centres in Vitimirica/Vitomiricë and in the Dardania/Brzenik neighbourhood. In the Prizren region, there are health care facilities in most of the Kosovo Bosniak-inhabited villages of the Župa/Zhupë valley. The main health centre of the area is located in the village of Reçane/Reçan and is staffed with two family physicians and one dentist. Apart from a nurse in the Reçane/Reçan primary health centre, all employees in the health care facilities in the Župa/Zhupë valley are men, thus limiting access to health care for women residing in this rural and more traditional area of the region. Women often prefer to visit a female physician in Prizren town, despite higher medical and transportation costs. In 2008 and 2009, an attempt to provide gynaecological services upon the request of women in the area on a fortnightly basis failed to produce a meaningful interest among the community, even though the gynaecologist was a woman. Many Kosovo Bosniak women instead chose to travel to Prizren town where they enjoy greater anonymity and are able to access their services more discreetly. There is only one private pharmacy located in Reçane/Reçan where people can buy necessary medicines, although prices are higher than in Prizren town. Kosovo Bosniaks also have access to Serbia-financed health structures located in the Mušnikovo/Mushnikovë and Sredska/Sredskë villages. Kosovo Bosniaks access the regional hospital, which offers secondary health services, including in-patient treatment. For serious health problems, they travel to Belgrade where better facilities exist and where the community can communicate more easily in the Bosnian language due to its similarity to Serbian.

10. Access to justice

In the Gjilan/Gnjilane region, the Kosovo Bosniak community has full access to courts and legal services. However, there are no Kosovo Bosniaks employed as judges or prosecutors in the Ferizaj/Uroševac municipality. Access to justice remains problematic for the Kosovo Bosniak community in Mitrovicë/Mitrovica. This is also

a problem for other communities due to the partial functioning of the courts, since February 2008. In the Pejë/Peć municipality, some Kosovo Bosniaks reported that they lack confidence in law enforcement agencies, arguing that the courts' decisions are delayed and even biased. In the Prishtinë/Priština region, Kosovo Bosniaks enjoy equal access to courts and legal services. The district legal aid bureau operating in Prishtinë/Priština offers free legal assistance to financially disadvantaged persons in civil and administrative law matters in the Bosnian language. There is one Kosovo Bosniak female judge serving in the minor offenses court. There are seven Kosovo Bosniak judges and one Kosovo Bosniak prosecutor serving in the courts, in the Prizren region, while the community enjoys access to courts and legal services on a comparable basis with other communities.

11. Participation in public affairs

The ongoing rift within the Kosovo Bosniak community's political elite continues to negatively affect the participation of the community in the Prizren region.

The Kosovo Bosniak community is fairly well-represented in public life compared to other non-Albanian communities. At the central level, the community has secured five seats in the Assembly of Kosovo and the positions of Deputy Minister for Local Government Administration and Deputy Minister for Education, Science and Technology. In addition to that, three seats are reserved for Kosovo Bosniaks in the communities' consultative council, an advisory body operating under the auspices of the office of the President of Kosovo. Despite lobbying by community leaders, there has been no establishment of Kosovo Bosniak majority municipalities in and around the villages of Rečane/Recan (Prizren municipality) and Vitomirica/Vitomiricë (Pejë/Peć municipality). However, this has not negatively impacted the community's participation in public life at the local level, which it does in all municipalities where it resides. Kosovo Bosniak women are relatively well-represented, holding 40% (two seats out of five held by Kosovo Bosniaks) in the Kosovo Assembly, over 40% of the posts in the municipal community committees, but only 22% of the posts in municipal assemblies held by the community. The community holds prominent positions in the legislative and executive branches, and assembly seats, in the

KOSOVO BOSNIAK LOCAL RADIO STATION "HAYAT" IN VITOMICRË/VITOMIRICA IN THE PEJË/PEĆ MUNICIPALITY, BROADCASTS IN THE BOSNIAN LANGUAGE.



more densely Kosovo Bosniak-inhabited municipalities of Prizren, Pejë/Peć and Dragash/Dragaš. The Kosovo Bosniak community is represented by the coalition VAKAT (Koalicija VAKAT/Coalition VAKAT), which supports the full integration of the community into Kosovo's public institutions coupled with the promotion of Bosniak identity, and education in Bosnian in accordance with the Kosovo curriculum. However, the lack of co-operation between VAKAT and the Gorani party (GIG, Gradanska Inicijativa Gora/Citizens' Initiative Gora) has rendered it more difficult to get non-majority community representatives appointed, negatively affecting the participation of both communities. The Gorani party is more supportive of the Serbia-financed municipal bodies, with a vested interest in attending Serbia-funded schools, as long as there is no Kosovo curricula taught in the Serbian language.⁸ Radio and Television of Kosovo (RTK) broadcasts 15 minutes of news daily, and a one-hour weekly documentary in the Bosnian language.

In Ferizaj/Uroševac in the Gjilan/Gnjilane region, the very small Kosovo Bosniak community is not represented in municipal structures. In the Mitrovicë/Mitrovica region, Kosovo Bosniaks are employed in municipal institutions in northern and southern Mitrovicë/Mitrovica and Leposavić/Leposaviq municipality. Kosovo Bosniaks serve as politicians, civil servants and community activists, and usually participate in initiatives to bring together communities in public forums. The Kosovo Bosniak community is represented in the communities committee of the Mitrovicë/Mitrovica municipality, which is chaired by a Kosovo Bosniak. Two other Kosovo Bosniaks work in the municipal communities' office. In Leposavić/Leposaviq, three Kosovo Bosniaks work in the municipality, though not in decision-making positions. In the Mitrovicë/Mitrovica region, there is no media outlet specifically for the Kosovo Bosniak community. The only media broadcasting programs for Kosovo Bosniaks is the Kosovo public broadcaster RTK. In the Pejë/Peć municipality, out of the 21 positions held by non-Albanian communities, ten belong to Kosovo Bosniaks, including three women. Two Kosovo Bosniak men and one Kosovo Bosniak woman hold seats in the municipal assembly, the head of the municipal communities office post and the deputy chairperson of the municipal assembly post. Community representatives have expressed an interest in increasing their representation in municipal bodies. Insufficient outreach activities have been implemented by the municipality, a fact the community perceives as detrimental to their participation in public life. Kosovo Bosniaks are also represented on the communities committees in all municipalities of the region where they reside. A Kosovo Bosniak also heads the municipal community office in the Istog/Istok municipality. The municipal communities offices have overall been active in organizing periodical outreach visits to rural areas inhabited by the community, particularly in Deçan/Deçane and Istog/Istok. In the Pejë/Peć region, Kosovo Bosniaks rely on the local public station "Radio Peja", which broadcasts a ten-minute daily program and a thirty-minute weekly program in the Bosnian language and "Radio Hayat", a public radio that broadcasts radio program in the Bosnian language. There is no electronic media or newspapers for the community.

In the Prishtinë/Priština region, considering the current small size of the Kosovo Bosniak community, the level of representation

In the Pejë/Peć municipality, the Kosovo Bosniak Democratic Action Party (SDA) unsuccessfully bid for the deputy mayor for communities post after the November 2009 local elections, which generated some frustration within the community. The party submitted a request to the Constitutional Court to review the legality of the decision to appoint a Kosovo Egyptian to the post.

⁸ The party also supports the full integration of the Gorani community into Kosovo society with a Gorani national identity, and Serbian language as its mother tongue.

and participation is in proportion to the size of the community, with one representative each in the Prishtinë/Priština and Obiliq/Obilić municipal communities committees. Major Kosovo Bosniak political entities are led by their headquarters in Prishtinë/Priština. However, there are no civil society organizations from the community active in the region. In the Prizren municipality, Kosovo Bosniaks are well-represented both in the legislative and in the executive branches. Three out of 41 municipal assembly members, the director of culture, youth and sports, the deputy chairperson of the municipal assembly for communities and the head of the municipal communities office, are from the Kosovo Bosniak community.⁹ A Kosovo Bosniak woman represents the community in the municipal returns office, while the community is also represented in the policy and finance committee, the communities committee and several other municipal committees. Even with this extensive level of representation, there are few outreach activities to the Kosovo Bosniak community. In 2009, and in light of the local elections, there were a number of outreach activities from both central and local levels targeting Kosovo Bosniaks. In the Dragash/Dragaš municipality, the Kosovo Bosniak community is represented in the executive through the deputy mayor for communities. In the legislative sector, it is represented by two municipal assembly members and the deputy chairperson of the municipal assembly for communities post. In the civil service, the director of cadastre, urbanism and planning and the director of inspection posts are held by Kosovo Bosniaks.¹⁰ Additionally, the community has two representatives in the communities committee.

12. Language use

The Bosnian language is recognised as a language in official use¹¹ in the Pejë/Peć, Prizren, Istog/Istok and Dragash/Dragaš municipalities. The Law on the Use of Languages sets out the linguistic rights of communities benefiting from this status and the specific obligations of the municipalities. This includes the obligation to provide interpretation, translation, municipal services and documents into Bosnian upon request.

Kosovo Bosniaks in Ferizaj/Uroševac town, (Gjilan/Gnjilane region), speak Bosnian not only in the private sphere, but feel increasingly comfortable speaking it in public. The command of the Albanian language among young Kosovo Bosniaks is excellent. In the Mitrovicë/Mitrovica region, Kosovo Bosniaks continue to use their language with no obstacle in public, including in relations with municipal authorities in northern Mitrovica/Mitrovicë and in Leposavić /Leposaviq, where most of the residents speak Serbian. Kosovo Bosniaks use their mother tongue freely in public places in all municipalities of the Pejë/Peć region, except in Gjakovë/Đakovica, where the small size of the community and the desire of Kosovo Bosniaks to integrate means that they prefer to speak the Albanian language in public. In the Pejë/Peć municipality,

⁹ The two major opposing Kosovo Bosniak political entities, Coalition VAKAT and the newly-established New Democratic Party (NDS) entered into a coalition with the Democratic Party of Kosovo (PDK).

¹⁰ Parties that have been typically known to represent the Bosniak community won three seats in the municipal assembly. However, the Party of Democratic Action (Stranka Demokratske Akcije, SDA), typically a Bosniak party, is represented by one assembly member, who claims to act on behalf of the Gorani and not for the Kosovo Bosniak community.

¹¹ As specified in the Law on the Use of Languages, Law No. 02/L-37, Article 2.4, in municipalities inhabited by a community whose mother tongue is not one of the official languages of Kosovo and which represents above 3 (three) percent of the total population of the municipality, the language of the community shall have the status of a language in official use [&].

public information activities are announced in the Bosnian language, and translation and interpretation are provided upon request; although, the number of translated documents and quality is not satisfactory. In the Istog/Istok municipality, the Bosnian language is an official language in use. In the Deçan/Dečani municipality, Kosovo Bosniaks can address and receive responses from municipal officials in their own language. Kosovo Bosniak men tend to learn the Albanian language and interact with the majority community, whereas the women of the community do not speak Albanian and are therefore more isolated. No new developments have been noted in Prishtinë/Priatina, where depending on the context and interlocutors the Bosnian or Albanian language is used in public by Kosovo Bosniaks. The quality and quantity of documents translated into Serbian and thus accessible to Kosovo Bosniaks by the municipality is acceptable, although difficulties in obtaining medical services in one's mother tongue have been reported.

In the Prizren municipality, the status of Bosnian as official language is observed by the authorities. Most public signs are displayed in Bosnian, and most official documents are also available in this community's mother tongue. Interpretation in the Bosnian language is always provided during official meetings of the municipal assembly. However, in 2008 Kosovo Bosniak and Kosovo Turk assembly members launched a joint complaint against the municipality, claiming that its logo failed to reflect the diversity of the municipality, as it specifically excluded the Bosnian and Turkish languages. After a number of unsuccessful attempts to resolve the issue at both local and ministerial levels, the community filed a case to the Constitutional Court, which issued its final decision in March 2010, in their favour. The Court determined that there had been a violation of the rights of the Bosniak community to preserve, maintain and promote their identity, and ordered the municipality to amend its statute and its emblem within the three months from the delivery of the judgment, namely by 18 June 2010. Two days prior to this deadline, on 16 June 2010, the Court granted a request, made by the municipality, to extend the deadline for the implementation of the decision by an additional 90 days, to allow the municipal assembly more time to find a way to break the current political deadlock preventing the decision from being implemented. During this time, local media and public opinion in the municipality responded negatively to the ruling, maintaining that the logo is inclusive and accusing the Kosovo Bosniak and Kosovo Turk political parties of being divisive.

On 4 June 2010, a meeting of the communities committee in the Deçan/Dečani municipality was held without translation service. The Kosovo Bosniak member was therefore not able to actively participate in the discussions. Significantly, the municipal returns officer acted as translator to compensate for the deficiency.

13. Cultural/religious heritage and freedoms

There are no distinct Kosovo Bosniak cultural or religious heritage sites in Kosovo. In Mitrovicë/Mitrovica, the only site of interest is a mosque in the village of Rvatska/Rëvatskë that was destroyed in 1938 when it was burned to the ground. In 2005, with external funding, the community began to rebuild it and although not yet completed, the mosque is in use again. In the Pejë/Peć region, the Imam of the mosque in Dobrushë/Dobruša village,

“PELIVANI”, A KOSOVO BOSNIAK TRADITIONAL STRENGTH COMPETITION IN GORNJE LJUBINJE/LUBINJË E EPERMË IN ŽUPA/ZHUPË VALLEY (PRIZREN MUNICIPALITY).



Istog/Istok, is a Kosovo Bosniak. Furthermore, the community has tried for the last three years to organise a Bosniak convention, gathering Kosovo Bosniaks living in Kosovo and abroad. However, divisions and disagreements within the community prevented its implementation. The community's cultural heritage is mainly represented through their religious heritage, which they share with other Muslim communities in Kosovo. The two most important religious events are the monthly fasting of Ramadan which ends with Eid ul-Fitr and Eid ul-Adha, which is celebrated approximately two months later. Kosovo Bosniaks mark 28 September as the official Kosovo Bosniak holiday in accordance with the Law on Holidays. In 2009, the representatives of political parties and civil society received support for marking the day through various cultural activities, including the celebration of the 10th anniversary of education in the Bosnian language in Kosovo.

14. Inter-community relations/ dialogue

Kosovo Bosniaks are relatively well-integrated into Kosovo society, and engage in frequent and open dialogue with all communities.

Kosovo Bosniaks continue to enjoy good relations with the majority communities in the municipalities where they reside, whether Kosovo Albanians or Kosovo Serbs. This is partly due to the religious and linguistic characteristics the community shares with Kosovo Albanians and Kosovo Serbs, respectively. The Kosovo Bosniak community is relatively well integrated into Kosovo society, and engage in frequent and open dialogue with all communities. In the Ferizaj/Uroaevac municipality (Gjilan/Gnjilane region), there are no municipal and/or civil society initiatives to promote dialogue between the majority community and the Kosovo Bosniak community, nor their participation in public affairs. The Kosovo Bosniak community in the Mitrovicë/Mitrovica region continues to enjoy good relations with both Kosovo Albanians and Kosovo Serbs in the municipalities where they reside. In the Pejë/Peć region, the community is also relatively well-integrated and interacts freely with all other communities. Yet women and girls in some remote rural areas do not possess the same degree of Albanian



A MULTI-ETHNIC CAFÉ IN THE BOSNIAK MAHALLA, IN NORTHERN MITROVICA/ MITROVIĆË, FREQUENTED BY KOSOVO BOSNIAKS, KOSOVO ALBANIANS AND KOSOVO SERBS RESIDING IN AND AROUND THE NEIGHBOURHOOD.

language skills, impeding their participation and interaction with the majority. Kosovo Bosniaks do not engage in inter-community dialogue initiatives implemented by municipalities or civil society in Deçane/Deçan, Pejë/Peć, or Istog/Istok. Most of these inter-community dialogue activities target Kosovo Serbs within return and reintegration projects, although it should be noted that the Kosovo Bosniak community feels mostly integrated and reports little need for community-specific outreach.

In the Prishtinë/Priatina region, no municipal or civil society initiatives were organized to specifically promote inter-community dialogue and Kosovo Bosniak participation. However, in the Prizren region, the community has been more proactive in its engagement. In the Prizren municipality, the community has actively participated in inter-community dialogue activities, as supported by the municipality. The multi-ethnic NGO Integration Centre for Ethnic Communities ICEC has organized frequent joint round-tables on various topics of interest for non-majority communities, such as the use of languages and community education, primarily with the participation of Kosovo Bosniak and Kosovo Turk communities. In Prizren town, Kosovo Bosniaks co-operate with Kosovo Turks, Roma, Ashkali and Egyptians on various issues of concern to non-majority groups. Kosovo Bosniak and Kosovo Turk municipal assembly members also enjoy good co-operation and often share common stances on matters of mutual interest for both communities. In Dragash/Dragaa, the community's civil society also gets involved in round-tables and other initiatives, whenever they take place.



Annex

Table 1:
Population Settlements

Table 2:
Population Estimates

Table 3:
Population Estimates by Category

Table 4:
Key Community Stakeholders



Table 1: Population Settlements

Region	Municipality	Settlements inhabited by the Kosovo Bosniak community
Gjilan/ Gnjilane	Ferizaj/Uroševac	Ferizaj/Uroševac town
Mitrovicë/Mitrovica	Leposavić/Leposaviq	Vračevo/Vraçevë, Rvatska/Hrvatska, Gornji Kaljin/Kalin i Epërm, Donji Kaljin/Kalin i Ulët, Berberište/Berberishtë, Vrba/Vërb
	Mitrovicë/Mitrovica	Bosniak Mahalla, northern part of Mitrovica/Mitrovicë
Pejë/Peć	Deçan/Deçane	Prapaqan/Prapaçane, Rastavicë/Rastavica
	Gjakovë/Đakovica	Gjakovë/Đakovica town
	Istog/Istok	Dobruša/Dobrushë, Banjë/Banja, Lubovë/Ljubovo, Baicë/Banjica, Kashicë/Kašica, Gjurrakoc/Đurakovac, Veriq/Verić, Kovragë/Kovrage, Lukavac i Begut/Begov Lukavac, Prigodë/Prigoda
	Pejë/Peć	Pejë/Peć town, Vitomiricë/Vitomerica, Poçestë/Počešće, Raushiq/Raušić, Treboviq/Trebović, Ozdrim/Ozrim, Tërstenik/Trstenik, Novosellë/Novo Selo
Prishtinë/ Prishtina	Fushë Kosovë/Kosovo Polje	Fushë Kosovë/Kosovo Polje town
	Obiliq/Obilić	Obiliq/Obilić town, Mazgit/Mazgit and Plemetin/Plemetina ¹ village
	Prishtinë/ Prishtina	Prishtinë/Priština city
Prizren	Dragaš/Dragash	Dragash/Dragaš town, Rapqë /Rapča, Kërstec/Krstac, Lubovishtë/Ljubovište, Leshtan/Lještane, Radesh/Radeša, Kukjan/Kukaljane, Dikancë/Dikance, Baçkë/Baçka, Brod/Brod, Mlikë/Mlike, Vranishtë/Vranište, Gilloboçicë/Globočica, Orqushë/Orçuša, Zlipotok/Zlipotok, Krushevë/Kruševo, Restelicë/Restelica
	Prizren	Prizren town, Donje Ljubinje/Lubinjë e Poshtme, Drajçici/Drajçiq, Gornje Ljubinje/Lubinjë e Epermë, Gornje Selo/Gornjasellë, Grnçare/Grnçar, Jablanica/Jabllanicë, Lokvica/Lokvicë, Lubizhdë/Ljubižda, Manastirica/Manastiricë, Mušnikovo/Mushnikovë, Nebregoshtë/Nebregoshtë, Novo Selo/Novosellë, Planjane/Pllanjan, Pousko/Pouskë, Reçane/Reçan, Skorobište/Skorobishtë

Table 2: Population Estimates²

Gjilan/ Gnjilane	Source	Total population	Community	%
	Municipality of Ferizaj/Uroševac			
	1. Census 1981 ³	81,372	-	-
	2. Census 1991	113,668	1,475	1.3%
	3. Current Municipal Estimations	160-170,000	68	0.0004%
	4. Current Communities Estimations	160-170,000	68	0.0004%
	5. OSCE 2009 Municipal Profile Estimations	160-170,000	68	0.0004%
	6. Current OSCE Field Teams Estimations	160-170,000	68	0.0004%

Mitrovicë/Mitrovica	Municipality of Leposavić/Leposaviq			
	1. Census 1981	16,906	-	-
	2. Census 1991	16,395	770	4.7%
	3. Current Municipal Estimations	19,000	561	2.9%
	4. Current Communities Estimations	15,000	500	3.3%
	5. OSCE 2009 Municipal Profile Estimations	18,600	240	1.3%
	6. Current OSCE Field Teams Estimations	18,000	300	1.6%
	Municipality of Mitrovicë/Mitrovica			
	1. Census 1981	87,981	-	-
	2. Census 1991	104,885	5,205	5%
	3. Current Municipal Estimations	130,000	850 (North) 45 (South)	0.7%
	4. Current Communities Estimations	20,000 (North) 110,000 (South)	1,000 (North) 470 (South)	1.1%
	5. OSCE 2009 Municipal Profile Estimations	110,000 (South) 20,000 (North)	2,000-3,000 (North + South)	1.5-2.3%
	6. Current OSCE Field Teams Estimations	130,000	1,500	1.1%
Pejë/Peć	Municipality of Deçan/Dečane			
	1. Census 1981	40,640	217	0.53%
	2. Census 1991	49,000	248	0.50%
	3. Current Municipal Estimations	-	50	-
	4. Current Communities Estimations	60,000	50	0.08%
	5. OSCE 2009 Municipal Profile Estimations	40,000	-	-
	6. Current OSCE Field Teams Estimations	35,000	50	0.14%
	Municipality of Gjakovë/ Đakovica			
	1. Census 1981	-	-	-
	2. Census 1991	-	-	-
	3. Current Municipal Estimations	150,000	30	0.02%
	4. Current Communities Estimations	-	-	-
	5. OSCE 2009 Municipal Profile Estimations	-	-	-
	6. Current OSCE Field Teams Estimations	-	-	-
	Municipality of Istog/Istok			
	1. Census 1981	50,104	3,545	7.0%
	2. Census 1991	57,261	4,070	7.1%
	3. Current Municipal estimations	56,000-64,000	1,507	2.6-2.3%
	4. Current Communities Estimations	50,000	1,317	2.6%
	5. OSCE 2009 Municipal Profile Estimations	56,000	1,650	2.9%
	6. Current OSCE Field Teams Estimations	56,000	1,500-1,700	2.6-3.0%
	Municipality of Pejë/Peć			
	1. Census 1981	111,071	8,739	7.83%
	2. Census 1991	127,796	9,875	7.72%
3. Current Municipal Estimations	-	-	-	
4. Current Communities Estimations	150,000	2,900	1.93%	
5. OSCE 2009 Municipal Profile Estimations	170,000	-	-	
6. Current OSCE Field Teams Estimations	140,000	3,300	2.35%	
Pristinë/Priština	Municipality of Fushë Kosovë/Kosovo Polje			
	1. Census 1981	29,805	1,274	4.3%
	2. Census 1991	35,570	1,678	4.7%
	3. Current Municipal Estimations	3,000	40	0.1%
	4. Current Communities Estimations	40,000	20	0.1%
	5. OSCE 2009 Municipal Profile Estimations	40,000	40	0.1%
	6. Current OSCE Field Teams Estimations	40,000	12	0.03%
	Municipality of Obiliq/Obilić			
	1. Census 1981	26,595	294	1.1%
	2. Census 1991	31,627	347	1.1%
	3. Municipal Estimations (date)	32,000	70	0.2%
	4. Communities Estimations	30,000	50	0.2%
	5. OSCE 2009 Municipal Profile Estimations	32,000	70	0.2%
	6. Communities Teams Current Estimations	30,000	45	0.2%

Prishtinë/Priština	Municipality of Prishtinë/Priština			
	1. Census 1981	148,656	2,727	1.8%
	2. Census 1991	199,654	3,427	1.7%
	3. Municipal Estimations (date)	500,000	150	0.03%
	4. Communities Estimations	500,000	150	0.03%
	5. OSCE 2009 Municipal Profile Estimations	500,000	150	0.03%
Prizren	Municipality of Dragaš/Drageash			
	1. Census 1981	35,054	15,922	45.42%
	2. Census 1991	38,914	16,112	41.40%
	3. Municipal Estimations (date)	40,000	11,037	27.59%
	4. Communities Estimations	-	-	-
	5. OSCE 2009 Municipal Profile Estimations	-	-	-
	6. Communities Teams Current Estimations	-	-	-
	Municipality of Prizren			
	1. Census 1981	134,526	16,343	12.15%
	2. Census 1991	178,723	19,243	10.77%
	3. Current Municipal Estimations	240,000	21,975	9.16%
	4. Current Communities Estimations	-	-	-
	5. OSCE 2009 Municipal Profile Estimations	-	-	-
	6. Current OSCE Field Teams Estimations	-	-	-

Table 3: Population Estimates by Category

Region	Municipality	Gender	Children pre-school age(0-5)	Children attending compulsory education (6-15)	Children not attending compulsory education (6-15)	Working age employed (16-65)	Working age unemployed (16-65)	Elderly (65+)	Other
Gjilan/Gnjilane	Ferizaj/Uroševac	Male							
		Female							
		Total							
		Regional Totals							
Mitrovicë/Mitrovica	Leposavić/Leposaviq	Male							
		Female							
		Total							
	Mitrovicë/Mitrovica (northern)	Male							
		Female							
		Total							
	Mitrovicë/Mitrovica (southern)	Male							
		Female							
		Total							
		Regional Totals							
Comments: The OSCE was unable to obtain all the data from the relevant authorities.									
Pejë/Peć	Deçan/Dečane	Male		7		2	17		
		Female		5		1	18		
		Total		12		3	36		
	Gjakovë/Đakovica	Male		1		1	11		
		Female		2		1	14		
		Total		3		2	25		
	Istog/Istok	Male		163		14	180		
		Female		82		18	120		
		Total		245		32	300	80	
	Pejë/Peć	Male		281		4	514		
		Female		261			1,069		
		Total		542		4	1,581		
		Regional Totals		802		41	1,942	80	

Prizren	Dragaš/ Dragash	Male				617		
		Female				705		
		Total		185		1,322		
	Prizren	Male				1,879		
		Female				1,772		
		Total		2,332		3,651		
		Regional Totals				4,973		
Comments: The OSCE was unable to obtain all the data from the relevant authorities.								
Prishtinë/Priština	Fushë Kosovë /Kosovo Polje	Male		4		2		
		Female	2	2		1	1	
		Total	2	6		3	1	
	Obiliq/ Obilić	Male		2		10	8	2
		Female	2	1		9	9	2
		Total	2	3		19	17	4
	Prishtinë/ Priština	Male		24				
		Female		22				
		Total		46		164		20
		Regional Totals	4	55		202	40	25
Comments: The OSCE was unable to obtain all the data from the relevant authorities.								

Table 4: Key Community Stakeholders

1. Political parties claiming to represent the community.
2. Representatives in institutions (names, institutions).
3. Civil society organizations (name, thematic area of activity/key issues, indication if women's group).
4. Community media (electronic, print).
5. Community leaders/activists (men & women).
6. Others.
7. Additional information.

Region	Key Community Stakeholders	
Gjilan/Gnjilane	Municipality of Ferizaj/Uroševac	
	1	
	2	Nadie Shuturak, municipal communities officer and Bosniak representative
	3	
	4	
	5	
	6	
	7	
Mitrovicë/Mitrovica	Municipality of Leposavić/Leposaviq	
	1	SDA Stranka Demokratske Akcije (Party of Democratic Action) GIZ Građanska Inicijativa Zajedno (Civic Initiative for Communities)
	2	Ismet Islamović, chair of the communities committee
	3	
	4	Kosovo Bosniaks access Serbian media
	5	
	6	
	7	
	Municipality of Mitrovicë/Mitrovica	
	1	SDA Stranka Demokratske Akcije (Party of Democratic Action)
	2	Hajrudin Pirović, Bosniak representative to the UN Administration in Mitrovicë/Mitrovica Advisory Board
	3	
	4	Majority of Kosovo Bosniaks access Serbian media, although Albanian-language speakers also access Kosovo Albanian media.
	5	Nedžad Ugljanin, community representative, resident in Bosniak Mahalla but active throughout the region
	6	
7		

Pejë/Peć	Municipality of Istog/Istok	
	1	Party of Democratic Action (Stranka Demokratske Akcije, SDA). Koalicija "VAKAT" (Coalition "VAKAT") composed of: Democratic Party of Bosniaks (Demokratska stranka Bošnjaka, DSB) from Prizren; Democratic Party of Vatan (Demokratska stranka Vatan DSV) from Dragash/Dragaš; and Bosniak Party of Kosovo (BSK) from Pejë/Peć. Party for Democratic Change(Stranka Demokratskih Promena, SDP)
	2	Rasim Mahmutović, head of municipal communities office Alam Destanović, VAKAT Đule Batilović, (SDA)
	3	
	4	
	5	Đule Batilović - Dobrushë/Dobruša – village representative Mirsad Babačić Banjë/Banja-village representative
	6	
	7	
	Municipality of Pejë/Peć	
	1	Party of Democratic Action (Stranka Demokratske Akcije, SDA) Koalicija "VAKAT" (Coalition "VAKAT") Party for Democratic Change(Stranka Demokratskih Promena, SDP)
	2	Fahrudin Mehedović, deputy chairperson of municipal assembly Sabahudin Ciriković, the head of municipal communities office Džafer Gutić, coordinator for non-majority community education issues
	3	NGO "Đerdan" NGO "Salen"
	4	Local Radio " Hayat" in Vitomiricë/Vitomirica
	5	
	6	Football club Athletic club
	7	
	Municipality of Deçan/Deçane	
	1	
	2	Šaban Pejčinović, head of the municipal communities office
	3	NGO "Jeta" focuses on women's issues and involves Kosovo Bosniak community members
	4	Local Radio " Hayat" in Vitomirica/Vitomiricë has coverage in the village of Prapaqan/Prapaçane, and Rastavicë/Rastavica
	5	
	6	
	7	
	Municipality of Gjakovë/ Đakovica	
	1	Ifeta Jakupi, Bosniak Party of Democratic Action of Kosovo (Bošnjačka Stranka Demokratske Akcije Kosova, BSDAK)
	2	Ifeta Jakupi, member of the communities committee
	3	
	4	
5		
6		
7		
Prizren	Municipality of Dragash/Dragaš⁴	
	1	Koalicija "VAKAT" (Coalition "VAKAT") composed of: 1. Democratic Party of Bosniaks (Demokratska Stranka Bosnjaka, DSB) from Prizren; 2. Democratic Party of Vatan (Demokratska Stranka Vatan, DSV) from Dragash/Dragaš; 3. Bosniak Party of Kosovo (BSK) from Pejë/Peć. New Democratic party (Nova Demokratska Stranka, NDS); Party of Democratic Action (Stranka Demokratske Akcije, SDA).
	2	<u>a</u>
	3	NGO "Vatan", humanitarian aid, education, gender issues; NGO "Memlječet", culture and education; NGO "Centre for Civil Society", civil society development; NGO "Renesansa", culture, youth education; NGO "Biser", culture; NGO "Našinec", culture, education NGO "Koritnik", return, integration, minority rights, advocacy NGO "Stars", women

4	<p>“Alem”, Independent magazine in the Bosnian language Radio “Sharri”, Commercial radio in the Albanian language with few hours of programming in the Bosnian language; Radio “Gora”, commercial/informative radio in the Bosnian language www.info-ks.net, web-based informative magazine www.prizren-web.com/magazin, web-based magazine covering Kosovo Bosniaks in Župa/Zhupë, Podgora, Prizren and Gora, Dragash/Dragaš.</p>
5	
6	
7	NGOs active in Dragash/Dragaš claim to equally represent the Bosniak and Gorani communities.
Municipality of Prizren	
1	<p>Koalicija “VAKAT” (Coalition “VAKAT”) New Democratic party (Nova demokratska stranka, NDS); Party of Democratic Action (Stranka demokratske akcije, SDA); Bosniak Party of Democratic Action of Kosovo (Bošnjačka Stranka Demokratske Akcije Kosova, BSDAK).</p>
2	<p><u>Kosovo institutions</u> (central-level): Džezair Murati, member of the Kosovo Assembly Špresa Murati, member of the Kosovo Assembly Ćemailj Smailji, Deputy Minister of Labour and Social Welfare Raif Elezi, Deputy Minister of Local Governance Administration Bajram Ljatifi, adviser to the Minister of Environment and Spatial Planning; Ćerim Bajrami, member of communities consultative council <u>Kosovo institutions</u> (local level): Almir Saiti, Director of culture, youth and sport Ćemailj Kurtiši, member of municipal assembly Emilija Redžepi, member of municipal assembly Oruč Karadolami, member of municipal assembly Ajredin Alija, head of municipal communities office. Acif Džaferi, municipal communities officer Igbalka Fazlija, municipal returns officer Almir Saiti, director of culture, youth and sports</p>
3	<p>NGO “Equality”, women’s issues NGO “Edukator”, teachers organisation implementing activities in support of education NGO “Katedra slobodnog uma”, dealing with public opinion research Association of Contemporary Initiatives, network of Kosovo Bosniak non-governmental organizations Association “Šarski behar” cultural activities Association “Podgorski biseri” cultural activities NGO “Congress Council of Kosovo Bosniak Intellectuals”, education, culture, participation NGO “Sofra”, economic development, culture, employment, participation NGO “OZON”, protection of the environment</p>
4	<p>“Alem”, Independent magazine in the Bosnian language Radio “Omega 3”, Commercial radio in the Bosnian language (covers mostly Prizren town) Radio “Astra”, Commercial radio in the Bosnian language (covers mostly Župa/Zhupë valley) Radio “Yeni Donem”, one hour programme in the Bosnian language per day TV “Balkan”, multi-ethnic TV covering issues in the Balkans and broadcasting Balkan wide. www.info-ks.net, web-based informative magazine www.prizren-web.com/magazin, web-based magazine covering Kosovo Bosniaks in Župa/Zhupë, Podgora, Prizren and Gora, Dragash/Dragaš.</p>
5	<p>Emir Abazi, village leader in Rečane/Rečan Alen Azari, village leader in Planjane/Pllanjan Đeljilj Demiri, village leader in Jablanica/Jabllanicë Usen Arifi, village leader in Pousko/Pouskë Arif Fazliji, village leader in Nebregošte/Nebregosht Idaim Karadži, village leader in Manastirica/Manastiricë Batijar Mustafi, village leader in Lokvica/Llokvicë Bersim Dani, village leader in Gornje Ljubinje/Lubinjë e Epermë Ramadan Karadolami, village leader in Donje Ljubinje/Lubinjë e Poshtme Zaim Dilji, village leader in Mušnikovo/Mushnikovë Bajro Bajrami, village leader in Gornje selo/Gornjasellë Feim Ilijazi, village leader in Drajčići/Drajqiçi Nijazim Pajaziti, village leader in Grnčare/Gërņçar Tefidin Mamuti, village leader in Novo Selo/Novosellë Acif Džaferi, village leader in Lubizhdë/Ljubižda</p>
6	
7	

Prishtinë/Priština	Municipality of Fushë Kosovë/Kosovo Polje	
	1	
	2	
	3	
	4	
	5	
	6	
	7	
	Municipality of Obiliq/Obilić	
	1	
	2	Kosovo institutions (central-level): Muamera Mačkić, Ministry for Communities and Returns Kosovo institutions (local-level): Lejla Bošnjak, municipal inspector Ajša Gusinjac, municipal officer Mersida Balic-Lima, assistant officer, department of emergencies and public services
	3	NGO "Delvina" women's issues
	4	
	5	
	6	
	7	
	Municipality of Prishtinë/Priština	
	1	SDA, Party of Democratic Action (Stranka Demokratske Akcije), Numan Balić as the head of the party with the headquarters in Vitomiricë/Vitomirica. BSDAK, Bosniac Party of Democratic Action of Kosovo/Bosnjacka Stranka Demokratske Akcije Kosova, Hilmo Kantić, head of the party branch in Prishtinë/Priština.
	2	Shefki Zeqiri, member of communities committee; Jasmina Omeragić-Berisha, education officer, coordinator for Bosniak schools in Prishtinë/Priština municipality; Rešadije Rexhepagic, Ministry for Communities and Returns
	3	
	4	RTK, public broadcaster, 5 min news every evening at 18:10, one hour TV program "Mostovi" on Friday at 17:15,
	5	SDA (Branch) – Party of Democratic Action/Stranka Demokratske Akcije - Numan Balić, head of the party with the headquarters in Peja/Peć – Vitomirice/a. BSDAK – Bosniac Party of Democratic Action of Kosovo/Bosnjacka Stranka Demokratske Akcije Kosova - Hilmo Kantić, head of the party branch in Prishtinë/Priština
	6	Shefki Zeqiri, member of communities committee; Jasmina Omeragić-Berisha, education officer, coordinator for Bosniak schools in the Prishtinë/Priština municipality; Rešadije Rexhepagic, Ministry for Communities and Returns
	7	

1 One family lives in a social housing building in Plemetin/Plemetina.

2 The population data for sections 3, 4, 5, and 6 was collected by the OSCE Field Teams in consultation with community representatives and municipal officials in March-April 2010.

3 Throughout the Annex the data for censuses 1981 and 1991 includes Gorani and Kosovo Bosniak together.

4 The OSCE has been unable to obtain disaggregated figures for the Kosovo Bosniak community in this municipality (See Kosovo Bosniak Background, page 1). However, the listed officials have identified themselves as Kosovo Bosniaks. All are affiliated to the coalition "VAKAT".







Community Profile

KOSOVO CROAT

Annex

Population Settlements

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Key Community Stakeholders



Background

The Kosovo Croats are Catholic Slavs believed to originate from traders from Dubrovnik who came to Kosovo in the 14th century. Religion and the local Roman Catholic Church play a prominent role in the preservation of a distinct Kosovo Croat identity. Several thousand used to live in the municipalities of Viti/Vitina (Gjilan/Gnjilane region) and Lipjan/Lipljan (Prishtinë/Priština region). Now only a small number remain. The migration of the Kosovo Croats occurred during the 1990s and as a direct result of the 1999 conflict. Many left due to growing insecurity and lack of economic opportunities in Kosovo, and also in response to relocation incentive packages offered by the Government of Croatia. The Kosovo Croat community resides in the villages of Lletnicë/Letnica, Shashar/Šašare, Vërnavokollë/Vrnavokolo and Vërnez/Vrnez in the Viti/Vitina municipality (Gjilan/Gnjilane region), where they constitute roughly 0.05% of the population. Kosovo Croats also live in the village of Janjevë/Janjevo in the Lipjan/Lipljan municipality (Prishtinë/Priština region), where they amount to roughly 0,29% of the municipal population.

Those who still live in Kosovo are doing their best to preserve ethnic identity and tradition. For example, in Janjevë/Janjevo, goods are produced in small workshops utilising traditional methods of their Kosovo Croat ancestors. Currently, endemic unemployment has led youth to migrate, leaving behind an aging Kosovo Croat community that lives largely marginalised from society and neglected by the Kosovo institutions. In the village of Janjevë/Janjevo, an average of two to three families migrate every year, a trend which threatens the long term survival of this shrinking community.



Since 2009 several families, among them 20 young people, have left Janjevë/Janjevo in Lipjan/Lipljan municipality for Croatia in search of better employment opportunities.

KOSOVO CROAT NEIGHBOURHOOD OF JANJEVË/JANJEVO IN THE LIPJAN/LIPLJAN MUNICIPALITY (PRISHTINË/PRIŠTINA REGION). THE TOWN WAS A PROSPEROUS SETTLEMENT IN THE MIDDLE AGES, BUT NOW ITS RESIDENTS ARE AFFECTED BY THE HIGH LEVEL OF UNEMPLOYMENT AND NEGLECTED INFRASTRUCTURE.

Key Community Issues:

- High unemployment rate and dependency on social assistances;
- Availability and physical accessibility of services, especially for the increasingly aging community;
- High migration rate particularly amongst young people;
- No political representation of the community at the Kosovo-wide level, with limited participation at the local level;
- Real or perceived lack of security and freedom of movement outside their immediate neighbourhood;
- Neglected cultural sites.



TRADITIONAL WATER MILL IN LETNICË/LETNICA, IN THE VITI/VITINA MUNICIPALITY IN THE GJILAN/GNJILANE REGION WHERE ITS KOSOVO CROAT OWNER PRODUCES WHEAT AND CORN FLOUR.

1. Employment and socio-economic situation

A Kosovo Croat family owns a restaurant in Lletnicë/Letnica that occasionally provides free meals to the most socially vulnerable Kosovo Croats who live without the support of local authorities or any other organization or institution.

The employment and socio-economic situation of the Kosovo Croats remains precarious. In the Gjilan/Gnjilane region, the vast majority of Kosovo Croats are pensioners receiving assistance from Croatian, Kosovo and Serbian pension funds and/or social welfare. Many of them supplement their pensions with cattle breeding and agricultural activities. Furthermore, there are no Kosovo Croats employed in the Republic of Serbia-run institutions in the Viti/Vitina municipality. Occasionally, they receive humanitarian assistance from international organizations and the Catholic Church. Kosovo Croats in the Prishtinë/Priština region suffer acutely from a lack of employment opportunities. A limited number of people have found employment in the Janjevë/Janjevo primary school, including seven school teachers, out of whom four are female. Other sources of income for the Kosovo Croat community include trading in items, crafts, farming and agricultural activities. Many of the Kosovo Croat community live in extremely poor conditions.

2. Security and freedom of movement

In the Gjilan/Gnjilane region, there was only one security incident targeting the Kosovo Croat community between January and June 2010. A Kosovo Albanian male physically assaulted a Kosovo Croat in the village of Shashar/Šašare in the Viti/Vitina municipality, the assailant was apprehended. In 2009, there were several cases of physical and verbal harassment by ethnic Albanians displaced from the former Yugoslav Republic of Macedonia occupying empty Kosovo Croat properties in Lletnicë/Letnica village. However, as the occupation of Kosovo Croat properties has not ceased, the situation remains tense in the village. Cases of harassment, intimidation and attacks against the community reported to police were investigated and in some cases the perpetrators were arrested, tried and sentenced. However, according to a community representative, many more remain unreported. The community interacts with their Kosovo Albanian neighbours, and Kosovo Croats are generally able to move freely both within their villages and into Viti/Vitina town. The lack of public transportation linking the remote settlements to the main town remains an obstacle to their freedom of movement. The community cannot always make free use of their mother tongue in public, as there are reported cases of market sellers and shop owners increasing prices when approached by Kosovo Croats, or insisting on speaking in Albanian. There are no Kosovo Croats employed in the Kosovo police service in the Viti/Vitina station. Rather, two Kosovo Albanians with Croatian civil documents were employed in Kosovo police as Kosovo Croats. The community is not represented in the municipal communities' safety council, although a Kosovo Croat representative regularly attends the monthly meetings of the local public safety committee.

The security situation of the Kosovo Croat community in Janjevë/Janjevo, in the Prishtinë/Priština region, has not significantly changed since 2009. Cases of burglaries of unoccupied Kosovo

There are two Kosovo Croat female and two male police officers deployed Kosovo-wide.

The local public safety committee convened on 3 June 2010, in Vrbovac/Vërboc, where the Kosovo Croat representative from Lletnicë/Letnica raised the issue of Kosovo Croat property being occupied by ethnic Albanian refugees from Former Yugoslav Republic of Macedonia.



KOSOVO CROAT ELDERLY MAN WHO LEFT FOR CROATIA IN THE 1990S IN SEARCH OF EMPLOYMENT AND RETURNED TO LETNICË/LETNICA, IN THE VITI/VITINA MUNICIPALITY IN THE GJILAN/GNJILANE REGION IN 2003. ALTHOUGH HIS HOUSE WAS RECONSTRUCTED, HIS ONLY INCOME REMAINS SOCIAL ASSISTANCE.

Croat houses are still frequent and in most cases the perpetrators remain at large. The Kosovo Croat community has good neighbouring relations with the Kosovo Albanian, Roma and Kosovo Turk communities residing in the village and they freely use their language in public. In the Kosovo Police substation in Janjevë/Janjevo there are no Kosovo Croat police officers, however, the sub-station has a multi-ethnic composition, including seven Kosovo Serbs. The local public safety committee in Janjevë/Janjevo involves different communities, including one Kosovo Croat. The community is represented in the municipal safety council in Lipjan/Lipljan.

3. Returns and reintegration

Many Kosovo Croats who left Kosovo during the 1990s and the 1999 conflict have decided to resettle to, and locally re-integrate in Croatia, and there is little willingness among them to return.

Many Kosovo Croats left Kosovo, responding to incentive packages issued by the Croatian Government and fleeing the growing insecurity in Kosovo in the 1990s. In Viti/Vitina, a great number of Kosovo Croat private property, including agricultural land, remained occupied by Kosovo Albanians and ethnic Albanians from the former Yugoslav Republic of Macedonia. Overall, there have been more departures than returns. For example, no returns of Kosovo Croats have been registered in Janjevë/Janjevo (Lipjan/Lipljan municipality, Prishtinë/Priština region) or Lletnicë/Letnica and other Kosovo Croat-inhabited villages in the Viti/Vitina municipality (Gjilan/Gnjilane). Out of 4,331 Kosovo Croats registered in the Viti/Vitina municipality through the census in 1991, only 40 remained in 2010. In the Lipjan/Lipljan municipality, the representative of the Kosovo Croat community residing in Janjevë/Janjevo presented a list of potential returnees to the municipal working group on returns at the end of April 2010. The process of identifying families eligible for assistance is still ongoing and is jointly implemented by the municipal returns officer and the UNHCR.

4. Serbia funded institutions and services

Kosovo Croats continue to use the Republic of Serbia-financed structures for health and education. The free health care provided by these institutions continues to be a strong incentive for the vulnerable Kosovo Croat community to choose the Republic of Serbia-financed structures over the Kosovo system. In the Viti/Vitina municipality, (Gjilan/Gnjilane region), the four villages inhabited by Kosovo Croats access the Republic of Serbia-run health centre in Lletnicë/Letnica, health facilities in the neighbouring newly established municipality of Klokot/Klllokot, as well as hospitals in Gračanica/Graçanicë and Belgrade. Women and men from the community equally benefit from the Republic of Serbia-financed health services. The Kosovo Croat community from Janjevë/Janjevo, in Prishtinë/Priština, uses health and education services supported by Serbia. There are seven (two were hired in September 2009) Kosovo Croat teachers employed in the local primary school in Janjevë/Janjevo, who are financed by the Republic of Serbia structures. No Kosovo Croats work in the health structures financed by the Republic of Serbia. A few elderly Kosovo Croats receive pensions from the Government of Serbia.

5. Access to municipal services and public utilities

Physical access to municipal services continues to pose a challenge for elderly Kosovo Croats living in remote areas of Gjilan/Gnjilane, (Viti/Vitina municipality). The lack of public transportation continues to hamper mobility and therefore access to municipal services. However, the community uses relatively affordable taxis to reach the town. The community did not have a major issue with the Kosovo Energy Corporation (KEK) on the provision of electricity, given that many are eligible for assistance from the Center for Social Welfare to pay their bills. The water system in village Lletnicë/Letnica is not adequately maintained and the water is not potable. In the village of Janjevë/Janjevo, in the Prishtinë/Priština region, the provision of public services, such as waste collection and water supply is poor for all communities living in the village. During the summer of 2009, residents faced severe water shortages due to the lack of maintenance of the water pumps. Also, during 2009 and 2010, the Kosovo Croat community suffered several power cuts due to outstanding bills. The issue was resolved in March 2010, when the community, through its religious leader, collected the money to cover the amount of the last electricity bill and the 10% of the previous debts, as requested by KEK.

6. Access to social services and welfare

The main obstacle for the mostly elderly Kosovo Croat population in relation to access to social assistance continues to be physical mobility, which hampers access to social services. In the Viti/Vitina municipality, the Kosovo Croat community has access to monthly pensions and social welfare assistance. The most vulnerable amongst this community require home care, and since this is mostly an elderly community, the need for relevant social services will only increase. In Janjevë/Janjevo, there are several buses per day connecting the village with Lipjan/Lipljan town, however, the limited physical mobility of elderly persons limits their possibility to access social welfare services. The local priest usually provides transport to Lipjan/Lipljan town for the elderly Kosovo Croats. The community mainly relies on the financial assistance provided by the Republic of Serbia or Kosovo institutions.

7. Access to property and housing

There have been no changes in the situation since 2009, as Kosovo Croats in the Prishtinë/Priština region continue to enjoy access to housing and property while their peers in Gjilan/Gnjilane still face difficulties in repossessing their illegally occupied homes.

In Janjevë/Janjevo, there are around 700 houses belonging to Kosovo Croats. Around 300 are inhabited, approximately 50 by Kosovo Croats and others by Kosovo Albanians some of whom have entered into agreements with the displaced legal owners.

In Janjevë/Janjevo (Lipjan/Lipljan municipality) there are around 700 houses belonging to Kosovo Croats, of which around 300 are inhabited, approximately 50 by Kosovo Croats and others by Kosovo Albanians. In some cases the Kosovo Albanian occupants have negotiated agreements with the displaced Kosovo Croat owners. In Lletnicë/Letnica, Shashar/Šašare, Vërnavokollë/Vrnavokolo and Vërnez/Vrnez villages (Viti/Vitina municipality) around 800 properties were left vacant by Kosovo Croats during and after the 1999 conflict. Only 56 are being administered by the Kosovo Property Agency, while others are either illegally used (farming land) or occupied (houses). A few houses that are uninhabitable remain empty. Some of the illegal occupants are Kosovo Albanians, but the majority are ethnic Albanians who fled from the former Yugoslav Republic of Macedonia during the 2001 conflict. They settled in homes belonging to displaced Kosovo Croats in the Viti/Vitina municipality and began to make use of their agricultural land. Since then, frequent security incidents have been reported between the residing Kosovo Croats and the illegal occupants. Despite an outreach campaign by the Kosovo Property Agency in Croatia to try to encourage displaced Kosovo Croats to claim their property rights, the community failed to respond. Kosovo Croat representatives claim that many are either uninterested in returning, or are afraid that their property will be destroyed if the illegal occupants are forced to leave.

8. Access to education

The few Croat school-aged children who remain in Kosovo attend the Republic of Serbia-supported educational system.

Kosovo Croat primary school children in Janjevë/Janjevo (Prishtinë/Priština region), in total 24 boys and 26 girls, are following the Republic of Serbia curriculum in the multi-ethnic primary school “Shtjefën Gjeqovi” alongside Kosovo Roma and Kosovo Bosniak children. Among the seven Kosovo Croat teachers, four are female, who teach together with the Kosovo Serb staff. They impart, among other subjects three Croatian language classes a week. Kosovo Croat secondary school students, attend the Republic of Serbia curriculum schools in Gračanica/Gračanicë municipality, Donja Gušterica/Gushtericë e

KOSOVO CROAT PUPILS PLAY WITH A MAKESHIFT PING-PONG TABLE DURING A PHYSICAL EDUCATION CLASS IN JANJEVË/JANJEVO IN THE LIPJAN/LIPLJAN MUNICIPALITY (PRISHTINË/PRIŠTINA REGION). KOSOVO CROAT PUPILS, ALONGSIDE ROMA AND KOSOVO BOSNIACS, ATTEND CLASSES UNDER THE CURRICULA OF THE REPUBLIC OF SERBIA IN A SCHOOL FACILITY SHARED WITH KOSOVO ALBANIAN AND KOSOVO TURK PUPILS, WHO RECEIVE LESSONS UNDER THE KOSOVO CURRICULA.



Ulët and Laplje Selo/Llapllasellë villages (Gračanica/Graçanicë). There are currently no school-aged Kosovo Croat children in the Viti/Vitina municipality, (Gjilan/Gnjilane region), the last school-aged child in the municipality attended the Republic of Serbia-financed school in the village of Vrbovac/Vërbovc. The University in Mitrovica provides teaching in Serbian to Kosovo Croat students, one of which attends with help from a scholarship provided by the Lipjan/Lipljan municipality.

9. Access to health services

Kosovo Croats in the Gjilan/Gnjilane region have access to health services, although it is hampered by the limited mobility of the elderly community. In the Viti/Vitina municipality, Kosovo Croats use primarily the Republic of Serbia-financed institutions to access health services. On occasion for basic health care, they resort to the medical clinic in Lletnicë/Letnica working under the Kosovo system. The nearest Republic of Serbia-financed medical clinic is in the neighbouring newly-established municipality of Klokot/Kllokot. For more serious medical interventions, they use the hospitals in Gračanica/Graçanicë in Prishtinë/Priština and, when required, in Belgrade. The community, both women and men, have health insurance and are satisfied with the quality of the health care provided. In the Prishtinë/Priština region, Kosovo Croats continue to use Republic of Serbia-supported health services and facilities. Once a week, on the premises of the pharmacy attached to the Catholic Church in Janjevë/Janjevo, a Kosovo Serb doctor offers free medical assistance to the Kosovo Croat community. For secondary health care, the Kosovo Croat community accesses services supported by the Republic of Serbia, including health centres and hospitals in Donja Gušterica/Gushtericë e Ulët, Gračanica/Graçanicë and Laplje Selo/Llapllasellë.

Kosovo Croats in Janjevë/Janjevo still benefit from medical care provided by the local Catholic Church.

10. Access to justice

Kosovo Croats have access to courts and legal services, although transportation of the elderly to the courts continues to pose challenges. In Gjilan/Gnjilane, the Kosovo Croat community uses the services of Kosovo Albanian lawyers and access the municipal court in Viti/Vitina or the district court in Gjilan/Gnjilane town. In Prishtinë/Priština, Kosovo Croats have access to the municipal court in Lipjan/Lipljan. The Communities Team is not aware of any cases filed by Kosovo Croats in the Lipjan/Lipljan municipal court.

11. Participation in public affairs

The representation and effective participation in public life of the Kosovo Croat community remains poor, owing largely to their small numbers. The community has no representation in the municipal executive and legislative bodies or civil service in the Gjilan/Gnjilane region. In Viti/Vitina, the contracts of the only two Kosovo Croat

civil servants employed in the municipal administration were terminated in January and February 2009. In the Lipjan/Lipljan municipality (Prishtinë/Priština region) no Kosovo Croat has been appointed in the executive branch. The community is represented in the municipal community safety council, although the Kosovo Croat representative often cannot attend meetings due to lack of transportation. Until the November 2009 local elections, a Kosovo Croat woman participated in the communities committee. Currently, although a seat has been reserved for the community, the nomination of a Kosovo Croat community representative is still pending. Neither municipality has been involved in any outreach activities to the community to promote their participation in public affairs and break the isolation of this small, vulnerable and aging community. There is, moreover, no public or private print and electronic media in Croatian language.

12. Language use

In general, Kosovo Croats make free use of their mother tongue in most public spaces. However, the community, does not feel completely at ease to do so in all public spaces.

Kosovo Croats continue to make free use of their mother tongue in public places in the two municipalities where they reside. The community uses the Serbian official language while interacting with public authorities, and thus at times experiences difficulties in relation to the lack of adequate translation and interpretation in the two municipalities where the community reside. In the Gjilan/Gnjilane region, the Kosovo Croat community, situated in the Viti/Vitina municipality, generally makes free use of their mother tongue in public. There is, nonetheless, a perceived fear associated with certain public spaces in which the community would be reluctant to openly speak Croatian. Thus they are selective in visiting shops and cafes. There are also instances when official correspondence from the municipality was communicated to Kosovo Croats only in Albanian. Upon request, the municipality issued the same document in the Serbian language. In the Prishtinë/Priština region, the Kosovo Croat community residing in the Lipjan/Lipljane municipality do not encounter any problems in using their mother tongue in public, nor in their transactions with municipal authorities.

THE CATHOLIC CHURCH IN LETNICË/
LETNICA, IN THE VITI/VITINA
MUNICIPALITY IN THE GJILAN/GNJILANE
REGION, AND TWO ELDERLY KOSOVO
CROAT WOMEN IN TRADITIONAL
CLOTHING.



13. Cultural/religious heritage and freedoms

Kosovo Croats enjoy access to religious and cultural heritage sites and are able to celebrate their cultural and religious festivities within the areas where they reside. In the Gjilan/Gnjilane region, the Kosovo Croat community's cultural heritage is represented through their religion, which they share with the Catholic Kosovo Albanian community. Kosovo Croats in Viti/Vitina attend regular Catholic services in the churches in the hamlets of Lletnicë/Letnica and Vrnavokolo/Vërnavokollë. The village of Lletnicë/Letnica is known for a religious holiday held on 15 August, commemorating the ascension of the Virgin Mary, when many Catholics, but also Orthodox-Christians and Muslims, embark on a pilgrimage to pay homage to the black Madonna statue which adorns the Church in Lletnicë/Letnica. In the Prishtinë/Priština region, the main religious site is the Church of Saint Nicolas in Janjevë/Janjevo. The community celebrates the religious holiday of the "Summer Fiesta of Saint Nicolas" on 9 May.

14. Inter-community relations/ dialogue

In the Viti/Vitina municipality in the Gjilan/Gnjilane region, formal dialogue between the Kosovo Croat and Kosovo Albanian community is rare, although good personal relations between many neighbours of the two communities do exist. So far, there has been no dialogue forum specifically targeting the relations between the Kosovo Croat and Kosovo Albanian communities. However, the Kosovo Croat community representatives participate occasionally in dialogue forums chaired by the Kosovo Serbs of Vrbovac/Vërboç village. In Janjevë/Janjevo (Prishtinë/Priština region) relations between the Kosovo Croat and other communities are good. A Kosovo Croat represents the community and engages in formal dialogue forums, such as the local public safety committee and the municipal community safety council.



VIEW OF THE PICTURESQUE TOWN OF JANJEVË/JANJEVO IN THE LIPLJAN MUNICIPALITY (PRISHTINË/PRIŠTINA REGION), WHERE KOSOVO CROATS HAVE TRADITIONALLY RESIDED HARMONIOUSLY ALONGSIDE KOSOVO ALBANIANS, KOSOVO TURKS, KOSOVO BOSNIACS AND ROMA.



Annex

Table 1:
Population Settlements

Table 2:
Population Estimates

Table 3:
Population Estimates by Category

Table 4:
Key Community Stakeholders

Table 1: Population Settlements

Region	Municipality	Settlements inhabited by Croat community
Gjilan/ Gnjilane	Viti/ Vitina	Viti/Vitina; villages of Lletnicë/Letnica, Shasarë/Šasare, Vërnavokollë/Vrnavokolo and Vërez/Vrnez
Pristinë/ Priština	Lipjan/ Lipljan	Janjevë/Janjevo village

Table 2: Population Estimates¹

Region		Total population	Community	%
Gjilan/ Gnjilane	Municipality of Viti/Vitina			
	1. Census 1981	-	-	-
	2. Census 1991	57,290	4,331	7.600 %
	3. Current Municipal Estimations	60,000	40	0.066 %
	4. Current Communities Estimations	60,000	50	0.083 %
	5. OSCE Municipal Profile 2008 Estimations	59,000	60	0.010 %
Pristinë/ Priština	Municipality of Lipjan/Lipljan			
	1. Census 1981	55,705	3,676	6.4%
	2. Census 1991 ²	69,451	2,914	4.19 %
	3. Current Municipal Estimations	76,000	300	0.39%
	4. Current Communities Estimations	76,000	300	0.39%
	5. OSCE Municipal Profile 2009 Estimations	76,000	219	0.47%
	6. Current OSCE Field Teams Estimations	76,000	219	0.47%

Table 3: Population Estimates by Category

Region	Municipality	Gender	Children pre-school age (0-5)	Children attending compulsory education (6-15)	Children not attending compulsory education (6-15)	Working age employed (16-65)	Working age unemployed (16-65)	Elderly (65+)	Other
Gjilan/ Gnjilane	Viti/Vitina	Male	0	0	0	0	3	15	
		Female	0	0	0	0	2	20	
		Total	0	0	0	0	5	35	
	Regional Totals	50				5	35		
Pristinë/ Priština	Lipjan/Lipljan	Male	8	24	0	8	38	18	
		Female	13	26	0	8	53	23	
		Total	21	50	0	16	91	41	
	Regional Totals	219							
	Comments	Sources include community representatives, including the Kosovo Croat primary school director in Janjevë/Janjevo village (Lipjan/Lipljan municipality).							

Table 4: Key Community Stakeholders

1. Political parties claiming to represent the community
2. Representatives in institutions (names, institutions)
3. Civil society organisations (name, thematic area of activity/key issues, indication if women's group)
4. Community media (electronic, print)
5. Community leaders/activists (men & women)
6. Others
7. Additional information

Region	Key Community Stakeholders	
Gjilan/Gnjilane	Municipality of Viti/Vitina	
	1	LDK (Democratic League of Kosovo) ³
	2	
	3	
	4	
	5	Froka Dokić, community representative elected by the majority of Kosovo Croats living in the area
	6	
	7	
Prishtinë/Prishtina	Municipality of Lipjan/Lipljan	
	1	
	2	
	3	
	4	
	5	Don Mateo Palić, local priest, spiritual leader of the community Ivan Lovrić, head of community centre
	6	
	7	Comments: Kosovo Croat community members informed the OSCE that NGO "Youth Centre of Janjevë/Janjevo is no longer active.

1 The population data for sections 3, 4, 5, and 6 was collected by the OSCE field teams in consultation with community representatives and municipal officials in March-April 2010.

2 The data collected for the 1991 census is contested, as it was boycotted by segments of the population.

3 A member of the Kosovo Croat community, LDK party and ex-municipal assembly member claims to politically represent the Kosovo Croat community.





Community Profile

KOSOVO EGYPTIANS

Annex

Population Settlements

Population Estimates

Population Estimates by Category

Key Community Stakeholders



Disclaimer

Roma, Ashkali and Egyptians identify themselves as persons belonging to three distinct communities, and are as such recognized by the Kosovo legislative framework, Kosovo institutions and international organizations. The Organization for Security and Co-operation in Europe Mission in Kosovo (OSCE) fully recognizes the existence of three distinct communities and has in this publication sought to highlight their distinctive characteristics and experiences. However, due to a lack of reliable disaggregated data for the communities in some municipalities, parts of the Annex to this Profile include figures that represent Roma, Ashkali and Egyptians together.

Background

The Egyptian community is among those traditionally living in Kosovo. In the early 1970s, the community began to declare its identity as Egyptians, claiming ancestry in ancient Egypt, and initiating a campaign to try to secure a separate entry for “Egipkjani” (Egyptians) in the census in the Socialist Federal Republic of Yugoslavia. The community identifies the Albanian language as their mother tongue, and they are predominantly of Muslim faith. During the 1999 conflict, many were displaced throughout the region and to Western Europe. Only, few examples of organized returns projects targeting this community are available. In several occasions authorities failed to promote and protect the right to return for the Egyptian community. The cases of the informal settlements of Kristali and Rudesh/Rudeš well represent the difficulties faced by the community.¹

Egyptians celebrate Balkan Egyptian day on 24 June.

The majority of Egyptians reside in the western part of Kosovo, particularly in the Pejë/Peć region in the municipalities of Deçan/Dečani (constituting approximately 0.57% of the municipal population), Istog/Istok (3.28%), Klinë/Klina (2.36%), and Gjakovë/Đakovica where almost 700 Egyptians reside in an informal settlement, “Kolonija”. Egyptians also reside in the municipalities of Fushë Kosovë/Kosovo Polje (approximately 0.3%) and Obiliq/Obilić (0.2%) in the Prishtinë/Priština region. In the Prizren region, disaggregated data are not consistently available for the Roma, Ashkali and Egyptian communities.

Key Community Issues:

- The community is one of the most vulnerable in Kosovo with a relatively high number of Egyptians facing extreme poverty. Women represent one of the most disadvantaged groups in Kosovo.
- Insufficient protection of the right to property results in low numbers of returnees;
- Low level of education among Egyptians, particularly women;
- High rates of unemployment and widespread lack of skills among the community impede access to formal labour markets.

¹ For more detailed information, please see the Section on Access to property and housing.

1. Employment and socio-economic situation

Egyptian women are almost entirely engaged in the informal labour market, collecting recyclable materials, cleaning or begging. At the same time, they fulfil their role in the family as housewives and childcare providers.

The Egyptian community remains one of the most vulnerable communities in Kosovo. The level of unemployment remains extremely high and opportunities to compete in the labour market are scarce. The community continues to rely on social assistance, contributions from relatives residing abroad and donations from aid agencies. The widespread lack of formal or vocational education contributes to the high unemployment rate among Egyptians. Many Egyptian children do not pursue secondary or tertiary education. Even though a number of Egyptians are employed in the public sector, enabling them to generate monthly incomes, seasonal agricultural works and self-employment activities are still the dominant types of employment for this community. Reportedly, in the Pejë/Peć region, Gjakovë/Đakovica, Istog/Istok, and Klinë/Klina municipalities employ a total of eight Egyptians in the municipal community offices. An undetermined number of Egyptian women provide cleaning services to municipal buildings or other local institutions. Five Egyptians work as teachers in Gjakovë/Đakovica and Klinë/Klina; two Egyptian doctors serve in the main family health care centre in Gjakovë/Đakovica; and, one Egyptian works in the hospital in Klinë/Klina. Some Egyptians are employed in the public waste-collection companies in Gjakovë/Đakovica and Istog/Istok. Two Egyptians are police officers, one is a customs officer and one works at the "Dubrava" prison. Finally, one Egyptian works in the municipal court in Klinë/Klina. Others are employed in clothes shops, as blacksmiths or have small farms. However, the most significant sources of income remain social welfare assistance, occasional informal labour in agriculture and construction, remittances from the diaspora and occasional donations by the Kosovo Red Cross and KFOR.

In the Prishtinë/Priština region, the rate of unemployment among the Egyptian community is high. There are no Egyptians working as civil servants in the region. Only one is employed in a primary

EGYPTIAN MEN FROM THE INFORMAL SETTLEMENT OF "KOLONIA" IN THE GJAKOVË/ĐAKOVICA MUNICIPALITY (PEJË/PEĆ REGION) BURN TIRES TO OBTAIN THE METAL WITHIN, A FREQUENT SOURCE OF INCOME FOR THE COMMUNITY.



school in Obiliq/Obilić to perform repairs and maintenance. However, increasing number of youngsters from this community are enrolling in professional skills development courses provided by local and international NGOs, such as “Don Bosco” and “Vocational Training Centre” in Prishtinë/Priština, where Egyptians from Fushë Kosovë/Kosovo Polje are attending classes. The main source of income for the community is still seasonal casual labour in construction and agriculture, and the recycling of scrap metal and other materials. Only one Egyptian in the region is a doctor, working in the main health centre in Fushë Kosovë/Kosovo Polje. Many Egyptian families rely on the welfare system, receiving pensions, social assistance or minimum salary reimbursements from former publicly owned companies, such as “Elektro Privreda Srbije”. A considerable number of Egyptians have relatives working abroad who financially support them. Egyptian women and girls are more socio-economically vulnerable than the men and boys in their community. This is due to both their low status within the family, and the fewer chances of even completing compulsory education. In the Prizren region, the majority of Egyptians depend on social welfare or live in extreme poverty with no assistance. Those employed are engaged in seasonal agricultural work, small private businesses or are self-employed. The regional employment office does not keep specific data for the Egyptian community. However, the unemployment rate is understood to be above the average.

2. Security and freedom of movement

The security situation of the Egyptians is relatively good, with few incidents reported. They enjoy freedom of movement throughout Kosovo. In general, greater mobility has led to increased access to public services and integration with the majority community. Representation in the Kosovo police is impeded, however, by the lack of adequate educational qualifications among the community. Participation in security forums at municipal and local levels is also limited and linked to the overall challenges to the communities’ engagement in public life. One of the main security concerns affecting Egyptian women and girls is domestic and gender-based violence. Their freedom of movement is curtailed by the lack of support within and outside of their communities for their participation in public life.

In the Pejë/Peć region, the Egyptian community is well-integrated in public life and enjoys freedom of movement. Two security incidents were reported in Pejë/Peć and Gjakovë/Đakovica towns on 1 March and 8 May 2010. The incidents involved physical assaults by Kosovo Albanian males, who were later detained. There are three Egyptian police officers working in the region, one in the Istog/Istok police station, one in Klinë/Klina and one in the Gjakova/Đakovica station. The Kosovo police conduct regular patrols in areas inhabited by the community, and the security situation is described as calm. Police officers and the community report a high level of co-operation. A recent example was a meeting between the Gjakovë/Đakovica

Egyptian women’s ability to move freely and independently is still limited. Women are not often seen alone on the street. They tend to appear in public places, particularly outside their settlement, in the company of other women, men or children.

There are one female and six male Egyptians serving as police officers Kosovo - wide.

police and Egyptians from the informal settlement of "Kolonia" in January 2010, where the general security situation in the settlement was discussed. The community is represented in the municipal communities' safety council in Gjakovë/Đakovica. There are no humanitarian bus service lines specifically for the Egyptian community in the region. The community uses public or private transportation without difficulties, limited only by cost. In the Prishtinë/Priština region, there were no incidents involving Egyptians during the reporting period. There are no Egyptians working in the Kosovo police. There is an Egyptian representative in the municipal communities' safety council in Fushë Kosovë/Kosovo Polje, Prishtinë/Priština and Obiliq/Obilić. Public transport is the most common means of transportation used by the Egyptian community. However, due to financial constraints, access to public transport is very limited. In the Prizren region, there were no security incidents reported by the community to the police over the past year. There are no Egyptians working in the Kosovo police. Egyptians are not represented in municipal communities safety councils in the municipalities where they reside.

3. Return and reintegration

According to UNHCR statistics, 2009 showed an increase in voluntary returns compared to 2008: 281 Ashkali and Egyptians returned in 2009, compared with 195 in 2008.¹

UNHCR return figures indicate 179 Ashkali and Egyptian displaced persons have returned between January and April 2010.

About two thirds of the estimated pre-war population of 150,000 Roma, Ashkali and Egyptian residents were displaced during and after the 1999 conflict. Within Kosovo remain 292 displaced Egyptians, approximately 1.5% of the overall number of displaced persons within Kosovo.² Forced repatriations of Egyptians to Kosovo has not ended. The voluntary return process of persons belonging to the Egyptian community has been slow, with sustainability often hampered by the lack of employment opportunities and the poor economic integration of returnees. Other factors negatively affecting the return and reintegration of this community include: difficulties in repossessing property due to the widespread lack of registered property titles and personal documents; security concerns; insufficient interest by donors; and insufficient representation in returns-related bodies at the local and central levels.

In 2009 and early 2010, a number of initiatives dedicated specifically to the return and reintegration of Egyptians were undertaken in the Pejë/Peć region. In the Pejë/Peć municipality, in 2009 only five Kosovo Egyptians came back to their homes. Whereas, from the beginning of 2010, 22 returned namely five in Ljesane/Leshan, two in Pejë/Peć town, six in Vitomirica/Vitomiricë and nine in Vragovac/Vragoc. In Istog/Istok, within the framework of the "Return and Reintegration to Kosovo" project, jointly funded by the European Commission and the Ministry for Communities and Returns, and implemented by UNDP, 16 Egyptian families from Rudesh/Rudeš were relocated to the village of Serbobran/Srbobran in 2009.³ The land for the alternative relocation was allocated by the municipality. However, in order for returns to be sustainable, further assistance is needed to tackle problems related to the repeated flooding of the return site, the water and electricity supply to households, and to ensure security of tenure and access to documents, education and income generating opportunities for returnees. There were no other returns initiatives or projects

² UNHCR OCM Prishtinë/Priština Statistical Overview Update as at end of December 2009.

³ In 2005, the municipality had initiated a returns project for the 70 displaced Egyptian families from Rudesh/Rudeš whose settlement was completely destroyed in the aftermath of the 1999 conflict. However, the returns initiative was put on hold in June 2008 when their settlement was included within the protective zone of a nearby religious site.

¹ UNHCR OCM Prishtinë/Priština Statistical Overview Update as at end of December 2009.

targeting Egyptians in Istog/Istok, despite UNHCR data showing that 36 Egyptians returned to the municipality in 2010 and 51 in 2009. In Klinë/Klina, according to UNHCR data, only two Egyptians returned in 2010, and none returned in 2009. This may explain why no return initiatives or projects targeting the community have been implemented recently in that municipality. Furthermore, several Egyptian families returned to their newly reconstructed houses in the Brekoc/Brekovac settlement in the Gjakovë/Đakovica municipality within the framework of the Sustainable Partnership for Assistance to Minority Returns to Kosovo⁴. During 2009, there were spontaneous returns of a number of Egyptian families from the collective centre “Konik II” in Podgorica, Montenegro to the informal settlement “Kolonija” in the Gjakovë/Đakovica municipality, who have yet to achieve a durable solution. In Deçan/Dečane, only a few Egyptian families have returned in 2009/2010, while the municipality has not taken any significant initiatives to promote their reintegration.

In addition, during 2009 and early 2010, a series of Go-and-See Visits (GSV)⁵ targeting Egyptians currently displaced in different parts of Montenegro were organized by the Danish Refugee Council and UNHCR, in co-operation with municipal officials. Visits were arranged to Klinë/Klina and Istog/Istok municipalities, and to the “7 Shtatori/7 Septembar” settlement, Vitomiricë/Vitomirica and Ozdrim/Ozrim villages in Pejë/Peć municipality. Moreover, in Pejë/Peć municipality, between January and June 2010, three Go-and-See Visits were organized by the Danish Refugee Council in February (20 participants to the village Bllagajë/Blagaje), March (six to Pejë/Peć), and May (40 to the “7 Shtatori/7 Septembar” settlement) as part of projects financed by the European Union and by the United States Bureau of Population, Refugees and Migration. In February, the Danish Refugee Council organized a successful “Go-and-Info Visit” to Montenegro, in which 95 beneficiaries took part. Municipal officials from the Deçan/Dečane, Gjakovë/Đakovica and Klinë/Klina municipalities also participated in several go-and-see visits to Berane and Podgorica, Montenegro to inform displaced persons about the security situation, freedom of movement, access to public services, shelter and socio-economic opportunities in their places of origin. However, despite the expression of interest, these visits have not yet resulted in significant returns. In many cases, the lack of documentation and formal property titles negatively affects the displaced Egyptians’ prospects of returning to their homes. Municipalities in the region, including Klinë/Klina and Gjakovë/Đakovica, have yet to develop a comprehensive approach to ensure security of tenure, including through the regularization of informal settlements or the long-term allocation of land for returnees. The representation and participation of Egyptians in relevant returns-related mechanisms is hampered by the fact that many municipalities failed to establish them or to convey regular meetings. For instance, the Gjakovë/Đakovica, Deçan/Dečane, and Klinë/Klina municipalities do not have a functioning municipal working group on returns. Istog/Istok municipality has replaced this body with the so-called “stabilisation of the returnees’ task force”, which is chaired by the Egyptian deputy chairperson for communities. In addition, Istog/Istok is the only municipality with an Egyptian representative within the municipal return office.

Forced repatriation of persons belonging to the Egyptian community is ongoing, with 10 Egyptians repatriated from third countries (mainly Western European countries) to Kosovo between 2009 and April 2010.¹

4 The Sustainable Partnerships for Assistance to Minority Returns to Kosovo (SPARK) program is financed by the government of Kosovo and the British Government to the value of 20 million dollars. The program provides an integrated umbrella mechanism for delivering the full spectrum of multi-ethnic assistance to individual or spontaneous and organized group returns. 5 Go-and-see visits provide displaced persons with the opportunity to gather first-hand information on the conditions in their place of origin and to directly interact and engage with the receiving community to make an informed decision about return or other durable solution (see UNMIK/PISG Revised Manual on Sustainable Return, July 2006).

1 Ibid.

In other regions, no significant returns-related activities, projects or initiatives targeting the Egyptian community have been reported in 2009 or early 2010. In the Prishtinë/Priština region, one displaced Egyptian family has resided in the remaining barracks of the former Plemetinë/Plemetina camp since 1999. The family is originally from the Lipjan/Lipljan municipality, but due to security concerns, as assessed by UNHCR, they remain in the camp. In October 2009, the Ministry of Health instructed Obiliq/Obilić municipal authorities to find a durable solution for the family in question, as they live in precarious conditions with no adequate sanitary facilities. Generally, the representation and participation of Egyptians in relevant returns-related mechanisms and decision-making processes remain weak, and no specific strategies have been developed to reach out to Egyptian displaced persons and encourage their return or to seek other durable solutions. According to the municipal returns officers no returns or activities targeting Egyptian community has taken place. UNHCR statistics do not disaggregate data for the Egyptian and Ashkali communities who have returned to the Prishtinë/Priština region. The municipal returns officers are not aware of forced repatriations of members of the Egyptian community during 2009 or early 2010. There are no specific data available regarding the displacement, return or reintegration of the community in the Prizren region.

4. Serbia-run institutions and services

With the only exception being those who might still receive minimum salaries or pensions from the publicly-owned companies where they used to work before 1999, the Egyptian community generally does not make use of Serbia-run structures.

5. Access to municipal services and public utilities

During the last two years, the NGO “Civil Rights Program in Kosovo” in co-operation with UNHCR has contributed to facilitate the procedures to enable the Egyptian community to access civil registration. The “Civil Registration Campaign”, which was part of the program, has increased the awareness of many Egyptians and familiarized them with procedures related to registration.

The Egyptian community continues to have access to municipal services, although access to public utilities remains challenging. Many Egyptians do not have birth or civil registration certificates, which can prevent the community from enjoying full access to social services, such as employment assistance, health care and social welfare. In Pemishtë/Pemište village, in the Pejë/Peć region, many Egyptian women and children still lack civil registration documents, which deprive them of any form of social protection in cases of separation, child custody, inheritance, social welfare and health care. In May 2010, the Deçan/Deçane municipal communities office initiated a registration campaign to address this issue and to facilitate the issuance of personal documents. The village is facing problems with garbage collection as no public company took over a project implemented in 2009 by a local NGO that regularly collected waste. An Egyptian family, living in extremely poor conditions in Pemishtë/Pemište, has obtained from the Kosovo Energy Corporation (KEK)

the monthly use of 500 kilowatts of electricity free of charge, with expenses covered by the Ministry of Labor and Social Welfare. The family had lived without electricity for three years since their return to Kosovo. In the Klinë/Klina municipality, the sewage system and water supply services are totally lacking or are insufficient. Most villages inhabited by the Egyptian community are not connected to the sewage network, they use septic tanks to dispose of wastewater. Although the water supply systems have been installed in almost every village, they often fail to function properly, and residents rely on unregulated water sources. Disruption of the electricity supply and lack of waste collection due to the failure to pay also affect the quality of life of the Egyptian community in the Pejë/Peć region.

In the Prishtinë/Priština region, the provision of municipal services, such as garbage collection, in areas inhabited by the Egyptian community remains problematic. There are reported cases in Fushë Kosovo/Kosovo Polje and Obiliq/Obilić where the public company has not provided services regularly, leading to the proliferation of illegal dumpsites. The Egyptians residing in Plemetinë/Plemetina social housing buildings, in Obiliq/Obilić municipality, signed a collective agreement with KEK freezing their outstanding debts in exchange for the regular payment of bills, which has allowed them to be reconnected to the grid. In the Prizren region, the community has access to municipal services and public utilities, but the non-payment of bills continues to limit the community's access to water and electricity. Garbage collection is provided by private contractors with reports of irregular service provision.

6. Access to social services

The majority of the Egyptian community continues to enjoy free access to social services and welfare. Nevertheless, some women have complained that these services are not adequate to address their particular needs. In the Gjakovë/Đakovica municipality, some Egyptians have raised concerns about the unfair distribution of aid among the different communities. Apart from financial assistance, other services, such as support against domestic violence, family services and assistance in addressing youth problems, are not commonly used by Egyptian women. In the Klinë/Klina municipality in the Pejë/Peć region, officials underwent specialised training provided by the Ministry of Labour and Social Welfare in 2009 and 2010 to enhance their knowledge on social assistance scheme procedures and the specific needs of non-majority communities. Their outreach and the quality of services they provide have since improved.

7. Access to property and housing

Although several municipalities took some steps to address the issue, access to property and housing remains one of the biggest challenges faced by the Egyptian community. The lack, or non existence, of property titles hampers the possibility for many

RETURNEE HOUSING IN SRBOBRAN/ SRBOBRAN IN THE ISTOG/ISTOK MUNICIPALITY (PEJË/PEĆ REGION). DESPITE THE SMALL SIZE AND BASIC FACILITIES IN THE HOUSE PICTURED, INDIVIDUAL HOUSING AND ADJACENT ARABLE PLOTS PROVIDE MORE SUITABLE HOUSING SOLUTION FOR DISPLACED AND SOCIALLY VULNERABLE EGYPTIANS, AS OPPOSED TO THE VERTICAL HOUSING PROJECTS FOUND ELSEWHERE IN KOSOVO.



displaced to return to their homes. For those already living in Kosovo, it impedes security of tenure. The almost complete absence of initiatives aimed at regularizing informal settlements leaves Egyptians and other vulnerable communities in a disadvantaged position. The functioning of municipal cadastral offices remains unsatisfactory. The failure by municipalities to develop and implement municipal urban plans continues to negatively affect the Egyptian and other communities. The general quality of housing for the Egyptian community is poor. Many settlements lack basic infrastructure and remain disconnected from water and electricity.

Issues affecting Egyptians' enjoyment of housing and property rights include: the lack of a comprehensive social housing scheme for vulnerable families and forced returnees; the absence of compensation for those who have lost their properties and are not willing to return; and, the illegal occupation of property.

Several examples from the Pejë/Peć region illustrate some of the key challenges affecting the Egyptian community's enjoyment of property and housing rights. The informal settlement of "Kristali" in Pejë/Peć was inhabited by over 100 Egyptians and Roma before its destruction during the 1999 conflict. Former residents fled, in most cases to Montenegro. The municipality's designation area from residential to industrial in 1993 eventually prevented displaced Egyptians and Roma from rebuilding their houses. However, illegal construction carried out by persons belonging to other communities was tolerated. The area was later re-designated as commercial in September 2000, again preventing the return of displaced persons and the reconstruction of their homes. No compensation was provided. Approximately 450 Egyptians and Roma reside in the informal settlement of "7 Shtatori/7 September", also in Pejë/Peć. The site is characterized by extremely poor housing conditions and the lack of electricity, potable water and a functioning sewage system. Although international organizations support "Go-and-See Visits" and returns projects to the settlement, there are no plans to regularize it, nor to improve the living conditions of its residents. Approximately 70 Egyptian and Roma families used to live in Rudesh/ Rudeš, in the Istog/Istok municipality, before its destruction during the 1999 conflict. Some of the former residents tried to return and to rebuild their houses. However, progress had to be halted due to the fact that the area was included in the protective zone surrounding the Serbian Orthodox Monastery of Gorioč, in 2008. Notably, the Istog/Istok municipality had supported their efforts before 2008 by

requesting a land-swap with the Monastery of Gorioč allowing the displaced to rebuild their homes in Rudesh/Rudeš. Yet, this proposal was never approved by the UNMIK Special Representative of the Secretary General. After the protective zone was established, a third location was found in the village of Serbobran/Srbobran, about seven kilometres away from Rudesh/Rudeš. So far, 18 Egyptian families comprising 80 individuals, have returned to the reconstructed houses in Serbobran/Srbobran, signing a lease agreement for 10 years with the possibility of extension. Egyptian returnees have complained regarding delays in construction, the poor quality of the houses, water and electricity shortages, flooding of the area, and the lack of possibilities for a sustainable integration in the new environment. Reportedly, those who had properties in Rudesh/Rudeš are still entitled to recover them if the restrictions related to the protective zone are ever lifted. In September 2008, the Gjakovë/Đakovica municipal assembly allocated almost four hectares of municipal land to accommodate the approximately 140 Egyptian and Roma families residing on land belonging to a former socially owned enterprise in the informal settlement of "Kolonija". The allocated land borders their actual place of residence. The ongoing project includes the regularization of the settlement, including the building of adequate infrastructure, and the construction of 140 houses. If the implementation of the project continues smoothly, it would mark a major step in the improvement of the living conditions of these vulnerable families.

In the Prishtinë/Priština region, access to adequate housing for the Egyptian community remains a challenge. Municipalities have not developed any plans or taken any steps to regularize the existing informal settlements where the community resides and security concerns have halted the return of displaced Egyptian families to their places of origin. For some, alternative solutions, such as the allocation of municipal land in Plemetinë/Plemetina, have been found. In the Prizren region, Egyptians living in urban areas, such as Prizren town, generally enjoy better access to adequate housing and security of tenure than their counterparts in rural or sub-urban areas. According to municipal officials, there are currently no informal settlements inhabited by the community in the region.

8. Access to education

Egyptians residing in the Pejë/Peć, Prishtinë/Priština and Prizren regions generally receive the Kosovo curricula education in the Albanian language. Yet, no national subjects on the history, art and culture of the community have been developed by the Ministry of Education, Science and Technology. Although no formal obstacles to access the facilities have been noted, the community is affected by social exclusion and poverty that hampers children's attendance and performance at school throughout Kosovo. As it is also often the case among other communities, girls remain the most affected. Many Egyptian families can rarely afford basic school textbooks and supplies, contributing to high numbers of drop outs and the frequent choice to keep only boys in school. Egyptian children, moreover, rarely enrol in pre-school classes, mainly due to the

AN EGYPTIAN GIRL FROM SRBOBRAN/ SRBOBRAN IN THE ISTOG/ISTOK MUNICIPALITY (PEJË/PEĆ REGION). MANY EGYPTIAN FAMILIES CANNOT AFFORD SCHOOL TEXTBOOKS AND MATERIALS, CONTRIBUTING TO HIGH NUMBERS OF DROP OUTS, AND THE FREQUENT CHOICE TO KEEP ONLY BOYS IN SCHOOL TO THE DETRIMENT OF EGYPTIAN GIRLS' EDUCATION.



parents' lack of interest and financial constraints. The overwhelming majority of Egyptian students do not continue their studies past compulsory-level education. Few enrol in university, despite existing quotas of reserved seats for Egyptians and other communities. In Pejë/Peć, access to education appears better than in other regions, partially due to the community's greater numbers. Pre-school activities are organized in the community centres in the "Kolonia" informal settlement and in the village Brekoc/Brekovac in the Gjakovë/Đakovica municipality. Additionally, there are NGOs, such as "Bethany Christian Services" and "Samaritan's Purse", active in implementing educational programs to improve the attendance of Egyptian pupils in primary education. The Klinë/Klina municipality has made efforts to raise interest amongst the community to enrol and keep children in primary school through the provision of free transportation to Egyptian children. In 2011, the municipality would like to extend this provision to secondary school students from non-majority communities, including Egyptians. In the Deçan/Deçane municipality, Egyptians do not enroll their children in pre-school education. Only two Egyptians work as teachers in Kosovo schools following specialized training received by the Ministry of Education, Science and Technology and the local NGO "Kosovo Education Centre". Secondary schools are far from the settlements and the municipality does not assist secondary students with subsidized transportation. Therefore, parents generally do not feel comfortable in girls walking several kilometers alone.

9. Access to health services

In the Gjakovë/Đakovica municipality, the local NGO "Foundation for Open Society" is implementing a pilot project to train health mediators from the Egyptian community to improve community's access to health.

The Egyptian community usually enjoys access to health care, although the cost of medication and treatments are often not affordable. For those Egyptians residing in remote areas, getting to facilities and services in urban areas can be costly and difficult. Home births in poor hygienic conditions without midwives' assistance remains a common practice among Egyptians, particularly those who cannot afford to go to hospitals. Lack of awareness, insufficient health education and low numbers of

specialized female doctors are additional obstacles to gaining access to health care for Egyptian women. Generally, the Egyptian community does not access Serbia-run health institutions. Notably, in the Gjakovë/Đakovica municipality in the Pejë/Peć region, the NGO "Foundation for Open Society" is implementing a pilot project to train health mediators from the Egyptian community. The project employs three persons covering the "Kolonia" and "Piskotë/Piskota" settlements and the village of Brekoc/Brekovac. The aim of the project is, through the development of a culturally sensitive approach, to increase the provision and the quality of health services to the most vulnerable, including reaching out to women to improve responses to women's and family health issues. There are two doctors among the Egyptian community employed in the municipal health sector in the Gjakovë/Đakovica municipality.

10. Access to justice

Access to the courts and legal services for Egyptians is satisfactory, although the community still faces problems regarding affordability and the lack of awareness of existing rights and remedies in the Pejë/Peć, Prishtinë/Priština and Prizren regions. Egyptian women, due to the predominant patriarchy among the community, are not very proactive in filing claims in court. The NGO "Civil Registration Programme in Kosovo" provides free legal assistance and advice on civil status registration and access to rights for non-majority communities, including the Egyptian community. The community is under-represented in the judiciary, as there is only one Egyptian judge in the Pejë/Peć district court and a female Egyptian administrative clerk in the municipal minor offences court in Klinë/Klina.

11. Participation in public affairs

Egyptians are represented at the central level by only one deputy in the Assembly of Kosovo⁶, and by two representatives in the community consultative council, an advisory body operating under the auspices of the Office of the President of Kosovo. The participation of the Egyptian community in public affairs is better at the municipal level. The November 2009 municipal elections were deemed a success for the Egyptian community. The community gained a municipal assembly seat each in the municipalities of Fushë Kosovë/Kosovo Polje, Gjakovë/Djakovica, Istog/Istok and Pejë/Peć, all of which contain a relatively large number of Egyptians. Still, the community remains unrepresented in the executive branches in the municipalities where they reside. The small numbers of the community account in part for its limited representation. At the same time, the lack of professional and educational credentials continues to undermine the self-confidence of community representatives to actively engage in municipal politics. Egyptian women remain particularly absent from the sphere of public affairs, as the traditional role in the home limits their opportunities. Municipal authorities have generally failed to proactively reach out to Egyptians to promote their participation or to encourage the community to register to vote.

The participation of the Egyptian community in public affairs remains nominal and reliant on their work and involvement in the municipal community offices and the municipal communities committees.

⁶ There are four set-aside seats for the Roma, Ashkali and Egyptian communities in the Kosovo Assembly. In the last general elections in November 2007, one Roma, one Egyptian and three Ashkali were elected to the Assembly of Kosovo.

An Action Plan was adopted in December 2009 to implement the Strategy for the Integration of the Roma, Ashkali and Egyptian Communities in Kosovo, adopted in 2008. The Action Plan introduces concrete measures which, among other things, are meant to improve the representation and participation of the Roma, Ashkali and Egyptian communities in Kosovo society.

In addition, there is a low level of participation by Egyptians in public discussions organised by those municipalities where the community resides. Egyptians are represented politically by the New Democratic Initiative for Kosovo (IRDK). There is no print or electronic media targeting the Egyptian community specifically.

The Egyptian community's participation in public affairs in the Pejë/Peć region is increasing. The community gained a total of three municipal assembly seats in the November 2009 local elections in the municipalities of Gjakovë/Djakovica, Istog/Istok and Pejë/Peć. The community holds: one deputy mayor for communities post in Pejë/Peć; two deputy chairperson of the municipal assembly posts in Gjakovë/Đakovica and Istog/Istok; the chairperson of the communities committee post in Istog/Istok; the head of the community office; a seat on the policy and finance committee in Gjakovë/Đakovica; and, a municipal returns officer post in Istog/Istok. Community representation is ensured in the municipal community offices of all the municipalities where they reside in Gjakovë/Đakovica (three representatives), Klinë/Klina (one), Pejë/Peć (one), and Istog/Istok (one). There are some positive examples of outreach activities organized by municipal authorities. The Gjakovë/Đakovica municipality actively engaged the community in the resettlement process in the informal settlement of "Kolonia" (see page 8 above). Klinë/Klina municipal officials join the representatives of the communities committee in outreach visits to the villages inhabited by Egyptians. The Istog/Istok municipal community office organizes regular outreach visits to the different settlements inhabited by the community. Civil society has made a significant contribution by supporting, and promoting various educative and recreational activities aimed to integrate the community into society and to improve their living conditions.

The Egyptian community's participation in public affairs in the Prishtinë/Priština region is low. The community gained a municipal assembly seat in the November 2009 local elections in Fushë Kosovë/Kosovo Polje. The community is also represented in the community committees in the two municipalities where they are concentrated, Fushë Kosovë/Kosovo Polje and Obiliq/Obilić. There are, however, no Egyptians in the executive branches in the municipalities where they reside. Outreach activities initiated by municipalities in the region to the community are rare. In the Prizren region, the Egyptian community's participation in public affairs remains poor. The community is concentrated in small numbers in the municipalities of Prizren and Rahovec/Orahovac, lacks representation in the legislative and executive branches and is not employed in the civil service. Communities committees that should, by law, include Egyptian representation in Prizren and Rahovec/Orahovac have yet to be established, and outreach activities to encourage the community's participation in public life have been rare. Working group meetings were held in 2010 to draft a Prizren "Local Action Plan" for the Integration of the Roma, Ashkali and Egyptian communities within the auspices of a project implemented by the local NGO "Kosovo Foundation for Open Society". Roma, Ashkali and Egyptian Communities' representatives, NGOs, and international organizations participated, while invited municipal officials failed to attend.

12. Language use

The Albanian language is traditionally the mother tongue of the Egyptian community, easing its interaction with institutions. The fact that Egyptians speak Albanian facilitates the community's access to services and information, while contributing to their freedom of movement. The community accesses Albanian language electronic and print media.

13. Cultural/religious heritage and freedoms

The Egyptians are mainly Muslim, and generally free to express their cultural identity, religious beliefs and customs. There are no designated protected sites of cultural or religious significance for the community. No activities to identify such sites have been undertaken by competent authorities. In the Pejë/Peć region, where most Egyptians reside, there are two mosques exclusively frequented by the community in the Gjakovë/Đakovica municipality. In the Deçan/Dečane municipality, there is a group of Egyptians belonging to the Muslim Bektashi order.

Traditionally in May, Egyptians celebrate the marking of "Shën Gjergj", gathering at religious sites such as tyrbes or mosques.

14. Inter-community relations/dialogue

The association of the Egyptian community with the Kosovo Albanians has defined their relationship with Kosovo's other communities before, during, and after the 1999 conflict. However, the community still experiences direct and indirect discrimination mainly due to the widespread prejudice against them that leads to social exclusion. In those municipalities where Egyptians are under-represented, opportunities for engagement in inter-community dialogue initiatives remain limited. The Egyptians' engagement in civil society dialogue initiatives is also curtailed by its poor self-organization.

The Egyptian community plays an important role in the promotion of tolerance and inter-community dialogue in the Pejë/Peć region. Inter-ethnic relations with Kosovo Albanians and other communities are good, even if Egyptian community representatives sometimes complain that too much attention has been given to other communities to their detriment. Egyptian civil society and community representatives participate in all inter-community and multi-ethnic events and activities in the region. For instance, the multi-ethnic women NGO "7 Shtatori" is currently promoting dialogue initiatives between Roma, Egyptians and Kosovo Albanians in Pejë/Peć. In Istog/Istok, the NGO "Vizioni 02" and "Iliria" organised football tournaments and summer camps involving youth from Egyptian, Bosniak and Albanian communities. Egyptian women do not play an active role in social life in broader Kosovo

A KOSOVO ALBANIAN AND FOUR EGYPTIAN FRIENDS PLAY COMPUTER GAMES IN A COMMUNITY CENTRE MANAGED BY A WOMEN'S ASSOCIATION IN THE ETHNICALLY MIXED NEIGHBOURHOOD OF SHTATË SHTATORI/SEDMI SEPTEMBAR (7 SEPTEMBER) IN PEJË/PEĆ TOWN.



society and tend to gather within their own community only. In the Prishtinë/Priština region, the Egyptian community is generally not very proactive in participating in the municipal initiatives promoting inter-community dialogue, mostly due to their lack of self-organization and marginalization. Despite municipal commitments to reach out and include all communities, Egyptian representatives claim that the community has been neglected. Nonetheless, the community interacts with other communities in the region, particularly with Kosovo Albanians. In the Prizren region, Egyptians continue to be well-integrated and participate in formal and informal inter-community activities, while enjoying good relations with all other communities in the municipalities where they reside.

Annex¹

Table 1:
Population Settlements

Table 2:
Population Estimates

Table 3:
Population Estimates by Category

Table 4:
Key Community Stakeholders

*(Please note that fields left blank and/or marked with – indicate an absence of reliable or obtainable data, or 'not applicable', depending on the category)



Table 1: Population Settlements

Region	Municipality	Settlements inhabited by Egyptian Community
Pejë/Peć	Deçan/Deçane	Deçan/Deçane town, Dubovik/Dubovik, Pozharë/Požare, Strellc/Streoc, Glllogjan/Glođane, Irzniq/Irznić, Shaptej/Šaptej, Gramaqel/Gramaçel, Baballoq/Babaloć, Pemishte/Pemište.
	Gjakovë/Đakovica	Rruga/Ulica/Street: "A.P. Tepelena", "A. Ibra", "S.Pozhegu"; "Mahalla Mulla Jusuf", "Koloni/Kolonia" informal settlement, Brekoc/Brekovac, Hereq/Herec, Skivjan/Skivjane, Rogove/Rogovo, Jahoc/Jahoc, Janosh/Janos, Osek Hil/Osek Hilja, Bec/Bec, Vraniq/Vranic, Palabardh/Paljabarda, Bitesh/Bites, Novoselle e Poshtme/Donje Novo Selo, Planqor/Pljancor, Shishman/Sisman, Nec/Nec. <u>In town</u> : Rruga/Ulica/Street Fehmi Agani, Rruga/Ulica/Street A.P.Tepelena, also known as Lagjja/Mahalla "Sefa", Rruga/Ulica/Street Ahmet Koronica, also known as Lagjja/Mahalla "Cabrat" <u>Villages</u> : Brekoc/Brekovac, Koronicë/Korenica, Shishman/Šišman, Vraniq/Vranic, Bec/Bec, Jabllanicë/Jablanica, Novosell e Ultë/Donje Novo Selo, Janosh/Janoš, Palabardhë/Paljabarda, Rogovë/Rogovo, Osek Hilë/Osek Hilja, Skivjan/Skivjane, Hereq/Ereć, Planqor/Pljancor, Rakovinë/Rakovina, Ujz/Ujz, Jahoc/Jahoc, Bitesh /Biteš, Qerim/Ćerim, <u>Settlements</u> : Dardania/Piskote, Lagjja/Mahalla Qyl (located in town), Lagjja/Mahalla Jusufit (located in town), Ali Ibraj, also known as Kolonia
	Istog/Istok	Suvi Lukavac/LLukavc i Thatë, Koš/Kosh, Shalinovicë/Šaljinovica, Kovragë/Kovrage, Banjë/Banja, Banjicë/Banjica, Carallukë/Črni Lug, Cerrcë/Črno, Dobrushë/Dobruša, Dragolevc/Dragoljevac, Drejë/Drenje, Dubovë/Dubove, Gjurakoc/Đurakovac, Istog/Istok, Koshicë/Košica, Kosh/Koš, Kovragë/Kovrage, LLukavc i Begut/Begov Lukavac, LLukavc i Thatë/Suvi Lukavac, Lubovë/Ljubovo, Mirshevinë/Mrševine, Oprashkë/Opraške, Prekallë/Prekale, Saradran/Staredvorane, Serbobran/Srbobran, Shalinovicë/Šalinovica, Tërshvina/Terševina, Tomoc/Tomonce, Veriq/Veriće, Zallq/Žać.
	Klinë/Klina	Binxhë/Bića, Bokshiq/Bokšić, Budisalc/Budisavci, Drenoc/Drenovac, Dresnik/Drsnik, Jagodë/Jagoda, Krushevë e Madhe/Veliko Kruševo, Krushevë e Vogel/Malo Kruševo, Klinafc/Klinavac, Potërq i Epërm/Gornji Petrić, Rudicë/Rudice, Shtupel/Štupelj, Dollovë/Dolovo, Volljakë/Volujak, Zajm/Zajmovo, Berkovë/Berkovo, Resnik/Resnik, Jashanicë/Jošanica, Grabanicë/Grabanica, Klinë/Klina town.
Prishtinë/ Prishtina	FushëKosovë/ Kosovo Polje	Fushë Kosovë/Kosovo Polje town
	Obiliq/Obilić	Plemetinë/Plemetina Social Housing Buildings I and II and settlement "Azotika" in Obiliq/Obilić town
Prizren	Malishevë/ Mališevo	Banjë/Banja, Kijevë/Kijevo
	Prizren	Grazhdenik/Graždanik, Atmagjë/Atmađa, Sërbicë e Epërme/Gornja Srbica, Shpinadijë/Špinadija, Vllashnjë/Vlašnja
	Rahovec/Orahovac	Upper Rahovec/Orahovac, Fortesë/Belacrkva, Krusha e Madhe/Velika Kruša, Bernjake/Brnjaca, Celinë/Celine, Hoçe e Vogël/Mala Hoça
	Suharekë/ Suva Reka	Gelanc/Geljance, Leshan/Lešane, Neprebisht/Neprebište, Reshtan/Reštane, Samadragjë/Samadrade, Studenqan/Studenćane, Shirokë/Široko, Ternë/Trnje

Table 2: Population Estimates²

Pejë/Peć	Source	Total population	Community	%
Pejë/Peć	Municipality of Deçan/Dečane			
	1. Census 1981 ³	40,640	378	0.9%
	2. Census 1991 ⁴	49,000	377	0.7%
	3. Municipal Estimations	-	-	-
	4. Communities Estimations	60,000	-	-
	5. OSCE 2009 Municipal Profile Estimations ⁵	40,000	382	0.95%
	6. Communities Teams Current Estimations	35,000	200	0.57%
	Municipality of Gjakovë/Dakovica			
	1. Census 1981	-	-	-
	2. Census 1991	112,888	2,657	2.3%
	3. Municipal Estimations	150,000	7,735	5.15%
	4. Communities Estimations	-	-	-
	5. OSCE 2009 Municipal Profile Estimations	150,000	-	-
	6. Communities Teams Current Estimations	150,000	-	-
	Municipality of Istog/Istok			
	1. Census 1981	50,104	987	1.9%
	2. Census 1991	57,261	1,346	2.3%
	3. Municipal Estimations	56,000-64,000	2,000	3.57-3.12%
	4. Communities Estimations	50,000	1,820	3.64%
	5. OSCE 2009 Municipal Profile Estimations	56,000	2,220	3.9%
	6. Communities Teams Current Estimations	56,000	1,840	3.2%
	Municipality of Klinë/Klina			
	1. Census 1981	54,539	906	1.6%
	2. Census 1991	52,266	1,278	2.4%
3. Municipal Estimations	55,000 – 58,000	1,200	0.18-0.17%	
4. Communities Estimations	55,000	1,184	2.15%	
5. OSCE 2009 Municipal Profile Estimations	55,000	-	-	
6. Communities Teams Current Estimations	55,000	1,300	2.36%	
Pristinë/Prishtina	Municipality Fushë Kosovë/Kosovo Polje			
	1. Census 1981	29,805	-	-
	2. Census 1991	35,570	-	-
	3. Current Municipal Estimations	50,000	-	-
	4. Current Communities Estimations	33,682	115	0.34%
	5. OSCE 2009 Municipal Profile Estimations	40,000	200	0.50%
	6. Current OSCE Field Teams Estimations	40,000	115	0.28%
	Municipality of Obiliq/Obilić			
	1. Census 1981	26,595	-	-
	2. Census 1991	31,627	-	-
	3. Current Municipal Estimations	32,000	-	-
	4. Current Communities Estimations	26,000	53	0.20%
	5. OSCE Municipal Profile Estimations	30,000	53	0.18%
	6. Current OSCE Field Teams Estimations	30,000	53	0.18%

Table 3: Population Estimates by Category

Region	Municipality	Gender	Children pre-school age(0-5)	Children attending compulsory education (6-15)	Children not attending compulsory education (6-15)	Working age employed (16-65)	Working age unemployed (16-65)	Elderly (65+)	Other
Pejë/Peć	Deçan/Deçane	Male		15		10	58		
		Female		16		1	84		
		Total		31		11	142		
	Gjakovë/Đakovica	Male	520	145	430	90	2,700	300	
		Female	552	105	500	50	2,000	350	
		Total	1,072	250	930	140	4,700	650	
	Istog/Istok	Male		239		33	104		
		Female		174		15	59		
		Total	172	413		48	163	123	
	Klinë/Klina	Male		334					
		Female		147					
		Total		481					
	Regional Totals		1,244	1,144	930	199	5,005	773	
Comments: The OSCE was unable to obtain all the data from the relevant authorities.									
Pristinë/Priština	Fushë Kosovë /Kosovo Polje	Male							
		Female							
		Total	10	20	7	2	74	2	
	Obiliq/Obilić	Male							
		Female							
		Total	4	6	2	-	40	1	
Regional Totals	168	14	26	9	2	114	3		
Comments: The OSCE was unable to obtain all the data from the relevant authorities.									

Table 4: Key Community Stakeholders

1. Political parties claiming to represent the community
2. Representatives in institutions (names, institutions)
3. Civil society organisations (name, thematic area of activity/key issues, indication if women's group)
4. Community media (electronic, print)
5. Community leaders/activists (men & women)
6. Others
7. Additional information

Pejë/Pec	Municipality of Deçan/Deçane	
	1	
	2	Sefadin Sadriaj, chairperson of the communities committee
	3	
	4	
	5	Qamil Hoti, community leader in Pemishte/Pemište village
	6	
	7	
	Municipality of Gjakovë/Đakovica	
	1	IRDK Iniciativa e Re Demokratike e Kosoves (New Democratic Initiative of Kosovo)
	2	Bislim Hoti, municipal assembly member (IRDK) Nexhib Qehaja, head of municipal community office Kapllan Krshi, municipal community office Bashkim Kurti, municipal community office
	3	NGO "Prosperiteti " NGO "Hamdi Vraniqi " NGO "SHEK" NGO "RAE" NGO "BREVIS"
	4	
	5	Gezim Xaja, Brekovc/Brekovac village Nevruz Tafoshi, Piskotë/Piskote village Pamë Pamaj, Skivjan/Skivjane village Bajram Sylaj, Planqor/Plancore village Xhavit Dana, Qabrati street Skender Arbuzi, Qerimi street
	Municipality of Istog/Istok	
	1	IRDK Iniciativa e Re Demokratike e Kosoves (New Democratic Initiative of Kosovo) Fazli Stollaj, member of the municipal assembly
	2	Bajram Qelaj, head of municipal returns office Muhamed Maleshaj, assistant municipal communities office
	3	"Visioni 02" NGO consisting of predominantly Egyptian and Roma youth from Istog/Istok, focusing/specialising in children and multi ethnic projects funded by different donors
	4	
	5	Fazli Stollaj, deputy chairperson for communities Bajram Qelaj, municipal returns office
	6	
	7	
	Municipality of Klinë/Klina	
	1	
	2	One Egyptian in the municipality One Egyptian in the Kosovo police One Egyptian in the municipal court Three Egyptians in the education system One Egyptian in the customs service (Pejë/Pec)
	3	
	4	
	5	Sahit Baliija, community leader
	6	
	7	

Prishtinë/Prishtina	Municipality of Fushë Kosovë/Kosovo Polje	
	1	IRDK Iniciativa e Re Demokratike e Kosoves (New Democratic Initiative of Kosovo)
	2	Bedri Mustafa, municipal assembly and communities committee member
	3	NGO Centre for Co-operation and Integration "Fidan Lahu" gathers Egyptian and Ashkali civil society organizations with activities focused on education, health, youth and women.
	4	
	5	Bedri Mustafa, IRDK party leader for Fushë Kosovë/Kosovo Polje
	6	
	7	
	Municipality of Obiliq/Obilić	
	1	IRDK Iniciativa e Re Demokratike e Kosoves (New Democratic Initiative of Kosovo)
	2	
	3	
	4	
	5	Bajrush Berisha, Ashkali leader representing also the Egyptian community
	6	
7		

1 Desegregated data for each of the three communities is not consistent across Kosovo's municipalities. The population estimates contained in the Annexes provide disaggregated data whenever possible, and it is clearly indicated.

2 The population data for sections 3, 4, 5, and 6 was collected by the OSCE Field Teams in consultation with community representatives and municipal officials in March-April 2010.

3 Please note that the 1981 census included only the Roma community. Therefore, the given data may include Roma, Ashkali and Egyptian communities. It is also possible that some Egyptians were registered as belonging to different communities or under the category "others".

4 Please note that the 1991 census included only the Roma community. Therefore, the given data may include Roma, Ashkali and Egyptian communities. It is also possible that some Egyptians were registered as belonging to different communities or under the category "others".

5 The 2009 municipal profiles did not provide disaggregated data for the Egyptian community, thus this figure includes Roma, Ashkali and Egyptians.





Community Profile KOSOVO GORANI

Annex

Population Settlements

Population Estimates

Population Estimates by Category

Key Community Stakeholders



Background

The Gorani are a Slavic Muslim community that originates from, and resides primarily in, Kosovo's mountainous and most southern municipality of Dragash/Dragaš (Prizren region) where they constitute between 30 and 40% of the population. The community originates from and is named after the Gora area, which is a Slavic word meaning mountain/s. Gorani also live in three villages bordering the former Yugoslav Republic of Macedonia and in nine villages bordering Albania.

The Gorani speak a Slavic language, a dialect that is close to the Macedonian language. Their language is not recognised as a language in official use in any of Kosovo's municipalities, and a request for such recognition has not been presented by the community. While the majority of Gorani state that their mother tongue is "Našinski" (our language), others claim Serbian, and a smaller number Bosnian, as their official language.¹ Within the community whose mother tongue is Gorani, there are those who identify themselves as Gorani and a smaller number who identify themselves as Bosniaks.² This split is partly caused by a deepening political division between the Gorani and Kosovo Bosniaks, and remains in flux as the main distinguishing feature between them is that of political affiliation.³ The biggest annual celebration of the community is organised during Đurđevdan (St. George Day) on 5-6 May.⁴

Since the beginning of the early 1950s, Gorani have migrated to other parts of Kosovo, mostly due to the dire economic situation in the Gora area and also in order to continue higher education. The highest number of Gorani migrated to the Prishtinë/Priština region, where many describe themselves as Bosniaks or do not declare their ethnic background. They reside primarily in the city of Prishtinë/Priština where their exact percentage is unknown due to the high degree of integration with the majority, while in Fushë Kosovë/Kosovo Polje they amount to approximately 0.11% of the total population. In the newly established municipality of Gračanica/Graçanicë, the community amounts to approximately 0.47-0.58% of the total population and resides in the village of Uglar/Ugljare. The Gorani community in the Pejë/Peć region is present mainly in Pejë/Peć town, representing around 0.10-0.14% of the population. In the region of Prizren, the community resides primarily in the municipality of Dragash/Dragaš, amounting to 31.2% of the population. In the municipality of Prizren, disaggregated population data for the community does not exist.

Key Community Issues:

- Economic migration;
- Access to education in the chosen Serbian official language;
- Political conflict dividing the Gorani community from the Kosovo Bosniak and the Kosovo Albanian communities, affecting their participation in the public life of the Dragash/Dragaš municipality.

Between 1992 and 1999, the municipality of Gora was established where the Gorani community constituted the majority of the population.

In the aftermath of the 1999 conflict Gora was joined with the Kosovo Albanian-populated region of Opojë/Opolje to form the present day Dragash/Dragaš municipality.

The continued migration of the community to Western European countries is a concern for its sustainability.

1 Until the early 1990s, reference was made to the Serbo-Croatian language. Nowadays, Gorani refer to the Serbian language, while Bosniaks from the Gora area refer to the Bosnian language. Both are the same local adaptation of the Serbo-Croatian.

2 Both groups share certain characteristics, such as being Muslims whose mother tongue is a Slavic language. The last Yugoslav census of 1991 included the categories Gorani and Muslims, but not Bosniaks.

3 Further explained in Section 11 below.

4 Unlike Catholic and Orthodox Christians, St. George Day has no religious connotation for the Gorani community, but marks the beginning of spring. In Prizren town, the start of spring or Karabash is also marked on May 5-6.

THE ABAZI FAMILY, ORIGINALLY FROM RAPQË/RAPÇA IN THE DRAGAŠ/ DRAGASH MUNICIPALITY IN THE PRIZREN REGION, HAVE RUN A BAKERY IN PEJË/PEĆ TOWN CENTRE FOR THREE GENERATIONS.



1. Employment and socio-economic situation

The socio-economic situation of the Gorani community remains relatively good. Family-run businesses such as confectionary or fast food shops are the main source of income for the community. Some are employed in the public sector. In the Pejë/Peć municipality, a number of Gorani families run private businesses while a few others are employed in the public sector. For example, one Gorani is employed in a public school facility for the visually impaired and another is employed in the Post and Telecommunications of Kosovo (PTK) office in Pejë/Peć town. However, for the most part, unemployment is high among the Gorani residing in the region. In the Prishtinë/Priština region, the Gorani community claim to face discrimination when seeking employment in Kosovo institutions or the private sector due to their ethnicity. Thus they often declare themselves as Kosovo Albanians and take advantage of their frequent proficiency in the Albanian language. Nonetheless, there are two Gorani working as civil servants in the newly established Gračanica/Graçanicë municipality. Traditionally, the Gorani community runs family businesses, while other dominant types of employment in the region include farming and seasonal or informal jobs. Some Gorani are employed in the Republic of Serbia-run local administrative and educational structures. Other sources of income for the Gorani community in the Prishtinë/Priština region are pensions and social welfare from both the Kosovo and Serbian systems, and also remittances from the diaspora. In the Prizren region, the main source of revenue for Gorani also stems from family-run business, which allows them a moderate living standard. As one of the most underdeveloped municipalities in Kosovo, Dragash/Dragaš municipality in particular lacks employment opportunities. Gorani women are severely affected stemming from a lack of relevant qualifications as many girls do not pursue secondary and/or university education. The lack of adequate public transportation from this rural municipality to urban centres where employment opportunities may be greater further hinders equitable

access to the labour market. A number of families generate income from agricultural activities, usually livestock or beekeeping. Income is also generated by the diaspora remittances and various forms of financial assistance from Republic of Serbia-run institutions, which includes salaries for those employed in education, minimum wages for former employees of the state-owned institutions and factories, as well as various forms of social assistance.

2. Security and freedom of movement

The security and freedom of movement of the Gorani community in Kosovo remains stable with few incidents reported and generally unimpeded freedom of movement. In the region of Pejë/Peć, the community remains well integrated. They speak fluent Albanian, which facilitates their interaction with institutions and the population. Only one Gorani Kosovo police officer is deployed in the region, in the Pejë/Peć police station. The community is not represented in the municipal community safety council of the Pejë/Peć municipality. In the Prishtinë/Priština region, the community is also well integrated and experiences no significant security concerns, with frequent use of public transportation and unimpeded freedom of movement. There are no Gorani police officers in the region, and the community is not represented in the municipal community safety councils. Community representatives note that there is good co-operation between the community and the Kosovo police.

In the Prizren region, the security situation for the Gorani community is generally good, though one significant security incident in July 2009 was reported. On 20 July, a Gorani male and his father were assaulted by a large group of Kosovo Albanians gathered at a celebration in Dragash/Dragaš town. Following the incident, the three non-majority community political parties, Coalition “VAKAT” , the Citizens’ Initiative of Gora (GIG) and the Party of Democratic Action (SDA) made a joint statement condemning the assault as targeting the entire Gorani community in Dragash/Dragaš. The

According to the Kosovo police in Dragash/Dragaš, the largest concern of the Gorani community continues to be the theft of cattle by perpetrators crossing the border from Albania.

There are two female and thirty eight male Gorani police officers deployed Kosovo-wide.



A GORANI ELDER LADY CUTTING WOOD IN DRAGAŠ/DRAGASH TOWN, WHERE THE HARSH WINTER CONDITIONS ARE ADDED TO THE IMPOVERISHED STANDARD OF LIVING OF MUCH OF THE COMMUNITY.

municipality however, did not react. The Kosovo police did not pursue this as an ethnically-motivated crime and did not implement any additional outreach to the Gorani community. The incident appeared not to have negatively impacted upon inter-community relations. Gorani enjoy full freedom of movement in their area of origin and in Prizren town, and travel to all major towns in Kosovo through private or public transportation. However, those with limited knowledge of the Albanian language are reluctant to venture into rural areas inhabited by Kosovo Albanians. There are 18 Gorani police officers out of a total of 743 officers in the Prizren region. Out of a total of 64 police officers working at the Dragash/Dragaš police station, 15 are Gorani. In addition, there are three Gorani police officers at the Prizren police station, out of a total of 210 officers in that station. All the Gorani police officers in the Prizren region are male. The highest position in the region held by a Gorani police officer is that of a Deputy Station Commander in Dragash/Dragaš. Two Gorani are members of the municipal communities safety council in Dragash/Dragaš, while the community participates and comprises the majority of the local public safety committee of the Gorani/Kosovo Bosniak-inhabited village of Kruševë/Krushevë. However, these security forums are not convening regularly.



A MIXED KOSOVO POLICE TEAM IN THE VILLAGE OF KRUSHEVË/KRUŠEVO, IN THE DRAGAŠ/DRAGASH MUNICIPALITY, WHERE A KOSOVO ALBANIAN OFFICER AND HIS GORANI CHIEF JOINTLY PATROL.

3. Returns and reintegration

Between 2000 and 2009, UNHCR registered a total of 1,035 returns of Gorani displaced persons.

Lack of access to employment and livelihoods, and challenges in relation to the choice of an educational system, remain the main obstacles for the sustainable return and reintegration of Gorani displaced persons. Security concerns and uncertainty over their long-term economic and social viability have compelled many Gorani to leave Kosovo during and after the conflict in 1999. The majority left to Belgrade and region. Others migrated to countries outside the region, mainly to Western Europe. Families return mainly to the Dragash/Dragaš municipality, and are provided with housing reconstruction and income generation assistance as well as food and non-food items by various international organizations.

5 UNHCR Office of Chief of Mission Prishtinë/ Priština - Update as at end of April 2009.

According to the United Nations High Commissioner for Refugees (UNHCR), figures for 2009 showed no significant increase in returns compared to 2008; 90 individuals returned in 2009 as opposed to 85 in 2008.⁵ The returns figures for January – April 2010 indicate 37 displaced Gorani have returned from the region this year in either a spontaneous or an assisted manner. There are no official reports of displacement by the Gorani in the Pejë/Peć region during or after the 1999 conflict, and the community is not considered a potential return group. However, according to community sources, a number of families left in 2009 for Bosnia and Herzegovina, the former Yugoslav Republic of Macedonia and some Western European states in search of employment. Although precise figures are unobtainable, most of the Gorani community in the Prishtinë/Priština region fled to different regions within Serbia, the former Yugoslav Republic of Macedonia and other European countries, even to Australia. In addition, a considerable number of Gorani moved to Gračanica/Gračanice. The displaced Gorani in the Prishtinë/Priština region do not participate in any returns related municipal bodies or forums and receive no assistance.

According to the Dragash/Dragaš municipal returns officer in the Prizren region, the reconstruction of eight Gorani houses was completed in the course of 2009 by the United Nations Development Programme (UNDP), while UNHCR and the Danish Refugee Council provided reconstruction materials for the repair of an additional 19 houses. Moreover, in 2009, 27 Gorani returnees received donations in food items and furniture from UNHCR. They also received small-scale financial support for income generation and tools, donated by Mercy Corps and the Danish Refugee Council. Representatives of Gorani displaced persons do not participate in the municipal working group on returns in Dragash/Dragaš among other things due to poor self-organization in their sites of displacement. Consequently, there is a general lack of communication between the authorities of the municipality of origin and the displaced persons. Despite the fact that the municipal returns officer belongs to the Gorani community, displaced Gorani are not involved in the drafting of the municipal returns strategy or any other municipality-led returns-related activity. However, at the end of 2009 the municipal returns officer participated in a go-and-inform visit to Belgrade where he encouraged some 30 displaced Gorani persons to return, informing them on available assistance. The Dragash/Dragaš municipal returns strategy for 2010 foresees the construction of 10 houses, the repair of 20 houses, 30 business projects and various infrastructure projects targeting returnees. These are to be financed by international organizations, the Kosovo government, the Dragash/Dragaš municipality and the residents. Gorani continue to be forcibly returned to the area from Western Europe mainly. However, the majority of them are reluctant to register at the municipal community office because no assistance can be obtained and many are considering leaving again for Western European countries. Repatriated Gorani receive little assistance, and most is provided by an international agency as the municipality has no funds allocated for them. The Strategy for the Reintegration of Repatriated Persons is not being implemented in Dragash/Dragaš.

According to municipal community office data, in 2009 and the beginning of 2010, 22 families (46 family members) were forcibly returned to the Dragash/Dragaš municipality.

One of the main problems faced by repatriated Gorani is the lack of employment opportunities in Dragash/Dragaš. Others are challenged by the lack of choice of an educational system for their children.

4. Serbia funded institutions and services

The community uses services from both Serbia-supported and Kosovo institutions, although the free provision of health care by the former remains an attractive incentive over Kosovo facilities. In the Pejë/Peć region, Gorani rely on the health and education services provided by the Kosovo institutions solely. In Prishtinë/Priština, the community uses services from both Kosovo Serb-run and Kosovo institutions. Some Gorani receive minimum salaries from publicly-owned companies where they used to work before the 1999 conflict, in addition to social assistance and pensions from Belgrade. In Prizren, the community also uses both Kosovo and Kosovo Serb-run systems. In Dragash/Dragaš, the community relies heavily on incomes provided by Serbia. The Serbia-funded health and education services are administered by the Serbia-administered Gora municipality, which – although not able to provide much needed infrastructural investment – exercises a great deal of political influence over the community's choices regarding integration with the majority population (See Section 14 below).

5. Access to municipal services and public utilities

It is not uncommon for Gorani to be registered simultaneously in Kosovo and Kosovo Serb - run institutions in order to benefit from services provided by both systems.

The community continues to use municipal services and public utilities provided by Kosovo institutions and Kosovo Serb-run facilities and services. In the Pejë/Peć region, the Gorani community has access to services provided by Kosovo institutions, similar to the Kosovo Albanian population due to the high degree of integration there and their fluency in the Albanian language. They freely access education and health facilities as well as public and municipal services. Although services are available to the community in the Serbian language, the community tends to use Albanian in its interaction with Kosovo institutions. In the Prishtinë/Priština region, all settlements where this community resides have access to basic public utilities. The Gorani community can potentially access the services provided by the Kosovo institutions, however most choose to use Serbia-funded facilities and services. The Gorani in Gračanica/Graçanicë and Fushë Kosovë/Kosovo Polje have benefited from collective agreements offered by the Kosovo Energy Corporation (KEK) to non-majority communities that have accrued debts.

In the Prizren region, the Gorani community has access to all services provided by Kosovo institutions. The Gorani-inhabited settlements have functional sewage and water systems for which they do not pay since the systems are maintained by the villagers themselves. In most villages these systems, especially the water supply systems, have been reconstructed in recent years. The unreconstructed systems are old but still functional. The electricity

6 The constitutional court in October 2009 recommended to the Assembly of Kosovo to review the provision of the law according to which fees for the public broadcasting service are collected through the electricity bills. This practice has since been suspended and the community have resumed payments.

power grid in the area is functional but needs reconstruction. In some villages, the electricity voltage is far below normal. Works on the power grids was only carried out in a few villages. Despite some pilot projects in the past, waste collection services are not provided in the Gorani-inhabited villages in the Dragash/Dragaš municipality, reportedly because the community does not intend to pay for it. The Gorani community is also affected by electricity cuts due to accumulated debts to KEK, as the community refused to pay electricity bills that included a 3.50 € fee to the public broadcaster, the Kosovo Radio and Television (RTK), since there is no coverage in this high mountainous area⁶.

The Dragash/Dragaš municipality and KEK reached a verbal agreement in January 2010 on temporarily freezing the electricity debt accumulated over the years. According to the agreement, each settlement in the municipality was supposed to provide a list of all registered power consumers, the respective amount of debt accumulated by each consumer and their signatures asking to be released from the debts. All this information was supposed to be used for filing a court case to completely release the affected Gorani from their previous debts. To ensure that all people affected were included in the list, the local KEK office was to provide the municipal community office with the names of all registered power consumers as a basis for collecting signatures. However, the local KEK Director in Dragash/Dragaš continuously failed to provide the list despite repeated requests by the municipal communities office, thus preventing the collections of signatures and the filing of the cases.

6. Access to social services and welfare

The Gorani community continues to benefit from assistance provided by both Kosovo and Serbia-run institutions. In the Pejë/Peć region, the Gorani community enjoys the same access as the Kosovo Albanian community to all social services provided by Kosovo institutions. However, given the level of employment in the private sector and/or ownership of private small-scale businesses, only a small portion of the community applies and/or benefits from the social welfare system. In the Prishtinë/Priština region, the community continues to enjoy access to both the Kosovo institutions and the Serbia-funded services and assistance. The same is true for the Prizren region, where in the Dragash/Dragaš municipality a total of 326 Gorani families receive social assistance from Serbia-run institutions and 109 receive social assistance from Kosovo institutions. In addition, families whose children attend schools in accordance with Serbian curricula receive a children's allowance. Elderly and unaccompanied women face more difficulties in accessing social services than other Gorani due to their generally lower level of education, difficulties related to travelling to Dragash/Dragaš town from the villages, or their inability to properly understand the criteria and procedures used for social assistance.

The Gorani community in Dragash/Dragaš refused for some time to pay electricity bills that included a 3.50 € fee to the Kosovo public radio and television broadcaster (RTK) as there is no transmission in this high mountainous area.

A number of Gorani in the Prizren region perceive their exclusion from social assistance as ethnically discriminatory and based on their affiliation with Serbia-run institutions. The centre for social welfare states that eligibility criteria are being fairly applied, regardless of community membership.

7. Access to property and housing

Many private and commercial properties owned by the Gorani community have been occupied since the 1999 conflict. The community was only entitled to submit their claims for the repossession of commercial immovable property to the Kosovo Property Agency in March 2006. The deadline expired in December 2007. In the Pejë/Peć and Prishtinë/Priština regions, the Gorani community generally enjoys access to property and/or housing without encountering any obstacles or discrimination, although cases of illegally occupied private and commercial property have been reported by community leaders. In the Prizren region, the community enjoys unimpeded access and use of their private and commercial property, although over one hundred commercial properties owned by Goranis from Dragash/Dragaš in other regions of Kosovo remain illegally occupied. According to the municipal communities office in Dragash/Dragaš, a number of repossession claims have been filed, claimants have been allocated case numbers, but most remain unresolved. The Gorani community is also concerned that the privatization of the socially owned enterprise Sharrprodhimi/arproizvodi in Dragash/Dragaš would put a stop to the current grazing of cattle, which although based on custom, remains an important source of income for the community. Most of the pasture land is owned by the enterprise and its privatization may not allow the community to benefit from these natural resources. Upon the municipal communities office initiative, the municipal assembly of Dragash/Dragaš endorsed a decision in August 2009, to regain ownership of the property. The decision was reconfirmed in May 2010, despite the Ministry for Local Government Administration's request for its revision.

8. Access to education

The majority of the community living in the Dragash/Dragaš municipality identifies itself as Gorani and attends the Serbia-funded educational system. Those that identify as Kosovo Bosniaks follow the Kosovo educational system in the Bosnian language.

The majority of Gorani in the Dragash/Dragaš municipality prefer to enrol their children in Serbia-run schools where instruction is in the Serbian language, which in turn affords greater opportunities for enrolment in Serbian Universities. Serbian-language curricula, textbooks and education are as yet not available within the Kosovo education system. Most Gorani children live and study in the Dragash/Dragaš municipality, situated in the region of Prizren. They have increasingly become the subject of an escalating struggle for authority which prevails between the two school systems maintained in Kosovo, specifically the push by Kosovo institutions to integrate Gorani pupils and teaching staff into the Kosovo educational system.

In the Pejë/Peć and Prishtinë/Priština regions, Gorani students, due to their small number, generally integrate into the Kosovo education system, either in the Bosnian language, where these classes exist, or more rarely, in the Albanian language. Children in pre-school and grades one to four have, barring a few exceptions, access to Serbian-language education in their village of residence.⁷ Those attending grades five to nine share schools with neighbouring



GORANI PUPILS ATTEND LESSONS IN THE “5 OCTOBER” PRIMARY SCHOOL IN GLLBOÇIÇË/GLOBOÇICA UNDER THE REPUBLIC OF SERBIA CURRICULA.

villages, while there is a school located in the village of Mlike/Mlikë that provides secondary education in Serbian. Some Gorani children, nonetheless, opt to attend secondary schooling under the Kosovo curriculum in Bosnian in Dragash/Dragaš town instead. Gorani secondary school students, and some primary school students, rely on the transportation services provided by the Republic of Serbia-administered Gora municipality and the Serbian government. Gorani students who choose to pursue a tertiary education do so at the University in northern Mitrovica/Mitrovicë or in the region. Many Gorani girls do not continue studying beyond compulsory education as a result of prevailing traditions amongst the community, adverse economic conditions, and limited freedom of movement due to the lack of transportation. In the Prizren municipality, most Gorani pupils attend education in the Bosnian language and, in some cases, in Turkish or Albanian. This is due to the lack of education in Serbian but is also based on parental choice. Gorani teachers and students in the Fetah Sylejmani/Nebojaa Jerkovic primary school in Dragash/Dragaš town continue to follow the Serbian curriculum in rural premises since their departure from their former school in 2008 after an attempt by the municipal authorities to integrate them into the Kosovo system. Despite ongoing efforts by the OSCE to facilitate a sustainable and rights-based solution, the Dragash/Dragaš municipal authorities and the Serbian-curriculum school management have not yet managed to reach an agreement on combining of the two educational systems in the premises of Fetah Sylejmani/Nebojaa Jerkovic primary school.

9. Access to health services

The Gorani community enjoys access to health services provided by Kosovo institutions, and also to those funded by Serbia. In Pejë/Peć town, Gorani rely on the public health services provided by the Kosovo institutions and their fluency in Albanian facilitates their full access. In the Prishtinë/Priatina region, the Gorani community usually accesses Serbia-run health institutions for which they are registered in the Fushë Kosovo/Kosovo Polje and Gračanica/

7 Pupils from Dragash/Dragaš town and Zlipotok/Zlipotoku have to attend schools located in the neighbouring villages of Ljuboviate/Lubevishhtë and Globoçica/Glloboçicë, respectively.

Graçanicë municipalities. This service is free of charge. In the Prizren region, the Gorani community feels free to use Kosovo-provided medical services in Dragash/Dragaš and Prizren. The lack of Albanian language skills is perceived by many Gorani as a constraint for using the hospital(s) in Prishtinë/Priatina. Gorani who receive social assistance do not get charged for health services received in Dragash/Dragaš. Elderly and unaccompanied women from the community may have difficulties in accessing health facilities because transportation is required to access facilities located in far away villages. However, the main health centre in Dragash/Dragaš responds to residents calls and sends an ambulance with a doctor upon request. There is only one gynaecologist available in the Dragash/Dragaš main health centre who does not visit field health facilities.

10. Access to justice

The community continues to enjoy unimpeded access to courts and legal services. In the Pejë/Peć region, there are no major concerns related to access to justice raised by the community, although there are no Gorani working in the justice system in the region. In the Prishtinë/Priatina region, Gorani have access to justice, although their limited awareness of rights and procedures hinder their ability to access justice services equitably. Their proficiency in the Albanian language facilitates this access, although the community is not represented in the judiciary. Usually, they make use of the free legal services provided by the court. Complaints regarding the length of proceedings and the slow implementation of decisions are concerns shared with other communities. In the Prizren region, the municipal court in Dragash/Dragaš provides interpretation into the Serbian language for the Gorani community. The municipal court in Dragash/Dragaš employs five Gorani support staff, and two Gorani staff members are employed in the minor offences court.

11. Participation in public affairs

The Citizens Initiative of Gora (GIG) exclusively represents the political interests of the Gorani. However, many Gorani also support and figure high in the ranks of the Bosniak Party of Democratic Action (SDA), and the Democratic Party Vatan, which is part of the Kosovo Bosniak Coalition (VAKAT).

The Gorani community is represented by two deputies in the Assembly of Kosovo. The Citizens Initiative of Gora (GIG) have one seat while another Gorani assembly member represents the community's interests through the Bosniak Party of Democratic Action (SDA). Additionally, two Gorani representatives have been appointed to the community consultative council, an advisory body operating under the auspices of the President of Kosovo. A few civil servants are employed in Kosovo's ministries. The picture at local level is diverse. In the Pejë/Peć region, the Gorani community is not represented in the executive or the legislative branches, nor is it employed in the civil service of the municipality. Unlike their peers in Prizren, they have largely kept away from public political and civic participation. There is no community-specific print or electronic media for the Gorani in this region. In the Prishtinë/Priatina region, there is no Gorani representation in the legislative or executive branches of the municipalities where the community resides. One Gorani is employed in the civil service as secretary

of the municipal assembly in Gračanica/Gračanice. The newly-established municipality has not implemented outreach activities specifically targeting the Gorani, and the community is not actively engaged in civil society initiatives, due to their small numbers and limited self-organisation. No community-specific print or electronic media is available in the region.

The Gorani community plays a relatively active role in public life in the municipalities of Prizren and Dragash/Dragaš, in the Prizren region. In Dragash/Dragaš, two Gorani have been elected to the 27-seat municipal assembly, and three participate in the nine-member communities committee. VAKAT, the largest non-majority party, to which some Gorani are affiliated, is a coalition partner of the municipal government led by the Democratic Party of Kosovo (PDK). However, only Kosovo Bosniak members have prominent executive positions. A Kosovo Bosniak has, moreover, been appointed as deputy chairperson of the municipal assembly for communities and another as deputy mayor for communities as a result of an agreement reached between the Gorani and Kosovo Bosniaks. The municipal communities office includes one Gorani, while there is also a Gorani employed in the municipal returns office. The community has expressed satisfaction with both community protection mechanisms. Moreover, Gorani and Kosovo Bosniak communities make up 32 per cent of the municipal servants. However, only one female Gorani is represented, a fact the municipal authorities and community representatives attribute to a lack of interest among the women of this community. The municipality rarely conducts outreach to the community or holds public consultations, nor does it promote the participation of the community's civil society organizations in public affairs. Public outreach is usually done by municipal community officers by addressing the public through the radio. Communities can only obtain information via radio stations. Radio Gora, established in 2007, has recently expanded its coverage throughout the Gora area. It broadcasts programs, including information from Radio Free Europe, in the official municipal languages. Radio Bambus operates only in Restelica/Restelice, a Gorani and Kosovo Bosniak-inhabited village, and programmes cover only local news. Both radio stations are mainly (80%) financed by donors, while the radio's advertising fees contribute up to 20% to the total funds. A Kosovo Albanian-owned radio station from Dragash/Dragaš also broadcasts a programme in the community language on a daily basis. The Gorani community in the Prizren municipality is widely associated with that of the Kosovo Bosniak community there, which is active in public affairs, being well represented both in the legislative and executive branches.

12. Language use

The Gorani community speaks the Naainski Slavic dialect in private, while in the public sphere they use either Albanian, Serbian or Bosnian depending on the region and/or municipalities where they reside. In the Pejë/Peć region, the Gorani community continues to use the Bosnian language⁸ in public, the Naainski dialect is used

The Gorani in Dragash/Dragaš only receive public or private media broadcast via radio, as the high mountainous area is still not covered by the Kosovo Radio and Television (RTK) public broadcast corporation¹.

Within the scope of the OSCE regional project "Increased Transparency in Prizren Region's Municipalities", Dragash/Dragaš municipal officials conducted outreach visits to three Gorani-inhabited villages.

⁸ According to Gorani community representatives interviewed by the OSCE, the Gorani community in Pejë/Peć town is close to the Kosovo Bosniak community and shares concerns and experiences regarding the use of language.

¹ See Section 5 above.

In the regions of Prizren and Pejë/Peć where the community is closely associated with Kosovo Bosniaks, Gorani also use the Bosnian language. Both communities share concerns and experiences regarding the use of languages.

in private, while speaking and using Albanian in their interactions with the Kosovo Albanian community, especially in their official correspondence with the institutions. Gorani students living in small numbers in the Prishtinë/Priştina region are generally integrated within the Kosovo education system and attend Albanian language education. Only a few of them attend the classes in Bosnian language. In the Dragash/Dragaš municipality, in the Prizren region, in addition to the two official languages (Albanian and Serbian), Bosnian is an official language at the municipal level as regulated by the municipal statute. The majority of municipal documents, including municipal decisions, regulations and meeting minutes, are produced and municipal meetings are held in both Albanian and Serbian and/or Bosnian. Furthermore, in the same municipality, official signs on and within municipal buildings are in all official languages as prescribed by law⁹. However, the municipal community office is of the opinion that the Serbian and/or Bosnian language, especially in written documents and public information, is less respected by public institutions such as the Post and Telecommunication of Kosovo (PTK) and the Kosovo Energy Corporation (KEK). Additionally, the municipality often poorly translates documents into Serbian and/or Bosnian, and Gorani names continue to be wrongly transcribed in the Albanian alphabet. Furthermore, the majority of central level official correspondence sent to the municipal administration is in the Albanian language only.

THE BIGGEST ANNUAL CELEBRATION OF THE GORANI COMMUNITY IS ORGANISED DURING ĐURĐEVDAN (ST. GEORGE DAY) ON 5-6 MAY. ST. GEORGE DAY HAS NO RELIGIOUS CONNOTATION FOR THE COMMUNITY, BUT INSTEAD MARKS THE BEGINNING OF SPRING. HERE GORANI WOMEN WEAR TRADITIONAL ATTIRE DURING THE FESTIVITIES IN DRAGAŠ/ DRAGASH TOWN.



13. Cultural/religious heritage and freedoms

The Gorani community's cultural heritage is represented through its religious heritage. Since the Gorani community is of Muslim faith, in most cases the community has the same religious features and use the same facilities as the Kosovo Albanian community. In the Pejë/Peć region, the Gorani community enjoys religious freedom and unimpeded access to local mosques. Yet, the community prefers to travel to the Gora region in Prizren to

⁹ Assembly of Kosovo Law No. 02/L-37 on the Use of Languages, promulgated by UNMIK Regulation No. 2006/51 of 20 October 2006.

celebrate their traditional festivities. In the Prishtinë/Priatina region, there are no historic or religious sites of particular significance to the Gorani community. The Gorani of the region often choose to travel to the mosques in Zupa/Zhupe valley in the Prizren region as Imams speak the Naainski dialect. In addition, they mark several orthodox events such as Christmas, Easter and urevdan (St. George), although without a strong religious connotation. The latter is recognized by the applied legal framework in Kosovo as the community's official holiday. In the Prizren region, the Gorani community organises its traditional cultural events, usually in the form of a public gathering on the occasion of urevdan (St. George's Day).

The biggest annual traditional celebration of this community is organised during Đurevdan (St. George day), on 5-6 May.

14. Inter-community relations/ dialogue

The Gorani continue to enjoy good relations with other communities and are well integrated. For example, in the Pejë/Peć region, the private businesses owned by Gorani are frequently visited by all communities living in the region. The Gorani's fluency in the Albanian language facilitates inter-community dialogue. In the Prishtinë/Priatina region, although Gorani community leaders claim that their ethnicity is not well accepted by the majority, the community interacts with Kosovo Albanians. The community is generally not proactively engaged in political life, which negatively impacts upon their participation in formal dialogue forums. In the Prizren region, although relations between Gorani and other communities are generally good, interaction between political representatives of the Gorani, Kosovo Albanians and Kosovo Bosniaks in Dragash/Dragaš remains tense. The Gorani community's involvement with Serbia-run structures in Dragash/Dragaš negatively affects their relations with the Kosovo Albanian residents of the municipality. Gorani NGOs have participated in activities organised by the municipality involving Kosovo Albanians and Kosovo Bosniak civil society, but efforts to bring together children of communities in sporting and cultural activities have failed to draw the participation of Gorani children attending the Serbia-run schools in the municipality.



Annex

Table 1:
Population Settlements

Table 2:
Population Estimates

Table 3:
Population Estimates by Category

Table 4:
Key Community Stakeholders



Table 1: Population Settlements

Region	Municipality	Settlements inhabited by the Gorani community
Pejë/Peć	Pejë/Peć	Pejë/Peć town
Prishtinë/ Priština ¹	Fushë Kosovë/Kosovo Polje	Fushë Kosovë/Kosovo Polje
	Gračanica/Graçanicë	Gračanica/Graçanicë, Uglar/Ugljare
	Glllogovc/Glogovac	Glllogovc/Glogovac town
	Prishtinë/ Priština	Prishtinë/Priština
Prizren ²	Dragash/Dragaš	Dragash/Dragaš town, Rapqë e Epërme/Gornja Rapça, Rapqë e Poshtme /Donja Rapça, Kërstec e Epërme /Gornji Krstac, Kërstec e Poshtme/Donji Krstac, Lubovishtë/Ljubovište, Leshtan/Lještane, Radesh/Radeša, Kukjan/ Kukuljane, Dikancë/Dikance, Baçkë/Baçka, Brod/Brod, Mlikë/Mlike, Vranishtë/Vranište, Gilloçicë/Globoçica, Orqushë/Orçuša, Zlipotok/Zlipotok, Krushevë/Kruševo, Restelicë/Restelica

Table 2: Population Estimates³

Region	Source	Total population	Community	%
Pejë/Peć	Municipality of Pejë/Peć			
	1. Census 1981	111,071	-	-
	2. Census 1991 ⁴	127,796	-	-
	3. Current Municipal Estimations	150,000	150-200	0.1-0.13%
	4. Current Communities Estimations	140,000	160-200	0.10-0.14%
	5. OSCE Municipal Profile 2008 Estimations	170,000	-	-
	6. Current OSCE Field Teams Estimations	140,000	150-200	0.10-0.14%
7. Comment:	During the 1981 and 1991 census, the Gorani community declared themselves as Muslims or Yugoslavs.			
Prishtinë/Priština	Municipality of Fushë Kosovë/Kosovo Polje			
	1. Census 1981	29,805	-	-
	2. Census 1991	35,570	-	-
	3. Current Municipal Estimations	50,000	40	0.08%
	4. Current Communities Estimations	34,000	40	0.11%
	5. OSCE Municipal Profile 2008 Estimations	40,000	45	0.11%
	6. Current OSCE Field Teams Estimations	40,000	45	0.13%
	7. Comment:			
	Municipality of Gračanica/Graçanicë			
	1. Census 1981	-	-	-
	2. Census 1991	-	-	-
	3. Current Municipal Estimations	20,000	85	0.425%
	4. Current Communities Estimations	20,000	105	0.525%
	5. OSCE Municipal Profile 2008 Estimations	-	80-100	0.04-0.05%
	6. Current OSCE Field Teams Estimations	18,000	85-105	0.47% 0.58%
	7. Comment:			
	Municipality of Gillogovc/Glogovac			
	1. Census 1981	39,141	-	-
	2. Census 1991	53,618	56	-
	3. Current Municipal Estimations	72,000	0	0.0%
	4. Current Communities Estimations	72,000	0	0.00%
	5. OSCE Municipal Profile 2008 Estimations	72,000	12	0.01%
	6. Current OSCE Field Teams Estimations	72,000	0	0.00%
	Municipality of Prishtinë/Priština ⁵			
	1. Census 1981	148,656	-	-
	2. Census 1991	199,654	-	-
	3. Current Municipal Estimations	500,000	-	-
4. Current Communities Estimations	500,000	-	-	
5. OSCE Municipal Profile 2008 Estimations	500,000	-	-	
6. Current OSCE Field Teams Estimations	500,000	-	-	
7. Comment:	Although the OSCE has established that there are Gorani families residing in Prishtinë/Priština town, precise numbers are difficult to obtain due to the lack of public participation and representation in public life.			
Prizren	Municipality of Dragash/Dragaš			
	1. Census 1981	35,054	15,922	45.4%
	2. Census 1991	38,914	16,112	41.4%
	3. Current Municipal Estimations	33,837	11,037	32.6%
	4. Current Communities Estimations	32,000	10,000	31.2%
	5. OSCE Municipal Profile 2008 Estimations	41,000	13,000	31.7%
6. Current OSCE Field Teams Estimations	32,000	10,000	31.2%	

Table 3: Population Estimates by Category⁶

Region	Municipality	Gender	Children pre-school age (0-5)	Children attending compulsory education (6-15)	Children not attending compulsory education (6-15)	Working age employed (16-65)	Working age unemployed (16-65)	Elderly (65+)	Other
Pejë/Peć	Pejë/Peć	Male	20	12		25	25	15	
		Female	10	7		15	30	13	
		Total	30	19		40	55	28	
	Regional Totals								
Comments:	According to the interviews, Gorani residents in Pejë/Peć have approximately 30 children who attend primary and secondary school in the Bosnian and Albanian languages.								
Prishtinë/Priština	Fushë Kosovë/ Kosovo Polje	Male							
		Female							
		Total							
	Gračanica/ Graçanicë	Male							
		Female							
		Total							
	Gllgovc/ Glogovac	Male							
		Female							
		Total							
	Prishtinë /Priština	Male							
		Female							
		Total							
	Regional Totals	130-150							
Comment:	The OSCE was unable to disaggregate data further.								
Prizren	Dragash/ Dragaš	Male							
		Female							
		Total		1,300		540	7,300	1350	109
	Regional Totals		1,300		540	7,300	1350	109	
Comment:	The data is collected from various sources, including municipal officials and community representatives and includes both Gorani and Kosovo Bosniaks as disaggregated data is unobtainable.								

Table 4: Key Community Stakeholders

1. Political parties claiming to represent the community.
2. Representatives in institutions (names, institutions).
3. Civil society organisations (name, thematic area of activity/key issues, indication if women’s group).
4. Community media (electronic, print).
5. Community leaders/activists (men & women).
6. Other.
7. Additional information.

Region	Key Community Stakeholders	
Pejë/Peć	Municipality of Pejë/Peć	
	1	
	2	
	3	
	4	
	5	
	6	
	7	Comment: The community is not actively engaged in public life
Prishtinë/Priština	Municipality of Fushë Kosovë/Kosovo Polje	
	1	
	2	
	3	
	4	
	5	
	6	
	7	Comment: The community is not actively engaged in public life
	Municipality of Gračanica/Graçanicë	
	1	
	2	
	3	
	4	
	5	
	6	
	7	Comment: The community is not actively engaged in public life
	Municipality of Glogovac/Glogovac	
	1	
	2	
	3	
	4	
	5	
	6	
	7	Comment: The community is not actively engaged in public life
	Municipality of Prishtinë/Priština	
	1	
	2	
	3	
4		
5		
6		
7	Comment: The community is not actively engaged in public life	

Prizren	Municipality of Dragash/Dragaš	
	1	Citizens' Initiative of Gora (Gradjanska Inicijativa Gore – GIG); Democratic Party Vatan (Demokratska Stranka Vatan - DSV), member of coalition Vakati; Party of Democratic Action (Stranka Demokratske Akcije – SDA); New Democratic Party (Nova Demokratska Stranka – NDS); Socialdemocratic Party of Gora (Socijaldemokratska Stranka Gore - SDSG); Group of Citizens "Alija Abdi" (Grupa Gradjana "Alija Abdi") – political subject deriving from 11 May Serbian elections.
	2	Mursel Halilji, Kosovo Assembly member (GIG); Vezira Emruš, Kosovo Assembly member from Prizren (SDA); Veis Šerifi, Communities Consultative Council, Office of the Kosovo President; Eljem Seferi, Deputy police station commander; Deir Jelmazi, Municipal Assembly member; Nihad Osmani, Municipal Assembly member; Vezaip Kajkuš, Municipal Returns Officer; Urmet Emini, Municipal Communities Office; Abduljrezak Mehmeti, chief of municipal sector for agriculture; Structures deriving from 11 May Serbian elections: Alija Abdi, President of Gora Municipality.
	3	"Gora Youth Organization" (Omladinska Organizacija Gore), youth, culture, sport; "Human Ecology of Dragaš" (HED), ecology, youth, culture, sports; "Vatan", return, culture; "Youth Organization Kruševo", youth, culture, sport; "Stars", youth, women, education, culture; "Democratic Initiative of Gora" (DIG), development, democratization, humanitarian aid; "Biser", culture; "Šara", agriculture; "Atlantik klub" humanitarian aid.
	4	Radio "Bambus", commercial/informative radio in Gorani (covers only Restelica/Restelicë village), owner Nesim Hodza; Radio "Gora", commercial/informative radio in Serbian/Bosnian (covers all villages in Gora area), owner Nuhija Tairovci; Radio "Sharri", commercial radio in Albanian with some program in Serbian/Bosnian.
	5	Iso Mutaš, Chairperson of the Local Public Safety Committee in village Kruševo/Krusheve; Due to undeclared ethnic backgrounds (partition between Kosovo Bosniaks and Gorani communities) and sensitivity we prefer not to include the full list of community and village leaders herein. However, the full list of these leaders can be shared for specific purposes.
	6	
7	Comment: NGOs active in Dragash/Dragaš claim to represent and be involved in implementing projects for the entire non-majority community, regardless of whether it is declared as Gorani or Kosovo Bosniak. In addition, VAKAT members in municipal institutions who declare themselves as Kosovo Bosniaks in principle represent the entire non-majority community in Dragash/Dragaš.	

1 Members of Gorani community are represented in other settlements in the region as well. Nevertheless, given the low or non-existent political or public representation of the Gorani population in the region, the OSCE was unable to identify and distinguish them from the Bosniak population. The general attitude of the community in the Prishtinë/Priština region is to identify themselves with the Kosovo Bosniak community.

2 As the division between Kosovo Bosniaks and Gorani, both in the Prizren and Dragash/Dragaš municipalities, is rather political, it is very difficult to distinguish between the two communities. The Gorani living in Prizren town consider themselves as Kosovo Bosniaks and they attend education in the Bosnian language in the Kosovo educational system. Kosovo Bosniaks living in the Dragash/Dragaš municipality identify themselves as Gorani community members and attend the Serbian-supported educational system.

3 The population data for sections 3, 4, 5, and 6 was collected by the OSCE Field Teams in consultation with community representatives and municipal officials in March-April 2010.

4 The data collected for the 1991 census is contested, as it was boycotted by segments of the population.

5

6 All municipalities where the Gorani community can be found have been included, although the OSCE was unable to obtain and therefore include any breakdown by categories.





Community Profile

KOSOVO MONTENEGRINS

Annex

Population Settlements

Population Estimates

Population Estimates by Category

Key Community Stakeholders



Background

The Kosovo Montenegrins are South-Slavs, originating from Montenegro.¹ Their presence in Kosovo increased significantly following the Balkan Wars of the early 20th century. Kosovo Montenegrins have been identified in the Pejë/Peć and Prishtinë/Priština regions. They are mostly of Christian Orthodox faith, speak the Montenegrin language and are primarily concentrated in the western municipalities of Kosovo bordering Montenegro. Montenegrins were recognised as one of the constituent nations of the Socialist Federal Republic of Yugoslavia, and were included as a separate community in both the 1981 and the 1991 population censuses. In 1991, almost half of the approximately 19,000 registered Montenegrins in Kosovo resided in the Pejë/Peć region. The Montenegrin community in Kosovo has seen its numbers greatly reduced over the past few decades due to security and socio-economic concerns. Before, and especially after 1999, (both during and after the conflict), most migrated or were displaced within the region. Today, only a few hundred remain, although a vocal leadership has secured recognition by the Kosovo institutions and some representation in community consultative bodies.

Montenegrins and Serbs, both in Kosovo and elsewhere, share a similar history, and many of the issues affecting one community have affected the other. The Christian Orthodox Montenegrins and the Christian Orthodox Serbs share many cultural, linguistic, religious, and traditional traits. The development of a separate Montenegrin identity is mainly based on historical reasons (parts of Montenegro were not conquered by the Ottoman Empire), geographical reasons (its remoteness), and later the recognition by the Socialist Federal Republic of Yugoslavia of their separate ethnic identity and consideration of its territory as one of its republics. All of these features have contributed to the development of the separate ethnic and geographic identity of Montenegrins, which culminated with the country's independence in 2007.

Whereas the Kosovo Montenegrin political leadership strongly advocates for disassociation from the Kosovo Serbs, the reality on the ground is more complex. On the one hand, many individuals belonging to the Kosovo Montenegrin community kept a low profile during the 1990s and in the aftermath of the 1999 conflict. On the other hand, many are still reluctant to publicly self-identify as Kosovo Montenegrins, particularly in areas where they are integrated into the Kosovo Serb community, and benefit from institutions financed by the Republic of Serbia. During the November 2009 local elections in Kosovo, however, many publicly identified themselves as Kosovo Montenegrins in order to run as candidates of the two Kosovo Montenegrin political parties.

In the Pejë/Peć region, Kosovo Montenegrins reside in the municipalities of Istog/Istok (where they constitute roughly 0.19% of the total population in the villages of Serbobran/Srbobran, Shalinovicë/Šaljinovica, Osojane/Osojan, Dobrushë/Dobruša, Sushicë/Sušica, and Zallq/Žać), Klinë/Klina (0.003%, where they live

Many Kosovo Montenegrins still claim that they have a single ethnic background with Kosovo Serbs, and that the term Montenegrin refers more to the geographic origin than to their ethnical identity.

The Kosovo government has initiated the process of amending the 2008 law on the Protection and Promotion of the Rights of Communities and their Members in Kosovo with the aim of granting official recognition to the Montenegrin community in Kosovo.

In the Deçan/Deçane municipality, despite their pre-conflict presence of some 600, there are only three Kosovo Montenegrins currently living in the town.

¹ In this profile, persons referred to as Montenegrins are those who, themselves, or whose ancestors originate from Montenegro and who, additionally, identify themselves as ethnic Montenegrins. In Montenegro itself, the term Montenegrin is increasingly used in a non-ethnic sense. For example, many Bosniaks and Albanians from Montenegro also consider themselves as Montenegrins, thus referring to their place of origin and, more recently, also to their citizenship. At the same time, they consider themselves as Bosniaks or Albanians in an ethnic sense. However, in the context of Kosovo, it should be noted that many ethnic Slavs who originate from Montenegro self-identify as Serbs. This is also the case in Montenegro where about 30% of the population declares itself as ethnically Serb.

² The percentages include estimations of the OSCE based on consultation with the community.

in the town), Pejë/Peć (0.004 to 0.02%, also residing in the main town and in Goraždevac/Gorazhdec, Siga/Sigë and Brestovikë/Brestovik), and Deçan/Deçane². In the Prishtinë/Priština region, they reside in the municipalities of Prishtinë/Priština, Lipjan/Lipljan, Fushë Kosovë/Kosovo Polje, and Obiliq/Obilić.³ In Obiliq/Obilić, they are mainly concentrated in the town itself at the School Centre settlement and in the villages of Caravodice/Crkvena Vodica and Plemetinë/Plemetina. Generally, they share the settlements with the Kosovo Serb population. There are no places in Prishtinë/Priština region, however, where Kosovo Montenegrins live separately as a distinct cluster.



A KOSOVO MONTENEGRIN MAN FROM LUG/LJUG, ISTOG/STOK MUNICIPALITY, SHOWING THE PHOTO OF HIS GREAT GRANDFATHER, AN IMPORTANT MONTENEGRIN FAMILY CHIEF.

Key Community Issues:

- Recognition of the community's distinctiveness is missing at the municipal level, leading to a lack of initiatives from municipal authorities towards this community;
- Lack of representation within Kosovo institutions, including no reserved seats at the Assembly of Kosovo;
- Illegal occupation (or illegal use) of agricultural land, or commercial properties, owned by Kosovo Montenegrins.

1. Employment and socio-economic situation

Kosovo Montenegrins face similar challenges to those of the Kosovo Serb community, including limited employment opportunities, limited freedom of movement and poor knowledge of the Albanian language, all contributing to a poor socio-economic situation. The community of Kosovo Montenegrins residing in the Pejë/Peć region is generally more involved in the public and private sectors. Currently, one Kosovo Montenegrin woman is employed by the Pejë/Peć municipality as a municipal communities office clerk, while another is employed by the Osojan/Osojane municipal communities sub-office of the Istog/Istok municipality.

³ The OSCE was unable to obtain population estimates for the community in this region. A small cluster in the Podujevë/Podujevo municipality self-identified as Kosovo Montenegrins in 2009, but now claim to be Kosovo Serbs.

In the Prishtinë/Priština region, there is no specific data regarding dominant types of employment or level of unemployment amongst Kosovo Montenegrins. The community receives social welfare assistance from Serbia and minimum salaries derived from pre-1999 employment by state-owned enterprises. Some also access services available from Kosovo institutions.

2. Security and freedom of movement

The Kosovo Montenegrin community shares, to a certain extent, the security and freedom of movement concerns of the Kosovo Serb community, although no specific incidents targeting this community have been reported. However, the appearance of Kosovo Montenegrin associations and political parties coupled with their messages of acceptance of Kosovo institutions has helped the community to carve a distinct identity in public life and to redefine its relation to other communities.

3. Returns and reintegration

There are no accurate figures on the return and reintegration of the Kosovo Montenegrin community in Kosovo. UNHCR and other agencies dealing with returns do not hold segregated data, which makes it difficult to ascertain the needs of the community when it comes to returns and reintegration, and to know how many are displaced or have returned. However, it is fair to say that the Kosovo Montenegrin community has similar concerns to those of the Kosovo Serb community, including security, freedom of movement and access to basic services. This trend remains the same in 2010 compared to the year 2009. According to the Kosovo Serb employee of the municipal community office in the Deçan/Dečani municipality, region of Pejë/Peć, three Kosovo Montenegrins, displaced in Montenegro during the conflict of 1999, spontaneously returned to the area during 2008-2009. They received assistance by an international NGO for the reconstruction and refurbishment of their properties. Prior to the conflict, Kosovo Montenegrins lived in the villages of Baballoq/Babaloc and Rastavicë/Rastavica in the Deçan/Deçane municipality. According to data provided by the NGO Ognjiate, based in Podgorica, these Kosovo Montenegrins were displaced to Montenegro, where 746 of them are now officially registered as displaced persons from Kosovo. In May 2010, the returns officer in the Deçan/Deçane municipality reported that UNHCR had forwarded six requests for returns to the municipality, made by Kosovo Serbs and Kosovo Montenegrins originally from the areas of Deçan/Deçane, Rastavicë/Rastavica, Prapaqan/Papraçane and Dashinoc/Daainovac. They are currently displaced in Montenegro. In Prishtinë/Priština region, most of the Kosovo Montenegrins were displaced to countries in the region, while no cases of returns or specific return projects for this community have been noted.

4. Serbia funded institutions and services

The Kosovo Montenegrin community uses primarily Republic of Serbia-financed institutions and services, particularly social benefits and pensions, while also accessing Kosovo public utilities and some municipal services.

5. Access to municipal services and public utilities

Kosovo Montenegrins, like the Kosovo Serb community, access municipal services and public utilities through the municipal communities office. In the Pejë/Peć region, Kosovo Montenegrins face challenges accessing public utilities with frequent water cuts and irregular or non-existent waste collection. However, in the Prishtinë/Priština region, the community enjoys access. Kosovo Montenegrins signed, in May 2009, collective agreements with the Kosovo Energy Corporation (KEK), and have since avoided prolonged disconnections.

6. Access to social services and welfare

Kosovo Montenegrins primarily access social assistance and receive pensions from Republic of Serbia-financed institutions. However, in some areas they also access services provided by the Kosovo institutions, such as in Goraždevac/Gorazhdec in the Pejë/Peć municipality, where the establishment of a municipal communities sub-office has enhanced access to services for the community.

7. Access to property and housing

Many Kosovo Montenegrins had to flee during and after the 1999 conflict, and their houses and properties were subsequently illegally occupied. Kosovo Montenegrins face obstacles in accessing their properties in Pejë/Peć. In 2007, the Kosovo Property Agency recognized the right to property of 746 Kosovo Montenegrins in the village of Baballoq/Babaloc in Deçan/Deçane municipality. They continue to live in displacement. A request to participate in a Go-and-See Visit (GSV)⁴ was submitted in 2008 but was not acted upon by the municipality. In addition, community representatives have complained that institutions have not taken concrete steps to stop illegal cattle grazing on their land. In the Prishtinë/Priština region, Kosovo Montenegrins enjoy access to property and housing, with no cases of discriminatory practices reported.

⁴ Go-and-see visits provide displaced persons with the opportunity to gather first-hand information on the conditions in their place of origin and to directly interact and engage with the receiving community to make an informed decision about return or other durable solution (see UNMIK/PISG Revised Manual on Sustainable Return, July 2006).

8. Access to education

No education is provided in the Montenegrin language, nor are specific Montenegrin history and culture covered in the Kosovo curriculum. School-aged children of the Kosovo Montenegrin community from the Pejë/Peć and Prishtinë/Priština regions follow the Serbian curriculum system and attend classes in the Serbian language. As far as their access to mother-tongue higher education is concerned, the only options are the university located in the northern part of Mitrovica/Mitrovicë, or universities in Montenegro. As is the case for Kosovo Serbs, long distances to higher education institutions and freedom of movement concerns means that few pupils pursue higher education.

9. Access to health services

The Kosovo Montenegrin community generally accesses health services provided by Republic of Serbia-financed institutions. However, in the Klinë/Klina municipality in the Pejë/Peć region, due to the lack of structures dedicated to reproductive care and women's health, Kosovo Montenegrin women are left without assistance and have to travel to the medical facilities in northern Mitrovica/Mitrovicë for prenatal care and child birth. The Kosovo Montenegrin community in the Prishtinë/Priština region, for the most part, uses health services and facilities supported by Serbia, such as those available in Gračanica/Graçanicë, Čaglavica/Çagllavicë, Laplje Selo/Llapllasellë and Ugljare/Uglar.

10. Access to justice

Kosovo Montenegrins access both the Kosovo courts and Republic of Serbia-run judicial structures, depending on accessibility and the nature of the issue requiring legal or court services. In the Pejë/Peć region, Kosovo Montenegrins make use of the Kosovo courts. The establishment of a court liaison office in the village of Goraždevac/Gorazhdevc in the Pejë/Peć municipality has facilitated the community's access to justice. The post of liaison officer is currently vacant, and delays in the recruitment process are negatively affecting the community's access to legal and court services. Kosovo Montenegrins in the Prishtinë/Priština region access both Kosovo courts and Republic of Serbia-run judicial structures. Since March 2010, the community has also enjoyed the services of a newly opened office of the Legal Aid Commission of Kosovo in Gračanica/Graçanicë. This commission is a publicly funded and UNDP-supported agency that offers free legal assistance to financially disadvantaged persons in civil and administrative law matters.

11. Participation in public affairs

The Kosovo Montenegrin community established a political presence from which to make its voice heard, with the creation

SNEŽANA KARADŽIĆ, NEWLY APPOINTED KOSOVO MONTENEGRIN REPRESENTATIVE TO THE COMMUNITIES CONSULTATIVE COUNCIL, A FORUM ESTABLISHED UNDER THE AUSPICES OF THE OFFICE OF THE PRESIDENT THAT BRINGS TOGETHER REPRESENTATIVES OF ALL NON-ALBANIAN COMMUNITIES IN KOSOVO.



in 2008 of the first Association of Kosovo Montenegrins. In 2009, the Kosovo government acknowledged the request by the Association of Kosovo Montenegrins for increased participation in community affairs. Since then, a Kosovo Montenegrin has been selected to be part of the community consultative council, an advisory body operating under the auspices of the President of Kosovo. In May 2010 the Kosovo government began the process of amending the 2008 Law on the Protection and Promotion of the Rights of Communities and their Members in Kosovo to recognize the Kosovo Montenegrin community. Moreover, two political parties were established in 2009 and another in 2010 to represent the interests of the Kosovo Montenegrin community, the Montenegrin Democratic Party (CDS), the Montenegrin People's Party (CNS), and the Montenegrin Liberal Party (CLS). The first two of which ran in the November 2009 local elections; they won one seat in the municipal assembly. The Kosovo Montenegrin community is neither represented at the ministerial level, nor does it have reserved seats within the Assembly of Kosovo. The Kosovo Montenegrin community relies on Serbian language electronic media, readily available in those municipalities where the community resides. Printed media is available in the Kosovo Serb populated areas. Outreach, when undertaken, to the Kosovo Montenegrin community, is usually conducted by the municipal communities offices.

In the Pejë/Peć region, the Kosovo Montenegrins community has established a regional branch of the Association of Kosovo Montenegrins in order to advocate for their rights. The Montenegrin People's Party (CNS) has followed suit in requesting that the community participates in the community committee in the Pejë/Peć municipality. In Istog/Istok, a Kosovo Montenegrin woman represents the community in the municipal communities office. In the Prishtinë/Priština region, the Montenegrin Democratic Party (CDS) managed to gain a seat in the Fushë Kosovë/Kosovo Polje municipal assembly. A Kosovo Montenegrin also holds the post of the deputy mayor for communities in Obiliq/Obilić. However, he claims to represent

both the Kosovo Montenegrin and Kosovo Serb communities and self-identifies with both. The community is also represented in the community committees in Fushë Kosovë/Kosovo Polje, Lipjan/Lipljan and Obiliq/Obilić. Those of Montenegrin origin who participate in public affairs often identify themselves as both Kosovo Montenegrins and Kosovo Serbs, again highlighting the closeness of both communities. Moreover, four Kosovo Montenegrins are employed as civil servants in the municipality of Fushë Kosovë/Kosovo Polje.

12. Language use

The Kosovo Montenegrin community is generally able to use its mother-tongue in public, although their use of Serbian language in their interaction with municipalities means that they experience similar problems to Kosovo Serbs due to the lack of suitable translation and interpretation capacities.

13. Cultural/religious heritage and freedoms

Kosovo Montenegrins are usually Christian Orthodox and share much of their cultural and religious heritage with the Kosovo Serb community. No attempts to separate from the Serbian Orthodox Church have been undertaken in Kosovo, as has been the case in Montenegro. Kosovo Montenegrins enjoy freedom of religion and celebrate religious holidays in the same sites as the Kosovo Serbs.⁵

14. Inter-community relations/dialogue

The Kosovo Montenegrin community's relations with other communities have been defined by their closeness to the Kosovo Serbs. At the same time, Montenegro's position towards Kosovo has positively influenced relations with the majority community. Both in the Pejë/Peć and Prishtinë/Priština regions, where the community resides, municipal institutions' reluctance to recognise Kosovo Montenegrins as a distinct and separate community from Kosovo Serbs means that no specific outreach initiatives to integrate them have been devised. It remains to be seen if and how current attempts by Kosovo Montenegrin political parties to gain official recognition at the central level will impact upon the relations of Kosovo Montenegrins and other communities both at the municipal and grassroots levels.

⁵ For a comprehensive list of Orthodox religious sites, please refer to the section on cultural and religious heritage and freedoms for the Kosovo Serb community.



Annex

Table 1:
Population Settlements

Table 2:
Population Estimates

Table 3:
Population Estimates by Category

Table 4:
Key Community Stakeholders



Table 1: Population Settlements

Region	Municipality	Settlements inhabited by the Kosovo Montenegrin community ¹
Pejë/Peć	Deçan/Deçane	Deçan/Deçane town
	Istog/Istok	Serbobran/Srbobran, Shalinovicë/Šaljinovica, Osojane/Osojan, Dobrushë/Dobruša Sushicë/Sušica and Zallq/Žać
	Klinë/Klina	Klinë/Klina town
	Pejë/Peć	Pejë/Peć town, Goraždevac/Gorazhdec, Siga/Sigë and Brestovik/Brestovik
rishtinë / Priština	Obiliq/Obilić	Obiliq/Obilić town ("School Centre" settlement), Caravodice/Crkvena Vodica and Plemetin/Plemetina
	Gračanica/Gračanicë	Suvi Do/Suhadoll, Çaglavica/Çagllavicë
	Fushë Kosovë/Kosovo Polje	Fushë Kosovë/Kosovo Polje, Kuzmin
	Lipjan/Lipljan	Lipjan Town, Staro Gracko/ Grackë e Vjetër

Table 2: Population Estimates²

Region	Source	Total population	Community	%
Pejë/Peć	Municipality of Deçan/Deçane			
	1. Census 1981	40,640	898	2.2%
	2. Census 1991 ³	49,000	674	1.37%
	3. Current Municipal Estimations	-	-	-
	4. Current Communities Estimations	60,000	3	0.005%-
	5. OSCE Municipal Profile 2009 Estimations	40,000	-	-
	6. Current OSCE Field Teams Estimations	37,000	-	-
	7. Comments:	Information provided by the municipal community sub officer and village representative of Osojane/Osojan and Zallq/Žać village.		
	Municipality of Istog/Istok			
	1. Census 1981	50,104	1,856	3.7%
	2. Census 1991	57,261	1,302	2.27%
	3. Current Municipal Estimations	56,000 – 64,000	48	0.85-0.75%
	4. Current Communities Estimations	50,000	N/A	-
	5. OSCE Municipal Profile 2009 Estimations	56,000	N/A	-
	6. Current OSCE Field Teams Estimations	56,000	110	0.19%
	7. Comments:	Information provided by the municipal community sub officer and village representative of Osojane/Osojan and Zallq/Žać village.		
	Municipality of Klinë/Klina			
	1. Census 1981	54,539	973	1.78%
	2. Census 1991	52,266	621	1.18%
	3. Current Municipal Estimations	55,000 – 58,000	8	0.014-0.013%
	4. Current Communities Estimations	55,000	-	-
5. OSCE Municipal Profile 2008 Estimations	55,000	-	-	
6. Current OSCE Field Teams Estimations	55,000	2	0.003%	
7. Comments:	According to the municipal communities officer in Klinë/Klina municipality, there were families of Montenegrin origin who fled during and after the 1999 conflict. Now only one family remains.			

Pejë/Peć	Municipality of Pejë/Peć			
	1. Census 1981	111,071	9,796	8.81%
	2. Census 1991	127,796	6,960	5.54%
	3. Current Municipal Estimations	150,000	-	-
	4. Current Communities Estimations	140,000	20	0.01%
	5. OSCE Municipal Profile 2009 Estimations	170,000	-	-
	6. Current OSCE Field Teams Estimations	140,000	*6-30	0.004 - 0.02%
7. Comments:	*Precise numbers were unavailable and estimations are based on the membership of the Association of Kosovo Montenegrins.			
Prishtinë/Priština	Region Prishtinë/Priština			
	1. Census 1981	338,198	7,353	0.46%
	2. Census 1991	429,248	5,975	0.72%
	3. Current Municipal Estimations	788,000	-	-
	4. Current Communities Estimations	768,000	4,000 – 5,000	0.65%
	5. OSCE Municipal Profile 200 Estimations	770,000	-	-
	6. Current OSCE Field Teams Estimations	770,000	*No estimations could be made	-
7. Comments:	*The Association of Montenegrins of Kosovo estimates approximately about 8,000 members.			

Table 3: Population Estimates by category⁴

Region	Municipality	Gender	Children pre-school age (0-5)	Children attending compulsory education (6-15)	Children not attending compulsory education (6-15)	Working age employed (16-65)	Working age unemployed (16-65)	Elderly (65+)	Other
Pejë/Peć		Male							
		Female							
		Total							
	Regional Totals								
Comments: The OSCE was unable to obtain all the data from the relevant authorities.									
Prishtinë/Priština		Male							
		Female							
		Total							
	Regional Totals								
Comments: The OSCE was unable to obtain all the data from the relevant authorities.									

Table 4: Key Community Stakeholders

1. Political parties claiming to represent the community
2. Representatives in institutions (names, institutions)
3. Civil society organisations (name, thematic area of activity/key issues, indication if women's group)
4. Community media (electronic, print)
5. Community leaders/activists (men & women)
6. Others
7. Additional information

Region	Key Community Stakeholders	
Pejë/Peć	Regional Information	
	1	According to the community's representative in Pejë/Peć town, Kosovo Montenegrins are in the process of establishing their party. In the Deçan/Deçane municipality, Montenegrin People's Party is active. The president of the Party is the Kosovo Serb female member of the municipal communities office.
	2	Verica Lazović, Pejë/Peć municipal communities office
	3	Verica Lazović, reportedly belonging to the Association of Kosovo Montenegrins (UDCK)
	4	N/A
	5	Verica Lazović regards herself as a community activist in Pejë/Peć
	6	
	7	
Prishtinë/Priština	Regional Information	
	1	Montenegrin Democratic Party (CDS), Peoples' Montenegrin Party of Kosova (NCPK), Liberal Montenegrin Party
	2	Radoman Doderović, municipal assembly member, chairperson of the communities committee, Fushë Kosovë /Kosovo Polje
	3	Association of Kosovo Montenegrins (UDCK)
	4	None
	5	Slobodan Vujčić, President of the Association of Montenegrin of Kosovo Nebojša Radulović, Vice-President of the Association of Montenegrin of Kosovo Snežana Karadžić, member of the Association of Montenegrins of Kosovo
	6	
	7	

1 In the municipalities of Deçan/Deçane (Pejë/Peć region), Lipjan/Lipljan, Fushë Kosovë/Kosovo Polje, and Prishtinë/Priština (Prishtinë/Priština region) Kosovo Montenegrins live alongside Kosovo Serbs, but no specific settlements/neighbourhoods have been identified due to difficulties in distinguishing the two communities.

2 The population data for sections 3, 4, 5, and 6 was collected by the OSCE field teams in consultation with community representatives and municipal officials in September 2008.

3 Please note that portions of the population boycotted this census, therefore the data collected from it is contested by some communities.

4 The OSCE was unable to obtain disaggregated data for this community.





Community Profile

KOSOVO ROMA

Annex

Population Settlements

Population Estimates

Population Estimates by Category

Key Community Stakeholders



Disclaimer

Roma, Ashkali and Egyptians identify themselves as persons belonging to three distinct communities, and are as such recognized by the Kosovo legislative framework, Kosovo institutions, and international organizations. The Organization for Security and Co-operation in Europe Mission in Kosovo (OSCE) fully recognizes the existence of three distinct communities and has in this publication sought to highlight their distinctive characteristics and experiences. However, due to a lack of reliable disaggregated data for the communities in some municipalities, parts of the Annex to this Profile include figures that represent Roma, Ashkali and Egyptians together.

Background

The Roma are one of the communities traditionally living in Kosovo. They are believed to originate in India, from which they left between the 8th and 10th century. They began to settle in Kosovo in the mid-14th century. Their mother-tongue is Romani, with different Romani dialects found within Kosovo. Most Roma are multi-lingual, also speaking Serbian, Albanian, or both. Since the first Roma World Congress in London in 1971, the Roma community uses its own symbols (flag and anthem “Gelem, Gelem”). Many Roma in Kosovo are of the Muslim faith; some are Christian Orthodox. The main celebration of both Muslim and Christian Orthodox Roma in Kosovo is Shën Gjergji/Đurđevdan (Turkish: hidirlez) on 6 May.¹ According to the 1991 census, 45,745 persons declared themselves as belonging to the Roma community in Kosovo², although it is unknown how many Roma are registered under different ethnic categories. It is widely believed that this census data was not reliable, and that the number of Roma in Kosovo was much higher. Estimates go up to 150,000 persons belonging to the Roma, Ashkali and Egyptian communities prior to the conflict in 1999.³ Today, around 34,000⁴ are believed to reside in Kosovo. Many Roma emigrated from Kosovo to Western Europe in the 1980s and 1990s for economic reasons, while a significant number fled in the aftermath of the 1999 conflict.

The Roma community is a vulnerable group in Kosovo, lacking effective integration into education, social, economic and political life. Before the conflict, people belonging to the Roma community used to live throughout Kosovo either in multi-ethnic settlements or in neighbourhoods mainly inhabited by Roma. Between 1999 and 2004, many of the settlements were destroyed and only few projects contributed to their complete or partial reconstruction. The most significant example is the “Fabrička”, or “Roma Mahalla” settlement in the Mitrovicë/Mitrovica municipality where approximately 8,000 Roma used to live. It was considered as the largest settlement in Kosovo and one of the largest in the Balkans. So far, around 600 Roma have returned and benefited from reconstructions. Currently, sizable numbers of Roma live

The 2008 Kosovo government “Strategy for the integration of the Roma, Ashkali and Egyptian communities in Kosovo” addresses a wide range of problems affecting the Roma community, including discrimination, lack of access to key services, and limited exercise of basic rights, such as education, housing, returns and property repossession.

1 For the Orthodox Christian Roma, Sveti urev (Saint George), the virtuous knight who fought against the dragon, is an important patron saint. The Muslim equivalent hidirlez is a composition of h1zir and Elias. It is believed that the meeting between the patron saint h1zir and the prophet Elias in the 9th century before Christ marked the beginning of spring. Previously, it was a widely celebrated spring feast in Turkey, which nowadays is celebrated mostly by Roma. Presently, for Roma in Kosovo and the whole Balkans, it is a spring festivity to welcome the summer and gain luck and prosperity. Apart from its religious and ritual origin, the festivity is important for fostering social contacts among different groups.

2 Population data on the ethnic breakdown in Kosovo prior to the conflict in 1999 are disputed, since the census in 1991 was highly politicized and subject to boycotts.

3 See Council of Europe Doc. 11289 Rev. 24 May 2007: Situation of longstanding refugees and displaced persons in South East Europe. Report to the Committee on Migration, Refugees and Population, Parliamentary Assembly. Please note that due to the lack of reliable data it is not possible to provide segregated data for each of the three communities.

4 UNHCR Kosovo, Office of the Chief of Mission, Protection Unit Civil Registration Campaign Targeting RAE Community in Kosovo Action Plan, July 2006, page 1.

Since the Roma constitute 10% of the newly-established Gračanica/Graçanicë municipality, this is the only place where the Romani language meets the 5% threshold required to become an official language. At the time of this writing, the community was still considering the possibility of submitting a formal request for its recognition.

The international Roma flag: A red wheel against the sky and the earth.

in the municipalities of Ferizaj/Uroševac (approximately 0.015% of the municipal total population), Gjilan/Gnjilane (approximately 0.3%), Kamenicë/Kamenica (approximately 0.76%), Novobërdë/Novo Brdo (approximately 1.5%), and Štrpce/Shtërpcë (0.2%) in the Gjilan/Gnjilane region; in Mitrovicë/Mitrovica (0.6%), Vushtrri/Vučitrn (0.2%) and Leposavić/Leposaviq (1%) in the Mitrovicë/Mitrovica region; in Gjakovë/Đakovica (0.43%), in Deçan/Deçani (0.1%), in Istog/Istok (0.03%), in Klinë/Klina (0.4%); in Pejë/Peć (percentage unknown), in the Pejë/Peć region; and in Gračanica/Graçanicë (10%),⁵ Lipjan/Lipljane (0.5%), Fushë Kosovë/Kosovo Polje (1.9%), Obiliq/Obilić (2.3%), Podujevë/Podujevo (0.08%), Prishtinë/Priština (0.054%), and Shtime/Štimlje (0.03%) in the Prishtinë/Priština region. In the Prizren region, disaggregated data for the Roma community is not consistently available. However, Prizren town has a strong and long-standing Roma community, which is well known for its well-established and active cultural life.

Key Community Issues:

- The community is amongst the most vulnerable in Kosovo with many Roma living in extreme poverty. Within the community, women are the most disadvantaged;
- A relatively high number of Roma lack birth, civil, or habitual registration, preventing them from enjoying fundamental rights;
- The lack of effective integration into the education sector (low school enrolment and high drop-out rates in particular among girls, and low rates of pupils finishing secondary or higher education);
- High rate of unemployment and insufficient representation in public bodies at all levels;
- The lack of registered property titles or evidence to prove property impedes full respect of their right to property repossession and return;
- Problems related to access to services (healthcare, social, municipal, and public services).

ROMA BLACKSMITH IN PRIZREN TOWN.



⁵ Gračanica/Graçanicë is among the newly-established municipalities and has the highest presence of Roma in Kosovo.



A ROMA GIRL CRUSHES CANS TO SELL THE METAL IN A DISPLACED PERSONS CAMP IN LEPOSAVIĆ/LEPOSAVIQ, IN THE MITROVIČĚ/MITROVICA REGION.

1. Employment and socio-economic situation

The socio-economic situation of the Roma community and its access to employment remain very challenging. In many cases, limited education and lack of acquired skills have prevented Roma from obtaining employment. Also, private companies and local institutions seem reluctant to hire Roma, leaving many individuals and families to rely on social assistance and pensions paid either by Kosovo institutions, Serbian authorities or both. The amounts are insufficient to alleviate the extreme poverty experienced by the community. The law sets strict criteria for inclusion in the social assistance scheme and many Roma, although socially vulnerable, do not qualify. Some Roma engage in seasonal work, for example in construction and agriculture. However, the most common types of employment are informal labour such as collecting scrap metal, or low paid cleaning activities. Only a very limited number of Roma are employed as civil servants in Kosovo or Serbia-run institutions, and are represented in the public employment sector or in former socially owned enterprises. Roma women are among the most disadvantaged group in Kosovo and only few are actively engaged in the formal labour market. Due to the cultural specificities of the community, such as the prevalence of early marriages and the high drop-out rate among girls at school, Roma women tend to possess fewer qualifications and employable skills than men.

In Gjilan/Gnjilane, the majority of Roma are unemployed or have informal jobs, and according to community representatives' estimations, the vast majority face socio-economic hardship. The same applies for the Mitrovicë/Mitrovica region, with informal and short-term employment opportunities being the main source of income for Roma residing in northern Mitrovica/Mitrovicë, Leposavić/Leposaviq and Priluzhje/Prelluzhë. One primary school in northern Mitrovica/Mitrovicë, following the Serbian curriculum, employs a Roma as Romani language teacher for both Roma and Kosovo Serb children. Only two Roma women are known to be formally

employed; one with the Mitrovicë/Mitrovica municipality, and one in a non-governmental organisation (NGO). In the Pejë/Peć region, Roma mainly work as craftsmen and farmers, in particular those living in Zahaq/Zahać and Firajë/Firaje villages. Others trade second hand clothes, scrap metal and handicrafts in markets throughout the region. Only one Roma is employed in the civil service in the Dubrava prison, while another is employed in the private sector by one of the telecommunication companies. In the Prishtinë/Priština region, many Roma live on the social welfare scheme. Other sources of income or assistance are provided by Serbia-run institutions in the form of pensions or minimum salary reimbursements derived from previous employment in Serbia-owned public enterprises, such as “Elektro Privreda Srbije”. In the Prizren region, according to the data provided by the regional employment office, out of the 58,605 (30,247 women) job seekers, there are only 1058 Roma (505 women) registered. However, the percentage is believed to be higher since many people might not have declared themselves as belonging to the Roma community or are not registered at all. In Prizren, the regional employment office offers vocational training in business administration, information technologies and car mechanics, among others. Upon completion of the course, candidates receive a certificate and the office facilitates employment opportunities. Since January 2010, until the time of writing, ten Roma (including four women) had attended the course.

2. Security and freedom of movement

There are two female and seventeen male Roma officers serving in the Kosovo police.

The security situation of the Roma community is primarily linked to their perceived closeness to the Kosovo Serb community, with whom they share security and freedom of movement concerns. Greater representation in the Kosovo police is hampered by the lack of adequate educational qualifications among the community, while participation in security forums at municipal and local levels is also limited and linked to the overall challenges to the community's engagement in public life. One of the main security concerns affecting Roma women and girls remains domestic and gender-based violence.

In July 2009, three assaults by Kosovo Albanians against Roma in the Abdullah Presheva/Abdula Preševo settlement in Gjilan/Gnjilane raised inter-community tensions, which did not appear to impact the communities' relationship in the long term.

The security situation of the Roma community in the Gjilan/Gnjilane region is generally good, with representatives in all municipalities where they reside expressing their satisfaction with the availability and response of the Kosovo police to their needs. However, there is only one Roma male employed by Kosovo police in the Novo Brdo/Novobërdë police station. Roma generally enjoy freedom of movement across the region, using private or public transport. The community on occasion uses four humanitarian bus transportation services connecting settlements and towns inhabited by Roma and Kosovo Serbs in the region. The level of representation and participation of Roma in municipal community safety councils is not satisfactory, with representation only in Gjilan/Gnjilane and Novo Brdo/Novobërdë and none in Ferizaj/Uroševac or Kamenicë/

Kamenica. The council in Štrpce/Shtërpçë is yet to be established. However, even in those municipalities where they do take part in the work of the councils, the Roma representatives are inactive in addressing community concerns or do not attend meetings regularly. Local public safety committees exist and are attended by Roma representatives in Abdullah Presheva/Abdula Preševo (Gjilan/Gnjilane), Berivojcë/Bervivojce (Kamenicë/Kamenica) and Bostan/Bostane (Novo Brdo/Novobërdë), except in Štrpce/Shtërpçë, where none have been established.

The Roma community in the Mitrovicë/Mitrovica region enjoys relatively good security and freedom of movement, with only one significant incident reported on 8 December 2009, when a Kosovo Albanian male physically assaulted a Roma male in northern Mitrovica/Mitrovicë. Roma travel without facing problems and mainly use private transport. Roma residing in Priluzhje/Prelluzhë, Vushtrri/Vučitrn municipality, and in Leposavić/Leposaviq travel freely, and attend meetings in Mitrovicë/Mitrovica on a regular basis. There are no Roma police officers in the region. Relations between the Kosovo police and the community in southern Mitrovicë/Mitrovica are good. They suffered a set back in February 2010 following police intervention in the Roma Mahalla in response to a dispute surrounding the aid distribution activities of an international NGO. A confrontation between a number of Roma and police led to the arrest of two Roma Mahalla residents who were later released without charges. The community alleged that the police had intervened with excessive force, but no charges were filed against the officers involved. In the Vushtrri/Vučitrn municipality, there is a functioning municipal community safety council, but the Roma community is not represented. A local public safety committee was established in Priluzhje/Prelluzhë with Roma participation, but it does not function anymore. The community does not attend the security meetings of UNMIK Administration Mitrovica (UAM).

In the Pejë/Peć region, the community reported only one security incident on 26 February 2010, when a Roma male was physically assaulted by an unknown attacker. However, the community generally enjoys freedom of movement, using both private and public means of transportation instead of the humanitarian bus services available in some areas. Two Roma are employed as Kosovo police officers in the Pejë/Peć police station, whereas three serve in the Kosovo security force (KSF). The community trusts and commends the performance of the community police units throughout the region. The Roma community is represented in the municipal community safety councils in Pejë/Peć and in the municipal communities office in Klinë/Klina. There is no representation in the local public safety committee of the mixed Kosovo Albanian and Roma village of Dresnik/Drnsnik. In the Prishtinë/Priština region, the Roma have not reported significant security incidents and the community moves freely throughout the region. Roma enjoy access to public transport, which is the most common mean of transportation, while some use the humanitarian bus transportation service from the Obiliq/Obilić municipality to the Gračanica/Graçanicë municipality and back. There are no Roma serving in the Kosovo police in the region. The community

The incidents received media coverage and the attention of international actors. The responses by municipal authorities and the police were considered effective and instrumental in reassuring the affected community.

Roma women are heavily affected by domestic violence, but often do not report incidents to the Kosovo police fearing possible discrimination and repercussions within their community.

In the Dečan/Dečane municipality of the Pejë/Peć region, many Roma are not officially registered, leaving women and children particularly vulnerable to exploitation and abuse.

is regularly represented in municipal safety councils of Fushë Kosovë/Kosovo Polje and Shtime/Štimlje. The Roma representative of the Lipjan/Lipljan municipal community safety council did not participate in its first and only meeting this year. In Obiliq/Obilić a Roma is on the list of members, although the council has not yet met. Roma participate in the local public safety committee of Janjevë/Janjevo in the Lipjan/Lipljan municipality.

In the Prizren region, the community did not report any significant security incidents between 2009 and 2010. Roma enjoy good freedom of movement, mainly using the humanitarian bus transportation service connecting Kosovo Serb and Roma inhabited Rahovec/Orahovac and Zvečan/Zveçan municipalities. Three Roma males and one Roma female serve as police officers in the Prizren region, which represents half the number of Roma officers employed by the police there last year. The Kosovo police regional commander explains such a significant reduction in Roma employees by recent police restructuring, a development that has been negatively perceived by the community and that may impact upon security perceptions and trust towards the police. There is no senior-level Roma police officer employed in the region. One Roma represents the community in the Prizren municipal communities' safety council.

3. Return and reintegration

According to UN High Commissioner for Refugees (UNHCR) statistics, 2009 showed an increase in voluntary returns compared to 2008, with 214 Roma returning in 2009 compared with 86 Roma returning in 2008.¹

The voluntary return process of persons belonging to the Roma community remains problematic, with sustainability often hampered by the lack of employment opportunities and the poor economic integration of returnees. Other factors negatively affecting the return and reintegration of this community include: the difficulties of repossessing property due to a widespread lack of registered property titles and personal documents; security concerns; insufficient interest by donors; and, insufficient representation in return-related bodies at the local and central level. As reported in the 2009 edition of the Communities Profiles, about two thirds of the estimated pre-war population of 150,000 Roma, Ashkali, and Egyptian residents were displaced during and after the 1999 conflict. Reportedly, 666 Roma remain displaced in Kosovo, which is a little over 3 per cent of the overall number of displaced persons within Kosovo.⁶ Forced repatriations of members of the Roma community to Kosovo continue.

UNHCR return figures indicate 50 Roma displaced persons have returned between January and April 2010. Between 2009 and April 2010, 209 Roma forcibly repatriated from third countries (mainly Western European countries) returned to Kosovo.²

In the Gjilan/Gnjilane region, a few initiatives targeting the Roma community were implemented between 2009 and 2010. Following the return of 48 Roma families to the Abdullah Presheva/Abdula Preševo and Ivo Lola Ribar neighbourhoods in 2004 and 2007, the interest of Roma to return to the Gjilan/Gnjilane municipality has increased. In 2009, the municipality allocated municipal land in the Gllama/Glama neighborhood to accommodate six Roma displaced families.⁷ UNHCR and the Ministry for Communities and Returns financially supported the reconstructions. Furthermore, municipal officials participated in a number of go-and-see visits to Përlepnicë/Përlepnicë⁸ village and Gjilan/Gnjilane town.⁹ The municipal returns

1 UNHCR OCM Prishtinë/Priština Statistical Overview - Update as at the end of December 2009.
2 Ibid

officer has reviewed the 2009 municipal returns strategy and has drafted the 2010 strategy, which foresees the continuation and finalization of returns-related projects from 2009. However, the municipal working group on returns has not met since April 2009. In the Kamenicë/Kamenica and Ferizaj/Uroševac municipalities, no significant returns-related initiatives or projects were implemented during 2009 or in early 2010, and individual interest among Roma to return seems low. An organized returns project in the Oraovica/Rahovicë village is currently being reviewed by the municipal returns officer. None of the 10 Roma families from Hogosht/Ogošte has returned yet, but according to a Roma representative in Kamenicë/Kamenica, some have expressed their interest to return while others are interested to relocate to the Berivojcë/Berivojce village. The Ferizaj/Uroševac municipal working group meets on a regular basis and has worked on the municipal returns strategy for 2010. During 2009 and early 2010, three Roma families from Ferizaj/Uroševac town, currently displaced, showed interest to return and go-and-inform and go-and-see visits are being planned. In Novo Brdo/Novobërdë, most Roma remained in the municipality and are therefore not involved in returns-related activities and projects. The forcible repatriation of Roma is ongoing and it remains one of the main challenges for municipalities in the region, in particular Ferizaj/Uroševac. Municipalities in the Gjilan/Gnjilane region are aware of the Strategy for the Reintegration of Repatriated Persons, but have not yet taken concrete steps to implement it. Repatriated persons often remain without any assistance by municipal authorities.

In the Mitrovicë/Mitrovica region, a number of Roma have voluntarily returned to urban areas in southern Mitrovicë/Mitrovica. As part of an organized returns project, 23 families voluntarily returned in 2008, and 25 in 2009, to the Roma Mahalla in southern Mitrovicë/Mitrovica.¹⁰ The European Union - Mitrovicë/Mitrovica Roma, Ashkali and Egyptian Support Initiative (EU-MRSI) and the Kosovo Partnership for Sustainable Resettlement of Roma, Ashkali, and Egyptian Communities Program (RESTART), funded by the European Commission and USAID, aim to close the lead contaminated camps, Osterode and Česmin Lug, in northern Mitrovica/Mitrovicë and move most residents to row houses in the Roma Mahalla. These programmes are not returns projects per se, although many camp residents are displaced from the Roma Mahalla. The aim of the project is to relocate camp residents to a safer environment. The land on which the construction is taking place was not part of the Mahalla before the 1999 conflict. Further, camp residents originating from different municipalities also have the option to relocate there. Row houses are expected to be completed in 2010, but beneficiaries have yet to be named. Despite the pressure on the Roma community to leave the camps and to be relocated, the main challenges in the project development and implementation include securing the long-term municipal allocation of land for the project, providing proper medical care for camp residents suffering from lead poisoning, and the lack of community involvement. All these elements have led to a lack of co-operation between project organizers and the Roma community, and unwillingness of Roma and Kosovo Albanian receiving communities to accept beneficiaries not originally from Roma Mahalla. A solution for the residents of



2000. ROMA MAHALLA NEIGHBOURHOOD IN THE SOUTHERN PART OF MITROVICË/MITROVICA TOWN, WHICH WAS TOTALLY DESTROYED DURING THE 1999 CONFLICT, DISPLACING APPROXIMATELY 8,000 ROMA AND ASHKALI.

6 UNHCR Office of the Chief of Mission Prishtinë/Priatina Statistical Overview Update as at the end of December 2009.

7 The families used to live in socially owned properties in the Qenar qeshme/ener esma neighborhood in Gjilan/Gnjilane and are now displaced in Former Yugoslav Republic of Macedonia.

8 Out of 24 Roma families residing in the village until 1999, 18 of them expressed interest in returning.

9 Six Roma families, currently displaced in the Former Yugoslav Republic of Macedonia, are interested in returning to the Abdullah Presheva/Abdula Preaevno neighbourhood where they lived until 1999.

10 Since 2007, a total of 127 families from different locations, including from central Serbia, Montenegro and the camps north of the Ibar, have returned to six apartment blocks and 36 individual houses, providing 54 housing units in total.

Municipalities bear responsibility for the reintegration of forced returnees, but most remain unprepared and lack funds to adequately assist the repatriated with their reintegration into Kosovo society.

the Leposavić/Leposaviq camp remains to be found. However, in 2009 and May 2010, go-and-see visits were organized for Roma displaced in Belgrade to Staritërg/Stari Trg and Tuneli i Parë/Prvi Tunel in southern Mitrovicë/Mitrovica. Forced repatriation of Kosovo Roma to municipalities in the region continues. A number of families were temporarily sheltered upon arrival at Prishtinë/Priština airport, and then found short-term accommodation with relatives in Roma Mahalla and the camps in Osterode and Leposavić/Leposaviq. A permanent housing solution has yet to be found for these and other cases in order to prevent further arrivals at the camps in northern Mitrovica/Mitrovicë. Similarly, in the Vushtrri/Vučitrn municipality, persons forcibly repatriated in 2009 and 2010 received only symbolic assistance. To date, none of the municipalities in the region have implemented existing strategies for the reintegration of repatriated persons, nor allocated a specific budget to assist this particular group with their reintegration in Kosovo.

In the Pejë/Peć region, some Roma families have returned to their homes in different municipalities during 2009 and 2010. According to UNHCR data, 23 Roma returned to the region, and 34 individuals came back prior to April 2010¹¹. In the Istog/Istok municipality, two Roma families returned to the village of Srbobran/Serbobran within the framework of the “Return and Reintegration to Kosovo” project funded by the European Commission and the Ministry for Communities and Returns and implemented by the United Nations Development Programme (UNDP). In order to ensure sustainability, further assistance is needed to tackle ongoing problems related to the repeated flooding of the return site and inadequate water and electricity supply to households, as well as to ensure security of tenure and access to documents, education and income generating opportunities for returnees. In 2009, within the framework of the “Sustainable Partnership Assistance to Minority Returns in Kosovo” return project¹², several Roma families returned from the Collective Centre “Konik II” in Podgorica, Montenegro, to the Brekoc/Brekovac informal settlement in the Gjakovë/Đakovica municipality.

2008. THE RECONSTRUCTION OF THE DESTROYED NEIGHBOURHOOD OF ROMA MAHALLA IN THE SOUTHERN PART OF MITROVICË/MITROVICA TOWN BEGAN IN 2006. SINCE 2007, A TOTAL OF 127 FAMILIES FROM DIFFERENT LOCATIONS IN THE REGION AND THE CAMPS NORTH OF THE IBAR, HAVE RETURNED TO SIX APARTMENT BLOCKS AND 36 INDIVIDUAL HOUSES, FOLLOWING THE IMPLEMENTATION OF PROJECTS FUNDED BY THE EUROPEAN UNION AND USAID.



11 UNHCR OCM Prishtinë/Priština Statistical Overview Update as at the end of April 2010.

Since 2010, five Roma returned to the Pejë/Peć municipality, ten to Trebovic/Treboviq, nine to Vitomirica/Vitomiricë and ten to Gjakovë/Đakovica. In the Pejë/Peć municipality, a Roma employee of the municipal community office participates actively in the municipal working group on returns, advocating for greater participation of displaced persons and village representatives in the development of the municipal returns strategy and returns-related activities. A sustainable solution has yet to be achieved for Roma displaced persons from the completely destroyed “Kristali” neighborhood and the village of Trebovic/Treboviq in the Pejë/Peć municipality. In the Deçan/Deçane municipality, fewer than 40 Roma remain in the area. According to municipal officials, the international community is more focused on Kosovo Serb returns than on the return of Roma, thus limited funds are available to support their returns. Over the last two years, the Klinë/Klina municipality did not endorse any return project proposals for Roma displaced persons, nor implement any significant returns-related projects.

Between 2009 and 2010, the Danish Refugee Council and UNHCR, in co-operation with municipal officials, organized a series of go-and-see visits targeting Roma currently displaced in different parts of Montenegro. The areas covered included Klinë/Klina, Serbobran/Srbobran in the Istog/Istok municipality, “7 Shtatori/7 Septembar” settlement, Vitomirica/Vitomiricë and Ozdrim/Ozrim villages in the Pejë/Peć municipality. Municipal officials from the Deçan/Deçane and Gjakovë/Đakovica¹³ municipalities also participated in several go-and-inform visits to Berane and Podgorica to inform displaced persons about the security situation, freedom of movement, access to public services, access to shelter and socio-economic opportunities in their places of origin. Municipalities in the region, including Klinë/Klina and Gjakovë/Đakovica, have yet to develop a comprehensive approach to ensure security of tenure, including the regularization of informal settlements or the long-term allocation of land for returnees. Forced repatriations of Roma from Western countries are ongoing, and there are no mechanisms in place at the municipal level to adequately assist these persons in their reintegration, including temporary or permanent housing.

In the Prishtinë/Priština region, a number of Roma families have spontaneously returned to different municipalities. In the Prishtinë/Priština municipality, one Roma family benefitted from housing reconstruction assistance from UNHCR in the “Divanjoll” area of town, while only three out of ten families who had previously returned to the former “Moravska” neighbourhood remain in this settlement. The other seven moved to Gračanica/Graçanicë where they live with relatives. In Fushë Kosovë/Kosovo Polje, the project “Return and Reintegration in Kosovo I” included housing reconstruction for two Roma families. With UNDP assistance, three Roma families from the camps in northern Mitrovica/Mitrovicë, one family displaced in the Former Yugoslav Republic of Macedonia, and one family displaced in Novi Sad spontaneously returned to Lipjan/Lipljan. Seven Roma families also returned to Obiliq/Obilić. A few families remain in the barracks of the former Plemetinë/Plemetina camp living under precarious conditions. In October 2009, the Ministry of Health asked the municipality to close the

12 The Sustainable Partnerships for Assistance to Minority Returns to Kosovo (SPARK) program is financed by Kosovo institutions and the British Government to the value of 20 million dollars. The program provides an integrated umbrella mechanism for delivering the full spectrum of multi-ethnic assistance to individual, spontaneous and organized group returns.

13 Since 2009, the municipality of Gjakovë/akovica falls under the area of responsibility of the OSCE Regional Centre Pejë/Peć, therefore this year it has been included in the profile for this region.

remaining barracks and to find alternative housing for the families concerned. To date, the municipality has not taken any steps to find a durable solution. The representation and participation of the Roma community in returns-related forums remain weak throughout the region, and there were no appropriate consultations during the development of municipal returns strategies in 2009 and 2010. In the Prishtinë/Priština region, the Danish Refugee Council facilitated go-and-see visits to Obiliq/Obilić, Lipjan/Lipljan, Shtime/Štimlje and the Prishtinë/Priština municipality and go-and-inform visits involving the municipal representatives from Prishtinë/Priština, Obiliq/Obilić and Fushë Kosovë/Kosovo Polje. Forced repatriations from Western countries to municipalities in the region are ongoing. However, none of the municipalities have made concrete efforts to implement existing strategies for the reintegration of repatriated persons, nor have they allocated the appropriate funds to assist them.

In the Prizren region, eight Roma families returned to the Prizren and Rahovec/Orahovac municipalities between 2009 and early 2010. Representation and participation of the community in returns-related forums remains very weak. Representatives of Roma displaced persons have not been involved in the development of municipal returns strategies in 2009 and 2010, nor are they currently represented in returns mechanisms. The Prizren municipality does not invite the Roma community representative to the meetings of the municipal working group on returns, claiming that there are no potential returnees from the community. During the reporting period, no significant return projects, go-and-see visits or go-and-inform visits have specifically targeted the Roma community. The community claims that the working group solely focuses on the return of Kosovo Serbs. In Rahovec/Orahovac, Roma take part in the municipal working group meetings. Forced repatriations from third countries to municipalities in the region are ongoing and only the Suharekë/Suva Reka municipality has in the past allocated one percent of its annual budget for the reintegration of repatriated persons. Otherwise, no initiatives for civil registration or housing have been taken to facilitate the reintegration of repatriated persons. The main destination of repatriated Roma is Prizren, where many Roma reside and opportunities for integration are greater than in other municipalities.

4. Serbia-run institutions and services

Roma access both Kosovo and Serbia-run institutions, depending on their place of residence and the availability of services. Specifically, Roma living north of the Ibar river access almost exclusively Serbia-provided services, while those residing south of the Ibar river make use of them in the Gjilan/Gnjilane, Kamenicë/Kamenica, Novo Brdo/Novobërdë Štrpce/Shtërpçë, Vushtrri/Vučitrn, Gračanica/Graçanicë, Obiliq/Obilić, Lipjan/Lipljan, Deçan/Deçane, Gjakovë/Đakovica and Rahovec/Orahovac municipalities. In the Gjilan/Gnjilane region, the situation has not changed substantially and the Roma community mostly depend on Serbia-run institutions with regards to education, the provision of social assistance, pensions and healthcare. Similarly,

in Mitrovicë/Mitrovica, Roma children from Roma Mahalla and from the Česmin Lug and Osterode camps in the northern part of town, and Roma children from the Leposavić/Leposaviq camp attend schools following the Serbian curricula. In addition, the returnees to the southern part of Mitrovicë/Mitrovica use both the Kosovo institutions' and Serbia-run educational systems. The trend in the Prishtinë/Priština region is not different to the situation in other regions. People access services provided by Serbia-run institutions mainly for healthcare, civil registration, education, social welfare and pensions. The situation in the Prizren region differs slightly: Roma make use of Serbia-run schools and health facilities only in Upper Rahovec/Orahovac and Velika Hoča/Hoçë e Madhe.

5. Access to municipal services and public utilities

The community's access to municipal services remains a challenge Kosovo-wide. Major concerns include the affordability of utilities and administrative fees, the lack of necessary personal documents, and limited awareness on relevant institutions and offices where Roma can address their concerns. Following the signing of collective agreements with Kosovo Energy Corporation (KEK) to freeze debts and begin regular payment of bills by Roma households, the provision of electricity has generally improved. However, in some cases collective disconnections have continued and the eventual payment of outstanding debts remains a concern. The community did not raise significant complaints regarding access to water, whereas irregular collection of garbage presents a health hazard to the community. Although a few projects are ongoing, the process of regularizing informal settlements has not progressed.

In the Gjilan/Gnjilane region, access to municipal administrative services, including civil registration services, remains satisfactory. The majority of Roma generally speak at least one of the two official languages in Kosovo, namely Albanian and Serbian, which greatly facilitates access. Furthermore, in Kamenicë/Kamenica, Gjilan/Gnjilane and Ferizaj/Uroševac, there are Roma employed in the municipal communities office, which facilitates the community's access to services. Efforts to regularize payments to KEK since 2009 have improved the electricity supply and paying households do not face major cuts. Throughout the region, the Roma community enjoys access to water, sewage and garbage collection services, where available, equally with other communities. Similarly, in the Mitrovicë/Mitrovica region, access to services and public utilities is quite satisfactory. However, inadequate garbage collection affects the community throughout the region, posing serious health hazards. Since 2007, Roma Mahalla residents have accumulated electricity debts and at the time of this writing, community representatives were negotiating with KEK and the Mitrovicë/Mitrovica municipality ways to settle the bills and regularise the supply.

Although access to municipal services is generally assessed as satisfactory, institutions have to increase their efforts to support civil registration and full access to personal documents.

The signing of collective agreements between KEK and the community has improved access to the supply of electricity. However, some villages remained disconnected during the winter for several weeks. Additional efforts are needed for those settlements that have not signed agreements yet, and for settling past debts, taking into account the difficult economic conditions in which the community lives.

Allegedly, following the complaints by the Kosovo Albanians in Plemetinë/Plemetina about the amount of uncollected garbage, the municipality spent 20,000 Euro from the municipal communities office budget to build a wall surrounding the two social housing buildings inhabited mainly by Roma. Municipal officials justified such separation as a safety measure for children. No improvements have been reported in regard to garbage collection inside the wall.

In the Pejë/Peć region, the main concern relates to civil registration, due to the reluctance of the community to be registered, the widespread lack of awareness about the process, and the lack of required documentation. Although the Deçan/Dečane, Istog/Istok and Klinë/Klina municipalities have supported civil registration campaigns reaching out to the community, results have not been satisfactory. Connection to sewage, water, electrical systems and garbage collection remains problematic in the municipalities of Deçan/Dečane, Istog/Istok, Klinë/Klina and Pejë/Peć. In particular, the informal settlements in Pejë/Peć still lack adequate sewage and water supply systems. Unpaid electricity bills by the regional water company “Hidrodrini” led to frequent disconnections of water pumps that left many residents without running water. However, at the time of this writing KEK and “Hidrodrini” had reached agreements facilitated by the OSCE to restore services in some of the locations. The most recent power cut in March 2010 in the “7 Shtatori/7 Septembar” settlement lasted for three weeks. The poor performance of the company in charge of the collection and disposal of garbage in the informal settlements have forced residents to organize themselves to maintain basic sanitary conditions. Although general access to municipal administrative services in the Prishtinë/Priština region remains satisfactory, many Roma cannot afford to pay the associated fees for personal documents. In order to tackle the issue, in 2010, Obiliq/Obilić and Shtime/Štimlje municipal assemblies exempted vulnerable Roma from the payment of fees for the issuance of documents needed to apply for social assistance.¹⁴ Roma settlements in Prishtinë/Priština have access to basic public utilities but problems remain in relation to garbage collection. In Fushë Kosovo/Kosovo Polje, Gračanica/Graçanicë and Obiliq/Obilić, the public company in charge does not provide services on a regular basis. Thus, illegal garbage dumpsites develop close to areas inhabited by the Roma community raising health and security concerns. In the Prizren region, the provision of water and electricity mirrors the situation of the other regions. Garbage collection seems to be less problematic, although in some cases the collection fees are not affordable and lack of payment leads to irregular service provision. In April 2010, the Prizren and Suharekë/Suva Reka municipalities, in an effort to implement the Strategy for the Integration of Roma, Ashkali and Egyptian Communities, invited Roma without civil registration documents to approach municipal offices to obtain personal documents free of charge. In addition, the municipal returns officer and the chairperson of the communities committee of Suharekë/Suva Reka initiated a door-to-door awareness raising campaign in the settlements where the Roma community lives.

6. Access to social services

The Roma community continues to rely heavily on social assistance provided by the Kosovo centres for social welfare or, when available, by Serbia-run institutions. The lack of civil registration documents remains the main obstacle to access social services. Roma community representatives complain that the Kosovo scheme is not comprehensive enough to reach out to all

¹⁴ According to the law, people included in the social assistance scheme have to resubmit their personal documents every six months in order to obtain an extension of assistance.

of the very poor, leaving most without support due to the narrow criteria for eligibility. Prevalent types of social assistance received are family allowances, which vary between 40 and 60 Euro per month.

7. Access to property and housing

Problems related to access to property and housing remain some of the most pressing issues for the Roma community. The lack of adequate documentation, destruction during the conflict of documents proving ownership rights, the frequent malfunctioning of municipal cadastral offices, and overall misconception amongst the community about property rights are some of the factors preventing those who lost their properties to repossess them. For many Roma in the Gjilan/Gnjilane region, the legal status of their properties remains unresolved. The situation is particularly difficult in the Abdullah Presheva/Abdulla Preševo neighborhood, where only around 10% of the Roma families fully enjoy their property rights. In addition, approximately 60 houses are illegally occupied and 19 former beneficiaries of the SPARK return project phase II¹⁵ are still experiencing difficulties in registering the reconstructed houses. Roma households in the Novo Brdo/Novobërdë, Kamenicë/Kamenica and Štrpce/Shtërpçë municipalities generally have access to running water, electricity, sewage systems and asphalt roads. However, living conditions are often inadequate because of poor hygienic conditions. In southern Mitrovicë/Mitrovica, construction of returnee homes in the Roma Mahalla is ongoing. The NGO Norwegian Church Aid finalized two additional apartment blocks in July 2009, and 25 families moved in with a 99-year lease agreement. Two additional programmes, funded by USAID and the European Commission, are under implementation and aim to resettle the residents of the lead contaminated camps in the north close to the Roma Mahalla. The goal is to build up to 140 houses to relocate all the residents of the lead contaminated camps. However, an urban municipal plan regularizing the entire Mahalla is still missing.

In the Pejë/Peć region, property issues remain one of the biggest obstacles to the integration of Roma. The most pressing cases are found in the settlements of “Kristali” in Pejë/Peć, Rudesh/Rudeš in Istog/Istok and “Ali Ibra/Kolonia” in Gjakovë/Đakovica.¹⁶ The lack of projects aiming at regularizing informal settlements poses challenges with regard to the right to return. For example, former residents of “Kristali”, who are currently displaced, remain unable to return to their place of origin and repossess their properties. However, the municipality of Pejë/Peć was, at the time of this writing, drafting an urban regulatory plan for the “Kristali” and “7 Shtatori/7 Shtetbar” settlements that included public consultations and the participation of affected communities. Return to Rudesh/Rudeš remains challenging for displaced Roma since the inclusion of the settlement within a special protective zone surrounding the Serbian Orthodox Monastery of Gorioč. Some families have accepted a land

The impact of social welfare schemes in alleviating the extreme poverty among the Roma community is insufficient and assistance does not reach the most vulnerable.

Access to property and housing for the Roma community is still the biggest obstacle to genuine integration in the society and the possibility to live in decent conditions.

¹⁵ SPARK is a programme targeting organized and voluntary returns funded by the Ministry for Communities and Returns and the British Government, implemented by UNDP.

The lack of projects and governmental policies aimed at regularizing former or present informal settlements jeopardizes the right to return for those who still live in displacement, and the right to property and security of tenure for those who are in Kosovo.

Roma children continue to encounter problems to access and complete their education. Factors include social exclusion, poverty, and cultural stereotypes affecting many families. Roma girls are particularly affected.

exchange and currently live in the village of Srbobran/Serbobran.¹⁷ Following a Memorandum of Understanding signed in September 2009,¹⁸ the regularization process of the “Ali Ibra/Kolonia” settlement has begun. In the Prishtinë/Priština region, none of the municipalities has developed urban plans aimed at regularizing informal settlements and there are no initiatives in regard to property restitution or compensation. The implementation of social housing projects in “Plemetinë/Plementina” in Obiliq/Obilić municipality, Magurë/Magura in Lipjan/Lipljane and Malishevë/Mališevo, has shown that, in order to ensure sustainability, culturally appropriate solutions including adequate housing and living conditions have to be explored and adopted. In Prizren, the Roma community is affected by poor living conditions and inadequate infrastructure typical of rural and suburban areas where the community traditionally resides.

8. Access to education

Although there are no formal obstacles to the integration of the community in Kosovo or Serbian-curriculum schools, problems remain regarding the enrolment and attendance of Roma pupils. Cases of early drop outs from school, particularly amongst girls, persist. Although families who receive social welfare are entitled to free pre-school education, many Roma children do not access this service. Common factors hindering their full access to education remain social exclusion, a high level of poverty, and cultural traditions that result in unequal enjoyment of educational rights by Roma boys and girls. Furthermore, Roma returnees often face difficulties in enrolling their children in school due to the lack of civil registration or difficulties in obtaining documents accepted by Kosovo institutions while in displacement. Girls remain the most vulnerable category within the community, frequently forced into early marriages and domestic labour from childhood and excluded even from compulsory education. Although the Kosovo Ministry of Education, Science and Technology provides free textbooks for all subjects from 1st to 9th grade Kosovo-wide, only a few Roma children benefit from this initiative as most attend Serbian-curriculum education. In Serbian-curriculum schools in the municipalities of Gjilan/Gnjilane, Kamenicë/Kamenica, Mitrovica/Mitrovicë, Fushë Kosovë/Kosovo Polje, and Lipjan/Lipljan, Romani language classes are available. In June 2010, the Kosovo Ministry of Education adopted a Romani language curriculum with the aim to begin its implementation in September 2010.

In the Gjilan/Gnjilane region, Roma children generally attend Serbian-curriculum schools in the municipalities of Gjilan/Gnjilane, Kamenicë/Kamenica, Novo Brdo/Novobërdë and Štrpce/Shtërpçë. In Ferizaj/Uroševac, they attend schools under the Kosovo curriculum. In the primary school “Vuk Karadžić” in Gjilan/Gnjilane and in the primary school in Berivojcë/Berivojce in Kamenicë/Kamenica, Roma children receive Romani language lessons two hours per week. Problems related to the completion of compulsory education and thus in accessing secondary education remain. Under the Kosovo curriculum, only 34 Roma children currently

16 The Pejë/Peć region has a total of 75 settlements in which people belonging to the Roma, Ashkali and Egyptian communities live.

17 This affects mainly Egyptian community members who were displaced to Montenegro. For more information, see the Egyptian community chapter on access to property and housing.

18 The document was signed by the Ministry for Communities and Returns, office of communities affairs, Gjakovë/akovica municipality, Caritas Switzerland and a community representative on 24 September 2009.



A ROMA GIRL ATTENDS CLASSES ALONGSIDE KOSOVO SERB PUPILS IN THE SERBIA-RUN SCHOOL IN THE VILLAGE OF VRBOVAC/VĚRBOC, IN THE NEWLY-ESTABLISHED MUNICIPALITY OF KLOKOT/KLLOKOT.

attend secondary education and only six, of whom one is a female, attend tertiary education in the Gjilan/Gnjilane region. In the Mitrovicë/Mitrovica region, the Roma community has access to pre-school, compulsory and upper secondary education facilities. Physical access to school premises is not considered as problematic. However, problems remain in the Roma Mahalla in southern Mitrovicë/Mitrovica, where 64 children need to commute on daily basis to schools in the northern part of town, and no transport is provided by the municipality. Roma children attend primarily Serbian-run schools in Leposavić/Leposaviq, northern Mitrovica/Mitrovicë and Priluzhje/Prilluzhë (Vushtrri/Vučitrn). After their return to the Roma Mahalla, 43 children enrolled in Kosovo curriculum schools, but only three of them continued to attend school regularly. Early school drop-out and non-enrolment rates remain high, and as in other regions, girls are particularly affected.

In the Pejë/Peć region, Roma encounter similar obstacles faced by the community in other regions with low levels of literacy and exclusion from society. The lack of Serbian-run educational facilities in Roma inhabited areas of the region negatively affects the community's access and enjoyment of educational rights. Municipalities are not genuinely engaged in promoting school attendance for Roma except in Pejë/Peć, where a Roma member of the municipal communities' office has been appointed to promote school attendance amongst the community. The results are not visible yet. In the Deçan/Deçane, Klinë/Klina and Istog/Istok municipalities, Roma do not access pre-school education, although most of the children attend compulsory education in multi-ethnic schools in Kosovo. In the Prishtinë/Priština region, the majority of the Kosovo Roma children attend pre-school education in Serbian-run institutions, since the majority speak the Serbian language. Some students attend Albanian language education under the Kosovo curriculum in Obiliq/Obilić, Fushë Kosovë/Kosovo Polje and Podujevë/Podujevo. In addition, in Ugljare/Ugljare, Gračanica/Gračanicë municipality, and in Janjevë/Janjevo, Lipjan/Lipljan municipality, Roma pupils attending Serbian-run schools receive classes in Romani language twice a week. Often, the extremely

poor living conditions of this community limit their unhindered and full access to pre-school facilities. Some children from Obiliq/Obilić, Fushë Kosovë/Kosovo Polje and Gračanica/Gračanicë receive financial assistance from NGOs in order to buy clothes and school materials. For those living in the Magura/Magure social housing building, the main problem is that transportation to Serbian-run schools in Lipjan/Lipljan is not provided, thus, they do not attend regularly. In the Prishtinë/Priština region, there are 37 Roma students attending secondary education in Serbian-run institutions in Gračanica/Gračanicë and Obiliq/Obilić. None of them attends tertiary education under Kosovo institutions, although there are 75 reserved seats for non-majority communities under the university of Prishtinë/Priština. In the Prizren region, the majority of Roma children attend Kosovo-curriculum education in Albanian language, although there are also cases of Roma attending Kosovo-curriculum education in Bosnian or Turkish. In addition, three Roma children attend the Serbian-run primary school in Velika Hoča/Hoçë e Madhe and five Roma children attend the Serbia-run primary school in Upper Rahovec/Orahovac. Many Roma families cannot afford school textbooks and supplies, which makes continuing education challenging. Those attending classes in the Bosnian and Turkish languages did not receive all the free of charge textbooks since some books are either not available or in the process of printing.

9. Access to health services

The Roma community generally has access to primary and secondary public health care, choosing to access Kosovo or Serbian-financed system based on availability, geographical location and costs. Most Roma cannot afford to pay for operations and expensive medications in the private health sector. The Kosovo health system provides free treatment for specific cases that are covered under the social welfare scheme. However, the criteria for inclusion are quite strict and a large number of socially vulnerable individuals are unable to enjoy such benefits. In contrast, every person who possesses a health record card is eligible for free services under the Serbian-run health institutions. Roma women remain particularly disadvantaged, with widespread lack of awareness about health issues and cultural barriers preventing their unimpeded access to health care. Furthermore, the authorities have taken few initiatives to address issues such as reproductive health and home-birth. Often, NGOs and international organizations have replaced Kosovo institutions in delivering trainings and raising awareness amongst the community.

In Gjilan/Gnjilane and Ferizaj/Uroševac, the Roma community enjoys access to primary and secondary health care. Roma from Štrpce/Shtërpçë and Novo Brdo/Novobërdë travel to Gračanica/Gračanicë or northern Mitrovica/Mitrovicë to receive secondary health services. Roma from Kamenicë/Kamenica also make use of Serbian-funded institutions for secondary health care. Roma children in the Gjilan/Gnjilane region generally receive the obligatory vaccinations. In Mitrovicë/Mitrovica, the lead contamination of the Roma residing in the camps in northern Mitrovicë/Mitrovica remains of major concern

In March 2009, the Council of Europe Commissioner on Human Rights stated that the situation for displaced persons in the Osterode camp in northern Mitrovica/Mitrovicë is “a humanitarian disaster of the most serious nature” and urgently appealed to “all those responsible to ensure that the affected families can move without delay to a secure environment and that proper medical care is provided to all those contaminated.”

A recent report states that although in the Roma Mahalla there is a high level of lead contamination, concentrations are generally lower than in other parts of town and significantly lower than in the camps.¹

¹ See Fluvio Report No. 2010/02/66, Geochemical assessment of soil in Roma Mahalla, Mitrovica, Kosovo: implication of the proposed resettlement of families presently living in Osterode and Cesmin Lug camps (University of Wales, Institute of Geography and Earth Sciences, Aberystwyth) p. 36, 11 March 2010.

to the community. Roma living in Česmin Lug and Osterode camps with a high level of lead contamination, those contaminated in the camp in Leposavić/Leposaviq and those who returned from the camps to Roma Mahalla in July 2009, have yet to receive appropriate medical treatment. Roma residing in the northern municipalities generally access free health care in the Serbian-run hospital and health house in northern Mitrovica/Mitrovicë. The community in Roma Mahalla has access to the Kosovo-run health centre, rebuilt in the neighbourhood under the framework of an ongoing returns project. However, shortcomings remain in relation to the lack of medicines and the limited presence of medical staff. The Roma in Priluzhje/Prelluzhë, in Vushtrri/Vučitrn municipality, use the Serbian-financed health centre available in the village.

In Pejë/Peć, Roma usually make use of the Pejë/Peć and Gjakovë/Đakovica regional hospitals or the Kosovo-run health centres in the villages where the community resides. Roma living in Dečan/Dečane and Klinë/Klina, due to social exclusion, limited freedom of movement, perceptions of insecurity, and extreme poverty, face difficulties in accessing adequate health care. The health centre in the “Fidanishte/Institut” neighbourhood in Pejë/Peć is one of the places where most of the Roma community, including women, go for medical check-ups. Within this facility, there are two nurses providing women with advice on reproductive health. In the Prishtinë/Priština region, the Roma community enjoys access to the available health services with a tendency to favour Serbian-run institutions. The closure of the health centre in the Lipjan/Lipljan municipality in March 2010 significantly affected the Roma residents. Currently, they access the health centres in Laplje Selo/Llappllasellë or Gračanica/Graçanicë, although the transportation costs constitute a further obstacle for the most vulnerable. Supported by the United Nations Population Fund, the local NGO “Health for All” in co-operation with the municipal centre for family healthcare, provides workshops on health education, including reproductive healthcare and sexually transmitted diseases. The workshops take place in the Lipjan/Lipljan and Fushë Kosovë/Kosovo Polje municipalities. While Roma in Prizren access primary and secondary health care services provided by Kosovo institutions, those residing in Upper Rahovec/Orahovac tend to access secondary health care - including reproductive health care services - provided by Serbian institutions. Physical inaccessibility for those residing in rural areas, and the inability to cover medical costs for the most vulnerable, represent major obstacles for the Roma community in the enjoyment of the right to health. Roma can access the regional hospital and health centres in the Prizren, Mamuša/Mamushë/Mamuša, Rahovec/Orahovac, Suharekë/Suva Reka and Malishevë/Mališevo municipalities. In order to increase awareness within the community, the NGO “Kosovo Health Foundation” has recently provided some Roma with trainings on health related issues. Afterwards, with OSCE support, those who attended the trainings organized follow-up activities, such as seminars on: reproductive health, care for newborns, breastfeeding, the use of contraception, the adverse effects of drug consumption and sexually transmitted diseases, targeting mainly Roma women.

Doctors and nurses emphasize the crucial need for awareness raising campaigns and trainings on reproductive health for Roma women. Due to several factors, Roma women do not have access to appropriate health care services. Consequently, this significantly affects the women, children and the future generations.



PART OF THE TREPÇA/TREPÇA COMPLEX. MINING AND METALLURGIC ECONOMIC ACTIVITIES HAVE A LONG HISTORY IN THE NORTHERN MUNICIPALITIES OF MITROVICË/MITROVICA AND ZVEÇAN/ZVEÇAN. SINCE 1999, PRIMARILY ROMA IN THREE REFUGEE CAMPS IN THE NORTHERN PART OF MITROVICA/MITROVICË HAVE BEEN SIGNIFICANTLY EXPOSED TO LEAD IN THE SOIL ORIGINATING FROM LARGE-SCALE MINING AND SMELTING INDUSTRIES.

In the Pejë/Peć municipality, the municipal communities office supports the Roma community in accessing the justice system.

10. Access to justice

In Prizren, a Kosovo Roma prosecutor works in the office of the Prizren district public prosecutor.

The Roma generally enjoy formal access to the justice system, although there is a general lack of knowledge among the community about their rights, procedures and the possibility of obtaining free legal aid. The community has also raised concerns regarding the length of investigations and trials, which are issues affecting all communities. Shortcomings are evident specifically in relation to the conditions of Roma women. The patriarchal structure predominant in this community, low level of education, and lack of familiarity with the justice system, tend to limit women's rights, which may affect their protection in cases of domestic violence.

In Gjilan/Gnjilane, no particular difficulty regarding accessing courts and legal services, including the ability to bring cases to court, was raised by Roma representatives. The community actively brings and attends civil proceedings, such as inheritance or divorce cases, without specific challenges. In the northern municipalities in the Mitrovicë/Mitrovica region, problems remain regarding access to justice due to the persisting non-functioning of municipal and minor offences courts. The Mitrovicë/Mitrovica municipal court also operates at a limited capacity in Vushtri/Vučitrn. It handles a small number of emergency cases and offers minimal legal services. This situation leaves all communities in Mitrovicë/Mitrovica region without full access to justice. The municipal community office in the Pejë/Peć municipality provides Roma with support to file claims to the police or courts, and raises awareness amongst the community about free legal aid services. Community representatives did not report any case of discrimination. In the Prishtinë/Priština region, no feeling of discrimination was reported in regard to access to justice among the Roma community. Particularly, it is believed that judges take equitable decisions regardless of community affiliation. It was reported that, due to the fear of potential retaliation, sometimes Roma withdraw charges against other communities. In the Prizren region, there are no problems related to access to justice with unimpeded access to courts and legal services. Disadvantaged and vulnerable groups, including Roma, benefit from the legal aid services provided by the Legal Aid Commission, a publicly-funded and UNDP-supported agency that offers free legal assistance in civil and administrative law matters. A Roma prosecutor works in the office of the Prizren district public prosecutor. One judge and one court recorder of the Prizren minor offences court are Roma, as well as one security guard at the Prizren district court. One Roma lawyer practices in Prizren town.

11. Participation in public affairs

The participation of the Roma community in public affairs remains nominal and reliant on their work and involvement in municipal communities offices and municipal communities committees.

Roma are only represented at the central level by one deputy in the Kosovo Assembly who holds the community's reserved seat, and by two representatives in the communities consultative council, an advisory body operating under the auspices of the President of Kosovo. The participation of the Roma community in public affairs is marginally better at municipal level, albeit not sufficient. The November 2009 municipal elections did not bring about any

significant changes for the Roma community, with only one municipal assembly member elected and no appointments in the executive branches. Even where they represent a considerably large part of a municipal population, as in the municipality of Gračanica/Graçanicë, a low voter turnout has deprived them of representation. Factors influencing their participation include the lack of professional and educational credentials that undermine the self-confidence of community representatives to actively engage in municipal politics. Local authorities have not proactively reached out to Roma to promote their participation in the electoral process and voter registration. However, the community also fails to organize effectively to promote its engagement. For example, the community often fails to participate in public discussions organized by municipalities. Roma women are particularly absent from the sphere of public affairs, as early marriage, successive pregnancies, a high drop-out rate from school and illiteracy remain obstacles to Roma women's participation. The Roma community has access, albeit limited, to public broadcasting and printed media in their mother-tongue throughout most of Kosovo. The Radio Television of Kosovo broadcasts the weekly one-hour program "Yekhipe", produced by Roma journalists, in the Romani language, which provides news and current topics relevant for the Roma community in Kosovo. The local NGO Sakuntal has launched the only Kosovo-wide print media in the Romani language with the publication of the "Yekhipe" magazine.

In the Gjilan/Gnjilane, region few Roma hold municipal posts, which are limited primarily to the municipal communities offices. For example: one is employed in the municipal communities office in Kamenicë/Kamenica, one in Gjilan/Gnjilane, and two in Ferizaj/Uroševac. Roma participate in the communities committees in Kamenicë/Kamenica and Novo Brdo/Novobërdë. It is foreseen that one will be represented in Gjilan/Gnjilane, although at the time of this writing the community had not yet appointed its representative. Although municipalities support diverse cultural events of the Roma community, outreach activities are rare. The main radio stations in the Kamenicë/Kamenica and Novo Brdo/Novobërdë municipalities broadcast a one hour-long Romani language programme daily. In Mitrovicë/Mitrovica, the Roma community is almost fully absent from participation in public affairs. Only one Roma woman from Cesmin Lug camp in northern Mitrovica/Mitrovicë is employed by municipal authorities in the region, in the municipal communities office in the Mitrovicë/Mitrovica municipality¹⁹. None of the municipalities in the region undertakes any special efforts to encourage further involvement of the community in public life. Roma participate in municipal forums dedicated to addressing communities' issues such as the communities committee, the municipal working group for returns and the municipal community safety council. There is, however, no Roma member on the Mitrovicë/Mitrovica communities committee as foreseen by the applicable law. Romani language print and electronic media is not available except for the weekly broadcasts by the Radio Television of Kosovo.

In the Pejë/Peć region, the community also lacks representation in the municipal legislative or executive branches. The sole Roma employed by the Pejë/Peć municipality works as a cleaner. Forms

An Action Plan was adopted in December 2009 to implement the Strategy for the Integration of Roma, Ashkali and Egyptian Communities. It introduces concrete measures, which are meant to improve the representation and participation of the Roma, Ashkali and Egyptian communities in Kosovo society.

The Roma community is represented politically by the United Roma Party of Kosovo and Durdevdan/Ederlezi in the municipality of Gračanica/Graçanicë.

of representation derive largely from the community's presence in the municipal communities committees and unofficial community representatives. Roma women are usually far less represented, and are present only in the communities committee in Pejë/Peć, and in the communities committee and the municipal communities safety council in Deçan/Deçane. Outreach to Roma community settlements are undertaken by most municipalities, with the exceptions of Deçan/Deçane and Gjakovë/Đakovica, with varying degrees of frequency, yet such initiatives often fail to address the specific concerns of the community. Roma have no access to community-specific electronic media, but have access to Kosovo-wide public broadcasting and print media in their mother tongue. In the Prishtinë/Priština region, only three Roma hold municipal posts, one in the municipal communities offices in Fushë Kosovë/Kosovo Polje and Obiliq/Obilić; another works as a human rights officer in the Gračanica/Graçanicë municipality. There is no Roma representation in legislative bodies or decision-making positions. The community participates in all established municipal communities committees except for the Prishtinë/Priština and Glllogovc/Glogovac municipalities. The municipalities in this region also fail to adequately reach out to the community to promote its participation in public affairs, and the community rarely participates in public debates organized by the municipalities where they reside. Only Roma living in the Kosovo Serb-majority municipality of Gračanica/Graçanicë are provided with a daily programme in the Romani language by Kosovo Serb-run radio stations.

In the Prizren region, a Roma was elected to the Prizren municipal assembly in November 2009, another in the Mamuša/Mamushë/Mamuša municipality failed to be re-elected. The community is not represented in the municipal executive branches. The few Roma that hold municipal posts primarily work for the municipal communities offices in all municipalities but Mamuša/Mamushë/Mamuša. Municipal communities committees have yet to be fully established in the municipalities of Malishevë/Mališevo, Prizren and Rahovec/Orahovac. According to applicable law, they should ensure Roma representation. In each of the municipalities of Rahovec/Orahovac and Mamuša/Mamushë/Mamuša a Roma works within the building management services. In the Prizren municipality, Roma are employed, but no disaggregated data exists. They remain categorized within the larger group of Roma, Ashkali and Egyptians. Locally, Roma media outlets are concentrated in the Prizren municipality and are mostly supported by international donors. For example, the Roma radio station "Kosovo Romano Avaz" was, for instance, established in November 2007 with the support of the Kosovo Foundation for Open Society and the US Government. The latter has allocated approximately 500,000 Euros for the implementation of a locally drafted action plan for the integration of Roma, Ashkali and Egyptian communities. A group of five local NGOs came together in order to monitor institutional activities and obligations in regard to the implementation of the overall Kosovo government's Strategy for the Integration of the Roma, Ashkali and Egyptian Communities. Working group meetings were held throughout the first half of 2010 for drafting the local action plan and, while municipal officials were invited, they failed to attend.

¹⁹ Her salary is paid by UNMIK, an arrangement that has been in place since 2003 to support the involvement of camp residents in municipal affairs.

12. Language use

The mother tongue of the Roma community is Romani. However, many Roma are bilingual and speak Serbian or Albanian languages, depending on their place of residence. In the Gjiilan/Gnjilane region, Roma use their mother tongue privately, while using either Serbian or Albanian to communicate with members of other communities and local institutions. In Ferizaj/Uroševac, the Roma community resides in mostly Albanian-speaking areas, attends Kosovo-curriculum schools in the Albanian language. In Štrpce/Shtërpçë, Novo Brdo/Novobërdë, Gjiilan/Gnjilane and Kamenicë/Kamenica the Roma attend Serbian-curriculum schools in the Serbian language. In Štrpce/Shtërpçë, Gjiilan/Gnjilane and Kamenicë/Kamenica, Roma, with few exceptions, prefer to use the Serbian language in their communication with officials, while in Novo Brdo/Novobërdë and Ferizaj/Uroševac, Albanian is the preferred language. In regard to media in the Romani language, daily broadcasts are available through the private multi-ethnic “Radio Kamenica” in the Kamenicë/Kamenica municipality and the local radio station “Youth Voice” in the Novo Brdo/Novobërdë municipality. A daily 30-minute programme is broadcasted by a local television station in Ferizaj/Uroševac, supported by the Ministry for Communities and Returns.

In the Mitrovicë/Mitrovica region, Roma residing in Kosovo Serb majority areas use the Serbian language and have therefore access to Serbian-run institutions, services, information and documentation in that language. Only one school in northern Mitrovicë/Mitrovica offers Romani language classes to both Roma and Kosovo Serb students. As for access to information in the Romani language, the local television station “TV Most” broadcasts half an hour per week. The local radio station “Radio Kontakt Plus” occasionally also broadcasts programmes. Roma residing in Kosovo Albanian majority areas in the southern municipalities mostly use the Albanian language in their interactions with the majority community and institutions. In the Pejë/Peć region, the Roma community speaks Albanian fluently and communicates with local institutions without major concerns. However, the number of Roma community

There are no municipalities in Kosovo where the Romani language has the status of a language in official use. Therefore, Roma do not have the possibility to address institutions in their mother tongue.

In July 2009, a request for recognition of the Romani language as “traditionally spoken” in the Prizren municipality was informally proposed to central-level officials by the United Roma Party of Kosovo (PREBK). Such recognition would enable the community to obtain translation and interpretation in Romani on request. However, the proposal has not yet been formally submitted to the municipality.



ROMA CHILDREN ATTENDING ROMANI LANGUAGE CLASSES IN THE SERBIA-RUN “VUK KARADŽIĆ” SCHOOL IN THE “IVO LOLA RIBAR” NEIGHBOURHOOD OF GJILAN/GNJILANE TOWN.

members who speak the Romani language is decreasing slowly due to the lack of Romani teachers. Furthermore, the Roma community has limited access to public and private newspapers and electronic media in the Romani language, as only the Prizren produced television service and magazine “Yekhipe” is available. In the Gjakovë/Đakovica municipality, Roma use the Romani language when communicating with each other, but Albanian when interacting with institutions. In the Deçan/Deçane municipality, the community uses primarily the Albanian language in both private and public as the Romani language is most commonly spoken only by the elderly in the community. In general, the Roma community in the Prizren region use the Romani language only in the private sphere, while the majority uses Albanian language in public life. However, the Roma community of the Kosovo Serb-majority areas of Upper Rahovec/Orahovac and Velika Hoča/Hoçë e Madhe uses the Serbian language. The community in the Prizren region is very active in promoting Romani culture, with frequent cultural events and published literature in the Romani language. A prominent Roma from Prizren has translated a number of books into Romani. Although the Roma community in the Prizren municipality fails to reach the threshold (3%) necessary for Romani to be recognized as a language in official use, the language has been traditionally spoken in the municipality. In July 2009, the possibility of submitting a request for such recognition was informally discussed with central-level officials by the United Roma Party of Kosovo (PREBK). However, no steps have been taken to formalize it.

13. Cultural/religious heritage and freedoms

There is no distinct Roma cultural or religious heritage in Kosovo. There are no designated protected sites of cultural or religious significance, nor plans to undertake the identification of such sites in the near future. The majority of the Roma community is Muslim, with affiliation to Dervish and Bektashi orders. Some

TRADITIONAL ROMA INSTRUMENT.



define themselves as Christian Orthodox. The Roma community enjoys unimpeded access to mosques, “tekke”,²⁰ cemeteries, and Orthodox churches. The main religious celebrations are held on Shën Gjergji/Đurdevdan on 6 May. In the Roma Mahalla in southern Mitrovicë/Mitrovica there was a “tekke” of a Dervish Sheikh that was destroyed in 1999, which played an important role in the social cohesion of the community. There are currently no initiatives to restore it.

14. Inter-community relations/dialogue

Relations between the Roma community and other communities continue to be defined by the linguistic and often geographical closeness of the community with Kosovo Serbs. The continuing marginalization experienced by Roma means that the lack of engagement in institutional or grassroots dialogue processes and forums has less to do with inter-community conflict and more with widespread prejudice and social exclusion. In those municipalities where Roma are under represented, opportunities for engagement in inter-community dialogue initiatives remain limited. Their engagement in civil society dialogue initiatives is also curtailed by the generally poor self-organization of the community. In the Gjilan/Gnjilane region, the participation of the Roma community in municipal dialogue forums remains poor, although relations with other communities are relatively good. Most of the Roma are relatively well integrated into Kosovo Albanian or Kosovo Serb majority areas. There are no inter-community dialogues or initiatives ongoing at the moment; nor are any of the municipal authorities in the region engaged in outreach activities to the Roma community. In the Mitrovicë/Mitrovica region, there are not many municipal initiatives promoting inter-community dialogue engaging the Roma. However, the community generally participates in forums alongside other communities where non-majority community rights issues are addressed. Although, the Roma community enjoys good relations with other communities, the support offered by local and international actors to Roma returnees to the Roma Mahalla in southern Mitrovicë/Mitrovica has caused resentment amongst Kosovo Albanians. The municipality and international organizations are trying to address the problem through the promotion of dialogue between the returnees and the receiving communities.

In the Pejë/Peć region, there are no municipal initiatives promoting inter-community relations and dialogue in general, nor and specifically involving the Roma community. Most inter-community dialogue initiatives come from civil society. Relations between Roma and other communities vary significantly across the region. For example, in the Gjakovë/Đakovica municipality, the community interacts mostly with Egyptians, Ashkali and Kosovo Albanians. In the Deçan/Deçane municipality, interaction is less frequent and Roma representatives have expressed concerns about the lack of acceptance by the majority community. In Istog/Istok and Klinë/Klina, the Roma community participates in all activities

In southern Mitrovicë/Mitrovica, relations between the Roma community in Roma Mahalla and the Ashkali community in Dy Korriku/Sitničko Naselje are tense due to their perceived competition for participation in vocational trainings provided as part of the “Industrial Hotel” project.

²⁰ A tekke is at the same time a funeral vault and a house of prayer for Sufi Shia Muslims (dervishes). The tekke hosts the coffin of the sheikh, or religious leaders, usually the one of the tekke's founders.

A project implemented by the multi-ethnic women NGO “7 Shtatori” promoting dialogue initiatives between Roma, Egyptian and Kosovo Albanian communities proved to be successful since after its completion, women are still gathering and discussing different topics.

promoting inter-community dialogue, enjoying good relations with both Kosovo Albanians and Kosovo Serbs. In Istog/Istok, there is a higher participation of women. In the Prishtinë/Priština region, the Roma community is generally affected by the lack of proactive engagement in different municipal forums addressing inter-community dialogue. Widespread marginalization means that interaction with other communities, including the majority community, is not satisfactory. Poor self-organization and lack of effective representation in municipal bodies also hampers opportunities to engage in formal dialogue. As a positive example, in Fushë Kosovë/Kosovo Polje, Roma, Ashkali and Egyptian representatives have established a focus group mandated to identify the needs of the communities for the purpose of developing a local action plan to implement the Strategy for the Integration of Roma, Ashkali and Egyptian Communities. In the Prizren region, the Roma community is generally well-integrated and participates in formal and informal inter-community activities. The community generally enjoys good relations with Kosovo Albanians and other communities.

Annex¹

Table 1:

Population Settlements

Table 2:

Population Estimates

Table 3:

Population Estimates by Category

Table 4:

Key Community Stakeholders

*(Please note that fields left blank and/or marked with – indicate an absence of reliable or obtainable data, or 'not applicable', depending on the category)

Table 1: Population Settlements

Region	Municipality	Settlements inhabited by Roma
Gjilan/Gnjilane	Ferizaj/ Uroševac	Sallahanë/Salahane, Halit Ibishi/Halit Ibişi settlement
	Gjilan/ Gnjilane	Abdullah Presheva/Abdulla Preševo settlement, Ivo Lola Ribar settlement
	Novobërdë/ NovoBrdo	Bostan/Bostane
	Kamenicë/ Kamenica	Berivojcë/Berivojce, Boscë/Bosce, Kamenicë/Kamenica town, Leshtar/Lještar
	Štrpce/ Shtërpçë	Štrpce/Shtërpçë town, Berevce/Beroc, Gotovuša/Gotovushë
Mitrovicë/Mitrovica	Leposavić/ Leposaviq	Leposavić camp, Lešak/Leshak
	Mitrovicë/ Mitrovica	Roma Mahalla (south) Osterode camp (north) Česmin Lug camp (north) Mitrovicë/
	Vushtrri/ Vuçitrn	Priluzhje/Prilluzhë
Pejë/Peć	Deçan/Deçane	Deçan/Deçane town, Shaptej/Šaptej, Irzniq/Irznici
	Gjakovë/ Djakovica	Gjakovë/Đakovica town (Qabrati neighbourhood, Mulla Jusuf neighbourhood, Dardani/Piskot neighbourhood), Rogovë/Rogovo, Jahoc/Jahoc, Brekoc/Brekovac, Janosh/Janoš, Bec, Vraniq/Vranić, Palabardhë/Paljabarda, Bitesh/Biteš, Kodrali/Kodralija, Netic/Netic, Novosellë e Poshtme/Donje Novo Selo, Skivjan/Skivjane, Planqor/Pljançor, Dujakë/Dujak, Hereq/Ereç, Osek Hilë/Osek Hilja, Shishman/Šišman, Nec/Nec, Korenicë/Korenica
	Istog/Istok	Suvi Lukavac/Llukavc i Thatë, Koš/Kosh, Shalinovicë/Šaljinovica, Kovragë/Kovrage, Banjë/Banja, Banjicë/Banjica, Carallukë/Crni Lug, Cerrcë/Crno, Dobrushë/Dobruša, Dragolevc/Dragoljevac, Drejë/Drenje, Dubovë/Dubove, Gjurakoc/Đurakovac, Istog/Istok town, Koshicë/Košica, Kosh/Koš, Kovragë/Kovrage, Llukavc i Begut/Begov Lukavac, Llukavc i Thatë/Suvi Lukavac, Lubovë/Ljubovo, Mirshevinë/Mrševine, Oprashkë/Opraške, Prekallë/Prekale, Staradran/Staredvorane, Serbobran/Srbobran, Shalinovicë/Šalinovica, Tërshëvina/Teršëvina, Tomoc/Tomonce, Veriq/Veriçe, Zallq/Žać
	Pejë/Peć	Peje/Pec town (7 Shtatori/7 Septembar neighbourhood, Dardania 3/Brženik 3 neighbourhood) Firajë/Firaje, Glllogjan/Glođane, Katundi i Ri /Novo Sello, Kristali, Lubeniq/Ljubenić, Nakëll/Naklo, Qungur/Ćungur, Raushiq/Rašić, Rosujë/Rosuje, Ruhot/Ruhot, Vitomiricë /Vitimirica
Pristinë/ Priština	FushëKosovë/ Kosovo Polje	Fushë Kosovë/Kosovo Polje, town centre, Ugljare/Uglar, Kuzmin/Kuzmin, Bresje/Bresje
	Gračanica/ Graçanicë	Çaglavica/Çagllavicë, Laplje Selo/Lapllasellë, Preoce/Preoc Ugljare/Uglar, Gushtericë e Ulët/ Donja Gušterica and Radevë/Radevo
	Lipjan/ Lipljan	Lipjan/Lipljan town, villages of Janjevë/Janjevo, Magurë/Magura, Dobrajë e Vogël/Mala Dobranja, Gushtericë e Ulët/ Donja Gušterica, Skulanevo/Skullan, Lepina/Lepi, Dobratin/Dobrotin and Livade/Livagjë
	Obiliq/ Obilić	Obiliq/Obilić, Plemetinë/Plemetina social housing buildings I and II and the village
	Podujevë/ Podujevo	Podujevë/Podujevo town (Settlement No. II)
	Pristinë/ Priština	Town settlement Moravska
	Shtime/ Štimlje	Shtime/Štimlje town
	Malishevë/ Mališevo	Banjë/Banja, Kijevë/Kijevo

Prizren	Mamushë/ Mamuša/ Mamuša	Mamushë/Mamuša/Mamuša
	Prizren	Terzi mahalla, Jeni mahalla, Curt mahalla, Jeta e re, Bazhdarhana/Bazhdarana, Arbana
	Rahovec/ Orahovac	Upper Rahovec/Orahovac
	Suharekë/ Suva Reka	Gelanc/Geljance, Leshan/Lešane, Neprebisht/Neprebište, Reshtan/Reštane, Samadragjë/Samadrade, Studenqan/Studençane, Shirokë/Široko, Tërnje/Trnje

Table 2: Population Estimates²

	Source	Total population	Community	%
Gjilan/Gnjilane	Municipality of Ferizaj/Uroševac			
	1. Census 19811	81,372	1,813	1.8%
	2. Census 19912 3	113,668	2,068	1.8%
	3. Municipal Estimations	160 – 170,000	258	0.015 – 0.016%
	4. Communities Estimations	160 – 170,000	258	0.015 – 0.016%
	5. OSCE 2009 Municipal Profile Estimations ⁴	160 – 170,000	260	0.015 – 0.016%
	6. Communities Teams Current Estimations	160 – 170,000	260	0.015 – 0.016%
	Municipality of Gjilan/Gnjilane			
	1. Census 1981	84,085	5,000	5.9%
	2. Census 1991	103,675	4,500	4.34%
	3. Municipal Estimations	130,000	410	0.3%
	4. Communities Estimations	130,000	500	0.38%
	5. OSCE 2009 Municipal Profile Estimations	130,000	410	0.30%
	6. Communities Teams Current Estimations	130,000	450	0.30%
	Municipality of Kamenicë/Kamenica			
	1. Census 1981	48,320	-	-
	2. Census 1991	52,152	986	1.89%
	3. Current Municipal Estimations	50,000	473	0.9%
	4. Current Communities Estimations	49,000	500	1%
	5. OSCE 2009 Municipal Profile Estimations	63,000	500	0.79%
	6. Current OSCE Field Teams Estimations	49,000	473	0.9%
	Municipality of Novo Brdo/Novobërdë			
	1. Census 1981	4,984	-	-
	2. Census 1991	4,611	47	1%
	3. Current Municipal Estimations	6,000	98	1.6%
	4. Current Communities Estimations	-	65	-
5. OSCE 2009 Municipal Profile Estimations	3,900	10 families	-	
6. Current OSCE Field Teams Estimations	6,000	65	1%	
Municipality of Štrpce/Shtërpçë				
1. Census 19815	-	-	-	
2. Census 1991	12,712	101	0.8%	
3. Current Municipal Estimations	11,145	26	0.23%	
4. Current Communities Estimations	13,600	26	0.19%	
5. OSCE 2009 Municipal Profile Estimations	13,600	26	0.19%	
6. Current OSCE Field Teams Estimations	13,600	26	0.19%	
Mitrovicë/Mitrovica	Municipality of Mitrovicë/Mitrovica			
	1. Census 1981	87,981	-	-
	2. Census 1991	104,885	4,851	4.62%
	3. Current Municipal Estimations	130,000	500	0.38%
	4. Current Communities Estimations	-	1,230	-
	5. OSCE 2009 Municipal Profile Estimations	130,000	-	-
	6. Current OSCE Field Teams Estimations	130,000	1,230	0.94%
	Municipality of Vushtrri/Vučitrn			
	1. Census 1981	65,512	-	-
	2. Census 1991	80,644	2,108	2.61%

Mitrovicë/Mitrovica	3. Current Municipal Estimations	102,600	250	0.24%
	4. Current Communities Estimations	-	260	-
	5. OSCE 2009 Municipal Profile Estimations	102,600	-	-
	6. Current OSCE Field Teams Estimations	102,600	260	0.25%
	Municipality of Leposavić/Leposaviq			
	1. Census 1981	16,906	-	-
	2. Census 1991	16,395	194	1.18%
	3. Current Municipal Estimations	19,000	250	1.31%
	4. Current Communities Estimations	-	220	-
	5. OSCE 2009 Municipal Profile Estimations	18,600	-	-
6. Current OSCE Field Teams Estimations	18,600	220	1.18%	
Pejë/Peć	Municipality of Deçan/Deçane			
	1. Census 1981	40,640	378	0.93%
	2. Census 1991	49,000	377	0.77%
	3. Current Municipal Estimations	-	-	-
	4. Current Communities Estimations	60,000	-	-
	5. OSCE 2009 Municipal Profile Estimations	40,000	382	0.95%
	6. Communities Teams Current Estimations	35,000	35	0.1%
	Municipality of Gjakovë/Đakovica			
	1. Census 1981	-	-	-
	2. Census 1991	112,888	2,657	2.3%
	3. Current Municipal Estimations	150,000	650	0.43%
	4. Communities Estimations	-	-	-
	5. OSCE 2009 Municipal Profile Estimations	150,000	-	-
	6. Communities Teams Current Estimations	150,000	-	-
	Municipality of Istog/Istok			
	1. Census 1981	50,104	987	1.95%
	2. Census 1991	57,261	1,346	2.3%
	3. Current Municipal Estimations	56,000-64,000	30	0.05-0.04%
	4. Current Communities Estimations	50,000	1,820	3.64%
	5. OSCE 2009 Municipal Profile Estimations	56,000	35	0.06
	6. Communities Teams Current Estimations	56,000	20	0.03
	Municipality of Klinë/Klina			
	1. Census 1981	54,539	906	1.66%
	2. Census 1991	52,266	1,278	2.4%
	3. Current Municipal Estimations ⁶	55,000 – 58,000	100	0.18 – 0.17%
	4. Current Communities Estimations	55,000	100	0.18%
	5. OSCE 2009 Municipal Profile Estimations	55,000	100	0.18%
	6. Communities Teams Current Estimations	55,000	220	0.4%
	Municipality of Pejë/Peć			
	1. Census 1981	111,071	4,431	3.9%
2. Census 1991	111,071	4,442	3.9%	
3. Current Municipal Estimations	-	-	-	
4. Current Communities Estimations	1,500	-	-	
5. OSCE 2009 Municipal Profile Estimations	170,000	-	-	
6. Communities Teams Current Estimations	140,000	-	-	
Pristinë/Priština	Municipality of Gračanica/Graçanicë			
	1. Census 1981	-	-	-
	2. Census 1991	-	-	-
	3. Current Municipal Estimations	18,642	2,000	10.72%
	4. Current Communities Estimations	20,000	2,200	11%
	5. OSCE 2009 Municipal Profile Estimations	20,000	2,000	10%
	6. Current OSCE Field Teams Estimations	20,000	2,000	10%
	Municipality Fushë Kosovë/Kosovo Polje			
	1. Census 1981	29,805	2,381	8.0%
	2. Census 1991	35,570	3,473	9.76%
	3. Current Municipal Estimations	40,000	783	1.95%
	4. Current Communities Estimations	33,682	783	2.32%
	5. OSCE 2009 Municipal Profile Estimations	40,000	1,075	2.68%
	6. Current OSCE Field Teams Estimations	40,000	783	1.9%

Prishtinë/Priština	Municipality of Lipjan/Lipljan			
	1. Census 1981	57,705	1,625	2.8%
	2. Census 1991	69,451	1,673	2.4%
	3. Current Municipal Estimations	76,000	380	0.50%
	4. Current Communities Estimations	76,000	380	0.50%
	5. OSCE 2009 Municipal Profile Estimations	76,000	350	0.44%
	6. Current OSCE Field Teams Estimations	76,000	380	0.50%
	Municipality of Obiliq/Obilić			
	1. Census 1981	26,595	2711	10.2%
	2. Census 1991	31,627	3956	12.5%
	3. Current Municipal Estimations	32,000	566	1.76%
	4. Current Communities Estimations	26,000	684	2.63%
	5. OSCE 2009 Municipal Profile Estimations	32,000	566	1.76%
	6. Current OSCE Field Teams Estimations	30,000	684	2.28%
	Municipality of Podujevë/Podujevo			
	1. Census 1981	75,437	320	0.42%
	2. Census 1991	92,946	387	0.41%
	3. Current Municipal Estimations	130,000	108	0.08%
	4. Current Communities Estimations	130,000	108	0.08%
	5. OSCE 2009 Municipal Profile Estimations	130,000	108	0.08%
	6. Current OSCE Field Teams Estimations	130,000	108	0.08%
	Municipality of Prishtinë/Priština			
	1. Census 1981	148,656	6,095	4.10%
	2. Census 1991	199,654	6,706	3.35%
	3. Current Municipal Estimations	500,000	30	0.006%
	4. Current Communities Estimations	500,000	25	0.005%
	5. OSCE 2009 Municipal Profile Estimations	500,000	25	0.005%
	6. Current OSCE Field Teams Estimations	50,000	25	0.005%
	Municipality of Shtime/Štimlje			
	1. Census 1981	19,952	99	0.49%
2. Census 1991	23,506	265	1.12%	
3. Current Municipal Estimations	29,000	10	0.03%	
4. Current Communities Estimations	30,000	50	0.17%	
5. OSCE 2009 Municipal Profile Estimations	29,000	10	0.03%	
6. Current OSCE Field Teams Estimations	29,000	10	0.03%	
Prizren	Municipality of Malishevë/Mališevo			
	1. Census 1981	-	-	-
	2. Census 1991	45,669	-	-
	3. Current Municipal Estimations	65,000	65	0.1%
	4. Current Communities Estimations	-	-	-
	5. OSCE 2009 Municipal Profile Estimations	65,000	65	0.1%
	6. Current OSCE Field Teams Estimations	65,000	65	0.1%
	Municipality of Mamushë/Mamuša/Mamuša			
	1. Census 1981	-	-	-
	2. Census 1991	-	-	-
	3. Current Municipal Estimations	5,300	85	1.6%
	4. Current Communities Estimations	-	-	-
	5. OSCE 2009 Municipal Profile Estimations	5,300	85	1.6%
	6. Current OSCE Field Teams Estimations	5,300	85	1.6%
	Municipality of Prizren			
	1. Census 1981	-	-	-
	2. Census 1991	175,413	3,963	2%
	3. Current Municipal Estimations	240,000	5,322	2.2%
	4. Current Communities Estimations	-	-	-
	5. OSCE 2009 Municipal Profile Estimations	240,000	5,300	2.1%
	6. Current OSCE Field Teams Estimations	240,000	5,300	2.1%
	Municipality of Rahovec/Orahovac			
	1. Census 1981	-	-	-
	2. Census 1991	59,942	319	0.5%

Prizren	3. Current Municipal Estimations	76,577	756	1
	4. Current Communities Estimations	-	-	-
	5. OSCE 2009 Municipal Profile Estimations	76,577	550	1.3%
	6. Current OSCE Field Teams Estimations	76,577	756	0.5%
	Municipality of Suharekë/Suva Reka			
	1. Census 1981	-	-	-
	2. Census 1991	63,980	167	0.2%
	3. Municipal Estimations	80,000	651	0.8%
	4. Current Communities Estimations	-	-	-
	5. OSCE 2009 Municipal Profile Estimations	80,000	641	0.8%
	6. Current OSCE Field Teams Estimations	80,000	651	0.8%

Table 3: Population Estimates by Category

Region	Municipality	Gender	Children pre-school age(0-5)	Children attending compulsory education (6-15)	Children not attending compulsory education (6-15)	Working age employed (16-65)	Working age unemployed (16-65)	Elderly (65+)	Other
Gjilan/Gnjilane	Ferizaj/ Uroševac	Male	11			11			
		Female	13			10			
		Total	24	47	11	21	101	12	8
	Gjilan/ Gnjilane	Male	5	38	13	9	200	5	
		Female	4	20	7	3	170	7	
		Total	9	58	20	12	370	12	
	Kamenicë/ Kamenica	Male	10	50	6	5		3	
		Female	10	28	4			7	
		Total	20	78	10	5	350	10	
	Novo Brdo/ Novobërdë	Male		5		3	32	1	
		Female		5			30	2	
		Total		10	5	3	62	3	
	Štrpce/ Shtërpçë	Male	4	1		1	8	2	1
Female			1			5	3	2	
Total		4	2		1	13	5	3	
Regional Totals			577	195	46	42	896	42	11
Comments: The OSCE was unable to obtain all the relevant data from the authorities.									
Mitrovicë/Mitrovica	Mitrovicë/ Mitrovica	Male	170	74	26	91	90	8	
		Female	138	64	31	21	98	13	
		Total	308	138	57	112	188	21	
	Vushtrri/ Vuçitër	Male	19	30	3	13	60	2	
		Female	15	25	5	0	57	5	
		Total	34	55	8	13	117	7	
	Leposaviç/ Leposaviq	Male	22	13	6	24	27	4	
		Female	24	11	5	0	59	8	
		Total	46	24	11	24	86	12	
	Regional Totals			388	217	76	149	391	40
Comments: The OSCE was unable to obtain all the relevant data from the authorities.									
Pejë/Peç	Deçan/ Deçane	Male	10			4	1		
		Female	13			5	2		
		Total	23			9	3		
	Gjakovë/ Đakovica	Male	75	60	20	15	130	45	
		Female	75	40	50	5	100	35	
		Total	150	100	70	20	230	80	
	Istog/Istok	Male				1			
		Female							
		Total				1			

Pejë/Peć	Pejë/Peć	Male		102			402		
		Female		94			266		
		Total		196			668		
	Klinë/Klina	Male							
		Female							
		Total		25					
Regional Totals		173	321	70	30	901	80	23	
Comments: The OSCE was unable to obtain all the relevant data from the authorities.									
Pristinë/Priština	Fushë Kosovë /Kosovo Polje	Male							
		Female							
		Total	70	70	50	4	564	25	
	Lipjan/ Lipljan	Male							
		Female							
		Total	40	40	40		240	20	
	Obiliq/ Obilić	Male							
		Female							
		Total	80	60	30	4	495	15	
	Podujevë/ Podujevo	Male							
		Female							
		Total	20	15	5		58	10	
	Pristinë/ Priština	Male							
		Female							
		Total	2		5		12	1	
	Shtime/ Štimlje	Male							
		Female							
		Total	2	2	1		5		
Gračanica/ Graçanicë	Male								
	Female								
	Total	240	300	100	15	1,305	40		
Regional Totals		454	487	231	23	2679	111		
Comments: The OSCE was unable to obtain all the relevant data from the authorities.									
Prizren	Prizren	Male					525		
		Female					471		
		Total					996		
	Rahovec/ Orahovac	Male					27		
		Female					34		
		Total					61		
	Suharekë/ Suva Reka	Male					1		
		Female							
		Total					1		
	Regional Totals						1,058		
Comments: The OSCE was unable to obtain all the relevant data from the authorities.									

Table 4: Key Community Stakeholders

1. Political parties claiming to represent the community
2. Representatives in institutions (names, institutions)
3. Civil society organisations (name, thematic area of activity/key issues, indication if a women's group)
4. Community media (electronic, print)
5. Community leaders/activists (men & women)
6. Others
7. Additional information

Gjilan/Gnjilane	Municipality of Ferizaj/Uroševac	
	1	Mehmet Jashari, local chairman of the United Roma Party of Kosovo (Partia Rome e Bashkuar e Kosovës)
	2	Sali Jashari, municipal communities office Mehmet Jashari, municipal communities office Xhemajl Jashari, member of communities committee
	3	NGO "Roma integration", which deals with Roma education issues and cultural activities. NGO "Radio 5" focused on youth issues.
	4	There is a 30 minutes TV program (local TV "Tema") for Roma community financed by the Ministry for Communities and Returns.
	5	Mehmet Jashari, community leader Gëzim Dema, leader of NGO "Roma Integration"
	6	
	7	
	Municipality of Gjilan/Gnjilane	
	1	SRS (Srpska Radikalna Stranka) DSS (Demokratska Stranka Srbije) DS (Demokratska Stranka) G17 Plus NS (Nova Srbija) SPS (Socijalistička Partija Srbije)
	2	Elez Kurteši, municipal communities office
	3	NGO Women for Women, Shpresa Agushi NGO Shukra Drom, Galip Iseni (Roma issues) Abdullah Presheva/Abdula Preševo, community centre
	4	
	5	Galip Iseni, Roma representative Elez Kurteši, deputy Roma representative Shpresa Agushi
	6	
	7	
	Municipality of Kamenicë/Kamenica	
	1	Građanska Inicijativa za Promene (GIZAP) ⁸ Srpska Radikalna Stranka (SRS) Demokratska Stranka Srbije (DSS) Nova Srbija (NS) Socijalistička Partija Srbije (SPS) Demokratska Stranka (DS) G17 Plus
	2	Dragiša Savić, deputy chairperson for communities Bajrush Kryesiu, municipal communities office Safet Ahmeti, communities committee member Elez Kryesiu, observer in the municipal assembly
	3	NGO "Posuzo Djivdipe" (human rights issues of the Roma community) NGO "Jekhipë/Jedinstvo" (human rights issues of the Roma community)
	4	"Radio KAMENICA", multiethnic radio station broadcasts programmes in three languages: Albanian, Serbian and Romani. There is no print media in the municipality of Kamenicë/Kamenica.
	5	Ramiz Kryesiu Bajrush Kryesiu Safet Ahmeti
	6	
	7	Comment: The two NGOs are not registered with Kosovo institutions, however, according to Roma representatives, they are still functional.
	Municipality of Novobërdë/NovoBrdo	
	1	There are no political entities from the Roma community. During the 11 May 2008 elections, one political entity had a Roma on its list, however, this person was not appointed by the political entity following the election results.
	2	Naser Jashari, communities committee member

Gjilan//Gnjilane	3	
	4	There are no Kosovo Roma community media. There is a one hour musical program in Romani on the local radio station "Youth Voice".
	5	Naser Jashari, community leader
	6	
	7	
	Municipality of Štrpce/Shtërpçë	
	1	-
	2	-
	3	-
	4	-
	5	-
	6	-
	7	Comments: This community is currently not represented in any institution or civil society organizations.
	Mitrovicë/Mitrovica	Municipality of Leposavić/Leposaviq
1		The community does not feel represented by any specific political party.
2		No community members are representing the community within municipal institutions.
3		NGO "Roma and Ashkali Documentation Centre"
4		
5		Skender Gušani, community leader in Leposavić/Leposaviq camp and representative of the Roma community in the Mitrovicë/Mitrovica region.
6		
7		
Municipality of Mitrovicë/Mitrovica		
1		There are no political parties representing this community in the south Mitrovicë/Mitrovica. In northern Mitrovica/Mitrovicë, the community has connections with Srpska Radikalna Stranka (Serbian Radical Party) and Demokratska Stranka Srbije (Democratic Party of Serbia).
2		Elizabeta Bajrami, municipal communities office Čazim Gušani, member of municipal working group on returns and communities committee
3		NGO "Roma and Ashkali Documentation Centre", advocates on community issues and facilitates capacity building for community members. NGO "Roma Woman for Roma Women" based in Roma Mahalla with a focus on womens' issues and is run by Roma women. Main activities are capacity building and training workshops for Roma women. NGO "E Jona Mit" newly-founded association of Roma in Roma Mahalla, focused on inter-ethnic youth projects.
4		TV Most and Radio Kontakt Plus broadcast programmes in Romani but community media as such does not exist.
5		Čazim Gušani, community leader in Roma Mahalla Habib Hajdini, community leader in Osterode camp Latif Masurica, community leader in Česmin Lug camp Fijamur Krasniqi, representative of community members that are not originally from Roma Mahalla
6		
7		
Municipality of Vushtrri/Vučitrn		
1		
2		Ferki Emini, member of communities committee
3		NGO "Rainbow" and "Anglunipe" focused on community development projects, based in Priluzhje/Prilluzhë. Women represented in both organizations
4	Community representative collaborates with "TV Most" in Mitrovica/Mitrovicë, and Radio Kontakt Plus in Mitrovicë/Mitrovica working in a radio program in the Romani language.	
5	Seljatin Emini, community representative in Priluzhje/Prelluzhë	
6		
7		
Pejë/Peć	Municipality of Deçan/Dečane	
	1	
	2	Gjeve Belaj, member of communities committee and municipal communities safety council
	3	
	4	
	5	
	6	
	7	

Pejë/Peć	Municipality of Gjakovë/Đakovica	
	1	Partia Rome e Bashkuar e Kosovës (United Party of Roma of Kosovo) PREBK
	2	Arif Cermjani, member of communities committee
	3	
	4	
	5	Arif Cermjani, community leader
	6	
	7	
	Municipality of Istog/Istok	
	1	
	2	One Roma officer in “Dubrava” prison
	3	NGO “Visioni 02” consisting of predominantly Egyptian and Roma youth from Istog/Istok who implement youth and multi-ethnic projects.
	4	
	5	
	Municipality of Klinë/Klina	
	1	
	2	One Roma in the municipal administration One Roma in a communications company
	3	
	4	RTK public media broadcaster
	5	Agim Gashi, officer, municipal communities office
	6	Nexhmedin Gashi, member of communities committee
	7	
	Municipality of Pejë/Pec	
	1	PREBK Partia Rome e Bashkuar e Kosoves (United Party of Roma of Kosovo)
	2	Gani Toska, municipal communities office
	3	Community Center in 7 Shtatori/7Septembar neighbourhood
4	-	
5	-	
6		
7		
Prishtinë/Pristina	Municipality of Gračanica/Graçanicë	
	1	Roma community participated in the last elections with the Association of Roma9
	2	Sebastian Serifović, human rights, gender and communities officer Simbad Latifi, member of communities committee
	3	The Roma community centre in Gračanica/Graçanicë gathers civil society organizations that have a similar field of activities, namely: education and health assistance, youth and women integration and other activities. Gazmend Salijević, represents Roma civil society in the Prishtinë/Pristina region Mirsade Butić, Roma community representative for Livade/Livagjë village Rama Bajram, Roma community representative for Donja Gušterica/Gushtericë e Ulët village Idriz Mehmeti, Roma community representative for Lepina/Lepi village
	4	RTK public media broadcaster
	5	Hamit Serifović, community leader
	6	
	7	
	Municipality of Shtime/Štimlje	
	1	The Roma community is not involved in any political party.
	2	Artan Demiri, member of the communities committee
	3	“Youth Space” NGO with Kosovo Albanian, Roma and Ashkali youth. Main activities are artistic performances and support to community integration. “One step with RAE” NGO, awareness raising among parents on child education
	4	
	5	Artan Demiri, community leader
	6	
	7	

Municipality of Prizren	
1	PREBK Partia Rome e Bashkuar e Kosoves (United Party of Roma of Kosovo)
2	Haxhi Zylfi Merxha (PREBK), Kosovo Assembly member Albert Kinolli (PREBK), member of Central Election Commission and member of the communities committee Islam Elshani, municipal community office Gyzele Shaljani, municipal assembly member in Prizren (representing LDK)
3	NGO "Iniciativa 6", Osman Osmani NGO "Romani Baht", Kujtim Pacaku NGO "Folea", Ms Gjyzele Shaljani NGO "Sakuntala", Ibrahim Elshani NGO "Rom", Haxhi Zylfi Merxha NGO "Centro Romani Gjuvelengji", Ms. Emsale Merxholari NGO "SHEK", Petrit Llugaxhia NGO "Durmish Asllano", representative Nexhip Menekshe
4	Roma Radio "Romano Avazo" The "Yekhipe" Roma magazine The weekly 30-minute TV programme, "Yekhipe", broadcasted by the Radio and Television of Kosovo http://rroma.courriers.info
5	Haxhi Zylfi Merxha, (PREBK) Ms. Gjyzele Shaljani, Prizren municipal assembly member representing LDK Osman Osmani, community leader from Prizren town and member of NGO Iniciativa 6 Nexhip Menekshe, community leader from Prizren town and member of NGO Durmish Asllano
6	
7	
Municipality of Malishevë/Mališevo	
1	Naser Malisheve, Roma community representative
2	
3	
4	
5	
6	
7	
Municipality of Mamushë/Mamuša/Mamuša	
1	
2	
3	
4	
5	Dashurije Berisha, former municipal assembly member in Mamushë/Mamuša/Mamuša
6	
7	
Municipality of Rahovec/Orahovac	
1	PREBK Partia Rome e Bashkuar e Kosoves (United Party of Roma of Kosovo) IRDK Iniciativa e Re Demokratike e Kosoves (New Democratic Initiative of Kosovo)
2	Leonart Mazreku, Roma youth activist
3	NGO "Woman for Woman"
4	
5	
6	
7	
Municipality of Suharekë/Suva Reka	
1	PREBK Partia Rome e Bashkuar e Kosoves (United Party of Roma of Kosovo)
2	
3	
4	
5	
6	
7	

1 Disaggregated data for each of the Roma, Ashkali and Egyptian communities is not consistently available across Kosovo's municipalities. The population estimates contained in the Annexes provides disaggregated data whenever possible, and it is clearly indicated.

2 The population data for sections 3, 4, 5, and 6 was collected by the OSCE field teams in consultation with community representatives and municipal officials in March-April 2010.

3 The 1981 census did not collect separate data for either the Ashkali or Egyptian communities. The only category option was to declare oneself as "Roma". Therefore, the given data may include Roma, Ashkali and Egyptian communities under the same category. It is also possible that some Roma were registered as belonging to different communities or under the category "others".

4 The 1991 census did not collect separate data for either the Ashkali or Egyptian communities. The only category option was to declare oneself as "Roma". Therefore, the given data may include Roma, Ashkali and Egyptian communities under the same category. It is also possible that some Roma were registered as belonging to different communities or under the category "others".

5 The data collected for the 1991 census is contested, as it was boycotted by segments of the population.

6 The 2009 municipal profiles did not provide disaggregated data for the Roma community, thus the figure includes Roma, Ashkali and Egyptians.

7 The municipality of Štrpce/Shtërpcë was not established until 1987. Prior to 1987, the territory formed part of the Ferizaj/Uroševac municipality.

8 September 2008.

9 As data are missing, it is impossible to calculate a reliable figure for this category.

10 Current deputy chair for communities is from this political initiative.

11 No seats were obtained in the municipal assembly.



Community Profile

KOSOVO SERBS

Annex

Population Settlements

Population Estimates

Population Estimates by Category

Key Community Stakeholders



Background

Kosovo Serbs live in all regions of Kosovo¹ and constitute its second largest community. Kosovo Serbs are Orthodox Christians by faith, and most households celebrate a specific day of the year, the so called “slava”², which bears the name of a patron saint to whom the celebration is dedicated. Ties to the Serbian Orthodox Church are usually very strong. The role and influence of the Kosovo Serb community in the political and socio-economic landscape of Kosovo has changed significantly over the past 50 years. From playing a leading role during the early days of the Socialist Federal Republic of Yugoslavia, when Kosovo Serbs held key posts in the then, provincial administration, to the present day when the community’s influence is primarily confined to the municipalities where the community is the numerical majority.³ After the 1999 conflict, the community established local institutions of government and service provision with financial support from the Republic of Serbia in almost all the municipalities where Kosovo Serbs resided. Recent changes in the local governmental landscape in Kosovo have begun to have an impact on these structures. On 17 June 2010, the Serbian Government began to replace the municipal assemblies, derived from the 11 May 2008 Serbian local elections, with co-ordinators in the municipalities of Deçan/Deçane, Ferizaj/Uroševac, Gjakovë/Đakovica, Klinë/Klina, Podujevë/Podujevo, Prizren and Suharekë/Suva Reka. The presence of Serbia-run institutions in these municipalities, uninhabited or sparsely populated by Kosovo Serbs, was mostly symbolic.

Kosovo Serbs constitute the numerical majority in nine municipalities of Kosovo. Before the November 2009 Kosovo local elections, the community was a majority in Štrpce/Shtërpçë (Gjilan/Gnjilane region), in Leposavić/Leposaviq, Zubin Potok, Zvečan/Zveçan and the north of Mitrovicë/Mitrovica town (Mitrovicë/Mitrovica region). Following the ballot, new Kosovo Serb-majority municipalities Ranilug/Ranillug and Klokot/Kllokot, in the Gjilan/Gnjilane region, and Gračanica/Graçanicë in the Prishtinë/Priština region have been established. It also led to the enlargement of Novo Brdo/Novobërdë (Gjilan/Gnjilane region) where Kosovo Serbs now constitute the numerical majority as well. Additionally, the new municipality of Parteš/Partesh (Gjilan/Gnjilane region) was established in June 2010. The generally higher salaries, pensions and social assistance provided by the Serbian-run institutions means that they are likely to remain a feature of Kosovo’s local governance for the foreseeable future.

In the Gjilan/Gnjilane region, the Kosovo Serb community constitutes a numerical minority in the municipalities of Ferizaj/Uroševac (where Kosovo Serbs constitute approximately 0.036% of the total municipal population), Viti/Vitina (0.52%), Gjilan/Gnjilane (6.1%), and Kamenicë/Kamenica (10.2%). The number of Kosovo Serbs residing in the municipalities of Kamenicë/Kamenica and Viti/Vitina has decreased due to the establishment of two new Kosovo Serb-majority municipalities (Ranilug/Ranillug and Klokot/Kllokot, respectively) within their original territory. These percentages do not reflect the high number of displaced Kosovo Serbs following the 1999 conflict. Kosovo Serbs living in the eastern part of the region (“Anamorava/Kosovsko

The ongoing process of transferring competencies has led to the creation of four municipalities, and the enlargement of one. This increases the number of municipalities with a Kosovo-Serb majority from four to nine, giving the community a greater role in local governance.

1 For a list of all settlements where Kosovo Serbs live see Table 1: Population Settlements, Annex 1.

2 The slava (Serbian Cyrillic: слава), also called krsna slava (крсна слава) and krsno ime (крсно име, literally christened name), is the Orthodox Christian tradition of the ritual celebration, veneration and observance of a family’s own patron saint. The family celebrates the slava annually on the patron saint’s feast day. The slava is primarily associated with the Serbs; they regard it as one of their most significant holidays.

3 The focus of this Profile is to address the experiences, issues and concerns of the Kosovo Serb community in those municipalities where they do not constitute the majority population. The municipality of Štrpce/Shtërpçë has been included in the narrative component of this Profile due to its specific circumstances, i.e. it is surrounded by Kosovo Albanian majority municipalities.

During the March 2004 riots, the Kosovo Serbs of Svinjarë/Svinjare in southern Mitrovicë/Mitrovica had to be evacuated to northern Mitrovicë/Mitrovica and Zvečan/Zveçan, where most of them still reside in very precarious conditions. Their properties were burnt and looted, and despite their reconstruction, security concerns have prevented sustainable returns.

The Pejë/Peć region was heavily affected by the 1998-1999 conflict, with large number of displaced from all communities before, during and immediately after the conflict. Returns of Kosovo Serbs to the urban areas of the region have proven difficult, with only a handful of returns to Pejë/Peć town.

pomoravlje”) have been culturally, administratively and logistically linked to Gjilan/Gnjilane town, whereas Kosovo Serbs in the western part of the region (Štrpce/Shtërpçë and Ferizaj/Uroševac) have been mainly linked to Prishtinë/Priština and Prizren towns. This has created some diversity in local dialects and customs. Inter-community relations in the Gjilan/Gnjilane region are stable and slightly better than in other parts of Kosovo, though still significantly low.

In the Mitrovicë/Mitrovica region, the Kosovo Serb community resides in the municipalities of Vushtri/Vučitrn, constituting approximately 3.4% of the total municipal population, Skenderaj/Srbica, where it is roughly 0.4%, while a small number reside in the urban and rural areas in southern Mitrovicë/Mitrovica. Before the 1999 conflict, between 4,000 to 4,500 Kosovo Serbs lived in the southern Mitrovicë/Mitrovica town. Most of them were displaced during and after the conflict to the northern Mitrovicë/Mitrovica town and central Serbia. In the Vushtri/Vučitrn municipality, Kosovo Serbs live in the villages of Priluzhje/Prelluzhë, Gojbulja/Gojbulë, Grace/Gracë and Banjskë/Banjska, where real or perceived limited freedom of movement continues to affect access to services. Unemployment amongst the community is high and infrastructure is poor, with the water supply being limited in most households. The biggest concentration of Kosovo Serbs is in Priluzhje/Prelluzhë, where they co-habit with a number of Roma. In the Skenderaj/Srbica municipality, the approximately 300 Kosovo Serbs live in Suvo Grlo/Syrganë, Banje/Bajë, and the Serbian Orthodox Monastery of Deviç, where they constitute very isolated communities that experience freedom of movement restrictions due to security concerns and lack of transport.

The Pejë/Peć region is part of the western area of Kosovo. It is referred to by Serbs as “Metohija”, which literally means “land of the Church”, illustrating the religious importance of the region for the Kosovo Serb community. Two of the most significant cultural and religious sites of Serbian Orthodox heritage, the Patriarchate in Pejë/Peć and the Visoki Dečani Monastery, are located in the region. The Patriarch of the Serbian Orthodox Church is also the Archbishop of Pejë/Peć. Kosovo Serbs live in five out of the six municipalities: Pejë/Peć, Deçan/Deçane, Istog/Istok, Klinë/Klina, and Gjakovë/Đakovica. In the Pejë/Peć municipality, Kosovo Serbs constitute roughly 0.7% of the total population, with the biggest concentration in the village of Gorazhdevac/Gorazhdevc. This village represents the centre of the community’s life in the region, inhabited by 850-900 Kosovo Serbs and some Kosovo Montenegrins. In Deçan/Deçane municipality, Kosovo Serbs were present in small numbers before the conflict, partly in town and also in several villages. Today they constitute approximately 0.1% of the total population in the municipality. In the Istog/Istok municipality, Kosovo Serbs amount to between 2.3% and 3% of the total population. Prior to the conflict, many resided in the Istog/Istok town neighbourhood of “Ljug”, which was destroyed during the conflict and where now only around fifty Kosovo Serbs remain. The hub of Kosovo Serb life has now shifted to Osojane/Osojan, the largest return site and the base of services provided by the Republic of Serbia to the community. In the Klinë/Klina municipality, Kosovo Serbs constitute approximately 1.9% of the total population and reside mostly in the north, bordering the Kosovo Serb inhabited areas of the municipality of Istog/Istok. Greater

population percentages since the 2009 edition of the Profiles reflect the increasing number of returns to the region.

In the Prishtinë/Priština region, Kosovo Serbs constitute a minority in four out of seven municipalities: Prishtinë/Priština (approximately 0.4-0.5% of the total population), Fushë Kosovë/Kosovo Polje (1.6-2%), Lipjan/Lipljane (2.63%), and Obiliq/Obilić (10%). The establishment of the new Kosovo Serb-majority municipality of Gračanica/Graçanicë has reduced the number of Kosovo Serbs in the three municipalities of Prishtinë/Priština, Fushë Kosovë/Kosovo Polje and Lipjan/Lipljane, while it has not affected numbers in the Obiliq/Obilić. Kosovo Serbs also inhabit an area known as “Prishtinë/Priština rural north”, while only a few remained in Prishtinë/Priština city. The most important religious monument is the Serbian Orthodox Monastery in Gračanica/Graçanicë, which is also the seat of the Archbishop. In Podujevë/Podujevo, in Metergoc/Medregovac village, there is a small Kosovo Serb community composed of seven elderly people who live close to the border with Serbia, and one of them participates in the communities committee and municipal community safety council in Podujevë/Podujevo.

In the Prizren region, the Kosovo Serbs live in two municipalities. In Prizren, where they constitute approximately 0.07% of the total population they reside mainly in the rural villages of Župa/Zhupë valley and Rahovec/Orahovac. In the latter, they amount to about 1.3% of the total population, residing mostly in the upper part of Rahovec/Orahovac town and in the village of Velika Hoča/Hoçë e Madhe. Before the 1999 conflict, there were nine settlements in the municipality of Rahovec/Orahovac with a mixed Kosovo Serb and Kosovo Albanian population. The Kosovo Serb community has been an integral part of Prizren’s multi-cultural and tolerant traditions, and Prizren town remains an important cultural and historical centre for the community. Many religious and cultural heritage sites of significant importance for Kosovo Serbs, protected through the applied law on Special Protective Zones, are located in the region. The aging community and ongoing departures from the region account for the slight decrease since June 2009 in number of Kosovo Serbs residing in Prizren.

Approximately 35-40% of the Kosovo Serbs living in the newly established municipality of Gračanica/Graçanicë are young people, which makes the community more sustainable than in other areas of Kosovo, where mostly the elderly have remained.

In the Shtime/Štimlje municipality, from a pre-war Kosovo Serb population of around 950, and following the displacement of the remaining 26 during the March 2004 riots, now 33 from within and outside Kosovo remain as patients of the psychiatric care facility in the town isolated and with little contact with their families.

Key Community Issues:

- Limited participation in Kosovo institutions, particularly at the central level;
- Real or perceived lack of security and limited freedom of movement in some areas;
- Lack of confidence in the Kosovo police;
- Low number of returns due to unresolved property rights issues, the lack of economic sustainability and security perceptions;
- Illegal occupation (or illegal use) of agricultural land owned by Kosovo Serbs;
- Lack of proper maintenance of the Orthodox cemeteries and other religious sites;
- Insufficient protection of cultural and religious heritage sites that are not covered by the applied Law on Special Protective Zones;
- Shortage of sustainable economic opportunities and dependence on aid from various sources.

KOSOVO SERBS IN HOÇË E MADHE/
VELIKA HOČA, IN THE RAHOVEC/
ORAHOVAC MUNICIPALITY (PRIZREN
REGION), PRODUCING "RAKIJA".



1. Employment and socio-economic situation

The Kosovo Serb community continues to rely heavily on agriculture and social and welfare assistance provided by Belgrade for their survival.

Prior to the conflict in 1999, many Kosovo Serbs were employed in both the public sector and in socially owned enterprises. Today, many remain unemployed or informally employed. Many of the Kosovo Serbs who are formally employed work for Serbia-run institutions and service providers, while others generate or supplement their incomes through farming or running small business such as restaurants and shops. Due to the general relaxation of the boycott of the Kosovo institutions, the number of Kosovo Serbs on the payroll of Kosovo's municipal institutions, the police and public companies has increased. International organisations, local non governmental organisations and KFOR contingents working throughout Kosovo employ a significant number of Kosovo Serbs. Despite high unemployment, Kosovo Serbs are relatively better off than other communities due to the subsidies that they receive from Belgrade, Kosovo institutions and international donors in the form of pensions, social welfare and donations. The community's prospects for integration, especially among the younger generation, who rarely possess Albanian language skills, remain low.

The establishment of new Kosovo Serb-majority municipalities in the Gjilan/Gnjilane and Prishtinë/Priština regions has increased the number of Kosovo Serbs on the payroll of Kosovo institutions.

In the Gjilan/Gnjilane region, the unemployment situation remains a major concern for the Kosovo Serb community. They still rely largely on income from jobs in the Serbia-run health and education institutions, and in municipal structures deriving from the 11 May Serbian local elections. Many Kosovo Serb families subsist on pensions and social welfare support from Belgrade. Many Kosovo Serb women who were not publicly employed prior to the 1999 conflict are not eligible for pensions or minimum salaries to which the former employees of Serbia-owned public enterprises are entitled to. The majority of Kosovo Serbs who boycotted the Kosovo institutions after February 2008 have since returned to work. Salaries coming from the Kosovo budget have therefore become an increasingly important source of income for the community. Many Kosovo Serb families generate or supplement their incomes from small farming or

cattle breeding, although there are limited opportunities to trade their produce. However, the mixed markets in the centre of Gjilan/Gnjilane and Kamenicë/Kamenica provide an opportunity for Kosovo Serbs and other communities to trade with each other. For a small group of Kosovo Serb returnees in the Ferizaj/Uroševac municipality, it is not possible to support themselves in this way due to the fact that their arable land is being occupied. In Kamenicë/Kamenica and Štrpce/Shtërpçë, and to a lesser extent in other municipalities, Kosovo Serbs also generate their income from small privately-run businesses, such as shops and restaurants.

In the Vushtrri/Vučitrn and the Skenderaj/Srbica municipalities, in the Mitrovicë/Mitrovica region, the socio-economic situation of Kosovo Serbs remains dire. Most residents are unemployed and rely on social assistance, minimum wages deriving from previous public employment or pensions from Serbia-run institutions. Since 1999, young people, both uneducated and university graduates, have had little or no employment prospects in the region. Many have had to leave Kosovo either permanently or to seek seasonal work. In Priluzhje/Prelluzhë, the largest predominantly Kosovo Serb village in the Vushtrri/Vučitrn municipality, there are a number of privately-run shops and bars that employ many young persons. In most cases, they are not licensed, although the municipality has taken steps to encourage owners to register their businesses. In Grace/Gracë, some people engage in small-scale farming and sell their products predominantly in the markets of northern Mitrovicë/Mitrovica. Other residents find employment with Serbia-run institutions. A small number of Kosovo Serbs in the villages work for the Kosovo municipal administration.

The main occupation of Kosovo Serbs in the Pejë/Peć region is farming. A small number sell their agricultural products in the local markets of Klinë/Klina and Mitrovicë/Mitrovica. Those employed outside of farming are mostly engaged by Serbia-run institutions, particularly within the education system. For example, 50 Kosovo Serbs work in the primary and secondary schools located in Goraždevac/Gorazhdec and Sigë/Siga. There are only two Kosovo Serbs employed by Kosovo institutions in Istog/Istok. In Pejë/Peć, there are currently ten Kosovo Serb employees working for Kosovo institutions. However, unemployment remains a serious concern for many, and a large majority are unable to find work. In the Deçan/Deçane municipality, difficulties accessing employment and income generating opportunities is one of the main factors impeding the return and successful reintegration of Kosovo Serbs. There is little opportunity for Kosovo Serbs to successfully manage their own businesses in the municipality, due to the lack of a receptive market. Both Kosovo Serb men and women are affected by the lack of employment opportunities. Of five women who returned to Deçan/Deçane in 2008 and actively searched for a job, only one of them was able to find employment as advisor to the municipal community office, on a short-term contract. The woman, who is the first and only Kosovo Serb employed in Deçan/Deçane since 1999, worked in the municipality on a voluntary basis without the legal and social protection of a contract until June 2010. The Serbian Orthodox Visoki Deçani Monastery monks have developed small-

Anecdotal evidence shows that in the region of Mitrovicë/Mitrovica, men have been more affected by the economic situation than women. The latter have become more active in seeking employment, sometimes becoming the sole family breadwinner, working in Kosovo institutions such as municipal community offices, at schools, or as nurses in health centres.

In the Deçan/Deçane municipality, the Serbian Orthodox Visoki Deçani Monastery offers some seasonal or temporary work to Kosovo Serb men, and to Kosovo Albanians, in agriculture, construction and transport.

Also in Deçan/Dečane, a Kosovo Serb woman works as a municipal community officers adviser, the first and only Kosovo Serb to be employed as a civil servant in the municipality since 1999.



KOSOVO SERB WOMEN'S NGO "BRIGA" IN GORAŽDEVAC/GORAZHDEVAC. AMONGST OTHER ACTIVITIES, KOSOVO SERB WOMEN GATHER TO MAKE TRADITIONAL CLOTHING THAT IS THEN SOLD TO LOCAL VENDORS.

scale commercial activities to support their brotherhood such as the production and marketing of their own wine and cheese, and the selling of candles and religious souvenirs to the visitors of the Monastery. Self-sustainable activities, such as farming and bee-keeping, are also conducted by the monks and their seasonal workers, but the production is used only for their own consumption. Social welfare support and pensions, received mainly from the Serbia-run institutions, but also to a limited extent from Kosovo, remain an important source of income for Kosovo Serbs. Returnees in Zallq/Žac and Dragolevc/Dragolevac in Istog/Istok municipality are supported by humanitarian assistance and do not have any means of employment. A few are self-employed, having small commercial activities at home or in shops, selling goods to a limited number of clients. Renting their properties for commercial activities is also a useful source of income.

In Prishtinë/Priština region, the Kosovo Serb community is primarily dependant on the Serbia-run institutions, where most work as teachers, school directors, nurses and doctors. Others receive minimum salary reimbursements from the former socially owned enterprises or pensions. A number of elderly Kosovo Serbs also receive pensions from the Kosovo budget. Many Kosovo Serbs are civil servants on the Kosovo institutions' payroll, as municipal community officers, communities committee members, police officers and teachers. Most of the teachers and health employees receive salaries from both Belgrade and Prishtinë/Priština, as they are simultaneously employed by both public sectors. There are a small number of Kosovo Serbs employed in the Kosovo Energy Corporation (KEK). A number of elderly Kosovo Serbs rely on agriculture as a form of income, but only seasonally, and to meet their own needs. In Prizren region, like elsewhere in Kosovo, unemployment is rife amongst the Kosovo Serb community. Most are employed by the local administration of Kosovo and Serbia-run institutions, particularly in education, health, the courts, the police and municipal administration. Kosovo Serbs in the Rahovec/Orahovac municipality and Župa/Zhupë valley (Prizren) receive social welfare and pensions from Serbia-run institutions and from the Kosovo budget. There are four Kosovo Serbs employed by the Serbian Orthodox Church to maintain the premises of St. George Church and the Orthodox Seminary in Prizren town. In terms of private businesses, a limited number of Kosovo Serbs in the Rahovec/Orahovac municipality are engaged in the production of local wine and brandy.

2. Security and Freedom of Movement

Kosovo Serbs continue to be the target of incidents against persons, private property and sites of cultural and religious significance. This undermines their security and freedom of movement, in turn hindering their access to services and enjoyment of fundamental rights. Repeated desecrations of Kosovo Serb Orthodox cemeteries has become a worrying trend, with several incidents reported in

2009-2010 Kosovo-wide. The responses by central-and local-level institutions and Kosovo police following the incidents targeting Kosovo Serbs have improved since last year. Public condemnations and outreach visits to those affected have become more frequent. In those municipalities where such responses are not forthcoming or less meaningful, inter-community relations continue to be undermined. In some areas, Kosovo Serb women appear to enjoy greater freedom of movement within and outside of their community than their peers in other non-majority communities. They seem less fearful than Kosovo Serb men of becoming the targets of inter-ethnic violence. Kosovo Serb women's representation within the Kosovo police is better than other non-Albanian communities.

In the Gjilan/Gnjilane region a slight increase in numbers and severity of security incidents have been noted since 2008-2009. In August 2009, an elderly Kosovo Serb couple was murdered in their home in the village of Parteš/Partesh; the investigation is still ongoing and no arrests have been made.⁴ In September 2009 a Kosovo Serb male was beaten by two Kosovo Albanians in his own yard in the village of Parallovë/Paralovo (Novo Brdo/Novobërdë municipality). The former incident was condemned by local authorities through a statement posted on the municipal website and at a municipal community safety council meeting. The latter incident was condemned by the municipal community office, followed by a visit to the family by the deputy mayor for communities. In October 2009, explosive devices were thrown at Kosovo Serb properties in Cërnicë/Cernica (Gjilan/Gnjilane), one being the home of a senior official within the Serbia-run municipal structures in the ethnically-mixed village. According to the victim it was the seventh attack against his property since 1999. Also in October, a Kosovo Serb family was robbed and assaulted in their house in Klokot/Kllokot. Graffiti reading "UÇK" (Kosovo Liberation Army) appeared at the fountain located in the centre of Kosovo Serb village of Koretište/Koretishtë.⁵ In December 2009, an elderly Kosovo Serb woman was attacked and robbed in her home in the village Draganac/Dragancë (Gjilan/Gnjilane). The police apprehended two Kosovo Albanian male suspects and the court case is pending. In February 2010, the grave of the first Kosovo Serb to be buried in the Serbian Orthodox cemetery of Gjilan/Gnjilane town since 1999 was desecrated. Both the Gjilan/Gnjilane municipality and the Kosovo government condemned the incident through the media and visited the scene and the family affected. The investigation was still ongoing at the time of this writing and no arrests were made. Other desecrations of Orthodox cemeteries in the region include two reported in Binçë/Binaç (Viti/Vitina) in August 2009, promptly condemned by the mayor. Another occurred in Talinoc i Muhaxherëve/Muhadžer Talinovac (Ferizaj/Uroševac) in September 2009, with no response from municipal authorities. In March 2010, a Kosovo Serb man was assaulted while driving through Parallovë/Paralovo village (Novo Brdo/Novobërdë). The mayor condemned the incident a few days afterwards. In April 2010, three Kosovo Albanian males were arrested after harassing a Kosovo Serb female in Gjilan/Gnjilane due to an unpaid debt. Such security incidents have a negative impact on the Kosovo Serbs' freedom of movement. It is further compounded by the occasional stoning of their vehicles when travelling through Kosovo Albanian majority areas.

The desecration of a Kosovo Serb grave in Gjilan/Gnjilane town in February 2010 had a considerable impact on the community. The family of the deceased have since transferred the remains to a cemetery in a Kosovo Serb majority area.

There are one hundred and forty eight (148) Kosovo Serb female and six hundred and fifty nine (659) male officers in the Kosovo police.

⁴ At the time of the incident Gjilan/Gnjilane municipality, since June 2010 in the newly established municipality of Parteš/Partesh.
⁵ Gjilan/Gnjilane municipality at the time, of the incident, now part of the enlarged Novo Brdo/Novobërdë municipality.

In 2009-2010, Kosovo Serb police officers deployed in northern Mitrovica/Mitrovicë were harassed and received threats labelling them as “traitors” and demanding their resignation from the police.

Kosovo police and KFOR still conduct regular patrols in and around areas inhabited by Kosovo Serbs such as Štrpce/Shtërpçë or villages inhabited by Kosovo Serb returnees in the Ferizaj/Uroševac municipality. Kosovo Serb officers are present in all Kosovo police stations in the region with the exception of Ferizaj/Uroševac. One third of the total number of police officers in the Viti/Vitina station are Kosovo Serbs (out of whom only one is female). It is expected that some will deploy to the soon-to-be opened police station in the newly-established municipality of Klokot/Klllokot. Kosovo Serbs still residing in Viti/Vitina fear that they will be left with no representation in the police and that this may negatively impact upon their security. However, the Kosovo Serbs in the Gjilan/Gnjilane region lack trust in the Kosovo police, and point to the low number of potentially ethnically motivated cases resolved as a factor. This in turn leads to some lower-level incidents not being reported to the police. The community rarely uses public transport to travel outside of their settlements, relying mostly on private transport, taxi services and humanitarian bus lines. The latter include seven lines operating in Kamenicë/Kamenica, Ferizaj/Uroševac, Gjilan/Gnjilane and Viti/Vitina, where they connect rural Kosovo Serb-inhabited areas with city centres in and around the region. The community remains satisfied with the services provided. Kosovo Serbs take part in the work of the municipal community safety councils. However, in most municipalities, this body is functioning below par. Kosovo Serbs participate in the work of active municipal community safety councils in Ferizaj/Uroševac and Gjilan/Gnjilane. Translation is provided during the meetings and the community has the opportunity to express their concerns and views on topics discussed. Kosovo Serbs attend local public safety committees in Viti/Vitina town, Smirë/Smira village (Viti/Vitina); Vrbovac/Vërboc (Klokot/Klllokot), Parteš/Partesh town, Livoçi i Epërm/Gornji Livoć (Gjilan/Gnjilane); Berivojcë/Berivojce, Muqivercë/Mučiverce, Shipashnicë/Šipašnica and Karaçevë/Karačevo (Kamenicë/Kamenica); and Llabjan/Labjane and Bostane/Bostan (Novo Brdo/Novobërdë). In some cases, Serbian translation has not been provided, hampering the participation of the community.

KOSOVO SERBS BOARDING A HUMANITARIAN BUS IN NORTHERN MITROVICA/MITROVICË. THE SERVICE TRANSPORTS THOUSANDS OF KOSOVO SERBS AND OTHER COMMUNITIES ACROSS KOSOVO. THE FORMERLY UNHCR-RUN PROJECT WAS EVENTUALLY HANDED OVER TO THE KOSOVO AUTHORITIES, WHO CURRENTLY RUN THE SERVICES BY OUTSOURCING TO PRIVATELY OWNED, INCLUDING KOSOVO ALBANIAN, COMPANIES.



In the Mitrovicë/Mitrovica region, a deterioration in the security situation since mid-2009 in northern Mitrovicë/Mitrovica has raised tensions. An increased number of inter-community security incidents involving Kosovo Albanians and Kosovo Serbs, both as alleged perpetrators and victims, has been reported in the area. For example, in March 2010, an off-duty Kosovo Serb police officer and his wife were physically assaulted by four Kosovo Albanians in the vicinity of the Kosovo Albanian and Kosovo Bosniak inhabited neighborhood of Tre Rrokaqiejt/Tri solitera (Three Towers) in northern Mitrovicë/Mitrovica. In municipalities where Kosovo Serbs constitute a minority, incidents targeting Kosovo Serb property were prevalent. Thefts and land usurpation of mostly uninhabited returnee properties were reported in Svinjarë/Svinjare Mitrovicë/Mitrovica municipality between January and February 2010, with an increased police presence in the area in response. In February 2010, a humanitarian bus travelling from Osojan/Osojane in the Istog/Istok municipality (Pejë/Peć region) to northern Mitrovicë/Mitrovica and carrying about 50 Kosovo Serb passengers was stoned by schoolchildren when passing through the Kosovo Albanian town of Runik/Rudnik in Skenderaj/Srbica municipality. In response, the Skenderaj/Srbica community policing unit has organised meetings with the director of the relevant local school, some of the teachers, students and the parents' council. A plan to increase patrols in the area is also being implemented. In March 2010, the windows of a building on the premises of the Saint Elija's Orthodox Church in Vushtrri/Vučitrn town were defaced. Kosovo police identified the perpetrators as youths of a nearby school and organised meetings with the school management to put a stop to the incidents. Also in the Vushtrri/Vučitrn municipality, in March 2010, Kosovo Serbs residing in Gojbulja/Gojbulë reported harassment by a number of Kosovo Albanian youths from the neighbouring village of Miroq/Mitroçe and several thefts of agricultural equipment. The Kosovo police reached out to the community and intensified patrols. The community has expressed a lack of trust in the police and their ability to address their security needs. The community perceived the incident as an attempt at intimidation. The municipality has failed to effectively reach out to community. In the Vushtrri/Vučitrn municipality, the windows of a Kosovo Serb home were broken by unknown perpetrators

Since April 2010, the antennas of unlicensed Serbian mobile operators have been disconnected by the Kosovo Telecommunication Regulatory Agency, making communication much more difficult for thousands of Kosovo Serbs, including that with police or emergency services.

In Gjilan/Gnjilane, Mitrovicë/Mitrovica and Pejë/Peć, mobile services have been partially restored through increased signal strength from antennas in Serbia. Kosovo Serbs in Prizren and Prishtinë/Priština Kosovo Serbs have begun to switch to Kosovo mobile operators.



GJILAN/GNJILANE TOWN CEMETERY, WHERE APPROXIMATE 200 GRAVES CAN BE FOUND MOSTLY IN AN EXTREME STATE OF DISREPAIR DUE TO NEGLECT AND OCCASIONAL ACTS OF VANDALISM. THE FIRST EVER BURIAL OF A KOSOVO SERB TOOK PLACE HERE IN FEBRUARY 2010, AFTER WHICH THE GRAVE WAS DESECRATED. UPON THE REQUEST OF THE FAMILY, THE BODY WAS EXHUMED AND TRANSFERRED TO A SERBIAN ORTHODOX CEMETERY IN THE NEARBY VILLAGE OF KORETIŠTE/KORETISHTË.

Kosovo Serb pilgrims travel through Deçan/Deçane by private transport including at night to attend, for example, the Thursday evening mass in the Monastery, usually without incidents. Although, the road sign to the Monastery has been repeatedly damaged.

in Shtitaricë/Štitarica village in May 2010. In contrast, Kosovo Serbs from Banja/Bajë and Suvo Grlo/Syriganë in the Skenderaj/Srbica municipality have expressed no concerns about freedom of movement, and have noted a significant improvement in security in the municipality.

Throughout the southern Mitrovicë/Mitrovica region, Kosovo Serbs exercise limited freedom of movement outside of their settlements, and rely on humanitarian bus transportation or private means of transportation to access services in northern Mitrovicë/Mitrovica. In the Vushtrri/Vučitrn municipality, humanitarian bus transportation connects Grace/Gracë, Gojbulja/Gojbulë, and Banjskë/Banjska with northern Mitrovicë/Mitrovica. In the villages Banja/Bajë and Suvo Grlo/Syriganë in the Skenderaj/Srbica municipality, no humanitarian bus service operates and residents rely on private means of transportation. Despite a degree of mistrust by the community, relations between Kosovo Serbs and the Kosovo police are satisfactory, and Kosovo Serb officers are represented in most stations in the region. There are two Kosovo police sub-stations in the Kosovo Serb-inhabited areas of the southern Mitrovicë/Mitrovica region, one in Priluzhë/Prelluzhë (Vushtrri/Vučitrn) and one in Suvo Grlo/Syriganë (Skenderaj/Srbica). The former hosts 14 Kosovo Serb police officers, whereas the latter has one. There is currently no Kosovo Serb representation in the Kosovo police in southern Mitrovicë/Mitrovica. A number of officers who worked in Svinjarë/Svinjare substation were relocated to the northern Mitrovicë/Mitrovica station. The substation continues operations with Kosovo Albanian officers only⁶. A functioning municipal community safety council with Kosovo Serb participation operates only in the Vushtrri/Vučitrn municipality. The Kosovo Serbs are represented by the head of the municipal community office. In Skenderaj/Srbica and Mitrovicë/Mitrovica municipalities, municipal community safety councils have been established, but are not functional. In Priluzhë/Prelluzhë (Vushtrri/Vučitrn) a local public safety committee was established in 2006. However, it has never functioned. In 2009, a local public safety committee was re-established in Suvo Grlo/Syriganë and Banja/Bajë. It is comprised of seven members, out of whom three are Kosovo Serb representatives of the two villages; one is a Kosovo Serb police officer.

In the Pejë/Peć region, property and personal attacks against Kosovo Serbs rose in early 2010, with an effect on perceptions of security and freedom of movement. In the Deçan/Deçane municipality, incidents of harassment related to property disputes have been reported by displaced Kosovo Serbs visiting their illegally occupied dwellings. The monks of the Visoki Deçani Monastery have restricted freedom of movement. Although they sometimes drive unescorted in their own private vehicles through Deçan/Deçane town, they only move freely in some parts of the special zoning area around the Monastery, which is patrolled by KFOR troops. Four elderly Kosovo Serb nuns live under 24 hour Kosovo police guard in the Orthodox Church of the Holy Virgin in the Gjakovë/Đakovica municipality. They are escorted whenever they travel out of the site. In the Klinë/Klina municipality, the security situation has improved somewhat and Kosovo Serbs feel more confident to walk to local shops and markets. Although they keep a low profile in public places. In July 2009, a Kosovo Serb returnee was attacked by an unknown

⁶ Since February 2008, Kosovo Serb police officers had stopped serving in their posts south of the river Ibar and reported for duty in northern Kosovo. Their move to northern Kosovo police stations was never officially endorsed by Kosovo police.

perpetrator while working his field near Grabac/Grapc (Klinë/Klina). The mayor and the Kosovo police issued condemnations and stated that additional security and confidence-building measures would be taken. They also visited the affected family. Kosovo Albanian protesters threw stones at passing Kosovo Serb pilgrims on their way to the Orthodox Church of the Holy Virgin in Gjakovë/Đakovica to celebrate the Orthodox Assumption on 28 August 2009, with no municipal condemnation. In October 2009, two empty Kosovo Serb homes were burned in the Istog/Istok and the Pejë/Peć municipalities, respectively. In Klinë/Klina town, the house of another Kosovo Serb was burglarized and another stoned in November 2009.

Two Kosovo Albanian have allegedly harassed, assaulted and intimidated Kosovo Serb returnees in Osojane/Osojan and Zallq/Žać in the Istog/Istok municipality. They have been arrested, charged, and released pending trial. They have re-offended in a number of occasions, damaging the trust of the community in the rule of law.

A Kosovo Serb graveyard was desecrated for the third time in Vidëje/Vidanje (Klinë/Klina) in November 2009, after the municipality had restored previously inflicted damage. Tires of Kosovo Serb vehicles in the same village were slashed at least twice between January and March 2010. Also, between January and March 2010, a house in Klinë/Klina belonging to an elderly Kosovo Serb couple was repeatedly stoned during a period of three days. The municipality condemned the incident and funded all repairs. The police apprehended the Kosovo Albanian perpetrators, and its community policing unit conducted outreach to the targeted family. During the same periods frequent looting of empty properties of Kosovo Serbs displaced in Belo Polje/Bellopojë village near Pejë/Peć town went unreported to the police, with no significant municipal response. An empty house in the Kosovo Serb returnee village of Gremnik/Grebrik (Klinë/Klina) was set on fire by unknown perpetrators. The most serious of the security incidents in the region took place in February 2010, when a Kosovo Serb returnee was seriously assaulted by a Kosovo Albanian while he was walking from the ethnically mixed village of Zallq/Žać to the Kosovo Serb village of Osojane/Osojan. Local and central-level authorities condemned the incident and conducted extensive outreach to the community. The perpetrators went on to harass and assault a group of spontaneous returnees in Zallq/Žać with the support and participation of other Kosovo Albanian residents. The stoning of tents, shootings, and assaults were ongoing at the time of writing in June 2010 and appeared that they will continue. The international community and local authorities have condemned the incidents and conducted intensive outreach to those affected. Permanent KFOR and police presence there have failed to stop the attacks. In May 2010 a Kosovo Serb driven bus was stoned in Shtupel/Štupelj village by two Kosovo Albanians who were apprehended by the police. In June 2010 three Kosovo Serb houses were burglarized in Berkovë/Berkovo village. Both were incidents in the Klinë/Klina municipality.

Kosovo Serbs in the region are generally satisfied with the performance of the Kosovo police. The community is represented by five police officers in the Gorazdevac/Gorazhdevc substation, one in the Vitimirica/Vitomerica substations, and one in the Pejë/Peć station, all men. Community police units are very active in the municipalities of Istog/Istok and Kline/Klina. Kosovo Serb participation in municipal community safety councils and local public safety committees in the region is diverse. In Istog/Istok the municipal community safety council is functional and invitations have been extended to Kosovo Serbs. The community has failed to participate,

A Pejë/Peć victims' advocate mentioned that many Kosovo Serb women are victims of domestic violence. Unfortunately, they usually do not report the cases to Kosovo police or relevant law enforcement institutions.

however. No local public safety committees were established there. In Pejë/Peć the municipal community safety council is active and the community's participation is well-established, with Kosovo Serb representatives of Sigë/Siga, Brestovik/Brestovik and Levoshë/Ljevoša regularly and effectively engaging. A local public safety committee was established in Levoshë/Ljevoša, and its co-operation with the Pejë/Peć municipal community safety council is good. In the Deçan/Deçane municipality, the municipal community safety council is functioning but with no participation from the Serbian Orthodox Monks living in Visoki Deçani Monastery, nor from the small Kosovo Serb community. In the Klinë/Klina municipality, there is no municipal community safety council. Although, two new local public safety committees were established in the Dresnik/Drsdnik and Dollc/Dollac villages (Klinë/Klina) in April 2010. These forums are positively perceived by the community. Kosovo Serbs in the region utilise three humanitarian bus transportation services connecting their settlements to northern Mitrovicë/Mitrovica and to Zvečan/Zveçan municipality. A shuttle service is offered by the municipal community office in the Klinë/Klina municipality, linking Kosovo Serb settlements to public administration buildings. The lines are regular and the community has expressed no concern about their functioning. One of the shuttle services has been stoned on occasion while travelling through Kosovo Albanian-inhabited villages in the Skenderaj/Srbica municipality in the Mitrovicë/Mitrovica region.

In the Prishtinë/Priština region, there has been no significant change in the situation of Kosovo Serbs. Security incidents continue to occur, undermining the community's security and freedom of movement. These include an assault of three Kosovo Serbs by Kosovo Albanians in Lipjan/Lipljan town. In June 2009, the police responded promptly and apprehended five suspects, and the municipality condemned the incident. In September 2009, tombstones were damaged at a Kosovo Serb cemetery in the Vrellë/Vrelo village (Lipjan/Lipljan), which was condemned by the mayor through the local press. While in November 2009, another Kosovo Serb cemetery was desecrated in Gornja Brnjica/Bërnice e Epërme (Prishtinë/Priština) with no response from the authorities. Again in January 2010, two Orthodox cemeteries were vandalized in Llapnasellë/Laplje Selo village (Gračanica/Gračanicë), and in Lismir/Dobri Dub village (Fushë Kosovë/Kosovo Polje). The former drew no response from municipal officials, whereas the latter was discussed during a municipal meeting when the chairperson of the municipal assembly expressed his regret about the incident. However, no official statement was issued condemning the act. In December 2009, a Kosovo Serb woman was sexually assaulted by a Kosovo Albanian male, who was later apprehended, in Slivovë/Slivovo (Prishtinë/Priština). In March 2010, the Orthodox graveyard in Rubovc/Rubovce village (Lipjan/Lipljan) was desecrated, an act that was condemned by the mayor and discussed with the community during a meeting with the Kosovo police. Also in March 2010, an elderly Kosovo Serb male was physically assaulted and robbed in the ethnically mixed village of Čaglavica/Çagllavicë (Gračanica/Gračanicë), with no official response or outreach by the municipality. In April 2010, the house and car windows of a Kosovo Serb family in Kishnicë/Kišnica (Gračanica/Gračanicë) were stoned. Again, with no response from municipal authorities was forthcoming.

Kosovo Serbs in the Prishtinë/Priština region do not participate in the municipal community safety councils or the local public safety committees established in the areas where they reside. This may contribute to the lack of responsiveness by the authorities to their security needs. Community perceptions of policing in the region are generally good. Kosovo Serb officers are deployed in the region in the municipalities of Fushë Kosovë/Kosovo Polje (seven male and one female), Lipjan/Lipljane (22 males and two females; plus in the Janjevë/Janjevo sub-station five males and two females), Obiliq/Obilić (eight males and one female), Prishtinë/Priština (central, south and north and substations – 14 males and two females) and, Gračanica/Graçanicë (34 males and two female). In the Prishtinë/Priština regional directorate, there are one female and three male officers. The community utilises humanitarian bus transportation services connecting Kosovo Serb settlements within the region and to other Kosovo Serb settlements in the Mitrovicë/Mitrovica region. However, two out of four routes have ceased to operate regularly. Users complain about the unreliability and poor quality of the services of the other two. The transfer of competencies from the central to the local levels of governance has affected the provision of the municipality-funded transportation for non-majority communities in the region. Prishtinë/Priština municipality ceased services transporting Kosovo Serbs from Prishtinë/Priština city's "Yu Building" to Gračanica/Graçanicë town, arguing that the newly established municipality of Gračanica/Graçanicë should share the maintenance and operational costs. In contrast, Lipjan/Lipljan and Gračanica/Graçanicë local authorities demonstrated pragmatism by agreeing to share operational expenses of the service transporting Kosovo Serb students travelling from Lipjan/Lipljan to Gračanica/Graçanicë town.

In July 2009, the Kosovo Serb leader of Kishnicë/Kišnica village in Gračanica/Graçanicë conveyed his community's perception that frequent security incidents in the area put pressure on them to leave Kosovo.

In the Prizren region, no serious security incidents affecting Kosovo Serbs were reported between July 2009 and June 2010, although private property and religious sites continue to be targeted. The community perceives the continued burglaries and arsons of their properties to be the outcome of inadequate policing. In October 2009, a Kosovo Serb graveyard was vandalized in the village of Mushtisht/Mušutište (Suharekë/Suva Reka) by two Kosovo Albanians, later apprehended. The mayor, Kosovo Albanian village leaders and the Kosovo police condemned the incident. The returns activities currently being implemented in the village were not greatly affected by the incident. In November and December 2009, two uninhabited Kosovo Serb houses in Prizren town were set on fire by unknown persons, with no response from the municipal authorities. Again, in November 2009, graffiti "Kosova AKSH" (Kosovo National Army) was sprayed on the wall of the Serbian Orthodox Monastery in Zoqishtë/Zočişte in Rahovec/Orahovac. The Serbian Orthodox Church local brotherhood raised their concerns, claiming that the graffiti was intended as an act of intimidation. In January 2010, unknown persons damaged the doors and windows of a health centre, a school and a house in the Kosovo Serb returnee village of Novake/Novak (Prizren). Four Kosovo Albanian youths were detained in connection to the case, all of whom approached the Kosovo Serb village leader along with their parents to apologize for the incident. In February 2010, the house of a Kosovo Serb in the Rahovec/Orahovac town was damaged. In May 2010 two Kosovo Serb houses were set on fire in

Prizren town. Despite the reported incidents, freedom of movement in the Prizren region is satisfactory, and Kosovo Serbs from the Župa/Zhupë valley and Novake/Novak village visit Prizren town on a daily basis. However, Kosovo Serbs in the Rahovec/Orahovac municipality have worse security perceptions than their peers elsewhere. There are three humanitarian bus transportation services connecting Kosovo Serb settlements within and outside of the region, including to Štrpce/Shtërpçë in the Gjilan/Gnjilane region, Gračanica/Gračanicë in Prishtinë/Priština, and the northern Mitrovicë/Mitrovica. Only two Kosovo Serb police officers serve in the Rahovec/Orahovac police station and are deployed in the Kosovo Serb village of Velika Hoča/Hoçë e Madhe. Neither holds a senior police position in the station. Kosovo Serbs do not participate in the municipal community safety council of Prizren. In Rahovec/Orahovac the council is not functional and has not met since 2008. The community no longer participates in the largely inactive Mushnikovë/Mušnikovo local public safety committee.

3. Returns and reintegration

According to the UNHCR estimates, only 8,656 Kosovo Serbs have voluntarily returned to their pre-conflict homes from external and internal displacement since 2000.

Estimations indicate that some 200,000 persons, the majority of whom were Kosovo Serbs, were displaced from their homes, mostly in the immediate aftermath of the conflict in 1999.⁷ According to UNHCR estimates, only 8,656 Kosovo Serbs have voluntarily returned to their pre-conflict homes from external and internal displacement since 2000.⁸ Limited access to property, blocked or delayed property restitution proceedings, the lack of economic opportunities and a general feeling of insecurity among displaced persons continue to be the main obstacles to sustainable returns. UNHCR further reports that between 2008 and 2010, a total of 61 Kosovo Serbs were forcibly returned to Kosovo.⁹

In the Gjilan/Gnjilane region, UNHCR reports that there are 1,175 displaced Kosovo Serbs.¹⁰ A large number of Kosovo Serbs live in displacement outside of the region, having left immediately after the conflict in 1999. The rate at which the Kosovo Serb community is leaving has decreased. Yet, many leave each year due to the economic uncertainty in Kosovo and their perceptions that a more sustainable future is available outside of Kosovo. The numbers of returns have fluctuated in recent years, from 231 in 2008, to 439 in 2009, and 310 in the first five months of 2010¹¹, and have included returns to place of origin and to areas of the region where other Kosovo Serb communities reside. For example, 22 Kosovo Serb families displaced from the village of Klobukar/Klllobukar in the Novo Brdo/Novobërdë municipality, had their houses reconstructed in a new location, near to the original site. The organized returns project, which was funded by the Ministry for Communities and Returns and implemented by the NGO Sveti Nikola, saw the families return in July 2009. As part of a returns project implemented by UNDP, nine Kosovo Serb families returned to the village of Softaj/Softović in the Ferizaj/Uroševac municipality in April 2010. In both cases, however, returnees have faced problems that jeopardize their sustainable reintegration. In the first case, the returnees complained of deficiencies in the housing construction, the lack of

7 Estimates range from 65,000 (European Stability Initiative) to 230,000 displaced persons (Serbian Government). The UNHCR uses the official government figures, and calls for an update on the registration of displaced persons see <http://www.internal-displacement.org>. According to UNHCR statistics (April 2010), an estimated number of 10,297 Kosovo Serbs remain displaced within Kosovo.

8 UNHCR OCM Prishtinë/Priština Statistical Overview (Update as at the end of April 2010).

9 Ibid.

10 Ibid.

11 UNHCR OCM Prishtinë/Priština Statistical Overview (Update as at the end of May 2010).



CONTAINERS HOUSING INTERNALLY DISPLACED KOSOVO SERBS IN PADALIŠTE/PADALISHTË IN THE NEWLY-ESTABLISHED MUNICIPALITY OF GRAČANICA/GRAČANICË. THE MAJORITY OF THE FAMILIES ARE VULNERABLE AND RELY ON HUMANITARIAN ASSISTANCE FROM THE SERBIAN COMMISSARIAT FOR REFUGEES. MOST OF THEM FACE DIFFICULTIES IN ACCESSING PUBLIC SERVICES DUE TO THE LACK OF DOCUMENTS. IN THIS COLLECTIVE CENTRE, 22 KOSOVO SERB FAMILIES (46 PERSONS) LIVE IN CONTAINERS. ALL OF THEM LOST OR FLED THEIR HOMES DURING THE MARCH 2004 RIOTS IN KOSOVO.

potable water, electricity shortages, delays in launching the income generating component, and the lack of security of tenure. Due to the lack of funds, the municipality has requested support from the Ministry for Communities and Returns in 2009; the answer remains pending. Currently, there are approximately 15 returnees living in the village, but they are considering re-departure because of the inadequate living conditions. In the second case, returnees left Softaj/Softović, returning to their place of displacement immediately after their return due to the lack of running water in the newly-built houses. The representatives of returnees are currently seeking a solution for water supplies through contacts with the municipality and international organizations.

Returnees to Klobukar/ Klobukar in the Novo Brdo/ Novobërdë municipality, do not have security of tenure. None of the return project beneficiaries has signed a contract with the implementing partner to secure the right of use of the houses and the land which they have returned to.

In Viti/Vitina municipality, 33 spontaneous returns were registered by the municipal returns officer since mid-2009, mainly to the village of Klokot/Kllokot, which is now part of the newly-established municipality Klokot/Kllokot. There was a case of an urban return to Viti/Vitina town. In the Novo Brdo/Novobërdë municipality, Kosovo Serbs spontaneously returned to different places of origin, namely to the villages of Izvor, Zebincë/Zebince, Bostane/Bostan, Klobukar/Klobukar, and Jasenovik. Furthermore, within the Return and Reintegration to Kosovo project (RRK¹²) phase I, 13 houses were reconstructed for Kosovo Serb families in the villages Gornje Kusce/Kufcë e Epërme¹³, Pasjane/Pasjan and Parteš/Partesh. The ongoing second phase of the RRK I project targets Kosovo Serb families originating from the village Zhegër/Žegra who requested to return from the places of displacement. The municipal assembly in Gjilan/Gnjilane approved the allocation of municipal land in the village Donja Budriga/Budrigë e Poshtme for the construction of houses for six families from this group. Two other requests for municipal land in the villages Donja Budriga/Budrigë e Poshtme and Pasjane/Pasjan are still pending approval. In addition, three houses for displaced families from Zhegër/Žegra will be reconstructed on the land already belonging to beneficiaries in the villages Gornje Kusce/Kufcë e Epërme, Parteš/Partesh, Pasjane/Pasjan. Moreover, under the framework of the Return and Reintegration to Kosovo project (RRK) phase II, several go-and-see visits were organized in Ferizaj/Uroševac. The only municipality in

12 The Return and Reintegration in Kosovo I (RRKI) project is a joint initiative funded by the European Commission in partnership with the Ministry of Communities and Returns and UNDP, aimed at supporting the sustainable return of refugees and displaced persons through the increased involvement of government and non-government actors at both central and municipal level. The project is being implemented in four municipalities: Istog/Istok, Fushë Kosovë/Kosovo Polje, Pejë/Peć, and Gjilan/Gnjilane over a period of 21 months.

13 The village is in the Novo Brdo/Novobërdë municipality. Reconstruction started before the November 2009 elections.

More than ten years after the conflict and there is no durable solution in sight for those Kosovo Serbs displaced in collective centres in the municipality of Štrpce/Shtërpçë. By now all have lost hope for a sustainable return.

UNHCR estimated that there are 7,002 Kosovo Serbs displaced in northern Mitrovicë/ Mitrovica and Zubin Potok, Leposaviq/ Leposaviq and Zvečan/Zvečan municipalities from elsewhere in Kosovo.¹

the region that has seen no displacement of Kosovo Serbs is Štrpce/Shtërpçë. However a significant population of internally displaced persons, of whom roughly 800 are Kosovo Serbs and 14 Croatian Serbs, are still located in four collective centres in the municipality.

The Mitrovicë/Mitrovica region continues to host the vast majority of displaced persons within Kosovo. At the same time, a large number of Kosovo Serbs from the region remain displaced outside of Kosovo. Only a few Kosovo Serbs have returned to their places of origin since the 2009 edition of the Profiles, mainly to the municipalities of Vushtrri/Vučitrn and Skenderaj/Srbica. In 2009 and 2010, the implementation of a Ministry for Communities and Returns-funded returns project to two villages in the Vushtrri/Vučitrn municipality, namely Dalak/Doljak and Shitaricë/Stitarica, began. The project included the construction of 15 houses, 13 houses for 14 Kosovo Serb families and two for Kosovo Albanian socially vulnerable families. It also constructed a water pump and sewage system. The handover of keys took place in May 2010. In 2009, UNDP financed the construction of four houses for returnee families in the Kosovo Serb villages of Grace/Gracë and Priluzhë/Prelluzhë in Vushtrri/Vučitrn municipality. Several go-and-see visits were organized in 2009 to different locations in Vushtrri/Vučitrn, but no follow up activities have been implemented with displaced Kosovo Serbs from Samodrezhë/Samodreža and Pantinë/Pantina in the municipality. In the Skenderaj/Srbica municipality, UNDP is reconstructing one house in the village of Banja/Bajë for a Kosovo Serb family who returned in 2007. Mercy Corps also provided agricultural machinery to the Kosovo Serb communities in Banja/Bajë and Suvo Grlo/Syriganë. The implementation of a return project to the village of Runik/Rudnik is still pending due to the lack of financial resources, despite the firm commitment by the displaced to return. In November 2009, a go-and-inform visit was organized for the displaced persons in Runik/Rudnik. They were concerned about not receiving enough information regarding the status of the project proposal and the commitment by the relevant institutions to enable their return. A go-and-see visit was organized for 14 Kosovo Serb families in southern Mitrovicë/Mitrovica on 6 October 2009. In April 2010, another go-and-see visit was organized to the villages Stantërg/Stari Trg and Tunel i Parë/Prvi Tunel for nine Kosovo Serbs currently displaced in various towns in Serbia. However, the returns have yet to materialize. In spring 2009, the prospect of Kosovo Albanian returns to Brdjani/Kroi i Vitakut brought some attention to the neglected project of Svinjarë/Svinjare, where since the riots of March 2004 that displaced the entire population of the village, only one Kosovo Serb has returned. When Brdjani/Kroi i Vitakut reconstruction began, Kosovo Serb representatives insisted that any return to the north be reciprocated in the south. In June 2009, Mitrovicë/Mitrovica municipality began funding a daily bus line between Mali Zvečan/Zvečan i Vogël and Svinjarë/Svinjare to enable the displaced to visit their properties. However, on 16 November 2009, the bus company stopped providing transport, reportedly because the municipality never paid for the service. Finally, several forced returns of Kosovo Serbs have been reported in the region, for instance to Priluzhë/Prelluzhë in the Vushtrri/Vučitrn municipality. Municipalities remain unable to assist returnees due to lack of resources.

¹ UNHCR OCM Prishtinë/Priatina Statistical Overview (Update as at end of December 2009).

There are 48 internally displaced Kosovo Serbs living in the Pejë/Peć region. The number of returns in the region is fairly large, with returns activities occurring in most municipalities. In the Istog/Istok municipality, according to the municipal returns officer, 92 Kosovo Serb families returned during 2009 and in the first half of 2010, with 18 Kosovo Serb families alone returning to the village of Sinajë/Sinaje. Thirty families from a number of villages in the municipality have been supported within the framework of the latest Return and Reintegration in Kosovo programme implemented by UNDP. Furthermore, there have been voluntary spontaneous returns to the Dragolevc i Eperm/Gornji Dragolevac, Polanë/Poljane and Muzhevinë/Muževina villages. Some of the spontaneous returnees are being provided with assistance from UNHCR and other stakeholders. In the village of Zallq/Žac, between 20 and 30 Kosovo Serb heads of household spontaneously returned in March 2010 and are currently living in tents provided by UNHCR. At the end of May 2010, 117 requests for assistance to return to Zallq/Žac had been made to the municipality, according to the municipal return officer. The reconstruction of houses in the village will be funded by the Ministry for Communities and Returns. During 2010, there have been a number of incidents including assault and intimidation against these returnees by the local Kosovo Albanian community, including stonings, shootings and physical attacks. The receiving community alleges that there are war criminals amongst the returnees.¹⁴ In the first months of 2010, the Klinë/Klina municipality counted about 30 new returnees, mostly concentrated in Berkovë/Berkovo, one of the most successful returnee sites. Out of the 60 families living in Berkovë/Berkovo in 1999, 33 heads of household have already returned. Furthermore, 52 houses were reconstructed in Dresnik/Drnsnik, 30 in Klinafç/Klinavac, 54 in Videjë/Vidanje, 28 in Grapç/Grabac, 44 in Binxhë/Biça and a smaller number in the villages of Dollc/Dolac, Grebnik/Grebnik, Leskoc/Leskovac, Petriq i Ultë/Donji Petrić, Pogradjë/Pograde and Stupel/Stupelj. In the villages of Dollc/Dolac, Grebnik/Grebnik and Klinë/Klina town, 12 families, four families and one family, respectively, have recently returned within the framework of the Return and Reintegration in Kosovo project implemented by the Danish Refugee Council.

In the municipality of Pejë/Peć, representatives of Kosovo Serb villages and displaced persons regularly participate in the municipal working group on returns meetings. They have expressed concerns over property disputes, the selection process of beneficiaries for returns projects and the drafting of the municipal returns strategy. Pejë/Peć municipality is one of the four municipalities benefiting from the Return and Reintegration to Kosovo project phase I, implemented by UNDP. Returns locations include Vitomicë/Vitomirica, the informal settlement of Llazoviç/Lazović, Belo Polje/Bellopojë and Pejë/Peć town as well as Nakëll/Naklo and Maja e Zezë/Crni Vrh villages. Only one Kosovo Serb woman lives permanently in Deçan/Dečane, while four others come from time to time and stay for a short period in the town. Their return was mostly hampered by the lack of access to their property, which was illegally re-occupied after a first eviction executed by the Kosovo Property Agency. Several go-and-see visits for potential Kosovo Serb returnees have taken

Klinë/Klina municipality is becoming one of the most active in the Pejë/Peć region in promoting and facilitating returns. The number of returnees has increased from year to year. Since 2005, between 500-1,000 Kosovo Serbs out of a pre-conflict population of 6,000 have returned on a permanent or temporary basis.

The settlements with the highest number of Kosovo Serb returnees are Klinë/Klina town with about 100 families, followed by Videjë/Vidanje and Dresnik/Drnsnik, with more than 60 returnees each, including school-age children.

¹⁴ For more information please see the security section of the Kosovo Serb Profile.

In June 2010, three Kosovo Serb families spontaneously returned to Prizren and were able to access their property without any problems. This marks a positive step towards restoring the multi-ethnic character of the city.

The reconstruction of ten houses belonging to Kosovo Serbs expelled from the historic “Potkaljaja/Nënkalaja” neighborhood in the centre of Prizren town during the March 2004 riots will begin before the end of 2010.

It will be funded by the Ministry for Communities and Returns and the British Government.

place in the last two years, supported by the Danish Refugee Council and UNDP. At the end of 2009, the Deçan/Deçane municipal returns officer led a go-and-inform visit to Montenegro to discuss returns-related issues with Kosovo Serbs and Kosovo Montenegrins. As a result, 13 new requests from Kosovo Serbs currently displaced in Montenegro were submitted to the Deçan/Deçane municipal returns office in 2010. There were also go-and-inform visits to Montenegro from the Istog/Istok municipality and to different locations in Serbia from Klinë/Klina. Go-and-see visits for displaced persons regularly take place in the municipalities of Klinë/Klina and Istog/Istok; a smaller number take place in Pejë/Peć and Deçan/Deçane. These are mainly organized by the Danish Refugee Council. No forced returns have been reported in the Pejë/Peć region, except for one family in Pejë/Peć municipality forcibly repatriated from Sweden. The family lives in Gorazdevac/Gorazhdevc, where they are sheltered in a relative's house. They have not received any assistance from the municipality to date. Around 1,960 Kosovo Serbs remain displaced in the Prishtinë/Priština region, mainly concentrated in Gračanica/Graçanicë and surrounding villages in the southern part of Prishtinë/Priština.¹⁵ Two collective centres provide accommodation for displaced persons in Gračanica/Graçanicë, who in many cases continue to live under appalling conditions. The majority of the families in these collective centres are vulnerable, relying on assistance from the Serbian Commissariat for Refugees. Most face difficulties in accessing public services due to the lack of documents. There has been no significant increase in returns during the reporting period, with few displaced persons returning to the Kosovo Serb inhabited areas of the Prishtinë/Priština, Obiliq/Obilić, Lipjan/Lipljan and Fushë Kosovë/Kosovo Polje municipalities in either a spontaneous or facilitated manner. For example, since June 2009, six families were registered as spontaneous returnees and received housing assistance in Obiliq/Obilić; two in Lipjan/Lipljan; and, two in Prishtinë/Priština. Between June 2009 and June 2010, one go-and-see visit facilitated by the Danish Refugee Council and UNHRC took place in Fushë Kosovë/Kosovo Polje, while five go-and-inform visits from Obiliq/Obilić to different locations in Serbia were facilitated by the same organisations. In Fushë Kosovë/Kosovo Polje, during 2009, under the project Return and Reintegration in Kosovo I, co-funded by the Ministry for Communities and Returns and the European Commission, one Kosovo Serb family returned to the municipality and five are waiting to return upon the reconstruction of their houses. In 2010, within the framework of the returns project to Laplje Selo/Llapjeselle village in Gračanica/Graçanicë, the Ministry for Communities and Returns handed over the keys of flats to 33 Kosovo Serb families, including 19 families displaced outside of Kosovo and 14 families displaced within Kosovo. An additional 27 families are expected to be accommodated in the apartment blocks. In the Obiliq/Obilić municipality, twelve Kosovo Serb displaced persons have been selected within the framework of the Return and Reintegration in Kosovo II project, co-funded by the Ministry for Communities and Returns and the European Commission and to be implemented by the Danish Refugee Council. In other municipalities of the region, such as Podujevë/Podujevo and Shtime/Štimlje, the returns process is not moving forward due to several factors. These

¹⁵ Ibid.

include the lack of inter-ethnic dialogue between the displaced community and the municipality, the lack of public awareness on the returns process, the lack of adequate funds, the lack of interest to return, and the insufficient commitment on the part of senior municipal officials to the returns process.

In the Prizren region, the majority of Kosovo Serb returns have been to Prizren and Rahovec/Orahovac municipalities. The number of Kosovo Serb returnees is steadily decreasing, only 13 were registered in 2009. To date, only two Kosovo Serb returnees have registered in 2010. There are 112 displaced Kosovo Serbs living in the Prizren region¹⁶, the majority of whom are located in the upper part of Rahovec/Orahovac town. Most of these displaced persons were previously residing in the lower part of the town, and are now displaced in properties belonging to close family relatives in the upper part, which was and still is mainly populated by Kosovo Serbs. However, there are several cases of people paying rent or who are temporarily accommodated in vacant houses owned by those who remain displaced outside of Kosovo. Several displaced Kosovo Serbs are also accommodated privately in the Župa/Zhupë valley in the Prizren municipality. Kosovo Serbs are represented in three municipal working groups on returns, namely in Prizren, Suharekë/Suva Reka and Rahovec/Orahovac. In 2009, municipal return strategies were approved and implemented in all municipalities of the Prizren region (except Mamuşa/Mamushë/Mamuša), with the participation of displaced Kosovo Serbs in Prizren, Suharekë/Suva Reka and Rahovec/Orahovac. The Kosovo Serb community in Prizren has not been affected by forced returns from third countries.

4. Serbia-funded institutions and services

Following the political developments of February 2008, the Kosovo Serb community withdrew from Kosovo's institutions and public life, reversing the trend of the previous nine years in which Kosovo Serbs had slowly begun to participate in Kosovo's institutions. Serbia-run institutions gained even more influence in terms of local governance and service provision.¹⁷ In some regions, the presence of these Serbia-run institutions is mostly symbolic. In others, they provide the bulk of the local governance and services required by the Kosovo Serb community, including administration, education and health. This situation remains largely unchanged since 2009. However, the current process of transferring competencies and the establishment of new municipalities in Kosovo Serb majority areas has already reduced their influence. In response, the Government of Serbia has begun to streamline and restructure its institutions and service provision in Kosovo.

In the Gjilan/Gnjilane region, the Kosovo Serb community remains heavily dependant on services provided by Serbia-run institutions. The municipal administrations and assemblies deriving from the 11 May 2008 Serbian local elections are functional in most municipalities of the region and are accessible to all Kosovo Serbs

It remains to be seen what impact the establishment of new Kosovo Serb majority municipalities in the Gjilan/Gnjilane and Prishtinë/Priština regions will have on the extent and influence of Serbia-funded institutions and services in those areas.

¹⁶ UNHCR OCM Prishtinë/Priština Statistical Overview (Update as at end of May 2010).

¹⁷ For a detailed assessment of the service provision by Serbia-run institutions please see the relevant Access to Services Sections, particularly those covering social services (6), education (8), health (9), and justice (10). Please also refer to the OSCE report Parallel Structures in Kosovo (2003), http://www.osce.org/documents/mik/2003/10/698_en.pdf and report Parallel Structures in Kosovo (2006-2007), http://www.osce.org/documents/mik/2007/04/23925_en.pdf.

in the region. One exception is the small Kosovo Serb returnee community in the Ferizaj/Uroševac municipality, where the Serbia-run institutions are not available. Inhabitants there have to travel to the Gračanica/Gračanicë and Štrpce/Shtërpçë municipalities to access services. In Mitrovicë/Mitrovica region, the Kosovo Serb community relies heavily on social assistance coming from Belgrade. In the Prizren region, Serbia-run institutions and services are established, but operate to a lesser degree due to the small size of the Kosovo Serb community. There is a Serbia-run municipal structure operating in Štrpce/Shtërpçë town. Serbia-run legislative and executive structures, as well as health and education facilities, exist in Orahovac/Rahovec municipality. The Serbia-run municipal assembly in Orahovac/Rahovec holds regular meetings.

In the Pejë/Peć region, the prevalence and effectiveness of Serbia-run institutions and services has increased. For the municipalities of Deçan/Deçane and Gjakovë/Đakovica, such services are located outside the municipalities and/or Kosovo. However, there are Serbia-run local administrations based in Osojane/Osojan (serving the Istog/Istok municipality), and Klinë/Klina and Gorazdevac/Gorazhdevc (serving the Pejë/Peć municipality). These services have had a significant impact on the sustainability of Kosovo Serb returns to the region, and provide services to the majority of Kosovo Serbs living there. In all three areas, the Serbia-run institutions are also major employers. In the Prishtinë/Priština region, the majority of the Kosovo Serb community also depends on Serbia-run institutions for the provision of services, for financial support and for employment opportunities.

5. Access to municipal services and public utilities

Kosovo Serbs access municipal services and public utilities through a combination of the Serbia-run and Kosovo institutions. The selection of a service provider is based on needs and pragmatism, particularly in relation to proximity, availability and cost.

Generally, there has been some improvement in the ability of Kosovo Serbs to access Kosovo services in some regions, particularly in those where new Kosovo-Serb majority municipalities have been established. In other regions, there appears to be a decrease in access. Across the regions, the provision of public utilities such as water, garbage collection and sewage remains sporadic at best, and non-existent at worst. The situation in relation to electricity has improved in the past year, with most Kosovo Serb communities throughout Kosovo signing collective agreements with the Kosovo Energy Corporation (KEK) to make regular payments in exchange for the freezing of debts to the company. This followed a period during the winter of early 2009 when there were prolonged power cuts for weeks that affected both Kosovo Albanian and Kosovo Serb villages. However, issues such as the size of debt in the Kosovo Serb villages, and the refusal of some Kosovo Serbs to allow KEK to read their meters, means that this community has been particularly affected in terms of the length of the cuts and in finding a successful solution to them. Relations with KEK are mixed, with reports of Kosovo Serbs being verbally insulted by its officials in the Gjilan/Gnjilane and Pejë/Peć municipalities (see Section 2 above) while in other cases the community reports an increase in co-operation with its officials.

In Gjilan/Gnjilane, the Kosovo Serb community has unhindered access to municipal services from both the Kosovo and Serbia-run systems. However, the services offered by the Kosovo municipal authorities are not often used by the Kosovo Serb community. The situation in relation to electricity has improved since 2009. Kosovo Serbs experience fewer disconnections since they regularised their payments to KEK. However, in May 2010, the mixed village of Livoç i Epërm/Gornji Livoç in Gjilan/Gnjilane municipality suffered from collective disconnections lasting for four days due to the non-payment of bills even though the majority of the Kosovo Serb community had paid. Similarly, the Kosovo Albanian community had failed to pay their outstanding debts, and electricity was only restored when all debts were settled. Furthermore, a partial solution has been reached for socially vulnerable Kosovo Serb families and displaced persons living in collective centres in the Štrpce/Shtërpçë and Gjilan/Gnjilane municipalities.¹⁸ They have lived under constant threat of disconnection because of unpaid bills since March 2009. In May 2010, the Ministry for Communities and Returns finally decided to cover up to 400 kilowatts monthly for each family in the collective centres until the end of 2010. This amount will not be sufficient during the winter season for families that depend on electricity for heating. In some villages, water and sewage systems exist. In others, villagers use water wells and septic tanks. In the returns sites of Softaj/Softovic and Pojate/Pojatishte, in the Ferizaj/Uroševac municipality, all communities have been without running water for four months, reportedly due to the non-payment of bills to the water supplier. Waste collection services exist in many areas, but many villages still maintain the tradition of their own “informal” garbage dumps, which contaminate water and the environment.

In the Mitrovicë/Mitrovica region, access to, and the use of Kosovo municipal services has increased amongst Kosovo Serbs. For example, the municipal community office in Priluzhje/Prelluzhë hosts a branch of the Vushtrri/Vučitrn municipal civil registration office. This branch was re-opened in June 2009 as a result of the increasing number of Kosovo Serbs applying for Kosovo documents. Also, to address problems with misspelling in documents such as birth certificates or passports, a municipal community office clerk was hired to work at the civil registration office in Vushtrri/Vučitrn town. All Kosovo Serb settlements in the Mitrovicë/Mitrovica region signed agreements with KEK in 2009, improving the supply of electricity to the Kosovo Serb community in the region. A KEK branch office also opened in Priluzhje/Prelluzhë, which has improved access there. Access to other utilities remains poor. Garbage collection remains a challenge in most of the areas. Residents must dispose garbage on their own. In Priluzhje/Prelluzhë, Vushtrri/Vučitrn municipality, garbage is irregularly collected by a company from Plementin/Plementina in Obiliq/Obilić municipality. Also in Vushtrri/Vučitrn municipality, Grace/Gracë suffers from a dysfunctional sewage system while in Banja/Bajë there are garbage containers but they are rarely emptied. Payment for the water supply has not been regularized in the case of Kosovo Serbs from the Vushtrri/Vučitrn municipality and from Skenderaj/Srbica. The municipality of Vushtrri/Vučitrn suffers from water shortages in general. Water cuts affect paying and non-paying areas and are common in all four settlements. In Skenderaj/Srbica, despite non-payment, the community has access to spring water.

The Kosovo Electric Corporation (KEK) campaign to collect debts through collective disconnections heavily impacted upon Kosovo Serbs, who had refused to pay their bills partly for financial but also for political reasons. KEK offered a compromise solution to temporarily freeze debts and to reconnect those who signed an agreement committing to paying their bills regularly.

In Klinë/Klina, the electric pump of the regional water company was disconnected by Kosovo Electric Corporation in February 2010 due to outstanding debts. It left Kosovo Serbs and other communities without drinking water for months. As a temporary solution, KFOR and the company” found alternative ways to refill the water reservoirs of the villages.

In the villages of BeloPolje/Bellopojë, Ljevoša/Levoshë and Brestovik/Brestovik, in the Pejë/Peć municipality, Kosovo Serb returnees have organised their own garbage collection system.

¹⁸ For detailed information about the situation in the centres please refer to the OSCE report, In Pursuit of Durable Solutions for those Displaced in the Collective Centres in Štrpce/Shtërpçë, Municipality, March 2010, http://www.osce.org/documents/mik/2010/04/43384_en.pdf.

For Kosovo Serbs in Goraždevac/ Gorazhdec in the Pejë/Peć municipality, the Serbia-run institutions provide residents with a garbage collection service.

Kosovo Serb returnees are also facing shortages of potable water in Laplje Selo/ Llaplasellë in Gračanica/ Graçanicë due to deficient water pumps.

In the Pejë/Peć region, the situation varies from municipality to municipality. In Deçan/Deçane and Istog/Istok, the Kosovo Serb community generally has access to Kosovo municipal services but prefers to use the services provided by the Serbia-run institutions. In the Klinë/Klina municipality, about 200 Kosovo Serbs have obtained Kosovo ID cards, based on need rather than for ideological reasons. Kosovo Serbs also go to the centre for civil registration to obtain other official documents, such as birth certificates. There are many complaints that such documents are often issued with spelling mistakes. In the Pejë/Peć municipality, due to the increase in Kosovo Serbs requesting ID cards, a mobile team visits individuals in their homes in order to assist with registration procedures related to the issuance of IDs. This service is available to all non-majority communities in the municipality, as well as to persons with disabilities. The situation in relation to electricity for Kosovo Serbs has improved since last year. Payments are now being made to KEK, and as a result electricity is generally provided. On occasion, KEK has disconnected some of the Kosovo Serb-inhabited villages from the power supply because of non-payment. There have also been power outages reportedly due to technical faults with KEK equipment. Other utilities, such as sewage, garbage collection and water are not provided regularly. For example, since February 2010, several villages of the Klinë/Klina municipality, including the three mixed-villages of Videjë/Vidanje, Jagodë/Jagoda, and Deiq/Deiç have remained without water. The reason for the disconnection are debts amounting to approximately EUR 30,000 owed by the regional water supply company to KEK. Other instances of service disruption are due to technical problems related to old installations, and occasionally deliberate damage to the water supply systems of the Kosovo Serb-inhabited villages by unknown perpetrators. Garbage collection companies do not serve many rural areas in the region. Rubbish is often dumped in open spaces, or villages have resorted to organising their own collection systems. There are also areas where there is no connection to the sewage system.

In the Prishtinë/Priština region, access to municipal services and public utilities for the Kosovo Serb community appears to have deteriorated since the 2009 edition of the Profiles. Only a few in the Kosovo Serb community have access to municipal services through the municipal community offices. Electricity supply continues to be problematic for the most vulnerable Kosovo Serbs in the region, such as those housed in the container settlements of “Voçar/Voçari” and “Padalište/Padallishtë” in Gračanica/Graçanicë. Despite the signing of payment agreements with Kosovo Energy Corporation in June 2009, collective disconnections have continued. Following the latest announcement of disconnections by KEK in April 2010, an intervention by the Ministry for Communities and Returns secured the continuation of services. Kosovo Serbs have access to all municipal services as well as to public utilities, despite reluctance at times on their part to engage with the Kosovo institutions. Following the disconnection of Serbian Orthodox sites in the region in September 2009, an agreement between the Serbian Orthodox Church and KEK in January 2010 led to the reconnection of the Church of “Saint George” and the Monastery of “Saint Archangel” in Prizren, and the Monastery of the “Holy Healers” in the Rahovec/Orahovac municipality.



FOOD DISTRIBUTION FROM SERBIA INSTITUTIONS TO KOSOVO SERBS IN HOÇË E MADHE/VELIKA HOÇA IN THE RAHOVEC/ORAHOVAC MUNICIPALITY (PRIZREN REGION).

6. Access to social services and welfare

Kosovo Serbs generally access social services provided by both Kosovo institutions and the Serbia-run institutions. In Gjilan/Gnjilane region, the exception is the Ferizaj/Uroševac municipality where there are no Kosovo Serbs eligible for social welfare assistance provided by Kosovo. However, the elderly within this group do receive pensions from Kosovo. In the Mitrovicë/Mitrovica region, the community relies on Serbia-run institutions for the provision of social services, such as unemployment benefits, family benefits and pensions. Many Kosovo Serbs in the region also receive minimal wages as former workers of socially owned enterprises. In the Pejë/Peć region, there has been a slight increase in the number of Kosovo Serbs utilising Kosovo social services. For instance, four elderly returnees living in the Gjakovë/Đakovica municipality now claim under the Kosovo pension scheme. In Istog/Istok, Kosovo Serbs claim both assistance from the social centre of the municipality and from Serbia-run institutions. While in Klinë/Klina, with the exception of a few elderly Kosovo Serbs who receive a pension from Kosovo, the majority utilise the social assistance coming from Serbia-run institutions. The situation is similar in the Pejë/Peć municipality, although the establishment of the municipal community sub-office in Goraždevac/Gorazhdec in 2008 has improved community access to Kosovo social services. In the Prishtinë/Priština region, the majority of the Kosovo Serb community rely on the services provided by Serbia-run institutions, although a small number of elderly persons also receive Kosovo pensions. Lastly, in the Prizren region, Kosovo Serbs are able to access social services. Only a small number of them receive social assistance from Kosovo institutions.

7. Access to property and housing

Access to property and housing for Kosovo Serbs continues to be impaired by the illegal occupation of their homes, business and arable land. This continues to impede the return of thousands

“DIMITRIJE TUCOVIĆ” STREET IN THE POTKALJAJA/NĚNKALAJA QUARTER OF PRIZREN TOWN, A FORMERLY THRIVING KOSOVO SERB AREA OF TOWN WHERE THE COMMUNITY TRADITIONALLY RESIDED. MOST KOSOVO SERBS FLED IN THE AFTERMATH OF THE 1999 CONFLICT, THOSE THAT REMAINED ABANDONED THEIR PROPERTIES DURING THE UNREST OF MARCH 2004. FOLLOWING INCIDENTS OF LOOTING, ARSON AND YEARS OF NEGLIGENCE, MANY PROPERTIES REMAIN BADLY DAMAGED OR TOTALLY DESTROYED.



Illegal occupation of Kosovo Serb homes, business, and arable land continues to impede the return of many displaced persons. Illegal occupants often repeatedly usurp property after eviction orders have been issued and implemented. The Kosovo police appear powerless to stop it.

of displaced Kosovo Serbs. More than ten years after the 1999 conflict, Kosovo Serb properties remain occupied, often repeatedly re-occupied after eviction orders have been implemented following decisions by the UN Housing and Property Directorate or the Kosovo Property Agency (KPA). The Kosovo police implement eviction orders, but because the properties regularly remain empty and unprotected with the rightful owner still in displacement, the former illegal occupants re-enter the properties. Other concerns in relation to access to property include the need for reconstruction and inaccessibility due to security concerns. Arable land is also often illegally occupied or used by the majority Kosovo Albanian community, such as for the illegal cutting of wood in forest areas. Many displaced persons have submitted their cases to KPA but are unable to follow up on progress from their location of displacement. The Agency cannot implement outreach visits to those displaced outside of Kosovo as it is not recognised by the Republic of Serbia. These factors have resulted in reduced contact between the Agency and complainants, seriously hampering the chances of a successful resolution of the cases.

The OSCE continues to work on raising awareness of the Kosovo Property Agency’s mandate. Its current project, “Housing and Property Rights for Everyone” that includes outreach visits to communities affected by the illegal occupation of their property throughout Kosovo.

In the Gjilan/Gnjilane region, the municipality of Štrpce/Shtërpçë provides an exception to the general problems that Kosovo Serbs face in relation to property and housing issues. In this municipality, there are relatively few problems regarding access to property and land, since Kosovo Serb have always represented the majority in this area. However, in other areas of the region accessing privately owned farming land and forests remains a major problem for Kosovo Serbs. Such a situation represents a serious obstacle for sustainable return and reintegration, especially given the delays in the legal system if individuals decide to pursue legal action. The trend of Kosovo Serbs selling their properties has also continued throughout the region. In the Ferizaj/Uroševac municipality, estimates drawn from property transactions from the municipal court reveal that by the end of 2007, nearly half of the Kosovo Serbs that lived in the town of Ferizaj/Uroševac had “formally” sold their homes. The figures do not reflect the magnitude of informal sales contracts, which are known to be commonplace. In the

Mitrovicë/Mitrovica region, the situation remains largely unchanged. Kosovo Serbs do not always have access to their property because it is occupied, although in some cases the owners have arranged to obtain rent on their occupied property through a Kosovo Property Agency scheme¹⁹. Due to illegal occupation and security fears, many Kosovo Serbs who remained in the municipality abstain from working on their farmland. For instance, in the village of Gojbulja/Gojbulë in Vushtrri/Vucitrn, municipality, there have been cases where the animals of the Kosovo Albanians from the neighbouring villages have trespassed on their land. This is less of a problem for the Kosovo Serbs in two villages in the Skenderaj/Srbica municipality as their land is mainly located in the vicinity of the villages.

One issue that seems particularly prevalent in the Pejë/Peć region, is that of fraudulent property claims, whereby Kosovo Albanians use forged ownership documents in order to transact property sales for properties not belonging to them. Most fraudulent transactions have been made using fake power of attorney and forged documents validated in Montenegrin courts. In 2010, there remain 18 unresolved cases of fraudulent property transactions in the Klinë/Klina municipality alone. Few cases have been resolved, and those that have been are very lengthy. For example, a Kosovo Serb in Klinë/Klina town succeeded in 2010 to have his property rights restored after a fraudulent property transaction that took place in 2002. In addition, in the Pejë/Peć municipality, fraudulent property transaction cases initiated by displaced persons are still awaiting adjudication by the municipal court. Similar to the other regions, the main concern in relation to property and housing issues for Kosovo Serbs in Pejë/Peć is access. Problems include the illegal occupation of houses, flats and agricultural land, and re-occupation after eviction. Property cases are usually reported by the Kosovo Serbs visiting Deçan/Deçane to the Kosovo police. Although local police were initially reluctant to enforce KPA decisions and evict the illegal occupants, evidence suggests that they are now more sensitized to the problem and more likely to help Kosovo Serbs requesting an eviction. However, in the Klinë/Klina municipality, the police are not executing the re-evictions in the majority of cases.

In Prishtinë/Priština the property and housing concerns are similar to elsewhere. The main problem still remains access to properties for displaced persons, which are in many cases illegally occupied. Alternatively, their homes were destroyed and are as yet not rebuilt. There are many cases where the properties of displaced Kosovo Serbs are occupied by other communities, particularly in urban areas, and in such situations the eviction process is as problematic as in other regions. In the Prizren region, the situation is much the same, access to property is hampered by security fears, illegal occupation and the lack of evictions. Continued inter-ethnic property sales, which are often carried out informally and are not legally registered, remain a concern for the community. This lack of registration could very well be due to the low number (although a recent increase has been noted) of Kosovo Serbs holding Kosovo identity cards, which makes it impossible for them to register their property transactions legally.

Recent dialogue activities carried out by the OSCE between the receiving community and prospective Kosovo Serb returnees to Ferizaj/Uroševac town have revealed that nearly all of those involved have informal sale arrangements with their former neighbours.

In the Pejë/Peć region, many cases of fraudulent property claims, whereby Kosovo Albanians fake the purchase of illegally occupied Kosovo Serb properties, have been reported. Most fraudulent transactions have been made using fake power of attorney and forged documents validated in Montenegrin courts.

¹⁹ Among other tasks, the Kosovo Property Agency is mandated to supervise the rental of abandoned property in Kosovo. In this regard, the Agency manages a rental scheme for properties under its administration. This scheme makes it possible for the property right holder to receive a fixed income from the property by authorizing the KPA to rent it out until s/he decides to utilize the property in any other way.

8. Access to education

The Kosovo Ministry of Education, Science and Technology announced that the finalisation of the Serbian language curriculum within the Kosovo education system would be ready by September 2010.

Kosovo Serb children and youth continue to attend primary, secondary and tertiary education through educational facilities financed and organised by the Ministry for Education of the Republic of Serbia. This remains the only option for pupils and students of this community, as no Kosovo Serbian-language curricula has yet been adopted by the Kosovo government. An Independent Commission for the Review of Serbian Language Teaching Materials²⁰ (Commission) was set up in November 2009 by the Kosovo Ministry of Education, Science and Technology with the aim of developing a Serbian language curriculum by September 2010. The Commission is composed of seven members: three nominated by the Ministry, three nominated by members of the Assembly of Kosovo, holding seats reserved for the Kosovo Serb community, and one from the International Civilian Office. Although the Commission was initially tasked to develop a Kosovo Serbian curriculum, its mandate has been subsequently restricted²¹ to review the Republic of Serbia curriculum and textbooks currently used in Serbia-run schools in Kosovo to identify areas not in compliance with the Kosovo legislative framework and make recommendations on how to modify these areas for use in Kosovo. The Commission published its recommendations on 24 June 2010 after which date it ceased to be operational. However, participation of the community in the Kosovo education system depends not only on the future provision of curricula and textbooks (including books imported from Serbia) in the Serbian language by the Kosovo authorities, but also on the recognition of Kosovo diplomas by the Republic of Serbia. The quality of the education imparted is a cause for concern among the community, as the professionalism of the teachers and the effectiveness of their teaching methods are often questioned. Girls attend the mandatory education regularly and cases of drop outs are not known. As the availability of textbooks is a concern, in general they have to be purchased by parents, with occasional support of the Serbian Ministry of Education or other entities, such as KFOR. Kosovo

KOSOVO SERB PUPILS AND THEIR TEACHER IN THE PRIMARY SCHOOL OPERATING UNDER THE CURRICULA OF THE REPUBLIC OF SERBIA IN BANJE/BAJĚ IN THE SKENDERAJ/SRBICA MUNICIPALITY (MITROVIĆE/MITROVICA REGION).



20 Ministry for Education, Science and Technology Administrative Instruction No. 35/2009.

21 Ministry for Education, Science and Technology Administrative Instruction No. 37/2009.

Serbs have to travel long distances to Kosovo Serb majority areas, for higher education in the Serbian language, as it is available only at the university in the northern part of Mitrovicë/Mitrovica or in other towns, in Serbia. This deters many Kosovo Serbs from pursuing their studies beyond secondary education.

The Kosovo Serb community in the Gjilan/Gnjilane region enjoys access to education within the Serbia-financed system that provides transportation for children and relatively good school facilities. In the villages of Cernica/Cernicë (Gjilan/Gnjilane municipality), and Parteš/Partesh, Donja Budriga/Budrikë e Poshtme, Pasjane/Pasjan (newly-established municipality of Parteš/Partesh) a mini-bus transporting Kosovo Serb students currently operates under the department of education of the Gjilan/Gnjilane municipality through the municipal community office. In other municipalities, Kosovo Serb pupils use the transport provided by the Serbian Ministry of Education. University students commute to either the northern part of Mitrovicë/Mitrovica, also using humanitarian bus transportation, or continue tertiary education outside of Kosovo. In the Mitrovicë/Mitrovica region, pre-school education is available only in Banja/Bajë, in Skenderaj/Srbica, while two and three primary schools exist in the Kosovo Serb settlements in the Skenderaj/Srbica and Vushtrri/Vučitrn municipalities, respectively. The ethnically mixed village of Banjska/Banjskë lacks primary school facilities, and children travel to a northern Mitrovicë/Mitrovica school. A secondary school is located in Priluzhje/Prelluzhë, the largest Kosovo Serb village in the Vushtrri/Vučitrn municipality. It is also attended by students from Grace/Gracë in the same municipality. Young people from Gojbulja/Gojbulë (Vushtrri/Vučitrn municipality) attend secondary schools in northern Mitrovicë/Mitrovica due to its proximity. Suvo Grlo/Syriganë, in Skenderaj/Srbica, also has a secondary school, available for youth from the village and from Banja/Bajë, also in Vushtrri/Vučitrn. Tertiary education is available in northern Mitrovicë/Mitrovica as well as in Leposavić/Leposaviq. There are limited means of transportation for children needing to travel to Kosovo Serb majority areas to pursue their studies. For example, in February 2010, the Vushtrri/Vučitrn municipality suspended financial support for the transportation of pupils from Gojbulja/Gojbulë and Banjskë/Banjska to northern Mitrovicë/Mitrovica. The Ministry for Communities and Returns stepped in to provide funds until the end of the current school year in June 2010.

In the Pejë/Peć region, there are no school-aged children amongst Kosovo Serbs in the municipalities of Gjakovë/Đakovica and Deçan/Deçane. In the Istog/Istok municipality, primary schools are available in Osojane/Osojan and Cerkozë/Crkolez. Additionally, there are two Serbia-run primary schools in the Klinë/Klina municipality (Videjë/Vidanje and Bića/Binxhë villages). In the Pejë/Peć municipality, primary schools function in Goraždevac/Gorazhdec village and in Sigë/Siga (mixed school with different shifts). In Goraždevac/Gorazhdec, Kosovo Serbs have access to a primary school situated in the centre of the village. Another primary school is located between the villages

The head of the municipal community office in Vushtrri/Vučitrn, based in Priluzhje/Prelluzhë, has noted the high number, and commitment of Kosovo Serb girls pursuing tertiary education.

In September 2009, the mayor of Fushë Kosovë/Kosovo Polje decided to open the morning shift of the “Sveti Sava” school in Fushë Kosovë/Kosovo Polje, also to Kosovo Albanian pupils. The morning shift had previously been attended only by Kosovo Serb students pursuant to an UNMIK administrative executive decision taken in 2005. Allegedly, as a result, the parents of some Kosovo Serb pupils decided to enrol their children in the Ugljare/Ugljar village school (Gračanica/Gračanicë municipality).

of Brestovik/Brestovik and Sigë/Siga. Secondary schools are attended in the northern part of Mitrovicë/Mitrovica and outside of Kosovo. In the Prishtinë/Priština region, a decrease in the number of children attending primary and secondary schools has been noted in areas where the size of the community is small, such as the Lipjan/Lipljan municipality, due to the lack of adequate facilities and teachers. There are 19 primary and 15 secondary school facilities providing Serbian curriculum education to the community in the region, with transportation provided by either the Kosovo authorities or the Serbia-funded institutions. The number of Kosovo Serbs in the Prishtinë/Priština region attending university is low, as the long travel distances prove insurmountable both financially and due to freedom of movement concerns. A small office of the Serbian Ministry for Kosovo and Metohija in Gračanica/Graçanicë deals with education related matters, while the Serbian Ministry's regional co-ordinator for education is based in Mitrovicë/Mitrovica. In the Prizren region, primary and secondary education in the Serbian language is provided only in upper Rahovec/Orahovac and Velika Hoča/Hoçë e Madhe through Serbia-run institutions. There are 11 children in Velika Hoča/Hoçë e Madhe and nine in Upper Rahovec/Orahovac enrolled in pre-school education. Fifty-three children (out of which three are from the Roma community) attend primary education in Velika Hoča/Hoçë e Madhe, while 45 children (out of which five from the Roma community) go to the primary school in Upper Rahovec/Orahovac. Out of the primary and secondary school students in Upper Rahovec/Orahovac, 25 are female. No comparative gender-disaggregated data are available for Velika Hoča/Hoçë e Madhe. Only nine students attend secondary education in Upper Rahovec/Orahovac. Kosovo Serb students from Rahovec/Orahovac usually enrol in faculties in northern Mitrovicë/Mitrovica or outside of Kosovo.

9. Access to health services

Kosovo Serbs almost exclusively utilise medical services provided by Serbia-run institutions, which are offered free of charge to those who possess Serbian health booklets. For urgent and serious cases patients are transferred primarily to Serbia-run hospitals in northern Mitrovicë/Mitrovica or Gračanica/Graçanicë, or to other hospitals in Vranje or Belgrade, for example. However, in the Pejë/Peć and Prizren regions, factors such as the small size of the community and better integration have facilitated the exceptional use of Kosovo institutions by the community. Within the Kosovo Serb community, women are the most affected by the lack of structures dedicated to reproductive care and women's health. They usually seek services in the medical institutions in northern Mitrovicë/Mitrovica or elsewhere in Serbia for medical checks, reproductive healthcare and childbirth.

In Gjilan/Gnjilane, access to primary health care by Kosovo Serbs is satisfactory, and is obtained almost exclusively through Serbia-run institutions. Primary medical care is available in local villages/centres. For instance, in Ferizaj/Uroševac, a mobile

team from Gušterica/Gushtericë (Lipjan/Lipljan municipality) or Čaglavica/Çaglavica (Prishtinë/Priština municipality) visit Kosovo Serbs once a week. There are also some secondary health care services available in the main health centre in Štrpce/Shtërpçë. In the Mitrovicë/Mitrovica region, the Kosovo Serb community in the Vushtrri/Vučitrn and Skenderaj/Srbica municipalities rely solely on health care provided by Serbia-run institutions. There is a clinic offering primary health care in each Kosovo Serb-inhabited village, while more serious cases are referred to the hospitals in northern Mitrovicë/Mitrovica or Gračanica/Graçanicë. In Priluzhje/Prelluzhë village, there is an emergency ambulance available to transport individuals to northern Mitrovicë/Mitrovica. Elsewhere, Kosovo Serbs have to organize their own means of transportation. Also in Priluzhje/Prelluzhë, the local health centre has a gynaecologist on staff. However, deliveries can only be assisted in northern Mitrovicë/Mitrovica. The situation in the region of Pejë/Peć is similar to that elsewhere. Kosovo Serbs mainly access health care provided by Serbia-run institutions. In the Istog/Istok municipality, there is a Serbia-run health centre in the village of Osojane/Osojan. Secondary care is provided in the hospital in northern Mitrovicë/Mitrovica. A small number of Kosovo Serbs have used the municipal health centre and emergency services in Klinë/Klina municipality, and they expressed satisfaction with the care received. In the Pejë/Peć municipality, although some efforts have been made to facilitate access to municipal health services for Kosovo Serbs, there has been no real impact on the ground so far. Thus, Kosovo Serbs in the municipality still rely on the Serbia-run health services in Goraždevac/Gorazhdevc, Ljevoša/Levoshë and Vitomirica/Vitomiricë villages.

In the Prishtinë/Priština region, the Kosovo Serb community accesses health care through Serbia-run institutions. However, access to health care has deteriorated for the community since June 2009. This is due to the fact that in February 2010, the Serbia-run health centre in Lipjan/Lipljan town closed due to unsettled rent and electricity bills. Members of the Kosovo Serb community living in the area now have to travel either to the hospital in Gračanica/Graçanicë or Laplje Selo/Llapjeselle. In other villages, basic health centres operate in the areas where Kosovo Serbs live. In the Prizren region the situation remains unchanged. Kosovo Serbs have access to both Kosovo health facilities and Serbia-run health facilities located in Župa/Zhupë valley, in the mixed village of Mušnikovo/Mushnikovë, and the Kosovo Serb village of Sredska/Sredskë. Kosovo Serbs from Župa/Zhupë valley travel to Štrpce/Shtërpçë for secondary healthcare, while Kosovo Serbs from Prizren town go to the Kosovo-run regional hospital. In Rahovec/Orahovac town, the Kosovo Serb community continues to rely on available health facilities operating under the Kosovo Ministry of Health, including primary healthcare provided by the main family centre in Rahovec/Orahovac town and the nearest hospital in Prizren town. However, there are also two Serbia-run health facilities providing basic medical services to the Kosovo Serb community residing in upper Rahovec/Orahovac and Velika Hoča/Hoçë e Madhe.

10. Access to justice

Kosovo Serbs continue to access both the Kosovo and the Serbia-run court systems, depending on the issue and the location. They often rely on the free legal aid provided by the local non-governmental organisation Civil Rights Programme in Kosovo.

The Civil Rights Programme in Kosovo is a regional initiative funded by the European Commission and implemented by the UN High Commissioner for Refugees (UNHCR).

Generally, the Kosovo Serb community continues to access both the Kosovo and the Serbia-run court systems, depending on the issue and the location of the community in Kosovo. A common issue throughout the regions is that Kosovo Serbs do not trust or have confidence in the Kosovo court system. Some fear using the service due to real or perceived intimidation. Others have experienced inefficiency, lengthy delays, difficulties in finding Kosovo Serb licensed representation, and problems with the implementation of decisions. This is especially an issue in relation to property cases.

In the Gjilan/Gnjilane region, Kosovo Serbs utilise both the Kosovo and Serbia-run courts. The Kosovo judicial system is used mainly in cases where court decisions require implementation, while the services of the Serbia-run court are used mainly for administrative issues. A significant number of issues that Kosovo Serbs take to the court pertain to usurpation of property. In the Mitrovicë/Mitrovica region, most of the Kosovo Serbs living in the municipalities of Vushtrri/Vučitrn and Skenderaj/Srbica access the Kosovo justice system only for property related matters. Kosovo Serbs are able to attend court hearings either in the municipal courts or minor offences courts in both municipalities without any problem. The court liaison office in Priluzhje/Prelluzhë in Vushtrri/Vučitrn, which was reported to be operating in the 2009 edition of the Profiles, has since been closed down due to lack of usage. In the region of Pejë/Peć, the existence of a court liaison office in Goraždevac/Gorazhdec has assisted the Kosovo Serb community in its ability to access the Kosovo court system. The majority of the claims filed by the community are related to property disputes. In this regard, they rely mainly on the Civil Rights Programme in Kosovo (CRP/K) to provide them with free/affordable legal representation. Although the municipal court has an office offering free legal representation, the Kosovo Serb community prefers to use the services of the CRP/K or a Serbian lawyer.

In the Prishtinë/Priština region, the Kosovo Serb community uses the services of the Prishtinë/Priština municipal court as well as a branch office in Gračanica/Graçanicë. The branch office addresses all matters except criminal procedures. The Kosovo Serb community also uses the Serbia-run courts, which provide assistance in all administrative matters, such as issuing documents. However, they do not hold hearings or trials. Since March 2010, the community has also enjoyed the services of a newly-opened office of the Legal Aid Commission of Kosovo, a publicly funded and UNDP-supported agency that offers free legal assistance to financially disadvantaged persons in civil and administrative law matters. There are currently three Kosovo Serb judges serving in the municipal court in the region, two in the Prishtinë/Priština municipal court and one in the Gračanica/Graçanicë branch office. In the Prizren region, Kosovo Serbs have access to the Kosovo justice system. The district and municipal courts of Prizren publish trial schedules on a daily basis in all three official languages (Albanian, Serbian, and Turkish). Reportedly, there is a sufficient and qualified

number of Serbian interpreters in all of the courts in the region. There is a court liaison office in Prizren town and one in Velika Hoča/Hoçë e Madhe village (Rahovec/Orahovac municipality), whose function is to facilitate the community's access to justice by providing the following services: transportation to court and the public prosecution offices; legal and, technical assistance; and logistical and technical support, such as in obtaining miscellaneous documents from courts archives, and other legal documents. Similarly to the Pejë/Peć region, Kosovo Serbs in Prizren utilise the CRP/K for free legal assistance and advice. However, the Kosovo Legal Aid Commission in the Prizren region also provides free legal aid for those parties with economic difficulties and for vulnerable groups, including Kosovo Serbs.

11. Participation in public affairs

Kosovo Serb participation in public affairs has increased with the establishment of new municipalities where the community now comprises a majority. Its participation remains limited in those municipalities where the community constitutes a minority. Kosovo Serbs are relatively well represented at the central level. Ten Kosovo Serbs, including two women, hold seats in the Assembly of Kosovo. They serve as Minister of Labour and Social Welfare, Minister of Communities and Return, and as Deputy Minister of Health. Moreover, the director of the Prime Minister's office of communities affairs is a Kosovo Serb. Five Kosovo Serbs have been appointed to the consultative council for communities, an advisory body operating under the auspices of the President of Kosovo. The community's participation is, however, limited by its reluctance to recognize Kosovo institutions, which is partly due to pressure by Belgrade and Republic of Serbia-funded institutions that makes the community fear the loss of crucial assistance from the same. The Kosovo Serb community is neither represented in the legislative nor the executive branch of any of the municipalities in which they comprise a minority. The community relies mainly on minority community participation mechanisms, such as communities committees, municipal community offices, deputy chairperson of the municipal assembly for communities, and deputy mayor for communities where these have been established. This is partly due to neglect by Kosovo institutions, but also due to the ongoing lack of engagement of the community in local level elections. During the November 2009 local elections, although the Kosovo government publicly encouraged the community to participate, many did not. Yet, the turnout was higher in those municipalities predominantly inhabited by Kosovo Serbs. The Kosovo Serb community has relatively widespread access to both printed and electronic media. Radio and Television of Kosovo (RTK) broadcasts 15 minutes of daily news and an one-hour weekly documentary in the Serbian language. The community deems it insufficient, relying mainly on TV channels from Serbia. The quality of reception of TV channels broadcast from Serbia is good in many municipalities; in others, the community has access only through cable or satellite TV. A local Kosovo Serb TV station can be found in Gjilan/Gnjilane. Nearly all municipalities have access to local radio stations that broadcast

The establishment of the Kosovo Serb majority municipalities of Ranilug/ Ranillug, Klokot/ Klllokot, and Gračanica/ Graçanicë, and the enlargement of Novo Brdo/Novobërdë has increased the community's participation in public affairs. However, the reverse holds true for those Kosovo Serbs that remain in the municipalities where they now reside in even smaller numbers.

Only 15% of central-level and 18% of local-level posts held by Kosovo Serbs are held by women. These include two seats at the Kosovo Assembly, and two heads of municipal community offices.

in Serbian. Newspapers are, on the other hand, only available for those Kosovo Serbs that live in areas heavily populated by the community. Many Kosovo Serbs feel cut off from current events in Kosovo and have called for more media coverage from and about Kosovo.

In the Gjilan/Gnjilane region, the participation of Kosovo Serbs in Kosovo institutions has significantly increased since the 2009 edition of the Profiles. Kosovo Serbs participated in greater numbers in the 2009 than in the 2007 local elections. This was particularly true in Štrpce/Shtërpçë. The turnout was still low in Ferizaj/Uroševac, Gjilan/Gnjilane and Kamenicë/Kamenica. The community is, however, also engaged in all Serbia-run institutions. In Gjilan/Gnjilane, a Kosovo Serb has been appointed as deputy mayor for communities. In Kamenicë/Kamenica, the Kosovo Serb community is small, and very few participated in the local elections. The municipality has, nonetheless, appointed a Kosovo Serb deputy chairperson for communities of the municipal assembly. In the municipalities where Kosovo Serbs reside, they are represented in all established municipal community offices and community committees. The community heads the municipal community office in the three municipalities of Gjilan/Gnjilane, Kamenicë/Kamenica and Novo Brdo/Novobërdë. In the Mitrovicë/Mitrovica region, in the three municipalities where Kosovo Serbs constitute the minority (south of Mitrovicë/Mitrovica, Skenderaj/Srbica and Vushtrri/Vučitrn), the participation in public life is facilitated mainly through municipal community offices, communities committees, village councils and municipal working groups on returns. Yet, outreach to the community remains insufficient. Kosovo Serbs head the municipal community offices in all three municipalities. In southern Mitrovicë/Mitrovica, the communities committee does not include any Kosovo Serbs, despite the fact that any community living in the municipality should be represented. As the representation of Kosovo Serbs in the executive and legislative bodies remains limited, official dialogue forums such as the communities committees and municipal community offices will continue to play a crucial role in channeling the community's concerns to the relevant institutions.

Historical and political developments influence the participation of Kosovo Serbs more so in the Pejë/Peć region than in others. The community is fairly isolated and generally reluctant to engage in dialogue and to participate in Kosovo's institutions. Among the few exceptions is the very active Kosovo Serb deputy mayor for communities appointed after the November 2009 local elections along with the municipal communities sub-office in the village of Goraždevac/Gorazhdec (Pejë/Peć municipality), which operates as a hub for the largest remaining Kosovo Serb community in the region. The Kosovo Serb assistant to the municipal community officer in the municipality of Deçan/Dečane has committed herself to facilitating a peaceful and less confrontational social environment in the town through inter-ethnic dialogue initiatives and to improving the living standards of all the communities. In the Klinë/Klina municipality, the two Kosovo Serb municipal community officers are proactive in protecting communities' rights

and in creating an environment conducive to returns. The mayor of Klinë/Klina actively reaches out to Kosovo Serb-inhabited areas. In municipalities where Kosovo Serbs reside, they are represented in all municipal community offices and community committees. Most of the Kosovo Serbs in the Prishtinë/Priština region inhabit the newly-established municipality of Gračanica/Graçanicë. In those municipalities where they constitute a numerical minority, most of the employed Kosovo Serbs are civil servants holding low ranking positions. Although, the community is represented in all municipal community offices and community committees. The Kosovo Serb community does not have any seat in the municipal assemblies throughout the Prishtinë/Priština region. The only Kosovo Serb employed in the executive branch is the deputy mayor for communities in the Obiliq/Obilić municipality. Municipal outreach and public consultation with the Kosovo Serb community is very low as is the promotion of their participation of civil society.

Inadequate efforts by Kosovo institutions in reaching out to and promoting the participation of the Kosovo Serb community contributes to their alienation from mainstream Kosovo society. On the other hand, the reluctance by many Kosovo Serbs to engage with Kosovo institutions continues to limit their influence in local governance and public life.

In the Prizren region, the level and the quality of the participation of the aging Kosovo Serb community is not satisfactory, particularly following the departure of most of the community from Prizren town during the March 2004 riots. Currently, Kosovo Serbs are represented in the Prizren municipality only through the municipal community office, as the communities committee has yet to be established following the November 2009 municipal elections. In the Rahovec/Orahovac municipality, the level and quality of participation is adequate, supported by the moderate stance of community representatives and openness displayed by municipal officials. Kosovo Serbs are represented by the municipal community office, and the municipal returns officer is a Kosovo Serb. The communities committee has been set up, but non-majority communities nominations are still pending. The post of the deputy mayor for communities of Rahovec/Orahovac, which was held by a Kosovo Serb, was abolished as of May 2010. There were no outreach activities conducted in 2009 and 2010 neither in the Prizren nor in the Rahovec/Orahovac municipalities. Displaced Kosovo Serbs regularly participate in municipal working group on returns meetings in the municipalities of Prizren, Rahovec/Orahovac, and Suharekë/Suva Reka.

12. Language use

Kosovo Serbs generally feel free to use their language openly in public places and address municipal officials in Serbian throughout most of Kosovo. Nevertheless, the community still faces many constraints with regards to the use of their mother-tongue with instances of harassment and resistance by municipal officials to speak the Serbian language. In the main, however, interpretation is provided at municipal meetings, internal or public, and documents are translated into Serbian. On the other hand, both interpretation and translation often suffer from delays and are of low quality. Municipalities commonly attribute failings to overburdened language assistants and/or a lack of assistants. Regional topographical road signs are generally bi-lingual but occasionally Serbian topographical names are defaced.

Kosovo Serbs freely use their language in public places throughout the Gjilan/Gnjilane region, including when communicating with Kosovo police and Kosovo Albanian municipal civil servants who speak the Serbian language. However, there is occasional harassment by Kosovo Albanians towards Kosovo Serbs who speak Serbian in Kosovo Albanian majority areas (especially in the town of Ferizaj/Uroševac). Kosovo Serbs in the Viti/Vitina municipality feel at ease when using their language in their areas of residence, Viti/Vitina town and Bincë/Binaç. But, they are cautious or refrain altogether from using their language in Kosovo Albanian-inhabited areas. Documentation in the municipalities is usually translated into the Serbian language, but the quality can be poor with spelling mistakes. Furthermore, interpretation at official meetings is provided in all municipalities. However, in Ferizaj/Uroševac and Viti/Vitina many municipal bulletin boards and office door signs appear only in Albanian. In the Novobërdë/Novo Brdo and Kamenicë/Kamenica municipalities, both bulletin boards and office door signs are in both, the Albanian and Serbian languages. In the Gjilan/Gnjilane municipality, the majority of office door signs appear only in Albanian, while the bulletin boards are in both the Albanian and Serbian languages. Topographical road signs are generally bi-lingual. However, the Serbian language topographical signs are often defaced, particularly in Kaçanik/Kaçanik. Street signs fail to use Serbian as an official language throughout the various municipalities in the region.

Kosovo Serbs in the Mitrovicë/Mitrovica region feel free to use their mother-tongue in public places, including when interacting with institutions. Interpretation is generally provided at official meetings, while agendas and minutes are prepared in both Albanian and Serbian; however, the quality is sometimes poor. Official documents are generally translated into Serbian in all municipalities. The misspelling of Serbian personal and geographical names remains a problem. The problem was solved in the Vushtrri/Vučitrn municipality with the opening of the civil registration sub-office in the Kosovo-Serb inhabited village of Priluzhje/Prelluzhë. However, road signs frequently contain misspellings of Serbian towns and villages in the Vushtrri/Vučitrn municipality. Generally, new signs in the villages in the municipalities of Skenderaj/Srbica, Vushtrri/Vučitrn and Mitrovicë/Mitrovica have two official names. The Serbian signs are often defaced. Unfortunately, there are no signs on the main roads indicating the directions to many Kosovo Serbian villages in Skenderaj/Srbica and Vushtrri/Vučitrn. In most of the Pejë/Peć region, the Kosovo Serb community feels at ease to use Serbian in the public and in addressing municipal officials. This description is, however, not truly fitting for all municipalities. In the Gjakovë/Đakovica municipality, for instance, the Serbian language is not used in public spaces. Furthermore, in the Klinë/Klina municipality, the community encounters difficulties with municipal officials, either because they are not willing to speak Serbian or cannot speak it. Still, interpretation and translation is, on the whole, provided by all municipalities. Moreover, in general, the names of public institutions, and street and topographical signs all appear in the official languages.

There are, in the Prishtinë/Priština region, still limitations on the free use of Serbian in public spaces outside of areas predominantly inhabited by the Kosovo Serb community. There are still areas, such as the municipality of the Gillogoc/Glogovac, where the use of Serbian language in public is not advisable for security reasons. For the most part, municipalities in Prishtinë/Priština region do not provide interpretation or translation for non-majority communities. They attribute this to a lack of language assistants. Moreover, not all official street and topographical signs appear in Serbian. The municipality of Fushë Kosovë/Kosovo Polje in the Prishtinë/Priština region has yet to adopt street names in both official languages, as names appear only in Albanian language, according to the authorities, due to budgetary restraints. In the Prizren region, the Kosovo Serb community is free to make use of their language in public spaces and in addressing municipal officials. Interpretation and translation is provided by nearly all municipalities. However, the translation process often suffers from considerable delays. In the Malishevë/Mališevo municipality, the translation of documents into Serbian is provided only on an exceptional basis. Moreover, the street names in the region are only partially bilingual and some public signs are misspelled or defaced. In the Mamuša/Mamushë/Mamuša municipality, street signs appear only in Albanian and Turkish.



THE SERBIAN ORTHODOX CHURCH OF SVETI (SAINT) SAVA IN SOUTH MITROVICË/MITROVICA, ORIGINALLY BUILT BETWEEN 1896 AND 1912, WAS DESTROYED DURING THE UNREST OF MARCH 2004. ITS RESTORATION BEGAN IN 2007 BY THE COUNCIL OF EUROPE RECONSTRUCTION IMPLEMENTATION COMMISSION ESTABLISHED TO REBUILD RELIGIOUS AND CULTURAL SITES AFFECTED BY THE 2004 EVENTS.

13. Cultural/religious heritage and freedoms

Kosovo Serbs are able to celebrate their cultural heritage and most practice Christian Orthodox faith within their settlements and religious sites, while they remain reluctant to publicly display their beliefs or religious symbols in Kosovo Albanian majority areas. KFOR provides protection to a number of religious sites throughout Kosovo. However, they are increasingly handing over these duties to the Kosovo police in an organised withdrawal. This is criticised by the Kosovo Serb community, who are afraid that the Kosovo police will not provide adequate protection. Theft and vandalism

EXTERIOR OF THE SERBIAN ORTHODOX VISOKI DEČANI MONASTERY IN THE DEČAN/DEČANE MUNICIPALITY (PEJĚ/PEĆ REGION).



of Kosovo Serb religious sites continue to be reported, and there have also been examples of graves being desecrated (see Section 2 above). In May 2010, the bishop of Raška-Prizren diocese, Artemije, was relieved from his position due to alleged mismanagement of his position. Currently there is a new Bishop, who is acting administrator. The final decision on the vacant post will be taken by the “Holy Synod of the Serbian Orthodox Church”.

Since 2007, the Council of Europe has financed, through the Reconstruction Implementation Commission, the refurbishment of the Sveti Sava Church in southern Mitrovicë/Mitrovica, which was destroyed in 2004. The first phase was finalized in 2010 and open to the public for Easter this year. The second phase will include the painting of frescoes in co-operation with, and under the direct supervision of, the church clergy.

In the Gjilan/Gnjilane region, the Kosovo Serb community is able to display religious and cultural beliefs and practice religious ceremonies in most parts of the region. Liturgies are held in all larger settlements inhabited by this community. The main problem in this regard is the lack of a priest permanently present in the Ferizaj/Uroševac municipality. However, a priest from Štrpce/Shtërpcë visits the municipality during religious holidays and holds ceremonies in one of the churches in the municipality. In most cases, Orthodox churches in the Gjilan/Gnjilane region remained undamaged during the 1999 conflict and March 2004 riots. An exception to this is in the municipality of Ferizaj/Uroševac where most of the Orthodox churches were destroyed. Those that remain are in a very poor condition. In the Štrpce/Shtërpcë municipality, the Church of St. Peter located in the Kosovo Albanian inhabited village Brod/Brod has suffered some damage as a result of vandalism. The Church has been repeatedly broken into since 1999 and even used as an improvised stable for cattle in the past. However, since 2008, Kosovo Serbs have resumed gathering at the Church once a year on 12 July to commemorate Petrovdan – the Church “slava”. In the village Zhegër/Žegra (Gjilan/Gnjilane municipality), the Orthodox Church was destroyed in 1999 as is the case for the Monastery Ubožac in the village Gornje Močare/Močar i Epërm (Kamenicë/Kamenica municipality), which lies in ruins. The church in the centre of Viti/Vitina town has been sprayed by graffiti several times.

In Mitrovicë/Mitrovica, most of the religious sites in the region were destroyed or damaged either during the conflict in 1999 or during the 2004 riots. There are a small number of churches that are currently undergoing renovation, mainly funded by international donors. The main example is the Sveti Sava church in southern



VIEW OF THE INTERIOR OF VISOKI DEČANI MONASTERY IN THE DEČAN/ DEČANE MUNICIPALITY (PEJË/ PEĆ REGION), ONE OF THE MOST IMPORTANT SERBIAN ORTHODOX SITES. IT WAS BUILT BETWEEN 1327 AND 1335, AND HAS COME TO SYMBOLIZE RELIGIOUS TOLERANCE DUE TO ITS HISTORY OF OTTOMAN PROTECTION AND KOSOVO ALBANIAN AND OTHER COMMUNITIES' PATRONAGE.

Mitrovicë/Mitrovica, where on 5 April 2010 the Ras-Prizren Eparchy representatives Bishops Atanasije and Teodosije held the Easter Monday liturgy. Currently, Kosovo police provide 24-hour protection to the reconstructed church. The major religious and cultural site of Devič Monastery in the Skenderaj/Srbica municipality, which was still being renovated during the last reporting period, is now completely repaired and has eight nuns in residence. The monastery is still guarded by KFOR. However, it is likely that Kosovo police will take over this responsibility eventually, which is strongly opposed by the nuns. In Vushtrri/Vučitrn town, the church of Sveti Elija, which was built in 1834, is protected by a static Kosovo police presence. It is currently being renovated following damage inflicted during the March 2004 riots, but the project does not have the approval of the authorities of the Serbian Orthodox Church. The church of Sveti Nikola in Banja/Banjë village (Vushtrri/Vučitrn municipality) apparently dates from the XIV century. It has been recently renovated and is now used by the inhabitants of the village and the nearby village of Suvo Grlo/Syriganë. Kosovo Serbs are free to manifest their religious practices within their villages. During religious holidays, when Kosovo Serbs visit churches or cemeteries, buses are usually escorted by the Kosovo police. There are occasional incidents of vandalism or theft affecting the religious sites.

Current plans by KFOR to gradually hand over the securing of Serbian Orthodox churches and monasteries to the Kosovo police have raised concerns amongst the Serbian Orthodox Church and the community

In the Pejë/Peć region, there are a number of religious sites of importance to the Kosovo Serb community. In the Gjakovë/Đakovica municipality, the most important is the Orthodox Church of the Holy Virgin. The Visoki Dečani Monastery in the Dečan/Dečane municipality is a UNESCO World Heritage site. In the Istog/Istok municipality, the Gorioc/Gorioq Monastery falls under a special protective zone. In the Klinë/Klina municipality, the Budisavci/Budisalc Monastery, Ugljarice/Ularicë Hermitage and Dolac/Dollc Monastery are all placed within Special Zoning Areas and are particularly important for the Kosovo Serb community. In addition, the Serbian Orthodox cemeteries in Drenovc/Drenovac, Dollcë/Dolac, Drsnik/Dresnik and Klinë/Klina town are also held in great regard by the Kosovo Serb community, and carefully tended. Finally, in the Pejë/Peć municipality, the Peć Patriarchate

and the Orthodox Church Mitropolija are of particular religious and historical importance. There are also a small number of churches in villages in the region that are in active use. Kosovo Serbs are able to participate in the organization and attendance of cultural events, religious rituals and ceremonies in the region. However, the presence of KFOR is still present around some of the religious and cultural heritage sites, and their logistical support still facilitates freedom of movement in some areas. The Visoki Dečani Monastery is protected by KFOR and the monks have limited freedom of movement outside the monastery's compound. However, in Istog/Istok municipality, KFOR assistance is no longer provided, and Kosovo Serbs are able to freely move around to attend cultural and religious events. During certain religious events, the participation of the Kosovo Serb community is high and participants from outside of Kosovo often attend the celebrations. For instance, Kosovo Serbs regularly celebrate the festivity of Saint King Stefan in the Visoki Dečani Monastery in November, which is largely attended by pilgrims and high representatives of the Serbian government and international institutions.

In the Prishtinë/Priština region, the situation remains unchanged from the 2009 edition of the profiles. The main religious site for the Kosovo Serb community in the region is the Gračanica/Graçanicë Monastery. In the municipality of Fushë Kosovë/Kosovo Polje, there are two Orthodox churches, Sveti Nikola and Sveta Katarina. The Obiliq/Obilić municipality hosts a very well known historic site, Gazimestan monument, which is included in the list of protected cultural heritage zones. Less ancient, but equally important sites include the Orthodox churches in the Prishtinë/Priština and Podujevë/Podujevo. Lipjan/Lipljan town was the former domicile of the Lipljan diocese and was home to the Church of the Presentation of the Virgin, which dates from the XIV century. Kosovo Serbs enjoy religious freedom within the areas they inhabit. In February 2010, the first religious service was held in the newly-restored St. Nicholas Orthodox Church in Prishtinë/Priština after its destruction during the March 2004 riots. Two Serbian Orthodox priests were assigned to the Church in June.

The Church of the “Holy Virgin” (“Bogorodica Ljeviška”) in Prizren town has been proposed for inclusion in the UNESCO World Heritage List. Since 2006, the site has been included in the UNESCO List of World Heritage in Danger.

In Prizren, the cultural heritage of the Kosovo Serb community includes: the Potkaljaja/Nënkalaja quarter of Prizren town, the Saint George Cathedral, the Episcopal-Metropolitan Residence, the Orthodox Seminary of Saints Cyril and Methodius (Bogoslavia), the Church of Holy Virgin (Bogorodica Ljeviška), the Serbian Orthodox Church of Saint-Nicholas Tutić, and the Saint Archangels Monastery. Rahovec/Orahovac in particular is rich in cultural heritage sites, especially in the area of Velika Hoča/Hoçë e Madhe. Since mid-2009, a priest has been permanently assigned to the Saint George Cathedral Church in Prizren. The Church is functional, and the Serbian community regularly visits and attend various religious ceremonies there. At the beginning of 2010, the new Bishop of Raška-Prizren diocese consecrated two churches in Prizren town: the Cathedral Church of Saint George and the Church of the Holy Virgin (Bogorodica Ljeviška). Throughout 2009 and 2010, the Kosovo Serb community was able to celebrate the Serbian Orthodox religious holidays in Prizren and Rahovec/Orahovac without any incidents.



MOSQUE AND ORTHODOX CHURCH IN THE CENTRE OF FERIZAJ/UROŠEVAC TOWN, IN THE GJILAN/GNJILANE REGION. DESPITE THE CLOSENESS OF THE TWO RELIGIOUS SITES, RELATIONS BETWEEN KOSOVO ALBANIANS AND KOSOVO SERBS IN THE TOWN REMAIN DIFFICULT. ONLY TWO FAMILIES HAVE RETURNED SINCE THEIR DISPLACEMENT IN THE AFTERMATH OF THE 1999 CONFLICT.

14. Inter-community relations/dialogue

Relations between the Kosovo Serb and Kosovo Albanian communities continues to be defined by both historical and current political developments. Political events of 2008 led to a boycott by Kosovo Serbs of Kosovo institutions, which negatively impacted upon the community's participation in municipal dialogue forums such as communities committees, municipal community safety councils and municipal working groups on returns. Many Kosovo Serbs have now returned to work for Kosovo's institutions, primarily at the municipal level, which has had a positive effect on inter-community relations. Dialogue initiatives between Kosovo Serbs and other communities continue to take place primarily within the umbrella of municipal participation and returns mechanisms, such as the municipal community safety councils and municipal working groups for returns. Explicit dialogue projects are mostly confined to civil society. An increase in security incidents (reported in Section 2 above) suggests that inter-community dialogue is less likely, but such incidents are often the outcome of greater opportunities for Kosovo Serbs to be targeted due to greater freedom of movement and of increased interaction with the majority community. However, the picture on the ground across Kosovo is complex, and many good examples of co-operation exist.

Kosovo Serbs in the Gjilan/Gnjilane region continue to enjoy relatively good relations with other communities, including Kosovo Albanians. There are many instances where ordinary people from all communities interact as neighbours, business partners, or in the multi-ethnic markets operating in many towns in the region. In the Ferizaj/Uroaevac municipality, this is exemplified by the continuous participation of both Kosovo Serb and Kosovo Albanian representatives in village councils where they discuss issues of interest for the village at large. However, the few Kosovo

In the Gjilan/Gnjilane region, there are village councils where Kosovo Serb and other communities jointly address their communities concerns and make decisions about their shared future.

THE STREET MARKET CLOSE TO SVETI (SAINT) NIKOLA ORTHODOX CHURCH IN GJILAN/GNJILANE TOWN FREQUENTED BY KOSOVO ALBANIANS, WHERE KOSOVO SERB FARMERS FROM SURROUNDING VILLAGES SELL THEIR PRODUCE.



Serbs that remain in urban areas, such as Ferizaj/Uroaevac and Viti/Vitina towns, have not been able to integrate that well into their neighbourhoods. Mainly elderly persons live dispersed across different parts of town and exercise very limited freedom of movement. Inter-ethnic dialogue is rare, be it from municipal authorities, or from administrations derived from the 11 May 2008 Serbian local elections. Kosovo Serbs' growing participation in municipal affairs has increased their engagement in formal dialogue forums and strengthened institutional links with the majority community. For example, in the Novo Brdo/Novobërdë municipality, the director of the municipal department for communities and returns liaised between the Novo Brdo/Novobërdë mayor and the Kosovo Serb community from Gornje Kusce/Kufcë e Epërme to seek donor support to restore the local Serbian Orthodox cemetery as the municipality did not have sufficient funds. In Kamenicë/Kamenica, the deputy chairperson of the municipal assembly for communities requested additional funds for Orthodox graveyard maintenance. The Gjiilan/Gnjilane mayor's special advisor for communities successfully facilitated a dialogue between Kosovo Energy Corporation and Gjiilan/Gnjilane Orthodox Church religious leaders to reconnect the church to the power grid. The gradual return of Kosovo Serbs to the Kosovo police has had a positive impact on freedom of movement and inter-community relations.

Inter-community relations in the region of Mitrovicë/Mitrovica continue to be dominated by tensions surrounding the divided city and municipality of the same name. Frequent inter-community violence impedes efforts by civil society and moderate leaders to promote dialogue in the mixed ethnicity neighbourhoods of northern Mitrovicë/Mitrovica. The situation is less tense in the three southern municipalities of the region, where there are no particular initiatives promoting inter-community dialogue sponsored by municipalities. In the Skenderaj/Srbica and Vushtrri/Vučitrn municipalities, inter-community relations are limited to the necessary everyday dealings between the Kosovo Albanian and Kosovo Serb communities. Kosovo Serbs rarely visit the areas populated by a majority of Kosovo Albanians and so there is very little interaction between



A KOSOVO SERB SHOPKEEPER AND HIS KOSOVO ALBANIAN SUPPLIER IN THE TOWN OF PLEMETIN/PLEMETINA IN THE OBIQ/OBILIĆ MUNICIPALITY (PRISHTINË/PRIŠTINA REGION). MANY SUCH EXAMPLES OF CORDIAL INTERACTION BETWEEN KOSOVO SERBS AND KOSOVO ALBANIANS TAKE PLACE ACROSS KOSOVO'S REGIONS.

the communities. When it comes to interaction between Kosovo Serbs and Roma, who reside mainly in Priluzhje/Prelluzhë, contacts are also limited. Kosovo Serbs engage only marginally in municipal forums, such as municipal working groups for returns or municipal community safety councils, where opportunities for inter-community dialogue arise. Those who participate in municipal forums for dialogue usually have good and sometimes visibly friendly relations with the other communities' representatives present, including Kosovo Albanian, Roma and Ashkali. The most regular participant has been the representative of displaced persons from the return villages of Dalak/Doljak and Shtitaricë/Stitarica in the Vushtrri/Vučitrn municipality. Although many outstanding issues affecting the feasibility and sustainability of prospective returns remain unresolved, the value of the mechanisms to facilitate dialogue between the communities has been noted. The Vushtrri/Vučitrn municipality has introduced an inter-community dialogue officer who operates within the municipal human rights unit. Although not very proactive to date, the establishment of the office is a move in the right direction.

Relations between Kosovo Serbs and other communities in those municipalities where they reside in the Pejë/Peć region are very diverse. In the Deçan/Deçane municipality, the Visoki Deçani Serbian Orthodox Monastery monks and the municipal authorities co-operate on important issues affecting the local community and the Special Zoning Area, such as the provision of irrigation water to Kosovo Albanian villages from the Special Zoning Area: the construction of the road to Montenegro passing through the Special Zoning Area and the erection of a traditional stone wall around the Monastery property. Communication is usually low-profile, informal and cordial. This is also the case for the only Kosovo Serb woman returnee now residing in Deçan/Deçane town, who serves as an assistant to the head of the municipal community office. She participates in the communities committee and has established good relationships with many women from the local Albanian community. In the Gjakovë/akovica municipality, the situation is worse. There have been few initiatives to facilitate the return of Kosovo Serbs, and there has been no contact between the four

In 2010, Visoki Deçani Monastery monks in Pejë/Peć region continued to attend Albanian language lessons funded by the OSCE in the framework of a project aimed at increasing community dialogue.

The Kosovo Serb assistant to the municipal community officer in the municipality of Deçan/Deçane has committed herself to facilitating a peaceful and less confrontational social environment in the town through inter-ethnic dialogue initiatives and to improving the living standards of all the communities.

Kosovo Serb women residing in the Orthodox Church of the Holy Virgin and the majority community. In the Istog/Istok municipality, Kosovo Serbs regularly visit the town on market day where they also deal with municipal administrative issues, interacting openly with Kosovo Albanians and other communities. However, recent security incidents targeting returnees in Zallq/Žać have put a strain on inter-community relations. The mayor of Klinë/Klina is very active in supporting confidence building among communities, often conducting outreach visits to Kosovo Serb settlements. The community maintains regular contact with its neighbours, particularly Kosovo Serb women, who pay frequent courtesy visits to the homes of their Kosovo Albanian neighbours and vice versa. In the Pejë/Peć municipality, outreach to the Kosovo Serb community focuses on addressing security concerns rather than promoting inter-community dialogue and tolerance. During the municipal elections in November 2009, a couple of visits were organised related to the political activity of the time. However, the recent appointment of a deputy mayor specifically to address the concerns of the Kosovo Serb community has had a positive impact on community relations.

In the Prishtinë/Priatina region, dialogue between the Kosovo Serbs and other communities is mostly conducted under the umbrella of potential or actual returns projects and is facilitated by municipal bodies dealing with communities and returns issues. Municipal community offices and municipal forums, such as working groups on returns and municipal community safety councils, remain the main links promoting dialogue between the institutions and the Kosovo Serbs. Interaction between the majority and Kosovo Serb communities is cordial and co-operative. Civil society initiatives promoting dialogue between Kosovo Serbs and other communities include: the Week of Culture, implemented by the Gračanica/Graçanicë-based Centre for Peace and Tolerance, and media activities and roundtables implemented by the Media Centre in Čaglavica/Çagllavicë, a multiethnic youth radio program implemented by the Gračanica/Graçanicë-based Communication for Social Development and funded by UNICEF. In the Prizren region, relations between Kosovo Serbs and other communities remain satisfactory and in line with the multi-ethnic tolerance that characterises the region. Although the Prizren and Rahovec/Orahovac municipalities in late 2009 and early 2010 were not active in organizing outreach activities for the Kosovo Serb community, the mayors of both municipalities regularly addressed the Kosovo Serb displaced persons during debriefing sessions of go-and-see visits. Also in Suharekë/Suva Reka, where currently no Kosovo Serbs reside but where some return activities have begun to take place, the mayor has been active in addressing those visiting their homes from displacement. In Rahovec/Orahovac, the key municipal dialogue mechanism, the municipal working group on returns, is functioning effectively with the participation of Kosovo Serbs. Recent positive examples of co-operation include a joint submission to the Rahovec/Orahovac municipality by the Serbian Orthodox Monastery of Zoqishtë/Zocište and Kosovo Albanian residents of the village to complain about the opening of a quarry in the vicinity of the Monastery. Although no response has come

yet from the municipality, the joint petition has strengthened inter-community relations. The participation of the Catholic Archbishop of Prizren and a few Catholic priests at the Easter liturgy held in the Prizren Serbian Orthodox Church of Saint George is also an example of improving relations between the Kosovo Serb and other communities. In general, Kosovo Serbs actively participate in initiatives related to the promotion of tolerance and community-dialogue that are organised either by the municipality or the civil society in the region.



Annex

Table 1:
Population Settlements

Table 2:
Population Estimates

Table 3:
Population Estimates by Category

Table 4:
Key Community Stakeholders



Table 1: Population Settlements

Region	Municipality	Settlements inhabited by Kosovo Serb Community
Gjilan/Gnjilane	Ferizaj/Uroševac	Ferizaj/Uroševac town, Bablak/Babljak, Plešina/Pleshinë, Srpski Babuš/Babush i Serbëve, Talinoc i Muhaxherëve/Muhadžer Talinovac
	Gjilan/Gnjilane	Gjilan/Gnjilane town, Cernicë/Cernica, Donja Budriga/Budrikë e Poshtme, Livoç i Epërm/Gornji Livoç, Kmetoc/Kmetovce, Parteš/Partesh, Pasjane/Pasjan, Ponesh/Poneš, Šilovo/Shillovë
	Kamenicë/Kamenica	Berivojce/Berivojcë, Bosce/Boscë, Bratilovce/Bratilloç, Glogovce/Gillogoc, Gragjenik/Gradenik, Grizime/Grizimë, Ajnovce/Hajnoc, Kamenicë/Kamenica, Karaçevë e Epërme/Gornje Karacevo, Karaçevë e Poshtme/Donje Karacevo, Kololeç/Kolloleç, Kopërnice/Koprivnica, Koretin/Koretin, Kostadince/Kostadincë, Kranidell/Krajnidel, Kremenatë I/Kremenata I, Kremenatë II/Kremenata II, Krilevë/Kriljevo, Lajçiq/Lajcic, Leshtar/Lještar, Lisockë/Lisacka, Marocë/Marovce, Mešina/Meshinë, Moçare/Moçar, Muçivërc/Mucivrcë, Novosellë/Novo Selo, Petroc/Petrovce, Poliçkë/Policka, Qarakoc/Çarakovce, Rahovicë/Oraovica, Rogaçicë/Rogacica, Ruboc/Robovac, Sedllar/Sedlare, Shahiq/Šajic, Shipashnicë e Epërme/Gornja Šipašnica, Shipashnicë e Poshtme/Donja Šipašnica, Strelica/Strelcë, Strezoc/Strezovce, Svirçë/Svirce, Tërstenë/Trstena, Tirince/Tirincë, Topanicë/Toponica, Tugjec/Tudevce, Vaganesh/Vaganeš, Velegllavë e Epërme/Gornja Veljeglava, Velegllavë e Poshtme/Donja Veljeglava, Vriqec/Vrucevce, Zajçec/Zajcevce, Zhujë/Zuja.
	Viti/Vitina	Viti/Vitina town, Bincë/Binaç
Mitrovicë / Mitrovica	Southern Mitrovicë / Mitrovica	Svinjarë/Svinjare
	Skenderaj/Srbica	Suvo Grlë/Syrganë, Banje/Bajë and Devič Monastery
	Vushtrri/Vučitrn	Gojbulja/Gojbulë, Priluzhje/Prelluzhë, Grace/Gracë, and Banjskë/Banjska
Pejë/Peć	Deçan/Dečane	Deçan/Dečane town and Visoki Dečani Monastery
	Istog/Istok	Suvi Lukavac/Lukavac i Thatë, Blagaçe/Bilagaqë, Cërkolez/Crkolez, Gorioç Serbian Orthodox Monastery, Llug/Ljug neighbourhood (Istog/Istok town), Koš/Kosh, Osojan/Osojane, Shalinovicë/Šaljinovica, Srbobran/Srbobranë, Tuçep/Tučep, Kovragë/Kovrage Dragolevc i Eperm/Gornji Dragolevac, Zallq/Žač ,Muzhevinë/Muževine and Polan/Poljane
	Klinë/Klina	Binxhë/Biça, Grapc/Grabac, Videjë/Vidanje, Dresnik/Drnsnik, Klinafc/Klinavac, Berkovë/Berkovo, Klinë/Klina town, Leskoc/Leskovac Dolc/Dolac, Pogragjë/Pograđe, Rudicë/Rudice.
	Pejë/Peć	Pejë/Peć town, Belo Polje/Belopojë, Goraždevac/Gorazhdevc, Sigë/Siga, Brestovik/Brestovik, Lëvoshë/Ljevoša, Patriarchate of Peć
	Gjakovë/Đakovica	Church of the Holy Virgin
Pristinë/Priština	Fushë Kosovë/ Kosovo Polje	Fushë Kosovë/Kosovo Polje town, Kuzmin/Kuzmin and Bresje/Bresje
	Lipjan/Lipljan	Lipjan/Lipljan town, Rubofc/Rabovce, Staro Gracko/Grackë e Vjeter, Novo Naselje/Lagja e Re
	Obiliq/Obilić	Obiliq/Obilić town, Plemetin/Plementina, Babin Most/Baimoc, Crkvena Vodica/Caravodicë, Janjina Voda/Janina Voda and Miloshevë/Miloševë
	Prishtinë/ Priština	Prishtinë/Priština town, Slivovo/Sllivovë, Donja Brnjica/Bërnice e Poshtme, Gornja Brnjica/Bërnice e Epërme, Devet Jugoviça/Nëntë Jugoviq and Lebane/Lebane
	Podujevë/Podujevo	Metergoc/Medregovac village
Prizren	Prizren	Prizren town, Novake/Novak, Sredska/Sredskë, Mušnikovo/Mushnikovë, Planjane/Pllanjan, Drajçici/Drajçiq, Smaç/Smaq, Gornje Selo/Gornjasellë, Bogoševce/Bogoshevc
	Rahovec/ Orahovac	Upper Rahovec/Orahovac, Velika Hoça/Hoçë e Madhe

Table 2: Population Estimates¹

Region	Source	Total population	Community	%
Gjilan/Gnjilane	Municipality of Ferizaj/Uroševac			
	1. Census 1981 ²	81,372	-	-
	2. Census 1991	113,668	8,314	7.3%
	3. Current Municipal Estimations	160-170,000	70	0.04%
	4. Current Communities Estimations	160-170,000	70	0.04%
	5. OSCE 2009 Municipal Profile Estimations	160-170,000	70	0.04%
	6. Current OSCE Field Teams Estimations	160-170,000	60	0.036%
	Municipality of Gjilan/Gnjilane			
	1. Census 1981	84,085	19,212	22.85%
	2. Census 1991	103,675	19,370	18.68%
	3. Current Municipal Estimations	130,000	12,500	9.61%
	4. Current Communities Estimations	130,000	8,000	6.1%
	5. OSCE 2009 Municipal Profile Estimations	130,000	12,500	9.6%
	6. Current OSCE Field Teams Estimations	130,000	8,000	6.1%
	Municipality of Kamenicë/Kamenica			
	1. Census 1981	4,8320	-	-
	2. Census 1991	5,2152	12,762	24.48%
	3. Current Municipal Estimations	49,000	4,500-5,000	-
	4. Current Communities Estimations	49,000	5,000	10.2%
	5. OSCE 2009 Municipal Profile Estimations	63,000	10,710	17%
	6. Current OSCE Field Teams Estimations	49,000	5,000	10.2%
Municipality of Viti/Vitina				
1. Census 1981	47,839	8,369	17%	
2. Census 1991	57,290	7,002	12%	
3. Current Municipal Estimations	60,000	3,500	5.83%	
4. Current Communities Estimations	60,000	3,500	5.83%	
5. OSCE 2009 Municipal Profile Estimations	59,800	3,300	5.5%	
6. Current OSCE Field Teams Estimations	57,000	300	0.52%	
Mitrovicë/Mitrovica	Municipality of Mitrovicë/Mitrovica (southern part)			
	1. Census 1981	87,981	-	-
	2. Census 1991	104,885	-	-
	3. Current Municipal Estimations	140,000	2	0.002%
	4. Current Communities Estimations	-	-	-
	5. OSCE 2009 Municipal Profile Estimations	110,000	2	0.001%
	6. Current OSCE Field Teams Estimations	140,000	4	0.002%
	Municipality of Skenderaj/Srbica			
	1. Census 1981	46,771	-	-
	2. Census 1991	55,471	713	1.3%
	3. Current Municipal Estimations	72,600	-	-
	4. Current Communities Estimations	-	300	-
	5. OSCE 2009 Municipal Profile Estimations	72,600	350	0.5%
	6. Current OSCE Field Teams Estimations	72,600	300	0.4%
	Municipality of Vushtrri/Vučitrn			
	1. Census 1981	65,512	-	-
	2. Census 1991	80,644	5,222	6.4%
	3. Current Municipal Estimations	103,000	-	-
4. Current Communities Estimations	-	3,500	-	
5. OSCE 2009 Municipal Profile Estimations	102,600	4,000	3.9%	
6. Current OSCE Field Teams Estimations	102,600	3,500	3.4%	
Pejë/Peć	Municipality of Deçan/Deçane			
	1. Census 1981	40,640	2,500	6.1%
	2. Census 1991	49,000	-	-
	3. Current Municipal Estimations	-	-	-
	4. Current Communities Estimations	60,000	40	0.06%
	5. OSCE 2009 Municipal Profile Estimations	4,000	40	0.1%
	6. Current OSCE Field Teams Estimations	35,000	46	0.1%

Pejë/Peć	Municipality of Gjakovë/Đakovica			
	1. Census 1981	-	-	-
	2. Census 1991	-	-	-
	3. Municipal estimations	150,800	6	0.004%
	4. Communities Estimations	-	-	-
	5. OSCE 2009 Municipal Profile Estimations	150,000	4	0.0026%
	6. Communities Teams Current Estimations	150,000	4	0.0026%
	Municipality of Istog/Istok			
	1. Census 1981	50,104	7,736	15.4%
	2. Census 1991	57,261	5,968	10.4%
	3. Current Municipal Estimations	56,000-64,000	766	1.4-1.2%
	4. Current Communities Estimations	50,000	400-850	0.8-1.7%
	5. OSCE 2009 Municipal Profile Estimations	56,000	800	1.4%
	6. Current OSCE Field Teams Estimations	56,000	1,300-1,700	2.32-3.03%
	Municipality of Klinë/Klina			
	1. Census 1981	54,539	6,829	12.5%
	2. Census 1991	52,266	5,968	11.4%
	3. Current Municipal Estimations	55,000-58,000	895	1.6%
	4. Current Communities Estimations	55,000	600	1.1%
	5. OSCE 2009 Municipal Profile Estimations	55,000	200-400	0.3-0.7%
	6. Current OSCE Field Teams Estimations	55,000	600	1.9%
	Municipality of Pejë/Peć			
	1. Census 1981	111,071	7,995	7%
	2. Census 1991	127,796	7,815	6%
3. Current Municipal Estimations	150,000	1,000	0.6%	
4. Current Communities Estimations	140,000	1,100	0.8%	
5. OSCE 2009 Municipal Profile Estimations	170,000	850 ³	0.4%	
6. Current OSCE Field Teams Estimations	140,000	1,000	0.7%	
Pristinë/Priština	Municipality of Fushë Kosovë/Kosovo Polje			
	1. Census 1981	29,805	8,315	27.9%
	2. Census 1991	35,570	8,445	23.74 %
	3. Current Municipal Estimations	50,000	800	1.6%
	4. Current Communities Estimations	50,000	1,300	2.6%
	5. OSCE 2009 Municipal Profile Estimations	50,000	800	1.6%
	6. Current OSCE Field Teams Estimations	50,000	800-1,000	1.6-2%
	Municipality of Lipjan/Lipljan			
	1. Census 1981	55,705	10,258	17.8%
	2. Census 1991	69,451	9,713	17.35%
	3. Current Municipal Estimations	76,000	2,000	2.63%
	4. Current Communities Estimations	76,000	2,000-2,500	2.63-3%
	5. OSCE 2009 Municipal Profile Estimations	76,000	2,000	2.63%
	6. Current OSCE Field Teams Estimations	76,000	2,000	2.63%
	Municipality of Obiliq/Obilić			
	1. Census 1981	26,595	5,797	21.8%
	2. Census 1991	31,627	5,490	17.35%
	3. Current Municipal Estimations	31,810	4,150	13.04%
	4. Current Communities Estimations	30,000	3,500	11.66%
	5. OSCE 2009 Municipal Profile Estimations	30,000	3,400	11.33%
	6. Current OSCE Field Teams Estimations	30,000	3,000	10%
	Municipality of Podujevë/Podujevo			
	1. Census 1981	75,437	-	-
	2. Census 1991	92,946	1,118	1.2%
3. Current Municipal Estimations	130,000	7	0.005%	
4. Current Communities Estimations	130,000	7	0.005%	
5. OSCE 2009 Municipal Profile Estimations	130,000	-	-	
6. Current OSCE Field Teams Estimations	130,000	7	0.005%	

Prishtinë/Priština	Municipality of Prishtinë/Priština			
	1. Census 1981	148,656	26,264	17.7%
	2. Census 1991	199,654	26,893	13.4 %
	3. Current Municipal Estimations	500,000	2,000	0.4%
	4. Current Communities Estimations	500,000	2,500-3,000	0.6-0.75%
	5. OSCE 2009 Municipal Profile Estimations	500,000	2,000-2,500	0.4-0.5%
	6. Current OSCE Field Teams Estimations	500,000	2,000-2,500	0.4-0.5%
Prizren	Municipality of Prizren			
	1. Census 1981	134,526	12,139	9%
	2. Census 1991	178,723	10,911	6.1%
	3. Current Municipal Estimations	196,616	234	0.12%
	4. Current Communities Estimations	-	185	-
	5. OSCE 2009 Municipal Profile Estimations	240,000	160	0.6%
	6. Current OSCE Field Teams Estimations	240,000	185	0.07%
	Municipality of Rahovec/Orahovac			
	1. Census 1981	46,541	4,025	8.6%
	2. Census 1991	59,877	3,795	6.3%
	3. Current Municipal Estimations	73,700	1,400	1.8%
	4. Current Communities Estimations	-	-	-
	5. OSCE 2009 Municipal Profile Estimations	73,700	1,150	1.5%
	6. Current OSCE Field Teams Estimations	73,700	1,000	1.30%

3: Population Estimates by Category

Region	Municipality	Gender	Children pre-school age(0-5)	Children attending compulsory education (6-15)	Children not attending compulsory education (6-15)	Working age employed (16-65)	Working age unemployed (16-65)	Elderly (65+)	Other	
Gjilan/Gnjilane	Ferizaj/ Uroševac	Male				5	8	19		
		Female				1	3	14		
		Total				6	11	33		
	Gjilan/ Gnjilane	Male	31	191						
		Female	25	178						
		Total	56	369						
	Kamenicë/ Kamenica	Male								
		Female								
		Total	193	866						
	Viti/Vitina	Male			12					
		Female			15					
		Total			27					
	Regional Totals		249	1,262						
Comments: The OSCE was unable to obtain all the relevant data from the authorities.										
Mitrovicë/Mitrovica	Mitrovicë/ Mitrovica (southern part)	Male					1			
		Female					1			
	Skenderaj/ Srbica	Male								
		Female								
		Total	35	40		35	170	25		
	Vushtrri/ Vuçitër	Male								
		Female								
		Total		400		300	2,800			
	Regional Totals		475			335	2,972			
	Comments: The OSCE was unable to obtain all the relevant data from the authorities.									

Pejë/Peć	Deçan/ Deçani	Male				41		
		Female			5			
		Total			5	41		
	Gjakovë/ Đakovica	Male						
		Female				1	3	
		Total				1	3	
	Istog/ Istok	Male	8	23		2	40	120
		Female	2	23			30	60
		Total	10	46		2	70	180
	Klinë/ Klina	Male	0	11				
		Female	3	15				
		Total	3	26		50	400	70
	Pejë/Peć	Male	10	60		90	240	55
Female		12	70		50	146	81	
Total		22	130		140	386	136	
Regional Totals		41	194		145	468	249	
Comments: The OSCE was unable to obtain all the relevant data from the authorities.								
Pristinë/Priština	Fushë Kosovë/ Kosovo Polje	Male	50	300		400	400	350
		Female	50	300		200	600	350
		Total	100	600		600	1,000	700
	Lipjan/ Lipljan	Male	130	1,100		2,500	1,000	1,250
		Female	130	1,100		800	3,500	1,250
		Total	260	2,200		3,300	4,500	2,500
	Obiliq/ Obilić	Male	100	250		200	400	500
		Female	100	250		100	600	500
		Total	200	500		300	1,000	1,000
	Podujevë/ Podujevo	Male						4
		Female						3
		Total						7
	Pristinë/ Priština	Male	750	1,250		2,000	2,000	3,500
Female		750	1,250		1,000	3,000	3,500	
Total		1,500	2,500		3,000	5,000	7,000	
Regional Totals		2,060	5,800		7,200	11,500	11,207	
Comments: The OSCE was unable to obtain all the relevant data from the authorities.								
Prizren	Prizren	Male				6		
		Female	1			4		
		Total	1			10	9	166
	Rahovec/ Orahovac	Male				59		
		Female		25		44		
		Total	20	107		103	505 ⁴	261
Regional Totals		21	107		113	514	427	8

Table 4: Key Community Stakeholders

1. Political parties claiming to represent the community
2. Representatives in institutions (names, institutions)
3. Civil society organisations (name, thematic area of activity/key issues, indication if women's group)
4. Community media (electronic, print)
5. Community leaders/activists (men & women)
6. Others
7. Additional information

Region	Key Community Stakeholders
Gjilan/Gnjilane	Municipality of Ferizaj/Uroševac
	1 SRS Srpska Radikalna Stranka (Serbian Radical Party) DS Demokratska Stranka (Democratic Party)
	2 Zoran Maksimović, municipal community office Ugrin Stefanović, communities committee member Structures deriving from 11 May 2008 elections: Nenad Petković, municipal president Ratko Sinadinović, deputy municipal president
	3
	4 TV and radio reception of Serbian channels is not very good.
	5 Ugrin Stefanović, Bablak/Babljak Kosovo Serb leader Novica Jovanović, Srpski Babuš/Babush i Serbëve village leader Milovan Jevtić, Talinoc i Muhaxherëve/Muhadžer Talinovac Kosovo Serb leader Father Živojin Kojić, Orthodox priest who's parish covers Ferizaj/Uroševac. Gordana Ristić, Ferizaj/Uroševac, representative of internally displaced persons
	6
	7
	Municipality of Gjilan/Gnjilane
	1 SLS Samostalna Liberalna Stranka (Liberal Party) SRS Srpska Radikalna Stranka (Serbian Radical Party) DSS Demokratska Stranka Srbije (Democratic Party of Serbia) DS Demokratska Stranka (Democratic Party) G17 Plus NS Nova Srbija (New Serbia) SPS Socijalistička Partija Srbije (Socialist Party of Serbia) Građanska inicijativa za evropsko Gnjilane, Šilovo/Shillovë Građanska inicijativa, Pasjane/Pasjan
	2 Milan Stojanović, Gjilan/Gnjilane mayor's special advisor on communities issues Milivoje Živković, head of municipal communities office Institutions deriving from 11 May 2008 elections: Predrag Stojković, municipal president Mladen Mitrović, deputy president of municipal assembly Milorad Todorović, president of municipal assembly Aleksandar Petrović, deputy president of municipal assembly Dragan Nikolić, regional co-ordinator for Co-ordination Centre for Kosovo
	3
	4 TV Puls from Šilovo/Shillovë Radio Max from Šilovo/Shillovë Radio Laser from Pasjane/Pasjan
	5
	6 Predrag Stojković, president of the Gjilan/Gnjilane municipality deriving from 11 May 2008 elections Dragan Nikolić, Chief of Serbia-run Gjilan/Gnjilane municipality
	7
	Municipality of Kamenicë/Kamenica
	1 SRS Srpska Radikalna Stranka (Serbian Radical Party) DSS Demokratska Stranka Srbije (Democratic Party of Serbia) NS Nova Srbija (New Serbia) SPS Socijalistička Partija Srbije (Socialist Party of Serbia) DS Demokratska Stranka (Democratic Party) G17 Plus
	2 Dragiša Savić, deputy chairperson of municipal assembly for communities Structures deriving from 11 May 2008 elections: Boban Jevtić, municipal president Nebojša Simić, deputy municipal president Vojislav Nojić, municipal assembly president Vojislav Veličković, deputy municipal assembly president
	3 NGO "Sveti Nikola" deals with the return and dialogue activities NGO "Kosovka devojka", women's group (not as active as before due to illness of the NGO manager)
	4 Radio Kamenica, multi-ethnic radio station that broadcasts programmes in three languages: Albanian, Serbian and Romani. There is no Kosovo Serb print media, although Serbian newspapers are available..
	5
	6
	7

Gjilan/Gnjilane	Municipality of Viti/Vitina	
	1	SRS Srpska radikalna Stranka (Serbian Radical Party) DSS Demokratska Stranka Srbije (Democratic Serbian Party) Citizens Initiative "Vidovdan" DS Demokratska Stranka (Democratic Party) Liberal Party, participated in November 2009 local elections
	2	Institutions deriving from 11 May 2008 elections: Srečko Spasić, municipal president ("Vidovdan") Dejan Moskić, deputy municipal president (Democratic Serbian Party)
	3	
	4	There are no electronic or print media based in the municipality for the Serbian community. However, Kosovo Serb residents can view several Serbia-based channels, including RTS 1, TV Puls from Šilovo/Shillove and Radio Klokot/Kllokot. In general, members of this community feel well-informed about global and high-level issues, but poorly informed about local developments due to the lack of local media in their language in the municipality of Viti/Vitina.
	5	Zoran Marinkovic, representative from village Bincë/Binac and former employee of the municipal communities office in Vrbovac/Vërbovc.
	6	
	7	
Mitrovicë /Mitrovica	Municipality of Mitrovicë/Mitrovica	
	1	
	2	Snežana Nestorović, municipal community officer
	3	
	4	
	5	
	6	
	7	
	Municipality of Skenderaj/Srbica	
	1	Citizen's initiative, "Složno za Srbicu"
	2	Nedeljko Kovačević, head of the municipal community office Milutin Kovačević, communities committee chairperson and "displaced persons" municipal co-ordinator. Institutions deriving from the 11 May 2008 elections: Dejan Tomašević, municipal president Ljubiša Jokić, deputy municipal president Vasilije Tomašević, municipal assembly president Rade Kovačević, deputy municipal assembly president
	3	NGO "Jovanka" led by Jovanka Tomašević,
	4	Radio Station in Suvo Grlo/Syriganë "Tri srca" is not functioning at the present
	5	Nedeljko Kovačević, head of the municipal community office Milutin Kovačević, communities committee chairperson
	6	
	7	
	Municipality of Vushtri/Vučitrn	
	1	Srpska Radikalna Stranka (Serbian Radical Party) Democratic Party of Serbia (Democratic Serbian Party) Srpska Liberalna Stranka (Serbian Liberal Party)
	2	Bojana Artonović, head of the municipal community office Andrijana Dišić, chairperson of the communities committee Institutions deriving from the 11 May 2008 elections: Zoran Rakić, municipal president and focal point of the Ministry of Kosovo and Metohija (Serbian Radical Party) Goran Lazić, deputy municipal assembly president (Democratic Serbian Party) Miodrag Stolić, deputy municipal president Stojadin Tomić, municipal assembly president (Serbian Liberal Party)
	3	NGO "Duga" Bojana Artonović, Priluzhje/Prelluzhë, focuses on youth activities NGO "Kameni Most" Aleksandar Stojanović, returns-related activities in the Vushtri/Vučitrn and Mitrovicë/Mitrovica municipalities NGO "Luna", Stana Kovačević, Priluzhje/Prelluzhë, activities for women NGO "Korak Napred", Danica Vukmirović, Grace/Gracë, activities for women
4	Radio Station "MIX", operates and is managed by NGO "Duga" in Priluzhje/Prelluzhë	
5	Saša Andrić, village council leader of Priluzhje/Prelluzhë Radovan Petrović, village leader of Grace/Gracë Boban Ristic, resident of Grace/Gracë, working in the municipal community office in Priluzhje/Prelluzhë Goran Dancetović, village leader of Banjskë/Banjska	

Pejë/Peć	6	
	7	
	Municipality of Deçan/Dečane	
	1	DSS, Demokratska Stranka Srbije (Democratic Party of Serbia), Zoran Barović
	2	Vesna Spalević, assistant to the municipal communities office
	3	NGO "JETA", focuses on women's issues in the areas of education, health, employment and public participation.
	4	
	5	
	6	
	7	
	Municipality of Gjakovë/Đakovica	
	1	
	2	
	3	
	4	
	5	
	6	
	7	
	Municipality of Istog/Istok	
	1	SRS Srpska Radikalna Stranka (Serbian Radical Party) DSS Demokratska Stranka Srbije (Democratic Party of Serbia) SPS Socijalistička Partija Srbije (Socialist Party of Serbia) DS Demokratska Stranka (Democratic Party)
	2	Vesna Maliković, municipal communities' sub-office in Osojane/Osojan Obrad Tijanić, municipal communities' sub-office in Cerkolez/Crkolez Institutions derived from 11 May elections: Dragoljub Repanović, municipal mayor Ranko Vuletić, chairperson of municipal assembly
	3	NGO "Božur" from Kraljevo was active in the past in the area of returns and income generation projects. NGO "Agrofokus" agriculture, humanitarian assistance and other projects.
	4	No Kosovo Serb media are available in the Istog/Istok municipality. The Kosovo Serb community requested to have a radio station in the Serbian language in Osojane/Osojan, and have submitted a request for the frequency to the Independent Media Commission. So far, there has been no response.
	5	Vesna Maliković, municipal communities sub-office in Osojane/Osojan and village leader of Srbobran. Dobrivoje Radovanović, municipal communities committee Mališa Đurić, Head of Serbian Employment Bureau branch in Osojane/Osojan
	6	
	7	
	Municipality of Klinë/Klina	
	1	SPS Socijalistička Partija Srbije (Socialist Party of Serbia) Metohija DSS Demokratska Stranka Srbije (Democratic Party of Serbia) DS Demokratska Stranka (Democratic Party)
	2	Milorad Šarković, head of municipal communities office Ranko Kostić, municipal communities officer
	3	Serbian Red Cross, provides of relief items and assistance to returnees; Organizes excursions and holidays for children of returnees. Agriculture Co-operative "Brazda", Videjë/Vidanje Agriculture Co-operative "Razvoj Drsnika", Dresnik/Drnsnik
4		
5	Banjac Andrea, Berkovë/Berkovo village leader Dončić Igor, Binxhë/Biça village leader Sjarković Božidar, Dolac/Dolac village leader Čekerlić Mihailo, Dresnik/Drnsnik village leader Magić Radonja, Grapc/Grabac village leader Kradić Đorđe, Grebnik/Grebnik village leader Vučićević Lazar, Klinafc/Klinavac village leader Mikić Radomir, Klinë/Klina town village leader: Veljo Simić, Leskoc/Leskovac village leader Janković Radovan, Petriq i Ultë/ Donji Petrić village leader Cvetko Ivanović, Pogragjë/Pograde village leader Vlasto Marusić, Shtupel/Štupelj village leader Milorad Šarković, Videjë/Vidanje village leader	
6		
7		

Pejë/Peć	Municipality of Pejë/Peć	
	1	SPS Socijalistička Partija Srbije (Socialist Party of Serbia) DS Demokratska Stranka (Democratic Party) Coalition DSS Demokratska Stranka Srbije (Democratic Party of Serbia) NS Nova Srbija (New Serbia)
	2	Drenko Todorovic, deputy mayor for communities Slobodan Petrović, head of the municipal communities sub-office Institutions derived from 11 May 2008 elections: Miloš Dimitrijević, president of municipal assembly (DSS-NS)
	3	Local NGO "Briga", focuses on women's rights; Local NGO "Metohija" for youngsters
	4	Radio Goraždevac Regular distribution of "Jedinstvo" weekly newspaper in Serbian, printed in northern part of Mitrović/ Mitrovica
	5	Momcilo Savić, village leader in Belo Polje Miodrag Dašić, village leader in Brestovik and Communities Committee member Grujo Jasović, village leader in Siga/Sigë Ranko Bakić, village leader in Levoshë/Ljevoša Rodavan Prascević, Pejë/Peć town Milija Lazović, Pejë/Peć town
	6	
	7	
Pristinë/Priština	Municipality of Fushë Kosovë/Kosovo Polje	
	1	SLS Samostalna Liberalna Stranka (Independent Liberal Party) SNS Srpska Narodna Stranka (Serbian Peoples Party) SRS Srpska Radikalna Stranka (Serbian Radical Party) DS Demokratska Stranka (Democratic Party) SPS Socijalistička Partija Srbije (Socialist Party of Serbia) G17 Plus PSS Pokret Snaga Srbije (Movement "Strenght of Serbia") NS Nova Srbija (New Serbia)
	2	Sladana Lazić, head of municipal communities office Zoran Kitić, municipal community return officer Tomislav Danić, municipal community sub-office Radomir Mitrović, municipal civil servant Institutions derived from 11 May 2008 elections: Stevica Lazić, mayor of Fushë Kosovë/Kosovo Polje.
	3	NGO "Ruka Ruci", Nevenka Rikalo, gender equality/women issues
	4	
	5	Milan Đekić, Kosovo Serb leader in Fushë Kosovë/Kosovo Polje Stevica Lazić, leader of Bresje/Bresje village and municipal mayor of Fushë Kosovë/Kosovo Polje based on the 11 May 2008 elections. Saša Zivić, village leader of Kuzmin
	6	Snežana Stojković, Director of the school "Aca Marović", Kuzmin/Kuzmin
	7	
	Municipality of Lipjan/Lipljan	
	1	SDS KiM Srpska demokratska stranka Kosova i Metohije (Serbian Democratic Party of Kosovo and Metohija) SNS Srpska Narodna Stranka (Serbian Peoples Party) SRS Srpska Radikalna Stranka (Serbian Radical Party) DS Demokratska Stranka (Democratic Party) SPS Socijalistička Partija Srbije (Socialist Party of Serbia) G17 Plus PSS Pokret Snaga Srbije (Movement "Strenght of Serbia") NS Nova Srbija (New Serbia)
	2	Lidija Jovanović, head of municipal community office
	3	NGO "HERC", humanitarian aid and education, NGO "Centre for Human Rights and Right of Children", protection of human rights NGO "Biće bolje", works with youth
4		

5	Slavko Janičijević, Lipjan/Lipljan Zoran Spasić, Rubovc/Rabovce Zoran Ćirković, Staro Gracko/Grackë e Vjetër Novica Nešić, Novo Naselje/Lagja e Re
6	
7	
Municipality of Obiliq/Obilić	
1	SDS KiM Srpska demokratska stranka Kosova i Metohije (Serbian Democratic Party of Kosovo and Metohija) SNS Srpska Narodna Stranka (Serbian Peoples Party) SRS Srpska Radikalna Stranka (Serbian Radical Party) DS Demokratska Stranka (Democratic Party) SPS Socijalistička Partija Srbije (Socialist Party of Serbia) G17 Plus PSS Pokret Snaga Srbije (Movement "Strenght of Serbia") NS Nova Srbija (New Serbia) Citizens' group Božur
2	Slaviša Ađančić, head of municipal community office Predrag Jović, deputy mayor for communities Institutions derived from 11 May 2008 elections: Ljubiša Bosanac, municipal president (from Plemetina/Plementinë village)
3	"Committee for Human Rights and Communities", an inter-ethnic local NGO; "For better tomorrow", womens NGO in Plemetina/Plementinë, and Babin Most/Babimoc.
4	
5	Ljubomir Jakovljevic, Plemetin/Plementina village Slavisa Adjancic, head of municipal community office and village leader of Babin Most/Baimoc village Dragisa Jovic, Ljubomir Djordjevic, Crkvena Vodica/Caravodicë Radanovic Jasmina, Obiliq/Obilić Jovan Spasić, Janjina Voda/Janina Voda
6	Stevan Marković, priest in Babin Most/Baimoc village
7	
Municipality of Podujevë/Podujevo	
1	
2	Milomir Jovanović, municipal returns officer
3	
4	
5	Radisav Perović, community leader, Metergoc/Medregovac
6	
7	
Municipality of Prishtinë/Priština	
1	
2	Radoljub Popović, acting head of municipal communities office in Gračanica/Graçanicë Slavica Stolić, municipal returns officer and chairperson of communities committee. Institutions derived from 11 May 2008 elections: Zvonimir Stević, Secretary General in the Ministry for Kosovo and Metohija Nebojša Nikolić, mayor of Prishtinë/Priština municipality
3	Centar za mir i toleranciju/Centre for Peace and Tolerance (CPT)
4	"Građanski Glasnik" (Prishtinë/Priština, owned by KOHA Media Group),
5	Pavić Ljubinko, Slivovo/Sllivovë Đošić Branislav, Miličević Dragan, Donja Brnjica/Bërnice e Poshtme Đorđević Dragi, Gornja Brnjica/Bërnice e Epërme Vukadinović Miroslav, Devet Jugovića/Nëntë Jugoviq Tabaković Miloš, Lebane/Lebanë Rada Trajković, Director of Gračanica/Graçanicë Health House Randel Nojkić, Director of Postal Telegraph and Telephone Communications Stojan Sekulić, Director of Gračanica/Graçanicë Hospital KBC Dragan Velić, Head of Serbian Commissariat for Refugees
6	Religious leaders: Metropolitan Amfilohija Administrator of Ras-Prizren Diocese, the Bishop of Lipjan Teodosije
7	

Prizren	Prizren and Rahovec/Orahovac Municipalities	
	1	DSS, Demokratska Stranka Srbije (Democratic Party of Serbia) DS, Demokratska Stranka (Democratic Party) SPS, Socijalsitička Partija Srbije, Rahovec/Orahovac
	2	Slaviša Kolašinac, head of municipal communities office in Rahovec/Orahovac municipality. Spasa Andrijević, municipal communities office Prizren, responsible for Kosovo Serb community in Prizren town and villages of Novake/Novak and Smaq/Smač. Danka Kucani, municipal communities office Prizren, responsible for Kosovo Serb Community in Zupa/Zhupe valley. Jovan Bojić, municipal communities office, Rahovec/Orahovac responsible for Velika Hoča/Hoce e Madhe. Bojan Nakalamić, deputy mayor for communities (expected to be appointed) Institutions derived from 11 May 2008 elections: Miodrag Lazić mayor of Prizren, Democratic Party of Serbia Marijan Šarić mayor for Rahovec/Orahovac, Demokratska Stranka (Democratic Party) Milorad Šorić, member of SPS
	3	Zlatko Mavrić "Sveti Spas" Association of Internally Displaced Persons from Prizren with the main office in Belgrade. Tatjana Kolašinac, NGO "Moderna Žena" (Women's Group), Rahovec/Orahovac Vesna Manitašević NGO "Jefimija" (Women's Group), Rahovec/Orahovac Rodoljub Grković, Youth Centre Schuler Helfen Leben, Upper Orahovac
	4	Mainly Serbian media through electronic, print and cable TV.
	5	Father Mihajlo Tošić, Serbian Orthodox Church, Prizren Father Aleksandar Našpalić, Serbian Orthodox Church-responsible for Prizren and Suharekë/Suva Reka Father Milenko, Serbian Orthodox Church-Velika Hoča/Hoce e Madhe, Rahovec/Orahovac Branko Gligorijević, Novake/Novak village leader, Prizren Tomislav Tomić, Drajcici/Drajciq village leader, Prizren Veselin Todorović, Mušnikovo/Mushnikove village leader, Prizren Slobodan Vučković, Gornje Selo/Gornjaselle village leader, Prizren
	6	
7		

1 The population data for sections 3, 4, 5, and 6 was collected by the OSCE Field Teams in consultation with community representatives and municipal officials in March-April 2010.

2 There are no precise figures from the 1981 census for Ferizaj/Uroševac. At that time Ferizaj/Uroševac and Štrpce/Shtërpçë were one municipality.

3 Estimation provided for Gorazhdëvac/Gorazhdëvc only.

4 Out of this number 111 are registered unemployed.



Community Profile

KOSOVO TURKS

Annex

Population Settlements

Population Estimates

Population Estimates by Category

Key Community Stakeholders



Background

The Kosovo Turk community¹ has been present in Kosovo for centuries and had an important influence, significantly contributing to Kosovo's cultural and religious diversity. During the Ottoman Empire, the community enjoyed a relatively privileged status. By the early 20th century, Turkish was considered the language of the urban elite in Kosovo, and many Kosovo Albanians continue to speak it today. Throughout the 20th century, however, as the influence of the Ottoman Empire declined, the local perception of the privileged status of Kosovo Turks did as well. The Turkish community in Kosovo enjoyed no particular legal recognition between 1912 and 1951, when they were provided with education in the Turkish language. The 1974 Constitution of the Socialist Federal Republic of Yugoslavia bestowed certain socio-political and cultural rights upon the community. Kosovo Turks are well integrated into Kosovo's society, sharing many cultural and social traits, including the Muslim faith, with the vast majority of the Kosovo Albanian population. The incidence of inter-community marriage is high. Approximately 30,000 Kosovo Turks live in Kosovo today, while up to 250,000 people from different Kosovo communities speak or at least understand the Turkish language. Many Kosovo Albanians speak or at least understand Turkish, while most Kosovo Turks are able to communicate in Albanian and Serbian. The community has contributed significantly to multi-ethnic tolerance and dialogue in Kosovo.

In the Gjilan/Gnjilane municipality, the Kosovo Turk community resides mostly in Gjilan/Gnjilane town and in the villages of Livoç i Epërm/Gornji Livoç and Dobërçan/Dobrčane, constituting between 0.9-1.1% of the total population of the municipality. The Kosovo Turk community in the Mitrovicë/Mitrovica region is well-integrated into the Kosovo Albanian-majority municipalities of Vushtri/Vučitrn and southern Mitrovicë/Mitrovica. In Vushtri/Vučitrn they constitute 0.9% of the total population, and in northern and southern Mitrovicë/Mitrovica they amount to roughly 1.5% of the total. In the southern part of town, Kosovo Turks live scattered in the city, while those who live in northern Mitrovica/Mitrovicë reside in the "Bosniak Mahalla" neighbourhood, sharing similar security and freedom of movement issues and concerns as to those faced by other non-Serb communities. In Vushtri/Vučitrn, the Kosovo Turks live scattered throughout urban areas alongside Kosovo Albanians. In the Prishtinë/Priština region, Kosovo Turks live amongst the Kosovo Albanian majority population and participate fully in public life. They are concentrated in the urban areas of Prishtinë/Priština city, constituting roughly 0.4% of the total municipal population, and in the rural settlements of Janjevë/Janjevo² and Banullë/Bandulić in the Lipjan/Lipljan municipality, where they amount to 0.5% of the population. The majority of Kosovo Turks live in the Prizren region and are fully integrated into public life. In the municipality of Prizren, they constitute roughly 4%. Prizren town remains the historical, cultural and political centre of the Kosovo Turk community.

Key Community Issues:

- Lack of and poor translations of textbooks into the Turkish language.

Kosovo Turks are well integrated into Kosovo's society. They share many cultural and social traits, including the Muslim faith, with the vast majority of the Kosovo Albanian population.

Kosovo Turks constitute the majority in the municipality of Mamuša/Mamushë/Mamuša, where they live alongside with Kosovo Albanians and Roma.

The Turkish language has been granted official language status in the municipalities of Prizren and Vushtri/ Vuçitrn.

¹ Comprising both the descendants of Turks from the Ottoman Empire, as well as descendants of the indigenous population who adopted the Muslim religion and the Turkish culture and language.

² Where they live together with Kosovo Croats. See the profile of Kosovo Croats.

“NAMAZGAH” IN PRIZREN TOWN, ALSO KNOWN AS “BROKEN MOSQUE” OR “KIRIK CAMII” BY PRIZREN’S INHABITANTS, INDICATING THE FACT THAT THE SITE LACKS A ROOF. THE SITE WAS BUILT IN 1455 AND DESIGNED FOR LARGE GROUPS TO PERFORM “NAMAZ” OR PRAYER.



1. Employment and socio-economic situation

Kosovo Turks traditionally reside in urban areas, where their ability to speak Albanian and high degree of integration have afforded them a relatively good socio-economic situation and access to the labour market.

The socio-economic situation and employment opportunities for the Kosovo Turk community are relatively good. Many run successful private enterprises, while a significant number are employed in the public sector. Occasionally, a poor command of the Albanian language has led to unemployment and migration. The majority of Kosovo Turks in the Gjilan/Gnjilane region are self-employed as shop keepers or publicly employed teachers. There are a limited number of Kosovo Turks employed in the municipality. Two Kosovo Turks work at the municipal registration office in Gjilan/Gnjilane and Dobërçan/Dobrčane village, while two others work as municipal civil servants in the Gjilan/Gnjilane municipality. Similar to the situation for the majority communities in Mitrovicë/Mitrovica, Kosovo Turks suffer from unemployment and live in poor socio-economic conditions. The community has traditionally resided in urban areas, hence they do not participate in the few economic opportunities that are available via agriculture in rural areas. They are engaged instead in small businesses and as tradesmen. This is also the case in Vushtri/Vučitrn. The municipality is predominantly agriculture-oriented with little other economic development. Kosovo Turks are mostly engaged in small enterprises, such as family-owned shops and restaurants. Vushtri/Vučitrn has recently been twinned with a municipality in Turkey with the intended purpose of providing Vushtri/Vučitrn with economic benefits, such as foreign investments and other corporate links. So far, limited financial benefits have derived from the twinning, with a couple of dignitary visits taking place, and some improvement of cultural heritage sites.

In the Prishtinë/Priština region, the overall socio-economic situation of the Kosovo Turk community is generally stable, without any significant shortfalls. The community representatives are either employed in public institutions, international organizations, or carry out small and mid-scale trade activities. In the region, there are 57 Kosovo Turk civil servants, out of which 13 are female. As in other regions, Kosovo Turks live in urban areas of Prizren. The majority work in small- and medium-size enterprises, while a number work in the municipal civil service and health sectors. In

the Prizren municipality, there are currently 22 employees (representing 7.6% of the total) within the municipal administration; 123 employees (5.07%) in the health sector; and, 39 employees (7.7%) in the education sector. No gender breakdown is available. However, unemployment amongst Kosovo Turks remains high. According to data provided by the regional employment office in Prizren, 1,223 Kosovo Turks (of which 531 are female) out of approximately 10,000 residing in the municipality have registered at the office as unemployed persons and job seekers. However, it is believed that the real number of unemployed is much higher, because not everyone registers at the office. Ninety Kosovo Turk families (76 from Prizren and 14 from Mamuša/Mamushë/Mamuša) receive social assistance ranging from €40 to €80 per month.

The regional employment office in Prizren used to offer vocational training courses and employment placement schemes in Turkish. Since 1999 the courses are available in Albanian. Nonetheless, 13 women and 8 men from the community attended the course in 2009.

2. Security and freedom of movement

The security and freedom of movement of Kosovo Turks are generally good, with no significant security incidents reported by the community. There are 89 Kosovo Turks serving in the Kosovo police, out of whom ten are women. They constitute the fourth biggest community represented in the police after Kosovo Albanians, Kosovo Serbs and Kosovo Bosniaks. In the Gjilan/Gnjilane region, the community is fully integrated into society and they can make unimpeded use of private and public transportation. Kosovo Turks are well represented in the Kosovo police in the region, with 15 male officers (or 2.5% of the regional total). In the Gjilan/Gnjilane municipality, a Kosovo Turk represents the community in the municipal community safety council. According to the Kosovo Turk representative, the perception of Kosovo police among Kosovo Turks is generally positive in the Gjilan/Gnjilane region. Kosovo Turks in Mitrovicë/Mitrovica can only move freely in areas where Kosovo Serbs do not constitute the majority. The regular inter-ethnic security incidents in mixed ethnicity areas of northern Mitrovica/Mitrovicë, such as stoning vehicles, beatings and fights between groups of youths, rarely specifically target Kosovo Turks but do negatively affect the perceptions of security of the community. There are five male Kosovo Turk police officers in Mitrovicë/Mitrovica. One works in the northern Mitrovica/Mitrovicë station, one in the southern station, two in the Regional Investigation Unit, and one in the Regional Traffic Unit. Perceptions of the Kosovo police are positive amongst Kosovo Turks, with frequent interaction and no reluctance amongst the community to report incidents to the police. A Kosovo Turk sits in the municipal communities safety council in Vushtrri/Vučitrn, whereas in Mitrovicë/Mitrovica and Skenderaj/Srbica, where the community also resides, these bodies are not functioning. A Kosovo Turk representative also participates in the communities security meeting hosted by the UNMIK Administration Mitrovica (UAM) in the north.

There are ten Kosovo Turk women serving as officers of the Kosovo police.

In the Prishtinë/Priština region, the Kosovo Turk community does not experience significant security or freedom of movement challenges. The community is represented in the municipal communities safety councils in Prishtinë/Priština and Lipjan/Lipljan, and in the local public safety committee in Janjevë/Janjevo (Lipjan/Lipljan municipality). However, the local public safety council in Janjevë/Janjevo has not met regularly in

the last year. There are four Kosovo Turks working in the Kosovo police. Kosovo Turks continue to enjoy unhindered freedom of movement in the Prizren region where the community is relatively well integrated. They utilise public and private transport, and some utilise the humanitarian bus service connecting villages in Župa/Zhupë valley with Prizren town. There are 37 Kosovo Turk police officers (of which 32 are male and 5 are female) working in the police service in the Prizren region. This represents a decrease of three police officers in comparison with last year due to the internal transfer of officers to other regions. None of these Kosovo Turk police officers holds a senior position in the region.

3. Returns and reintegration

UNHCR reports that between 2008 and 2010, 30 Kosovo Turks were forcibly returned to Kosovo.

Of the Kosovo Turks residing in Gjilan/Gnjilane, Mitrovicë/Mitrovica, Prishtinë/Priština and Prizren in 1999, there were no significant reports of migration due to the conflict. Departures that have occurred since 1999 have largely been as a result of the poor economy. UNHCR reports that between 2008 and 2010, 30 Kosovo Turks were forcibly returned to Kosovo.³ However, issues of displacement, returns and reintegration are generally not a concern for the Kosovo Turk community. In Gjilan/Gnjilane, those Kosovo Turks who left the area prior to the conflict returned in 2000. In northern Mitrovica/Mitrovicë, some Kosovo Turks experienced similar difficulties to those experienced by Kosovo Albanians in returning to their homes after the conflict due to the destruction of their properties. In some cases Kosovo Turks have now been able to return to their homes, in other cases they remain displaced, or have sold their former homes and settled elsewhere. In the Prishtinë/Priština region, UNHCR reports that there is one internally displaced Kosovo Turk living there.⁴

4. Serbia funded institutions and services

Kosovo Turks make less use of the Republic of Serbia-run institutions and services and instead opt to use the services and facilities provided by Kosovo institutions. This is, for the most part, due to the Kosovo Turks' high level of integration into the Kosovo Albanian society. However, in the Gjilan/Gnjilane region, some Kosovo Turks access services provided by the Republic of Serbia-run institutions, such as the issuance of identification documents, passports, health services and pensions. These are mainly elderly Kosovo Turks, who have acquired these rights working for Serbian companies and institutions before 1999. In general, the community relies on Kosovo services.

5. Access to municipal services and public utilities

Kosovo Turks generally enjoy full and unimpeded access to municipal services and public utilities. In the Gjilan/Gnjilane region, functioning water and sewage systems operate in Gjilan/Gnjilane town and in the village of

³ United Nations High Commissioner for Refugees Office of the Chief of Mission Prishtinë/Priština Statistical Overview Update as at end of April 2010. [FYI The official title does not spell out the names, and only spells Pristina once. It also says as at end of so I have changed that part].

⁴ Ibid.

Dobërçan/Dobrçane. In the village of Livoç i Epërm/Gornji Livoč, people use water wells and septic tanks. There have been no reports from the community about problems with the electricity or waste collection services in the region. In the Mitrovicë/Mitrovica region, specifically in the municipalities of Mitrovicë/Mitrovica and Vushtri/Vučitrn, Turkish has been adopted as an official language which facilitates access to services for the community, as institutions have a legal obligation to provide services and support in Turkish language. There have been no complaints in this regard and no discriminatory practices have been reported. Garbage collection and sewage systems pose the greatest concern for Kosovo Turks residing in Janjevë/Janjevo, in the Prishtinë/Priština region. However, these are not unique to the Kosovo Turk community. The Kosovo Turkish representative addressed several requests to the Lipjan/Lipljan municipality in order to cover the open stream passing by the village. The watercourse is used as a dumpsite by the inhabitants and becomes a health threat especially in the summer period. The municipality has not addressed the issue to date. Kosovo Turks in the Prizren region have full access to municipal services and public utilities, including civil registration services. Although Turkish is an official language in the Prizren municipality, the community still faces problems in obtaining civil certification or documentation in their mother tongue.

6. Access to social services and welfare

Kosovo Turks enjoy access to social services and welfare throughout Kosovo. In the Gjilan/Gnjilane municipality, the community uses services provided by the Kosovo institutions without obstacles, according to the general Kosovo social welfare criteria. In addition, a small number of Kosovo Turks who worked for state-owned companies and institutions before the conflict in 1999, receive a “minimal salary” (so called “minimalac”), which is a modality of social welfare support from Serbia for former workers of state-owned companies and institutions in Kosovo. Financial assistance is the most common form of help provided to Kosovo Turks in the region, including social assistance and retirement pensions. In Mitrovicë/Mitrovica, the community accesses Kosovo social welfare facilities in southern Mitrovicë/Mitrovica and Vushtri/Vučitrn without concerns. In the Prishtinë/Priština region, the number of Kosovo Turks receiving social welfare is low. For example, in the Lipjan/Lipjan municipality, a community representative noted that out of 400 Kosovo Turks residing in Janjevë/Janjevo village, four families receive social assistance, while in the Prishtinë/Priština municipality ten families receive social assistance. In the Prizren region, the community has unimpeded access to social services and welfare, with 90 Kosovo Turk families currently benefiting from social assistance.

7. Access to property and housing

The Kosovo Turk community enjoys unimpeded access to property and housing in the Gjilan/Gnjilane and Prizren regions. However, Kosovo Turks displaced from the northern to the southern part of Mitrovicë/Mitrovica municipality share the same obstacles as their Kosovo

Albanian neighbours in repossessing their homes. In Prishtinë/Priština, some Kosovo Turks claim to hold old “tapia” cadastral records as proof of ownership of properties that were “nationalised” by the government after World War II and hope to reclaim these rights in the future. The issue is still before the courts.

8. Access to education

A shortage of Turkish language textbooks negatively affects the community’s enjoyment of the right to education.

The Kosovo Turk community has access to primary, secondary and higher education within the Kosovo education system. The Kosovo Ministry of Education, Science and Technology provides textbooks free-of-charge in the Turkish language for compulsory education. However, some texts are still not available and have to be purchased privately by parents from Turkey. Sixteen out of 86 textbooks for primary education remain unpublished in Turkish, and the Ministry allegedly lacks the financial means to issue them. The situation for secondary education is far worse, with only Turkish Language and Literature textbooks for grades 10 and 11 and a Turkish Art textbook for grade 11 available. This shortage of mother-tongue textbooks negatively impacts the community’s access to quality Turkish language instruction. The availability of Turkish language higher education is limited, with most students opting to travel to universities in Turkey where currently around 300 Kosovo Turks are enrolled. A total of 137 Kosovo Turk students are attending courses in their mother tongue at the faculty of education in Prizren, while the University of Prishtinë/Priština is also offering courses in Turkish language and literature, currently for 80 students. Kosovo Turks with proficiency in the Albanian language may also apply for the reserved seats for the community at the University of Prishtinë/Priština.

In March 2010 the Turkish Embassy in Prishtinë/Priština announced a call for applications for scholarships for students interested in studying at one of the universities in Turkey.

In the Gjilan/Gnjilane region, education in the Turkish language is available in primary schools in Gjilan/Gnjilane town and Dobërçan/Dobrčane village, and in the secondary school in Gjilan/Gnjilane town, where students also learn the Albanian language. In the Mitrovicë/Mitrovica region, Kosovo Turk children receive mother-tongue instruction in the Kosovo Albanian-majority primary school in town, while for secondary education they must travel to Prishtinë/

A PUPIL FROM THE PRIMARY SCHOOL “HAÇI ÖMER LÛTFI” IN THE KOSOVO TURKISH MAJORITY MUNICIPALITY OF MAMUŞA/MAMUSHË/MAMUŞA USES TURKISH LANGUAGE BOOKS, SOME OF WHICH ARE PROVIDED BY THE KOSOVO MINISTRY FOR EDUCATION, SCIENCE AND TECHNOLOGY. OTHER TEXTS HAVE TO BE OBTAINED FROM TURKEY DUE TO THEIR UNAVAILABILITY IN KOSOVO.



Priština. Vushtrri/Vučitrn municipality lacks both primary and secondary mother-tongue education for school-aged children of the Kosovo Turk community. If parents cannot afford to send their children to Turkey for education they send their children to Kosovo Albanian majority schools, to prepare them for future enrolment in local universities.

In the Prishtinë/Priština region, the community accesses education in Turkish in the primary school “Elena Gjika” and the secondary school “Sami Frasher”. There are also private education facilities that provide primary and secondary education in Turkish, Albanian and English, such as the “International School of Prishtinë” and the “Mehmet Akif College”. Generally Kosovo Turk pupils attend Albanian language instruction in the Kosovo education system. In Janjevë/Janjevo (Lipjan/Lipljan municipality), KFOR funded classes in the Turkish language twice per week for primary students of the community from June 2009 to December 2009. The classes were held in Janjevë/Janjevo village in the facilities of the Democratic Party of Kosovo Turks (KDTP), and ended without any institutional initiative to continue the same. In the Prizren region, Turkish language education at all levels has been available in Prizren town since 1951. Currently, Turkish-language education is available for pre-primary school education, in seven primary schools (having a total of 1,853 pupils), and five secondary schools (with 767 students), in the Prizren and in Mamuşa/Mamushë/Mamuša municipalities. Moreover, Kosovo Turks are well integrated into the Kosovo education system.

9. Access to health services

The Kosovo Turk community enjoys full and unimpeded access to Kosovo-provided health care services, although in some regions, and in cases of emergency, they also access Republic of Serbia-run health facilities. In the Gjiilan/Gnjilane region, the vast majority of Kosovo Turks access health services provided by Kosovo institutions. A small number of Kosovo Turks use Republic of Serbia-run medical institutions, mainly those receiving Serbian pensions, or who expect better medical services from these institutions. In Mitrovicë/Mitrovica,

Group circumcisions of Kosovo Turks in Mitrovicë/Mitrovica and Vushtrri/Vučitrn are provided once per year during the summer, funded by the Turkish government.



AN AMBULANCE IN MAMUŞA/ MAMUŞHË/MAMUŞA TOWN. ACCESS TO HEALTH SERVICES AND FACILITIES IN THE KOSOVO TURKISH MAJORITY MUNICIPALITY ARE GOOD, WITH SUBSTANTIAL SUPPORT BEING RECEIVED BY THE TURKISH GOVERNMENT.

the community uses the health house in southern Mitrovicë/Mitrovica and the main hospital in Vushtrri/Vučitrn. While for more serious cases they access the main hospital in Prishtinë/Priština. In the Prishtinë/Priština region, the Kosovo Turk community accesses health services in the facilities run by the Kosovo system. In Lipjan/Lipljan, Janjevë/Janjevo village, for primary health services the community accesses the family health centre in the village. For secondary health services they rely on health facilities located in Prishtinë/Priština. The Kosovo Turk community residing in Prishtinë/Priština accesses the health facilities of the city, while wealthier Kosovo Turks travel to Turkey to access secondary health services. Kosovo Turks in the Prizren region enjoy full access to Kosovo health facilities and services throughout Kosovo, although the community often chooses to travel to Turkey for the treatment of more serious cases.

10. Access to justice

The Kosovo Turk community enjoys full access to municipal and district courts and legal services in the Gjilan/Gnjilane, Prishtinë/Priština, and Prizren regions. Those residing in the Mitrovicë/Mitrovica region continue to be affected by the closure of the courthouse in northern Mitrovica/Mitrovicë in February 2008. Only detention-related cases from the region are heard in the Mitrovicë/Mitrovica district court, currently operating in the premises of Vushtrri/Vučitrn municipal court. The courthouse in northern Mitrovica/Mitrovicë currently only processes criminal cases that fall within the jurisdiction of the European Union Rule of Law Mission (EULEX). This situation impacts negatively upon access to court and legal services by Kosovo Turks and other communities. In Gjilan/Gnjilane, there are no Kosovo Turks who serve as judges or prosecutors. In the Prishtinë/Priština region, one female judge of the Kosovo Turk community serves in the minor offences court in the city. In the Prizren municipality one Kosovo Turk judge serves in the minor offences court, while another in the district court.

11. Participation in public affairs

The Kosovo Turk community is well represented at central - and local-level institutions.

The Kosovo Turk community exerts a considerable influence in public affairs both at central and local level, with much of its support coming from the Prizren region. Kosovo Turks are amongst the most integrated and represented communities in Kosovo institutions. Presently, the Minister of Environment and Spatial Planning, the Deputy Minister of Communities and Returns and the Deputy Minister of Agriculture all belong to the Kosovo Turk community. In addition, the KDTP represents the community with three deputies elected to the Kosovo Assembly.⁵ Three representatives have been selected to the communities consultative council, an advisory body operating under the auspices of the Kosovo President, and a Kosovo Turk judge sits on the constitutional court. Although the community is represented in all municipalities where they reside, there are few initiatives promoting the participation of this community in public affairs. Kosovo Turk women are relatively well represented in the legislature, holding over 30 per cent of the Kosovo Turk posts in the

⁵ Two seats in the Kosovo Assembly are reserved for the Kosovo Turk community.

Kosovo Assembly and municipal assemblies, as is legally required to encourage a gender balance in the legislative. However, this level of representation is not matched in the executive and civil service branches.⁶ Radio Television of Kosovo broadcasts daily news and weekly magazines in Turkish, while Radio Kosovo airs programs in Turkish. However, local media outlets are only available in the Prizren region, and to some extent in Gjilan/Gnjilane, where the local commercial radio station Victoria airs a daily two-hour programme.

In the Gjilan/Gnjilane region, the KDTP holds a seat in the municipal assembly as a result of entering into a coalition with a Kosovo Albanian party, the Democratic Party of Kosovo (PDK). The community is also represented in its communities committee. In the Mitrovicë/Mitrovica region, the KDTP is active in the southern part of Mitrovicë/Mitrovica and in Vushtrri/Vučitrn municipality, although they do not usually secure sufficient votes to win seats in municipal assemblies. The Kosovo Turk community is also very active in public life in both municipalities, mostly for cultural reasons. In the Mitrovicë/Mitrovica municipality, the community is represented in the communities committee and the municipal working group on returns. The deputy mayor for communities and the female deputy chairperson of the assembly are Kosovo Turks. In the Vushtrri/Vučitrn municipality, a Kosovo Turk sits on the communities committee, and another on the municipal communities safety council. The community also holds a seat in the municipal assembly. Kosovo Turks are represented in the communities committees of both municipalities where they reside. Kosovo Turks in the Prishtinë/Priatina municipality are a relatively small but influential community, holding the post of deputy chairperson for communities of the municipal assembly, a seat in the municipal assembly, and represented in both the municipal policy and finance and communities committees. In the Lipjan/Lipljan municipality, the community has considerably less influence, although they are represented in the communities committee.

The Prizren region remains the centre of Kosovo Turk political activity. The KDTP has its main offices in Prizren town and its stronghold in the predominantly Kosovo Turk-inhabited municipality of Mamuşa/

The Minister of Environment and Spatial Planning, the Deputy Minister of Communities and Returns, and the Deputy Minister of Agriculture all belong to the Kosovo Turk community.

Vushtrri/Vučitrn was recently twinned with a municipality in Turkey, which brought further public benefits to the Kosovo Turk and majority community alike, such as the restoration of the Turkish baths and the Ottoman-era castle in the municipality.



FAMOUS PRIZREN POP-ROCK KOSOVO TURKISH BAND "AY YILDIZLAR", REHEARSING.

⁶ In the community committees there are no female Kosovo Turk members and in the Kosovo Turk majority municipality of Mamuşa/Mamushë/Mamuaa they represent a mere 19 % of the civil service.

Mamushë/Mamuša. The party gained three seats in the Prizren municipal assembly, while one Kosovo Turk is employed in the directorate of economy and finance, and another in the directorate of emergency and safety. In total, Kosovo Turks comprise over seven per cent of the civil service, consisting of 17 men and four women. Kosovo Turk civil society in the Prizren region is well organized and dynamic, with most organisations implementing projects and activities in the field of culture and the protection of the Turkish language, culture and traditions. Turkish language magazines are published on a sporadic basis, mainly due to financial constraints.

12. Language use

Turkish has gained the status of an official language in the municipalities of Gjilan/Gnjilane, Mitrovicë/Mitrovica, Vushtrri/Vučitrn and Prizren. Although symbolically important, problems with translation and interpretation persist, hindering the community's enjoyment of their linguistic rights.

The constitutional court recently ruled in favour of the Kosovo Turk and Kosovo Bosniak who launched a legal challenge against the Prizren municipality due to the exclusion of the communities languages and identities from the municipal logo.¹

The community uses the Turkish language in public without concerns. Although being in a numerical minority, the Turkish language has gained the status of a language in official use, namely in Gjilan/Gnjilane, Mitrovicë/Mitrovica, Vushtrri/Vučitrn and Prizren.⁷ The Law on the Use of Languages sets out the linguistic rights of communities and the specific obligations of the municipalities. This includes the obligation to provide interpretation and translation into Turkish upon request, which remain largely unfulfilled.

In the Gjilan/Gnjilane municipality, the Turkish language was declared a language in official use in 2007. However, the community continues to use the Albanian and/or Serbian languages to interact with municipal officials and to access municipal services, and has yet to request interpretation or translation of documents as entitled. However, the municipality often misspells names and/or surnames of Kosovo Turks in official documents by failing to use the Turkish alphabet. This has led to instances in which Kosovo Turks have had to prove their identity to the courts, incurring financial costs. In the Mitrovicë/Mitrovica region, Turkish is a language in official use in Mitrovicë/Mitrovica and Vushtrri/Vučitrn municipalities. However, both municipalities lack sufficient and effective translation and interpretation capacities. Although the community uses the Turkish language freely, in both the public and private sector, most speak Albanian and generally use this to engage with the majority Kosovo Albanian community. Many of the Kosovo Turks living in northern Mitrovica/Mitrovicë also speak Serbian. However, this does not facilitate their freedom of movement into Kosovo Serb majority neighbourhoods.

Kosovo Turks are free to use their language in public places in the Prishtinë/Priatina region, but the community's linguistic rights continue to be undermined. Despite attempts to hire qualified Turkish language translators and interpreters, the Prishtinë/Priatina municipality remains without adequate capacity to serve its Kosovo Turk constituency. This hampers the community's participation and has led to complaints by the deputy chairperson for communities during municipal assembly sessions. In June 2009, the Kosovo Turk community submitted an official request for recognition of Turkish as a language in official use to the municipal office in Lipjan/Lipljan. The municipality has yet to respond, although required to do so by law. From January to April 2010, in co-operation with the Turkish KFOR, the Kosovo Turk

⁷ As specified in the Law on the Use of Languages, Article 2.4: in municipalities inhabited by a community whose mother tongue is not one of the official languages of Kosovo and which represents above three percent of the total population of the municipality, the language of the community shall have the status of a language in official use.

¹ For more information, including the constitutional court's judgment in this regard, please refer to the section language use in the Kosovo Bosniak community profile

NGO “Bahar” Cultural and Educational Centre organised language courses for 16 Kosovo Turk secondary school pupils that wanted willing to register in universities in Turkey.

In the Prizren municipality, Turkish is an official language, but the language is not always treated equally in practice. Several problems persist, such as: the non-issuance of civil certificates and identity cards in the Turkish language; the insufficient or inadequate translation of municipal documents; and, the lack of Turkish language information in public institutions, such as schools and health facilities. However, most street signs and signs of the regional offices of ministries, such as the regional office for employment and the Centre for Social Work, are tri-lingual.

13. Cultural/religious heritage and freedoms

The Kosovo Turk community's contribution to cultural and religious diversity in Kosovo is significant, and this is reflected in the rich heritage now present in those areas where the community resides. In Gjilan/Gnjilane, the most significant historical and religious site is the Medresa Mosque, built at the beginning of the nineteenth century, and its surrounding land, which contains the graves of important Imams (religious leaders). The community can freely display and practice their religious and culture beliefs in most parts of the municipality. There are a number of historical sites of cultural interest to the Kosovo Turk community in the Mitrovicë/Mitrovica region. These include the Turkish baths and Ottoman-era castle in Vushtrri/Vučitrn and the old Turkish baths in Mitrovicë/Mitrovica town, which now house the city museum. These sites can be traced back to the time of Ottoman rule in the region. Kosovo Turks are able to freely practice their religion and celebrate their cultural traditions in southern Mitrovicë/Mitrovica and Vushtrri/Vučitrn. The Prishtinë/Priatina region also has a number of religious and cultural heritage sites of significance to the Kosovo Turk community, such as the Sultan Murat I Mausoleum (Türbe) in Mazgit/Mazgit (Obiliq/Obilić municipality), the Llapi (Lap) Mosque, the Sultan Mehmet II al-Ftih Mosque, the Great Hammam, the Jasr (Yaar) Pasha Mosque, the Bajraktari Tomb/Türbe within the Gazimestan Memorial, the Bazaar Mosque (çarshi mosque), and the Pirinaz Mosque, all of which are in Prishtinë/Priatina city. The Kosovo Turk community can freely display and practice their religious and culture beliefs throughout the region. Prizren was one of the most important cities in the Ottoman empire, a prosperous trade capital of the Kosovo vilayet, or Ottoman province. This history is reflected in the rich cultural and religious legacy in the region that is now enjoyed by the Kosovo Turk and other communities. Some of the most prominent and significant religious and culture sites of the Kosovo Turk community include Sinan Pasha Mosque, Mehmet Pasha Hammam (the Great Hammam-Turkish Bath), Mehmet Pasha Mosque, Sozi Mosque, Kukli Beg Mosque, Kadri Teque (Teke), Halveti Teque (Teke) in Prizren and the Clock Tower in Mamuşa/Mamushë/Mamuša. The community freely exercises their cultural and religious rights.

In 2009 Kosovo Turks began celebrating 23 April as the official holiday for the Kosovo Turk community.



VIEW FROM INSIDE “GAZI MEHMET PASHA” TURKISH BATH BUILT IN XVI CENTURY IN PRIZREN TOWN.

14. Inter-community relations/ dialogue

In an attempt to distance themselves from the Kosovo Albanian-Serbian conflict, the Kosovo Turk community in the Mitrovicë/Mitrovica region have begun to register as Kosovo Turks in increasing numbers as opposed to registering as Kosovo Albanians something that occurred frequently before 1999.



THE "CLOCK TOWER" IN MAMUŞA/
MAMUSHË/MAMUŠA TOWN, BUILT IN
1815 BY THE OTTOMANS.

The Kosovo Turk community proactively engages in formal and informal dialogue and tolerance promotion initiatives in those regions where they reside. Kosovo Turks continue to enjoy good relations with other communities in Kosovo, and particularly with Kosovo Albanians with whom they share strong cultural, religious and historical bonds. Kosovo Turks' relations with Kosovo Serbs are shaped by their closeness to the Kosovo Albanian community and by historical legacies. In the Gjilan/Gnjilane municipality, a Kosovo Turk represents the community in a number of municipal forums that facilitate inter-community dialogue. He actively promotes inter-community dialogue and tolerance through initiatives such as a multi-ethnic summer camp in 2009, interviews in local media (Gjilan/Gnjilane regional TV station and interviews in newspapers). He also conducts outreach activities to the mixed villages of Livoç i Epërm/Gornji Livoç and Dobërçan/Dobrçane. The fact that Kosovo Turks speak the Albanian language and some also the Serbian language facilitates their interaction with most other communities of the region. The community's relationship with Kosovo Serbs is strained in northern Mitrovica/Mitrovicë. South of the Ibar, Kosovo Turks actively participate in formal dialogue forums hosted by the municipalities where they reside, such as in the communities committee and municipal working groups on returns.

In the Prishtinë/Priatina region, the Kosovo Turk community also participates in municipal dialogue forums, while engaging in civil society initiatives that promote cultural and multi-ethnic tolerance. For example, in June 2010, the "Gerçek" Cultural Association staged a theatre play bringing together Kosovo Turk and Kosovo Albanian youths to raise awareness against drug use. The Kosovo Turk women's NGO "Hanimeli" often brings together women of diverse ethnicities to implement workshops and activities. In June 2010 it hosted a training on "Women Rights and Gender Equality" that brought together Kosovo Albanian, Kosovo Bosniak and Kosovo Turk women of the region. The "Bahar" Cultural and Educational Centre, on 23 April 2010 organised a theatre play to mark the official holiday of the community. In the Prizren region, where the Kosovo Turk community still enjoys a prominent role in political and cultural life, the community promotes and engages in multi-cultural events and activities. Many Kosovo Turk non-governmental organizations and cultural associations continue to play a key role in promoting diversity and tolerance in the region. For example, the cultural artistic associations "Doru Yol" and "Filizler", the Kosovo Turkish Teachers Association, the Kosovo Turkish Theatre "Rumeli", the Kosovo Turkish Women Association "Zübeyde Hanım", and the Kosovo Turkish Music Conservatory promote Turkish culture, education and traditions through cultural activities that bring together other communities in the region.

Annex

Table 1:
Population Settlements

Table 2:
Population Estimates

Table 3:
Population Estimates by Category

Table 4:
Key Community Stakeholders



Table 1: Population Settlements

Region	Municipality	Settlements inhabited by the Kosovo Turkish community
Mitrovicë/Mitrovica	Mitrovicë/ Mitrovica	'Bosniak Mahalla' neighbourhood in northern part of Mitrovicë/Mitrovica, and southern part of Mitrovicë/ Mitrovica ¹
	Vushtrri/ Vuçitër	Vushtrri/Vuçitër town ²
Gjilan/Gnjilane	Gjilan/ Gnjilane	Gjilan/Gnjilane town; Livoç i Epërm/Gornji Livoč and Dobërçan/Dobrčane villages
Prishtinë/Priština	Lipjan/ Lipljan	Lipjan/Lipljan town, Janjevë/Janjevo village, and one family in Banullë/Bandulić village.
	Prishtinë/ Priština	Prishtinë/Priština town, scattered in and around the town, living integrated with other communities (mainly with Kosovo Albanians) in the urban areas of Prishtinë/Priština town, and one family in Banullë/ Bandulić settlement
Prizren	Prizren	Prizren town

Table 2: Population Estimates³

Region	Source	Total population	Community	%
Gjilan/Gnjilane	Municipality of Gjilan/Gnjilane			
	1. Census 1981	84085	960	1.14
	2. Census 1991	103675	854	0.82
	3. Current Municipal Estimations	130,000	1,200-1,500	0.92-1.15%
	4. Current Communities Estimations	130,000	1,200-1,500	0.92-1.15%
	5. OSCE Municipal Profile 2008 Estimations	130,000	1,300	1%
Mitrovicë/Mitrovica	Municipality of Mitrovicë/Mitrovica			
	1. Census 1981 ⁴	87981	N/A	-
	2. Census 1991	104885	431	0.4
	3. Current Municipal Estimations	130000	2100 (south) 162 (north)	1.74
	4. Current Communities Estimations	130000	2000 (south) 130 (north)	1.6
	5. OSCE Municipal Profile 2009 Estimations ⁵	110000 (south) 20000 (north)	1900 (south) 100 (north)	1.5
	6. Current OSCE Field Teams Estimations	130000	1900 (south) 100 (north)	1.5
	Municipality of Vushtrri/Vučitrn			
	1. Census 1981 ⁶	65512	N/A	-
	2. Census 1991	80644	68	0.1
	3. Current Municipal Estimations	103000	890	0.9
	4. Current Communities Estimations	103000	1000	1
5. OSCE Municipal Profile 2008 Estimations	102600	890	0.9	
6. Current OSCE Field Teams Estimations	102600	890	0.9	
Prishtinë/Priština	Municipality of Prishtinë/Priština ⁴			
	1. Census 1981	148656	1874	1.26
	2. Census 1991	199654	1982	0.99
	3. Current Municipal Estimations	500000	1100	0.22
	4. Current Communities Estimations	500000	3500	0.7
	5. OSCE Municipal Profile 2008 Estimations	500000	1100	0.22
	6. Current OSCE Field Teams Estimations	500000	2000	0.4
	Municipality of Lipjan/Lipljan			
	1. Census 1981	56940	-	-
	2. Census 1991	69451	5	1.007%
	3. Current Municipal Estimations	76000	300	0.4%
	4. Current Communities Estimations	76000	400	0.5%
5. OSCE Municipal Profile 2008 Estimations	76000	380	0.5%	
6. Current OSCE Field Teams Estimations	76000	400	0.5%	
Prizren	Municipality of Prizren			
	1. Census 1981	134526	-	-
	2. Census 1991 ⁷	175413	7227	4,
	3. Current Municipal Estimations	240000	9038	3.7
	4. Current Communities Estimations	250000	10000	4
	5. OSCE Municipal Profile 2008 Estimations	240000	9038	3.7
6. Current OSCE Field Teams Estimations	240000	10000	4	

Table 3: Population Estimates by Category

Region	Municipality	Gender	Children pre-school age (0-5)	Children attending compulsory education (6-15)	Children not attending compulsory education (6-15)	Working age employed (16-65)	Working age unemployed (16-65)	Elderly (65+)	Other
Gjilan / Gnjilane	Gjilan/ Gnjilane	Male							
		Female							
		Total		Around 100		Around 800	Around 800		
	Regional Totals			Around 100		Around 800	Around 800		
Mitrovicë/Mitrovica ⁸	South Mitrovicë/ Mitrovica	Male							
		Female							
		Total							
	North Mitrovica/ Mitrovicë	Male							
		Female							
		Total							
	Vushtrri/ Vuçitër	Male							
		Female							
		Total							
	Regional Totals								
Comments: The OSCE was unable to obtain all the data from the relevant authorities.									
Prishtinë/Priština	Prishtinë/ Priština	Male							
		Female							
		Total		360	0	3000		60	
	Lipjan/Lipljan	Male	7	25	0	108	59	8	30
		Female	12	12	0	85	64	9	4
		Total	16	37	0	163	123	17	34
Regional Totals			552		1196		50		
Comment: The data above are estimates provided by municipal officials and Kosovo Turk community representatives. No accurate breakdown based on age, employment, and unemployment could be provided for the Prishtinë/Priština municipality. In the Lipjan/Lipljan municipality, the breakdown was compiled in consultation with Kosovo Turk community representatives.									
Prizren/Prizren	Prizren	Male		516			688		
		Female		516			516		
		Total		1032			1223		
	Regional Totals			1032			1223		
Comments: The OSCE was unable to obtain all the data from the relevant authorities.									

Table 4: Key Community Stakeholders

1. Political parties claiming to represent the community
2. Representatives in institutions (names, institutions)
3. Civil society organisations (name, thematic area of activity/key issues, indication if women's group)
4. Community media (electronic, print)
5. Community leaders/activists (men & women)
6. Others
7. Additional information

Region	Municipality
Gjilan /Gnjilane	Municipality of Gjilan/Gnjilane
	1 KDTP Kosovo Demokratik Türk Partisi (Democratic Party of Kosovo Turks)
	2 Kosovo Institutions (local level): • Kemal Şahin, communities committee chairperson
	3 NGOs "Ataturk's opinion", "Yarın" and "Halit Gaş" – preserve culture, art, history, traditional dance of Turks and Koran readings
	4 None
	5 Kemal Şahin, community leader
Mitrovicë/Mitrovica	Municipality of Mitrovicë/Mitrovica
	1 KDTP Kosovo Demokratik Türk Partisi (Democratic Party of Kosovo Turks)
	2 Eroll Zekeria, deputy mayor for communities Nexhat Baliqi, communities committee member in the Mitrovicë/Mitrovica municipality
	3 NGO "Birlik" deals mostly with cultural aspects and development of the Turkish community, as well as delivering humanitarian assistance to the community. "Birlik" receives substantial support from the Turkish Government, which in turn offers significant financial and logistical support to the Kosovo Turk community throughout Kosovo.
	4
	5 Ergin Koroglu, member of the KTDP, representative from south Mitrovicë/Mitrovica Zymryt Pantina, member of the KTDP, representative from Bosniak Mahalla, north Mitrovica/Mitrovicë
	Municipality of Vushtrri/Vučitrn
	1 KDTP Kosovo Demokratik Türk Partisi (Democratic Party of Kosovo Turks)
2 Arif Kera, deputy chairperson of the communities committee in the municipality, member of the KTDP	
3 NGO "Çeşme" dealing with Turkish culture and cultural heritage	
4	
5	
Pristinë/Priština	Municipality of Prishtinë/Priština
	1 KTDP – Mahir Yağcılar president KTDP – Engin Beyoğlu, Deputy Chairperson for Communities and member of Policy and Finance Committee
	2 Kosovo Institutions (central level): • Mahir Yağcılar, Minister for Environment and Spatial Planning, • Resmiye Mumcu, director, department of administration, Ministry of Energy and Mines
	3 Dr. Zeynel Abidin Ustaibo, president "Gerçek" cultural association Liriye Gaş, president, NGO "Hanimeli", women's issues İsa Sülçevsi, president, "Bahar", cultural and educational centre "Dolunay" Cultural and Educational Centre, Fahri Ömer
	4 RTK, public broadcaster, five minutes daily news, and one hour TV programme once a week, aired in Turkish language "Kent FM", radio broadcaster, on a daily basis in Turkish language
	5 Dr. Zeynel Abidin Ustaibo, president of "Gerçek" cultural association
	6 Nuhi Mazrek, chairman of the communities committee Selim Cinci, member of the committee on property Ergyl Binçe, member of the committee on health Abdula Birvenik, member of the committee on education and culture Berkant Curri, member of the municipal community safety council

Prizren	Municipality of Lipjan/Lipljan	
	1	KDTP Kosovo Demokratik Türk Partisi (Kosovo Turkish Democratic Party) Skender Bikliç, branch president
	2	
	3	
	4	“Bahar” – Turkish newspaper delivered from Prishtinë/Priština
	5	S KDTP, Enis Gaşi, youth forum leader KDTP, Turkane Gaşi, youth forum leader
	6	
	7	In the Lipjan/Lipjan municipality, the data has been collected in co-operation with the Kosovo Turk community leader in Janjevë/Janjevo
	Municipality of Prizren	
	1	KDTP Kosovo Demokratik Türk Partisi (Democratic Party of Kosovo Turks)
	2	Kosovo institutions (central-level): <ul style="list-style-type: none"> • Mahir Yağcılar, member of the Assembly of Kosovo and Minister of Environment and Spatial Planning • Enis Kervan, member of the Assembly of Kosovo • Müfere Şinik, member of the Assembly of Kosovo • Fikrim Damka, Deputy Minister for Agriculture • Altay Suroy, Constitutional Court member • Tahir Luma, communities consultative committee member • Cengiz Çesko, communities consultative committee member Kosovo Institutions (local-level): <ul style="list-style-type: none"> • Mehmet Bütüç, director of department of economy and finance • Sencar Karamuco, director of emergency preparedness • Orhan Lopar, municipal assembly member • Ergin Kala, municipal assembly member • Fidan Jilta, municipal assembly member • Cengiz Curcialo, municipal communities office in Prizren • Fikri Şişko, Judge, Prizren district court
	3	Association “Doğru Yol”, cultural activities NGO “Association of Turkish Teachers of Kosovo”, education activities “Rumeli”, Kosovo Turkish theatre Association “Esnaf”, business activities NGO “Filizler”, cultural activities Multi-ethnic Association “MESK”, cultural activities NGO “Zübeyde Hanım”, women’s issues Association “Turk Muzigi Kenservatuari”, cultural activities NGO “Turkish Intellectuals”, cultural activities
	4	“Kosovahaber”, electronic web-based daily newspaper “Radio Prizren”, 3 hours of Turkish language broadcast per day “Mehmetçik” Turkish KFOR radio station “Balkan TV” multilingual local tv station
	5	Mahir Yağcılar, KDTP President Fikrim Damka, KDTP Secretary Müfere Şinik, KDTP Kosova Assembly member Ercan Şpat, former deputy mayor for communities in Prizren municipality Enis Kervan, Kosovo Assembly member Orhan Lopar, KDTP PZ Branch President
	6	
7		
Municipality of Mamuşa/Mamushë/Mamuša		
1	KDTP Kosovo Demokratik Türk Partisi (Democratic Party of Kosovo Turks)	
2	Kosovo Institutions (central level): <ul style="list-style-type: none"> • Rifat Krasnić – Deputy Minister of Communities and Returns Kosovo Institutions (local level): <ul style="list-style-type: none"> • Arif Bütüç – municipal assembly president 	
3	Association “Asikferki”, cultural activities Association “Alperenler”, activities for youth	
4	The community has access to the Turkish language radio stations and electronic media based in Prizren	
5	Rifat Krasnić, president of local KDTP branch Arif Bütüç, deputy president of local KDTP branch	

- 1 The Kosovo Turkish community in the southern part of Mitrovicë/Mitrovica is scattered throughout majority-community urban areas and does not reside in particular 'Turkish quarters'.
- 2 The Kosovo Turkish community in Vushtrri/Vučitrn scattered throughout majority-community urban areas and do not reside in particular 'Turkish quarters'
- 3 The population data for sections 3, 4, 5, and 6 was collected by the OSCE Field Teams in consultation with community representatives and municipal officials in September 2008.
- 4 Data for b and c columns are not available.
- 5 Data for Mitrovicë/Mitrovica (as a whole, and disaggregated by north/south) are difficult to obtain and are subject to much controversy.
- 6 Data for b and c columns are not available.
- 7 Please note that portions of the population boycotted this census, therefore the data collected from it is contested by some communities.
- 8 The OSCE was unable to access specific breakdowns of statistical data. While various parties may have such data, or rough estimates, there is a general unwillingness to present them in a forum for the wider public.

