

# SOCIAL POLICIES, HISTORICAL MINORITIES AND THEIR FUTURE IN EUROPE. CASE STUDY: CRIMEAN TATARS OF DOBRUJA, ROMANIA

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## Abstract

*This article is about social policies for minorities in general and minorities future in Europe in particular with a focus on the Crimean Tatars of Dobruja, Romania.*

*This paper attempts to highlight some social and sociolinguistic issues and policies with the Crimean Tatar historical minority of Dobruja, Romania.*

*The body of the paper provides few aspects about: their social history, process of romanianization and assimilation. Also, I gave an outlook on history, sociolinguistic, educational and cultural aspects of the Crimean Tatar minority, and Romanian state policies regarding the protection of minorities.*

*This research is based both on quantitative and qualitative variables for which I used some documents, which are part of the heritage of the Başbakanlık Osmanlı Arşivi (The Ottoman Archives of the Prime Minister's Office) fund Sâdaret Mektûbî Kalemî Nezaret ve Devair Evrakı (A.MKT.NZD.), that provides information about Crimean refugees and their settlement in Dobruja. This study is based on face-to-face interviews conducted in Constanța (Romania) in February, July and August 2016, content analysis of Romanian language press published after 1880 with Constanța County Library "Ioan N. Roman" and Romanian language press from today's Constanța County.*

*My paper delivers information about the Romanian government social and linguistic policies concerning the position of minorities in today's Romania, lack of framework law for minorities and how it influenced people's social behaviour.*

**Keywords:** *social policies, future in Europe, historical minorities, Crimean Tatar minority, grass roots.*

## 1. Introduction

During this analysis, the minority of Crimean Tartars will be defined on the basis of their ethnicity taking into account census data provided by the Romanian National Institute of Statistics. As far as concerning the analysis of minority policies, I took into account the parliamentary representation of national minorities in Romania. I mention that there are 19 national minorities in the Romanian Parliament, among them the national minority of Crimean Tatars.

This study addresses these issues by bridging two fields of research: historical minorities and ethnic minorities. Studying the definition of "historical minority" and "ethnic minority" is a challenging task since these topics are studied in isolation from one other. For this study I used the term historical minority instead of national minority used in the literature and I have decided that the definition given by Roberta Medda-Windischer (Medda-Windischer, 2017: 27) is the most eloquent <<The terms *historical, traditional, and autochthonous minorities* - the 'old minorities' - refer to communities whose members have a distinct language, culture, or religion as compared to the rest of the population and who have become minorities through the redrawing of international borders, having seen the sovereignty of their territories shift from one country to another . These are ethnic groups that have not achieved statehood on their own for various reasons and that have now become part of a larger country (or several countries): they are the so-called 'old minorities' or 'sub-state nations'>>

This study focuses specifically on the ethnic minority of the Crimean Tatars living in today Dobruja, Romania and their socio-linguistic challenges following the events of the 1990s. The major socio-linguistic challenge of ethnic minorities is about their mother tongue. Some of the currently spoken languages in Europe are endangered and even at imminent risk of extinction. Education and language policies remain the competence of Member States, but

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the EU has taken initiatives to promote multilingualism and preserve its linguistic diversity, including measures in support of minority languages<sup>1</sup>.

### **1.1. *Why another study about minorities and their social issues?***

As a native Crimean Tatar born in Dobruja, Romania, to me is always a great pleasure to write about the Crimean Tatars of Dobruja, their origins, homeland, history, social issues, native language challenges and day-to-day life.

For this study I find out a few important issues to discuss about their socio-linguistic challenges, and by answering to some questions I try to do more for community by informing the outsiders about their social and native language issues: 1. Who are the Crimean Tatars who settled in Dobruja, when the documents with the Başbakanlık Osmanlı Arşivi (The Ottoman Archives of the Prime Minister's Office, BOA) told us that many of them were *muhacir* before 1878 and after 1880s *mülteci* (*muhacir* is the Turkish word for war refugee and *mülteci* is the Turkish Word for people seeking for asylum)?; 2. What do we know about their Romanianization process?; 3. What do we know about their social, educational and mother tongue challenges before and during the communist regime? This study attempts to give answers to these questions and draw the social and linguistic challenges faced by the Crimean Tatar minority.

### **1.2. *Methodology and evidence in the domain literature***

This research is based both on quantitative and qualitative variables for which I used some documents, which are part of the heritage of the Başbakanlık Osmanlı Arşivi (The Ottoman Archives of the Prime Minister's Office, BOA), Alan Fisher's *The Crimean Tatars* (1987) fund *Sâdaret Mektûbî Kalemi Nezaret ve Devair Evrakı (A.MKT.NZD.)* and "A Precarious Balance: Conflict, Trade, and Diplomacy on the Russian-Ottoman Frontier" (1999).

For details about socio-linguistic issues, as they are the most varied and challenging, I relied on my own fieldworks based on the survey "Crimean Tatars of Dobruja, Romania. A study about education and culture" and the Romanian newspapers published in Dobruja after 1880s, which are part of the heritage of Constanța County Library "Ioan N. Roman". For my fieldworks based on the survey "Crimean Tatars of Dobruja, Romania. A study about education and culture" I didn't get any financial support from any association or political organization and the interviews were conducted in Constanța and two villages: Amzacea and Tătaru, with some members of my family and people that I never met before this survey. Each question format was drawn based on previous studies and was selected to be illustrative for one approach: age, social status, education and culture. All interviews were conducted from family to family, talking to each member of the family. The interviewer introduced himself/herself and stated his/her age, education and financial status. They were asked about their social status and their position inside the community, family, day-to-day life, mother tongue, Crimea, Turkic world, endangered languages and traditions. The purpose of my field survey is to discover the thorough knowledge of information hold by the members of the community, knowledge that I grouped as follows: education, financial income, social status, day-to-day life, ethnicity, culture and traditions. I am dealing also with a significant social impact on day-to-day life of the community's members. In this study I will analyze only social and ethnicity issues because they have a major influence on community's native language and state's social policies to protect their mother tongue as well as their cultural identity.

All these works were studied in an attempt to understand the Crimean Tatars' past and sociolinguistic challenges in day-to-day life. In doing so it was necessary to read as widely as possible and use examples to illustrate discovered findings. The details that follow this brief introduction provide resources for further in-depth explanations about this research method.

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<sup>1</sup><https://epthinktank.eu/2015/04/22/endangered-languages-in-the-eu-2/>, accessed on 8, Oct., 2017

## **2. European framework of protecting linguistic and cultural diversity**

### **2.1. Definition for minorities in the European context**

A minority is a non-dominant group of citizens of a state that are usually numerically less and have different ethnic, religious or linguistic characteristics than the majority of the population, that are aware of having a different identity and are willing to prevail it. They are supporting each other, have common will for survival and aim at the substantial and legal equality of rights with the majority (Patoutsi, 2014: 308). There is not only one definition of minority in the international law or domestic legal orders of the state members of EU. The approaches in the field literature actually oscillate between several alternatives, national minorities, ethnic minorities and linguistic minorities. There are four variants: 1. the titular nations of the member states may be considered minorities within the EU; 2. the minority may be the category of the so-called migrant workers; 3. the notion minority may comprise of the citizens from the third non-member states of the EU; 4. the existing national minorities recognized by the member states may be regarded as minorities within the EU (Pospíšil, Ivo, 2006).

Although the definition of old / national or historical minorities - new minorities does not exist formally, the old / national or historical minorities in a European context, are referring to as ethnic groups living in a state, that are linked to a nation that has constituted it's own state, so-called "kin-state"<sup>1</sup>. The term "new" minorities has been generally used in order to refer to the minority groups resulting from post World War II immigration (Patoutsi, 2014: 309).

### **2.2. European identity - linguistic and cultural diversity**

Europe is a continent of linguistic and cultural diversity, a continent of regions and of variety. We are more than 820 million people and every seventh of us belongs to a minority. There are more than 400 minorities, ethnic groups and nationalities in Europe. We speak more than 125 languages<sup>2</sup>.

Minorities do not exist independently of frameworks of social interaction, and their members constantly compete among each other for symbolic privileges and prestige, but also for extension of their language use into social, economic and ultimately political domains. Many ethnic minority communities are consistently marginalized in the public sphere because demographically more numerous community groups control the access and ensure the advantageous use of their language at the expense of smaller language communities. A language is referred to as being 'endangered' when the language of a community is no longer learned by children, or at least by a large part of the children of that community (say, at least 30 per cent) that language should be regarded as 'endangered' or at least 'potentially endangered'. If a large portion of the children switch to another language, then more and more children will act likewise until there are no child speakers left, and the language will eventually disappear with the death of its last speakers. Romania has a specific responsibility to protect regional languages and minorities (Ismail, 2017a: 572). The European Commission cannot interfere with language rights or the protection of regional minorities, which remain an area of national competency.

### **2.3. Protecting historical minorities' linguistic and cultural identity**

Methods applied today in socio-historical study will certainly make history richer, more complete, and more true to life experience of people of various nationalities, minorities and cultures who settled a territory in the past and those who live in that territory today. Over the past thousand years or so, the shifting of geographical centres of power and domination, as well as sheer demographic increase, has led to intensifying contacts between different

<sup>1</sup> [http://www.edrc.ro/docs/docs/caietel\\_minEU-RO.pdf](http://www.edrc.ro/docs/docs/caietel_minEU-RO.pdf), accessed on 30<sup>th</sup> October 2017

<sup>2</sup> <http://www.unesco.org/languages-atlas/>, accessed on 6, Oct., 2017

cultures, and to increasing contact between groups of people speaking different languages on an increasing scale. Minority groups, usually smaller in population, often the bearers of complex, sophisticated, local traditional cultures, were frequently less culturally aggressive and politically powerful than the groups with whom they came into contact<sup>1</sup>.

The importance of protecting minorities is today beyond dispute. The currency of the issue is reflected on the international level, where the different types of initiatives (declarations, resolutions, conventions, etc.) designed to improve the protection of minorities in state level. It must nevertheless be borne in mind that every minority situation presents its own particular characteristics. There is consequently no standard means of resolving the multitude of problems. Solutions to the problems of minorities lie in, on the one hand, the respect of the principles of non-discrimination and, on the other, positive action such as proclaiming collective and individual rights. The rights which should be recognized include the right to identify, the right to preserve one's own culture, the right to education, the right to use one's own language and the right to practice one's own religion, but it is also important to regulate relations between the minority and the State (Patoutsi, 2014: 342).

### **3. Europe and socio-historical events over time**

#### **3.1. Short survey on the history of Crimean Tatars of Dobruja**

The Crimean Tatars living in today's Dobruja have a difficult history of tragic displacement, which makes their case unique. Their modern history is one of the most unique examples in the Eastern European history. No other ethnic minority has so obvious differences between its origins of Central Asian Turks and the secular ethnic-minority with a strong cultural identity. There are communities of Crimean Tatars not only in Romania, but also in Bulgaria, Turkey, Ukraine, Uzbekistan, Kazakhstan and United States. They are united in their emotional understanding of their homeland - the Crimean peninsula (Ismail, 2017b: 244).

#### **3.2. The Ottoman Archives and the Crimean Tatars settlement in Dobruja**

For this study I used Crimean Tatars, even though in documents with the Başbakanlık Osmanlı Arşivi (The Ottoman Archives of the Prime Minister's Office) they are named *Kırım ahalisi* and the Nogays are named *Nogay kabilesi* because alongside with the Crimeans there are many Nogays in Dobruja, even though the Romanian census never had a separate entry for Nogays. From the end of the 18<sup>th</sup> century after Russian annexation (1783) many of the Crimean Tatars started run away from the peninsula together with their families to Ottoman lands, which were more promising of safety and less risked life. There were many waves of refugees from Crimea to Ottoman lands, but for this study I choose the period between 1860 and 1877. For this period is difficult to obtain an accurate number of the refugees, as the runaway from the peninsula lasted for more than ten years after the end of the Crimean War. People run away by land and by sea as danger had not limits on the battlefield. In other words that was a period of struggle for survival. For instance by great grand parents from my brother came by land, but many of the refugees with the support of the Ottoman authorities came by sea and were settled on the northern shore of the Black sea or in its western shore, in towns and villages of Dobruja. In accordance with the documents of the Ottoman Archives of the Prime Minister's Office (BOA) we can only estimate that there was a huge volume of refugees.

After the Crimean War, 1853-1856, some of the new refugees coming from Crimea and Nogay *muhacirs* settled in Dobruja. Waves of refugees came by boat from Crimea and were settled in villages of Dobruja<sup>2</sup> "*Kırım muhacirlerinin Dersaadet'e getirilmeden doğruca Varna Köstence ve Balçık İskeleleri'ne götürülmesi* - Crimean refugees should be settled directly in the Black Sea costal towns of Varna, Köstence and Balçık (Turkish spelling of

<sup>1</sup> <http://www.unesco.org/languages-atlas/>, accessed on 6, Oct., 2017, pag.15

<sup>2</sup> BOA, MKT.NZD. 316/21;Ha.1276 Zilhicce 07 (26 Haziran 1860 / 26 June 1860)

*Varna, Constanța and Balçik) without being brought to Dersaadet (Istanbul)*". Sometimes, at the refugees demand they were resettled and shipped from Dersaadet / Istanbul to the Black Sea coastal towns of Dobruja, such as *Köstence* (Constanța Romanian spelling) or Varna<sup>1</sup> "*Muhacirlerin Dobruca Ovası'nda iskan edilmeleri*". And these are only some examples of documents with the Ottoman Archives of the Prime Minister's Office regarding their settlement in Dobruja.

### **3.3. The process of their Romanianization after 1880s**

After 1877, when Romania was recognized as an independent state, the purpose of the new government in Bucharest was to assimilate Dobruja's population, as nationalism was on the rise (Ismail, 2015: 160). After 1878, the new Romanian regime started the process of Romanianization. During the parliamentary sessions of late September 1878, Mihail Kogălniceanu helped the vote in favor of the annexation of Dobruja, with speeches that promised a swift process of Romanianization. Dobruja had an *extra-constitutional administrative organization* in-between 1878 and 1913, and its inhabitants enjoyed a local type of citizenship (Iordachi, C., 2001:130).

Under nineteenth century nationalist ideologies when monolingualism was considered the "natural" order, speakers of regional languages found themselves actively discouraged from using their tongues in public and in private, and experienced a certain amount of coercion to shift linguistically towards the state language.

As a consequence many Crimean Tatars were obliged to leave the newly created state Romania<sup>2</sup> or to remain but to build a new social and political environment in order to survive. In the beginnings, many Crimean Tatars have been given insufficient schooling as they were not proficient in the state language and their mother tongue was so different compared with the official language. Over time, their children have experienced oppression, harassment and xenophobia from teachers, other pupils and parents because of their ethnic background. But with the current realities of increasing social intermixing of linguistic communities with speakers of other languages many of them view educational institutions as a possibility to overcome their limits through education. In the early 20-30s of the 20<sup>th</sup> century there were still irregular school attendance amongst the minority, and many drop out of education, sometimes as early as the primary school. We have to take into consideration that they were obliged to attend classes in the mornings in Crimean and in the evenings in Romanian language "Our parents studied religion, Koran courses in Arabic and Crimean language in Ottoman writing, in morning classes. In the afternoon they studied 1-2 hours Romanian language, but practically they couldn't speak Romanian"<sup>3</sup>.

## **4. Social policies to protect minorities and their language**

### **4.1. Social policies in Romania during the interwar period and communist regime**

This part of the paper is dedicated to detailed information about the policy of *Romanianization* executed by the Romanian government from the mid-1890s to the early 1930s reflected the strategic importance of establishing an educational infrastructure in the national language<sup>4</sup>. *Romanianization* institutionalized the right to seek education in one's native language and made it mandatory for the non-Romanians to study in their own confessional schools. By committing themselves to aiding development and progress to the historical minorities language and culture Romanians inadvertently forged a natural linkage

<sup>1</sup> BOA, MKT.NZD.317/5; Ha.1276 Zilhicce 17 (6 Temmuz 1860 / 6 July 1860)

<sup>2</sup> For details check on, Biblioteca Municipală Constanța, "Ioan Roman", Emigrarea in *Aurora*, anul I, nr. 6, 13 octombrie 1894

<sup>3</sup> Şukuran B., born in 1932, Kanlıçukur village, Constanta County, Romania.

<sup>4</sup> For details check on, Biblioteca Municipală Constanța, "Ioan Roman", *Limba in Gazeta Dobrogei*, anul V, nr. 349, 7 noiembrie 1893

between nationality and its language. Although we might refer to a systematic “closure” of Crimean Tatars schools from the 1950s onwards, there are no archival data or policy statements offering details on how the measure was executed. This suggests that the closure of confessional schools, or conversion into vocational ones, was a gradual process and the momentum came from local officials, rather than from Bucharest. Romanian local press refer to how the socialist system granted them the possibility of selecting what was often the only available option. However, it was vital for the Crimean people to be fluent in Romanian in order to not be seen as illiterate people.

#### **4.2. Social policies of the 21<sup>st</sup> century - European framework**

This part of my paper provides results of the Council of Europe, which recognizes the value of regional and minority languages as part of the European cultural heritage which supports the importance of knowing the official language of the state and protect regional or minority languages. The aim of the Charter is to protect minority languages from extinction and to promote them, their use in education, media, justice, administration, cultural, economic and social. In Romania, according to Law no. 282 art. 2 applies to the following 20 minority languages: Albanian; Armenian; Bulgarian language; Czech language; Croat; German language; Greek language; Italian; Yiddish; Macedonian language; Hungarian language; Polish language; Romani; Russian; Ruthenian language; Serbian; Slovakian language; Tatar language; Turkish language; Ukrainian language. Also, the law identifies minority languages covered by different parts of the Charter. Art. 5, Law no. 282 states that the provisions stipulated in Part III of the Charter applies to minority languages, which reduces the purpose of applying to a number of ten languages: Bulgarian language; Czech language; Croat; German language; Hungarian language; Russian; Serbian; Slovakian language; Turkish language; Ukrainian language. Even if the Charter of Fundamental Rights for the European Union, article 21 and 22 state that “any discrimination based on any grounds such as...language...membership of a national minority... shall be prohibited” and “the Union shall respect cultural, religious and linguistic diversity”. Unfortunately Crimean Tatar language belongs to other ten minority languages, and there are no other stipulations and provisions for its implementation.

Further, the Charter sets out a number of specific measures to promote the use of regional or minority languages in public life. These measures cover the following fields: education, justice, administrative authorities and public services, media, cultural activities and facilities, economic and social activities and trans-frontier exchanges.

The Council of Europe (COE) based in Strasbourg (France), through the Charter for Regional and Minority Languages and also the Framework Convention for the Protection of National Minorities has also supported the promotion of minority language usage. UNESCO, on the international stage, has also developed a framework, which determines the vitality of a language (Ismail 2017a: 570). But, many of the minority languages across Europe are not used in communication with public officials, are dismissed as inappropriate “idioms” for educated citizens, or suffer from state policies, which has the effect of disrupting intergenerational transmission. Such policies have a great impact on non-native speakers of official languages and project an image of a monolingual civic community to outsiders. The issue of endangered languages receives little specific attention and no measures are allocated to deal with this particular linguistic issue.

#### **4.3. Friendship or community support ?**

##### **May the 5<sup>th</sup> - official Day of Tatar language in Romania**

Nowadays, the Crimean Tatars living in Romania are organized in an association named *The Democratic Union of the Muslim Turk Tatars of Romania*<sup>1</sup> was founded on the 29<sup>th</sup>, December 1989.

After a period of more than 100 years of aggressive assimilation of the Crimean Tatars

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<sup>1</sup> <http://uniuneatatara.ro/> accessed 25, Oct., 2017



settled in today's Dobruja, in 2010 the Romanian Government promulgated the law by which the ethnic minority celebrates the official Day of Tatar language. Law no. 256/2010 reads "... cultural events dedicated to this day are organized in the localities where members of the Crimean Tatar community live<sup>1</sup>". In accordance with Law no.256/2010, the official Day of Tatar Language will be celebrated in Romania on May the 5th in all rural and urban settlements with members of this ethnic minority, so especially in Dobruja. The official Day of Tatar Language is celebrated by cultural events, so public television and radio will have the mission of broadcasting the event by television and radio programs for minorities. Also, schools teaching Crimean Tatar language, as mother tongue and Islamic religion will organize cultural events dedicated to this day.

The activity of promoting and supporting the Crimean Tatar language and culture is also evident in the educational programs carried out with the kind support of the *The Democratic Union of the Muslim Turk Tatars of Romania*<sup>2</sup>. At present, there are some native language schools conducting classes in Crimean Tatar. In these schools, due to the lack of subject books in the native language, upper level class disciplines, such as mathematics and natural and social sciences, are taught in Romanian.

Thus, we found out with local newspapers of Constanța about schools where children of the ethnic minority have the possibility to study the Crimean Tatar language "In schools of Techirghiol (Romanian spelling) and Lumina, the Crimean Tatar language is studied as an optional subject. In these two communities, parents interested in enrolling their children to study Crimean Tatar language can contact the responsible teacher<sup>3</sup>". From another local newspaper we found out that in Medgidia (Romanian spelling) at *M. Dragomirescu* Primary School "...In the second grade there are 15 pupils studying the Tatar language and at the same time Turkish language. But there are other children, who are currently among the approximately 50 pupils attending mother tongue courses, which are run weekly at the headquarters of the union<sup>4</sup>.

The message gathered from local newspapers is obvious: the UDTTMR carries out an intense activity for the benefit of the minority in order to protect minority's mother tongue. The governing elite of the Crimean Tatars minority has the responsibility to financially support the minority organization, to publish books and journals in their native tongue, to hold cultural events, to aid the development of the spoken and written form of the minority language in public life and to make the publications reach all members of community. Although this legislation exists and looks good on paper, it is not well implemented by the governing elite<sup>5</sup>.

It is necessary welcoming the European Union's formidable financially support for in risk minorities and endangered languages. Also, we appreciate Romanian Government support of the official Day of Tatar Language, but for the sake of Crimean Tatars children's future in Europe we need to rise up some questions regarding language teaching, teachers, availability of materials for language education and literacy and the alphabet of Crimean Tatar language: 1. When did the University of Bucharest suspend the Tatar language courses?; 2. Why did they suspend the Tatar language courses and seminars? 3. Who is teaching Crimean Tatar language in schools?; 4. Where did they graduate? - In Romania or in Crimea? as it is

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<sup>1</sup> <http://www.aliantacivilizatiilor.ro/ro/parteneri-nationali/minoritati-nationale/43-tartarian-minority>, accessed 11,10, 2017

<sup>2</sup> *The Democratic Union of the Muslim Turk Tatars of Romania* hereinafter named UDTTMR

<sup>3</sup> <https://www.cugetliber.ro/stiri-cultura-educatie-coala-comunitara-a-udttmr-si-a-deschis-portile-cursorile-sunt-gratuite-331799>, accessed on 11, Oct., 2017

<sup>4</sup> <https://www.cugetliber.ro/stiri-diverse-elevii-tatari-din-medgidia-au-de-saptamana-trecuta-un-cabinet-de-limba-materna-69914>, accessed on 11, Oct., 2017

<sup>5</sup> For details check on Ismail, Nilghiu, (2017a) *Social and Educational Issues in a Europe under Economic and Social Crisis. Case Study: Crimean Turk-Tatars of Romania*, Strategii manageriale - Management Strategies, X, nr. V (34) / 2017, ISSN 2392 – 8123 (print edition)/ ISSN–L 1844 – 668X, pps. 569-579

well known that there is a personnel training issues for people who would like to be Crimean Tatar language teachers; 5. What could the political elite say about the availability of materials for language education and literacy? 6. What about type and quality of materials for language education?; 7. What alphabet is in use? - Latin or Kirill script?; 8. What do they know about the Crimean Tatar language textbooks printed in 1958 for primary schools?; 9. What linguistics authority agreed these textbooks' alphabet? - the textbooks' alphabet published in 1958 was agreed by the Romanian Academy; 10. Are they aware about the incredible educational, social and cultural damage they do over the next generations?

## 5. Conclusions and recommendations for the future

Even for the countries being members of the relevant treaties, it is up to the states itself opinion and interest to decide about a minority's future.

After years of demographic decline and deterioration of the most important structure of the Crimean Tatar minority - structure by age, in a context where the issue of demographic situation of the minority does not come at first political elite agenda the demographic perspectives of minority became bleak. Long-term economic and social risks are underestimated. To mitigate social and educational risks issuing from the current demographic characteristics and trends, some measures may have positive effects. Among these policy recommendations, we mention: 1. Health status of minority, because ageing being the huge issue of minority; 2. Re-opening of Crimean Tatar language courses and seminars with the University of Bucharest; 3. Training of specialized personnel to teach Crimean Tatar language based on Latin alphabet; 4. To initiate a closer cooperation with Turkic-speaking countries; 5. Formation of Crimean Tatar minority-language media and cultural institutions; 6. Developing an elective secondary and university level humanities courses on the history and culture of the Crimean Tatars to facilitate knowledge of this ethnic minority (these books should be written by a cohort of Crimean Tatar and Romanian historians/ scholars); 7. To carefully study programs of other states where the situation of minorities and their language is similar because in many areas of Europe where a minority language is currently spoken or has historically been spoken are currently experiencing revitalization efforts - notable region being Wales in the UK.

Today there are various bodies and organizations such as the *Foundation for Endangered Languages*, which exists to support, enable and assist the documentation, protection and promotion of endangered languages<sup>1</sup> or *The Network to Promote Linguistic Diversity* (NPLD) a European wide network working in the field of language policy & planning for Constitutional, Regional and Small-State Languages (CRSS) across Europe. NPLD includes Governments both national and regional, Universities and Associations as its members<sup>2</sup>. All of these organizations have issued recommendations for sustaining and revitalizing endangered languages. These include calls for an EU language action plan with special provisions for endangered languages and a dedicated budget for their protection. Support for research and for language teaching is seen as essential. The possibilities offered by new technologies and digital media, including social media, have also been highlighted in this regard.

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### **Interviewer**

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