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George Vlahov
Editor AMHRC Review & Executive Member

Editorial Introduction

By George Vlahov

A very Active Season for our International Macedonian Network

This issue of the AMHRC Review demonstrates that the season which just passed, was a very busy one for us and for our friends around the world. We, in the AMHRC, staged an informational Advocates Club cocktail evening and made an important submission in connection with the Victorian Human Rights Charter; MHRMI continued to apply pressure on a Canadian MP for his public utterance of the extremely offensive **“Skopian” term in reference to Macedonians** (see issue no.2 of the AMHRC Review for a more detailed discussion of the meaning of **“Skopian”**) – the MHRMI press release was picked up by Reuters, no less; the editorial board of Nova Zora organised a very successful annual dinner dance in the village of Peshoshnitsa, Lerin County Aegean Macedonia, which, as Dimitri Jovanov’s article reveals, crossed a very important political barrier; **OMO “Ilinden Pirin”, together with the AMHRC, MHRMI and others coordinated the annual Sandanski Commemoration in the town of Melnik in Pirin Macedonia; Vinozhito (Rainbow) opposed racism against Macedonian culture in the European Parliament and together with the Home of Macedonian Culture (based in Lerin, Aegean Macedonia) launched the second volume of a Macedoni-**

an-Greek dictionary in Brussels, with the approval and support of the European Union - an extremely embarrassing defeat for Greek state racism and lastly, the Macedonian Alliance for European Integration (MAEI, a political party struggling for the rights of Macedonians in Albania) participated in the Albanian elections – the results of which are very honestly analysed in an article by MAEI’s Eftim Mitrevski.

The Participation of the Diaspora in the Macedonian Elections

In the last issue of the AMHRC Review, we expressed a hope that the Macedonian diaspora would elect candidates independent of all political parties in Macedonia. The premise for this hope is the desire to take the distinct perspective of the Macedonian diaspora, on a variety of fundamental issues, into the Macedonian parliament...however, the procedures implemented by the Macedonian republic, did not permit our hopes any decent chance of materialisation.

Despite initially wide expressions of interest, only some 5,000 individuals participated. Though one must balance this against the rushed manner in which the process was organised in order to meet the deadline for early elections. Misinformation; limited and

for many, extremely distant places to vote; limited sources of legitimate information (disturbingly biased was the decision to limit the physical location of official information to church centres controlled by Bishop Petar) little time to register etc; one hopes that these **‘teething’ problems** - as one might over charitably refer to them - will be sorted by the next time out. To be perfectly honest, considering all the facts, it is very difficult to regard the diaspora electoral process as legitimate. In Australia for example, the number that was entitled to participate, was less than a thousand and this made it impossible for independent candidates to even nominate - one of the rules required the signed support of 1,000 Macedonians that had completed the official enrolment to vote procedures.

All three newly elected diaspora representatives are DPMNE (the majority governing party) approved and this fact presents them with quite a difficult problem – are they going to rigorously follow **their party’s line or will they heed the opinion of their ‘constituents’?** Now some might pertinently ask: are only those who managed to **vote to be considered ‘constituents’ or the diaspora as a ‘whole’, at least in terms of those who possess Macedonian citizenship and or were born in the Macedonian republic?** I favour the latter as the whole process has been described

from the outset as about accommodating the 'voice' of the diaspora in the Macedonian parliament. Yet the 'latter' were largely excluded and it is also very important to note that cases have already been noted of Macedonian citizens who completed all the registration procedures, went to an official voting booth on the day of the election and were still not permitted to vote.

Considering the context outlined above, the 'diaspora elected' candidates are going to need to make a considerable effort to gain legitimacy in the eyes of their 'constituents'...they will need to make themselves available to far more than those who managed to find a way to vote and it will be important for them to heed for example, the almost unanimous desire of Macedonians outside the republic, to see an end to the fundamentally racist name "negotiations" with Greece...

Democracy, in its modern representative form, is more than just the electoral process itself; it involves giving public opinion due attention and a public that takes its share of responsibility seriously...it also involves a free media, an independent and objectively functioning judiciary etc and we have previously noted in our Review, that Macedonian culture/society appears to lack, at present, the ability to maintain democratic standards that have been set in 'Western' countries like Australia. Perhaps, if the newly 'elected diaspora representatives' prove themselves to be conscientious enough, the diaspora will gain some small opportunity to make a contribution towards improving this situation.

Ethnicity, Human Rights, Art and a Meaningful Existence

For the individual will to manifest itself creatively, constructively, it needs to be able to grab onto some external objectivity – something standing outside the bounds of the self. Modernity, the modern world that is, can be encapsulated as distinguishing itself from the

pre-modern world by a frenetic pursuit of rational mastery of the natural realm; a 'pursuit' working in conjunction with an infinitised growth program of all things human. As many qualified observers point out today, this is creating numerous problems connected to the issues of long term sustainability and indeed the pollution/destruction of our planet.

As if that isn't enough, for multitudes in the 'West', there is the further issue of disenchantment/alienation...the feeling of being overwhelmed by/impotent before, the enormity of everything in our social realm, all of its achievements – which are of course, a 'natural' outcome of the societal pursuit of rational mastery. Many of these achievements stand as unmalleable objectivities that press down upon the individual and that make demands on a daily basis, which cannot be ignored. Freedom is often emphasised as a key attribute of life in the modern 'West', the 'free' will; however the work conditions of many, involve very little freedom and yet these occupations take up the vast majority of their time. One might ask; when was this not the case? Maybe never, but then other societies do not seem to have emphasised individual freedom to such a positive extent, nor did they emphasise things like the right to pursue happiness so much and perhaps most importantly, they do not appear in general, to have possessed such strict time regimentation – such an all embracing control of the average individual's movements, for very precisely standardised and lengthy periods...something that can have and obviously has had a deadening affect upon the life force within numerous people.

What do we mean by this life force? We are referring to individuals in the context of Modernity and their desire, emanating from their sub-rational wills, to feel as if they can lead a 'free' and creatively meaningful/purposeful existence or at least an existence that possesses enough enchanting activity and mystery to compensate for the tight constraints of the instrumental reason that

“The Macedonian ethnicity, like all ethnicities, is a complex historical construction that obviously possesses as much existentially meaningful and culturally creative value as any other ethnic group.”

has **'naturally'** bounded a set of societies that are relentless in their pursuit of rational mastery of the world. Indeed, many social philosophers have made the point that a debate between reason and romance has always been an essential aspect of Modern life and relationally, we may note with irony the similar paradoxical nature of the connection between the **romantic will and its need for instrumental reason to create meaningful purposefulness in a context that already, from some perspectives, has an 'overdose' of rationality...**and if we want more paradox or confusion, then we need only point out that it can be argued that there is a heightened desire for romantic individual creativity, precisely because of **Modernity's impressive levels of objectivity, which 'encourage' the development of highly self-conscious individuals that are prone to disenchantment and despair in connection with the meaning of existence, when the pervasive objectivity of Modern life fails to offer a creatively purposeful outlet...**

Though we must acknowledge that **for the moment, the 'West' seems to be maintaining a decent balance for the majority of its inhabitants – some people do find meaningful purpose in the workplace, others, use the money they obtain from work to create a meaningful and sacred realm away from it and this explains why many view any public invasion of their private life, with total disdain (I have to admit to being one such person). Still others find 'their way' in various communities, including family, sporting associations and ethno-cultural groupings etc; some turn to forms of organised religion and others still pursue science and the arts etc. Notably, the challenges to do with the survival of our planet and the sustainability of Modernity, in and of themselves, offer creatively purposeful life affirming activity...**

All such activity may be referred to as **'cultural creativity'** – the perpetuation, extension and even transformation of a society's traditional values via subjective interaction with the various institutions that **constitute it. Cultivating a society's objectivities, its institutions, its art etc, leads to an extension of one's own nature and leads to a feeling of possessing a meaningful existence – in other words, it leads to self-cultivation.**

We in the AMHRC have taken seriously the existential significance of the ethno-cultural grouping, our primary purpose is to promote the value of a group that is widely mistreated...the Macedonian ethnicity, like all ethnicities, is a complex historical construction that obviously possesses as much existentially meaningful and culturally creative value as any other ethnic group. **Indeed, the 'investigation' of one's cultural background can offer much in terms of reaching some personally satisfying understanding of one's place in the universe;** Michael Seraphinoff trenchantly asks in his review of the Petre M Andreevski authored novel, *Pirej*:

"Isn't our own humanity diminished and our own growth as human beings stunted, when we choose not to avail ourselves of every opportunity to grasp the fullest meaning and content of life as it flows through the generations and through family and community?"

The 'Western world' possesses various institutions that legally protect the existential rights of all ethnicities; yet in the case of Macedonians and numerous other groups, these institutions often exhibit a tendency to 'forget' their own rules and from this perspective, we in the AMHRC feel that our activity, gains a significance beyond justice for Macedonians...to quote some quotes from Vasko Nastevski's article inside this issue of our Review,

we serve to remind responsible authorities that:

"One of the most sacred rights of humanity is to be ourselves and be in control of the making of ourselves. Our group identity and control over our lives is symbolised by the name we associate with ourselves'. The 'recognition of a people's fundamental right to self-determination must include the right to self-definition and to be free from control and manipulation'. This includes the 'right to inherit the collective identity of one's people and to transform that identity creatively according to the self-defined aspirations of one's people'. Any attempt at (re)defining an ethnic identity that has been freely chosen by those individuals is inconsistent with international human rights standards."

Taking into account the full import of all that we have been discussing above, explains our attempts to focus on the artistic activity of Macedonians like Anton Blajer and David Belkovski – we hope to highlight the creative life forces pulsating within the Macedonian world and thereby inspire others. Moreover, here in Melbourne, we have disturbingly high numbers of Macedonian youths who have descended into the anomy of drug addiction and we feel obliged to try to offer examples of the creative possibilities extant, as a small contribution towards holding out meaningful purpose in what is often a disenchanting world.

Therefore we make no apology for our endeavours to recount aesthetic efforts, as in and of themselves, they are **"snapshots of eternity"**, or in other words, they constitute an essential aspect of the human condition.

George Vlahov

Interview with award winning director of “God’s Fools” Anton Blajer



Director Anton Blajer

Resident AMHRC Artist Johnny Tsiglev interviews award winning director Anton Blajer on his short film “God’s Fools” which took out the top prize at the world’s biggest train buff film festival in Paris.

Johnny Hello Anton. Thanks for taking the time out to have a chat with us at the AMHRC.

Anton Absolutely, I am grateful to AMHRC who helped me on my last project so it really is my pleasure.

Johnny Likewise, it was our pleasure to be able to help. Firstly, on behalf of the AMHRC I’d like to congratulate you on receiving the Cinerail Grand Prix for your film “God’s Fools”.

In five words, how would you describe “Gods Fools”?

Anton Not your ordinary short film.

Johnny Where was the film shot and why were the locations chosen?

Anton The film was shot in Melbourne, at Flinders St Station and in a suburban street and studio in Strathmore.

Johnny So what made you create a film about a trainspot-

ter?

Anton That’s a question I still wonder about myself. I’ve always been an airplane buff myself, I go to the Airshow almost every time it’s on and stare with an open mouth at airplanes. Now airplanes doing barrel rolls might look a lot more spectacular than trains, nevertheless I think the fascination is quite similar. In the end though, as much as the main character is a trainspotter, and the train station is a central setting, the story really has nothing to do with trains.

Johnny Yeah, I guess as much as the film ‘Trainspotting’ has got to do with trains!

Now, tell me a little bit about the ‘Anton Blajer’ story.

Anton There’s not much to tell really. I was born in Skopje and spent most of my childhood between there, Bitola where I have a lot of family in Athens where my dad worked. I had a lot of good friends in all those places but looking back Bitola where my mother’s extended family lived was the place I felt home.

We moved to Australia when I was only ten and have lived in the Western suburbs of Melbourne ever since.

My parents live nearby, I have two older brothers and am engaged to a beautiful woman.

Johnny Sounds exciting actually, and yeah, I believe we all need that place we feel at home. Strangely for me, even though I was born in Melbourne, I still get a really strong sense of a 'sort of homecoming' every time I go back to my dad's village in Macedonia.

The name 'Blajer' doesn't exactly fall into the 'Smith' category of common names; do you know anything about its origins?

Anton Well, I think it has German origins but no need to mention that the Balkans in the past was a pretty crazy place so we are not absolutely certain. I know my father's family was originally from Serbia, but like him I was born and raised Macedonian.

Johnny Bravo Anton. Ahh those crazy Balkans, past and present! I guess that's what makes the place so endearing for many. A different type of freedom I guess! Why did you choose to become a film maker?

Anton As the saying goes; find something you love doing, make it your job and you'll never work a day in your life!

But its actually very hard work, when you're in the middle of the whole process your life becomes consumed with it, you end up not being able to switch off even when you're lying in bed at night. But the strength you have to do something you want or love is incredible, and the amazing and interesting people you end up meeting and working with is really unique to the film industry.

Johnny understand completely and sometimes I don't know if us 'Artists' are blessed and cursed at the same time. But when it works, yes, there is no feeling like it! Is there any particular place where you draw your inspiration from?



Anton Almost everywhere would be the best answer. Everything from sports to video games is filled with great stories and I just love learning and hearing them.

Johnny I personally love how ideas can just spring up when you least expect them. Does the place or neighborhood where you were raised as a kid have any effect on your film's subject matter?

Anton I believe it has a massive effect. I know myself that one of the first, and for me the best and most personal films I made "Always Leaving", which was the first Australian film to screen at the very popular Macedonian Film Festival in Toronto, was about my grandmother and my time spent growing up in Bitola. Even today I always draw upon my life here in Australia and feel these are the stories I want to tell.

Johnny I guess our upbringing really sets the tone for our thoughts.

I think it would be great for the AMHRC to host a film night showcasing all your short films.

So what do you enjoy most about film making?

Anton I think watching. During the entire process, from rehearsals to the editing, all you do is watch, over and over. It's really like reading a story over as you write it. And when you see it all come together, most importantly when the actors get into their zone, it's an awesome feeling for a filmmaker.

Johnny You make it sound very interesting indeed. Who/what are your influences, past and present?

Anton I think my influences in film are quite varied. As most of growing up in Macedonia, like here, Hollywood films were the majority of what we saw and got our attention. I think the highly spectacular drama of



80's action films, the golden era of the genre, played a massive part of developing my love for cinema. I grew up watching films like *Back to the Future*, *Aliens*, *Top Gun* over and over again. There were no legal video stores in Skopje when I was a kid, but there were certain people who had video stores in their lounge rooms, and rented pirated copies. I remember a guy in particular telling me off that I had ruined the (badly dubbed) copy of *Die Hard* by watching it too many times.

Johnny Ha, that's interesting. We had legal video stores in Australia, but we definitely weren't immune from the 'good of pirated copy' phenomenon!

So what genre or style of film interests you most these days?

Anton That's a hard question. I enjoy films from all styles and genres, I guess human dramas though are most to my taste. I admire the films of the 'Italian Masters' like Bertolucci and Fellini and the American mavericks like Kubrick, Coppolla and Polanski. More recently I love the works of Bruno Dumont, Emir Kostunica, Hayao Miyazaki, the Cohen brothers, Errol Morris, David Lynch, Michael Haneke, and have discovered directors like Wong Kar Wai, Todd Haynes, Hsiao-Hsien Hou as really inspiring. Seriously you have to stop me; I could go on for hours.

Johnny No, no, keep going!

Sounds as though you have an interest in a great mix of styles and obviously have eclectic tastes, are you interested in contemporary Macedonian cinema?

Anton In a way I am. I think Macedonian cinema is a part of the greater Balkans cinema. Just like Balkans music, films from one Balkans country ends up being watched by the others. And I think Balkans cinema is absolutely wonderful and unique and in a way sometimes difficult for people outside of it to fully grasp. I have seen the majority of what you might call the 'bigger' Macedonian films of recent times with mixed feelings to be honest. But one has to only think of a film like "Before the Rain" to realize that Macedonian cinema and its story tellers are capable of incredible feats. And this is one of the great things about Balkans cinema, unlike other industries like America, France, Italy or even Australia, in the Balkans the cream always rise's to the top. If someone says to you "hey, you have to check out this Bosnian or Serb or Greek film etc.", most of the time you won't be disappointed.

Johnny It's true. The Balkan mentality can be difficult for outsiders to understand, but I hope you join the ranks of the 'bigger' Macedonian filmmakers and put your unique spin on it for all to see.

Now back to Australia, being a VCA (Victorian College of Arts) graduate, was finding funding your film a problem or a relatively straight forward process?

Anton Funding is always a problem when it comes to making films, especially as a student. You beg, borrow and steal, so to speak, anything you can which might be able to help you along the way. The VCA is truly a great institution but it already provides so much and in the end it's up to the students to be able to raise the funds and enlist the sup-

port to make the projects feasible. But being a student also has its advantages since there are so many people who can see that it's not a profit venture or some kind of scam. People of all walks of life love watching movies, and generosity and enthusiasm that people show in all sorts of ways is incredible. In the credits to "God's Fools", the majority of the people weren't paid and worked (and I mean worked!) for 8, 10 hours per day for free.

Johnny It's good to hear there are still plenty of hopeful people who are willing to help out there.

Who supported your project from its inception and in what way?

Anton Support for the film came from different places and in many different forms. For example I had my family prepare all the catering and feeding the crew, which went down a treat with everyone enjoying some good hearty meals. We were given great leeway by the authorities at Flinders St and were kind enough to waive all the fees associated. But at the end of the day there were some things like specialized lighting and camera gear, stuntmen and street closures which we could simply not get without financial backing, and the support which we received in particular from groups like AMHRC and the Victorian Humanist Society, as well as private donors from friends and family was critical in allowing us to achieve our aims with this film.

Johnny Yeah, the Aussies on set would have loved your family's Macedonian style of "more is not enough" catering! Has your recent Cinerail Grand Prix award changed the way you would approach future projects? Also, has it enthused you or given you the zeal to create?

Anton It was a great honor and thrill to win Cinerail, it was good to see the hard work so many put in being rewarded. My producer Shaun McAlpine worked incredibly hard for the film to be realized and I know he was really happy with the achievement and the recognition. I don't think it has changed anything in my approach, just given me more confidence to pursue the next project.

Johnny I guess it vindicates all your efforts.

Can you tell us anything about any future projects you've been working on?

Anton Unfortunately with my experience at this stage, being a full-time filmmaker in Australia is very difficult, but I am in the early development stages of a project which I hope can eventually develop into a feature

length film. But that is very, very far away right now!

Johnny Can't wait to see it and I hope it gets realized much sooner than you think!

Thanks again Anton and I'll leave you with one last question; in a recent phone conversation with you, we joked about "All talk and no action being a Macedonian National Sport". What would you say to young Macedonians who are still hesitant to go out and achieve because of their 'culturally inherited' or imagined hang-ups?

Anton I think Macedonians enjoy having a good time, maybe too much! I think we're known for being very hospitable people, being good hosts, and we like to enjoy the good things in life, and in Australia the lifestyle is very good. And that's where maybe some of us can be a little complacent, and I think most will notice smart, hard working Macedonians, especially in the migrant communities in Australia, Canada, Germany, are really high achievers who not only generate great success for themselves but also for the community they belong to. Having said that, it would be hard to find a country and people better at having a coffee and a good chat!

John Tsiglev

AMHRC Member's Representative

Still from the film *God's Fools*



Information for the Macedonian Community

Australia's 16th national Census of Population and Housing will be held on **Tuesday 9 August 2011**.

Its objective is to accurately measure the number and certain key characteristics of people in Australia on Census night, and the dwelling in which they live.

The census collects information relating to each person and household in the country but it is not concerned with information about individuals as such.

The public expects that the information they provide will be kept confidential and this protection is given by provisions in the *Census and Statistics Act 1905*. All employees of the Australian Bureau of Statistics (ABS) are legally bound to secrecy and to never release identifiable personal information to any person or organisation outside the ABS. Should a person breach this secrecy requirement they face a fine and/or imprisonment.

In order to ensure that the Macedonian Community in Australia is accurately identified, it is essential that each and every person takes care with in the manner in which they answer the questions in Census 2011.

The Australian-Macedonian Human Rights Committee (AMHRC) after consultation with the relevant government authorities has identified the four questions featured in this leaflet to be of particular relevance to the Macedonian Community.

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Disclaimer: The responses provided in this leaflet are the suggestions of the AMHRC. Individuals are free to answer any question as they wish.

QUESTION 12: COUNTRY OF BIRTH

If you were born in what is now the Macedonian republic, you should answer this question the following way:

 Write "MACEDONIA" IN THE SPACE BELOW THE CATEGORY "Other – Please specify".

12 In which country was the person born? - Remember to mark box like this: —	<input type="checkbox"/> Austria → Go to 14 <input type="checkbox"/> England <input type="checkbox"/> New Zealand <input type="checkbox"/> Italy <input type="checkbox"/> Mal Nam <input type="checkbox"/> Scotland <input type="checkbox"/> Greece Other – please specify <input type="text" value="MACEDONIA"/>
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Important Information!

Even though you may have been born in the Macedonian state during the period that it was a part of Yugoslavia, it is very important that you do not respond to this question with an answer of "Yugoslavia", as a separate category exists for this answer and you will therefore NOT be counted as originating from the current state of Macedonia.

QUESTION 12: COUNTRY OF BIRTH

The following information for Question 12 only applies to those individuals born in Aegean Macedonia or Pirin Macedonia

If you answer "Aegean Macedonia" or "Pirin Macedonia" or any other derivative of "Macedonia", you will be counted as having originated from the country of Macedonia. It is very important that you do not answer this way.

In order to highlight the existence of Macedonians outside the borders of the state of Macedonia, you must respond accurately. Therefore, if you were born in Aegean Macedonia:

 Mark the box "Greece"

<p>12 In which country was the person born? - Remember to mark box like this: —</p>	<p> <input type="checkbox"/> Austria ► Go to 14 <input type="checkbox"/> England <input type="checkbox"/> New Zealand <input type="checkbox"/> Italy <input type="checkbox"/> Viet Nam <input type="checkbox"/> Scotland <input checked="" type="checkbox"/> Greece <input type="checkbox"/> Other - please specify </p>
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Please note that by responding "Greece" you are not declaring your ethnic identity to be "Greek". A separate question exists for ancestry (question 18) where you can declare Macedonian.

QUESTION 16: LANGUAGE

If you speak Macedonian, regardless of how fluently, you should for this question:

 Write "MACEDONIAN" in the space below the category "Other - please specify".

<p>16 Does the person speak a language other than English at home? - Mark one box only. - If more than one language other than English, write the one that is spoken most often. - Remember to mark box like this: —</p>	<p> <input type="checkbox"/> No, English only ► Go to 18 <input type="checkbox"/> Yes, Italian <input type="checkbox"/> Yes, Greek <input type="checkbox"/> Yes, Cantonese <input type="checkbox"/> Yes, Arabic <input type="checkbox"/> Yes, Vietnamese <input type="checkbox"/> Yes, Mandarin <input type="checkbox"/> Yes, other - please specify </p>
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QUESTION 18: ANCESTRY

Regardless of where you were born (Macedonia, Greece, Australia or elsewhere) your ancestry (heritage/background) is Macedonian.

For this question, you may count back three generations (parents, grandparents, great-grandparents).

 Write "MACEDONIAN" in the space below the category "Other - please specify".

<p>18 What is the person's ancestry? - Provide up to two ancestries only. - Examples of 'Other - please specify' are: GREEK, VIETNAMESE, HANOI, DUTCH, KURDISH, MAORI, LEBANESE, AUSTRALIAN SOUTH SEA ISLANDER. - See page 7 of the Census Guide for more information. - Remember to mark boxes like this: —</p>	<p> <input type="checkbox"/> English <input type="checkbox"/> Irish <input type="checkbox"/> Italian <input type="checkbox"/> German <input type="checkbox"/> Chinese <input type="checkbox"/> Scottish <input type="checkbox"/> Australian <input type="checkbox"/> Other - please specify </p>
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QUESTION 19: RELIGION

If you identify as belonging to the Macedonian Orthodox religion you should answer the question in the following manner:

 Write "MACEDONIAN ORTHODOX" in the space below the category "Other - please specify".

<p>19 What is the person's religion? - Answering this question is OPTIONAL. - Examples of 'Other - please specify' are: SALVATION ARMY, HINDUISM, JUDAISM, HUMANISM. - If no religion, mark the 'No religion' box. - Remember to mark box like this: —</p>	<p> <input type="checkbox"/> Catholic <input type="checkbox"/> Anglican (Church of England) <input type="checkbox"/> United Church <input type="checkbox"/> Presbyterian <input type="checkbox"/> Greek Orthodox <input type="checkbox"/> Buddhist <input type="checkbox"/> Baptist <input type="checkbox"/> Islam <input type="checkbox"/> Lutheran <input type="checkbox"/> Other - please specify </p>
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Please note that if you respond simply "Orthodox", a separate category exists for this and you will not be counted as "Macedonian Orthodox".

Also, if you have a different religion (eg: Methodist, Islam, Jehovah's Witness) or have no religious affiliation, you should answer this question accordingly.

One Year of Nova Zora

4 May 2011

Solun/Salonika, Melbourne and Toronto - the editorial board of Nova Zora, a pro-Macedonian monthly newspaper published in Greece, together with the Australian Macedonian Human Rights Committee (AMHRC) and Macedonian Human Rights Movement International (MHRMI) are proud to mark the one year anniversary of the publication of the first issue of Nova Zora.

Over the last twelve months, the AMHRC and MHRMI have worked closely with the newspaper's editorial team, thus ensuring the successful publication and distribution of the newspaper each month in Aegean Macedonia. To mark this historic event, Nova Zora's editorial board issued the following statement yesterday:

One year of regular monthly issues, 250,000 copies, tens of thousands of visits to the website www.novazora.gr. One year full of sinister attempts to undermine and discredit our efforts and our names. One year full of threats and full of attempts to wipe out our newspaper.

However the year garnered even more support from Macedonians and democratically

minded Greeks. Large numbers of people have participated in the process of producing the newspaper, via meetings, providing advice, distributing the newspaper, offering voluntary aid and contributing to its content.

The year was also full with words of encouragement to continue our mission. There has also been a large and hopeful presence of the youth – a shining beacon for the future. One year where some light has shone in the general darkness of various issues (political, historical, cultural, human rights etc).

We the Macedonians are here and we will carry on the struggle!

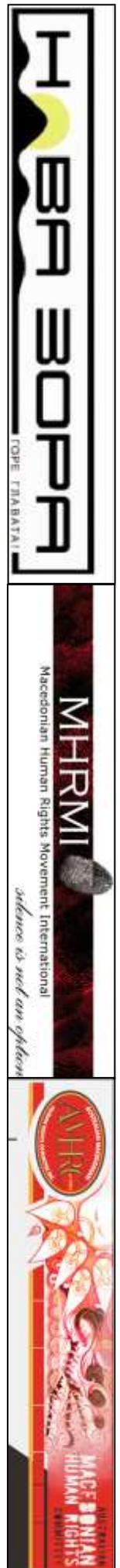
AMHRC and MHRMI will continue to support Nova Zora into the second year and beyond, and Macedonians around the world are encouraged to also lend support, both morally and financially.

The Editorial Team of Nova Zora, together with the AMHRC and MHRMI

Nova Zora is a pro-Macedonian newspaper based in Solun/Salonika, Aegean Macedonia, Greece. <http://www.novazora.gr>

Established in 1984 the Australian Macedonian Human Rights Committee (AMHRC) is a non-governmental organisation that informs and advocates before international institutions, governments and broader communities about combating racism and promoting human rights. Our aspiration is to ensure that Macedonian communities and other excluded groups throughout the world, are recognised, respected and afforded equitable treatment. <http://www.macedonianhr.org.au>

Macedonian Human Rights Movement International (formerly Macedonian Human Rights Movement of Canada) has been active on human rights issues for Macedonians and other oppressed peoples since 1986. <http://www.mhmi.org>



ОРО СЕ ВИЕ МАКЕДОНСКО Нова Зора!

Со голем успех се направи на 19 Март 2011, годишното оро на Нова Зора, во салата Орама, во селото Песошница-Леринско. И покрај лошите временски услови, разните притисоци и клевети и сеуште присутниот страв во срцата на свесните Македонци, салата се наполнила и оро што следеше беше нешто прекрасно. Македонци од сите места на Егејскиот дел на Македонија, од Костур па до Серско, луѓе од сите возрасти (помалиот учесник беше 3 годишен и повозрасниот 86), присуствуваа, се запознаа меѓу нив, разменија мислења и искуства околу прашања кои ги засегаат, и над се, се забавуваа до 4.30 сабајле, играјки и пеејќи македонски ора и песни.

За прекрасната атмосфера, причина беше и оркестарот Тукашен Глас (Топикос Ихос), кој како неделив дел на вечеринката, се надмина себеси. Звукот на македонската гајда и кавал, во комбинација со кларинетот, трубата, саксофонот, тапаните и синтесајзерот, ги наежуваше постојано присутните и ги тераше да играат и да пеат без престанок.

Вреди да се спомени и присуството на едно друштво од 6-7 деца бегалци, значи од наши сонародници и соселани, политички бегалци во Р.Македонија, кои грчките власти не им дозволуваат да се вратаат во нивните татковски огништа бидејќи „не се Грци по род,, и кои плачеа од радост што успеаа после долги децении да присуствуваат во

македонско оро и да изиграат заедно со нивните роднини. Исто така значајно беше и присуството на едно друштво од Атина, кое патуваше стотици километри за да го доживее овој момент и замина другиот ден со големи впечатоци од тоа што го виде и доживеа. Отецот Никодим Царкњас, како преставник на македонската црква во Грција и како член на раководството на Виножито, даде и еден друг тон на целата манифестација.

Но најзначајно од се, беше големото присуство на младината, која докажа дека времињата веќе се сменија и дека борбата за нивните права е нешто важно, за кое треба да се гордеат а не да се плашат и да се срамаат. Беше можеби прв пат што Македонците организираа, по повод една година издавање на Нова Зора, едно оро со политички димензии и пораки, ослободено од тесните граници на културата и обичното собирање. Нова Зора и Виножито се тука за да помогнат во сето тоа. Е време да почнат Македонците да се активираат не само на ниво на оро и песни, туку и на ниво на јазикот и политиката, барајќи ги сите права кои им припаѓаат како етнички Македонци, грчки и европски граѓани. Е време Македонците да почнат да живеат како Македонци!

Димири Јованов – Уредник, Нова Зора
<http://novazora.gr/>



ADVERTISE WITH US

...and help support the AMHRC to defend the rights of all Macedonians

An ideal way that businesses and organisations can support the AMHRC and contribute to its activities is by becoming an advertiser in the *AMHRC Review*, the official publication of the AMHRC.

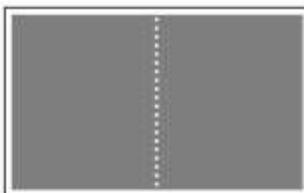
When you advertise your business, products and services in the *AMHRC Review*, you make a difference every day by providing the necessary resources to help proud Macedonians meet their ongoing challenges.

The *AMHRC Review* is a full-colour A4 quarterly publication containing a mix of news, interviews and feature articles from local and international correspondents. Distributed in both print format and electronically via email, the AMHRC website and various internet forums, the combined distribution/readership of the *AMHRC Review* has grown well into the thousands both within Australia and internationally.

Advertising in the *AMHRC Review* is a great way to promote your business, products and services to the Australian Macedonian community and play a significant role in defending the human rights of all Macedonians.



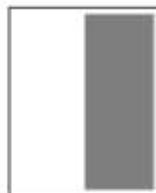
Advertisement Size	Rate (per issue) inc. GST
Front Cover Partner	Price on Application
Back Cover Full Page	\$700
Inside Front Cover Full Page	\$600
Inside Full Page (other)	\$500
Double Page Spread	\$800
1/2 Page (vertical / horizontal)	\$350
1/3 Page (vertical / horizontal)	\$275
1/4 Page (vertical / horizontal / corner)	\$200
Business Card	\$150
Inserts	Price on Application



Double Page Spread



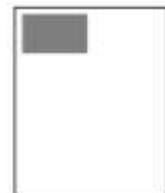
Full Page



1/2 Page (vertical)



1/2 Page (horizontal)



Business Card



1/3 Page (vertical)



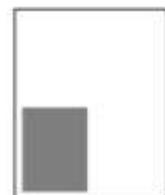
1/3 Page (horizontal)



1/4 Page (vertical)



1/4 Page (horizontal)



1/4 Page (corner)

And if you don't have any existing advertising material, we can make one up for you at no extra charge!

For more info or to make a booking, please contact:

AMHRC
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Email: info@macedonianhr.org.au



A Dance, Macedonian Style *Nova Zora*

With great success, the editorial team of the pro-Macedonian newspaper based in Aegean Macedonia, *Nova Zora (New Dawn)*, staged its annual dance on 19th March 2011 at the *Orama* hall in the village of Peshoshnitsa, Lerin County, Aegean Macedonia, Greece. Despite the inclement weather, various external slanders, pressures and the natural apprehensions/fears possessed by Macedonians residing in the xenophobic milieu of Greece; the hall was filled to the 'brim' and the event turned out splendidly. Macedonians from all parts of Aegean Macedonia attended, from Kostur to Sersko County and from a wide variety of ages – the youngest was a three year old and the oldest, 86. Those present were able to discuss experiences and exchange thoughts on a variety of issues and partied on till 4.30am, dancing and singing Macedonian songs and dances.

One of the reasons for the wonderful atmosphere was the musical group *Tookashen Glas (Local*

Voice) which excelled itself and developed into an integral part of the evening. The sound of the Macedonian gayda (bagpipes) and kaval (shepherd's pipe) in combination with more modern instruments like the synthesizer 'drove' those present to dance and sing almost without break.

Noteworthy was the presence of a group of seven Macedonian *Detsa Begaltsi* (child refugees who left Aegean Macedonia for their safety during the "Greek Civil War" in 1948) who reside in the Macedonian republic and who are still not permitted by the Greek authorities to permanently return to their father's homes, simply because they are not ethnic Greeks. There were tears of joy on their faces as they took advantage of this brief return after decades of exile, to experience Macedonian culture and meet relatives on their original homeland. It is also worth noting the presence of a group of enthusiasts who travelled the hundreds of kilometres from Athens just to experience the evening and Father Nikodim Tsarknias, as a



representative of the Macedonian church in Greece and as a representative of *Vinozhito* (*Rainbow*, a Macedonian political party struggling for the rights of Macedonians in Greece), also added to the occasion.

However, most important was the large presence of young Macedonians, which suggests that the times have already begun to change. It signifies that in the minds of Macedonian youth, the struggle for their rights as Macedonians has become significant and that it is no longer a matter to fear or to be ashamed of. Here, the context is important; this may have been the first time since the end of the “*Greek Civil War*” (1949), that a Macedonian cultural event - a dinner dance celebrating the first birthday of the *Nova Zora* newspaper - was organised

with openly political dimensions and messages. It was free of the tight cultural boundaries that typically surround Macedonian events at present in Aegean Macedonia ***[unquestionably a milestone – Ed]*** and the editorial board of *Nova Zora* and the leadership of *Vinozhito* are going to work to maintain this new political momentum. It’s time for Macedonians to become active beyond the level of songs and dances...it’s time for them to promote the Macedonian language and it’s time to enter the political realm and begin seeking their rights; rights which belong to them as Macedonians who are citizens of Europe and Greece...it’s time for Macedonians to start living as Macedonians!

Dimitri Jovanov – Editor of *Nova Zora*
<http://novazora.gr/>

"НИКОЈ НЕМА ПРАВО ДА ПРЕГОВАРА ЗА МОЕТО ИМЕ!"

Немојте да бидете измамени од термините 'меѓународно, билатерално, уставно'.

- Ако се промени ерцил, дери и билатерално, наскоро ќе биде променето
- Дали сакате да бидете нарочани 'Северномакедонци', 'Солџици', 'Вардарци' или само Македонци?
- Или а честитаме на македонската влада за ставот "Ние нема да го промениме нашето име", меѓутоа се смети факт дека преговараме, ну кажувано на светот дека "Ние ќе го промениме нашето име"
- Земјете конста ја проклаи Македонија всит дека "не се постојат билатерално решение, тие твораат лав решение ќе го прифатиме и ќе го користат новото договорно име за Македонија"
- Било која промена на нашето име е неприфатлива, влучивојќи и одредки како 'Дипломатско', 'Вардарско' или 'Солџи' пред името 'Република Македонија'. Ја пример се една таква промена ние би било оспорувани наскоро како 'Северна Македонија' и 'Северномакедонија' или изборуваат 'Северномакедонски' јазик.

ИМЕ ПОБЕДУВАМЕ. ВЕКЕ 127 ЗЕМЛИ ЈА ПРИЗНАА МАКЕДОНИЈА ПОД ИМЕТО РЕПУБЛИКА МАКЕДОНИЈА, ВКЛУЧУВАЈКИ И 4 ОД 5-ТЕ ПОСТОЈАНИ ЗЕМНИ ЧЛЕНКИ НА СОВЕТОТ ЗА БЕЗБЕДНОСТ НА ОБЕДИНЕТИТЕ НАЦИИ. ИМЕ ИМАМЕ СИЛА ДА СТАВИМЕ КРАЈ НА СЕТО ОВА. ДА ПРЕСТАНЕ ДА ПРЕГОВАРАМЕ ЗА НАШЕТО СОПСТВЕНО ИМЕ.

Пред 1988 год., Грција тврдоше дека Македонија не постои. Тогаш ја преименува 'Северна Грција' во 'Македонија'. Сега одеднаш Македонија е грчка?

Во 1995 год., поранешниот грчки премиер Мицотакис призна дека причината поради која Грција се спротивставува на нашето име е за да може да го негира постоењето на бројното македонско малцинство и да продолжи да го прогонува. Сите знаеме дека проблемот на Грција е македонскиот идентитет и јазик.

- Македонците на Балканот се борат за своите човекови права како Македонци и ништо друго

ЗАПОМНЕТЕ, ЛАГА Е ДЕКА БИЛО КАКОВ КОМПРОМИС ЌЕ ДОНЕСЕ РЕШЕНИЕ НА ПРОБЛЕМИТЕ СО ГРЦИЈА. ТОЈ САМО ЌЕ ГИ ЗАСИЛИ ПОЗИЦИЈИТЕ НА ГРЦИЈА ДО НЕЈЗНАТА КРАЈНА ЦЕЛ - ДА ГИ ИЗБРИШЕ МАКЕДОНЦИТЕ ОД ИСТОРИЈАТА, СЕГАШНОСТА И ИДНИНАТА.

Ние сме Македонци! Дали сакате да влеземе во историјата како луѓе кои го променија нашето име?

Кој им дава право на ЕУ и НАТО да бараат да го промениме нашиот идентитет?

- ЕУ и НАТО ги прекршуваат своите сопствени принципите и начела со тоа што бараат ние да се го промениме името.
- Да не се предаваме на запознавањата од страна на Грција и македонските предупредувања дека Македонија ќе 'пропадне' без името на земјата во ЕУ и НАТО
- Видете ја тешката економска криза во Грција
- **Компанија заснована на запознавање се користи за да ја намери Република Македонија да се го промени името**

ЕУ и НАТО се заложници на Грција

- Грција каже за економската состојба во својата земја и сета останалие земји членки на ЕУ се принудени да и помогнат за да се справи со кризата

ЕУ не смеа да дозволи ксенофобичната политика на Грција да ги врзи рацете на нејзините земји членки. Признајте ја Македонија!

- Ако ЕУ и НАТО настојуваат да се промени името, какви ќе други отстапки ќе побараат тие и Грција подготви?
- Со продолжување на преговорите ние пројаме јазик порака дека ќе го промениме името
- **Мораме да престанеме да преговараме за нашето сопствено име!**

Здравниот разум порачува: Дали некоја друга земја би преговарала за своето сопствено име?

- Дали би требало американската сојузна држава (русија (no oчoлoвoи Дoрoвoи)) да побара од Република Русија да се го промени името?
- Дали би требало белгиската провинција Луксембург да побара државата Луксембург да сите промени името?

НАЈОСНОВНОТО ЧОВЕКОВО ПРАВО Е ПРАВОТО НА САМОИДЕНТИФИКАЦИЈА.

МАКЕДОНСКИОТ НАРОД МОРА ДА И КАЖЕ НА ВЛАДТА ДА ПРЕСТАНЕ ДА ПРЕГОВАРА ЗА НАШЕТО ИМЕ. ДА ПОБАРАМЕ КРАЈ НА СРАМНАТА РЕФЕРЕНЦА 'ФИРОМ'. ДА ПОБАРАМЕ ВЕДНАШ МЕЃУНАРОДНО ПРИЗНАВАЊЕ ПОД ИМЕТО РЕПУБЛИКА МАКЕДОНИЈА.

ММДЧП

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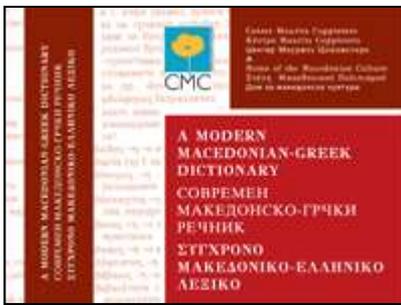
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www.amkcp.org.mk

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НАШЕТО ИМЕ Е МАКЕДОНИЈА



HOME OF MACEDONIAN CULTURE – Lerin: Launches Macedonian – Greek Dictionary in Brussels

Lerin/Florina March 2011

Dear readers/users of this dictionary,

This dictionary, containing the Macedonian and Greek languages, is in essence the first complete dictionary in these contemporary languages which are spoken in the Republic of Macedonia and Greece, and elsewhere. A large portion of the population in Northern Greece, members of the Macedonian national minority, speak the Greek language as well as their mother tongue, the Macedonian language, therefore we believe that this is a useful book for all our fellow citizens, regardless of their identity, Macedonian or Greek.

This volume of the dictionary is a continuation of the first volume (Greek-Macedonian dictionary) which was first published in Greece two years ago on the initiative of the political party of the Macedonians in Greece, the European Free Alliance – Rainbow in cooperation with the Home of Macedonian Culture. The second edition has been published today by the Home of Macedonian Culture with the support of members of Rainbow, and friends and contributors in the Republic of Macedonia. Of course it goes without saying, that this edition would not have been possible without the generous support of the European foundation, Centre Maurits Coppieters (CMC), for which are grateful.

The Home of Macedonian Culture is an association still in formation which aims to promote and develop Macedonian culture and act as a bridge between Macedonians and

Greeks in Northern Greece and beyond. Following the first attempt to register this association in 1989, the Greek authorities have continued to refuse to grant registration. Despite a judgement of the European Court of Human Rights (ECtHR) in 1998 which found that the refusal was in violation of the European Convention on Human Rights, the Greek state refused a second application from the members of the association. At present, another application before the European Court of Human Rights is pending.

We deeply regret that our state, Greece, despite its international obligations, does not respect the judgements of the ECtHR, one of the most eminent organs of the Council of Europe. On the other hand, we are very pleased that the Home of Macedonian Culture has been warmly received by the European foundation, Centre Maurits Coppieters (CMC), where together with our fellow European citizens we are able to promote close relations and develop activities for the benefit of not only the Macedonian minority in Greece, but for all Greek citizens which are all part of a Europe that we call home.

Our country, Greece, despite being a member of the European Union (EU) and thus participating in the organs of this organisation including the European Parliament, does not recognise the rights of ethnic Macedonians in Northern Greece, nor does it afford recognition to Macedonian as a minority language. The Macedonian language should be viewed as a cultural asset

of the state itself and the recognition and respect of minority languages in general is a basic European value that should apply to every single member of the EU. We believe that progressive policies to strengthen and develop diversity are a key aspect of this and must be implemented internally in all member-states as well as on a European level.

We are pleased that this Macedonian-Greek dictionary edition has been indirectly sponsored by our state through the funds of the European Parliament which finance the important work of the Centre Maurits Coppieters (CMC). In essence, it is both a tragic and comical situation when Greece, a member-state of the EU, refuses domestically to recognise the language of a minority, yet indirectly recognises the Macedonian language by financially contributing to the publication of this dictionary.

The members of the Home of Macedonian Culture would like to take this opportunity to thank the following people: the President of the Centre Maurits Coppieters (CMC) for the unequivocal support in the publication of this dictionary; Luc Boeva for his contribution; Marija Aleksic and Goce Cvetanovski for their technical linguistic work. Finally, we are also grateful for the support of the Macedonians and democratically-oriented Greeks in our country for assisting in the preparation and publication of this book.

The Members of the HOME OF
MACEDONIAN CULTURE

ПРОМОВИРАН ПРВИОТ ГРЧКО-МАКЕДОНСКИ БУКВАР ВО БРИСЕЛ

Датум: 22.06.2011 - Дневник



The second edition of the Macedonian - Greek dictionary is published by the Home of Macedonian Culture with the support of members of Rainbow, and friends and contributors in the Republic of Macedonia.

Европа слуша за македонскиот јазик

Речникот е финансиран преку фондација на ЕП што значи дека индиректно, сакајќи или не, и ЕП го признава македонскиот јазик, вели Павле Васкопулос од „Виножито“

Во Европскиот парламент (ЕП) во Брисел вчера беше презентирани првиот македонско-грчки буквар печатен во Солун и финансиран од страна на Centar Mauric Kopiters (СМК), фондација на Европската слободна алијанса. Промоцијата се одвива под наслов „Мостови за дијалог“, а целта е, освен промоцијата на овој прв буквар од ваков вид во Грција, да се дебатира и за улогата на граѓанското општество и контактите меѓу луѓето како обид да се олесни разбирањето на меѓународните спорови.

- Целта е да им помогнеме на луѓето да се разбираат меѓусебно - вели Гинтер Доуен, секретар на ЦМК и директор на Европската слободна алијанса.

Тој објаснува дека самиот познава повеќе јазици и има голема колекција речници на ретки јазици, како на пример курдско-ујгурски.

- Тоа се два јазика далечни еден од друг и географски, па сепак буквар постои како што постојат и многу друг речници за мали јазици. Чудно е што не постои речник за две соседни земји. Затоа сакавме да го поддржиме издавањето на овој буквар и досега имаме многу позитивни реакции - вели тој за „Дневник“.

Изработката и печатењето на речникот чинеа 6.500 евра. Организаторите меѓу кои е и партијата на Македонците во Грција, „Виножито“ која инаку е дел од Европската слободна алијанса во ЕП, сметаа дека вчерашниот ден е вистинскиот момент за презентација на овој речник. Имено, денес во Брисел се одржува самит на шефовите на европските држави и влади.

- Сметаме дека е важно пред една ваква средба да се слушне за овој буквар. Речникот е финансиран преку фондација на ЕП што значи дека индиректно, сакајќи или не, и ЕП го признава македонскиот јазик во рамките на европската асоцијација која го финансира речникот - ни изјави Павле Васкопулос, член на „Виножито“ и попотпретседател на фондацијата ЦМК.

За него овој настан е од извонредно значење поради фактот што ова е прво вакво издание. Досега постои само еден грчко-македонски буквар издаден во Македонија.

На презентацијата која се одржа во прес-салата на ЕП беа поканети да земаат збор Франсоа Алонси, пратеник од групата на „Зелените“, Доуен и Марија Алексик-Чичева, издавач на речникот.

На прес-конференцијата по овој повод грчките новинари обвинија дека изданието се финансира со парите од владата во Скопје и од дијаспората. Васкопулос одговори дека е горд што делото е потпомогнато од иселениците.

- Тоа се грчки граѓани на кои не им се дозволува да се вратаат во Грција. Чест ми е што не помагаат како културно здружение, рече тој.

Ова е дополнување на првиот том грчко-македонски буквар што беше издаден пред две години на иницијатива на партијата „Виножито“. Пред две години Домот на македонската култура од Лерин и „Виножито“ се соочија со сериозни инциденти предизвикани од грчки неонацисти, при обидот да го промовираат првиот том. Овој пат, за да се избегнат немилти ситуации, но и заради поголем публицитет тие сметаа дека е подобро промоцијата да се одржи во Брисел.

Светлана ЈОВАНОВСКА

Greek-Macedonian Dictionary Promoted in Brussels

23/6/2011

Officially, the Greek Government doesn't recognize the Macedonian language nor the Macedonians living in modern day Greece. Unofficially, Athens had no issues taking part in the sponsoring of a Macedonian - Greek dictionary.

The dictionary was published in Solun (Salonika) and presented in Brussels, in part sponsored by the Center Maurits Coppieters of the European Free Alliance. The promotion is entitled "Bridges for Dialog".

- The idea of this publication is to help people to understand each other- says Gunter D. the secretary of the CMC and director at the European Free Alliance. He himself speaks several languages and says this dictionary should have been available in Greece much earlier.

- It is almost incredible for two neighbouring countries not to have dictionaries of each other's languages, says Gunter adding he finds it hard to believe that's happening in Europe.

Most Macedonians would claim there is no need for a dictionary in Greece. According to the Mak tourists at least, Greeks don't seem to have trouble understanding Macedonian.

One of the organizers of this effort is the local Macedonian party in Greece, "Rainbow" who is also a part of the European Free Alliance. According to Pavle Vaskopoulos, the dictionary is funded by the European Parliament which means indirectly was funded by Athens.

- The irony is they pretend not to recognize the language, and here they are involved in the funding of the dictionary, says Vaskopoulos.

The dictionary was presented in Brussels at a time when a formal meeting of all European heads of Government is held.

One of the speakers at the presentation of the dictionary was French politician Francois Alfonsi. The dictionary was published last year, however during its promotion in Solun, there were numerous incidents by Neo Nazi groups who stormed the meeting.

To avoid such incidents, the dictionary was promoted in Brussels.

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Ѓаволски изјави на Елза Пападимитриу

Дневник - 20.04.2011

(Реакција на интервјуто со грчката парламентарка, објавено во „Дневник“ на 18 април 2011 година)

Иако со години е член на грчката делегација во Парламентарното собрание на Советот на Европа, г-ѓа Елза Пападимитриу очигледно ги игнорира најосновните принципи на оваа угледна организација за почитување на човековите права, вклучувајќи и правото на самопределување.

Постои една убава поговорка на англиски јазик што гласи дека „*ѓаволот како и секогаш е во деталите*“, и тоа дефинитивно е точно во врска со изјавите на десно-ориентираната пратеничка од Нова демократија во Грција во интервјуто дадено за „Дневник“.

На прашање дали „проблемот со името“ не е навистина името, туку идентитетот, Пападимитриу помпезно тврдеше дека „Никој не може ниту да го смени тоа ниту да посака да го смени“, но во наредните прашања самата контрадикторно се поби себе си и си го покажа вистинското лице. На хипотетичко прашање за именувањето на Македонците и македонскиот јазик ако е договорено името „Северна Македонија“, Пападимитриу, кратко, јасно, и без двоумење изјави дека тие атрибути би биле „Македонци од северот, што е различно од Македонците од грчко потекло. А јазикот е словенски, па би бил славомакедонски“. Бидете сигурни драги читатели дека „Македонци од северот“ (иако самите Македонци не се определуваат вака) многу брзо ќе се претвори во „Северно-Македонци“ а навредливото и неприфатливото „славомакедонски“ не заслужува одговор!

Оставајќи ги на страна недемократските ставови на Пападимитриу, генерално сметаме дека ова е уште

еден доказ (зарем треба уште некој да биде убеден) дека вистинска мета на Грција е токму редефинирање на македонскиот идентитет. Се почесто слушаме изјави дека „идентитетот бил ставен на маса во последно време“ или „не е дел од разговорите“ но фактите го кажуваат спротивното. Идентитетските прашања (под тоа се разбира правото да се користи придавката „македонски“ во врска со името на македонските граѓани, македонскиот народ, македонскиот јазик итн) е оспорен од Грција многу години пред 1991 год. Понатаму, штом „разговори“ се почнати околу името на државата, неминовно е да се „чепка“ и во идентитетот и наивно е човек да мисли дека тоа нема да влијае врз ова прашање макар и индиректно.

Поради овие причини, време е Република Македонија да ги напушти разговорите со Република Грција и да ги искористи алтернативните решенија за меѓународното признавање на нашето официјално (односно, вистинско) име, бидејќи како што вели самата Пападимитриу, и со што сосема се согласуваме, „Јас, на пример, би била навредена доколку некој ми припише идентитет кој не сум го имала.“ Ела драга Елза, истото важи и за нас Македонците, и редно е „вашата држава“ (за разлика од други, тука се користи изразот без злонамера) да престане да го негира името на македонската држава и постоењето на независен македонски народ внатре и надвор од своите граници.

Австралиско-македонски комитет за човекови права

<http://www.dnevnik.com.mk/?ItemID=69EF8668BCDC5147906DEDD59F3BD56C>



Letters

Dear ABC Radio

While I was driving back today from work I listened to the 774AM radio with what I believe was the news at about 0640pm. I was saddened to hear a report of a member of an ancient Berbers tribe in the northern Sahara desert, being oppressed in last decades by the Libyan regime.

I was glad to hear that even under so prolonged pressure and close to extinction, Berber tribes managed to retain their culture, language and tradition.

Unfortunately, many Macedonians living in what is today known as northern Greece were not so lucky in the freshly occupied territories upon crumble of the Ottoman Empire.

After the Balkan Wars, Greek regimes wiped from the face of the planet whole villages and cemeteries in an attempt to remove any traces of Macedonians.

Surviving children and women were driven out in thousands in the neigh-

bouring countries and most of them ended in countries like Australia, Canada and USA.

To date, Greek regimes are negating the existence of the Macedonian minority in the northern parts of Greece, and the remaining Macedonian population in that region is being oppressed in everyday life unable to learn the Macedonian language, names and religion. Many refugees are still unable to return to their homes.

Furthermore, in more recent times, Greek propaganda has advanced and has penetrated in the EU institutions successfully removing the records pertaining to the Macedonian language and nation.

To these efforts of Greek propaganda, Bulgarian politicians find an ally in their concerted attempts to negate the Macedonian minority in Bulgaria. For example, just yesterday many Macedonian journalists were prohibited entry in the

EU member country Bulgaria because they were going to report on an annual gathering of Macedonians in eastern Bulgaria to celebrate the life and death of a Macedonian revolutionary.

I sincerely hope that these not so exclusive news items will find a time slot on your respectable radio or TV programme, as many of the Macedonian refugees are still living in Australia as witnesses to the concerted Greek and Bulgarian regimes' crimes.

I sincerely hope that some of your respectable journalists will find time and will challenge the Australian government to explain why is still not recognising the democratically chosen name of the Republic of Macedonia and not following the example of over 130 modern democracies, like the USA, Canada, New Zealand and Russia to name a few.

Sincerely yours,
Goran Babusku

Dear Flight Centre

As return clients, we have recently purchased return air tickets to Macedonia for our family of five. We were very satisfied with the Ivanhoe store assistant, her promptness and professionalism.

However, during the use of your website I was very unpleasantly surprised to see the name of my country of origin, Macedonia, listed incorrectly in the list of destinations as "Skopje, FYROM (Former Yugoslav Republic of Macedonia) (SKP)".

I am sure that you are simply unaware of how highly offensive the naming of our country under this name is to ALL Macedonians.

This name was implemented around two decades ago under irrational diplomatic pressure. The name "Former Yugoslav republic of Macedonia" is for use in the realm of the United Nations and its bodies only.

To the best of my knowledge Flight Centre is a non-UN related company; I sincerely hope I will see the correct name – Macedonia or Republic of Macedonia, on your updated website as soon as possible.

Failing that, I will be discouraged from recommending your services to my professional peers, colleagues and fellow Macedoni-

ans in Australia.

I am unsure of the source you received the current list of countries to be used in your software, however I would also strongly encourage you to contact your supplier of the list of countries to also correct this unwanted error.

For the purpose of this trip we have also visited numerous other websites, both Australian and European based offering similar services and none of them had the error your website is publishing.

Sincerely yours,
Goran Babusku

"the basis of Australia's 'UN practice' policy of referring to Macedonia as "the former Yugoslav Republic of Macedonia" (as claimed by successive federal government since 1994, including the conservative Liberal/ National coalition from 1996-2007) is riddled with flaws and inconsistencies

Opinion: "IT'S TIME" FOR AUSTRALIA TO RECOGNISE THE OFFICIAL STATE NAME OF MACEDONIA

Political and historical enthusiasts alike, as well as those Australians who are old enough to remember, will recall the now famous "*It's time*" election campaign used by the Australian Labor Party (ALP) at the 1972 federal election. The "*It's time*" slogan alluded to the need for a change in government following 23 years of conservative rule.

On the eve of the 40th anniversary of the year of that successful campaign, Macedonians in Australia might consider symbolically invoking those very words to rightfully claim that it is indeed "time" for the Commonwealth of Australia to finally change its deplorable policy in relation to the Republic of Macedonia and recognise the country's official state name in bilateral relations.

In 1994, the ALP-led Australian government recognised Macedonia "*using the nomenclature the former Yugoslav Republic of Macedonia in accordance with the terminology used by the United Nations*" as claimed by the Australian Department of Foreign Affairs and Trade (DFAT). The Labor government also went a step further and adopted a Directive in which the Macedonian community in Australia was renamed. Persons originating from the Republic of Macedonia were renamed "*Slav Macedonians*" and persons identifying as Macedonians but originating from other countries such as Greece were further degraded, being renamed "*individuals associated with Slav-Macedonians*".

However, the basis of Australia's 'UN practice' policy of referring to Macedonia as "*the former Yugoslav Republic of Macedonia*" (as claimed by successive federal government since 1994, including the conservative Liberal/National coalition from 1996-2007) is riddled

(Continued on page 24)



with flaws and inconsistencies.

Firstly, the use of the aforementioned provisional (and degrading) reference is for the *internal purposes of the organisation* and it is in no way binding on UN member states or others to use this term in bilateral relations with Macedonia. Indeed, some 131 countries to-date, representing two-thirds of all UN members recognise the democratically chosen name of the Republic of Macedonia in their bilateral relationships, including **all of Australia's major and strategic allies (i.e. USA, UK, Canada)** as well as other major powers such as Russia, China and India.

Secondly, to still claim the "UN practice" argument today is somewhat odd given that Australia has made decisions in bilateral relations which are completely at **odds with international or "UN practice"**. For example, with respect to the Republic of Kosovo, Australia decided to bilaterally recognise the independence of this country despite the fact that the issue of independence itself was (and still is) a disputed issue between Belgrade and Pristina; Kosovo was not (and still is not) a member of the UN; Kosovo was not (and still is not) recognised by a majority of states around the world. Despite all of these elements, on 17 February 2008, Australia became only the 8th country at the time to recognise the independence of the new state. In fact, the Australian Foreign Minister at the time of recognition stated that *"Australia respects the decision of the people of Kosovo. The United States and the United Kingdom have also indicated their recognition of Kosovo's new sovereignty"* (Ministerial Media Release, 19/2/08).

Therefore, why does Australia not respect the decision of the people of Macedonia to call their country as they wish? Also, why as with policy on Kosovo does Australia not follow the lead of the US and the UK – two of Australia most important allies?

Another example of Australian government inconsistency with respect to "UN practice" is present in relation to the name of Myanmar/Burma. Officially, **within the UN the name of this state is the "Republic of the Union of Myanmar"** while as DFAT notes on its website, *"[t]he Australian Government refers to the country as Burma."* Again, why the inconsistency? **Why does Australia not follow "UN practice" here?** Even more striking is the DFAT admission that despite **recognising the name of the country as Burma**, *"The Australian Government uses Myanmar when communicating directly with Burmese officials and in multilateral contexts, as appropriate"* (DFAT Country Brief on Myanmar/Burma).

In relation to Macedonia, the obvious question for the Australian government to answer here would be: **why then doesn't the Australian government maintain consistency and use Macedonia or Republic of Macedonia**

in bilateral communication with Macedonian officials and in multilateral contexts?

The general point that policy-makers in this country have failed to understand on this issue is that as a modern democracy based on the rule of law, **Australia should respect and accept Macedonia's democratic right to its official state name.** Australian policy in relation to Macedonia as well as being unjust is also outdated and it should be revised to bring it into line with its major allies. Australia should be supporting **democratic principles, an independent state's right to determine its own destiny** and its people should be given the respect that is due to all peoples.

How would Australia and its people like it if they were subjected to the same demeaning treatment? I am sure that the overwhelming majority would be incensed if, for example, the Commonwealth of Australia and the Australian people collectively were referred to as the **'Former British Penal Colony of Australia' and 'Anglo-Celtic Australians'**. As an Australian citizen, I would certainly find it offensive and inappropriate!

Furthermore, the Australian government's continued **use of "FYROM" is also a slap in the face for Australia's loyal Macedonian community** and the use of **"FYROM" contributes to any tension that may exist** between the Macedonian community and any other communities in Australia. Australian citizens belonging to the Macedonian community are sick and tired of the degrading treatment they have been subjected to by *their own government* i.e. the Australian government.

Therefore the hour has come for a progressive shift in Australian policy on this issue.

In light of their introduction of discriminatory and unfair policies in relation to the Macedonian community back in 1994, and given the fact that they are currently in power at the federal level, it seems only appropriate that the current ALP-led government conform with the now well established diplomatic practice employed by a majority of countries. Namely, the decision should be taken, without further delay, to recognise the official name of Macedonia in bilateral relations.

Failing this, Macedonians in some electorates would be well advised to express their outrage at the ballot box by telling their local Labor MP: *"It's time..."*

The AMHRC continues to encourage Macedonians in Australia to write to their local federal MPs – regardless of their political affiliation - demanding a change in Australia's policy in relation to Macedonia's name. Contact details for your local representative can be found on the website of the Parliament of Australia: <http://aph.gov.au/house/members/index.htm>

David Vitkov - AMHRC

Информација за МАКЕДОНСКАТА заедница

16-иот Национален попис на населението и домаќинствата на Австралија ќе се одржи во **вторник на 9ти август 2011 г.**

Целта на овој попис е точно да се изброи населението и да се добијат некои главни карактеристики на жителите на Австралија и условите во кои живеат на ноќта на пописот. Со пописот се собираат информации кои се однесуваат за секој член од секое семејство во државата, но не ги зема во предвид приватните податоци на поединци.

Јавноста очекува дека информацијата што тие ќе ја кажат ќе се чува доверливо и ова е обезбедено преку Законот за попис и статистика донесен во 1905 г. Сите вработени во Бирото за статистика се законски обврзани на доверливо делување и никогаш не смеат да идентификуваат лични податоци на поединци или организации надвор од Бирото за статистика. Доколку некој службеник го прекрши овој закон, може да добие парична казна или затвор.

За да можеме да обезбедиме точна идентификација на македонската заедница, потребно е секој човек внимателно да одговори на сите прашања во прашалникот во 2011 г.

Австралиско-македонскиот комитет за човекови права со претходно консултирање на претставници од соодветни државни институции, ги има идентификувано следните четири прашања што се важни за македонската заедница.

Брошурава беше подготвена од:

Australian-Macedonian Human Rights Committee
Suite 106, Level 1
55 Flemington Road
North Melbourne, VIC 3108

Tel/Fax: (03) 9329 8960
info@macedonianhr.org.au
<http://www.macedonianhr.org.au>

Забелешка: Одговорите наведени во брошурава се предлози на АМКЧП. Вие сте слободни да одговорите на прашањата како што сакате.

ПРАШАЊЕ БРОЈ 12: ДРЖАВА ВО КОЈА СТЕ РОДЕНИ

Ако сте родени во денешната Македонска држава, треба да одговорите:

✍ “MACEDONIA” во местото каде е специфицирано “Other – please specify”

12 In which country was the person born? - Remember to mark box like this: —	Australia ► Go to 14 England New Zealand Italy Viet Nam Scotland Greece Other – please specify M A C E D O N I A
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Важна информација!

Иако сте биле родени во времето кога Македонската држава беше дел од Југославија, многу е важно да **НЕ** одговорите на ова прашање со одговор „Југославија“. Постој посебна категорија за ова прашање и со ваков одговор вашата родна земја **НЕМА** да биде забележана како „Македонија“.

ПРАШАЊЕ БРОЈ 12: ДРЖАВА ВО КОЈА СТЕ РОДЕНИ

Следната информација на прашањето број 12 се однесува за оние што се родени во Егејска Македонија или Пиринска Македонија.

Ако одговорите „Егејска Македонија“ или „Пиринска Македонија“ ќе бидете забележани како да потекнувате од Македонската држава. Многу е важно да НЕ одговорите вака на ова прашање.

За да се истакне дека постојат Македонци надвор од границите на Македонската држава, мора да одговорите точно.

Значи, ако сте родени во Грција:

✍ Забележете “Greece”

12 In which country was the person born? - Remember to mark box like this: —	<input type="radio"/> Australia ▶ Go to 14 <input type="radio"/> England <input type="radio"/> New Zealand <input type="radio"/> Italy <input type="radio"/> Viet Nam <input type="radio"/> Scotland <input checked="" type="radio"/> Greece Other – please specify																																								
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Важна информација! Со тоа што одговорите „Грција“ НЕ ЗНАЧИ дека декларирате грчко етничко потекло. Има посебно прашање за етничко потекло каде што ќе можете да напишете „македонско.“

ПРАШАЊЕ БРОЈ 16: ЈАЗИК

Ако зборувате македонски, без разлика колку добро, треба да одговорите:

✍ “MACEDONIAN” во местото што е специфицирано “Other – please specify”.

16 Does the person speak a language other than English at home? - Mark one box only. - If more than one language other than English, write the one that is spoken most often. - Remember to mark box like this: —	<input type="radio"/> No, English only ▶ Go to 18 <input type="radio"/> Yes, Italian <input type="radio"/> Yes, Greek <input type="radio"/> Yes, Cantonese <input type="radio"/> Yes, Arabic <input type="radio"/> Yes, Vietnamese <input type="radio"/> Yes, Mandarin Yes, other – please specify																																								
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ПРАШАЊЕ БРОЈ 18: ПОТЕКЛО

Без разлика каде сте родени (Македонија, Грција, Австралија или било каде) вашето етничко потекло е македонско.

За ова прашање се брои до три генерации наназад (родители, баби и дедовци, или прабаби и прадедовци).

✍ Напишете “MACEDONIAN” во местото обележано “Other – please specify”.

18 What is the person's ancestry? - Provide up to two ancestries only. - Examples of 'Other – please specify' are: GREEK, VIETNAMESE, Hmong, DUTCH, KURDISH, MAORI, LESAWANSE, AUSTRALIAN SOUTH SEA ISLANDER. - See page 7 of the Census Guide for more information. - Remember to mark boxes like this: —	<input type="radio"/> English <input type="radio"/> Irish <input type="radio"/> Italian <input type="radio"/> German <input type="radio"/> Chinese <input type="radio"/> Scottish <input type="radio"/> Australian Other – please specify																																								
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ПРАШАЊЕ БРОЈ 19: РЕЛИГИЈА

Ако се идентификувате со македонската православна религија тогаш треба да одговорите на ова прашање:

✍ “MACEDONIAN ORTHODOX” во местото обележано како “Other – please specify”.

19 What is the person's religion? - Answering this question is OPTIONAL. - Examples of 'Other – please specify' are: SALVATION ARMY, HINDUISM, JUDAISM, HUMANISM. - If no religion, mark the 'No religion' box. - Remember to mark box like this: —	<input type="radio"/> Catholic <input type="radio"/> Anglican (Church of England) <input type="radio"/> Uniting Church <input type="radio"/> Presbyterian <input type="radio"/> Greek Orthodox <input type="radio"/> Buddhism <input type="radio"/> Baptist <input type="radio"/> Islam <input type="radio"/> Lutheran Other – please specify																																								
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Ве молиме да забележите дека ако одговорите само „Orthodox“, постои посебна категорија за ова прашање и НЕМА да бидете забележани како верник на македонската православна религија.

Исто така ако се идентификувате со друга религија (на пример: методистичка, исламска, итн) тогаш ќе треба да назначите која.

Vinozhito – Fights Racism in the European Parliament: Macedonians are Macedonian and Speak Macedonian

April 6 2011

Dear Member of the European Parliament,

We are writing to you in relation to a most disgraceful email sent by the so-called “Green” MEP from Greece, Michail Tremopoulos to the EFA/Greens group in relation to amendments to the Progress Report on the Republic of Macedonia currently before the European Parliament.

In that email, Mr Tremopoulos has outrageously claimed that **“In paragraphs 24 and 25 using the terms Macedonia and Macedonian in the AFET text, pre-empts the talks about the name issue and bypasses the official EU recognition status. If passed in the final text, it would just be a “bonus” to the nationalist government to demonstrate international support ahead of the early national election already decided.”**

I think it is time that we, the members of the Macedonian minority in Greece CLARIFY a few issues for Mr Tremopoulos and the EFA/Greens group in general:

The use of the terms “Macedonia” and “Macedonian” do not in any way “pre-empt” any discussions that are taking place about the so-called name issue. In fact the inclusion of the terms rejects the racist agenda of the Greek state in denying the Republic of Macedonia and the Macedonian people the right to self-identification.

The claim by Mr Tremopoulos that the inclusion of **the term “Macedonian” in the report would “just be a “bonus” to the nationalist government to demonstrate international support ahead of the early national election”** is simply absurd. According to this ‘logic’ **the EU should never mention the name of any country, people or language because it might “assist” a “nationalist” party. Let us be clear, this is simply a futile attempt by Mr Tremopoulos to use the upcoming elections in the Republic of Macedonia as a cover for his racist agenda. If there were no elections in Macedonia, he would still oppose the use of the term “Macedonian”.**

References in the report to the Macedonian language not as *Macedonian*, but as the “state language”, “official language” and “local language” are undignified. Moreover it demonstrates a double-standard as this is not a practice for Progress Reports in relation to other countries such as Serbia, Croatia, Albania and Turkey.

To oppose the use of the terms “Macedonian language” and “Macedonian citizens” is fundamentally incompatible with the basic principles of the European Union. Article 2 of the Treaty on the European Union begins by declaring that, *“The Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights...”*, while Article 3 (ex Article 2 TEU) of the same treaty commits the EU to *“respect its rich cultural and linguistic diversity”*. In

addition, Article 4 of the same Treaty requires the Union to *“respect the equality of Member States before the Treaties as well as their national identities, inherent in their fundamental structures, political and constitutional...”*

The correct term for the official language of the Republic of Macedonia is *Macedonian*. This language is spoken not only by the citizens of the Republic of Macedonia but also by many persons in the neighbouring countries and in other parts of the world. The recognition of this language as *Macedonian* has a long standing tradition in the linguistic and wider-academic community, and indeed by international organisations such as the United Nations.

The European Greens have officially committed themselves to opposing such human rights breaches. **At the European Green Party’s 10th Council Meeting held on 29 March 2009 in Brussels, the party adopted a policy entitled “Protecting and promoting human rights” in which it committed the Greens to “to take any legal steps necessary to challenge decisions that might violate human rights.”** The European Greens might like to apply this principle and oppose and reject any attempts to replace the term *Macedonian* in reports on the Republic of Macedonia.

Also, we must say that to be honest we are not surprised **by Mr Tremopoulos’ views. They are no different to the other parties in Greece (from the extreme left to the very extreme right) the position is the same.** While many had hoped that Mr Tremopoulos and the Greens would provide a much needed breath of fresh air, regrettably his views are no different to the racist views that currently prevail in every major party in Greece, from left to right. In fact in any truly democratic society, his views would belong to the extreme right and should therefore be condemned!

Moreover, Mr Tremopoulos’ views are incompatible with EFA/Greens principles and his membership of the group must be reviewed. He should be held to account for his flawed and fundamentally undemocratic views and it is incumbent upon the group to demand an explanation from him.

Finally, we urge the EFA/Greens group to defend the position that the terms Macedonia and Macedonian for the Macedonian language, Macedonian citizens etc remain in the text before the European Parliament.

Pavlos Filipov Voskopoulos – EFA Rainbow



Виножито во Одбрана на Македонскиот Јазик и Идентитет во Европскиот Парламент

«НЕЗРЕЛИ» ЗЕЛЕНИТЕ НА ГРЦИЈА, СО СИВОЦРВЕНИ НИЈАНСИ

По повод дискусијата во Европскиот Парламент на 7.4.2011 во врска со Извештајот за Напредок на Р.Македонија, политичките Групи, претходните денови, ги дискутираат ставовите-предлозите на извештајот. Околу предлозите се разговараше и во Групата на Европската Слободна Алијанса/Зелените. Меѓу нив беше и Михалис Тремопулос, Европатеник, член на грчките зелени, кој испрати mail-писмо кон Групата со цел да се усвојат неговите ставови во Групата, во врска со текстот на конечниот Извештај. Е.С.А.-ВИНОЖИТО, и ако нема европарламентарец, учествува во Европската Слободна Алијанса и ја направи подолната интервенција во ставовите на М.Тремопулос, преку следното писмо кон Европарламентарците и Претседателството на Е.С.А./ЗЕЛЕНИТЕ.

Почитуван Господине 6
Април 2011

Подолу прикажуваме еден срамен e-mail, кој што беше испратен од таканаречен „Зелен,, европарламентарец на Грција, Михалис Тремопулос кон Е.С.А./ЗЕЛЕНИТЕ, во врска со измените во извештајот за напредок на Реп.Македонија, пред Европскиот Парламент и потоа го прикажуваме писмото на Виножито кон оваа европска партија-коалиција на Е.С.А./

ЗЕЛЕНИТЕ.

Во овој email, г.Тремопулос нелогично и лудо, тврдеше дека *«Во параграфите 24 и 25 на текстот на извештајот, користејќи ги термините Македонија и Македонец, се предиспонираат разговорите во врска со прашањето на името и се заобиколува официјалниот статус за признавање од страна на Е.У. Ако сето тоа помине во финалниот текст, ќе биде само еден „бонус,, за националистичката влада, која ќе може да прикаже меѓународна поддршка пред предвремените национални избори кои веќе се одлучени».*

Веруваме дека време е, ние, Македонците во Грција, да разјасниме одредени прашања околу г.Тремопулос и Е.С.А./ЗЕЛЕНИ:

1. Користењето на термините „Македонија,, и „Македонец,, не функционираат на ниеден начин како предиспонирање на било која дискусија во врска со таканареченото прашање на името. Всушност, опфаќањето на термините, ја отфрлува рацистичката агенда на грчката држава против Р.Македонија и правото за самоопределување на Македонскиот народ.

2. Тврдењето на г.Тремопулос дека опфаќањето на термините «Македонец-Македонско» во извештајот "ќе биде само еден «бонус» за националистичката влада која ќе може да прикаже

меѓународна поддршка пред предвремените национални избори" е едноставно апсурдно. Согласно со оваа „логика,, Е.У. не ќе треба никогаш да го спомнува името на било која држава, народ или јазик, бидејќи така би можело да „помогне,, една „националистичка,, партија. Нека сме јасни, ова е само еден залуден обид на г.Тремопулос, да ги искористи идните избори во Р.Македонија како прекривка за неговата рацистичка агенда. И да не постоеа изборите во Р.Македонија во блиска иднина, повторно ќе беше против користењето на овие термини.

3. Ако во Извештајот, Македонскиот јазик не се споменува како Македонски туку како „јазикот на државата,, „официјалниот јазик,, или „локалниот јазик,, тоа ќе биде нешто тотално недостоинствено. Плус тоа, ќе прикаже двојни стандарди во Е.У. бидејќи тоа не е практика за извештајте за напредок на други земји како Србија, Хрватска, Албанија и Турција.

4. Спротивставувањето на користење на термините „Македонски јазик,, и „Македонски граѓани,, е всушност неспојливо со основните начела на Европската Унија. Членот 2 на Договорот/Спогодба за Е.У. почнува изјавувајќи дека «Унијата се базира на вредностите на почитувањето на човековото достоинство, на слободата, на демократијата, на

(Continued on page 29)



Pavle Vaskopoulos

(Continued from page 28)

еднаквоста, на правната држава и на почитувањето на човековите права...», додека членот 3 на истиот Договор/Спогодба, ја обврзува Е.У. да го „почитува богатството на културната и јазична разновидност». Плуc, членот 4 на истиот Договор/Спогодба одредува дека Е.У. «ја почитува еднаквоста на државите-членки пред Спогодбите-Договорите како и нивниот национален идентитет кој е својствен со нивната основна структура, политичка и уставна...»

5. Точниот термин за официјалниот јазик на Р.Македонија е Македонски јазик. Овој јазик се зборува не само од граѓаните на Р.Македонија, туку и од многу луѓе во соседни земји и други места во светот. Признавањето на овој јазик како Македонски, сочинува една долгогодишна традиција во јазичната и пошироката академска заедница, но и во меѓународни организации како Обединетите Нации.

6. Европските Зелени официјално се обврзаа дека ќе се спротиставуваат на секое прекршување на човековите права. На 10 Состанок-Конференција на Советот на Европската Зелена Партија, на 29 Март 2009 во Брисел, партијата усвои политика за «Заштита и унапредување на човековите права» со која ќе треба сите Зелени «да ги превземат сите неопходни законски мерки за да ги напаѓаат одлуките кои можеби да ги прекршат човековите права». Европските Зелени можеби би сакале да го применат овој принцип и да се спротистават и да отфрлаат секој обид за заменување на терминот

Македонец-Македонско, во извештајте поврзани со Република Македонија.

Исто така, треба да кажеме дека искрено не бевме изненадени од ставовите на г.Тремопулос, не се разликуваат на ништо од ставовите на другите партии на Грција (од скрос левите до скрос десните). Ставовите се исти. Додека многумина се надеваа дека г.Тремопулос и неговите Зелени ќе донесат еден потребен здив на свеж воздух, за жал, неговите ставови не се разликуваат од рацистичките ставови кои денес преовладуваат во секоја голема партија во Грција. Всушност, во секое вистински демократско општество, неговите ставови би припаѓале на ултрадесницата и ќе се осудуваа!

Плуc, ставовите на г.Тремопулос се неспојливи со принципите на Е.С.А./ЗЕЛЕНИ и неговото учество во оваа Група ќе треба да се преиспита. Ќе треба да биде повикан на одговорност за неговите погрешни и основно антидемократски ставови и Групата ќе мора да му побара објаснувања.

На крај, ги повикуваме Е.С.А./ЗЕЛЕНИ, да ја бранат позицијата дека термините Македонија-Македонски јазик-Македонски граѓани, треба да останат во текстот на извештајот пред Европскиот Парламент.

(Повеќе детали за случајот, можете да прочитате во вебстраницата на Виножито, www.florina.org и www.vinozito.org).

**Со Почит
Претседателство на Е.С.А.-
ВИНОЖИТО, партијата на
Македонците во Грција.**

"WHO GAVE YOU THE RIGHT TO NEGOTIATE MY NAME?"

Do not be deceived by the terms 'international, bilateral, constitutional'

- Change it once, even bilaterally, and it will be changed everywhere
- Do you want to be called 'Northern Macedonian', 'Vardarian', 'Skopjar' or simply 'Macedonian'?
- We applaud the Macedonian government for saying "We will not change our name," but by negotiating we are telling the world "We will change our name"
- **No dual-name.** Greece is the only country that objects to our name. It is not our problem. No bilateral or international "solution" is needed
- Countries that have recognized Macedonia have said "If a bilateral solution is reached, we will abide by that decision and use the new name for Macedonia"
- Any change to our name is unacceptable, even 'qualifiers' like 'Democratic' or 'Northern' in front of 'Republic of Macedonia'. We would be known everywhere as 'Northern Macedonia' and 'Northern Macedonians', who speak 'Northern Macedonian'

WE ARE WINNING. 127 COUNTRIES HAVE RECOGNIZED MACEDONIA, INCLUDING 4/5 UNITED NATIONS SECURITY COUNCIL MEMBERS. WE HAVE THE POWER TO END THIS. STOP NEGOTIATING OUR OWN NAME.

Prior to 1988, Greece's policy was that Macedonia did not exist. Then it renamed 'Northern Greece' to 'Macedonia'. Now suddenly Macedonia is Greek?

As former Greek Prime Minister Constantine Mitsotakis admitted in 1995, the reason Greece objects to our name is to deny the existence and persecution of its large Macedonian minority

- Macedonians in the Balkans are fighting for their human rights as Macedonians, nothing else

REMEMBER: IT IS A LIE THAT A COMPROMISE WILL SOLVE OUR PROBLEMS WITH GREECE. IT WILL JUST STRENGTHEN GREECE'S POSITION TOWARDS ITS FINAL GOAL: TO ERASE MACEDONIANS FROM HISTORY, THE PRESENT AND FUTURE.

We are Macedonian! Do you want to go down in history as the people who changed our name and identity?

What gives the EU and NATO the right to ask you to sell out your identity?

- The EU and NATO are violating their own principles and laws by asking us to change our name
- Do not give in to scare tactics from Greece and media reports that Macedonia will 'collapse' without EU & NATO membership
- Look at the current economic crisis in Greece
- **Score-merging is being used to get Macedonia to change its name**

Greece is holding the EU and NATO hostage

- Despite overwhelming support for Macedonia's NATO membership, Greece was permitted to use its veto power against Macedonia
- Greece lied about its economic situation, and now the rest of the EU is being forced to bail them out

The European Union cannot allow its member-states to be handcuffed by Greece's xenophobic policies. Recognize Macedonia.

- If the EU and NATO insist on a name change, what other concessions will they ask for?
- By continuing the negotiations, we are telling the world "we will change our name"
- **Stop negotiating our own name**

Common sense. Would any other country negotiate its own name?

- Should the US state of Georgia demand that the Republic of Georgia change its name?
- Should the Belgian province of Luxembourg demand that Luxembourg change its name?

THE MOST BASIC HUMAN RIGHT IS SELF-IDENTIFICATION.

THE MACEDONIAN PEOPLE MUST TELL THEIR GOVERNMENT TO STOP NEGOTIATING OUR NAME.

DEMAND AN END TO 'FYROM' REFERENCE.

DEMAND IMMEDIATE INTERNATIONAL RECOGNITION.

MHRMI

AMHRC

AMERICAN MACEDONIAN HUMAN RIGHTS CENTER

and other Macedonian organizations - www.mhrmi.org/mr_name_of_macedonia

OUR NAME IS MACEDONIA

The Thin Line Between a Mistake and Hypocrisy

By George N Papadakis



When we were kids in school we were taught in religious studies about the Scribes and Pharisees whom Jesus - 14 generations later - would strongly rebuke for their hypocrisy. This was all in vain as to fight against human hypocrisy is a battle lost as soon as it is started, even for someone like Jesus.

So it's even harder for ordinary mortals like us who are compelled to endure hypocrisy in all its different shades and shapes. However, if we can't win the fight against the hypocrites, that shouldn't stop us from identifying and unmasking them, so that at least others will be forewarned and escape becoming their victims.

A frequent misunderstanding among Macedonians in past decades was that when any political party presented itself as leftist, it was immediately assumed that it would be positively disposed toward them. Let us recall the election victory of PASOK in October 1981 and the hopes it had revived. Just a few months later the Genimatas-Skularikis racist law came along that prohibited the repatriation of those political refugees that were not **“Greek by birth”**. This destroyed all illusions created by Andreas Papandreou and his Governments that the Macedonians would get a better deal.

The Greek Communist Party which emerged after the fall of the military junta, in sticking to the agreement for its legalization, sold out its own history and the Macedonians who believed in it, so that it now completely denies their recognition and even existence. This was the Greek Communist Party that was transforming itself from within into a **“Coalition of the Left and Progress”** (*sic!*) and afterwards into today's SIRIZA [a “leftist” coalition]. Yet at the same time, it has not deviated from the national “red line” on the Macedonian issue, and this in spite of the few marginalised people who had stated and still talk about the issue as it really is, only not on every occasion.

The left-party that unconditionally stood on the side of the Macedonians was the small OAKKE. However, the joint election ticket with Vinozhito was more a liability for the latter than an asset, as it resulted in the party

being inaccurately labelled as “ultra-leftist” and that lost it many Macedonian votes.

This rather sad story unfortunately does not end there. Big-mouthed journalists from “progressive” publications, big and small, drink from the nationalist waters of hypocrisy before they mention the Macedonians both within the borders and beyond them. They consider themselves sufficiently “progressive” when they utilise the racist “Slav-Macedonian” label instead of other derogatory terms like “Slavophones”, “Philoskopians”, or just plain old “Skopians”. In-depth “analyses” are invoked in all places by the leftists –“the Bulgarian revolution of Ilinden”, the “Bulgarian Komiti” etc; even though it is well known that the very symbol of the neo-Greek nationalist myth, Pavlos Melas, spoke of *Macedonians* and *the Macedonian language*.

From this perspective, it should not surprise anyone that another political group with a leftist ideology, the Eco-Greens, have completely turned against the Macedonian ethnic identity on the occasion of the report on the progress of the Republic of Macedonia on which a vote was taken in the European Parliament just before last Easter.

However, in this party, things weren't really as simple as they appeared. The European MP for the Eco-Greens, Mihalis Tremopoulos, who had demanded in writing from the parliamentary group of his party for the European Parliament to wipe out the terms **“Macedonia” and “Macedonian”** from the final text of the report, regarded himself until very recently as a friend of the Macedonians. This was plain from his statements over radio in the Salonika region and his public remarks at the first presentation of the **ABCE-DAR in Salonika in 2006**. Let's not forget that the Eco-Greens had boasted that they would surprise everybody by managing to get a two digit percent of the vote in the last Euro-elections. However, when the political regime in Greece and its lackey journalists understood what might happen, they used the well-worn formula of **“Philoskopians” going to Brussels to wage anti-Greek**

(Continued on page 32)

(Continued from page 31)

propaganda. We all remember what happened. After the stormy war of words, the Eco-Greens barely succeeded in getting just one Euro MP.

In other words, their support of the Macedonians had cost the party very dearly, a matter which their leaders **most likely will still remember**. It's a fact that the national elections are looming and that the Greens have a great chance of being elected to the Greek Parliament and that is why it is so obvious that Tremopoulos and **his cronies, don't want to run the risk of another "media war"**. Consequently they are attempting to use the very arguments their opponents have used to harm their cause – and of course, the crucial sticking point is their relations with the Macedonian movement in Greece. Thus the Eco-Greens, have clearly decided to reverse their policy on the Macedonians, announcing that there has to be a mutually acceptable solution to the name of the Republic of Macedonia. Hence, they have adopted the same position as all the Greek parties who are fighting like lunatics in Brussels so that nothing even **hinting at anything "Macedonian" should become public as "it would strengthen Gruevski's nationalism"**. How absolutely ridiculous! Something really unheard of!

Such a change in stance is crude, clumsy and completely naïve. It betrays the fact that the Eco-Greens and Mihalis Tremopoulos lack the backbone to sustain their ideas and policies, caving in to the pressures from the Establishment for the sake of short-term political gain. The worst is not the betrayal of the Macedonians by someone they considered a friend (and will probably remain so) – **they're quite used to that sort of thing, in any case**. The worst is that yet another political party which led many to believe that it would make a difference to the Greek political scene with both the environment and the right to self-identification platform has shown itself unequal to the task and very weak to boot.

And that is most unfortunate for this miserable nation, and for the Eco-Greens themselves in the long run. We all have a right to making mistakes, but we should be prepared to suffer the consequences. Apart from not **being a "Philoskopian", one should also prove that one is not a Pharisee (hypocrite)**. And that sort of thing is **virtually impossible in today's pervasive neo-Greek paranoia...**

George Papadakis is a journalist and a member of the Presidency of EFA Rainbow – Vinozhito.

Special thanks to Jim Thomev for translating this article from Macedonian to English.



Како мали во училиштето учевме во часот по веронаука за Книжниците и Фарисеите кои ги поминуваше 14 генерации Исус, карајќи ги силно за нивното лицемерие. Без посебен резултат, како што се виде, бидејќи да се бориш со човековото лицемерие е битка од почеток изгубена, дури и за еден Исус.

Уште повеќе за нас обичните смртници кои сме принудени да го трпиме ова лицемерие во сите нијанси и нивоа. Но, ако не можеме да преовладиме во борбата со лицемерите, тоа не ни пречи барем да се обидеме да ги лоцираме и да ги вадиме од

Тенката разлика меѓу грешка и лицемерие.

На Гјорџос Н. Пападакис

нивните „школки,, на јавно покажување, со надеж дека ќе предупредиме други луѓе, со цел да не станат и тие нивни жртви во иднината.

Едно често недоразбирање кое преовладуваше меѓу Македонците во претходните децении, беше дека било која партија која фигурираше или се самопрезентираше како левоориентирана, беше de facto позитивно растроена кон нив. Нека се потсетиме на изборната победа на ПАСОК во Октомври 1981 и надежите кои ги разбуди. Неколку месеци подоцна стигна рацистичкиот закон на

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Гениматас-Скуларикис, кој го забрануваше враќањето на тие политички бегалци кои не беа „Грци по род“, за да ги сруши сите илузии кои беа создадени дека Андреас Папандреу и неговите влади ќе ги третираат подобро Македонците. Фалш-КПГ која произлезе после диктатурата, држејќи се веројатно кон договорот за нејзината легализација, го продаде со нај мизерен начин нејзиното минато и Македонците кои веруваа во неа, за да стигне денес до тотално нивно негирање и непризнавање. КПГ Внатрешно која се трансформираше прво на Коалиција на Левицата и Напредокот (sic!) и потоа во денешната СИРИЗА, исто така не избега никогаш од националната „црвена линија“, за прашањето, и покрај минималните луѓе, сегодешно отстранети, кои ги кажуваа-и уште ги кажуваат работите како што се, но не во секој случај.

Едиствената лева партија која се постави без услови на страна на Македонците, беше малата ОАККЕ. Но нејзината изборна коалиција со Виножито веројатно ги отежни Македонците гласачи на партијата наместо да им помогне, бидејќи им „залепи“, меѓу другите дезинформации, и името на ултралевичари.

Оваа тажна историја за жал нема крај. Зборлести новинари на „прогресивни“, печатни средства, мали и големи, пијат од националната пијачка, лицемерието, пред да ги спомнат Македонците, во и надвор од границите. Се сметаат за доста напредни тие кои ќе спомнат „Славомакедонци“, наместо мизерните „славофони“, „филоскопјанци“, или само „Скопјанци“.

Огромни анализи на секаде левичарите спомнуваат „бугарска револуција на Илинден“, и „Бугари Комити“, кога дури и симболи на новогрчкиот национален мит како Павлос Мелас, спомнуваа Македонци и Македонски јазик.

Под оваа гледна точка, значи, не би требало никого да изненадува, што уште една политичка формација, која припаѓа на левите верувања, Еколозите Зелени, се свртуваат целосно против македонскиот национален идентитет, по повод извештајот за напредок за Република Македонија, за кој се гласаше малце пред Велигден во Европскиот Парламент.

Но во случај на конкретната партија, работите не беа толку едноставни колку што изгледат. Европарламентарецот на Еколозите Зелени Михалис Тремопулос, кој побара преку мејл од парламентарната група на неговата партија во Европскиот Парламент да се избришаат термините „Македонија“, и „Македонски“, од финалниот текст на извештајот, се сметаше до пред малку како пријателски настроен кон Македонците. Од неговите радиоemisии во Солунско до неговото присуство и јавно говорење во текот на првото презентирање на АБЕЦЕДАР во Солун во 2006 година. Не треба да забораваме дека во последните евроизбори, еколозите зелени

покажуваа дека ќе изненадат и ќе успеат да обезбедат двоцифрен процент. Но кога политичкиот режим во Грција и неговите новинари „папагали“, разбраа што можеби ќе се случи, ја искористија веќе успешно искористена рецепта на „филоскопјанци“, кои ќе отидат во Брисел и ќе терат антигрчка пропаганда. Резултатот сите го памтиме. После оваа комуникациска бура, еколозите зелени едвај успеаа да добијат еден европарламентарец.

Со други зборови, нивната поддршка кон Македонците за малце ќе им чинеше скапо на партијата, нешто што најверојатно нивните лидери уште го памтат. Факт е дека националните избори се ближат и дека зелените имаат големи шанси да влезат во грчкиот парламент, па затоа е очигледно дека Тремопулос и неговите блиски, не сакаат да ризикуваат и да добиат уште еднаш „медиумска војна“. Поради тоа, се обидуваат да им одземат на нивните противници аргументи кои веројатно би користеле за да ги повредат. И секако нај основно од се е нивната релација со македонското движење во Грција. Така, еколозите зелени, одлучија како што е очигледно, свртување на нивната политика, нагласувајќи дека ќе треба да се најде заедничко прифатливо решение за името на Република Македонија, застанувајќи на иста позиција со другите грчки партии кои бесно се борат во Брисел со цел никаде да не се спомнува ништо македонско, бидејќи во спротивно, тврди, ќе се засили национализмот на Груевски. Хаха, нечуено нешто!!!!

Една таква промена на ставови е груба, политичко невешта и целосно аматерска. Исто така покажува дека еколозите зелени и Михалис Тремопулос немаат за жал тежина за да ги поддржат до крај нивните ставови и позиции, попуштајќи под притисокот на режимот и на привремената политичка добивка. И нај лошото не е дека Македонците биле предадени уште еднаш од некој што го сметаа за пријател (и можеби ќе остане како таков). Се навикнати на такви предавства. Нај лошото е дека уште една партија која натера многумина да веруваат дека ќе донесе нешто различно на грчката политичка сцена, правејќи како знаме и екологијата и правото на самоопределување, се докажува подолу од состојбите, слаба за сето тоа. И тоа е многу лошо за оваа кутра држава, но и за самите зелени долгорочно. Сите имаме право на грешка, но треба да сме спремни да ги сносиме последиците. Освен „филоскопјанец“, ќе треба веќе да докажуваш дека не си Фарисеец (лицемер). И нешто такво во денешната новогрчка параноја, е скоро невозможно...

**Гјоргос Пападакис е новинар и член на
Претседателството Виножито**

**This article originally appeared in *Nova Zora* no.14
May 2011. Special thanks to the editor of *Nova Zora*,
Dimitri Jovanov, for translating it especially for the
AMHRC Review, from the original Greek to Macedo-
nian. <http://novazora.gr/>**



Australian Macedonian Human Rights Committee (AMHRC)

Membership Application Form

Established in 1984 the Australian Macedonian Human Rights Committee (AMHRC) is a non-governmental organization that informs and advocates before international institutions, governments and broader communities about combating racism and promoting human rights. Our aspiration is to ensure that Macedonian communities and other excluded groups throughout the world, are recognized, respected and afforded equitable treatment.

The AMHRC has been involved in the struggle for human rights of the Macedonian people both in Australia and internationally for over 25 years, either directly or through our partner organisations. In addition to taking various politicians to task over their comments and actions concerning the Macedonian people, challenging government policy, defending and promoting the community's interests, the AMHRC has also continued to support our Macedonian minorities in Greece, Bulgaria and Albania through direct funding and other means.

With the issue over the right of the Republic of Macedonia to use its real name reaching a critical phase, there has never been a better time to be engaged or re-engage with the struggle of the Macedonian community for equality and respect. Show your support and become a member of the AMHRC.

APPLICANT DETAILS			
Full Name:	<input type="text"/>	Gender:	<input type="checkbox"/> Male <input type="checkbox"/> Female
Address:	<input type="text"/>		
Suburb:	<input type="text"/>	State:	<input type="text"/>
		Postcode:	<input type="text"/>
Phone:	<input type="text"/>	Mobile:	<input type="text"/>
Email:	<input type="text"/>	Date of Birth:	<input type="text"/>
Occupation:	<input type="text"/>		

PAYMENT DETAILS	
Membership Fee:	<input type="checkbox"/> \$500 Advocate <input type="checkbox"/> \$120 Full Member <input type="checkbox"/> \$60 Student/Pensioner
Payment Method: (please tick)	<input type="checkbox"/> Cash <input type="checkbox"/> Cheque / Money Order (payable to the 'Macedonian Human Rights Committee of Melbourne and Victoria') <input type="checkbox"/> Electronic Funds Transfer (EFT) - I have deposited my membership fee into the following Westpac bank account on this date ____ / ____ / 20____ Account Name: Macedonian Human Rights Committee of Melbourne and Victoria BSB: 033365 Account No: 189484
Credit Card details: (please tick if applicable)	<input type="checkbox"/> Visa <input type="checkbox"/> Mastercard
Credit Card number:	<input type="text"/>
Expiry Date:	<input type="text"/> / <input type="text"/>
3-digit security code (on back of your card):	<input type="text"/>
Cardholder Name:	<input type="text"/>
Signature:	<input type="text"/>

Please send completed membership application form with payment details to:

Australian Macedonian Human Rights Committee Inc
Suite 106, Level 1
55 Flemington Road
NORTH MELBOURNE, VIC 3051

AMHRC Advocate's Club

Informational Cocktail Evening



The *Australian Macedonian Human Rights Committee* (AMHRC) hosted an intimate gathering in the very congenial *Balcony Room* of the Northcote Town Hall. The inclement, very wintry for autumn night, did not **prevent the AMHRC's Advocate's Club** members from attending.

Messrs Kambovski, Nastevski, Vitkov and Vlahov, from the Executive of the AMHRC, presented a detailed re-

port on the current activities of the organisation. On the *local level*, these include: an academic study of the Macedonian language in cooperation with a leading Australian University; a country wide parliamentary political lobbying campaign to **end Australia's negative stance** towards the Macedonian state and the systematic **dissemination of the AMHRC's census pamphlet** in preparation for the Au-

gust census.

Internationally, in cooperation with the Toronto based *Macedonian Human Rights Movement International* (MHRMI) and other partner organisations (for the details of these bodies please view the International Macedonian Network listings at the end of this Review): the maintenance of Macedonian language classes and other Macedonian cultural mani-

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festations in Greece, Albania and Bulgaria; the production and distribution of the pro-Macedonian newspaper, *Nova Zora*, throughout Aegean Macedonia; the latest developments in regard to the monumental legal action against the Greek state on behalf of dispossessed Macedonian refugees; the provision of crucial support to Macedonian candidates in the recent Albanian elections; the joint organisation of the *Sandanski Memorial* - the major annual Macedonian cultural manifestation in Pirin Macedonia, Bulgaria; the *Our Name is Macedonia* campaign; the recent electoral victory in Aegean Macedonia, Greece, by a member of the leadership of the pro-Macedonian political party, *Vinozhito* and the announcement of the **AMHRC's** recent introduction of a New York (USA) based representative – *Ivan Hristovski*...for more details about the **AMHRC's Advocate's Club**, please contact the AMHRC via the means offered at the end of this Review.

ПОСЕТА НА АВСТРАЛИСКИ ПОЛИТИЧАР ВО ЛЕРИН

AN AUSTRALIAN POLITI- CIAN VISITS LERIN



Australian MP Luke Simpkins (left) and Home of Macedonian Culture representative, Petse Dimchev (right)

Федералниот пратеник на Западна Австралија и политички претставник во Австралискиот Парламент, Лук Симпкинс (Luke Simpkins), ги посети неодамна канцелариите на партијата на Македонците во Грција, Виножито, во Лерин и разговараше со претставници на партијата за проблемите со кои се соочуваат Македонците таму. Исто така, се сретна и со претставници на Домот на Македонската Култура во Лерин, друштво кое веќе дваесет години се обидува да се регистрира, а грчките власти, и покрај одлуките на Меѓународниот Суд за Човекови Права во Стразбург, одбиваат да ја извршаат регистрацијата.

Господинот Симпкинс, меѓу друго, изјави: “Во Перт, каде што ме избираат, живеат илјадници луѓе кои потекнуваат од вашите места, и најголемиот дел од нив, се изјаснуваат како Македонци по националност. Истото се случува и во останатата Австралија. Поради таа причина, одлучив да ги посетам местата на нивното потекло и да се запознаам од блиску со сите овие проблеми со кои дури и во 21от век се соочуваат и малтретираат нивните роднини, но и самите тие. Овие дена планирам да ја посетам и Република Македонија.”

Претставниците на Виножито и на Домот на Македонската Култура, Павле Филипос Воскопулос и Пеце Димчев, го информираа Австралискиот Пратеник за непризнавањето на Македонците од страна на грчката држава, за проблемот на забраната за враќање на политичките бегалци, за рацистичките методи на мнозинството против Македонците но и сите други групи луѓе кои ја изјавуваат нивната различност, за македонскиот јазик, саботирањата во време на избори, обидите за фалсификување на македонската култура, суденјата и општо за авантурите во врска со Домот на Македонската Култура и многу други работи од безкрајната низа.

Димитри Јованов – уредник Нова Зора

A member of the Australian Federal Parliament, Luke Simpkins (from the seat of Cowan in Western Australia) recently paid a visit to the Lerin offices of the political party representing Macedonians in Greece – *Vinozhito (Rainbow)* – and with Representatives of that party, discussed the problems facing Macedonians in Greece. While in Lerin, Mr. Simpkins also met with representatives of the *Home of Macedonian Culture*, an association which has been trying to register itself for 20 years, without success, as the Greek authorities refuse to permit it – in spite of favourable rulings by the *International Court of Human Rights in Strasbourg*.

Among other things, Mr. Simpkins mentioned that: *“In Perth, where my seat is located, there are thousands of people who originated from your area and the largest number of them, declare themselves to be Macedonian by ethnicity. A similar thing can be said about other parts of Australia. This is the reason I decided to visit the places from which they originated, in order to familiarise myself with all these problems their mistreated relatives and which they themselves still face, even now in the 21st. Century. In the coming days I also plan to visit the Republic of Macedonia.”*

Representatives of *Vinozhito* and the *Home of Macedonian Culture*, Pavle Filipov Voskopoulos and Petse Dimchev, informed the Australian MP about a number of problems: the refusal of the Greek state to recognise the existence of Macedonians; the refusal of the Greek state to permit Macedonian refugees to return and its refusal restore their citizenship and property rights; the racist methods utilised by the majority against Macedonians, the Macedonian language and all other groups that declare their otherness; subversion during the elections; attempts to distort the meaning of Macedonian culture; the court battles over the *Home of Macedonian Culture* and numerous other matters...

Dimitri Jovanov – Editor of Nova Zora

Translated from Macedonian to English by
George Vlahov of the AMHRC.

One of the Best



An Interview with David Belkovski

By Ivan Hristovski

The famous Paul Simon once said; *"Music is forever; music should grow and mature with you, following you right on up until you die."* In the case of Macedonian-born David Belkovski music has been an integral part of his young life. Straight from a musically inclined family and already causing a stir in his local Michigan community with his limitless talents on the piano, this 16 year old virtuoso is looking to hone and perfect his skills in one of the most prestigious schools in the United States. With a recent performance on one of the world's greatest stages already under his belt this young Macedonian is looking to continue onward towards his goal of achieving greatness. His father Peter, (whom many Macedonians in North America know simply as Petse) is a singer in the Macedonian group Alpina and has told me *"I hope and believe that one day he will achieve his goal to be one of the best, a place where he actually belongs."* Well, with natural ability, dedication, and a father and family who believe in you - the sky's the limit...

Ivan This past October you played in the world famous Carnegie Hall in New York City with an honourable mention. What was it like playing on one of the biggest stages in your young career?

David Amazing. I was in awe in New York. It will definitely be one of the most memorable times of my life. At Carnegie the winners and honourable mentions played in Weill Recital Hall and this was extremely exciting, not only to watch talented kids perform, but also to perform on such a renowned stage.

Ivan How old were you when your family left Macedonia for America? What was the experience like?

David I was 4 years old when we came to America from Skopje, Macedonia. I really don't remember that much at all. I was too young.

Ivan Speaking of Macedonia, what are your thoughts on Macedonia and the Macedonian minorities struggling for basic human rights in Greece and Bulgaria?

David I'm not really into politics and I would be lying if I said I was up to speed about what's been happening over there these last few years. But I do know and understand that what is happening to Macedonia and the Macedonians in those countries is plain wrong.

Ivan How did you get turned on to music?

David I was 6 years old when my parents bought me a toy piano and it took off from there. My father had gotten me some lessons and I haven't stopped since. He actually pushed me and motivated me to play the piano. I gained a passion for it and my skills increased as I got older and as I went through several instructors who have helped in my development.

Ivan How many hours a day do you practice? What are your interests outside of music?

David Depends. 4-5 hours a

day. Sometimes even more. I have a girl-friend and friends whom I like to hang out with. I also like basketball and other sports as well. I do enjoy spending time with family and friends though.

Ivan Besides classical music what are your influences and does it show in your playing?

David I like a lot of styles and genres of music. From Alternative to Rap. Influences in my playing would have to be performers I watch today and fellow musicians that are more than welcome to give constructive criticism. However, more recently I've been reading Robert Frost and E.E. Cummings and I think I've been really influenced musically by them as well, their poetry to be precise.

Ivan I have seen your father perform and the energy he puts out is extraordinary. Would you say that this is a quality he has passed on to you when you perform?

David Absolutely. Energy is one of the key ingredients in my performance. I definitely inherited that trait from my father. He's always telling me to put my soul into music. I put my body and soul into it. That is how I project my music.

Ivan You attend a very prestigious school in Michigan. What's it like?

David Yes, Interlochen Center of the Arts in Michigan under the supervision of Dr. Thomas T.J. Lymenstull one of the most famous teacher pianists in the world. It's an awesome place to learn and the people there are great. It's a positive step up from my perspective because this will only help me improve my playing.

Ivan The cost of such a school must be expensive for your family.

David It is expensive and it is definitely a financial strain on my family. But my father gave me his blessings and I am grateful that they are 100% behind me in pursuing this big step. My parents have even relocated the family to North Carolina once so that me and my sister could attend the Northwest School of the Arts. I definitely wouldn't be able to do any of this without their support.

Ivan Are you familiar with the work of Macedonian great

Simon Trpceski? Do you think you guys are in the same league?

David I've definitely heard of him and listened to his music. He's great. I'm still just a kid though so I can't say I'm in his league yet. I have my goals set and I want to achieve every single one of them. I hope to attend Julliard, Eastman School of Music, The Colburn School, or Curtis Institute of Music. Ten years into the future I hopefully see myself in one of these conservatory's working with a teacher I'm very comfortable with and working towards a degree that will help me in my career as pianist.

Ivan What is next for you? Is there another performance coming up?

David I have a recital on June 17th. at Evola Music in Shelby, Michigan. I have about an hour and will be featuring works by Franz Liszt, Beethoven, Rachmaninoff, and others.

Ivan Thanks for your time David and all the best with your future musical endeavours.

Ivan Hristovski – AMHRC New York Representative



Dear Respected Readers,

It is a great honour and pleasure to announce that the organising and initial preparations for the 3rd Macedonian Film Festival (MFF) have commenced.

We are a small group of volunteers who selflessly give up our time and skills in order to organise an event which holds great importance for and amongst the Macedonian community. Our goal is to present and promote the Macedonian culture and heritage, as well as ensuring that the event gets bigger and better every year.

The festival will open in Melbourne on the 28th of October 2011. As well as making the Melbourne festival a huge success, this year we also aim to reach the Macedonian people and communities in other cities by holding the festival in Canberra, Sydney and Auckland, New Zealand.

The MFF is

supported by the
Ministry of
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Почитувани
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Со задоволство и гордост Ве информираме дека започнуваат подготовките за третиот по ред Македонски Филмски Фестивал.

Ние сме група на волонтери кои несебично го дават своето време и своите способности во реализација на еден важен настан за македонската заедница. Целта на МФФ е секоја година да одиме чекор понатака и успешно да ја претставиме нашата култура и заедница во Австралија а од годинава и во Нов Зеланд.

Оваа година нашиот чекор е филмскиот фестивал да достигне и до македонската заедница во Сиднеј, Канбера и Аукланд со свечено

отворање во Мелбурн на
21.11.2011 година.

Македонскиот филмски фестивал е поддржан од Министерството за надворешни работи (Генералниот конзулат во Мелбурн и амбасадата во Канбера), Министерството за култура на Република Македонија, Филмскиот Фонд на Република Македонија и низа од спонзори од македонската и австралиската заедница.

Ве повикуваме и Вие да станете дел од овој настан кој ја поддржува филмската историја и култура на македонскиот филм и заедно да го направиме овој настан незаборавен.

За Вас потенцијални спонзори ова е идеална можност да го рекламирате Вашиот бизнис и компанијата под логото на Македонскиот Филмски Фестивал а воедно и да го дадете Вашот придонес кон поставување на темелите на една цврста традиција која на светот ќе му ја прикаже македонската заедница во Австралија како единка која не се разделува и целосно го поддржува

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Ве молиме да не поддржите нас, волонтерите од комитетот на МФФ и заедно Македонскиот Филмски Фестивал во Австралија да го претвориме во традиција.

Овој настан е раководен под добротворна организација и целосно зависи од финансиска помош на спонзорите.

Ви благодариме,

Комитетот на
Македонскиот Филмски
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BOOK REVIEW

Petre M. Andreevski's *Pirej*

The novel *Pirej* by Petre M. Andreevski now stands as one of the enduring classic works of Macedonian literature. It is required reading for nearly all students who receive their education in Macedonian schools, and it is a much loved work among the adult reading public of the Republic of Macedonia. It should also interest those in the Macedonian diaspora, dispersed in the wide world, all those who seek to keep a special place in their hearts for Macedonia. Readers should not have too much trouble finding a copy of this book in the original or in English translation. The storyteller's art of Petre M. Andreevski will certainly move them as it has so many others.

The story unfolds in alternate chapters narrated by village wife and mother, Velika, and then her husband Jon. Through this couple the author takes readers on a journey through past times and places in the Macedonian experience that reveals the stubborn, enduring essence of the Macedonian spirit. This central theme of the novel is announced in a preface note that explains the meaning of the title:

"Pirej is a stubborn grass, a weed that some call koshtreva. But do as you like to it—smash it down, tear it up, dig it out, you won't kill it. If just a small piece touches the earth, it revives and begins to flourish again. Nothing can destroy this weed."

And so it is with Andreevski's Macedonian peasants at the beginning of the 20th century. They are people who suffer terribly in life. At every turn they are greeted by new, daunting challenges as poverty and war ravage the land and people of Macedonia. Jon loses his parents as a child and is raised by the monks at the local monastery. Velika's father is a pechalbar, a migrant worker in far off Istanbul, who leaves her mother to raise her children as best she can in his long absence.

Velika and Jon begin a family in the lean, hard years after the Ilinden Uprising. Andreevski follows their lives through the Balkan Wars and World War One. There is little direct reference to the tragic political history of Macedonia during

those years, when the Great Powers and the surrounding nations turn Macedonia into a battleground where they compete for shares of the ancient land with little regard for those who live there. The focus in this story is on the day to day reality of life for the common individual, here represented by Velika and Jon. The fabric of their family and communal village life is thoroughly torn apart, although, as we learn, it will never be totally destroyed.

Jon, like the majority of the young men of the time, participates in a local committee organized by the Internal Macedonian Revolutionary Organization during the period of the Ilinden Uprising against the Ottoman Turkish colonial rulers of the land, and he continues his participation in the aftermath of the failed rebellion. The Balkan Wars and World War One, that pit the surrounding states against Turkey and then one another, draw the local men into the armies of those states. Jon is drafted into the Serbian Army while his brother, Mirche, ends up fighting on the other side in the Bulgarian Army. Velika, left to manage the family as best she can in these hard times on her own, loses one after another of her children to illnesses, the ravages of poverty and war.

The outlines of the story, however, tell us little about the power of the narration. As an example, here is an excerpt from a later chapter, when Velika is visited by some of Jon's former comrades, who ask her:

"Where is your husband?"

"He's a soldier," I say. "My husband."

"Whose soldier is he?" they say. "Whose?"

"I don't know," I say. "The Serbs came and got him."

"He's a traitor," they say. "And there's no coming back for him. There's no place anymore in this village for him, and he could be killed."

(Continued on page 42)

"I don't know," I say. "I don't know anything about politics."

"Since you don't," they say. "Bring us the proof of ownership of the house. The house," they say. "And the fields, and the rest."

"I don't have anything," I say. "The ownership is all in his name, since the house and land are all his."

"You, it means, side with a traitor," they say and they brandish their bayonets menacingly at my throat.

"I support my husband," I say. "I gave my word before God that I would support him."

"Go ahead and slit her throat," the leader of the band tells them.

They prepare their bayonets, and I begin to hear the murmuring of a spring as if it flowed through my ears.

"Go ahead and slit my throat," I say. "Butcher me! I've begged God to hasten my reunion with my children," I say. "There's nobody here for me to live for," I say. "And my children are waiting for me on the other side. They may still be hungry," I say. "They were all hungry when they died." I say. "They may be waiting for me to bring them a crust of bread. Just as the baby chicks need a brood hen, they may need me. It will be a heroic act, if you slit the throat of this abandoned wife," I say. "Come, do it, here is my neck. Don't hesitate," I say. "I was butchered long ago."

They spur me on with their bayonets at my throat, and I grow numb, as I say to myself: 'Lord,' I say, 'Really, can it get any worse,' I say to myself. Now I'm beginning to feel afraid and at the same time not afraid. . . .

In a subsequent chapter, Jon returns home from the wars, a broken man, and the author conveys some hint of Jon's sorrow and sense of loss in a small incident in which a long lost letter finally arrives at their home, from Jon on the battlefield to Velika:

Jon takes the letter and holds it up in front of the candle. He reads it. Reads it, and then rereads it, repeatedly, a number of times. He comprehends something, something he hadn't understood until now. His head is in a muddle.

"What does it say, man?" I say. "What is in the letter?"

"It doesn't tell us anything now," says Jon.

"How's that, that it doesn't say anything," I say.

"Because it is a letter that I myself wrote to you," he says. "From the front, and here it is arriving after all this time. That's our postal service, for you. It reads: A lot of people have died, but I don't know why they've died. But that's the times we live in. Everybody just says: since I'm likely to die, at least let those who want to kill me die as well. If death were pleasant God himself would choose it. Or does he die along with every human being who perishes? Elsewhere it

says: A kid from Lerin died by my side. He raised himself up a bit too high and took a bullet. . . ."

"... Listen to this!" And he reads again: "Tell somebody to write a letter for you and tell me how things are going, how you're all doing. Let me know how the kids are doing and if they're behaving themselves. My greetings to you and send my greetings to Angeleta, and to Kapinka, and to Zdravka, and to Rosa, and to Zvezdana. And say hello to Ulja and anyone else who asks about me. Guard against illnesses and the bastard soldiers. Tell Ulja that Mirche isn't in America, he's here in the army." Jon finishes reading the letter, folds it up and begins to weep.

There are those who would ask: What on earth do we gain by being reminded of such terrible, tragic moments in the lives of our grandparents? I would respond by posing the question: What do we lose by not examining their lives during those years? Isn't our own humanity diminished and our own growth as human beings stunted, when we choose not to avail ourselves of every opportunity to grasp the fullest meaning and content of life as it flows through the generations and through family and community?

Here is the essence of Petre M. Andreevski's message to us in his novel, *Pirej* as I understand it: We are here today because those who preceded us in this life endured, persisted, found it within themselves, despite some of the most terrible suffering and losses imaginable, to still believe enough in the promise of life to carry on and continue it. They did this despite all. They repeatedly brought new life into the world and nurtured its growth when nearly everything they nurtured was taken from them. As the story of Velika and Jon tells us, they did this even when their spirits were nearly completely broken, and death no longer held any fear for them. They persisted despite all. When we grasp the full meaning of that, we become more capable of honoring their enduring strength, and more capable of realizing that we also have the power within us, born of our ancestry, tested to the limits of endurance, to also endure against enormous odds. Like Velika and so many others like her, we can nurture life today, tomorrow, and the day after that, despite all. If Andreevski's novel is a harsh and unromanticized picture of the Macedonian past, that does not make its message for the Macedonian present a grim one. An important lesson that many of us learn with time is that persistence is almost always rewarded in life.

An English language version of the novel *Pirej* is available through Pollitecon Publications (<http://www.pollitecon.com/>), translated by William Firth and Mirjana Simjanovska, under the title *Pirey* (2009). Macedonian copies of the book have been readily available in a number of editions since its initial publication in 1980.

Dr. Michael Seraphinoff

<http://www.macedonianlit.com/>

Macedonians Demand Resignation of Liberal MP Jim Karygiannis

Reuters



Toronto, Canada (May 11, 2011) - As expected, the Liberal Party of Canada has, once again, completely ignored racism within their own party. As reported by Macedonian Human Rights Movement International (MHRMI) on March 8, 2011, Liberal MP Jim Karygiannis spewed out more anti-Macedonian hate, caught on video, at a lecture titled "Insight to Hellenism" at the University of Toronto on March 5, 2011.

While praising the lecture, which glorified Greece's persecution of Macedonians and which defended the bombing of Macedonian civilians during Greece's Civil War, Karygiannis once again referred to Macedonians as "Skopjans". This is a term used by Greece to negate the ethnic identity of Macedonians and evokes Greece's horrific campaigns, past and present, at ethnically cleansing or forcibly assimilating its large Macedonian minority.

On March 8, MHRMI called on "...Canadian politicians, regardless of party affiliation, to demand Jim Karygiannis' immediate resignation." To our knowledge,

this was to no avail. Ironically, during the election campaign, every other controversial issue related to the "ethnic vote" seemed to be embraced by every political party and reported on in the media.

While addressing one of the guest speakers, Christos Karatzios, Karygiannis said *"This (lecture) has to be brought into the House of Commons", and "...come and enlighten the rest of my colleagues on what is Greece..."* He added, *"Sir, I would welcome you to send a letter to all the members of parliament...I'd be delighted to help"*.

Karygiannis said *"...The Skopjans as I have to politically call them..."*. What motivates him "politically" to use such a derogatory term? Is he in Canadian parliament to carry out the work of the Greek government?

Karygiannis also referred to Macedonians as "Skopjans" in an interview for the Globe and Mail on September 21, 2007, following Canada's recognition of the Republic of Macedonia. Canadian-Macedonians were outraged and

flooded the Liberal Party with demands that Karygiannis be reprimanded. The Liberal Party ignored the issue and instead chose to attack Canada's recognition of Macedonia, pandering to the Greek-Canadian community.

MHRMI reiterates its call on Canadian politicians, regardless of party affiliation, to demand Jim Karygiannis' immediate resignation. We ask that concerned Canadians do the same via the contact information on our website. Jim Karygiannis' continued presence in Parliament is an affront to traditional Canadian values.

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Macedonian Human Rights Movement International (MHRMI) has been active on human and national rights issues for Macedonians and other oppressed peoples since 1986. For more information, please visit www.mhrmi.org, or contact MHRMI at [416-850-7125](tel:416-850-7125), or info@mhrmi.org.

Reuters
<http://www.reuters.com/article/2011/05/11/idUS249330+11-May-2011+MW20110511>

ОДКАКО НЕ УСПЕАЈА ДА НЕ ЗАМОЛЧАТ СЕГА СЕ ОБИДУВААТ ДА НЕ ПРЕМОЛЧАТ

Од Стојко Стоков

Соборот во чест на Јане Сандански се претвори во традиционална манифестација, израз и симбол на македонското постоење во Пиринска Македонија и Бугарија. Се организира секоја година во денот на неговото убиство. Македонци од сите краишта на Македонија доаѓаат да ја изразат својата почит кон големиот војвода и борец за независна Македонија. Како што е речено во познатата македонска песна „Ако умрам или загинам, немој да ме жалите ... вие на гроб да ми дојте, оро да заиграте ... Еј, верни мои другари, песна запејте мене спомнете!“.

Така и Македонците на денот на убиството на Пиринскиот цар не со плачење и траур, туку со песна и оро изразуваат почит кон Јане Сандански и го декларираат своето постоење и решеност да се изборат за своите права. Ова е најголемата македонска манифестација во денешна Бугарија. Една долго време забранувана, присвојувана и

попречувана манифестација. После две децении борби Македонците во Бугарија се изборија за правото слободно да ја организираат.

И годинава на 17 април во градот Мелник беше одржан семакедонскиот собор. Негови организатори беа ОМО „Илинден“-ПИРИН, Австралиско-македонски комитет за човекови права, Македонско меѓународно движение за човекови права во Канада, Друштвото на репресираните Македонци во Бугарија, Традиционална македонска организација ВМРО (независна), Македонско христијанско братство „Св. пророк Илија“, Културно-просветно друштво „Никола Вапцаров“, КПД „Цар Самуил“, КПД „Илинден“, весник „Народна волја“, билтен „Македонски глас“.

Наспроти облачното и дождливо време дојдоа над 1000 луѓе. Соборот започна со положување

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(Continued from page 44)

венци и цвекиња на споменикот на Јане Сандански од организаторите, со паѓање на колена и минута молчење во чест на сите загинаци за слобода и права на Македонците и со исполнување химната на ОМО „Илинден“-ПИРИН „Народе македонски“. Димитар Иванов, член на Централниот совет на ПИРИН, дојден дури од севернобугарскиот град Шумен одржа говор и рецитал во чест на Јане Сандански. Соборот го поздравил „Виножито“ и друштвото на Егејците во Битола. Поздравно писмо испрати редакторот на Нова Зора, Димитри Јоану. На соборот настапија творечки фолклорни групи од Разлог, Банско, Благоевград, групата на „Брежанските баби“ од селото Брежани. Ударно место во програмата имаше Војо Стојановски во дует со неговиот внук Влатко Миладиновски, кои го започнаа својот дел со песната „Каде и да одиш, каде и да шеташ не



се срами, не се плаши Македонец да си!“ Војо Стојановски е меѓу најпопуларните и омилените современи пејачи меѓу Македонците во Бугарија и редовен гостин на соборите во чест на Јане Сандански. Дури и откако престана да пее луѓето не го пуштаа, се ракуваа, го поздравуваа, го гушкаа и бакнуваа, му благодарееа, му даваа цвекиња, се сликаа со него...

За време на соборот кој прдолжи долго беа реализирани различни иницијативи од организаторите како продавање македонска литература, собирање средства за различни цели и сл. Паркот во Мелник каде што се одржуваше соборот со часови беше покриен со македонски знамиња. Ората и песните како да немаа крај.

Полицијата си ја вршеше коректно работата – инциденти немаше. Припадниците на бугарската државна безбедност го набљудуваа соборот и ги снимаа присутните но повеќе ништо не смееја да направат. Значи проблеми на соборот немаше.

Проблемите беа направени на друго место. И годинава Бугарија не дозволи македонски медиуми да присуствуваат на соборот. Објаснението – дека организаторот е нерегистриран и затоа не може да се дозволи присуство на новинари беше колку лага (такви членови во законот за Собирите нема), толку и глупост – биедејќи меѓу организаторите имаше барем неколку регистрирани. Но претставува и признание за нарушувањето на слободата на медиумите и медиумското затемнување правено од страна на државата против Македонците и нивните организации во Бугарија. Не случајно и оваа година пак не дојде новинар од ниту еден бугарски медиум, ниту пак се појави некој од ултранационалистите. Одкако не успеаја да не замолчат властите во Бугарија сега се обидуваат да не премолчат. Сепак, ОМО “Илинден” Пирин веќе има ипратено протестно писмо во врска со неодамна одржаниот и срамниот Бугарски попис, до Советот на Европа, Европскиот Парламент и Обединетите Нации....

**СТОЈКО СТОЈКОВ – ОМО
“Илинден” Пирин**



They have Failed to Silence us, so now they are Attempting to make us Inaudible



Stojko Stojkov

Co-President of
OMO "Ilinden"
PIRIN

Stojko Stojkov Reports on the Annual Commemorative Sandanski Gathering held on April 17th 2011 in the town of Melnik, Pirin Macedonia, Bulgaria.

The gathering in honour of Yane Sandanski (1872-1915) has developed into a traditional manifestation and robust signifier of the existence of Macedonians in Pirin Macedonia and throughout Bulgaria. It is organised annually on the date of the murder of Sandanski and Macedonians from all over Macedonia attend in order to express their respect for this great leader and fighter for an independent Macedonia. As advised by a very popular Macedonian song - *If I die or disappear* - Macedonians do not commemorate the day of the death of the *Lord of Pirin* with tears and solemn black attire; instead they convey their esteem for Sandanski with song and dance and with declarations affirming their existence and resolve to **'win' their rights. At present, the Sandanski gathering is the largest regularly held Macedonian manifestation in Bulgaria – however it had long been subjected to official bans and it took over two decades of struggle by the Macedonians of Bulgaria to make it the 'freely' organised event it has become.**

The bodies that combined to organise this year's gathering need to be noted: OMO "Ilinden" PIRIN,

the Australian Macedonian Human Rights Committee (AMHRC), Macedonian Human Rights Movement International (MHRMI) from Canada, the Association of Suppressed Macedonians in Bulgaria, Traditional Macedonian Organisation VMRO (independent), Macedonian Christian Brotherhood "St. Prophet Elijah", the Cultural-Educational Associations "Nikola Vaptsarov", "Tsar Samuel" and "Ilinden", the newspaper "Narodna Volja" ("People's Voice") and the bulletin "Makedonski Glas" ("Macedonian Voice").

In spite of the overcast sky and rain, over 1000 people attended the gathering which began with the organisers laying wreaths and flowers by the headstone of Sandanski's grave and a minute's silence in respectful memory of all the Macedonians who have died for the freedom and rights of Macedonians. This was followed by the singing of the OMO "Ilinden" Pirin anthem: "Macedonian People". Dimitar Ivanov, a member of the OMO's Central Council, travelled all the way from the northern Bulgarian town of Shumen to be present and delivered a stirring speech in honour of Yane Sandanski. Well wishing messages from "EFA Rainbow" (Vinozhito), the editor of "Nova Zora", Dimitri Jovanov and the "Association of Aege-

(Continued on page 48)

an Macedonians in Bitola” were read out. Refined artistic performances were delivered by Macedonian folklore groups from the Pirin Macedonia towns of Razlog, Bansko and Blagoevgrad - particularly noteworthy was the group “Brezhanski Grandmothers” from the village of Brezhani. A really striking part of the program was the duet sung by Voyo Stoyanovski and his grandson Vlatko Miladinovski; they began their session with song: “*Wherever you go, wherever you travel, don’t be ashamed, don’t be afraid to be a Macedonian!*” Voyo Stoyanovski is one of the most popular and loved modern Macedonian singers among Macedonians in Bulgaria and is a regular guest at the annual Sandanski Commemorative Gathering. Indeed, upon the completion of his performance, the crowd refused to let him go and showered him with praise and thanks...

The park in Melnik where the gathering was held was literally covered by Macedonian flags and the singing and dancing seemed to go on without end. During the course of this particularly lengthy gathering, the organisers were also able to realise important initiatives in connection with the future needs of the movement – including the dissemination of relevant literature and the raising of financial means etc.

The police carried out their job properly – there were no incidents this year. Servants of the Bulgarian state security forces observed the gathering and filmed those present; however that was the extent of their activity. The problems that *were* created were done so at another location. This year, once again, Bulgaria refused to permit the Macedonian media to **attend the gathering. The explanation: ‘that the organiser of the event is an unregistered body and therefore the presence of journalists cannot be permitted’, is a stupid lie** – not only because there are no such laws in Bulgaria, but also because some of the organisations involved in managing the event, are in fact registered. Moreover this is clearly a case of the Bulgarian state violating media freedom and enforcing a media blackout against Macedonians and their organisations in Bulgaria. It was no accident, that this year again, not even one Bulgarian journalist was present at the event. *Since they have failed to silence us, the Bulgarian authorities are*



now attempting to make us inaudible...

However, OMO “Ilinden” PIRIN has already sent protest notes in relation to the recently and disgracefully staged Bulgarian census, to the Council of Europe, the European Parliament and to the U.N...

By Stojko Stojkov, Co-*President of OMO “Ilinden”* PIRIN, a Macedonian political party struggling for the rights of Macedonians in Bulgaria.

The original Macedonian version of this article was translated to English by George Vlahov of the AMHRC.

MAEI's Election Campaign

By Eftim Mitrevski

MACEDONIAN ALLIANCE



ALEANCA MAQEDONASE

I would like to discuss the local elections in Albania, which were held on 8 May 2011, by focusing on the campaign led by the Macedonian Alliance for European Integration (MAEI).

The candidate from the Macedonian Alliance gained success in the municipality of Pustets, however this result was not repeated in other areas where Macedonians reside – Golo Brdo, Gora, Tirana, Elbasan, Drach, Korcha, Pogradets and others. I realise this analysis may be unwelcome for some, however it is with absolute sincerity that I say there is no intention to negate the great results achieved. On the contrary, my purpose is based on the idea that if the facts are not made plain and results are not analysed, then we shall find it difficult to improve our efforts in the regions where we failed.

Let us review the situation together: why was it that the leadership of the party did not have a clearly defined agreement with the coalition partner, the governing Democratic Party; as to how and where they would run for the elections? Why was it that in the municipality of Trebishte, the Vice-President of the party, Edmond Osmani, was left hanging to the last moment, not having formed a coalition with the Democratic Party, which in the end resulted in him being the candidate for the Socialist Party? What were the reasons for this to occur in the way that it did?

It was one year ago that the coalition partner stifled private courses for the study of the Macedonian language to be held in some villages in the Golo Brdo region. Now, in the same region, the Vice-President of the Macedonian Alliance was left out of the loop and was not a coalition partner in the Trebishte municipality. It is my view that much of this, though not all of it, requires very little thought and is quite clear: the structures of the Albanian state worked to intentionally exclude Edmond Osmani from the coalition. For, if Osmani had been allowed to participate in the coalition, he would now be the mayor of the municipality of Trebishte. In which case, I would not have claimed that Trebishte had its first Macedonian mayor, as the vast majority of those residing there are in fact Macedonian; but what I would have been able to write is that the municipality finally had a representative who would implement projects for the benefit of Macedonian culture, including the study of the Macedonian lan-

guage and all in perfect accord with the laws laid out by the Albanian Ministry for Education. That, dear reader, would have been a huge success for Macedonians throughout the Golo Brdo region, something that had not been seen within the area, for 63 years; as according to the Albanian state archives, the Macedonian language was in fact taught in the Golo Brdo region from 1945-1948...

It is clear that the advancement of the position of Macedonians in Golo Brdo is not a minor trifle; though I cannot agree that it is beyond us - more desire and more effort are required. Legitimate means are available; with coordinated and perfectly legal work we can achieve meaningful results. For me this is a very sensitive and very delicate issue, we need to return to a more productive path with concrete projects before it becomes too late to save the Macedonian language.

Why did we not participate in the electoral council lists in Tirana, Elbasan and Drach? There were definitely opportunities for us to participate as a political subject and I believe that we would have emerged victorious. For example, the county committee in Korcha led by its dedicated president, Takyo Grozdani and his co-workers Yovan Shkembj, Elena Sorkadi, Yana Andoni and Yovan Filo succeeded in organising MAEI candidates to enter the electoral lists for councils in the towns of Korcha, Pogradets and Bilishte and indeed, in the town of Bilishte, Elena Sorkadi and Nertilda Milolari were elected to Council and in the municipality of Pirk we gained MAEI councillor, Kicho Muyo. Edmond Osmani himself, in the municipality of Trebishte, succeeded in having three councillors elected – Rustem Osmani, Bekyir Ago and Lyeft-er Chala.

For these excellent results, enormous thanks must be given to Mr. George Atanasoski, the Australian Macedonian Human Rights Committee (AMHRC) and Macedonian Human Rights Movement International (MHRMI) from Canada. On the other hand, if one converses with the MAEI activists in Korcha, Pogradets, Bilishte and elsewhere, they will tell you that they received no support from MAEI headquarters. This is a serious lapse. In spite of this lapse, the county committee in Korcha received a respectable 1,270 votes; however from the Mala Prespa region, MAEI only gained 780 votes and yet

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this whole area possesses 3,500 voters who are all Macedonian!

With great fanfare, propagandistic material, music and singers of folk songs, there came to Mala Prespa members of parliament from both Albania and Macedonia – the first group told us to cut short the spread of Macedonianism and the second, congratulated us on what we had already achieved. However, that does not explain the poor result – either the party leadership did not do its job properly or something is amiss with the voters...

In comparison, I would here like to mention the party belonging to the Chams in Albania – even though their party was formed less than a year ago, it gained 75,000 votes from the whole of Albania in total. The vast majority of Chams left the Democratic and Socialist parties and joined their own party. The Chams, with great determination, disciplined organisational structures and in cooperation with an institution they formed in order to analyse their national question, have made enormous progress in a very short space of time.

We need to learn from them.

A realistic analysis of our current situation tells us that we did not have a clear agreement with our coalition partner and that the leadership of MAEI does not have a definite program in connection with where and how to operate; if the party had fielded candidates on all levels for local government, it is certain that it would have gained far superior successes.

I think the party leadership needs to recognise these omissions as an error; the successes are to be congratulated but immediate concrete measures need to be implemented in order to avoid the mistakes made in this last election campaign. There is no point in passing over these problems with silence; there is no time for false pride.

They took Delight in Discovering Us and then They Forgot about Us:

Our Relations with the Republic of Macedonia

Dear reader, I am quite certain that many in the Republic of Macedonia, prior to 1990, were not even aware that significant numbers of Macedonians inhabit Albania. However after their initial delight in discovering our existence, the majority quickly forgot about us.

The Macedonian republic needs to widen its present narrow focus and end its inequitable practices when it comes to the Macedonians in Albania. Moreover, the involvement of Macedonian governments in the cultural life of Macedonians (whether they be Orthodox or Muslim) in Albania should be

standardised via clearly delineated procedures, so as to maintain a consistency that will apply, irrespective of which political party is in power.

At present, Macedonians in the rural areas of Golo Brdo and Gora and those in urban centres like Tirana, Drach and Elbasan, are neglected – they too would like to travel to Macedonia on sponsored tours and view the beauty of Ohrid; they too would like to receive aid in order to learn the Macedonian language; they too would like to obtain scholarships for higher education in Macedonia and indeed then they will begin to become prouder of their Macedonian background.

The villages in the counties of Gora and Trebishte would also enjoy, like others, receiving assistance for the organisation of an annual Macedonian folkloric festival – indeed an event like this in the vicinity of Trebishte would engage the participation of 32 villages! The Macedonians in these regions too, like to listen to and sing Macedonian folk songs composed and performed by stars like Vaska Ilieva, Petranka Kostadinova and Nikola Badev – just give them the opportunity and they will reveal a powerful pride in their Macedonian cultural background.

Dear Republic of Macedonia, there are many Macedonian cultural projects that we can cooperate on, but we cannot waste any more time – every hour that passes with inaction leads to the danger of an atrophy of Macedonian culture in Albania...it was only 20 years ago when the dictatorship ended here and then you discovered us with delight and we believed in you. It was at that very point dear Republic of Macedonia that you needed to implement serious measures for the development of Macedonian culture in Albania, however you did not view matters the way we did...if we had acted in unison, great things could have been achieved, but the truth is that you have neglected the issue of the rights of Macedonians in Albania.

Dear reader, do not think that I am trying to escape responsibility for our failings here in Albania, I have already highlighted these and I firmly believe that with more definitely coordinated collective action, we can save Macedonian culture in general and the Macedonian language in particular. I also want to make it clear to everyone that when one speaks of the Macedonians in Albania that does not just mean Mala Prespa – it means the Macedonians in Albania *as a whole*, because Macedonians live in Golo Brdo, Gora and Tirana too!

Eftim Mitrevski – member of MAEI
and editor in chief of the newspaper "Prespa".

Translated from Macedonian to English by
George Vlahov of the AMHRC.

AUSTRALIAN MACEDONIAN HUMAN RIGHTS COMMITTEE

in cooperation with

Macedonian Community of WA (Inc) | Macedonian Community of Adelaide and South Australia Inc
Aegean Macedonian Association of Australia Inc. | Macedonian Community Council of Illawarra Inc.

proudly present

AUSTRALIAN TOUR OF AEGEAN MACEDONIAN FOLKLORE GROUP "BELOMORTSI" AND MACEDONIAN HUMAN RIGHTS ACTIVISTS



Folklore Group "BELOMORTSI"

This experienced group of Macedonian folkloric dancers consists of ten performers from various parts of Aegean Macedonia including Lerinsko, Solunsko, Negusko, Kajlarsko and elsewhere.



Dimitri Jovanov

Editor of *Nova Zora*, the pro-Macedonian monthly newspaper distributed throughout Aegean Macedonia and beyond.



Pando Ashlakov

Recently elected President of the village of Ovchareni, Lerinsko and member of the leadership of *EFA-Rainbow (Vinozhito)*.

Spokesperson of the *Greek Helsinki Monitor*, an Athens based human rights organisation defending the rights of Macedonians and other minorities.



Dr. Panayote Dimitras

EVENT DATES

MELBOURNE (AMHRC 28th Annual Dinner Dance)

Saturday 13 August 2011, 6:30pm start at Grand Neret Receptions, 19 Salicki Ave, Epping

Three course meal, alcoholic beverages, live music and more!

Tickets: AMHRC Office - (03) 9329 8960 or 0431 056 353 or info@macedonianhr.org.au

SYDNEY (Aegean Macedonian Association of Australia Inc. in cooperation with the AMHRC)

Sunday 14 August 2011, 7:00pm start at Hurstville Entertainment Centre (Marana Auditorium), 16 MacMahon St, Hurstville

Three course meal, alcoholic beverages, live music, local dancing groups and more!

Tickets: Dragan Razmovski - 0412 944 376 or Risto Langov - 0404 376 467

WOLLONGONG (Macedonian Community Council of Illawarra Inc. in cooperation with the AMHRC)

Monday 15 August 2011, 6:30pm start at "Sun Lounge" - Macedonian Orthodox Church St Dimitrija Solunski, 8-14 Stewart Street, Wollongong

Tickets: Mendo Trajcevski - 0439 752 227 or mendo@mwainc.org; Ilce Karamacoski - 0438 727 843 or i.karamac@hotmail.com

PERTH (Macedonian Community of WA Inc. in cooperation with the AMHRC)

Saturday 20 August 2011, 7:30pm start at the Macedonian Community Centre of WA, 1 Macedonia Place, North Perth

Tickets: Chris Terpou - (08) 9328 7852 or admin@macedoniawa.com.au

ADELAIDE (Macedonian Community of Adelaide and South Australia Inc. in cooperation with the AMHRC)

Sunday 21 August 2011, 3:00pm start at the Macedonian Community Centre, 148 Crittenden Road, Findon

Tickets: Vasko Tanevski - 0412 076 514 or tanevskv@gmail.com





The Right to Self-Determination and the Victorian Human Rights Charter

By Vasko Nastevski

The following article is a paper submitted by the Australian Macedonian Human Rights Committee (AMHRC) on 7/6/2011 to a Victorian Parliamentary Review on the *Charter of Human Rights and Responsibilities Act 2006* (Vic) (*Charter*).

Summary

The experience of the Macedonian Community in Australia provides clear justification for the inclusion of the right to self-determination in the *Charter*.

Macedonians have been subjected to very specific acts by different levels of Government in Australia that have threatened the enjoyment of the right to self-determination of the Macedonian community on both an individual and collective level.

Whilst the right to self-determination in the context of Australia is generally viewed in light of its application and affect on Indigenous Australians, as will be demonstrated below, the inherent value of the right to self-determination does also have relevance to other individuals and communities.

Development of the concept of self-determination

History records a common reference to the principle of self-determination as being a right afforded to 'nations'. Ernest Gellner provides two basic measures of what is meant by 'nation' or 'nations' and which is essential in order to be able to talk about the right to self-determination of nations; firstly where a shared culture exists, culture being explained in terms of a system of ideas, association, behaviour and communication amongst people, then these people who share these common traits can be said to form a nation and secondly; people are also of the same nation if they recognize each other as belonging to the same nation (Gellner, 1983: 7).

Self-determination has been associated simultaneously and principally with the concept of the nation state, thus if a 'nation' is disillusioned and unhappy within a given state then the 'nation' will naturally seek some form of self-aggrandisement and ultimately the creation of their own 'nation state'. This view, which sequentially sets out the events leading to self-determination for 'nations', relies on the relatively contemporary notion of nationalism. It is based fundamentally on the theory that self-determination is the logical conclusion to the historical development of a group of peoples' national consciousness. But rather than awakening a dormant nation, nationalism as Gellner prescribes, is simply *'the consequence of a new form of social organization, based on deeply internalised, education-dependent high [literate] cultures'* (Gellner, 1983: 48) and relying particularly on cultural homogeneity.

The premise that draws together nations with feelings of nationalism and the inevitable aspiration of national self-determination can partly be explained by the proposition of *'entrenched parochial sentiment'*. A psychological force exists that affects human beings' desire in a way so

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that they associate primarily with their immediate familiar group members. This so-called urge to parochialism **'suggests a political structure which satisfies an emotional need for self-government while avoiding the dangers and awkwardness involved in association with other, dissimilar, groups'** (Buchheit, 1978: 2). Buchheit suggests that it is because of the distinct absence of voluntary association or disassociation, that self-determination has manifested itself so resoundingly in the twentieth century as the **'primary expression of disapproval of involuntary political association'** (Buchheit, 1978: 3).

Historians and international lawyers alike trace the origins of the principle of self-determination to the American Declaration of Independence in 1776 and the French Revolution in 1789. Antonio Cassese affirms that these events mark a definitive demise in the notion that the individual and peoples were simply objects of the ruling monarch and accordingly utilised by the ruler or Head of State purely for his/her interests. A new insistence emerged that the government be responsible to the people (Cassese, 1995: 11).

United States' President Woodrow Wilson is seen as one of the early proponents of the principle of self-determination. His thoughts on the subject developed from a Western democratic theory standpoint within the paradigm that existed post World War I. Wilson promulgated the idea of consent and a right of peoples to choose their government, thus he saw self-determination as meaning self-government. This doctrine became popularly known as **'Wilsonian self-determination'** (Cassese, 1995: 19). Wilson further conceived the principle of self-determination and the protection of minorities as a direct corollary. He attempted to include a provision in the League of Nations Covenant that afforded **'all racial or national minorities ... exactly the same treatment and security, both in law and in fact, that is accorded to the racial or national majority.'** However, this 'minorities' provision did not make it into the final text of the Covenant, instead the protection of minorities was left to various minorities' treaties, which basically applied the principle of reciprocity, meaning, **'I protect your minority, you protect my minority'** (Thornberry, 1980: 429-430).

The principle of self-determination went from the mainly rhetorical space it occupied during the League of Nations to a period in which it would be considered as a positive human right under the auspices of the United Nations. The Charter of the United Nations provides the overarching theme for the right to self-determination under Article 1, which reads:

To develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, and to take other appropriate measures to strengthen universal peace (*Charter of the United Nations and*

Statute of the International Court of Justice, Article 1(2).)

What is noteworthy in the UN Charter is the reference to **'peoples' in the framework of the right to self-determination**, which suggests some application of the principle of self-determination outside the scope of the **'state'**. **The terms 'state', 'nation' and 'people' are all used in the UN Charter. Whilst the term 'nation' is broad enough to apply to all political entities including 'states', the term 'peoples' refers to 'groups of human beings who may, or may not, comprise states or nations'** (Thornberry, 1989: 871).

For the purposes of applying current international law in respect to the right of self-determination it is important **to make a distinction between 'nations' and 'peoples'**. On one view, the definition of nations consists of an entire citizen body of a state, therefore presupposing that all the nationals of the state form the nation. In each state there **is one nation, and this is why the terms 'state' and 'nation' have become practically interchangeable.** But within the compass of one state and one nation there can exist several peoples, large and small (Dinstein, 1976: 103-104). **Therefore, on this understanding 'peoples' can be interpreted to include groups other than political and legal entities such as states or administrative units within states.**

There are both objective and subjective components to **determining who the 'self' is in 'self-determination' or otherwise who the 'peoples' are that have a right to self-determination.** As a minimum, members of a group have to think of themselves as being distinct, whereas to satisfy the objective component, they must have certain common characteristics such as language, history or religion (Hannum, 1990: 35). **The 'peoples' have to have some commonality of history, language, religion, geographical connection, commerce, philosophy or other cultural aspects, so as to provide a group identity. They must be sufficiently in number to warrant being termed as 'peoples', they need a will to be seen as separate and distinct 'people' and have institutions that can give formality to this will** (Kirby, 1993: 342-343).

The adoption of the 1960 Declaration on the Granting of Independence to Colonial Territories and Peoples saw the *principle* of self-determination begin to become a *right* to self-determination (especially for peoples belonging to colonial territories). The Declaration proclaims a necessity for **'bringing to a speedy and unconditional end colonialism in all its forms and manifestations'** (*Declaration on the Granting of Independence to Colonial Countries and Peoples*, dec 6). The Declaration seems wary of creating potentially chaotic situations by inspiring any claims to self-determination outside immediate relevance to colonial territories. The premise of the Declaration therefore, seemingly being self-government. UN Resolution 1541 itself obliges states to continue reporting on any colonial territories until **'a territory and**

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If the right of self-determination means the right to cultural, economic and political development then the right to identify as belonging to a particular ethnicity, religious denomination or linguistic group must form the basis of self-determination for the individual.

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its people attain a full measure of self-government' (Principles which should guide Members in determining whether or not an obligation exists to transmit the information called for under Article 73e of the Charter, pr 2).

By maintaining the territorial integrity of the country it provides for a transition to self-government for all the inhabitants of that territory. This was further reinforced in the *Western Sahara Case* heard before the International Court of Justice (ICJ), which advocated a right of the people of a colonial territory to determine under whose rule or which rules they wish to live. Self-determination was generally seen by most countries as ending with the independence of colonial peoples, consequently not being accorded to nationalities or minorities (Fawcett, 1979: 5). In these circumstances minorities facing disadvantage become obliged to search for justice within the boundaries of existing states (Thornberry, 1991: 10). This perhaps presumes that there might be some application of the right as *'internal self-determination'*. This term is used to refer to the different forms of self-government or separateness achieved by minority groups, as a degree of self-determination, within the boundaries of the state they inhabit rather than through secession, and within the overriding political system of that state (Steiner and Alston, 2000: 1249 & 1289). By entitling *'All peoples'* to *'freely determine'* their political status and to *'freely pursue'* their economic, social and cultural development it suggests that the peoples are able to determine who their legislators and political leaders will be, without undue influence from the state (Cassese, 1995: 52-53). However, whilst this *'internal self-determination'* doctrine gives the right to the population of sovereign states to determine their own form of government, it does not advocate that the population has a right to vote for independence. This interpretation of self-determination only means having the right to participate in the political processes of a given state (Robertson, 2000: 150).

The UN Covenants: Self-Determination and the Individual

Probably the most important documents in relation to international human rights law are the two Covenants approved in 1966,

namely the *International Covenant on Civil and Political Rights* (ICCPR) and the *International Covenant on Economic, Social and Cultural Rights* (ICESCR). In relation to self-determination, both Covenants open with an identical Article 1 that mirrors Declaration 2 in the 1960 Declaration on the Granting of Independence to Colonial Territories and Peoples:

All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development (*International Covenant on Civil and Political Rights* and *International Covenant on Economic, Social and Cultural Rights*, art 1).

Given the supposed universal applicability of these two human rights treaties, a suggestion may be made that the reference to *'All peoples'* in both documents, might well indicate that the right to self-determination could be applied outside of the decolonisation process and incorporate peoples other than those in formerly colonial territories. Indeed, to limit the application of the principle of self-determination only to newly de-colonised peoples *'would have confined the right ... most narrowly. ... The notion that cultural and national identity is limited, for the purposes of the peoples' right to self-determination, to formerly colonial states cannot be accepted ... [i]t also denies the generality of the language of the [UN] Charter, the Universal Declaration and [importantly] the Covenants'* (Kirby, 1993: 342).

Given that self-determination is a human right incorporated into United Nations human rights instruments and if we accept that it has application to individuals, it is necessary to then consider its relevance to individuals as part of a broader community, especially in relation to its association with self-identity. Article 27 of the ICCPR provides a statement of rights that are essential to the defence of minority identity and thus encapsulates the *'right to an identity'*. It represents *'the essence of the case for minorities within the corpus of human rights - the claim to distinctiveness'* (Thornberry, 1993: 6). The Article reads as follows:

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In those states in which ethnic, religious or linguistic minorities exist, *persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their language* (*International Covenant on Civil and Political Rights*, art 27).

Article 27 does not grant these rights specifically to minorities as an unequivocal collective right, but instead to *persons belonging to such minorities*. This is explained by the reluctance of states **‘to concede rights to collectivities which may come to rival the state itself’** (Thornberry, 1989: 880). If the right of self-determination means the right to cultural, economic and political development then the right to identify as belonging to a particular ethnicity, religious denomination or linguistic group must form the basis of self-determination for the individual. Ethnic self-identification is an important component of self-determination (Kallen, 1996: 113-123), moreover, language and identity are related to self-determination to the extent that our mother tongues form and are symbols of our identity, despite any physical and psychological changes over time (Skutnabb-Kangas, 1996: 124-132).

The value of these cultural identity rights cannot be fully appreciated by the individual without being able to share in the enjoyment of these interests with others (McDonald, 1998: 316-319). The UN Human Rights Committee similarly determined that even though **‘the rights protected ... are individual rights, they depend in turn on the ability of the minority group to maintain its culture, language and religion. Accordingly, positive measures by the States may also be necessary to protect the identity of a minority and the rights of its members to enjoy and develop their culture ... in community with other members of the group’** (Human Rights Committee, *General Comment 23: The Rights of Minorities*, para 6.2).

The UN Human Rights Committee clarifies that **‘the persons designed to be protected [by Article 27] are those who belong to a group and who share in common a culture’** (Human Rights Committee, *General Comment 23: The Rights of Minorities*, para 5.1). In order to enjoy ones culture, it must be understood that this includes the right to belong to a particular ethnic identity, *which is defined by the cultural group itself*. The **‘right to an identity must remain a key element in any overall system to protect minorities’** (Thornberry, 1991: 141) and **‘what is at stake is the ability of ethnic minorities to preserve their cultural identity and their cultural inheritance, their own culture’** (Thornberry, 1991: 141). Accordingly, it recognises that the right to an identity is implicit in Article 27.

The UN Human Rights Committee has recognised the

need to preserve the identity of particular groups (*Sandra Lovelace v Canada* CCPR/C/R.6/24, 29 December 1977, para 17) and has held that **‘objective ethnic criteria in determining membership of a minority’** should not be ignored (*Kitok v Sweden* CCPR/C/197/1985 27 July 1988, para 9.7). A Government’s manipulation of an ethnic identity is not compatible with the human right to self-determination.

Article 27 has also inspired the *United Nations Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities*. Whilst it is not a binding instrument, it does establish standards to which states should aspire (Cooper, 2003: 28). At the outset, Article 1 asserts that:

States shall protect the existence and the national or ethnic ... identity of minorities ... and shall encourage conditions for the promotion of that identity (*Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities*, art 1).

The cultural and ethnic dimensions of existence are fundamental to the Declaration, since ethnic minorities could be effectively denied their existence through different government policies (Thornberry, 1993: 20).

The right to self-determination and the Macedonian Community in Australia

The Macedonian community, like all other immigrant populations in Australia represents a culturally unique group of people. However, it has found itself in a particularly unequal position as compared to other minorities, as the only ethnic group in contemporary Australia to have its identity negated and its right to self-determination thwarted through institutionalised measures implemented at both the State and Federal Government levels.

Macedonians in Australia have had their existential basis negated at three levels:

- As regards the manner in which those who originate from the Republic of Macedonia have their country of birth labelled, namely **‘FYROM’ (Former Yugoslav Republic of Macedonia)**;
- The implementation by the Federal Government of an inaccurate and offensive nomenclature Directive whereby Macedonians that originate from the Republic of Macedonia have been renamed **‘Slav Macedonian’**, and Macedonians that originate from contemporary countries outside Macedonia (eg: Greece, Bulgaria, Albania etc...), have been categorised as **‘individuals associated to Slav-Macedonians’**, thereby not even being afforded their own **‘ethnic identity’**, rather denigrated as mere associates (Ethnicity Directive); and

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- The implementation by the State Government of Victoria of an equally inaccurate and similarly offensive nomenclature directive whereby the language of the Macedonian people was renamed to that of **'Macedonian Slavonic' (Language Directive) (See Endnote)**.

All three levels of institutionalised negation of a Macedonian identity have, and continue to have a detrimental effect on the Macedonian Community. An appeal to self-determination in Australia by the Macedonian community has not met the interests of this community, especially as no such right has been formalised by statute enabling direct recourse. Currently it has a racial qualifier imposed on it by the Federal Government against its wishes. The **'Slav' prefix adopted by the government** to define individuals belonging to this group is discriminatory and racist. It not only continues the de-humanising experience encountered by individuals from this community in their country of birth, having faced forced assimilation and denial of the existence of their ethnicity, but it knowingly refuses the community its right to self-identification. Self-determination is a human right that can afford the Macedonian Community (or any other individual or Community) the relevant protection from enforced nomenclatures that deny that individual or Community their existential basis, by adoption of the principle of self-identification.

Currently, the Macedonian community appears to be treated differently to any other community, as no other group is subject to qualification of their ethnic identity. In comparison, other ethnic groups have **'recognition, enjoyment and exercise'** of their rights without any government directives effectively re-naming their ethnic identity. This should not be possible and by including the right to self-determination in the *Charter* and giving individuals the ability seek recourse by invoking such a right as a direct cause of action, would provide affected individuals with the ability to seek the exercise of this important right. Incorporation of the right to self-determination within the *Charter* will provide legal protection for this important human right. There should be no room for any individual or community to be the subject of such an existential threat.

Conclusion

The right of people to self-determination is now an accepted international human rights principle that is often referred to. It is extensively documented within international treaties and conventions, forms the basis of various Declarations and Resolutions, which makes it the subject of regular appeal by people. The right to self-determination is a principle that can apply according to existing individual circumstances. Whilst the antecedents to the right were based around the concept of some territorial equation, therefore offering 'peoples' the right to

form a legal and political entity based on the common **aspirations and characteristics shared by the 'peoples'**, it now also provides rights to minority groups being persecuted or discriminated against by the majority ruling group within existing states.

In Australia, the effect of Government directives that have impacted on the existence of members of the Macedonian Community is inconsistent with the right to self-determination. Any manipulation of the name of the ethnic identity of the Macedonian community, even for administrative purposes, is to deny the Macedonian community recognition of their human right to self-identification. The Committee on the Elimination of Racial Discrimination has stated clearly that the ways in which individuals are identified as being members of a particular ethnic group is to **'be based upon self-identification by the individual concerned'** (CERD General Recommendation VIII, *Identification with a particular racial or ethnic group (Art.1, par.1 & 4)*). Accordingly, there should be explicit acknowledgment that the self-ascription the community upholds is to be treated as being valid. Manipulating the name of a Community introduces a new label for the community and the one based on self-identification essentially ceases to exist. This has the effect of nullifying or impairing the recognition of the right to self-identify.

The application of the right to self-determination (for individuals) is manifested through the broader cultural group, especially through the ancillary right to self-identification. One of **'the most sacred rights of humanity is to be ourselves and be in control of the making of ourselves. Our group identity and control over our lives is symbolised by the name we associate with ourselves'** (Broome, 1991: 45). The **'recognition of a people's fundamental right to self-determination must include the right to self-definition and to be free from control and manipulation'**. This includes the **'right to inherit the collective identity of one's people and to transform that identity creatively according to the self-defined aspirations of one's people'** (Dodson, 1994: 6). Any attempt at (re)defining an ethnic identity that has been freely chosen by those individuals is inconsistent with international human rights standards.

The Macedonian community appears to be treated differently to any other community, as no other group is subject to qualification of their ethnic identity. In comparison, other ethnic groups have **'recognition, enjoyment and exercise'** of their rights without any government directives effectively re-naming their ethnic identity. Other groups have **'recognition, enjoyment and exercise'** of their identity on a different and unequal footing to that of the Macedonian community.

It is unacceptable for Government to impose offensive nomenclature on individuals or on an entire community that effectively questions their very existence. No ethnic

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group should be required to justify their ethnicity. No individual or community in Australia should be placed in a position of permanent social and cultural disadvantage.

Endnote

Following successful legal action by the AMHRC (in conjunction with the Macedonian Teachers Association of Victoria), the Language Directive was ultimately declared unlawful under the *Racial Discrimination Act 1975* (Cth), see *Australian Macedonian Human Rights Committee (Inc) v State of Victoria* H97/189 (2000) HREOC (8 September 2000) (Alexander Street SC).

By Vasko Nastevski – AMHRC

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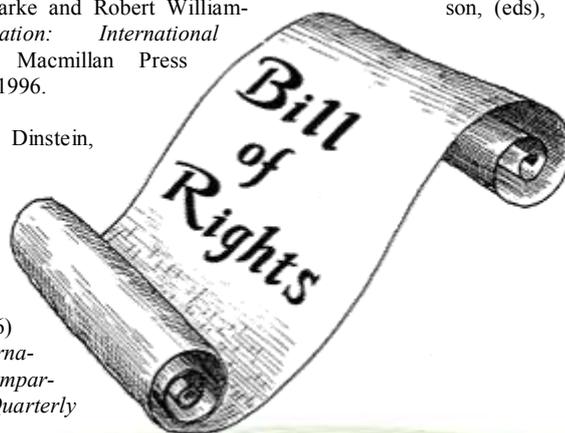
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Established in 1984 the Australian Macedonian Human Rights Committee is a nongovernmental organization that informs and advocates to governments, international institutions and broader communities about combating racism and promoting human rights. Our aspiration is to ensure that Macedonian communities and other excluded groups throughout the world are recognised, respected and afforded equitable treatment.

