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**SECOND REPORT SUBMITTED BY ARMENIA  
PURSUANT TO ARTICLE 25, PARAGRAPH 1  
OF THE FRAMEWORK CONVENTION FOR  
THE PROTECTION OF NATIONAL MINORITIES**

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## Introduction

1. Pursuant to paragraph 1 of Article 25 of the Framework Convention for Protection of National Minorities, the Republic of Armenia is submitting its second report on the implementation of the Convention and progress of legislative and other measures taken to give effect to the principles set out in the framework Convention.
2. The reports takes into account the Resolution ResCMN(2003)2 on the implementation of the Framework Convention for the Protection of National Minorities by Armenia adopted by the Committee of Ministers on 15 January 2003 at the 824th meeting of the Ministers' Deputies, the opinion of the Advisory Committee on implementation of the Framework Convention by Armenia adopted on 16 May 2002 in respect of Armenia's first state report submitted pursuant to Article 25(1) of the Framework Convention for the Protection of National Minorities, and issues raised in that opinion, written comments of the Republic of Armenia on the opinion of the Advisory Committee on the Framework Convention for the Protection of National Minorities, special questions of the Advisory Committee, issues raised in Armenia report by European Commission Against Racism and Intolerance on 13 December 2002.
3. This report has been prepared by Department on National Minorities and Religion Issues of the Staff of the Government of the Republic of Armenia. The report does not contain analysis of Armenia's socio-economic situation but specifies that should Armenia had resolved her key socio-economic issues, the national minorities living in the country would have had more opportunities for preserving their identities and could have received more material support from the state. The country's has much more legal framework and environment conducive for the rights of national minorities for preservation of their ethnic identity than financial opportunities for realisation thereof.
4. The sources of the report include information provided by respective ministries and agencies of the Republic of Armenia, leaders of national minority organisations of the RoA and discussions with NGOs, studies, expert surveys, meetings of the staff of the Department on National Minorities and Religion Issues in national minority communities and discussions held during such meetings, submissions by representatives of national minorities of RA to the Department and analysis of requests and proposals contained therein.
5. Overall, besides meeting with dozens of national minority NGOs, in 2004 the staff of the Department on National Minority and Religion Issues visited dozens of national minority communities, NGOs and organisations, including more than 30 religious organisations, 4 Assyrian communities, 2 Russian sectarian communities and about twenty Yezidi-Kurdish settlements throughout Armenia (see [Table 1](#)).

## **SECTION 1: Practical arrangements made at national level for following up the results of the first monitoring cycle of the implementation of the Framework Convention**

### **1. Prior to the creation of a state structure on national minorities issues**

6. The opinion of the Advisory Committee on implementation of the Framework Convention by Armenia adopted on 16 May 2002 at the 14<sup>th</sup> meeting of the Advisory Committee was translated (into Armenian) and in September 2002 submitted to all stakeholders for discussion and comments. A written summary of the comments was submitted to the Council of Europe.

7. On 11 December 2002, the Ministry of Foreign Affairs of the Republic of Armenia submitted to the Prime Minister of the Republic of Armenia a list of measures proposed in respect of elimination of shortcomings identified in the opinion (specifically, shortcomings of legislation on national minorities, absence of a specialised government body for national minorities, delays with the establishment of a cultural centre for national minorities, insufficient participation of national minorities in the making of policies and taking of decisions concerning them and shortcoming in fields of education, access to media and use of minority languages).

8. Resolution ResCMN(2003)2 on the implementation of the Framework Convention for the Protection of National Minorities by Armenia adopted by the Committee of Ministers on 15 January 2003 at the 824<sup>th</sup> meeting of the Ministers' Deputies was translated into Armenian and at the end of April of 2003 submitted to the Prime Minister of the Republic of Armenia along with recommendations for addressing the issues raised in the resolution.

9. On 3 – 4 June 2004, Yerevan hosted a Follow-up seminar on monitoring of implementation of the Framework Convention for the Protection of National Minorities co-organised by the Ministry of Foreign Affairs of the RoA and Council of Europe Secretariat and attended by representatives of stakeholder government bodies of the Republic of Armenia, representatives of national minorities and Gaspar Biro, Vice President of the Advisory Committee. All participants received Armenian, Russian and English texts of the Framework Convention and Explanatory report, the Advisory Committee opinion, comments of the government of the RoA on the opinion and Resolution ResCMN(2003)2 of the Committee of Ministers of the Council of Europe.

The workshop had the following objectives:

- introduce representatives of the government bodies and national minorities of the Republic of Armenia to the results of the Framework Convention implementation monitoring.
- continue the dialogue in progress with the Advisory Committee as proposed by subsection (a) of paragraph 3 of Resolution ResCMN(2003)2.
- discuss measures undertaken by the Republic of Armenia pursuant to the adoption of the Advisory Committee's opinion and above Resolution.
- define future steps to be taken by the Republic of Armenia for implementation of the Framework Convention in regard of adoption of legislation on national minorities, amendment of the current legislation and practical reforms.

The workshop adopted the following conclusions:

1. Resume the discussion of a draft law on national minorities with all stakeholder ministries.
2. Take measures for creation of a specialised structure within one of the state government bodies.
3. In terms of education and teaching of and in minority languages, it was decided to incorporate respective components in the strategy for education sector reform. It was also decided to take practical interim measures.
4. In terms of the cultural policy, it was decided to pay more attention to the issues of maintaining and developing minority cultures, specifically to the creation of a cultural centre for national minorities.
5. In terms of access to the mass media, it was mentioned that while the legislation created certain favourable conditions, the practical implementation, especially in terms of electronic mass media, was not sufficient. Weekly 1-hour long TV programmes in minority language stipulated by the legislation are not there. Private TV companies are not motivated to produce programmes in minority languages or about minorities.
6. At the local level, the issue of participation of national minorities in the the decision-making process is resolved by means of election of national minority representatives to the local self-government bodies. At the national level, this participation is not sufficient in spite of the fact that the Constitution and the Electoral Code of the RoA (in terms of representation in the National Assembly), as well as the Civil Service Code of the RoA (in terms of involvement in the state civil service) ensure a certain legal framework to this end.

The Ministry of Foreign Affairs submitted the results and conclusions of the workshop to the Prime Minister on 25 June 2003 along with a proposal to take measures towards follow-up on the results of the monitoring.

## **2. After creation of a state structure for national minorities issues**

10. The Department on National Minorities and Religion Issues of the Staff of the Government of RoA was created in January 2004. In March 2004, the Department produced an Armenian language publication of the book titled “National Minorities in Armenia: Obligations and Opportunities”, which contains the Framework Convention for Protection of National Minorities, Armenia’s First Report on implementation of the Framework Convention for Protection of National Minorities, Opinion on Armenia of the Advisory Committee of the Framework Convention for the Protection of National Minorities and Comments of the Republic of Armenia on Advisory Committee’s Opinion in regard of implementation of hte Framework Convention for Protection of National Minorities. The publication was launched on 26 March 2004, in the framework of a workshop convened in the government of the RoA with participation of all government, international and civil society stakeholders; the publication was distributed to all participants with a special request to the national minorities to discuss, comment or make recommendations in relation to the above documents. During subsequent months, the staff of the Department on National Minorities and Religion Issues consistently followed-up with NGOs representing the interests of national minorities requesting them to obtain comments from at least their ethnic communities. Unfortunately, these requests did not produce any reaction. Similarly, during meetings with national minority communities whose summary list is provided as an annex table, the staff of the Department introduced the above

documents and requested oral or written comments either on the spot or pursuant to the meeting. No response was obtained during these meetings either.

11. In June 2004, the Department for National Minorities and Religion Issues of the Staff of the Government of the RoA produced a publication on FREEDOM OF CONSCIENCE, RELIGION AND FAITH (Rights, Opportunities, Obligations) that contained laws and other legal documents of RoA on freedom of religion and conscience including international instruments binding for Armenia, the list of religious organisations registered in Armenia, information on religious communities that were not registered or had a different status, as well as a brief analysis of the situation of religion in Armenia. The publication was launched on 6 July 2004 in the Government building with participation of representatives of religious organisations, state structures and international and local NGOs. During the launching ceremony, rights of religious organisations were presented; opportunities and ways of cooperation with religious organisations were discussed. Both discussions were widely covered and subsequently commented by the media.

## **SECTION 2: Measures taken to improve implementation of the Framework Convention in response to the resolution adopted by the Committee of Ministers in respect of Armenia**

### **1. General Provisions**

12. After submission of Armenia's first report in 2001, the country registered significant changes in issues relating to national minorities including in legislative regulation and performance of administrative bodies.

- a) The law on Ombudsman was adopted on 21.10.2003 and entered into force on 1 January 2004; the first ombudsperson was appointed by a presidential decree of 19 February 2004 and started her tenure effective 1 March. Since that date, Armenia effectively embarked upon the formation of the ombudsman system (the text of the law is enclosed to the report).
- b) The Department on National Minorities and Religion Issues of the Staff of the Government of RA was created in January 2004. This structural division of the Government Staff participates in the formulation of plan of action of the government, submits proposals for the implementation and amendment of the plan and pursuant to the law on Freedom of Conscience and Religious Organisations, performs functions delegated to it by the Government of the Republic of Armenia for regulation of relations between the state and religious organisations and for "preservation of traditions of persons belonging to national minorities and safeguarding their language and cultural development rights".
- c) a draft law on national minorities containing a set of indicators related to the national minorities was prepared in cooperation with representatives of national minorities of Armenia.
- d) the scope of awareness of national minority rights has increased substantially.
- e) a Government decree No. 565-A of 22 April 2004 allocated a space for the cultural centre for national minorities. Presently, financial resources are being identified to bring the premises of the cultural centre to suitable operating condition.
- f) A law on the bases of culture legislation was adopted on 20 November 2002; Article 8 of the law stipulates "position towards cultures of national minorities". The Article specifically reads, that "the Republic of Armenia supports preservation and development of cultural identity of national minorities residing in its territory and through state support programmes contributes to creation of conditions for maintenance, dissemination and development of their religion, traditions, language, cultural heritage and culture".
- g) A new criminal code of Armenia entered into force on 1 August 2003; its Articles 143, 160, 226, 392 and others are related to violation of national, religious and language rights and instigation of hostility.
- h) A new law on mass media was adopted (entered into force on 8 February 2004) replacing a previous law on Press and Other Mass Media of Mass Information adopted on 8 February 1991. The law on mass media does not require mandatory registration of media outlets and neither it makes any requirements in relation to the language of a media

outlet thus providing more opportunities to such media to impart information in the language(s) of their choice.

- i) A law on freedom of information entered into force effective 15 November 2003; the law does not stipulate any requirements with regard to the language used in submitting written inquiries for information. Consequently, national minorities may file their information inquiries in their native language or any other language known to them. Submission of an information inquiry in another language may not be considered as a valid ground to refuse the requested information.
- j) In February 2004, National Assembly of RA adopted a law on Bases of Administration and Administrative Procedure that enables administration bodies of the RoA to make submissions in national minority languages with enclosed translation into Armenian.
- k) A law on Alternative Service was adopted on 17 December 2003 and entered into force effective 1 July 2004; Article 3(h) specifies that citizens eligible for compulsory military conscription have the right to choose an alternative service if compulsory military service as well as carrying, holding, keeping and using arms is contrary to their religious beliefs or convictions.
- l) A law on meetings, assemblies, rallies and demonstrations was adopted on 28 April 2004.
- m) Numerous national minority organisations, registered with the state register, re-registered or not registered, operate freely in Armenia. Their majority cooperates with public administration bodies including Department for National Minorities and Religion Issues (see also our response on Article 7).

## **2. Demographic Landscape of the Republic of Armenia**

13. The important changes that took place in Armenia's demographic situation like drastic decrease of natural population growth (fertility rate dropped from 2.6 to 1.2 which does not provide even for simple reproduction of the population) and unprecedented emigration, resulted in decrease of the total population. Such decrease affected both national minorities and the title nation, i.e. Armenians. The ethnic composition of the population of Armenia according to the results of 1989 official census is presented in Table 2 of the report. The ethnic composition of the Armenian society as per 2001 census is presented in Table 3 of the report.

14. According to these tables, quantitative changes (in ethnic composition) were accompanied by qualitative changes. The military conflict at the time of 1989 census and emigration that continues to date, have considerably affected the ethnic composition of the Republic of Armenia. Practically all Azeris left Armenia (several Azeris have stayed, but their number does not exceed 30; at least only so many persons introduce themselves as Azeris<sup>1</sup>). Like Azeris, the majority of Moslem Kurds also left (according to the Department on National Minorities and Religion Issues, there are probably about twenty Moslem Kurds who stayed in

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<sup>1</sup> The first national census of 2001 was conducted using a UN methodology whereby the questionnaire section on nationality (ethnic origin) was filled in based on oral responses only. The methodology prohibits requesting any documentary support for the answers provided.



Armenia), while Yezidis<sup>2</sup>, whose ethnic identity was officially denied by the Soviet regime, since 1989 census have been affiliating themselves with Yezidi nationality that expresses their ethnicity. After 1926, Yezidis were re-introduced into national census of 1989 and 2001 pursuant to their numerous requests to register them as a distinct ethnic group. Thus, the most important qualitative changes in the demographic structure of Armenia included mass departure of Azeris and establishment of Yezidis as an independent ethnic group.

Comparative data on 1989 and 2001 censuses in terms of the ethnic structure of Armenia's population is presented in Table 4.

15. Armenia thus saw decreased number of all nationalities (ethnic groups) living in her territory, including Armenians. Between 1989 and 2001 censuses, the number of Armenians increased by only 61,738; in view of the fact that between 1988 – 2002 Armenia received more than 400,000 ethnic Armenian refugees most of whom arrived from Azerbaijan (360,000) and other USSR republics, and considering the likely natural growth dynamics, it is possible to realistically estimate the statistical value reflecting decrease of Armenian population. The share of national minorities dropped from 6.7 percent to 2.2 percent (of the total population). Since 2.6 percent of these 6.7 percent were Azeris, and all other nationalities (ethnic groups) accounted for only 4.1 percent, the total number of national minorities decreased by 1.9 percent due to mass emigration.

16. The total number of persons belonging to national minorities is 67,657, with Yezidis representing the majority with 40,620 persons, or 73 percent of all non-Armenian population. All other nationalities together account for 27 percent. at the same time, quite a lot are dispersed throughout the country which to a degree hinders fulfilment of their educational, cultural, collective and group identity rights. Naturally, both collectively and separately (as ethnic communities and or individuals), they are subjects of the law on national minorities, but their numbers and dispersion complicate the state support for enjoyment of their minority rights. Notwithstanding, the Government of the RoA pays special attention to education and cultural issues of ethnic minorities that live in the country and do not have an independent statehood of their own, such as Yezidis, Assyrians and Kurds.

17. Overall, various groups of national minorities of the RoA are concentrated in the cities of Armenia, predominantly Yerevan, Gyumri, Vanadzor and Abovian. *Besides Assyrians, Yezidis and Kurds who are predominantly rural, the absolute majority of other national minorities are urban residents.* Only 7,413 of 40,620 Yezidis, 315 of 1,519 Kurds and 524 of 3,409 Assyrians live in cities, while, for example, the same ratio in the case of Greeks is 853 out of 1,176 and 10,489<sup>3</sup> out of 14,660 in the case of Russians. Table 5 of the annex presents distribution of Armenia's resident urban and rural population by nationality.

18. Rural settlements with national minority population or combined Armenian and minority population are located both in the high alpine, subalpine and lowland areas of Armenia. The distribution of mixed or predominantly minority population by rural settlements is presented in Table 6.

19. Population of predominantly Yezidi villages of Rya-Taza, Amre-taza, Miraq, Sangyar, Shenkani, Alagyaz, Jamshlu, Ortajya, Derek and Avshen also includes several ethnic Kurds.

<sup>2</sup> Since 1939 census, USSR censuses did not contain any reference to Yezidi ethnic group, although Yezidis living in Armenia quoted "Yezidi" in the "national affiliation" section of their passport.

<sup>3</sup> The majority of rural Russians are so-called Molokans or Russian old believers historically inhabiting Lermontovo and Fioletovo villages of Lori Region.

20. Other national minorities do not constitute significant numbers of population in other settlements of Armenia and statistics on their distribution by settlements is not available. Some information on the issue is contained in paragraph 39 of Armenia's first report.

21. About 3.15 thousand persons (about 90% of Assyrians living in Armenia), consider Assyrian their mothertongue, in the case of Yezidi this number is 32.4 thousand, or about 80% of resident Yezidis, in the case of Greek – 0.75 thousand or about 58% of all resident Greeks, Kurdish – 1.25 thousand or about 78% of the total number of Kurds living in Armenia. Of these, not everyone knows their mothertongue (there is no reliable data as to how many and how well they know the language). In any event, the number of persons who speak their mothertongue does not exceed the above figures (e.g. 80% of Assyrians can speak Assyrian and 2% can write it)£ About 98% of Russians or 14.5 thousand persons consider Russian their mothertongue.

22. Russian is also widely used by non-Russians (Russian is a second language to about 85% of Armenia's population and the first language to about 13%). Russian is considered a mother tongue by some Armenians, Kurds, Greeks, Jews, Ukrainians, Poles, Germans, Georgians and others.

23. Very few representatives of other nationalities consider Armenian their first language. Such individuals mostly come from Yezidi, Greek and Assyrian communities.

24. Considerable number of Armenians living in settlements with mixed population speak the minority language. This is the case in Dimitrov and Verin Dvin villages where some of Armenian population speak Assyrian language, as well as in Amre Taza, Alagyaz, Derek, Jamshlu, Avshen, Eraskhahun, Zovuni and other villages where Armenian population knows some Yezidi language.

### **3. Implemented measures Article by Article**

#### **Article 1**

***The protection of national minorities and of the rights and freedoms of persons belonging to those minorities forms an integral part of the International protection of human rights, and as such falls within the scope of International co-operation.***

25. Besides international instruments listed in paragraph 33 of Armenia's first report pursuant to Article 25(1) of the Framework Convention for Protection of National Minorities, the Republic of Armenia has also taken further steps in regard of the following international agreements:

- has ratified European Convention on Protection of Human Rights and Fundamental Freedoms and its 1<sup>st</sup>, 4<sup>th</sup>, 6<sup>th</sup> and 7<sup>th</sup> protocols and signed the Convention's 12<sup>th</sup> and 14<sup>th</sup> protocols. The latter are expected to be ratified by the end of 2004.
- has ratified European Outline Convention on Transfrontier Co-operation between Territorial Communities or Authorities and its protocols
- has ratified the European Charter for Regional or Minority Languages.
- has ratified European Social Charter (revised).

## Article 2

*The provisions of this Framework Convention shall be applied in good faith, in a spirit of understanding and tolerance and in conformity with the principles of good neighbourliness, friendly relations and co-operation between States.*

26. See 1<sup>st</sup> Report.

## Article 3

*1. Every person belonging to a national minority shall have the right freely to choose to be treated or not to be treated as such and no disadvantage shall result from this choice or from the exercise of the rights which are connected to that choice.*

27. See 1<sup>st</sup> Report.

28. In addition to responses provided under the 1<sup>st</sup> Report, the draft law on national minorities attempts to define the concept of “national minorities”.

29. There are certain claims, disagreements and controversies as to the national identity and ethnic affiliation between Yezidis and Kurds as also noted in para. 19 of Advisory Committee’s Opinion on Armenia. The issue dates back to the Soviet times. Since 1939, the official policy of the Soviet Union did not recognise an ethnic group called “Yezidi” and national censuses did nothing to confirm their existence. Persons calling themselves “Yezidi” were listed in the census as “Kurds”. Accordingly, textbooks published in Armenia were called textbooks of Kurdish, research centres of the National Academy of Science were called Centres for Kurdish studies, etc. Notwithstanding, during the same years Yezidis identified themselves as such when mentioning their national identity in their passports.

30. Pursuant to the demise of the Soviet Union and declaration of independence, Armenia relinquished these unwritten laws and de-jure and de-facto enabled its citizens to freely choose their national identity and ethnicity. The 2001 census registered 40,620 persons who identified themselves as Yezidis and 1,519 persons who identified themselves as Kurds. These results caused resentment of the Kurdish community who tried to infringe upon Yezidis’ rights for recognition of their national identity. They challenged the right of Yezidis to call themselves Yezidi in the media and through international centres for human rights of the Kurds and local NGO network. In the course of 2004, Kurdish NGOs made submissions to the Department on National Minorities and Religion Issues lobbying an administrative decision to ban using the word “Yezidi” to define ethnic identity arguing that this word has religious connotation and suggesting that books and school textbooks published for Yezidi and Kurds in Armenia are printed in Latin script, as opposed to the traditionally used Cyrillic script. Leaders and organisations of Yezidi community also applied to the Department requesting protection of their right to ethnic identity and continued publication of their books and textbooks in Cyrillic script. This controversy has unfortunately delayed the publication of school textbooks for Yezidi and Kurds.<sup>4</sup>The ongoing reciprocal resentment between Armenia’s Yezidi and Kurdish communities is addressed by means of discussions and consultations with the leaders of the two communities.

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<sup>4</sup> In reality, both Kurds and Yezidis of Armenia speak the same language colloquially called “kurmanji”. However, the ethnic community that identifies itself as Kurdish prefers to call this language “Kurdish”, while the community that identifies itself as Yezidi calls it “Yezidi” or “Yezdeki”. The 2001 census registered both “Kurdish” and

“Yezidi” languages as indicated by the respondents neither of whom mentioned “kurmanji” language. On 7 April 2004, the Department on National Minorities and Religion Issues of the Government of RoA hosted a working discussion on the choice of the language for publication of textbooks for Kurd and Yezidi population of Armenia. The need for such discussion arose due to the controversy between the leaders (heads of NGOs, intelligensia, leaders of ethnic institutions, radio presenters, media editors, etc.) of Kurdish and Yezidi communities. The Yezidis claimed that the textbook should be called “Yezdike” and printed in Cyrillic script, while the Kurds insisted that the textbook should be called “Kurdish” or “Kurmanji” and be printed in Latin script. In view of the fact that Kurdish and Yezidi children attend same schools, the Department found it necessary to invite the supporters of the two convergent views a discussion and try to arrive at a mutually acceptable solution. Total of ten invitations for the meeting were sent to an equal number of representatives from the both sides, but the Kurdish side requested participation of additional representatives and as a result the discussion was attended by 14 persons, each side represented by 7 invitees. At the last moment, the Yezidis refused to enter a common discussion with the Kurds, and the meeting ended up in two rounds held during the same day of 7 April. The meeting with Yezidi representatives was convened at 3 pm, and the one with Kurdish representatives took place at 5 pm. The participants to the meeting were

1. Maxim Khamoyan, chief researcher, Kurdish studies department of the Oriental Studies Institute of the National Academy of Sciences,
2. Amarik Sardaryan, Editor of Rya Taza Kurdish newspaper, chairman of **Kurdish Intelligensia Council**,
3. Charkyaz Mstoyan, chairman of Kurdistan Committee ,
4. Grisha Chatoyan, Vice Editor of Rya Taza newspaper,
5. Rzgan Lazgiyan, Executive Secretary of Rya Taza newspaper, lecturer of Yerevan State University,
6. Surik Sadoev, Chairman of **Yezidi-Kurdish Community** NGO,
7. Knyaz Hasanov, member of Kurdistan Committee,
8. Tornik Khudoyan, Deputy Chairman of National Committee of Yezidis,
9. Hasan Hasanyan, spiritual leader,
10. Hasan Tamoyan, member of National Union of Yezidis, presenter of Yezidi Voice radio programme,
11. Aziz Tamoyan, President of **World Union of Yezidis**,
12. Mame Alikhane, writer, publicist,
13. Siaband Bakoyan, Chairman of Yezidkhana party,
14. Ovsanna Madatyan, Editor of Lalish Yezidi newspaper

The discussion was moderated by the Head of the Department for National Minorities and Religion Issues H. Kharatyan and was attended by B. Sadunyan and Sh. Saratikyan of the same Department.

With consent of all participating parties, all discussions were taped and subsequently transcribed. The Department has both the audio records and extremely detailed transcriptions of the meetings.

We are thus in a position to check all ideas and thoughts expressed throughout the discussion.

*It was announced in advance that the Department on National Minorities and Religion Issues of the Government of Armenia would be in a position to implement any agreements reached during the meeting.*

*However, neither this and nor subsequent meetings registered any progress in resolving the issue. The Yezidis insisted that their children should use textbooks entitled “Yezidi”, while the Kurds insisted that this approach breaks the unity of Armenian Kurds and requested an administrative decision in favour of their position. It was reiterated that according to the policy of the Government of Armenia in respect of national identity, each individual has the right to choose and state his or her national identity which is an inalienable right of all citizens of Armenia and should 42,000 members of Armenia’s population choose and state their Kurdish identity, the Armenian authorities will recognise it, as they would if 40,620 members of the society declared themselves Yezidi. It should be mentioned that the representatives of the Kurdish community repeatedly proposed that the Government of Armenia takes a decision that would recognise all members of the communities as Kurds. In spite of all assurances of the Department staff that the Government would never interfere with the right of an individual to choose his or her national identity and suggestions to discuss the issue with their Yezidi counterparts, representatives of Kurdish intelligensia insisted that Yezidis should be declared Kurds by an administrative decision and that they “have no intention or desire to engage in any skirmish with Yezidis”. Unfortunately, the issue has not been resolved to date.*

### Article 3

**2. *Persons belonging to national minorities may individually and combinatly exercise the rights and enjoy the freedoms flowing from the principles of the present Framework Convention.***

The draft law on national minorities stipulates the rights of the national minorities of the Republic of Armenia emanating from the principles enshrined in the Framework Convention and provides for mechanisms for application thereof. However, an important part of these rights, as mentioned in this Report, is already ensured by the current legislation and practice.

### Article 4

**1. *The Parties undertake to guarantee to persons belonging to national minorities the right of equality before the Law and of equal protection of the Law. Pursuant to this any discrimination based on belonging to a national minority shall be prohibited.***

**2. *The Parties undertake to adopt, where necessary, adequate measures in order to promote, in all areas of economic, social, political and cultural life, full and effective equality between persons belonging to a national minority and those belonging to the majority. In this respect, they shall take due account of the specific conditions of the persons, belonging to national minorities.***

**3. *The measures adopted in accordance with paragraph 2 shall not be considered to be an act of discrimination.***

32. See 1<sup>st</sup> Report. Pursuant to Article 143 on Breach of citizens' legal equality of Armenia's Criminal Code in effect since 2003

*"1.Direct or indirect breach of the human rights and freedoms of citizens, for reasons of the citizen's nationality, race, sex, language, religion, political or other views, social origin, property or other statuses, which damaged the citizen's legal interests, is punished with a fine in the amount of 200 to 400 minimal salaries, or with imprisonment for up to 2 years.*

*2.The same action committed by abusing official position, is punished with a fine in the amount of 300 to 500 minimal salaries, or by deprivation of the right to hold certain posts or practice certain activities for 2 to 5 years, or with imprisonment for up to 3 years."*

33. At the same time and as mentioned above, the draft law contemplates solutions in relation to specific rights of ethnic and national minorities of Armenia.

34. As for economic rights, the Constitution and legislation of the Republic of Armenia guarantees absolutely equal economic and labour rights to all its citizens. We believe, however, that conclusions of the Council of Europe monitoring bodies in relation to economic rights of national minorities of Armenia contain some inaccuracies. There is no doubt that Armenia's overall social and economic situation continues to be strained and the majority of Armenia's population is in dire economic straits. It would suffice to mention that about 50 percent of the country's population lives close to or below poverty line. These conditions, however, are by no means characteristic of national minorities only. Moreover, even in the absence of specific research on the issue, some national minority communities obviously perform much better

economically (than Armenian ones). The Advisory Committee's opinion mentioned that Yezidis seem to encounter problems with allocation of land. In order to introduce final and exhaustive clarity in this issue, the Department on National Minorities and Religion Issues tried to compare, to the extent possible, the opportunities available to rural population. According to the results of this comparison, per capital land allocation in the case of Yezidis exceeds average figures and sometimes does so by factor of two or three.

35. Pursuant to 1991 law on Rural and Rural Collective Farms and the Land Code, Armenia privatised its agricultural land, livestock and equipment. According to the national land cadastre, the total usable land area of Armenia is 1,391.4 thousand hectares. According to the data of the National Statistical Service, 460.1 thousand hectares of land were privatised as of 1 January 2001, of which 354.5 thousand hectares are arable land, 38.3 thousand are under perennial crops and 67.3 thousand hectares are meadows. Each agricultural farm received an average 1.4 hectares of land. The rural population received the land, livestock and equipment, which at that point were in custody of sovkhozes and kolkhozes. The distribution of these resources had been uneven across the villages and accordingly, the residents of these villages received different shares. Yezidi and Kurdish settlements, however, had more lands and respectively received larger shares of the land. Thus, while the average size of a private land plot is estimated at 1.4 hectares, in the case of Yezidis it sometimes reaches 7 to 10 hectares. The land was distributed per 3 household members and due to larger size of Yezidi and Kurdish households they received larger land allotments. The respective data is presented in Table 7. The table contains data on land size per allotment which increases depending on the number of household members. Thus, a household with 9 or 10 members has three times more land than quoted in the 3<sup>rd</sup> column of the Table. In other words, while an average land allotment in Jamshlu village amounted 3,5 hectares (against national average of 1.4 hectares), the households entitled to two or three allotments effectively received 7 to 10.5 hectares (the same applies to all other villages listed in Table 7).

36. Another issue is that Armenia's land resources are extremely scarce and the land owned by predominantly livestock breeding Yezidis and Kurds is often not enough, exactly the way it is often not enough for Armenian and non-Armenian citizens of the country.

37. The social and economic problems of national minorities are addressed within the framework of such problems shared by all citizens of Armenia. This is confirmed by a list of completed and planned projects under Armenian Social Investment Fund's first and second loan programmes for the national minorities, as well as other programmes financed from the state budget, including:

- a) Construction of a road in Fioletovo village of Lori Region. The construction with a total budget of USD 23,732 was completed in 1996.
- b) Construction of a water pipeline in Lermontovo village of Lori region, completed in 2003 with a total budget of USD 43,150.
- c) Construction of water pipeline in Amre-Taza village of Aragatzotn Region with a total estimated budget of USD 41,251.
- d) Construction of a school in Rya-Taza village of Aragatzotn region. The school also received 40 sets of furniture.
- e) Construction of a school in Alagyaz village of Aragatzotn Region, in progress,
- f) Construction of a school in Avshen village of Aragatzotn school, in progress,
- g) Construction of intra-village roads in Sangyar village in 2004.
- h) Construction of water canal in Ghabaghtapa village of Aragatzotn Region. The design works are presently underway; the project is expected to be financed by three loans.

- i) Renovation of a school in Nalbandyan village of Armavir Region. The project is in the preparatory stage.
- j) Construction of Alagyaz-Artik road that will pass through three Yezidi-Kurdish villages of Aragatzotn Region including Alagyaz, Sangyar and Amre-Taza.

## Article 5

***1. The Parties shall undertake to promote conditions necessary for members of national minorities to preserve and develop their culture, as well as to preserve the essential elements of their identity, such as religion, language, traditions and cultural heritage.***

38. On November 20, 2002, an RA law on the basics of legislation in the area of culture was passed, whose Article 8 defines “the attitude towards national minority cultures.” The article says, in particular:

“The Republic of Armenia supports the preservation and development of cultural identity of national minorities residing in its territory; through implementation of various state programs, it promotes conditions necessary to preservation, dissemination and development of their religion, traditions, language, cultural heritage and culture.”

Article 9 of the same law guarantees everyone the right to participate in cultural life and to undertake cultural activities in the Republic of Armenia regardless of nationality, race, sex, language, religion, beliefs, social status, property ownership or other situation. Article 6 of the law ranks languages, national traditions and customs and geographic appellations among cultural values.

The RoA Ministry of Culture and Youth Affairs has always supported, to the extent of its authority, the preservation, dissemination and development of culture and cultural heritage of national minorities. The Ministry cooperates closely with national minority unions and NGOS and helps them organize concerts, exhibitions and other events.

In 2003, national minorities organized their 8<sup>th</sup> music festival and the 6<sup>th</sup> painting and decorative applied arts exhibition. In June 2004, the 7<sup>th</sup> national minority painting and decorative applied arts exhibition and the 1<sup>st</sup> national minority children’s music festival took place.

In 2003-2004, the RA Ministry of Culture and Youth Affairs created a number of regional development programs aimed at enlivening the cultural life in the marzes of the Republic of Armenia. These programs also cover areas populated by national minorities. Some work is being done to restore and renovate former culture houses that used to operate in those marzes, with the aim of encouraging the preservation of national traditions and folk art.

The RA “Law on the 2004 state program for preservation, dissemination and development of culture” and the draft of the 2005-2008 three-year state program include special provisions and activities related to national minority issues.

39. Starting from 2000, the RA state budget allocates 10 million per year in grants to address cultural and educational issues of national minorities. This grant program is implemented by national minority NGOs.

40. In addition to promoting the cultural development of national minorities, the RA government protects all historical/architectural, cultural and religious buildings on the RA territory, regardless of their ethnic and religious belonging. In addition to the Armenian Apostolic Church's and other historical monuments (e.g. a pagan temple, Calcedonian monuments, etc.), the following historical/sacred monuments belonging to the current and already absent religious and ethnic communities in Armenia are protected by the state, according to the Ministry of Culture's Agency for Preserving Historical and Cultural Monuments:

- Catholic church in Gyumri, built in 1848-1855.
- Russian church, 1895, Vanadzor, south-west of the train station square. Built in 1895. Reconstructed in 1977.
- Russian church in Gyumri (Plplan Zham), built in 1904.
- Russian church in Yerevan, 1913. Yerevan, Kanaker-Zeytun district, Zakaria Sarkavag street 117-123, in the arsenal grounds. The church was built in 1913 by architect V. Mirzoyan. Located in the Kanaker arsenal grounds.
- Blue Mosque (Gueoy Mosque), 1766 Æ. Yerevan, Mesrop Mashtots avenue 12. According to inscription on the southern gate, built in 1766 by Hussein Ali-Khan of Yerevan. The Yerevan Blue Mosque is significant as an outstanding example of late Persian construction in Trans-Caucasus.
- Abas Mirza (Sardar) Mosque, end of 19<sup>th</sup> century. Yerevan, Khorhrdarani street 40
- St. Cyril Church (Assyrian church), 1840. Ararat Marz, Artashat sub-region, village of Dimitrov, in the village. Built in 1840 as a place of worship for the village's Assyrian population
- Urma Church (Assyrian church), end of 19<sup>th</sup> century. Ararat Marz, Artashat sub-region, village of Verin Dvin, in the village. The Assyrian villagers call the church Urma.
- St. Sava Church (Greek church), 1909. Lori Marz, Tumanian sub-region, village of Shamlugh, built as a place of worship for the village's Greek population in 1909, according to an inscription by the entrance. Significant as an example of a Greek church preserved in Armenia.
- Jewish cemetery, 14<sup>th</sup> – 17<sup>th</sup> centuries. Vayots Dzor Marz, Yeghegnadzor sub-region, village of Yeghegis, on the south-eastern edge, on the left bank of Yeghegis river, in a location called Yaponi Bagher.
- Kurdish cemetery, 16<sup>th</sup> – 18<sup>th</sup> centuries. Aragatsotn Marz, Aragats sub-region, village of Ria Taza, in the northern part of the village.

41. One must add that cultural, historical and religious monuments are registered as cultural values in the RA if they were built more than 40 years ago, except in cases where they are considered to possess an exceptional architectural and cultural value. Therefore, the



aforementioned list does not include places of worship and other cultural venues built in Armenia since independence.

42. As was mentioned above, the RA Government has allocated an 800 square meter space in the center of Yerevan for a cultural center for national minorities in the RA. The center is expected to have a concert hall, exhibition of national minority art, equipped classrooms to learn languages, libraries with literature in national minority languages, a kitchen exhibiting some peculiarities of national minority cuisines, meeting rooms, etc. Once the center becomes operational, it will greatly contribute to exhibiting and developing the cultural diversity of national minorities and to spreading of information about them.

43. For religious rights and religious practices of national minorities, see the response to Article 8.

## Article 5

**2. *Without harming any of the measures taken in pursuance of their general integration policies, the Parties shall refrain from any policies or practices aimed at assimilating any national minority members against their will and shall protect them from any actions aimed at such an assimilation.***

44. As was mentioned above, a draft RA law on national minorities has been developed, a large section of which is devoted to the protection of ethnic identity and against assimilation policies. However, even before this law goes into effect, Article 6 of the passport rules approved by the December 25, 1998 RA Government decision on “Approving the RA Passport System Rules and the Description of the Republic of Armenia Passport” has already stipulated that any RA citizens may request the appropriate agencies (the RA Interior Affairs agencies within the country or RA diplomatic missions or consulates abroad) to put special notes in his/her passport, including notes about his/her nationality.

45. However, laws aside, in practice, there is not only no tendency to assimilate people of other nationalities in Armenia, but there is also a concern that some of them partially move away from their ethnic culture. The thing is that, because of the realities coming from the USSR times, a significant portion of national minorities in the RA (essentially all, except Yezidis and Kurds) prefer education in the Russian language. The RA law on language and education gives them that right. However, that makes it difficult for them to learn the Armenian language, which, in turn, creates difficulties for their full integration into the country’s social-cultural life, their further professional education in Armenia’s state professional educational institutions, and their involvement in the government system.

## Article 6

**1. *The Parties shall encourage an atmosphere of tolerance and dialogue between cultures, and take effective steps to promote mutual respect, understanding and cooperation between all the people living on their territories regardless of their ethnic, cultural, linguistic or religious affiliation, particularly in the area of education, culture and media.***

46. The main principles of the Republic of Armenia’s language policy are defined by the RoA Constitution, the RoA Law on Language, and the RoA State Program on Language Policy. The Constitution and the law mention that the Republic of Armenia guarantees the free use of

national minority languages on its territory, including in the areas of education (see below for details). The current RA legislation does restrict the areas of use of national minority languages and does not provide for any legal or practical means to harm or jeopardize the preservation or development of any language.

47. The State Program on Language Policy mentions that the respect for linguistic and cultural diversity and the encouragement of the development of national minority languages and cultures are one of the conditions for upholding the Republic of Armenia's image on the international arena. The priority of the RA official state language is harmoniously combined with the principles of preserving the national minority languages and mutual respect between all cultures, in accordance with international law and the language policy norms of the Council of Europe. One of the goals of the program is to ensure that all RA citizens have the right to receive education in their native language. Section 7 of the State Program on Language Policy is entitled "RA National Minority Rights in the Area of Language." Issues in that area include:

*1. National minority languages are an integral part of the Republic of Armenia's linguistic culture and its treasure. Government attention to these languages is of key importance for the further democratization of our country and development of civil society.*

*2. The RA citizens' right in the area of language have a dual nature: national and social. On the national level, the right to learn the native language, get an education in it and use it is guaranteed; on the social level, the right and obligation of all RA citizens to know and use the official state language, the Armenian language, is guaranteed.*

*3. State support for preservation of national identity of some national minorities can be beneficial in bridging our country with the native countries of those peoples.*

Program activities include:

*1. Comprehensive support for preservation and development of national minorities languages.*

*2. Support for effective linguistic communication and understanding between national minorities, in accordance with the language policy norms of the Council of Europe.*

*3. Involvement of a specific nation's scientific and pedagogical potential in order to guarantee that national minority's right to get education in their native language.*

*4. Support for education and training of teachers of national minority languages.*

48. As was already mentioned, national minority NGOs operate freely in the Republic of Armenia that organize numerous and various cultural events (celebrations, concerts, exhibitions, festivals). A significant part of them are broadcast on television. Some TV stations broadcast information about and excerpts from discussions of national minority rights, organized by NGOs.

49. Generally speaking, consistent steps are being taken in the country to encourage cultural diversity and increase people's awareness of it. For example, the Second Armenian Channel (H2) that covers the whole country, as well as ArmenAkob TV and Yerevan TV companies, Radio Van and Radio Hay covering the city of Yerevan broadcast programs about national minorities living in the RA, created with the involvement of national minority representatives. H2 has organized discussions of the law on national minorities, while H1 and Shant TV companies have organized discussions of issues facing the national minorities in RA. Both Armenians and representatives of national minorities take part in such programs.

50. In 2001-2002, the RA Government and the RA Ministry of Culture and Youth Affairs provided financing (500 thousand and 300 thousand, respectively) for a song and dance festival dedicated to the Independence Day at the Arno Babajanian concert hall. Representatives of all national minorities participated in the festival with their groups and individual artists and presented their national/folk art. In June 2004, a national minority children's festival took place.

51. An event called "Armenia is Our Home" took place on April 5, 2002 at the Khnko-Aper library, attended by members of the RA government, representatives of foreign embassies and politicians. Individual artists representing national minorities participated in the event with their handicrafts.

52. In 2002, the Yerevan municipality decided to name the alley between the "No to War" statue to the Mother Armenia monument at the Victory Park "The Alley of Friendship between Peoples."

53. Sculptures of artists and historical/political figures of various nationalities, including the monumental statue of Yezidi Jhangir Agha, were placed in one of the parks in the Nor Nork district of Yerevan in 2004.

54. During the summer vacation in 2004, the Syunik Diocese of the Armenian Apostolic Church invited various national minority NGOs to bring their children to summer camps to spend their vacation with Armenian children.

55. The Government of the Republic of Armenia protects and restores not only Armenian, but also other nations' monuments. As has already been mentioned, the Ministry of Culture's Agency for Preserving Historical and Cultural Monuments has registered monuments built by other nations, which present a historical value.

56. Plays written in national minority languages are expected to be staged in 2004. Some proposals are already in the discussion phase.

(see also the response to Article 9)

## Article 6

**2. *The Parties shall undertake to take appropriate measures to protect all individuals who could become victims of threats, discrimination, animosity or violence because of their ethnic, cultural, linguistic or religious affiliation.***

57. This issue is covered in the draft law on national minorities.

Article 226 of the RoA Criminal Code, which entered into force on August 1, 2003, also stipulates that "*1. Actions aimed at inciting national, racial or religious hatred, establishing racial superiority or humiliating national dignity shall be punishable by a fine of 200-500 times minimum wage, or correctional labour of up to two years, or imprisonment for two to four years.*"

*According to Part 2 of the same Article, "Actions mentioned in Part 1 of this Article that were taken 1) publicly or with the use of the mass media, 2) with violence or threats thereof, 3)*

*though abuse of official position and 4) by an organized group shall be punishable by imprisonment for three to six years.”*

It would be mentioned that the committal of crime by ethnic, racial or religious motives, for religious fanaticism is considered as circumstances aggravating the liability and punishment.

The liability for murder (Article 104), infliction of willful heavy damage to health (Article 112), infliction of willful medium-gravity damage to health (Article 113), torture (Article 119), willful destruction or spoilage of property (Article 185), outrageous treatment of dead bodies or burial places (Article 265) is more severe, if they are committed by ethnic, racial or religious motives, for religious fanaticism.

See also the paragraph 32 of this Report (Article 143 of the Criminal Code).

### **Article 7**

***The Parties shall ensure the respect of every national minority member’s rights to freedom of peaceful assembly, freedom of association, speech, thought, conscience and religion.***

58. On April 28, 2004 the RA law on meetings, rallies, marches and demonstrations was passed, which regulates “relations in respect to organizing peaceful meetings, rallies, marches (parades) or demonstrations (including sit-down strikes), as well as other events.” The law applies to all RA citizens without any discrimination.

59. There have been no incidents that would indicate that national minorities’ rights to hold demonstrations or rallies have been violated in the Republic of Armenia.

60. Following is a list of rallies and peaceful marches organized by national minorities in Yerevan in the period from 2001 to March 2004, sanctioned by the Yerevan municipal authorities:

#### **2001**

Kurdistan Committee – Rally in Freedom Square in Yerevan, May 31, 12:00 – 14:00.

#### **2002**

Kurdistan Committee – Rally in Republic Square, May 18, 13:00 – 15:00.

Kurdistan Committee – Concert, fireworks, December 22, 12:00 – 17:00, Republic Square.

#### **2003**

Kurdistan Committee – Rally near V. Mamikonian statue, June 15, 11:00 – 16:00.

Kurdistan Committee – March, September 14, 12:00 – 14:00, along the V. Mamikonian statue – A. Manukian – Isahakian – Mashtots – Matenadaran route.

Kurdistan Committee – March, October 16, 12:00 – 17:00, along the Mother Armenia – David Anhakht route.

Kurdistan Committee – March, October 22, at 20:00, along the Mashtots – Amirian – Abovyan – Moscovian route.

#### **2004**

Kurdistan Committee – March, February 13, 12:00 – 15:00, along the beginning of Mashtots Avenue – Mashtots Avenue – Amirian – Abovyan street sidewalks to the Terian/Moscovian intersection.

In 2002-2003 alone, Kurds organized a number of peaceful marches and demonstrations in support of Ocalan in Armavir Marz.

In addition to the aforementioned demonstrations, a number of unsanctioned rallies were organized by Yezidis in front of the RA President’s Office and the RA Government building.

61. National minorities experience no obstacles in creating NGOs and engaging in public work. Information about national minority NGOs is presented in Table 8.

62. National minority NGOs or NGOs representing their interests cooperate with government agencies, other local NGOs, international organizations and foundations. However, most often their activities are not aimed at addressing the real needs of national minorities as identified by analyses, and they seem to need training and self-monitoring to evaluate the effectiveness of programs implemented by them.

### Article 8

***1. The Parties shall undertake to recognize every national minority member’s right to practice his/her faith or religion openly, as well as to establish religious institutions, organizations and societies.***

63. The Republic of Armenia’s legislation on the freedom of conscience, religion and convictions is made up of the following:

- a) the Constitution of the Republic of Armenia,
- b) international agreements that went into effect for the Republic of Armenia,
- c) the Republic of Armenia’s law on freedom of conscience and religious organizations, ,
- d) other laws and legal acts regulating the freedom of conscience, religion and convictions and the activities of religious organizations.

64. The 1991 law on freedom of conscience and religious organizations is still in effect in the Republic of Armenia. This law gives national minorities full opportunities to practice their national or any other religions and to establish religious organizations. In particular, the first three articles of the aforementioned law define religious freedoms, according to which all citizens have equal rights “to practice any religion or not to practice any religion, to participate individually or together with other citizens in religious ceremonies”; they stipulate that “direct or indirect restrictions of citizens’ religious rights, persecution on religious grounds or creating other obstacles, as well as inciting religious hatred is punishable by law”; they also mention that “it is not allow to put any pressure or violence on citizens when they decide whether or not to take part in religious services, ceremonies and rites, as well as religious studies.” Article 5 of the law, which defines the conditions for recognizing a religious organization, stipulates that the registration procedures for religious organizations “are not mandatory only for national minority religious organizations on the basis of their national religion.” It is obvious that national minority religions find themselves in a rather advantageous position.

65. Other important laws and legal acts related to the freedom of conscience, religion and convictions and the activities of religious organizations include the *RA law on alternative*

*service*. Taking into consideration the fact that the issue of replacing military service by alternative service due to religious or other convictions is also important in terms of the freedom of thought, conscience, religion and convictions, and in accordance with the respective provision of the RA Constitution and Article 19 of the RA law on freedom of conscience and religious organizations, the RA law on alternative service was passed on December 17, 2003, according to which alternative service is defined as special state service performed by RA citizens that does not involve bearing, keeping, maintaining and using arms and consists of two types:<sup>a</sup>

1) alternative military service: special state service in the RA Armed Forces, and

2) alternative labor service: special state service outside the RA Armed Forces

Any citizen subject to mandatory military service has the right to opt for alternative service, if his religious beliefs or convictions go against mandatory military service in military units or against bearing, keeping, maintaining and using arms.

#### 66. The RA Law on Children's Rights

Issues related to ensuring and protecting children's rights in religious communities, which are partly covered in Article 7 of the RA law on freedom of conscience and religious organizations, are regulated by the RA law on children's rights (passed on May 29, 1996).

67. The new RA Criminal Code went into effect on August 1, 2003. Part 1 of Article 143 of Chapter 19, which talks about crimes against constitutional rights and liberties of humans and citizens, stipulates that any direct or indirect violation of human or citizens' rights on the basis of that person's nationality, race, sex, language, religion, political or other views, social status, property ownership or other situation, which harms that person's legal interests, is punishable by a fine of 200-400 times minimum wage or imprisonment for up to two years.

68. Article 160 of the same chapter provides for criminal prosecution for obstructing lawful activities of religious organizations or performance of religious rituals, which is punishable by a fine of up to 200 times minimum wage, or correctional labor for up to one year, or detention for up to two months.

69. According to Article 226, Part 1 of the Criminal Code, actions aimed at inciting national, racial or religious hatred, establishing racial superiority or humiliating national dignity are punishable by a fine of 200-500 times minimum wage, or correctional labor for up to two years, or imprisonment for two to four years.

Article 392 of the Code, which deals with crimes against human security, stipulates that deportation, illegal detention, enslavement, mass and regular executions without trial, kidnappings followed by disappearance of victims, torture or cruelty carried out on the basis of the civilian population's racial, national and ethnic affiliation, their political views and religion are punishable by imprisonment for seven to fifteen years, or life in prison.

56 religious organizations are currently officially registered in Armenia; this number also includes national minorities living in Armenia.

As for religious freedoms, it is extremely important to keep in mind the official anti-religious policy in the 20<sup>th</sup> century in Armenia, one of the consequences of which has directly caused more passiveness in the religious behavior of the ethnic majority, the Armenians, and reduction in the number and capacity of the national church institutions. Years of official state atheism of the Soviet period have especially affected the faith function of the Armenian Apostolic Church, reducing to the minimum. Instead, it emphasized its sub-cultural role, at least in the awareness,

if not in people's behavior. The emphasis of the religion's sub-cultural role has had an extremely favorable effect on the preservation of religious system of other nationalities living in Armenia, since some of them, such as, for example, the Yezidis and the Russian old believers known as Molokans, were able to preserve their religious systems even during the years of official atheism, partly because they were perceived more as components of ethnic identity rather than pure religious system. The official ideology and policy considered those national religions to be peculiarities of ethnic culture and did not particularly persecute them. This was also helped by the fact that, because of the peculiarities of these religions, they had no need for separate ritual institutions for practicing their faith and their religious rituals were performed with relatively little exposure. The "peaceful religiousness" of those groups survived without any serious shocks, though in a "closed system," i.e. in an exclusively ethnic milieu, and was not perceived as a religious system by the absolute majority of Armenia's population. This circumstance fortunately allowed the authorities of that time not to adopt any strong anti-religious attitude. In reality, the religious systems of the aforementioned sub-cultural groups do indeed have an accentuated sub-cultural character; actually, they could not have survived ethnically without their religious systems.

70. The largest ethnic minority in Armenia, the Yezidis, are a special ethnic-religious community; their ethnic and religious affiliations coincide almost completely.<sup>5</sup> Kurds living in Armenia today are also followers of Yezidiism, with the exception of some 3-4 Muslim Kurdish families. The Yezidis came to Armenia to escape violence, religious and ethnic persecution in the Ottoman Empire. In Armenia, they received a full freedom to follow their religious beliefs.

71. Representatives of another relatively large ethnic minority in Armenia, the Assyrians, mostly follow a unique variety of Eastern Christianity, the Nestorianism. Like the Yezidis, a part of the Assyrians found refuge in Armenia in the 19<sup>th</sup> and 20<sup>th</sup> centuries. Thus, Armenia became home to another persecuted, very small and extremely unique religious and ethnic group.: During the 20<sup>th</sup> century, because of the lack of a Nestorian spiritual leader, the religious rituals of the Assyrian community were performed by Russian Orthodox priests, and some Assyrians gradually converted to the Russian Orthodox faith. After Armenia got its independence, this community received an opportunity to invite a national priest. Today, the Assyrians in Armenia have followers of both the Russian Orthodox Church and the Nestorianism. One must add that, for Assyrians in Armenia, Nestorianism partly fulfils the function of establishing and expressing their ethnic identity.

72. The next national religious group are the Molokans. Being a persecuted sectarian religious group, they were exiled by the Tsar's government from Russia to the South Caucasus, including to Armenia, where they found an ideal environment to practice with religious beliefs freely, without fear of persecution. To the present, the Molokan community continues to strictly preserve its old traditions and does not assimilate with either Armenians or Russians, thus enriching Armenia's religious and ethnic mosaic.

73. Other national minorities in Armenia are followers of various traditional religions: Orthodox (Russians, Ukrainians, Belarussians), and Catholic (Poles) Christianity, Greek Orthodox (Greeks), Georgian Orthodox (Georgians), Lutheran Protestant (Germans), Judaism (Jews) and others.

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<sup>5</sup> There is a growing number of Jehovah's Witnesses and Pentecostals among the Yezidis in the recent times, which causes serious concern among the Yezidi ethnic community leaders.

74. Religious entities (religious organizations and groups or communities) operating in the Republic of Armenia can be divided in three groups on the basis of their legal and actual status.

- entities registered as religious organizations,
- entities registered as NGOs, but who carry out religious practices or are part of world-famous religious groups,
- active religious, conceptual or philosophical, behavioral groups who are not registered with the state and whose legal status has not been defined by the RA legislation yet.

It should be mentioned specifically that the RA law on freedom of conscience and religious organizations does not consider registration a mandatory requirement for religious organizations. Registration is a right of religious organizations, not a requirement.

The list of officially registered religious organizations in the Republic of Armenia can be found in Table 9.

75. The Republic of Armenia has the following groups that either carry out religious practices or represent organizations that are known as religious in the world: “Family Alliance for Peace and Unity Throughout the World” NGO (or Muni Sect), “Survival” NGO (or Dianethics or Scientology), the Armenian Rierich Society NGO (or Agni Yoga eastern sincretic occult teaching), the Waldorf pedagogy or anthroposophists, Transcendental Meditation (or Maharishi Vedic Center education foundation), various protestant organizations, such as Young Men’s Christian Association, Armenian church lovers brotherhood unions, charity, scientific/cultural and human rights organizations, foundations etc. The issue religious practices or the lack thereof of organizations with NGO status remains a subject of analysis.

76. The Republic of Armenia has active yet officially not registered religious groups that are essentially not subject to legal regulation, such as the Krishna Consciousness Association, groups of protestant nature, such as the Yerevan All-Evangelical Ararat Church, Union of Independent Churches, various occult groups, such as clairvoyants, ufologists, etc. The nature of their religious activities, their religious/cultural activeness, public involvement and perception also remain subjects of studies. These groups also include national minorities, such as Russian old believers, the Molokans.

77. The group of Russian old believers (Molokans) living in the Republic of Armenia has not submitted any applications to register as a religious organization.

78. It should be mentioned that the relations between state agencies and religious organizations are regulated by the National Minority and Religious Affairs Department of the RA Government Staff.

## Article 9

***1. The Parties shall undertake to recognize that every national minority member’s right to the freedom of expression includes the right to have opinions and the freedom to receive or communicate information and ideas in the minority language without interference by state authorities and regardless of borders. The Parties shall ensure within their legal framework that national minority members are not discriminated against in their access to the mass media.***



79. See the first report response regarding the Constitution.

80. The RA Law on freedom of information went into effect on November 15, 2003. The law defines the rights of information holders, as well as the procedures, forms and conditions for receiving information. Every RA citizen has the right to access information he/she seeks and/or to apply to information holders in accordance with procedures set out in the law in order to receive that information.

81. Information holders can refuse access to information only if the information in question contains state, professional, banking or commercial secrets, violates individual and family life privacy, contains information pertaining to preliminary investigation that cannot be made public, discloses data restricted for professional reasons (medical, notary, legal confidential information), violates copyright laws and/or related laws.

82. Access to information cannot be denied in any case, if it is related to emergencies threatening citizens' security and health, as well as to natural disasters and their consequences, describes the general state of the RA economy, or if disclosure of such information will have a negative impact on implementation of state programs aimed at RA social-economic, scientific/technical and spiritual/cultural development (Article 8).

83. The law does not have a specific language requirement for applications to receive access to information. Therefore, national minority members can fill out applications in their native language or any other language known to them. Presenting an application in another language cannot be a reason for denying access to information.

84. As for television and radio programs in national minority languages, Article 5 of the Law on television and radio says that television and radio programs broadcast in the Republic of Armenia should be in Armenian; television and radio programs, films, documentaries and cartoons in foreign languages, as well as foreign-language excerpts from Armenian-language programs must be broadcast with simultaneous translation into Armenian. However, this restriction does not apply to programs broadcast in national minority languages. According to the European Charter on Regional or Minority Languages ratified by the RA National Assembly on December 28, 2001 and the attached RA statement, the Assyrian, Yezidi, Greek, Russian and Kurdish have been recognized as national minority languages in the Republic of Armenia.

85. Article 28, Part 4 of the law mentions that Public Television and Radio Company must, among other responsibilities, take into account the interests of Armenia's national minorities in the making of their radio and television programs. Part 5 of the same law stipulates: "Public Television and Radio company may allocate air time for special programs in the RoA national minority languages." National minorities are guaranteed one hour per week of airtime on Armenian Public Television and one hour per day on Armenian Public Radio.

86. Requirements for the amount of domestically produced programs (55% until 2004) set out in Article 59 of the Law on television and radio give national minorities wide possibilities for being present on air, since the law considers all programs broadcast in national minority languages, as well as those about national minorities or produced with participation of national minorities domestically produced.

87. As for access to languages, it is worth noting that many of the 53 private television and radio companies in Armenia re-broadcast foreign television and radio programs. Russian ORT,

RTR and Kultura television station programs are re-broadcast in full under appropriate intergovernmental agreements. The following private radio stations in Yerevan partially re-broadcast programs of other foreign radio stations: Radio Alfa re-broadcasts Russkoye Radio, Tospa re-broadcasts HIT-FM, Impulse re-broadcasts Mayak, and Radio 107FM re-broadcasts Dynamite FM.

88. All programs are re-broadcast in Russian with the exception of CNN, which airs in English. However, representatives of national minorities have told the Consulting Committee that they consider Russian to be the language of inter-ethnic communication.

## **Article 9**

***2. Part 1 of this Article shall not prevent the Parties from requiring licenses from sound, radio and television broadcast or cinema companies on the basis of objective criteria and without discrimination.***

89. It should be noted specifically that the RA legislation does not prevent RA citizens of other nationalities from establishing television or radio stations, being founders (there are, in fact, such founders in existing radio and television companies), being members of Public Television and Radio Council or National Committee on Radio and Television (see Articles 17, 29, 41 of the RA law on television and radio).

90. The RA law on television and radio provides for one type of television broadcast license given to legal entities on a competitive basis. Representatives of national minorities can become licensees if they satisfy the requirements of the law. It must be noted that there have been no such contenders in any of the competitions announced so far. However, some individual representatives of national minorities are involved in various television and radio companies, where they occupy various creative and other positions.

91. The lack of legal entities represented by national minorities can be explained by the lack of supply and demand in the media sector among that section of the population, which, in turn, can be ascribed to the lack of large and populous national minority communities, to the fact that national minorities are scattered around the country, as well as to the low living standards of the general population, including the national minorities, especially because entering the electronic media business requires significant financial investment. When a competition is announced for frequencies in areas populated by national minorities, and when all other parameters are equal, the National Committee on Television and Radio gives preference to those television and radio stations that plan to prepare and broadcast programs in national minority languages. This is done to encourage national minorities to enter the electronic media business. The National Committee on Television and Radio has informed the State Language Inspection of the RoA Ministry of Education and Science about this policy.

92. When talking about state policy towards national minorities, we find it necessary to remind that Article 24 of the RA law on television and radio explicitly prohibits the use of television and radio programs for inciting national, racial and religious hatred or breeding strife. We would also like to add that there are no mass media in the RA that would spread negative stereotypes about any ethnic or religious minorities.

## Article 9

**3. *The Parties shall not prohibit members of national minorities from creating or using printed press. The Parties shall ensure that national minority members have opportunities to establish and use their own media outlets under the legal framework pertaining to the sound, radio and television broadcasting, taking into consideration the provisions in Part 1.***

93. Access to the mass media is elaborated in the new law on mass media (went into effect on February 8, 2004), which came to replace the October 8, 1991 law on press and other mass media. The new law has significantly limited state requirements for establishing mass media outlets. In particular, mass media outlets are published and disseminated without preliminary or current state registration, licensing, declaration or notification in government or other agencies (Article 4). An exception is made for television and radio broadcast media outlets that are required to have a broadcasting license under the RA legislation on television and radio.

94. The new law prohibits censorship, as well as any limitations on a person's right to make use of media outlets published and disseminated in other countries. The law does not have any requirements about the language of media outlets, which gives wider opportunities to media outlets in terms of disseminating information in the language(s) of their choice.

95. Provision of state subsidies pursuant to Annex No. 1 of the law on 2003 State Budget of the Republic of Armenia and Annex N1 of Decree 184-N of the Government of the Republic of Armenia issued on 6 February 2003 on 11<sup>th</sup> subcategory of the 7<sup>th</sup> category of classification of the state budget expenditure items in relation to subsidies to non-state media.

96. In the recent years, the Publishing Agency of the RoA Ministry of Culture and Youth Affairs has been allocating one million drams per year for printing national minority periodicals. These subsidies are used to publish the following periodicals – the Yezidi “Lalysh,” “Yezdikhana” (Voice of Yezidis) in Armenian, Kurdish “Ria Taza” (New Way) in Kurdish, Ukrainian “Dnipro”, Russian “Respublika Armenia”, “Urartu”, “Novoye Vremya”, newspapers, “Literaturnaya Armenia” magazine and Greek “Byzantine Heritage” magazine.

97. Other periodicals in national minority languages published in the Republic of Armenia include the Jewish community's “Magen David” (David's Shield) in Russian, the “Cohélet” official newspaper (Jewish religious community of Armenia), Kurdish community's “Mijagetk” newspaper in both Armenian and Kurdish, and “Puki mi zhivieni” Polish quarterly newspaper. Information about press in national minority languages is presented in Table 10.

98. “The History of Molokans and Dukhabors in the Transcaucasus” (in Russian) was published in 2001. The following three books in Russian were published in 2002 by the initiative of the “Rossia” NGO: “A.S. Griboyedov and Armenia”, “Russia and Armenia: 19<sup>th</sup> Century” and “Forever Together: On Russian-Armenian historical, cultural and literary ties.” The year 2003 saw the publication of “The Schwabs of the Black Sea Basin and Caucasus” (in Russian and German), “We Are Yezidis” in Armenian, a collection of Kurdish poetry in Kurdish and other books.

99. Some 450 books in Greek, 686 books in Kurdish and many Russian books are kept and used in the RA National Library in accordance with the European Charter on Regional or

Minority Languages. Other libraries around the country also have many books in the five languages mentioned by the Republic of Armenia as national minority languages. Books in Russian are also widely available in school libraries. There are significant collections of books in the aforementioned as well as other minority languages in the RA National Academy of Science and other research institutions' libraries (including in Ukrainian, German and Georgian).

## Article 9

### ***4. Within their legal frameworks, the Parties shall undertake adequate measures to facilitate access to the mass media for national minority members, as well as to encourage tolerance and ensure cultural pluralism.***

100. In order to facilitate the accessibility of mass media for the representatives of national minorities as well as to promote communication and ensure cultural pluralism of opinions, there are broadcasting programs dedicated to national minorities and conducted with their direct involvement covering the territory of the RA. These are: "Armenian TV Channel Two" which covers the whole territory of the RA as well as "ArmenAkob TV channel" and "Yerevan TV station" covering the territory of Yerevan, and Yerevan radio-stations, "Radio Van" and "Radio Hay".

101. Since November 2003, on monthly basis, the "Armenian TV Channel Two" has been covering the problems and daily activities of minorities living in the territory of the RA. On the initiative of "Armenian TV Channel Two", a 36-minute film, "Assyrians in Eastern Armenia" was broadcast in December.

102. "ArmenAkob TV channel" has a program series on the culture, national values and traditions of the Russians, Greeks, Yezidis and Kurds. The "16" youth daily program has time and again covered and will cover the main problems of national minorities live on the air. The channel also plans to broadcast periodically once a month special 30-minute programs related to national minorities.

103. "Yerevan" channel has a permanent 10-15 minute TV-page in its daily "Aravot" program, dedicated to the life, traditions, national rituals and habits of the national minorities living in Armenia. The channel is going to prepare programs dedicated to the rights and freedoms of national minorities and their relations with the Armenians.

104. In 2002, 90% of broadcasts of the licensed Radio Van Ltd. were in Russian and directed to the representatives of other nations living in Armenia. 16 national minority NGOs applied to the TV-Radio Committee with a petition to provide a license to Radio Van Ltd. Since December 2003 Radio Van has been radiocasting the "Together +" program, dedicated to the national minorities living in the territory of the RA. The project is financed by the Embassy of Great Britain. It consists of three programs: "Who are we?", "Hot Line" and "Community news".

105. Since March 2004, Radio Hay Ltd. has been radiocasting a 2-hour Sunday program about national minorities' communities and history, cultural peculiarities, habits, traditions, national cuisine, etc. of the particular nation.

106. In 2004, the Association of Assyrians of Armenia, "Atur" applied to the department of national minorities and religion at the RA government asking to allocate funds from the state

budget for a weekly 30-40 minute program in the Assyrian language. There is a preliminary agreement between the RA Public Television and the RA Ministry of economy and finance to provide these funds from the state budget.

107. There are 30-minute programs radiocasted every day in the Yezidi language.

### **Article 10**

***1. The Parties undertake to recognize that every person belonging to a national minority has the right to use freely and without interference his or her minority language, in private and in public, orally and in writing.***

108. In addition to chapter 37 of the RA Constitution, presented in the first report, the draft law on minorities envisages this right.

109. According to article 4 of the RA Law “On the Language”, the organizations of national minorities living in the territory of the RA, issue their documents, forms and seals in Armenian, with parallel translation into their languages.

110. The charters or other internal documents of the organizations registered in the RA do not have any statements about restrictions or rejection of the usage of minority languages. There is no legislative restriction on minority language usage in social and economic activities. There are no such obstacles in reality as well.

### **Article 10**

***2. In areas inhabited by persons belonging to national minorities traditionally or in substantial numbers, if those persons so request and where such a request corresponds to a real need, the Parties shall endeavour to ensure, as far as possible, the conditions which would make it possible to use the minority language in relations between those persons and the administrative authorities.***

111. The right to use minority languages in relations between local administrative authorities and the population in areas predominantly inhabited by persons belonging to national minorities, is presented in the draft law “On national minorities”.

112. At the same time, we are advising that in February 2004, the Parliament of the RA adopted the law “On the foundations of administration and administrative proceedings”, which also allows to appeal to administrative authorities of the RA in the language of a national minority, with an attached translation in Armenian.

113. Nevertheless, if a person appeals to the administrative authorities of the RA in the written form, not in Armenian, but in any other language, this governance body must respond to this request in essence, except the cases when the law has special requirements to petitions. In this case, however, the petition can not to be rejected, but the special procedure of its submission must be observed.

114. As for the usage of the national minority languages spoken in contacts between administrative authorities and representatives of national minorities, any administrative

authority, who commands the language of this national minority, can freely communicate with the representative of the national minority in that language.

115. In this respect, we would like to invite your attention to the fact that the Framework Convention (Article 10) while giving the possibility to use national minority languages is not ruling out the usage of the state language. In addition, the Convention does not oblige government authorities to use the language of national minorities instead of the state language. In other words, if the representative of national minority requests an official document from the administrative authority, it should be given in the state language. If the national minority representative asks to provide the document in his own language, the request must be satisfied. However, in case of dispute, the document in the state language takes precedent, as stipulated in the above law.

116. On the whole, there have been no problems concerning language use in Armenia, especially taking into account that the representatives of national minorities living in Armenia command the Armenian language. On the other hand, separate officials command the languages of national minorities.

### **Article 10**

***3. The Parties undertake to guarantee the right of every person belonging to a national minority to be informed promptly, in a language which he or she understands, of the reasons for his or her arrest, and of the nature and cause of any accusation against him or her, and to defend himself or herself in this language, if necessary with the free assistance of an interpreter***

117. Article 15 of the Criminal Procedure Code declares that during criminal procedure every person (except the body in charge of criminal procedure) has a right to present himself in the language, which he commands. By decision of the body in charge of criminal procedure, the person involved in the criminal procedure, who does not understand the language of criminal procedure, is provided with free assistance of an interpreter in order to fulfill all the rights mentioned in the Code.

118. The same Code provides that the queries and evidence (both written or oral) shall not be considered exceptionally inadmissible if they are compiled in the language of national minorities.

119. According to the same Code, if the person does not command the language of the criminal procedure, on the basis of the query connected with criminal procedure, he is provided with the copies of the certified documents, which have to be returned, in the languages which he commands.

120. According to the 2nd paragraph of article 7 of the RA Civil Procedure Code, the person participating in the civil procedure, who does not command the language (Armenian) of procedure, is entitled to a free translator to familiarize himself with the documents related to the case, to participate in the criminal procedure and to present himself in the court of justice in his own language.

121. According to the RoA Law “On the foundations of administration and administrative proceedings”, adopted in 2004, it is allowed to speak in the language of the national minority in

the court of justice, without incurring any additional expenses. Besides, every official, who commands any language of national minorities, can freely communicate with that national minority representative in that language.

122. It is allowed by the same law, to present documents and certificates in the national minority's language. In case of necessity, free translation can be provided.

123. The monitoring of the department of national minorities and religion at the RoA Government allows to conclude that these provisions are actively applied in practice.

### Article 11

**1. *The Parties undertake to recognize that every person belonging to a national minority has the right to use his or her surname (patronymic) and first names in the minority language and the right to official recognition of them, according to modalities provided for in their legal system.***

124. See the answer to the 1st report.

125. The draft law on national minorities includes the following formulation of the use of ethnic names system of representatives of national minorities living in the RA: "Citizens of other ethnicity in the RA have the right to name themselves and their children by their ethnic first names, surnames or other naming system used by this ethnic culture, to appear under these names in official documents, public and family life".

### Article 11

**2. *The Parties undertake to recognize that every person belonging to a national minority has the right to display in his or her minority language signs, inscriptions and other information of a private nature visible to the public.***

126. See the answer to the 1st report.

### Article 11

**3. *In areas traditionally inhabited by substantial numbers of persons belonging to a national minority, the Parties shall endeavor, in the framework of their legal system, including, where appropriate, agreements with other States, and taking into account their specific conditions, to display traditional local Mmes, street names and other topographical indications intended for the public also in the minority language when there is a sufficient demand for such indications.***

127. See the answer to the 1st report.

128. According to the 21st paragraph of article 16 of the RA Law On Local self-government, the community council approves the naming or renaming of community streets, avenues, squares, parks, the educational and cultural institutions, and other enterprises and organizations, which are under the jurisdiction of the community as well as the numeration of houses, buildings and other constructions. According to the 1st paragraph of article 82 of the same Law, the head of the community is naming or renaming the community streets, avenues, squares, parks, the

educational and cultural institutions, and other enterprises and organizations, which are under the jurisdiction of community. According to another RA Law, i.e. the 5th article of the RA Law On Administrative Division, if the community covers one town, it is named after the town. If the community covers two or more towns, it is named after the bigger town.

## Article 12

**1** *The Parties shall, where appropriate, take measures in the fields of education and research to foster knowledge of the culture, history, language and religion of their national minorities and of the majority.*

**2.** *In this context the Parties shall inter alia provide adequate opportunities for teacher training and access to textbooks, and facilitate contacts among students and teachers of different communities.*

129. According to the desire of the national minorities, the center for educational reforms at the RA Ministry of education and science organized training courses for teachers. Particularly, in 2003, at the request of an Assyrian NGO “Ashura”, training for the teachers of the Assyrian language was organized.

130. Every year, the RA Ministry of education and science compiles the educational plan for the national minority public schools. It provides classes for the learning of national minorities’ mother tongues, literature, culture and history.

131. The Government of the RA supports the national minorities’ communities in organizing the main part of pre-school education in the relevant language, at least for those pre-schoolers, whose families made such a request, and whose number in the group is sufficient.

There has been no such a request from the Assyrians, Yezidis and Kurds so far. Children learn Greek in Yerevan Kindergarten No. 52.

132. In the RA, in all the places inhabited by sufficient numbers of Russians, Russian preschool educational institutions or groups exist. At the request of the families, the Russian classes are also organized in the other preschool institutions: all preschool institutions in Yerevan and No. 4, 6, 8, 11, 15, 16, 18, 23, 26, 27 and 30 in Gyumri:

133. In the territory of the RA, all the places inhabited by sufficient numbers of Russians have Russian elementary schools or classes. Thus, Russian schools exist in Yerevan and almost in all marzes. There are 47 schools (of which 15, in Yerevan), which have departments (groups) of the Russian language. There are more than 10,000 students studying there. There are also 4 schools (in Yerevan, Gyumri, Armavir and Artashat) operating for the Army garrison of the Russian Federation. They use text-books and manuals prepared not only in Armenia but also in Russia. In the 7-10th grade they study “Russian History” and “Russian Literature”.

134. Besides, in all the schools of the RA, the students of middle and high grades must learn Russian as a foreign language (3 hours per week, 4-6 hours per week in the schools with intensive Russian). Besides, there is mandatory teaching of Russian as foreign language (4 hours per week) in elementary classes of all the schools of the RA.

135. In article 16, the Treaty on friendship, collaboration and mutual assistance between the RA and the RF (29.08.1997) stipulates that the Armenian party will create conditions for



intensive learning of the Russian language in the education system of the RA. This obligation, under the title of “Russian language in the education system and cultural and social life of the RA” was implemented by the decision of RA Government in protocol No. 48, on September 16, 1999. It allowed to organize classes for intensive studies of Russian by special program (4-6 hours per week), if the school has relevant professionals in that sphere. Currently, there are 14 such schools.

136. The elementary education in relevant languages is available for the national minority communities living in the RA. Otherwise, within the framework of elementary education, the languages of national minorities taught as part of the educational program, especially, for the students, whose families made such a request and their number is enough for running the class.

137. The secondary education in relevant languages is available for the representatives of national minorities living in the RA. Otherwise, within the framework of secondary education, the languages of national minorities taught as part of the educational program, especially, for the students, whose families made such a request and their number is enough for running the class.

138. In Upper Dvin, Arzni, Dimitrov villages and in Yerevan Pushkin School No. 8 the Assyrian language is taught as a special subject. There are about 800 students participating in these classes. In the 7th and 8th grades of these schools national history and literature could be included if the school had relevant specialists and the parents made a special request for teaching these subjects. In Arzni there is an Assyrian Sunday school for adults. The “Atur” association periodically organizes training for Assyrian language teachers.

139. There are special classes for the Yezidi language in Yezidi village Zovuni of Kotayk marz, and 16 Yezidi villages in Aragatsotn marz. These classes also existed in 4 other villages, but because of the lack of teachers they are not operating regularly. In the 7th and 8th grades of these schools, national history and literature could be included if the school had relevant specialists in these subjects and the parents made a special request for teaching these subjects.

140. Teaching of the Greek language is done in Yerevan schools No.12 and No.14. In the 7th and 8th grades of these schools, national history and literature are included.

141. Technical and special education in national minority languages is also available in the RA. Studies of national languages within the framework of technical and special education is also available, as an integral part of the education program at least for the students who, (or whose parents) make a special request or the number of students is sufficient for running the class.

142. In Bakunts Pedagogical College several years ago, the Yezidi and Kurdish departments were opened. They discontinued their activity two years ago because of lack of applicants. These departments will be reopened in the case of new applications. There is a Russian department in Yerevan State Humanities college. In all other technical and special educational institutes the teaching of Russian as foreign language is available, as a part of educational process.

143. The RA allows to teach in the language of national minorities in the Universities or higher education institutions of the RA. Otherwise, it is possible to learn these languages as subjects at the Universities or higher education institutions in the RA. In case of the relevant request, several higher education institutions of the RA could offer special classes in the

Assyrian language. Particularly, David Anhaght Humanitarian University offers “Assyrian studies” as a major. Yerevan management university offers specialization in the Yezidi language. Some higher education institutions in the RA (Yerevan State University, Acharian university) have or offer special classes in the Greek language. There is a Greek department at Yerevan Culture University. There are 22 persons learning there. Yerevan Monte Melkonian University and Management university offer specialization in the Greek language. Under inter-governmental agreement, it is possible to organize higher education in the Greek language for the Greek community and others who wish. Greece finances the initiative of sending Armenian Greek school graduates to Greece to continue their education in universities.

144. There are State higher education institutions or departments which teach in Russian in all major towns of the RA. (Yerevan, Gyumri, Vanadzor and Gavar): Russians can also learn there without discrimination. Thus, there are 250 students studying at the Russian philology department of Yerevan State University; 240, at the department of Russian language and literature, and Russian department of the elementary education at Abovian State Pedagogic Institute; 350, at the department of Russian linguistics and intercultural connections of Bryusov Yerevan State Linguistic University, and 75 at the department of Russian and English language, 200 at the department of Russian language and literature of Gyumri State pedagogic university, 100 at the Russian department of elementary education at Vanadzor State pedagogic university and 100 at the department of Russian language and literature of Gavar State University. There is a Russian department in Yerevan Theatre and Cinematography State Institute as well. There is departments of Russian language and literature in some private institutions in the RA (Yerevan “Haybusak”, “Southern”, “Hrachya Acharian”, Gyumri “Progress”, Spitak “Spitak”, etc). There is Russian-Armenian (Slavic) State University in Yerevan operating under intergovernmental agreement signed in 1997. There are 700 students studying there. This university is annually providing 3 competition-free places for the Russian community in Armenia. 5-6 representatives of the Russian community can annually enter the preparatory department of the University free of charge. There are more than 2000 students, studying at 15 branches, departments or education/consulting offices of different higher schools of the RF functioning in Armenia. There are 70 state stipends (scholarships) provided to the Russian citizens of Armenia. (of which 10 are representatives of Russian communities): Moscow government and RF Ministry of education provided computers, language laboratory equipment to Russian-Armenian (Slavic) university. There are three year courses of Russian as a foreign language in the programs of all the other institutes of the RoA.

145. The department of Oriental studies of Yerevan State University has a special course in the Kurdish language. “David Anhaght” Humanitarian university offers “Kurdish studies” as a major.

146. There is a number of programs in language studies operating in the RoA, which in case of demand could also offer the Kurdish or Yezidi languages, without age limit.

147. “Hayknet” educational institution offers a course of the Greek language to all who wish, without age limit. By suggestion of the Greek embassy, there are Greek Sunday schools operating in 10 towns, inhabited by Greeks, in the RA. The Greek teachers leave for Greece for training.

148. Russian is also included in language learning programs. Periodically, 200 Russian teachers go to the RF (Moscow and Rostov–Don) for quality improvement training. In 2002-2004, 11 Armenian teachers of the Russian language became winners of international

competition, and were awarded Pushkin prizes. In 2004, 4 teachers won the title of “The Best Russian Philologist” at a competition in Moscow. The center of quality improvement for teachers of the Russian language was established at Russian-Armenian (Slavic) State University. 80 teachers were trained (improved their qualifications) there in 2003. The Armenian “Association of Russian Studies” was established at Bryusov State Linguistic University in 2002. The publication of the “Russian language in Armenia” journal has restarted in 2000. (In collaboration between Armenian company “Pedagogic initiatives” and Center for education reforms at the RA Ministry of Education and Science). The Armenian center of Russian language development is working, sponsored by the “Association of Armenians of the Russian Federation” since 2001. It is conducting an annual international competition, “Russia and the Russian language in my life” (for the graduation classes of the CIS and Baltic countries). According to the agreements signed in 2001 between the RA and the RF, the documents certifying the educational and scientific titles and degrees are mutually recognized.

149. There is a department of Kurdish studies at the Institute of Eastern studies of National Academy of Science of the RoA.

150. The RoA Ministry of education and science approved the plans for publication of Yezidi textbooks, and Center for Education reform is planning to publish textbooks of the Yezidi and Assyrian languages in 2004-2005.

151. By assistance of department of national minorities and religion at the RA government, the publication of textbooks of the Assyrian language for elementary schools is underway at the moment. They will be ready in February 2005.

## Article 12

**3. *The Parties undertake to promote equal opportunities for access to education at all levels for persons belonging to national minorities.***

152. According to article 6, paragraph 1 of the RA Law on Education, the right to education is guaranteed regardless of nationality, race, gender, religion, political or other convictions, social origin, property status or other circumstances.

## Article 13

**1. *Within the framework of their education systems, the Parties shall recognize that persons belonging to a national minority have the right to set up and to manage their own private educational and training establishments.***

**2 *The exercise of this right shall not entail any financial obligation for the Parties.***

153. See answer to the 1st report.

## Article 14

**1. *The Parties undertake to recognize that every person belonging to a national minority has the right to learn his or her minority language.***

**2. *In areas inhabited by persons belonging to national minorities traditionally or in substantial numbers, if there is sufficient demand, the Parties shall endeavor to ensure, as far as possible and within the framework of their education systems, that persons belonging to***

***those minorities have adequate opportunities for being taught the minority language or for receiving instruction in this language.***

154. Article 35 of the RA Constitution, stipulates that right for education for every citizen; secondary education in public educational institutions is free. Every citizen has the right to free higher and other special education in public educational institutions on competitive basis. In the state budget of the RA, the funds allocated for education are increasing year after year, and these allocations increased drastically in 2004.

155. Article 2 of the Law on Language stipulates that in national minority communities, general education can be organized in the mother tongue under state curriculum and with mandatory studies of the Armenian language under state sponsorship. Article 1 of this law states that “The RA guarantees free usage by national minorities of their respective languages in its territory”

156. The Law on Education describes in detail the RA education system, state educational criteria, educational curriculums and forms of education, types of educational institutions, general requirements to the content of education.

157. If we take into account the preschool education problems, then we will see that the following is stipulated: communication in the mother tongue and creation of prerequisites for the foreign language studies on that basis.

158. The RA is the founder of state educational institutions as represented by the RA government or relevant state authorized body. The community is the founder of community educational institutions, as represented by the self-government body of the community. Physical and legal persons can be founders of non-governmental educational institutions. State educational institutions are established at the moment of approval of their charters by the founder; non-governmental educational institutions are established by decree of the founder. Educational institutions are considered founded at the moment of approval of the charter by founder(s) and state registration as prescribed by law.

159. All national minorities have an undeniable right to teach their mother tongues to their children, however, state support is provided only to the Assyrian, Yezidi, Kurdish and Russian communities. In most of their villages, the general education school at the expense of the state budget organized mother tongue studies; and Russian (Molokan) communities and Assyrian ethnic community go to state funded Russian schools, at their request. There are also various specialized language schools.

160. Those representatives of ethnic minorities who do not know their mother tongue, speak mainly Russian. Thus there is not danger for them to get assimilated through the Armenian language.

161. The possibilities provided by the RA legislation in terms of education to the Assyrians, Yezidis, Kurds and Greeks are underused, particularly in terms of education and information. The Assyrians and Greeks oftentimes instead of their mother tongues prefer to learn Russian, publishing Russian-language press, obtaining Russian education and becoming Russian speakers. This promotes their isolation from the Armenian environment and emigration to the RF. The Russian Molokans, Yezidis and Kurds oftentimes confine themselves to unfinished public education.

162. Optimization of education in Armenia raises doubts about the destiny of the schools where there are few students.<sup>6</sup> Some schools in the ethnic minority towns have found themselves amongst such schools where the number of students is 30-100. Concerned about the educational prospects of these communities, RA Government on August 25, 2001, in decree No. 773 compiled the list of general education schools which will be financed regardless of the number of students. This list includes general education schools in many towns populated by Yezidis and/or Kurds.

The list of towns with ethnic minorities where schools are funded regardless of the number of students

	Town/school	Province	Minority
1	Tellek school	Aragatsotn	Yezidi
2	Shamiram school	Aragatsotn	Yezidi
3	Alagyaz school	Aragatsotn	Kurds and Yezidi
4	Ria-Taza school	Aragatsotn	Kurds and Yezidi
5	Derek school	Aragatsotn	Yezidi
6	Sipan school	Aragatsotn	Yezidi
7	Sangyar school	Aragatsotn	Yezidi
8	Amre-Taza school	Aragatsotn	Yezidi
9	Shenkani school	Aragatsotn	Yezidi
10	Jamshlu school	Aragatsotn	Yezidi
11	Getap school	Aragatsotn	Armenians and Yezidi
12	Ortachai school	Aragatsotn	Yezidi
13	Gyalto school	Aragatsotn	Yezidi
14	Baysz school	Aragatsotn	Yezidi
15	Barozh school	Aragatsotn	Yezidi
16	Ferik school	Armavir	Yezidi

163. As with other schools in this country, oftentimes, the physical condition of schools in towns where national minorities reside is also poor. The government has a plan for school renovation or construction of new schools. In 2004, the renovated school in the Yezidi village of Shamiram has been commissioned; the construction of a new school in the Kurdish village of Alagyaz has begun.

164. Nevertheless, the issue of the school education of Yezidis, Kurds and Molokans remains to be a matter of concern. In these communities, school attendance and school progress has been traditionally low; relatively low are the indicators of higher education and other forms professional education. In the above ethnic communities, for various reasons some students drop out of school in the 7<sup>th</sup>-8<sup>th</sup> grade, or even earlier (due to ethnic culture, in Yezidi and Kurdish environment, early marriages are traditional, after having married, they drop out of school, particularly, the girls; since early adolescence, they are engaged in economic life, etc.). In 2004, with UNICEF funding, NGO “Hazarashen”, Armenian Center for Ethnographic Research, has been conducting surveys in ethnic communities. The results of the surveys can be later used for the implementation of the education policy.

<sup>6</sup> Under the optimization program, the schools will be financed depending on the number of students.

165. (See also the answer to Article 12).

#### Article 15

***The Parties shall create the conditions necessary for the effective participation of persons belonging to national minorities in cultural, social and economic life and in public affairs, in particular those affecting them.***

166. According to the RA Constitution, the RA citizens regardless of ethnic identity, race, sex, language, religion, political or other convictions, social origin, property or other status, can elect and be elected. Any restriction of the electoral suffrage for the above reasons are punishable by law.

167. As presented in the relevant sections of this report, the RA national minorities have full-fledged rights to participate in the cultural, public and economic life of the RA and can shape and organize their own cultural and public life as much as possible. The problem is that the country's socio-economic life creates financial difficulties for the full exercise of these rights.

168. Since the establishment of the directorate for national minorities and religion at the RA government, it has been actively working with the national minority NGOs, leaders and ethnic communities, visits towns inhabited by ethnic minorities and finds out the problems on site. This directorate has an employee who is a Yezidi; one employee in the staff of the Ombudsman is a Yezidi, and another is a Greek. All issues relating to the national minorities at the directorate for national minorities and religion at the RA government are discussed jointly with the representatives of national minorities. The draft law on national minorities has been also compiled jointly with the representatives of ethnic minorities in the RA.

169. It is planned to establish a data base for the national minorities cadre. According to the preliminary information possessed by the directorate for national minorities and religion at the RA government, at present, the representatives of the national minorities occupy various positions at the RA ministry of defense, ministry of health, ministry of education and science, ministry of interior, Yerevan municipality, district municipalities and other bodies, in higher state educational institutions, etc. In 2003, two representatives of national minorities were engaged in the work of standing parliamentary commission for social issues as experts.

170. Draft law on national minorities has widely applied the possibilities given by this right.

#### Article 16

***The Parties shall refrain from measures which alter the proportions of the population in areas inhabited by persons belonging to national minorities and are aimed at restricting the rights and freedoms flowing from the principles enshrined in the present framework Convention.***

171. See the answer to the 1<sup>st</sup> report.

#### Article 17

***1. The Parties undertake not to interfere with the right of persons belonging to national minorities to establish and maintain free and peaceful contacts across frontiers with persons***

***lawfully staying in other States, in particular those with whom they share an ethnic, cultural, linguistic or religious identity, or a common cultural heritage.***

172. See the answer to the 1<sup>st</sup> report.

173. The Assyrian Association Atur and Ashur youth center have close ties with the World Assyrian Union, with Assyrian unions and centers in Northern Iraq, Iran, Sweden and the CIS, they receive press, literature and textbooks from them. The participation of Assyrian athletic teams from Armenia, assisted organisationally and financially by the RA government, in the competitions held in the Islamic Republic of Iran in Urmia has become traditional.

174. The Yezidis of Armenia maintain certain ties with their compatriots from Georgia, Iraq, Iran and Germany. Their religious shrine is situated in Iraq, which they visit from time to time. At the same time, their compatriots from other countries often participate in Yezidi ceremonies held in Armenia.

175. Kurdish organizations maintain links with the Kurds and Kurdish organizations of Iran, Iraq and Europe and receive from them newspapers and books. In Yerevan, the Kurds have oftentimes organized demonstrations and processions in support of Abdullah Ocalan.

176. Greece finances the education of the Greek school graduates from Armenia in higher educational institutions of Greece. The Embassy of Greece in the RA supports Greek Sunday schools in ten Greek-populated villages and towns. Teachers of the Greek language go to Greece for retraining.

177. Under the agreement signed between the RoA and RF (2001), certificates for titles and degrees in education and science are mutually recognized. Under another agreement, (between CIS education agencies, 2001) the RF and other CIS countries can open the branches of higher educational institutions in the RA and admit students without any discrimination. More than ten branches of RF universities function in the RoA. According to intergovernmental agreements, a number of RF TV and radio channels are broadcast in the RoA. Article 8 of the Treaty on friendship and cooperation between the RF and RA stipulates provisions on respective national minorities residing in the two countries and the creation of necessary conditions for the maintenance and development of their ethnic, cultural and religious identity, and the implementation of relevant measures.

178. Upon the establishment of diplomatic relations between the RoA and some countries, and the opening of embassies in the RoA, the ties between the ethnic communities and their respective ethnic motherlands have become easier. Through the embassies of Germany, Poland, Ukraine and Belarus, and on the initiative of German, Polish, Ukrainian and Belorussian ethnic communities have active ties with their ethnic motherland and similar ethnic communities world-wide.

179. The ties of the Georgians residing in Armenia with Georgia have always been and are very active.

180. In Armenia, there has been no incident involving difficulties for any one to establish and maintain relations with one's ethnic community.

181. This issue, however, is also incorporated into the law on national minorities.

## Article 17

**2** *The Parties undertake not to interfere with the right of persons belonging to national minorities to participate in the activities of non-governmental organizations, both at the national and international levels.*

182. See the answer to the 1<sup>st</sup> report.

183. RoA government not only does not restrict the activities of NGOs, but actually supports both financially and morally. Currently, about 50 national communities and charitable NGOs aimed at national minorities are registered and operate in Armenia, which enjoy full rights and possibilities to cooperate with international and national organizations.

184. To target the activities of national and cultural organizations of the national minorities in the RoA, in March 2000, as a result of the congress of the RA national and cultural organizations of the national minorities, a Coordinating council was created. This council functions at the staff of the RoA President. This body was officially established on June 15, 2000 by decree of the RoA President to ensure the protection of national minorities in the RoA, to intensify their inter-communal relations, and to provide state supervision over the issues of education, culture and law.

The members of the council were elected at the congress as follows: two representatives from each of the 11 national minorities present in the RA, who represent various organizations of each community.

If the community has one NGO, then the two persons are elected from the same NGO. If there are two or more NGOs in the community, then the representatives of various NGOs representing this community are elected as council members. Thus, the council consists of 22 persons. The Co-ordinating council is an advisory body. General and specific issues related to the national minorities are discussed and resolved at the periodic sessions of the Co-ordinating council.

By the October 5, 2000 decree of the Co-ordinating council of national and cultural NGOs of national minorities at the staff of the RA President, to ensure support of the RA government to the national and cultural activities of the RA national minorities, in 2000-2001, 20 million MAD was allocated, or 10 million annually, evenly distributed between the representing organizations, the members of 11 communities, for the cultural and education development of communities. Thereafter, every year, the state budget is planned taking into account these moneys.

At the end of each year, the representatives of these organizations submit a report on events and expenses to the Coordinating council.

The allocated funds are evenly distributed between the communities and the whole community uses this money.

## Article 18

**1.** *The Parties shall endeavour to conclude, where necessary, bilateral and multilateral agreements with other States, in particular neighbouring States, in order to ensure the protection of persons belonging to the national minorities concerned.*



**2** *Where relevant, the Parties shall take measures to encourage transfrontier co-operation.*

185. Provisions related to the protection of the representatives of national minorities in the RA have always been incorporated in bilateral (on friendship and cooperation) and multilateral agreements of the RA with other states, particularly, neighboring ones.

186. These are: Article 8 of the Treaty on friendship and cooperation between the RF and RA; article 20 of the agreement with Greece; article 14 of the agreement with Romania; article 9 of the agreement with Bulgaria; article 5 of the agreement with Kazakhstan; article 8 of the agreement with Lebanon; . article 5 and 6 of the agreement with Ukraine; they stipulate concrete provisions concerning the creation of necessary conditions for the ethnic, cultural and religious identity of the national minorities residing in the two respective countries and the implementation of relevant actions.

187. The above agreements take into account the specific traditional friendly relations established between the two peoples in the course of history and various ties. Being aware of a number of important obligations undertaken under a number of international documents, the states commit to cooperate in the spirit of friendship and mutual confidence in all spheres and when needed, to sign other agreements.

188. On October 23, 2001, the RA signed an Agreement on Friendship, cooperation and mutual security with its immediate neighbor, Georgia, under which the High Contracting Parties pledge that the rights of national minorities will be reciprocally respected.

189. The Agreement on Friendship and cooperation between the RA and Greece, elaborating on the relations in a number of spheres (article 20) directly stipulates: “the RA and Greece guarantee the creation of necessary conditions and implementation of measures in compliance with international norms aimed at the protection and development of ethnic, cultural and religious identity of Armenian citizens of Greece residing in Greece and Greek citizens of Armenia residing in Armenia, respectively. The parties support the public, spiritual, cultural, educational, sports and charitable activities of the Armenian community in Greece and of the Greek community in Armenia”

### **Article 19**

*The Parties undertake to respect and implement the principles enshrined in the present framework Convention making, where necessary, only those limitations, restrictions or derogation's which are provided for in international legal instruments, in particular the Convention for the Protection of Human Rights and Fundamental Freedoms, in so far as they are relevant to the rights and freedoms flowing from the said principles.*

190. See the answer to the first report.

**Part 3. Answers<sup>7</sup> to the Questionnaire Compiled by the Advisory Committee Concerning the Report Presented by Armenia During the Second Phase of Framework Convention Implementation Monitoring**

	Questionnaire, compiled by the Advisory Committee concerning the Report presented by Armenia during the second stage of monitoring of the Framework Convention, and following from the problems arisen in 16 May 2002 opinion	Answers to the questionnaire, compiled by the Advisory Committee concerning the Report presented by Armenia during the second stage of monitoring of the Framework Convention
1	Present information on the last development of the potential draft of the Law on Protection of National Minorities.	<p>The Law on Protection of National Minorities is presented in two versions:</p> <p>By Migration Refugee Administration and</p> <p>By Administration on issues of national minorities and religion of RA Government together with non-governmental organizations of national minorities.</p> <p>The first version of the Law has been the subject of discussion in various relevant ministries and agencies; the second variant is still being discussed. It can be said that in a month it will be presented to the Council of Europe for expert review.</p>
2	Present information on development of the establishment of the specialized authorized body within the government, which is responsible for protection of national minorities.	<p>In January 2004 the Administration on Issues of National Minorities and Religion was established under the Government. This governmental subdivision participates in the process of developing plan of actions for RA Government, presents comments on making the necessary changes in the implementation of this plan. It also performs operations pursuant to the Law on Freedom of Conscious of Religious Organizations of the Republic of Armenia, of the authorized government body “providing preservation of traditions of national minorities, protection of the right to develop language and culture” which regulate relations between the state and religious</p>

<sup>7</sup> Answers are also contained in the respective sections of the report

		organizations:
3	Present information on the implementation of the recently adopted Law on the Ombudsmen Institute, its potential impact on protection of national minorities.	On 10 October 2003 the RA Law on Ombudsmen was adopted. Under this Law this institute was established and is operational. One yezidi and one Greek are working in this institute. The institute operates in close cooperation with the Administration of Issues of National Minorities and Religion under the RA Government on issues of rights of national minorities.
4	Point any development concerning the national minorities within the context of the draft Laws on Freedom of Mass Media, Expression and Religion.	<p>1. A new Law on Mass Media has been adopted (it entered into force on 8 February 2004), replacing the Law on Press and Other Mass Media of 8 October 1991. The Law does not put any limit to the language of mass media and this provides a wide possibility to media to disseminate information in a language (languages) they have chosen.</p> <p>2. RA Law on Alternative Service was adopted on 12 December 2004. Pursuant to Article 3 the citizen under the conscript has the right to go to alternative service if his religious belief or conviction contradict conscripting in the military structures, as well as carrying, holding, keeping and using weapons. (See also answers under points 51-68 of article 3 and under points 69-92 of article 9 of the given report)</p> <p>3. A draft of Law on National Minorities has been drawn up, and is being discussed now.</p>
5	Present the detailed information on the results of the 2001 population census concerning the national minorities, their language, as well as their religion.	The results of the population census are summarized and published, as well as are located on the following site: <a href="http://www.armstat.am">www.armstat.am</a> . The indicators on the national lingual belonging are presented in this Report (under the points 14-20). The population census contained no questions on the religious belonging.
6	Present information on the recent	Under the decision N 565-A of 22

	development of the establishment of the cultural centers for national minorities.	April 2004 of the RoA Government a territory of 800 square meters in the center of Yerevan was allotted for establishing a cultural center for national minorities. Now the means are being searched to bring the mentioned territory to the condition to serve for its purposes.
7	Present information on conflicts taken place in the territory and on their influence on the representatives of the national minorities	No conflict has been registered in the territory of RA. As a result of the Nagorno Karabagh conflict and because of the intricate relations between Armenia and Azerbaijan no representatives of the national minorities have suffered.

**Table 1**

List of Residences Visited by the Employees of the Administration on Issues of National Minorities and Religion within the RA Government

	Residence	Syrian	Yezid/ Kurd	Mol oka n	Purpose of visit	Visitor	Province (Marz)	Date
1	Arzni				Awareness of rights and research on educational problems	Sh. Saratikyan H.Abrahamyan	Kotayk	September
2	Verin Dvin				1. Visit on priest invitation. 2.Participation in the religious ceremony.  3. Awareness of rights and research on educational problems	H.Kharatyan Sh. Saratikyan V.Asatryan H.Sardaryan H.Abrahamyan	Ararat	May  September
3	Dmitrovo				Awareness of rights and research on educational problems	H.Kharatyan Sh. Saratikyan	Ararat	August
4	Nalbandyan/Nor Artagers				Awareness of rights and research on educational problems	H.Kharatyan Sh.Saratikyan H.Abrahamyan	Armavir	September
5	Alagyaz				Awareness of rights and research on educational problems	H.Kharatyan B.Sadunyan Sh.Saratikyan	Aragatsotn	September
6	Ambe Taza				1. Participation in the celebration 2. Awareness of rights and research on educational problems	H.Kharatyan Sh.Saratikyan B.Sadunyan	Aragatsotn	July  September
7	Avshen				Awareness of rights and	Sh.Saratikyan	Aragatsotn	September

				research on educational problems	B.Sadunyan		
8	Ortatshia			Awareness of rights and research on educational problems	Sh.Saratikyan B.Sadunyan	Aragatsotn	September
9	Ria Taza			Awareness of rights and research on educational problems	B.Sadunyan H.Abrahamyan	Aragatsotn	September
10	Shenkani			Awareness of rights and research on educational problems	Sh.Saratikyan B.Sadunyan	Aragatsotn	September
11	Derek			Awareness of rights and research on educational problems	Sh.Saratikyan B.Sadunyan	Aragatsotn	September
12	Sipan			Awareness of rights and research on educational problems	Sh.Saratikyan B.Sadunyan	Aragatsotn	September
13	Ghazaravan			Clarification of moot points, awareness of rights.	H.Kharatyan Sh.Saratikyan B.Sadunyan	Aragatsotn	May
14	Ajgavan			Clarification of moot points, awareness of rights.	H.Kharatyan Sh.Saratikyan B.Sadunyan	Ararat	April
15	Zovuni			1. Participation in the religious ceremony. 2. Awareness of rights and research on educational problems	H.Kharatyan Sh.Saratikyan B.Sadunyan V.Atsatryan H.Abrahamyan	Kotayk	June September
16	Shamiram			1.Participation in the opening ceremony of a	H.Kharatyan Sh.Saratikyan	Kotayk	May September

					new school. 2. Awareness of rights and research on educational problems. 3.Participation in the celebration.	B.Sadunyan H.Abrahamyan		er
17	Sangiar				Awareness of rights and research on educational problems	H.Kharatyan Sh.Saratikyan	Aragatsotn	August
18	Eraskhahun				Awareness of rights and research on educational problems	H.Kharatyan B.Sadunyan	Armavir	September
19	Baruzh				Awareness of rights and research on educational problems	B.Sadunyan Sh.Saratikyan	Aragatsotn	September
20	Sorik				Awareness of rights and research on educational problems	H.Abrahamyan	Aragatsotn	September
21	Hatsashen				Awareness of rights and research on educational problems	H.Abrahamyan B.Sadunyan	Aragatsotn	September
22	Ghabakhtapa				Awareness of rights and research on educational problems	B.Sadunyan Sh.Saratikyan	Aragatsotn	September
23	Ferik				Awareness of rights and research on educational problems	H.Kharatyan H.Abrahamyan	Armavir	September
24	Artashar				Awareness of rights and research on educational problems	B.Sadunyan Sh.Saratikyan	Armavir	September

25	Lermontovo				Awareness of rights and research on educational problems	H.Kharatyan Sh.Saratikyan H.Abrahamyan	Lori	August September
26	Fioletovo				Awareness of rights and research on educational problems	H.Kharatyan Sh.Saratikyan	Lori	September



**Table 2**

Quantitative Indicators of Ethnic Distribution of the Population in Armenia According to the Data of the Public Census of 1989<sup>8</sup>.

	Absolute amount	Percent
Armenians	3.083.616	93,3
Azeris	84.860	2,6
Yezidis	51.976	1,6
Kurds	4.151	0,1
Russians	51.555	1,6
Ukrainians	8.341	0,2
Assyrians	5.963	0,2
Greeks	4.650	0,1
Other nations	9.664	0,3
Total	3.304.776	100,0

**Table 3**

Ethnic Composition of the Population of the Republic of Armenia According to the Public Census of 2001

Total	Armeni an	Assyria n	Yezide	Greek	Russia n	Ukraini an	Kurd	Other
321301 1	314535 4	3409	40620	1176	14660	1633	1519	4640

<sup>8</sup> The public census was held in 1989 in Armenia in extremely difficult conditions under the population mass migration both in and out of the country, after the destructive consequences of the earthquake of 7 December 1988 and preconditioned by the Karabakh conflict. The mentioned above factors left negative trace on the whole process of census, as well as on the data, thus becoming the reason for defective reckoning up. Preconditioned by this, the indicator of the population quantity resulting from the census was not used as a database for current reckoning up of the population. Instead, the indicator of the current reckoning up of the population based on the previous census was applied. (3448,600):

**Table 4**

The Comparison of the Data on the Ethnic Distribution of the Population in Armenia of the Public Censuses of 1989 and 2001

	Absolute amount	Percent	Absolute amount	Percent	Difference
	1989	1989	2001	2001	
Armenians	3.083.616	93,3	3145354	97,8	61.738
Azeris	84.860	2,6	-	-	-
Kurds	4.151	0,1	1.519	0,05	-2.632
Yezidis	51.976	1,6	40.620	1,3	-11.356
Russians	51.555	1,6	14.660	0,5	-36.895
Ukrainians	8.341	0,2	1.633	0,05	-6.708
Assyrians	5.963	0,2	3.409	0,1	-2.554
Greeks	4.650	0,1	1.176	0,04	-3.474
Other nations	9.664	0,3	4.640	0,1	-5.024
Total	3.304.776	100,0	3.213.011	100,0	-91.765

**Table 5**  
Distribution of Resident Population of RA in Towns and Villages

	Nation							
	Armenians	Syrians	Yezidis	Greeks	Russians	Ukrainians	Kurds	Other
Total	3145354	3409	40620	1176	14660	1633	1519	4640
Town	2041622	524	7413	853	10489	1386	315	3551
Village	1103732	2885	33207	323	4171	247	1204	1089

**Table 6**

List of Villages Inhabited by Various Nationalities or Exclusively by National Minorities

	Residence	National minority	Province/Marz
1	Arzni	Assyrians and Armenians	Kotayk
2	Verin Dvin	Assyrians and Armenians	Ararat
3	Dmitrov	Assyrians and Armenians	Ararat
4	Nor Artagers	Assyrians, Armenians and Yezidis	Armavir
5	Alagiaz	Kurds <sup>9</sup> in general and Yezidis	Aragatsotn
6	Amre Taza	Yezidis	Aragatsotn
7	Avshen	Yezidis	Aragatsotn
8	Ortatchia	Yezidis	Aragatsotn
9	Ria Taza	Yezidis and partly Kurds	Aragatsotn
10	Shenkani	Yezidis	Aragatsotn
11	Derek	Yezidis and partly Kurds	Aragatsotn
12	Sipan	Yezidis	Aragatsotn
13	Mirak	Yezidis	Aragatsotn
14	Sangjar	Yezidis	Aragatsotn
15	Jamshlu	Yezidis	Aragatsotn
16	Baruzh	Yezidis	Aragatsotn
17	Sorik	Yezidis	Aragatsotn
18	Shamiram	Yezidis	Aragatsotn
19	Yeraskhahun	Yezidis and Armenians	Aragatsotn
20	Ghabakhtapa	Yezidis	Aragatsotn
21	Ghazaravan	Armenians and partly Yezidis	Aragatsotn
22	Hakko	Yezidis	Aragatsotn
23	Gialto	Yezidis	Aragatsotn
24	Tyllyk	Yezidis	Aragatsotn
25	Bajsyz	Yezidis	Aragatsotn

<sup>9</sup> “Armenian Ethnographic Research Center “Hazarashen”” NGO conducted qualitative and quantitative researches on choosing Kurd and Yezidi ethnic identification in Aragatsotn, Kotayk, Armavir and Ararat Marzes during the summer of 2004. Kurd ethnic name and Kurdish language as a mother tongue was chosen exclusively in Alagiaz and partly in Ria Taza, with minor exceptions. Data is kept in the archives of “Armenian Ethnographic Research Center “Hazarashen”” NGO.

26	Avtona	Yezidis	Aragatsotn
27	Getap	Various minorities	Aragatsotn
28	Ajntap	Armenians and partly Yezidis	Ararat
29	Hoktember	Armenians and partly Yezidis	Armavir
30	Ferik	Yezidis	Armavir
31	Ardashar	Yezidis	Armavir
32	Nor Kesaria	Armenians and partly Yezidis	Armavir
33	Ajgavan	Armenians and partly Yezidis	Ararat
34	Zovuni	Armenians and partly Yezidis	Kotayk
35	Nor Geghi	Armenians and partly Yezidis	Kotayk
36	Djraber	Armenians and partly Yezidis	Kotayk
37	Lermontovo	Russian Malakans and partly Armenians	Lori
38	Fioletovo	Russian Malakans	Lori

**Table 7**

The Amount of Privatized Land in some Yezidi-Kurdish Villages

	Residence	Families participated in the land privatization	One land allotment
1	Jamshlu	The total village population (72 families)	3,5 hectare, the average allotment for every family made up 7-10,5 hectare
2	Alagiaz	The total village population (152 families)	1,4 hectare
3	Shenkani	The total village population	1,5 hectare
4	Ortatchia	The total village population (38 families)	3,5 hectare
5	Amre Taza	The total village population	3,5 hectare
6	Derek	The total village population	3,5 hectare
7	Ria Taza	The total village population	2,25 hectare
8	Sangiar	The total village population	1,5 hectare
9	Mirak	The total village population	3,5 hectare
10	Shamiram	The total village population	0,97 hectare
11	Sipan	The total village population	1 hectare
12	Hatzashen	The total village population	2,60 hectares

**Table 8**  
Non-Governmental Organizations of National Minorities

1	Greek Federation of Armenia	Yerevan	69 Tavrizyan St.
2	“Phaeton” Greek Community	Yerevan	29 Rustaveli St.
3	« Elpida » Greek Community	Vanadzor	Arkadi Khitarov, 48 Tigran Mets St., tel : 46588
4	« Pontos » Greek Community of Stepanavan, Lori marz	Stepanavan	A.Khristaforidi 43 Yeritasardakan St.
5	Greek Cultural Union	Giumri	68/1 Sevyan St.
6	« “Ponti” Greek Community of Yerevan » Non-Governmental Organization	Yerevan	F.Nikolaidis, 29/22 Arghutyanyan St., tel : 233297
7	“Ponti” Greek Community of Vanadzor	Vanadzor	40 Grigor Lusavorich St.
8	« Pontos » Greek Community of Alaverdi	Alavardi	Angela Kilinkarova, 197/1a Zoravar Andranik St.
9	« Patriotis » Greek Community of Giumri, Shirak marz	Yerevan	Vrazh Kutikov, 225/296 Savoyan St., tel : 30758
10	« Olimpios » Greek Community of Noyemberyan	Noyemberyan	Tamara Tamazyan, 3 Kamo St., tel : 22098
11	« Anastasi » Greek Community Non-Governmental Organization	Hrazdan	K.Avgitov, 12/27 Pionereri St.
12	« Romeos » Greek Community of Alaverdi	Alaverdi	197/1a Zoravar Andranik St.
13	“Patriada” of Greeks of Armenia	Yerevan	E.Polatov 2 Vardananc St. Tel : 74500, 495774,
14	“Ponti” Greek Community of Armenia	Yerevan	63 Arshakunyac St.
15	Yezidi National Union	Kotayk marz, Zovuni village	A.Hadjoyan, Zovuni village
16	Yezidi-Kurd Community	Yerevan	S.Sadoev, 19/15 Shirak St.,

			tel : 461600
17	National Union of Yezidis of the World	Yerevan	A.Tamoyan, 2 Arshakunyac St. 12th floor, tel : 522550
18	Yezidi National Committee	Yerevan	23 D.Anhakht St., 3rd floor
19	Yezidis Abroad	Yerevan	R. Khudoyan, 23 D.Anhakht St.
20	« Council of Kurdish Intellectuals » Non-Governmental Organization	Yerevan	Amarik Sardaryan 2/12 Arshakunyac St., tel : 529612,
21	« Kurdistan Committee »  NGO	Yerevan	Ch. Mstoyan 62/19 Teryan St., 582207,
22	« Slavianski Dom » NGO	Yerevan	N.Gustova Tel : 771455,
23	« Oda » Russian Cultural Community	Yerevan	7 Abovian St.
24	« Harmonia » Russian Cultural International Center	Yerevan	Aida Harutiunyan 47a Hin Yerivanci St., 534121
25	Non-Governmental Organization of Russian Youth of Armenia	Yerevan	19/29 Vagharshyan St.
26	NGO of providing help and support to Russian Nationals of RA. Reorganized into a fund	Yerevan	I.Semionov 10/16 Orbeli St. Tel : 443341, 228993
27	“Beriozka” Charitable Union of Russians		
28	Armenian Branch of Russian National Fund	Yerevan	7 Abovian St.
29	Non-Governmental Organization «Congress » of Russian Community of RA	Yerevan	46 Mamikonyanc St.
30	« Rossia» Community of Armenia	Yerevan	Y.Yakovenko 1/3 P.Biuzand St. 565491,
31	« Rossiane »	Kapan	G.Aghakhanyan 3 Lenin St., School N3, Tel : 085-62212,
32	« Russian Community » of Gavar	Gegharkunik marz, Gavar	Siranush Manukyan, Tatiana Manukian 8 G.Lusavorich St., Municipality 2 <sup>nd</sup> floor,



			tel : 064 -2 36 58, 2 28 36
33	« National Minority » of Gavar	Gegharkunik marz, Gavar	8 G.Lusavorich St., Municipality 2 <sup>nd</sup> floor
34	« Svetlana » Russian Orthodox Charitable Community of RA	Yerevan	20/2 Gastelo 4th St.
35	Council of Orthodox Believers Trustees	Yerevan	19/29 Vagharshian St.
36	« Slavonic House »	Yerevan	8 Hovsepiyan St.
37	“Slavonic cultural, sport, health centre” Non-Governmental Organization	Yerevan	2/2 Shrdjanain St.
38	Ukrainian Cultural Center « Chervonka Kalyna »	Yerevan	II Nork Massive, Student’s Community, Building 9
39	Non-Governmental Organization «Ukrainia » Federation of The Ukrainians of Armenia	Yerevan	Javir Rumania 2/1/52 Giulbekyan St.
40	Ukrainian Assosiation	Yerevan	O.Parkhomenko 38/61 Narekatsi block, 621273,
41	Yerevan Branch of « Belarus Resurrection » International Humanitarian Fund	Yerevan	37 Israelyan St.
42	« Belarus» Community of Belorussians of Yerevan	Yerevan	V.Varazhan-Krishtopic 5/7 Gogol St. 395938,
43	Syrian Association “Atur”	Yerevan	11 Pushkin St.
44	Syrian Youth Center « Ashur »	Yerevan	I.Gasparyan 105 Teryan St., 4th Building, room 4102, 598515,
45	Charitable Non-Governmental Organization «Polonia» of the Cooperation of Poles	Yerevan	A.Kuzminskaya 20/6 Gazar Parpetsi St. 14/9 Isahakyan St., 568004,
46	Charitable Non-Governmental Organization «Georgian Community « Iveria » »	Yerevan	18/2 Baghramyan Ave.
47	German Community «Aghbiur » of RA	Yerevan	A.Jaskorski, 14 Pushkin St. 580300,
48	Jewish Cultural Center « Menora »	Yerevan	V.Vainer 5a/113 Vardananc St., 525882
49	Jewish Cultural Center « Tkhia » of RA	Yerevan	36/21 Kutuzov St.
50	Jewish Community of Armenia	Yerevan	2/35 Briusov St.

51	Nations' Union of the Republic of Armenia	Yerevan	8/16 Tigran Mets Ave.

**Table 9**  
List of Religious Organizations Registered in RA

List of religious organizations registered in RoA					
N	N	Date of reregistration	Name	Address	Phone
<b>1. Armenian Apostolic Church</b>					
1	1	29.12.00	<i>Armenian Apostolic St. Church</i> – its historical center being <i>The Mother See of Holy Etchmiadzin</i>	Vagharshapat Mother Seat St. Ejmiatsin	28-86-66 51-17-10 51-13-01 fax
2	1/2	01.01.01	His Holliness Garegin II, Catholicos of All Armenian  «Gandzasar» Theological Center Head : Father Mesrop Priest Aramian	19a Koriun St., Yerevan	54 15 95
<b>2. Catholic Church</b>					
3	2/1	30.05.00	<i>Armenian Catholic Church</i> Father Nerses Der-Nersisian, Archibishop of Armenian Sebastya, Leader of the Armenian Catholic Church of Armenia, Georgia and East Europe	82 Atabekyan St., Giumri	041/ 2-21-15
4	2/2	29.12.00	<i>Mkhitaian Center of Armenia</i> Abbot Father Yeghia Archimandrite Kilaghpyan	7 I.Alikhanyan St., Yerevan-19	56-18-88
5	2/3	13.10.00	« <i>Armenian Mother of God</i> » Monastery of « <i>Armenian Sister's Monastery of the Immaculate Conception</i> » Mother Superior : Arusyak Sachonyan	6 E.Charents, Ani Block, Giumri	041/ 3-43-38
<b>3. Russian Orthodox Church</b>					
6	3/1	29.12.00	<i>Orthodox Community of Russian Orthodox Church within Mother of God Church of Yerevan</i>	Kanaker, Yerevan	28-42-12 28-16-92

			Priest : Father Vladimir Glagachev		
7	3/2	29.12.00	<i>Orthodox Community of Russian Orthodox Church within Giumri St. Nicolas Wonderworker Church</i> Priest : Father Arseni Grigoryanc	Russian Orthodox Church, Giumri	
8	3/3	29.12.00	<i>Orthodox Community of Russian Orthodox Church within Vanadzor St. Mother of God Birth Church</i> Priest : Father Grigoryanc	Russian Orthodox Church, Vanadzor	
9	3/4	18.01.01	<i>Orthodox Community of Russian Orthodox Church of Marters St.Kirik and Elata Church of Dimitrov (Ararat Marz)</i> Priest : Father Vladimir Glagachev	Dimitrov village, Ararat Marz	
Protestant Orientations					
4. Evangelic Church					
10	4/1	10.07.00	<i>Yerevan Evangelic Church</i> Pastor : Reverend Levon Partakchyan	12 V.Vagharshyan St., Yerevan	27-37-46
11	4/2	29.12.00	<i>Union of Armenian Evangelic Churches</i> Pastor : Reverend Rne Levonyan	22 Nikol Duman St., Yerevan	26-36-56
12	4/3	29.12.00	<i>Armenian Evangelic Church</i> Pastor : Reverend Rne Levonyan	22 Nikol Duman St., Yerevan	27-28- 92
13	4/6	04.06.03	Church of Armenian Brotherhood Pastor : Reverend Hovhanes Hallatchyan	24 AmaranocainSt. Nork-Marash Community, Yerevan	65-00-48
5. Evangelic-Baptist Church					
14	5/1	26.10.00	<i>Armenian Evangelic-Baptizing Church of Yerevan</i> President of the Membership Meeting : Movsisyan	90 Nar-Dos St., Yerevan	57-00-31
15	5/2	13.11.00	<i>Armenian Evangelic-Baptizing Church of Stepanavan</i> Responsible Person : Mihran Nersisyan	104 Kentronakan, Stepanavan	051/ 24-00
			<i>Armenian Evangelic-Baptizing Church</i>	22 Mikoyan St.,	

16	5/3	13.11.00	<i>of Arevshat</i> Pastor : Tarverdyan	Arevshat village, Ararat Marz	
17	5/4	13.11.00	<i>Armenian Evangelic-Baptizing Church of Ararat</i> Pator : G. Tachoyan	6 Isahakyan St., Ararat	
18	5/5	13.11.00	<i>Armenian Evangelic-Baptizing Church of Abovyan</i> Leader : A. Grigoryan	4/46 Rosia St., Abovyan	
19	5/6	13.11.00	<i>Armenian Evangelic-Baptizing Church of Vanadzor</i> Leader : Sergey Shahinyan	38/16 Tigran Mets St., Vanadzor	051/ 2-17-96
20	5/7	13.11.00	<i>Armenian Evangelic-Baptizing Church of Shirak</i> Pastor : Ruben Pahlevanyan	16 Melikyan St., Giumri	041/ 4-16-51
21	5/8	13.11.00	<i>Union of Churches of Evangelic-Baptizing Christians of Armenia</i> President : Ruben Pahlevanyan	90 Nar-Dos St., Yerevan Giumri	57-00-31  041/ 4-16-51
22	5/9	16.08.00	<i>« Betel » Church of Armenian Evangelic-Baptizing Christians of Yerevan</i> President of the Membership Meeting : David Torosyan	14 Mirakyan St., Sebastya-Malatya Community, Yerevan	74-08-22 74-28-75
<i>6. Adventist Church</i>					
23	6	29.12.00	<i>Saturday Keepers (Adventist) Church of Armenia</i> President of the Republican Council Vigen Khachatryan	108 Nar-Dos St., Yerevan	77-48-12 55-40-23 57-03-49
<i>7. Pentecostal Church</i>					
24	7/1	10.07.00	<i>Church of Christians of the Gospel Belief of Yerevan</i> President of the Executive Body : Nodar Tadevosyan	22/17 Nor-Aresh, Yerevan	47-35-81 45-31-83 vernatun@ netsys.am
25	7/2	13.11.00	<i>Organization of Christians of the Gospel Belief of Yerevan</i> President of the Executive Body : V.Sahakyan	12/114 Svatchyan St., A-3 South-West Block, Yerevan	72-43-53
26	7/3	05.10.00	<i>Pentecost Religious Organization of Erebuni Community of Yerevan</i> President of the Executive Body : N. Movsisyan	19 Vardashen St., Yerevan	45-32-91; 45-12-88
			<i>Church of Christians of the Gospel</i>	15/15 2 <sup>nd</sup> Block	026/

27	7/4	02.06.00	<i>Belief of Charencavan</i> President: Arsenyan	2 <sup>nd</sup> microdistrict Andranik Block, Charentsavan	4-22-55; 4-37-48
28	7/5	12.06.00	<i>Church of Christians of the Gospel Belief of Shirak</i> President: G.Dahmanyanyan	33 Spartak St., Giumri	041/ 3-99-05
29	7/6	11.07.00	<i>Church of Christians of the Gospel Belief of Masis</i> President of the Executive Body: Mels Harutiunyan	3 Street, h.39, Masis	4-48-73
30	7/7	30.10.00	<i>Church of Christians of the Gospel Belief of Ararat</i> Pastor: S. Shahnazaryan	6/12 Abovyan St., Ararat	4-24-43; 4-24-90
31	7/8	30.10.00	<i>Church of Christians of the Gospel Belief of Artashat</i> President: Kh.Safaryan	3a/27 Araratyan St., Artashat	2-57-23
32	7/9	13.06.00	<i>Church of Christians of the Gospel Belief of Lori and Tavush</i> President of the Executive Body: Zh. Vardanyan	12 Shinararneri St., Vanadzor	5-59-83; in Vanadzor: 051/ 5-53-48
33	7/10	14.11.00	<i>Church of Christians of the Gospel Belief of Kotayk, Gegharkunik, Aragatsotn</i> President of the Executive Body: S. Chamaryan	4/159 Rosia St., Abovyan	022/ 2-65-16
34	7/11	29.12.00	<i>Organization of Christians of the Gospel Belief of Armavir</i> President: A. Baghdasaryan	2/7 Turbagragatner St., Armavir	
35	7/12	29.12.00	<i>Church of Christians of the Gospel Belief of Etchmiadzin city</i> President of the Executive Body: Anushavan Khachikyan	20 Isakov St., Vagharshapat	031/ 7-21-55
36	7/13	02.06.03	<i>Cloister Church of Christians of the Gospel Belief</i> Senior Priest: R. Tumanyan	88 Sherami St., Yerevan	72-72-06
37	7/14	23.07.03	<i>Church of Christians of the Gospel Belief of Vanadzor</i> Pastor: R.Grigoryan	28 Vardananc St., Vanadzor	051/ 2-39-82
<i>8. Ecumenical Organizations</i>					
38	8/2	03.03.01	Armenian Bible Society Chairman Yeznik Archbishop Petrosian,	6/26 Zakyan St. Yerevan	56-49-06, 58-55-09,

			Secretary: Deacon Hrach		54-24-39 fax
9. New Religious Movements					
39	9/1	23.05.00	<i>"New Apostols Church" Community of Armenia</i> Regional Head: Rafael Movsisyan	35 Khorenaci St. line 1, Yerevan	58-19-84
40	9/2	20.06.00	<i>Bahais Community of Armenia</i> Member of Subsidiary Staff: Timur		27-38-12
41	9/3	20.06.00	<i>"The Church of Jesus Christ of Last Day Saints" Religious Community of Armenia</i> Director: Lamar Bartolomei	5 Vracakan St., Yerevan	25-32-06, 23-93-37, 23-93-38, 27-57-84
42	9/4	06.03.93 03.04.98 27.07.00	<i>Church "Word of Life" of Armenia (Charismatic)</i> Pastor: A.Simonyan	9/1 Tbilisyan Highstreet, Yerevan P.O. 18	23-83-20 23-83-30
43	9/5	03.07.03	<i>Yerevan Church of Christians of the Gospel (Menorial Church of Watchman Nee)</i> President of the Council: Tigran Hajrapetyan	127/2/76 Nor Aresh 35 St., Yerevan	72-02-78
10. Religious - Charitable Organizations					
44	10/1	13.10.00	<i>Armenian Branch of "Agape" Religious-Charitable Organization of the USA</i> Executive Director: Naira Melkonyan	24a Nikol Duman St., Yerevan	26-07-56
45	10/2	29.12.00	<i>Armenian Branch of "Hope For Armenia" Organization of France</i> President: Ryne Levonyan	2 Nikol Duman St., Yerevan	27-28-92; 26-36-56
46	10/3	29.12.00	<i>Armenian Branch of Armenian Evangelistic Association</i> President: Ryne Levonyan	2 Nikol Duman St., Yerevan	27-28-92; 26-36-56
47	10/4	29.12.00	<i>"Armenian Bible Society" Charitable Organization</i> President: Vahan Frangyan	22 Nikol Duman St., Yerevan	25-34-83 <u>63-50-21</u>

48	10/5	29.12.00	<i>“Gedeon” Charitable Organization of Yerevan</i> President: K. Ajdinyan	22 Nikol Duman St., Yerevan	23-43-90 25-34-83 26-36-56
49	10/6	29.12.00	<i>“Gedeon” Charitable Organization of Vanadzor</i> President: V.Tovmasyan	2 Hakobyab St., Vanadzor	5-55-36 2-56-40
11. Other National-Religious Organizatons					
50	11/1	16.08.00.	<i>“Yezidi (Sharfidini) Followers” Religious Organization</i> Sheikh: Hasan Hasanyan	Shamiram Village, Aragatsotn Marz	58-03-76
51	11/2	14.11.00.	<i>“Shekhi Shekhu Bakra” Yezidi National Committee</i> President of the Spiritual Council: Aryf Avdalyan	23 David Anhakht St., 3 <sup>rd</sup> floor, Yerevan	24-00-68 45-00-26
52	11/3	29.12.00	<i>Jewish Religious Community of Armenia</i> President: Gersh Burshtein	23 Nar-Dos St., Yerevan -18	57-19-68
53	11/4	15.05.03.	<i>“Saint Apostolic Church of East Syrian Catholicosate” Assyrian Religious Organization of Armenia</i> Priest: Father Isahak kashisha Tamraz	Verin Dvin Village, Ararat Marz	48-26-31
12. Pagan Religious Organizations					
54	12	13.06.00	<i>“The Order of Arordy” Religious Community</i> President of the Supreme Sacred Council: Zohrab Petrosyan	13/26 Nork-Marash, Yerevan	58-79-26
13. Other Religious Organizations					
55	13/1	19.07.00	<i>“Space Mission” Religious Union of Armenia</i> President: Karine Igityan	13 Bakunc St. Yerevan	27-61-88



**Table 10**  
Press Published in the Languages of National Minorities

NN	Name	National Community " Type of Periodical	Language of Periodical
1.	Novoe Vremia	Daily newspaper	Russian
	Literaturnaia Armenia	Monthly newspaper	Russian
	Respublika Armenia	Daily newspaper	Russian
	Golos Armenii	Daily newspaper	Russian
	Urartu	Weekly newspaper	Russian
	Dnipro	Ukrainian, weekly newspaper	Ukrainian
	Poki Mi Zhiviemi	Polish, once in a quarter	Polish
	Ezdikhana	Yezidi, weekly newspaper	Armenian
	Lalsh	Yezidi, weekly newspaper	Armenian
	Ria Taza	Kurdish	Kurdish
	Midgagetkt	Kurdish, once in a quarter	Armenian-Kurdish
	Byzantine Heritage	Greek, once in a quarter	Greek
	Magen David	Jewish religious community	Jewish
	Kohelet	Jewish	Russian