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Education:

In 1991 I went to school № 185 in Minsk, and finished the class with economic specialization of this school with the diploma with honors (with a gold medal) in 2002 year.

In 2002 I entered the Belarusian State University, Department of Philosophy and Social Sciences.

In 2006 I got a Bachelor's degree in philosophy.

Now I am a **postgraduate student of the Department of Philosophy and Social Sciences, Belarusian State University**.

Achievements:

- 21 published articles;
- laureate of the Annual International Philosophical conference of graduate and post-graduate students in Kiev (April, 2006);
- laureate of the Republic competition of research scientific works among students of institutes of higher education, the research work "*Basic tendencies and perspectives of contemporary research of social time and space*" (December, 2006);
- grant of Belarusian State University for the project "Epistemological analysis of the problems of government in the context of rhetorical communication"(2005);
- scholarship from Swedish Institute, Summer School in Svefi Academy, the course "Multiculturalism and Minorities in Sweden and Europe" (7.5 ECTS) – pass with distinction (2006).

Experience:

Philosophical Summer School (2001, 2002, 2003, 2004), European Humanitarian University, Summer School in Sweden, Svefi Academy (2006),

Participation in 23 International conferences in Belarus, Russia, Ukraine and Poland.

Academic/Research Interests:

- interdisciplinary methods of the research of the processes of globalization,
- the nature and metrics of social time and space in the world of globalization,
- contemporary tendencies and perspectives of the transformations of global social time-space.

Language Skills:

- fluent in Belarusian, Russian,
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**Explication of the national identity of Belarus in the context of the
processes of European globalization.**

Or

**Coordinates of communication between
Belarusian and European migrants.**

“The core of European identity
consists of rather morbid
process of cognition than its result”.
U. Habermas (24, p. 48)

“Belarusian society is searching for
the identity, the meaning of its existence.
This process is marked by a significant
degree of alienation...” (12, p. 82)

Every attempt to begin the process of reflection comes across the problem of grounds. The search for the point where different threads cross – this is something undefined yet but attracts us and stimulates to start. Trying to take the first step in analyzing I find one of the main crossroads of different fundamental problems of *Migration Flows, Sustainable Development and Neighbourhood Policy in the New EU Countries* in the phenomenon of *identity*. This will be the central notion of my research since it could be explicated as an elementary and yet real phenomenon of globalized world, as a cell from which complex many-dimensional system of postmodern time-space displays, as a point of bifurcation in the world of non-equilibrium systems. Identity is the subject of multicultural processes. But identity of whom or what? State, nation, ethnic group, class, region, district, migration flows etc.? We have to reveal the actors of *migration* processes in globalized world in order to deal with the essence of postmodern migration. It's necessary to recognize the appearance of radically new kind of migrants in the XXth century that need a new kind of research methodology and a new adequate kind of political, economic and social policies.

The phenomenon of identity has different dimensions: national, regional, local, social, ethnic, cultural, political etc. The hierarchical correlation of these dimensions depends on the context. In the European science of the 19th century the

triad “state-nation-territory” developed in the conception “nation-state”. “The organic view on language and culture which grew up with the national romantic sentiment in the 19th century strove to put together people with the same language and culture in the same state” (2, p.111) This conception connected national and political identity and, moreover, placed national identity to the top in the hierarchy of territorial identities. But in practice national identity is not all the time on the top.

In the world of globalization *national identity* has transformed and developed non-uniformly in different regions of Europe. As a result nowadays it has quite approximate coordinates of its definition and needs to be interpreted in the diachronic relative context. *Postmodern national identity* defies general descriptions, schemes and models, demands special language of interpretation avoiding classical oppositions that discriminate “minorities” and construct them beforehand under the influence of dominant structures and images of power. National identity has transformed into the many-dimensional phenomenon where different “fragments” can’t be generalized but actualize during the process of bifurcation. This non-linear process demands “case-study”. All theoretical generalizations in the world of globalization concerning national identity transform into frail fictions and simulacrum.

Belarus in comparison with Western Europe has not yet met in reality the challenges that are on the agenda in Europe. Nevertheless, potential problems begin to disclose its dangerous nature and require the correction of national politics on the state level.

Contemporary polyethnic and polyconfessional situation in Belarus is a unique one as for the history of our country either for the development of national societies. And even if under the pressure of the processes of globalization ways of intercultural communication in Belarus will radically transform soon, today experience can lay the foundation for the evolution of stable dynamic and flexible intercultural relations in future.

Contemporary form and content of the Belarusian national identity has the roots of its history and mythology in the events of the 90s years during postsoviet reformation. At that time the desire to write a new national history appeared in Belarus. There were different programs and projects of the intensification of the national self-actualization. In accordance with the program that was supported by the majority on the referendum of 1994 our country develops bilateral (Belarusian and Russian) policy (28, p. 49-57) in all spheres of social life. The main reasons: strongly historically determined dependence of Belarus from Russia, majority speaks Russian language better than Belarusian, Soviet education and worldview of majority. This couldn’t let at that moment to choose monolateral policy. Moreover, Belarus is avoiding “language policy” as “a defense strategy” (2, p. 2) (for example, Swedish language policy during the 19th century) since in the polyethnic

region of East Europe especially in the XXIst century this policy can't be effective one.

The most interesting and peculiar feature of the Belarusian identity on that stage of its development is the following: Belarusians don't identify themselves in accordance with language, outward appearance, passport, citizenship or place of birth, or the degree of assimilation of national traditions and customs (12, 32). The main important feature that is the criteria of national identification for most of the Belarusians is "*the feeling of hereness*". This word is very widespread in Belarusian national literature, especially in Belarusian poetry and prose. This feeling is absolutely spiritually individual and locally grounded. The problem is that a feeling can't be transformed into the statistic fact. As a result all contemporary official statistic reports are very contradictory since they use different criteria for the estimation of the processes of national self-identification.

Belarusian identity is composed of three main parts in accordance with the official ideology (12, p. 80): 1. national identity based on culture and language; 2. regional identity on the level of former USSR regions, particularly Russia (Table 7); 3. confessional identity: the dominance of Orthodoxy.

At first sight there is a paradoxical situation in polyethnic and polyconfessional state where live more than 130 representatives (Table 1) of different nations the majority of the Belarusian people don't recognize the problem of national self-identification and don't see any problems in the further development of multicultural relations in the republic. But any "definition of normality presumes the absence of ethnicity"(1, p. 63).

There are no any national, ethnic or confessional conflicts in Belarus (12, 26, 29). However as a result there are no discussions concerning the means of regulation of international relations inside the country. Is this model of communication the variant of real "multiculturalism"? We would like but it's better not to hurry and try to problematize the situation and reflect.

If majority identify themselves as the Belarusians in this case Belarusian identity is not something like epiphenomenon. But for the culture of nation the reproduction of own identity is necessary not only on the level of spirit but on the level of "flesh" too. Why do we so gladly grade own peculiar features? We don't see The Other as The Alien but at the same time we don't try to find own body of identity. That is the reason of great amount of works about Belarus as an empty space but potentially is full of a deep undisclosed sense.

Multicultural society in globalized world can't appear as something accidental. We should work for it and go to it. It's not enough simply live among representatives of other cultures, it's not enough live with them without conflicts. Difference is "the effect of everyday practices", "culturally shaped and socially transmitted", "an ongoing construction that must be continually reinvented" (1, p. 51), "identity is formed by interaction and contrast", "identity is always about Others, and what we are not" (1, p. 57). We should see Other and recognize their

presence-with-us and through the prism of this experience to reinterpret and self-realize own place among Others.

On the contemporary stage of the development of Belarus there are no problems of the clash of the interests of national minorities. In most cases this fact is explained on the basis of the psychological traits of Belarusian national character – tolerance and reasonableness. And even processes of globalization don't challenge anxieties concerning the problem of evening-out of national peculiarities. But has Belarus entered the phase of “late modern” (A. Giddens)? Maybe, we try to construct artificially the image of Belarus in the context of globalized world which Belarus has not met yet but only is going to face?

The confirmation of the development of national problems on the potential level is contained in the Table 5. We can see that in spite of the fact that on the territory of Belarus there is not high level of the representatives of other races and nationalities the Belarusian people reveal not so neutral attitude to them. This is symptomatic diagnose and yet on “the brink” of the world of globalization.

Critical comprehension of these processes must be focused on the relation between culture and power. Any form of national identity is a stuff of governmental relations. “Culture and identity cannot be taken for granted but are a matter of power relations, dominance, and resistance” (1, p. 164).

In the context of aforesaid we can suppose that soon under the pressure of the processes of globalization Belarus will face the necessity to correct own politics of national self-identification and self-determination. At the same time the problem of fulfilling of multicultural politics in practice will appear: representatives of different nations should not only simply live together but also recognize own national identity.

Belarus has not faced yet the national problems that are widespread in Europe. But contemporary demographic situation (high death rate and low birth rate) with the processes of migration in Belarus threaten national security of the country. That's why Belarus has to redefine main directions of national politics in future.

In the middle of the 90s Belarus has been the country to which more persons came then left it, but soon this situation began to change partly vice versa. In 2006 about 400 thousand of Belarusian people worked abroad. The most specific features of Belarusian migration to the EU countries are high qualification, education, the youth migrants and constant increase of the number of emigrants to Western countries in spite of strict procedures of getting visas.

Belarus has faced with the problem of the decrease in population. There are different reasons, but the most important are high death rate, low birth rate and the number of *emigrants* that exceeds the number of *immigrants*. Since 1990 the number of emigrants has rapidly increased. During the period of 2000-2006 the total number of emigrants to Europe has decreased only partly (**table 3**). These processes were determined by the fulfillment of more strict immigrant politics of

European countries and by the transformation of emigrant processes inside the republic (simplification of procedures of leaving abroad for a short period of time helped to decrease the stream of emigrants). The reasons of emigration have changed during 1996-2006 years, now they are rather social and economic than ethnic and politic. The main European states of emigration from Belarus are Germany, Lithuania and Poland.

In Belarus the number of illegal migrants to the countries of the EU rapidly increases, especially after joining of Poland and Lithuania in 2003 the Schengen agreement. Every year thousands of illegal migrants are detained on the Western frontier of Belarus. The main problems that have to be solved in these conditions are the following: personal identification of illegal migrants, creating space and conditions for temporal keeping and supporting of illegal migrants on the territory of Belarus before and during deportation, providing rightful and legal assistance and consultations in accordance with the constitution and legislation of Belarus and international Convention of 1951 about refugees. During the period of the fulfillment of the procedure of registration of refugees about 3 thousand of foreigners came to the state administrative organs of migration. In September of 2006 the number of refugees was 773 persons from 13 countries of the world. The main contemporary tasks of migration policy of Belarus are fulfillment of integration of refugees and migrants with Belarusian people, creating conditions for their active participation in social life of country, providing rival rights, upbringing of positive attitude to refugees and migrants.

In spite of the decrease of the total number of emigrants, at the same time, we can fix dangerous features of *contemporary processes of migration*: emigrants are more young than before, the number of students-emigrants and scientific staff increases. The number of young people (especially students and young specialists) among all migrants leaving to the EU countries is about 70 percent. More than 90 per cent of emigrants have higher and specialized secondary education. Among Belarusian population people with higher education are only 14 percent, where as among emigrants to European countries they are 25 percent. That is a bright illustration of the problem of “*brain drain*”. It’s possible to say that this problem could have even more radical and intensive development but there are objective obstacles that restrain its rapid development: low level of knowledge of foreign languages of potential emigrants, low competitiveness in the world labor market, restrictive migratory politics of different European countries, restrictive sanctions of Belarus in getting visas and others. Nevertheless, even in these conditions the problem of “brain drain” is developing (**table 4**). In the structure of scientific emigration specialists from the fields of physics, mathematics, chemistry, biology and technical sciences prevail, where as representatives of humanitarian sciences are minority.

The number of potential *emigrants* in Belarus increases. The number of respondents who are going to emigrate from the country is about of 5 percent, the

number of respondents who are going to leave the country temporary is about 25 percent. Among scientists this number reaches 45 percent (33, p. 54). In accordance with the statistics of European commission nowadays approximately 400 thousand of scientists and researchers from Europe work in the USA. In order to create conditions for effective development of European scientific space EU elaborated new kind of politics in the sphere of intellectual migration, for example, The Sixth Frame Programme 2002-2006 (FP6). For the fulfillment of the program “*Human resources and mobility*” in the framework of “*Marie Curie Actions*” FP6 provided 10 percent of its budget. European commission is going to increase the amount of places for scientists to 700 thousand in 2010, increasing the amount of scientists from 5 to 8 on 1000 residents of Europe. In these new conditions Belarus should be ready to face more intensive development of the problem of “brain drain” and be able to create the alternative competitive scientific informative space for future generation of Belarusian scientists. Facing this task Belarus has to solve the problem of homogeneous informative space, to be able to diversify it by the means of high level of information mobility from different resources of information.

Now we'll consider in short the situation in Belarus that stimulates the development of “*brain drain*” and increasing the rate of emigrants to the countries of the EU. Just on the way of recognizing of this situation and analyzing the ways of solving of its potential and actual problems the intensive development of emigration into the EU countries could be partly overcome. In spite of the intensive development of the media globalization it is possible to reveal in Belarus the processes that try to resist this tendency, indicating themselves as something unique in opposition to westernization. Nevertheless, in reality we can see that all such attempts to elaborate own specific positions turn into a parody, devaluation and loss of anything that could be opposed. As a result, panic and fear appears on the way of the quest for national identity. In these conditions the Western media begin implicitly but radically affect and transform Belarusian social reality. These tendencies, first of all, reveal themselves in the field of culture, art, entertainment, education, although on the official ideological level these tendencies are concealed by means of the superficial mask of modern national culture. But what is it actually? Right now just a kind of cheap imitation of Western products.

Too homogeneous informative environment stimulates the interest of the majority to Western informative products. In these new conditions the media have to change own style, character and form radically and be ready to meet and interact with other Western resources of information. Nowadays the Belarusian media tries to conceal own attempts of the avoidance of the Western media, but, as a result, stimulates the hypertrophied, and too often unscrupulous and uncritical, interest of the majority to all Western resources of information, although this interest is too often concealed. Nevertheless, contemporary social problems force us not only to reveal these tendencies, but also to react being on the crossroad of different

resources of information; to stop artificially construct the image of the West, and begin to communicate with, to fulfil the dialogue.

What kind of the dialogue between the EU countries and the EU neighbours it could be in contemporary conditions? “Ethical crisis” of the modern world makes us again and again turn to the problem of ethical foundations of communication. One of the most promising projects in this field is to use methodological basis of the theory of argumentation to develop ethical norms and principles of today’s world. On the other hand, this project seems to be problematic – it is claimed that it has already shown its groundlessness and helplessness.

Has argumentative strategy of the development of ethical relations already shown its groundlessness and helplessness? Is it left behind as too rational method of last century? Unlikely. The XXIst century can’t yet suggest something instead in order to survive in the world of globalization. The argumentative strategy of mutual understanding can’t fall in the shade of the postmodern type of rationality since today this strategy is the only possible productive way of building up the universal norms and principles of intercultural relations.

Today it’s very easy to construct artificially and spread the norms and principles of “new ethics” by the means of the mass media. And in this case argumentative strategy could be reduced only to a persuasion, suggestion and consciousness manipulation.

Where are the limits between this kind of the use of argumentative strategy and that U. Habermas described? How is it possible to overcome the abuse of argumentative strategy on the way to the formation of artificial ethics (which has a reduced connection with context)? It’s possible to add to the theory of communicative action elements of the theory of “multicultural ethics” in order to solve some problems I have mentioned.

The modern society has faced the necessity of the formation of “multicultural ethics”. The confirmation of that fact is the appearance in Europe of “a new ethnic question”: *many **immigrants** are not going to merge with surroundings, to master the language of the host country, to accept the customs, the way of life, established in the culture. On the contrary, the acuteness of the competition between indigenous population and immigrants in all spheres of life has increased, more and more contradictive relations between native citizens and "strangers" develop.* Sometimes this vigilance transforms into intolerance, and become apparent not only on the common, everyday level, but also on the public level.

One of the forms of the democratic counteraction to this dangerous tendency can become the idea of the formation of “multicultural ethics”. As against the stake on assimilation, «multicultural ethics» issues from an opportunity of the parallel existence of different kinds of morals. All people living in this or that state are obliged to observe their laws, and it imposes restrictions on multiculturalism, but these restrictions should not be applied to spiritual and moral aspects of the existence of representatives of different nations.

In what way can «multicultural ethics» function in the contemporary society? If refuse absolute scales, are there rational ideas or moral values, on what the person can in his acts rely on? Modern philosophy tries to get rid of this paradox by means of the notion of metaresearch: supervision assumes the opportunity of the description of the observable and observer.

It means that it is not necessary to create and develop a kind of universal ethics (constructed on the basis of the argumentative discussion and accepted by everyone - that is an utopia) for the realization of the productive communication between representatives of different cultures. It is possible to create the system of norms and principles for the specific situation and use them only during the time of the meeting (example: ethics of international relations). In this case principles are not imposed on the participants in opposition to the national traditional principles, but accepted as temporal means for the realization of the effective communication. Thus, multicultural ethics creates conditions for the existence of different morals not only within the limits of «the market of recognition» during realization of argumentative discussion, but all the time. If we accept the need of argumentative strategy of the formation of intercultural ethics only in the situations of meeting with The Foreigner of any The Other, and do not try to widen artificially the context of its use, we would be able to avoid the abuse of argumentative strategy in the formation of intercultural relations in the world of globalization.

In the world of globalization *national identity* has transformed and developed nonuniformly in different regions of Europe. As a result nowadays it has quite approximate coordinates of its definition and needs to be interpreted in the diachronic relative context. Postmodern national identity defies general descriptions, schemes and models, demands special language of interpretation avoiding classical oppositions that discriminate “minorities” and construct them beforehand under the influence of dominant structures and images of power. National identity has transformed into the many-dimensional phenomenon where different “fragments” can’t be generalized but actualize during the process of bifurcation. This non-linear process demands “*case-study*”. All theoretical generalizations in the world of globalization concerning national identity transform into frail fictions and simulacrum.

The search for national identity (that has intensified under the influence of the processes of globalization) of post-modern Europe can be marked as a desire of contemporary ethnic groups to reach stability and diachronic balance “in the long run”. “Even if we do not regard culture as something static, there must be a minimum of continuity before we can state that culture is preserved and reproduced from one generation to the next” in order to survive “in the long run” (1, p. 115) The absence or weakness of group’s or state’s national identity forces the appearance of a new kind of identity but yet on the regional or subnational level.

Nowadays the development of national identity in Europe follows a tendency of the formation of “integrated nationalism” (I pay attention to the notion

“integrated” in comparison with “integrative” (6, p. 169)). Traditional ethnocultural limits between national movements disappear. As a result, the idea of “the integration of European national identities”(21, p. 364) was born. In accordance with this idea national movements unite in a political community.

In general the policy of multiculturalism in today Europe could be marked as a policy of “reserved integration” (10, 11, 19, 21, 22, 23) that provides the defense of culture and values of national majority, when a minority member is “integrated without intense interaction with members of the majority population” (1, p. 112)

The tendency of explicit differentiation of social space into parts of “national majority” and “national minorities” has two main consequences:

- realization of minorities’ presence,
- aspiration for assimilating of realized minorities in the unified social space of majority.

The second tendency should be overcome since in other case explication of minorities loses its sense. It’s necessary to find and see Other not in order to assimilate them but in order to reidentify own place in the globalized world, in the new system of coordinates which we can’t ignore. “Identity is not frozen and solid, but often an ongoing negotiation between minority and majority” (1, p.51) From an integration-oriented European perspective, the only acceptable approach to nationhood is an inclusive one, according to which minorities, including ethnic minorities, are equal parts of the nation. A further argument in favor of this position is reciprocity or mutuality (21. p. 569-587). If significant parts of an ethnic community live beyond the mother nation’s political borders , reciprocity – the expectation that ‘our’ ethnic group, a minority in the other country, should not be repressed deprived of basic rights.

In this context U. Habermas, considering the conditions of the appearance of new form of national identity, emphasized the following: the necessity of the European civil society; creation of All-European political community; formation of political culture shared by all citizens of the EU (24, p. 49). Habermas suggested to develop national identity on the basis of “constitutional patriotism”. But this project can be also criticized since it is not fulfilling in practice in spite of the desire of different supporting groups fostering this process.

So what kind of national identity is the most typical for today Europe? Return to A. Smith and his classification of identities. A.Smith described following types of modern national identities (7, p. 385): 1.Ethnic: for example, in Germany “cultural unity”; 2. Civil – territorial: for example, in France “political citizenship” (1, p. 109); 3. mixed: for example, Canada.

In accordance with the theory of postmodernism it’s impossible even to reveal these forms of identities since contemporary forms of national identities are like the the MeWes are “fragmented”, “have no single Me, but a number of parallel and equally true “Mes”” (3, p. 57). That is very important similarity between different levels of identity (individual and collective, national) in the XXI st

century. As postmodern thinkers write that the MeWes are “dividuals” that “don’t have one single identity, but an entire wardrobe of Mes that they wear depending on the occasion” (3 p. 65). The same processes are revealed on the level of national identity: ethnic identities can be mixed but not fused. And in this case national identity is not transformed into the game of roles, the most fundamental characteristic retains– “the desire for authenticity”.

We can’t yet describe common European post-modern national identity as the general type. Processes of globalization multiply it so intensively that national identity has transformed into the phenomenon with the following features:

- multidimensional nature in which social, civil, political, religious and cultural dimensions do not cross but impose upon each other (like parallel lifestyles);
- non-linear development;
- non-equilibrium state,
- incapacity to build into any hierarchy.

As a result we have difficulties with elaborating of any long-term predictions and creation of the general methodological theory in sociology that could be able to overcome these obstacles.

Nowadays the most urgent necessity for Belarus is overcoming natural intention of *keeping aloof from* potential problems of national self-determination in the face of globalized world. The efficiency of solving these problems tomorrow depends on the *ability of recognition* them today. We have to break traditional soviet stereotypes in national communication in order *to see and meet The Other*. Only in this case the Belarusian national identity will take its “flesh” and come into being “for the long run”.

Appendix: statistics

Population by nationality
(data of population census; persons)

Table 1

	1959	1970	1979	1989	1999
Total poputation	8055714	9002338	9532516	10151806	10045237
Belarusians	6532035	7289610	7567955	7904623	8159073
Rassians	660159	938161	1134117	1342099	1141731
Poles	538881	382600	403169	417720	395712
Ukrainians	133061	1900839	230985	291008	237014
Jews	150084	148011	135450	111977	27810
Armenians	1751	2362	2751	4933	10191
Tatars	8654	10031	10911	12552	10146

Gipsy	4662	6843	8408	10762	9927
Lithuanians	8363	8092	6993	7606	6387
Azerbaijanias	1402	1335	2654	5009	6362
Germans	1220	1994	2451	3517	4805
Moldavians	727	1800	2923	4964	4267
Georgians	1745	1291	1659	2840	3031
Chuvashes	1061	1922	2243	3323	2242
Latvians	2631	2660	2617	2658	2239
Mordvinians	1276	1737	2063	2620	1677
Uzbeks	886	1606	2333	3537	1571
Kazakhs	633	1062	1355	2266	1239
Bashkirs	346	673	772	1252	1091
Other nationalities	5988	9709	10702	16469	14876

During population censuses nationality was recorded as persons inquired considered themselves to be, nationality of children was specified by their parents.

According to the 1999 Population Census results Belarusians accounted for 81,2 % of the total population, Russians – 11,4 %, Poles – 3,9 %, Ukrainians – 2,4 %, Jews – 0,3 %, other nationalities – 0,8 %.

Literature: Statistical yearbook of the Republic of Belarus, 2005

Table 2

International migration by countries (persons)

	2000	2001	2002	2003	2004	2005
Total immigrants						
Austria	-	-	3	3	2	-
Bulgaria	18	10	9	3	5	4
Germany	57	47	55	70	102	68
Spain	2	2	4	3	6	1
Italy	11	8	8	10	11	11
Latvia	291	299	264	242	213	189
Lithuania	384	503	407	416	338	297
Netherlands	2	2	3	3	2	3
Norway	6	11	9	10	10	14
Poland	42	51	39	44	48	28
United Kingdom	1	8	4	9	9	3
USA	62	70	75	48	94	60
Turkey	18	31	28	38	36	13
France	8	7	6	9	10	6

Czech Republic	7	6	6	6	1	5
Sweden	2	8	2	3	7	3
Estonia	62	51	50	43	29	31

Literature: Statistical yearbook of the Republic of Belarus, 2005

Table 3

	2000	2001	2002	2003	2004	2005
Total emigrants						
Austria	6	6	6	24	24	28
Bulgaria	6	6	6	4	11	4
Germany	918	1306	1243	1316	1227	808
Spain	3	6	5	4	7	9
Italy	192	123	162	220	215	26
Latvia	50	49	46	34	32	35
Lithuania	109	82	82	121	104	143
Netherlands	16	40	22	28	12	7
Norway	4	7	13	11	5	12
Poland	81	83	81	64	87	89
United Kingdom	12	10	17	17	21	11
USA	1560	1318	1117	1301	1075	664
Turkey	24	12	25	29	15	25
France	17	16	35	21	16	3
Czech Republic	7	34	29	25	13	30
Sweden	39	56	56	63	44	19
Estonia	10	16	13	16	16	16

Literature: Statistical yearbook of the Republic of Belarus, 2005

Table 4

The dynamic of the number of scientific staff for 1996-2004 years

Qualification of emigrants	Total amount for 1998-2004 y.	Including								
		1996	1997	1998	1999	2000	2001	2002	2003	2004
Doctors of science	48	7	6	6	6	5	4	5	2	7
candidates	272	39	34	30	33	29	18	28	27	34

of science										
without scientific degrees	327	39	26	25	28	61	34	36	35	43
Total	647	85	66	61	67	95	56	69	64	84

Artyukhin M.I., Zaitsev A.V. The Republic of Belarus in the context of new identities of international intellectual migration development // Sociology. - №3. – 2005. – P. 52

Table 5

What people wouldn't you like to be your neighbors?

Country	People of other races	Jews	Moslems	Gypsies	Right extremists	Left extremists
France	9	6	16	40	43	25
Great Britain	9	5	14	37	30	27
Germany	5	5	11	32	77	50
Latvia	5	5	15	27	21	26
Lithuania	10	23	33	63	32	35
Belarus	17	15	27	51	40	42
Ukraine	11	10	24	53	36	36
Russia	8	11	14	46	22	23

Source: IISEPS nation-wide opinion poll

Table 6

“Would you like to live as in ...?”

Country	June 1999	November 1999	April 2000
Germany	36.4	39.23	36.8
USA	15.8	20.8	17.8
Lithuania	1.9	2.2	1.3
Latvia	1.3	1.2	1.2
Poland	6.2	6.4	6.4
Russia	0.6	0.7	1.2
Switzerland	2.5	1.6	1.9
China	2.5	3.0	0.8
Belarus			18.7
Sweden	1.1	2.3	5.7

Table 7

National self-identification of the Belarusians
Who do you think are the Belarusians?

	A unique, independent nation	Part of the threefold nation (post-soviet)	Other	No answer/unsure
Belarus	49.80	42.6	2.1	5.5
Minsk=centre	50.20	39.6	4.7	5.59
Vitebsk=East	39.20	54.3	1.7	13.9
Brest=West	67.70	28.9	1.7	1.7

The data are based on the findings of the nation-wide opinion poll commissioned by the expert team "A Strategy for Belarus". The poll was conducted in March 2000 by the NOVAK agency.

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