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EDITORIAL

What place will the national and ethnic minorities have in the countries of the former Yugoslavia? This appears to be a continuing question of misunderstandings about place and identity. We offer in this issue a contribution by a sociologist from a Muslim perspective that reviews the work of other scholars and reports on the results of a socio-religious survey. Muslim presence in Croatian territory predates the Turkish invasions, and in 1912 the Austrian-Hungarian monarchy had recognized Islam as a religion of equal status with all others. Curiously it was in communist Yugoslavia in 1971 that Muslims by faith were recognized as Muslims by nationality, and in the 1990 constitution of the Republic of Croatia, "Muslims" were included among the list of minorities present in the national state. When that constitution was revised in 1997, Muslims were no longer listed, even though next to the Serbs they were the second largest national minority in Croatia. In this connection the name Bosniac was introduced in Sarajevo in 1993, and Duvnjak, the author, here expresses the wish that Bosniac-Muslim would also become the label for Muslims in Croatia.

Several charts and short analysis offer a new reading on attitudes between Croatian Catholics, Serbian Orthodox and Bosniac Muslims toward each other following the war in Croatia and Bosnia Herzegovina. Conducted by the Franciscan Institute for the Culture of Peace in Split, Duvnjak extracted three major sets of findings, the first two demonstrating the high percentage of all age groups except perhaps those under 30 who would not marry either a member of the Serb Orthodox Church or of the Islamic Community, and third that seventy percent of the persons polled believed that the Catholic Church had calmed the conflict, whereas 55% and 32% respectively believed that the Orthodox Church and the Islamic Community had stirred the conflict.

Aleksandr Men' was not widely known in either Russia or the West during the final decades of Soviet power, since many of his writings were circulating under pseudonyms, but he was known by many intellectuals in Moscow who were seeking faith. Men' became an intellectual leader for the new Russian church, then was brutally murdered with an axe in September 1990. Since then much has been written about Men', a university was founded in his name. Readers are invited to consider the careful arguments of Janet Wehrle to show how, whether consciously or unselfconsciously, Men's biographers have been laying the groundwork for recognizing Aleksandr Men' as a late 20th century Russian saint, whose Life could be read for personal edification.

Walter Sawatsky