

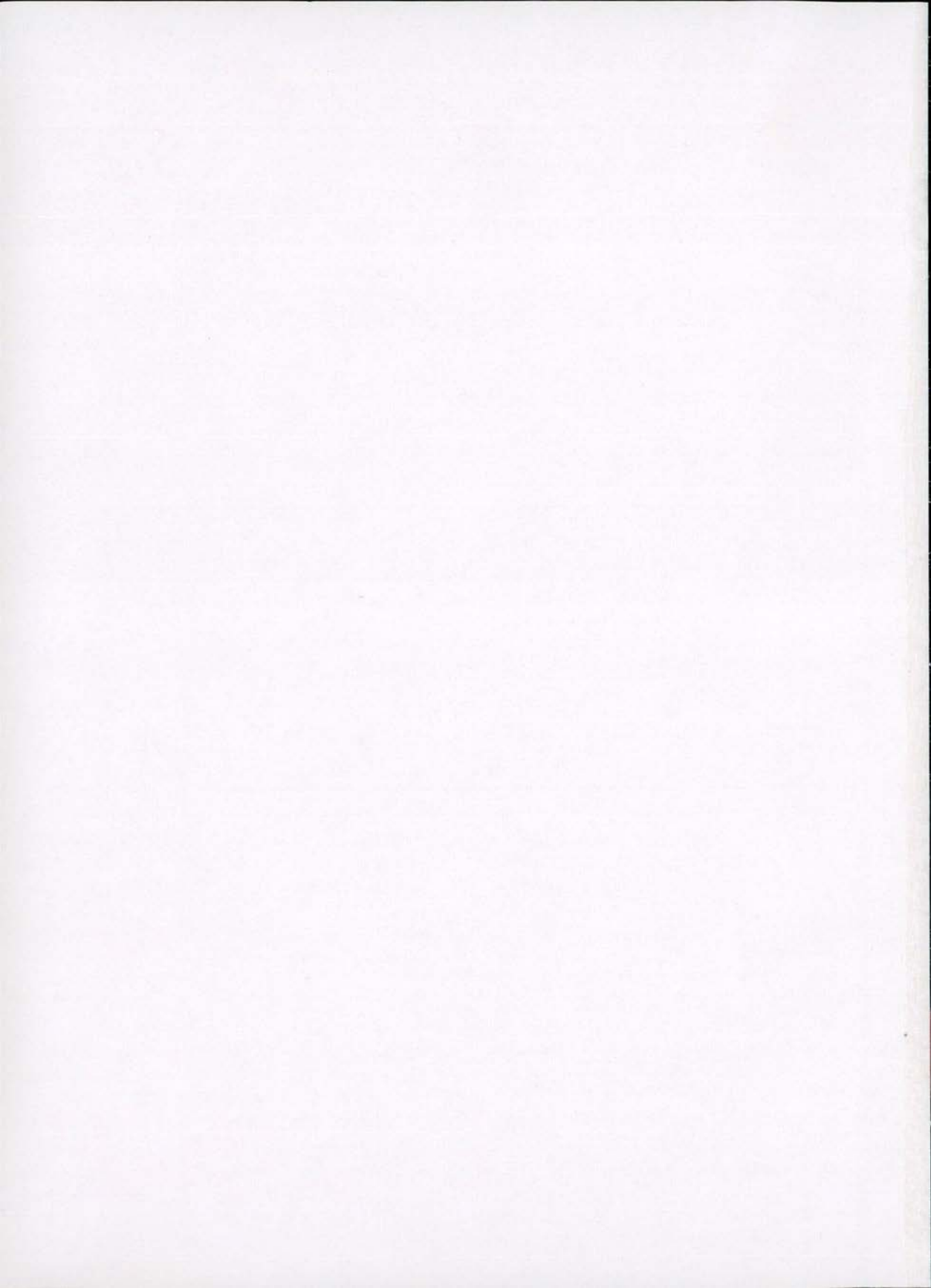


NEMIRNA SRCA
RESTLESS HEARTS



moj zvezek my workbook





NEMIRNA SRCA

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Zbirka Series
Moj zvezek My Workbook

NEMIRNA SRCA – RESTLESS HEARTS
Priročnik za pouk državljsanske vzgoje – *Workbook for the teaching of civic education*

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Založnik *Publisher* **Založba ZRC**
Za založnika *For the publisher* **Oto Luthar**
Izdano v sodelovanju z *Published in association with* **Museum Arbeitswelt, Steyr**

Priprava za tisk *Prepress* **Alten**
Tisk *Print* **Tiskarna Radio**

Izid knjige je omogočil projekt Evropske skupnosti *Mediation in Museums and Exhibitions: Migration and work - MIMEX* iz okvirnega programa *Education and Culture*.
This book was published with the support of the project Mediation and Exhibitions: Migration and Work – MIMEX which was sponsored by EU program Education and Culture

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<https://doi.org/10.3986/961550021X>

CIP - Kataložni zapis o publikaciji
Narodna in univerzitetna knjižnica, Ljubljana

314.742[497.4]

NEMIRNA srca = Restless hearts / [ilustracije
Zora Stančič ; angleški prevod Jeffrey Turk]. - Ljubljana :
Založba ZRC, 2004. - (Zbirka Moj zvezek = Series My workbook)

ISBN 961-6500-21-X
1. Vzp. sv. nasl.
212925440

Oto Luthar, Breda Luthar, Tanja Petrović, Zora Stančič, Irena Šumi

NEMIRNA SRCA

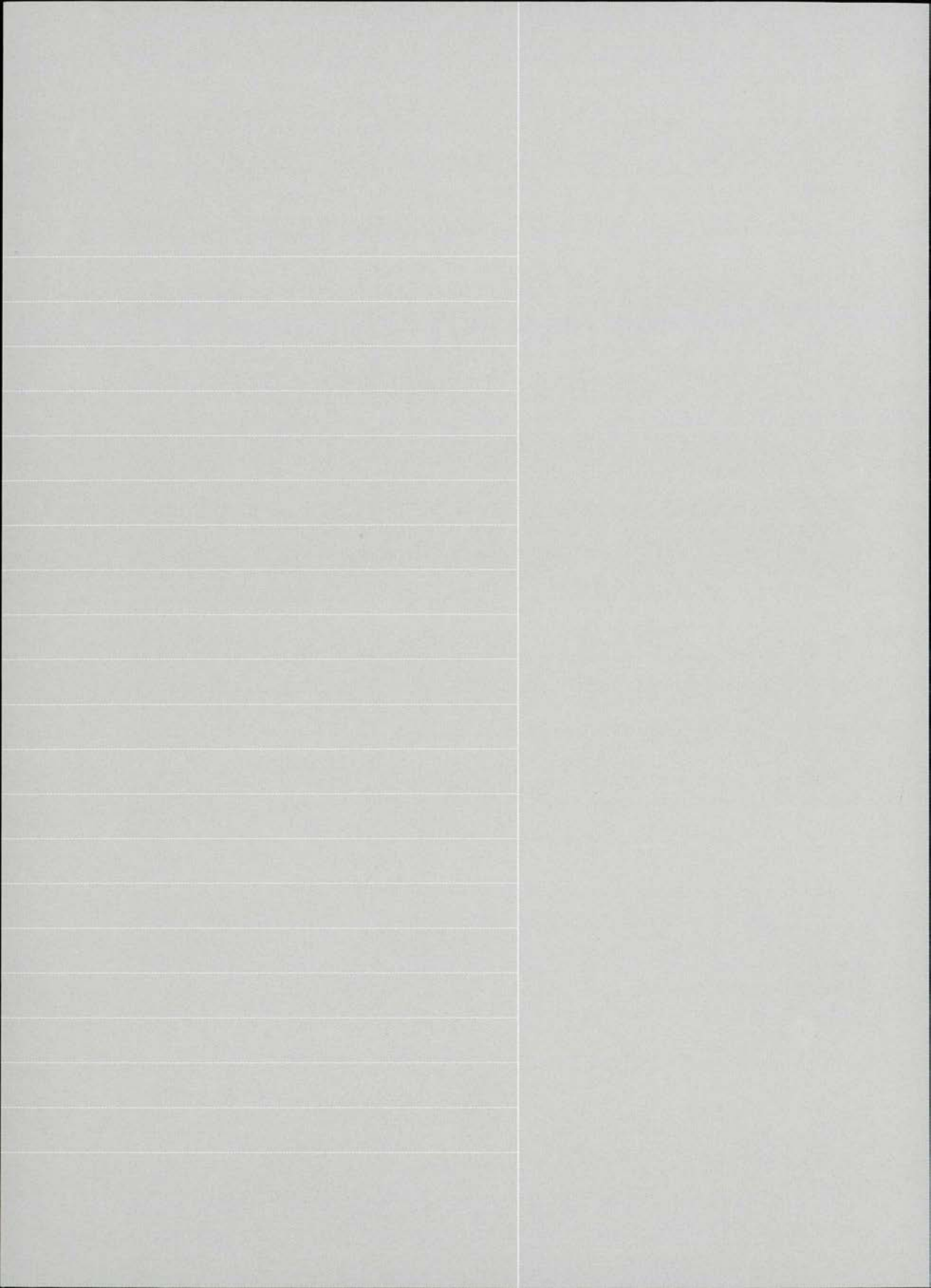
RESTLESS HEARTS

Priročnik za pouk državljske vzgoje
Workbook for the teaching of civic education

I. zvezek: Migracije
Book I: Migrations



Ljubljana 2004



Oto Luthar	
Uvod	6
<i>Foreword</i>	
Tanja Petrović	
Tuji delavci v Sloveniji: Pogled od znotraj	10
<i>Migrant Workers in Slovenia: An Inside View</i>	
• Roberto Dobil sem občutek gotovosti	14
<i>I got a feeling of certainty</i>	
• Danijela Na koncu ostanejo samo lepe stvari	16
<i>In the end, just the good things remain</i>	
• Georgeta, Stefan Zakaj je tako težko povedati, kaj misliš	18
<i>Why is there such difficulty in saying what you feel</i>	
• Marius Niso glih eni rasisti	22
<i>They are not like racists</i>	
• Igor Sproščenost balkanskega človeka	26
<i>The ease of a Balkan person</i>	
• Anna Vsem povem, kako je v Sloveniji lepo	28
<i>I tell everyone how beautiful Slovenia is</i>	
• Viktor Mi, ki smo tujci v Sloveniji, delamo večjo reklamo za Slovenijo kot Slovenci	30
<i>We foreigners in Slovenia do more for the promotion of this country than Slovenes themselves</i>	
• Ivona Moje bivanje v Sloveniji bo dobilo popolnoma novo obliko, ko bom začela razmišljati v slovenskem jeziku	32
<i>My life in Slovenia will take a completely different form the moment I start to think in the Slovene language</i>	
Zora Stančič	
»Ne sedi kot kakšen Bosanc«	36
<i>»Don't sit like a Bosanc«</i>	
Oto Luthar	
»V besedi je moč« Glasba proti šovinizmu	42
<i>»The Power of Words« Music against chauvinism</i>	
Breda Luthar	
Iz naslovnice in ekranov	52
<i>Množični mediji in oblikovanje predstav o tujcih</i>	
From the Headlines and TV Screens	
<i>The mass media and the construction of the image of foreigners</i>	
Irena Šumi	
Večni priseljenci [Judje med Slovenci]	60
<i>Eternal immigrants [Jews among Slovenes]</i>	

NEMIRNA SRCA

Knjižica *Nemirna srca – Restless hearts* je zbirka petih prispevkov, učnih priprav, ki obravnavajo migracije in njihove posledice v obdobju po osamosvojitvi Slovenije. V njih je predstavljen čas, ki je tako za nove kot za stare priseljence iz bivše skupne države prinesel veliko sprememb in povsem nove življenjske izkušnje. Izbrane tematizacije predstavljajo povsem osebne izkušnje priseljencev in nekatere »tipične« situacije, v katerih so se ti znašli. Čeprav je slednjih nekoliko več, iz celote vendarle izstopajo osebne izkušnje in spoznanja. Predvsem pa izstopa ugotovitev, da je odločitev o tem, ali se bodo priseljenči lahko emancipirali ali pa bodo izpostavljeni rasizmu in šovinizmu, v rokah nas vseh!

Pričujoči zvezek, ki – kot upamo – ni zadnji v načrtovani seriji, je del mednarodnega projekta *Migracije in delo: predstavitvene oblike v muzejih in na razstavah* (MIMEX), projekta, v katerem so v obdobju med 2002 in 2004 poleg sodelavk in sodelavcev iz Švedske, Danske, Avstrije in Grčije sodelovali še zgodovinar in antropologinja iz Slovenije ter jezikoslovka iz Srbije. To je tudi razlog, zakaj so prispevki prevedeni tudi v angleški jezik.

Za pomoč in podporo se še posebej zahvaljujemo glasbenemu kolektivu Murat & Jose, Robertu Pešutu alias Magnificu, Raziskovalnemu skladu in Založbi ZRC.

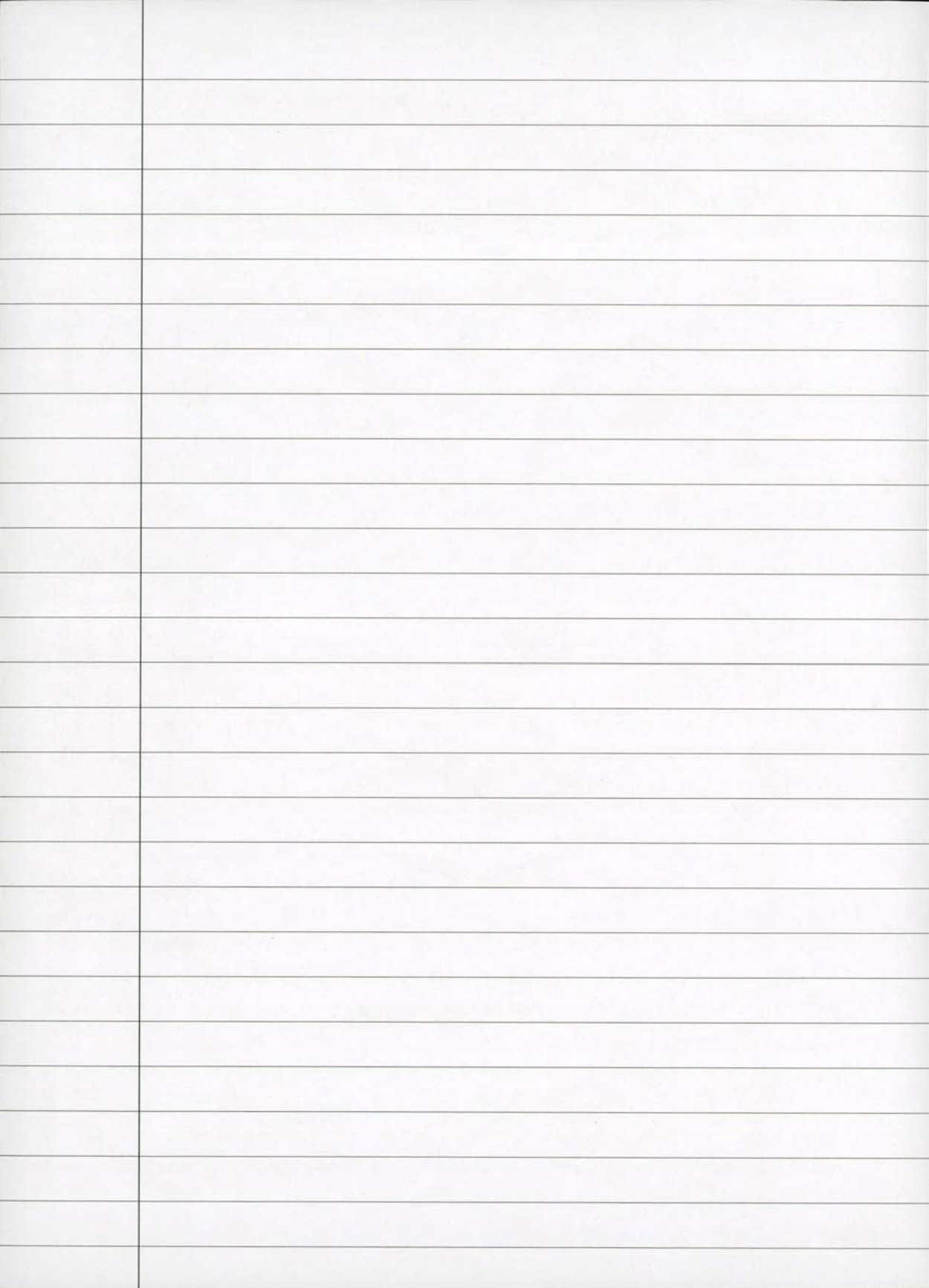
Prepričani, da pričujoči zvezek ne bo zanimiv samo za šolarje, tako tiste, ki učijo, kot tiste, ki se učijo, temveč da bo pritegnil tudi zanimanje onih, ki jih opisana tematika vznemirja kar tako, Vam ob branju in morebitni uporabi prebranega želimo veliko veselja.

RESTLESS HEARTS

The booklet Restless Hearts is a collection of five contributions – teaching accessories that deal with migration and its consequences in Slovenia after independence [1991]. This period, which has brought many changes and totally new experiences to both the old and new immigrants from the former joint state, is represented in these contributions. The selected thematizations represent the purely personal experiences of immigrants and some of the “typical” situations in which the immigrants found themselves. It is the personal experiences and findings that stand out, even if they are just parts of the whole. What has become especially notable is the finding that it is the decision of us all whether the immigrants will be emancipated or exposed to racism and chauvinism.

This booklet, which we hope is not the last in the planned series, is part of the international project Mediation in Museums and Exhibitions - Migration and Work - MIMEX, a project in which a historian and an anthropologist from Slovenia, and a linguist from Serbia, collaborated with partners from Sweden, Denmark, Austria and Greece over the period from 2002 to 2004.

We would especially like to express our thanks to the musical collective of Murat & Jase, Robert Pešut – Magnifico and the Research Centre of the Slovenian Academy of Sciences and Arts for their help and support. With the expectation that this booklet will not only be interesting for scholars, thus for those that teach as well as those that learn, but that it will also gain the attention of those troubled by the subject matter, I wish you much enjoyment in its reading and possible use.





vsi ljudje smo enaki ...
razen rasistov.

Tanja Petrović



Tuji delavci v Sloveniji: Pogled od znotraj

Uvod: Podobe tujcev v Sloveniji

Kot po naključju je bila prav v letu, ko je Slovenija vstopala v Evropsko skupnost, problematika tujcev v slovenskem javnem diskurzu še kako prisotna. Prevladovali sta dve podobi ljudi, ki so prišli živeti in delati v Slovenijo. Prva je podoba evropskega zahodnjaka, ki je deželo in ljudi odkrival kot pozabljen evropski original z vsemi, najpogosteje očarljivimi značilnostmi periferije. Slika, ki so jo ponujali opisi teh priseljencev, je lepo dopolnjevala kozmopolitanski značaj države in njene prestolnice Ljubljane. V časopisih smo srečevali najrazličnejše kolumne, v katerih so tujci opisovali svoje izkušnje in doživetja ob srečanju s Slovenijo in Slovenci.

Drugo podobo ponujajo priseljenci iz prostora bivše Jugoslavije. To je še vedno najštevilnejša in zato tudi najbolj problematizirana skupina tujcev. Ni naključje, da so se prav oni znašli med tako imenovanimi izbrisanimi, tj. priseljenci, ki zaradi vojne na Hrvaškem in v Bosni in Hercegovini niso pravočasno zaprosili za slovensko državljanstvo in so bili zato izbrisani iz vseh uradnih evidenc. Prav tako ni naključje, da imajo prav oni največ težav zaradi svojih navad, kulture in veroizpovedi. Kot enakopravnim državljanom so jim z ustavo sicer zagotovljene temeljne državljanske pravice, vendar se kot muslimani srečujejo s celo vrsto težav, ki jih druge verske skupnosti ne poznajo.

Med tema dvema skrajnostma: med podobo evropskega zahodnjaka, ki živi in dela v Sloveniji, prispevaajoč k njenemu kozmopolitanskemu značaju, in stereotipno podobo delavca iz bivše Jugoslavije, najpogosteje predstavljenega kot bosenskega muslimana, je – med drugim – skrita še ena skupina mladih, visoko izobraženih ljudi iz držav vzhodne in jugovzhodne Evrope, ki je v zadnjem času vse bolj številna, vendar v javnem diskurzu in zavesti Slovencev skoraj ni prisotna. Skupina specializiranih strokovnjakov, za katere je delo v Sloveniji njihova profesionalna izbira.

V nadaljevanju bomo predstavili prav to skupino priseljencev. Gradivo za to predstavitev pa smo poimenovali

Album priseljencev

ALBUM PRISELJENCEV vsebuje fotografije tujih delavcev in odlomke intervjujev z njimi. V Albumu se nahaja osem intervjujev, opravljenih s tujci iz Hrvaške, Srbije, Bosne in Hercegovine, Makedonije, Romunije, Rusije in Litve.¹ V obliki življenjskih zgodb intervjuvanci predstavljajo svoje vsakdanje življenje in svoje poglede na Slovenijo in Slovence.

¹ Vsem intervjuvancem smo zelo hvaležni za njihov čas in dobro voljo.

Poudarjajo tako dobre kakor tudi slabe strani življenja in dela v Sloveniji in ocenjujejo svoj položaj v družbi, katere del so postali, svoje perspektive in načrte za prihodnost. Življenjske zgodbe so rezultat pogovora, v katerem intervjuvanci opisujejo tako svoje posebne občutke priseljencev, kot tudi prelomno obdobje države, v katero so prišli. Njihove zgodbe ponujajo vpogled v svet, ki ga ni mogoče najti v drugih virih. O tem ne poročajo niti časopisi niti televizija, prav tako malo pa o tem najdemo v slovenski strokovni literaturi.

ALBUM PRISELJENCEV je bil izbran kot gradivo za učno uro zato, ker so izseki iz življenjskih zgodb tujcev, predstavljeni neposredno, v prvoosebni pripovedi, veliko bolj učinkoviti od nevtralnno predstavljenih podatkov. Ob branju predstavljenih intervjujev se bodo učenci »srečali« s konkretnimi osebami, ki govorijo o svojih izkušnjah z okoljem, v katerega so prišli. Učenci lahko spoznajo, kaj je priseljencem všeč in kaj jih prizadeva, poleg tega pa gradivo omogoča preverjanje lastnega sistema vrednot. Ne nazadnje so predvsem »domačini« tisti, ki sodijo o priseljenicah, in ne obratno. Glas priseljencev je običajno odsoten ali prezrt. Skozi predstavljene zgodbe se bodo učenci začeli zavedati formalnega položaja ljudi, ki v Sloveniji bivajo kot tujci, in njihovih vsakdanjih težav; imeli bodo tudi priložnost pogledati svojo družbo z druge perspektive, skozi oči drugih. Takšno gradivo postavlja pod vprašanje splošno razširjeno mnenje, da tuji delavci, ki prihajajo iz tega dela Evrope, opravljajo samo najbolj umazana dela, da so slabo izobraženi in da se nočejo prilagoditi novemu okolju, temveč se držijo skupaj in se nočejo ali ne morejo naučiti slovensko. Album predstavlja priseljence kot osebnosti, in ne kot abstraktno in brezoblično skupino, ki ji je mogoče pripisati negativne stereotipe, in na ta način spodbuja učence h kritičnemu mišljenju.

Teme za pogovor:

- Preverite, kaj učenci vedo o tujcih v Sloveniji, njihovem številu in socialni stratifikaciji. Pogovarjajte se z njimi o glavnih vrstah in razlogih za imigracijo.
- Kako učenci vidijo dejstvo, da so ljudje, predstavljeni v Albumu, izbrali Slovenijo za državo svojega bivanja? Je to prednost ali slabost za Slovenijo?
- Pogovarjajte se o izkušnjah, ki jih imajo učenci s tujci iz svojega okolja.
- Pogovarjajte se o fenomenu delovne emigracije v sodobni Evropi: kakšne težave se pojavljajo in zakaj? Kakšne so strategije za reševanje teh težav?
- V Evropski skupnosti je mobilnost delovne sile zelo razširjen pojav. Pogovarjajte se z učenci o tem, kakšen je njihov odnos do možnosti, da bi odšli delat v kako drugo državo. Zakaj bi to naredili, zakaj ne? Kaj vidijo kot najbolj pomembno pri izbiri države, v katero bi šli delat?
- Kako prisotnost priseljencev v Sloveniji vpliva na kulturne obrazce? Ali družbena raznolikost pospešuje ustvarjalnost v kulturi?

Vprašanja:

- Kaj so migracija, emigracija in imigracija?
- Kaj je stereotip? Kako se oblikujejo stereotipi?
- Kaj je življenjska zgodba? Kakšne informacije lahko pridobimo, če uporabljamo življenjske zgodbe? Kako se te informacije razlikujejo od podatkov, ki jih dobimo iz člankov v medijih, iz televizijskih in radijskih oddaj, statistik ipd.?
- Kaj je dvojezičnost?

Učne oblike:

- frontalna,
- pogovor.

Učni pripomočki:

ALBUM PRISELJENCEV, predstavljen v tej knjigi.

Migrant Workers in Slovenia: An Inside View

Introduction: Images of Foreigners in Slovenia

Coincidentally or not, during the year in which Slovenia joined the European Union, controversy over foreigners was widely present in the public discourse. Two images of the people who came to live and work in Slovenia dominated in that discourse. The first one is the image of a European Westerner: on the eve of joining the European family it was important to stress the cosmopolitan character of the country and its capital Ljubljana. There were various columns in the newspapers, written by foreigners residing in Slovenia, describing their experiences with the people and perceptions of the country. The second one is the image of an ex-Yugoslav immigrant. Immigration from the ex-Yugoslav republics is still the most numerous, visible, and widely present in the Slovenian public. It is not a coincidence that these were among the so-called "erased people", the people who did not manage to ask for Slovenian citizenship in the beginning of 1990s because of the war in Bosnia-Herzegovina and Croatia, and were therefore erased from all official records. It is also not a coincidence that it is these people that are faced with problems because of their customs, religion and cultural differences. Although the Slovenian Constitution guarantees equal human rights to all Slovenian citizens, Muslim citizens of Slovenia have a range of difficulties not known to other religious groups in the country. Between these two polarized images of a foreigner in Slovenia – a European Westerner residing in Slovenia and contributing to its cosmopolitan character, and a labour immigrant from ex-Yugoslavia stereotypically imagined as a Bosnian Muslim – there is the third group of working immigrants which is now becoming more and more numerous, but is somehow absent in the Slovenian public discourse and consciousness. To this group belong well-educated and mostly young people coming from East and Southeast European countries. They are usually experts in their fields of work, whose professional choice was to come to work in Slovenia.

The present lesson is dedicated to these labour migrants. The material to be used for the lesson was entitled:

The Immigrant Album

The IMMIGRANT ALBUM contains photographs of foreign workers followed by fragments of interviews with them. It is composed of eight interviews, with interviewees from Croatia, Serbia, Bosnia and Herzegovina, Macedonia, Romania, Russia, and Lithuania. In the form of oral histories, the interviewees speak about their everyday life experiences in Slovenia and their perception of the country and the people they are in contact with in this setting, stressing both the positive and negative aspects of living and working in Slovenia, and reflecting upon their position in their new society, their perspectives and plans for the future. Oral histories are the result of an interview in which an interviewee speaks about a specific time period or a specific topic. They provide an insight into a certain historical period or social domain, which cannot be obtained using other sources such as newspaper articles, statistics, etc.

The IMMIGRANT ALBUM thus conceptualized has been chosen as material for the teaching lesson because fragments of immigrants' life stories given in the direct first person form are more effective than data presented in a neutral manner. Reading the interviews, students "encounter" concrete persons talking about their experience with the setting they came to, their views and attitudes. Students can see what is considered positive in that setting, but also what is perceived as negative in the behavior, habits and value system of the Slovenes by people coming from the

outside. Working with such material may be quite a thought-provoking experience both for teachers and students, since what is usually being discussed and judged are negative features of immigrants, while the voices of immigrants themselves are absent or ignored.

Through these stories, students will become aware of formal as well as everyday problems of the people living in Slovenia as foreigners, and have an opportunity to see how their own society is seen from the other perspective. Such material challenges the common opinion that immigrant workers in Slovenia that came from this part of Europe are uneducated people, speaking Slovenian poorly, sticking exclusively to each other and unwilling to integrate into Slovenian society. It presents migrant workers not as an abstract and homogeneous category to which it is easy to apply existing negative stereotypes, but as personalities, hence encouraging students to think critically.

Topics for discussion:

- Test students' knowledge about foreigners living in Slovenia. Discuss the main types of immigration and the motives for it.
- How do students consider the fact that the people presented in the Immigrant Album decided to live and work in Slovenia? Is it an advantage or a disadvantage for the country?
- Discuss students' own perceptions of foreign citizens in Slovenia.
- Discuss the phenomenon of labour migration in contemporary European societies; what problems arise and why? What policies are being applied to solve these problems?
- In the united Europe, mobility of workers is a widespread phenomenon; discuss with students whether they have considered the possibility of working in another country. What are the reasons why they would go somewhere else, and why would they stay in Slovenia? What do they consider most important when choosing the country they would go to?

Questions:

- What are migration, emigration, and immigration?
- What are stereotypes? How are stereotypes formed?
- What is oral history? What kind of information is obtained using the method of oral histories? In which aspects does that information differ from that obtained from other sources, such as media articles, statistics, etc.?
- What are the impacts of immigrants' presence in Slovenia on cultural patterns (music, movies)? Does diversity in society contribute to cultural creativity?
- What is bilingualism?

Teaching formats:

- frontal,
- dialogue.

Teaching accessories:

The IMMIGRANT ALBUM provided in this book.

Dobil sem občutek gotovosti

Roberto

projektjni vodja *Project Manager*

Rabac, Istra, Hrvaška *Rabac, Istria, Croatia*

Ko se je Slovenija osamosvojila, smo mislili, da bo vse ostalo enako, da ne bo različnih potnih listov, viz, mej, da bo vse, kot je bilo, da bomo lahko nemoteno potovali med Labinom in Ljubljano; da ne bo problemov ... da se tudi na fakulteti ne bo nič spremenilo. Ampak ni bilo tako.

Čeprav nam nihče ni izrecno povedal, da potrebujemo vize, smo takoj zaprosili zanjo, saj smo vedeli, da je to zahteva nove države, mi pa jo bomo upoštevali, saj nismo želeli početi nič, kar bi bilo nezakonito. Na začetku je bilo težko: na Mačkovi, kjer je bil takrat urad za tujce, je bil pravi podvig, če si prišel zraven. Postopek in hitrost, s katero si si pridobil vizo, sta bila v veliki meri odvisna od uslužbenca, h kateremu si prišel. Vendar niti oni sami niso imeli jasno izdelanih pravil, kaj potrebuje tujec v novi državi. Pogosto se je dogajalo, da si si moral priskrbeti vsakokrat nekaj drugega in nikoli ni bilo točno povedano, ali je to vse. Pravila in zahteve so se vsak mesec spreminjali, in ko si prinesel, kar naj bi bilo treba, ti je v tem času poteklo neko drugo potrdilo ... Ponavadi je trajalo okoli enega leta, da si dobil vizo, ki je veljala pol leta. Proti koncu študija je bilo mogoče podaljšati absolventski staž, kar je pomenilo, da si je ponovno treba priskrbeti vizo ... in ko si jo dobil, je trajala samo še pet dni ... Na začetku je bilo res vse skupaj zelo problematično.

Največji problemi so bili v bankah: brez vize nisi mogel do denarja ... Kolesje se je spet zavrtelo, ko so v banki najprej pogledali v potni list za vizo, na katero pa smo čakali že nekaj mesecev. V obdobju »čakanja« se je zato velikokrat zgodilo, da smo morali v banki zahtevati odgovorno osebo, direktorja banke, da smo uspeli uveljaviti svoje pravice. Problemov v vsakodnevnem življenju je bilo veliko.

Ko sem dobil slovensko državljanstvo, sem bil zelo srečen, ker mi ni bilo več treba na urad za tujce. In ne samo to, tudi ob misli, da grem zdaj lahko iz stanovanja tudi brez osebne dokumenta, mi je lažje. Dobil sem občutek gotovosti in stabilnosti.

I got a feeling of certainty

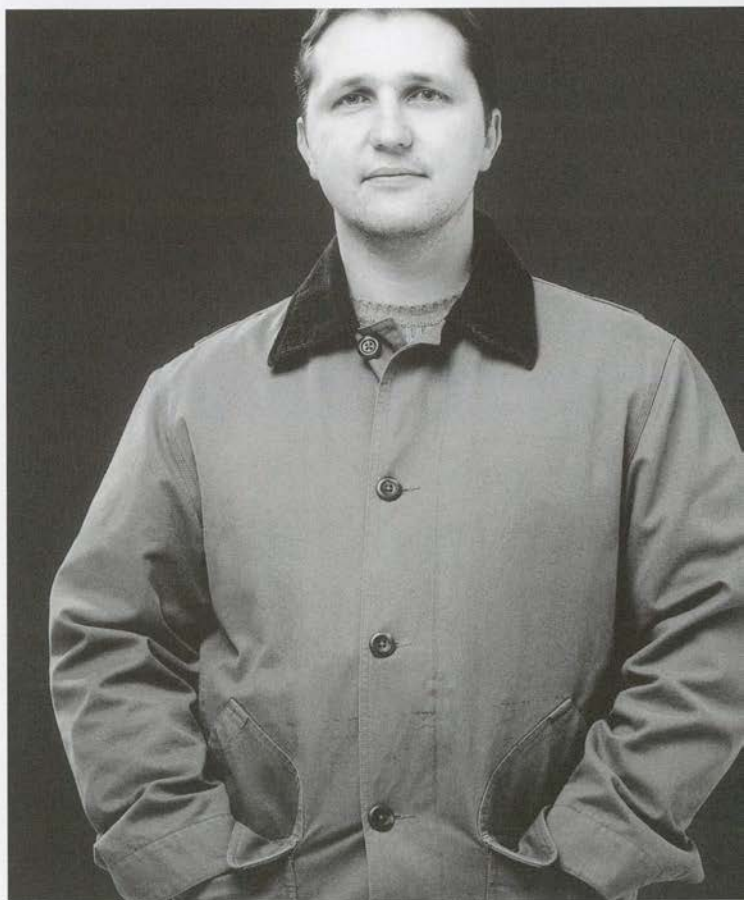
When Slovenia became independent, we thought that everything would remain the same, that the passports would not be different, there would be no visas or borders, and everything would be just the same as before: that we could normally go from Labin to Ljubljana and there would be no problems. But it was not like that.

We started to get our visas right away because we knew if the state wanted us to do so, we would do it, because we didn't want to do anything illegal; and also it wasn't clear enough if we needed visas. It was difficult in the beginning: on Mačkova street, where the Office for Foreigners had been at that time, it was a real feat just to get through the line.

The procedure and the speed with which you got your visa depended very much with employee you went to. Even they didn't have a clear rule of what was necessary to bring and what not. That's why there was a situation when once you were required to bring some document, and the next time another, and you never knew exactly what you needed to bring. Every month it was different, and when you brought, what was needed, they told you to bring some other things too, and then during the time period if a certain document was not valid due to a time limit, we had to once again bring the same document, and it usually took you one year to get a visa. Moreover in the end, when we had already graduated, we got the status of a graduate for half a year, and we applied for a visa and got it, but it took so long that this visa was valid for only another five days. So after two days we had to apply for a new visa again. In the beginning really everything was problematic.

The biggest problems we always had with banks, as they didn't allow us to withdraw money, because first of all they checked in our passports for a visa, and we had to wait few months for the visa. That is why many times we needed to speak with a responsible person, with a director, so that we could enforce our rights. There were a lot of these problems in real life.

Since I got Slovene citizenship, I have been very happy, as there is no need to go to the Office for Foreigners anymore. Not only that, I can also go out from my apartment now and it's not necessary to have a document with me, because I will have no problems. I got a feeling of certainty, stability.



Na koncu ostanejo samo lepe stvari

Danijela

projektni vodja *Project Manager*

Labin, Istra, Hrvaška Labin, Istria, Croatia

Iz Labina, na splošno iz Istre, je v istem času kot mi študirat v Ljubljano prišlo veliko ljudi. V moji ulici živimo kar trije, ki smo študirali v Ljubljani. Ljubljana nam je bliže kot Zagreb, tako da so se ljudje odločali večinoma med tema dvema mestoma.

Prišla sem leta 1992, ko so se stvari začenjale »lomiti«. Kljub temu pa se nam je zdelo, da dogodki ne bodo preveč vplivali na študij, saj smo že v marcu izvedeli, da smo sprejeti na fakulteto.

Prva leta smo bili kar malo izgubljeni. Nikoli nisi vedel, nikoli ni bilo jasnih navodil, kaj potrebuješ. Na primer nikoli nisi vedel, ali se boš naslednje leto, če boš ponavljal, lahko vpisal pod istimi pogoji. Vse informacije, ki si jih takrat imel, si nekje slišal, nihče ni znal povedati, kaj je treba narediti. Vedel si le, da se splača biti dober študent: če si redno izdeloval letnike, je vse potekalo po ustaljenem redu. Tako sem bila do četrtega letnika močno motivirana.

Potrebovali pa smo tudi vize za bivanje. Na začetku se je zdelo, da te je vsak od uslužbencev, uradnikov ocenjeval po nekih svojih merilih. Nekateri so veliko prej dobili vizo kot drugi in nihče ni vedel, zakaj. Vsakič, ko smo prosili, naj točno napišejo, kaj vse si moramo priskrbeti, smo dobili le ustni odgovor ali pojasnilo. Ljudje so se znašli različno, nekateri so celo obupali.

Sicer, v študentskem naselju ali v stiku z ljudmi in na fakulteti, ni bilo nikakršnih problemov. Na začetku sem imela probleme z jezikom, neki profesor pa mi je rekel: »Kolegica, mi govorimo francosko, angleško, nemško in hrvaško, tako da lahko odgovarjate v katerem koli jeziku, vam je lažje.« Lektoriranje so zahtevali samo za diplomu, seminarskih nalog mi ni bilo treba dati v lekturo.

Mislím, da se je v zadnjih letih položaj z vizami izboljšal, mogoče pa je to le zato, ker sem jaz to takrat reševala prek podjetja, v katerem delam. Vseeno pa mislim, da so postopek zelo formalizirali in da sedaj stvari potekajo veliko veliko hitreje.

Veš, kako se reče – človeška pamet je kratka. Mogoče so bile tudi kake težke stvari, ampak na koncu ostanejo samo lepe. Vem, da mi ni bilo vedno lahko. V trenutku, ko sem dobila slovensko državljanstvo, nisem razmišljala o ničemer drugem kot o tem, da mi zdaj ne bo več treba na urad za tujce. Ta občutek je bil res osrečujoč.

Vendar pa vsi ti problemi, ki sem jih imela pri reševanju dovoljenja za bivanje, ta omejenost, s katero sem se srečevala kot tujka, vse to ni bilo tako strašno, da bi dobila občutek, da je tukaj grozno. Imela sem namreč prijatelje, ki so mi v času študija vedno pomagali. Vedno so se trudili, da bi tudi mi imeli enake možnosti kot Slovenci.



Večina mojih problemov je bila formalne narave in so izvirali iz počasnosti urada za tujce. Na fakulteti so nas vedno vpisovali normalno. Enako je bilo v študentskih domovih – imela sem srečo, da sem prišla v študentski dom pravočasno, saj kasneje tujci niso mogli več dobiti prebivališča v domu na način, kot je uspelo meni.

Nikoli nisem načrtovala, da bi ostala v Sloveniji. Vedno sem mislila, da bom končala študij in se potem vrnila domov. Potem pa dobiš službo, si tukaj in vse drugo kar nekako steče ...

In the end, just the good things remain

Many people came from Labin, and from Istria in general, during the same time as we came to study in Ljubljana. There were three students from my neighborhood who studied in Ljubljana. For us, Ljubljana is closer than Zagreb, which is why students went either to Ljubljana or to Zagreb.

I came in 1992, when things start to fall apart. At that time everything started to happen, but it seemed to us that we didn't need to over exaggerate, as already in March we were notified that we were accepted at the faculty.

We were a little bit lost in the first years. You never knew what you needed to do, there were no clear directions. For example you never knew if the conditions would be the same for the next year, in case you had to repeat the year. All the information you had at that time, you just heard somewhere: they never knew exactly what you needed to do. You knew exactly only if you passed the exams regularly; and that's why it was worth being a good student. That's why I was very much motivated till my fourth year of studies.

And we needed a residence permit. In the beginning it seems that each civil officer treated us under his own criteria. Somebody got their visa much faster than the others, but no one knew why. And every time we asked them to write exactly what we needed to bring, they never wanted to write it down, but always told us verbally. It depended very much how one managed himself. I knew few people who had enough of everything and they said they would not do this again.

Otherwise, on campus or in contacts with people or in faculty, we didn't have problems. In the beginning I had problems with answering in Slovene and the professor told me, "Colleague, we speak French, English, German and Croatian so you can answer in whichever language you feel the most comfortable". I had to get my diploma edited but not the seminar tasks.

I think that the situation with visas got better recently, but maybe it was because at that time I was doing this through the company where I worked. But anyway I think that they formalized the procedure and that now things move much, much faster.

You know how people say – folk memory is short. Maybe there were some hard things also, but in the end only the good things remain. I only know that it was difficult for me to do all this. Since the moment I got citizenship of Slovenia, I thought of nothing else but how I now don't need to go to the Office for Foreigners. This feeling was really good.

All these problems that I had with arranging my residence permit, this limitation, which I had as a foreigner, all these were not so bad that I would get a feeling that it's awful here because I had friends who always helped me during my studies. They always tried to help us so that we would have the same opportunities as Slovenes.

The majority of the problems were formal in nature and so the source of these problems was because of the slow-moving Office For Foreigners. They always registered us at the faculty without any problems. The same was with the student dormitory – I had the luck that I came to the student dormitory at the right time because later foreigners couldn't get a dormitory room in the same way as I got it.

I had never planned to stay in Slovenia. I always thought that I would graduate and return home. But then I got a job, stayed in Slovenia and somehow things were going on ...

Zakaj je tako težko povedati, kaj misliš

Georgeta

baletna plesalka
Suceava, Romunija

Stefan

baletni plesalec
Cluj-Napoca, Romunija

Georgeta: V Slovenijo sem prišla leta 1991. Baletni mojster iz Romunije, ki je bil povabljen v Maribor kot pedagog v teatru, je takrat vzel s sabo majhno ekipo plesalcev, in ker v Mariboru ni bilo dovolj plesalcev, sem bila med njimi tudi jaz. Tam sem bila angažirana tri leta. Potem je prišel v Maribor Stefan in skupaj sva se odločila, sicer se je bolj odločil on, da greva v Ljubljano, ker je večje mesto in se v baletu da narediti več.

Stefan: Jaz sem bil najprej v Srbiji, v Novem Sadu, potem ko se je začela vojna, sem prišel v Ljubljano; sem me je povabil prijatelj. Udeležil sem se avdicije in potem ostal tukaj. Kasneje me je ta isti mojster iz Romunije povabil v Maribor, kjer sem delal eno leto. Potem sva kar oba prišla v Ljubljano.

Georgeta: Ko sva šla iz Romunije, sem imela dvajset let. Na začetku je bilo zelo težko, posebej zaradi jezika. Samo je bilo fajn, veš kaj, mlada sva bila. Za mene je bilo v Ljubljani težje, težje sem se prilagodila. Niso se hoteli z mano pogovarjati v angleščini tako kot v Mariboru. Tako da sem kar hitro spregovorila v slovenščini.

Stefan: Meni je bilo pa v Ljubljani od začetka všeč. In se mi zdi prav, da se pogovarjaš v slovenščini, če živiš v Sloveniji.

Georgeta: Se strinjam, samo je zelo težko. Še vedno imam težave s slovenščino. Pravkar sem prebrala prvo knjigo v slovenščini in sem zaradi tega zelo ponosna. Zelo težko se mi je bilo tudi navaditi na tukajšnje okolje. Preveč je hladno. Ne bi rekla, da so ljudje hladni, ampak težko komunicirajo. Če se zelo potrudim, se lahko prilagodim, drugače pa se zelo razlikujemo. Zdi se mi, da gre Stefanu veliko bolje. Jaz se verjetno ne bom nikoli popolnoma navadila. Zares ne razumem, zakaj je tako težko povedati, kaj misliš. Zakaj za to rabiš toliko poguma? Če je kaj narobe, naredijo tisti obraz, kot da jim nekaj zelo ni všeč, postanejo zelo tihi in nič ne povejo. Absolutno nič. In to mi ni fajn. Če ti nekaj ne ustreza, povej, da bom vedela in da lahko nekako reagiram.



Stefan: Jaz pa sem imel od začetka tukaj take prijatelje, da se nikoli nisem počutil slabo. Razlike so, ampak sem od začetka poskušal razumeti Slovence. Mislim, da tako moram, če tukaj živim.

Georgeta: Ja, samo ena stvar je poskušati razumeti, čisto druga pa je – biti takšen.

Stefan: Ko sem doma, imam svojo zgodbo, svoj način obnašanja. Ko sem med Slovenci, se poskusim čim bolj prilagoditi.

Georgeta: Na meji so bile vedno težave. Še zmeraj so. Do lanskega leta, ko sva dobila državljanstvo, moram povedati, da sva imela hude težave. Nisva se počutila prijetno, povsod so naju nekako drugače gledali.

Stefan: Ni bila toliko stvar v tem, da sva tujca, kolikor v tem, da prihajava iz Romunije. Če bi bila iz Nemčije, bi bilo drugače.

Georgeta: Celo v teatru sva to čutila. Odkar imava slovensko državljanstvo, je veliko lažje, ampak še zmeraj imava pogodbo samo za določen čas.

Stefan: Ampak je vseeno boljše. Pa tudi leta povejo svoje – pomembno je tudi to, da sva že toliko let tukaj. Prejšnje leto sva dobila nagrado za deset let delovne dobe v Sloveniji. Zdaj se počutim bolj gotovo in bolj mirno. Ne rabim več ne viz ne nobenih papirjev, ni mi treba več čakati ... Samo, tako je – tukaj sem še vedno tujec. Ko grem v Romunijo, so mi stvari tuje. Tako da nisem doma niti tam niti tukaj, sploh ne vem, kam sodim.

Georgeta: Najbolj pogrešam svojo družino. Tukaj sva samo midva. In čeprav imava veliko prijateljev, še zmeraj obstaja ta občutek, da sva sama. To najbolj čutiva, ko so prazniki ... So pa tudi krasne stvari v Sloveniji. Hrana je odlična, Ljubljana je prekrasno mesto. Meni je bilo tudi na Štajerskem zelo všeč. V Sloveniji je veliko lepih stvari.

Stefan: S prihodom Slovenije v Evropsko skupnost se bo povečala konkurenca in bo v našem poklicu kakovost prišla pred vse drugo. Mislim, da bo to zelo pozitivno. Bo tudi bolj zanimivo, ker se bo več dogajalo.

Georgeta: Ko sem se odločala, da grem v Slovenijo, sem to videla samo kot eno stopnico v moji karieri, od koder bom šla naprej. Potem sva se odločila, da bova vsaj nekaj časa ostala tukaj. Kar se pa tiče načrtov za prihodnost, sva zdaj na velikem križišču. Ravno so takšna leta. O tem se kar naprej pogovarjava. Tako kot je povedal Stefan – tam v Romuniji nisva več doma, tukaj pa sva že toliko let ... mislim pa, da bo o tem presojalo predvsem to, kar je najbolj pomembno za najino kariero. Vse se vrti okrog plesa, ples je najino življenje.

Why is there such difficulty in saying what you feel

Georgeta

*Ballet Dancer
Suceava, Romania*

Stefan

*Ballet Dancer
Cluj-Napoca, Romania*

Georgeta: *I came to Slovenia in 1991. One ballet master from Romania was invited to Maribor as a teacher in the theater. At that time he also took with him a small team from Romania, as they didn't have enough dancers in Maribor, and I was among them. I was engaged there for three years. Then Stefan came to Maribor and we decided together, or he decided more, that we should go to Ljubljana, as it was a bigger town and for ballet you could do more.*

Stefan: *I had first been in Serbia, in Novi Sad, and then when the war started I came to Ljubljana, one of my friend invited me. I participated in an audition and then I stayed here. Later on the same master from Romania invited me to Maribor. I worked there for one year. Then both of us came to Ljubljana.*

Georgeta: *I was twenty when we left Romania. It was difficult in the beginning, especially because of the language. As a matter of fact it was nice – guess what – we were young. Ljubljana was hard for me, and also hard to accommodate. Nobody wanted to speak with me in English. In Maribor everybody did. That's why I started to speak Slovene very soon.*

Stefan: *From the very beginning Ljubljana was very nice for me. And it seems to me right that you must speak Slovene if you live in Slovenia.*

Georgeta: *I agree, but it is very hard. I still have problems with the Slovene language. I just now read my first book in Slovene and I am very proud of it. It was also hard for me to get accustomed to this environment. It is too cold. I wouldn't say that the people are cold, but they hardly communicate. If I try hard, I manage to adapt; otherwise we are very different people. I think that Stefan is better in this. I very much believe that I will never get accustomed completely. Really, why is there such difficulty saying what you feel? Why do you need such courage for that? If there is anything wrong, they make this special face, that something is really not OK with them, and they stay very quiet and don't say anything. Nothing at all. And this is not OK. If you don't feel OK with something, say it! I will then know that and respond in some way to it.*

Stefan: *I found such good friends here from the beginning, that they never made me feel bad. They were different, but I tried to understand Slovenes from the very beginning. I think I need to if I am going to stay here.*

Georgeta: *Yes, but it is one thing to try to understand, and something completely different to be that way.*

Stefan: *When I am at home, I have my own story, my way of conduct. When I am among Slovenes, I try to adapt as much as I can.*

Georgeta: *There were always problems at the borders - there still are. Until last year when we got citizenship, I have to tell we had terrible problems. We didn't feel comfortable, we were treated as somehow different everywhere.*

Stefan: *It was not because we were foreigners, but because we come from Romania. If we had been from Germany, it would have been different.*

Georgeta: *Even in the theatre we felt this. Now that we have Slovene citizenship, it is much easier, but we still have a temporary employment contract.*

Stefan: *But all that is better now. It's also important that we have been here for so many years. Last year we got an award for ten years of work in Slovenia. Now I feel more sure and more at peace. I don't need any visa anymore, no papers, and I don't need to wait... However, I will always remain a foreigner here. When I go to Romania, I don't recognize things anymore. That's why I am neither there, nor here. I don't know at all where I belong.*

Georgeta: *I miss my family the most. There are only two of us here. And although we have many friends, there is always a feeling that we are alone. We feel it most when there are holidays... There are also beautiful things in Slovenia. The food is excellent, and Ljubljana is a splendid city. For me also Štajerska was nice. Slovenia has many beautiful things.*

Stefan: *With Slovenia coming together with Europe, the competition will increase and the quality of our profession will come close to others. I think this will be very positive. It will also be more interesting, as much will happen.*

Georgeta: *When I decided to go to Slovenia, I saw it only as one step in my career, from where it would go ahead. Then we decided together that we would stay for some time. Regarding our plans for future, we are now at a big cross-roads. We talk about this all the time. Just like that Stefan said - we don't have a home any more there in Romania, as we have been here now for so many years ... I think what is most important for our career will decide that. Everything is about dance, since dance is our life.*

Niso glih eni rasisti

Marius

inženir računalništva *Computer Engineer*

Vilno, Litva *Vilnius, Lithuania*

Zdaj je že malo več kot šest let, odkar sem prišel v Slovenijo. Na začetku sem mislil, da grem za tri mesece, mogoče največ za pol leta tako – malo živeti, malo spoznati, mogoče kakšen job začeti in se vrniti. Potem mi je bilo pa vseč in sem ostal eno leto, dve in po treh letih nisem več razmišljal, da bi se vrnil v Litvo.

V Slovenijo sem prišel zaradi prijateljev. V Litvi sem doštudiral in že delal, ampak sem hotel spremeniti življenje. Bil sem na faksu, ki mi ni bil vseč, služba tudi ni bila najboljša in preveč gotova, nič ni bilo ustaljeno. Potem sem se skregal še s punco, igral sem tudi v enem bendu, ki je razpadel, tako da sem si rekel: »Ah, nič ne gre prav, grem pa drugam.« In ravno takrat me je poklical ta prijatelj: »Marius, pridi v Slovenijo.« Pa sem mislil, kaj je sploh Slovenija, to je nekaj ... vojna je tam, bivša Jugoslavija ... A veš, kako to gre, po televiziji vidiš puščico – tam je vojna, Sarajevo, Slovenija pa ful zraven. Potem sem si pa rekel: »Nič, grem pogledat, kaj je to Slovenija.« In me je presenetila. Bilo je več, kot sem pričakoval. Mislil sem, da je Slovenija ena tistih vzhodnoevropskih držav, ki je malo zaostala, ampak sem bil zelo presenečen.

Zakaj sem ostal? Bilo je veliko razlogov. Eden je ta, da sem imel stalno službo ... potem se nisem hotel vrniti, ker sem tukaj že imel svoje življenje, imel sem punco, vse ... in zato sem ostal. Potem sem tudi začel študirat in sem hotel študij končati in tako naprej.

Slovenija je za moje pojme ful lepa dežela, nahaja se nekako v centru vsega, zraven je Italija, hrvaško morje, Avstrija ... Za potovanja je idealno. Hribi so, pa morje, Mediteran, alpska klima, vse je blizu ...

Kaj mi ni vseč ... Ljudje ... odvisno, eni so v redu, samo ... malo so čudni. Recimo pri nas te imajo ljudje radi ali pa ne. – Slovenci so bolj nevtralni.

Državljanstva niti ne rabim – če prideta v Evropo obe državi, potem je vseeno. Vize, ki jih moram kar naprej urejati, so tudi ena od slabih stvari v Sloveniji. Na začetku je bilo grozljivo – vedno mi je viza pretekla, pol leta nisem imel vize. Ali sem prepozno vložil dokumente, ali česa nisem vedel, disaster ... Slovenci niso glih eni rasisti ali kakšni fašisti, ampak je Slovenija zaprta država.

Najbolj pogrešam morje z velikimi valovi in peščenimi plažami. Tudi punce, Litvanke pogrešam. Pri nas je sicer vse v krizi, ampak punce so pa res dobre. Ni samo to, da so lepe, tudi Slovenke so zelo lepe, ampak po karakterju so Litvanke bolj ženske, recimo Slovenke se mi zdijo preveč nevtralne, ko se pogovarjaš s Slovenko, je, kot da bi govoril s kakim tipom ... Težko je to razložiti ...

Na začetku, ko sem prišel v Slovenijo, sem šel domov šele po pol leta, ampak takrat sem ful pogrešal Litvo, prijatelje, starce. Potem sem šel v Litvo in en teden je bilo vse super, drugi teden v redu, proti koncu dopusta pa sem že pogrešal Slovenijo. Včasih sem se počutil tam na obisku in tukaj na obisku, zdaj pa povsod doma.

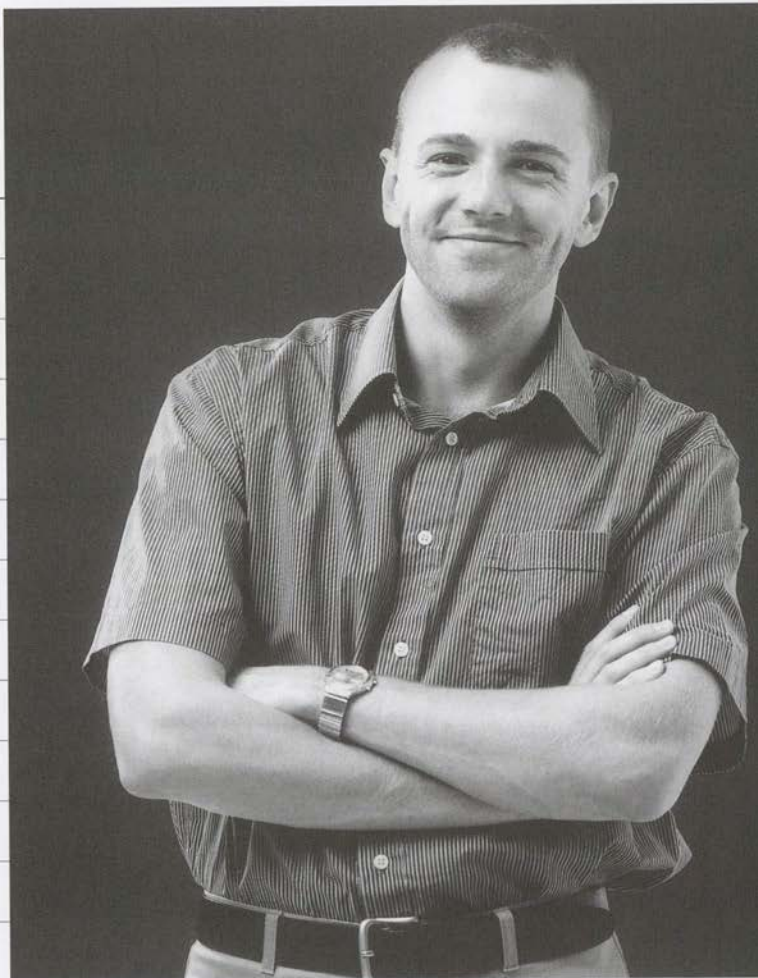
Malo pogrešam veliko mesto v Sloveniji. V mestu je malo ljudi. Ljudje so, ampak se nekje skrivajo. V barih, doma – zunaj jih ni. To je res čudno.

Vedno imaš tista vprašanja – kako da si prišel sem, koliko časa si tukaj, dobro govoriš slovensko ... vedno isto. Ponavadi je tako: –Iz kje si? –Iz Litve. –Kje pa že je to? Najprej mislijo, da je to tam nekje na Štajerskem. Potem rečeš Litva, Latvija, Estonija – ma ja, no ... Ne verjamejo takoj.

Na začetku, prvo leto, sploh nisem hotel govoriti slovensko. Jezik se mi je zdel grd, ne vem ... Razumel sem že ful, odgovarjal sem pa v angleščini. Potem pa sem kar en dan začel govoriti slovensko. Ampak nikoli tudi ne bom govoril kot en Ljubljančan, nikoli ... Tisti, ki me ne poznajo, najbolj pogosto mislijo, da sem Štajerc – »kaj je to za en kmet ...«

Slovenske hrane pa ne maram, tisti žganci, mlinci pa to ... Potica je včasih lahko dobra. Pri nas je boljša hrana. V Sloveniji je že vse bolj industrializirano, sestavine, ki jih kupiš. Nekako brez okusa. Puran je čista plastika. Le ribe so mogoče boljše kot pri nas.

Slovenci so bolj na easy narod, se mi zdi, vsaj v primerjavi z nami. Rekel bi celo, da so bolj leni, ampak tudi jaz sem bolj len in mi je tako v redu. Ko sem se pogovarjal z različnimi menedžerji, projektnimi vodji z Nizozemske, Poljske, Nove Zelandije – vsi pravijo, da so Slovenci len narod. Seveda, v primerjavi z njimi. Meni se tudi zdi tako – recimo v Litvi delajo ljudje od jutra do večera vsak dan.



They are not like racists

It has now been a little bit more than six years since I came to Slovenia. This summer it will be seven years. In the beginning I thought I would stay here for three months, perhaps at most for half a year just to live, perhaps to do a job and return. Then it was so nice for me that I stayed here for a year, then two; and then after three years I stopped thinking that I would go back to Lithuania.

I came to Slovenia because of my friends. In Lithuania I had finished my studies and was already working, but I wanted to change my life. I had been to the faculty, which I didn't like much, the job was also not the best and not very certain; nothing was stable. And then I was also on bad terms with my girlfriend, I also played for a band, which broke up, and then I said, "Ah, nothing works, I need to go somewhere else". And at the same time that friend of mine called me up – Marius, come to Slovenia. Then I thought, what is Slovenia at all, that is something... the war is there, former Yugoslavia...

You know, how it goes, when you see in television an arrow – there is war, Sarajevo, and Slovenia is very close. But then I said "Nothing, I will go to see what this Slovenia is," and then it was a surprise. It was more than what I had expected. I thought that Slovenia was one of those East European countries, which are little backward, but I was very much surprised.

Why did I stay? There were many reasons. One was that I got a stable job, then... I didn't want to return back, as I had my life here, I had a girlfriend, everything... and so I stayed. Then I also started to study so I wanted to finish this study and so on. In my opinion, Slovenia is a very beautiful country, it lies right in the center of everything, Italy is near, the Croatian sea, Austria... for holidays it's ideal. The hills, and sea, Mediterranean, the Alpine climate, everything is close... What is not OK... people... it depends, some are OK, just... some are strange. Where I am from people either like you or not, but Slovenes are more neutral.

I don't need citizenship at all – if both the countries will come together in Europe – after that it's the same thing. Visas, which I needed to arrange from the beginning, are also one of the bad things in Slovenia. In the beginning it was horrible – whenever my visa expired I couldn't get another for half a year. Either I was too late to submit the documents, or I overlooked something, disaster... Slovenes are not like racists or a kind of fascists, but Slovenia is a closed country.

Mostly I miss the sea with big waves and sandy beaches. Also I miss the Lithuanian girls. There everything is in a mess, but the girls are really nice. Not only that, they are beautiful. Slovene girls are also beautiful, but in character Lithuanian girls are somehow more feminine; let's say it seems the Slovene girls are too neutral, if you are talking with a Slovene girl, it is like talking to a guy... It is hard to explain... In the beginning, when I came to Slovenia, I went home after half a year, but at that time I missed Lithuania, my friends, and parents very much. Then I went to Lithuania and one week was very good, the second week was OK, and by the end of my holidays I already missed Slovenia. There were times I felt that I was on a visit there and also here on a visit, now I feel at home everywhere.

I miss a little bit not having a big town in Slovenia. There are not many people in the town. In fact there are, but hiding somewhere. In the bars, at home – they are not outside. This is really strange.

You always have these questions – why have you come here, how long have you been here, do you speak good Slovene... always the same. Usually it is like – Where do you come from? – From Lithuania - Where is that? First they think that this is somewhere in Štajerska. Then you say, Lithuania, Latvia, Estonia – yeah it is ... they don't believe it right away.

In the beginning, first year, I didn't want to speak Slovene at all. I found this language ugly, I don't know... I understood it all, but I answered in English. But then one day I just started to speak Slovene. But I will never speak like a person from Ljubljana, never... those who don't know me well, most often think, I am a farmer from Štajerska...

I don't like Slovene food, those hard boiled corn mush, flat cakes and all the other things... "potica" (cake consisting of a sheet of pastry spread with a rich filling and rolled up) could sometimes be very good. At home the food is better. Everything is industrialized in Slovenia, whatever ingredients you buy. Somehow they don't have flavour. The turkey is complete plastic. The fish is maybe better here...

I feel Slovenes as a nation are much easier going, at least if I compare them with us. I would even say that they are lazier, but I am also lazy so I am ok with that. When I was talking to different managers, project managers from the Netherlands, Poland, New Zealand – they all said that Slovenians are a lazy nation. Of course in comparison with them. And also in comparison with Lithuania; there people work from morning to evening every day.

Sproščenost balkanskega človeka

Igor

inženir računalništva *Computer Engineer*

Skopje, Makedonija *Skopje, Macedonia*

Preden sem prišel delat v Slovenijo, sem Slovenijo poznal iz pripovedi svojega očeta, ki je tukaj študiral in mi je veliko govoril o Ljubljani. Njegova študentska leta, najlepša leta v življenju, so vezana na Ljubljano. Drugo podobo Ljubljane pa imam iz časa, ko sem se prišel sem pogovarjat za službo. Takrat Makedonci še niso potrebovali vize, prišel sem umirjeno, se srečal in se štiri, pet dni zabaval s prijatelji in zdelo se mi je super. Ko pa prideš sem živeti, stvari izgledajo popolnoma drugače. Takrat sem se prvič popolnoma ločil od staršev in svojega mesta, moral sem začeti razmišljati s svojo glavo za vsako stvar in moral sem postati odgovoren. S tem sem se moral spoprijeti. Poleg tega sem prišel v novo okolje, med nove ljudi, v novo službo. Vse je prišlo naenkrat. Vendar mi ni bilo težko in kmalu sem se v tej okolici znašel, počutil sem se *cool*.

Moje življenje v Sloveniji se lahko gleda z dveh vidikov. Eden je formalni, kolikor slovenski zakon dovoljuje, da se kot tujec poistovetiš s Slovenci in da se postaviš v njihove okvire in sredino, drugi pa je, koliko se uspeš neodvisno od zakona poistovetiti s temi ljudmi, kako blizu ti pridejo, v kolikšni meri lahko sprejmeš njihove navade in način življenja in naprej živiš z njimi. Kar zadeva prvi vidik, so zakoni zelo strogi in popolnoma nenaklonjeni tujcem. V glavnem, ko želim in se poskušam poistovetiti s Slovenci, me zakon vedno v tem ovira. Na vsakem koraku te omejuje, da ne moreš o sebi ustvariti slike, da si človek, ki v tej državi živi tako kot vsi drugi. Na vsakem koraku naletiš na kako formalno prepreko. Če pa vse to pustim ob strani, se mi zdi, da bi se lahko vključil v način življenja Slovencev. Kljub temu pa bom vedno pogrešal ljudi in mentaliteto, ki jo imamo v Makedoniji, enako hrano in način, kako ljudje komunicirajo ... Tukaj tega ni oziroma je, ampak to počneš z enakimi ljudmi, kot so kolegi in prijatelji iz Juge, iz Hrvaške, Makedonije. Seveda so tudi mnogi Slovenci enako cool, ampak vseeno se mi zdi, da se na splošno v tem razlikujemo kot narodi. Kljub vsemu so Slovenci na meji med Balkanom, slovanskimi narodi in med zahodnoevropskimi, visoko razvitimi državami, kar vsekakor doprinese, da se kulture razlikujejo. Profesionalnost na delu, ki mi je po eni strani zelo všeč, pa ljudje odnašajo tudi domov, kjer živijo zaprti s svojimi starši; ljudje so nekako preveč profesionalni. Manjka jim sproščenosti balkanskega človeka. Mogoče oni tega ne pogrešajo, ampak meni to zelo manjka. Do neke mere bi se lahko prilagodil, ampak nikoli ne bom izgubil tistega, kar me dela Makedonca. Ne vem, kaj se bo zgodilo z mojimi potomci, ampak jaz ne bom mogel.

Težko bi rekel, da imam tukaj popolno življenje. Ne morem si kupiti telefona – ne morem si kupiti telefona, za katerega bi plačeval naročnino: moja telefonska številka je v resnici last enega mojih dobrih prijateljev, ki mi je naredil uslugo. Enako nimam svojega avta – tudi avto je last prijatelja, ki je bil enako ustrezljiv in mi je naredil uslugo – dejansko vozim tuj avto s pooblastilom za vožnjo. Sicer bi moral imeti zelene tablice za tujce, kar za seboj potegne druge težave. Tudi če bom nekega dne imel dovolj denarja, da si bom lahko kupil stanovanje, mi zakon preprečuje, da bi dobil kredit in si stanovanje kupil. Za to ne morem razmišljati o prihodnosti na enak način kot Slovenci, mladoporočeni slovenski pari, ki načrtujejo svojo prihodnost v tej državi. Vse to so težave, s katerimi se srečujem na vsakem koraku in ki mi ne dovoljujejo, da bi se počutil kot del te družbe, hkrati pa me nekako surovo opominjajo, da kakor koli že sem iz tujine, sem tujec v Sloveniji. Tehnično nimam možnosti, da bi načrtoval svojo prihodnost tukaj, kar me popolnoma naravno napelje, da začnem razmišljati o variantah B in C – lahko pa bi šel dalje in poiskal drugo državo, ki je prijaznejša do tujcev, ali pa bi spakiral kovčke, rekel, lepo smo se imeli, to je bila krasna avantura, ampak sedaj grem domov, bilo je dovolj.



The ease of a Balkan person

Before I came to Slovenia to work, I knew Slovenia from the stories of my father who studied here and talked a lot about Ljubljana. His student years, the best years of his life, were connected to Ljubljana. I got another view of Ljubljana when I came here for a job interview. At that time Macedonians didn't require a visa, so I came here easily, I met friends and had fun with them for 4-5 days, and it seemed great to me. But when I came to live in Slovenia, things looked completely different here. That was the first time I was far away from my parents and my town; I had to manage everything on my own, and I had to become responsible. I needed to struggle with that. Besides that, I had new environment, new people and new job. Everything came at once. But it wasn't difficult and soon I found myself in this environment, I felt cool.

I could see my life in Slovenia from two points of view. The first is the formal one, as far as the Slovene law allows you as a foreigner to identify with the Slovenes and to fit in amidst their framework. The other point of view is, how much you manage, putting aside the law, to identify with these people, how close they come to you, to what degree you are able to accept their habits and their way of life, and to live on with them. Regarding the first point of view, the law is very strict and completely unfavorable to foreigners. In general, when I want and try to identify with Slovenes, the law always interferes. In every step it limits you, and does not allow you to create the impression that you are a person living a normal life like everyone else in this country. At every step you find some sort of formal barrier. If I leave all this aside, it seems I could adjust to the Slovene way of life. In spite of that, I will always miss the people and mentality that we have in Macedonia, the same as I will miss the food and the way that people communicate... You cannot find this here; or you can, but you find this in the same people, such as colleagues and friends from the former Yugoslavia, from Croatia, Macedonia... Of course, many Slovenes are also cool, but somehow it seems in general our people are as different as alike. In spite of everything, Slovenes are on the border of the Balkans, and in between Slavic peoples and West Europeans, which contributes to the cultural differences. I like Slovenian professionalism in work, but people carry this to their home, and live closed with their parents, people are somehow too professional here. They lack the ease of a Balkan person. Maybe they don't miss this, but I do. If necessary, I could adapt myself, but I will never lose what makes me a Macedonian. I don't know what will happen with my children, but I will not be able to do this.

It would be hard to say that I have a perfect life here. I cannot buy a telephone – I cannot buy a telephone with a contract, my phone number is in fact owned by one of my good friends who did me a favor. In the same way I don't have my own car – the car is also owned by a friend, who was also so kind as to do me a favor – in fact, I drive somebody else's car with a license to drive. Otherwise I would have to have a green registration plate for foreigners, which brings other problems. Even if one day I will have enough money to buy an apartment, the law will prevent me from getting credit and buying an apartment. That's why I cannot think about the future in a same way like Slovenes do, like young married Slovene couples who plan their future in this country. All these are problems which I encounter at every step and which don't allow me to feel like part of this society, and, at the same time, they somehow remind me in a crude way that however I come from abroad, I am a foreigner in Slovenia.

Technically, I don't have a possibility to plan my future here, which leads me to think about options B or C – I could go further and find another country more friendly to foreigners, or I could pack my bag, and say "We had a nice time, this was a great adventure but now I am going home, it was enough".

Anna

pisec tehnične dokumentacije *Technical Writer*

Tomsk, Rusija *Tomsk, Russia*

Ko sem prvič prišla v Slovenijo, se mi je Ljubljana zdela taka ... zelo lušna, zelo simpatično mesto, tako majčkeno in mirno – kot iz pravljice. To, kar me je zelo presentilo, je bila megla: pri nas v Tomsku je namreč zaradi neprestanih vetrov ni. V Ljubljani sem prvič videla, kako izgleda, če ne moreš videti človeka v megli. V Slovenijo sem prišla konec novembra, bilo je že pred božičem, tako da je bilo mesto zelo lepo okrašeno. Moj prvi vtis je bil, da je Ljubljana majčkeno, mirno, pravljичno mesto.

Preden sem prišla, sem pravzaprav najbolje od vseh v moji okolici vedela, kam grem – tudi zato ker je bila moja babica enkrat na izletu v Jugoslaviji. Takrat je bila tudi v Sloveniji in Ljubljani, tako da sem vedela, kakšni sta Ljubljana in Slovenija. Približno sem vedela, kje se nahajata, sicer pa na splošno zelo dvomim, da bi kdo od Rusov vedel kaj o Sloveniji, posebej tisti, ki so daleč od meja ...

Najbolj pogrešam svoje sorodnike, pa prijatelje, sicer pa posebne nostalgije po Rusiji nimam. Mogoče tukaj nekaj manjka ... kaj naj rečem ... razsežnosti ... navajena sem na bolj široke horizonte. Tukaj mi je bilo ful všeč, da so povsod hribi, vendar se včasih naveličaš tudi tega, manjka ti, da lahko široko vdihneš. Zime pa ne pogrešam ... Mogoče pogrešam tudi hrano, ker ni take hrane kot pri nas. Hrana tukaj je drugačna, ima drugačen okus.

S prihodom v Slovenijo se je moje življenje spremenilo, vendar ne morem reči, da se je spremenilo na slabše. S Slovenci imam dobre izkušnje – imam prijatelje in kolege, ki so zelo prijazni, meni je fajn z njimi. Tako na splošno se mi zdijo včasih malo zaprti. Nekako omejeni ... Imajo svoje zelo močne stereotipe in se jih nočejo znebiti. Imajo definirane stereotipe o svetu, ki so slovenski stereotipi o tujcih, zdravju ... in ne morejo na stvari pogledat z drugega zornega kota. Moti me tudi, da nikoli ne povejo naravnost, kar mislijo.

Živeti kot tujec v Sloveniji ni problem, ima pa to svoje posebnosti. Po eni strani te ljudje, če izvejo, da si tujec, veliko sprašujejo o tvoji državi in kako se ti zdi v Sloveniji – zanima jih vse. Po drugi strani včasih omenjajo tujce v zelo slabem pomenu, včasih slišim, ko rečejo: »Ah, to so itak Rusi.« Odnos do konkretnega človeka je popolnoma normalen, tako kot si zaslužiš, toda odnos do tujcev na splošno, pa ni najboljši.

Med Rusi, ki živijo v Ljubljani, ima prijatelje, vendar ni tako, da bi se vsi Rusi družili med sabo. Včasih gremo skupaj v savno. V Rusiji je sicer savna drugačna, ampak tudi tukaj ni slabo. Taka je navada, da greš, pozimi nekako moraš.

Slovenščina mi ni delala problemov: hitro sem se začela pogovarjati in jo razumeti, da pa se je res naučiš perfektno, je pa še vedno problem. Slovenščina je zelo podobna ruščini – stari ruščini ...

Meni je tukaj zelo všeč narava. Vsem povem, kako je v Sloveniji lepo. Pa zelo fajn je, da je vse nekako skupaj, vse je zelo blizu. Všeč mi je tudi, da so druge evropske države tako blizu ... če hočeš iti nekam na primer iz Tomska, moraš najprej potovati do Moskve, in to štiri ure z letalom ali sedemdeset ur z vlakom ... Tukaj je drugače. Pa tudi klima je boljša kot v Tomsku, ker sibirsko podnebje ni najboljše za človeka.

V Slovenijo sem prišla skoraj slučajno – imela sem tako priložnost. Moj odnos do življenja je tak, da kakršne koli načrte imaš zdaj, vse se lahko spremeni zelo hitro. Zaenkrat nimam načrtov, da bi šla kam drugam. Sicer seveda razmišljam tudi o tem, ampak ne predstavljam si, da bi to bilo v bližnji prihodnosti.

I tell everyone how beautiful Slovenia is

The first time I came to Slovenia, I found Ljubljana... very cute, a beautiful town, small and peaceful – as from a fairyland. What surprised me a lot was that there was fog, since at home in Tomsk we don't have it because of continuous wind. In Ljubljana, I saw for the first time what it looks like when you can't see people in the fog. I came to Slovenia at the end of November, it was before Christmas, and so the town was very beautifully decorated. My first impression was that Ljubljana is small, peaceful and a fairyland.

Actually, before I came, I, among all the others, knew the most about where we were going, because my grandmother was once on a trip to Yugoslavia. She was also in Slovenia and Ljubljana at that time, and so I knew what Ljubljana and Slovenia were. I knew approximately where they were located, otherwise I doubt in general that anyone from Russia would know anything about Slovenia, especially those who live far away from the borders...

I miss my relatives, and friends the most; otherwise I don't have any special nostalgia for Russia. Maybe something is missing here... extensiveness... I am used to wide horizons. Here I like very much that there are hills everywhere but sometimes you have enough of this, and you miss the air in extensiveness. I don't miss the winters... Maybe I miss the food, as here the food is not the same as back home. The food is different here, with different taste.

Coming to Slovenia my life changed; I cannot say that my life changed for the worse. I have had good experience with Slovenes – I have friends and colleagues, who are very friendly. I have a good time with them. In general they seem a little closed somehow, and somehow limited ... they have their own strong stereotypes; and they don't want to get over them. They have defined stereotypes about the world, Slovene stereotypes about foreigners, health... and they are not able to see things from the other point of view. It also disturbs me that they don't say directly what they are thinking.

Living as a foreigner in Slovenia is not a problem, but it has its own specialties. On the one hand, people, if they find out that you are a foreigner, ask questions about your country and how you find Slovenia – they are interested in everything. On the other hand, they mention foreigners in a bad way: sometimes I hear, when they say "Ah, of course they are Russians".

Behavior towards a definite person is completely normal, like the person deserves, but in general I don't know if the relationship towards foreigners in Slovenia is very good.

We have different saunas in Russia, but even here it is not so bad. That you go is a kind of habit; and in winter you somehow must go.

The Slovene language didn't give me problems to where I started to speak and understand but to learn it perfectly is still a problem. Slovene is very similar to Russian – like the old Russian language...

I like the nature here a lot. I tell everyone how beautiful Slovenia is. It's very good that everything is somehow together, everything is very close. Also I like that the other European countries are so close, because if you would like to go anywhere from Tomsk, for example, you must first fly four hours on a plane to Moscow or by train for seventy... here it's different. Also the climate is better than in Tomsk, because the Siberian climate is not quite as nice for people.

I came almost by chance to Slovenia – I had an opportunity and I used it. My view on life is that whatever plans you have now, they can change very fast. For now I don't have plans to go anywhere else. Of course I am also thinking about this, but I cannot imagine that it would happen in my near future.



Mi, ki smo tujci v Sloveniji, delamo večjo reklamo za Slovenijo kot Slovenci

Viktor

inženir informatike *Engineer in Information Technology*

Srebrenica, BiH *Srebrenica, BiH*

Mislím, da je ena od osnovnih stvari, ki določajo moj položaj tukaj, dejstvo, da v Sloveniji nisem zgolj iz gospodarskih razlogov. Jaz še posebno, ampak tudi večina tujcev, s katerimi se tukaj družim, bi si lahko uredila solidno življenje tudi kjer koli drugje. Sam sem v Sloveniji tudi iz drugih razlogov, ne samo gospodarskih. Če gledam samo ekonomsko, bi popolnoma drugače lahko živel v Nemčiji, vendar pa se počutim bolj kot nekdo, ki tukaj lahko nekaj da in seveda za to nekaj vzame – spet ne v klasičnem, gospodarskem smislu. Tukaj sem zaradi podnebja in zato, ker sem samo sto kilometrov stran od Jadranskega morja, ker so Alpe tako čudovite ... in mislim, da z vsem tem dobivam več kot z materialnimi stvarmi.

Moj vtis je, da ljudje v Sloveniji ne razumejo tujcev, kot sem jaz in moji kolegi. Mi smo sem prišli, da več dajemo, kot jemljemo od Slovenije. Ko poskušam razložiti, da tukaj nisem iz gospodarskih razlogov, potem Slovincu ni jasno, zakaj sem sploh tukaj. Mislim, da je velika sreča za Slovenijo, da privablja ljudi tovrstnega profila, ki prinašajo svoje osebnosti in jih še dograjujejo. Mislim, da sem tukaj postal še bolj to, kar sem, kot bi, če bi ostal v Bosni ali Srbiji.

Če bi bil Slovenec, bi bil srečen, da so ljudje, ki delajo v isti stroki kot jaz, prišli delat v Slovenijo. Za Slovenijo je prednost, če si izmenjajo izkušnje s tujci. Predvsem plačajo davek – jaz prinašam določen dobiček že samo s tem, da tukaj delam. Moje boljše življenje tukaj in motivacija, da tukaj ostanem bi morala biti pogojena tudi z drugimi stvarmi, ne le z naravnimi lepotami. Te druge stvari pa nas delajo zelo neenakovredne – naj omenim samo zelene tablice.

Zdaj sem zadovoljen, čeprav nisem prepričan, da bo tako na dolgi rok. Mislim, da bom s tem, ko profesionalno rastem, sposoben dati vedno več, ta država pa mi ne bo sposobna dati ravno toliko nazaj.

Mislím, da so Slovenci, splošno gledano, dovolj odprti. In kar se tega tiče, sem prijetno presenečen – če sem pošten, sem, preden sem začel živeti tukaj, mislil, da je odnos do tujcev veliko slabši. Seveda sem zaradi mojih bosanskih tablic doživel na ulici marsikatero neprijetno situacijo. Vendar pa so to slabosti ljudi, ki so povsod enake.

Mi, ki smo tujci v Sloveniji, delamo večjo reklamo za Slovenijo kot Slovenci. Mislim, da Slovenci veliko lažje sprejemajo tujce, ki so tu kot turisti za deset dni, kot pa ljudi, ki bi mogoče želeli biti tukaj turisti celo življenje. Nimajo enakega pristopa, če pride Šved ali pa Balkanec.

We foreigners in Slovenia do more for the promotion of this country than Slovenes themselves

One of the basic things that determines my situation here is the fact that economic reasons are not the primary reason for my stay here. I especially, but also the majority my colleagues, would arrange a stable life wherever. I am also here for other reasons, not only economic. From the purely economic viewpoint, I would be a complete loser, for being here and not in Germany for example. I feel better as somebody who gives here something and of course for that takes something – again not in the classic, economic sense. I am here because of the climate and because I am only a hundred kilometers from the Adriatic Sea, because the Alps are so wonderful... and I think that I get more from that than from material things.

My impression is that people in Slovenia don't understand foreigners like me and my colleagues. We came here to give more than to take away from Slovenia. If I try to explain that I am not here for economic reasons, then Slovenes don't understand me clearly, and ask why I am here at all. I think that Slovenia has a very big advantage to attract the class of people who come here with their own personality and develop it here. I think that I became even more of what I am here, than I would have if I had stayed in Bosnia or Serbia.

If I was a Slovene I would be happy that the people with my sort of specialization come to work in Slovenia. I would be satisfied if foreigners in that field of interest would come to work in my country. Slovenia has an advantage that such people are here. Most of all we are paying taxes – so I am bringing certain profits as I am working here. My better life here and motivation to stay, also has to be conditioned with other things, and not just natural beauty. But these other things make us not equal – let me just mention the green registration plates.

At this moment I am satisfied, but I am not sure if this will last long. I think that by my professional growing-up, I will give more, but the country will not be able to give me the same back.

I think that Slovenes, speaking generally, are open enough people. And in this respect I was pleasantly surprised – honestly, I thought that the relationship towards foreigners was worse here. Of course, I experienced many bad situations on the streets because of my Bosnian registration plates. But this is a weakness of people, everywhere the same.

We foreigners in Slovenia do more for the promotion of this country than Slovenes themselves. I think that Slovenes more easily accept foreigners who come here as tourists for ten days, than people who would like to be tourists here all their life. They don't have the same approach if somebody comes from Sweden as compared to the Balkans.



Moje bivanje v Sloveniji bo dobilo popolnoma novo obliko, ko bom začela razmišljati v slovenskem jeziku

Ivona

inženirka računalništva *Computer Engineer*

Kladovo, Srbija *Kladovo, Serbia*

So stvari, ki sem jih skrbno načrtovala in ki sem jih videla kot del svoje prihodnosti, vendar pa mi ni uspelo, da jih uresničim. Z današnjega vidika se mi zdi to, da sem se znašla v Sloveniji, zelo pozitivno. Kot bi rekli naši starši: bodi previden, ko si nečesa želiš. Z drugimi besedami, stvari, za katere nisem niti slutila, da obstajajo, so danes del mojega vsakdana. Če bi zanje vedela prej, bi bila njihova uresničitve zagotovo v mojih načrtih. Ne pravim, da trenutno živim svoje sanje, ampak dozdeva se mi, da sem jim veliko bližje.

Taka je tudi moja izkušnja s Slovenijo. Nenaden vpad v povsem nov tok življenja. Nova služba, novo mesto, novi ljudje, nove navade. Ni algoritma, ni pravila, ki bi mi pomagalo, da bi videla, kam vodijo moje odločitve. Dolgo časa sem na svoj prihod v Slovenijo gledala kot na naključni splet okoliščin. Zdaj pa vedno bolj prepoznavam moj prostor v tem mozaiku in začenjam v njem uživati.

Slovinci? Obstaja mnogo stereotipov. Tako kot je lahko najti primer, ki stereotip potrjuje, tako lahko je najti osebo, za katero ta stereotip nikakor ne velja. Zaenkrat sem imela zelo malo stikov z ljudmi, ki živijo v Sloveniji in ki niso tujci. Na začetku je bil moj krog znancev vezan na delo, ki ga opravljam, potem pa, kar je verjetno normalno, se je ta krog znancev razširil na znance znancev, ki sem jih spoznala na športnih treningih in na zabavah ... Tako se mi vse pogosteje dogaja, da srečam znan obraz na ulici. To je zelo lep občutek. Prve mesece mojega bivanja v Ljubljani skoraj ni bilo možnosti, da bi na ulici koga prepoznala.

Verjamem, da je za razumevanje nekega naroda, njegovega načina razmišljanja, življenja zelo pomembno govoriti njegov jezik. Čeprav sta si slovenščina in moj materni jezik podobna, se mi včasih dozdeva, da zvenita popolnoma drugače. Še vedno ne govorim dobro slovensko in zdi se mi, da bo moje bivanje v Sloveniji dobilo popolnoma novo obliko v trenutku, ko bom začela razmišljati v slovenskem jeziku.

Kako se počutim kot tujka? Vize se mi zdijo ponižujoče, ne samo vize za Slovenijo, ampak zasnova viz na splošno, groza me je ideje mej. Vsakdo izmed nas bi bil vreden, da preživi vsaj del svojega življenja izven svoje države. Verjamem, da bi bili tako vsi bolj strpni in tudi ksenofobije bi bilo veliko manj.

Najbolj pogrešam ljudi, ki so bili del mojega življenja. Seveda so še vedno del mene, vendar pogrešam njihovo fizično prisotnost. Ko so okoli mene zanimivi ljudje, svet dobi drugačne oblike, drugačne barve, počutim se izpolnjeno, srečno. Začeti nov krog prijateljev je nekaj, s čimer se srečujemo vsi mi, »tujci«, in sploh ni preprosto.

Moj način življenja se je s prihodom v Slovenijo zelo spremenil. Na dobre stvari se človek hitro navadi, s slabimi sem se nekako pomirila. Včasih se mi zdi, da sem spremembo lažje preživela ravno zaradi naglega reza, ki se je zgodil v mojem življenju ob preselitvi v Ljubljano. Vse te nove stvari, ki se jih je treba naučiti tako v službi kot v vsakdanjem življenju, so mi puščale malo časa za razmišljanje, kaj bi bilo, če bi bilo. To, kar mi je tu zelo všeč, je možnost izbire. To je zelo pomembno. Odkar sem tukaj, sem poskusila mnogo stvari, ki jih imam rada in za katere prej nisem imela možnosti. To so glavni razlogi, zakaj sem prišla v Slovenijo, v času svojega bivanja tukaj pa odkrivam vedno več razlogov, zaradi katerih mi je tukaj dobro.

My life in Slovenia will take a completely different form from the moment I start to think in the Slovene language

There are things that I planned very carefully and which I saw as my future, but they didn't come true. From today's point of view, I see the fact that I came to Slovenia as something very positive. Or like our parents would say: be careful when you wish for something. In other words, things I thought that never existed, became a part of my life. If I would have known about them before, I would have for sure planned them out. I don't say that I live in my dreams now, but I feel I came much closer to them.

The same is my experience with Slovenia. A sudden jump into a completely new way of life. New job, new town, new people, new habits. There was no algorithm, no rule which would help me to see where my decisions lead me. For a long time, I used to see my coming to Slovenia as a coincidence. But now I recognize more and more my space in this mosaic and I enjoy it.

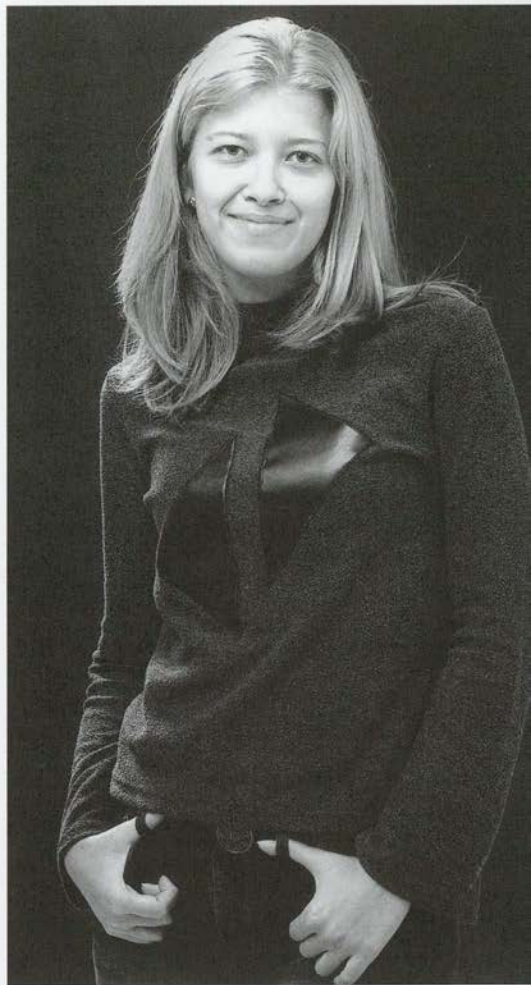
Slovenes? There are a lot of stereotypes. It is as easy to find an example confirming the stereotype, as it is to find a person who is far away from that stereotype. So far I haven't had many contacts with people living in Slovenia who are not foreigners. In the beginning my circle of colleagues was limited to people from work, but then, what is in my opinion normal, this circle started to expand to colleagues of colleagues who I met at sports or parties... And more often it happens now that when I walk on a street I meet familiar faces. This is a very good feeling. In the first few months of my stay in Ljubljana, there was no chance to recognize someone on the street.

I believe that for understanding a nation, its way of thinking, the life, it is very important to speak its language. Even though Slovene and my mother tongue are very similar, sometimes it seems they sound completely different. I still don't speak Slovene very well and I feel that my life in Slovenia will take a complete different form from the moment I start to think in the Slovene language.

How I feel like a foreigner? I found visas very humiliating, not just the visa for Slovenia, but the idea of visas in general, this is horrible. Each of us deserves the chance to live some time out of our own country. I believe that in that case people would be more tolerant and there wouldn't be so much xenophobia.

Most of all, I miss the people who were a part of my life. They are of course still a part of my life, but I miss their physical presence. When interesting people are around me, the world takes a different form, different colors, I feel complete, happy. To start a new circle of friends is something with each of us, foreigners have to face it and it is not easy at all.

My way of life changed a lot when I came to Slovenia. You can get used to good things very quickly, and also with bad things I somehow find peace. Sometimes it seems that I survived this change easily, especially because the cut that happened in my life with this move to Ljubljana was so sudden. All these new things that I needed to learn at work or in everyday life, left me not much time to think about what else could be. What I like here very much is the possibility of choice. This is very important. Since I have been here I have tried a lot of things for which I didn't have the possibility before. Finally I can afford things I like. These are the main reasons why I came to Slovenia, but while staying here I am discovering more and more reasons why I feel good here.





all people are equal ...
except racists.

Zora Stančič

»Ne sedi kot kakšen Bosanc«

V Slovenijo so me starši pripeljali,
ko sem imela leto dni.
Takrat sploh še nisem vedela,
da sem Bosanka.

Tega sem se zares zavedla šele v osnovni šoli. Pravzaprav nisem imela večjih težav, s starši sem doma govorila bosansko, v šoli in pred blokom pa slovensko. A vseeno se spominjam trenutkov, ki so mi dajali občutek, da nisem od tukaj, da sem prišlek, predvsem pa se spominjam manjvrednostnega izraza »Bosanc«. Sošolca, ki je napol sedel, napol ležal na stolu, je učiteljica opozorila: »Poravnaj se, sedi kot kakšen Bosanec!« Take drobnarije so me zasketele, po drugi strani pa v meni zbujaile vprašanja, kakšni so pravzaprav zares ti Bosanci. So res tako grozni, nekulturni, nemogoči in »glupi«? Tudi zato sem se vpisala na likovno akademijo v Sarajevu. Pet let, ki sem jih preživela tam, je podrlo vse predsodke o Bosancih. Preprosto rečeno ... so ljudje ravno tako kot Slovenci. Med njimi pa imaš neumne, pametne, plemenite, zakrknjene, radodarne, škrte, predvsem pa duhovite. Štiri leta, ki sem jih preživela v Sarajevu, so zame nepozabna.

Živim v Ljubljani, v Sloveniji. Tukaj sem si ustvarila družino, končala magisterij, naredila poklicno kariero. Časi so se spremenili. Zdi se mi, da ta družba, kljub posameznim problemom postaja bolj odprta in manj klavstrofobična. Da razume, da so migracije naravni proces tega planeta. In če kdo želi vedeti, kaj sem, mu jasno povem: Slovenka z bosanskim poreklom.

Teme za razgovor:

- Poskusite ugotoviti, kako učenci doživljajo svoje sošolce, ki prihajajo iz priseljenjskih družin.
- Poskusite predstaviti izkušnje katerega od otrok iz priseljenjskih družin.
- Predstavite življenjepise nekaterih drugih, svetovno znanih umetnikov – emigrantov (npr. Picassa, Dalija ...).

Vprašanja:

- Kaj pomeni biti »Bosanc« v Sloveniji danes?
- Od kod prihajajo Bosanci?
- Kdo je azilant, kdo priseljenec in kdo begunec?

Učne oblike:

- frontalna,
- pogovor,
- delo v skupini.

Učni pripomočki:

Zora Stančič: Album, Revija, Album priseljencev (v tej knjigi), dnevno časopisje.



Zora Stančič

Rojena leta 1956 v kraju Štrbe v Bosni in Hercegovini. Osnovno in srednjo šolo za oblikovanje je končala v Ljubljani. Med letoma 1979–1984 je študirala in diplomirala na Akademiji za likovno umetnost v Sarajevu, nato pa je leta 1990 diplomirala še na grafični specialki na Akademiji za likovno umetnost v Ljubljani. Študijsko se je izobraževala v Parizu, na Dunaju, v ZDA in na Češkem. Med letoma 1992–99 je bila likovna urednica časopisa Razgledi. Je dobitnica nagrade Grand prix na 4. bienalu slovenske grafike na Otočcu, nagrade San Zanobi na 23. mednarodnem grafičnem bienalu v Ljubljani in številnih drugih nagrad doma in v tujini. Njena dela so v stalnih zbirkah v Albertini na Dunaju, v Fond National D'art Contemporain v Parizu, v Moderni galeriji v Ljubljani in v The Jane Voorhees Zimmerli Art Muzeum v New Brunswicku, New Jersey, ZDA. Izdala je dve knjigi s svojimi deli: leta 1994 Album in leta 2000 Revija.

»Don't sit like a *Bosanc*«

*My parents brought me to Slovenia
when I was a year old.*

I had no idea I was Bosnian then.

I only really became aware of that in primary school. Actually, I did not have any great problems: I spoke Bosnian at home with my parents and Slovene at school and in my neighbourhood. But I still remember moments that gave me the feeling that I was not a local, that I was a newcomer. Mostly I remember the epithet »Bosanc«. My teacher had reprimanded a schoolmate who had half sat and half laid on his chair: »Sit up straight, you are sitting like a Bosanc!« Such small things stung me, but they also stirred in me the question, what are those Bosnians really like? Are they really that terrible, uncultured, impossible and »glupi« (stupid)? It was partly for that reason that I enrolled at the Academy of fine arts in Sarajevo. The five years I spent there demolished all of my prejudices against Bosnians. Quite simply, these people are just like Slovenes. Among them are the stupid, smart, noble, obdurate, generous and stingy, but especially the witty. My four years in Sarajevo have been unforgettable. I live in Ljubljana, Slovenia. I have made a family here, earned a master's degree, and got started in a professional career. Times have changed. It seems that this society, despite individual problems, is becoming more open and less claustrophobic. Migration is coming to be understood as a natural process of this planet. And if someone wants to know what I am, I state clearly: a Slovene of Bosnian origin.

Zora Stančič *was born in the town of Štrbe in Bosnia and Herzegovina in 1956. She completed grammar school and then secondary school at the High School of Design and Photography in Ljubljana. Between 1979 and 1984 she studied and at and graduated from the Academy of Fine Arts in Sarajevo; and in 1990 she also graduated from the department of graphic design at the Academy of Fine Arts in Ljubljana. She received additional educational training in Paris, Vienna, the United States and the Czech Republic. Between 1992 and 1999 she was the graphics editor of the journal Razgledi (Views). She is the winner of the Grand Prix at the Fourth Biennial of Slovene Graphic Arts in Otočec, the San Zanobi award at the 23rd International Biennial of Graphic Arts in Ljubljana and many other awards in Slovenia and abroad. Her works are among the permanent collections in The Albertina, Vienna, the Fond National D'art Contemporain in Paris, the Gallery of Modern Art in Ljubljana and the Jane Voorhees Zimmerli Art Museum in New Brunswick, New Jersey, USA. She has published two books of her works: Album (1994) and Revija (2000).*

Topics for discussion:

- Try to determine how the students experience their schoolmates who come from immigrant families.
- Try to represent the experience of one of the children from the immigrant families.
- Represent the biographies of some other world-renowned artist-emigrants [i.e. Picasso, Dali, etc.].

Questions:

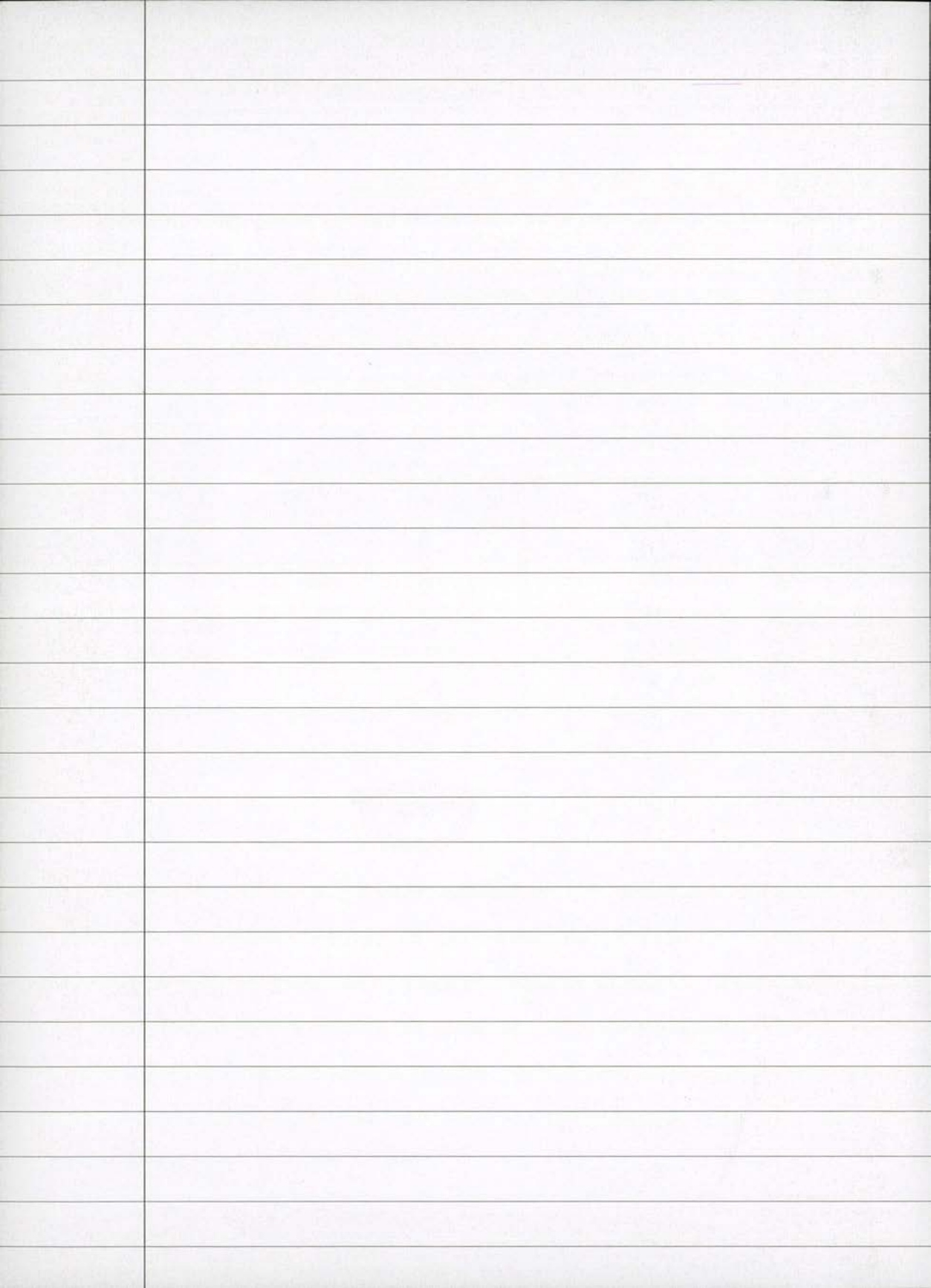
- What does it mean to be a "Bosanc" in today's Slovenia?
- Where do Bosnians come from?
- Who is someone with or seeking asylum, who is an immigrant and who is a refugee?

Teaching formats:

- frontal,
- conversation,
- group activities.

Teaching accessories:

Zora Stančič: Album, Journal, The Immigrant Album (in this book), daily newspapers.





alla är lika ...
utom rasister.

Oto Luthar

»V besedi je moč«

Glasba proti šovinizmu

Pričujoči scenarij predstavitve angažiranega nastopa nekaterih slovenskih glasbenikov proti nestrpnosti do emigrantov, priseljencev oz. tujcev nasploh, temelji na dveh izhodiščih:

1. Pred vsakim pravim spopadom je spopad besed. Vsakemu etničnemu »čiščenju«, vsakemu genocidu, vsaki še tako »navadni« vojni je predhodilo določeno jezikovno obračunavanje in razločevanje. Spopad besed odseva vse, kar kasneje srečamo v vojni; politika se zlije s poezijo, fikcija pa zamenja resničnosti.
2. Vse kaže, da večina Slovencev tujcev, ki niso turisti, ne sprejema kot ljudi iz »Tujine«, se pravi kot ljudi, ki so v ta življenjski prostor prišli pozneje kot oni sami, temveč jih vse pogosteje razume kot ljudi, ki jih ogrožajo.
Priseljenci so – razen redkih izjem z Zahoda – vse pogosteje sprejeti kot predrzni prišleki, ki hočejo (ali nočejo – oboje je enako »grozno«) živeti tako, kot živimo mi. Še huje, vsi hočejo delo, stanovanje, mobilni telefon ... Poročiti se hočejo (ali pa ne – kar je enako nesprejemljivo) z »našimi hčerkami«, skratka: želijo vse, kar imajo »pravi« Slovenci. Priseljenci so v naši državi predvsem »begunci, azilanti, boskurji, čefurji, južnjaki, ukrajinke, jafo, švedi ...«. Biti tujec iz krajev zunaj zahodne Evrope, Kanade in ZDA je v Sloveniji vse pogosteje enako kot biti prestopnik.

Glede na to je vsak javni nastop proti takšnemu razumevanju tujcev, razumevanju priseljevanja in njegovih posledic toliko bolj pomemben. Ali rečeno drugače, tudi redki emancipatorični glasovi in nastopi slovenskih glasbenikov proti rasizmu in šovinizmu so toliko bolj pogumni in zato toliko bolj dragoceni.

Od vseh, ki pa jih je vendarle le za peščico, smo izbrali dva. V obeh primerih gre za izjemno avtorsko delo posameznika ali skupine, ki na duhovit, svež in osvobajajoč način razkrinkava odklonilen ali celo šovinističen odnos Slovencev do priseljencev. Še več, z izjemnim obvladovanjem izbranega stila (pop, rock, rap), s prodornimi besedili in s privlačnimi glasbenimi aranžmaji poleg opozarjanja na probleme, o katerih govorijo, svojo publiko odvrta od kakršnega koli koketiranja z rasno oz. etnično nestrpnostjo.

Prvi primer tematizira dvoje: po eni strani govori o poimenovanju {»čefur« – najbolj razširjeni zmerljivki nezaželenih priseljencev v Sloveniji}, po drugi predstavlja tipično označevanje (zanimali naj bi jih samo pijača, nogomet in ženske) nezaželenih priseljencev iz tako imenovanih rizičnih delov sveta, drugi opozarja na nesmiselnost takšnega početja.

I.

V skladbi **Kdo je čefur** avtor glasbe in besedila Robert Pešut alias Magnifico skozi udarno nastevanje najpogostejših povedi, v katerih nastopa beseda »čefur«, in na podlagi sklepnega priznanja, da je »čefur« tudi sam, ponazarja predvsem brutalnost, ki najpogosteje spremlja to dodatno žigisanje priseljencev kot drugačnih, »neustreznih« ljudi. Beseda »čefur« namreč izvira iz besede »Jeh(o)ur«, kar pomeni brezverec; z njo so muslimani v času prodora iz Male Azije v Evropo poimenovali kristjane...

Kakor koli že, Magnificova skladba sestoji iz uvoda, v katerem nekdo od avtorjevih sodelavcev ponazarja na prvi pogled nevtralnno govorico o priseljencih in na videz nevtralni odgovor na vprašanje, kdo je čefur.

“Kdo je čefur?”

Čefur je oseba, ki živi na ozemlju določene države, vendar ni pripadnik tamkajšnje nacionalne večine. V našem primeru so to ljudje, ki prihajajo iz krajev južno ali vzhodno od reke Kolpe. Med čefurje v večini primerov štejemo tudi njihove potomce. Po svoji fiziognomiji se od pripadnikov večinskega dela populacije razlikujejo po nizkem čelu, skupaj raščenih obrveh, poudarjenih ličnicah in mačnejši spodnji čeljusti. Njihove osnovne vedenjske značilnosti so: ljubijo lagodno življenje, preklinjajo, radi imajo alkohol, nežnejši spol, nogomet. Obožujejo kič in zlat nakit. Pri srcu so jim borilne veščine in so nemalokrat agresivni tudi povsem brez pravega razloga. Njihova aklimatizacijska doba je v večini primerov zelo dolga.”

Sama skladba pa sestoji v glavnem iz sedem povedi oz. vzklikov, ki sledijo hitremu grobem ritmu instrumentov in tudi s tem ponazarjajo tako barvo kot tudi najpogostejši način uporabe tega izraza.

»Jest sem Čefur

Ti si Čefur

On je Čefur

Vsi smo Čefur

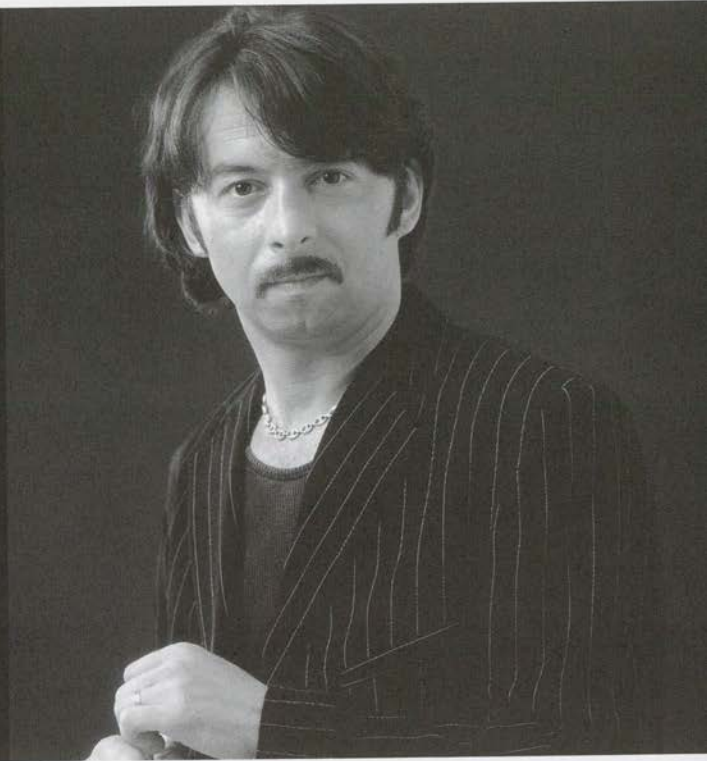
Čefurji raus

Lej ga Čefur, tam je Čefur

Ej kva me boli kurac, jes sem Čefur«

refren

»Čefur, Čefur, kdo je Čefur«



Besedilo je skrajno veristična kopija vsakdanjega naslavljanja na prvo številčnejšo priseljeniško skupino v Sloveniji po 1945. Gre za komentar na odnos do družin ali posameznikov prve in vsake kasnejše generacije ljudi iz Bosne in Hercegovine, ki se niso hoteli ali uspeli popolnoma zliti s kulturo večinskega prebivalstva.

II.

Drug primer je skladba **Od ljudi za ljudi**, ki jo najdemo na zgoščenki V besedi Je Moč' LP (T35 Muzik/Multimedia 2002). Avtorja besedila sta Murat & Jose, angleški prevod pa je avtorsko delo Urške Zajec.

Če gre pri prvi skladbi bolj za opis in neke vrste ludistični upor proti vsakdanji politiki/praksi etiketiranja in izključevanja emigrantov določenega izvora in določene kulturne prakse, srečamo v drugem primeru izdelek s poslanstvom. Gre za jasno izdelan komentar, kritiko in navodilo za ravnanje, po katerem bi vsak mladostnik, ki je količkaj seznanjen z emancipacijo, moral prevzeti posredovano držo in zavrniti rasistični odnos do vseh drugačnih začasnih ali stalnih prebivalcev Slovenije.

JOSE

Kaj je s tem svetom, da je tko razdeljen,
 kao – če nisi naš, pazi se, ker boš tepen.
 Zakaj je važn iz kje si al pa kako se pišeš,
 kao – če nam to ni všeč je bolj da jo takoj pobrišeš.
 Pejd domov, go home al pa še kej družga loh slišš
 od ljudi k misljo da so več vredni k ti.
 K misljo da je ta svet njihov in se bojijo
 vsega kar je fuje in zganjajo ksenofobijo.
 Ljudje hočjo boljši lajf, zato se selijo,
 tko je zmeri blo in tko zmeri bo. A še veš
 kaj so skini nardil Belini, če mora on domov,
 pokličmo tud vse Slovence k so v Argentini
 in drgje, da se vrnejo pod Triglav, kjer Slovenci živimo,
 vidš, tvoja logika je mimo.
 A mislš da če enga udarš, da si kej dosegu,
 glej, udarc se vrne in situacija se obrne.
 A res ne vidš da je prou da sprejemaš vse ljudi
 sam zato k so ljudje tko k ti.
 Vsi se rodimo, vsi mamó želje upe, vsi
 se bojimo, vsi mamó svoja veselja, vsi trpimo.
 Zakaj živimo v sovraštvu medtem k čas leti mimo
 in na koncu koncev vsi zgubimo.
 Moja družba se ne deli na naše in druge in jst
 nazdravljam s prjatlji iz vseh republik bivše Juge.
 Zapomn si, ni važn iz kje nekdo prhaja,
 edina stvar k je važna, je kaj mu v glavi dogaja.
 Od tega je odvisn al je out al je in, in to
 misel bi rad zabil v tvojo glavo tko k klin.
 Vem kaj govorim, tuki rojen tuki živim
 tuki vzgojen, slovenske matere sin.
 če hočeš stop z mano za besede iz teh stihov,
 ker js bom stal za njimi dokler bom dihal.

REFREN

Tole gre od ljudi za ljudi – ne glede na to kje si, kaj si kdo si.
Tole gre od ljudi za ljudi – za vse ljudi.

MURAT

Preveč negativnosti povsod okol mene
k pogledam ljudi drug prot drugmu nastrojene
politična, verska in rasna nestrpnost
sovražstvo, hinavščina in zahrbtnost
preveč se nosjo, za najboljše se majo
izkažeš jim spoštovanje pa ti vrnt ga ne znajo
in drugi so taki k v obraz se ti smejiijo
k pa obrneš jim hrbet že o teb govorijo
raznorazne laži sam da te potlačijo
fejst not v drek po zobeh te vlačjo
da bi sami izpadli boljši mogoče
a postaja jim tesno in v glavi vroče
sovražjo vse okol sebe a ne vejo zakaj
tok zabredejo ne morjo nazaj
kva sploh majo od tega da na tak način živjo
razn to da ustvarjajo negativno energijo
za vse k so prpravleni da kej nardijo
kar smo zajebal so prpravleni da spremenijo
vsi delamo napake dejmo jih popravj
probimo to negativnost ustavn



S svojimi stilnimi prijemi oba primera nagovarjata pretežno mlado publiko, pri čemer je prvi za današnje mladostnike verjetno že kar malo »iz mode«. Podobno se bo verjetno prav kmalu zgodilo tudi z drugim, kar kaže na to, da je v operiranju s tovrstnimi primeri vedno treba znova iskati nove oblike popularnih komentarjev na **kulturo življenja** okoli nas. Po drugi strani pa sta oba primera **kultna** in se bosta v zavesti določenih generacij obdržala na podoben način, kot so se v zavesti drugih, starejših generacij obdržale knjige *Na cesti* (Jack Keruack), *Kavelj 22* (Joseph Heller) ali musical *Lasje* oz. film Milosa Formana z istim naslovom ali *pop art* z Andyjem Warholom na čelu.

Kakor koli že, iz obeh primerov je razvidno, da je v zadnjem desetletju odnos do »Drugih«, ki najpogosteje nastopajo v vlogi emigrantov, eden od osrednjih delov komentiranja stanja **kulture (vsakdanjega) življenja**. Lahko bi rekli, da je preizkus državljskega poguma oz. pokazatelj razvitosti (artikuliranosti) civilne družbe v naši državi.

Teme za pogovor:

- Je kultura izključevanja postala sestavni del našega življenja?
- Je obramba pred tem ena od temeljnih dolžnosti svobodnega državljanca?

Vprašanja:

- Kaj je kult/kultno?
- Kaj je indikator?
- Kaj je civilna družba?
- Kaj je ludizem?

Učne oblike:

- frontalni pouk,
- pogovor.

Učni pripomočki:

- avdiovizualna sredstva (videoprojektor, CD-predvajalnik zgoščenk, videoposnetek z glasbo/videospot, zgoščenke),
- knjige (vsaj tiste, ki se omenjajo v besedilu in so lahko dostopne).

Oto Luthar

»The Power of Words«

Music against chauvinism

The following scenario for the presentation of the politically engaged performances against intolerance to immigrants – and foreigners in general – by several Slovene musicians is based on two points of departure:

1. *Prior to every true conflict there is a conflict of words. Every ethnic "cleansing", every incidence of genocide and every "normal" war has been preceded by verbal instigation and discrimination. The conflict of words reflects everything that is later encountered in war; politics is melded with poetry and fiction replaces reality.*
2. *All evidence shows that the majority of Slovenes do not perceive foreigners, other than tourists, as simply people from abroad – that is as real people who happened to arrive somewhere later than others – but that increasingly they instead perceive them as threatening.*

Immigrants – other than rare exceptions from the West – are increasingly seen as presumptuous newcomers who want to (or do not want to – both are equally "terrible") live like we do. Even worse, they all want work, apartments, mobile phones, etc. They want to marry (or even not – which is just as bad) "our daughters". In short: they want everything that "true" Slovenes have. Immigrants in our country are mostly "refugees, asylum seekers, boskurji, čefurji, južnjaki, Ukrajinke, jato, Švedi [various epithets for people from eastern and south-eastern Europe], etc." Being a foreigner from some place outside of Western Europe, Canada or the United States is increasingly becoming tantamount to being a trespasser in Slovenia.

In this atmosphere, every public display against that kind of understanding of foreigners, of immigration and its consequences, is that much more important. In other words, even the rare emancipating voices and appearances of Slovene musicians against racism and chauvinism are that much more courageous and therefore valuable.

We have selected two such examples from a total number available that could probably be counted on the fingers of one hand. Both are cases of exceptional works of an individual or group, which debunk the antipathetic or even chauvinistic attitudes of Slovenes to immigrants, in spirited, fresh and liberating styles. Furthermore, though exceptional mastery of the chosen style (pop, rock, rap) and through penetrating lyrics and attractive musical arrangements, they turn their audiences away from all forms of dabbling with racial or ethnic intolerance, as well as bringing attention to the problems they address.

The first case focuses on dual themes: The first theme is about naming (čefur – the most widespread epithet for undesirable immigrants in Slovenia); and the second presents a typical characterisation of undesirable immigrants from the so-called high-risk regions of the world (they are only interested in alcohol, football and women); and...

The second theme is about pointing out the nonsense of doing just that.

I

In the composition "Kdo je Čefur" ("Who's a Čefur"), whose lyrics and music are by Robert Pešut – alias Magnifico, attention is especially drawn to the brutality that usually accompanies the additional branding of immigrants as different, "inappropriate" people, through the striking enumeration of the most frequent typifying stories in which the word čefur appears, and upon the concluding recognition that he is himself a čefur. The word čefur actually derives from the word Jeh(a)ur (non-believer), the word used for Christians by Muslims at the time of their incursion into Europe from Asia Minor. In any case, Magnifico's composition is built on an introduction in which one of the author's co-workers illustrates what is at first glance a neutral saying about immigrants, and on the apparently neutral answer to the question of: Who's a čefur?

"Who's a čefur?"

A čefur is a person who lives on the territory of a given state, but is not a member of the local national majority. In our case, these are people that come from lands south or east of the Kolpa River. In most cases the descendents of these people are also counted as čefurs. In their physiognomy they are differentiated from the majority population by their low foreheads, eyebrows that grow together, prominent cheekbones and strong lower jaws. Their basic behavioural characteristics are: they love the easy life, they swear, and they like alcohol, women and football. They adore kitsch and gold jewellery. They are fond of martial arts and are frequently aggressive even without any provocation. Their period of adjustment is very long in most cases."

The composition consists mostly of seven lines or exclamations that follow the fast and rough rhythm of instruments, and thus illustrate the colour as well as the most frequent usage of the expression.

"I'm a Čefur
You're a Čefur
He's a Čefur
We're Čefurs
Look at the Čefur, there's a Čefur
I don't give a shit, I'm a Čefur"
[and the refrain]
"Čefur, Čefur, Who's a Čefur"

Text is an extreme verist copy of the common epithet for the first major immigrant group that came into Slovenia after 1945. It is a commentary on the attitudes to the families and individuals of the first and subsequent generations of people from Bosnia and Herzegovina, who either did not want to or failed to fully integrate into the culture of the majority population.

II

The second example is the composition "Od ljudi za ljudi" (Mankind to Mankind), from the CD "V Besedi Je Moč" (The power of words: T35 Muzik/Multimedia 2002). The authors of the lyrics are Murat & Jose; the English translation is the work of Urška Zajec.

If the first composition is more of a description and some sort of ludic rebellion against the common practice of labelling and excluding immigrants of certain origins and cultural practices, in the second example we come across a product with a mission. It is a clearly worked out commentary, critique and set of instructions for behaviour, according to which any young person who has any notion of emancipation must take up the suggested stance and reject racist attitudes to all other temporary or permanent inhabitants of Slovenia.

MANKIND TO MANKIND

original lyrics: Murat & Jose

taken from: V Besedi Je Moč' LP [T35 Muzik/Multimedia 2002]

translation: Urška Zajec

JOSE

What's up with this world that it's so split?
 What's with it?
 In the divided world of hate
 you better be ours or suffer the fate.
 Does it matter where you come from, your first name or last,
 if we don't like it man you better beat it fast.
 You hear 'go home' and some worse things, too,
 from people who believe that they're better than you.
 From people who think that the world's on their plate,
 fearing everything foreign in their xenophobic hate.
 People want a better life, so they migrate
 since time began that's how it has been.
 Remember what the skinheads did to Belina?
 You want Belina gone? First deport Slovenes from Argentina
 and elsewhere, to come back to their homeland.
 See, this logic has a dead end.
 Hitting a person that ain't no feat,
 look, the blow returns and the situation turns.
 All people need to be respected, they do,
 because everyone's human, like you.
 With hopes and wishes we all get born,
 sometimes we are happy and sometimes we mourn.
 Why the hatred and scorn while the time flies by
 and in the end we both lose, you and I.
 Segregation is not the stand I defend
 I toast to our friends from every Yugoslav end.
 Forget about people's background and you'll find
 a person is only as good as their mind.
 On that it depends if they are out or in
 get that into your head and keep it within.
 Hear what I say cause I know what I mean,
 I too was born and raised here, my mother is Slovene.
 If you want to, call me on what these verses say,
 I'll stand behind them until my last day.

CHORUS

This tune goes from mankind to mankind – no matter where or what or who you are.
 It's a song from mankind to mankind – to all mankind.

MURAT

Too much negativity all around me,
 people against people everywhere I see.
 Religious, political, racial fighting,
 hatred, hypocrisy and backbiting.
 backstabbing people acting two- faced ways.
 Lie after lie just to get you in shit

as deep as they can to make you look like a git.
 In order to look better themselves? They just might
 Scared hot-headed people trapped in their own fright
 Hating everyone, putting them on shelves
 when they really only hate themselves
 What do they get from such a living at all
 except from creating a negative toll?
 For everybody ready to act
 and change our fuck-ups to a different fact.
 We all make mistakes, it's time to correct them, ok?
 let's make the negativity go away.

*With their stylistic approaches both of these examples address a predominantly young public, for which the first is example is already probably somewhat "outdated". The second will probably also be similarly outdated soon, which is a reflection on how it is always necessary to seek new forms of popular commentary on the cultural life around us in the operation of these types of examples. Both cases are somewhat cultic and, in my opinion, will be kept in the conscience of certain generations similarly to how other older generations kept the books *On the Road* (Jack Kerouac), *Catch 22* (Joseph Heller) or the musical *Hair* and the film by Milos Forman of the same name, or the pop art that followed the lead of Andy Warhol.*

Anyway it is apparent from both examples that during the past decade, attitudes to Others, who most often appear in the role of immigrants, are one of the central parts of the commentary on the state of the culture of (everyday) life. We could call this the Litmus test of civil courage in our country, or an indicator of the maturity (articulacy) of civil society.

Topics for discussion:

- Has cultural exclusion become an essential part of our lives?
- Is defence against this one of the basic responsibilities of the free citizen?

Questions:

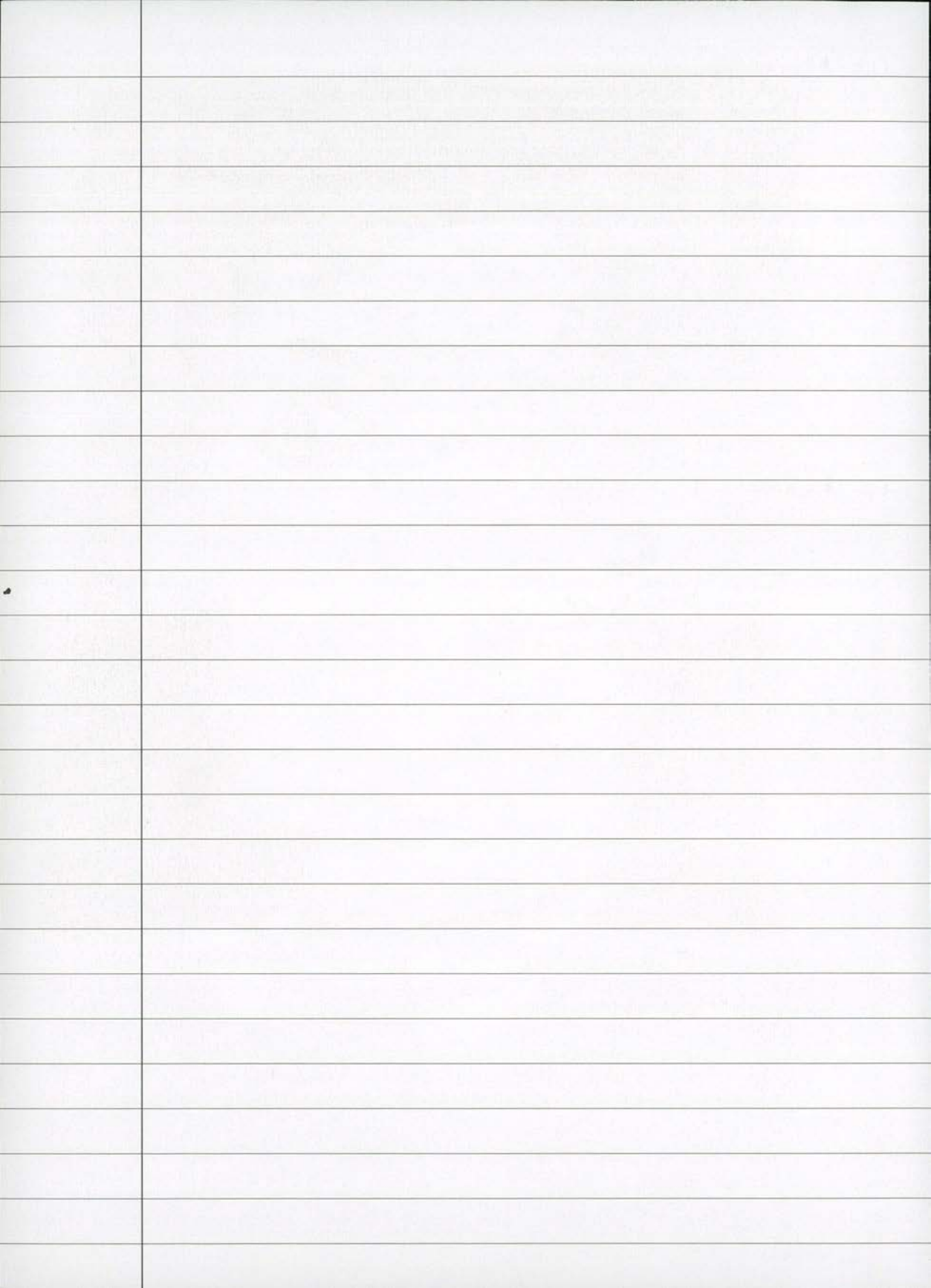
- What is (a) cult?
- What is an indicator?
- What is civil society?
- What is ludism?

Teaching formats:

- frontal teaching,
- conversation.

Teaching accessories:

- audiovisual equipment (video-projector, CD player, music video, CDs),
- books: at least those that are mentioned in the text and are readily available.





Όλοι οι άνθρωποι είναι ίδιοι ...
εκτός από τους ρατσιστές.

Breda Luthar

Iz naslovnice in ekranov

Množični mediji in oblikovanje predstav o tujcih

Množični mediji (internet, televizija, časopisi, revije, filmi) so danes tako samoumevni del našega vsakdana, da se pogosto ne zavedamo, kako medijski svet vpliva na našo predstavo o svetu in o nas samih. Da bi razumeli vlogo medijev v družbi, je treba našo vsakdanjo medijsko potrošnjo in način, na katerega mediji govorijo o svetu, narediti »**antropološko nenavadno**«, jo pogledati od zunaj, kot bi antropolog gledal na najbolj vsakdanje in samoumevne običaje tuje kulture, ki jo preiskuje.

Naloga 1: Učenci naj si tri dni zapored, vsak večer zapisujejo vsak svoj stik s katerim koli medijem fisti dan. Ste komu poslali elektronsko pošto? Ste uporabili internet? Ste igrali računalniško igrico? Ste odšli v kino? Najverjetneje ste vsaj nekaj ur gledali televizijo, bodisi načrtno ali le mimogrede ob tem, ko ste počeli kaj drugega. Gotovo ste gledali celo vrsto televizijskih žanrov (glasbene spote, novice, situacijske komedije, kviz itd.)? Oglasom med oddajami ste se komajda lahko izognili. Ste poslušali radio, morda samo ko ste se vozili na avtobusu ali mimogrede, ko ste se počeli druge stvari? Ste prelistali časopis? Ste kupili revijo, ste nanjo naročeni ali ste nanjo slučajno naleteli, ker jo je kupil nekdo drug? Ste se peljali mimo reklamnega, t. i. jumbo plakata ob cesti? In seveda: ste se o stvareh, ki ste jih gledali ali brali, tudi s kom pogovarjali? Vam je bil všeč imidž kake pevke ali pevca na MTV-ju? Ste si ustvarili mnenje o čem, ko ste gledali poročila? Ste si zaželeli mobilni telefon, katerega sliko in »posebno ugodno ponudbo« ste mimogrede opazili v časopisu?

Zapiski teh treh dni lahko pokažejo, kako globoko smo vpleteni v »medijski svet«, tudi če sami tega posebej ne načrtujemo in se tega več ne zavedamo. Prav ta samoumevnost in navidezna »**naravnost**« **medijske potrošnje** je vzrok, da medijev pogosto ne jemljemo resno, da se nam zdi, da je njihov vpliv zanemarljiv oz. omejen na **informiranje** o dogodkih, ljudeh in deželah, ki so nam dostopne le skozi medije.

V resnici je seveda drugače. V nasprotju s starejšimi raziskavami, ki so se ukvarjale npr. predvsem z učinkovanjem medijev na naše vedenje, danes vemo, da mediji redkokdaj vplivajo neposredno na naše vedenje. Toda toliko večji je vpliv na našo percepcijo sveta in nas samih. Glede na to lahko povzamemo, da množični mediji **dolgoročno kultivirajo našo predstavo o svetu**, nas samih in o naših »Drugih«.

Mediji namreč niso nikoli le ogledalo sveta. Niti ko v novicah »le poročajo« o dogodkih današnjega dne niti ko nas zabavajo; ko gledamo filme na televiziji ali v kinu, show Jerryja Springerja, Friendse, poslušamo in gledamo MTV ali beremo/gledamo revijo. Ob tem, ko nas informirajo in zabavajo, nam, ne da bi se mi tega posebej zavedali, oblikujejo predstavo o realnosti. Pri tem gre tako za konkretne poglede kot tudi za splošne in abstraktne predstave. Na podlagi novic si lahko oblikujemo stališča o »neciviliziranosti« ciganov, invaziji azilantov ali »preračunljivosti« beguncev. Lahko si oblikujemo podobo o muslimanih v Sloveniji, islamu

oz. tujcih nasploh in o tem, kaj pomeni biti Slovenec, kakšno je zaželeno telo in kaj pomeni biti uspešen. Seveda mediji **pri oblikovanju** predstave o muslimanih, na primer, ne nastopajo sami, temveč skupaj in na podlagi že obstoječih percepcij in vrednot, ki se izražajo tudi skozi druge kulturne oblike.

Skratka, mediji nam ne kažejo sveta takega, kot je, temveč nam svet interpretirajo. Mediji so **reprezentacija sveta**. V vsako predstavitev dogodka ali fenomena je namreč vključena interpretacija dogodka ali fenomena, saj mora biti dogodek vedno povedan **na določen način**, način upovedovanja pa dogodek istočasno tudi interpretira. **Dogodek je torej vedno rezultat predstavitve**. Poglejmo si kratko novičko iz črne kronike *Dela*. Novička je govorila o nekem moškem, ki je neuspešno poskušal ukrasti denarnico uslužbenki tajništva ene od srednjih šol v Ljubljani. Prvi stavek novičke je ključen za pomen in bralčevo interpretacijo novice: *Včeraj je nepridiprav, slovenski državljan, toda brez stalnega prebivališča ...* [sledí opis dogodka].

Z učenci ob pomoči drugih novic iz črne kronike *Dela*, v katere so vpleteni tujci, razpravljajte o tem, kaj nam novice o »Neslovencih« pripovedujejo med vrsticami. Kako na primer zgornja novička že na začetku definira »nepridiprava«? Je za krajo denarnice podatek o njegovem državljanstvu pomemben? Če ne: zakaj je podatek o državljanstvu **sploh omenjen**? Kaj pomeni stavčna zveza »slovenski državljan, **toda** brez stalnega prebivališča«? Imajo slovenski državljani ponavadi stalna prebivališča, neslovenski pa so brez njega? Nam skuša članek sporočiti, da je »nepridiprav« sicer slovenski državljan, v resnici pa ni pravi Slovenec? Ali pa nam skuša morda sporočiti, da so slovenski državljani sicer pošteni, naš »nepridiprav« pa je izjema, ki potrjuje pravilo? Kako lahko v nekem članku pisec »manipulira« z informacijami tako, da informacije, ki so za razumevanje dogodka nepomembne, postavi v osrednji položaj v zgodbi in obratno, pomembne informacije postavi v obrobni položaj? Kako lahko vpliva na pomen zgodbe, torej tudi na način, na katerega bomo dogodek kot bralci interpretirali, z uporabo določenih besed in z načinom, na katerega iz dogodka oblikuje zgodbo o dogodku?

Na podoben način je mogoče »dekonstruirati« vsak članek, ki govori o tujcih, in ugotavljati prikriti pomen članka, ki ga **posredujeta retorika** in ozgodbenje, torej uporaba besed, zveza med njimi, način, na katerega je dogodek pripovedovan (npr. ironično, humorno), in način, na katerega je oblikovan v kratko zgodbo. Skratka, z **načinom** upovedovanja dogodka vedno damo dogodku pomen. **Kako** nekaj povemo, torej določa, **kaj** sporočamo, ne da bi morali svoje stališče eksplicitno izraziti: ne rečemo torej »Neslovenci« so bolj zviti in pokvarjeni ter manj delavni od Slovencev, vendar prav to implicitno sporočamo.

Naloga 2: Učenci naj v skupinah zbirajo medijske članke o tujcih na primer v črni kroniki *Dela* in v tabloidu *Slovenske novice*. Osredotočijo se lahko le na posebne **probleme** (v letih 2003 in 2004 so to predvsem »izbrisani«, cigani na Dolenjskem, gradnja džamije v Ljubljani, kriminal in »neslovenski Slovenci«, odnosi s Hrvaško, šport in nacionalizem). Tu se lahko **analize** lotijo po več korakih:

a. Zberejo dovolj člankov v nekem časovnem obdobju, da bodo lahko na osnovi analize besedil ugotavljali **splošne značilnosti reprezentacije tujcev v izbranih slovenskih medijih**. Med seboj si razdelijo medije, ki jih bo posamezni učenec spremljal in lahko celo posamezne žanre v medijih. Pri agencijah, ki se ukvarjajo z analizo branosti in gledanosti, dobijo podatke o značilnosti občinstva posameznega medija (starost, dohodek, izobrazba ...).

- b. V naslednjem koraku se lotijo natančne analize nekaj tipičnih člankov in analizirajo do tri članke ter ugotovljajo jezikovne strategije, ki **posredujejo stereotipno podobo** o tujcih, ne da bi stereotip izrecno izrazili.
- c. Za primerjavo naj zberejo vizualne in verbalne reprezentacije ljubezni ali deklishe oz. fantovske lepote iz nekaj števil kake tinejdžerske revije. Kaj je definirano kot lepo, kaj je definirano kot »cool«? Kakšne so norme, ki nam jih taki mediji molče, torej implicitno predpisujejo?

Naloga 3: Učenci naj razpravljajo, zakaj je **medijska reprezentacija** določene skupine ljudi v medijih sploh pomembna. Kako (medijska) predstavitev neke skupine ljudi, ki nenehno reproducira stereotipno predstavo o tej skupini (o ženskah, mladih, tujcih) v neki družbi, lahko vpliva na resnični družbeni položaj teh ljudi? Kako lahko reprezentacija **skupine ljudi vpliva** na politične odločitve, ki bodo lahko to skupino ključno prizadele in jo še bolj marginalizirale? Kako lahko vpliva na našo predstavo o nas samih in o tem, kakšni bi morali biti, pa nismo? Kakšno je razmerje med normami, ki nam jih **postavljajo** npr. vrstniki in mediji? So se morda vrstniške, subkulturne norme tudi oblikovale skozi medije? Skratka, razpravljajo naj o tem, zakaj je, kot pravijo, »fikcija realnost«?

V razpravi o reprezentaciji tujcev si lahko pomagata tudi s primerjavo, kako so reprezentirane spolne identitete. Je naša predstava o tem, kakšno je lepo, zaželeno telo in kakšno nelepo, nezaželeno, odvisna od medijske reprezentacije lepote? Ali na našo predstavo o nas samih vpliva splošni lepotni standard, ki nam določa merila lepote in nas stalno postavlja v položaj negotovosti? Si lahko predstavljajo, da je naša predstava o ženskosti in moškosti tudi **medijsko kultivirana**? Si torej lahko predstavljamo, da je naša predstava o tujcih (in s tem tudi o nas samih, Slovencih) tudi medijsko kultivirana?

Teme za pogovor:

- Kako lahko medijska reprezentacija tujstva in s tem tudi slovenstva vpliva na realne politične odločitve, ki določajo in omejujejo naša življenja in ki nam ponujajo le omejen izbor identitet, ki jih lahko živimo, in življenjskih strategij, ki si jih sploh lahko zamišljamo? Ali ni realna posledica medijske stereotipizacije in marginalizacije realna družbena marginalizacija, torej izgon »Drugih« in »drugačnih«, ne le na simbolni rob družbe (prevladujoče reprezentacije o njihovi manjvrednosti in neciviliziranosti), temveč tudi na družbeni rob (omejuje dostop do šolanja, do dobrih služb, omejuje torej njihovo družbeno mobilnost)? Zakaj je izgon drugačnih na rob družbe za družbo v celoti škodljivo?

Vprašanja:

(Glej naloge v zgornjem delu učne priprave.)

Učne oblike:

- frontalni pouk,
- delo v skupini,
- pogovor.

Učni pripomočki:

- avdiovizualna oprema (video/CD-projektor, CD-predvajalnik zgoščenk, videospoti, dokumentarni filmi) časopisi in revije.

From the Headlines and TV Screens

The mass media and the construction of the image of foreigners

The mass media (Internet, television, newspapers, journals, magazines, film) are now so clearly a part of our daily lives that we are often unaware how the world of the media influences our image of the world and of ourselves. In order to understand the role of the media in society, we have to make our everyday media consumption, and the way in which the media talks about the world, "anthropologically strange" – to observe it from the outside just as an anthropologist would observe the typical and ordinary customs of some foreign culture.

Assignment 1: *The students must each evening for three consecutive days record each of their encounters with any of the media during that day. Did you send someone e-mail? Did you use the Internet? Did you play a video game? Did you go to the cinema? You probably watched television for a few hours, either intentionally or just passively as you did something else. You probably watched an entire series of television genres (music videos, news, sit-coms, game shows, etc.). You probably would not have easily been able to avoid the commercials between programmes. Did you listen to the radio while perhaps just on the bus or simply by chance while doing something else? Did you glance through the newspaper? Did you buy a magazine? Do you have a subscription or did you just happen to come across one because someone else had bought it? Did you pass by a "jumbo" billboard along the road? And of course, did you talk to anyone about any of these things you might have seen or read? Did you like any of the images of the artists on MTV? Did you form an opinion about anything upon watching the news? Did you want to have the mobile telephone whose picture and "special offer" you may have happened to notice in a newspaper advertisement?*

The written notes of these three days can demonstrate how deeply we are involved in the media world, even if unintentionally and without our awareness. Precisely this taken-for-granted quality and apparent "naturalness" of media consumption is the reason that we do not take the media seriously – that its influence seems negligible or limited to informing us of events, people and places that are accessible to us only through the media.

The reality is of course different. Contrary to older communication research that for instance mostly dealt with the effect of the media on our behaviour, we now know that the media rarely directly affects our behaviour. However its influence on our perception of the world and of ourselves is now greater than ever before. In the long run the mass media cultivates our image of the world, ourselves and our "Others".

Thus the media has never been a mirror of the world. Not even when the news "merely reports" on contemporary events, nor when we are entertained – when we watch films on television or in the cinema, the Jerry Springer Show, Friends, when we listen to and watch MTV or read a magazine. Just by informing and entertaining us it constructs an image of reality we may not even be aware of. It affects our views and opinions on specific topics as well as general and abstract perceptions of reality. Our view of the "uncivilised" gypsies, the invasion of asylum seekers or the "self-interestedness" of refugees can be heavily dependent on media images and stories as well as our perception of Muslims in Slovenia, Islam or foreigners in general. They define what it means to be a

Slovene, what kind of body is preferred and what it means to be successful. Of course the media is not alone responsible for the image formed about Muslims, for example, but in conjunction with and on the basis of already existing perceptions and values that are also expressed through other cultural forms.

In short, the media do not show the world as it is, but interpret the world for us. The media give a re-presentation of the world. Into each presentation of an event or phenomenon is thus included an interpretation of the event or phenomenon, since the event must always be reported in a certain way. Through the way of telling the event is simultaneously interpreted. The event is thus always the result of its representation. Let us consider a brief article from the crime section of the quality daily Delo. The article tells of some man who unsuccessfully attempted to steal a purse from the office of an administrator at one of the secondary schools in Ljubljana. The first sentence of the article is key for the meaning of the article and, consequently, for the way in which the event is understood and interpreted by the readers.: Yesterday a troublemaker, a Slovene citizen but without permanent residence... [the description of the event follows].

With the aid of other articles involving foreigners from the crime section of Delo, discuss with the students what the news tells us about "non-Slovenes" between the lines. How for instance does the article define "troublemaker" in the beginning? Is the information on his citizenship important regarding the theft of the purse? If not, why is his citizenship even mentioned? What does the phrase "Slovene citizen, but without permanent residence" mean? Do Slovene citizens typically have permanent residence while non-Slovenes do not? Does the article try to tell us that while the "troublemaker" is indeed a Slovene citizen, he is not in fact a true Slovene? Does the article perhaps try to tell us that while Slovene citizens are generally honest, our "troublemaker" is an exception that proves the rule? How can the writer of some article "manipulate" information so that information that is unimportant for understanding the event is given central importance in the story, while important information is sidelined? How can this influence the meaning of a story, and thus also the way in which readers will interpret the event through the use of words, and the way in which the event itself is transformed through its telling. It is similarly possible to "deconstruct" any article that speaks of foreigners, uncovering the hidden meaning of the article as it is mediated through rhetoric and narration, thus the use of words, the linkages between them, the way in which the story is told [i.e. ironically or humorously] and the way in which the short story is formed. In short, we always give meaning to the event through the method of its narration. How we tell something thus determines what we convey, without necessarily explicitly stating our position: thus we do not say that "non-Slovenes" are more guileful and crooked and less hardworking than Slovenes, but implicitly convey just that.

Assignment 2: *The students in groups should collect articles about foreigners from the media, such as from the criminal section of a quality daily and/or a tabloid newspaper. They may concentrate on particular problems (in Slovenia, during 2003-2004 these have mostly been about the "erased", the Roma population, construction of the mosque in Ljubljana, crime and "non-Slovene Slovenes", relations with Croatia, sports and national identity). The analysis can be conducted according to the following steps:*

Collect enough articles over some period of time so that the general characteristics of the representation of foreigners in the selected national media can be determined on the basis of textual analysis. Split up the media among the individual students, each of whom can even cover individual media genres. Information on the characteristics (age, income, education, etc.) of the audience of the individual media should be available from research agencies specialized in readership surveys.

The next step is to get into exact analysis of a few typical articles, analysing up to three articles to determine the rhetorical strategies mediating stereotypical images of foreigners without explicitly expressing the stereotype.

For comparison they should collect visual and verbal representations of love or of male or female beauty from a few issues of selected teen magazines: What is defined as attractive? What is defined as "cool"? What are the norms that such media silently – thus implicitly – prescribe for us?

Assignment 3: *The students should discuss why the media re-presentation of a certain group of people is at all important. How can the (media) representation of some group of people, which continuously reproduces a stereotypical image of that group (of women, young people, foreigners) in a society, influence the real social position of those people? How can the re-presentation of a group of people influence political decisions that can effect the social position of that group in key ways, even further marginalizing them? How can it affect our image of ourselves, and the way we perceive ourselves as inadequate? What is the relationship between the norms that are represented in the media and those favoured by our peers, maybe also those identified with a specific subculture, for instance? In brief, they should discuss why, as they say, "fiction is real".*

In the discussion about the representation of foreigners we can also make use of a comparison with the representation of gender identity. Is our image of what is beautiful and what is a desirable body, and what is not, dependent on the media's representation of beauty? Do the general standards of beauty, which define for us the measures of beauty and constantly put us into a position of uncertainty, influence our image of ourselves? Can you imagine that our image of femininity and masculinity is also cultivated by the media? Thus can you imagine that our image of foreigners (and thus also about us Slovenes) is cultivated by the media?

Topics for discussion:

- *How can the media representation of foreignness, and with it Sloveneness, influence real political decisions that determine and limit our lives, and which set limits to the life strategies that can be practised and to those that can be imagined. Is not real social marginalisation a consequence of media stereotyping and marginalisation, thus the banishment of "Others" and the "different", not just on the symbolic margin of society (the dominant representation of their inferiority and uncivilised nature), but also on the social margin (limiting access to education, to good jobs, thus limiting their social mobility)? Why is the banishment of those different to the margin of society harmful to society as a whole?*

Questions:

- *(See the questions for the assignments suggested by the preparatory notes.)*

Lesson formats:

- *frontal lectures,*
- *group work,*
- *discussion.*

Teaching accessories:

- *audiovisual equipment (video, CD projector, CD player, CD and video clips, newspapers, magazines).*



alle Menschen sind gleich ...
Rassisten ausgenommen.

Irena Šumi

Večni priseljenci

(Judje med Slovenci)

Judje v evropski in slovenski zgodovini nastopajo v vlogi večnih tujcev. Judje pridejo, se naselijo, ustvarijo svojo skupnost, postavijo sinagogo, nato pa odidejo ... Do srede 20. stoletja je to zadnje najpogosteje pomenilo izgon, odstranitev ali celo pogrom, v času med letoma 1940 in 1945 pa so Judje »odšli« v genocidu, ki nima primere v človeški zgodovini. Glede na to lahko mirno rečemo, da judovsko evropsko zgodovino v času med 15. stoletjem in nacističnim genocidom določa predvsem zgodovina obtoževanja in sistematičnega preganjanja. Od 15. stoletja naprej namreč napade nanje srečamo tudi v sredinah, ki so jim pred tem nudile celo posebno zaščito.



Do sprememb v odnosu do Judov je v zadnjih petsto letih prihajalo gotovo tudi zato, ker so Judje poosebljali ekonomsko revolucijo zgodnjega kapitalizma, zaradi česar jih mnogi povezujejo s koncem fevdalnega gospodarstva in z vzponom meščanstva. Razmere v vzhodni Evropi pa po drugi strani pričajo, da je to lahko samo del razlage za njihovo preganjanje. V tem delu stare celine so bili Judje namreč del revnega in docela brezpravnega kmečkega prebivalstva. Še več, njihovo življenje v carski Rusiji so pretresali strahoviti pogromi oz. masovni poboji in pregoni.

Tako na vzhodu kot na zahodu, severu ali jugu Evrope so Judje bili in so deloma še vedno zaznamovani z neskončnim »prihajanjem« in »odhajanjem«. Podobno kot evropskih Romov se je tudi njih oprijel metaforični »sloves« nomadov ne glede na dejstvo, da marsikje že več kot pol tisočletja živijo skupaj s preostalimi prebivalci.

* * *

V Sloveniji je Judov malo. Judovska skupnost Slovenije šteje le okrog 120 ljudi, približno še enkrat toliko pa je v tem prostoru ljudi z judovskimi predniki. Zato ne preseneča, da se o Judih, ki »jih med nami tako rekoč ni«, govori brezbrizno in stereotipno. Ne preseneča neobčutljivost do aktualnih izjav o tem, da bodo znova prišli, se vsega polastili in ljudi spravili ob delo. In končno, ne preseneča izenačevanje judovstva z izraelsko državno politiko. Peščica ljudi, ki jih njihova širša okolica komaj pozna, peščica ljudi, od katerih je večina svoje judovstvo prepoznala tik pred in med drugo svetovno vojno, peščica, ki je v Slovenijo prišla iz bivšega jugoslovanskega prostora v času vojn po 1992: ta peščica večnih priseljencev tudi v današ-

njem času še vedno (ali znova) zaseda tradicionalno vlogo večnih ali tipičnih tujcev. Tako kot Romi so tudi slovenski Judje, podobno kot njihovi rojaki po Evropi, še enkrat in ponovno najbolj natančen pokazatelj ravni državljskih pravic oz. merilo za demokratičnost družbe.

* * *

V podobni vlogi nastopa tudi delovni emigrant rabin Ariel Haddad, človek, ki že vrsto let prihaja iz Trsta in nagovarja majhno judovsko skupnost v Ljubljani. Ta mladi, energični, vedno dobro razpoloženi moški z veliko družino, pripadnik ortodoksne verske organizacije Habbad Lubavitch, v zasilni molilnici na sedežu Judovske skupnosti Slovenije vsaj dvakrat mesečno vodi verske obrede in redno obiskuje Slovenijo v času vseh velikih judovskih praznikov. Pred kratkim je bil imenovan za glavnega rabina za Slovenijo. Navdušeno sodeluje pri vseh kulturniških načrtih skupnosti, v Sloveniji pa je navezal tudi veliko stikov in si pridobil veliko prijateljev tudi zunaj skupnosti. V svoji zadnji vlogi zaželenega sogovornika v vseh sredinah, rabin Haddad predstavlja eno redkih protitežei usidranim negativnim predstavam o Judih in njihovi, danes bolj kot kdaj koli prej, metaforični vlogi večnih in ne pretirano dobrodošlih priseljencev.

Teme za pogovor:

- Judje v Evropi - zgodovina
- Judje na Slovenskem - zgodovina
- Antisemitizem

Vprašanja:

- Ali poznate kakega človeka v svoji okolici, ki je Jud ali Judinja?
- Kaj ste v svojem okolju slišali pripovedovati o Judih?
- Kaj je tujstvo?

Učne oblike:

- frontalna,
- pogovor.

Učni pripomočki:

- videokasete, TV, časopisni članki, strip Arta Spiegelmana Maus ...

Irena Šumi

Eternal immigrants (Jews among Slovenes)

Jews in European and Slovene history appear in the role of eternal foreigners. Jews come, settle, create their communities, erect their synagogue, and then leave... Until the middle of the 20th century, the latter usually meant exile, removal or even pogrom, while between 1940 and 1945, Jews "left" through genocide, which went beyond anything comparable in human history. We can thus state that European Jewish history during the period between the 15th century and the Nazi genocide is marked overall by accusations and systematic persecution. Thus from the 15th century onwards, attacks on Jews also occur in those places where they had previously even been granted special protection.

Changes in attitudes to the Jews during the past five hundred years certainly came about, at least partially, because of their personification of the economic revolution of early capitalism – because of which they are linked by many to the end of the feudal economy and the rise of the bourgeoisie. On the other hand, conditions in Eastern Europe show that this only partially explains their persecution. Within this part of the Old Continent, Jews were actually part of the poor and the peasant population, virtually without legal protection. Furthermore, their life in Tsarist Russia was afflicted by horrible pogroms, large-scale massacres and forced migrations.

Jews have always been, and partly still are, characterised everywhere in Europe – East, West, North and South – by incessant "coming" and "going". Similar to the European Roma, they have also taken on the metaphorical "reputation" of nomads, despite the fact that in many places they have lived with the other inhabitants for more than half a millennium.

* * *

There are few Jews in Slovenia. The Jewish community of Slovenia amounts to only about 120 people; and about that many more from this area have some Jewish ancestry. It is therefore not surprising that people talk nonchalantly and stereotypically about the Jews who are "not among us, so to speak". The insensitivity over recent public expressions about how they took ownership of everything and caused people to lose their livelihoods is thus not surprising. And finally, the equating of Judaism with Israeli national policy is also not surprising. The handful of people who have some knowledge of their wider surroundings, the handful through whom the majority came to recognise their Judaism just before and during the Second World War, the handful that came to Slovenia from the former Yugoslav region during the period of war after 1992: that handful of eternal immigrants at present as well have always (or once again) taken on the traditional role of eternal or typical foreigners. Like the Roma, the Jews of Slovenia, similar to their peers elsewhere in Europe, are once again the most precise indicator of the level of civic rights and the measure of the level of democracy in society.

* * *

The industrious emigrant rabbi Ariel Haddad, a man who has for many years come from Trieste to speak to the small Jewish community in Ljubljana, also appears in a similar role. This young, energetic, always good-natured man with his large family, a member of the Habad Lubavitch Orthodox religious organisation, leads religious rites at the provisional worship centre at the seat of the Jewish community of Slovenia at least twice monthly, and regularly travels to Slovenia for each of the more important Jewish holidays. He was recently named the head rabbi of Slovenia. He participates enthusiastically in all the cultural planning of the community, and has forged many ties within Slovenia – also making many friends outside of the Jewish community. In his last role, as a welcome guest anywhere, rabbi Haddad represents one of the rare counterweights to the established negative image of Jews and their, now more than ever, metaphorical role as the eternal – and not especially welcome – immigrants.

Topics for discussion:

- Jews in Europe – history
- Jews in the Slovene lands – history
- Anti-Semitism

Questions:

- Do you know anyone in your surroundings who is Jewish?
- What have you heard told about Jews in your environment?
- What is foreignness?

Teaching formats:

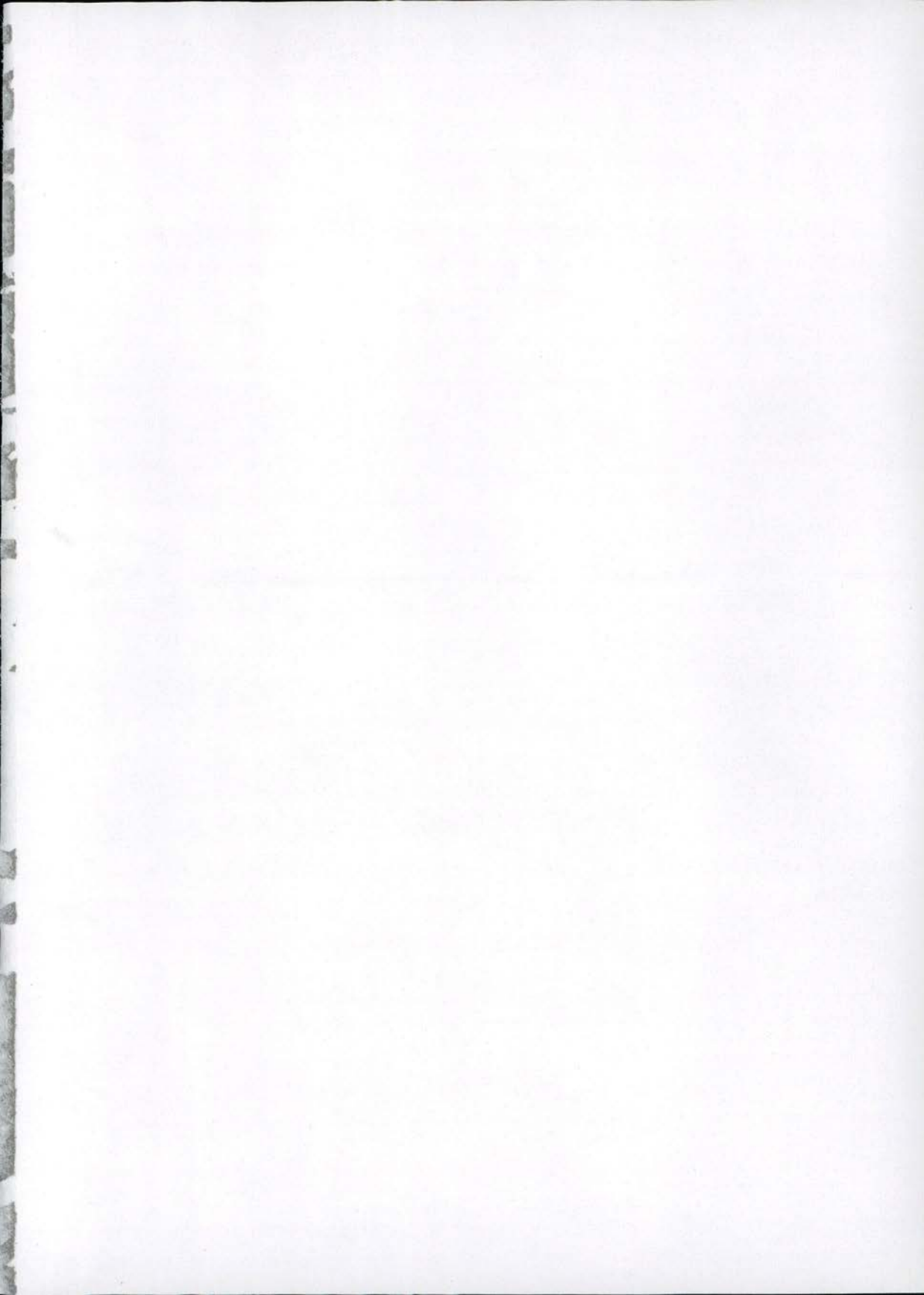
- frontal,
- discussion.

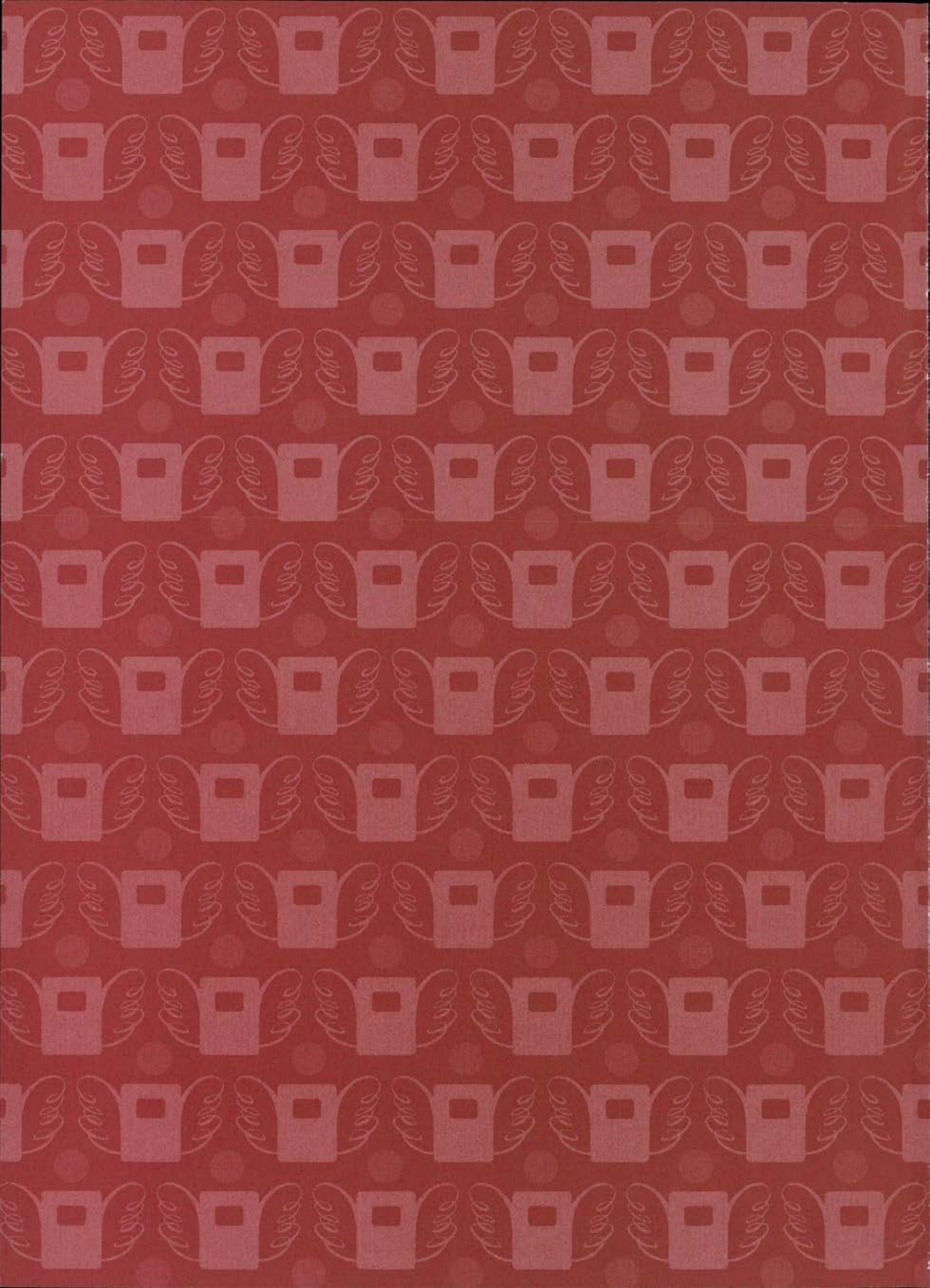
Teaching accessories:

- video cassettes, TV, newspaper articles, Art Spiegelman's comic book *Maus*, etc.



alle mennesker er lige ...
undtagen racister.









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ZNAKSTVENODRZISKODVALNI CENOR SAKU
SCIENTIFIC RESEARCH CENOR SASA
LJUBLJANA 2004

ISBN 961-6500-21-X



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