

UVOD

Odnos do manjšin vseh vrst, stopnja tolerantnosti do drugačnosti, je eno izmed temeljnih kazalcev demokratičnosti in humanosti večine. Država Slovenija se v veliki meri upravičeno ponaša s pravno urejenim in tudi v vsakdanjemu življenju potrjenem tolerantnem odnosu do avtohtone italijanske in madžarske narodne manjšine. Seveda tudi na tem področju ne smemo pristati na neprocesno gledanje in statičnost stanja. Vse bolj pa postaja jasno, da bo potrebno zelo tenkočutno in celovito urediti bodoči status priseljenih prebivalcev. Civilizacijsko tragična bi bila napaka, če bi zaradi skrhanih medsebojnih odnosov med jugoslovanskimi narodi sprejeli tako obliko zaščite priseljenih, ki bi bila pod ravniyo mednarodnih standardov človekovih pravic.

Podobno kot v drugih državah, pa se tudi v Sloveniji kaže praktično nepriznan in celo pravno neurejen položaj 6000-7000 Romov, ki živijo pri nas. Nič kaj spodbudno ni dejstvo, da so se Romi kot etnična skupnost lahko organizirali na planetarni, univerzalni ravni. Mednarodna skupnost je torej "velikodušna" in sprejema ter priznava Rome kot svojstveno etnično skupino. Države, v katerih Romi dejansko živijo, pa v zakonodaji in obravnavi Romov tega ne storijo. Šele z ustavnim amandmajem l. 1989 smo sprejeli odločbo, da se položaj Romov končno uredi z zakonom. Tako je dana podlaga, da odpravimo pravno diskriminacijo in tudi v državnem okvirju zakonsko uredimo posebne oblike danes ekonomsko, socialno in kulturno diskriminiranega položaja Romov, kljub nekaterimi hvale vrednimi in nespornim prizadevanjem.

V novi slovenski ustavi je potrebno opredeliti Rome kot avtohtono etnično skupnost ter v zakonodaji postaviti temelje za uresničitev njihovih posebnih kolektivnih pravic do lastnega jezika, kulture in drugih etničnih posebnosti. Reševanje romskega vprašanja torej ne bo več možno prepustiti zgolj finančnim možnostim in pripravljenosti posameznih občin ali krajevnih skupnosti v katerih živijo Romi. Seveda pa bo potrebno tudi aktivnejše sodelovanje samih Romov, zlasti na področju vzgoje in izobraževanja, zaposlitve in urejanje bivalnih pogojev. Samoorganiziranost je osnova za izboljšanje lastnih razmer ter ohranitev lastne kulturne identitete. Romom je potrebno do novih volitev zagotoviti pravico do neposredne zastopanosti v predstavniških telesih oblasti.

Slovinci kot večinski narod bomo torej v odnosu do Romov morali opustiti kakršne koli asimilacijske pritiske. Pogosto namreč slišimo tako razmišljanje:

"Poglej, kako v redu je Cigan N.N. Celo s svojimi otroki ne govori drugače kot slovensko!" Za slovensko družbo bi bilo tragično, da bi torej postala asimilacija in "poslovenitev" Romov njihova edina uspešna pot iz revščine. Etnični pluralizem tudi do Romov mora torej dobiti v Sloveniji stalno domovinsko pravico. To seveda pomeni dvoplastni proces, ki vključuje ne le tolerantnost večine, temveč tudi pripravljenost Romov, da sprejmejo določene elemente dominantne kulture in hkrati ne opuščajo svojo kulturo, katere obstoj mora dopustiti in podpirati večinski narod.

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PREFACE

Attitude towards all kinds of minorities together with toleration of diversity, is one of the primary indicators of the democratic and humane character of majority. The state of Slovenia has every reason to pride itself upon the tolerant attitude towards the autochthonous Italian and Hungarian ethnic minorities, which is reflected in their legal status as well as in everyday life. However, we must not consent to the static condition in the field of minority rights. The need of a considerate and integral regulation of the future status of immigrants, is becoming increasingly evident. It would be uncivilized and a tragic mistake, if, on the account of strained relations between the Yugoslav nations, the adopted form of protection of minorities did not correspond to the international standards of human rights.

Like in many other countries, the status of 6000 - 7000 Roma (Gypsies) living in Slovenia, lacks official recognition and even legal regulation. The fact that Roma (Gypsies) were able to organize themselves on the planetary and universal level, is not very promising as such. Although the international community is so "generous" as to treat and recognize Roma (Gypsies) as a specific ethnic group, the countries in which Roma (Gypsies) actually live, have been all but willing to provide for the regulation of their status so far. It was the constitutional amendment of the year 1989, that passed the provision, claiming legal regulation of the status of Roma (Gypsies). The provision secured the basis for abolition of legal discrimination and for legal regulation on the state level of the economic, social and cultural status of the Roma (Gypsies), who are, even nowadays, treated in discriminatory ways, despite some praiseworthy efforts for improvement of their living conditions.

It is necessary to define Roma (Gypsies) as an autochthonous ethnic community in the new Slovene constitution. Moreover, the possibilities for exercising of their special collective rights of their own language, culture and other ethnic particularities, should be provided by the legislation. Therefore, in future, the Roma (Gypsies)

of Slovenia will not have to depend solely on financial capacities and readiness of the communes and local communities in which they live. The entire process will, of course, demand their active participation, especially in the field of education, employment and housing. Self-organization on the part of the Roma (Gypsies) is the foundation for improvement of their living conditions and for preservation of their cultural identity. Until the new elections, the Roma (Gypsies) should be ensured the right of direct representation in representational bodies of the state authority.

Slovenes, as the majority population in this country, will have to give up assimilative pressures in relation to Roma (Gypsies). Such pressures are clearly evident in the following way of thinking, which is very common in Slovenia: "N.N. is a really good fellow, because he speaks no other language than Slovene to his children." The situation would indeed be tragic, if Roma (Gypsies) had to submit to assimilation and slovenization in order to evade poverty. Ethnic pluralism should finally gain the right of domicile in Slovenia as well. Concerning Roma (Gypsies), this means a twofold process, which demands tolerance on the part of majority on one side, and willingness of the Roma (Gypsies), on the other side, to adopt certain elements of the dominant culture without giving up their own. The Romany culture should be given full support and tolerance by the majority.

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