


MIMAN'S STORY


Educational guide on Gadjé-racism
to accompany four video modules
from the documentary WITH WINGS AND ROOTS

Hajdi Barz

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VIDEO SYNOPSIS & USAGE

MIMAN'S STORY is a multimedia educational resource on Gadjé-racism based on the documentary film *With Wings and Roots*. MIMAN'S STORY consists of four video and learning modules addressing Gadjé-racism – the structural and interpersonal racism that Roma and Sinti people are subjected to by social majorities across Europe. It is designed for youth and young adults over the age of 14, and is available in German and English. Please find here a short overview of the four video modules:

Video Module 1: Citizenship and Belonging

In the first video, Miman, is followed through the complicated process of applying for citizenship. Although he was born in Germany, he doesn't hold a German passport. In this module, students learn the conditions that he must fulfill in order to become a German citizen and the rights to which he would be entitled. At the end of the video, he decides against adopting German Citizenship, allowing for deeper discussion of both the practical and symbolic role of citizenship.

Video Module 2: Romani Realities in Germany

In the second video, Miman visits a school and speaks at length with a group of students. He describes the situations of different Roma and Sinti communities with whom he works as a social worker. He also talks about his own family history. Furthermore, he discusses his personal experiences with discrimination and racist speech, while analyzing the contradictions Roma and Sinti encounter in German society, with discrimination on the one hand and the pressure to integrate on the other.

Video Module 3: Histories and Continuities of Discrimination

In the third video, Miman discusses both the history of persecution, discrimination and prejudice against Roma and Sinti as well as current instances of persecution and violence. One focus of this module is the Pharajmos (the genocide perpetrated by Nazi Germany against the Sinti and Roma people) and the transgenerational trauma. This very comprehensive module focuses on the historical continuities in discrimination against Roma and Sinti up until the present.

Video Module 4: Visibility and Invisibility

In the fourth video, Miman visits his family, who do not publicly identify as Roma. He speaks with his sister about the reasons for this seemingly voluntary invisibility and discusses his time in school, when he didn't openly identify as a Rom yet. It is also shown that he has had the Romani flag tattooed on his forearm.

To request a screening copy of videos from MIMAN'S STORY for your classroom or community, please fill out a form here: <http://reimaginebelonging.org/education/projects/miman>

INTRODUCTION

Gadjé-racism¹ (Gadjé = non-Roma or Sinti), refers to the structural and interpersonal racism to which →**Roma and Sinti** are subjected by the social majority. It is a problem whose history spans centuries and is defined by persecution, violence and systematic exclusion. It finds legitimation in traditional prejudices, stereotypes and images (*racist knowledge*) and expresses itself in a myriad of discriminatory and violent practices. More than 70 years after the →**Pharajmos** (also: Porajmos, in Romani: “the great devouring”), the genocide perpetrated by Nazi Germany against the Sinti and Roma people, Gadjé-racist images continue to exist – and be generated anew – in the German public sphere, in German politics, the German judiciary, German scientific discourse and among the German society. Not least, →**Gadjé-racism** is a serious problem in German schools. This manifests not only in the disproportionately high number of Romani and Sinte youth in “special-” and lower secondary schools (*Hauptschulen* in Germany), but also in deficient learning materials that can, at times, reproduce racist discourse. In addition, Romani youth often experience racism at the hands of teachers and fellow students, when, for example, they are addressed on the playground with the racist designations applied to their people (see module 2), or assumed to possess “natural” limits to their capacity for intellectual development. Their history is either not at all dealt with in school textbooks, or dealt with in a way that reproduces racist images and prejudices in the classroom. With this study guide, we hope to help address this deficit.

The goals and target audience of this educational guide

This study guide seeks to sensitize young people to the history and current situation of Roma and Sinti in Germany as well as to stimulate and enable critical reflection upon and the deconstruction of racist elements in one’s own thought, speech and actions. Furthermore, we hope especially to support youth who have been subject to Gadjé and other forms of racism with this material and to arouse solidarity in their fellow students and teachers. Many of the subjects covered here are of relevance to other communities subject to racism, despite their specificity, and provide points of entry to a wide range of lived realities. Conceived for school groups representing diverse perspectives (→**Roma, Sinti, →People of Color**, Black and →**white** students), this handout offers a range of content, methods, exercises and materials. It takes as its starting point the story of Miman Jašarovski from the documentary *With Wings and Roots* by Christina Antonakos-Wallace.² Based on an approach that queries and challenges racism and power, this study guide is designed for educators and professionals who work with youth from the age of 14.

¹ We use the term Gadjé-racism in the sense employed by Elsa Fernandez in “Kontinuitäten der Auslassungen” in: Schuch, Jane & Randjelovic, Isidora (eds.) *Perspektiven und Analysen von Sinti und Roma in Deutschland* (2014), in order to describe the perpetrators rather than the victims of this manifestation of racism. This stands in contrast to the term “Antiziganismus” (“Anti-gypsyism”), which posits an imaginary group of “gypsies” against whom discrimination is practiced. In the Romanes language, Gadjé are the non-Roma who are structurally in a position to engage in racism towards Roma.

² More information and updates can be found on the website www.withwingsandrootsfilm.com.

The Film and Miman's story

In the feature-length documentary, *With Wings and Roots*, Miman and four young people from different immigrant backgrounds challenge what it means to be American or German through their art and activism. The film juxtaposes the struggles around national identity in two cities at the epicenter of current migration debates – Berlin and New York. Filmed over seven years, *With Wings and Roots*, portrays the daily lives of individuals coming of age against a backdrop of political polarization, who reimagine belonging for today's globalized world. Miman is a German Rom, born in Düsseldorf in 1978. His parents came to Germany from the former Yugoslavia as so-called “guest workers”. A family social worker, he works with young Roma from refugee families who are encountering difficulty in school and other aspects of their everyday lives. Miman is the only member of his family to openly identify as Rom. From fear of discrimination, he masked his Roma identity for years, starting with his first years in school. Now he believes that more Roma and Sinti should “out” themselves in order to counter the widespread misrepresentations of Roma and Sinti people among the German and European public. Although Miman was born in Germany, he possesses no German passport and decides to apply for German citizenship. The film accompanies him over the course of this protracted process. In the film, he not only addresses the present and historical dimensions of the structural discrimination faced by Roma and Sinti, but also shares his own experiences and observations of racism and exclusion. He also shares his own concepts of identity, belonging and resistance. On the basis of his story and point of view—which should nonetheless not be misunderstood as representative for all Roma and Sinti communities—and combining multimedia with the identification and empathy generated by biography, we hope to provide students with a window to the consequences of, and the factors underlying, Gadjé-racism.

Notes on the organization and use of this study guide

To accompany this handout, four thematic short videos have been produced, drawing from Miman's story in the documentary “with WINGS and ROOTS”. For each video, a learning module with discussion questions and exercises designed to deepen the group's understanding of the respective theme has been developed. The study guide is comprised of the following modules:

1. Citizenship and belonging
2. Romani realities in Germany
3. The history and continuity of discrimination
4. Visibility and invisibility

Each module begins with a short introduction, a list of **learning targets** and an **analytical** section in order to provide educators with the necessary background and bibliographical information on the topic under discussion. The **introductory exercise** accompanying each module is based on Miman's story and opens onto several possible discussion questions dealing with the corresponding video. It is recommended that every module begin with these exercises. Each module adds to this introduction the option of at least two **supplementary exercises**, which usually engage in more depth with certain aspects of the video by employing, for example, images, newspaper articles, song texts or blog entries. The educator is free to select one supplementary exercise or, for example, in the

context of a weeklong project or in coordination with colleagues in other subjects, can carry out several of the suggested exercises. The study guide can also be used as the basis for an intensive project over several weeks, which could include excursions to memorial sites, invitations to local organizations, and the planning of actions such as exhibitions, demonstrations, stage performances, etc.

Each module represents a self-contained thematic field and can be worked with independently from the other modules, although it is of course recommended that more than one module be completed. At the end of each module, handout copies for students and information sheets for educators are provided to accompany several exercises. In addition, a **take-action flyer** on the given topic is included with every module, addressed directly to students or educators and their colleagues. This is a call for creative action against Gadjé and other forms of racism and suggests potential strategies, which groups can of course expand, modify, or use to develop their own activism. The team from WINGS & ROOTS invites you to share with it the results of actions inspired by this project.

A glossary is attached with the most important basic terms employed in the handout. Terms defined in the glossary are marked with an **→arrow**. For teachers new to the subject, we recommend studying the glossary before reading the modules in order to gain an understanding of basic concepts and confidence in the use of key terms.

The Initiative WINGS & ROOTS

Based in New York and Berlin, the multimedia, multilingual initiative WINGS & ROOTS has been developing films, online tools, and curricula for educational work since 2006. We use these materials to break through the hardened and exclusive lines of debate on the topics of integration, migration, and identity. From the perspective of young people, we emphasize the importance of participation and the dismantling of racism, and hope to contribute to a more inclusive and socially just society. By exchanging and sharing stories and resources, we can grow stronger, change the terms of discourse, and build connections with others. The initiative's work is divided into three areas: the starting point of the project, the feature-length documentary, the interactive website www.reimaginebelonging.de, and educational work.³

The interactive website features a video-based **story collection** taken from 50 interviews conducted with young people from immigrant families. It also features an **interactive timeline** of over 100 events in Germany and the USA related to migration, citizenship and belonging. The Study Guide refers at several places to timeline entries pertaining to the topic under discussion, allowing students and educators the opportunity for further reading on the history of the Roma and Sinti people, as well as of other communities.

About the Author

Hajdi Barz is a longtime member of Inirromnja. She holds a Bachelor of Education for grammar school instruction in the subjects of English and French and is currently completing a Master of

³ We work with both youth and adults in our workshops, especially with educators and multipliers. More information on the workshops we offer and other materials we've developed can be found at <http://reimaginebelonging.org/education/>.

Education at the University of Potsdam. Between 2012 and 2014, she headed the *Roma Informations Centrum* project “seeing yesterday with the eyes of today”, in which young Roma created city tours on the history of the Pharajmos in Berlin. Since 2011 she has also worked as a freelance empowerment trainer, holding several lectures and workshops aimed at sensitizing people to Gadjé-racism. She has worked since March 2015, as an educational expert at the feminist Romnja archive Romaniphen, where she is responsible for the evaluation and production of didactic materials on the topic of Gadjé-racism, Romani identities and politics, as well as on feminist perspectives in Romani educational work.

Publisher’s Acknowledgements

First we would like to thank Miman. For sharing his story, his experiences and his personal struggle with us in the film which hopefully will encourage other young people to raise their voices and to fight for their visions. We would also like to thank *Humanity in Action* and the *Foundation Remembrance, Responsibility and Future* who have supported this project not only financially, but with their networks and know-how. Furthermore, we would like to thank everyone who has assisted, with their work, feedback and ideas, in the process of creating and completing this Study Guide, in particular the *Initiative Rromnja* and the Romani-feminist archive project *RomaniPhen*. Our biggest thanks however go to our author Hajdi Barz, who has worked so creatively, competently and passionately on this project.

The WINGS & ROOTS Team

Author’s Acknowledgement

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Hajdi Barz

CLASSIFICATION

Potential applicability in subjects:	Social studies, ethics, religious studies, political education, history, German, art
Possible grade levels and/or recommended target groups:	Grade 9 and up, youth from the age of 14
Competences to be gained:	personal competence in the dismantling of prejudice, knowledge on the history and lived reality of Roma and Sinti in Germany, methodological competence through the development of strategic action and problem-solving skills

MODULE I: CITIZENSHIP AND BELONGING

In the first video, Miman is followed through the complicated process of applying for citizenship. Here students learn of the conditions that he must fulfill in order to become a German citizen and the rights to which he would thus be entitled. At the end of the video, however, he decides against adopting German citizenship. This module therefore sets out to examine the question of why people strive for German citizenship and why they might choose to decline it. The introductory exercise deals with the rights and prerequisites pertaining to citizenship. The first supplementary exercise thematizes everyday racism, the lived reality of people of color, and the obstacles to identification as German by means of the song “Fremd im eigenen Land” by Advanced Chemistry. The remaining three supplementary exercises venture into the utopian and the mutable, in order to develop alternative understandings of belonging. All these optional exercises center on an engagement with the themes of citizenship and belonging/not belonging.

Learning objectives

Fundamental objectives:

- Students are made aware of the existence of rights exclusive to Germans (or state citizens), or “German rights”, as well as human rights, and the unequal treatment that results.
- They are introduced to Article 2, Paragraph 1 of the German Basic Law, which could offer a means of challenging the notion of rights exclusive to Germans.
- They will be able to understand and discuss the relevance of voting rights.
- They will be sensitized to the emotional and structural consequences confronted by those for whom belonging is denied.
- They will be made aware of their own perceptions and ways of thinking about the topic of belonging and exclusion and will reflect upon these against the background of their newly acquired knowledge.

Additional objectives:

- Students will be able to name and analyze the obstacles to obtaining citizenship and to gaining a sense of belonging.
- They will be able to explain the process of obtaining German citizenship.
- They will be able to explain the term →**racial profiling**.
- They will understand that “guest workers” in Germany were compelled to work hard, but have been to the present structurally denied the possibility of recognition or of feeling as if they belong.

Analysis

The first module concerns itself initially with explaining the rights and conditions that pertain to the process of obtaining German citizenship. In classes where students possess diverse legal statuses, educators can draw on the knowledge and personal experience of their students. Video 1 begins by offering a perspective on the complicated process of applying for citizenship. Below are listed the prerequisite conditions applicable to Miman's attempt to obtain citizenship:

Miman can become a German citizen because:

- He is in possession of an indefinite residence visa at the time of obtaining citizenship.
- He can demonstrate a continuous eight-year period of legal residence in Germany.
- He pays a fee of €191.00. (In 2015, this fee was increased to €225.00, to which must be added approximately €100.00 for language tests, in some cases €25.00 for a citizenship test. Additionally, translations are expensive, and the forfeit of one's previous citizenship can also carry a fee.
- He forfeited his Macedonian citizenship (law against having two passports).
- He can demonstrate that, with a monthly income of at least €399.00 plus rent, he is able to support himself and is not reliant upon social assistance or unemployment benefits.
- He can demonstrate that he passed a citizenship test or can produce a German secondary school diploma as an equivalent.
- He can demonstrate sufficient proficiency in German and/or a German secondary school diploma.
- He has not been convicted of a crime.
- He pledges to uphold Germany's Basic Law.

Miman also initially says that he is striving for citizenship because certain rights are tied to it, such as, for example, the right to vote. Here it might be interesting to outline for students the **distinction between human rights and German rights**, which is inscribed in the German Basic Law. While human rights refers to all rights to which all people are entitled, there are also certain basic laws in Germany, such as that establishing the freedom to exercise a trade or profession, which apply exclusively to German citizens, or citizens of the EU who are granted an equivalent legal status. Should one's freedom to work nonetheless be challenged, one's right to freely develop, also enshrined in the Basic Law (Article 2, Paragraph 1) can be invoked in its defense. Here, the difference between the granting of citizenship based on the principle of place of birth (*jus soli*) versus the principle of descent (*jus sanguinis*) can be explained, and comparisons between countries made. Until the reform of its Citizenship Law in 2000, Germany applied the exclusively principle of descent, by which someone would be granted German citizenship only if one of their parents was German. With the 2000 reform, children of non-Germans born in Germany could for the first time, under certain conditions, also obtain German citizenship. This distinction, and the historical developments

underlying it, are well explained in the article cited below, published by the Federal Agency for Civic Education (see the suggestions for further reading).

The issues covered in the supplementary exercises for this module, such as the history of “guest workers” in Germany, →**racial profiling**, and everyday racism, will be explained in the corresponding information sheet or in the glossary.

The following timeline entries on the reimaginebelonging.org website can provide educators with an overview of the topics under discussion in this module.

- 1913: Reich and State Citizenship Law
- 1956-1968: Recruitment agreements in the FRG
- 1973: Recruitment Ban in West Germany
- 1999-2000: Amendment of the German Nationality Act

Further reading:

Storz, Henning, Wilmes, Bernhard: Die Reform des Staatsangehörigkeitsrechts und das neue Einbürgerungsrecht. In: *Grundlagendossier Migration*. Bundeszentrale für politische Bildung. 2007. <http://www.bpb.de/gesellschaft/migration/dossier-migration/56483/einbuengerung?p=0> (last accessed 13.11.2015)

Exercises

Introductory Exercise

Topics	Rights pertaining to and conditions for the granting of German citizenship, the role played by citizenship in belonging.
Methods	Film screening, discussion, and work with handouts
Group size	5-30 participants
Time	45-60 minutes
Equipment needed	<ul style="list-style-type: none">● Laptop with loudspeakers● Projector or smartboard● Table or flip chart
Materials	<ul style="list-style-type: none">● Video 1: <i>Citizenship and belonging</i>● Handout copy: <i>Rights and conditions in gaining citizenship</i>● Handout copy: <i>The Basic Law</i>● Information sheet: <i>Rights and conditions in gaining citizenship–filled out</i>● Handout copy: <i>Take Action! Solidarity must become practical</i> (can be distributed among students at the end of the module)

Preparation

In preparation for the exercise, the educator will set up the film screening with the equipment at hand and ask the students to sit and face the screen.

Execution

Part 1 of the video “Citizenship and belonging”

The educator begins the exercise by informing his or her students that they are about to watch a short excerpt from a documentary film, in which Miman stands as the central figure. He is Rom and was born in Düsseldorf. In the following clip, Miman is followed through the procedure for obtaining German citizenship. After the clip has been screened, the educator distributes the handout copy *Rights and Conditions in Gaining Citizenship* and asks the students to make notes, while watching the short video, on the rights and conditions that come to bear in the case of Miman’s citizenship application. The educator stops the video at 5:55.

After the group has watched the short video, the educator collects the rights and conditions compiled by the students and lists them on a whiteboard or flip-chart where they are visible to all,

adding where necessary any important missing information (see the information sheet “Rights and Conditions in Gaining Citizenship: Filled Out”).

The following questions can be used for reinforcement of and reflection upon the knowledge gained from this exercise.

Reinforcement and discussion questions

- What do you think is the purpose of the requirements for gaining citizenship?
- Do you know why Miman has to give up his passport?
- Why must he submit a proof of income?
- Why is he questioned about his places of residence?

The educator then distributes the handout copy *The Basic Law*. Students read the article together and then attempt to apply their newly acquired knowledge by answering the questions on the handout. They will learn here about Article 2, Paragraph 1 of Germany’s Basic Law as a means of challenging all other rights that are reserved exclusively for German citizens.

Optional: The difference between the principle of place of birth (jus soli) and the principle of descent (jus sanguinis)

The educator will sketch a table on the whiteboard and fill it out according to the distinction between *jus soli* and *jus sanguinis*, without labelling the two columns. The question “*Do any of you know how one gets a passport in another country?*” can be used in order to illustrate different principles contained in the completed table.

Part 2 of the video “Citizenship and belonging”

Before the second part of the video is screened, students are asked to consider how Miman’s life could have changed over the one and a half years that have elapsed. According to the group dynamic, this question can either be answered in a group session, with answers compiled on a whiteboard or flip-chart, or the students can be asked to think about it individually.

The students then view the second part of the video together, before reflecting briefly on their opening ideas about the course taken by Miman’s life. The educator then conducts a discussion on Miman’s decision to in fact decline German citizenship, which he describes as a personal act of protest. Here the personal importance or non-importance of citizenship for students can be thematized, and the privileges that may accompany a personal lack of importance can be made visible. To expand and gain an outlook, other, alternative forms of (institutional and non-institutional) belonging can be discussed at the end of this exercise. Here, the following questions can be used:

Reinforcement and discussion questions

- What did Miman do? Did any of you expect this?
- What reasons does he give for his decision? What is he protesting against?
- What does this decision mean to him? Can you understand his perspective?
- What does citizenship mean to you (in your everyday lives, for your sense of belonging)? What other forms of belonging do you know?
- If citizenship is of no particular importance to you, why do you think this is?

Optional supplementary exercise:

The educator can, to further the discussion or to set up a homework assignment, ask what Miman means when he says that “France wants to deport all the Bulgarians and Merkel wants to as well”. This scene was filmed in 2010; was Miman's prediction correct? Are Roma especially subject to deportation? The students can conduct internet research either in the computer lab or at home and evaluate this question. In the next hour students can study, for example, the various types of residence permits issued in Germany—such as discretionary permission or refugee status— and the rights and conditions associated with each.

Supplementary exercise: Another world, your bill

Method	Experimental game
Themes	Nationality law, residence law, developing alternative visions, personal protest, belonging
Group size	5-30 participants
Time	60-90 minutes
Equipment needed	<ul style="list-style-type: none"> • Classroom with group tables • Whiteboard/flipchart • Laptop, projector or smartboard (optional)
Materials	<ul style="list-style-type: none"> • Handout copy: <i>The basic law</i> • Video 1: <i>Citizenship and belonging</i> • Green and red moderation cards

Preparation

The room is prepared for work in small groups and, if applicable, for a film screening.

Execution

The discussion questions, which pertain to the second half of the film, should be posed first. If necessary, the last two minutes of the film can be repeated.

Discussion questions

Miman does not want a German passport. He says that this is his way to express his protest.

- How does Miman justify not applying for a passport?
- How can not wanting to become German be a form of protest?
- Can you think of other reasons why someone would not want German citizenship?

The educator should then pose the following question to the students: *“Imagine that you were a member of the German government; would you change the laws affecting citizenship?”* (Note: other countries may of course also be used as examples, according to the group; the educator must in this case discuss the nationality laws of the country in question at the beginning of the exercise.) Without yet beginning a discussion, the educator distributes the red and green moderation cards in preparation for a vote. Then, the educator asks the students which of them would relax the existing legislation—these students should hold up the green cards—and which of them would tighten existing laws—these should hold up the red cards. Finally, the educator asks the students to form small groups with others who voted as they did and to sit together. Within their groups, students are given 15 minutes to consider and formulate in writing a short piece of proposed legislation; they should be able to give reasons for their position.

The educator then concludes this phase of the exercise by calling upon each group to select one of its members to present their bill to the entire class. After all groups have presented their bills, the educator will again give the students a few minutes to consider/reconsider their positions. A second vote will then be held. Finally, the class should reconvene as a whole and students should reflect upon their individual decisions for or against a relaxation of nationality legislation.

Materials and handouts

Information sheet *Rights and conditions in gaining citizenship – filled out*

Task: While watching the video, take notes on the rights and conditions involved in Miman's citizenship application.

Rights <i>What could Miman be able to do with a German passport?</i>	Conditions <i>What does Miman have to do in order to be given a German passport?</i>
<ul style="list-style-type: none"> ● He can vote. ● He can show who he is; He sees himself as a German Rom. 	<ul style="list-style-type: none"> ● He must have biometric passport photos made. ● He must pay €191.00. ● He must provide information about his familial status. ● He must provide information on his places and periods of residence since birth. ● He must indicate whether he has served in the military. ● He must indicate whether he has served a criminal sentence. ● He must provide information on his level and type of education. ● He must provide information on his economic situation. ● He must produce a rental contract. ● He must provide bank account statements. ● He must indicate his ethnicity. ● He must copy his passport. ● He must produce a permanent employment contract. ● He must provide his school diploma or have successfully completed a citizenship test. ● He must renounce his Macedonian citizenship.

Additional points for the classroom

- He can enter many countries without needing to obtain a visa.
- If he were to commit a crime, he could not be deported.
- If members of his family live in other countries, they may join him in Germany.
- He can more easily receive social assistance, family assistance, and child subsidies.
- He can freely chose a place of work or residence not only in Germany, but in the entire EU.
- He can run for political office.
- He can enter the civil service as a teacher, judge, etc.
- He enjoys the protection of German embassies abroad.
- He is obliged to serve as a lay assessor or polling officer if called upon.
- With the freedom to exercise any trade or profession, he can more easily enter certain professions such as doctor or pharmacist.
- He will enjoy preferential status in the job market.
- He can more easily found an association.
- He must demonstrate an eight-year period of residence in Germany under a valid residence permit (excluding any period under a discretionary status).

Handout: *Rights and conditions in Gaining Citizenship*

→ → →

Rights and Conditions in Gaining Citizenship

Task: While watching the video, take notes on the rights and conditions involved in Miman's citizenship application.

Rights <i>What could Miman be able to do with a German passport?</i>	Conditions <i>What does Miman have to do in order to be given a German passport?</i>

For more on the film and initiative WINGS & ROOTS: www.reimaginebelonging.de

Handout *The Basic Law*

→ → →

Basic Law for the Federal Republic of Germany Art.2

(1) Every person shall have the right to free development of his personality insofar as he does not violate the rights of others or offend against the constitutional order or the moral law.

Basic Law for the Federal Republic of Germany Art.12

(1) All Germans shall have the right freely to choose their occupation or profession, their place of work and their place of training. The practice of an occupation or profession may be regulated by or pursuant to a law.

Task:

Is Article 2, Paragraph 1 of the Basic Law a right enjoyed by all or only by Germans? If a non-German citizen is denied the freedom to exercise a trade or profession or if this freedom is restricted, is there something they can do about this? Explain your observations.

For more on the film and initiative WINGS & ROOTS: www.reimaginebelonging.de

MODULE II: ROMANI REALITIES IN GERMANY

The second video begins by accompanying Miman's visit to school, where he describes to the students the situations of many of the groups of →**Roma and Sinti** with whom he works as a family assistant. He also talks about his own family history. Furthermore, he discusses his personal experiences with discrimination and racist speech, while analyzing the contradictions between the discrimination, on the one hand, and the pressure to integrate, on the other, which Roma and Sinti encounter in German society. This module therefore sets out by focussing on the diverse realities of Romani life in Germany, such as that of "guest workers" or refugee families, and in particular with racist designations and ascriptions and various forms of discrimination. After the introductory exercise, which deals with Romani realities using Miman's film alongside a video produced by *IniRromnja*, the optional supplementary exercises aim to sensitize students to the violence of speech while demonstrating the ways in which racist speech and actions can be countered and resisted. In one optional exercise, case studies help inspire students to act in solidarity with the victims of racism and develop their own strategies against everyday instances of racism; in another, a discrimination scale helps reveal to them the crosscutting, mutually reinforcing (intersectional) nature of various forms of discrimination. Miman's statement, that the Rom sits at the very bottom of the discrimination scale, will be deconstructed by means of an active metaphor, taking into account additional factors such as residency status and gender.

Learning objectives

Fundamental objectives:

- Students will be able to identify the term "*Zigeuner*" (German for "gypsy") as a derogatory label and racial slur.
- They will learn that activists from the Romani civil rights movement have fought against this term for decades.
- They will learn that this term is not to be used.

Case studies:

- Students will experiment with different strategies for countering racist speech.

Discrimination scale:

- Students will discuss the factors behind discrimination and develop empathy for Roma in various situations.

Additional objectives:

- Students will be able to explain to others, on the basis of historical facts, why racist labels are hurtful and their use is to be avoided.
- They will be familiar with, and can employ, good arguments against the use of racist terms.
- They are made aware of their own perceptions, experiences, and manners of thinking about the subjects of *racism* and *privilege* and can reflect upon these against the background of their newly acquired knowledge.

Case studies:

- Students will be familiar with various strategies and forms of intervention against racist speech and can employ these according to the situation.

Discrimination scale:

- They are made aware of the fact that racism and other forms of discrimination, such as sexism and homo/transphobia, intersect and, in different contexts, can reinforce or moderate one another.

Analysis

There are at least four legally distinct groups of Roma and Sinti in Germany. The Sinti people have lived in the German-speaking regions of Europe for approximately 600 years. Just like the Romani people, who followed about two centuries later, they are **→Germans by passport** and enjoy the protected status of a national minority. This means, for example, that their language is under special protection and that the bodies officially representing their interests are to be financed and protected by the state.

Alongside this group are the Roma and their children who, beginning in 1969, came to Germany as “guest workers”, above all from Yugoslavia. Contrary to what was initially hoped politically, most of them remained in Germany as so-called guests. In 1978 they were granted the ability to apply for permanent residence. Many of them were subsequently joined by their families. Miman’s family belongs to this category.

Those Roma who in recent years have migrated to Germany from Romania or Bulgaria have profited from the system of open borders within the EU. They have included both qualified as well as uneducated Roma. Scandals have repeatedly surfaced involving members of this group being victims of exorbitant rent or employers in arrears. There is furthermore another, small group made up of officially recognized refugees from the former Yugoslavia, from whom many have nonetheless already been deported. Only a few can legalize their status and remain permanently in Germany. Some are permitted to remain there at the discretion of the German government, which is not the same as an official right to reside, but rather constitutes a mere postponement of deportation. The majority of the new arrivals with refugee status are nonetheless fairly quickly deported on the basis of the legal construct of “**safe countries of origin**”, according to which Serbia, Macedonia, Kosovo, Montenegro, and Bosnia and Herzegovina are considered safe for Roma people, despite numerous reports by human rights organizations that contradict this claim. Many refugees from the former Balkan states are forced by this regulation to live in Germany without valid papers, and are therefore neither entitled to social benefits, nor able to use the healthcare system. The fear of deportation is often a major hurdle, deterring Roma from fighting for their rights. People from this group are reluctant to report incidents to the authorities, which in turn renders them vulnerable to exploitation on the job and housing market.

This reveals that the use of the terms *Roma and Sinti* represents a crude generalization. Not only do Roma differ in terms of their legal and economic status and life stories, but also in the dialect of

Romanes they speak. A wholly relevant differentiation, in which care is paid to the correct use of terminology, is thus worth applying the following section and beyond.

Racist outside labelling

The racial slur →“**Zigeuner**” (“**gypsy**”) is still used as an insult in German school yards. The term is rejected by the majority of →**Roma**, not only because it is a pejorative label associated with racist imagery, but also because it was specifically employed in the context of the persecution of the Romani people under National Socialism. During the →**Pharajmos** (also written as *Porajmos*), Roma held in concentration camps were marked with a “Z” followed by a number, which replaced their names. The violence and inhumanity suffered in this time are the reasons for the strict rejection of the term, as well as of its replacement with the term “Z-word”. At the first World Romani Congress, held in London on April 8, 1971, Romanes was established as an official language and an official Romani flag introduced; it was also resolved that all racist terms applied by outsiders, such as “*Zigeuner*” or “gypsy”, are to be rejected, and that Roma is the proper self-designation for the Romani people.

The following timeline entries on the reimaginebelonging.org website can also serve to assist educators in gaining an understanding of this topic:

- 1979: Sinti and Roma civil rights movement
- 2014: New regulations in asylum and citizenship law

Notice: The use of the racial slur under discussion should be judiciously avoided in the lesson. In order to refer to the topic at hand, the term can be used once, but thereafter the formulation *racist label for* →**Roma and Sinti** should be employed. The purpose is to respect the resolutions of the World Romani Congress and Romani civil rights organizations, and, more broadly, to avoid the airing of racial slurs in the classroom. This decision should be explained to the students. This means that the term should, if at all avoidable, not be employed or reproduced, neither in classroom visuals nor in supplementary texts. Furthermore, there should be no tolerance for any other racist and discriminatory language.

Exercises

Introductory exercise

Topics	Pejorative outside labelling, arguments against racist speech
Methods	Film screening, group discussion
Group size	5-30 participants

Time	90 minutes
Equipment needed	<ul style="list-style-type: none"> ● Laptop with loudspeakers ● Projector or smartboard ● Table or flip chart
Materials	<ul style="list-style-type: none"> ● Video 2: <i>Romani Realities in Germany</i> ● Handout copy: <i>Take action! for educators: Against racial slurs in school</i> (can be used at the end of the module and distributed to colleagues) ● Moderation cards and pens

Preparation

In preparation for the exercise, the educator will set up the film screening with the equipment at hand and ask the students to sit and face the screen. The educator will write the topics covered below on the whiteboard or on flip charts.

Execution

Students will each be assigned one of the following three topics, on which they should take notes individually during the film screening. In assigning topics, please ensure that roughly the same number of students are put to work on each.

1. The history and current situation of →**Roma and Sinti**
2. Miman's childhood, family, and work
3. Racism and discrimination

Students and educators will watch video 2 together. Afterwards, moderation cards and pens will be distributed and students given a short time to write down the key points pertaining to their assigned topic. Students are then asked to group these points into thematic clusters on the whiteboard or flip chart. A member from each of the three topic groups will then present their group's findings to the class. Here, students may ask questions and concepts, such as "discretionary residence" or "guest workers", can be clarified. The following questions can serve to initiate the discussion:

Discussion questions

- Do you know what it's like to have your name constantly mispronounced or misspelled? How does it feel? (This question can be asked in →**safer spaces**.)
- Which different groups of →**Roma and Sinti** have you learned about?
- Miman's father came to Germany from the former Yugoslavia in the 1970s, because Germany was recruiting labor in foreign countries. Do you know any other countries from which people were recruited?
- What does the word "guest" mean? What do you think of when you hear this word?

- Why do you think Miman didn't identify as a Rom in school? Why does he now, as the only member of his family to do so?
- How does Miman deal with the racist label applied to his people? Why does he reject it?
- Do you know from your own experience that one can use slurs and hurtful speech without giving it much thought? How does this feel? How should one react?

Supplementary exercise 1: Strategies against racist speech: case studies

Topics	Ascriptions by others, strategies against racist speech
Methods	case studies
Group size	9-30 participants in small groups of three people each.
Time	60-90 minutes
Equipment needed	<ul style="list-style-type: none"> • either a single large space, or, if possible, several smaller spaces to enable group work without disturbance.
Materials	<ul style="list-style-type: none"> • handout copy: <i>Case Studies</i>

Preparation

According to group size, the handout copy *Case Studies* should be printed in duplicate or triplicate and cut to length for each participant. While working in small groups, the participants can be allowed to work in separate spaces, so as not to disturb one another.

Execution

Students are asked to form themselves into small groups of at least three people each. Each group is assigned a case study, which the students should read through together. In every case study, situations are described which confront students with the racist designation that has been applied to Roma and Sinti, and call upon them to take a position. Of course, more than one group can work on the same case study. The groups should be given about 45 minutes to work on the case studies. Students are free to use their imaginations where specific information is not provided. According to the class' willingness, the solutions can also be performed in roleplay. Alternatively, the groups should compose dialogues. Perhaps a beeping sound could be suggested for every point at which the racist term appears.

The goal of this session is to apply various arguments put forward in the video *Reading from IniRromnja in Honor of Melanie Spittas*, and to develop and experiment with various strategies against slurs. In the discussion and review phase of this session, the differences between the various

solutions can be discussed, as well as the various positions and points of view (for example, →**Roma**, **Sinti**, →**People of Color**⁴, black and →**white** students) that can result in the pursuing of different strategies. Educators and students should discuss why interventions are important and whether there can be times when such interventions contravene the good intentions underlying them.⁵

Discussion questions

- Did you find it easy to intervene against the use of a racist term?
- Were there possible solutions that you rejected?
- Which factors made it more difficult to say something? (Ask about positions and hierarchies)
- Was doing nothing an option? What would that change for you?
- Have any questions arisen for you?

⁴ This term comes from the US civil rights and anti-racism movements and refers to a person who, on the basis of shared experiences of racism, can show solidarity with others outside of their community.

⁵ Thus, for example, an immediate intervention to defend a victim of racist violence can lead to a paternalistic dynamic, robbing them of the opportunity to strengthen themselves by intervening on their own behalf. In such an instance, the victim/perpetrator dichotomy would only be reinforced.

Materials and handouts

Case Studies

Case study 1

You and your friends have been a clique ever since you started school together. You're all sitting together in the back row. It's third period. Your history teacher explains that there are different national minorities, including the German Sinti and Roma. When it seems no one knows what he's talking about, he uses the racist label applied →**Roma and Sinti**. What do you do?

→ → →

Case study 2

You're out with your friends. A boy your age starts talking to one of your female friends. When she refuses to give him her phone number, he insults her with the racist term used against Roma and Sinti. What do you do?

→ → →

Case study 3

You tell your mother about the film that you saw in class today. She uses the racist term applied to Roma and Sinti before telling you that all →**Roma** she's ever met have been thieves, and that she finds it idiotic that such things as you've learned that day are taught in school. What can you do?

→ → →

Case study 4

A new home for asylum seekers is opened near your apartment. After only two days, someone has written "gypsies out" on the sidewalk in front of the building. No one seems too interested and after three weeks the graffiti is still there. What can you do?

→ → →

Case study 5

You're in the theater club at your school. A musical is being planned. A female student wants to perform Shakira's song *I'm a Gipsy*. She's already rehearsed. Nobody seems bothered. What do you do?

→ → →

Case study 6

You find a T-shirt online with "We kill the Gypsies. Gypsy-Hunters" written on it.⁶ You only wanted to buy a new pair of trousers. Normally this online shop is not associated with Nazis. What do you do?

⁶ This is an actual occurrence. See: Qristina Zavačková. *Hunter to Hunted*, 2015.
URL: <http://golden-zephyr.com/2015/09/23/hunter-to-hunted/> (last accessed: 29.02.2016).

MODULE III: HISTORY AND CONTINUITY OF DISCRIMINATION

In the third video Miman discusses the history of persecution, discrimination and prejudice against →**Roma and Sinti** as well as current instances of persecution and violence. This very comprehensive module focuses on the historical continuities in discrimination against Roma and Sinti up until the present. In the introductory exercise, students will compile and discuss a thematic cluster on the basis of the video. For the supplementary exercise, we suggest a jigsaw puzzle method, in which students work through various topics in small groups before sharing the knowledge they've acquired with their fellow students according to a puzzle principle. This allows the six major themes Miman touches on to be dealt with in a single module: *cliches* (nomadism and child abduction), *transgenerational traumatization*, *persecution before the Pharajmos*, *the Pharajmos*, *present-day persecution* (the construct of “safe states of origin”, racist attacks), and *self-organization*. The goal is to develop, through examining the history and present-day reality of discrimination against Roma and Sinti, a basic understanding of the origins and consequences of this discrimination. Analytical tools derived from →**critical whiteness studies** should provide students with the means of unveiling racist patterns of thought and action. This module can also be spread out over several weeks as an intensive project.

Learning objectives

Fundamental goals:

- The students can refer to the fact that →**Roma** in Europe have been colonized, persecuted, and murdered.
- They are familiar with the term →**Pharajmos**.
- They can recognize some of the effects of this persecution, both in the majority society as well as in the Community of →**Roma and Sinti**.
- They know that community-led organizations exist among Roma and Sinti.

Additional goals:

- They can explain the term →**Pharajmos**.
- They can explain and refute the stereotypes of nomadism and child abduction.
- They can provide specific information about the persecution of →**Roma** in Europa.
- They can understand and explain the concept of *transgenerational traumatization*, using biographical examples.
- They can explain the concept of continuity using an example of →**Gadjé-racism**.

Analysis

The topics covered here are so wide-ranging, that a close analysis would be beyond the scope of this study guide. What follows is a short overview of the six main topics covered in this module.

1. Cliches

For centuries →**Roma and Sinti** have been confronted with the cliches and stereotypes of nomadism and child abduction. The students will learn to grasp the history of such prejudices and, through a media analysis, how to render them visible and thus open to attack. The case of the blond girl “Maria” (in connection with child abduction) will reveal that, from the →**white** perspective, Roma are always imagined as dark, and are frequently and without justification suspected of having committed a crime. The stereotype of nomadism weighs to the present upon Romani families and implies the impossibility of belonging to the settled population, despite the fact that, worldwide, approximately 95% of all Roma are currently settled. Particularly in light of the centuries-long persecution, displacement, and structural discrimination to which Roma and Sinti have been subjected, the persistence of this stereotype is interesting.

2. Transgenerational traumatization

Transgenerational trauma appears in various →**communities**. For many, horrific historical events do not merely manifest themselves discursively, but also as a lived reality. The generation that survived the →**Pharajmos** has in many cases “passed on” their fears and particular view of their environment. Through contact with traumatized parents or grandparents who have been subjected to terrible experiences—and not only during the period of the Nazi regime—many members of →**Roma and Sinti** communities harbor a distrust of Gadjé or a pronounced fear of bureaucracies and government agencies.

3. Persecution before the Pharajmos

This thematic section should reveal both the long existence of Roma and Sinti in Europe as well as the global dimension of their persecution before the time of National Socialism. This persecution always took on different forms, but there were moments that connected them. Thus one can identify the various moments of segregation and →**assimilation**, as well as extermination or exploitation. In addition, churches, schools and governments can be named as actors.

4. Pharajmos

→**Pharajmos** (also written as *Porajmos*) means “the devouring” in the Romanes language. It is a term employed by several Romani groups to refer to the crimes committed against →**Roma** by the National Socialists. This thematic section deals very briefly with the chronology of persecution of →**Roma and Sinti** under the Nazi regime. The point is to render visible the structural violence to which Roma were subjected during the period of National Socialism, covering persecution by the police, (pseudo) scientific and racist categorization, and the system of concentration camps and mass killings spanning Europe. Furthermore, students should be able to name the effects and impacts of this persecution; in other words, they should be able to describe the scale of destruction brought about by the →**Pharajmos**. Thus, for example, entire dialects with their speakers were annihilated. Roma and Sinti also developed a fear of state authorities and bureaucracies, as these

were responsible for the murder of their family members. Educators are strongly encouraged to delve more deeply into this topic with the help of the literature recommendations provided.

5. Present-day persecution

Deportations and racist attacks remain a real problem in German society today. Through the legal construct of “safe states of origin” at the EU level, deportations of →**Roma** to regions that are for them unsafe has become a bureaucratic normality, in practice attacking the right to asylum by preventing review of individual cases. The right-wing terror currently aimed at refugees also specifically targets Roma. In directing their attention to the consequences of deportations and attacks, students will be able to show the dangerous situation these forms of persecution bring about. When considering what they can do, students will develop strategies for action, which they are welcome and encouraged to put into practice.

6. Self-organization

The topic of self-organization is completely underrepresented within the criminalizing and racist discourse surrounding →**Roma**. On this issue, strategies and opportunities for action, as well as the diversity of positions and topics will be discussed, with the primary aim of encouraging students to build contacts and gather more information. Further information is available on the websites of various groups and organizations.

Recommended literature:

For a general overview, we recommend the article “Antiziganismus – Entstehung und Entwicklung der wichtigsten Vorurteile“ by Wolfgang Wippermann.⁷ Further material is offered by the handbook by Marko Knudsen and its corresponding website.⁸

The following timeline entries on the [reimaginebelonging.de](http://www.reimaginebelonging.de) website can also assist educators in gaining an overview of the relevant topics:

- 1871-1918: Sinti and Roma in the Kaiserreich
- 1926-1929: Sinti and Roma in the Weimar Republic
- 1933-1945: Roma and Sinti under National Socialism
- 1956: No compensation for Roma and Sinti
- 1979: Self-organisation of Sinti and Roma
- 2014: Revision of asylum and nationality law⁹

⁷ Available online at: Wolfgang Wippermann. *Antiziganismus. Entstehung und Entwicklung der wichtigsten Vorurteile*, 1998. URL: <https://www.lpb-bw.de/publikationen/sinti/sinti8.htm> (last accessed: 29.02.2016).

⁸ Available online at: Marko Knudsen. *Romahistory*. URL: <http://www.romahistory.com/> (last accessed: 29.02.2016).

⁹ The timeline can be found on the website www.reimaginebelonging.org.

Exercises

Introductory exercise

Topics	persecution in Europe before the →Pharajmos, Pharajmos, present-day persecution, self-organization
Methods	film viewing and analysis, thematic cluster
Group size	5-30 participants
Time	15 minutes
Equipment needed	<ul style="list-style-type: none">● Laptop with speakers● Projector or smartboard● Whiteboard or wall news-sheet
Materials	<ul style="list-style-type: none">● Video 3: <i>History and Continuity of Discrimination</i>● Whiteboard or wall news-sheet● Several magnets or adhesive tape● Moderation cards in two colors – at least three per participant● Pens● Handout copy: <i>Take Action! Self-organization in your neighborhood</i> (can be distributed to the students at the end of the unit)

Preparation

The room is readied for a film screening. The moderation cards are prepared.

Execution

The educator distributes the moderation cards among the groups, ensuring that half the students get color one, and half color two. The fewer students there are, the more cards an individual student will be able to fill out. The educator explains to the students that all those with cards of the first color should take notes on the themes touched on in the video, with one theme written per card, large and legibly. The students with cards of the second color should take notes on spoken passages they find interesting or appealing. After the screening the students will then have the opportunity to fill out the rest of their cards. The film can also be shown again to ensure that no card is left blank. After the film is through, the students are told to form clusters on the board by adhering related themes adjacent to one another. Matching notes can be also be stacked under a magnet. Everyone can take

turns adhering his or her theme or quotation to the board, with the first group presenting themes and the second group following by presenting quotations.

During or after this phase of the exercise, the students can explain why they chose their respective themes or quotations. Any unanswered questions can also be resolved. The educator can provide support using the reinforcement and discussion questions below. In the end, a complete diagram has emerged on the board, which the educator can briefly summarize; it can be photographed or recorded in a notebook.

Optional: A third color can also be prepared for a third group, which can note down any open questions. These can then be collected in one place. Ideally, by the end of the module they are all answered.

Reinforcement and discussion questions

- What do the individual topics mean? How does Miman explain them?
- Which topics were you already aware of and what is new to you?
- Which quotation affected you the most and why?

The diagram can lead into and be used in the following supplementary exercises. It is also possible at the end of the module, that is, after completing supplementary exercises, to return to this diagram.

MODULE IV: VISIBILITY AND INVISIBILITY

In the fourth video, Miman is accompanied while visiting his family, which does not publicly identify as **→Roma**. He speaks with his sister about the reasons for this apparently voluntary invisibility and discusses his time in school, when he too did not openly identify as a Rom. It is also shown that he has had the Romani flag tattooed on his forearm. He is now of the opinion that more Roma should openly acknowledge their identity in order to improve the negative public image of Roma. This module is thus concerned with the two major sub-themes *elective invisibility (→Passing)*¹⁰ and *the invisible/obscured diversity of Romani realities*, which are each dealt with in one of the supplementary exercises. The first of these exercises focusses on Romani nationalism and its symbolism, and is particularly suitable for classes containing Romani youth, who often have never heard of the 1971 international Romani Congress; this piece of the theory and history of Romani resistance can serve to strengthen their identities as Roma. However, the module is also interesting when working with non-Roma students, facilitating discussion of demarcation and the concepts of (non-)nation and nationalism. The second supplementary exercise on the topic of **→passing** is both of interest for Roma, allowing them to reflect on the realities of their lives, as well as for other **→People of Color** who may also have experienced what it means to pass as **→white**. Many are likely to have felt a similar pressure to assimilate and can therefore empathize with the figures in the story *Passing Definition*. The focus here is on managing assimilation pressure and developing various strategies for living one's own identity.

Learning objectives

Fundamental:

- Students are familiar with the concept of **→passing** and can name some reasons for it.
- They understand why someone would “pass” and can explain it with empathy.
- They recognize the Romani flag.

Additional:

- Students can explain the concepts of **→assimilation**, **→colonization** and **→passing** and relate them to **→Roma and Sinti** and their history.
- They understand the similar forms of passing in various countries of Western Europe.
- They can explain the Romani flag, its origins and its meaning.

¹⁰ **→Passing** is an English term describing the act of allowing oneself to be read contrary to one's actual identity.

Analysis

(In)visibility

For Roma people, →**passing** has at many points in their history meant assuming an identity that has been ascribed to them, in order to guard themselves from persecution or to obtain privileges such as housing. Though already the case in the Middle Ages, but particularly following the forced or voluntary settlement of European Roma, it has become ever more important to be able to be seen as →**white**, in other words to “pass”. In German-speaking regions, this allowed Roma to work, join guilds, and assume a place in the society. Thus passing and →**assimilation** often go hand in hand. Wherever Roma people were persecuted, they were often only able to survive by presenting themselves as non-Roma. One product of this situation has been the extinction of some dialects of Romanes.

Today it is relatively easy for many →**Roma and Sinti** in Germany to pass as →**Gadji**. As a country receiving immigrants, Germany offers several identities that can be foregrounded in place of a Romani identity. Thus Miman’s sister describes in the video, with her back to the camera, that she personally would never acknowledge being a Romni, but prefers instead to introduce herself as Yugoslav or Macedonian. In light of the massive discrimination experienced by Roma when looking for housing, seeking employment, or dealing with government, her fear of potentially losing her job must be seen as realistic.¹¹

On the other hand, we hear Miman say he wishes Roma people were more visible. He also mentions the skewed depiction of squalor in the media that, alongside a lack of positive stories, has a negative effect on the environment in which Roma must live. It is however unclear whether increased visibility for individual actors could counter, on a societal level, outside prejudice and labelling. In this section, there is thus a tension between two options: fighting discrimination with visibility or simply avoiding discrimination by denying one’s origins.

The Romani flag

At the beginning of the video, the Roma wheel, which is also a part of the Romani flag, is briefly visible on Miman’s arm. This *chakra* is borrowed from the Indian flag and is meant to symbolize the origins of the →**Roma** in India. The flag was also chosen democratically at the famous 1971 London Congress.¹² It has been subject to numerous interpretations; although the 1971 flag is the most commonly used, the Romani flag appears in numerous variations and, unlike other flags, is dealt with very creatively. Only a few analyses on the topic of *Roma-Nationalism* are available. The speech (handout copy: *speech delivered by IniRromnja*) speaks of a state that does not yet possess territory

¹¹ Süddeutscher Verlag: *Studie dokumentiert erhebliche Vorbehalte gegen Sinti und Roma*, 2014.
URL: <http://www.sueddeutsche.de/politik/minderheiten-studie-studie-dokumentiert-erhebliche-vorbehalte-gegen-sinti-und-roma-1.2114422> (last accessed: 29.02.2016).

¹² See Analysis section in module 2.

and which stands for borderlessness. It can of course be questioned whether the interests of Roma would be better represented by their own state.

Exercises

Introductory exercises

Themes	visibility of cliches in the media, →passing , elective visibility, invisibility of success stories
Methods	Film viewing and discussion
Group size	5-30 participants
Time	20 minutes
Equipment needed	<ul style="list-style-type: none"> ● Laptop and projector or smartboard for the film screening ● Whiteboard or flipchart, if necessary
Materials	<ul style="list-style-type: none"> ● Video 4: <i>Visibility and Invisibility</i> ● Markers

Preparation

To prepare for the exercise, the educator should ready the film screening with the technical equipment at hand and ask the students to sit facing the screen.

Execution

The students watch video 4: *Visibility and Invisibility*. A round of questions following the screening will reinforce their understanding. Here the educator can draw up a table listing the pros and cons of “outing” oneself as a **→Roma**.

Reinforcement and discussion questions

- Which reasons does Miman’s sister give for not identifying openly as Romni?
- Which reasons does Miman give for saying out loud that he is Rom?
- Which advantages and disadvantages do their positions have?
- According to Miman, which **→Roma** are seen frequently in the media? Which Roma are hardly or never seen?

Supplementary exercise 1: Romani nationalism – visibility

Themes	Romani nationalism, borders, Roma Congress 1971
Methods	picture description, input, image and text analysis
Group size	5-30 participants
Time	45-60 minutes
Equipment needed	projector or overhead projector, if necessary
Materials	<ul style="list-style-type: none">● Handout copy: <i>O Styago le romengo</i>● Handout for the worksheet: <i>O Styago le romengo</i>● Handout copy: <i>Excerpt from the speech delivered by IniRromnja</i>

Preparation

The educator prints out the handout *O Styago le Romengo* for all students, in color, with various versions of the Romani flag; ideally the sheet can be printed as an overhead projection slide, or projected with a laptop onto the wall or a screen. Optionally, the handout *Excerpt from the speech delivered by IniRromnja* can also be printed out for all students.

Execution

The educator opens the discussion with the tattoo on Miman's arm, and asks if anyone already knows what it is and what it symbolizes. Then they distribute the handouts. Students are asked first to describe the images that they see. They are asked which flags they recognize, and, additionally what significance is behind them. The educator then delivers a short input about the Roma flags and explains their meaning. Optionally, they can also read the *Excerpt from the speech delivered by IniRromnja* on April 8 2014 from the handout, or can allow the students read it out themselves. The students should take notes on the meaning of the various flags.

Note: At no point should the students be called upon to talk about their own stories. The question of one's identity is very personal and does not need to be discussed in class. Furthermore, the "outing" of →**Roma** in class should be avoided at all costs. People who "pass" do so to protect themselves, and having their identities defined by others can often feel like an attack.

Possible discussion questions

- The Romani flag is one of few flags that is constantly being used in different forms. What does this mean philosophically?¹³
- Could you imagine this happening with other flags?
- The →**Roma** often refer to themselves scattered across the globe. How does this work? What is a people or nation without a land?¹⁴
- Miman had the wheel from the Romani flag tattooed on his arm. Do you think that this would change something in his daily life?

¹³ There are probably a many flags and analyses of them as there are Roma people. What they have in common is the representation of the earth with green and the sky with blue. The chakra is both a reference to the Indian origins of the Romani people as well as a symbol of the wanderings in their history. Because of this second meaning, some, such as Romani Rose from the *Central Council of German Sinti and Roma* do not recognize the 1971 flag.

¹⁴ Here, a good discussion can be moderated on the topics of borderlessness and multiethnic states.

Supplementary exercise 2: Passing – Invisibility

Themes	→ assimilation , → passing , tradition, Romanes, Romani identity
Methods	text analysis
Group size	5-30 participants
Time	45-60 minutes
Materials	<ul style="list-style-type: none">● handout <i>Passing-Definition</i>● copy of the glossary

Preparation

The educator copies a set of the handout *Passing-Definition* for the class and several copies of the glossary.

Execution

The educator distributes a set of the handout *Passing-Definition*. Students should answer the questions on the sheet. The answers will then be brought together and discussed as a group. For younger groups and groups in which the complexity of the text may present an obstacle to learning, it may be advisable to give only excerpts from the text, or to freely narrate the story so that the students will nonetheless be able to work on some of the questions.

Reinforcement and discussion questions from the handout

What does the author mean when she says “Our broken languages reflect our broken histories”?

- Baba Edita and Maami Babka have chosen two very different ways to deal with the experience of the →**Pharajmos**. Try to list some of the differences and similarities.
- The author uses many metaphors. Find three and try to analyze them. Compare your analyses in class.
- Miman’s sister talks about “existential fear” as the cause of her invisibility. You can read about several reasons for this in the text. Compare these with the reasons that were given in the video.
- Do you know what it feels like to be “in between”? Think about and describe a time when this feeling was strong. Perhaps you don’t know this feeling; how instead does it feel to you to belong?

Additional task from the worksheet:

Qristina Zavačková has her own blog (golden-zephyr.com). If you speak English well, try to find out something about her. Prepare a short presentation on her life and her work.

Take Action! Creative action against racism

The take-action section of this module is a suggested exercise that can also be turned into a longer-term project. The goal is to deepen and creatively apply the knowledge students have acquired. The causes and effects of **→passing** are to be more closely illuminated, and this can be done in the specific context of a school. The group should be divided according to the characteristics “experience of/with racism” and “no experience of/with racism”. Here it is not enough to simply state this to be or not be the case. Instead, the definition of **→critical whiteness** from the glossary should be used, and it reasoned that there are certain groups very likely to have experienced racism, whose identities have more often been questioned and who have a special knowledge in this area. Only members of these groups should be in a position to work on the effects of **→passing** and racism.¹⁵ The way in which the groups are divided should therefore be well explained. It is at the same time advisable to allow the students to choose to which group they want to belong. Thus, students with experiences of racism can also join those working on the topic of causes, while those working on effects can choose to invite interested **→white** students to join them. The questions below should thus be worked on in two groups. The students can decide themselves in which form they would like to present the results of their collaboration to the group, be it in the form of a poster, a website, a banner, a piece for dance or theater, as a song or rap, or with the spoken word. It is also possible to postpone the presentation of these results until the next session, or indeed to allow the students two to three weeks to work on their topics and presentations. The results could be recorded and published online, sent to with WINGS and ROOTS or presented at a school-wide event. An event specifically organized for this project would also be a possibility.

Causes

In a **→white** society, **→Roma** and other groups are made to deny their identities. What are the reasons for this? Collect what you have found thus far and look around you for more insights. Perhaps you will find a newspaper article or statistics which demonstrate how dangerous it can be for members of several groups to show themselves openly. Present your results in a form of your choice. Give your creativity free reign! Everything is possible, from a posters, spoken, rap/song, dance, theater, even a whole musical.

Effects

What does **→passing** do to one’s identity? Think about the example of Mami Baabka and consider which effects this disguising and conforming have on one’s own self-image. Think about actual examples from your own lives. Present your results in a form of your choice. Give your creativity free reign! Everything is possible, from a posters, spoken, rap/song, dance, theater, even a whole musical.

¹⁵ Here the concept of **→safer spaces** can be explained, meaning that people with experiences of/with racism meet in the absence of white people, in order to speak about their specific experiences. If this is not clear, a comparison can be made with the concept of safer spaces as applied to women.

Materials and handouts

→ → → →

Handout copy: O styago le romengo



Images: IniRromnja: Romnja Power // Image from film „With Wings and Roots“ // Maddish: The Jipseek Flag // Romani Flag // Tomás Rafa.

For more on the film and initiative WINGS & ROOTS: www.reimaginebelonging.de

Handout to accompany the worksheet O styago le romengo

Explanations of the flags (from left to right):

The first image is the group logo of the Initiative Rromnja, one of many self-organizations that combine a fist or similar empowering symbol with the colors of the internationally recognized flag.

The second image shows only the wheel from the Romani flag and is a screenshot of Miman's tattooed forearm.

The third image shows the original Romani flag from 1971. It has in common with other flags its representation of the earth (below) as green and the sky (above) as blue. The red chakra is both a reference to the Indian origins of the Romani people as well as a symbol of the wanderings in their history. Because of this second meaning, some, such as Romani Rose from the *Central Council of German Sinti and Roma* do not recognize this flag.

The fourth image shows a traditional Sikh flag. The *Nishan Sahib*, as this flag is known, is traditionally hung in front of a Gurdwaras, or place of prayer. According to its designer, this flag was made specifically for the sikh → **Roma**.

The final image shows flags that were part of an exhibition, in which a Czech artist designed a Romani flag for the Czech Republic. Sadly, this exhibition was attacked with paint and eventually banned.¹⁶

¹⁶ Tony Ozuna. *Artist fined for new Czech-roma flag proposal*, 2014.
URL: <http://www.praguepost.com/czech-news/34280-artist-fined-for-new-czech-roma-flag-proposals> (last accessed: 29.02.2016).

Handout copy *Excerpt from the IniRromnja speech*

→ → →

Excerpt from the speech delivered by *IniRromnja* at a demonstration on the international day of the Roma, April 8 2014, Berlin

“Under our flag, between the sky and the fields, something has moved. The red wheel stands for movement and strength. It stands for the path walked by our mothers and fathers, the path we will also tread. It stands for a nation that is not a nation, for people who still must fight to be seen as people. It is a statement against all flags, for our flag reveals the limits of flags: as infinite as the sky is, so finite is the fabric of banners. At the point where our symbol ends, so it begins to weave its way into all structures. So shall be our struggle for justice: longer as the horizon we can see, and wider as the ground which we have been given. *Opre Roma!*”¹⁷

¹⁷ “Roma arise!”

Handout copy: "Passing Definition"

→ → →

Passing definition

Blog entry by Qristina Zavačková, July 16th, 2015

I was raised to code switch admirably, to *play the part*, to step out of one world and into the next seamlessly. It wasn't a conscious decision on the part of my parents - it wasn't even their decision at all. Baba Edita prided herself on her *good English* and her ability to *pass*. She knew all the ladies on her morning walk into town and would ask after Mrs. Robinson's children, or Mrs. Williams' husband. There were lots of other, similarly passing Romani on her walk too - the Bucklands, Fowlers, and the Coopers down on Hope House Lane - and they would stop and chat about the weather or hundreds of other beautifully British banalities.

Maami Babka, on the other hand, was stoic in her refusal to be anything other than a *Gypsy*. According to academic, literary, and political rhetoric, a restless wander, sixth-finger, loafer, stroller, con-man, charlatan, conjurer, wanderlust, mendicant, floater, rover, prostitute, flunkey, vagrant, peripatetic, itinerant, vagabond, fugitive, listless, indolent, nomad. An unproductive, socially undesirable, non-being who belonged to the strange *spaces of abjection* and the *fourth world*.

She clung to tradition like I clung to her skirts as a child. She'd light her cigarette, cast her eyes at her feet, and shuffle down the street, a poor and lonely old hawker. She held tight to the chords of our language, fastening them about herself and stopping up her mouth with their roundness. I knew she could speak English, but she refused and made me do her asking.

Although we had no country to call our own, it became clear the older (and more educated) I became that my family and my people were *colonized*. We had become *subjects* that were *spoken for* and *spoken about*. Marginalized, ghettoized, stigmatized. Baba Edita chose to *become English* ... but, this idea of *assimilation* itself was already rotten and discriminatory. She was both subject and object, her crude *gadžikanipen* concealing the subtle violence inherent in the act of cultural suicide she had undertaken.

Maami Babka, on the other hand, chose to resist - a subaltern seamstress, sewing her children's mouths shut - uncompromising in her belief that *gadže* were no good for Roma and that we should have as little contact with them and their their colonial trappings as possible.

"*Pal amaro čirlatuno...*" she would mutter, back turned as though we were already traitors. Every breath was rooted in tradition, every step, every creak of her old bones.

Decades of colonialism and the Holocaust tore apart long established Romani communities smothering our language and culture beneath layers of White ash. Romani ideas of home and history slept, tight in the arms of our language; a language that they plucked, rotten from our lips.

Maami Babka hid her language in the hem of her skirts; kept her words, round and polished like pebbles in the palms of her hands. Oppressed and discriminated against for generations, her family were devastated during the Holocaust. For Maami, this became a delineation - the time before and

the time after; in between lay only silence. Hunted, murdered, raped, beaten, disenfranchised and displaced - what else did they have to hold on to but themselves?

For Baba Edita, the exact opposite was true - passing and assimilation became her safety. Spared from the ravages of World War II, her family needed to move silently, carefully beneath the turbulent waters of discrimination and hatred that were slaughtering their brothers and sisters throughout mainland Europe - so they gave themselves away. They handed over the round vowels and full-figures of their language, choking instead on the bitter tongue of their oppressors.

Now, we are left here - a generation of colonized, insecure, acculturated, marginalized in-betweeners who still listen rather than speak and try to pass for anything but ourselves. Our broken languages reflect our broken histories. Colonialism is still alive and well, building walls around the ghettos where we are forced to live and snatching our language from the mouths of our children.

We must not forget what we had - what our grandmother's carried in their skirts and in the weather-worn palms of their hands. As I grow older, I speak less and the few remaining blossoms of my language are coiled, dying in my throat. I'm left to wonder which half of my family walked the right path... as I sit in the middle, neither here nor there, a not-Romani Romani with pebbles in her palms and bitter words in her mouth.

This text was published with the kind permission of Qristina Zavačková.

Qristina Zavačková. Passing Definition. July 16th 2015.

URL: <http://golden-zephyr.com/2015/07/16/passing-definition/> (last accessed: 19.11.2015)

Questions

- What does the author mean when she says “Our broken languages reflect our broken histories”?
- Baba Edita and Maami Babka have chosen two very different ways to deal with the experience of the →**Pharajmos**. Try to list some of the differences and similarities.
- The author uses many metaphors. Find three and try to analyze them. Compare your analyses in class.
- Miman’s sister talks about “existential fear” as the cause of her invisibility. You can read about several reasons for this in the text. Compare these with the reasons that were given in the video.
- Do you know what it feels like to be “in between”? Think about and describe a time when this feeling was strong. Perhaps you don’t know this feeling; how instead does it feel to you to belong?

Additional task:

Qristina Zavačková has her own blog (golden-zephyr.com). If you speak English well, try to find out something about her. Prepare a short presentation on her life and her work.

For more on the film and initiative WINGS & ROOTS: www.reimaginebelonging.de

Glossary

→Assimilation

The act of adapting to the majority of the community to such a degree that the individual's own culture and language are given up in favor of the dominant society. This process often occurs because the individual is forced into it.

→Bohémiens

In Western Europe, Roma were designated as people originating from Bohemia (present-day Czech Republic) which is why in France they were also called Bohémiens. Based on a clichéd view of the Roma, culturally inclined people who enjoy a great degree of freedom or take many liberties in their lives are called Bohème.

→Colonization

A complex concept that historically denotes the process of great powers occupying foreign countries and to perceive them as now being their territory, as well as enslaving and arbitrarily killing people, taking their property, their dignity and tearing apart their families. With regard to the Roma, there has never been an occupation of territory, as they do not have any land of their own. Enslavement, forced labor and dehumanization have, however, occurred.

→Critical Whiteness

Whiteness is a form of existence characterized by privilege founded on racism. Through structural and individual discrimination people who are →white unnoticeably receive preferential treatment and are able to racially discriminate. The concept of Critical Whiteness originated in the American context of the African-American Civil Rights Movement and is an exonym. People who are campaigning against racism may now analyze and fight this structure. They are critical towards Whiteness.

→Gadje-

Non-Roma (perceived as being pejorative)

→Gadjé-Racism

An alternative term for the more prevalent antiziganism. This term puts into focus the acting instead of the imagined receiving group of anti-roma racism. As such, Gadjé-racism is racism that is inflicted on Roma by Gadjé.

→Gadžikanipen

In the Romani language, the way of life of Roma who have already assimilated (→Assimilation) to a great degree.

→Germans by passport

A person owning a German passport. The mere fact of owning a German passport does not mean that an individual will perceive himself or herself as “German”, which is why the term German by passport can be preferable.

→**Gitanos**

Spanish Roma.

→**Gypsy**

A racist exonym as well as a sub-group of the English Roma. When used as an autonym, it is capitalized. As an exonym it is written in lowercase.

→**Pharajmos (also spelled Porajmos)**

“The Devouring” in the Romani language. A concept used by many Romani groups to describe the Nazis’ crimes against Roma people.

→**Passing**

The process or act of assuming a different identity from one’s own. Women may pass as men, →**whites** as non-whites, or young people as old people, etc. This can happen deliberately or because a person does not fit a certain clichéd notion.

→**People of Color**

A concept expressing solidarity beyond one’s own racialized community. It offers an opportunity to identify for different people who are oppressed by racism. By showing solidarity with one another they fight hierarchizations and privileges of individual communities over others.

→**Racial Profiling**

The process of attributing a certain affiliation to a person, based on that person’s appearance as well as judging that affiliation. This occurs for example at stop-and-searches when only non-white looking people are searched, as they are the first suspects of criminal behavior.

→**Roma**

The internationally accepted autonym of all Romani groups. In 1971, Roma was chosen as an autonym. This, however, only pertains to the male plural form, whereas the female plural is Roma*; the asterisk represents all individuals who do not identify themselves as belonging to either sex.

→**Roma and Sinti**

The term that is mainly used by the Central Council of German Sinti and Roma. As not every country has a Sinti population, this is an autonym in German. When using this term, it is important to distinguish between Roma and Sinti as different groups; thus, there is no Sinti- and-Roma man or woman. The male singular is Rom or Sinto. The female singular is Romni or Sinteza (in German), the female plural is Romnja and Sintizza. The male plural form is Roma and Sinti.

→**Safer Space**

A space that offers an opportunity for exchange for an excluded group, due to the absence of a particular group that otherwise might oppress them. Thus, a room without men might be a Safer

Space where the oppression of women may be discussed. It follows that places that allow discussions on racist discrimination will therefore not have →**white** people or →**Gadjé** present.

→**white**

The term for a privilege founded on racism. White people profit from racism – whether by their own volition or not (cf. →Critical Whiteness).

→**Zigeuner (German term, equal to: Gypsy)**

Racist exonym for Roma that has been used for centuries. The origin of the term is uncertain, though its use has always been associated with notions of inferiority. This exonym is rejected by most Roma, not only because the term comes from without their own group and is associated with racist images, but also because it was used for the persecution of Roma during the Third Reich. In the →**Pharajmos** (also spelled Porajmos), Roma were marked with the letter “Z”, followed by a number, which replaced their names during their time in the concentration camp. In 1971, at the first international Romani Congress near London, several representatives of Romani self-organization bodies agreed upon the rejection of this exonym and the usage of their own term Roma to refer to themselves.

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