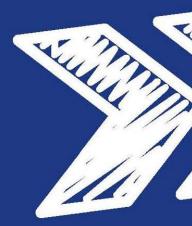
phiren amenca volunteer seminar on human rights education



october 26 - november 1, 2014 mulhouse/strasbourg, france

#roma #migration #human rights









#roma #migration #human rights Phiren Amenca Seminar on Human Rights Education

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Partner organizations:

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I. Introduction

Aims and objectives of the seminar

The seminar organized by Phiren Amenca, VISA L'Année Diaconale and the partner organizations of the Phiren Amenca Network of Roma and non-Roma volunteering organizations brought together 40 Roma and non-Roma youth leaders and youth activists from around Europe for five days in Strasbourg in France. The seminar enabled multipliers and youth activists to create a platform of exchange of experiences, practices and methods for young people and youth organizations how to address migration, antigypsyism and human rights issues in grassroots, national and international youth actions, and how to strengthen the awareness and mobilization of young people for these issues. The aim of the seminar was to share experiences between the participating organizations, to increase the knowledge and awareness of participants on migration, to reflect about the effects of migration on the human rights of young Roma, and to understand the challenges and potentials of youth work and non-formal education with young migrants. The seminar strengthened the efforts to build joint initiatives on grassroots level, as well as on international level towards recognizing and ensuring the human rights of young migrants, and to challenge antigypsyism and racism in Europe.

Programme and methodology

The methodology was based on an inclusive, empowering and participatory approach, taking the needs and interests of young Roma and non-Roma strongly into account, and building strong partnerships on all levels to transfer, disseminate and exploit successful practices within and outside the network in the Roma, educational, Human Rights and youth policy context. The work methodology focused non-formal education. Further the seminar used different working groups, sharing and discussions in the plenum, a role game, thematic workshops with experts, plenum sessions with stakeholders (and facilitators), an exchange of experiences with the representative of La Voix des Rroms, a Romani organisation from France, and an encounter with the responsible person of the ROMED Program of the Council of Europe, reflections and intercultural learning exercises. The following structure will give an overview of the sessions of the seminar:

Mapping and sharing

Roma History

• Using the method of a time line, to get an overview over Roma history, and using biographies of important Roma to get an insight into Roma culture;

Travelogue

- Sharing good and bad experiences concerning migration, personal narratives of movement. This session challenged the concepts of stereotypes and antigypsyism concentrating on stereotypes about Roma as migrants;
- Input lecture on the critical approach of the Movements of Romani Groups on academic level, e.g. reflecting on the use of terms like, traveller, nomads and diaspora;
- Reflection on personal intention: getting to know the individuals, their experience, motivation; raising the self-awareness;

Migration and Antigypsyism

LARP - Life action play on Human Rights, Migration and Antidiscrimination

• Evaluation of role game, discussion about the relevant lines of argumentation;

Human Rights

- Young people and human rights: reflection on the relevance, visibility and, implementation of human rights in Europe and their impact on young peoples' lives;
- Roma people and human rights: discussions on the situation of Roma from a human rights perspective and getting into different perspectives (role game);
- Methods used to perceive migration as a human right: Based on creative tools of non-formal education, the seminar taught, created and developed methods to promote active citizenship between Roma and non-Roma young people, putting their situations into a human rights frame, which will be documented in a small toolkit book after the seminar for all the participating organizations;

Political Level

Visit of the European Parliament of Europe;

• Meeting with representative of ROMED/Roma Unit in the Council of Europe. Discussion about the human rights situation of Roma in France and the measures of the European Union to improve the situation and to ensure human rights;

Activism

• In work groups exchange of activism and current realities to real action. Participants sharing their work in their local communities and organisations;

Voluntourism

• Role play on voluntourism, reflection on voluntary service considering Post-Colonialism and Critical Whiteness;

La Voix de Rroms

• Example of Roma Activism: A representative of the NGO La Voix the Rroms from France was sharing information about the current situation of Roma in France that led to a discussion about the human rights situation and political actions the NGO uses on national and European level.

How to respond

Follow-ups

• Presentation of Youth in Action program: In a presentation with practical examples of best practices of participants and facilitators, the Youth in Action program was presented (aims, priorities, actions), as well as the current discussion or plans of a future EU youth program (Erasmus+ program);

Future project market

• The participants presented their developed ideas, as well as other ongoing initiatives in their organizations and networks to encourage cooperation and joint actions. A key project that was developed is a program for the action days in the youth capital in Cluj, Romania in summer 2015.

Participants

The participants were Roma and non-Roma volunteers, volunteer candidates, former volunteers and youth leaders from Europe and North America. The age distribution was between 19 and 30 years. Most of them had experience working in Roma-related contexts, but for some of them this was the first occasion to reflect on the question of Roma, Migration and Human Rights.

Conclusions and outcomes

The seminar achieved the envisioned aims and objectives. Participants were able to increase their knowledge and awareness on migration, to reflect in a safe space about the effects of migration on the human rights of young Roma, and to understand the challenges and potentials of youth work and non-formal education with young migrants. In discussions and working groups, they could develop their critical thinking about dominant narratives on minorities and migrants and their own position in their communities and Europe. As a result of the work in the seminar, dialogue, networking and joint engagement of young Roma and non-Roma were strengthened through the development of initiatives which were to be implemented in follow-up initiatives and projects in 2015, partly supervised by Phiren Amenca.

The session developed new methods and approaches, which can be applied in other seminars, many of them based on life stories, interviews and other testimonies. Specifically, we want to point out a resource-based workshop on Roma history, the "travelogues" – on narratives, terminology on migration of Roma, followed by a mapping, LARP – a live action role play, and a role play on voluntourism and Critical Whiteness. Participants highlighted in their evaluation that they appreciated the trustful atmosphere, which enabled them to share personal experiences and the space for dialogue and exchange.

The Phiren Amenca team would like to thank its member organization VISA for the support hosting this seminar, Rimlishof for the positive atmosphere and the support related to logistics, and the seminar team for its creativity and commitment.



About Phiren Amenca - Principles

Volunteering & voluntary service

We believe that volunteering is a powerful tool of social change, as volunteers dedicate their time and energy to contribute to society. Based on national and international voluntary service programs, the Phiren Amenca network creates opportunities for young Roma and non-Roma to live and engage in local communities and projects for up to one year. Placement themes may include youth and sport activities, social inclusion, arts and culture, environment and human rights. In exchange for their engagement, the volunteers can benefit from an unforgettable life experience, intercultural learning, non-formal education, and new language skills.

Voluntary service organizations in the Phiren America network are European and North American non-profit bodies sending and/or hosting these young adults, and providing support such as mentoring, on-arrival, mid-term and pre-departure seminars, pocket money, room, board and insurance.

Non-formal education

The experience of voluntary service can both stimulate & challenge young people through meeting new cultures, languages, people and ideas. This opportunity can enable the volunteers to develop new skills and talents, discover new interests, and make new relationships. Phiren Amenca network wants to support and encourage volunteers in this learning experience through seminars on intercultural learning, conflict-management, Roma history and cultures, civil rights activism, as well as discrimination, mechanisms of exclusion, antigypsyism and extremist movements today.

Dialogue and engagement

We believe that we need an active dialogue and engagement in society to strengthen trust, mutual understanding and respect between Roma and non-Roma. Phiren Amenca volunteers share a passion to learn and engage for our common mission to challenge stereotypes and racism. Phiren Amenca encourages an open and safe community to share experiences in the dialogue among volunteers, hosting placements, local communities, and network members.

Challenging stereotypes and racism

Stereotypes and racism are the root causes of social exclusion and marginalization of Roma. As Roma and non-Roma we want to create equal opportunities for all young people in our societies, especially through giving equal access to voluntary service.

2. Toolkit: Collection of Methods

Roma History

by Vicente Rodriguez Fernandez

Themes: Basic introduction to Roma history through a living time line and identity by getting to know important dates and facts of Roma history and information of historical important characters and episodes in Roma history

Duration: 90-120 min **Number of people**:

Issue / Competences addressed:

Objectives:

- Sharing basic knowledge about Roma history and giving background for further work
- Fighting prejudices and misunderstandings
- Clarifying the role of the majority society in the historical exclusion of Roma
- Visibility and empowerment of Roma identity

Preparation of the activity:

- Cutting the timeline into pieces
- Printing the Biographies for the five groups

The activity step-by-step:

Step I	Roma history timeline	20 min
Step 2	Discover Roma biographies throughout history	45 min
Step 3	Debrief and evaluation	20min

Step 1: Roma History Timeline

We will create a living chronology of the Roma history. Every participant receives one piece of paper with a historical event. They have to position themselves in a living timeline. After that, they have to present their part of the history. If necessary, the facilitator has to correct it and explain and discuss the happenings. After that, a short video with an overview of the history could be screened (see: https://www.youtube.com/watch?v=Q6wSLfGBVGY).

Step 2: Discover Roma biographies throughout history

The second part of the workshop discusses five different biographies of important Roma characters or happenings. The participants have to be divided into five groups. Each group will analyse the material they will receive and prepare a presentation. The material consists of a biography connected to a historical episode of relevance in his context for each group:

- -Lole Montoya Flamenco History
- -Magneto Roma in Pop Culture
- -Rodney Smith Evangelical Roma Church
- -Yul Brynner XX Century Roma movement
- -Johann Trollman Roma Genocide during WWII

Step 3: Debrief and evaluation:

After the presentation the results are shared and discussed in the plenary. Afterwards the participants will discuss a series of questions in the plenary:

I What did you learn through these materials? What was new?

2 Why is it important for us? Why should it be taught?

3 What lessons can we learn? Why should be we aware?

Tips for facilitators:

The facilitator should refer to the process of how personal narratives and biographies of Roma can challenge the mainstream idea of history represented in media and thought in majority society. (See article: History and narratives about Roma in Europe. In: The European Boogie Man Complex – Challenging antigypsyism through non-formal education. An educational toolkit.)

Further information:

Council of Europe Factsheets about Roma history: http://www.coe.int/t/dg4/education/roma/histoculture_EN.asp

Source I: Roma History Timeline (as selected by Phiren Amenca)

- **AD 1001-1026.** Sindh and the Panjab in India are invaded around seventeen times by a mixed army of Turko-Persian Ghaznivid troops led by King Mahmud from Ghazni (present-day eastern Iran). Indian resistance, in form of the Rajput warriors, is fierce, but finally the Ancestors of Roma left India.
- AD 1000. Roma reach the Byzantine Empire (modern Greece and Turkey).
- **AD 1300.** Arrival of Roma in Europe, Romani groups begin to be enslaved in southeast Europe.
- 1385. The first recorded transaction of Roma slaves in Romania.
- 1425. Roma are recorded in Zaragoza, Spain.
- 1427. Hundreds of Roma arrive at the gates of Paris. The city sends them on to the town of Pontoise in less than a month.
- **1449.** Roma are driven out of the city of Frankfurt-am-Main.
- 1493. Roma are expelled from Milan.
- 1496-1498. The Reichstag (parliament) in Landau and Freiburg declares Roma traitors.
- 1498. Four Gypsies accompany Christopher Columbus on his third voyage to the New World.
- 1501. Roma are recorded in Russia.
- **1539.** Roma are prohibited by France from living in France. The punishment is banishment. A second offence results in corporal punishment.
- **1563.** The Council of Trent in Rome affirms that Roma cannot be priests.
- 1568. Pope Pius V orders the expulsion of all Roma from the domain of the Roman Catholic Church.
- 1685. Portugal deports Roma to Brasil, to speak Romani is a crime.
- 1721. Emperor Karl VI of the Austro-Hungarian Empire orders the extermination of Roma throughout his domain.
- **1749.** The year of the "Great Gypsy Round-up" in Spain. Gitanos are separated from "the bad and the good" through inquiries and witnesses reports. For the "bad," punishment is forced public works. Escapees are hanged. Motherless girls are sent to poor houses or into service for "honest" people. Older girls and wives of sentenced men with children under seven are "educated in Christian doctrine and the holy fear of God" and sent to factories as slaves.
- **1753-54.** Stephan Valyi, a Hungarian student at the University of Leyden discovers the *Panjabi* root of the Romani language from comparing 1,000 words spoken by three university students from Malabar to the Roma of Raab near his hometown.
- 1764-1827. János Bihari, Rom composer and bandleader, popularises "Hungarian dance" music.
- 1782. Joseph II of Hungary, son of Empress Maria Theresa, issues a 59-point edict reiterating his policy: schooling for children and compulsory attendance at religious services; Romani language, clothing and music are forbidden. In Hungary two hundred Roma are accused and charged with cannibalism.
- 1800. "Gypsy hunts" (Heidenjagden) are a common and popular sport in Germany.
- **1803.** Napolean Bonaparte prohibits residence of Roma in France. Children, women and the aged are sentenced to the poor house. Young men are given their choice of joining the navy or army. Adult men are sent to forced labour.
- **1816.** John Hoyland, a Quaker, writes the first serious book calling for better treatment for Gypsies in England. Several charitable projects follow; but many Gypsies are transported as criminals to Australia.
- 1837. George Borrow translates Saint Luke's Gospel into Romani.
- 1855. Gobineau publishes his book Essai sur l'inégalité des races humaines, which argues that human beings fall into higher and lower races, with the white "Aryan" race, and particularly the Nordic people, ranking at the top. This had particular impact upon German philosophical and political thinking. A decree issued in the Duchy of Baden warns the citizens that "in

recent times, Gypsies, especially from Alsace, have frequently been re-entering and travelling about with their families, purportedly to engage in trade but mostly for the purposes of begging or other illegal activities."

- **1856.** The *Slobuzenja*. Abolition of slavery in Romania; large-scale emigrations of Roma to Western Europe and America begin.
- 1864. Complete legal freedom for Roma in the united Balkan states is granted by Prince Ioan Alexandru Couza.
- 1880ies. Argentina forbids Roma entry into country.
- **1884.** Dr. Sonya Kavalevsky, a Roma woman, is appointed professor of mathematics at Stockholm University becoming the first female professor in Scandinavia.
- **1885.** Roma are excluded by United States immigration policy; many are returned to Europe.
- **1899.** An Information Agency, the *Central Office for Fighting the Gypsy Nuisance* (*Nachrichtendienst in Bezug auf die Zigeuner*), is established in Munich under the direction of Alfred Dillmann to collate reports on Roma movement throughout German lands, and a register of all Gypsies over the age of six is begun. This includes obtaining photographs, fingerprints and other genealogical data, and particularly information relating to "criminality." This leads to two initiatives: Dillmann's *Zigeuner-Buch* (1905), and the December 1911 conference. This agency does not officially close down until 1970.
- 1907. Django Reinhardt, famous jazz/blues guitarist, is born in Ouchie, Belgium.
- 1908. First Roma Evangelical Church in Bulgaria
- **1912.** The French government introduces the *carnet anthropométrique*, a document containing personal data, including photograph and fingerprints which all Roma are required to carry. This remains in effect until 1970.
- 1923. In Bulgaria, the Romani journal Istiqual (Future) commences publication.
- 1927. Steve Kaslov founds the Roma Red Dress Association in the United States; Kaslov meets with President Franklin Roosevelt for support of Romani rights.
- **1933.** The *Uniunea Generala a Romilor din Romania* (General Assembly of Roma in Romania) led by Gheorghe Nicolescu holds conference in Bucharest seeking to establish a library, hospital and university for Roma. Also proposed is the creation of a national holiday marking the end of Romani slavery.
- **1944.** Zigeunernacht, literally, Gypsy Night. On August 2, four thousand Roma are gassed and cremated in a single action at Auschwitz-Birkenau. In Slovakia, Roma join the fight of partisans in the Slovak National Uprising.
- **1963.** Stan Lee and Jack Kirby created Magneto, a Roma Survivors of the holocaust who have the power to control Metals and magnetism.
- **1971.** The First World Romani Congress is held in London with delegates from fourteen countries. An international Romani flag, anthem and motto are formally approved. The term *Rom* is adopted as a self-appellation
- 1998. In the United States, New Jersey Governor Christine Todd Whitman signs into law Assembly Bill 2654, repealing that state's anti-Roma law adopted in 1917. Governor Whitman's signature effectively rescinds the last anti-Roma law on the books of any American state.
- **2014**. TernYpe-International Roma Youth Network, organizes Dik I Na Bistar, an event of commemoration of the Roma genocide during WWII, more than 1000 young persons, Roma and Non-Roma visited Auschwitz.

Source 2: Biographies

1) The Roma Evangelical Movement and Rodney "Gipsy" Smith

The Roma Evangelical Movement is a Protestant movement active among Roma living in several countries that was founded in Western Europe in 1946 by the Missionary Clement Lecossec, and according to Roma themselves in Bulgaria in 1908. Currently, it has more than 600 churches just in France. The name of the major Roma denomination in France, is Vie et Lumiere. Every year around Paris there is a seminar where more than 5000 Roma pastors and ministers arrive in caravans to network and to establish relations between each other, as well as to share their realities.

The Roma Evangelical Movement is present in several continents throughout the world, including The Americas, Oceania, Africa and Europe.

Rodney "Gipsy" Smith (31 March 1860 – 4 August 1947) was a British Romani evangelist who conducted evangelistic campaigns in the United States and Great Britain for over 70 years.

Smith was born in a Romani bender tent in Epping Forest, six miles Northeast of London. Today the site is marked with a large, commemorative stone in the woods near Waterworks Corner, Woodford Green. Smith received no education, and his family made a living selling baskets, tin ware, and clothes pegs.

At the aged of 16, Smith's conversion came as a result of a combination of various factors; the witness of his father, hearing Ira Sankey sing and a visit to the home of John Bunyan in Bedford all contributed. He taught himself to read and write and began to practice preaching. He would sing hymns to the people he met and was known as "the singing gypsy boy."

He travelled extensively around the world on evangelistic crusades, drawing crowds numbering in the hundreds of thousands throughout his life. Busy as he was, he never grew tired of visiting Romani encampments whenever he could on both sides of the Atlantic. Gipsy never wrote a sermon out for preaching purposes. Smith wrote several books and could sing as well as he preached. Sometimes he would interrupt his sermon and burst into song. Several of these hymns he would sing were recorded by Columbia Records. Although he was a Methodist, ministers of all denominations loved him. It is said that he never had a meeting without conversions.

During World War I he ministered under the auspices of the Y.M.C.A.to the British troops in France, often visiting the front lines. As a result of this, King George VI made him a Member of the Order of the British Empire.

Stricken by a heart attack, he died on the Queen Mary on a cruise in America, age 87. It was estimated that this was his 45th crossing of the Atlantic. His funeral service and cremation were held 8 August 1947 in New York City. A memorial with a plaque was unveiled on 2 July 1949 at Mill Plain, Epping Forest, England, his birthplace. Rodney Smith said once:

"I didn't go through your colleges and seminaries. They wouldn't have me...but I have been to the feet of Jesus where the only true scholarship is learned."

2) The Roma genocide during WWII and Johann Trollmann

The Roma genocide during WWII or Romani Holocaust, also known as the *Porajmos* or *Samudaripen* ("Mass killing"), was the effort during World War II by the government of Nazi Germany and its allies to exterminate the Romani people of Europe. Under Adolf Hitler's rule, both Roma and Jews were defined by the Nuremberg laws as "enemies of the race-based state." These two groups (and many others) were targeted by similar policies and persecution, culminating in the near annihilation of both populations within Nazi-occupied countries.

The death toll of Romani in World War II was estimated from 5.00.000 to 1.500.000. West Germany in 1982 formally recognized that genocide had been committed against the Romani; Poland acknowledged the genocide in 2011.

Johann Wilhelm Trollmann (27 December 1907 - 9 February 1943) was a German Sinto boxer. Trollmann became famous in the late 1920s. On 9 June 1933, he fought for the German light-heavyweight title and although he clearly led by points over his opponent Adolf Witt, the fight was judged "no result". The audience rebelled, and the Nazi officials were forced to acknowledge Trollmann as the victor. Six days later, however, he was again stripped of the title. A new fight was scheduled for 21 July, with Gustav Eder as Trollmann's opponent. Trollmann was threatened that he had to change his "dancing" style or lose his license. Trollmann, of Sinti heritage, arrived the day of the match with his hair dyed blonde and his face whitened with flour, the caricature of an Aryan. He took the blows of his opponent as he was asked for five rounds before he collapsed.

The persecution of Sinti and Roma in Germany dramatically increased in the following years. Sterilization often preceded their internment in concentration camps, and Trollmann too underwent this operation. In 1939, he was drafted into the Wehrmacht, and fought on the Eastern front. He was wounded in 1941 and was returned to Germany as a result. The Gestapo arrested him in June 1942, and he was interned in Neuengamme concentration camp. He tried to keep a low profile, but the camp commandant had been a boxing official before the war and recognized Trollmann. He used Trollman as a trainer for his troops during the nights. The prisoners committee decided to act, as Trollman's health deteriorated. The former star was soon recognized and the prisoners organized a fight between him and Emil Cornelius, a former criminal and hated Kapo (a prisoner given privileges for taking on responsibilities in the camp, often a convict working for a reduced sentence or parole). Inevitably, Trollmann won. Cornelius soon sought revenge for his humiliation and forced Trollmann to work all day until he was exhausted, before attacking and killing him with a shovel. Trollmann was just 36 years old.

3) Flamenco and Lole Montoya

Flamenco o Cante Gitano is a form of Spanish Roma music and dance from the region of Andalusia in Southern Spain. It includes cante (singing), toque (guitar playing), baile (dance) and palmas (handclaps). Flamenco represents itself the life style of Roma people in Spain as well their historical struggle, many of their lyrics tell about the Slavery and the pain Roma people suffered in Spain over 600 years.

First mentioned in literature in 1774, the genre grew out of Romani music and dance with the influence of Jewish and North African diaspora in Spain. Flamenco is often associated with the kalos or gitanos (Romani people of Spain) and a great number of famous flamenco artists are of this ethnicity. Flamenco was first recorded in the late 18th century but the genre underwent a dramatic development in the late IXX century.

In the second part of the XX Camaron de la Isla was the greatest and most popular performer of the genre, usually singing and composing, Camaron represented the feelings, wishes and hopes of a whole Generation of Roma.

In recent years, flamenco has become popular all over the world and is taught in many countries. In Japan there are more flamenco academies than there are in Spain. On November 16, 2010 UNESCO declared flamenco one of the Masterpieces of the Oral and Intangible Heritage of Humanity. There is also a strong opposition to the recognition of the Roma element in the Flamenco. Spanish authorities and government denied the Roma element in Flamenco and few organizations lobby for their defence as a fundamental part of Spanish Roma History.

Lole Montoya Dolores Montoya Rodríguez (Sevilla, 1954), was member of the Spanish musical duo Lole y Manuel which composed and performed innovative flamenco music. Their groundbreaking album Nuevo Dia fused traditional Spanish flamenco with Arabic rhythms and styles. The music is recognized for the emotive, yet childlike voice of Lole Montoya and the operatic, flashy guitar of Manuel.

Lole Montoya became a symbol of Spanish transition and woman empowerment in the South of Spain during the early 70's and today her music is a reference for thousands of persons of different countries in the alternative artistic movement.

Their 1975 track, "Tu Mirá" ("your look") which features one of Montoya's most emotive vocal performances accompanied by a large choir and an epic organ (in addition to Manuel's guitar), is included on the soundtrack for Quentir Tarantino's Kill Bill: Volume 2.

4) The First World Romani Congress and Yul Brynner

The first World Romani Congress was organized in 1971 in Orpington near London, England, United Kingdom, funded in part by the World Council of Churches and the Government of India. It was attended by 23 representatives from nine nations (Czechoslovakia, Finland, Norway, France, Great Britain, Germany, Hungary, Ireland, Spain and Yugoslavia) and observers from Belgium, Canada, India and the United States. Five sub-commissions were created to examine social affairs, education, war crimes, language, and culture. At the congress, the green and blue flag from the 1933 conference of the General Association of the Gypsies of Romania, embellished with the red, sixteen-spoked chakra, was reaffirmed as the national emblem of the Roma people, and the song "Gelem, Gelem" was adopted as the Roma anthem. Usage of the word "Roma" (rather than variants of "gypsy") was also accepted by a majority of attendees; as a result, the International Gypsy Committee (founded in 1965) was renamed the Komiteto Lumniako Romano (International Rom Committee). Yul Brynner was there as public face of the event supporting with his presence the early Roma Movement.

Born in Vladivostok, on the distant Pacific rim of Russia, Yul Brynner was one of the most colorful figures of his acting generation. While his career took him to the most salubrious of locations across the world, he always stayed true to his Romani heritage.

Known primarily as an actor who performed alongside the likes of Marlon Brando and Steve McQueen and won an Academy Award for Best Actor in 1957, Brynner was also a talented singer who performed and recorded Russian Roma songs. Later in his life, the Russia-born star became more politically involved and took an active interest in supporting the Romani movement

It was on a visit to refugee camps in 1959 that Brynner was moved to take an active role in civil and human rights. He cowrote the book "Bring Forth the Children: A Journey to the Forgotten People of Europe and the Middle East" which contained numerous photographs he took and why he felt it imperative that children did not have to endure such conditions.

Following his first visit to a refugee camp, Brynner quickly accepted the position of special consultant to the United Nations High Commissioner for Refugees.

His work there was documented well in the aforementioned book, and following the inaugural World Romani Congress in England in 1971, the international movement gathered pace and Brynner felt a strong responsibility toward promoting Roma rights even after being diagnosed with lung cancer in 1983.

Before to die he recorded a commercial against smoking, creating conscience about the danger of Tobacco. He then looked directly into the camera for 30 seconds and said, "Now that I'm gone, I tell you: Don't smoke. Whatever you do, just don't smoke. If I could take back that smoking, we wouldn't be talking about any cancer. I'm convinced of that."

5) Roma people in Pop Culture and Magneto

Many fictional depictions of the Romani in literature and art present romanticized narratives of their supposed mystical powers of fortune telling, and their supposed irascible or passionate temper paired with an indomitable love of freedom and a habit of criminality. Critics of how Romani people have been portrayed in popular culture point out similarities to portrayals of Jewish people, with both groups stereotyped negatively as wandering, spreading disease, abducting children, and violating and murdering others. Romani people were portrayed in Victorian and modern British literature as having "sinister occult and criminal tendencies and as associated with "thievery and cunning,", and in English Renaissance and baroque theatre as incorporating "elements of outlandish charm and elements which depict [them] as the lowest of social outcasts," connected with "magic and charms," and "juggling and cozening. In opera, literature and music, throughout Europe, Romani women have been portrayed as provocative, sexually available, gaudy, exotic and mysterious. Hollywood and European movies, as well as popular music and other forms of pop culture, have promoted similar stereotypes

Magneto is a fictional Romani character that appears in American comic books published by Marvel Comics. Created in 1963 by Stan Lee and Jack Kirby, Magneto is the X-Men's first and most famous adversary. The character has made frequent appearances in X-Men books since their beginning, as well as in a number of television, movie, and videogame adaptations.

A powerful mutant with the ability to generate and control magnetic fields and metals, Magneto desired mutants to eventually dominate the human race as he viewed humans as an outdated species that no longer deserves its continual domination over the world. However, writers have since fleshed out his character and origin, revealing him to be a Roma Holocaust survivor whose actions are driven by the purpose of protecting the mutant race from suffering a similar fate.

When XX Century Fox decided to buy the rights for an eventual movie of X-Men they decided with the advice of Brian Singer (the director of the film) to deny his Roma background and turn him into a Jewish Holocaust survivor to make it more popular, a polemic decision for the Comic book fans which caused an strong controversy.

After the success of the first X-Men film, the comic books authors decided to do the same and even to change the birth name to a Jewish name, from Erik Lehnsherr to Max Eisenhardt, however their Wife and children remain Romanies, as the authors cannot change 40 years of the narrative totally.

In the 2011 Prequel of X-Men, First Class, the actor who portrayed Magneto, Michael Fassbender, made a major contribution to the script, introducing the mother of Magneto as Romani, portraying in her brief appearance in Auschwitz the symbol of Roma in the dead camps, an inverted brown triangle.

Travelogue I:

Testimonies and Personal Narratives of Movements Across the Ocean

By Esteban Acuña C.

Themes: Travel stories, Migration, movement

Duration: 90 min

Issue / Competences addressed:

- Reflect on the participant's own travel stories and experiences of movement. Describe and analyse how travel stories are put together and how they remain entangled in biographical narratives.
- Analyse how these stories help us understand the ways in which we remember, retell, analyse, label, experience and practice movement.
- The session served as an introduction to the possibility of seeing migration and other concepts in a different light.
- It allowed an approximation to trans-Atlantic movements of Romani people (as opposed to usual conceptions of Romani Groups as only European)

Objectives:

The session will introduce three stories of trans-Atlantic travel by Romani people. It will ask the participants to pay attention closely how we see stories of travel. That way the next session can bring some reflections and conceptualizations on migration, movement, and other terms that will be necessary for the rest of the seminar

The activity step-by-step:

Step I	Introduction	10min
Step 2	Case study	20 min
Step 3	Biographical approach	45 min
Step 4	Debrief and evaluation	20 min

Step 1: Questions to the participants

I. Introduction to the session: How did we get here to the seminar? Self-examination of our personal travel stories.

Step 2: Case study

"Case Study: A Family from Romania", presentation of sample case. Questions for discussion:

- How is it to spend part of your life trying to reach 'a better place' by moving across the Atlantic?
- Why do people embark in these travels?
- Which materialities and media are involved?
- Which consequences do they have for: bodies, families, groups, and lives?
- How do we define each type of travel/movement?
- Why do we focus/privilege some types over others?
- Are these stories uncommon? (What is a 'normal' life when it comes to movement?
- How do we get know the experience and practices of movement?

Step 3: Biographical approach

Close reading of three biographical excerpts of travel journeys of Romani groups. Analysis: In groups, participants go through each protagonist route and their travel story. Participants will create a poster displaying the movements of the stories' protagonists, socializing it with the group. The presentation of the chart to other seminar participants, which outlined important aspects of each story and the importance of history for population movements.

Step 4: Debrief and evaluation

Questions asked in the plenary:

How can we link the stories with what we have learned before?

Reflection: How do we get to know experiences and practices of movement?

Materials:

Space: A room(s) wide enough to fit all the participants.

Materials: Pen, paper, previously formatted pages for analysis, internet access, computer and

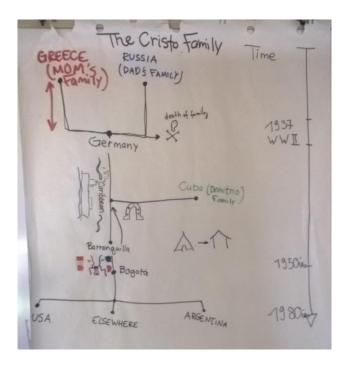
projector.

Prezi about Travelogue: https://prezi.com/3dxzcfpqjqrn/travelogue/

Sources:

The sources were personal testimonies of families, which were collected by Esteban Acuña in Colombia, Canada and Hungary in the context of his ongoing doctorate. On the next page, you find three testimonies to work with. For an elaboration and contextualization, which might be helpful in the preparation of the session, please check the author's text in the publication of the event Simpósio 27, Migraciones Romaníes hacia Europa Occidental: Enfoques Explicativos desde las Teorías de las Migraciones y su Aplicacion en la Ivestigación Etno-Antropóloga, VIII Congreso Migraciones Internacioales en España, Granda 16-18 Septiembre 2015, p. 56. In case of questions, you may contact the author through the Phiren Amenca office.

Other useful testimonies about the migration of Roma to Canada have been published by the Central European University: https://cps.ceu.edu/publications/books/roma-migration



1. The Cristo family, Colombian survivors of the Holocaust...

Tosa and I have known each other for more than six years, but it took us that much time to sit down and talk about his family's history. "The parents of my mom had arrived in Germany, leaving the [Greek] island of Corfú. [...] Then, mi mom was eight or nine years old and my father was five or six years old. [...] my mom [had] traveled with her parents to visit some [her] grandparents" "As time passed, two or three years later, the war started and my father's family was killed, I don't know if in a gas chamber or in those camps that Hitler built to kill all the people". "The kids were placed in a railway carriage [...]" "When they had to stop, they had to get off and they gave them a portion of bread or some bit of soup. They didn't give them anything else. [...] that way they endured cold, endured hunger, and they suffered a lot and cried. But they had a lot of panic too, much fear[...]

"They met other gypsies and they formed a big group and they managed to escape. But they weren't elders [...]" Among confusing memories he tells me how his father's cousins manage to get into a boat heading to the Caribbean; exactly when and how he does not know. Some of his father's 'cousins', he says, were not his immediate family, but Roma from other places. After several tribulations they land in the port of Barranquilla, where they found members of the Demetrio family: "[...] they arrived from Cuba. They settled down in Barranquilla and had installed business. [...] they spoke Spanish perfectly, while my father's group, Soviets, imagine with whom could they talk?" There they started a new life, learning language and ways from the newfound 'cubanos'. His brothers were born next and his father began an itinerant career as smith, boilermaker, welder, livestock trader, among other skills. Not wanting their children to experience such kind of suffering again, her mother kept her grief to herself, trying not to transmit that sadness to her children. Paradoxically, in the Americas, even though their dispersion goes from Argentina to the United States (not everyone stayed in Colombia in the years that followed), connections are still strong, and some of the members of the Ruso or Russaiko vitsa are now leading activists, pastors and businessmen.

2. Crossing the Ocean during the Cold War:

O. always greeted me in Spanish, with a smile. Ame sam Lovara Rom, he says proudly. "So my father got anyway the conscription. My mother died in the first bombing [...] by the allied forces. [...] so we have no choice, father don't want to leave us alone and to grow up as you say, orphans. Therefore we had to run, we went to Slovakia. [...] From Slovakia when the situation was heat up, we went anyway to Croatia, Yugoslavia. [...] When the situation was bad they went to Romania. From Romania, when it come the liberation from the Russian army they moved back to Hungary." Then came the after-war period: "We had to move [from] one road to the other [...] even one province to the other to make business. [...] Selling, buying horses and other kind of livestock [...]". "You have to do everything on your own, if not you die. [...] In my life, my time, I had no childhood. [...] a child has to use adult mentality in order to survive." Later, while working as a mechanic, the Hungarian Revolution brought the fears of fascism back. O. and his cousins crossed the Austrian border and jumped from one refugee camp to another until they reached the Netherlands.

There he learned English, while he worked in other factories, and prepared to embark in his first Trans-Atlantic voyage, from Rotterdam to Canada. After receiving 'landed immigrant status', given his application as a political refugee, O. was taken by train first to Calgary, but continued his travels always looking for a better job. After living in Montreal for 25 years, he decided to try his luck in the United States and even reached Mexico. "No more USA, forget it, it was anyway delusion of grandeur, dreaming". My conversations with other activists who knew him, told me about his role as a Roma intellectual in Montreal, given his educated background. O. is now a respected elder among the Hungarian Lovara in Toronto, renewed by the recent wave of asylum seekers that arrived from Central and Eastern Europe. His talent with languages and intellectual curiosity has not only helped new arrivals to find a place, but been a crucial part of the Canadian activist scene.

3. From Hungary to Canada: the beginning of the XXIst century

A. and his family all joined the conversation around the table. His life started in the late seventies in a small Hungarian village. His father's family used to peddle from market to market. Eight years later his mother claimed custody and he moved to the city. "[...] a world just opened up and I knew a lot of different things [...]". His mother worked in factories in socialist times, "she was the one that encouraged us, me and my brothers, that we need to learn, that we need to be educated." Still, even though his fondness of reading, school was not an easy place. "[...] I didn't know what is racism. My mother didn't want to tell me these things. I felt they didn't like me somehow, and I didn't know the reason [chuckle]". "Socialism ended when I was fourteen".

"I met my wife" he said later; "Junior happened", said her with a refreshing laugh. A. stepped out of school to be responsible, and joined the factories: "[...] it was always a short time. [...] I was sure at that time because I am a Roma [...] as soon as they had to fire somebody, I was the first." "[...] we had to move all the time.[...] We were always trying to find a better place to live, because most of the times we had these racist neighbors that just cannot stand Roma." A. later worked in retail and even in fast food chains. Finally he found a niche in the Roma self-government but "I had to stop working there because of serious attacks [...] it happened three times [...] my family was near, they saw everything." The situation became unbearable. After his brother left for Belgium, another attack happened, "[...] they just beat us, even my children". The family did not think twice, and followed him to Brussels. It took almost a day by car. Not being eligible for asylum inside the EU, several months later A. decided they will follow his brother, again, to Canada. After the long flight they were question by an immigration officer, "[...] I remembered him saying 'damn it, one more refugee family". A.'s fortune smiled later, he was able to get help from lawyers provided by Toronto's Roma Community Center, where he became an active member. A couple of months later, one of his messages greeted us on Facebook, "Our family was accepted on Humanitarian ground just this morning!"

Travelogue II:

"A Critical Approach to the Movements of Romani Groups"

By Esteban Acuña C.

Themes: Migration, movement, terminology

Duration: 90 min

Issue / Competences addressed:

The session is planned as a continuation of the Travelogue session. It will use the stories and materials product of that reflection, plus additional visual and digital images, to introduce important concepts that will serve the participants for the rest of the seminar.

Objectives:

- Think critically about how the movement of Romani groups is represented in daily life
- Use empirical material (provided in an earlier session) to discuss current terminology used to describe these movements.
- Introduce the participants to academic definitions and reflections on human movement (concretely: nomadism/sedentarism; migration; diaspora; displacement; mobilities.)

Preparation of the activity:

The session will be based on a collective plenary presentation of the terms and active discussion based on both a) empirical materials presented in the session before, b) media portrayals that will be shown to the auditory.

The activity step-by-step:

Step I	Romani movement in media	10 min
Step 2	Case study	20 min
Step 3	Gadje interest	20 min
Step 4	Reflection on definitions	20 min
Step 5	Debrief and evaluation	20 min

Step 1: Romani movement in media

Introduction of the session: Analysing the portrayal of Romani movement in two distinct online sources, media as reflection on current trends in thought

- I) http://magazine.good.is/articles/the-last-of-the-famous-international-nomads
- 2) http://www.euractiv.com/sections/roma-inclusion/roma-integration-through-social-housing-309066

To which degree are these statements true? Further information is mentioned in the Prezi.

Step 2: Case study

Display of pictures: the case of the Yancovich vitsa in Colombia.

Step 3: gadyé interest in Romani movements

Short historical grounding on gadyé interest in Romani movements. Agreeing on what terms mean and how have they been used: (in order) nomadism; migration; diaspora; displacement; mobilities.

A few examples:

- XVIIIth Century Habsburg Empire Assimilation programs: "turning, supposedly, wild, lawless, and uncivilized pagans into the desired good, productive, obedient and civilized Christians"
- 1930-1940's Racial Theories- Eugenics Holocaust
- 'resettlement' and 'anti-nomadism' programs in various communist regimes.
 References: Van Baar, H. (2011). The European Roma: Minority Representation, Memory and the Limits of Transnational Governmentality (PhD Thesis). Amsterdam: University of Amsterdam.
- Why the sudden interest from the 90's on?
 "an image in the western media [...] of western/northern immigration policy acting like a dam, blocking a great pent-up flow of would be migrants eager to flee from poverty to wealth." (Kovats, 2002)
 - "[...]two interrelated phenomena: the raising intolerance toward Roma all over Europe, and the fear for Roma westward mobility" (Sigona and Setter, 2010)

Step 4: Reflection on terms and definitions

Discussion: Which terms fit the stories revised? Which terms fit our story? Why not think outside of the box? (see source: Definition and discussion of terms).

Step 5: Debrief and evaluation

Create a critical atmosphere about ideas about migration and movement as concepts used in everyday life, policy making and academia.

Analyse the common tropes around the movements of Romani groups.

Materials:

Projector and computer with an internet connection A room big enough so participants can have a round table conversation Prezi of Critical Approach:

https://prezi.com/bigmnjf56nyv/a-critical-approach-to-the-movement-of-romani-groups/



Further information:

Side note on the current discourse about migration of Romani people: http://europeandcis.undp.org/blog/2014/01/14/roma-migration-an-option-of-last-resort/

Source I: Definitions and reflection of Terms

Nomadism

Why not nomadism? - A theory: The 'civilizatory project' must create 'others'

'Nomads' - the 'non-sedentary': traveling or 'wandering' by 'others' becomes frozen in time: 'traditional' and later... backward: 'primitive' (non-civilized)

It is taken as an (essential) part of being 'Gypsy', before the Romani movement (1970's-1980's) forced academia and later policy makers to rethink the use of the 'G' word...

Migration

Mobile economic practices and patterns + ethnic community formation. - Why put them together? What about migration?

First: A word to describe (seasonal) movements of animals and humans ... [Who is thought as a migrant? a traveller? an expatriate?]

Now, IOM: "The movement of a person or group of persons from one geographical unit to another across an administrative or political border, who wish to settle definitively or temporarily in a place other than their place of origin"

Is this definition enough to account for the stories of movement we have gone through? Our own stories?

Additional descriptions according to:

time: temporary/permanent

national borders: internal/external [immigrant/emigrant]

economic purpose: leisure/labor

agency: forced/voluntary distance: short/long

S. Castles (2002) - The need for a processual approach:

'migration is too diverse and multifaceted to be explained by a single theory'

'a collective process based on the needs and strategies of families and communities.'

Are there other options? What about other types of movement? Diaspora

IOM: "Communities of migrants settled permanently in countries other than where they were born, but aware of their country of origin and continuing to maintain links with their country of origin. A diaspora is defined as both a dispersion of people from their original homeland, and as the

community formed by such a people in other countries."

Lack of awareness: Where does the term come from?

Displacement

" [a] multifaceted 'package of losses' – of social networks and capital [...], of economic and material goods and power [...], of political and legal rights [...], of agency [...], and even of cultural moorings." (Lubkkemann, 2008: 455)

"both displacement and emplacement are seen as historical products, ever-unfinished projects" (Malkki 1995: 516-517)

Is displacement the same as migration?

Mobility(ies)

The 'mobility turn' or 'paradigm', later referred to as 'mobility studies', "emerged as a critique of the academic tendency to ignore either past or present histories of human movement and interconnection" (Glick Schiller and Salazar, 2013: 185)

Mobility(ies) as a concept allows to focus on experiences, practices and connections, including constructions of meaning around them. (Cresswell, 2006)

The privileged are 'mobile', the unprivileged 'migrants'

Thinking about all dimensions of human movement:

networks, connections, decisions, impositions, blockages, historicities, relations

Watch out for assumptions:

- 'Methodological nationalism'
- Why should national borders be our basic unit of thought?

'Sedentarism'

- Why is 'Sedentary' the 'normal' way of life- or - Why impose the sedentary/nomadic binary while moving is part of our daily lives?

(Classic) Diaspora:

(negative) forcible dispersion - Destruction of the First Temple (586BC) - "The exile of the Jews from their historic homeland and their dispersion throughout many lands" (Safran, 1991) (positive) "expansion through trade, military conquest and free migration and settlement" - The Greeks. (Cohen, 1995)

- I. Dispersion
- 2. A Collective Memory
- 3. non-Acceptance by host society
- 4. Ancestral Homeland as place of return

And Romani people(s)? [according to Safran, 1991]

"But their situation is not quite comparable to that of other diasporas [...] their homelessness is a characteristic of their nomadic culture and the result of their refusal to be sedentarized."

A Post-Modern Diaspora?!

"diasporicity" ["diasporic", etc] - quality of certain community building processes of being "transnational", "supralocal" and politicized; a different approach to belonging in opposition to "focused"/"localized" ethnicity. (Tölölyan, 1996)

"diaspora discourses represent experiences of displacement, of constructing homes away from home" in contexts of discrimination, exclusion and globalization... (Clifford, 1994)

"It does not so much describe the world as seek to remake it" (Brubaker, 2005) [!] - A Political Claim! "[...] a Romani intelligentsia that has recently began to adopt the language of diaspora to give voice to their people's claims" (Toninato, 2009)

"diasporic modalities" as "particular way[s] of conceiving 'the Gitanos, Gypsies/Roma' or `the Gitano/Gypsy/Roma people' [...] as a community as well as a distinctive pattern of sociopolitical relations" (Gay y Blasco, 2002)

[&]quot;The Gypsies are a truly dispersed and homeless people."

[&]quot; they have not not been asking themselves questions about "the Gypsy problem."

LARP Life Action Role Play

by Vicente Rodriguez Fernandez¹

Themes: role play about discrimination; The Case of the "Vegetarian Refugees"

Duration: one 3-hour session

Issue / Competences addressed:

This is a basic introduction to the topic of structural and systemic discrimination and is based on a Living Action Role Game: LARP. The methodology is especially useful to help the participants to understand the complexity of the processes that Roma and migrants face as part of an endangered community, and empathizes the risk of the single story and the common misunderstandings between two or more groups.

Objectives:

- To raise awareness on the incompetence of hierarchical structures, to denounce the lack of responses of the majority systems for the minorities.
- To create a common bond between the participants and empathy between different realities
 during the game that will help them to reflect on the current situation of Romani migrants
 and other minorities.
- To create a personal and visceral reaction in the participants.

Preparation of the activity:

Prepare an adequate setting and prepare the role cards for the participants.

The activity step-by-step:

Step I	Introduction to the LARP	15 min
Step 2	Distribution of the roles, preparation by participants	30 min
Step 3	Role Play	60 min
Step 4	Debriefing, evaluation	45 min

Step 1: Introduction

We will share first an introduction to the LARP. It is very important to focus on creating the right atmosphere and very clear rules, the Game Masters in this sense are essential, they need to be aware of the roles and different dynamics of the game and have previous experience on LARP, if possible.

All different methodologies are attached.

Step 2: Distribution of roles

After choosing the supporting roles and the Game Master, we will divide the group according to the needs of the participants. This LARP is usually good for 12 persons, so we can make a single game with 10-20 or several smaller groups, which is up to the organizers. They are also free to cut down

¹ LARPs exist since the 1970s. This one has been developed specifically for this seminar.

the storyline if needed or add any element. The LARP is an exercise of improvisation. After deciding the groups according categories, they will receive their characters.

Step 3: The Role Play

The supporting roles as the guards and the journalist are very important and they are the vehicle of a lot of the action during the game. The Game Master should use stickers and papers to bring information to the game.

Step 4: Debriefing, Evaluation

A debriefing shall allow the participants to leave their roles, to reflect about what happened, how they felt in their roles, interactions and positions during the game, as well as to allow a transfer of the game to reality.

Materials:

Flipchart, pencils, papers, etc,

Source I : Power Point / Information for participants

WHAT IS LARP?

LARP or Living Action Role Playing Game, is a exercise of improvisation that allows individuals to experiment with the limits of their person and reality.

LARP is a methodology we can use for build empathy and allow reflection on a certain topic.

RULES OF LARP

LARP is game, it is not allowed to attack, verbal or physically the other players. It is not allowed to touch the body of other players during the game except the arm if there is trust. If there is any problem the game should be stopped.

be stopped.

During LARP it is not allowed to get out of the role, in any moment, to pass information to other persons, to interfere with the narrative etc. In LARP people should behave as their roles.

WHO IS WHO?

The Game Master is the person who observes the game and establishes the rules, the Game Master is GOD, the Game Master can suggest, ask and stop the game, by a code symbol, crossing both arms. The Game Master does usually not play the game, since he_she knows the script.

The Players have a special role in the action, they should behave as their fictional identities, study them, talk like them.

WHAT TO DO?

As a Player you should interact with other players, to talk, to move, to improvise, never breaking the magic and being serious. You will have a series of objectives as well a history and background you should read and interiorize. Improvisation is the Key element. Once the game started if you have questions the Game Master will listen to you if you cross your arms as symbol.

Source 2: GAME INFO

Good morning dear citizens. Please read carefully and start to prepare your mind for adventure.

Welcome to KEPALESE country. Beautiful small place where society is diverse, colourful and exciting. There is Welcome to KEPALESE country. Beautiful small place where society is diverse, colourful and exciting. There is no other place like that. When you wake up in the morning, you can always be sure that it will be an interesting day. Endless philosophical conversations, schools full of active students, shops with food and all goods you need to live. We are in SEGURANCA, capitol city of Kepalese. Tuesday 28th of October 2014 is a big day in the history of this city. It will show how open Kepalese country is. PERFUGIUM Family crossed the border and was caught by soldiers. They did not have documents but on the other hand they look like nice and absolutely not like dangerous people. After an interview at the police station we all know that they needed to run away from TRAFORIA land because of being followers of KEPALISM. They are asking for permission to stay. Do we all need them? Is it good for Kepalese to have more people in here? Isn't it dangerous for the safety of our society? What's gonna be next. Very soon you will see what this beautiful autumn day will bring safety of our society? What's gonna be next... Very soon you will see what this beautiful autumn day will bring

GREETINGS: All citizens are obligated to say hello to others according to special traditional pattern:

Hello = SALVE! (means: Hello) Answer = SANUM CORPORE (means: helthy body)

BELIEVES: SEIN created us. We all eat meat because it has proteins. Vegetarians, Vegans... They cannot be part of our society, they make us weak. SEIN gave us clear information through nature - build your body, make is

as strong as possible and be a happy Kepalesian.

As we are eating meat, after death we will go to a heavenly farm full of tasty meat, good weather and peaceful nights. We, the Kepaliesians respect others and their point of view but if they are not Kepalesians we cannot say that they are on the highest level of humanity, as we are.

GAME MASTER INFO

- -If you want to interrupt the game, cross your arms and call the person softly to a private place to discuss the
- -You are free to write small notes to give to the characters to change the development of the history feel free, for example, you can improvise and give a note to the guards who will give the note to the person you want and affect their actions.
- -The game will be around one hour of duration, it depends of how you see the development, and you can make it longer or shorter, with not much variation.
- -At the beginning of the game you will call one per one the participants and in a private place tell them about their role and answer their questions.

 -Before starting, you will read the general info for the players, about the basics of the history and the religion and greetings in the fictional country.

 -There will be 7 members of the council, 3 Guards, 3 Refugees and one Journalist.

 -The members of the council will decide about the refugees, they have different interests and motivations.

 -The Guards will look over everything bring the refugees to the presence of the council and pass all relevant information, they will have a wider vision of the game and will share later their impressions.

- information, they will have a wider vision of the game and will share later their impressions.
- -The Refugees' objective will be to convince the council to gain citizenship and enter the country.
- -The Journalist should report what is happening, the decisions which are taken and report this to the different

GAME NOTES

you should introduce around this specific time.

10 MIN You bring a note to ask the council to decide to the topic, they should bring the refugees to the presence of the council, they will explain themselves, their history and background improvising, telling why they ask for asylum.

20 MIN You should make the council aware of the Danger of a Revolution

- 30 MIN You should make the council aware that the health of the refugees is a problem
- 35 MIN The Journalist advices there is the rumour about the mayor being vegetarian; the guards should tell everybody that there is a demonstration outside.
- 40 MIN One of the refugees dies because of the lack of human rights, you communicate this to the council, the refugees will be present again in the council to talk about their struggle.
- 50 MIN Vegetarians menace to take over the council and kill everybody, far right became stronger
- 60 MIN everybody dies, if nobody take care of the volunteers, you stop the game, the vegetarians took over the council, the refuges are free, bye, bye Kapalasians!

Source 3: Role Cards

You were born and lived in Seguranca. Your city means everything to you; being the mayor is your dream job. Your father was a teacher, your mother is member of one of the oldest families of Seguranca. You value order, family and Sein. Your main objective is to keep the general population happy and conserve your position at all costs. You think that immigrants are endangering the employment market of Seguranca. It makes perfect sense to you that they do not have citizenship. You always thought that religion is something, which limits the development of your city, yet you are still afraid to promote this idea openly. Should you find someone powerful to ally with, you will not hesitate to promote the idea of secularization.

Deputy of social affairs – member of council

Conservative Party
Your mother was a citizen of Trafforia, but fell in love with your father Géza, who is a die-hard Kepalese and was on missionary post in Trafforia. The government of Seguranca accepted your mother into the community as a gratitude towards Géza, yet you always felt that you are a kind of outsider here. Anyway, you want to show your people here that they can trust you, therefore you took the position in the city council. Your objective is to make the life of citizens easier by offering them wide social services and help the mayor in his work. However, your immigrant past is always coming back to you, you cannot forget your past. Secretly, you help the work of the communists, who are working for equality and general citizenship for everyone in Seguranca. You also feel very lonely lately, love is something which is missing from your life for a long time.

Frank Imperio

Deputy of Justice – member of council

Conservative Party

Early in your childhood, you had the revelation that your main talent is influencing other people. You always got what you wanted from mummy, your teacher, your boss. Now you are working as the right hand of the mayor, where there is only one rule: He is always right. He is competent and you trust him fully. Your job is to make sure everyone else thinks the same. You also have a special place in your heart for Imre Szórád, your colleague. You want to find out if he feels the same way.

Father Cibum
Religious advisor – member of council
"Eating meat should be compulsory over 14."
You are leader of the Kepalist community in Seguranca. Being a shepherd of a dedicated but often not too smart flock is a heavy burden for you. Fully aware of the importance of your work, you dedicate your life to Sein, all your decisions and acts are based on your faith. Your goal is to convert every single citizen to the state religion of Seguranca, and to make sure the leaders of this city remain true to the one faith. Also, do not forget about the importance of advising others regarding eating habits.

Member of council
Communist Party
Your parents were once a powerful trading family of Seguranca, but since the conservative government introduced so heavy taxes which they give to the church, your family business went bankrupt when you were still a child. Your father could still afford your education as a lawyer, only to find out that laws and constitution do not mean much to the omnipresent government and church. You became more and more radical and joined the communists; with a clever campaign you have managed to get into the council. Freedom of speech and religion means everything to you; you are less interested in the economical welfare of the people. You believe that freedom will lead to welfare at the end. You are openly vegetarian and despise everybody who worships Sein, the fake god created by the leaders of the state. Since many citizens support you as a council member, the police did not take you.....yet.

George Simul
Member of council
Communist Party
You were raised by a true proletarian family, your father was a worker in Segurance's coal mine, your mother raised 8 healthy children.
Your family was and is dirt poor, no matter how hard they work. You live in the barrack area of Seguranca, you know the problems of the working class well. They demand equal treatment, social security and unemployment benefits for those in the need. The conservative mayor denies these demands and declared that everyone has an opportunity to look after his_her own family. You know pretty well, that the time when people arise in revolution is coming, as you see how the children are suffering from the lack of food, heating and education in your area. You welcome multiculturality and internationalism, yet you despise the false faiths created by rich priests. You think that religion is used by the rich as a drug to silence the voice of the poor.

Alexa Dextra
Member of council
Together but not always Party
You say no. The conservatives made too many concessions to these bandits with their decadence. Your country – oh! Seguranca – was once powerful and pure. Your factories were producing more than the others, order and respect was the standard on the streets. Now! Every other man or women is allowed to settle in the country, eat our precious food. The mayor sometimes wears strange clothes, and you think that sometimes he looks at the other man in an inappropriate way. Order has to be restored, strangers should be evicted, church has to be strengthened to regain the old power of this country. You cannot believe how the communists can even be allowed to sit in the council. One of them is openly vegetarian, oh my Sein!

Mapping of Roma realities related to "migration"

by Vicente Rodriguez Fernandez

Themes: Migration, Stereotypes

Duration: 90 -120min **Number of people:** 20-30

Issue / Competences addressed:

This is a basic introduction to the topic of Roma reality and migration from a purely European perspective. We want to offer some basic facts as well valuables life histories to the participants, for that matter we will offer a series of testimonies of Roma migrants in modern Europe, focused of the daily struggle and on the phenomenon of xenophobia.

Objectives:

- To clarify some basics points about Roma migration reality
- To answer the questions of the participants
- To create empathy and build bridges between the human reality of Roma migrants and the participants own struggle.



Preparation of the activity:

Prepare a big EUROPEAN map

The activity step-by-step:

Step I	Testimonies	30 min
Step 2	Discussion	20min
Step 3	Sharing testimonies	30 min
Step 4	Debrief and evaluation	20 min

Step 1: Mapping Testimonies

Share 5 different short disturbing testimonies to 5 working groups; they will discuss and talk about them and prepare to represent them to the rest of participants, in parallel they will receive a sheet where they will choose a symbol and a title for the history they discuss, which will help them in the debate. After this, they will go to the plenary and locate the testimonies sheets on the map.

Step 2: Discussion

We will discuss then about several issues on the testimonies in the plenary as:

- I) What were the common problems this people talk about it? How do they define their struggle?
- 2) What do you think is the cause of their struggle?

Step 3: Sharing testimonies

Later on, we will call the groups to have a small break and to reflect on their own struggle, and the cases of racism and migration-related hate they suffered or know about it.

The last exercise will be to invite them to share with each other in the plenary their own testimony.

Tips for facilitators:

Sharing of personal stories requires a lot of attention and care of the facilitator as it can cause and bring up a lot of and strong emotions of participants that went through difficult experiences of racism and discrimination. Take care of creating a safe environment for the participants, and consider the group dynamic. A debriefing session can be useful after sharing the personal stories.

Materials:

Flipchart, pencils, papers, etc.

Further information:



Source I: Testimonies

Testimony I: CIPRIAN

In his aunt's garden in her village near BRAILA, ROMANIA Born in Romania, Migrant in Germany and Spain

"The situation is very bad. In school, I remember, if they knew that your family was poor, then you were lost. I went to

didn't know you they would judge you for sure.

Here, life is very difficult. We had a society of masons, we worked hard in the industry of building, but now everything is lost. We Roma we are not evil people, we are like everybody else, but that doesn't matter to anybody. We are all guilty of what happened, I know so many examples of racism, so many. God, in the Hospitals we need to wait, just because we are Roma. My sister, my small sister, she was healthy, but she received the wrong treatment for 4 months. The doctors were negligent because she was Roma, they committed a crime. Today she cannot talk, cannot move, half of her body is paralyzed, and that injustice was because they knew we were Roma. Like in every aspect of life, if you are Roma, you have

I lived in Spain, in Romania and in Germany, I moved because of job and they are all full of racism. In Germany, people were so racist, to obtain the papers to work I suffered all kinds of humiliation. They saw me as black, as I am, and as a migrant from Romania, and they screamed at me. I was kind, but I received insults. After two months, I applied again, but they asked me for different things each time. It is because I'm Roma. I want to follow the rules, to work properly, but in every place, there's racism.

Is it impossible to change things? Everything is for Gadjos, but nothing for us, nothing. Here all Roma went to the fields to

work. They gain less than 10 Euros per day if they are lucky; then they buy some food and start again. I'm 24 years old. Do you want to know what happens here? Look what happens. There was a neighbour of mine, a good friend of mine who was Gadjo. I helped him, he ate and slept every day at my house, we grew up together. He was like a brother for me, but he never saw me as equal. After many years, he came to my house and stole from me! Look what happens!

We helped so many people, our family helped so many Gadje. I remember one gadji woman suffered domestic violence, we

hosted her for 4 years, she and her child, we gave her everything she needed, she left my house with money and food. But look, if we ask for help to Gadje what they will give us? Nothing."

Testimony 2: ANNE-MARIE

Post-church coffee in a caravan, in 80-vehicle campsite; MARSEILLE, FRANCE Second generation in France.

"I am Rom. In fact my father is Rom migrated from Romania years ago, my mother is Sinti original of France, but I grew up with the Gens du Voyage. Today, my husband is an evangelical pastor; we preach the word of God everywhere we go. But now, there are things that I'm really not happy with. When we arrive somewhere, on a site like this, people are really very mean with us, very racist. They think that we haven't changed. But we send our kids to school; in fact, we have taken their mentality to a large degree, the mentality of the French. And we are very clean, but they think that we are always dirty, that we break everything.

The other day, we were on a mission and a man came to me. He said, YOU! You will pay! He even told this to the guard. I asked him, for what? Why will we pay? He said you'll see, you will pay, don't worry, you'll see. You're terrible, mean, I told him. But I thought, it's okay, Jesus will take care of him later [laughs].

But this man, he really made me furious. Today, in the era we live in now, there are still truly terrible people. This society, the society of these people, it's not a society we want to integrate into. They say, we give you land; but what land? They give us space next to danger, next to pollution, on the side of train tracks. We are like garbage to them, they put us in garbage. "I am Rom. In fact my father is Rom migrated from Romania years ago, my mother is Sinti original of France, but I grew up

The police says we need to leave, we need to move. They try to make us move. But I say, but look where we are! You've put us in the midst of spoiling waste. They tell us we are doing damage; but I say, what damage? We are living in waste, in garbage. When you have us in fields in the middle of danger — because it is dangerous for our children here, too much could happen to them, they could be run over by trucks! But you, do you look at the danger, the places you put us? Behind train tracks, in toxic waste. It's like he said earlier, the gentleman, they treat us like animals, like dogs. They don't give a shit about us. Even if we have work. Because today the gypsies of France, we all have work, we all have papers to work finally. Do you see? We pay our taxes, today. We do like — like them. But they, they don't believe it. They don't believe us. Even, at one point, the police came to make us leave a site; and they said leave, leave, this site is dangerous! But us, we couldn't believe them, because of how much they have lied to us. And finally, it was true that the danger was there, and they told me 'see? What did we tell you?' And I said 'sir, it is too bad, because we no longer trust you. You, you don't believe us, but we cannot believe you either. We don't believe you.' You see? Even if it's true, if they come to warn us of a real danger, we don't believe them; they have lied to us so, so much that we cannot."

Testimony 3: NOËL

Post-church coffee in a caravan, in 80-vehicle campsite; MARSEILLE, FRANCE Manouche, more than 500 years in France

"There is a very big problem here in France for the Gens du Voyage; for Gitans, Manouche, Roms. The big problem is that they put everyone in the same box. They put us all in the same lot, and today we are discriminated. We are a rejected people. And today, our children go to school. We go to work. We are even entrepreneurs. We're integrated a little, or at people. And today, our children go to school. We go to work. We are even entrepreneurs. We're integrated a little, or at least evolved. While keeping our own traditions, of course, especially of traveling — because we are a nomadic people. And the problem is that we have evolved and changed, from our side, but the Gadje don't see this as an evolution. Do you understand? We are always the same, for them. And as she said earlier, when they designate a field or a space for us, it is next to a treatment plant, next to a railroad. It is always next to a garbage dump. It is always on the spaces that are the least seen, and that cost the least money, the most rejected.

They need a place for us, so they put us there. But they don't think of the danger to our children. For a voyageur, it is our children that are our pride; our children are our richness. But today, if you look at the statistics, the information, you have the children that are one pride; our children are our richness. But today, if you look at the statistics, the information, you

children that are our pride; our children are our richness. But today, if you look at the statistics, the information, you realize that gadje, they abandon their children! Yesterday, they found that two gadje children were put in a house where they were living all alone! Little children! But for us, it is our pride, our richness. For our children, we always pay attention. And of course, we cannot change. You have to understand something. There are many peoples, nowadays. They have integrated into French society, but still they keep their culture, the customs of their society. They did not lose these. And for us, our culture is to travel. To be in the open air, to breathe. Can we not hold on to this?

Really, today we have become Christian, and the Lord has freed us. He has saved us from our sins, but not only from our sins. If before we were trapped, so to speak, cornered in by gadji society, today we are free because Jesus has made us free. So we are free. We want to be free, that is all. And now it is not a physical freedom, but we have been liberated at least spiritually. This wish for freedom is compething that gadie just don't seem to understand.

least spiritually. This wish for freedom is something that gadje just don't seem to understand.

The anger we feel — I have to tell the truth. Today, even though it is true that we are converted, we have changed, there is still some anger in our hearts, because it is unjust. It is unjust. We suffer a lot of things, nowadays. But, well, thanks to God, we are still here. And I will tell you the truth — on this earth, we will never have a place. What is our place? We have no country. Roma come from where, nowadays? We don't have a country, we don't have a country. I am telling the truth, here — other races, they all have a place, a country, but we don't. But I believe, today I have come close with God, and God says that our country, our resting place is in the sky. If we have no place on this earth, it will be in heaven."

Testimony 4: MIGUEL

In the city of Cavaillon, France, in a terrace having a coffee Born in Spain, migrated to France four years ago

"My case is pretty strong, because my situation was very good in Spain, but from one day to the next I found myself

came here, with my wife and sons."

"The problem is that in Spain there is racism, but in France there is even more racism. Here, you cannot tell anyone you are Roma, you must say you are Spanish, because the general perception of Roma is very negative. In this village, concretely, because there are a lot of Spanish migrants, the schools are full of Spaniards. So now, the teachers don't give any attention to these children, they treat them as something separate, isolated. You can really feel the disdain for all

"There are few Romanian Roma here, for example, but I imagine it is because of the greater prejudice they are suffering from the authorities. They are suffering so much persecution in France that they aren't able to go everywhere. Here in Cavaillon, you must never say that you are Roma, you must say that you are Spanish. And even if you say you are Spanish, you will have problems."
"I was lucky growing up, because my older brother were working, so I was very lucky to be able to study until I was 19 years old." Miguel told us. "That allowed me to have a stable job until now, which is not so usual."
"I want to say that sometimes, there is a situation when you're forced away from working in an office with a stable job, where you have money for your home and for yourself a respectable career. From this, to become a seasonal farmer

where you have money for your home and for yourself, a respectable career. From this, to become a seasonal farmer working in the fields, working as a sort of forced labor. If you think too much about it, you can start to have depression, to get very, very down. But thanks to God, this is one of the advantages I have, being Roma. Every time I start to think that my life is terrible, I think that I am Roma. And I am thinking that my ancestors passed through much worse situations; but we adapted, we survived. When the depression comes, I say to myself 'hey, I'm Roma, there's no reason to be afraid.' I am able to eat each day, my children are healthy, and that's all."

Testimony 5: ROMA IMAN

In the front room of his Roma mosque in DÜSSELDORF, GERMANY Born in Macedonia, migrated to Germany 14 years ago

"I am 54 years old. I've been living for 14 years in Germany now. We as Roma, we are Muslim, we have a good work, a good life now in Europe.

I want to say that we are not terrorists, because if we are terrorist the other Roma are terrorist too, because we are all equal. I learned since 6 years Islam, from my father. And not just my father, but from old times I listened the call of the Mosque and that was normal, daily for me. First, I learned in school at the mosque in Tetovo. After this, in '86 I was a soldier in the Yugoslavian army for one year in the military service. But before going to the army I finished my school and I

1990, I arrived to Germany through my family; and here we are today, drinking tea.

We are all one creation, one single blood. If a gadje needed a blood transfusion, Roma blood would work as well as any other. That's important to understand. We suffered for being a second class people; they did not understand that we are humans, just the language is different. But everyone has the right to study and to live his life freely, and it is not correct to make discrimination.

The Roma who came from the Balkans to Germany, they have lost something. They have lost their familiar context, their culture as Roma, the love of the family, the respect to the old people. The young people have lost this, and that's a very high price. They have food for their bodies, but not for their brains."

Testimony 6: VENUTTO

State-controlled camp for Roma in ROME, ITALY Born in Bosnia, Migrated to Italy during early Childhood 1-5 years

"The situation of Roma in Italy is full of anxiety, it's terrible. We still live in camps, we don't have no jobs, scholarization doesn't exist at all. And politicians are using Roma for their own business. In the moment of the elections, they promise everything you can imagine; they say, we will do this and that for Roma, but the reality is different. We live all our lives in these small houses, these cabins, like in a concentration camp. You can see, it looks like a concentration camp, but the price is 10 million euros! Can you imagine what you could build with this money? But they do not build anything useful; they use us and our struggle as a business. So on paper the camp is 10 million, but in reality these houses of plastic are very cheap, so where is the money?

l've been 20 years working as mediator, and this is what I know: nobody wants our children educated. If that happened they could lose their jobs. How many are they? 200, 300 gadje working on this topic? I'm talking about the Red Cross, they were working here for years, their job was to ensure the inclusion of the young people, school, jobs, etc. But in the end it was business, millions of euros here, millions of euros there. So that's the situation of Roma. If we stand together and unite we can combat for our people, but that will never happen, and you know why? Because they domesticate us, we get used to this life, so without Gadje we cannot do anything.

One case of discrimination? Oh God, there are so many. Every time I take my wife and my children for a trip, every time I go out of the camp, to the mall, people are looking at me as if I was the thief, the enemy, the menace. This is something exhausting. Here is a specific episode of racism I will remember for my whole life: When I was I7 years old I was walking through the street one afternoon, I was punk at that time in my way to dress. I saw some skinheads with dogs, huge dogs, so I moved to the other side of the street, and the police stopped me. I told them that I am Rom and that the other guys are skinheads; I was full of fear, so I was hoping the police would protect me. Instead the police took a piece of metal, an iron stick from the ground, and beat me for more than one hour. I was just 17 years old! I was scared of the skinheads and the police massacred me instead. After they almost killed me, they told me, go and run, run now! They wanted me to run so they take their guns out and pointed me, but they beat me so bad that I told them I would not run. If I ran I was sure they would shoot at me. So I left the place hardly walking, very slow, dragging my body. That was Italian police. That impacted me for the rest of my life, and all this racism has accumulated on me: no job, no nothing, structural racism. But that day they massacred me and destroyed my back with an iron stick because I wanted to denounce a group of skinheads. And today I know 90 per cent of Italian Gadje are racist. But why? I don't know, why we suffer that way? I'm living all my life in the camp, I was born in other country in other camp, and I will die here, and if I ask for an opportunity to work they

Voluntourism - Post-Colonialism and Critical Whiteness

by Astrid Oelpenich and Jonathan Mack

Themes: Volunteering, Mobility

Duration: 90 - 120min **Number of people:** 20-30 **Issue Competences addressed:**

This session relates to the addressed topics of migration and mobilities in the voluntary service context. It involves topics such as (post)colonialism and critical whiteness in order to stimulate a critical evaluation of power inequalities in voluntary service programs and of the role of the volunteers. After this session, we will plan follow-up initiatives some of which will relate to mobilities of and for young Roma and non-Roma.

Objectives:

- introducing the historical consequences of colonialism until today and its connection to migration and mobility
- raising awareness of power inequalities in VS contexts, affecting the participation of Roma and non-Roma people in voluntary service programs
- reflect the own position: whiteness and privilege
- reflect the personal position and role during voluntary service programs in the context of majority-minority power relations, e.g. regarding racism and antigypsyism
- raising a critical thinking to reflect the own behaviour, the traps of "solidarity" and structural failures of mainstream mobility/educational programs

The activity step-by-step:

Step I	introduction	5 min
Step 2	role play	30 min
Step 3	plenary: debriefing, post-colonialism, critical whiteness, privileges, voluntourism	40 min
Step 4	plenary: summary and relating to volunteering in Roma communities	15 min

Step 1: Introduce the topic of the session

Step 2: Role play on Volunteering

A group of ten volunteers goes outside and they get role cards (volunteers, employees of the German sending organization, employees of the Kenyan coordination office, teachers of the local school in Kenya, and representatives of the German Federal Ministry for Economic Cooperation and Development which finances the program) and the information on the setting (both attached). They have 15 minutes time to prepare the role-play, to find arguments for/against VS programs in the development context in order to strengthen the position of their role while the rest of the group does the energizer. Then the chairs are arranged with a panel and a public in front of them. The facilitator explains the situation of the round table discussion and asks each participant to present themselves and their position in the conflict. Then the round table discussion starts, if needed moderated by the facilitator. The panellists have up to 30 minutes moderated discussion to exchange the arguments and find if there is a compromise which satisfies all parties.

Alternative for more time:

Split participants in 3 groups. In each group, they get information on the role-play (attached) and separate into different subgroups who share one of the following roles (role cards attached): volunteers, employees of the German sending organization, employees of the Kenyan coordination office, teachers of the local school in Kenya, and representatives of the German Federal Ministry for Economic Cooperation and Development which finances the program. They get 20 minutes to find arguments for/against VS programs in the development context in order to strengthen the position of their role. Afterwards there is a 30 minutes moderated discussion to exchange the arguments and find if there is a compromise which satisfies all parties.

Step 3: Debrief and evaluation

Debriefing of 30 minutes in the plenary, analysing the discussion, arguments and bringing in information on post-colonialism, critical whiteness and privilege/power structures. Questions:

Was there a new aspect you learned about volunteering in the discussion?

Which argument caught your attention?

What do the critics mean when they argue with "the effects of colonialism"?

What are the dangers of white Western volunteers going to Africa?

What should be considered when organizing VS programs in a so-called development country? How can we take power inequalities into consideration?

After the debriefing, the facilitators summarize the results of the discussion and give a short overview on the relevance of colonial history, post colonialism, and critical whiteness in this context. After that, they draw a connection to the context of Roma, paternalism and volunteering in Roma communities.

Alternative for more time:

After this debriefing, we go back into the groups and discuss in what way the discussed aspects are important in the context of Roma, migration/mobility and voluntary services in Roma communities. Questions:

Do you see any connection between the role play situation and your own situation/voluntary service? Which ones?

How can you react when your boss at the school where you volunteer says something racist? How to not to betray your ideals without getting into a position of "I know better"?

How do you (re)act in this situation?

Do you think it is good to send non-Roma volunteers into Roma communities? Under which circumstances? Explain.

How can we create opportunities for mobility with equal access and partnership?

Step 4: Exchange about volunteering in Roma communities

Plenary discussion: summary and relating to volunteering in Roma communities

Tips for facilitators:

We were short on time; therefore we used the shorter version, which fit well in 90 minutes. It is important to be available for those who play a role in the role play for possible questions and advice. Facilitators should be aware that especially the independent activist and expert should be persons who have already basic knowledge about the topics. We recommend to prepare the end of the debriefing and think about how to connect the different topics, as well as how to apply them to the context of volunteering in Roma communities. The activity was evaluated positively by participants, especially the connection to their contexts. Maybe it is also possible to connect the topics earlier to give more time to also discuss this application among participants.

Ideas for follow-up actions:

There is no physical outcome to this activity. An idea for documentation could be to film part of the role play and discussion and create a short film about the topic. This or other awareness-raising materials could be made either as a follow-up after the seminar or as part of the program as the next activity to keep working on the topic.

Materials:

Role cards and setting Flipchart Markers Paper and pens

Further information:

http://ir.brandeis.edu/bitstream/handle/10192/25162/KassThesis2013.pdf?sequence=1

The #GlobalPOV Project: "Is Privilege Poverty?" With Clare TalwalkeThe #GlobalPOV Project: "Is Privilege Poverty?" With Clare Talwalker:

https://www.youtube.com/watch?v=IRCrvChWDsM&feature=youtu.be

General introduction to the topic: http://en.wikipedia.org/wiki/Volunteer_travel

A former volunteer's reflection: https://medium.com/culture-club/the-problem-with-little-white-girls-and-boys-b84d4011d17e

Publications in German:

Publications of BER e.V. http://ber-ev.de/infopool-publikationen

Publication on the experiences of volunteers in a development context:

http://www.weltwaerts.de/publikation-detail.html?id=84

Source 1: Role-play

SETTING

You attend the annual "Conference on volunteering and development aid" of the German Federal Ministry for Economic Cooperation and Development in which the new volunteering program "I contribute" will be opened. In the first day, a conflict between supporters and opponents of the program made it necessary to come together to a mediated discussion in order to not have the program fail before it starts. The discussion includes volunteers, employees of the German sending organization, employees of the Kenyan coordination office, teachers of the local school in Kenya, representatives of the German Federal Ministry for Economic Cooperation and Development which finances the program. They defend different approaches towards the topic. The discussion is a space to exchange arguments and see if there is a compromise, which includes all positions and interests.

ROLE CARDS

Volunteers

You have just finished school and are selected to be a volunteer in a local school in Kenya. You are excited to help the local population by teaching English to the children and supporting the afternoon school program. You think volunteering is a great experience and support the program.

Employees of the German sending organization

You have a good contact to colleagues in Kenya and together you have prepared the program for an entire year already. You defend mostly the interests of the volunteers and argue with the great learning experience and the positive impact of intercultural exchange on all participating parties.

Employee of the Kenyan coordination office

You are torn between understanding your colleagues from the host project, wanting to keep your job, which is financed by the German ministry and the belief in the positive aspects of an exchange. Therefore, you argue mainly for the implementation of the program but try to find ways to ensure the volunteers really contribute to the situation at the school and have some practical ideas how you can ensure this.

Teacher of the local school in Kenya

You are against hosting volunteers at your school. Volunteers are too young and not skilled; they do more harm than good in your opinion. You made the experience before that volunteers arrive and think they know everything better than the teachers and try to impose their ideas without learning about the local context. Instead, you ask the ministry to directly invest the money in the education of local experts and giving scholarships to Kenyan students.

Representative of the German Federal Ministry for Economic Cooperation and Development

The new voluntary service program "I contribute" is one of the main new prestige projects of the ministry. Therefore, you strongly argue for its implementation. Still, you are open to consider changing certain strategies in its implementation in order to reach the best impact on the local community in Kenya. After all, the program aims at development!

Independent activist and expert

You are very critical towards the new program, because you fear it does not consider historical power inequalities. You remind the participants of the discussion not to reinforce colonial patterns and power inequalities. You propose concreate ideas how a Critical Whiteness perspective and other concreate measures can contribute to creating a program from which all sides can benefit.

3. Roma Activism and Initiatives

Workshops on Activism

Five working groups were formed to work on topics related to activism. After that, the working groups shared their experiences on the topics and presented their ideas on posters, through performances and in discussions.

1) Romani Resistance (Holocaust, history, recognition)

According to this group, the Roma resistance work is important to overcome fear and silence. Sharing experiences is one way to do so and to be proud of how Roma people survived the Holocaust. History is a powerful tool to raise awareness of the reality and lead the masses to solidarity.



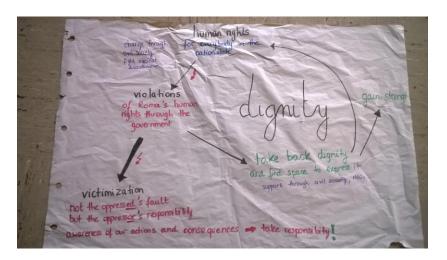
2) Activism and Grassroots, Self-Organisation

This group wanted to show that activists have to work on the local level with the existing network within Roma communities. If there is a lack of communication and listening to Roma then effectiveness is lost in the field. The impact of activist work relies heavily on the local aspect as this is what will give the most important feature of the action: its legitimacy.



3) Roma Dignity and Victimisation

Whether the housing situation, access to employment, schooling for children, etc. – many aspects of daily life become complicated when you belong to a minority group that is discriminated against. The debate continued: Is it possible that individuals can lose their dignity or can it be taken away? And how can Roma be not victimized, but their agency acknowledged? Whose responsibility is it to guarantee this dignity?



4) Romani Revolution

For this group "Roma revolution" meant to create visibility to everyone, especially to the governments (showed through a performance of the group). Other participants argued that in some cases Roma are already visible, but only in a negative way. Others think that some Roma decide themselves to adopt this "invisibility" because to hide the own identity is the only way to avoid discrimination.



5) Racism, Xenophobia, Human Rights

This group helped to focus on the terminology of racism, xenophobia, stereotypes against Roma, human rights etc.

Erasmus + and Youth in Action

In this part of the seminar, a presentation of the Youth in Action program was given with practical examples of best practices of participants and facilitators, the Youth in Action program was presented (aims, priorities, actions), as well as the current discussion or plans of a future EU youth program (Youth on the Move/ERASMUS for ALL) were shared. For further information see:

EU youth portal: http://europa.eu/youth/en

Youth: http://ec.europa.eu/youth/

the Agency: http://eacea.ec.europa.eu/youth/

European Parliament, ROMED Roma Unit (Council of Europe)

Mediation is one of the measures used across Europe to tackle the inequalities Roma face in terms of access to employment, healthcare services and quality education. It consists of employing people with a Roma background, from local Roma communities, or with a good knowledge of Roma issues, to act as mediators between the Roma and the public institutions.

After two years of implementation in 22 countries, and over 1000 mediators trained, the ROMED Programme is moving on to another level.

Its second phase, ROMED2, together with a new Council of Europe and European Commission joint initiative – ROMACT, aim to support local partners in 40 municipalities across 10 countries. The action of the two programmes is complementary - while the ROMED2 Programme focuses on the community and their participation in democratic governance through mediation, the ROMACT Programme works on building local level political commitment and the capacity of policy development. The second phase of the ROMED programme will thus work simultaneously on both Roma citizens' ability to participate and the authority's ability to respond (See: http://romed.coe-romact.org/tags/romact).



La Voix des Rroms

Since its creation in 2005, by Rromani and non Rromani students and activists, La Voix des Rroms/The Voice of the Rroma aims to tackle intolerance, mechanism of racism, antigypsyism and social exclusion in order to promote the former, structural and participatory belonging of Rromani people to French society and European space. It promotes equal treatment, justice and common understanding. More widely, the organization intends to contribute in changing French and European societies into soft spheres able to make space for any social and cultural singularities, in harmonious and creative cooperation and coexistence. The organization has, as well, led, since years, a wide social grass-root emergency action targeting marginalized rromani migrants.

See: http://la-voix-des-rroms.agence-presse.net/

4. Follow-ups

Seminar for Volunteers in Hungary

Volunteering abroad is a fascinating experience, where one can learn new skills and knowledge by being in an unfamiliar environment, meet people from different cultures and see new places of the world. However, there are those sides of international volunteering that we also need to be prepared for: it can be challenging, tiring and difficult at times. Volunteers of Phiren Amenca therefore rightly felt the need of a seminar where international volunteers from the Eastern European region could discuss their struggles at their placements and reflect about the idea of "helping".



From March 13 to 15, volunteers from all over Europe and the United States gathered in the office of Phiren Amenca. After the introductory activities, on the first day we focused on the history of Roma, discrimination and bias in Europe. In the evening, we visited the opening of the exhibition *Roma Body Politics I — No Innocent Picture* in Gallery8, where the historical prejudices of Roma people are presented by portraits of famous Roma scholars, public figures and intellectuals. As most of the participants were non-Roma who are working with Roma communities, on the second day we focused on the topic of *becoming an ally*. It was an important part of the seminar, because in order to help effectively we need to understand how to build up a relationship and unite with a group. Besides these subjects, we took time to talk about specific challenges in our placements, which was important in order to feel less alone in our problems but also to find solutions together. On the last day we created a network between each other for future cooperation and evaluated the seminar.

This meeting gave us an insight into the current situation of Roma in the region and we gained skills to react on discrimination. Besides the informative parts, the seminar aimed to help volunteers to make the most out of their voluntary services. Even if it seems easy, it is important to learn how to help rightly and to discuss the difficulties of volunteering as well, and therefore I am glad that Phiren Amenca organized a seminar on this subject.

The seminar was organized by the Phiren Amenca volunteers Kristell Caballero-Saucedo and Tina Heise. Article by: Orsolya Szabó

X-CHAVALEM Youth Exchange on pop culture and Scy fi

The Uncanny X-Chavalem (Ultimate Roma Youth Exchange on Pop Culture and Scy Fi) is a project that aims to set a precedent, in the area of creative mobilization and empowerment of Roma youth. More than 40 Roma and non-Roma youngsters from Czech Republic, Romania, Spain, France, Germany, Austria and Hungary will have the opportunity to participate in the exchange that will take place in Budapest, Hungary.

From the 10th - 17th of May 2015, for a whole week, the youngsters will have a unique opportunity to study the history of the Roma community in the world of popular culture, comic books, books and science fiction films. They will be able to develop a critical understanding on the history and the impact of the Roma people on the mainstream mass culture. Through debates, Living Role games, films, literary analysis and various activities we will encourage young people to develop complex thoughts about their own situation, we will also aim to develop creative responses to our common problems and needs. We hope in this way to promote their individual empowerment and through this experience to contribute to the process of emancipation of the Roma communities in Europe.

Roma Youth in Cluj-Napoca, European Youth Capital 2015

International Roma Youth Social Forum

This project brings together 300 young Roma and non-Roma youth activists and youth leaders from 15 European countries for a "Social Forum of the Roma Youth Movement" in the context of the European Youth Capital 2015 – Cluj-Napoca. The project aims to raise the voice of Roma youth on a European level, to create debate, reflection and common engagement of Roma and non-Roma youth activists, to strengthen an international structure of volunteers, and to raise the visibility of Roma youth self-organization among youth organizations. The members and partners of Phiren Amenca follow a strong mission to create opportunities for non-formal education, dialogue and engagement in order to challenge stereotypes and racism. The Social Forum of the Roma Youth Movement will be a unique and outstanding event during the European Youth Capital, raising the positive engagement, dialogue and solidarity of Roma and non-Roma youth.

For more information:

http://www.youthforum.org/latest-news/cluj-napoca-the-youth-heart-of-europe-in-2015/ http://europeanyouthcapital.org/ http://www.cluj2015.eu/

5. Appendices

Evaluation

Phiren Amenca Volunteer Seminar on Human Rights Education Evaluation Results

October 26 - November I, 2014 Mulhouse/Strasbourg, France

Number of evaluation respondents: 19 Number of seminar participants: 40

In your opinion, in how far do you feel the aims and objective of this Study Session were achieved?

Racing awareness and strengther migrants, and to challenge antigy					_	izing the h	numan rights of young
no response	I	2	3	4	5	6	average
0	0	0	0	3	10	6	5.15
Encouraging dialogue and exchan	ige of e	experie	ence;				
no response	I	2	3	4	5	6	average
0	0	0	I	I	6	11	5.42
Rising awareness an reflection ab	out m	igratio	n and r	nobility	, and map	ping realit	ties in Europe;
no response	I	2	3	4	5	6	average
0	0	0	2	4	4	9	5.05
Strengthening the development of critical thinking of the participants regarding antigypsyism and the situation of Roma in Europe, with a special focus on the modern context and through historical exploration, as well as with a particular focus on France;							
no response	I	2	3	4	5	6	average
1	0	0	2	5	6	5	4.72

Offering resources, information, and rising awareness of issues related to youth voluntary service as									
a powerful response to xenophobia, stereotypes, and racism;									
no response	I	2	3	4	5	6	average		
2	0	0	3	6	6	I	4.23		
Acting as a powerful internation		_			· · · · · · · · · · · · · · · · · · ·	•			
of encouragement, strength of co	ommur	nity, an	d intro	ducing	them to t	the suppor	rt of the Phiren		
Amenca network;									
			_		_		<u> </u>		
no response	ı	2	3	4	5	6	average		
2	0	0	2	2	5	8	5.05		
2	U	U	2	2	3	8	5.05		
Promoting engagement, mobiliza	tion a	nd loca	Linitia	tives to	challenge	stereoty	l hes and racism heyond		
the period of voluntary service a		1000	ii iiiicia	LIVES CC	Chancinge	scer cocy	bes and racism beyond		
no response	I	2	3	4	5	6	average		
·									
I	0	0	4	6	3	5	4.66		
Sharing information on different	organi	zations	, stake	holder	s and acto	rs relevan	t in the field, including		
opportunities in the Erasmus+ p	rogram	of the	Europ	ean C	ommissior	n, and the	Roma Youth Action		
Plan of the Council of Europe.									
no response	- 1	2	3	4	5	6	average		
0	0	I	I	6	7	4	4.47		

Evaluation respondents expressed to have a pleasant feeling at the end of the seminar, as they felt motivated and better prepared to work on Roma, Migration and Human Rights, because of the experiences they had in the seminar. Additionally, the participants stated that the seminar met their expectations; some even stated that it exceeded their expectations for the seminar. It was continuously motioned that they believe the study sessions were diverse and useful. Further, respondents stated that the methodology was well balanced between theoretical and practical study sessions and that the time was well divided.

However, a number of participants stated that the time dedicated to creating youth initiatives and follow-ups was not sufficient and see this as a weakness of the seminar. Additionally, within the improvements suggested, punctuality and participation of introvert people were the most mentioned. It was also suggested to have a Glossary with useful concepts available for the participants. The voluntourism study session was also named by many respondents as one of the least valuable. It is also important to state that some participants expressed dislike for the high level of poster presentations. Moreover, some also stated that the Phiren Amenca Café was not as valuable because the participants were tired, and not all participated.

The top 5 most valuable sessions that were mentioned were: I) Sharing of Personal Stories because of the high level of impact that hearing life stories from people who are physically present had on the participants, 2) The LARP, 3) The European Council Discussion because of the content of the debate that occured during the visit, 4) The Youth Initiatives and Follow-ups, and 5) The Transatlantic Roma Migration.

There was a positive reaction to the group dynamics. In fact, the group dynamics was the most valuable part of the seminar for the participants. Moreover, it was expressed that the high level of interest and participation of the seminar participants was helpful for the respondent's learning. Furthermore, it was continually mentioned that the participants' openness and honesty was very important for the success and learning experience of all the participants.

It was pointed out that not differentiating between participants and facilitators was positive for the seminar. One respondent asked for the facilitators "to be more conscientious and realistic about what they want to transmit to the participants" and not to use wrong information.

There was a high level of satisfaction with the venue, except for the poor Wi-Fi access and the lack of coffee in the study room.

In terms of sharing and transferring information, a high number of respondents stated that they would share the information they learned in the seminar through conversations. In addition, some stated that they plan to use the material from the seminar and add it to projects in their communities. Others stated that they would include the information in their academic work or reflections and presentations for their sending organizations. In addition, one respondent stated that he she would share the information with a local newspaper.

Overall, the responses from the participants were positive, as they expressed a high level of satisfaction from the venue, the content of study session, the group dynamics and the facilitators.

Program of study session

#roma #migration #human rights - Phiren Amenca Seminar on Human Rights Education

Time	26/10/2014	27/10/2014	28/10/2014	29/10/2014 30/10/2014		31/10/2014
	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
		Mapping & Sharing	Migration & Antigypsyism	Political Level	Activism	How to respond
08:00	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast
09:00		Expectations	Life Action	European Parliament	Activism &	Erasmus+
		Phiren Amenca	Role Play		Campaigning:	
	Arrival	"Le Rimlishof"			From current realities	Initiatives and
			Mapping	Meeting with	to real action	Follow-up
		Roma History	of Roma realities	ROMED/Roma Unit		
			related to "migration"	(Council of Europe)		
12:30	Lunch	Lunch	Lunch	Lunch	Lunch	Lunch
15:00		Travelogue -	Migration &	Free time	Voluntourism	Initiatives and
		Testimonies and	antigypsyism / racism	in Strasbourg	Post-Colonialism	Follow-up
		personal narratives			Critical Whiteness	
		of movement				
		Critical Approach	Human Rights &		Examples of	
		to the Movements	Human Rights Education	17:30 departure	Roma Activism &	Evaluation
		of Romani Groups		return to Rimlishof	Initiatives	
		· ·				
18:30	Dinner	Dinner	Dinner	Dinner	Dinner	Dinner
21:00		Phiren Amenca	tbc	tbc	Halloween	Goodbye evening
		Volunteer Café				

#roma #migration #human rights Phiren Amenca Seminar on Human Rights Education

The seminar organized by Phiren Amenca, VISA L'Année Diaconale and the partner organizations of the Phiren Amenca Network of Roma and non-Roma volunteering organizations brought together 40 Roma and non-Roma youth leaders and youth activists from around Europe for 5 days in Strasbourg in France. The seminar enabled multipliers and youth activists to create a platform of exchange of experiences, practices and methods for young people and youth organizations how to address migration, antigypsyism and human rights issues in grassroots, national and international youth actions, and how to strengthen the awareness and mobilization of young people for these issues. The aim of the seminar was to share experiences between the participating organizations, to increase the knowledge and awareness of participants on migration, to reflect about the effects of migration on the human rights of young Roma, and to understand the challenges and potentials of youth work and non-formal education with young migrants. The seminar strengthened the efforts to build joint initiatives on grassroots level, as well as on international level towards recognizing and ensuring the human rights of young migrants, and to challenge antigypsyism and racism in Europe.

Phiren Amenca

Is a network of Roma and non-Roma volunteers and voluntary service organizations creating opportunities for non-formal education, dialogue and engagement, in order to challenge stereotypes and racism.

Visit: http://phirenamenca.eu/

