

**Training Course to Access Adult Education
for Roma Women**

Societies, Territories and Historical Processes



Adult Schools for Inclusion
in the Diversity of Roma Women

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**Skola
Feminista
Romani**

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**ADULT SCHOOLS FOR INCLUSION
IN THE DIVERSITY OF ROMA
WOMEN**

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Participating organisations:

**Asociación Gitanas Feministas
por la Diversidad** (Spain)

Fundación Punjab (Spain)

**RIBALTAMBIÇÃO - Associação
para a Igualdade de Género nas
Comunidades Ciganas** (Portugal)

La Voix des Roms (France)

**Centrul Rromilor “Amare
Rromentza”** (Romania)

**E-Romnja Association for Promoting
Roma Women’s Rights** (Romania)



Ribaltambição



More information: skolaromani.org

SOCIETIES, TERRITORIES AND HISTORICAL PROCESSES

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1. INTRODUCTION

Throughout this unit we will introduce the history of the Roma people, the different theories about their origin, the documented history of their arrival in Europe, and the most important laws and “pragmáticas” (laws inherent to the legal system of the Ancien Régime in Spain) against them.

The history of Roma People today is the story told by the “other” and the “others”. There are hardly any written records of their journeys and pilgrimages. All works on Roma history have been written from a Eurocentric, Western and patriarchal perspective. The testimonies come from the same powers and populations that have maintained conflictive and rejecting relations with Roma. As our history is written by those who sought to reduce us, we will try to take a look at it from its origins to the present day.

2. OBJECTIVES

- To know and contextualise the situation of the Roma population.
- To take a journey through the history of the Roma People from its origins to the present day.
- To provide a critical understanding of the history of the Roma People.

- Acquire basic knowledge about the historical highlights in the history of the Roma population.
- To learn about the collective history of Roma women’s resistance.
- To learn the basic elements that make up the history and context of the Roma population.
- Relate the history of the Roma People to the current situation.
- Encourage cooperation and teamwork to consolidate and achieve new knowledge

3. COMPETENCES

The competences we intend to work on in this unit are those related to History and Geography. The key competences to be worked on will be civic and social competences.

Through the proposed objectives the students will be able to initiate and develop the following skills and knowledge¹:

- Understand the codes of conduct of different societies and environments
- Understand the concepts of equality, non-discrimination between women and men, different ethnic or cultural groups, society and culture

1 According to the OECD, DeSeCo project (2003)

- To understand the intercultural and socio-economic dimensions of European societies
- Understand the concepts of democracy, justice, equality, citizenship and human rights
- Know how to communicate constructively in different environments and show tolerance
- Showing solidarity and interest in solving problems
- Participating constructively in community activities
- Making decisions in local, national or European contexts through the exercise of the vote
- Have an interest in socio-economic development and in its contribution to greater social welfare
- A willingness to overcome prejudices and respect differences
- Participating in democratic decision-making at all levels

These competences include personal, interpersonal and intercultural competences and cover all forms of behaviour that allow individuals to participate effectively and constructively in social and professional life, especially in increasingly diverse societies, and, where appropriate, to resolve conflicts. Civic competence allows individuals to participate fully in civic life through the knowledge of social and

political concepts and structures, and a commitment to active and democratic participation.

Social competence related to personal and collective well-being requires an understanding of how individuals can pursue an optimal state of physical and mental health, for themselves, their families and their immediate social environment, and how a healthy lifestyle can contribute to this. In order to be able to participate fully in social and interpersonal settings, it is essential to understand the codes of conduct and generally accepted practices in different societies and environments (e.g. at work). Equally important is an understanding of basic concepts relating to the individual, the group, work organisation, gender equality and non-discrimination, society and culture. It is also essential to understand the multicultural and socio-economic dimensions of European societies and to perceive how national cultural identity interacts with European cultural identity.

Key elements of this competence include the ability to communicate constructively in different contexts, to show tolerance, to express and understand different points of view, to negotiate with confidence, and to empathise. Individuals should be able to manage stress and frustration and express them in a constructive way, and also be able to distinguish the professional from the private sphere.

This competence is based on a collaborative attitude, self-confidence and integrity. Individuals should be interested in socio-economic development, intercultural communication, diversity of values and respect for others, and be willing to overcome prejudice and compromise.

Civic competence is based on knowledge of the concepts of democracy, justice, equality, citizenship and civil rights, as well as their formulation in the Charter of Fundamental Rights of the European Union and in international declarations, and their implementation by various institutions at local, regional, national, European and international institutions. This includes a knowledge of contemporary events, as well as of major developments and trends in national, European and world history. Awareness of the aims, values and policies of social and political movements should also be developed. Knowledge of European integration and EU structures and their main objectives and values is also essential, as well as awareness of Europe's diversity and cultural identities.

Civic competence skills relate to the ability to interact effectively in the public sphere and to show solidarity and interest in solving problems that affect the local or wider community. It involves critical and creative reflection and constructive participation in community or neighbourhood activities,

as well as decision-making at all levels, local, national or European, in particular through voting.

Full respect for human rights, including equality as a basis for democracy, and an appreciation and understanding of the differences between the value systems of different religions or ethnic groups provide the basis for a positive attitude. This includes a sense of belonging to one's own locality, one's own country, to the EU and Europe in general and to the world, and a willingness to participate in democratic decision-making at all levels. It also includes manifesting a sense of responsibility and showing understanding and respect for shared values that are necessary to ensure community cohesion, e.g. respect for democratic principles. Constructive participation also includes civic activities and support for social diversity and cohesion and sustainable development, as well as a willingness to respect the values and privacy of others.

4. CONTENTS

4.1 Origins

There are several theories about the origins of the Roma People and their arrival in Europe. Egypt or India have been the origins attributed to Roma when they came into contact with the European population. Linguistic

research has finally situated its origins in India.

At first it was thought that Roma came from Egypt, the first Roma communities that arrived on the peninsula in 1425 presented themselves as Counts of Minor Egypt, hence they were called Egyptians, Egyptians and finally gypsies. They were presented as Counts of Minor Egypt because their place of departure on this migration was probably Greece, in the Peloponnese port of Methoni, known at the time as Little Egypt because of its resemblance to the Nile. There is also confusion about the origin due to the migrations of Egyptian craftsmen to Constantinople during the same period. There

are documents from 1422 where Roma are still aware of their Indian origin, although they were considered as originating from Egypt by the majority society and later this origin was assumed by the Romani community.

German linguists studied the language, establishing a relationship with Sanskrit and locating its origin in India. After studying the dialects of the common language of the Roma population in Europe, the conclusions place the origin of the Roma people through the study of Romani in India, specifically in Kannauj.



4.2 Arrival in Europe

Their arrival in Europe dates back to the 14th century. The fall of Byzantium at the hands of the Turks led to their arrival and dispersal throughout Europe in the 15th century. It is said that on their arrival in Byzantium they were called Gypsies by a Franciscan monk who describes how they lived in caves and long tents near Candie (Iraklio) Crete.

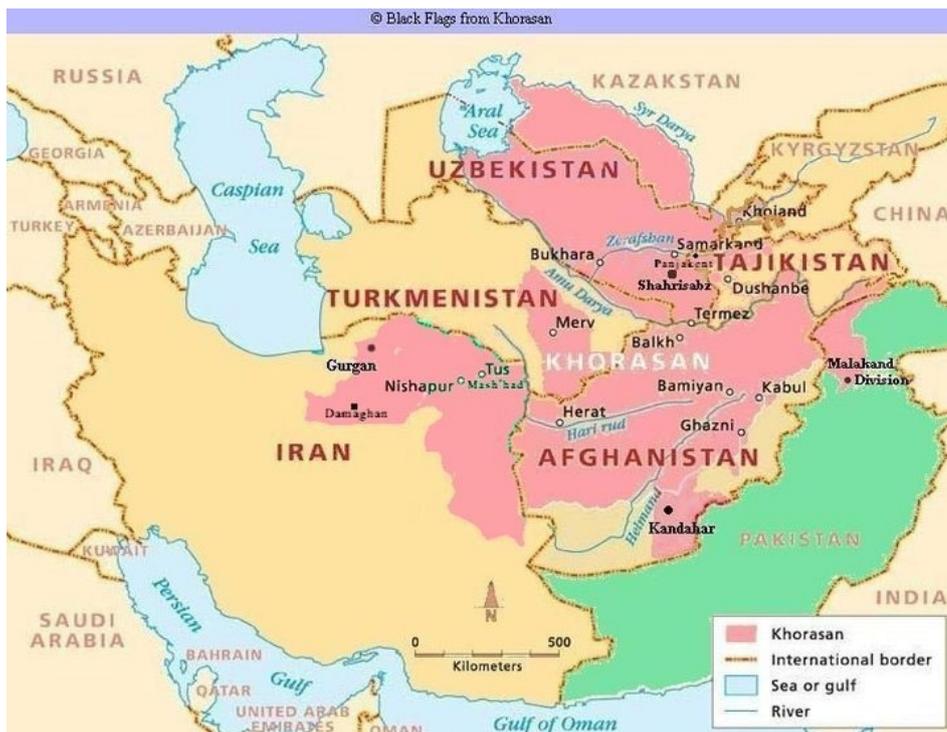
The population is concentrated in greater numbers in Moldavia and Wallachia, where they were goods that could be bought and sold, forced to work on the lands of lords, servants in churches or warriors. Roma were enslaved in some parts of Europe until the mid-19th century. Enslaved Roma women were also subjected to sexual slavery.

Spain

In the Iberian Peninsula, the first safe-conduct dates from 1425, when King Alfonso V of Aragon authorised Conde Juan de Egipto Menor and his people to travel through his lands. This safe-conduct was followed by others for other counts, Tomás, Andrés, Pedro, Martín, Jacobo, Pablo, Miguel... the same safe-conducts that appear in the chronicles of other European countries.

It is also possible to trace the pilgrimage through the geography of the peninsula by means of the various safe-conducts, the arrival in Andalusia via Jaén on 22 November 1462 of the Counts of Little Egypt, Tomás and Martín.

The pueblo gitano as the majority population called them because of



the confusion about their origin, call themselves Rromano people in general. Most of the Roma population in the Iberian Peninsula identifies itself as Kales. At the end of the 19th century, another Roma migration from Europe (Zingaro, Hungarians or Bohe-

mians) arrived on the peninsula, and at the end of the 20th century, a new Roma migration, known as Romanian and Hungarian Roma. Roma migrations have not been homogeneous nor have they occurred at the same time.



Map of the main Roma migrations 900-1720

At first, the authorities on the mainland were welcoming, but it was not long before they began to enact anti-Roma laws.

The first picturesque and romantic perception of the Roma turns into rejection and persecution. Four major pragmáticas stand out:

Pragmática 1499 (Expulsion or annihilation)

Pragmática 1633 Assimilation without expulsion under threat of slavery and subjugation

Pragmática 1749 “The Great Round-up” (to put an end to the Roma population, order to arrest every Roma, forced assimilation or annihilation).

Pragmática 1783 (“Recognition of citizenship”, enlightened assimilation)

The constitution of 1812 legally con-

sidered Roma born in Spain, for the first time since their arrival on the Peninsula in 1425 (almost four hundred years later), as Spanish citizens, until the return of King Ferdinand VII in 1814.

During the Civil War, Franco's side drew up a draft of the Penal Code, article 2 of which provided for "the penalty of rigorous imprisonment for those who marry individuals of an "inferior race" and even considered expulsion.

During Franco's dictatorship, life for the Roma population continued to be terror, and they were subjected to persecution. New restrictions were decreed. For example: the obligation to speak only Spanish ("Romani" would also be considered criminal slang); the drafting of the "Law on Social Danger and Rehabilitation" (clearly applied to Roma in the 1970s); the use of the Civi Guard as the enforcement arm of the dictatorship's policy towards the Roma population (LEBLON, 1993).

Persecution is reflected in the various anti-Roma laws and pragmáticas from 1499 to 1978. 479 years of systematic legal oppression against the Roma population, which is reflected in more than 250 laws, the last laws being abolished in 1978.

Portugal

It is quite possible that the arrival of Roma population in Portuguese territory occurred in the middle of the 15th century, with the beginning of Portuguese anti-Roma legislation with the Decree of 13 March 1526, issued by King John III, which denied us entry into the country and determined the expulsion of those who were already in Portuguese territory.

Portugal historically dealt with the Roma issue in a similar way to other Western European countries, but with one peculiarity: it deported Roma to its colonies in Africa and America.

Romania

The oldest mentions of Roma presence in those territories date back to the 14th century. Their arrival was welcomed due to their abilities, as it was basically an agricultural land under the rule of the Ottoman Empire. In order to permanently preserve the essential economic factor that the Roma represented, the authorities and the Church soon prevented them from travelling.

Over time, Roma people became the property of the state, the Church or the boyars, large landowners, and became slaves.

Those who belonged to private indivi-

duals, to the boyar landowners, were always in a more difficult position.

The emancipation of Roma was the result of several laws: the Organic Regulation of 1831, the laws of 1843 and 1844 that freed slaves belonging to the State; the law of 1847 that freed slaves owned by the Church; and the laws of 1855 and 1856 that served to emancipate those owned by private individuals (boyars) who -in a terrible display of injustice - were compensated for their losses at the rate of 8 gold pieces for each freed slave.

When slavery was abolished a large number of Roma families left the country and migrated to Central and Western Europe as well as to America. This second wave of Roma migration had an impact on the local Roma populations that has not yet been sufficiently researched. We do know that the arrival of these Roma did provoke a whole new series of anti-Roma stereotypes.

In the 19th century, the Roma population continued to be enslaved in the Wallachian and Moldavian areas.

It was not until 1855 that slavery was abolished in Moldavia, later Wallachia drafted a new constitution (Romania) allowing the right to nationality to the Roma population.



Roma slaves for sale. Wallachia, 8 May 1852.

*18 men, 10 boys, 7 women and 3 girls.
In good condition.*

France

In 1419 the small French wine press of Châtillon-en Dombes made a donation to a group carrying letters from the Emperor and Duke of Savoy.

The Roma population in France is currently estimated at between 15,000 and 400,000 people, a heterogeneous group with very diverse backgrounds and histories, including different nationalities, as a result of contemporary history and migration.

Known and referred to as Gitans (linked to Spanish Roma), Manouches (Europe), Roms (recent European

migrations from Eastern Europe), Tsiganes, Romanichel (a pejorative term) and Bohemians. They are also referred to as Non-settled ethnic minority or gens du voyage.

Throughout history, Roma in France have also been the object of laws and discrimination; there are texts specifically aimed at the Bohémiens (Roma) from the 16th to the 19th centuries, as well as texts aimed at vagrancy, nomadism or begging, which to all intents and purposes include Roma (Liégeois, 1987: 114).

From 1504 onwards, it was forbidden to live in a house, to live with more than 3 or 4 people, to “be a Roma”, begging, wandering, nomadism, forming gangs on main roads, giving and asking for alms... sentences and punishments involved being outlawed, sentencing to galleys (for men), flogging, branding, banning, shaving (women and girls), houses of mercy and hospices (for minors), deportations, allowing local communities to “march in order and armed and fire on them”.

In modern times, France continues deporting Roma.

4.3. Contemporary History: Samudaripen. Porrajmos. Roma Genocide

In contemporary European history and in the history of the Roma population and Roma women, there is a horrifying passage: the Nazi genocide.

The persecutions and attempts of assimilation and extermination since their arrival in Europe have continued throughout history time and again, increasing at some moments of modern history, such as Nazism.

During the 19th century in Europe with the theories of evolution and social Darwinism, Roma were described as inferior races, and not “culturally advanced” like other “territorially settled” peoples.

With the rise of fascism in Europe, Roma also continued to be targeted for extermination, the Nazis considered them an inferior race. During the Porrajmos, Samudaripen, Roma genocide or Nazi genocide against the Roma people, more than three quarters of the European Roma population was exterminated, more than half a million people were massacred in concentration and extermination camps. According to Ian Hancock, 80% of the European Roma population was murdered in Nazi concentration camps. Roma were identified with the brown triangle and tattooed with the Z for Zigeuner (Roma). In 1920 a census of the Roma population and a

ban on entering public places began, in 1930 they were recommended for sterilisation, accused of being the ones who had brought foreign blood into Germany. In 1943 they were selected for sterilisation or castration by injection, to prevent their “racially diseased” offspring, until 1945 Roma people were persecuted, imprisoned, tortured, sterilised, gassed, used in medical experiments, forced labour, etc. On the night of 2 to 3 August 1944, “The Night of the Roma”, more than 5,000 Roma were gassed (Zigeuner-nacht). However, no Roma testified at the Nuremberg trials, nor did they receive compensation for war crimes. It was not until 2005 that the UN General Assembly approved a day of remembrance for the Holocaust (Nazi genocide). It is only in 2012 that Germany will dedicate a memorial to the Roma victims. 16 May is Roma Resistance Day. In 1944 in the Auschwitz

II Birkenau extermination camp, the Roma camp, there were around 6000 Roma people. The resistance told the prisoners of the Nazis’ intention to gas them, they did not show up for the count that day and did not cooperate with their jailers. They broke into the tool shed and armed themselves with shovels, picks, and dismantled the bunk beds to make stakes out of them. The children collected stones to defend themselves. The Nazis were met with armed resistance ready to defend their lives. Nothing like this ever happened in Auschwitz. On that day they could not be taken to the gas chamber. They were punished by fasting. On 2 August the Auschwitz prisoners were all gassed.

We would have liked to be able to tell the history of the Roma population and of our Roma ancestors ourselves, with our own feelings, from their feelings and experiences, not from



Brown triangle identifying the Roma population. Tokens and concentration camp

the documentation of the legislation against our existence and the persecution of our people, or from the academic studies carried out by non-Roma people, who to this day continue to do so without any of us, from mistaken and stereotyped visions, their narrations have nothing to do with our history.

Pursued, exterminated, fugitives... we resist alive!

5. ACTIVITIES

5.1 Activity 1. We Situate Roma Migrations

This activity will help students to locate, through Roma migrations and the arrival of Roma in Europe, capitals, cities, countries... on the political map of Europe.

By doing it in a very visual way (experiential) the activity is less theoretical and learning is more enjoyable.

The map of Europe can be used in whatever format is most accessible, mural, electronic whiteboard, projector, individual paper, or interactive link, with the students indicating the different countries and capitals on the map.

It can be done as a puzzle, placing the pieces on a template previously

marked with the map of the countries and matching each country on the corresponding part of the map.

The activity can be carried out together with the group or individually. Depending on the modality to be carried out and the availability or not of individual computers.

Interactive map of Europe. In these links you will find interactive maps to facilitate learning.

<https://mapasinteractivos.didactalia.net/comunidad/mapasflashinteractivos/recurso/mapa-de-europa-paises/d2bfae17-7658-4d3d-bce3-d4d5f-316c52b>

<https://mapasinteractivos.didactalia.net/comunidad/mapasflashinteractivos/recurso/geo-quizz-europa-juegos-geograficos/ec39f807-3509-4247-9cbe-807224bb43ec>

Materials: (Depending on the modality, or if considered it is possible to do both versions, puzzle and interactive).

Electronic whiteboard, projector, computer, poster board, sheets of paper, country silhouettes and board with the demarcation of the European countries to place the country silhouettes/countries cards.

Duration: 1 hour

5.2 Activity 2. We Also Use the World Map

This activity will help students to locate, through Roma migrations and the presence of Roma in different countries, the continents.

By doing it in a very visual and practical way (experiential), the activity is less theoretical and learning is more enjoyable, just like the previous one.

As we know, Roma migrations have been present on all continents throughout history.

With the world map, using whatever format is most accessible, mural, electronic whiteboard, projector, individual paper, or interactive link, the pupils should indicate the different countries and capitals on the map.

It can be done as a puzzle, placing the pieces on a template previously marked with the map of the countries and matching each country on the corresponding part of the map.

The activity can be carried out together with the group or individually. Depending on the modality to be carried out and the availability or not of individual computers.

Interactive maps of the world. In this link you will find games to learn and manage the different maps:

<https://mapasinteractivos.didactalia.net/comunidad/mapasflashinteractivos/recurso/continentes-y-oceanos-del-mundo-mapamundi/df0ed3bc-50da-4b05-a85e-d2d7b68d5fdf>

Materials: (Depending on the modality, it is also possible to do both versions, puzzle and interactive).

Electronic whiteboard, projector, computer, poster board, sheets of paper, country silhouettes and board with the demarcation of the European countries to place the country silhouettes/countries cards.

Duration: 1 hour

5.3 Activity 3. “Latcho Drom” (The Good Journey)

This activity will allow students and teachers to show the history of Roma migrations, thus getting to know other countries, cultures, societies and artistic expressions. It will allow for reflection and debate in the classroom on the conditions and life of Roma communities.

Tony Gatlif’s documentary film *Latcho Drom* (1993) traces, through Roma music and dance, their departure from India until their arrival in Spain. During the journey it mentions the concentration camps, we can see a tattooed gypsy singing a sad song. It

has a duration of 103 min.

<https://youtu.be/2lt3tdmKnJE>

Materials: Projector and computer on which to view the film. It can be in the classroom or in an open space in the community.

Duration: The film is 103 minutes. The discussion and subsequent work can be divided into 2 sessions of 1 hour each.

Topics for further discussion:

- What did you think of the documentary?
- What aspects stand out as relevant, what has caught your attention?
- Have you ever recognised your community?
- What stories have you been told?
- Can you relate a moment in the film to a historical moment?

5.4 Activity 4. We Know the Anthem

In this activity, both pupils and teachers will learn about and work on the Romani anthem. To frame it historically and relate it to the identity and common destiny of the Roma population. It will facilitate ethnic, historical and cultural recognition.

The Romani anthem, *Gelem, Gelem*, refers to a horrible period in our contemporary history, the Roma genocide by the Nazis.

This anthem was composed by Jarko Jovanovic from a Roma folk song from Eastern European countries. Its lyrics are inspired by the experience of the Nazi concentration camps during World War II. It was adopted as an anthem at the London Congress in 1971.

In this activity we will listen to it and its translation for those students who need it. You can listen to it and learn to sing it according to the versions of each country. This activity can also be used to improve reading and writing and the learning and valuation of Romani as a Roma language.

Materials: Internet connection, computer, or any device to play it and/or watch the videos of the anthem.

Duration: 1-hour session

<https://youtu.be/hgGjpgVcxb8>

<https://youtu.be/6utHRgK04Dk>

https://youtu.be/_CbWSIEws-Q

https://youtu.be/UiIcfH0_Z3g

<https://youtu.be/n38OtcwBSyI>

Romanés	Español
<p><i>Gelem, gelem lungone dromensar maladilem baxtale Rromençar A Rromalen kotar tumen aven E chaxrençar bokhale chavençar</i></p>	<p><i>I went, I went on long roads I met happy Roma O Roma where do you come from, With tents on happy roads?</i></p>
<p><i>A Rromalen, A chavalen</i></p>	<p><i>O Roma, O brothers</i></p>
<p><i>Sàsa vi man bari familja Mudardás la i Kali Lègia Saren chindás vi Rromen vi Rromen Maskar lenoe vi tikne chavorren</i></p>	<p><i>I once had a great family, The Black Legions murdered them, Men and women were dismembered, Among them, also little children</i></p>
<p><i>A Rromalen, A chavalen</i></p>	<p><i>O Roma, O brothers</i></p>
<p><i>Putar Dvla te kale udara Te saj dikhav kaj si me manusa Palem ka gav lungone dromençar Ta ka phirav baxtale Rromençar</i></p>	<p><i>Open, God, Black doors You can see where are my people. Come back to tour the Roads and walk with lucky Romani</i></p>
<p><i>A Rromalen, A chavalen</i></p>	<p><i>O Roma, O brothers</i></p>
<p><i>Opre Rroma isi vaxt akana Ajde mançar sa lumáqe Rroma O kalo muj ta e kale jakha Kamàva len sar e kale drakha</i></p>	<p><i>Up, Gypsy! Now is the time Come with me Roma World brown face and dark eyes Much as I like black grapes</i></p>
<p><i>A Rromalen, A chavalen</i></p>	<p><i>O Roma, O brothers</i></p>

5.5 Activity 5. Roma Timeline

In this activity, students and teachers will collectively draw a chronological timeline of Roma History that will allow them to learn about the history and milestones in the history of the Roma People in a visual way.

Based on several proposed images, which will be printed out on a large DIN-A5 sheets of paper, the students, in groups or pairs, depending on the total number of the group, will write and narrate in their own words the historical event to which it refers.

Images are proposed to make the

timeline, but if the group has and shows interest, they can make their own image of the event they are going to report.

1. Departure-Origin (Map)
2. Arrival in Europe (Map - Document safe-conduct)
3. Pragmáticas and legislation
4. World War II, Roma Genocide (Triangle and concentration camp)
5. Roma presence in Europe

Finally, the timeline will be presented as an exhibition mural in the classroom or in a space where it can be seen and explained by the students themselves.

The mural can look like this:



Materials: Computer with Internet connection, printer, white paper or cardboard, pens and markers, cardboard pen, cutter or scissors, sticky tape, glue, tacks to display the timeline.

Duration: 3 sesiones de 2 horas

5.6 Actividad 6. Homenaje a las víctimas del nazismo

This activity allows them to develop organisational and expressive skills and at the same time acquire awareness and critical analysis of history and civic and citizenship awareness, learning and deepening their knowledge of the values of diversity and democracy, as well as recuperating and learning about the stories of Roma women.

This activity consists of building a socio biography of Roma women who were victims of Nazism. Several names of Roma women will be proposed so that, in pairs, the students can research them on the internet and tell their lives and stories in their own words. As in previous activities, the proposed biographies will be displayed somewhere in the classroom or community space so that they can be explained by the students themselves.

The biographies to be researched may vary depending on the country where the activity takes place and whether the students know and have a reference of a woman close to them, a family member or an acquaintance in the community.

Settela Steinbach
Alfreda Markowska – Noncia
Lily van Angeren-Franz
Rita Prigmore
Ceija Stojka
Anna Mettbach
Philomena Franz
Hildegard Franz
Bronisława Wajs – Papisza
Elisabeth Guttenberger
Rosa Winter
Hildegard Lagrenne

Materials: Computer with internet connection, cardboard, markers, pencils, photographs, printer.

Duration: 3 sessions of 2 hours

6. FOR GROUP DISCUSSIONS AND REFLECTIONS

6.1 Group discussions

What did you know about the history of the Roma People and were you able to study it at school? Why do you think you did not study it during your formal education? What repercussions do

you think that not knowing one's own history can have on Roma women?

We reflect on the situation of Roma women. What repercussions, what consequences does history have on Roma women today, how or where does it place them in today's context.

7. EVALUATION CRITERIA

The evaluation will be continuous throughout the unit, focusing on the activities and collective work sessions, where working groups are carried out, together with the teaching staff, the students will correct and evaluate their work as they go along.

As an evaluation instrument, it is proposed to observe attitude, involvement and participation. Follow-up of the tasks.

The evaluation of the subject will be based on the final exhibition (Roma biographies and chronology).

8. LEARNING OUTCOMES

The learning outcomes to be achieved in this subject are the recognition of Roma culture and history as a fundamental part of history, understanding the main milestones in the history of the Roma People.

- Develop spatial-temporal vision and knowledge through the different maps: representation and location and movement through time.
- To understand migration as a historical phenomenon that enriches and shapes different cultures.
- Recognising and emphasizing Roma women in history
- Ability to relate the history of the Roma population to the current context and situation through critical analysis.

9. WEBGRAPHY

Gitanos. Los olvidados del holocausto

<https://youtu.be/x9Xmg2RBzKw>

https://www.ushmm.org/wlc/es/media_oi.php?ModuleId=0&MediaId=7340

Gitanos: La historia de un pueblo que no escribió su propia historia. Gómez Alfaro

<https://dialnet.unirioja.es/descarga/articulo/2241837.pdf>

The digital Roma Archive shows contemporary letters and documents of Roma persecuted and murdered under Nazism. These individual voices oppose the interpretative power of the authors.

<https://www.romarchive.eu/en/>
www.romasintigenocide.eu/fr/home

Interactive maps for learning through play

<https://mapasinteractivos.didactalia.net/comunidad/mapasflashinteractivos/recurso/mapa-de-europa-paises/d2bfae17-7658-4d3d-bce3-d4d5f-316c52b>

<https://mapasinteractivos.didactalia.net/comunidad/mapasflashinteractivos/recurso/geo-quizz-europa-juegos-geograficos/ec39f807-3509->

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