



WORKING WITH TESTIMONIES AT DIKH HE NA BISTER



Toolkit of the Dikh He Na Bister
Educational Program
for Facilitators and Participants



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Working with Testimonies - Toolkit of the Dikh He Na Bister's Educational Programme for Facilitators and Participants. The views expressed in this manual do not necessarily reflect the official position of ternYpe - International Roma Youth Network.

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Preface

It is an under-recognised issue in our societies that Roma suffered before, during, and after the Holocaust. The impact of the Holocaust on today's generation is significant, but there is a lack of information about the persecution of Roma and Sinti, and as a result, generations of young Roma are suffering the consequences of the 'forgotten genocide'.

The Dikh He Na Bister - Roma Genocide Remembrance Initiative is a unique youth event. The facilitators of the event are dedicated to supporting young Roma and non-Roma participants to explore Roma history while becoming strong members of their communities.

This toolkit has been created for Dikh He Na Bister participants to support their activism after the event. We hope that they will be able to rely on the collected materials and become ambassadors of Dikh He Na Bister, multipliers of the knowledge they gained during the event.

We also recommended the toolkit to anyone who wants to know more about the Dikh He Na Bister learning programme.

We feel that this toolkit is necessary at this time. Far-right movements are gaining strength in Europe and the rights of (young) Roma are being violated on a daily basis. Structural racism and antigypsyism are part of the daily lives of Roma communities. The visit and active participation of Roma Holocaust survivors were an important part of Dikh He Na Bister. We remember the lost lives of those murdered because they were born Roma, but we also remember the resistance and heroism of the Roma people during the Holocaust. We remember the survivors who were with us during the years of each Dikh He Na Bister, and we pass on their words to the next generations who did not have the opportunity to meet them.

We trust that our participants will use their power in their communities to spread the message and knowledge of the past and to empower them to fight for their rights.

The Editors

Acknowledgments

We are grateful to the creators of ternYpe - Roma Youth Network, who conceived the Dikh He Na Bister - Roma Genocide Remembrance Initiative and gave thousands of young people from all over Europe the opportunity to learn about the past and grow together into a better future. Thank you very much: Karolina, Maria, Jonathan, Daniel, Tiku, and Vincente!

The editors of this publication and ternYpe - International Roma Youth Network—would like to express our gratitude to all the facilitators, trainers, and education professionals who have been involved in Dikh He Na Bister since its inception. In particular, we would like to thank Mustafa Jakupov, who, with the support of the facilitators, developed the educational materials for Dikh He Na Bister. We will always think of him as our mentor who supported us as facilitators with his professional advice. Thank you, Mustafa! We hope that this publication meets your expectations.

Thank you to Tetiana and Nasko, who stepped in when we needed them and took over Mustafa's role after years of facilitating the event.

The biggest applause goes to the participants of Dikh He Na Bister, who go beyond their comfort zone and take part in the event year after year. You make Dikh He Na Bister truly special, and we, the editors, hope that you will find this publication useful in your future work as ambassadors and educators of Dikh He Na Bister.

CHAPTER 1



"The young generation needs to unite and
and resist for their freedom"

Raymond Gurême



© Oliver Mako

DIKH HE NA BISTER

Roma Genocide Remembrance Initiative

DIKH HE NA BISTER means “Look and don’t forget” in Romani (one of the languages spoken by the Romani communities), but the true meaning of the words has become something bigger for generations of young Roma activists in the last decade.

DIKH HE NA BISTER the Roma Genocide Remembrance Initiative - mobilizes hundreds of young Roma and non-Roma each year from all over Europe on the occasion of the 2nd August —the European Holocaust Memorial Day for Sinti and Roma – to advance remembrance, recognition, and education about the Genocide of Sinti and Roma.

DIKH HE NA BISTER organises a 5 - day educational training (seminar) about the Roma Genocide during World War II each year. In its last 13 years, the event has gathered thousands of young Roma and non-Roma from more than 25 countries in Krakow.

DIKH HE NA BISTER educational training (seminar) works with non-formal educational methods. The participants enhance their knowledge about the Roma Genocide and the history of the Holocaust, as well as promote youth participation and combat contemporary antigypsyism. The seminar serves as a meeting point for activists and youth workers who learn to connect

the past with the present, advancing their skills to use for the benefit of their local communities, becoming multipliers of the importance of remembrance and recognition, and also reclaiming the narrative told about the Roma communities’ history and present.

DIKH HE NA BISTER’s mobilization greatly contributed to the recognition of 2 August as European Holocaust Memorial Day for Sinti and Roma by the European Parliament in 2015.

More information is available: www.2august.eu

DIKH HE NA BISTER was founded by ternYpe International Roma Youth Network and its member and partner organisations in 2010 and is co-organised with the Documentation and Cultural Centre of German Sinti and Roma and in cooperation with the Council of Europe.

DIKH HE NA BISTER & the Importance of Holocaust Education

Dikh He Na Bister’s educational activities rely on non-formal educational methods. The facilitators are responsible for the educational program, and they are trained to be able to provide guidance to the participants and lead them on their learning journey. The main focus of the training is Holocaust Education with a

special focus on the Roma and Sinti genocide.

The event encourages its participants to engage in critical thinking, personal growth, and awareness of their cultural, historical, and societal status through non-formal educational activities.

Examination of the history of the Holocaust is a tool to understand the mechanisms behind genocides and how prejudice, dehumanisation and racism led to mass exterminations. Holocaust education gives a glimpse into how historically rooted antigypsyism affects the current societies, and understands the Roma community marginalisation as a past and present difficulty of the community.

Holocaust Education in the field of the Roma Genocide has a significant lack of supporting materials and curriculum, which affects the quality of discussion about Romani people's sacrifices during the Holocaust. Therefore, we created this toolkit to provide a source of the initiative's training (seminar) as a good practice for working with young people on the topic of the Roma Genocide with the support of non-formal educational tools.

The Toolkit is a supporting material based on the activities of the 5-day training (seminar) organised in Krakow by ternYpe - International Roma Youth Network. We often observe that the participants of Dikh He Na Bister educational activity have been becoming multipliers and spreading the approach and the principles of the Roma Genocide Remembrance Initiative. Thus, this Toolkit is created to support the participants to be able to deliver non-formal educational training about Holocaust education and Roma genocide on the national and local levels after their participation.

The aim of the publication

The aim of the toolkit is to engage younger generations in Holocaust education and to support them in continuing peer-to-peer education.

It promotes the importance of teaching about the Roma Genocide, aims to focus on the needs of young participants for new and innovative approaches to the topic, and provides youth workers with a starting point for designing and implementing their educational activities. The toolkit introduces Dikh He Na Bister's Holocaust survivor testimony education programme and presents a testimony-based learning approach at a challenging time when there are few Holocaust survivors alive and able to participate in such activities.

The toolkit works with narrative and audiovisual testimonies and biographies, as the „voices of the victims“ allow us to look at this history from their perspective while countering a perpetrator-centered representation of the Holocaust, as well as activities to support youth workers in implementing non-formal education training. The toolkit is designed for use in non-formal education settings. However, we are confident that the activities can also be used with participants in formal education. In both cases, we strongly recommend following the values and principles of non-formal education

The target audience of the publication

This toolkit focuses on former Dikh He Na Bister participants, youth workers, educators, and multipliers in non-formal education are the main target groups of this toolkit. It also serves as a resource for former Dikh He Na Bister participants in their follow-up activities. It supports educators in designing and implementing activities with young people and is a source of knowledge and guidance for youth workers in youth organisations. The toolkit is a valuable source of information and support for youth workers, trainers, and facilitators working in non-formal educational settings on Holocaust education who wish to expand their activities to include the perspective of Roma communities.

CHAPTER 2



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ABOUT TESTIMONIES

of Roma and Sinti in Formal and Non-Formal Education

Nearly 80 years after the end of the Holocaust, we are almost in the era of “no survivors,” and this is why the oral histories and personal experiences of Roma and Sinti collected until now are becoming extremely important. It is crucial because, despite the passage of time, the understanding, dimension, and truth of the Holocaust of the Roma and Sinti still remain elusive today. As Edward Debicki, a Polish Roma Holocaust survivor, says, “The truth of the Holocaust is only in us, the witnesses of human destruction, and only we can give it an authentic image.” As time passes, the Holocaust becomes something very distant in history for the new generations. Nevertheless, oral history testimonies and memoirs are valuable sources for historians and educators. In the case of the Roma and Sinti Holocaust, these sources have been limitedly used in Holocaust literature and in educational materials. The absence of a (Romani) central(ised) European institution or archive dedicated to collecting and centralising the oral memory of the Roma and Sinti, combined with the fact that the largest archives with Roma and Sinti Holocaust testimonies are located in the United States (USC Shoah Foundation, US Holocaust Memorial Museum, and the Fortunoff Archive of the University of Yale), makes the use and dissemination

of the Roma and Sinti Holocaust very difficult. In Europe, local initiatives and grassroots projects have collected testimonies and interviewed survivors in order to create their own testimony collections on a local or national level rather than a European level, and these are often kept in the national language. The main reason for this was/is to demand recognition of the Holocaust. Unfortunately, many Roma and Sinti associations maintain highly restricted access to their local collections, a practice that, rather than promoting the dissemination and knowledge of the Holocaust, contributes to its invisibility. As a matter of fact, in Europe, the (non-Roma) Yahad-In Unum organisation is the one that hosts the largest archive of Roma Holocaust testimonies. However, the testimonies are not public, making their use in education difficult.

The memoirs, biographies, and autobiographies of Roma and Sinti Holocaust survivors are also of limited access. Most of them belong to the Sinti and are written in German. The same is true for the memoirs of other Romani survivors from other countries, such as the memoirs of Raymond Gureme, which are in French and have been translated into Italian; and Zoni Weisz’s memoirs, which are in Dutch, etc. Few biographies of Roma survivors are translated into English, which

makes their distribution and knowledge difficult. Additionally, there is the issue of editorials. These memoirs are published by small publishers that distribute locally and that, in many cases, cannot be purchased outside of the country itself (or online). The result is lower sales than any other book, and as a result, no more editions are released. So after a few years, it is almost impossible to buy a book with those characteristics.

Despite this situation, and after almost 40 years of silence, the voices of the Roma and Sinti survivors began to emerge, explaining their personal experiences as individuals and as members of a community, and challenging the dominant narrative built from the perpetrators perspective. For us, Dikh He Na Bister, here comes the importance of the Roma and Sinti testimonies in formal and non-formal education. One of their primary benefits is their capacity/dimension/ability to bring to life the voices of individuals, many of whom are usually forgotten by history, and connect them to the day-to-day experiences of many Roma and Sinti.

The Dikh He Na Bister initiative has proved that life stories have a powerful impact on its participants. In our understanding, oral testimonies offer a remarkable opportunity to further participants' learning about Roma and Sinti history and enrich the group experience. Indeed, being in contact with a person who lived through an event changes youngsters' relationships with the past. Exposure to life stories enhances participants' understanding of new historical content and helps them develop and use their critical thinking skills to challenge racism and antigypsyism. The emotional charge created by someone's story adds a new dimension to the learning process, and it is linked to Human Rights Education. It creates personal links between the past, the survivor, and the participants, thereby increasing their interest in the subject.

The dialogue and personal encounters of DHNB participants with Roma and Sinti Holocaust survivors have been the main tool used by ternYpe for learning about the past. Over the years, Roma and Sinti survivors have inspired participants to address and resist current challenges of antitypsism, and other forms of racism in Europe today. The use of Roma and Sinti survivors' testimonies in education and Holocaust remembrance is crucial for two main reasons:

- Survivors give evidence of crimes that we would not know about without their testimony. The fact that the surviving Roma and Sinti can speak of what happened and share their human experience is of great power and importance.
- Since the Holocaust was a series of atrocities inflicted by people on people and matters of great moral and ethical significance, it is crucial that the human experience of the victims be told in the first person. This is also important to reflect on our participants' behaviour towards people from other minorities and their position on fighting racism and antigypsyism.

In this sense, DHNB/ternYpe believes that using Roma and Sinti testimonies from the Holocaust in formal and non-formal education is a way to:

- **Re-humanise the victims:** The personal stories told by Holocaust survivors present the Roma and Sinti as human beings and restore their identities, thereby allowing especially the non-Roma people to comprehend the dimensions of antigypsyism and their current situation today.
- **Deliver powerful messages:** Educators have the important role of linking Holocaust education to social justice. A message delivered by a person who experienced the atrocities of the Holocaust has a special power.
- **Keep the memory alive:** DHNB, an initiative that focuses on Holocaust remembrance and non-formal education, has to be prepared for an era in which there will be no one left to recount the Holocaust in the first person. When using Roma and Sinti testimony the desired outcome is not only learning about the Roma and Sinti Holocaust and antigypsyism but also that participants feel empowered and committed to carry the memory.

CHAPTER 3



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TOOLKIT EXPLAINED

How was the Toolkit created?

The main focus of the toolkit is to support former participants in working with the testimonies of Roma and Sinti Holocaust survivors after their participation in Dikh He Na Bister. Therefore, special sessions have been created by Anna Carballo to highlight the importance of testimonies in Holocaust education in relation to Roma survivors. The newly created sessions are unique in the sense that no similar educational materials focusing exclusively on the testimonies of Roma survivors have been created before.

Another focus is on supporting youth workers to implement non-formal educational sessions and trainings after their participation in Dikh He Na Bister. The sessions presented in the toolkit were created by Mustafa Jakupov, Atanas Stoyanov, and Tetiana Storozhko with the support of facilitators and education experts since the first Dikh He Na Bister in 2011. In this toolkit, we have selected the sessions and activities used and tested during Dikh He Na Bister as a collection of good practices.

How to work with testimonies?

Educators must always approach oral history with a critical eye, but a critical eye need not need to be a sceptical one.

Just because someone does not remember every little detail of their life, or because collective memory and public discourse have the potential to influence our memories, does not mean that our experiences are not real. The feeling behind the memory is still authentic. Even if the memory has been influenced by external factors, these influences can be as historically informative as the memory itself. After all, the factors that influence how we remember are also products of historical forces.

A testimony is essentially a memory of a past time. It is a lens that looks at the past; it is not the past itself. This fact is very important. Because memory is based mainly on an individual experience, it is closely linked to the identity of the person. It is therefore emotional and rarely objective. This does not mean that it is not true. Educators need to address the nature of both memory and history with their participants. But testimonies also illustrate a dimension of history that cannot be understood otherwise. They present knowledge about the impact of history on people and communities in ways that other historical analyses often ignore.

The recommended workflow

The toolkit contains two workflows for working with participants. The first workflow is designed for two full working days with 8 sessions. The second workflow is designed for one full working day with 4 sessions. We would like to emphasize that we recommend a full two-day workshop with inexperienced or very young participants. It is advisable to follow the order of the sessions and activities. When working with limited time or more experienced participants in Holocaust education, the sessions can be used separately, but only with special care for the sensitivity of the topic. It is always important to allow sufficient time for introduction and emotional preparation,

and to create a safe learning environment for participants. At the end of the activity or training, ensure that all participants leave the room with their emotions addressed, and provide an opportunity to ask questions and discuss their feelings.

The sessions are designed for groups of approximately 15-20 participants. In some sessions, there are recommended numbers for smaller group work. Be sure to suggest the numbers before dividing the group and provide the materials needed for the size of the group. Dikh He Na Bister facilitators always work in pairs to support each other and complement each other's knowledge and experience. We encourage you to work in pairs or as a team.

One-Day Workflow

	Approximate length of the sessions	Name and aim of the session
SESSION 1	90'	OPENING THE BOX: This session aims to gather participants' knowledge about Roma communities in Europe, facilitate a discussion on the life and culture of these communities, clarify relevant terms and definitions to be used throughout the sessions, and initiate an introductory conversation about the Holocaust and its impact on the Roma community.
SESSION 2	90'	AUSCHWITZ AND ME: The aim is to learn about the past through the memories of survivors, specifically focusing on understanding the experience of Roma and Sinti survivors in the extermination camp Auschwitz-Birkenau.
SESSION 3	90'	COMMEMORATION: The aim is to reflect the meaning of remembrance for society, different communities and for individuals. It provides the group with tips for organizing a commemorative event.
SESSION 4	90'	REFLECTION/EVALUATION: The aim is to evaluate and consolidate the learning and experience in the event and it opens the room for participants to share their impressions of the workshop and their own learning.

Two-Days Workflow

DAY 1		
	Approximate length of the sessions	Name and aim of the session
SESSION 1	90'	INTRODUCTION: The aim is to foster strong team cohesion, establish a safe and positive learning environment, ensure comprehension of session topics, encourage the sharing of professional and personal experiences, and gather participants' expectations, fears, and contributions.
SESSION 2	90'	OPENING THE BOX: This session aims to gather participants' knowledge about Roma communities in Europe, facilitate a discussion on the life and culture of these communities, clarify relevant terms and definitions to be used throughout the sessions, and initiate an introductory conversation about the Holocaust and its impact on the Roma community.
SESSION 3	90'	STAGES OF GENOCIDE: The aim is to raise awareness, educate, encourage empathy and solidarity, address long-lasting effects, and foster dialogue on human rights, discrimination, and prejudice in the context of the Roma Holocaust.
SESSION 4	90'	ROMANI LIVES – BEFORE, DURING AND AFTER THE HOLOCAUST: The aim is to actively engage with testimonies, gain comprehensive knowledge of the Roma and Sinti experiences before, during, and after the Holocaust, comprehend diverse perspectives, explore the impact on their lives, and convey their stories with empathy.



*Have you tried
one of our sessions?
Let us know how it went!*

Two-Days Workflow

DAY 2		
Approximate length of the sessions		Name and aim of the session
SESSION 1	90'	INTRODUCTION: The aim is to foster strong team cohesion, establish a safe and positive learning environment, ensure comprehension of session topics, encourage the sharing of professional and personal experiences, and gather participants' expectations, fears, and contributions.
SESSION 2	90'	OPENING THE BOX: This session aims to gather participants' knowledge about Roma communities in Europe, facilitate a discussion on the life and culture of these communities, clarify relevant terms and definitions to be used throughout the sessions, and initiate an introductory conversation about the Holocaust and its impact on the Roma community.
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CHAPTER 4



**DIKH
HE
NA
BISTER**

Ceija Stojka
Der Rest der Stojkas/ The Rest of the Stojkas
Oil on Cardboard, 1997, Sammlung Wien Museum



WHERE WE WANT TO GO

How the Toolkit can support outside organisations

Over the course of 13 years, the Dikh He Na Bister initiative has achieved remarkable milestones, involving thousands of young people and working with more than 40 organisations from almost every country in Europe. This extensive network represents a formidable resource with significant potential to reshape the landscape of Holocaust education. The collective experiences and insights of participants across Europe and beyond serve as the foundation upon which we seek to build a transformative future.

In the challenging landscape of Holocaust education in 2023, the Dikh He Na Bister initiative envisions a future where the voices of survivors and their testimonies continue to be heard and resonate with the world. However, we are faced with a stark reality - the dwindling number of Holocaust survivors who are able to actively participate in educational activities. This pressing issue has compelled us to develop a different approach that will ensure the preservation of these invaluable narratives.

The Dikh he na Bister toolkit is not meant to be an isolated entity; it is a practical guide and a resource that can support follow-up activities and

local initiatives. Designed by education experts, our toolkit provides a comprehensive framework for working with Roma and Sinti testimonies in non-formal education, but it can be adapted and used in different contexts.

We aim to create a ripple effect of Holocaust education, which means extending our reach beyond the Dikh na Bister network and empowering others to join us in the effort to preserve history. The stories of Roma and Sinti survivors deserve to be widely heard and deeply understood, and we believe that by supporting more actors in the field, we can increase our collective impact.

If the Toolkit is a starting point, what would be the continuation?

This toolkit, born out of our commitment, aims to support young individuals and organisations who have been part of our educational initiatives in their efforts to continue the work of Holocaust education at the national and local levels. For those who wish to become multipliers of successful practices in their communities, the publication provides a structured guide. It is extremely important that educators, using basic approaches to teaching about the Holocaust,

enrich the educational tools by including the local context and, where possible, the testimonies of survivors from their countries, making the story more personal and relevant to their communities.

The continuation involves a growing network of educators, trainers, and organisations committed to Holocaust education. We envision a future in which the testimonies of Roma and Sinti survivors become an integral part of educational curricula, commemorative events, and cultural remembrance. The toolkit serves as the foundation upon which we build a sustainable ecosystem for sharing the history and lessons of the Holocaust.

Young people have a key role to play in this ongoing journey. As we explore new approaches to engaging the younger generation in remembrance and commemoration, we envision them taking the lead. They will carry the torch forward, expressing their thoughts through poetry, literature, art and shaping the culture of remembrance.

The toolkit also enables young people to develop the skills and knowledge needed to mobilise their communities in the fight against racism, for human rights, and Holocaust education. It equips them with the ability to engage with historical sources and testimonies, empowering them to be the voices of change and bearers of the torch for generations to come.

Building a community of professionals

Our ultimate dream goes beyond the immediate impact of this toolkit. We aspire to create a community of professionals, individuals who not only have a deep understanding of Holocaust history but also excel in the art of educating others.

This community will uphold the principles and approaches of non-formal education, become torch-bearers for the transmission of historical narratives.

These educators will play a pivotal role in ensuring the longevity of Holocaust education by passing on their knowledge and expertise to the next generation of educators. Through their commitment to non-formal education, they will facilitate a dynamic and engaging learning experience, fostering a deeper connection between learners and the history they study.

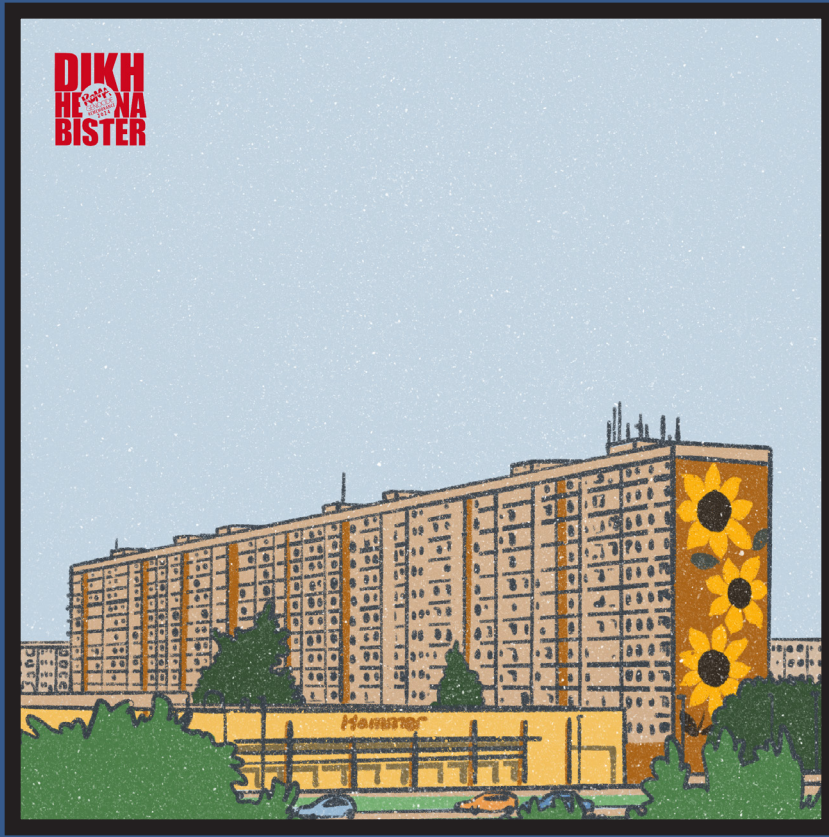
In summary, our vision is not just to educate, but to create a lasting legacy through a community of dedicated professionals, a toolkit that continues to empower, and a network that transcends borders and generations. The journey we embark on today is a collective effort to shape a future in which the lessons of the Holocaust remain eternally relevant.

*Do you have any questions?
We are happy to answer!*





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Session Outlines

Session 1 - INTRODUCTION

Learning Objectives

- to build the group and to get to know each other: create strong team cohesion and a safe, positive and inclusive learning environment.
- go through the programme of the sessions and make sure participants understand the subject
- encourage participants to share professional and personal experiences
- collect participants' expectations, fears and contributions

Programme and methodology

Step 1: Getting to know each other and group building (25 minutes)

1. (10min): Name game

Ask the participants to create a circle where they can see each other faces. Start the circle with your name: the person on your left continues by repeating your name and adding his/her/their name after. The person after repeats the previous people's names and after says his/her/their name the circle ends with you as facilitator repeating all participants' names. Tips: If the group is new for you and/or for each other recommended to wear name tags after this exercise.

2. (15min): Getting to know each other

Ask every second member of the circle to stand one step closer to the center of the circle. The inner circle has to face outside and the outer circle faces inside the circle, they have to create couples with the closest person with them and stand face to face. With odd numbers, you can be part of the exercise or they can be three together. You will address questions and the participants in couples have to discuss them. They will have 3 minutes for each question. After each question the outer circle steps to the next person on their left in the inner circle, and they have a new discussion partner after each question. You are in charge of time management, notify people at half-time so they

Programme and methodology

they can speak for an equal amount of time with the pairs.

- Example questions:
- Question 1: What is your favourite film/series/book?
- Question 2: What was your favourite childhood toy?
- Question 3: Where would you like to live if you could live anywhere in the world?
- Question 4: What is the one thing you always have with you in your bag/pocket? Why?
- Tips: You can address questions differently from the above-mentioned.

Step 2: Explain the programme and group rules (25 minutes)

1. (10 min): Present the programme of the sessions

You can either prepare advanced with colourful papers that represent each session from the programme and stick them somewhere in the room OR present the Programme with the help of Multimedia Projector OR you can arrive with a printed A2 programme.

Ask the participants to sit in a circle to be able to see each other's faces. Go through the programme of the sessions by explaining to the participants what you are going to do in each session.

Answer their questions related to the program. If the participants have deeper questions about the content, explain to them in which session you can go deeper in the discussion of it. Remember these questions and bring them back to the relevant sessions.

2. (15 min) Set 5 group rules

Ask the participants to sit in a circle to be able to see each other's faces. Brainstorming: everything that participants say needs to be written down on the flipchart by the facilitators. There's no wrong or right answer here. Ask participants what the group rules that all the group should follow for the time being together.

Write every answer down on the flipchart.

After there are no more proposals for rules, tell the participants that they need to agree on 5 rules only and ask them to select from everything that was already suggested. Write down the 5 group rules on a new flipchart. If time allows, ask everyone to come and sign on the flipchart under the rules. Place the collected rules in a visible place on the wall.

Programme and methodology

Step 3: Expectations (15 minutes)

1. (15 min) Expectations

The participants receive 3 post-its in 3 different colours. They are invited to write or draw their ideas about the 3 topics on the post-its and stick them on the three different flipchart sheets:

Expectations, Need and Contributions

- Expectations: I hope that.../I want to....
- Needs: I need...
- Contributions: I would like to.....

Step 4: Team building (25 minutes)

Divide the participants into equal groups, best if we can create groups with a maximum of 5–6 people.

Explain to the participants the exercise: The participants have to build the tallest tower possible with their group only with the limited materials provided (10 paper sheets or newspaper sheets and tape/group).

Distribute the materials for the groups, they all can start to work at the same time. They have 15 minutes for the exercise. Notify them 5 minutes before the exercise is over.

When the time is up, ask them to look at each other's towers.

In the remaining 10 minutes ask the participants to sit in a circle to be able to see each other's faces and address questions to discuss the exercise.

Possible questions for the group:

- What were the most challenging aspects of the activity for you?
- How did you feel during the exercise?
- How would you describe the communication within your group?
- What role did you take on within the group, and how did it contribute to the overall success or challenges?
- How were decisions made within your group, and do you think the process was effective?
- What aspects of your group's performance are you most proud of?

**Materials
needed and
space required**

- Room space for sitting in a circle - chairs for the participants
- Flipchart paper and markers
- Coloured papers for the programme (to stick on the wall)
- Tape and paper or newspaper for the paper tower challenge
- Papers and pens
- 3 different coloured post-it

Session 2 - OPENING THE BOX

**Learning
Objectives**

- collect the knowledge of participants about the Roma communities in Europe
- open a discussion about the life and culture of the Roma communities in Europe
- clarify terms and definitions that we will use during the sessions
- initiating a preliminary discussion about the Holocaust and its impact on the Roma community

**Programme and
methodology**

Step 1: (10 minutes) Energizer

Evolution:

Participants wander in the room and play 'rock-paper-scissors' when they meet someone from their kind. Rock wins over scissors, paper wins over rock, and scissors win over paper. The winner of the round evolves into a higher role.

There are four roles:

First stage: egg (participants shape their hands into an egg at the top of their head).

Second stage: chicken (participants walk like chickens, bending their arms like chicken wings, and can make chicken sounds).

Third stage: monkey (participants walk like monkeys and can make monkey sounds).

Fourth and final stage: human (participants walk like humans).

At the beginning, everyone is an egg. An egg can play 'rock-paper-scissors' only with another egg, a chicken with another chicken, and a monkey with another monkey, while they all become human. Those who become humans can sit down. In the end, there will be one final egg, chicken, and monkey.

Tips: At the end, we can clap together for the last egg, chicken, and

Programme and methodology

monkey one by one and all humans at the same time.

Step 2: (40 minutes)

The original exercise can be found in the Council of Europe's Mirrors - Manual on combating antigypsyism through human rights education. The exercise aims to test the participants' knowledge about the Roma communities in Europe.

Explain the exercise to the participants (10 minutes):

Divide the participants into smaller teams (about 3-4 people) and hand out the Bingo grid for each group.

Explain that the rules are very similar to traditional BINGO games.

Rules:

- to win, you need to answer all questions in a single row or column of the table
- the questions will be read out in turn and you will have a short amount of time to discuss your answer within your group
- when you think you have a full row or column of correct answers, shout out "BINGO!", and the game will be halted to check your answers
- if all the questions in your row or column are correct, you are the winner
- in case any of the answer is not correct the game goes on until a team has a BINGO again

Exercise (15 minutes):

BINGO questions:

- When did the Roma first arrive in Europe?
- Where did they originally come from?
- Give an example of historical discrimination against the Roma (in your country or in Europe).
- Name a famous Roma personality.
- Name a piece of art, music, literature or other cultural achievement by a Roma artist
- Name an organisation that works for Roma rights.
- How many Roma are there in Europe?
- How many Roma are estimated to have died as a result of the Holocaust (in Europe as a whole)?
- When and where was organised the First World Roma Congress?

Programme and methodology

Tips for educators: Ask the questions out of order to make filling in the grid more interesting!

At the end, give out the correct answers for any questions which have not been discussed. Then bring the whole group together for the debriefing.

Debriefing: (10 minutes)

Debriefing questions

- Were you surprised by how much or how little you knew about the Roma?
- Which questions were most difficult?
- Did any of the answers surprise you? Why?
- Do you think this information is important? Why or why not?

Step 3: (30 minutes)

Divide participants into smaller groups consisting of at least two participants for a short brainstorming. The groups cannot be composed from the same people as the teams during the BINGO exercise.

Afterwards, ask one person per group to pick one of the paper turned upside down at the table or at the floor at the center of the room.

The papers have different terms that are important for the future sessions:

Holocaust

Genocide

Samudaripen

Porrajmos

Antigypsyism

Discrimination

Remembrance

Concentration camp

Racial hygiene

Commemoration

Racism

Each group should brainstorm among themselves for 10 minutes about the term they received and give a definition/explain what it means. Encourage them to not use online support. Ask them to write down their proposed definition on a flipchart paper.

After that the groups share their brief conclusions with everyone in the room. (10 minutes)

Programme and methodology	The educator is comparing the answers received with the provided definitions for the terms by reading them and sticking them on the flipchart. (5 minutes) After the activity ask the participants to sit in a circle for debriefing. Debriefing questions (10 minutes): • How difficult was to creat or recall the definitions? • Which terms you find new? • Any of the terms and definitions provoked disagreement in your group? How did you resolve the disagreement?
Materials needed and space required	• Printed BINGO grids • pens • Flipchart paper and marker • tape

Session 3 - STAGES OF GENOCIDE

the content of the session was created by Anna Carballo

Learning Objectives	• promote awareness and understanding of the Roma Holocaust • educate participants about the historical context and significance of the genocide • encourage empathy and solidarity with the Roma community • address the long-lasting effects of the genocide on Roma communities • foster dialogue and reflection on human rights, discrimination, and pre-judice
Programme and methodology	Step 1: Energizer (5 minutes) Choose an energizer which fits the level of energy of the group Step 2: Mapping the path to the Holocaust (75 minutes) Step 2.1: PURPOSE (5 minutes): Explain the purpose for teaching this topic. Why should they learn it? Step 2.2: INPUT (10 minutes): Divide participants into smaller groups consisting of at least three/four participants (maximum of 3 groups) and give them handout 3.1. One handout per group.

Programme and methodology

Allow 10 minutes to participants to read the information. They can mark on the paper, circling what they have questions about, underlining things that strike them, making any notes they want.

Step 2.3: MODELING (15 minutes): explain that each group is going to create a graphic/timeline showing the path to the Holocaust of the Roma and Sinti together with some quotes from different testimonies. In order to do so, give to each group handout 3.2 which is a timeline, then handout 3.3 which are the definition of stages to genocide and they should place in the timeline. Give also handout 3.4 which are the quotes from testimonies and finally handout 3.5 to support participants with some terminology.

Allow 10 minutes to participants to read the information and discuss among groups. At the end, ask them if they have any questions about the definitions or the terms.

Step 2.4: GROUP WORK (30 minutes): allow the groups to work on the graphic/timeline together. Give them the appropriate time to work, between 20 to 35 minutes, depending on participants' familiarity with the topic.

Step 2.5: PRESENTATION (15 minutes): Groups will present their work. Each group will have maximum 5 minutes to present.

Step 3: Debriefing (10 minutes)

Questions for debriefing:

- Did you know all this?
- Was there a new information for you?
- Why is studying genocide and the Holocaust important?
- How did the Nazis use racial theories to justify their persecution of Roma and Sinti?
- What lessons can we learn from the history of Nazi persecution of Roma, and how can we use this knowledge to prevent similar atrocities from happening in the future?
- In what ways does studying this historical atrocity help us better understand current events?

Materials
needed and
space required

- Handouts printed and cut for the Stages that led to Genocide
- Flipchart
- markers
- paper
- tape

Session 4 - ROMANI LIVES: BEFORE, DURING AND AFTER THE HOLOCAUST

the content of the session was created by Anna Carballo

Learning
Objectives

- engage with testimonies of Roma and Sinti Holocaust to gain a deeper understanding of their experiences and perspectives.
- get knowledge about the lives of the Roma and Sinti before, during and after the Holocaust and be aware of the diversity of the communities.
- understand the different roles and perspectives of individuals during the Holocaust, including victims, perpetrators, bystanders, and other groups involved.
- explore the impact of the Holocaust in the lives of the Roma and Sinti.
- apply creative and empathetic approaches to convey the stories and experiences of Roma victims and survivors.

Programme and
methodology

Step 1 - Energizer of your choice (5 minutes)

Choose an energizer which fits the level of energy of the group

Step 2 - Group work (65 minutes)

(5 minutes) Instructions:

Divide participants into three groups (before, during and after the Holocaust) and provide them with copies of the set of testimonies (For example: group 1 – handout 4.1, group 2 – handout 4.2 and group 3 – handout 4.3).

Ask each group to:

Read the pieces of testimonies and in order to present it to the whole group, they should create some graphics/drawings which represent the experiences of the testimonies.

For the creative work, note that participants do not need to use large pieces of text, they should draw and focus on the main points.

Discuss in a working group questions which they will get in handouts and share key points from their findings with the whole group.

Programme and methodology	(40 minutes) Work in groups: Provide participants with printed handouts, flip chart paper, coloured markers, etc. Remind them that they should follow the instructions on their handouts carefully and prepare a presentation that will include these required elements: • Creative work • Answer to the questions. (30 minutes) Presentations: Ask groups to present their work. Maximum 10 minutes for each group. Step 3: Debriefing (15 minutes) • What was it like to work in a group? • Were there any difficulties, challenges with completing the task? • How did the testimonies deepen your understanding of the different roles and experiences during the Holocaust? • Did anything surprise you or challenge your knowledge about the Roma and Sinti Holocaust? • What impact do you think these testimonies can have on raising awareness about the Holocaust? • How did the Holocaust change the lives of Roma and Sinti? • How was the relationship with non-Roma people? • How can studying these testimonies help us understand the complexities of human behaviour in times of extreme violence and discrimination? • Can you imagine such things happening nowadays?
Materials needed and space required	• Printed copies of handouts for each group • flipchart papers • markers • pens

Session 5 - AUSCHWITZ AND ME

the content of the session was created by Anna Carballo

Learning Objectives

- learning about the past through survivors' memories
- learning about the Zigenuerlager
- learning about what happened to the Roma and Sinti through their memories

Programme and methodology

Step 1 - Energizer of your choice (5 minutes)

Choose an energizer which fits the level of energy of the group

Step 2 (75 minutes) – Roma and Sinti in Auschwitz-Birkenau

LEARN ABOUT ROMA AND SINTI IN AUSCHWITZ-BIRKENAU
(the memories of different Roma and Sinti in the Zigenuerlager)

Step 2.1: Divide participants into groups of 2 or 3 (depending the number of participants) and provide them with the printed information sheets (you give one per group or they can select one) and explain the activity (5 minutes).

Step 2.2: Group work: each group has 30 - 35 minutes to read the sheet and to focus on the issues that called their attention; issues that they knew or they didn't know; etc... and to prepare the presentation.

Step 2.3: Presentations: the participants have 3 minutes to present the information in front of everyone and explain what they called their attention or how do they felt by reading it (15 minutes)

Step 2.4: Group discussion about the testimonies and the experiences of the survivors in Auschwitz-Birkenau. Educators can give extra information about the survivors if they consider necessary (10 minutes).

Step 2.5: Video of Block 13 in Auschwitz Museum (5 -10 minutes):

https://www.youtube.com/watch?v=l_zl5PHuq54&t=13s

Step 3 (10 minutes) – Debriefing

- How did you feel while reading?
- Have you connected emotionally with the testimony?

Programme and methodology	• Have you heard similar experiences from other testimonies before? • Could you see any similarity between any survivor stories in our current context? • Do you think it is important to know the experiences of survivors when learning about the Holocaust? • What does the testimony bring that books cannot?
Materials needed and space required	• Information printouts about the memories of the testimonies • Laptop • Projector • Internet connection

Session 6 - BYSTANDERS

the content of the session was created by Tetiana Storozhko

Learning Objectives	• Engage with testimonies of Roma Holocaust survivors to gain a deeper understanding of their experiences and perspectives. • Understand the different roles and perspectives of individuals during the Roma genocide, including victims, perpetrators, bystanders, and other groups involved. • Explore the impact of various roles on the overall outcome of the Roma genocide and the lives of Roma people during that time. • Apply creative and empathetic approaches to convey the stories and experiences of Roma victims and survivors.
Programme and methodology	Step 1 - Energizer of your choice (5 minutes) Choose an energizer which fits the level of energy of the group Step 2 - Were there only perpetrators? (20 min) (5 min) Play a short video testimony Testimony of Krystyna Gil, Holocaust survivor https://www.youtube.com/watch?v=D0HvdPkGs7s Timing for video: only from 01.00 to 5.40 Before playing the video warn the participants that they will need to listen carefully because they will need to answer questions after that. They can take notes if they want to.

Programme and methodology

(15 min) Discussion

After the video ask:

- Who is talking?
- What happened to her and her family?
- Why was it possible for her to survive? Who helped Krystyna?
- Who were the perpetrators?
- Who were the victims?
- Who else was there? Who might have known what was going to happen? What was (might be) their role in this situation?

Step 3 - Group work (65 min)

(5min) Instructions. Divide participants into 4 groups and provide them with copies, one each, of set of testimonies (see support materials)

Ask each group to:

Read the pieces of testimonies and in order to present it to the whole group, choose one of the options

- create a graphic story based on interview materials,
- OR present them in the format of the diary of a person who lived in those times. It can be several creatively designed diary pages.

For both types of creative work, note that participants do not need to use large pieces of text, they should focus on the main points.

Be ready after presenting a 'diary' or 'graphic story' to share with the whole group more information about the person, whose testimonies they were exploring.

Discuss in a working group questions which they will get in handouts and share key points from their findings with the whole group.

(30 min) Work in groups

Provide participants with printed handouts, flip chart paper, coloured markers, etc. Remind them that they should follow the instructions on their handouts carefully and prepare a presentation that will include 3 required elements:

- a creative work (graphic story or diary)
- a short story about the person,
- answers to the questions

Programme and methodology	20 min) Presentations Ask groups to present their work - 5 min for each group. (10 min) Debriefing • What was it like to work in a group? • Were there any difficulties, challenges with completing the task? • How did the testimonies deepen your understanding of the different roles and experiences during the Roma genocide? • Did anything surprise you or challenge your knowledge about the Roma genocide? • What impact do you think these testimonies can have on raising awareness about the Roma genocide? • How did the various roles impact the overall outcome of the Roma genocide? Did any individuals or groups have a significant influence on the lives of Roma during this time? • Do you think enough has been done by the non-Roma community to acknowledge the wrongs that were done? • How can studying these different roles during the Roma genocide help us understand the complexities of human behaviour in times of extreme violence and discrimination? • Can you imagine such things happening nowadays?
Materials needed and space required	• Printed copies of handouts for each group • Projector • Speaker • Flipchart papers • Markers • Pens

Session 7 - COMMEMORATION
the content of the session was created by Tetiana Storozhko

Learning Objectives	• Reflect the meaning of remembrance for society and for individuals • Share and discuss different practices of remembrance, also in different communities • Provide the group with tips of organizing a commemorative event
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Programme and methodology

Step 1 (5 minutes):

Energizer of your choice

Step 2 (15 minutes): Reflect the meaning of remembrance

Quotes about remembrance

Setting: The facilitator distributes different quotes about remembrance among the participants. Participants have a few minutes to reflect (alone or in couples).

- Opening the session: The group sits in a circle. Introduce that this session aims to address the meaning of remembrance.
- Question round 1: Invite the participants to share their quote and how they feel about it. What is the meaning of remembrance expressed in the quote?
- Question round 2: What means remembrance? Why do we / should we remember? Why is it important for society – why for specifically for Roma? (Optional: Who is responsible for remembrance/commemorations?)

Further reading: CoE Handbook "Right to Remember" pages 43-48

Step 3 Work in groups. Forms of remembrance. 60 minutes

Begin the discussion asking: In which different ways we can remember? (10 min)

Participants should come up with some of the following:

- Use of art for remembrance
- Use of literature, poetry and songs
- Monuments
- Recognition of 2 August and political declarations
- Education for remembrance
- Organizing of commemoration activities
- Etc.

Divide the participants into 3 groups. Work in groups (30 minutes)

Group 1: Monuments and recognition of 2 August as the International Day for Remembrance of the Roma Holocaust

Materials: the monuments for Roma Genocide in Berlin, Babyn Yar, Monument in Shchurova, Birkenau, Chernihiv monument

When they were built? By whom? What about their design?

Programme and methodology

Why is it important to have monuments for recognition of the Roma Genocide?

Who should be responsible for the establishment of such monuments? (Civil society, Governments, Artists, etc?)

Is 2 August recognised as the international day for remembrance of the victims of the Roma Holocaust in your country? Do more research on your country here:

<https://www.coe.int/en/web/roma-genocide/countries>

Group 2: Use of visual art for remembrance

Materials: the art of Ceja Stojka and Dina Gottliebova

Questions: Read and present the materials in front of everyone.

Who were these two women? What did you learn about them?

What was their art about?

Why art is important for remembrance?

Think of other artists that you may know who work on art for remembrance. Make an online research.

Group 3: Use of literature, poetry and songs for Remembrance

Materials to discuss: Poesy of Papusza and Auschwitzate song lyrics

Question: Read and present the materials you have in front of everyone.

- What is impressing you in these pieces?
- Who are the characters?
- What are the metaphors used/hidden symbolic meanings?
- What other poetry and literature you know of that are connected to Remembrance? Please do an online research.

Presentations in front of everyone (15 minutes)

Each group has 5 minutes to present in front of everyone what they learnt and worked on

Step 4 (15 minutes): Preparing the youth commemoration ceremony

Discuss the following questions in the big circle of participants:

1. Have you ever participated in commemoration ceremonies? Did you organise any?
2. What are important moments of commemoration and what distinguishes it from other public events?
3. Consider an example of the script of the Youth Commemoration Ceremony, which was organised as part of the DHNB event. If you were organizing your own event, would you follow this structure? What would you do differently?

**Materials
needed and
space required**

- Printed and cut quotes on Remembrance - 8 different;
- Printed out scripts of Commemoration
- Printed working sheets with information and questions for each working group
- Internet connection for research
- Flipcharts and markers

Session 7 - 8: REFLECTION. EVALUATION
the content of the session was created by Tetiana Storozhko

**Learning
Objectives**

- Evaluate, consolidate the learning and experience in the event
- Share participants' impressions

**Programme and
methodology**

Step 1: Remembering through art (45 min)

Option 1. (30 min)

Provide participants with canvases, drawing paper, paints, and other drawing supplies. Ask them to recall the entire initial process and think of an object, emotion or situation that made the greatest impression on them or best remembered. Encourage the participants to draw it.

Option 2. (30 min)

Provide participants with art paper, scissors, glue and other art materials of their choice. Also provide a sufficient number of old newspapers and illustrated magazines. Ask the participants to think about the new information and experiences gained during the study and create a collage on the theme of memory.

Take care of a harmonious environment that will inspire creativity. If possible, turn on background music.

Gallery exploration (5 min)

Help participants place their art in your workspace. Offer them to explore the improvised gallery individually for 5 minutes.

Discussion (10 min)

In a joint circle, discuss:

- How was the creative process?
- What did they see at the exhibition in the gallery?

Programme and methodology	Perhaps something particularly struck or resonated in the works of other participants? Step 2 (20 min): Individual reflection Individual reflection: Participants take a moment for themselves to think on their own, to find one phrase that summarises their experience at the event. They can also take a line from a poem, from a book or they can write their own words. Then the participants share their phrase in the plenary or in groups of 3-4. This depends on the dynamics of the group and on the moment. Step 3 (15 min): "Evaluation Chair" Participants stand in the circle, one of them comes into the middle and makes evaluation statement (e.g. I felt the group was very supportive during the whole event; The visit to the Auschwitz is something which will stay with me the whole life; I think the sessions were too intensive and it was hard to follow them, etc). After each statement the group physically moves closer (if they agree) or away (if disagree) and the facilitator takes 2-3 comments from people from the group. Step 4 (10 min): Final round Participants say final thoughts, ideas in the plenary, telling what they learned and what they are taking home with them.
Note for Facilitators	Facilitator can structure the Evaluation Chair a bit more by: • giving the statements themselves, to tackle various issues and components in the evaluation; • by giving what is to be evaluated as a theme (e.g. the programme, the working spaces, the preparations, the methods used, the visits, etc) and then the participants make their statements in regard to the given theme. • After a few, the facilitator can change the theme.

SUPPORTING MATERIAL





STEP 2: BINGO grid for teams (print it before the session)

1.	2.	3.
4.	5.	6.
7.	8.	9.

BINGO answers:

1. When did the Roma first arrive in Europe? Early estimates are around the 12th century. Reliable evidence of Roma settlement in Europe exists from about 1400. Mark as correct anything between 1100 – 1400	2. Where did they originally come from? India	3. Give an example of historical discrimination against the Roma (in your country or in Europe). Numerous answers possible. Give the following as examples if participants cannot offer an answer: slavery in Romania, forced sterilisation in Slovakia (and elsewhere), the Great “Gypsy” Roundup in Spain, expulsions, removal of children, lynch mobs or official “cleansing” operations, prohibited marriages, arbitrary detention or arrest – in almost every European country from the 14th century onwards (and in some cases, continuing to the present day). The numerous violations during the Holocaust could also be mentioned. (See page 66 for more information.)
4. Name a famous Roma personality. Numerous answers possible. See www.imninalu.net/famousGypsies.htm and the activity ‘Fighters for Roma rights’ for some examples.	5. Name a piece of art, music, literature or other cultural achievement by a Roma artist. Numerous answers possible. See the lists in the previous question for some more examples. Also accept answers such as “songs by Django Reinhardt”, “dance performance by Joaquin Cortes”, “films with Bob Hoskins”, and so on.	6. Name an organisation that works for Roma rights. Numerous answers possible. At European level, examples include the European Roma Rights Centre (ERRC), European Roma Information Office, European Roma and Travellers Forum. Also accept organisations working generally on human rights, such as the Council of Europe, Amnesty International, European Network Against Racism, Minority Rights Group International, etc. For some local Roma organisations, see www.errc.org/cikk.php?cikk=3583
7. How many Roma are there in Europe? Approximately 6 million	8. How many Roma are estimated to have died as a result of the	9. When and where was organised the First World Roma

in the European Union; approximately 11 million in Council of Europe member states. Make it clear which "Europe" you are asking about! Accept as correct anything within 1 million of the correct answer.	Holocaust (in Europe as a whole)? The lowest estimates are about ½ million people. The highest estimates are three times that: 1 ½ million. Accept as correct anything within this range.	Congress? The First World Roma Congress was organised in 1971 in Orpington near London, England, United Kingdom.
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STEP 3: TERMS WE WILL ENCOUNTER SHEET

Print and cut each of the terms separately before the session

Holocaust

Genocide

Samudaripen

Antigypsyism

Discrimination

Remembrance

Concentration camp

Racial Hygiene

Racism

Definitions for Educators at STEP 3:

HOLOCAUST	The term <i>holocaust</i> comes from the Greek <i>holókaustos</i>: <i>hólos</i>, "whole" and <i>kaustós</i>, "burnt offering", "a sacrifice or offering entirely consumed by fire". Later, it came to denote large-scale destruction or slaughter. The Holocaust was a genocide during World War II in which Nazi Germany, aided by its collaborators, systematically murdered Jews, Roma, Homosexuals, Political opponents, Slavs, Soviet prisoners of war etc.
GENOCIDE	The term "genocide" is a combination of the Greek word <i>genos</i> ("race, people") and the Latin suffix <i>-cide</i> ("act of killing"). Genocide is intentional action to destroy a people (usually defined as an ethnic, national, racial, or religious group) in whole or in part.
SAMUDARIPEN	The term was first used in the 1970s in Yugoslavia in the context of Auschwitz and Jasenovac. It is a neologism of <i>sa</i> (Romani for 'all') and <i>mudaripen</i> (murder) and can be translated as 'murder of all' or 'mass murder'. Courthiade argues that Samudaripen is unambiguous, neutral and respectful as well as conveying grief.
ANTIGYPSYISM	The term 'antitsyganizm' for the first time appears in late 1920's Russia. Its current use originates in academic debates of the 1970s and 1980s. Antigypsyism is the specific racism towards Roma, Sinti, Travellers and others who are stigmatized as 'gypsies' in the public imagination.
DISCRIMINATION	The term <i>discriminate</i> appeared in the early 17th century in the English language. "Discrimination" derives from Latin, where the verb <i>discrimire</i> means "to separate, to distinguish, to make a distinction". Discrimination-treating a person or particular group of people differently, especially in a worse way from the way in which you treat other people, because of their skin colour, sex, sexuality, etc.
REMEMBRANCE	The term 'Remembrance' comes from old French <i>remembrer</i> meaning "to think of again". Remembrance is a memory of something that happened in the past.

CONCENTRATION CAMP	The term 'Concentration camp' itself originated in 1897 when the "reconcentration camps" were set up in Cuba by General Valeriano Weyler. Use of the word "concentration" came from the idea of confining people in one place because they belong to a group that is considered undesirable in some way. Concentration camp a place in which large numbers of people, especially political prisoners or members of persecuted minorities, are deliberately imprisoned in a relatively small area with inadequate facilities, sometimes to provide forced labour or to await mass execution.
RACIAL HYGIENE	The term racial hygiene was used to describe an approach to eugenics in the early twentieth century, which found its most extensive implementation in Nazi Germany (Nazi eugenics). Racial hygiene is the improvement of the genetic basis of a nation through the selective breeding of those embodying "ideal" physical characteristics. In Nazi propaganda, the term "race" was often interchangeably used to mean the "Aryan" or Germanic "<i>Übermenschen</i>", which was said to represent an ideal and pure master race that was biologically superior to all other races.
COMMEMORATION	The term 'Commemoration' comes from Latin <i>commemorare</i> "to call to mind". Commemoration is the action or fact of something that is done to remember officially and give respect to a person or event.
RACISM	Racism is the belief that members of different "races" possess characteristics, abilities, or qualities specific to that "race". Racism nearly always involves the idea that some "races" are superior and some are inferior. Antigypsyism is a form of racism

INFORMATION FOR EDUCATORS
TEN STAGES OF GENOCIDE¹

"Ten Stages of Genocide" was a document developed by Dr. Gregory H. Stanton, a professor at Mary Washington University and the Vice President of the International Association of Genocide Scholars (2006). Ten Stages of Genocide" was originally written in 1996 at the U.S. Department of State as the "Eight Stages of Genocide," presented at the Yale University Center for International and Area Studies in 1998, and revised in 2013.

"Ten Stages of Genocide" is a formula for how a society can engage in genocide. Genocide cannot be committed by an individual or small group; rather, it takes the cooperation of a large number of people and the state.

The genocidal process starts with prejudice that continues to grow. By knowing the stages of genocide, citizens are better equipped to identify the warning signs and stop the process from continuing.

According to Dr. Gregory H. Stanton, the path to genocide usually includes the following stages. These stages can occur simultaneously. At each stage in the process, it is possible to intervene and prevent genocide from occurring.

1	CLASSIFICATION: All cultures have categories to distinguish people into "us and them" by ethnicity, race, religion, or nationality: German and "Gypsies", Hutu and Tutsi. If societies are too segregated (divided) they are most likely to have genocide. The main way of preventing genocide at this early stage is to develop opportunities in a society for people to work and live together who are from different ethnic, social, national or religious backgrounds. This will allow people to become more tolerant and understanding of each other.	Antigypsyism has a long history throughout Europe. Roma and Sinti were often viewed as distinct from the rest of the German population and other European countries.
2	SYMBOLIZATION: We give names or other symbols to the classifications of ethnicity, race, religion, or nationality. We name people "Jews" or "Gypsies", or distinguish them by colours or dress, and apply them to members of groups. Classification and symbolization are universally human and do not necessarily result in genocide unless they lead to the stage of dehumanization. When combined with hatred, symbols may be forced upon unwilling members of minority groups: the yellow star for Jews under Nazi rule, the blue scarf for people from the Eastern Zone in Khmer Rouge Cambodia. Sometimes we impose symbols on ourselves, like gangs using certain colours. That is the group's right, but sometimes backfires when they are discriminated against. To combat symbolization, hate symbols can be legally forbidden (swastikas) as can hate speech. Group marking like gang clothing or tribal scarring can be outlawed, as well.	The Nazi regime used propaganda to reinforce perceived differences between Sinti and Roma (and Jews) and Germans. Sinti and Roma were named "gypsies" in all the European countries" for centuries and during the 1930s they were symbolised as asocials which meant people as behaviourally abnormal and racially inferior. Allied countries used similar propaganda to highlight the differences between the Roma and its "compatriots".

¹ Taken from <https://genocideducation.org/>

	The problem is that legal restrictions will fail if unsupported by society. Sometimes if we outlaw certain names but hate exists new names will just take their place.	
3	DISCRIMINATION: A dominant group uses law, custom, and political power to deny the rights of other groups. The powerless group may not be given full civil rights or even citizenship. Prevention against discrimination means full political empowerment and citizenship rights for all groups in a society. Discrimination on the basis of nationality, ethnicity, race, or religion should be outlawed. Individuals should have the right to sue the state, corporations, and other individuals if their rights are violated.	Although Roma and Sinti were discriminated against their arrival in Europe, the Nazis adopted many laws to take away basic rights from Roma and Sinti. Similar laws were also taken by allied countries around Europe.
4	DEHUMANIZATION: Dehumanization is when one group treats another group as second-class citizens. Members of a persecuted group may be compared with animals, parasites, insects or diseases. When a group of people is thought of as "less than human" it is easier for the group in control to murder them. At this stage, hate propaganda in print and on hate radios is used to make the victims seem like villains. In fighting this dehumanization, one must remember that there is no right of "freedom of speech" to tell people to commit murder. Outlawing hate speech can help save the lives of those targeted. If a country is on the verge of committing genocide it is no longer a democracy (if it was before), and the broad freedom of speech protected in a democracy may need to be limited in such a country. Hate radio stations should be shut down, and hate propaganda banned. Hate crimes and atrocities should be promptly punished.	Propaganda promoted the idea that Roma and Sinti were parasites, vermin, and a disease "infecting" the German nation. Many laws prohibited Roma and Sinti from doing things generally allowed to all people: freedom to marry and work, freedom to travel without fear of discrimination. For example: The Nuremberg Laws/Racial Laws
5	ORGANISATION: Genocide is always organised, usually by the state, though sometimes informally or by terrorist groups. Special army units or militias are often trained and armed. Plans are made for genocidal killings. To combat this stage, membership in these militias should be outlawed. Their leaders should not be allowed to travel outside their country where they may be able to raise funds or get weapons. The U.N. should enforce arms embargoes on governments and citizens	Two major components of organisation for the genocide were the formation of the SS/Gestapo and the creation of concentration and extermination camps. The Gestapo worked as a political police force, superseding the regular civilian police to enforce Nazi laws. The SS ran the concentration camp system. In the specific case of Roma and Sinti, the formation Centre

	of countries involved in genocidal massacres, and create commissions to investigate violations, as was done in post genocide Rwanda.	for Research on Racial Hygiene and Demographic Biology led by Dr Ritter in February 1936 under the Ministry of Health.
6	POLARIZATION: Extremists drive the groups apart. Hate groups broadcast propaganda that reinforces prejudice and hate. Laws may forbid intermarriage or social interaction between the groups. Extremist terrorism targets moderates, and intimidates them so that they are silent. Moderate leaders are those best able to prevent genocide and they are often the first to be assassinated. Prevention may mean security protection for moderate leaders or assistance to human rights groups. Assets (money and property) of extremists may be seized, and opportunities for international travel denied to them. If extremists try to take over the government, then international sanctions should be put in place.	The Centre for Research on Racial Hygiene is transferred to the Reich Criminal Police Office under the control of Himmler in June 1936. It was a specific office to deal with the "Gypsies", the Reich Central Office for the Fight Against the Gypsy Nuisance. Propaganda supported the image of <i>Gypsies as criminals</i>.
7	PREPARATION: National or perpetrator group leaders plan the "Final Solution" to the Jewish, Roma, Armenian, Tutsi or other targeted group "question." They often use euphemisms to cloak their intentions, such as referring to their goals as "ethnic cleansing," "purification," or "counter-terrorism." They build armies, buy weapons and train their troops and militias. They indoctrinate the populace with fear of the victim group. Leaders often claim, "If we don't kill them, they will kill us." Prevention of preparation may include arms embargos and commissions to enforce them. It should include prosecution of incitement and conspiracy to commit genocide, both crimes under Article 3 of the Genocide Convention.	Decree on "Combating the Gypsy Plague" in June 1936 used as legal basis to for opening the camps where Roma and Sinti were confined. For example: Marzahn Camp before the Olympic Games in Berlin.
8	PERSECUTION: Victims are identified and separated out because of their ethnic or religious identity. Death lists are drawn up. In state sponsored genocide, members of victim groups may be forced to wear identifying symbols. Their property is often confiscated. Sometimes they are even segregated into ghettos, deported into concentration camps, or confined to a famine-struck region and starved. Genocidal massacres begin. They are acts of genocide because they intentionally destroy part of a group. At this stage, a Genocide Emergency must be declared. If the political will of the great powers, regional alliances, or the U.N. Security Council can be	June 1938, increased persecution of Roma and Sinti after the "<i>Gypsy clean-up week</i>" which came from the Decree of the Fight to Prevent Crime passed in December 1937.

	mobilized, armed international intervention should be prepared, or heavy assistance provided to the victim group to prepare for its self-defence. Humanitarian assistance should be organised by the U.N. and private relief groups for the inevitable tide of refugees to come.	
9	EXTERMINATION: Extermination begins, and quickly becomes the mass killing legally called "genocide." It is "extermination" to the killers because they do not believe their victims to be fully human (see dehumanization). When it is sponsored by the government, the armed forces often work with private armies to do the killing. Sometimes the genocide results in revenge killings by groups against each other, creating the downward whirlpool-like cycle of mutual genocide where the victims actually organise and commit a second genocide on the perpetrators. At this stage, only rapid and overwhelming armed intervention can stop genocide. Real safe areas or refugee escape regions should be established with heavily armed international protection.	Nazis and their collaborators used many methods to kill their victims. Many Roma and Sinti died in concentration camps, ghettos, usually from starvation, overcrowding, disease, or brutality. Many died in extermination camps. Others were murdered by the <i>Einsatzgruppen</i>, mobile killing units that rounded up people in their towns and shot them in mass graves. Towards the end of the war, victims were also killed on death marches.
10	DENIAL: Denial is the tenth stage that always follows genocide. It is among the surest indicators of further genocidal massacres. The perpetrators of genocide dig up the mass graves, burn the bodies, try to cover up the evidence and intimidate the witnesses. They deny that they committed any crimes, and often blame what happened on the victims. They block investigations of the crimes, and continue to govern until driven from power by force, when they flee into exile. Leaders of the genocide continue to deny the crime unless they are captured and a tribunal (special court) is established to try them. The best response to denial is punishment by an international tribunal or national courts. There the evidence can be heard, and the perpetrators punished. Tribunals or international courts must be created. They may not prevent the worst genocidal killers, but at least some mass murderers may be brought to justice.	Despite being very well-documented, many people (driven by antigypsyism and antisemitism) deny the Holocaust, either by minimizing its death toll or by stating that it did not happen at all. In the case of the Roma and Sinti, the Federal Court of Justice of the Republic of Germany concluded in 1956 that Roma and Sinti were not persecuted based on race, if not for reasons of national security due to their "asocial" characteristics. This decision meant that Roma and Sinti survivors could not ask for compensation as victims of the Holocaust.

INFORMATION FOR EDUCATORS
STAGES – TIMELINE - QUOTES

The stages are consecutive, but many stages can occur at the same time. For example: discrimination doesn't stop when dehumanization begins. They can occur in parallel.

STAGES	DATE	EVENTS	QUOTES
CLASSIFICATION	BEFORE 1933	Different from the rest of society. Since the arrival of Roma and Sinti in Europe, they were classified as different from the rest of society. They were classified as "Gypsies, zigeuners, cigans, ...".	
SYMBOLIZATION	Before 1933 and after 1933	The biology ideology at the end of the 19 th Century labelled Roma and Sinti as asocials and criminals. After the conference on "the Gypsy trash/scum" in Germany in 1890, Roma and Sinti started to be registered in a specific book. This continues under the Nazis.	Raymond Gureme: "[...] The French state placed us in the category of "nomads", forced into forced domicile and finally interned in death camps. At first, the French administration acted alone, emphasizing the supposed danger that the itinerant populations (gypsies/nomads) posed to national defense. Those who "wandered", like us, were easy to find, because since 1912 every family unit was registered with the anthropometric card and license, like the one my parents possessed" ² .
DISCRIMINATION	1933 onwards	As Roma and Sinti were portrayed as asocials and criminals, they were targeted by two Laws passed in 1933: first one, Law for the Prevention of Offspring with Hereditary Diseases. As asocials, Roma and Sinti were targeted for involuntary sterilisation; second one, Law against Dangerous Habitual Criminals through which many Roma and Sinti were imprisoned indefinitely.	Branko Shain: "It wasn't so good before the war, and people didn't like us because we are Roma. People who weren't Roma didn't like us. Peasants told us we were Gypsies and we didn't like to work" ³ .
DESHUMANIZATION	1935 onwards	Nuremberg Laws/Racial Laws: loss of citizenship and forbidden marriage with Aryans. Many other laws: prohibited going to school, to work, etc...	Philomena Franz: "I liked going to school and learning [...] I had to leave secondary school for the sole reason of being a gypsy. They put me to work in an ammunition factory and I worked piecework" ⁴ .
ORGANISATION	1936 onwards	Formation Centre for Research on Racial Hygiene	Josef Reinhardt: "We had to sit on a chair one after the other, and Dr

² Gurême, Raymond (with Isabelle Ligner). *Il piccolo acrobata*. Milano: Edizione Piemme, 2012.

³ Polansky, P. *One Blood, one Flame. The Oral Histories of the Yugoslav Gypsies before, during and after WWII*. Nish, Serbia: KRRE, 2007-2008.

⁴ Franz, Philomena. *Entre el amor y el odio. Una vida gitana*. Zaragoza: Xordica, 2021.

		and Demographic Biology led by Dr. Ritter in February 1936 under the Ministry of Health.	<i>Ritter compared the eyes of the children and questioned them; his colleague noted everything down. We had to open our mouths and our jaws were measured with a strange instrument, then our nostrils, the roots of the nose, the distance between the eyes, eye colour, eyebrows, ears inside and out, the nape of the neck, the throat, our hands – every single thing there was to measure⁵.</i>
POLARIZATION	1936 onwards	The Centre for Research on Racial Hygiene is transferred to the Reich Criminal Police Office under the control of Himmler in June 1936. It was a specific office to deal with the "Gypsies", the Reich Central Office for the Fight Against the Gypsy Nuisance. Propaganda supported the image of Gypsies as criminals.	Dr Karl Hannemann in the journal of the German Medical Association, 1938: <i>"Rats, bugs, and fleas are also natural occurrences, just like the Jews and gypsies. All life is struggle. That is why we must gradually biologically eradicate all these pests, and today that means so fundamentally changing their living conditions through preventive detention and sterilization laws that all these enemies of our people are slowly but surely eradicated⁶.</i>
PREPARATION	1936 onwards	Decree on "Combating the Gypsy Plague" in June 1936 used as legal basis to for opening the camps where Roma and Sinti were confined. For example: Marzahn Camp before the Olympic Games in Berlin.	Otto Rosenberg: <i>"One morning, around four or five, the assault guards and the police woke us up unexpectedly. [...] They put us on trucks and took us to Berlin-Marzahn. It was in 1936, before the Olympics. I had just turned 9 years old. [...] They deposited us there as detainees, which meant that no one could leave the place⁷".</i>
PERSECUTION	1938 onwards	June 1938, increased persecution of Roma and Sinti after the "Gypsy clean-up week" which came from the Decree of the Fight to Prevent Crime passed in December 1937.	Reinhold Rosenbach: <i>"[...] and in 1938, on June 14 1938, my father was arrested. And came to Sachsenhausen. And then he was in Sachsenhausen. That was 1938⁸".</i>
EXTERMINATION	1940 onwards, but	Nazis and their collaborators used many methods to kill their victims. Many Roma and Sinti died in concentration	Sergueï Guerassimov: <i>"Suddenly the SS soldiers arrived and surrounded the village. All the inhabitants of the village were gathered near the lake.</i>

⁵ Rose, R. (ed). *The Nazi genocide of the Sinti and Roma*. Heidelberg: Documentary and Cultural Centre of German Sinti and Roma, 1995.

⁶ Rose, R. (ed). *The Nazi genocide of the Sinti and Roma*. Heidelberg: Documentary and Cultural Centre of German Sinti and Roma, 1995.

⁷ Rosenberg, Otto. *Un gitano en Auschwitz*. Madrid: Amaranto, 2003.

⁸ Fortunoff Video Archive for Holocaust Testimonies at Yale University Interview.

	especially after 1942	camps, ghettos, usually from starvation, overcrowding, disease, or brutality. Many died in extermination camps. Others were murdered by the <i>Einsatzgruppen</i>, mobile killing units that rounded up people in their towns and shot them in mass graves. Towards the end of the war, victims were also killed on death marches.	<i>The SS had a list of residents indicating their nationality, so they made an appeal. [...] few soldiers came into our small storage room and took four spades. Other SS soldiers went to our neighbours to look for spades (to dig the pit). [...] The scene of the shooting was next to a large barn where we usually ginned wheat. After making the roll call, the Germans brought all the Roma to this barn. There they undressed and walked towards the pit. [...] I went up to the roof of my house and from there I could see everything. It must also be said that we survived thanks to my father. He had created our kolkhoz and he hired the people who subsequently had to make the list of Roma in the village and they did not include us in this list⁹.</i>
DENIAL	AFTER 1945	Despite being very well-documented, many people (driven by antigypsyism and antisemitism) deny the Holocaust, either by minimizing its death toll or by stating that it did not happen at all. In the case of the Roma and Sinti, the Federal Court of Justice of the Republic of Germany concluded in 1956 that Roma and Sinti were not persecuted based on race, if not for reasons of national security due to their "asocial" characteristics. This decision meant that Roma and Sinti survivors could not ask for compensation as victims of the Holocaust.	<i>Barbara Richterová: "And why hasn't the Czech government given us compensation for being in Lety? The Germans didn't take us there. The Czechs did. The Germans didn't beat us, kill us there, only the Czechs. What happened to our horses, our wagons, our clothes, our gold? All Roma families had gold in their wagons. Why doesn't the Czech government just pay us for that? Forget the work we did while we were at Lety, just pay us for what they took. Our dead ones, our loved ones, they can never pay enough compensation for those murders¹⁰."</i>

⁹ Testimony from the Yahad – In Unum Archive

¹⁰ Polansky, P. *The Hidden Holocaust of the Gypsies*. Minnesota, Sa-Roma, 1997.

HANDOUT 3.1 THE ROMA AND SINTI HOLOCAUST¹¹

The Holocaust was the planned, deliberate attempt by the German State to destroy Europe's Jewish and Roma populations. Roma, Sinti and Jews were targeted for extermination by the Nazis. The state's policies were based on extreme racism that categorised everyone on "racial" grounds. In an attempt to create a strong and "racially pure" Germany, the Nazis also targeted other groups, including: homosexuals, communists, Jehovah's Witnesses, people with physical or mental disabilities, and Slavic peoples.

As Germany gained control of territory in Europe and North Africa between 1933 and 1945, more people became subject to Nazi persecution. Although Europe is home to people of many ethnicities and religions, it has a long history of prejudice against Roma and Sinti (antigypsyism). As a result, Roma and Sinti were seen as different from the rest of the society. Before the nineteenth century, this prejudice was directed against Roma and Sinti as an ethnic minority. In the late 1800s, however, the false idea that Roma and Sinti were a separate biological race gained popularity. This idea strongly influenced the Nazi Party, which believed that "Aryans" (Germanic peoples) were racially superior and that Roma, Sinti and Jews were subhuman. As a result, they prohibited and persecuted marriages between Jews, *Gypsies*¹² and other German citizens.

When the Nazis were democratically elected in Germany in 1933, they quickly banned other political parties, including communists and moderate socialists, so that they could control the country without opposition. The Nazis conducted a massive propaganda campaign to persuade Germans to view Roma and Sinti as different and dangerous, often comparing them to vermin. Over the next few years, the Nazis passed laws that stripped Roma and Sinti (and Jews) of their citizenship and other important rights, including the right to work in certain professions, the right to marry non-Roma, and started to enforce sterilisation to prevent their survival as a group. Large numbers of Roma and Sinti were forced to live in special internment camps.¹³

These laws established the Racial Hygiene Research Centre to define who was officially considered a *Gypsy*. Being a *Gypsy* was determined by religion and biological heritage. The government created the SS, a security force, to enforce its racial laws and run its complex system of concentration and extermination camps. It also created the Gestapo, a secret police force responsible for eliminating perceived threats to the Nazi state.

The Second World War began in Europe when Germany invaded Poland in September 1939. The Nazis used the war to expand their territory and create more Lebensraum (living space) for ethnic Germans. As their territory grew, the Nazis drastically increased the number of Roma and Sinti under their control, leading to increasingly drastic plans and methods to keep Roma and Sinti separate from the rest of the population. The persecution steadily escalated into genocide. Many were imprisoned in internment camps, deported to concentration camps or used as forced labourers. Others were deported to extermination camps, where they were murdered with poison gas on arrival.

Outside the German state, the Nazis killed many people under the cover of war, often using Einsatzgruppen (mobile killing squads). These squads followed the German army to kill Roma and Sinti, Jews, communists and other perceived 'enemies of the Reich'. Roma who were deported to internment camps often died from disease, starvation and brutal treatment. Forced to, many died of exhaustion or starvation on so-called death marches, forced to flee the liberating armies.

The genocide finally ended when Germany surrendered to the Allies in May 1945. By the end of the genocide, almost two thirds of Europe's Jews and a quarter of Europe's Roma had been killed. An unknown number of Roma and Sinti were exterminated. Today, white supremacists, neo-Nazis and others deny that the Holocaust happened or suggest that the death toll has been greatly exaggerated. They often go to great lengths to discredit Holocaust survivors and historians of the genocide.

¹¹ Text adapted from the one used in the Toolkit for educators "Stages of Genocide" by The Genocide Education Project: <https://genocideeducation.org/>

¹² Roma and Sinti have historically been referred to as "*Gypsies*" in Britain and as "*Zigeuner*" in Germany.

¹³ See also: <https://www.roma-sinti-holocaust-memorial-day.eu/history/the-genesis-and-course-of-the-nazi-persecution-of-roma-and-sinti/>

HANDOUT 3.2:TIMELINE

BEFORE 1933

JUNE 1933: Law for the Prevention of Offspring for Hereditary Diseases. Roma and Sinti targeted as "asocials".
NOVEMBER 1933: Law against "Dangerous Habitual Criminals". Roma and Sinti labelled as habitual criminals.

JANUARY 1933: The Nazi Party came to power.

FEBRUARY 1936: Creation of the Centre for Research on Racial Hygiene and Demographic Biology led by Dr Ritter.

SEPTEMBER 1935: The Nuremberg Laws /Racial Laws are approved and these laws limits the rights of the Roma and Sinti.

JUNE 1936: Decree on "Combating the Gypsy Plague" In June 1936 used as legal basis to for opening the camps where Roma and Sinti were confined.

JUNE 1936: Centre for Research on Racial Hygiene is transferred from the Ministry of Health to the Reich Criminal Police Office under the control of Himmler in June 1936. It was a specific office to deal with the "Gypsies", the Reich Central Office for the Fight Against the Gypsy Nuisance. Propaganda support the image of *Gypsies as criminals*.

JUNE 1938: increased persecution of Roma and Sinti after the "Gypsy clean-up week" which came from the Decree of the Fight to Prevent Crime passed in December 1937.

1939: With the start of World War II, the Reich Security Main Office plans the deportation of all those registered as "Gypsies". In preparing the deportations, a decree was passed that all those affected "be instructed not to leave their current place of residence until further notice"

APRIL 1940: first deportation of Roma and Sinti from the Reich to the General Government of Poland.

1941: The systematic mass shooting of Roma starts in the occupied Soviet Union and other occupied territories of south-eastern Europe.

DECEMBER 1942: Auschwitz Decree, Himmler ordered the deportation of all Roma and Sinti from Germany and allied countries to the Gypsy Family Camp in Birkenau.

1945: End of World War II

1956: Decision from the Federal Court of Justice of the Republic of Germany that Roma and Sinti were not persecuted based on race, if not for reasons of national security due to their "asocial" characteristics.

HANDOUT 3.3: TEN STAGES OF GENOCIDE

The definitions must be cut out individually and given to each group.

CLASSIFICATION: is something that all societies have. It is a way to divide societies into different groups and distinguish between "us" and "them." Bipolar societies (that are divided into only two major groups) are more likely to experience genocide.

SYMBOLIZATION: is characterized by naming different groups or distinguishing them through symbols, colours, or dress. This happens everywhere and is not necessarily negative unless it is combined with hatred, which can lead to discrimination or dehumanization.

DISCRIMINATION: occurs when a group holding power uses law, custom, or political power to deny the rights of other groups. Members of the group(s) with less power have fewer rights and may even lose their citizenship.

DEHUMANIZATION: occurs when one group denies the humanity of another group. As part of this process, people are commonly called insects, vermin, or diseases. By first dehumanizing victims, the general public may be less shocked by mass murder, because they do not view the victims as fully human. At this stage, propaganda including newspapers, television, radio, and social media could be used to foment resentment against the targeted group.

ORGANISATION: happens when perpetrators create a plan for genocide and train and arm militias. Those in charge may set up secret police to spy on, arrest, torture, and murder people suspected of being in opposition to the regime or to the genocide.

POLARIZATION: occurs when moderate leaders and groups are eliminated, leaving a polarized society. At this point, propaganda is more widespread, laws may be created to keep people from marrying into other groups, and often emergency decrees are announced in order to "protect the nation."

PREPARATION: is the process of preparing for mass murder. Leaders use euphemisms to hide their intentions (e.g. "purification," "relocation," or "counter-terrorism"). Propaganda about the victimized group(s) continues to be promoted and armies are given weapons and training.

PERSECUTION: occurs when victims are identified and separated from society. For example, victims are sometimes forced into living in ghettos. Leaders of the genocide draw up lists of people or communities targeted for death and deprive their victims of basic resources like water and food. Violent acts often begin at this stage.

EXTERMINATION: is the mass killing we know as genocide. The term 'extermination' usually refers to the killing of insects and vermin; in the context of genocide, this term is used to further dehumanize victims.

DENIAL: is the final stage of genocide and it takes many forms. In some cases, perpetrators attempt to cover up the evidence. In other cases, they deny that any crimes were committed or minimize the number of people killed. Denial often begins during the extermination and can last long after the genocide, continuing harm for generations.

HANDOUT 3.4: QUOTES FROM TESTIMONIES AND OTHER SOURCES

Quotes must be cut out individually and given to each group.

Raymond Gureme: *"[...] The French state placed us in the category of "nomads", forced into forced domicile and finally interned in death camps. At first, the French administration acted alone, emphasizing the supposed danger that the itinerant populations (gypsies/nomads) posed to national defense. Those who "wandered", like us, were easy to find, because since 1912 every family unit was registered with the anthropometric card and license, like the one my parents possessed".*

Branko Shain: *"It wasn't so good before the war, and people didn't like us because we are Roma. People who weren't Roma didn't like us. Peasants told us we were Gypsies and we didn't like to work".*

Philomena Franz: *"I liked going to school and learning [...] I had to leave secondary school for the sole reason of being a gypsy. They put me to work in an ammunition factory and I worked piecework".*

Josef Reinhardt: *"We had to sit on a chair one after the other, and Dr Ritter compared the eyes of the children and questioned them; his colleague noted everything down. We had to open our mouths and our jaws were measured with a strange instrument, then our nostrils, the roots of the nose, the distance between the eyes, eye colour, eyebrows, ears inside and out, the nape of the neck, the throat, our hands – every single thing there was to measure".*

Dr Karl Hannemann in the journal of the German Medical Association, 1938:
"Rats, bugs, and fleas are also natural occurrences, just like the Jews and gypsies. All life is struggle. That is why we must gradually biologically eradicate all these pests, and today that means so fundamentally changing their living conditions through preventive detention and sterilization laws that all these enemies of our people are slowly but surely eradicated".

Otto Rosenberg: *"One morning, around four or five, the assault guards and the police woke us up unexpectedly. [...] They put us on trucks and took us to Berlin-Marzahn. It was in 1936, before the Olympics. I had just turned 9 years old. [...] They deposited us there as detainees, which meant that no one could leave the place".*

Reinhold Rosenbach: *"[...] and in 1938, on June 14 1938, my father was arrested. And came to Sachsenhausen. And then he was in Sachsenhausen. That was 1938".*

Sergueï Guerassimov: *"Suddenly the SS soldiers arrived and surrounded the village. All the inhabitants of the village were gathered near the lake. The SS had a list of residents indicating their nationality, so they made an appeal. [...] few soldiers came into our small storage room and took four spades. Other SS soldiers went to our neighbours to look for spades (to dig the pit). [...]The scene of the shooting was next to a large barn where we usually ginned wheat. After making the roll call, the Germans brought all the Roma to this barn. There they undressed and walked towards the pit. [...]I went up to the roof of my house and from there I could see everything. It must also be said that we survived thanks to my father. He had created our kolkhoz and he hired the people who subsequently had to make the list of Roma in the village and they did not include us in this list".*

Barbara Richterová: *"And why hasn't the Czech government given us compensation for being in Lety? The Germans didn't take us there. The Czechs did. The Germans didn't beat us, kill us there, only the Czechs. What happened to our horses, our wagons, our clothes, our gold? All Roma families had gold in their wagons. Why doesn't the Czech government just pay us for that? Forget the work we did while we were at Lety, just pay us for what they took. Our dead ones, our loved ones, they can never pay enough compensation for those murders".*

HANDOUT 3.5: KEY TERMS RELATED TO GENOCIDE

One list per participant

TERM	DEFINITION
Antigypsyism	It is the specific racism towards Roma, Sinti, Travellers and others who are stigmatized as 'gypsies' in the public imagination.
Bystanders	A person who is present but does not take part in an event. In the context of genocide and mass atrocity, a bystander is someone who understands what is happening but does nothing to help victims.
Civil Rights	The rights of people in a society to equality and political and social freedom
Crimes against humanity	According to the International Criminal Court, crimes against humanity are acts committed as part of a widespread or systematic attack directed against any civilian population.
Discrimination	Unfair treatment of different categories of people, often based on "race," religion, ethnicity, age, or gender.
Ethnic cleansing	The forced removal, by mass expulsion or killing, of a group from a given territory (with the purpose of making it ethnically homogenous).
Euphemism	A mild or indirect word used to hide or soften the truth (e.g. "passed away" instead of "died"). Euphemisms are often used by genocide perpetrators to cover their actions and crimes
Extremist	A person who holds fanatical political or religious views and supports radical action to achieve their goals
Genocide	It is intentional action to destroy a people (usually defined as an ethnic, national, racial, or religious group) in whole or in part.
Hate speech/symbols	Speech or symbols that threatens or expresses prejudice against a particular group
Holocaust	The Holocaust was the systematic, bureaucratic, state-sponsored persecution and murder of Jews and Roma and Sinti by the Nazi regime and its collaborators. Other groups were also targeted as disabled people and some Slavic. Other groups were persecuted on political, ideological and behavioural grounds among them Communists, Homosexuals, Jehovah's Witnesses,...
Mass atrocity	Large-scale and deliberate attacks on civilians.
Perpetrator	A person who does an illegal or harmful act. In the context of genocide, a perpetrator is someone who orders, assists, or engages in the act of killing
Porrajmos	It is a neologism translated as "devouring" or "destruction". It was popularised by the Roma activist Ian Hancock in the 1990s.
Prejudice	It is an unfavourable opinion or feeling formed beforehand or without knowledge, thought or reason.

Propaganda	Misleading or biased information used to promote a certain point of view
Repression	Subduing, restraining, or limiting someone, often by force.
Samudaripen	It is a neologism of <i>sa</i> (Romani for "all") and <i>mudaripen</i> (murder) and can be translated as "murder of all" or "mass murder". This term was advocated by Marcel Courthiade.
Stereotype	A widely held but unchanging and oversimplified image or idea of a certain group of people. Stereotypes are sometimes based on a kernel of truth, but are often false.
Victim	A person hurt or killed as a result of a crime or other event. In the context of genocide, a victim is a person who belongs to a targeted group.

ROMANI LIVES: BEFORE, DURING AND AFTER THE HOLOCAUST

Divide the group into 3 groups:

Group 1: Before the Holocaust

Group 2: During the Holocaust

Group 3: Aftermath of the Holocaust

Give each group the information sheet which includes 10 testimonies from different countries (same testimonies for all the groups).

Participants should read the information of the different testimonies and at the end, they will have to present it to the whole group. They should be creative and try to transfer the information of the testimonies in some kind of drawings.

In order to do the creative work, it would be great to discuss in the working group the questions listed below. Present the key findings from the discussion for the whole group.

- How was the life of the Roma (before, during and after of the Holocaust)?
- What were the survival and rescue strategies in this story?
- How was their relationship with other minority groups or non-Roma people?
- Do you think that the fate of these testimonies would have changed if the people around them had made different decisions and behaved differently?
- Despite the diversity of experiences of the testimonies, do you find anything in common?
What is it?
- What has impacted you the most?

FULL TESTIMONIES of ROMANI LIVES: BEFORE, DURING AND AFTER
INFORMATION FOR EDUCATORS

1. BRANKO SHAIN (Croatia)

Following the invasion of Yugoslavia on 6 April 1941, the Germans handed over the newly declared Independent State of Croatia (ISC) to the Ustaša movement. Its leader, Ante Pavelić, became the head of the new state. The Croatian state was subsequently divided into an Italian sphere of interest and German occupation zone. In the areas under direct control of Italian occupation forces, the Ustaša exercised only limited power. In the German zone of occupation, the Ustaša had more room to manoeuvre.

The Independent State of Croatia carried out mass murder of Roma. On 16 May 1942, the Ustaša Supervisory Service (UNS) issued a decree according to which all Roma in Croatia were to be transferred to the Jasenovac concentration camp. By the end of 1942 nearly all the Roma deported to Jasenovac were dead. The number of Roma victims is nearly impossible to calculate, because most all the Roma were not registered upon arrival. The estimates range is between 16,000 and 40,000. The majority of Roma deportees had been killed within a few months after their arrival.¹⁴

Branko Shain was born in 1934 in Pitomacha (Croatia). His family used to work as day labourers for the peasants in their fields. Branko and his family and all Roma from Pitomacha were in the concentration camp. In 1945, all Roma were rounded up and taken to Jasenovac. They were the last Roma they took away. The Ustaša came at night to their home when nobody expected it. The Ustaša beat their parents and the children. They threw them all together (all Roma) in a sealed railroad car with no windows or light and took them directly to Jasenovac. There were 50 or 60 people in that railroad car without bread or water. They travelled for 8 days. According to Branko, when they arrived to Jasenovac there were people waiting to cut their throats and kill them. But all of a sudden, one of them said not to touch them because an order had come to return them back home. The order said that they were not nomadic *Gypsies* and they had to be returned to their homes.

When they arrived home, their house was completely empty. They stole everything. They were afraid of Ustaša even after the war, but the Partisans came and it was ok. They were allowed to go to school and work, but they couldn't work in the state companies because they didn't accept Roma. Branko and most all the Roma worked for the peasants, but not for the peasants of their village, because they didn't like Roma. They worked for the peasants of the other village who treated Roma very well. They were very good people.

Branko and his family are Kalderash Roma. His ancestors used to make caldrons. Branko got married and had 2 children, one son and a daughter. All his family was sent to Jasenovac, but nobody was killed. However, they were chased a lot. They were beaten, mistreated, deported to Jasenovac and they had to hide in the forest so the Ustaša couldn't torture them.¹⁵

2. ILONA LENDVAI (Hungary)

Hungary, Arrow Cross regime, was an ally of Nazi Germany both through its taking part in the Second World War and through the racist ideology that decided its internal politics. The critical year in which the Hungarian Roma were persecuted to the point of annihilation was from March 1944 to April 1945. The Hungarian Roma suffered all forms of the horror of persecution, internment and registration, the enlistment of the men for compulsory labour, death marches and massacres on the spot, as well as being deported to concentration and extermination camps in all parts of the Third Reich. Within Hungary, there was a castle in the town of Komárom that served for the internment and selection of Roma from all of Hungary. Many of the Roma who were driven out of their houses in

¹⁴ Korb, A. (2013). Ustaša mass violence against Gypsies in Croatia, 1941-1942. *The Nazi Genocide of the Roma: Reassessment and Commemoration*, 72-95.

¹⁵ Polansky, P. (2008). One blood, one flame: the oral histories of the Yugoslav Gypsies before, during and after WWII, 129-134

Hungary were first deported to Komárom. It was situated on the railway route from Hungary to the concentration camps in Germany. However there are also reports of 2 or 3 transports from Budapest and surrounding area went direct to Auschwitz and other deportations of some 30,000 Roma from the whole of Hungary. From Komárom most of the Roma were sent on to different camps within the Third Reich. They were usually transported by train or – by the end of the war – with death marches on foot.

The guards – mostly Hungarian with some Germans – were cruel. They used their whips indiscriminately. The conditions were terrible. There were no toilets or sanitary facilities. Epidemic broke out, including typhus. They stood, sat and lay in mud, dirt and excrement. Their wet clothes froze to their bodies. Food was just thrown down to them which led to friction and fighting. The main meal was a dry of bread with boiled cabbage or carrots. In these conditions large numbers of Roma died in a short time.

Komárom was not an extermination camp, yet so many lost their lives there. It was the place where many Roma lived and died under extreme conditions.

In many places, one or two days before the arrival of the Red Army a party of policemen would take the Roma from the town to a grave, often dug by the Roma themselves, and shot them. In other places the Roma were killed on their houses or nearby.¹⁶

Ilova Lendvai¹⁷ was from Tüskevár. She was deported with her family to Komárom when she was only six years old. After 9 days in Komárom, they separated the family. They took the men (father, grandfathers and uncles) and were sent to Dachau. One of his uncles told them that his father was killed in the gas chamber in Dachau and they burnt his body. The women and children remained in Komárom for 8 months. Then they were liberated and went back home. She couldn't go to school, because she was the oldest child (she had 3 brothers and sisters) and she had to help to raise them.

She got married at 14 and she was together with her husband for 48 years. They had 5 girls and one boy.

3. ELENA KANTEMIROVA (Ukraine)

After nearly 80 years since the end of the World War II the fate of the Romani population in Nazi-occupied Ukraine still remains a blank spot. It was a not uniform policy toward the Roma as such. The "Gypsy policymaking" in Nazi-occupied involved several German agencies, each one pursuing its own interests. The Einsatzgruppen (Mobile Units) C and D of the German Security Police played by far the most significant role in the process of destruction, followed by the Office of the Higher SS and Police Commander, the Wehrmacht, field gendarmerie and the civil administration of the Reich Commissariat Ukraine.

The mass murder of Roma under the military rule and under the Civil Administration Zone were done mostly by mass executions. Nomadic and sedentary Roma were executed from 1941 onwards. According to some survivors, some Roma were still alive when buried.

The Crimean peninsula occupies a special place in the history of the persecution of the Roma in Ukraine. This region is special because of its multi-ethnic composition. The real power in the German-occupied Crimea belonged to the Wehrmacht. The destruction of the Roma and Jews in Crimea began simultaneously, in November-December 1941. Between mid-November 1941 and March 1942, Einsatzgruppe D reported to Berlin the dead of 2,316 Roma and asocial elements. According to the 1939 census, the Romani population of Crimea was of 2,064. It is likely that some Roma were put down as Crimean Tatars or remained unregistered. Many Roma managed to survive

¹⁶ Katz, K. (2006). The Roma of Hungary in the Second World War. *U The Gypsies during Second World War*, 3, 47-86.

¹⁷ Bernáth, G. (2001). Roma Holocaust: Recollections of survivors. Budapest.

because they posed as Crimean Tatars. The Crimean Tatar administration sometimes protected the Roma or at least those who practiced Islam¹⁸.

Elena Kantemirova¹⁹ was born in 1935 in the city of Kakhovka. She belonged to a Roma settled community and they were Muslims. She escaped the mass shooting and went into hiding to the basement of a neighbour. Elena and her family tried to conceal their Roma identity. After the war, she faced discrimination for being Roma. It was hard for her to find a job, even that she was a literate Roma. She was married and had 3 children.

4. SOFIJA KOMAROV (Serbia)

For several days before the actual conquest of 6 April 1941, Belgrade and the large Gypsy quarter located in Zemun were mercilessly bombed by the Germans. Serbia was then divided between Germany, Hungary, Bulgaria and Albania. However, most of the Serbia became a German military occupation zone under the collaborationist regime of the former Yugoslav royalist general Minister of War, Milan Nedić. The Nazi racial policies were fully applied to occupied Serbia in May 1941. Once identified and registered, Gypsies were required at all times in public to wear a yellow armbands with a large "Z" emblazoned on them. Those between the ages of 14 and 60, regardless of gender, were subject to forced labour. They were banned from public places and restricted by a curfew between 8pm and 6am and from leaving their places of residence without official permission.

Many Roma and Sinti were taken as slave labourers to help build the concentration camps at Semlin-Sajmište, Sabac, Jajinci, etc. and elsewhere in Serbia and Croatia. The Serbian camps in which many of the Roma were interned to be exterminated or deported were manned by German SS and Croatian Ustaša troops. In the camps, in addition to being executed as hostages, growing number of Roma also died of starvation and suicide. Next to Jasenovac in Croatia, Semlin was the most infamous of these camps. Some reports suggest that up to 20,000 Roma were slaughtered in Serbia²⁰.

Sofija Komarov²¹ was born in Mirijevo (Serbia) in 1936. They were Orthodox Roma and used to live good before the Second World War. She didn't wear the yellow armband, but her parents did. The gendarmes came for the father, but he escaped. He didn't look Roma. But finally he was caught and never came back. Then later, her family and she were taken and deported to Staro Sajmiste together with almost all Roma from the village.

According to Komarov, after her grandfather wrote different pleas to the president of Mirijevo, he received an answer and they were released in 1941. They went back to the village and celebrate Christmas with the help of the neighbours. She got married and remarried and had 5 children.

5. ION MIUTESCU (Romania)

Ion Antonescu became the Head of the State and President of the Council of Ministers in 1940 after the abdication of the King Carol II. Regarding the deportation of the Roma, Transnistria was an appropriate location for deportation because he had no plans to annex the territory after the war. On August 21st 1942 was issued a royal decree for confiscating both Jewish and Gypsy properties and outlined categories of those to be deported. Concerning the Roma, the decree specified that those failing to uphold morality standards were to be resettled in Transnistria as forced labourers to

¹⁸ Tyaglyy, M. (2013). Nazi occupation policies and the mass murder of the Roma in Ukraine. In *The Nazi Genocide of the Roma: Reassessment and Commemoration* (pp. 120-152).

¹⁹ USC SHOAH FOUNDATION, Interview code 48412

²⁰ Reinhartz, D., & Kenrick, D. (2006). The genocide of the Yugoslav Gypsies. *The Gypsies during the Second World War*, 3, 87-95.

²¹ USC SHOAH FOUNDATION, Interview code 49142

reconstruct bridges, roads and buildings. The ambiguity of the text allowed to encompass the majority of the Romanian Roma. By the end of August 1942, officials estimated the approximately 13,000 Roma crossed into Transnistria, mostly nomadic Roma. The deportations of sedentary Roma began on September 12th 1942. During a 8-day operation, 13,176 sedentary Roma arrived in Transnistria. A second transport was planned to deport 18,262 "less dangerous" Roma, but the deportation was not carried out due to unexpected developments in the war and the terrible conditions faced by those already resettled. In Transnistria, Roma disintegrated from hunger, cold and wretchedness. Approximately 6,000 out of the 25,000 Roma deported to Transnistria returned to Romania²².

Ion Miutescu²³ was born on October 5 1930. They were nomadic Roma travelling from one place to the other. They used to live in tents. He didn't go to school, because it was difficult to attend if you are travelling almost all the days. The parents used to sell buckets, boilers or they exchanged them for food. The police were chasing them all the time. It was difficult to negotiate with them. When Antonescu came to power, the Iron Guards didn't treat them nicely. They beat them. In 1941, they took them and they were deported to Transnistria. The father died during the deportation on the way. He stayed 3 years there and they worked there. In 1944, they went back to their country when the Russians liberated the camp. Many people died on the way back. Finally, they reached their village and began to work by making boilers, buckets, pots, etc... He got married and had 4 children.

²² Kelso, M. (1999). Gypsy deportations from Romania to Transnistria 1942-44. *The Gypsies during the Second World War: In the shadow of the swastika*, 2.

²³ USC SHOAH FOUNDATION, Interview code 49998

HANDOUT 4.1
ROMANI LIVES BEFORE THE HOLOCAUST

1. BRANKO SHAIN²⁴ (CROATIA, 1934 - ?)

My name is Branko, and my surname is Shain. I am seventy-two years old. I was born in 1934 here in Pitomacha and I am still living here. My father's name was Janko, and my mom's name was Dragica. We are Roma. My mother was from Virovitica, and I can tell you that all the members of my mom's family who lived in Virovitica were killed in Jasenovac.

My father and mother worked for people as day labourers. My parents hoed fields and harvested corn; that's how they fed us. We had very little to eat. We were always hungry. We were very poor. [...] It wasn't so good before the war, and people didn't like us because we are Roma. People who weren't Roma didn't like us. Peasants told us we were *Gypsies* and we didn't like to work. And how could we work when we didn't have any land? My parents did work; for the peasants in their fields.

I didn't go to school, but my brothers went. My brothers had four classes of elementary school. My sister is four or five years younger than I. She was born just before the WWII.

2. ILONA LENDVAI²⁵ (HUNGARY, 1938 - ?)

We lived at Tüskevár. We were four children. [...] My father worked at a butcher's with his younger and older brothers. He was a driver. He drove a horse drawn coach... [...] In those times, my grandfather had horses. Because, you know, all the Roma like us had horses. He travelled to markets, sold them, bought some others, he traded them. He had a big family: five daughters and three sons, thank God. Our family was big. In those times, we lived in style, not like the other Roma who did not have anything. At Tüskevár, look dear, there at Tüskevár we lived on a homestead.

3. ELENA KANTEMIROVA²⁶ (FORMER SOVIET UNION/UKRAINE, 1935 - ?)

What can I tell you about my parents? My father was born in Kakhovka, and my mother in Kherson. My father's name was Pavel Zakharovich Shekerov. My mother's maiden name was Polina Sergeevna Dzhumukova. Her married name was Polina Sergeevna Shekerova. He (father) was a blacksmith. He worked at a factory, in collective farms. He had the specialization of a blacksmith. He worked at a factory. Now, I don't know its name. But before the war, it was called the Piston Ring Factory. It's in Kakhovka. It still exists today. My father worked there, and my two brothers and sister also worked there. We never really saw the nomadic life as such. We were settled from my great-grandfather's time. Well, Kherson, I can tell you... Maybe there were nomads, maybe my great-grandparents... But from the time of Catherine the Great. My father and mother told me that my mother's great-grandfather, when they arrived, there was a plague... So when they arrived in Kherson, they settled there. And as for my father, there were probably tribes or divisions... That side went to Kakhovka, and my mother's side stayed in Kherson. We ourselves are Muslims. We belonged to the Muslim faith, so Muslims. We had very little in common with those Orthodox *Gypsies*, our languages barely overlap. [...] We leaned more towards the Jews. There was no mosque. And we lived on a street called Serebryany Pereulok. And we were surrounded on all sides... I mean, there were two French families. One Bulgarian, Ukrainians, and one Jewish, and us - Roma. Well, you know, we lived in the middle. And that whole street was Jewish, everyone was Jewish. We were friends together, we ate together, we drank together. We leaned... And even we started to speak Yiddish. Why? Because

²⁴ Paul Polanksy, *One blood, one flame. The oral histories of the Yugoslav Gypsies before, during and after WWII*. Vol. 3, 2008

²⁵ Janos Barsony and Agnes Daroczi (eds.), *Pharrajimos. The Fate of the Roma during the Holocaust*, 2008; Gabor Bernath (ed), *Roma Holocaust – Recollections of survivors*, 2001.

²⁶ USC SHOAH FOUNDATION, Interview code 48412.

we were always together - children, families. We had a very strong friendship. On the street... First of all, nobody even called us *Gypsies* on the street. You understand? It was so cohesive. It was so friendly. So, we were more towards the Jews.

4. SOFIJA KOMAROV²⁷ (SERBIA, 1936 - ?)

I'm called Komarov, maiden surname Dekic, I live in Yugoslavia, I was born in 1936, 14th March. I was born in Mirijevo, right on this piece of land we are, right now, on. Not in this house, but... My mom was a housewife, and dad was a horse trader. From one open market to another, he bought on Friday and sold them on Wednesday. If it was a good-looking horse he would ride with him for a little bit, until he meets a right buyer who can afford the horse. We lived very well. [...] It was good before the war, before my memory starts from 1945, when they forced us into camps. We are Orthodox. We aren't some kind of Muslim religion to not believe. We are Orthodox Roma, Roma... We used to celebrate St Elijah's day. It was really nice, there were a lot of people from nearby villages, they were going to the fair, and there was a lot of music, both Roma and Serbian. We were going as kids, watching. There were a lot of small cars, a merry-go-round, a horse with a carriage. Those who had money went on those rides, who didn't, kept quiet. When we were a bit older, we had our own money.

No, we as children didn't go to school (before the war). My uncle Paja went, his generation, a little bit older than me went. I didn't... I was 12 when I started school. For three years, finished 2 full grades.

5. ION MIUTESCU²⁸ (ROMANIA, 1930 - ?)

My name is Miutescu Ion, I am from Sibiu, I was born in 1930, 5th October. My father's name was Iancu Miutescu and my mother Iancu Maria. We had tents. We didn't have a village or something like it. We lived today here, tomorrow in Braila, the Gendarmerie didn't let us do anything. We were nobody's people. In some groups there were 40 tents with carts and horses, some groups had 30 or 10, as you have maybe seen in other countries. Some families had 7-8-9 children. It was different back then, families had many children. There were no schools around, and our people didn't learn by the books. If you start traveling today and tomorrow you were somewhere else, you couldn't go to any school regularly. My parents sold buckets and boilers. When they got to a village, they had the tin buckets in their hand and shouted through the villages: "Tin buckets, boilers!". If the Romanians needed some they traded with chickens, corn or even money and this is how they managed. The children took care of the camp and the horses while the parents were away.

²⁷ USC SHOAH FOUNDATION, Interview code 49142

²⁸ USC SHOAH FOUNDATION, Interview code 49998

HANDOUT 4.2

ROMANI LIVES DURING THE HOLOCAUST

1. BRANKO SHAIN²⁹ (CROATIA, 1934 - ?)

We weren't touched by anyone before WWII began. The war began in 1941 here in Croatia. Then everything happened to the Roma. The Germans came here in Pitomacha after the war was broke out, but they didn't mistreat Roma. [...] The Germans didn't beat us. The Ustashe beat us. They beat the old people and us kids. We ran away from them to the forests. Sometimes we ran to the peasants too. [...] My parents begged for food from the peasants during the war. The peasants gave my parents bread, milt, and some poultry. The peasants gave us what they had. And I can tell you, even the peasants didn't have as much food at that time as they have nowadays. [...] We were all in the concentration camp. Our entire street here in Pitomacha was there. It was 1945 and all the Roma were rounded up and taken to Jasenovac. All Roma who were here were killed. We were the last they took away. I remember they came at night. Nobody expected that. Two men came to our house and called my father: "Janko! Open the door!" I can tell you that all our houses were small. We were very poor. [...] Dad opened the door. These men beat my mom and dad a lot. They even beat us kids. They took us to the railroad station and beat us there too. They put us with the Roma who were already there in a column. They threw us all together in a railroad car. We were all sitting on the floor without bread or water. We travelled for eight days to reach Jasenovac. It took a long time because the railroad tracks were demolished.

2. ILONA LENDVAI³⁰ (HUNGARY, 1938 - ?)

I was six. They took us in October. For eight months. In the bar a peasant, a friend of my uncle told him: "Flee, old friend, because they will take you!" But we didn't have time to run away, because that night they came for us. They pulled us out of the beds. My mother barely had time to dress us, and they took us away. There were some Hungarians who defended us. One was transported because he defended the Roma. He told them not to hurt the Roma, because they were working Roma. He told them to leave the Roma alone. So they took him, and he did not even come back again. They took all the Roma away from everywhere, except from Teléris. The judge and the master stood by them, because they worked well.

They took us to Devecser. All the Roma from the settlement except one family. They somehow escaped. [...] The gendarmes and the Arrow Cross men seized our jewellery and the little money we had. [...] We arrived at Komárom. They drove us as if we were sheep. [...] I had not seen that many corpses before in my life. There every day we saw a crowd of corpses, children and elderly people as well. Lots of them starved to death. Those who talked back were shot in the head or beaten to death right away. They hit them until they died. Some guards felt sorry for the people. Sometimes they gave us a piece of bread or they did not talked to us so rudely.

3. ELENA KANTEMIROVA³¹ (FORMER SOVIET UNION/UKRAINE, 1935 - ?)

Do you remember the first day of the war? Yes. I remember it very well, as if it were today. So, at that time, I was at my friend's place. We were playing something, I remember playing... Well, like children, playing with dolls. Then planes flew by and started bombing, bombing the crossing. And we had a land bridge across the marshes, to Pereslav... And they started bombing... Then Aunt Klava

²⁹ Paul Polanksy, *One blood, one flame. The oral histories of the Yugoslav Gypsies before, during and after WWII*. Vol. 3, 2008

³⁰ Janos Barsony and Agnes Daroczi (eds.), *Pharrajimos. The Fate of the Roma during the Holocaust*, 2008; Gabor Bernath (ed), *Roma Holocaust – Recollections of survivors*, 2001.

³¹ USC SHOAH FOUNDATION, Interview code 48412.

(mother of the friend, Ukrainian woman), may she rest in peace, took us, led us into the living room, where she had icons, and said: "Pray, children, to God." [...] And on the second day, right away... Yes, on the second day, the Germans marched into Kakhovka.

How did the Germans treat your family once they entered? They didn't care. They immediately labelled us as "*Gypsies*" and not... I can't say they posted guards over us. But instantly, they rounded up... They didn't round us up, but they told us not to go anywhere - there would be registration. For the children whose father was Jewish and mother was Russian, or vice versa - they pinned blue stars on them.

They called us for registration several times. My mother went. And when they left, they were given a card, they marked how they worked. And they came home. But then, when they started to enforce it strictly, they took them (Jews), and they said: take your valuables and come - they took them, checked everything they took, their valuables. And they took them (Jews) for execution. And me with them (she was playing with the neighbour friend). Well, I walked, I didn't even reach the corner - a policeman... Well, they grew up together with my brothers, and he grabbed me from this... There was dust, I mean we were all walking together and I was holding hands with the children, with my friend Lila. He grabbed me and said, "Where are you going, Lena?" And I said, "With Lilia." He said, "Go home right now." And he took, threw some jacket over me... ." And I crawled, crawled into the yard. Of course, the parents didn't come out. I ran into the yard myself and there I immediately went into a room and we didn't go out anymore. The neighbours said, "Don't go anywhere." [...] And here Uncle Vanya Sergienko, we had a fence, he tears down that fence, grabs all of us, closes the house and takes us to his basement. They threw us into that basement, and we were there. They had a house divided in half, and their basement was also divided in half. And that's where they hid us all the time. They only let us out in the evening, but they wouldn't let us go home. So, they took everything. I mean, they took our chickens, we had chickens there... They took everything to their place, released the dog, and the yard was left unattended. We were there all the time. People fed us. But the thing is, we survived, I don't know... Maybe it was God's doing... Or maybe it was simply the people who... My father worked very hard, my brothers... They couldn't know that we were there in their basement... But they could have just not revealed us.

4. SOFIJA KOMAROV³² (SERBIA, 1936 - ?)

When we ran from home, my mom couldn't find my shoes, because I had visited great-grandmothers, where I left my shoes. Mom carried me on her back, with my sister holding her hand and what she had packed, and they caught us, it was probably a German guy. Germans. They yelled: "Halt, halt! Halt!" My mother stopped, she didn't know what "Halt" meant, and nobody understood German. My mother stopped. "Zuruck!" "Get back!" My mother came back home, there was an interpreter, Tolmac, who translated. [...] We were on our way to local community center, in Mirijevo. From the center people came for us with a truck, sent us away. We were also in the city in jail, until 7 or 8 p.m, They took us to Staro Sajmiste. It was like a basket. There were no rooms. It was all covered, like boxes. Real camp. There weren't any doors, windows. [...] Bloody. One bloody day. Everybody in their own box. Nobody visited others. Only older women would get together, but we, kids, didn't have contact with each other. There were lice, dirt, we were full of lice when we came back home. [...] We were only Roma. Jews were separated. Who to talk to, my brothers? One was 6 months old, the other 1-year-old, one was 4, 5 years old. With whom? Stay silent and watch how people are dying and being carried on the stretchers. They had to be carried next to us, downstairs. The dog goes up and comes down, letting them know.

³² USC SHOAH FOUNDATION, Interview code 49142

5. ION MIUTESCU³³ (ROMANIA, 1930 - ?)

When Antonescu came to power, it got very bad during this regime. They beat us, they stole from us, they banished us, it was the "Iron Guard" this is how they were called, and they didn't treat us nicely. In 41. This was the worst year for us. That was the year when they took us to Bucharest in Russia. It was the first order given to gather up the Jews. After they gathered us too. The Jews were taken to Poland, and we were taken to Russia. [...] "We will take you to Russia, to give you houses, cows with milk, land, to work. They lied to us. They gave us nothing (no food or medicine), you weren't allowed to get out your cart on the road. [...] We travelled from spring until autumn during the harvest. This is how long we travelled, 6-7 months without stop. On foot and by cart. [...] Then we got into Transnistria. The name of the village was Krasneanca, where we remained for three years in the Lager (camp). We were not allowed to move. When they would catch us, they would beat us with 25 bats. We didn't even have water in there. When it rained, we laid on the ground to catch water to drink. There wasn't medicine, it was during the wartime. We didn't have enough water or food. [...] There were huts out of wood, and covered with earth, no chimney, nothing. After a while, we lived the whole winter, and during the spring when the earth got heavy, the huts had no windows or anything, because of the weight of the rain some collapsed on the families that lived in them, and they died. We didn't have toilets. I'm even ashamed to tell about it. They took everything, the horses, donkeys and carts and they put them (adults) to work at farms.

³³ USC SHOAH FOUNDATION, Interview code 49998

HANDOUT 4.3
ROMANI LIVES AFTER THE HOLOCAUST

1. BRANKO SHAIN³⁴ (CROATIA, 1934 - ?)

When we came home we found our houses empty. There was nothing left inside, only empty walls. Everything was stolen. The Ustashe were digging bunkers and they took all of our stuff to those bunkers. We were afraid of the Ustashe after the war too. It was better when the Partisans came. The Partisans didn't touch us. Then we could go to school and we could work. Roma couldn't work in the state companies because they didn't accept Roma there. The authorities accepted only non Roma. So after the war, I continued working for the peasants as a day labourer. We had to work for a living. We had a small problem with the "big heads" that worked in the local municipality after the war. They said everything would be good if there were no more Roma in Pitomacha. Those people hated us. We Roma from Pitomacha are neither thieves nor liars. We are honest Roma. [...] We Roma are not a priority for the Croats. It would be better if Roma were employed, and Romani children could go to school, to learn a vocation, and have some decent salaries. That would be the best thing for Roma. [...] I have to tell you, Roma need to be respected like other people... [...] I would like to tell people that we Roma are human beings, that we are people just like they are. [...] Non Roma do not understand us. They didn't give us anything. Nobody asked us if we were thirsty. Nobody came to ask us if we are good, and what we are doing.

2. ILONA LENDVAI³⁵ (HUNGARY, 1938 - ?)

We arrived home to Tüskevár. We had lost everything. They took away everything. [...] People knew us, so they gave my mother a little grease, potato and everything in the world. We got used to eating gradually. There were no men in the family, only women. They tried to find out whether the men were alive, but nobody could tell them. We moved to Zala. I was nine and I worked by the day. I could not go to school because I was the oldest and I had to help raise the others. Then I was fourteen, I got married and I moved back here (Keléd). I got together with my husband and I am still with him today. [...] Many times when I worked all day, I did not eat at all. We were hoeing and harvesting on the field. [...] I have five girls and this one boy. I have suffered a lot, so they don't have to suffer. I have sent them to school. For forty-three years I collected iron and herbs for the state. I did everything that came across, and now I am broken.

3. ELENA KANTEMIROVA³⁶

(FORMER SOVIET UNION/UKRAINE, 1935 - ?)

It was the neighbours. People told us: go out. We went out, people didn't recognise us, we were grey. We didn't have a human face. We were just grey people. And in the evening, they told us that we were liberated by our own people. Our tanks entered. We could hear that there were tanks. When they told us, they said to my father, "Pava, come out, go out into the street - our tanks, our scouts." And we went out, well, imagine this meeting, it was... Everyone, how they met, how much crying there was... And they cried and wailed, inhumanly, in short. We were liberated on the thirteenth of March, and in 1944. [...] The situation was difficult, tough. But still, we studied. Then we wanted to break through, we couldn't get into any institution. Because we were *gypsies*, and *gypsies* were looked down upon then... Maybe now something will be better. But back then, they looked at the Germans, we didn't see anything good, absolutely. Despite the fact that we grew up, we didn't do

³⁴ Paul Polanksy, *One blood, one flame. The oral histories of the Yugoslav Gypsies before, during and after WWII*. Vol. 3, 2008

³⁵ Janos Barsony and Agnes Daroczi (eds.), *Pharrajimos. The Fate of the Roma during the Holocaust*, 2008; Gabor Bernath (ed), *Roma Holocaust – Recollections of survivors*, 2001.

³⁶ USC SHOAH FOUNDATION, Interview code 48412.

anything bad to anyone, nothing. And to study, as such, to get into universities, or technical schools, or vocational schools - we couldn't. But finally we managed. I left (Kahovka) due to family circumstances. Firstly, there was no work. They only hired selected people for jobs. Everything was based on connections. And who was I? A *gypsy*. Although maybe I had something. Not that I was educated there. But I did have some skills. I had a decent command of the Russian language. In general, I was literate, but it turned out that no one needed me, and I wasn't hired. Well, how can I explain to you? Yes, I tried. Let me tell you. A judge hired me as his secretary. In Kahovka. But there was Podvysotsky, the Minister of... Oh, not the Interior. The Minister of... Minister of Justice. And when he arrived and saw that I, a *gypsy*, was working there, he ordered that I should not be at work by the evening. He (the judge) cried for me because I could work. I worked honestly, you know. He told him not to have me there. He offered him... And he said... I can't convey it to you... Like that. And who, who are you anyway? Who didn't persecute. Despite knowing us Roma, seeing us, watching us grow up, we still weren't needed by them. Why did we study? Why did I educate my children? Every hope ended when my daughter... She had a mechanical error in her correspondence institute... And intentionally, she was given a "3" because we had nothing to offer. And the girl didn't score one point.

4. SOFIJA KOMAROV³⁷ (SERBIA, 1936 - ?)

In '41. On Christmas Eve they freed us. Grandpa had more friends here, then we had in the camp. He got mail, from our president in Mirijevo. What kind of contact he had, I don't know. But he went on and wrote pleas, probably somebody who was full of pity, a good one came along, and took upon himself to urge people to write pleas for the children and families of people outside. When first plea came, they brought us back, second plea – same thing, the third one, with a photo on Christmas Eve...[...] When we came back, the neighbours were good, some farmer came, took the laundry, took the most important stuff, like our saw. They took all the stuff that we worked with, some of them returned it to us, some didn't. After, grandpa recognised some of the stuff, for example shoes. [...]It was great. Our neighbours bought us a big, flat chandelier. It was very beautiful, a farmer brought it to us. There was a feast on the table, wallnuts, figs, pumpkins, baked beans, all of it prepared for Christmas fast. For Christmas Eve it was all without meat. It was all brought to us. The neighbours, who were farmers, brought it to us. People living downhill, from us, were all farmers. All of them good friends with my grandpa and my dad. My mother worked in the village. When they heard we came back it was great news. They slaughtered a pig, my uncles helped with the roasting and they brought it the next day. [...]Life was great. Until the 50s when there were those dots, the famine. [...]We moved freely, there was no more cleansing of the city. The Germans who stayed like us, they went back. The Russians who freed us, also went back home. Italians, there were so much of them as well.

5. ION MIUTESCU³⁸ (ROMANIA, 1930 - ?)

We lived in the larger almost 2 years, after we went to Burilovka, the war got close and we retreated together with the German and Romanian army. If the Germans saw that you couldn't walk any more, they put their guns to your head and shot you. Children, pregnant women in 7-8 months, who couldn't walk after hundreds of kilometres, so they shot them. [...] We walked all day, and rested at night. It was very cold, it rained and snowed. The blizzard came at night and we didn't have a roof over our heads. It snowed for over 3m high. That is where half of us died. [...] We got in the trains with the army. The army helped us until Bucharest, they gave us food, bread, whatever they had, especially for the children. The army helped us. We all got into trains and everybody went where they had their home. [...] We went to Bechet, our place. There we were greeted by our people who

³⁷ USC SHOAH FOUNDATION, Interview code 49142

³⁸ USC SHOAH FOUNDATION, Interview code 49998

knew us. They brought us food and clothes, whatever they could to help us. We made some huts and started also making houses, so that we could settle down. [...] We started doing our job again (making boilers, buckets, pots...), what work we could find. After we moved to Targu Carbunesti and finally here (Sibiu).

BIOGRAPHIES of ROMA and SINTI
INFORMATION FOR EDUCATORS

OTTO ROSENBERG (1927 – 2001)

Born in 1927, Otto Rosenberg grew up in Berlin with his grandmother and two siblings. His family were Sinti. He remembers living on a private rented “lots” of land that his family shared with the caravans and houses of extended family and other members of the Sinti community.

In 1936 the Nazis ordered the forcible relocation of all Roma and Sinti in Greater Berlin. Otto and his family were sent to Berlin Marzahn Rastplatz, the first internment camp for the Roma and Sinti in Nazi Germany.

In December 1942, the Nazis ordered Roma and Sinti to be transported to Auschwitz. Shortly before his 16th birthday, he arrived at Auschwitz. After a few days Otto was moved to the Gypsy Camp in Auschwitz-Birkenau, where many of his family members were held, including his sister and grandmother. Day-to-day life in the camp was unimaginable, that of beatings, starvation, work, sickness and death.

After a failed attempt to liquidate the Gypsy camp, the decision was made to transport those who were still able to work to other camps. At first Otto did not want to leave his grandmother – but she told him that he must go while she stayed with children who had lost their parents. On August 2, 1944 Otto and 1407 others were loaded on to a train which left for Buchenwald concentration camp at around 7pm. That same evening SS guards surrounded all those remaining at the Gypsy Family Camp, loaded them on to lorries and drove them to the gas chambers where they were murdered.

From Buchenwald, Otto was moved to Mittelbau-Dora concentration camp, then to Bergen-Belsen where he was liberated by British troops along 60,000 other prisoners.

PHILOMENA FRANZ (1922 – 2022)

Born in Germany in 1922, she was the first Romani woman to record in writing her memories during the Holocaust. As young girl growing up in a Sinti family of musicians and performers with long-established roots in Germany, Franz sang and danced as a member of her family’s company.

This life of freedom ended in the late 1930s when her family’s passports and later their instruments were confiscated, and in 1943 she was deported to Auschwitz and later to Ravensbrück where she failed to escape. Franz succeeded in escaping from a camp near Wittenberge in 1945 and, with the help of a German farmer, managed to stay alive and hidden.

After the war, she discovered that most of her family had been murdered in the camps. She met Oskar Franz and married him and had 5 children. In the years that followed, she suffered from severe depression, repeated nightmares and an ever-returning sense of being in captivity.

Philomena died last year on December 28 (2022).

WALTER WINTER (1919 – 2012)

He grew up with 8 brothers and sisters in a traveling family. He attended elementary school in Oldenburg. At the age of eleven, he joined his parents traveling all year round and attended school wherever the family was staying. He had to perform labour service from 1938 until he and his brother Erich were called up to the Wehrmacht (army) in January 1940. He was not promoted for “racial reasons” and was dismissed from the Wehrmacht in 1942 for being Sinto and returned to Oldenburg.

In March 1943, Walter, his brother Erich and his sister Maria were deported to the Gypsy Camp in Auschwitz-Birkenau. He took part in the uprising of May 16, 1944. Walter, his brother and sister, and his wife were taken to Ravensbrück concentration camp on July 31, 1944. Shortly before the end of

the war, he and his brother moved to Sachsenhausen concentration camp, and transferred from there back to the front, due to their military experience.

He and his brother survived the war. His wife Bluma perished in Ravensbrück shortly before the end of the war.

BARBARA RICHTER (1926 - ?)

She was born in the Czech Republic on 18 March 1926. Her family made their living by travelling around the country in a horse and wagon, selling clothes they made. She was 15 when her family and she were arrested and made to drive their wagons to Lety. She escaped from Lety and went to a relatives' home where she was discovered and sent to Auschwitz.

Barbara was in Lety, Auschwitz, Ravensbrück, Bergen-Belsen and Buchenwald. Almost all her family died in Lety. She didn't know how. She never received any compensation for being in concentration camps.

EWALD HANSTEIN (1924 – 2009)

A German Sinto born in 1924. He grew up in Breslau (then Germany, now Wroclaw in Poland) until his family decided to move to Berlin in 1936. When they arrived in Berlin, they were immediately sent to the city's newly established Marzahn camp. In June 1938, all men from Marzahn above the age of 14 were deported to Sachsenhausen concentration camp on the outskirts of Berlin to carry out forced labour, including his father, his brother Paul and two of his uncles. At 14, he became the head of his remaining family, but when underground in 1940 when he was called up for the German army. He was eventually betrayed and in May 1943 deported to the Gypsy Camp in Auschwitz-Birkenau. In the camp he was reunited with members of his family who had also been deported to Auschwitz.

On 16 May 1944, he witnessed the resistance put up by the Roma and Sinti as the SS attempted to ferry them to the gas chambers. In early August, he took the most difficult decision of his life: he joined the last transport from Auschwitz to Buchenwald concentration camp and left his remaining family behind to face certain death in the gas chambers. He was tormented until his final days by the crying of his fellow Sinti and Roma when his train pulled out.

After a few weeks in Buchenwald, Ewald was sent to Mittelbau-Dora. In early April 1945, when Mittelbau-Dora was evacuated, he was forced on a death march through the Harz mountains until he was eventually liberated by US troops south of Magdeburg, weighing just 40 kg.

Ewald died in 2009 in Bremen.

IRMA VALDOVÁ (1923 - ?)

Born 1923 in Czechoslovakia. She was one of 9 siblings. Her father was a musician who died in 1939. In 1942, SS took 15 members of her family and sent them to Jihlava, Brno and eventually to Auschwitz-Birkenau. Her sister gave birth in Auschwitz and the child was thrown into a cesspool.

Her twin sisters were under Mengele's experiments. She was put on death march in 1945 to Gross Rosen. Many women died or were killed by the guards along the way. At Gross Rosen, women were put in empty open coal cars. Those in the middle of the car survived, while those on the edges froze to death. Then they went to Ravensbrück for a week where she found her younger sister. Then she was taken away by train to Hindenburg which was "worse than Auschwitz." Stood at night as there were no beds. She ate grass and rotten potatoes, and the camp was surrounded by electrified wire. Americans came in April 1945. She and her younger sister reunited with 2 other sisters, Buat and Anai in Jihlava. She never received any compensation from the Czech government. She had 3 children, ten grandchildren and 4 great-grandchildren. She worked as a seamstress and house cleaner on the postwar time. She never talked with husband or children about her experience.

I don't know if today I would be able to walk past a mountain of corpses without feeling anything, but back then, in Birkenau, I was used to it. For us corpses were an everyday thing. They were there, and we were forced to see them, it was impossible not to see them. And the most absurd thing is that it didn't even occur to me to think: "poor people". All those bodies lying there, of women, of men, of children.

I remember seeing how a Czechoslovakian Roma prisoner and another prisoner took the corpses by the legs and arms and threw them into a truck as if they were logs of wood. Children were grabbed by their arms or legs and thrown into the air as if they were throwing any object. The bodies would be thrown around and land on the truck.

The mountain of corpses was very close to the sauna, just behind the infirmary. They were dragged there, then piled up, crumpled, stacked. Dragged over the ground anyway. One on top of the other, all naked. Every afternoon a mountain of corpses more than two metres high. And every afternoon the lorry arrived with a trailer, loaded them and drove them to the crematorium.

And even to such scenes we no longer felt anything. We had become, so to speak, insensitive beings. We had no feelings, nothing. If someone had come and put us against the wall, we wouldn't even have had the strength to shout "help".

We would not have cried or screamed, nothing. In our conditions, we would have endured everything like lambs on their way to the slaughter. Yes, just like lambs. That's how far we had come.

In such a situation people lose the ability to feel, to have compassion. What counts is to trample on others, to beat them, to steal from them in order to get rich or to survive. In the end, if you stop to look at these men, as I have done, if you study them, if you observe them carefully, you realise that they are no longer men but beasts, animals with an expression on their faces that is indescribable.

You can't say that one is bad and one is good. They are all so finished, so deranged in their nerves and their thinking that they can't see any more. And if one has the chance to beat another to death, he does it, because he no longer harbours any feeling inside. And the same thing happens to the capos and the SS guards. They too beat without knowing why or how, and they made no distinction between men, women or children. They beat a head until the blood gushed out, and when it gushed out they struck again. No, we can no longer speak of human beings.

³⁹ Otto Rosenberg, *A Gypsy in Auschwitz*, 2003, pp. 86-87 (Spanish version)

At the gates of the gas chamber and crematorium

The race against death and madness continued.

The door opened.

A cry of despair. It was pitch black.

There were no stars in the sky.

We had to take off our clothes and we walked barefoot and naked. I tried to calculate the distance to the crematorium. I saw about twenty SS men, shouting and pointing there. Nobody else moved or said anything.

Suddenly, drops began to fall, huge drops. The children hid behind their mothers, they knew their hearts were going to die. We kept going, more and more each time, until we were almost at the furnace doors. What happened there in a matter of moments was terrible and beyond measure. So much so that I am unable to describe it.

[...] We arrived at the showers. Behind the showers was the gas chamber, and then our corpses would end up in the crematorium. They didn't even give us towels. We didn't need to hide any more. But we had not yet entered. There was still hope, however miniscule it might be.

Except for fifteen, all the women had already been killed in the gas chamber. They were forced to enter by blows. At that moment, it became clear to me that people were being murdered en masse, in a systematic, almost industrial process.

How could such a thing be possible in this country rich in culture, history and feeling! While the extermination operation was going on and we were still waiting, an SS man came towards our small group on a motorbike with the lights on. He dismounted, examined me, grabbed my arm and asked me how many of us were left.

Before answering, I told them that we were German "*gypsies*" and that my brother had served in the army and was fighting on the front. It occurred to me that they might make an exception for me. The camp commander exchanged a couple of words with the other men.

In front of me there was a mother, a Polish Roma with two children. She didn't know German, she didn't speak a word. She stood at the back and I followed in the queue with five other women in front of me.

The pushing and shoving began. They all wanted to escape from the shower and the gas chamber. Suddenly, I saw a little girl between my legs. She was the daughter of the Polish Roma and very small. Feeling her there with me awakened my maternal instinct, even though I had not had any children. I covered her with my skirt and told her not to move, even if she didn't understand me. I was determined not to be separated from her and she held on tight.

I told myself that this child had to survive. She had to be protected.

Then the SS man from the "Gypsy Camp" in Birkenau came up to me and asked me again:

- Are you German?

And we all said yes without thinking. Meanwhile, I felt the girl tucked between my legs.

The others were beaten with truncheons into the showers, where certain death awaited them. The guards were completely drunk and reeked of brandy. I am not able to describe the scene, but I still sometimes hear in my dreams the cries of children calling for their mothers. Then the mother of

⁴⁰ Philomena Franz, *Between Love and Hate*, 2021, pp. 81-84

"my" child disappeared. There were gas chambers and crematorium ovens, in front of us they emptied the ashes of burnt people and the heap seemed as high as the houses we lived in before. They made us dump the ashes in trucks.

The girl was still with me. For her, I was her protector. Her mother. She had a pitiful little face and eyes like saucers. Everything had stopped, nothing was moving and there was no trace of life. The girl must have been five or six years old, but she was small and fragile. Even so, she took that human ash in her hands and did not rest for a moment. She didn't want to end up in the shower and the crematorium. The little girl helped us to throw the ashes into the wagon with her own hands. They looked like pebbles and smelled like corpses. I felt like I was in the water, trying to hold back the current. At the same time, I felt like I was stepping in a puddle of urine that covered my ankles. It was awful. We stayed there all night. Then we were able to return to the women's camp.

Concentration Camp Life

Delousing was repeatedly carried out in the camp. There were new arrivals daily who were deloused. We were "booming", so to speak, with 700 to 800 people to a block – that is, 500 people too many. An entire family, ten, twelve, sometimes fourteen people slept in one bunk. They died like flies, particularly the children.⁴² At the beginning, each child received a half litre of milk. The Block Orderlies distributed this. The Block Orderlies were boys who collected the food and saw that everything was shipshape in the block before the SS arrived. They also lined everybody up outside.

But despite the milk, these young children died. We had to register the deaths, so that the number of prisoners tallied, and lay them out in front of the block one beside the other: ten to fifteen children each night. The children gradually died until none were left, then the adults began to die. Eight, ten, twelve deaths each night. We had to collect them from the bunks and lay them out in front of the blocks. As Roll Call Clerk, I had to sign the death certificate: name, date of birth, and then my signature.

Sometimes we had to remove the bodies ourselves using a litter. At the rear, to the right of our camp, there was a crudely built wooden shed. Here we brought the corpses. Every evening, at five o'clock, after the workday was over and the labour details had marched back into the camp, a lorry arrived. At the beginning this was a lorry with the trailer. When the camp was full, two lorries with trailers took the bodies away daily.

Once I had to load bodies, my cousin too. We were nabbed while walking down the camp road on the way to our block. "Come with us!" We had to help with the loading. The corpses were not lying on the loading surface but were piled high. You have to sling the corpse – "One, two, three!" – onto the top of the pile. Occasionally, the lorry was so laden that a corpse fell off on the other side. Now there were two lorries with what must have been thirty people loading the corpses.

I said to my cousin, "You know what, I'm going to beat it", It was dangerous to do anything that was not permitted, but I said, "I can't do this. I'm off. Are you with me?"

"Yes." We made ourselves scarce. Thank God, they didn't find out. Never again did I allow myself to be chosen for this work. Whenever the possibility arose I made myself scarce.

⁴¹ Walter Winter, "Winter Time. Memoirs of a German Sinto who survived Auschwitz", 2004, pp. 49-50

⁴² The children suffered, in an especially terrible way, from noma, a malnourishment (Adeñsnerger, *Auschwitz*, 1956, pp. 75-76; Müller, *Auschwitz Inferno: The Testimony of a Sonderkommando*, 1979, pp. 149-152).

BARBARA RICHTER MEMOIRS⁴³

AUSCHWITZ MATRICULATION NUMBER Z 1963

AUSCHWITZ

There were so many of us, so many Roma⁴⁴, I don't know how many anymore. At the entrance to the camp was a large sign: "Work makes you free".

- Well, we thought, if we behave and work, we save lives.

Already on getting off the train we took a beating. "Schnell, schnell, hurry, hurry," the guards shouted. We didn't understand German and we got beaten up. Twenty-four months I was there, it's a miracle; I don't think anyone survived that long in Auschwitz.

There were immediately two roads. The one on the right, fine; the one on the left, crematorium. They immediately burnt the old, the sick. They didn't know where they were going. We used to greet them secretly, because they beat us or kicked us to death. How many Sinti I never saw again. Even the family that was with me. She was a beauty, a real Roma.

I remember well: there was the Jews' Lager, the Sinti's (*Gypsies*) Lager, and the men's Lager and behind it were the crematoria. You could always smell burnt flesh. At first I was sick, but then I got used to it.

We were stripped and made to enter a club. We were waiting for death. The place was full of naked women. I didn't know anything; only later I did realise it was a gas chamber. But they must have had second thoughts and let us out. I was assigned to Block 27. Opposite was the Block for sick people. Everything was wet. We walked in the mud without shoes. Six weeks we slept on bare boards, without a blanket. I had a fur-lined cloak and this saved me; it was lucky the fur was inside, otherwise they would have taken it from me. For two days they didn't give us anything. I was dying of thirst; my lips were parched. A Roma woman had a bottle, hidden I don't know how, with a bitter liquid. She gave me a spoonful and I was no longer thirsty. On the third day they gave us some tea.

The transports followed one another and soon the field was full. But it was still not fenced in. Our men had to make the fence; then we realised that this was the end.

I still wanted to escape, but a good woman persuaded me not to. It would have been impossible. Electricity was running through the fence and there were guards everywhere. My mother's half-brother and a friend tried to escape, but they were caught. They were not shot, no. First they received I don't know how many lashes and then they hanged them, but slowly, pulling them up slowly with the rope. And all the Sinti around, standing, had to watch. They had done nothing wrong. They just wanted to join their wife and children, a newborn child, whom they had never seen. The Roma prayed and invoked God, but the guards imposed silence and no one dared move.

⁴³ Barbara Richter, Auschwitz Matriculation Z 1963, Lacio Drom Magazine, Year 1, No. 3, July 1965

⁴⁴ The chosen text is in Italian and in 1965. As the word "zingaro/i" (gypsies) was the one used in Italy and it was accepted, it has been translated as Roma. In North Italy, the community is identified as Sinti. This is why the word Sinti also appears and in many cases as synonym of Roma. We don't know the original words used by the testimony.

EWALD HANSTEIN MEMOIRS⁴⁵

Auschwitz - "Gypsy Family Camp"

After quarantine I came to Block 8, where I met men, women and children. There was no one from my family. But who was I living with?

Never before have I been together with so many people in such a confined space; at night in the box, the foreign bodies moved involuntarily onto each other's fur because they provided the only warmth; during the day - at roll call, at the march, at work - we were part of a bunch from which no one was allowed to fall out if they didn't want to fall by the wayside. But I can't think of a name, a face or a story for any of these thousands of bodies. I myself was without a name, face or story from the day I arrived in Auschwitz. I was prisoner Z 8181. There was no life of my own. The SS did a good job. Their indifference rubbed off on us. After a short time, you didn't care about your fellow human beings. You only thought about your own life: How do I get out of here, how do I survive?

The days became as indifferent as the people. In retrospect, they too seem like a monotonous mass. "There is no "time" here anymore," Abel Herzberg noted in his diary from Bergen-Belsen, "the days pass, but sometimes it seems as if not one follows the other, but all are the same, a single day. Today, yesterday, tomorrow - everything happens at the same time"⁴⁶ Or: "Space and time are suspended, man lives against the backdrop of nothingness", Philip Mechanicus complained in his notes from Westerbork. Herzberg, characterised the Bergen-Belsen concentration camp as a "vile, desolate, filthy place on earth.... Not a tree, not a flower, not even grass grows there. All the same colour - the colour of colourlessness." And Heinrich Eduard vom Holt wrote about Dachau: "The cloths of the days hang grey."

After work we were so exhausted that we just lay in our sockets and vegetated. The women and children sat on the flue, staring into space and screaming for bread. The daily food rations did not prevent many from starving. Herbal tea in the morning, a little turnip soup at noon and, at best, 250 grams of bread with margarine in the evening.

At night we had to lie naked on the clammy, scratchy, smelly and lice-ridden straw sack. If you were unlucky, your blanket was stolen and you had nothing left to protect yourself. If you still kept your clothes on and were caught by the block elder, you could expect "25" strokes - one of the many punishments we were subjected to.

Marzahn with its unspeakable hygienic conditions had been a luxury hotel compared to what we experienced in Birkenau. At first there was not even water - we had to wash with our own urine. First came the lice, then the scabies and finally typhus and typhus fever. Later, the camp management equipped the barracks with red stone basins for washing, but that didn't help any more. There were no medicines for the treatment of typhus.

The children were the first to die, including those born in Auschwitz. The SS only cared that they received tattoos before they died. I don't want to recall the most horrible images, so I will quote a statement by Lucie Adelsberger, who had to work in the so-called "kindergarten of Auschwitz":

⁴⁵ Ewald Hanstein, *Meine hundert leben. Erinnerungen eines deutschen Sinto*. 2005

⁴⁶ Quoted from Renata Laqueur, *Schreiben im KZ - Tagebücher 1940-1945*. Edited by Martina Dreichsbach and with a foreword by Rolf Wernstedt, Bremen 1992, p. 87. From this also the following quotations, taken from the chapter "Time and Monotony".

"The children, like the adults, were just skin and bones with no muscle or fat, and thin parchment-like skin chafed all over the hard edges of the skeleton.... But the noses of these worms cut into the heart even more. Perhaps because the faces had lost all childishness and looked out of hollow eyes with aged features.... Scabies covered the malnourished body from top to bottom, draining the last of its strength. The mouth was eaten away by noma ulcers that bore down, hollowed out the jaws and pierced the cheeks like cancer.... From hunger and thirst, cold and pain, the children could not rest even at night. Their moans swelled like hurricanes and echoed throughout the block."⁴⁷

Not only were our lives taken away, we were also deprived of our human dignity. This was especially true of the way we had to go to the toilet. The latrine was a barrack with a long beam and a ditch underneath. Women, men and children sat close together, whether they knew each other or were strangers. There was no shame, a particular humiliation for us. Especially for us Sinti and Roma, the respect of the man for the woman is so important. Woe betide anyone who went somewhere else - they beat him to death on the spot. Every now and then the Rollkommando appeared and shovelled the contents of the trenches onto a slab truck pulled by prisoners.

Although I became numb like everyone else, I did not lose hope completely. I kept telling myself: If I survive, I can save my relatives! I subordinated everything to this will. I tried to gather strength and save energy wherever possible. Many people took on too much and died. At that time I was already thinking ahead and did not lose sight of my goal. But my will to survive was to be put to the test.

⁴⁷ Romani Rose (ed.), "Den Rauch hatten wir täglich vor Augen", Heidelberg 1999, p. 225

Handouts

Group 1: Olexander Kuz'menko⁴⁸

1. Read the pieces of testimonies and in order to present it to the whole group, choose one of the options:
 - create a graphic story based on interview materials OR
 - present them in the format of the diary of a person who lived in those times. It can be several creatively designed diary pages.

For both types of creative work, you should not use large pieces of text. Try to focus on the main points.

2. Be ready after presenting a 'diary' or 'graphic story' to share with the whole group more information about the person, who's testimonies you are about to explore.
3. Discuss in a working group questions listed below. Present the key findings from the discussion for the whole group.
 - What were the biggest dangers faced by the heroes of your material?
 - What were the survival and rescue strategies in this story?
 - Who was in what role in this story? (based on the 'triangle' scheme)
 - What do you think were the factors that influenced individuals' choices to intervene or remain bystanders during the genocide?
 - Do you think that the fate of this person would have changed if the people around them had made different decisions and behaved differently?

⁴⁸ Story of Olexander Kuz'menko is based on:

Transcript of an interview with O. Kuz'menko // Archive of the Ukrainian Center for Holocaust Studies, access: <http://romagenocide.com.ua/usnoistorychni-svidchennya-romiv-yaki-perezhyly-henotsyd/>.

Testimony adapted for the purposes of Dikh he na Bister Roma Genocide Remembrance Initiative.

Olexander Kuz'menko

I am Oleksandr Kuz'menko, born in 1931, May 1 in the city of Konotop. My father was the first in Ukraine to create a "Gypsy collective farm". He had a very big power. He even had the right to take away a Roma family from prison if they decided to live and work in this "Gypsy collective farm".

When the war began, dad was in western Ukraine working to create new collective farms. There was no way to get out of there because this region was under Nazi bombing. Local people took him on horse through the forests, a few hundred kilometers away, all the way to Zhytomyr, through the forests, saving his life.

Once back home, my father went straight to the front, and my mother was already pregnant with my sister. In 1942 she gave birth, after which she remained with postpartum paralysis.

When the Germans occupied Kyiv, I was 11. We were in big need of food. I could not stand still at home because we had nothing to eat and we would starve to death. I had to make money to buy some milk for my little sister. She was a newborn and my mother couldn't breastfeed because of her paralysis. My brother was with darker skin, looking like Roma, so he could not leave the apartment and go out. As my skin was lighter, I could probably pass for a non-Roma but it was still dangerous to walk in the street alone because I would immediately be arrested.

Next to us lived a large Assyrian family, who had 8 kids. They were the same age as me. We were so similar to each other, that it was impossible to distinguish me in this crowd. Among Assyrians, I somehow hid myself and stayed unnoticeable. So every day, to earn some bread, I went out together with them at the former restaurant "Sport" which now was only for the German troops. We were sitting there in a line on small chairs with wax and brushes and we were cleaning Germans', Italians', Magyars' [Hungarians'] boots.

Noone in the neighbourhood knew that we were Roma. If a Jew was considered a second-class person, then a 'gypsy' was considered even worst. So we were not speaking about it. Looking at me and my Assyrian friends no one would figure out - who exactly I could be - an Assyrian, a Jew or Roma. Only our policeman, who was from the local area, could determine this, because he knew for sure - I didn't belong to that family. One day he took me out and brought me to the Gebit Komissariat [Police Office]. There, in the yard, was a blank wall where they used to shoot Jews. So my Assyrians understood that I would probably be shot there. They ran to our home and called neighbours for help.

When the neighbours came, they began to convince the police that they knew me since my childhood, I grew up there and that I was not a Jew. Luckily, no one said anything about me being Roma. Then the policeman pulled down my pants and he looked at everything there and he made sure that nothing had been done with me according to Jewish custom. So he let me go.

I do remember that at that time announcements in Russian and German were posted around the city telling the 'Gypsies' and Jews to collect their valuables and gather in the square to be taken and re-settled to other lands. There were people who believed that and collected all their valuables. They were gathered on the square and taken to Babyn Yar. I saw the column of people but I didn't see the shooting because I did not approach them close.

In this period, many people were forcibly evicted from Kyiv by the new local regime. My family was among them. People were not caring about each other. I had to leave the city with my sick mother and my little sister. We spent the nights here and there, begging. Once, we met kind people who took us overnight and who even fed us. Moving to small villages gave us more opportunities to avoid starvation. On the way, we would grab a wandering cow, and get milk for the baby. Gradually, we

settled down in an abandoned house with a garden and land. We settled down and somehow started to live.

Group 2: Tadeusz Joachimowski⁴⁹

1. Read the pieces of testimonies and in order to present it to the whole group, choose one of the options:
 - a. create a graphic story based on interview materials,OR
 - b. present them in the format of the diary of a person who lived in those times. It can be several creatively designed diary pages

For both types of creative work, you should not use large pieces of text. Try to focus on the main points.

- Be ready after presenting a 'diary' or 'graphic story' to share with the whole group more information about the person, who's testimonies you are about to explore.
 - Discuss in a working group questions listed below. Present the key findings from the discussion for the whole group.
-
- What were the biggest dangers faced by the heroes of your material?
 - What were the survival and rescue strategies in this story?
 - Who was in what role in this story? (based on the 'triangle' scheme)
 - What do you think were the factors that influenced individuals' choices to intervene or remain bystanders during the genocide?
 - Do you think that the fate of this person would have changed if the people around them had made different decisions and behaved differently?

Tadeusz Joachimowski:

"The last Lagerfuhrer ... in the Gypsy camp [at Auschwitz] was Bonigut He did not agree with the SS tactics. He was a very good man. On May 15, 1944, he came up to me and told me that the situation in the Gypsy camp was bad. The decision to liquidate the Gypsy camp had been made The camp then numbered about 6,500 Gypsies. Bonigut recommended that I inform absolutely trustworthy Gypsies about this. He recommended that I warn them 'not to go like lambs to the slaughter'... .

"The next day, the Lagerfuhrer came up to me and ... ordered me to draw up a list of Gypsies who had served in the German army and been decorated. The list also included the families of those Gypsies, as well as the families of those who were still on active service The list contained the names of about 3,200 men, women and children. A few days later, a commission made up of SS men from the political department came to the Gypsy camp. The commission also included Dr Mengele. All the Gypsies on the list were summoned to the entrance gate. They were allowed to take all their belongings, such as clothing, pots and pans, and so on."

Tadeusz Joachimowski, Polish former prisoner and clerk at the Zigeunerlager

⁴⁹ Source: "Bystanders" exercise, Mirrors, available at:

<<https://rm.coe.int/mirrors-web-version/1680494094>>

Testimony adapted for the purposes of Dikh he na Bister Roma Genocide Remembrance Initiative.

3: Galyna Belashenko⁵⁰

1. Read the pieces of testimonies and in order to present it to the whole group, choose one of the options:
create a graphic story based on interview materials,
OR
present them in the format of the diary of a person who lived in those times. It can be several creatively designed diary pages

For both types of creative work, you should not use large pieces of text. Try to focus on the main points.

- Be ready after presenting a 'diary' or 'graphic story' to share with the whole group more information about the person, who's testimonies you are about to explore.
 - Discuss in a working group questions listed below. Present the key findings from the discussion for the whole group.
-
- What were the biggest dangers faced by the heroes of your material?
 - What were the survival and rescue strategies in this story?
 - Who was in what role in this story? (based on the 'triangle' scheme)
 - What do you think were the factors that influenced individuals' choices to intervene or remain bystanders during the genocide?
 - Do you think that the fate of this person would have changed if the people around them had made different decisions and behaved differently?

⁵⁰ Story of Galyna Belashenko is based on:
Transcript of an interview with G.Belashenko // Archive of the Ukrainian Center for Holocaust Studies,
access: <http://romagenocide.com.ua/usnoistorychni-svidchennya-romiv-yaki-perezhyly-henotsyd/>.
Testimony adapted for the purposes of Dikh he na Bister Roma Genocide Remembrance Initiative.

Galyna Belashenko (Kuzmenko)

Our parents were killed. There were only 2 of us now... Me and my brother. And my little sister?...

One winter we went to a neighbouring village to beg for some food. And she froze to death. We brought her back home already dead. We used a sleigh to bring her... There was a horrible frost up to -40 degrees and we couldn't bury her. So we decided to put her in the closed veranda. There was no door on the veranda. We didn't have anything to heat the stove with, so my brother took off the door and chopped it into firewood to somehow warm up. At night, the stray dogs took away her body.

Many people suffered in our city. Partisans killed a German leader and because of this, about thirty men were shot. One, two, and the third one was shot. Every third man. Many Jews managed to leave. And those who remained, tried to hide in the basement nearby. Many Roma were killed. They were taken to the mines and shot there. You could see hanged people, hanging here and there, mostly at the marketplace. After the shootings, a river of blood flowed along the trench for 2 kilometers. It was horrible. All were punished for that: doctors, teachers, Jews, and the Gadzhe.

There were partisans in the city. One of them was hiding in our house. I did not know him well, but my brother Hrishka did. It was the son of our neighbour. Most of the time he hid in an old stove. For this, they made a hole there and masked it. My brother was taking care of him and was bringing him food.

We couldn't get cigarettes for him, so my brother used to say: "Galia, go to the old lady's place and sweep the yard!" At the old woman's house were staying the Germans. They were smoking cigarettes and throwing away the cigarette butts. Me, together with other girls, swept the litter, picked up the rubbish, and then sorted it out. I was giving the cigarette butts to that partisan.

There was one German, who lived in the neighbourhood, who was very kind to us. Once he asked: "Where are your parents?" I said: "They were killed!". Then he hugged me and wept. After this conversation, he ordered to attach us to their table and gave us food. So every day we took a small pot and went to the kitchen and we were given a pea porridge and the remnants of bread. And so we survived.

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Group 4: Philomena Franz⁵¹

1. Read the pieces of testimonies and in order to present it to the whole group, choose one of the options:
 - create a graphic story based on interview materials,
OR
 - present them in the format of the diary of a person who lived in those times. It can be several creatively designed diary pages

For both types of creative work, you should not use large pieces of text. Try to focus on the main points.

1. Be ready after presenting a 'diary' or 'graphic story' to share with the whole group more information about the person, who's testimonies you are about to explore.
2. Discuss in a working group questions listed below. Present the key findings from the discussion for the whole group.
 - What were the biggest dangers faced by the heroes of your material?
 - What were the survival and rescue strategies in this story?
 - Who was in what role in this story? (based on the 'triangle' scheme)
 - What do you think were the factors that influenced individuals' choices to intervene or remain bystanders during the genocide?
 - Do you think that the fate of this person would have changed if the people around them had made different decisions and behaved differently?

⁵¹Source: <https://www.roma-sinti-holocaust-memorial-day.eu/statements/statements-2021/philomena-franz/> Testimony adapted for the purposes of Dikh he na Bister Roma Genocide Remembrance Initiative.

Philomena Franz

My childhood was really good. I grew up well in my family. I was the youngest and spoiled, and I was going to school. One day, my brother got his draft notice that he had to go into the army. He went to serve in Baden-Baden in the barracks for two years. Once his service ended, he was called back to the military straight away because the war broke out and he was already a trained soldier. He ended up being part of the first group sent to the front.

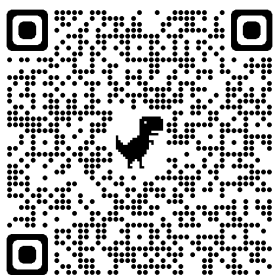
I was also conscripted into service. Instead of military, I had to work in a factory. We got a letter in the letterbox, I showed it to you. We also had to go to the Gestapo [Secret Nazi Political Police], where we had to do recognition duty, but it always went well. Because I had my brother at the front. So they couldn't act so badly with me. But the others, they were all deported every day. The Jews were all deported, so it was a terrible time. I don't know what people got out of it. It was cruel, but then one day the Gestapo came.

My training supervisor had tears in his eyes. And then he said to me, and he didn't say much more anyway: "Philo, there are two men downstairs who want to talk to you." But I had already looked out of the window from the top floor of the company and I saw the Gestapo sign on the car. Then I knew I wouldn't be coming home. I wouldn't see my mother any more. My mother was then alone at home and I can't say how she was afterwards.

I was brought to Auschwitz. I didn't see anyone anymore, I couldn't do anything... We were sent to the family camp. You could walk all over the place, run into every barrack to see if anyone was still there. I saw my uncle again who had four children. His wife had already died and he was alone. So I said, "What are you doing here alone?" The children all went to the crematorium and after the war I never saw my uncle again, no children, nothing. Everything was gone. You can't say anything, it was so cruel, you can't find words. It is so unbelievable, unbelievable but really true.

I am the only contemporary witness who has already reached that age and has been through all that. Who still has a stamp on her arm. I still have the number here. Here: 10550. It was not enough for us to present our badge or what, no, no. They stamped us like animals. You see, I still wear the stamp on my left arm today. I am still a contemporary witness and I lived through those terrible times. I made up my mind that as long as I get out of here, I will never give up doing educational work. And that's what I did.

To watch testimony follow the QR code:



Quotes about remembrance

Ceija Stojka (1933 - 2013): Survivor of the Holocaust; Romani writer, painter and musician

"If the world does not change now,
if the world does not open its doors and windows,
if it does not build peace -- true peace --
so that my great-grandchildren
have a chance to live in this world,
then I cannot explain
why I survived Auschwitz,
Bergen-Belsen, and Ravensbrück."

Wilem Bock, a Roma whose father survived Auschwitz

After the war no-one spoke about it. There were no memorials. I only knew what had happened through my father. If my father hadn't told me I would never have known – everyone carried on as normal. Dad told us all about his family, how much they had loved each other. He wanted us eight children all to love each other as they had.

Harold Zinn, historian

All who have taken seriously the admonition 'Never Again' must ask ourselves – as we observe the horrors around us in the world – if we have used that phrase as a beginning or as an end to our moral concern.

Primo Levi (Auschwitz survivor)

"Visitor, observe the remains of this camp and meditate: From whichever country you come, you are not a stranger. May your journey not have been useless, May our deaths not have been useless."

Yehiel De-Nur alias K. Zetnik

"Auschwitz will return into passing smoke if man does not learn his lesson from it. And it will return. And if it will indeed be as if Auschwitz never was – then anyway man won't deserve to continue existing."

George Santayana (*inscribed on a plaque in Block 4 of the exhibition in Auschwitz*)

"Those who cannot remember the past are condemned to repeat it."

Professor Yehuda Elkana (*Appeared in "Ha'aretz" on the 2nd of March 1988*)

"For the first time I understand the seriousness of what we were doing when, decade after decade, we sent every Israeli child on repeated visits to "Yad Vashem". We declaimed, insensitively and harshly, and without explanation: "Remember!" "Zechor!" To what purpose? What is the child supposed to do with these memories? Many of the pictures of those horrors are apt to be interpreted as a call to hate. It may be that it is important for the world at large to remember. ... For our part, we must learn to forget!"

Auschwitz - Poem by Italian Rom Santino Spinelli

Sunken in face
extinguished eyes
cold lips
silence
a torn heart
without breath
without words
no tears.

Group 1: Recognition and Remembrance

Read and present in front of everyone the stories of the monuments.

- *When they were built? By whom? What about their design?*
- *Why is it important to have monuments for recognition of the Roma Genocide?*
- *Who should be responsible for the establishment of such monuments? (Civil society, Governments, Artists, etc?)*
- *Are there any monuments or memorial sites in your countries?*
- *Is 2 August recognised as the international day for remembrance of the victims of the Roma Holocaust in your country? Do more research on your country here:*

<https://www.coe.int/en/web/roma-genocide/countries>

A memorial at the site of the former Roma and Sinti camp in Auschwitz

For a long time there were no memorials at the historical site of the “Gypsy Camp” remembering the Sinti and Roma who were imprisoned and murdered there, particularly since the site of the extermination camp of Auschwitz-Birkenau had only been used very rarely for commemorative ceremonies after the war. This changed in 1973 when the memorial for victims of the “Gypsy Camp” was erected among the ruined barracks. The memorial was initiated by the brothers Vinzenz und Oskar Rose. Vinzenz Rose himself had been prisoner at the “Gypsy Camp” in Auschwitz – he lost his wife and daughter there. Since the early 1950s he campaigned for the recognition of the genocide of the Sinti and Roma which was only achieved in the 1980s. The means for the memorial were mainly paid for out of his own pocket. In Germany he did not find any official support whereas the Polish authorities involved merely tolerated the project.

The memorial consists of an obelisk in front of a tiled wall which was constructed using stones from the ruins of all former barracks of the “Gypsy Camp”. It stands on the site of the block in which Rose's parents had been incarcerated. On the wall the following German inscription can be found: “Memorial to the Sinti of the concentration camp Auschwitz-Birkenau. Many thousands of Sinti – men, women and children, the prisoners and tortured victims of German Fascism – were atrociously tortured, gassed and murdered.”

Since 1994 an annual commemoration ceremony takes place at the memorial on August 2, remembering the victims on the anniversary of the liquidation of the “Gypsy Camp”.

In 2001 a permanent exhibition on the genocide of the European Sinti and Roma was opened in Block 13 of the former Auschwitz main camp.

The Memorial to the Sinti and Roma Victims of National Socialism is a memorial in Berlin, Germany. The monument is dedicated to the memory of Sinti and Roma murdered in the Nazi genocide during WWII.

The memorial was designed by the Israeli artist Dani Karavan and consists of a dark, circular pool of water at the center of which there is a triangular stone. The triangular shape of the stone is in reference to the badges that had to be worn by concentration camp prisoners. The stone is

retractable and a fresh flower is placed upon it daily. In bronze letters around the edge of the pool is the poem 'Auschwitz' by Roma poet Santino Spinelli, although the monument commemorates all Roma and Sinti murdered during the Roma genocide:

Gaunt face
dead eyes
cold lips
quiet
a broken heart
out of breath
without words
no tears

Information boards surround the memorial and provide a chronology of the genocide.

The establishment of a permanent memorial to Sinti and Roma victims of the Nazi regime was a long-standing demand of the Central Council of German Sinti and Roma and the German Sinti Alliance. In 1992 the Federal Government agreed to build a monument but the memorial faced years of delay and disputes over its design and location. The city of Berlin initially wanted to place it in the less prominent district of Marzahn, where hundreds of Roma and Sinti were held in terrible conditions from 1936. In 2001 it was agreed to site it in the Tiergarten close to other Holocaust memorials but work did not officially commence until 19 December 2008. The memorial was completed at a cost of 2.8 million euros and unveiled by Angela Merkel on 24 October 2012.

'Roma Vagon'

The monument 'Roma Vagon' is a sculptural composition that commemorates the victims of the Roma genocide during World War II. It is located at the site of the peaceful Roma shootings in Babyn Yar during the genocide. The sculpture was forged from ship steel at a Kyiv factory and depicts a wagon adorned with flowers and pierced with bullets. The project was designed by Anatoliy Ignashchenko, a Ukrainian sculptor of Roma-Polish origin.

The construction of the monument was initiated in 1998 by the Kyiv City Society for the History and Culture of the Roma People, known as "Romanipe." The original design was intended to be made from stone and be part of a monumental complex dedicated to the victims of Babyn Yar. The Roma community supported the idea of the monument, and a Roma assembly was held in Kyiv to raise funds for it as a tribute to the first victims of Babyn Yar. The stone wagon was created in life-size dimensions, with its wheels permanently embedded in the ground.

The monument faced opposition from officials, who rejected the project and imposed a ban on its construction. According to an administrative violation protocol, the monument was smashed into pieces and used as rubble to pave the city's central street. A memorial sign with the inscription "In memory of the Roma shot in Babyn Yar" was placed on the foundation of the future monument.

After the reconstruction by Anatoliy Ignashchenko using ship steel, the sculpture of the somber wagon remained stored in a garage for several years. In September 2001, during the International

Festival of National Cultures called "Roma Kibitka" held on a cliff overlooking the canyon in Kamianets-Podilskyi, it was showcased in the western part of the country.

On September 23, 2016, in commemoration of the 75th anniversary of the first mass shooting of five Roma camps, the 'Roma Vagon' monument was installed at the Babyn Yar National Historical-Memorial Reserve. It serves as a solemn reminder of the Roma victims and their tragic fate during the Holocaust, honouring their memory within the historical context of Babyn Yar.

2 August as the International Day for the Roma Genocide

For many years, Roma genocide remained overlooked and marginalized in public memory.

However, through the persistent efforts of Roma activists and organisations, significant progress has been made in recognising and remembering the Roma victims.

It took several decades for the world to acknowledge the scale and gravity of the Roma genocide. It was not until 2015 that 2 August was officially recognised as the International Day for Remembrance of the Roma Genocide by the European Parliament. This milestone marked an important turning point in bringing visibility and recognition to the Roma victims and their history.

The recognition of 2 August as the International Day for Remembrance of the Roma Genocide holds significant importance on multiple levels. Firstly, it serves as a platform to honour and remember the lives of the Roma victims. By acknowledging their suffering, we pay tribute to their memory and ensure that their stories are preserved for future generations.

Furthermore, this recognition helps combat the denial of the Roma genocide and fights for the right to remember. Genocide denial is a persistent issue, and by officially commemorating 2 August, we challenge the distortions of history and strive for truth and justice. It sends a powerful message that the Roma genocide cannot be erased or forgotten.

The recognition of the Roma genocide also encompasses the construction of monuments and memorials dedicated to the Roma victims. These physical commemorations play a crucial role in the recognition process. They serve as tangible symbols of remembrance, providing spaces for reflection, commemoration, and education. Monuments and memorials not only honour the Roma victims but also raise awareness about the Roma genocide, ensuring that the collective memory of this tragedy remains alive.



'Roma Vagon', Babyn Yar, Kyiv, Ukraine



A memorial stands at the site of the former Roma and Sinti camp in
Auschwitz



Memorial to the Sinti and Roma of Europe murdered under National
Socialism

Group 2 : Use of visual art for remembrance

- *Read and present the materials in front of everyone*
- *Who were these two women? What did you learn about them?*
- *What was their art about?*
- *Why art is important for remembrance?*
- *Think of other artists that you may know who work on art for remembrance. Make an online research.*

Dina Gottliebova (1923-2009)

The Czechoslovakian-born artist - also known as Dina Babbitt - was deported to Auschwitz during World War II. While in the concentration camp, she was forced to paint portraits of prisoners, including Roma, for the infamous Dr. Mengele. Gottliebova used her talent to secretly depict the horrors she witnessed in the camp, creating watercolour paintings of the daily life of Roma in the camp.

After surviving Auschwitz, Gottliebova immigrated to the United States and continued to paint, becoming a successful animator and illustrator. However, she spent much of her life fighting to reclaim the watercolours she created in Auschwitz, which were confiscated by the Nazis. After a long legal battle, some of her paintings were returned to her in 1963, and she spent the rest of her life trying to ensure that they were recognised as important historical documents.

Gottliebova's watercolours of Roma in Auschwitz are important for documenting the atrocities committed against the Roma during the Holocaust. They provide a rare glimpse into the daily lives and struggles of Roma in the concentration camp, as well as the harsh conditions and brutal treatment they endured. By preserving the memory of these victims through art, Gottliebova's paintings serve as a reminder of the human cost of genocide and the importance of never forgetting the lessons of the past. Additionally, they provide a means of commemorating the Roma who were victims of genocide, giving them a voice and a presence in the historical record.

More info about Dina Babbitt: https://en.wikipedia.org/wiki/Dina_Babbitt







Ceija Stojka (1933 – 2013)

A Romani Austrian artist and writer who, along with her family, was deported to several concentration camps during World War II, including Auschwitz-Birkenau. Stojka's mother and younger brother died in the camps, and Stojka herself suffered from the long-term effects of malnutrition and abuse.

Despite the trauma she experienced, Stojka went on to become a prolific artist and writer, known for her powerful depictions of Romani life before, during, and after the Holocaust. Her works often depict the experiences of Roma in concentration camps, as well as the discrimination and persecution they faced both during and after the war.

In her paintings, Stojka often depicted the daily life of Roma in the camps, including forced labor, medical experiments, and the separation of families. Her art also explores the culture and traditions of the Roma people, highlighting their resilience and strength in the face of adversity.

Stojka's art is important for documenting the genocide crimes committed against Roma during the Holocaust and for preserving the memory and culture of Romani people. Through her work, Stojka gives voice to a group that has often been marginalized and overlooked in historical narratives. Her paintings serve as a reminder of the human cost of genocide and the importance of never forgetting the atrocities committed against marginalized communities.

After the war, Stojka and her family faced further discrimination and persecution in Austria, where they were denied citizenship and basic rights. Stojka's art and writing played an important role in advocating for the recognition and inclusion of Romani culture and history in Austrian society. Stojka passed away in 2013, leaving behind a powerful legacy of art and activism that continues to inspire and educate people today.

To explore more:

<https://www.ceijastojka.org/biography>





Group 3: Use of literature, poetry and songs for Remembrance

- *Read and present the materials you have in front of everyone.*
- *What is impressing you in these pieces?*
- *Who are the characters?*
- *What are the metaphors used/hidden symbolic meanings?*
- *What other poetry and literature you know of that are connected to Remembrance? Please make an online research.*

Songs as a Testament of Remembrance

Through generations, Roma songs have carried the stories and emotions of their people, serving as a living testament to history. These songs, often passed down orally, convey the struggles, resilience, and deep sense of loss endured during the genocide. They speak of shattered lives, forced displacement, and the yearning for freedom. By preserving and sharing these songs, the Roma community ensures that the memory of the genocide remains alive, serving as a reminder of the importance of remembrance and justice.

Songs have the unique ability to transcend barriers and touch the hearts of diverse audiences. In the context of the Roma Genocide, Roma songs serve as a bridge between communities, fostering understanding, empathy, and solidarity. They invite others to listen, learn, and reflect on the injustices suffered by the Roma people.

The Song 'Ausvicate hi kher baro' is possibly the most well known and widely performed song about the Romani Holocaust. The melody is said to be that of a traditional folk song and was adapted to painful and haunting lyrics about the miseries of the Auschwitz death camp. The lyrics have been credited to Auschwitz survivor Ruzema Danielova.

Poetry and Literature as a Testament of Remembrance

Same as songs, poetry and literature as well have played a significant role in preserving the memory and honouring the victims of the Roma genocide. Through powerful words and poignant narratives, writers and poets have used their talent to bear witness to the atrocities committed against the Roma people during World War II.

Prominent Roma poets and writers such as Papusza (Bronisława Wajs), Rajko Đurić, and Katarina Taikon have contributed greatly to the remembrance of the Roma genocide through their literary works.

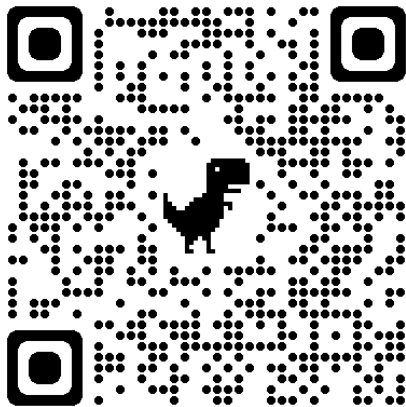
Papusza, a Romani poet from Poland, was one of the first Roma women to gain recognition for her poetry. Her poignant verses depicted the struggles, discrimination, and suffering experienced by the Roma community, including the horrors of the genocide. Despite facing opposition within her own community for exposing their culture to the outside world, Papusza's poetry continues to resonate with readers today.

Rajko Đurić, a Serbian Roma poet and writer, also dedicated his work to preserving the memory of the Roma genocide. His poetry reflects on the loss, displacement, and resilience of the Roma people during this dark period of history. Through his words, he sheds light on the profound impact of the genocide on individuals and the collective Roma identity.

Katarina Taikon, a Swedish Romani author and human rights activist, used her writing to raise awareness about the injustices faced by the Roma community, including the Roma genocide. Her novels and memoirs provide a deeply personal account of the discrimination, poverty, and persecution endured by the Roma people throughout history.

These Roma poets and writers, among others, have used poetry and literature to ensure that the memory of the Roma genocide remains alive. Their powerful words serve as a testament to the resilience, cultural richness, and humanity of the Roma people. Through their writings, they inspire us to confront the injustices of the past, challenge genocide denial, and work towards a more inclusive and compassionate future.

To listen 'Ausvicate hi kher baro' song follow the link via QR code:



To listen 'Čhajori Romani' song follow the link via QR code



ME SEM YAD VASHEM

Rajko Djuric

Me sem
Yad Vashem.
Rat thaj praxo me naja.
Pe mor palme anava.

Me sem
Yad Vashem.
Jag xalem,
Thuv pilem.
An Auschwitz me mulem.

Me sem
Yad Vashem.
Pe kokala me suturem.
Bi jakhengo achilem.
An Treblinka me mulem.

Me sem
Yad Vashem.
Ratesa man uchardem.
Bi morchako achilem.
An Buchenwald me mulem.

Me sem
Yad Vashem.
Jasvenca me hiv handem.
Krikosa trusul kerdem.
An Dachau me mulem.

Me sem
Yad Vashem.
Rat thaj praxo me naja.
Pe mor palme anava.

Me sem
Yad Vashem.
Sa so sas man-
Hasardem.
An Bergen - Belsen me mulem.

Me sem
Yad Vashem.
Bi navesko,
Bi lavesko achilem.
An Ravensbrück me mulem.

Me sem
Yad Vashem.

Day of Remembrance

Rajko Djuric

I am Yad Vashem
Blood and dust my nails
On my palms I bring

Yad Vashem
I suffered fire
I drank smoke
In Auschwitz I died

I am
Yad Vashem
I slept on bones
Without eyes I became
In Treblinka I died

I am
Yad Vashem
With blood I covered myself
I remained without skin
In Buchenwald I died

I am
Yad Vashem
With tears I dug my hole
with Krikosa I made a cross
In Dachau I died

I am Yad Vashem
Blood and dust my nails
On my palms I bring

I am
Yad Vashem
Everything what I had
O lost
In Bergen-Belsen I died

I am
Yad Vashem
Without a name
Without a word
I remained
In Ravensbruck I died

I am Yad Vashem

Kaj me sema-
Ni dzanglem.
Dzanav numa kaj mulem.

Me sem
Yad Vashem.
Ceri pe phuv perade.
An kalipe man phangle.
An Lublino me mulem.

Me sem
Yad Vashem.
Mor per pharade.
An ma e chave chinde.
An Jasenovco me mulem.

Me sem
Yad Vashem.
Rat thaj praxo me naja.
Pe mor palme anava.

Me sem
Yad Vashem.
Semas kate, semas kote.
Pe kale, ratvale rote.
Praxo thaj thuv kerdilem.

Me sem
Yad Vashem.
Sas man ilo rromano.
Sar Rrom me sem mudardo.

Me sem
Yad Vashem.
Rat thaj praxo me naja.
Pe mor palme anava.

Me sem
Yad Vashem.
Dzikaj boldel pe i phuv,
Ni hasavola o thuv.

Me sem
Yad Vashem.
Dzikaj o kham ka phirel,
Yad Vashem si te ovel.

Me sem
Yad Vashem.
Dzikaj o Del - Del ovela,
O Auschwitz ni bistrela.

Where I was
I don't know
I know only that I died

I am
Yad Vashem
Stars on the earth fell
In darkness they imprisoned me
In Lublino I died

I am
Yad Vashem
My guts they shattered
In me, the child they cut out
In Jasenovco I died

I am Yad Vashem
Blood and dust my nails
On my palms I bring

I am
Yad Vashem
I was here, I was there
On black, bloody wheels
Dust and smoke I became

I am
Yad Vashem
I had a Romani heart
As a Rom I am murdered

I am Yad Vashem
Blood and dust my nails
On my palms I bring

I am
Yad Vashema
Until it returns on the earth
The smoke will not be lost

I am
Yad Vashem
Until the sun will falls
Yad Vashem must come

I am
Yad Vashem
Auschwitz will not be forgotten

**Lyrics to “Aušvicate hin baro kher”
 (“In Auschwitz there is a big prison”)**

As sung by Margita Makulová on the soundtrack to Latcho Drom (Tony Gatlif, 1994)

Aušvicate hin kher báro	In Auschwitz, there is a big house
Odoj bešel mro pirávno	There is staying my lover
Bešel, bešel gondoliñel	He is staying, staying, and thinking,
Te pre mande pobisterel.	He is remembering me.
O tu kalo čirikloro	Oh, you, black bird,
Lidža mange mro liloro	Carry for me my letter,
Lidža, lidža mra romñake	Carry it, carry it to my wife,
Hoj som phandlo Aušvicate.	Tell her that I am closed in Auschwitz.
Ausvičate báre bokha	In Auschwitz, there is a great hunger,
Ani amen nane so ha	We don't have what to eat
Ani oda koter maro	We don't even have a piece of bread
Le o blocharis bibachtalo.	The guard is evil.
Joj sar me jekhvar khere džava	Oh, once I get home,
Le blocharis murdarava.	I will kill the guard.
Joj sar me jekhvar khere džava	Oh, once I get home,
Le blocharis murdarava.	I will kill the guard.

Čhajori Romani

Čhajori romani, joj,

ker mange jagori,

nacikni, nabari, joj,

Čarav tro vodori.

Androda taboris, jaj,

phares buti keren

phares buti keren

mek mariben chuden

Ma maren

ma marenbo

man murdarena

hin man kehre Čhave

ko len likerela

Little Romany girl, oh,

make me a fire,

neither small, nor big, oh,

I adore you.

In the camp, ah,

they work hard

they work hard

still are they beaten

Don' t beat me,

Don't beat me

because you will kill me

I have at home children

who will care of them

Example Script of a youth commemoration

Programme for the DHNB Youth Commemoration - 2 August 2023

1.	Opening speech by DHNB representative
2.	Performance of the Roma anthem Gelem Gelem by the DHNB youth choir
3.	Reading the testimony of Ivan Bilashchenko, a Roma genocide survivor from Ukraine
4.	Reading the poem of Papusha "Tears of Blood" in English and Romani
5.	Reading a poem written by one of the participants
6.	Reading the testimony of Zilli Schmidt, Sintezza, genocide survivor from Germany
7.	Speech of European Union of Jewish Students representative
8.	"Don't cry" song performed by one of participants
9.	The ceremony of laying flowers at the monument to the murdered Roma near the crematorium V

The publication was created for former participants, youth workers, trainers and facilitators interested in Dikh He Na Bister - Roma Genocide Remembrance Initiative's Educational Program.

Would you like to know more about our work with young participants? How our educational programme looks and what are the methodology we are using during our event?

The Working with Testimonies at Dikh He Na Bister - Toolkit of the Dikh He Na Bister's Educational Programme for facilitators and participants' content was tested and it is used annually at Dikh He Na Bister, organised by ternYpe - International Roma Youth Network.

The toolkit is a valuable source of information and support for youth workers, trainers, and facilitators working in non-formal educational settings on Holocaust education who wish to expand their activities to include the perspective of Roma communities.

The toolkit is also aimed at policymakers, curriculum designers, and the education departments of museums and archives. We want to include knowledge about the Roma genocide as an essential part of societal knowledge, as well as bring the perspective of Roma communities to the general public. Many more institutions need to be aware of their connection to the Roma genocide and understand the need to teach this history to children, young people, adults, and the elderly.

We hope our Educational Programme will be a good benefit for young activists to implement their own local and national activities.

"The youth event Dikh He Na Bister shows how important the memory and history is for young people. We shall never forget the history of the Holocaust. I ask you to stand up with me – every day – against racism, against hate and against injustice in the world." - Rita Prigmore, Holocaust survivor*

Quote from Rita Prigmore's Commemoration speech on the occasion of 2 August 2020, Holocaust Memorial Day for Sinti and Roma

