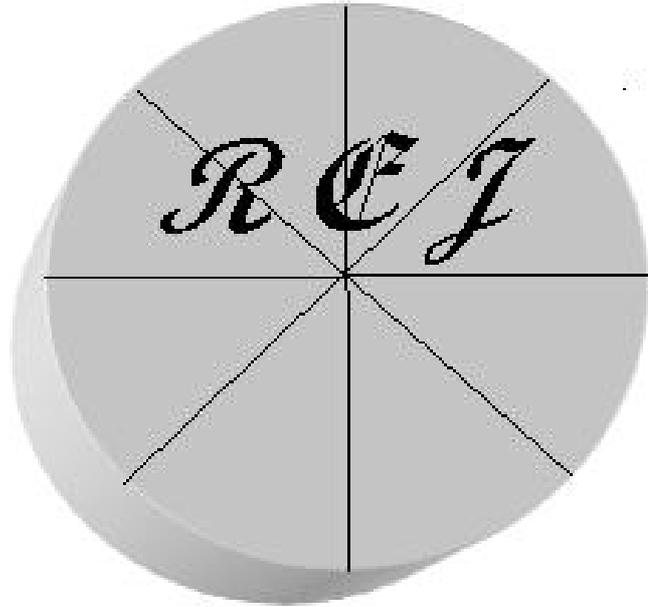


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Editorial & Summary of Contributions

In this issue of Romani E Journal, a collection of papers have been gathered from the conference entitled *Antiziganism, State Policies & Adult Education for Roma*. Antiziganism can be found within state policies towards Roma and can also be used to combat it. The root of antiziganism stems from the way in which Roma as a people are perceived. In cases of employment, employers may prejudge Roma according to stereo types and misconceptions often leading to the discrimination of Roma. In fields of education, housing, and health care, Roma have often faced obstacles due to the way in which authorities have addressed them. Throughout European history various states and principalities have had policies in dealing with Roma as a “problem”. In most recent years, state policies have sought to recognize and protect the Romani language and culture. In some situations this has encouraged specifically designed programs for Romani adults that both have proven to be successful as well as detrimental. The objective of this conference is to exchange experience and knowledge on how adult education for Roma can combat antiziganism, promote integration, and how state policy has played a role in such programs.

The conference papers that were gathered for this publication are for the most part not studies but rather present examples of programs and activities within various organizations institutions which either directly or indirectly combat antiziganism. The objective with the conference and papers were and are for institutions and organizations to exchange experience and ideas in order to replicate good practices that have brought positive changes. Certainly not all practices presented in these papers may be beneficial in all situations but yet they do provide examples of working practices in the environment that they are being practiced.

The first two articles in this issue are written in a scholarly fashion. The first article by Gregor Dufunia Kwiek discusses how the exclusion of Roma from places such as stores and restaurants has led to Roma visiting businesses that are “Romani friendly”, which in turn has led to a stark visibility in these places, associating them to Roma, and creating spaces for integration with other cliental. Kwiek continues in this paper with his analysis of space and how it changes through its Romani occupants.

The article that follows is written by Robert Brisenstam discusses informal education such as courses in Romani history are not always recognized as valid education and brings up positive examples of where such formal education has functioned well but has limitations.

The article that follows strays away from the academic world and brings us into the religious one, with an article by Lars Demeteri, who provides us with example citations from the Bible and the United Nations, to show how the church can work with issues in human rights and spreading knowledge of it.

Jono Stankov returns to Brisenstam's discussion on education and presents the question "Why should Roma seek an education only to wait being turned for a job". Stankov's piece discusses to lesser extent the issue of discrimination in itself, but more so, proposes that courses be developed for coaching Roma on how to apply for jobs. The idea with the article is to combat expectations by giving Roma the tools needed to make it difficult for employers to find excuses to turn them away.

Herbert Depner is an educational organizer at Pollycollecge VHS, and he provides us with his experiences, while working at the school in adult oriented programs, of the difficulties which are faced by immigrants. Depner emphasizes the relevance of language acquisition as a step towards integration but at the same time stresses that educational institutions need to take the first steps when it comes to the large immigrant Roma population living in Vienna.

Alexander Diepold is the director of the organization MADHOUSE, in Munich, Germany. Diepold presents in his paper the bridge-building activities his organization engages between Roma and authorities. Doina Lupulovici follows a similar path by presenting the bridge building methods used by the project known as The PHARE project "Access to Education for Disadvantaged Groups". One of the most interesting aspects of this program is how they had combined adult education (second chance education) with kindergarten education. The objective with this project is to develop a yearning for education among Romani children before they begin their schooling, while teaching parents basic education to assist their children.

MUSIC Brahim, is a Kosovo Rom, living in France, who works closely with Dr. Marcel Courtiade towards implanting a Romani standard. In his paper, Brahim describes how the lack of a unified language leaves the Romani population weak and disabled from fighting discrimination and changing their social situation. Brahim's paper opens in English but ends in Romani with criticism towards Baki Hassan, (also at the conference) of the Swedish Language Council (Språkrådet) for the Romani language.

Domino Kai, from the Swedish Discrimination's Ombudsman expresses in his paper the various forms of discrimination Roma have faced in Sweden, with some examples that are shocking. Kai stresses the importance of educating the public about xenophobia as a means to detour it. Kai's paper has such a significant message to pass on that the paper is both in English for an international audience and Swedish for the Swedish one.

The final article in this issue comes from the Swedish Language Council's (Språkrådets) Baki Hasan who works there with the Romani language. Hasan discusses in this paper the various activities that the language council is involved in when it comes to Romani, but just as important, he brings up the fact first that Romani was recognized as a national minority language in Sweden in the year 2000, which has given the Romani language the possibility to be a part of the activities at the official Swedish Language Council.

Hidden Stockholm-Romani Stockholm

By

Gregor Dufunia Kwiek

Time and space changes the meaning of words and concepts. The word Europe, as an example, had a different meaning in a different era because it encompassed lands different to what it encompasses today (2003: 43). London, as another example, is a cultural metropolitan that at one time was associated more so with English identity than it is today.

In many cities around the world immigrant groups can be found to concentrate their living quarters and businesses in particular areas such as the Chinese have in San Francisco. In Stockholm, areas such as *Rinkeby* and *Skärholmen* are places that we usually associate with immigrants or those that are not ethnically Swedish. Commonly people in Stockholm do not identify these areas as being occupied by any one particular ethnic group but with various ethnic groups. This of course does not mean that certain parts of Stockholm are identifiable with particular ethnic groups that give Stockholm its flair. As an example, most Stockholmiens, when going out *pubbing* on a Saturday night around *Medborgarplatsen*, associate the mobile grills in the square with certain ethnic groups. The mobile grill that serves Kebab as its main dish is the Turkish grill, and the one that serves *Souvlakis* is the Greek one. Daily activities around *Medborgarplatsen* can consist of people running errands to the local shops in the area, visiting the library or work in one of the businesses in the area. Other activities take place in the square but it is not so much identified with any particular ethnic group as it is during the evenings.

Not far from this point, many Stockholmiens are aware that there is a Greek restaurant quarter. To the north in the city, on the small streets between Sveavägen and Drottninggatan we can find African hair salons. There are numerous examples we can use to present the various ethnic groups and what places and objects are associated to them that make the city of Stockholm what it is, but when it comes to the city's Romani population this is more difficult. Now although some restaurants and other shops in Stockholm have Romani people as their owners, commonly the owners hide their ethnic identity and do not use that identity to

market their businesses. Since this is the case for the most part, this article does not seek to present how Stockholm is identified with its Romani population, but rather how Roma themselves identify certain business and places in Stockholm as their own.

Discrimination Creates Places

According to a report compiled by the Swedish Discrimination's Ombudsman (DO), they had received thirty complaints from 1986 to 2002 of Roma not being permitted entrance to restaurants, shops, and hotels. From 1986 to 2002 a total of some fifty complaints of discrimination have been filed. In the same report, it is noted that out of the cases that filed for discrimination between 2002 and 2003, forty out of sixty cases were filed in 2003. The report believes that the increase is due to the fact that in the past Roma feared retaliation for filing complaints of discrimination and that the DO's active campaign to inform Roma of their rights has given Roma more opportunity and courage to file complaints.

In 1986, I was sixteen years old and lived in an area known as *Bergsjön*, which is a neighborhood outside of Gothenburg, Sweden. In 1986, approximately 200 Roma lived there at the time. I lived there for approximately six months. In the six months that I had lived there, our home had been visited at least four times by police whenever there was a car break-in in the neighborhood. In a neighborhood two stops on the way by tram, lived some of our Swedish friends. I remember at one time how about thirty teenagers who were ethnically Swedish and Finnish surrounded five of us and warned us not to come to the neighborhood again.

In the vicinity sits a lake that is about a kilometer's walk along a path from the neighborhood. During summer time, Romani teenagers and children used to walk along the path and spend their summer days and nights here, swimming and playing guitar by night fire. One evening, two 10-year old girls were attacked by some men along the path. The girls were found bruised and bloody along the path but alive. The little girls had told their parents that they were hit and kicked by two men and were told that the *zigenare* are polluting the lake.

After this incident, no one was to walk alone along these paths but in groups.

On Saturday nights, there was a nightclub in the city that was frequented by Roma. No other club was visited because the other clubs did not permit entry to Roma. One evening, as we approached the nightclub, we had come to learn that it was rented out that evening by someone, who had arranged performances to take place. The night club was still open to the public but merely was not run by the owner that night. At the front door of the club a sign was posted that said "no Dogs and No gypsies allowed".

In that same year, a television program was broadcasted presenting Roma as thieves. A local Romani leader in Gothenburg called upon the Roma in Sweden to protest, and to strike as a form of retaliation, but not everyone saw this as worthwhile means of retaliation. A group of Roma was rumored to walk the streets of Gothenburg at night attacking people for no apparent reason. No one knew who they were, but the papers did write about this group. It was at that time that I became an activist, and started calling meetings with young Roma condoning such acts and discussing alternative methods. The statistics presented in the Discrimination Ombudsman's report are but numbers, this is why I have presented from personal experience the hardship one faced as a Romani person in the past in order to contextualize and make understood why certain places in Stockholm are identified as being *Romani* by Roma.

Space, Place & Perceptions

According to Tim Cresswell (2004) space is an abstract concept, in which places occupy sections of it, and thus place occupies space and places have space in between them. Place becomes a place when objects and activities occupy a space and its meaning (s). However, it is important to point out that a place is not always experienced or used in the way its creators may have intended for it to be used and known. The city of Bagdad may have associated it with the bombings they watched the Gulf War from the comfort of their own chair and television (Cresswell 2004: 11). It is without question that the occupants of this city during that war experienced the same place as their home.

Nations erect buildings, monuments and other objects to represent national identity, but at the same time, in the very same areas where these monuments exist, people can be found to be using the space where these buildings, monuments and other objects are for other purposes than intended (Cresswell 2004: 62). In some parks where national monuments exist, by day they cater to tourists, but by night they can be home to prostitution, the homeless, drug related affairs and a place for various criminal activity to take place. The space that is occupied by a place to display a representation of national importance transforms into a place having different meaning dependent on how people use it and experience it. The one time New York City Mayor Koch has pointed out that the train station is place for traveling and not a place for housing the homeless, demonstrates that a place can have different meanings for different people (Cresswell 2004: 113). Places that are neighborhoods have been associated to criminality because a certain ethnic group is a dominant in the area that is identified with criminality, while the people that live there and are members of the ethnic group see

criminality as problem in the place in which they live. Place, like neighborhoods, are made up of smaller units such as the homes of people, local shops, roads, crosswalks, among many other things. The neighborhoods themselves make up the cities and towns that they are a part of. When we refer to the city of Stockholm, we will relate to it in different ways. The border that that distinguishes one neighborhood, a store, or any other place in Stockholm from another is reliant on the social meaning attached to that place. The Kungsträdgården Park is separated from the nearby shopping centers with paths and streets. Restaurants surround the park but are also in the park and in the nearby shopping centers. Some of the restaurants in the vicinity of the park serve a special cuisine not found elsewhere, but for the most part, it is not the cuisine itself which distinguishes them from one other. People for example that want to enjoy a relaxing afternoon in the park will more than likely sit at one of the park's café for that reason more so than the coffee itself, while shoppers will more than likely see eating at one of the shopping center's restaurants as a part of the ritual of shopping. The park and shopping center caters to various social groups. One can view families strolling along the park's various paths on a sunny day while youths sit on park benches reading books. Much like neighborhoods, stores and buildings, which are distinguished from one another via the social meaning they are associated with, social groups, tend to follow the same pattern. One cannot deny that the purpose that places are to serve affect the social groups that use them and in turn, one can equally not deny that social groups affect the places giving them new meaning. Thus the analytical perspective of this article is influenced by interaction between humans and places.

Places Used to Make the Point

Roma has more frequently visited places such as educational institutions, cultural centers, media, shops, restaurants, salons, and even parks that have been more tolerant to Romani occupants than businesses that have been less tolerant. This of course can appear to be entirely natural, however the matter is more complex than that. It requires that the empirical material for this article not only present representation from Romani informants and why they visit certain business and others, but representation from business owners on this issue.

Cultural centers, educational institutions, Romani media and some Romani events that occupy specific spaces, specifically announce that they cater to a Romani public in some shape or form, whereas shop owners, restaurants and other similar businesses do not. For this reason, shops, restaurants and other similar businesses are not named in this article, although their approximate location within Stockholm is made known. Cultural centers, educational

institutions, Romani media and some Romani events, target the Romani population, business owners that have a large Romani cliental do not and can change the way in which they practice that business. It would be unfair to these businesses to name them in this article as this article can influence both a negative and positive outcome for the business owners. The first group (cultural centers, educational institutions, etc), is not given anonymity because their representation is similar to that of a public government building or a monument like the Statue of Liberty. After all, if one was to study how humans experience the Statue of Liberty, one would not give anonymity to the statue.

Interview situations are for the most part referred to in this article rather than cited. Also, it is important to note that there are several other shops and companies that cater to a Romani cliental, Romani run businesses, educational institutions with Romani students, Romani media, and other places and events that draw Romani populations to them in Stockholm besides the ones that are presented in this article. Places that are associated with Roma in one way or another in this article have been selected for three reasons. First of all, these various places demonstrate an example of the general situation and circumstances of places that serve a similar purpose to the ones presented in this article but are not in it. The second reason for this had to do with the willingness of people to be interviewed for this study. The third and final reason for the selection was based on a pattern that was more common in one place than another. In other words, some places have Romani customers and visitors but this has been random and sporadic when compared to others that have developed a continual relationship with a Romani cliental.

Education

Sundbybergs Folkhögskola has become a very popular school among young Romani adults and Romani adults. The school is a vocational school and had started programs focusing on education for Romani adults and young adults. The school has numerous other programs and courses for students from various backgrounds and lifestyles. The fact that the school catered with specific programs for Roma has drawn many Roma to it. The presence of Romani students has affected the way in which other students regarded Romani people and a level of tolerance exists at the school that has made it attractive for Roma to attend it. More and more Romani people have begun to enroll at the school in programs that are not Romani focused. According to some of the Romani students attending this school, this school, unlike others, lets them be what they are without having to face consequences for being Romani.

The attractiveness of the school is not only based on the notion that one can avoid discrimination and exclusion by attending it and not another, but also because the school has provided a Romani social space that is difficult to find elsewhere. Many of the Romani students at the school have expressed that they like the idea of being able to turn to one another for help with school work in their own language. And indeed, this circumstance is rare elsewhere. Schools, in many cases integrate various cultures and ethnic groups through their mere presence. In a school where there are students of Iranian descent, an opportunity exists for a social circle to develop that will consist of Iranian students from that school. In the Romani situation, Romani students are not concentrated enough for such social circles to develop in most cases, and the lack of these social circles can place one in the position to assimilate and blend into the larger social circle. The lack of a social circle that can give opportunity for an identity to join the larger social circle does not give opportunity to integration. Some may argue that the “uncommonness” that distinguishes a social circle from the larger social circle can be a form of marginalization, and certainly it can. However, statues and monuments stand out and are noticed because they are intended to, they call attention to themselves, and yet, they become a part of scenery that surrounds them. Scenery that excludes a statue or a monument because it sticks out is marginalization, accepting that the statue and monument as they are and including them in the scenery is integration.

Three Shop Owners

Below are three examples of how shops (owned by non-Romani persons) were affected by a Romani cliental and changed the way in which these businesses were run.

Example 1: One of the most posh and upper class shopping districts rests in the city’s northern section known as *Östermalm*. *Östermalm* is commonly associated with the high society of Stockholm. A women’s shoe store in this area is a retailer of brand name shoes and has become very popular with numerous Romani women around Stockholm. There are several shoe stores in the area that sell shoes of the same quality and character but they are not as popular with Romani women. The store at one time had two sections in it that provided customers with browsing options. The one part of the store had on display the trendiest and latest fashions, while the other section displayed shoes that were left over shoes from last year that did not sell and were offered for a reduced price to customers. Eventually, the second section of the store began doing financially better than the first, and the store began selling only models that were popular in earlier seasons and years. The store is thriving and its largest

ethnic clientele are Romani people. In contact with the shoe owner, I had discussed with him how this process had come into being.

The shoe store owner had explained that Romani women are more focused on the model and not the trend. He had noticed that among his regular customers, Romani women visited the store more often, while non-Romani women visited the store only when a new season would more than likely bring new models to the store. The store owner found that trends had less an effect on the Romani women than had particular shoe models at a reduced price. The taste, as he put it, comprised of models that stuck out but were not flashy. He explained that models that were made up of fluorescent colors when this was trendy were not popular with Romani women, and that often 20% to 30% of these models did not sell during their introduction and even less when their price was reduced. In many cases, the shoes were discarded with a loss.

The storeowner noticed the pattern and began shopping for close out shoes that would be of interest to Romani customers. In other words, he shopped for shoes that were not sold by other stores when they were first introduced and purchased them in quantity for a fraction of their original price. The storeowner admits that his Swedish clientele has declined since he has concentrated on selling models that are no longer trendy and have a certain “style” but at the same time his clientele has expanded in size catering to women of Iranian, Romani and African descent.

Example 2: In the early 1980’s a Finnish man had opened up a wholesale store in the centre of Stockholm that sold oriental carpets, and mirrors and pictures that had a Victorian flair to them. Once a few Romani families heard about the wholesale store, numerous Roma began visiting the store. The wholesale shop targeted other stores in the Stockholm region as customers, but its largest clientele were Romani people.

The products that were sold by the store were purchased by Roma who sold the products further on as door to door salesmen in smaller Swedish cities. The numerous Romani families that purchased the goods purchased them in quantity. As a result, the storeowner realized that his established clientele were the Romani people and moved his business some 20 kilometers south of the city. By doing this, he had lowered his overhead costs, and was able to bring the cost of products sold to his customers.

Over the years, fewer and fewer Romani people began buying products in quantity, but many still visited the store to buy mirrors and portraits for their own homes. The store owner had clarified that he was curious about this himself. He explained that the Romani clientele

was fond of the gold leaf and Victorian style that was represented in the products he sold. The store owner then began ordering products that represented this fashion, and Roma have been shopping at his store ever since.

Example 3: In one of Stockholm's northern suburbs, Vällingby, one can find a store that only sells Romani fashions. The store is owned by a man of Indian descent. Unlike most Romani groups in Sweden, the Finnish Roma wear traditional clothing that needs to be tailor made. In many cases, Finnish Romani women shop for fabric to sew their own clothing. The men on the other hand wear dark colored baggy pants, which can be found in most stores, but wear vests that at times cannot be found in retail shops and also need to be custom made. The shop owner had clarified that his inspiration for this shop came to him because Indian women in western nations have faced the same difficulty that Romani women do, and some have started shops catering to those needs. However, what had come to mind was that estimates place the Finnish Romani population in Sweden at such a low number that one had to wonder if he had enough clientele to accommodate his business. According to some statistics, there are approximately 3 000 Finnish Roma living in Sweden¹. This number would mean that this Romani group is a total sum of people belonging to this group spread around the country.

Oddly the shop owner appeared to have in stock clothing that would need a clientele of at least 1 500 people, and when the shop owner was confronted with this number, he believed that the numbers were either underestimated or that he had Finnish Roma visiting his store coming from hundreds of kilometers away. By the end of the interview the shop owner expressed that when he first opened up the shop he mostly sold fabrics, but because his biggest customers were Finnish Roma and they had this demand, he added Romani clothing to the products he sold at the shop.

Markers of Identity

Cresswell points out that various areas around New York City became home to many cultures with markers of identity from those cultures that assisted in doing just that (2002: 5-7).

Cresswell provides numerous examples of this such as how Puerto Ricans built and erected smaller replicated versions of buildings that can be found in Puerto Rico, in public gardens around New York City (ibid). All three store owners have either added or changed merchandise in order to address the cultural identity of a group of people that became, or could become, potential customers. The scenery at these stores has changed due to the

¹ <http://pre20031103.stm.fi/svenska/tao/publikat/vord/romer.htm>

influence of Romani customers. These store owners have integrated Romani identity into their merchandizing but in this process have also segregated this identity by doing this. The difference between the school and these shops is that the school makes Romani identity visible and a part of the school's greater identity; the shops on the other hand do not make Romani identity visible because the merchandise is not targeting the general public. This is not to say that the store owners sell only to Roma or that what they do is wrong for concentrating on merchandise for a Romani clientele. The bigger problem is that too often Romani identity is not welcome into the practices and/or merchandise of other shops. The manner by which shops in the USA have integrated African American identity into their shops is by having Martin Luther King Day sales for example. The three businesses discussed above are successful not only because they cater with merchandise to meet Romani shopping demands but also because discrimination has excluded a physical Romani presence from many shops.

A Romani neighborhood

The Romani people that live in the Stockholm area are both spread around different parts of Stockholm and live in concentrated areas as well. There are several suburbs around Stockholm that concentrate Romani populations, but the suburb known as *Rinkeby* to the north of Stockholm, and the suburb known as *Skarpnäck*² to the south of Stockholm, have the most diversified concentrated Romani populations.

There are approximately sixty Romani dialectal groups and Sweden is home to at least thirty of those dialectal groups. Most suburbs around Stockholm that have concentrated Romani populations are represented by a majority from one or two of these dialectal groups. The circumstance for *Skarpnäck* and *Rinkeby* is that no single Romani group can be said to be a majority group in these suburbs.

Rinkeby and *Skarpnäck* also differ to one another. *Rinkeby* has numerous Romani groups living in it that belong to different classes and have different wages, but the majority lives at the poverty line. In *Skarpnäck*, there are Romani families that live at the poverty line; the difference is that there are more who live above it than below it. Another difference between *Skarpnäck* and *Rinkeby* is that *Rinkeby* does not have a significant population of ethnically Swedish people as *Skarpnäck* does.

² Note, Skarpäck the suburb encompasses the neighborhoods of Björkhagen, Hammarbyhöjden, Kärrtorp, Enskededalen, Pungpinan, Bagarmossen and Skarpnäcksfältet. The Skarpnäcksfältet is the neighborhood commonly referred to as Skarpnäck by its dwellers and hence Skarpnäck can refer to the neighborhood and the suburb that encompasses the neighborhoods mentioned above.

In *Skarpnäck*, there are approximately five Romani run businesses. Two of these have offices in the neighborhood that run construction companies out of, one is a gym, the other is a dry cleaner and one runs a car detail service. None of these five companies use their Romani identity to promote their businesses, nor do they serve a Romani clientele in particular. Nevertheless, their mere presence has changed many perceptions in the neighborhood.

As mentioned before, *Rinkeby* has a large Romani population, and although there are Roma who own shops and companies that live in the neighborhood, there are no shops or places of business in *Rinkeby* itself that are run or are owned by Roma.

The case with *Skarpnäck* and these five businesses is that all Roma in the neighborhood know that they are Romani owned, and that numerous non-Romani neighbors and businesses in the area know this as well. The presence of these Romani run companies has affected the way in which Romani people were perceived by non-Romani neighbors and local businesses. As an example, the neighborhood has several hair salons but only two are visited by Roma (one is a men's hair salon the other is a women's hair salon). The Roma frequented these salons because the owners were more welcoming of Romani customers than others. Chit chat between these business owners who were customers at the hair salons with employees consisted often of remarks of surprise on behalf of the hair salon employees that Roma actually owned their own companies. The Romani business owners explained that they believe that they have a positive effect on the neighborhood and encourage other Roma to do as they did. When these business owners were confronted in the interview on what they would do if they had the option to benefit financially more if they moved the business elsewhere, all responded by saying that this was dependent on how much more, and if it was not significantly more but only slightly more, that it would not be worth it because of other "perks" that the neighborhoods provides. The "perks" that these business owners brought up were actually distinctions that they made between the neighborhoods of *Skarpnäck* and *Rinkeby*.

One of the store owners I interviewed turned and looked at me when I asked her about the perks for having her business in the neighborhood and said: "You are an academic. You are the most educated Romani person in Sweden. You do not live in *Rinkeby* now, do you? You live in *Skarpnäck*. You moved here. Now you tell me why here and not there!"

The owner of the car detail service was even more specific. "The people who live in this neighborhood work in the city, own their businesses, they are integrated. There are Swedish, Turkish, Spanish, African, Romani, Polish and all kinds of people here, but it's not like

Rinkeby. When I think of *Rinkeby* I think of immigrants, when I think of *Skarpnäck*, I think about a neighborhood with people from different backgrounds living in it.”

Both of the construction company owners explained that Romani families who settled in *Skarpnäck* moved there after they became more financially secure and wanted to live in a safer neighborhood. However, not all would agree that *Skarpnäck* is a safe neighborhood.

According to an article in ETC.se, a youth gang has made the area unsafe in *Bagarmossen*, one of the nearby neighborhoods to *Skarpnäck*³. In a report carried out by Socialtjänstensförvaltningen of Stockholm (Department of social services) entitled *Trygg i Skarpnäck?* (Safe in *Skarpnäck*) statistics for crimes committed in the greater *Skarpnäck stadsdelsormåde* (encompassing the neighborhoods of *Björkhagen*, *Hammarbyhöjden*, *Kärrtorp*, *Enskededalen*, *Pungpinan*, *Bagarmossen* and *Skarpnäcksfältet*: referred to in the article as the neighborhood of *Skarpnäck*) were lower for every one thousand residents when compared to every one thousand residents that live in Stockholm city. And yet, Stockholm city is rarely considered one of the more dangerous parts of the Stockholm region while areas - like *Rinkeby* - are.

The major difference between the city of Stockholm and areas such as *Rinkeby* is what people tend to associate them with. Stockholm city has a higher crime rate than does the *Skarpnäck* suburb according to statistics in the fore mentioned report, but Stockholm is associated less with criminality than some of its suburbs. The more posh and trendy district known as *Östermalm* in Stockholm, is associated with higher society, and yet drug use is as rampant there as it is in other parts of Stockholm. The shops, its restaurants and residents all give the district the prestige with which it is experienced. In a similar way, *Skarpnäck* may not be safer than *Rinkeby*, however, because certain Romani individuals have chosen to live there who are associated to a social class of prestige, the area then is perceived as having prestige because of those residents. The “perks”, as the final business owner that was interviewed put it, are “If you are a Romani person and want to live around Roma, be open with your identity and who you are, while living in an area that has a higher prestige than some of the other Romani populated neighborhoods.....OK, it’s *Östermalm*, but it’s what we got for now and why not keep your business where you can be what you are and happy with yourself. That is, where else can I be a Romani person and a part of the community without losing that for a few bucks extra?”

³ <http://www.etc.se/12426/bagarmossen/>

Media

There are two major sources of Romani media at the national level which have their bases inside the Stockholm region. The first of these is the Romani periodical known as *É Romani Glinda* (which is in Swedish) and *Radio Romano* (which broadcasts in Romani). These two Romani medias are national because their objective is to reach an audience at the national level and because they can receive contributed reports from around the country in various ways. Nevertheless, because these medias are based in Stockholm, much so like other medias in Sweden that are not Romani, a certain relationship has developed with these medias between the Romani population of Stockholm.

Both of these medias document events at a local, national and international level and report about the events. The distinction between the two is one of many, but namely the one that is relevant to this article is that Radio Romano has its office and uses the studios at the Swedish Radio building in Stockholm City for interviews while *É Romani Glinda* has no specific office that is frequented by Romani people to conduct interviews.

Three Romani persons from the Stockholm area are regular listeners of Radio Romani and have somewhat been regularly interviewed in the studios of Swedish Radio. The interviews that were carried out with these three people sought to understand how their participation in interview programs has affected some of the Romani communities in the Stockholm region.

The first interviewed person is a man in his thirties, who has a university degree and has been interviewed on numerous topics but in particular those that are in relation to education. He noted that he would run into Romani people throughout the city who would say to him that his interviews were informative and agreed with his points and concerns. One important element he continually brings up in his interviews is that education does not necessarily mean that one has to exchange a Romani identity for the education, and since his interviews, younger Romani people have begun to approach him on issues in relation to education.

The second interviewee is a woman in her early forties who runs her own company. She explains that she has often been interviewed in regards to her company and her status as a woman. She believes that the interviews create an impact where other women become motivated to do similar as she. She stresses that many Romani women are creative cooks, designers, writers, but do not know how to market themselves or turn that skill into a money making enterprise. It was made known by her that the radio cannot address this issue, and that the process of teaching others to market themselves requires a different forum. Nevertheless,

she states that with these interviews the radio has raised the interest that some women now have in Stockholm to ask about how they can market those skills.

The third and final interview is a man in his forties who is also well educated and is an activist. This man expressed that he uses the radio and interview situations to address concerns of the Romani community in Stockholm and has encouraged others to do so. He explains that in discussions with Roma he suggested that they contact Radio Romani to air whatever concern they may have. And as the case is, Romani activists, students, parents, youths and others have come to know and have visited Swedish Radio to air their opinions and concerns on Radio Romano. The place that is known as Swedish Radio has become a funnel from which to air their thoughts. Roma in Stockholm, prior to Radio Romano, did not have such a media from which they could change their own social circumstance by venting their thoughts. The power of media has made the Swedish Radio building a place of familiarity for Roma regarding it as their own. All citizens in Sweden have the right to freedom of speech, but Swedish Radio has made it possible for Roma to practice that right unlike ever before. Swedish Radio is an example of integration. By having programs in Romani, it has drawn the Romani community to it, and by including Romani as one of its broadcast languages, it integrates Romani as it is and makes the Romani community a part of Swedish Radio.

Public Places

The Romani cultural center (hereafter RKC) was opened in 2004, some ten kilometers south of Stockholm City, in the neighborhood known as *Gubbängen*⁴. *Gubbängen* is surrounded by areas that have concentrated Romani populations such as the suburb of *Skarpnäck* to its east, *Farsta* to its south, and *Älsjö* to its west.

RKC puts on various events throughout the year such as performances, exhibitions of art, seminars, and events in relation to specific days such as April 8th, the International Roma Day, March 8th, International Women's Day, and numerous other specific dates. Many of the RKC's board members have expressed on numerous occasions that the Romani community shows less interest in the exhibitions and seminars and more in events that presented music and dance. One can truly see the distinction when one visits and compares the RKC during exhibitions to dance and music performances.

Commonly exhibitions draw to them non-Romani people that have an interest in Romani art of Romani people in general. The few Romani people that do show up to exhibitions are

⁴ http://www.romadelegationen.se/extra/pod/?id=102&module_instance=1&action=pod_show&navid=102

usually activists or are Romani artists themselves. Seminars on the other hand have drawn large portions of the Romani community when subjects such as language were discussed, which was seen as something that could impact the community directly. Seminars that were more of a theoretical concern often did not draw many from the Romani community.

On occasion, Romani people have been known to criticize the RKC for not addressing their needs enough. Romani have been known to point out that the space can be used for more traditional events such as the *kris* (Romani tribunal or trial), weddings, and other Romani festivities. Some of the RKC board members have repeatedly pointed out that its statutes stipulated that the RKC is not to be used for such events as the *kris*, weddings and similar Romani festivities. The argument which was used was that this would marginalize and limit the RKC to Romani visitors, since non-Roma would not be visiting these events, while exhibitions and seminars were a means to introduce Romani culture to non-Romani society. This argument however was confronted by other board members who pointed out that the exhibitions and seminars were nothing more than preaching to the already converted. The question that arises here is why the Roma feel a need to use the RKC for these purposes; did they not have places where they practiced these events before the RKC doors opened in 2004? Indeed they did, but these places were not always the same. In many cases, Roma are refused the possibility to rent venues for such usage, and in turn, the Roma are forced to carry out these events in their homes, which can lead to their eviction because large gatherings can comprise of hundreds of Roma that a three bedroom apartment is simply not suitable for. In some cases, Roma believed that the RKC treated them no different than had non-Romani institutions. However this changed in 2007 when a *kris* was permitted to take place, but not weddings or other Romani festivities. Because the space turned into a place where the *kris* could regularly address cases, *kris*-men (judges) from the Stockholm region were able to gather together under one roof, with Romani people from various groups being the public at the *kris*. The possibility for numerous *kris*-men to meet and carry out the *kris* in the same place has through repetition organized it in such a manner that it could easier address problems in the Romani community that is brought before it.

Indeed members of the board who saw such events as a form of marginalization, segregating Roma from non-Roma, were to a large extent correct but the board members that pointed out that the exhibitions and seminars are nothing more than preaching to the already converted also had a valid point.

In 2006 a man named Jono Stankov contacted *Kungsträdgården Park* about using its main stage to put on a free Romani concert, known as *Romer i centrum* (Roma in the center). The

main idea with the event is to provide the concert in an outdoor setting, free of charge to the public, so that people passing by the park may get a glimpse and introduction to Romani culture and its people. The event has now gone on for four years in a row and has had an audience of some 500 Romani people and 300 non-Romani people. Each year, the event is recorded via video camera, so that the event's organizers can evaluate the success of the event and what it was dependent on.

The stage floor encompasses the park, and each square meter can accommodate six standing individuals. The documentation has shown that people position themselves in social groups around the park, with families and senior citizens sitting some three meters from the stage, teenagers to the stage's furthest points, and children standing relatively close to the stage or close to one of the tents where ice cream is sold.

Using this method to document *Romer i Centrum*, the scenery of the park is transformed on the day of this concert. The documentation has shown that non-Romani people have been drawn to the tents with information on future Romani events, Romani language and culture courses, among other things, after the Romani children's dance troop performed *Le Terne Chexaja* (The Young Stars). At the last concert in 2009, Romani music was sold at one of the tents, along with Romani literature. Radio Romano was on site at one of the tents interviewing the public on what they thought about the concert. A tent was also set up that had authentic Romani restaurant.

Looking out into the crowd, one could see the many Romani dressed in traditional attire. The announcers on stage took an interactive approach with the crowd involving them in the concert as much as possible. At times, these announcers would ask people in the public to shake hands and introduce themselves to each another.

The impact from *Romer i Centrum* has proved to be a positive one for integration, by changing the Swedish park into a Romani park, and in turn turning Romani culture into a part of Swedish culture. *Romer i Centrum* is not presented as a greater success than RKC, they have two different methods for reaching the same outcome which is to create a place for Roma where non-Roma can meet Roma and become one. The *kris* is marginalized and segregated from non-Romani society just as the Jewish Bar Mitzvah is commonly limited to members of the Jewish community. Thereby, a Romani cultural center should include certain aspects of Romani culture even if its purpose is not to include non-Romani people in the event. The mere idea that it is practiced at a place called the RKC and is known to be practiced there is a form of integration in itself. For as people learn about it, and recognize its

place of practice, it no longer becomes something that people can only guess about, but now are a step closer to learning about.

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Adult Roma Combating Antiziganism by Learning

By

Robert Brisenstam

Introduction

Education is important. Not only schooling of children of a certain age, but all forms of education. As I have met different people in different places I have understood that not so few of those I have met seem to think that there is no point in educating oneself if one has for instance not attended school when one ought to. One example is a man in Romania now being 18 years old. He knows how to read and to write on an acceptable level and attended school a couple of years as a child. Now however, although having the possibility to regain compulsory school via the so called Second Chance, he prefers working and earning money instead of going back to school.⁵ This in spite of the fact that his chances of getting an employment under better conditions and with a better salary would be larger if he would complete compulsory school. Another example is a 45-year old woman in Sweden that I know. When she was in her late teens she was making plans to take her driving license when she was 18 or 19. However, at the age of 18 she gave birth to her first child and the money, effort and time that she had planned to spend on her future driving license all went to her new born child. Time went by and she never took any driving license because she thought it was too late or because she was no longer able to. I also know others who want to educate themselves but who are prevented from doing so due to economical reasons or because of discrimination and prejudice.

⁵ "A doua sansa" is an educational form for adults in Romania who did not attend compulsory school as children. Brisenstam, *Romerna i Rumänien och Republiken Moldova – inblick i några människors vardag*.

Education is an investment in oneself. Different forms of education

The definition of the word education must not be limited to the forms of education that the educational system of a country offers. One must open one's eyes and acknowledge that the definition of the word education ought to be much wider. Learning new things as such is according to my firm opinion the most suitable definition of the word education, whether it concerns children discovering a new type of play or elderly people making their lives easier by learning how to use a computer and the Internet to pay bills. Not so few older Roma have had difficulties attending school as children. In Sweden the causes for this were often related to economy (the children having to contribute to the income of the family by working) or to local policies regarding Roma (preventing non-settled Roma from settling down permanently on one place, a practice leading to the children not being enrolled in school in any municipality).⁶ In other parts of Europe the World Wars and the Holocaust most certainly were reasons that together with poverty and exclusion among other things made it hard for Romani children to attend school. However, for whatever reason some people have not attended school as children one must neither think that they are less talented or intelligent than others nor that they lack chances of educating themselves just because they did not attend school. Numerous Roma have proved to be very skilled in the professions from which they have earned their living.⁷ They gained their skills not from the educational system of their respective countries, but from watching and listening to others, getting employed etc. One of the more difficult issues on this point is however to convince the individuals in question that a certain form of education is worthwhile. According to my experience, the more abstract the goal seems to be in the eyes of someone the more difficult it is to convince that person that he or she will gain from education. Many Roma live under so harsh conditions that they do not have the economical ability to do anything else than work to feed their families. Others have lost hope in any form of education helping them achieve a better social and economic situation, much due to antiziganism. Several of these look at relatives that have educated themselves without achieving anything more. Others, though, have educated themselves and this has led to an improved ability to compete on the labor market or an improved everyday

⁶ Montesino- Parra, *Zigenarfrågan – intervention och romantik*.

⁷ Different forms of trading, painting, coppersmiths etc. Hazell, *Resandefolket – från tattare till traveller*. One example of such a man is the blessed Ceferino Jiménez Malla, the patron of the Romani people. Rodrigo, *Gypsy Saint – Ceferino Jiménez Malla (1861-1936)*, (http://www.vatican.va/roman_curia/pontifical_councils/migrants/pdf-documents/rc_pc_migrants_nom_zeffirino_en.pdf 2010-08-15)

life and a greater self confidence.⁸ Those who educated themselves within the line of work clearly saw the advantage of doing so – a chance of keeping the job, improving ones ability to perform it or just earning a living. Other forms of education are projects by which people are educated to perform a certain profession in the future.⁹ The objective of such projects is that the participants will be able to compete on the labor market after having participated in the projects. Another form of education is that that has been offered by Romani organizations, such as Romskt kulturcentrum (Romani Cultural Centre) in Stockholm. Courses in the Romani language, editing music, sowing, cooking, singing, Bible studies, dance courses for children etc. have through the years been offered for free to those who are members of the organization.¹⁰ My point here is that education can come in many forms and that all can gain from education as such. One must not think neither that it is too late nor that it is hopeless to learn.

Knowledge important for all. Positive consequences of learning and obstacles on the way

Clearly, no one can educate himself or herself to be all knowing. Different people have different interests. Furthermore, a certain type of education, although enriching the learner, can be a waste of time if one does not choose the form of education and the discipline that is most appropriate for oneself. For example, a person with a clear linguistic talent will best develop this talent by studying languages. Furthermore, without appropriate support education may seem to be an unrealistic goal to achieve. Many, if not most, adult Roma face a situation where learning is made impossible because of economical matters or just because they do not have the time or strength to work, take care of their families and study at the same time. To this comes the discouragement from one's own experience or the experience of others regarding antiziganism in its various forms. For some of these this means that the situation has not changed since they themselves were children and unable to attend compulsory school.¹¹ However, there is knowledge that is important for all to have. History is an example of that, especially Romani history. Knowledge about the Romani language is another example. Although often omitted or excluded in school, this knowledge is a key to understanding one's own situation today and it is one of the tools needed to combat

⁸ However, also these people have to be divided into at least two groups – those who hide their Romani identity and those who do not.

⁹ Brisenstam, *Romerna i Rumänien och Republiken Moldova – inblick i några människors vardag*.

¹⁰ The membership fee has been of 100 SEK (approximately 10 EUR) yearly. However, the number of participants to several of the courses has been extremely low at certain periods.

¹¹ Brisenstam, *Romerna i Rumänien och Republiken Moldova – inblick i några människors vardag*.

antiziganism.¹² Although a lot of Roma carry with them a cultural heritage, including for instance an oral tradition which gives them a certain knowledge of their own history, this heritage needs to be accompanied by knowledge from history books as the two sorts of sources of knowledge complement each other. Although many Roma speak the Romani language as their mother tongue this does not say much about their knowledge about the language itself. If there was a common education of Roma in the Romani language as it is in other languages in schools, adult education programmes and universities, communication between Roma working with for example Romani related matters would be easier.¹³ As long as people do not have the knowledge needed, they are in theory more vulnerable to misinformation regarding things connected to their own identity than they would have been if they had the knowledge in question. And this is negative not only for certain individuals but for the Romani people as a whole. Without the people knowing for example its own history, Romani history will remain generally unknown except for certain well known events. Educational courses like the ones at the Romani Cultural Centre mentioned above is one way of solving this issue. A similar issue concerns illiteracy among Roma. Going from illiteracy to literacy might mean becoming more independent from ones surroundings. Another aspect is that the chances of Roma conducting research in Romani related matters will increase if more adult Roma complete higher studies and become researches. However, often there is sadly enough a lack of funding and although many Roma are willing to work very hard and make large sacrifices to improve their own situation antiziganism remains a great factor of discouragement. On this point the need for education regarding human rights and how to access them is obvious.

Conclusions

The word education has many meanings and everyone can gain from learning. Through history not so few Roma have proved to be excellent craftsmen and very skilled in their professions. This is because they learnt how to perform their work, not because they attended

¹² Brisenstam, *On Antiziganism and the importance of Education* (http://romaniejournal.com.donatello.binero.se/LinkClick.aspx?fileticket=j-6QRx9m_X0%3d&tabid=81&mid=475 2010-08-15) and *An Exoticized Question Mark – Reflections Over the Romani Woman and the Lack of Knowledge About Her Everyday Life* (<http://romaniejournal.com.donatello.binero.se/LinkClick.aspx?fileticket=bMo0V0MHv1Q%3d&tabid=81&mid=475> 2010-08-15).

¹³ I have attended conferences on Romani related topics where the delegates had no common language. This was in fact a problem at some of the conferences.

schools or universities. Others have educated themselves at universities and are now conducting their own research. This shows that there are different kinds of education and that adults can gain from education, although in different forms. However, there are also certain types of knowledge that are important for a larger number of people in order to combat antiziganism, such as history and language. The question of funding and the discouragement caused by antiziganism remain, however, obstacles on the way for many adult Roma wanting to learn and educate themselves.

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This is what we want!

**The Romani Churches of the
International Roma Evangelical Mission (I.R.E.M) and Migration Issues**

By

Lars Demetri

Our Christian faith has been moulded in experiences of exile and flight. Jesus Himself experienced the fate of a refugee as a child and grew up in an occupied country with a foreign language and a foreign culture. Jesus shows us in words and in deeds the example of love; to love one another and in particular to care for the poor, the powerless and the discriminated. In the New Testament the radical view of equality is formulated that “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ.” (Galatians 3:28) Welcoming the stranger into fellowship is an action in the Christian faith that carries a promise of being blessed. “Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels.” (Hebrews 13:2)

That is why Romani Christian churches in Sweden – as well as throughout the world – have become involved with refugees and immigrants in different ways. This has been primarily expressed through support to persons who seek out the church – it can be the need to talk or to obtain legal counselling, economic support or even a sanctuary from persecution – as well as through visits, for example, to the Migration Board’s detention centres. Migration is to a high degree an issue that knows no national boundaries. Romani Christian churches (and Christian churches as well) in Sweden are working through international development aid and networks for a world in which people will not be forced to flee from their homes. We are also involved in providing humanitarian aid to refugee camps and to vulnerable migrant workers.

However as churches and as Christians we are also called to be salt in the world, to protest against injustices and to work for a better society for all people.

We wish to continue to examine the law as well as political and legal practice and the work of the authorities within the migration policy field in a critical and constructive manner. This document is an expression of this ambition. We focus here on the fundamental values and ethical principles that are the starting point for this examination. These values and principles are based in part on our Christian faith and are illustrated with Biblical quotations in this text and, in part, on the work of the international community in the field of human rights, which is illustrated by excerpts from the United Nations' Universal Declaration of Human Rights as well as from relevant human rights conventions.

We have not just chosen refugees and asylum seekers as our focal point but also other persons who can neither be classified as refugees nor asylum seekers but who nonetheless are here in Sweden or in other EU member states for different reasons – people who are seeking to improve their life chances here, who are in demand on the black labour market or who fall victims of human trafficking.

The aim of this document/declaration is to be brief and concise – this means that it does not give room for deeper discussions or problematisation of the issues. Our work will continue and provide us with the opportunity for further input and reflection.

1. Every person is created in the image of God and has the right to a life in dignity

So God created man in His own image; in the image of God He created him”

(Genesis 1:27)

I have come that they may have life, and that they may have it more abundantly.

(John 10:10)

All human beings are born free and equal in dignity and rights.

(UN Universal Declaration Article 1)

Everyone has the right to life, liberty and security of person (ibid. article 3)

Everyone has the right to seek and to enjoy in other countries asylum from persecution (ibid. article 14)

No State Party shall expel, return (“refouler”) or extradite a person to another State where there are substantial grounds for believing that he would be in danger of being subjected to torture. (UN Convention Against Torture Article 3 (1))

Therefore I.R.E.M. wants:

- the fears and protection needs of the Roma (and all people as well) seeking asylum to be taken more seriously.
- to avoid ever sending the Roma (and all people as well) to countries where they risk being subjected to torture or other inhuman or degrading treatment or punishment.
- always to avoid that the Roma (and all people as well) be sent to a first country of asylum where there is no access to an asylum procedure.
- the Roma (and all people as well) who are suffering from life-threatening illnesses such as aggressive HIV to be allowed to stay in Sweden if they cannot afford or do not have access to treatment in their home countries.
- legal possibilities to be introduced to enter Sweden and the European Union in order to seek asylum.

Therefore I.R.E.M. is critical when:

- the Roma (and all people as well) who try to enter the European Union are forced to take life-threatening risks or live in misery at the borders of the Union.
- Roma (and other persons as well) who shall be deported from Sweden (and other EU member states as well) are held in custody for long periods.

- much too little is done to prevent the Roma children, youth, adults (and all people as well) from being lured to Sweden (and other EU member states as well) for the purpose of sexual exploitation or to work under slave-like conditions.

Therefore I.R.E.M. encourages each and everyone to:

- support in a respectful manner vulnerable Roma (and other persons as well) who seek asylum in Sweden or who live in Sweden (and other EU member states as well) without a formal legal status.
- support Roma (and other persons as well) in their country of origin through development aid.

2. Basic rights must apply to everyone

*And if a stranger dwells with you in your land,
you shall not mistreat him.*

*The stranger who dwells
among you shall be to you as one
born among you (Leviticus 19:33-34)*

*There is neither Jew nor Greek,
there is neither slave nor free,
there is neither male nor female;
for you are all one in Christ.*

(Galatians 3:28)

*Everyone is entitled to all the rights and freedoms set forth in this declaration,
without distinction of any kind, such as race, colour, sex, language, religion, political or other
opinion, national or social origin, property, birth or other status.*

(UN Universal Declaration Article 2)

Therefore I.R.E.M. wants:

- Sweden (and other EU member states as well) to ratify the UN Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families
- Roma (and all people as well) who reside in Sweden (and other EU member states as well) without legal status to be given the same right to health care as the rest of the population.
- more ways to be opened for travel to Sweden and the European Union in order to work.

Therefore I.R.E.M. is critical when:

- the Roma (and all people as well) who seek asylum in Sweden (and other EU member states as well) because of their political or religious beliefs or sexual orientation and who risk persecution in their home countries are expelled to their home countries with the indirect admonition not to publicly express their beliefs or orientation.
- the Roma (and all people as well) who reside in Sweden (and other EU member states as well) without legal status are exploited in the labour market.

Therefore I.R.E.M. encourages each and everyone to:

- welcome the Roma (and all people as well), regardless of their origin, who turn up in our parishes.

3. The situation of children must be paid particular attention to

*Let the little children come to me,
and do not forbid them:
for to such belongs the kingdom of God.
(Mark 10:14)*

*In all actions concerning children,
whether undertaken by public or private social welfare institutions,
courts of law, administrative authorities or legislative bodies,
the best interests of the child shall be a primary consideration.
(UN Rights of the Child Convention Article 3 (1))*

Therefore I.R.E.M. wants:

- Roma children (and all children as well) must not be used for nor exposed to trafficking.
- Roma children (and all children as well) must not be used for nor exposed to sexual exploitation.
- Roma children (and all children as well) must not be used for nor exposed to begging.

Therefore I.R.E.M. wants:

- The Roma childrens (and all childrens as well) individual reasons for asylum to be taken seriously.
- The Roma children (and all children as well) who have been in Sweden (and other EU member states as well) a long time to be granted residence permits.
- all the Roma children (and all children as well) without permits to be given the right to attend school.

- The Roma children (and all children as well) never to be used as interpreters for their parents when serious matters are discussed.

Therefore I.R.E.M. encourage each and everyone to:

- place the Romani child (and all children as well) in focus and especially children who are forced to flee.

4. Families have the right to live together

*And if a house is divided against itself,
that house cannot stand.*

(Mark 3:2)

*The family is the natural and fundamental group unit
of society and is entitled to protection by society and the State.*

(UN Universal Declaration Article 16 (3))

Therefore I.R.E.M. wants:

- The Roma (and all people as well) to obtain quick and positive handling of their applications for family reunification.
- relatives of Roma (and all persons as well) residing in Sweden (and other EU member states as well) to be given better opportunities to be granted visas for family visits.

Therefore I.R.E.M. encourage each and everyone to:

- support disunited families

5. Everyone has a responsibility for developing a good society

*You are the salt of the earth;
but if the salt loses its flavour,
how shall it be seasoned?*

(Mathew 5:13)

*Therefore, whatever you want men to do to you,
do also to them.*

(Mathew 7:12)

Nothing in this declaration may be interpreted as implying for any State, group or person any right to engage in activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

(UN Universal declaration Article 30)

Therefore I.R.E.M. wants:

- all individuals and actors in society to take responsibility for preventing racism and other discrimination against the Romas (and all people as well).
- all individuals and social actors to take responsibility for giving Roma (and all people as well) with foreign backgrounds the possibility to become part of general society not least through the labour and housing markets.

Therefore I.R.E.M. is critical when:

- prejudiced statements are spread about the Roma (and all people as well) based on their origin, skin colour or religion.
- that a restrictive asylum and immigration policy is blamed on a “silent opinion” which is said to be against immigration.

Therefore I.R.E.M. encourages each and everyone to:

- contribute to increasing contacts between, respect for and cooperation with the Roma (and all people as well) of different backgrounds.

6. Our goal is peace, justice and sustainable development – “new heavens and a new earth in which righteousness dwells.” (2 Peter 3:13)

*Blessed are the peacemakers,
for they shall be called sons of God.*

(Mathew 5:9)

*The Spirit of the Lord is upon Me,
because he has anointed Me to preach the
gospel to the poor; He has sent Me to heal the broken hearted,
to proclaim liberty to the captives and recovery
of sight to the blind, to set at liberty those*

*who are oppressed; to proclaim the acceptable year
of the Lord.*

(Luke 4:18-19)

*Everyone is entitled to a social and international
order in which the rights and freedoms
set forth in this Declaration can be fully realized.*

(UN Universal Declaration Article 28)

Therefore I.R.E.M. wants:

- integration to be seen as a mutual process, not as assimilation.
- migration policy to be regarded as a part of working for global development, human rights and a sustainable peace.

Therefore I.R.E.M. encourages each and everyone to:

- with perseverance and joy support each other in working for a better world to live in – for all the Roma groups and all people as well!

Education + Profession = Integration

By

Michal Jono Stankov

Why should we seek to educate ourselves?

What kind of question is this? Is it a trivial question? This question is something that every young Roma is asking himself/herself when deciding or considering undertaking a higher education. Why? What is there to gain from this? The question emerges because we are aware of the hostile attitude against us. We think this way and we suspect that because we are Roma we will not get decent jobs after finishing a university education, so we give up before we even start. Most of us do not give it a chance. We are aware of many immigrants coming here from the Middle East or India, with a high level of education or professions like doctors and engineers, who are forced to work as taxi drivers or bus drivers and so forth. So we think “why should we even try when we are treated even worse than they are”.

Job seeking

How many times have we not heard from people who made it through school and have a higher education, that they have applied for hundreds jobs but were never contacted, that they never made it to the interview. It is very easy to give up at this point. Here is where we need help. We cannot wait for the big change.

Job seeking is an art in itself, or a science one might say. We need to bring up projects to teach Roma how to look for jobs, how to fill in the applications, how to behave when coming to an interview. Most people think that a job application should describe what one likes, what one wants to work with and a brief background of *who* one is. This is totally incorrect. An application should tell the reader how the job seeker can contribute to their business, what experiences he/she has that can prove that this candidate is interesting. Also, there is a structure and order in an application that needs to be followed so that the reader will not filter away the application too soon. Besides that there are some tricks that may help. When employers are looking for candidates they often search databases via search engines, such as the ones provided by *Arbetsförmedlingen* – the Swedish Public Employment Service. They write key words that should be stored in the application. By repeating certain key words and coloring the text white, these repeated key words will not show to someone reading but they will generate more hits when searched for.

Integration

The quickest way to be integrated into society is, according to my opinion and experience, to get an education and start working. Suddenly one becomes involved in all that happens in

society; taxes, elections and so forth. One knows where to turn to when one needs help and one knows ones rights. This is why it is so important to find new ways to inspire, engage, and encourage young people to finish school and help them to get those jobs!

Roma in Vienna

By

Mag. Herbert Depner

Immigration

Approximately 50,000 Roma live in Vienna. The city is strongly influenced by immigration from South East Europe. The immigration rate from this part of Europe has increased during the last ten years.

They bring their language and their culture. The main reason of migration lies in the hope of improving the economic situation of their families; if not for the parents themselves, the step is mainly taken for the sake of the children so that they shall benefit from better opportunities and prospects in a western European country.

This leads to an ambiguous situation: For the generation of the parent, home“ means almost always the country of origin, whose language they speak. The children grow up here in Vienna, go to Kindergarten and school in their new home country. At a certain age they refuse to spend the holidays in Serbia, Bosnia, and Macedonia each year, etc., and prefer to go on vacation to similar places as their peers do, to countries such as Italy, Spain and Greece. The more important question of transfer of language, culture, and everyday lives from the parents to the children is confronting them with a difficult situation: they know that the successful integration in the Viennese and Austrian society depends on their mastery of the language, learning to appreciate the manners and customs of their new home and if they adapt well to the living conditions in Vienna. This means, among other things, that they may no longer share certain values of their parents, and thus take the risk to be torn between two poles.

Integration

The integration into the society can only succeed via education: A good education is the basis for a good start in life. The fact that there are many prejudices to be challenged is a fate that young Roma share with all other immigrant groups in Austria.

This knowledge - of social ascent through education - has been imposed on the immigrant Roma. Numerous associations have been founded, including an umbrella organization of these organisations (Wiener Roma Association founded 2010). They successfully ran the project "Tutorials for school children" on behalf of the City of Vienna.

Learning the language

One of the problems that the Roma have in common with other immigrant groups in Vienna is the barrier of the language. Parents feel comfortable in an age where they do not want to learn a new language. Their children have therefore little support in the family with their own acquisition of the German language. However, mastery of the language of the host country is fundamental for a successful professional career.

Learning opportunities are available: the city of Vienna supports the learning of the German language in the context of the so-called integration agreement; innovative learning offers are available aiming at young migrants to attend German master classes. Still it has to be recognised more widely inside the milieu of the immigrants that the mastery of the language is the key opening many doors and opportunities.

As a consequence the lack of Roma graduates from mid-sized training paths is evident: the number of Roma-pupils at business or technical colleges, Matura or baccalaureat etc. is not very high. I am talking here not of academics: the number of Roma university graduates in Austria can be counted on the fingers of one hand.

The next steps

The first important step is to reach a broad educational and – speaking in revenue terms – economical middle class: Newly graduates from technical schools, for example, for elderly care, kindergarten teachers, police, economic and technical schools, and even the creation of businesses as young entrepreneurs has to be enforced.

With a next step the following Roma generation will share the goal of conquering the

universities and Fachhochschulen.

These educational goals can be achieved only in cooperation with institutions of mainstream society. Institutions such as the Volkshochschulen have the know-how necessary to organize appropriate educational pathways for Roma. If this cooperation is assured and is combined with the willingness of these institutions to show interest in the upcoming of the Roma; and if they are willing to share their organizational knowledge with Roma and to promote them in this way, a first essential step on the way to the recognition of Roma in mainstream society has been given its start.

Socio-educational family assistance - Community work with Roma and Sinti at MADHOUSE

By

Alexander Diepold

At our non-governmental agency (“Madhouse”) our social workers give support and advice to Sinti and Romani children, teenagers and families on the basis of section 27 ff and 36 of the VIIIth German Social Security Code. Our main goal is to enable the parents to take an active role in the education of their children and to co-operate with the public educational institutions. We offer them counselling and conversations, and we accompany and support individuals as well as entire families in their dealings with various administration authorities.

Our service offer meets the individual needs of the Roma and Sinti according to their resources and we are acting as intermediaries with the regular community social services with the aim of their social integration into the community.

Main focuses of our work are:

- Respect for the cultural background and the reality of life of Roma and Sinti
- Comprehensive, integrated approach through a close-knit network of specialists
- Our team’s work is aimed at sustaining and supporting the Sinti and Romani culture.
- The team sees itself as a mediator between Roma, Sinti and the majority society
- Initiation and organization of cultural events in Munich to create positive awareness of the Sinti and Romani culture
- Networking across the borders of the federal countries of Germany as well as European countries e.g. in our youth work

MADHOUSE:

- Works with Sinti and Roma in the greater Munich area
- Provides a network of specialists in the greater Munich area

Important co-operation partners are for example:

- *Diakonie* (Protestant institution) “Junge Arbeit “(crafts education)
- *Diakonie* (Protestant institution)” Sinti Projekt” (employment-finding and social counselling)
- *Volkshochschule München* (poly collage; alphabetization courses and qualification project, qualifying young women to work in the kindergarten)
- *Flüchtlingsrat* (refugee support organisation)
- *Caritas* (Catholic institution; pilgrimage)
- Catholic communities in Munich

Other services:

- Professional counselling for the regional expert team to help them find suitable solutions for their Sinti and Romani clients
- Professional counselling for schools, district social workers, regional providers of family assistance, the social welfare department, youth welfare department, juvenile court assistance
- First point of contact for Sinti and Roma who seek counselling and help in different situations
- Professional education events about the Sinti and Romani culture
- Collaboration with the regional providers of youth work and adult education
- Coaching for social workers dealing with Sinti and Roma
- Educational projects for adult Sinti and Roma
- Open counselling office in Munich for Sinti and Roma since 2010

The PHARE project “Access to Education for Disadvantaged Groups”

By

Doina Lupulovici

The PHARE project “Access to Education for Disadvantaged Groups” was financed by the European Union and the Romanian government and implemented by the Ministry for Education, Research, and Youth. The technical assistance for the implementation of the project was assured by a group of consultancy formed by Ramboll Finnconsult, Finland, Joensum and Jyvaskeyla Universities, Finland, and Lariv International, Romania.

This project is part of a larger program in order to facilitate access to education for all children and teenagers, providing a special attention to those who come from disadvantaged groups such as poor communities with lower level of education, communities in which cases of segregation based on ethnical or social criteria exists, where children with special needs are registered.

The main goal of the project is represented by the institutional development at level of county and community and the professional training of the staff of the educational system in order to assure full access to education to all children, regardless of their social, cultural, geographical or ethnical environment.

The program had in view the revision of county strategies for inclusive education through identification of the existent problems and suggesting for concrete solutions in a medium or long term order to solve these issues, as well as enforcing institutional capacities at local level, regarding the support of inclusive education by training and counseling all of the staff of the school institutions.

The main activities of the project focused on the following stages of training in order to develop institutional capacities, to create (at a county level) structures with precise tasks which will facilitate solving school segregation cases and will assure an education of high

quality adapted to the children's needs. The project has monitored the results of the activities of these structures and it provided support and consultancy for applying the inclusion at the school level.

The activities of the program:

1. Training programs
2. Employing school mediators
3. School desegregation
4. Community cooperation
5. The "Second Chance" program
6. The "After School" program
7. The "Summer Kindergarten" program
8. Forming resource centers for inclusive education
9. Monitoring and evaluation tools
10. Revising county educational strategies
11. Publications

Jekh shib si jekh zor, both shiba, cera zor

By

MUSIC Brahim

Some Romani people that have been in France more than 500 years are known as the Voyage. The Voyage no longer speak Romani as a result of historical oppression and assimilation in France. Today, rarely are they recognized by the French as French people and by Roma that have migrated to France in later centuries, as Roma. The circumstance for the Voyage is one that has others continually questioning their identity. The marker of language is an important tool towards changing attitudes towards Roma and the negative images outsiders have of them, but for this to occur, first Romani attitudes need to change towards themselves.

The Romani language consists of numerous dialects, and yet we are able to communicate internationally. Many oppose a standardized Romani however, in most cases they are not considering the dangers of not having one.

The fall of the former Yugoslavia followed a simple trend of tensions because of ethnic differences amongst the various ethnic groups that made up the Yugoslavian population. One of the biggest differences that emphasizes that was laid upon was the difference in language. In fact, Serbian and Croat is quite close, but Croat has sought to change its orthography so that it would resemble Serbian less and less.

Diversity should be accepted, but diversity should not exclude unification. One should war to unite the language and not divide it even further by working on dialects separately. A united language for all Romani dialects is a political tool to strengthen and unify the Romani people, so that group differences do not scatter into tiny nations that are powerless but into a solidified people that can present itself as a single people to the world and demand its rights. We should not be Voyage, Kelderash, Arli and Lovari in the eyes of the world but Roma,

while remaining Kelderash, Lovari and so on at the same time. A united language means a united people a divided language is a number of people left powerless.

Miri reakcija si po mothoipen kotar o phral Baki Hasan, sar xalovdem so vaqarel te keras sa o rroma ramome piri dialekta. So sasa man, phuqipen e Hasaneske : Te manglam te djan sa e Evropake rroma anglal thaj jekhethane, musaj te avas mashkar amende so maj phangle te das paqiv sarsave manushenge so kerdes kolektivno decizije po maj uco niveli e rromane organizacijengo andi Europa.

Ko bersh 1990 sa kidipen KONGRES RROMANE CHIBAKO andi Varsava so sine e maj bari rromani intelegencija so rodine thaj alosarde so te kerel pes po phuqipen e rromane chibaca. Amen si amen sumnakuni chib rromani , savate isi 900svatora kotar e majphuri chib « SANSKRIT » .Andi baza isi amen 4 200 svatora.(godova si jek barvalipen. So amen ulavdilam kotar i zor(amari historia) abristardam but amare svatora a na amari chib. Liam averendar lenge svatora , lenge obicajora,xanca garadam amare tradicije so icaren len vi o rroma save xasarde gati totalno I rromani chib(Kalo- Espagna)akana mangen te astaren te sikloven e rromani chib.

Avera rroma isi amen pashe 60 dialektora sar exemplo: Me sem andar e Kosova (tikno them) Ko foro-diz- than Mitrovica si amen jek dialekti, andi Pristina , upruni mahala “Moravska » dialekto but pashe e Mitrovicake dialektosa a but maj dur e dijalektosa telune mahalako »Divanjol » e Pristinake themeske. Savoren si amen diferenca ko dialekti a e baza e svatonengi-laforengi si jek.

Savoren si amen ando amaro vaqaripen svatora, tursko, albansko, makedonsko, serbikane,numajj so si maj vasno xacaras amen mashkar amende , svako pire dialektosa. Ako si akaja diferenca e dialektongi andi tikni Kosova numaj ke duj thema , so te mothas te gelam ko maj bare thema, Skopje, Beograd, Nis ili ande Evropake thema thaj forora.

Ando KONGRES e Varsawako andini decizija te avel amen jek literarno-standardno chib savasa ka keras svato mashkar amende andi sasti lumia, so ka shaj te sikljoven la vi o gadje vi o rroma so xasardes la kotar e verver situacije . Odoleske mangav amaro phral o Baki Hasan te xaqarel , amen sarsavo ka garavas amaro dialekto, ka keras poezije pe amaro dialekto, e gilja pe amaro dialekto, a ka ramosaras kotar e politika thaj amari historia po univerzalno

dialekto te shaj te mothovas vi o zuralipen amare chibako a na te keras politikane thaj historikane svatora mire Mitrovacko dialektosa kote isi man pobuder svatora tursko, albansko, srbsko ja makedonsko. Musaj te putaras amare jakha te djas anglal, paqav so si maj lokhes te sikljoval univerzalno qaqi rromani chib. (Vi mange si zor te resav, musaj te sikljoval la. Nais e Europake so del amen shaipen te pindjardiva mashkar amende. Nais e romenge thaj e gadjenge save mangen uze illesa-vogesa te den amen dumo thaj te panglovas mashkar amende a na te ulavas amen. Trubul te mothovav vi akava: E CHIB si maj baro marimasko instrumenti so pandel thaj ulavel e manushen.

Nais tumenge so arakhlen vaxt te ashunen mandar akava but xarno mothovipen

Violations of Roma rights must never be ignored!

Combating discrimination of Roma:

The work of the Equality ombudsman

By

Domino Kai

Roma people's history in Sweden has been characterized by discrimination. They are still excluded from fundamental aspects of social life that explains why Roma mistrusting mainstream society, authorities included. Although daily life often is affected by this Roma rarely report that they have been discriminated against and that their human rights have been abused.

The previous authority of the Ombudsman against ethnic discrimination has driven some twenty discrimination cases to court or conciliation. The cases are in all cases decided in favor of Roma. Last year the Equality Ombudsman, the new DO, won six court cases and managed to obtain a settlement in a case.

One of the judges concerned a woman who could not rent an apartment because her husband was of Roma origin. Another four were Romani women; they were denied access to a store. The shopkeeper also commented on their clothing in a condescending manner. One very notable case was a Roma woman who attended a conference at a hotel where staff refused to let her use the coffee machine. Ironically, the topic of the conference was ethnic discrimination.

Court cases have given some individuals redress but above all they have demonstrated the discriminatory structures. Judges are therefore an important marker from society that the Roma have the same human rights as everyone else. The judges also gave Roma people the courage to assert their rights and report crimes. But it is also likely that many severe cases of discrimination never arrive to the majority because most of the Roma do not know their rights and means of redress.

The United Nations Universal Declaration of Human Rights of 1948 states that everyone is born equal and have the same dignity and rights. Human dignity is thus universal. It concerns all people equally. The principles of equality and prohibition on discrimination are legal tools that will guarantee everyone equal rights.

Despite this the discrimination against Roma people continues. The Government's Delegation for Roma Issues, which presented its investigation to the Minister of Integration and Gender Equality Mrs Nyamko Sabuni last Friday (30th of July 2010), says that anti- Romanism even has increased in Europe. Roma are excluded from jobs, they are denied housing, they do not always have access to education and health care on equal terms with other citizens. Majority people know too little about Roma history and the racism that they have experienced for centuries.

One of many important areas is education. How do schools take their responsibilities for the bullying and harassments of Roma children in schools? This is discussed too rarely. Extremist groups recruit children and young people who are easy victims if homes and schools do not take the responsibility for combating prejudice and negative attitudes.

The Equality Ombudsman will continue to work with the law as a tool for the protection of equal rights and value. But we all have a responsibility as individuals to be in efforts to safeguard the equal rights. We cannot and should not stand by as spectators when human rights are violated. We must join forces and work against discrimination and racism. Otherwise, the next time it might be you and me who becomes victims.

Kränkningar av romer får aldrig ignoreras!

DO:s arbete med att försvara romers mänskliga rättigheter

Tal till Romer i centrum den 2 augusti 2010

By

Domino Kai

Romernas historia i Sverige har genomsyrats av diskriminering. De utestängs fortfarande från grundläggande delar av samhällslivet vilket bidrar till att romerna inte litar på majoritetssamhället inklusive myndigheterna. Trots att vardagen är präglad av nedsättande behandling på så många områden anmäler sällan romer att de utsatts för diskriminering och att deras mänskliga rättigheter kränkts.

Den tidigare myndigheten Ombudsmannen mot etnisk diskriminering har drivit ett tjugotal diskrimineringsfall till domstol eller förlikning. Ärendena har i samtliga fall avgjorts till romernas fördel. I föl vann Diskrimineringsombudsmannen, DO, sex domstolsärenden och lyckades få fram en förlikning i ett fall.

En av domarna rör en kvinna som inte fick hyra en lägenhet för att hennes man är rom. En annan gällde fyra romska kvinnor som nekades tillträde till en butik. Affärsinnehavaren kommenterade dessutom deras klädsel på ett nedlåtande sätt. Ett mycket uppmärksammat fall rörde en romsk kvinna som deltog i en konferens på ett hotell, där personalen inte ville låta henne använda kaffeautomaten. Ämnet för konferensen på hotellet var etnisk diskriminering.

Rättsfallen har gett vissa individer upprättelse, men framför allt har de visat på diskriminerande strukturer. Domarna utgör därför en viktig markering från samhällets sida att romerna har samma mänskliga rättigheter som alla andra. Domarna har också gett romerna mod att hävda sina rättigheter och att anmäla brott. Men troligt är även att många svåra

diskrimineringsfall aldrig kommer fram för att majoriteten av romer inte känner till sina rättigheter och vägar till upprättelse.

I FN:s allmänna förklaring om de mänskliga rättigheterna från 1948 står det att alla är födda lika och har samma värde och rättigheter. Människovärdet är alltså universellt. Den gäller alla människor på samma sätt. Principerna om likhet inför lagen och förbud mot diskriminering är juridiska verktyg som ska garantera dessa lika rättigheter.

Trots detta fortsätter diskrimineringen mot romerna. Regeringens Delegation för romska frågor, som lämnade sin utredning till statsrådet Sabuni förra fredagen (30 juli 2010), menar att antiromanismen till och med har ökat i Europa. Romer utesluts från arbetsmarknaden, de nekas bostad, de kan inte alltid ta del av utbildning och hälsovård på lika villkor som andra medborgare. Majoritetsbefolkningen vet alltför lite om romernas historia och den rasism de utsatts för i århundraden.

Ett av många viktiga områden är skolan. Hur tar skolorna sitt ansvar för den mobbning och de trakasserier som så många romska barn utsätts för i skolorna? Detta diskuteras alldeles för sällan. Högerextrema grupper värvar barn och ungdomar som är lätta offer om ingen i hem och skolor tar ansvar för att bekämpa fördomar och negativa attityder.

Diskrimineringsombudsmannen kommer att fortsätta arbeta med juridiken som verktyg för att värna om allas lika rätt och värde. Men vi har alla ansvar att som individer vara med i arbetet för att värna allas lika rättigheter. Vi kan inte och ska inte stå bredvid som betraktare när mänskliga rättigheter kränks. Vi måste med förenade krafter motarbeta diskriminering och rasism. Annars kan det nästa gång bli du och jag som är offer.

Språkrådets arbete med romani chib

By

Baki Hasan

Språkrådet är en del av Institutet för språk och folkminnen (SOFI) vars huvudsäte ligger i Uppsala.

I och med att Sverige år 2000 ratificerade Europarådets ramkonvention om skydd för nationella minoriteter och minoritetsspråk var det helt naturligt att staten skulle bidra konkret för att skapa förutsättningar för att det romska språket skulle bevaras och vidareutvecklas. Det gjorde man genom att anställa två romska språkvårdare på halvtid på SOFI; Dimitri Florin och undertecknad. Från och med januari 2010 arbetar vi på heltid. Vi arbetar på och vi hoppas att vår styrka så småningom ska utökas med ytterligare några personer.

Romerna är en av de fem nationella minoriteterna i Sverige, de andra är finnar, samer, tornedalingar och judar.

Vad är det vi gör på Språkrådet?

Vi arbetar med romsk språkvård och detta innebär till exempel:

- anordnande av seminarier. Vi har ett årligt seminarium som heter *Romskt språkvårdseminarium* som äger rum varje år i maj månad. Hittills har vi anordnat seminarier tre år i rad.
- Utarbetning av lexikon. Hittills har det kommit ut ett lexikon på svenska-arli och nu följer lexikon på svenska- kalderas och på svenska- lovara
- Utarbetning av svensk-romska ordlistor inom olika områden och mellan olika dialekter
- Språkrådgivning

Vi arbetar för att det romska språket ska få sin rätta ställning i det svenska samhället utifrån det faktum att det nu tillhör ett av de nationella minoritetsspråken i Sverige.

Inom Språkrådet har vi påbörjat en process som kallas för *harmonisering av det romska språket*. Vad innebär detta? Ja, det innebär att lära sig så mycket om den egna dialekten/varianten som möjligt, och sedan vara medveten om hur det är i andra dialekter och samtidigt vara medveten om ordvalen i kontakt med andra romer.

Vi arbetar inte i nuläget för en internationalisering (standardisering) av det romska språket, vi arbetar för att varje romsk dialekt ska utvecklas parallellt.

Samtidigt stödjer vi processen av *revitalisering av romska språket*. Det finns en del grupper som på grund av tidigare behandling har förlorat språket. Samtidigt som vi har lyckats att bevara språket har det moderna samhället påverkat oss och språket på ett sådant sätt att språket börjar bli i en farozon. Våra barn tillbringar mer tid på dagis, skola, och fritids än i hemmet vilket innebär att svenskan är överrepresenterad i barnens vardag. Varje dag förlorar de en del av sitt språk och följaktligen sin identitet.

I Sverige har vi något som kallas modersmålsundervisning. När det gäller romska barn och ungdomar fungerar det tyvärr inte så bra. Dels för att en del kommuner inte riktigt tillgodoser de romska elevernas behov av detta på grund av ekonomiska faktorer (spara in på kommunala utgifter), och dels för att vi ännu inte har tillräckligt med ”kompetent” personal som skulle kunna utföra det här arbetet. Samtidigt vill jag understryka att en del kommuner tar sin skyldighet på stort allvar och satsar mycket på modersmålsundervisning och studiehandledning i romska.