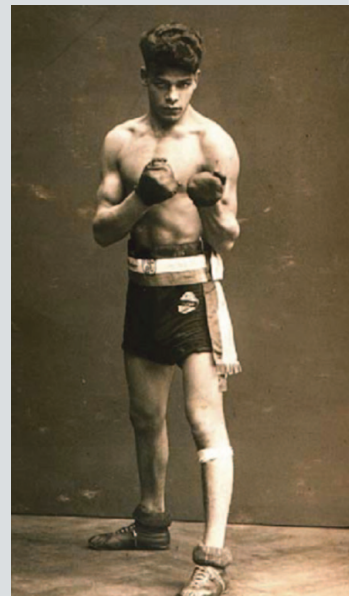


THE GENOCIDE COMMITTED AGAINST EUROPEAN ROMA AND SINTI DURING THE NATIONAL SOCIALIST era

Teachers' manual for
the romasintigenocide.eu website




Funded by



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EDITORIAL

In 2015, the European Parliament declared 2 August the European Holocaust Memorial Day for the Roma, Romnja and Sinti, Sintizze. This was an important step in the long struggle for recognition and remembrance for the approximately 500,000 Roma, Romnja, Sinti and Sintizze who were murdered during the National Socialist period. But that was and is not the end of the story.

Education is an essential key. In 2024 the International Holocaust Remembrance Alliance (IHRA) published recommendations for teaching and learning about the persecution of Sinti and Roma and the genocide committed against them during the Nazi era.¹ The recommendations are to be implemented in all 32 member countries, and to support educators in the development and implementation of teaching and learning programmes on the subject of the Roma genocide. Teachers unfortunately still face far too many obstacles, such as inadequate available time and the absence of the subject from the school curricula in many European countries.² Other challenges that educators have to face include a lack of information and opportunities for learning, as well as their own insecurity in dealing with antigypsyist stereotypes that can emerge when dealing with the subject in the classroom.

This was the point of departure for the **www.romasintigenocide.eu** learning website. It was launched in 2011 on behalf of the Austrian Ministry of Education (BMB) as a joint project of the ERINNERN:AT association (now the ERINNERN:AT OeAD programme) and Kanzlei – Internationaler Verein für Wissenschaft und Kultur. Until its relaunch in 2024, the 12-language website was continuously developed in terms of technology and content with the support of international experts and members of the community.

The objective of the website is to support educators in addressing the genocide in the classroom. The website's worksheets present the main issues and events of the genocide committed against the European Roma and Sinti. They relate to historical events, specific biographies and places associated with the persecution and extermination of the Roma and Sinti. The learning materials are designed for immediate use in the classroom. The worksheets can be viewed on the website or downloaded as PDF files.

This manual is intended to help teachers prepare for dealing with the subject of the genocide, make concrete use of the learning website in the classroom, and create a good framework for teaching in the time available.

¹ IHRA Recommendations for Teaching and Learning about the Persecution and Genocide of the Roma during the Nazi Era: <https://holocaustremembrance.com/resources/ihra-recommendations-for-teaching-and-learning-about-the-persecution-and-genocide-of-the-roma-during-the-nazi-era> (17.06.2025)

² Council of Europe (ed.): "The Representation of Roma in European Curricula and Textbooks", a joint report commissioned by the Council of Europe to the Georg Eckert Institute for International Textbook Research in partnership with the Roma Education Fund, Strasbourg 2020.

The manual begins with an introduction to the history, culture and origins of the Roma and Sinti by the historian Gerhard Baumgartner, who is the lead author of the learning website (Chapter 1). The chapter also provides insights into the development of stereotypes and historical narratives. The question of how school lessons can deconstruct rather than reproduce such stereotypes is dealt with in the article by Robert Sigel, educator and member of the office of the Bavarian State Government Commissioner for Jewish Life and Against Antisemitism, for Remembrance and Historical Heritage (Chapter 2).

The following overview (Chapter 3) provides teachers with background information on the individual worksheets on the website as well as useful sources for further research and more in-depth study in the classroom. This is followed by a compilation of specific teaching methods. The educator Irmgard Bibermann and the historian and psychotherapist Maria Ecker-Angerer address various didactic questions: How to get started on the subject? (Chapter 4a) How can working with biographies (Chapter 4b) and photographs (Chapter 4c) enrich genocide lessons? In this context, the authors provide examples of how to use the photos and biographies in the learning materials at www.romasintigenocide.eu. There is also a handout that can be used both as an introduction for students and as a source of context for the photos and biographies (Chapter 4d).

Finally, three teaching units show how the contents of the learning website can be used with a varying focus: They cover today's approach to remembrance (Chapter 5a), the history of the Roma and Sinti before the Second World War (Chapter 5b) and the subject of resistance (Chapter 5c).

We would like to express our thanks to our client and sponsor, the Ministry of Education, and to our partners and experts, who have made the relaunch of the website and the redesign of the manual possible. We are grateful to the entire project team and the authors of this manual for their excellent cooperation and their great commitment in developing the materials and texts.

In its working definition published in 2020, the IHRA concludes that "Antigypsyism did not start with or end after the Nazi era but continues to be a central element in crimes perpetrated against the Roma and Sinti" and that "the stereotypes and prejudices about Roma have not been delegitimised or discredited vigorously enough so that they continue to persist and can be deployed largely unchallenged."³

Our thanks go above all to the educators who address the subject of the genocide of the European Roma and Sinti in the classroom: Their work is invaluable – in terms of both remembrance and the fight against present-day antigypsyism. We wish you every success in planning and implementing your lessons and hope you find the learning website and the manual useful in your work.

Patrick Siegele and Jennifer Barton
(OeAD, ERINNERN:AT)

³ For the full text of the IHRA's working definition of antigypsyism, go to: <https://holocaustremembrance.com/resources/arbeitsdefinition-von-antiziganismus> (accessed on 2.8.2024).



1. ROMA: EUROPE'S LARGEST MINORITY GROUP

■ Gerhard Baumgartner

An estimated total of about 8 million Roma and Sinti live in Europe today. They speak different languages, some of which are quite dissimilar. Although all these languages have common Indian roots – with varying numbers of loan words from Persian, Armenian and Greek – they have developed along different lines, as with any other large language group. Various Sinti languages are spoken in northern and western Europe, while the Romani languages of Central and South Europe were strongly influenced by the surrounding languages such as Albanian and Turkish on the Balkans, as well as by Romanian, Hungarian and Slavic languages.

The majority of European Roma and Sinti with their various subgroups live in the countries of Central Europe or the Balkans. Many of these countries – such as Hungary, Slovakia, the Czech Republic, Bulgaria and Romania – are now members of the European Union. State census data from these countries often differ drastically from the estimates made by independent human rights organisations or bodies representing the Roma and Sinti. The results of the official censuses are partly based on language data, but not all members of the Roma and Sinti groups still speak the language of their minority.

As a result of their traumatic experiences during the Holocaust and continuing discrimination and persecution today, many members of the minority prefer not to be registered as Roma or Sinti.

As the self-perception and external perception of these people often differ, even experts sometimes find it difficult to define who should be considered Roma or Sinti. In some countries of western and northern Europe, the Roma and Sinti groups partly overlap with other itinerant groups, such as the Tinkers in Ireland, the Travellers in Great Britain or the Yeniche in western Austria, southern Germany, northern Italy and Switzerland. There is no agreement – neither in the research community nor among minority representatives – on the question whether these groups should be included in the European Roma and Sinti populations or not.

History

The European Roma and Sinti are thought to have their origins in northeastern India, where culturally and linguistically related groups still live. Between the 5th and the 11th centuries, there were several waves of migration from that region to Persia and the Byzantine Empire. That is a period in which the many Persian, Armenian and Greek loan words entered the Romani languages. The equivalents for the English word “gypsy” in German (“Zigeuner”) and the Romance languages (e.g. Italian “zingari”, Spanish “gitanos”, French “gitans”) also go back to the time when the Roma adopted Christianity in the Byzantine Empire. In those days the Greek word “atzinganos” was used to designate so-called “untouchables”, mostly Christian hermits and others living beyond the jurisdiction of the local authorities. The German and Romance language terms are thus indicative of the legal status that the Roma held on their arrival in Europe and in some cases continued to hold until well into the 17th century. In the majority society, the words “Zigeuner”, “zingari” etc. still usually involve negative stereotypes. That is why they are unacceptable to most Roma and Sinti, who consider them pejorative.

The first reference to Roma in Constantinople is dated 810 AD, but it was not until the 14th century that the first major migratory movements to Europe took place. One of their areas of settlement was in a region of the Peloponnese known as "Little Egypt". That is why many Roma and Sinti later declared themselves "Egyptians" on their arrival in Western Europe, and the English word "gypsy" is an abbreviated form of "Egyptian". The term "Egyptians" may also be due to the fact that some of the migrating Roma and Sinti arrived in Europe on the Iberian peninsula via Egypt and North Africa. After the collapse of the Christian crusader states in Palestine and Asia Minor, large numbers of "gypsies" made their way to Western Europe with the returning armies. Their descendants today call themselves Sinti, a name whose origins have still not been clearly identified. They often declared themselves "nobles" or "Egyptian princes", although they were probably simply freemen, i.e. they were not the subjects of any lord.

For centuries, they served as musicians or as mercenaries, armourers and respected canon-makers for mercenary armies. With the introduction of national armies in the 17th century, however, these groups of free Sinti were increasingly displaced and made illegal and were finally persecuted as "robbers". The majority of the Roma living in Central and Eastern Europe moved to the countries they live in today in the course of the Turkish Wars. In many cases they were settled there by Christian rulers. In 1423 the Hungarian King Sigismund, for example, issued a letter of safe conduct for his "loyal Ladislaus and the gypsies subject to him". A number of Roma even managed to rise to the ranks of the nobility, and in 1595 the Rom Stefan Razvan even assumed the office of a Voivode in Moldavia. Most of the Roma in Romania, however, had their status reduced to that of serfdom or slavery, from which they were not freed until 1859.

The discovery that the Roma probably originated in India is due to a Protestant priest from Győr in the west of Hungary. While studying in Leiden in the Netherlands, he met some students from India, and their language reminded him of that of the Roma in his home town. He reported this discovery in a Viennese newspaper in 1763.

Most of the groups of Roma living in Eastern Europe led settled lives. In many cities, such as Istanbul, they occupied separate suburbs. In the 18th century, Empress Maria Theresa and her son Josef II made several attempts to force those Roma who were still itinerant to settle down. Imperial decrees were issued in 1771 and 1782 allocating land to the Roma. At the same time, however, they were deprived of their horses and forced to work as day labourers. Many of the Romani settlements in Austria are the result of those decrees. Not only were the "gypsies" forbidden to use their language and practise their traditional trades; they also had their children taken away from them to be brought up by "Christian families". Many Roma fled from this compulsory exposure to "civilisation".

The initiative of another Habsburg ruler, Archduke Karl Ludwig of Austria, on the other hand, met with the undivided approval of the Roma. In 1888 he had a six-volume Romanes language dictionary published called *Romano Csibakero Sziklaribe*, which was an attempt to combine forty Romani dialects into one written language.

Towards the end of the 19th century, most of the Roma of Eastern Europe earned a living as day labourers, farm hands or harvest workers. In winter most of them sought to add to their meagre wages through various itinerant trades (tinkers, grinders, umbrella repairers, rake makers and basket weavers). Some found an additional source of income as musicians. Many of the Western European Sinti and Roma also practised itinerant trades: As horse dealers and pedlars they moved from fair to fair or worked as

actors and musicians. All the attempts at emancipation and social integration for the so-called “gypsies” came to naught in the 19th century with the rise of the rigidly organised nation state. Strict citizenship and pass laws left many Roma stateless, while new vagabondage laws prevented them from pursuing their itinerant trades. In the late 19th century, the Roma suffered increasingly from the workings of the modern police system. Deported by the police or locked away in poorhouses, the Roma became increasingly impoverished and were generally criminalised. During the First World War, many countries interned itinerant Roma in prison camps for many years. On the other hand, many settled Roma served in various armies and often returned as highly decorated soldiers. During the Great Depression and the interwar years, tensions greatly increased between Roma and Gadje, i.e. non-Roma. Local authorities became increasingly unwilling to provide funds for the school fees, hospital bills and welfare services that the mostly penniless day labourers among the Roma could not pay themselves.

In many countries of Europe the authorities introduced restrictive “gypsy laws” in the interwar period. The police authorities also became increasingly involved in international cooperation to create records of the “gypsies”, and widespread fingerprinting was employed for the first time for that purpose. From 1912 onwards, files of so-called “gypsies” were compiled, complete with photographs and fingerprints. In 1933 finally, representatives of all the Austrian political parties came together in Oberwart, in the state of Burgenland, for a “gypsy conference”, at which the first plans were discussed for forced labour or deportation to Africa – in view of the fact that the “gypsies”, as one participant put it, could not simply be killed.

That task was left to the National Socialists. In 1933 the Nazis started subjecting Roma and Sinti to forced sterilisation, interning them in “gypsy” camps, using them for slave labour and, starting in 1941, deporting them to the extermination camps in Auschwitz-Birke-

nau, Chelmno in Poland and Jasenovac in Croatia. Several hundred thousand European Roma and Sinti were murdered in the camps between 1938 and 1945. As documented by historians in recent years, many Roma and Sinti resisted with great determination. For a long time after the end of the war, however, they were not recognised as victims of racist persecution. For decades, the authorities denied the Roma and Sinti all reparations and compensation payments. It was not until the 1980s that a gradual change in policy towards the Roma and Sinti occurred in Europe, and in the following decades they were accorded official minority status in almost all countries.

Links on the history of the Roma:

Holocaust Encyclopedia: Genocide of European Roma (Gypsies), 1939 – 1945:

<https://encyclopedia.ushmm.org/en>



Encyclopaedia of the Nazi Genocide of the Sinti and Roma in Europe

<https://encyclopaedia-gsr.eu/eng/>



2. THE DECONSTRUCTION OF STEREOTYPES

Recognising and verifying historical narratives

Robert Sigel

History is more than the presentation of past events. History also involves selection, assessment, association and endowment with meaning. Historians are the expert actors in this process. Their actions do not take place in a void but within real societies. The result is history as it is written and communicated: a specific historical narrative.

These historical narratives are constructs. The construction of narratives involves the creation of self-images and external images: images of one's own group as self-images (family, ethnic group, nation, race, religious community, etc), and images of other groups as external images (family, ethnic group, nation, religious community, etc). The creation of such images involves the use of stereotypes, i.e. the attribution of specific characteristics and patterns of behaviour. Stereotypes are not identical with prejudices. The latter always include negative elements, whereas attributions in the form of stereotypes can constitute positive, negative or neutral assessments.

Historical narratives and the images they contain must be repeatedly reassessed in the light of reality. Images, both self-images and external images, can become clichés. In the cliché state they move further and further away from reality until they cease to reflect it. The need for such a reassessment is particularly clear with regard to the image of the Roma/Romnja and Sinti/Sintizze. It has long been an image based on simplistic and clichéd stereotypes, at a far remove from reality. This image became the basis for stigmatisation, deprivation of rights, persecution and genocide.

A reassessment of historical narratives and the images they contain is also a component in learning about history, in learning processes in and outside of school. The process known as deconstruction is a tool for reassessment. Deconstruction explains the development of a historical narrative by revealing the original construction process; the narrative in question is made the subject of various fundamental thoughts and questions:

- + Is the event in question verifiable?
- + Is the event in question representative?
- + What relationships, causes and consequences are included in the view presented?
- + What relationships, causes and consequences are claimed without proof?
- + What possible relationships, causes and consequences are ignored?
- + What other, different, divergent, opposed arguments and explanations are possible?
- + What interests could lie behind the view presented?

In the teaching situation, the deconstruction of stereotypes can be performed in various ways. The choice of method depends on a number of factors including the students' ages, background knowledge, questioning competence, familiarity with the individual methods, powers of reflection and judgment, etc. Many of these factors apply equally to the teachers. The materials on this website provide ample opportunity for practical implementation of the following teaching methods.

Change of perspective

Change of perspective is the attempt to see others through their own eyes – and to see one's own group through the eyes of the others. The attempt to adopt a third-party perspective is not easy. Role play as a form of visualisation, writing diaries, letters and songs, and other forms of artistic expression can serve as a point of departure for such a change of perspective.

The observer as witness

Ultimately this also involves a change of perspective: The independent view of a neutral observer is required to assess an event. One possible solution is role play of procedure at a law court or some other form of hearing in which the facts of the case have to be established. This method appeals to young people's strong moral sense of justice.

The individual and the group – agreement and variation

Stereotypical views of groups are always generalisations; they do not take account of the individuality of the members of the group and automatically ignore the distinctions and variations. This can be illustrated with reference to various aspects such as eating habits and table manners, rules and standards within the family, or leisure expectations and activities. Such findings from one's own sphere of life can be utilised as an analytical tool: The self-image of one's own group (school class, family, ethnic group, race, religious community etc.) loses its hermetic coherence, and the same can apply to external images.

Biographies retold or continued

Roma and Sinti – like members of other persecuted groups – have biographies that were interrupted by force. Some could be continued at a later date but only accompanied by serious lifelong traumatic after-effects. Today's telling of life stories that came to a violent end in the past offers scope for creating narratives that are free from the familiar group stereotypes.

These and other possible teaching methods can open the doors to the fundamental thoughts and questions mentioned above. In the individual case, they can also lead to detailed observation, analysis and discussion of the stereotypes, their genesis, rationale and effects. Detailed factual knowledge is the basis for all deconstruction work. The materials available at www.romasintigenocide.eu provide just that.

3. STRUCTURE AND BACKGROUND INFORMATION

for the worksheets
Gerhard Baumgartner

The worksheets on the website present the main topics and events in the genocide committed against the European Roma and Sinti. The choice of topics was made in close cooperation with representatives of numerous European Roma and Sinti organisations and with the help of a large number of historians from the countries concerned. The worksheets relate exclusively to those countries in which Roma and Sinti were persecuted and murdered between 1933 and 1945.

Each worksheet relates to one central event or central element of persecution, which is named in the title of the worksheet and illustrated with the help of a historical photograph. In addition to a short explanatory text, each worksheet offers further information under the heading “Did you know”, suggestions for independent work on the topic (“Your task”) and a reference to the source of the photograph. A timeline in the left margin of the sheet indicates the year or period in which the photograph was taken.

The worksheets are grouped in six chapters. The worksheets in **Chapter A** offer an insight into the situation of the European Roma and Sinti at the beginning of the 20th century. **Chapter B** deals with the main elements in the persecution and marginalisation of the Roma and Sinti well before the assumption of power by the National Socialists. **Chapter C** illustrates the increasingly radical and systematic style of persecution organised by the National Socialists, while the

worksheets in **Chapter D** address the main events in the genocide practised by the National Socialists and allied fascist organisations. **Chapter E** was added with the 2024 relaunch. It explores various forms of resistance based on specific biographies. **Chapter F**, finally, focuses on the situation of the survivors of the genocide, their fight for recognition and compensation, and the remembrance culture.

In addition, readers are introduced to Karl Stojka, who accompanies them through several chapters of the website. The various phases of his life illustrate the biography of a particularly well documented European Romani family, from the 1930s and through the years of persecution during the Nazi period right up to the present. The worksheets also contain further biographical information on individual Roma and Sinti, such as Sofia Taikon and Zoni Weisz (see also Chapter 4b of the manual).

A1 Settlements

The photograph is one of a series of eleven that were taken in the south of Burgenland in 1931 by RAVAG (former Austrian broadcasting company) for a radio documentary programme. As can be seen in the other photos in the series, microphones were placed along the road. The photos were published in RAVAG's programme magazine before the documentary was broadcast, and listeners could look at the photos in the magazine while listening to the programme. Originally the photos were erroneously interpreted by anthropologists as pictures of a Romani wedding.

A2 Middle class

Little is known about the Bamberger family. Max Bamberger was murdered in Croatia. See also Worksheet J2 on the massacre in Hrastina.

A3 Itinerant craftsmen and artisans

With the decline of mining for gold, silver and iron ore throughout Europe in the 18th century, many miners lost their jobs and had to live as itinerant seasonal workers. Later, in the 19th century, rationalisation measures in agriculture forced many sectors of the rural population to lead itinerant or semi-itinerant lives. Not all of them found work in the new industries and coal mines so that, by the end of the 19th century, many itinerant groups had formed, especially at the economic margins of Europe (e.g. in Ireland, Scotland, the valleys of the Alps, and also Bohemia, Italy and Transylvania). That was the origin of the Tinkers, Yeniche, Savoyards and Scandinavian "Travellers" as marginalised itinerant groups in Europe. In Eastern Europe especially, they included many Roma.

A4 Professional musicians

The music commonly referred to as "gypsy" music has no more to do with traditional Romani music than flamenco – also largely played by Roma musicians – has with traditional Spanish music. A career as a professional musician in a classical orchestra was a family tradition in many Central European Romani families. Starting in the middle of the 19th century,

these musicians trained at Europe's leading music academies. Even today, the big orchestras of Europe's operas and concert halls include many Romani musicians. For the ordinary agricultural workers among the Eastern European Roma, too, music was a welcome source of additional income, especially in winter. Today Romani families still encourage their children to learn a musical instrument at an early age as they see music as a good source of income at times of crisis.

A5 Farmhands

Most of the Burgenland Roma were farm workers who lived in their own settlements and worked in summer as day labourers for the farming families in the villages or helped with the harvest on the big estates of the nobility. In autumn and winter they had to earn additional income through seasonal itinerant labour. For this kind of work, they normally had an itinerant trade licence, but these were successively revoked in the course of the economic crisis in the late 1920s and early 1930s in an increasingly frequent attempt by local authorities to protect local members of the various trades from outside competition.

A8 Fatal stereotype

In the late 19th and early 20th centuries, the fast growing popularity of photography and postcards led to the rise of a romanticised stereotype of gypsies as "homeless wanderers" travelling at random from place to place and living a life in the bosom of nature completely free of social ties. Even in those days, the cliché only applied to a minute fraction of the Roma population of Europe. By the end of the 19th century, over 90 percent of the European Roma and Sinti were leading settled lives. Developments in photography and the publication of postcards helped to ensure that the lifestyle of a minority shaped the image of a complete ethnic group. Until the end of the 20th century this view, which was widespread in the majority population, of the carefree, unfettered and restless wandering life of the European Roma and Sinti helped maintain numerous prejudices.

B1 Global crisis

In the interwar period, the Austrian state of Burgenland had over 130 Romani settlements with a total of over 8,000 inhabitants. Most of them lived in the district of Oberwart, where the Roma accounted for about ten percent of the population before the Second World War. In 1933 the Roma settlement in Oberwart was home to a total of 282 persons living in 52 houses. The main problem for the Roma was that they did not normally own any land. While other villages could survive at times of crisis by growing potatoes and vegetables and keeping pigs and poultry, the Roma had to buy all their food. Nor did they own any woodland where they could collect firewood like most other villagers. For those reasons, the world economic crisis and unemployment in the Great Depression had catastrophic effects on them. The Roma of Oberwart and its neighbouring villages became completely destitute and literally starved.

B2 Competition

In the interwar period, the Burgenland, which had been ceded to Austria by Hungary in 1921, attracted Austrian photographers who wanted to present it as an exotic, typically Eastern European region. Photographs and travel reports in that period focussed on Burgenland's "otherness" and the contrast it presented to the rest of Austria.

B3 Police control

Around 1928 the Burgenland police started creating a systematic photographic record of the Roma living in the province. In the course of "police raids", Roma settlements and buildings were also photographed. All the people living in the buildings had to line up outside their homes so that the police could see who lived there. The photographs provided a record of both the Burgenland Roma and Sinti populations and the work of the police. The Burgenland Provincial Archives today contain one of the biggest collections of such police photographs. The photograph used here is taken from that collection.

B5 Registration

In the last decades of the 19th century, European countries started to create increasingly accurate records of their citizens. That became necessary as voting rights were extended to more and more sectors of society, and compulsory military service introduced, and social security systems established. Increasing restrictions on the freedom of movement, the introduction of national passports and the development of national identities rooted in the nation state made members of migrant ethnic groups objects of suspicion. In 1912 France became the first country to establish separate registers of all itinerant persons, who were obliged to carry a special ID complete with photo and fingerprints at all times. Many Roma and Sinti, who also spoke a different language, were soon considered outsiders. In many cases they were denied citizenship and classified as stateless persons. Switzerland even banned all so-called "gypsies" from entering the country – and continued to do so until after the Second World War. Systems of registration with dedicated files and the introduction of "gypsy" ID documents were soon adopted by other European countries. The police in both Czechoslovakia and Hungary issued such documents, while Germany and Austria kept separate records of the citizens they chose to defame as "gypsies". A leading role in the international coordination of police registration programmes was played by Interpol as an umbrella organisation for European criminal police units. After the rise to power of the National Socialists, the files created by the criminal police served as instruments for the deportation of Roma and Sinti to the concentration and death camps. In general it can be said that those who were classified by the police as "gypsies" in the interwar years and listed in the relevant files suffered subsequent persecution under the National Socialists.

B6 Eugenics

The psychiatrist Josef Jörger claimed that "vagabondage" was an inherited form of social behaviour and was always associated with other forms of

antisocial behaviour such as prostitution, alcoholism and a life of crime. Swiss eugenicists like Josef Jörger and Ernst Rüdin had a significant influence on the formulation and radical enforcement of the racial policy of the NSDAP. During a period of study spent in the Swiss capital Berne, the German “race researcher” Robert Ritter became familiar with Josef Jörger’s theories and made them the basis of his racial categorisation of Germany’s Roma and Sinti.

C1 Racist ideology

As their ancestors had immigrated to Europe from Central India over a thousand years ago, the Roma and Sinti of those days were considered genuine “Arians”. According to the National Socialist ideology, therefore, they were not to be classified as “racially inferior” ethnic groups as claimed in pseudo-scientific research. It was presumably this contradiction that led in 1942 to a change of position in the persecutors’ logic. Whereas previously – as in the case of the Jewish population – it was the “racially pure gypsies” and “first-degree gypsy half-castes” that were persecuted, a decree issued by Heinrich Himmler on 13 October 1942 exempted “racially pure gypsies” from persecution on the grounds that the “racial inferiority” of many “gypsies” was a product of centuries of interbreeding between Roma and disparate ethnic groups. Persecution, forced sterilisation and deportation were therefore to be discontinued in the case of particularly “racially pure” groups – which included the Sinti and Lalleri. The task of identifying these “racially pure gypsies” and filtering out members of the relevant groups from the deportation lists was entrusted to nine “gypsy headmen”. In fact, the decree was never implemented as the local authorities ignored it, and deportation continued to be the fate of all who had been registered as “gypsies” in the interwar period. The decision whether the Nuremberg Laws applied in the individual case was not infrequently based on purely social criteria. Moreover, most National Socialist laws and decrees were in any case explicitly targeted not only at so-called “gypsies” but all “persons living in the manner of gypsies”.

C2 “Racial science”

Robert Ritter’s data and reports continued to be used by the German police authorities after 1945. It took a hunger strike by representatives of German Roma and Sinti in Dachau in 1981 to finally force the authorities to grant access to the extensive collections of reports and files and make them available for serious research. Robert Ritter and his staff were able to continue their careers after 1945. Further information:

<https://dokuzentrum.sintiundroma.de/en/>

C3 “Crime prevention”

The files kept by local authorities, the police, National Socialist “race researchers” and concentration camp offices very often include contradictory data for one and the same person. In everyday life, many Roma and Sinti were known, not by their official names but by the vulgo names of their clans and they were accordingly registered under that name. Karl Stojka, for example, was registered in 1940 as Rigo, which was the name of his mother’s clan. Similarly, their personal documents often show the date of baptism rather than the date of birth. Also, on arrival at the concentration camps, many prisoners gave an incorrect date of birth – an earlier one for children and a later one for adults – in order to be classified as fit for labour, which greatly increased the chances of survival in a concentration camp.

C6 Excluded

For further information on Johann Trollmann and an interesting memorial project, go to www.trollmann.info

C8 Expropriated

In many small towns and villages it was normal practice until the 1970s to go shopping and “put it on the slate”, i.e. the purchases were not immediately paid for but were recorded in the shop and the account settled at the end of the month and in some cases at the end of the working season. In winter especially, when day labourers had a hard time finding work, many workers’ families bought things on credit and then paid off their debts in the spring. That is the most likely explanation for the debts left

behind by deported families as listed in the document. Most of the houses in the 19th century Roma settlements were built on public land. Originally, the Roma had been permitted to build their houses on poor or worthless plots. In the course of time, many of those plots increased in value, but as long as the Roma houses stood on them they could not be put to profitable use by the local authorities. Demolition of the houses, on the other hand, greatly increased the value of the land. Since most survivors lost all their documents in the years of persecution, they could rarely prove after 1945 that they had ever owned houses on such land and so received no compensation. A similar situation with regard to inadequate or a lack of legal title to property applies in many recent cases where Romani families have been expelled from their traditional inner-city residential areas in Eastern Europe and on the Balkans.

C9 Labour camps

The first Roma and Sinti to be deported to slave labour camps were almost exclusively men, who were deployed for highway and power plant construction. The first Roma women to be deported in large numbers were sent to Ravensbrück in 1939 and forced to work in the factories run by the SS there. It was not until the last years of the war that women were systematically used as slave labour in industry in general.

D1 Concentration camps

The man with the identification number 17039 is Stefan Hodosy, who was born in 1911. From Dachau, he was sent to the Mauthausen concentration camp in 1939. Students can contact the Dachau Memorial Site to receive information on the fate of Stefan Hodosy.

D4 Orphans

Most of the well known pictures of children are from photos and films produced in the course of a pseudo-scientific race research project carried out by the German "race researcher" Eva Justin between 1943 and 1944. Many of the children were from families in which the parents had been sent to various camps after 1938. On completion of her research for a docto-

ral dissertation on "Biographies of alien-raised gypsy children and their descendants", Eva Justin concluded in a written statement: "Every form of upbringing for gypsy children and gypsy half-castes ... including welfare care should cease." On completion of these pseudo-scientific investigations, the 39 Sinti in the Mulfingen orphanage were deported to Auschwitz in May 1945. For further information on Eva Justin and the Mulfingen orphans, go to: www.romasinti.eu; also see the biography of Amalie Schaich Reinhardt and the Archive.

D5 Medical experiments

Alex Wedding was the pseudonym of the Communist author and journalist Margarethe Bernheim, who was born in Salzburg in 1905 and moved to Berlin as Grete Weisskopf when she married. Her nom de plume Alex Wedding is a reference to the Berlin suburb of Wedding, which was a workers' quarter in the interwar period.

D6 Forced relocation

Transnistria was the name given in 1941 to territories located between the rivers Dniester and Bug, which belonged to Romania until 1944 and today are in what is now Moldova and the Ukraine. The area was much bigger than the region that has been administered by Moldova since 1992.

D8 Shooting of hostages

The observer in the photo is not easy to find. He is standing in the background in the opening in the fence.

E1 Protest letter

For the protest letter and a reading of the letter in German, English and Romanes, go to: <https://www.romarchive.eu/de/collection/dahe-habe-ich-mich-kurz-entschlossen-die-hohe-reichsregierung-anzurufen/>

E2 Political intervention

It was not until 2023 that Cardinal Reinhard Marx became the first Munich cardinal to visit the Documen-

tation and Cultural Centre of German Sinti and Roma in Heidelberg. Cardinal Marx met Romani Rose, son of Oskar Rose, and discussed with him the urgency of reappraising the role of the church during the Nazi era. For the biography of Oskar Rose, go to:

<https://www.gdw-berlin.de/en/recess/biographies/index-of-persons/r>

E3 Escape from persecution

After the war Johann Baranyai returned by an indirect route to the Austrian state of Burgenland. There he later found work as a farm labourer and gravel truck driver. In 1947 he met his future wife and raised a family with her. Johann Baranyai died in 2008. In an interview with Emmerich Gärtner-Horvath, Johann Baranyai says that he would leave Burgenland on the spot if he were a young man. In the interview he says he is still afraid of a resurgence of violence against Roma and Sinti: "There are plenty of people nowadays who would love to eat the Roma, plenty of people who hate them." For the full interview with Johann Baranyai, go to: www.roma-service.at/Mri-Historija/web/Mri-Historija_Johann-Baranyai.pdf

E4 Victim and rescuer

In 2022 the Memorial to the Murdered Jews of Europe Foundation and RomaTrial e.V. produced an animated short film about the life of Alfreda Markowska: <https://www.stiftung-denkmal.de/en/films/>

E5 Life in hiding

In 2019 the Memorial to the Murdered Jews of Europe Foundation and RomaTrial e.V. produced "Memory Boxes", an animated short film about the life of Zoni Weisz: <https://www.stiftung-denkmal.de/en/films/>

E6 Soldier and war hero

Information on prominent figures from Roma and Sinti families can be found on the following websites: http://en.wikipedia.org/wiki/List_of_Romani_people <http://www.geni.com/projects/Romani-Gypsy-Notables/13111>

https://eriac.org/wp-content/uploads/2021/01/Posters-Roma-Resistance_ALEXANDR-BAUROV.pdf <https://romani-resistance.com/heroes>

E7 Partisan

Historians use the term partisan to describe resistance fighters against occupying forces of the German Wehrmacht. They undertook armed combat operations in the occupied territories.

Further information on Josef Serinek:

<https://www.bundesromaverband.de/roma-helden-der-schwarze-partisan-josef-serinek/> <https://eriac.org/wp-content/uploads/2021/01/JOSEF-SERINEK.pdf>

<https://romea.cz/en/czech-republic/romani-heroes-the-black-partisan-josef-serinek>

Further information on the former "gypsy" camp in Lety u Písku on Worksheet H10 and <https://www.rommuz.cz/en/lety-u-pisku/>

E8 Resistance fighters

Further information on Josef Horvath: <https://www.erinnern.at/bundeslaender/burgenland/artikel/josef-horvath-ein-roma-als-widerstandskampfer>

E9 Saviours to the rescue

In 1945, György Rohonczy was arrested by the invading Soviet army on account of his aristocratic origins and taken to Vienna. He was eventually released and returned to Oberpullendorf. There he continued to provide support for people in need. For example, he took in the two children of the deceased manager of his farm and paid for their education. He also made a plot of land available to the Malteser aid organisation and a local Boy Scouts group for them to use free of charge. György Rohonczy remained in contact with the Roma from Langenthal for the rest of his life. He died in 1975.

F1 Wounded souls: Ceija Stojka

In 1943 Ceija Stojka and her family were deported to the "gypsy" camp at Auschwitz-Birkenau. In 1944 she was moved to the Bergen-Belsen concentration camp and then to Ravensbrück, from where she was liber-

ated in 1945. After the war, she settled in Vienna with her surviving brothers and sisters and her mother. In 1988 she published the first autobiographical report of the fate of an Austrian Roma family during the Holocaust. The quotation is taken from her book "We Live in Hiding. Memories of a Rom Gypsy". Ceija Stojka is considered one of Austria's most important Romani writers and painters. She died in January 2013 at the age of 79.

Interview with Ceija Stojka:

<https://www.weitererzaehlen.at/interviews/ceija-stojka>

Further learning materials on Ceija Stojka:

<https://www.erinnern.at/lernmaterialien/lernmaterialien/unterrichtsmaterialien-zum-besuchder-gedenkstaeette-auschwitz-birkenau-und-der-oesterreichischen-laenderausstellung>, module 2: Genozid an den Rom:nja und Sinti:zze.

Further information on the life of Ceija Stojka:

<https://www.auschwitz.at/ceija-stojka-en>
<https://www.romarchive.eu/en/collection/p/ceija-stojka/>

F2 Refusal of recognition

In addition to the four Holocaust survivors Hans Braun, Ranco Brandtner, Jakob Bamberger and Franz Wirbel, the Sinti who held the protest strike in the former Dachau concentration camp also included Romani Rose, the current chairman of the Documentation and Cultural Centre of German Sinti and Roma. His father Oskar Rose was a member of the resistance during the Nazi era (Chapter E2).

Further information:

<https://zentralrat.sintiundroma.de/40-jahrestag-des-hungerstreiks-von-12-deutschen-sinti-in-dachau/>
<https://www.roma-sinti-holocaust-memorial-day.eu/recognition/the-hunger-strike-at-the-former-concentration-camp-in-dachau-2/>

F3 No compensation

It was not until the year 2000, in the framework of the Swiss banks' Holocaust Victims Assets Programme and the German Federal Government's Forced Labour Compensation Programme, that Roma and Sinti received compensation for their houses and the destruction or loss of property.

In some European countries, special funds were established, such as the Austrian General Settlement Fund for Victims of National Socialism (2001).

F4 Evacuated: Sofia Taikon

Sofia Taikon had the number Z 4515 tattooed on her arm. In every concentration camp the prisoners were assigned a number, but only in Auschwitz was the number also tattooed. In theory, only Jewish prisoners were tattooed, but from 1943 onwards all those who were not "Reich Germans" were also tattooed. The letter 'Z' was assigned to the inmates of the "gypsy" camp.

Further information:

<https://eriac.org/wp-content/uploads/2021/01/SOFIA-TAIKON.pdf>

F5 Released: Else Schmidt

After her release from the concentration camp in 1944, the eight-year-old Else Schmidt had to sign a confidentiality agreement forbidding her to talk about her experiences there. At home, she spoke to her father once about what she had been through, and the two of them decided not to talk about it again in order to protect both Else and the family. After the war, Else finished her schooling and trained as a hairdresser. After an unhappy first marriage at the end of the 1950s, Else emigrated to England in 1963, where she met her future husband and became Else Baker. It was not until 1994 that Else first spoke to the Documentation and Cultural Centre of German Sinti and Roma about her experiences in the concentration camp. Since then, she has been committed to raising awareness of the Roma and Sinti genocide. In 2005, she was the first Sinti to be granted an audience by Queen Elizabeth II. In 2012, she received the Order of Merit of the Federal Republic of Germany at the German Embassy in London for her commitment.

In the illustrated children's book "Elses Geschichte" (Else's Story), illustrator Lukas Ruegenberg and writer Michail Krausnick retell Else Schmidt's life story for children and young people from the 4th primary school class upwards. Background texts and supporting educational materials are available at:
<https://www.elses-geschichte.de/>

Further research links:

<https://verortungen.de/lebenswege/baker-geb-schmidt-else/>

F6 Roma rights activist: Karl Stojka

Further information:

<https://www.auschwitz.at/karl-stojka-en>

<https://encyclopedia.ushmm.org/content/en/id-card/karl-stojka>

<https://www.weitererzaehlen.at/interviews/karl-stojka>

F7 Commemoration

The Roma and Sinti have had their own day of remembrance since 1990. In commemoration of the genocide, 8th April was originally established as Roma Day in 1990. Later, in 2015, the European Parliament declared 2nd August Roma Holocaust Memorial Day (in memory of the massacre of the inmates of the “gypsy” camp at Auschwitz-Birkenau).

Further information:

https://www.europarl.europa.eu/doceo/document/TA-8-2015-0095_EN.html

<https://www.erinnern.at/gedaechtnisorte-gedenkstaetten/gedenktage/8-april>

F8 International memorial

Further information on the Memorial to the Sinti and Roma Victims of National Socialism:

<https://www.stiftung-denkmal.de/en/memorials/memorial-to-the-sinti-and-roma-of-europe-murdered-under-national-socialism/>

H7 Hodonín u Kunštátu

In most cases, only women and children are to be seen on photographs taken in detention camps. The men were normally used as slave labour for major construction projects, while the women and children spent the days in the camps with nothing to do.

H10 Lety u Písku

Website of the Lety u Písku Memorial:

<https://www.rommuz.cz/en/lety-u-pisku/>

H11 Łódź

The “gypsy” camp in the former Litzmannstadt Ghetto in Łódź is the subject of seven surviving photographs, which were presumably taken following the deportation of the inmates of the ghetto to the death camp in Chelmno in Poland. No prisoners are to be seen in any of the photographs. The photographs are part of a collection of hundreds of diapositives made by the SS on the instructions of the ghetto administrator Hans Biebow and discovered in the 1980s. They can now be seen in the US Holocaust Memorial Museum in Washington.

H12 Maxglan

The German film director and Hitler favourite Leni Riefenstahl shot her film “Lowlands” in the Salzburg area between 1940 and 1944.

As the film was set in Spain, where filming was impossible because of the war, Roma and Sinti from the camp in Maxglan, and later from Marzahn in Berlin, were used for scenes shot in the Austrian and Bavarian mountains. When the filming was finished, the Roma – including many children – were deported to Auschwitz. Leni Riefenstahl never apologised for the sufferings inflicted on the Roma and Sinti. On the contrary, she repeatedly took her critics to court.

H14 Montreuil-Bellay

Researchers cannot definitely answer the question why French Roma and Sinti were not usually deported to death camps. The French internment camps were used to hold all “travellers” or “gens de voyage”. In France, all itinerant persons had been obliged to carry a special ID complete with photo and fingerprints since 1912. That made them easy to identify. On the other hand, it was as good as impossible to distinguish the Roma and Sinti from the other itinerants because – unlike Germany – there was no such thing as a “racial certificate” in France. Only in exceptional cases were Roma and Sinti sent to German concentration and death camps from France.

H16 Weyer

The photograph is one of a series of 32 taken by the camp physician Dr. Alois Stauffer during one of his visits to the concentration camp in Weyer in Upper Austria. They are all posed photographs, with the prisoners always arranged in the same spot in front of a crumbling brick wall. The photos were discovered by the Innsbruck political scientist Andreas Maislinger in the course of his research in the early 1990s and made available to the Austrian Ministry of Education. Website of the Weyer Innviertel camp memorial site: lager-weyer.at

I1 Auschwitz-Birkenau

In the middle of every hut there was a 50 centimetre high brick-built duct with a stove at one end and a chimney at the other. The stoves were used to heat the huts in winter.

J1 Babyn Yar

In 1961, the Russian poet Yevgeny Yevtushenko wrote a poem entitled "Babi Yar", in which he criticised the Soviet distortion of history on the subject of the massacre and the failure to erect a monument to the tens of thousands of victims twenty years after the massacre. Soviet historians systematically suppressed the fact that the victims were mainly Jews from Kiev, referring to them as Soviet citizens instead. The Russian composer Dmitri Shostakovich set Yevtushenko's poem and other texts to music in his 13th Symphony, which was to become world-famous as the Babi Yar Symphony. Only a few performances of the work were permitted in the Soviet Union and the Communist countries of Eastern Europe. It was finally smuggled out of the Soviet Union and quickly achieved international acclaim. The first monument for the victims of the massacre was built in 1976 and dedicated in general terms to the "Soviet citizens and prisoners of war" who had been murdered on the site by the Nazi forces of occupation. It was not until 1991 that a monument to the Jewish victims of Babi Yar was erected in the form of a menorah.



4. METHODS and MATERIALS

4a

HOW TO GET STARTED

Maria Ecker-Angerer

Fundamentals

Students usually know little or nothing about the life, culture, history and experiences of Roma/Romnja and Sinti/Sintizze. If they know anything, they associate the words with current negative headlines or with prejudice and persecution. This makes it difficult to approach the topic with an open mind. Possible ways of getting started are suggested in the following. The idea is to encourage students to ask their own questions about the subject being taught and to arouse their curiosity and interest. A selection from the website and the teaching materials offered there provide a good basis for further work.

The various methods presented below are an invitation to students to see Roma and Sinti simply as people rather than as victims of discrimination and persecution. They are prompts to open the doors to the subject.

STUDENT ASSIGNMENTS

1 Developing questions

At the beginning of the teaching unit, only the title is written on the board or projected onto the wall or screen: **The Genocide committed against European Roma and Sinti during the National Socialist era**

- + Read the title projected or written on the board.
- + Make a list of what you already know about the subject.
- + Develop at least five questions that interest you or aspects you would like to learn about.
- + Collect the results in the group.
- + When work on the subject is finished, take a look at the results and consider: Which questions have been answered? Which are still unanswered (and where could you find the answers)?

4a

2 Starting with a photo

The manual includes a separate chapter on working with photos (page 29). It contains a collection of general methods and specific student assignments. The following procedure provides a good introduction to the subject:

- + Go to www.romasintigenocide.eu and locate Worksheet A1 (Roma and Sinti before the Second World War: Settlements).
- + "Read" the photo like a text from top left to bottom right, line by line. Pay close attention to all the details.
- + Detail views:

VARIANT 1 Masking: Take a sheet of paper and cover parts of the photo. For example, start by looking only at the top third of the photo followed by the bottom third and then the middle section. Using several sheets of paper, you can focus on smaller sections of the photo. What do you notice? What changes occur to how you see things?

VARIANT 1 Folding: Instead of covering parts of the photo, you can fold the photo so that only the right half is visible, for example, or just a small rectangle in the middle. You can make the visible sections larger or smaller and take a close look at individual details. What do you notice? What changes occur to how you see things?

- + First let your eyes roam around the photo. Then imagine that you are in the scene yourself and can walk around. What do you hear there (sounds, voices, words, sentences)? What can you smell? What do you feel?

VARIANT "Walk" the picture with your eyes. Imagine you have arrived in the village in the course of a journey: What do you observe at this moment? What do you experience there? Make a note of your observations and experiences.

3 Starting with a quotation

As an introduction to the subject, the following quotation by Ceija Stojka is projected onto the wall without further comment. It is an abridged version of the extract on Worksheet F1 on the website.

"When we got out, we were ill, completely ill! Our hearts were wounded; our heads, our souls were ill... Those people should all have been given treatment. They should not have had children for five, six years – the few who did get out, who were still there – until they had enough strength, were healthy again, were able to laugh again and see that the world is not so bad."

- + Read the quotation carefully.
- + Make a note of the questions that come to your mind.
- + Describe the thoughts and feelings that the quotation evokes in you.
- + Develop questions that you would like to put to the author of the statement.
- + Present your results to the group and then decide together which topics/worksheets on the website you would like to look at in greater detail.

4a

4 Who am I?

At the beginning of the lesson, the teacher writes "Who am I?" on the board without further comment. The teacher then stands in front of the students and speaks the following sentences, with short pauses in between each sentence:

I am a man. — I was born in 1907 and grew up in Hanover. — I am a boxer and one of the best. — I am famous for my light-footed, "dancing" style. In 1933, I won the German light heavyweight championship. But I was stripped of the title shortly afterwards. — In 1935, I became the father of a daughter and got married. During the Second World War, I initially served as a soldier. — A few years later, I was killed in a concentration camp. — Today, I am commemorated by a number of memorial initiatives.

The teacher then steps out of their role and says that they will now repeat the performance, recommending the students to make a note of the main key words. (Note: The boxer is Johann "Rukeli" Trollmann. More information about him can be found at www.trollmann.info, in Wikipedia and in Worksheet C6)

- + In the group, collect words that come to mind about the person.
- + Develop questions that you would like to ask about the person and his life.
- + Take a look at Worksheet C6 on the website www.romasintigenocide.eu
- + Develop questions about the ethnic group the person belonged to.

5 Which life story attracts my attention?

This method also makes a good introduction to the topic.

The students are guided by their own interests and develop further questions.

Copies of all the biographical worksheets on the website www.romasintigenocide.eu are laid out in the room.

The worksheets: Karl Stojka (A7, C3, F6, I9 Mauthausen), Wilhelm Trollmann (C6), Bernhard Steinbach (C7), Erna Lauenburger (D5), Settela Steinbach (D9), Ceija Stojka (F1), Aleksandr Baurov (E6), Josef Serynek (E7), Sofia Taikon (F4), Alfreda Markowska (E4), Zoni Weisz (E5), Else Schmidt (F5), Max Bamberger (A2, J2 Hrastina massacre), Johann Baranyai (E3), Josef Horvath (E8), György de Rohonczy (E9).

The worksheets chosen and the questions asked by the students can indicate which chapters of the teaching materials should be dealt with in greater depth.

- + Move around the room and choose a worksheet you find interesting.
- + Make a note of the reason for your choice.
- + Explain what the photo tells you about the person.
- + Write a summary of what you learn in the text about the life of the person depicted and about the history of the Roma and Sinti.
- + Formulate three questions you have about this person/topic.

4. METHODS and MATERIALS

4B

WORKING WITH BIOGRAPHIES

Maria Ecker-Angerer

The worksheets provided on the www.romasintigenocide.eu website include a number of short biographies of European Roma/Romnja and Sinti/Sintizze.¹ Biographies are of central importance in Holocaust education work. They have an emotional quality, and young people in particular have a natural curiosity and empathy. In most cases they would like to know more about the people concerned, their background, and the years before and after. They are moved and left thinking – and have questions they would like to ask. Working with one or more biographies is therefore a particularly good way of introducing a topic. It is important, however, that the biographies should not be viewed in isolation but in their historical context.

The emotional quality of biographies calls for careful treatment and a sense of responsibility. Biographies are an invitation to empathise and sympathise and to identify. They can also trigger feelings of shame and guilt. It is therefore important to offer students ways of working with their emotions (see suggestion no. 7). Overpowering emotions are an obstacle to learning from history and to the objectivity needed for a critical assessment of the evidence. When people talk about their lives, they always make a selection, and when others write down such biographies and pass them on, they make a selection, too. A biography is like a window through which we view a person's life. We may see a lot, but it is still only a small part of the whole picture.

Working with biographies normally involves the biographies of victims – and that is as it should be – but the perpetrators often remain anonymous. And yet, persecution and murder are not something that simply happened to Sinti and Roma. The actors – the perpetrators – must be made visible, too. In the teaching materials presented on the website, the perpetrators are therefore often named, and the life story of one of them is addressed below.

The fact that a biographical approach to the perpetrators and onlookers can enrich the educational process is generally accepted today, as is the caveat that such an approach is extremely challenging. In contrast to work on the victims of persecution, the aim cannot be to appeal to the learners' empathy. It is about understanding the facts, not creating understanding for the person involved.

¹ List of biographical worksheets: Karl Stojka (A7, C3, F6, I9 Mauthausen), Wilhelm Trollmann (C6), Bernhard Steinbach (C7), Erna Lauenburger (D5), Settela Steinbach (D9), Ceija Stojka (F1), Alfreda Markowska (E4), Aleksandr Baurov (E6), Josef Serynek (E7), Sofia Taikon (F4), Zoni Weisz (E5), Else Schmidt (F5), Max Bamberger (A2, J2 Hrastina massacre), Johann Baranyai (E3), Josef Horvath (E8), György de Rohonczy (E9)

4B

Most of the following seven suggestions involve working with the content of the biographies, while others relate to the way in which these narratives arise. Suggestions 1 and 2 are suitable as a general introduction to working with biographies and can be combined with the following ideas. Suggestions 3 – 5 relate specifically to the teaching materials. The last two proposals provide ways of going into greater depth and/or as follow-ups.

STUDENT ASSIGNMENTS

A General introduction to working with biographies

1 Biographical searches

This exercise offers an introduction to biographical research.

WORKING UNIT Small groups

TIME 15 minutes (+ homework)

You want to do some biographical research, i.e. find historical information about a person.

- + Keep a record of how you go about it. Where do you look for information?
- + Discuss your results with the other groups
- + For homework:

Research the biographies of one of the following persons:

Settela Steinbach (D9), Zoni Weisz (E5), Else Schmidt (F5).

Consult the worksheets at www.romasintigenocide.eu for your research and also make use of search engines.

2 Biographical narratives

This exercise is a simple way of showing what can influence biographical narratives and their telling.

WORKING UNIT Pairs

TIME 20 - 30 minutes

- + Think of three questions you would like to ask your partner about their life. Remember to ask open-ended questions that invite your partner to tell their story (e.g. instead of "Where were you born and raised?", ask the question like this: "What are the main memories you have of your childhood?")
- + Ask each other the questions.
- + Consider for yourself: What is it like to be asked questions? What do you tell? What do you not talk about? What is it like to ask questions?
- + On a voluntary basis: Present the results of your questions and answers to the full group. When your partner has finished their report, say what you think about it: Are you in agreement with the way your biography was retold?
- + Discuss: What factors influence biographical narratives?

4B

B Specific teaching materials

3 The Stojkas

The well documented biography of a European Roma family as a case study.

POINT OF DEPARTURE

The worksheets on Karl Stojka (A7, C3, F6, I9 Mauthausen) and Ceija Stojka (F1).

TIME 1 teaching unit

- + Describe what you see in the photos on the worksheets.
- + Make a note of your thoughts and feelings as you look at the photos.
- + Summarise what you learn from the worksheets about Karl and Ceija Stojka.
- + Formulate one question each about the lives of Karl and Ceija Stojka.
- + Place the worksheets in a logical order as if for an exhibition.
How do you explain the sequence you have chosen?
- + Present your results.

4 Life after the camps

Learners are always very interested in the lives of eye-witnesses after 1945.

How were they able to live with such experiences?

POINT OF DEPARTURE

Worksheet F1 provides a good basis for dealing with this aspect.

TIME 1 teaching unit

- + Study the worksheet and then go to "Your task".
- + Do further research into the life of Ceija Stojka. Concentrate on her life after 1945.
- + A few years ago, Ceija Stojka's now adult daughter Silvia Jürs said in an interview:
"I feel great fear. Again and again it comes to the surface and I am afraid of the people on the street. In the last ten years the fungus has grown again, completely unseen. And the infamy and brutality are on the increase again."
Imagine you meet Ms Jürs today. Consider what you will say to her.
What questions will you want to ask?

5 Who are the perpetrators?

The example of the "race researcher" Robert Ritter can be used to work on this subject.

POINT OF DEPARTURE Worksheet C2 (Robert Ritter)

TIME 1 teaching unit

- + Study the photograph in Worksheet C2 and describe Robert Ritter (right) as accurately as possible.
- + Explain the character traits you think Robert Ritter has on the basis of the photo.
- + Do further research into the life of Robert Ritter and draw up a short biography.
- + Weigh up the extent to which the characteristics you have ascribed to Robert Ritter match the information you have researched.
- + Discuss: What are the consequences of Ritter's actions for other persons?

4B

C Working in greater depth and follow-up

6 Producing a biographical worksheet

TIME Several teaching units; project work

- + On the model of F1, produce a biographical worksheet for a person (e.g. a Rom/Romni or Sinto/Sintizza from your area or country, or for someone you know personally like a grandparent or neighbour).
The worksheet should contain the following items:
 - Photo
 - Heading
 - Text (e.g. excerpt from an interview, description of the person's life, etc.)
 - Did you know
 - Your task
 - About the photo
- + Present the worksheets in the form of an exhibition. At the opening you can explain to the others the process of creating the worksheet.

7 I can't/can get rid of the feeling ...

Intensive involvement with biographies often triggers emotions. The following methods are available for working with such emotions, for overcoming them and – if desired – sharing them with others.

TIME 20 minutes

- + You have now spent some time working on a biography. Find the word that best expresses your personal feelings or mood and write it down on a sheet of paper.
- + Choose one of the following procedures:
 - + Mime: Express the word through body language.
 - + Transform the word into movement. How fast/slow, smooth/abrupt etc. are your movements?
 - + What symbol best expresses your word, your mood?
 - + Paraphrase your word for the others.
 - + What colour does your word have?

Perhaps you can think of some other way of expressing your word/mood.

- + **POSSIBLE VARIATION** Divide a sheet of paper into four sections.
Enter the word you have chosen, the matching colour, the corresponding symbol and a personal statement in one section each.
- + Present the result to your group.
- + In the class: Formulate the impressions, experiences etc. from your group that you would like to report on and discuss.
- + Finally, create a cluster from the sheets of paper on which the chosen words were written at the beginning of the exercise.
- + **ALTERNATIVE** Consider which piece of music you would now like to hear that expresses your mood after working on the biographies. If you wish, explain your choice of music to the others and play them an excerpt.

4. METHODS and MATERIALS

4C

WORKING WITH PHOTOGRAPHS

Irmgard Bibermann

Fundamentals

The online materials on the genocide committed against the European Roma/Romnja and Sinti/Sintizze during the Nazi era are mostly photographs. They can be used in the teaching situation in a variety of ways. They provide a good introduction to the subject, and they visualise and problematise the facts, raise questions, offer openings for discussion and are historical sources at the same time.

Photographs are challenging sources: They give the impression of reality but in fact they often show only the small part of reality selected by the photographer, and in some cases they show a staged reality. We also have to consider the purposes for which the photos were taken. Many of the photos on the website were taken by the police as a record for criminological purposes, others by physicians and ethnologists for pseudo-scientific research. The photos reflect the views held by the majority population or Nazi perpetrators of a minority that they marginalised and persecuted. For working with photos, it is important that the learners' perceptions should not be influenced by headings or captions. For that reason, some of the photos on the website are presented without any text for competence-oriented working.

For all the following teaching suggestions, careful study of the photograph is a prerequisite for working with it. When considering the impression the photo makes on them and formulating the thoughts, associations, feelings and perhaps also physical reactions triggered, the students are made aware of their own personal response. A systematic approach to describing the contents of the photos is offered in the form of questions relating to the choice of motif, perspective and detail, and the composition of the photo with its foreground and centre. Creative approaches are presented for viewing, describing and interpreting the photos. The students learn to distinguish between seeing, describing and interpreting. They are provided with a set of tools for the perception, understanding and classification of photos (see Methods).

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Finally, the photo is placed in its historical context. For that purpose, each photo is accompanied by a short description including such details (where available) as the photographer, the year and the purpose/function of the photo (scientific, criminological, ethnological, journalistic; family photo). The students can also call up the page on which the photo is presented in context complete with title, main text and supporting information (Did you know).

A number of examples are presented to show which methods are most suitable for working with the photos selected.

METHODS FOR WORKING WITH PHOTOGRAPHS

OBJECTIVES

- + Media competence: powers of precise observation, careful attention
- + Analytical competence:
 - + Awareness of one's response and the steps involved; ability to perceive and formulate impressions
 - + Ability to deconstruct the photos
- + Critical competence: ability to effectively scrutinise the photos
- + Social competence/empathy: promoting empathic understanding: ability to empathise with the events via the photos in terms of time, place, persons and event (when, where, who, what)
- + Subject competence: ability to place photos in their historical context

PROPOSED METHODS

I. Media, analytical, critical and social competence

1 Read the photo

"Read" the photo like a text from top left to bottom right, line by line. Be aware of all the details.

2 Inner screen

Study the photo carefully. Then close your eyes. Now project the photo onto a screen in your mind and take it in. Open your eyes and compare your screen image with the photo. Are there any differences?

3 Tell the photo

Find a partner. A closes their eyes. B describes the photo to A in as much detail as possible as if to a blind friend. It is important to tell only what you actually see. Then A, with eyes still closed, describes the photo they see. Finally, A opens their eyes and compares the inner image with the photo.

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It is important to first make students aware of the difference between description and interpretation: I see a big man at the window looking onto the street with narrowed eyes (seeing). I see a powerful man at the window looking intently onto the street (interpreting).

4 Take in the photo

Study the photo carefully. Then write the answers to the following questions:

- + What thoughts and associations come to mind?
- + What feelings are aroused in you?
- + What does the photo remind you of?

Find a partner and share your impressions. Finally, flash presentations of thoughts, feelings and associations are made in the full group.

5 Silent dialogue

Form groups of four. Take a sheet of paper. Study the photo carefully.

Collect adjectives that you think describe the picture. One of the group starts and writes down the first adjective and then passes the sheet of paper to the next, all without speaking. This process is repeated several times. Then join up with another group and see which words are the same in both groups and which words differ. Make a note of the result. Present the result to the full group.

VARIANT The teacher projects a photo on the wall. The students study it and then get up and write their impressions on the board or on a poster. They do this without speaking until no more new ideas are produced.

6 First impressions

Study the photo for a few seconds and then put it on one side.

Don't look at it again while you are writing. Write down what comes to mind.

Now look at the photo again and add to or develop your notes.

Or: The students write down what comes to mind.

Then the photo is shown again, and the students add to or develop their notes.

VARIANT Characteristics

Study the photo for a few moments. Take note of the details: age, appearance, clothes, facial expression, posture of the person in the photo.

Next, write down all the characteristics that come to mind when you look at the person – without censoring your thoughts. Then go to www.romasintigenocide.eu to find the relevant topic and photo and read the information provided.

Take a second look at the photo of the person and consider what characteristics come to mind after reading the biographical information.

Add descriptive words to your first impressions that you now consider appropriate. Use a different coloured pencil for the new characteristics.

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7 **Wide angle – zoom**

Study the photo carefully. Then perform the following experiment: Set your eyes to wide angle, i.e. try to take in the whole picture. You might have to hold the photo further away or get up and take a step back from the computer screen. Then set your eyes to zoom, i.e. try to focus on one detail. Go back to wide angle again, and then zoom in once more, this time focussing on a different detail.

Find a partner and show them your zoom image as follows: Your partner closes their eyes and you cover the photo with sheets of paper leaving only the zoom detail visible. Tell your partner to open their eyes to see the detail. Change over.

8 **Foreground – background / centre – margin**

Study the photo carefully. What is to be seen in the foreground and what in the background? What is at the centre of the photo and what at the margin? What effects does that have? Ask yourself whether the photographer did that deliberately or whether it was fortuitous.

9 **Detail views**

VARIANT 1 Masking

Take a sheet of paper and cover parts of the photo. For example, start by looking only at the top third of the photo followed by the bottom third and then the middle section. Using several sheets of paper, you can focus on smaller sections of the photo. What do you notice? What changes occur to how you see things?

VARIANT 2 Folding

Instead of covering parts of the photo, you can fold the photo so that only the right half is visible, for example, or just a small rectangle in the middle. You can make the visible sections larger or smaller and take a close look at individual details. What do you notice? What changes occur to how you see things?

10 **Walk the photo**

Let your eyes wander over the photo. Imagine you are present in the picture and can walk around there. What can you hear (noises, voices, words, sentences)? What can you smell? What do you feel?

VARIANT

Move around the picture with your eyes. Imagine you arrive at the village at that moment. What do you see there? Write down what you see and feel.

11 **Question the photo**

Study the photo carefully. Then put questions to the picture:

- + I wonder whether / about ...
- + I should like to know whether ...
- + I ask myself whether ...

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12 Write a photo caption

Form groups of three. Imagine you are journalists at an editorial meeting. The photo is to be placed on the front page of your newspaper. Find a suitable heading and write a caption to be placed beneath the photo. Present the results of your work to the class.

13 Bring the photo to life

Select a person from the photo and write a short biography for them: name, age, greatest wish, greatest fear. Narrate that person's view of what is happening at the moment the photo is taken. Then describe the situation as it was ten minutes earlier.

14 Let the photo speak: thought bubbles

Select one or two persons in the photo and consider what they might be thinking at that moment. Draw thought bubbles and write their thoughts in them. Then form a group of three and share your results. Who chose which person and why? Are the thoughts similar or different?

15 Let the photo speak: dialogue

Select two persons in the photo and imagine they are talking to each other. Write a brief dialogue for them.

VARIANT

Select two persons in the photo and imagine what they might be saying at that moment. Draw dialogue bubbles and write their words in them.

16 Change of vantage point

Imagine you are observing the scene from the other side of the street. Write down what you see.

17 Point-of-view narration

Imagine you are one of the persons in the picture who can see what is happening as an observer in the background. Write a letter to a friend in which you describe your observations and thoughts.

18 Change of perspective

Study the photo carefully. Form small groups. Get the group to stand in a pose that reproduces the content of the photo. Pay attention to the details (facial expression, gesture and posture) and also to what is at the centre of the photo. Then consider what the photo would look like if it had been taken by one of the persons in it. What would they place at the centre? What message would they wish to communicate?

4C

19 **Before – Now – After**

Form small groups. Get the group to stand in a pose that reproduces the content of the photo in as much detail as possible. Consider what happened five minutes before and what will happen five minutes later. Create group poses for each scene.

Present your group poses to the full group. The audience must close their eyes while the group assembles on stage for the first pose. When told to open their eyes, they see the finished pose and can study it for a few minutes before closing their eyes again. The same procedure is followed for the other two group poses. The result is a kind of animated film clip in the minds of the audience.

20 **Different standpoints**

Study the photo carefully. Form small groups. Adopt the perspective of each person in the photo one after the other. Say what is happening from the standpoint of the various persons.

II. Subject competence

1 **Place the photo**

After working with the photo materials using the methods chosen or recommended (see table), go to the corresponding topic and photo at www.romasintigenocide.eu. Compare your impressions and thoughts with the information and details of the photo provided. Try to discover when the photo was taken, by whom and for what purpose.

2 **Historical context**

In order to place all this work in a wider historical context, read the handout on “The Nazi era genocide of the Roma and Sinti” (Chapter 4d). Study the text to get an overview of the history of the Roma and Sinti before, during and after the Nazi era. Match the photos you have been working on with the corresponding information in the text.

4C

APPLYING THE METHODS TO THE PHOTOGRAPHS ON THE romasintigenocide.eu WEBSITE

Didactic tips for teachers





The following table offers recommendations on the most suitable methods to be used to explore and analyse the various photos on the website. Several methods are offered for each photo, but only one or two should be selected for precise analysis and interpretation of the content.

After working with the photos, students should always go to the www.romasintigenocide.eu website to access the information and further data relating to the photos provided. If time permits, students are also recommended to work on the task set for them there. Students can consolidate the impressions they have gained by subsequently reading the handout on the history of the Roma and Sinti (Chapter 4d), as recommended above, and linking the information with the contents of the photos.

WORKING WITH PHOTOGRAPHS

TOPIC	PHOTO*	METHODS
A Roma and Sinti before the Second World War: Settlements	A1 	I. 1 Read the photo I. 9 Detail views I. 10 Walk the photo II. 1 Place the photo
A Roma and Sinti before the Second World War: Itinerant craftsmen and artisans	A3 	I. 7 Wide angle – zoom I. 11 Question the photo I. 13 Bring the photo to life II. 1 Place the photo
A Roma and Sinti before the Second World War: Craftsmen	A6 	I. 2 Inner screen I. 16 Change of vantage point I. 19 Before – Now – After II. 1 Place the photo
B Discrimination and Persecution: Police control	B3 	I. 3 Tell the photo I. 15 Let the photo speak: dialogue I. 20 Different standpoints II. 1 Place the photo

* The numbers of the photos correspond to those on the worksheet on the www.romasintigenocide.eu website, where the respective photo and further information are provided.

TOPIC	PHOTO*	METHODS
B Discrimination and Persecution: Segregation	B7 	I. 10 Walk the photo I. 8 Foreground – background I. 14 Let the photo speak – thought bubbles II. 1 Place the photo
C Under Nazi Rule: “Racial science”	C2 	I. 4 Take in the photo I. 5 Silent dialogue I. 18 Change of perspective II. 1 Place the photo
C Under Nazi Rule: “Gypsy” camp	C10 	I. 6 First impressions I. 8 Foreground – background I. 12 Write a photo caption II. 1 Place the photo
D The Genocide: Orphans	D4 	I. 2 Inner screen I. 9 Detail views I. 14 Let the photo speak – thought bubbles II. 1 Place the photo

TOPIC	PHOTO*	METHODS
D The Genocide: Shooting of hostages	D8 	I. 7 Wide angle – zoom I. 11 Question the photo I. 17 Point-of-view narration II. 1 Place the photo
E Resistance: Life in hiding	E5 	I. 1 Read the photo I. 11 Question the photo I. 13 Bring the photo to life II. 1 Place the photo
E Resistance: Resistance fighters	E8 	I. 6 First impressions: characteristics I. 12 Write a photo caption II. 1 Place the photo

TOPIC	PHOTO*	METHODS
<p>F The Survivors: Roma rights activist Karl Stojka</p>	<p>F6</p> 	<ul style="list-style-type: none"> I. 4 Take in the photo I. 8 Centre – margin I. 9 Detail views II. 1 Place the photo
<p>F The Survivors: Commemoration</p>	<p>F7</p> 	<ul style="list-style-type: none"> I. 2 Inner screen I. 10 Walk the photo I. 17 Point-of-view narration II. 1 Place the photo

4D HANDOUT

THE NAZI era GENOCIDE OF THE ROMA AND SINTI

Gerhard Baumgartner and Karola Fings

Between 1933 and 1945, the National Socialists and their allies persecuted Roma/Romnja and Sinti/Sintizze throughout Europe. It is estimated that up to 500,000 of them were murdered. It is difficult to establish the exact figures, as systematic research into this genocide¹ did not begin until fifty years after the end of the war, and many historical sources were destroyed or have not yet been analysed.

Discrimination before the Second World War

Roma and Sinti have lived in Europe for over a thousand years. Today, they form the largest European minority. Roma in Southern and Eastern Europe have worked as agricultural labourers and craftsmen for centuries. In Central and Western Europe, Roma and Sinti also played an important role as armourers and soldiers until the 18th century. Following the demise of the feudal economy, many of them earned a living as itinerant traders, artisans and entertainers (e.g. musicians and circus acts). The rise of the nation state, however, led to increasing discrimination and marginalisation, and the 19th century brought growing prejudice against people who were considered rootless “gypsies”.

In the crisis-ridden period before and after the First World War, “gypsy” laws were enacted in various countries. These racist laws denied natural civil rights to Roma and Sinti, who were excluded from many areas of public life and confronted with restrictions on their choice of occupation and freedom of establishment.

Persecution in the Nazi era

The rise to power of the National Socialists in Germany in 1933 was also a major turning point for the Roma and Sinti. Like the Jews, they were stigmatised as a “foreign race” under the Nuremberg Laws. As early as 1935, some local authorities set up camps on the outskirts of their towns and cities to isolate the Roma and Sinti. In 1936, the Nazis established a Racial Hygiene Research Centre to identify and register all “gypsies” and “gypsy half-breeds” living in the German Reich. Starting in 1938, the “final solution to the gypsy question” was propagated and planned within the police apparatus.

¹ Various terms have been introduced by Roma and Sinti communities to describe this genocide: “Samudaripen” (the murder of all), “Porajmos” (the great devouring) as well as “Roma Holocaust”.

Deportation and forced labour camps

In October 1939, the Reich Main Security Office in Berlin was already planning the deportation of all Jews, Roma and Sinti. The first deportation of Roma and Sinti families to occupied Poland took place in May 1940, but deportations were then paused so that the Jewish population could be deported first. Instead, other forms of persecution were introduced, such as the creation of forced labour camps, which increasingly took on the character of concentration camps. The largest “gypsy” camp in the German Reich – with around 4,000 prisoners – was established in the Austrian municipality of Lackenbach in Burgenland in 1940. Roma were also imprisoned in separate camps in countries under German occupation like France or Bohemia and Moravia, and Roma and Sinti were used as forced labour almost everywhere in German-occupied Europe.

The Genocide

The deportation of large groups of Roma and Sinti to concentration camps such as Dachau, Buchenwald and Ravensbrück began in 1938. The German invasion of Poland in September 1939 was followed by the first murders of Roma, who were simply shot wherever they were found. In the German-occupied countries of Central, Eastern and South-Eastern Europe, most of the Roma subsequently killed were the victims of mass murders committed by special units of the SS or Wehrmacht in the following years of the war, often supported by local units. Such murders outside of the camps took place in hundreds of locations in large parts of Europe until shortly before the end of the war.

At the same time, Roma were killed in concentration camps, ghettos and extermination camps. In 1941, Roma were deported from Austria to the Litzmannstadt ghetto (German-occupied Łódź). Almost all of them were transported from there to the Kulmhof extermination camp in 1941/42 to be murdered in gas vans. Allied Romania carried out deportations to Transnistria in 1942, which only half of the deportees survived, and starting in the same year, allied Croatia murdered almost all of the country’s Roma in the Jasenovac camp. Since the spring of 1943, around 22,700 Sinti and Roma from the German Reich and the German-occupied countries of Belgium, the Netherlands, Poland and the Czech Republic were deported to the Auschwitz-Birkenau concentration and extermination camp. Ninety percent of them did not survive. In addition, thousands of Sinti and Roma were victims of the Nazis’ forced sterilisation programme.

After 1945: slow processing – denied recognition

Most survivors remained scarred for the rest of their lives by their experiences of persecution: the physical and mental suffering they endured, the loss of their loved ones and their homeland. To make matters worse, they were denied recognition as victims of racist persecution for decades. Only after a long delay were compensation payments awarded to some. The situation was exacerbated by a general public ignorance of the genocide committed against the Roma and Sinti, and very few perpetrators were ever punished. It was not until the 1980s that things started to change in Europe due to the initiative of the civil rights movements of the Sinti and Roma.

In the following decades, the Roma and Sinti were officially recognised as a minority in many countries, and at the same time antigypsyism was increasingly identified as a social problem.

5. TEACHING UNITS

5a

REMEMBERING – BUT HOW?

Irmgard Bibermann

Preliminary remark

In this teaching unit, students explore remembrance of the Nazi era. They consider what memorial signs are to be found in public spaces in their immediate surroundings and what or whom they commemorate. They further explore the topic of remembrance using the animated short film about Zoni Weisz, a Dutch Sinto. Weisz managed to survive in hiding, while almost his entire family was murdered by the Nazis in Auschwitz. In the film, Zoni Weisz talks about how he has coped with his painful experiences in the course of his life.

Time requirement and age group

TIME One to two units (50 to 100 minutes)

AGE GROUP 13 – 18

Teaching goals

The students learn what it means to remember painful experiences in their own lives and share them with others. They recognise that the consequences of Nazi persecution were felt by survivors for decades after 1945 and influenced the rest of their lives. The students examine aspects of the culture of remembrance after 1945 and learn that remembrance of Nazi crimes was a long and difficult social process, which has still not been wholly completed.

Teaching methodology

The teaching unit is suitable for students aged 13 and above and is divided into two parts, which can be taught independently of each other depending on the time available. The main focus is on the animated film about Zoni Weisz entitled “Memory Boxes”. It shows what remembering can mean.

In the Research section, students encounter people who explain what it has meant to belong to the Roma and Sinti community even after 1945. They learn that in most cases the victims took it upon themselves to keep the memory of Nazi crimes alive. Many of them found it very difficult to speak about their experiences of discrimination and persecution, their time spent in Nazi camps, and the loss of family members, not least because the societies in which they were living did not want to hear anything about it for a very long time and refused to remember. An action-oriented approach teaches young people that their own actions make them a part of history. In addition to competence in terms of historical enquiry and knowledge, the teaching programme aims to train students in historical orientation skills.

5a

STUDENT ASSIGNMENTS AND LESSON PLAN

Introduction

- + Take a moment to think about what signs of remembrance there are in your immediate surroundings, e.g. a monument, a street or square named after someone, a commemorative plaque.
- + Name the person or event being commemorated and the period of time involved. Consider whether there are any reminders of the Nazi era where you live. Which people, groups, or events do they commemorate?

Learning

The fact that post-war societies, particularly in Austria and Germany, but also in other European countries, refused for decades to address the crimes committed in the Nazi era meant that the voices of the victims, including those of the Roma and Sinti, were not heard. They received no compensation for the sufferings inflicted upon them, nor were any memorials or signs of remembrance erected in public spaces.

Some Roma and Sinti nevertheless became active themselves and raised their voices, even though this meant confronting painful memories. One of them is Johannes Zoni Weisz.

- + Go to the website of the Memorial Foundation and visit the page dedicated to the Memorial to the Sinti and Roma of Europe Murdered under National Socialism <https://www.stiftung-denkmal.de/en/memorials/memorial-to-the-sinti-and-roma-of-europe-murdered-under-national-socialism/>. Here you can find the animated short film "Memory boxes" (with English subtitles) about Johannes Zoni Weisz, a Sinto from the Netherlands.
- + Watch the film carefully.
- + Then reflect on your first impressions:
 - + Which words, which sentences stay in your mind?
 - + Which images stay in your mind?
 - + What feelings did you have while watching the film?
 - + What questions are you asking yourself?
- + Explain
 - + what you learn about the life of Johannes Zoni Weisz in this film
 - + what it tells you about remembrance.
- + Discuss your thoughts and ideas in the full group.

5a

Research

- + Then go to www.romasintigenocide.eu. Under the topic “Resistance”, you can find the worksheet on Zoni Weisz entitled “Life in hiding”. Learn about his survival and his commitment to keeping the memory of the genocide of the Roma and Sinti alive. See also: www.romasinti.eu.
- + Under topic F “The Survivors”, you can find out about aspects of remembrance after 1945: about the refusal of post-war societies to recognise Roma and Sinti as victims, and to compensate them for the sufferings inflicted upon them and their losses, about the struggle of the Roma and Sinti to have public memorials erected, and also about the lasting effects of Nazi persecution policies on the lives of the victims.
 - + Form small groups of three to four.
 - + Choose one of the worksheets and work on the materials provided there (photo, facts, assignments).
 - + Present the results of your work to the full group.
 - + Discuss with the full group why it is necessary to remember the Nazi era.
 - + Also discuss which memorials or signs of remembrance appeal to you and how you would design such memorials/signs.

5. TEACHING UNITS

5B

WHAT WAS LIFE LIKE FOR ROMA AND SINTI BEFORE THE SECOND WORLD WAR?

Irmgard Bibermann

Preliminary remark

In this teaching unit, students reflect on their own identity as a point of departure for exploring self-images and external images of Roma and Sinti before the Nazi era. They work with the few photos that were taken by or for the Roma themselves. In the framework of their policy of persecution and extermination of the Roma and Sinti, the National Socialists also destroyed their personal and family photographs, which is why almost all the photos available today provide an outsider's view of the ethnic group. Many of them originated in police persecution measures taken for the purpose of surveillance or were shaped by racist motives. There are also photos that were taken for ethnological reasons. They show the perspective of researchers who, like colonialists, view "noble savages" through the lens of cultural superiority.

Time requirement and age group

TIME 100 to 200 minutes (two to four units),
depending on the scope selected

AGE GROUP 13 – 18

Teaching goals

Students are familiarised with the term "identity" and in this context also explore notions of belonging. Students discover how Roma and Sinti lived before the Nazi era and learn to distinguish between external attributions and the actual living conditions of Roma and Sinti. Students are shown that Roma and Sinti led a variety of lives in terms of occupation, social status and their way of life.

Teaching methodology

The teaching unit is suitable for students aged 13 and above and is divided into several parts, which can be taught independently of each other depending on the time available. The main focus is on photographs of people. By looking at the different lives they led, learners realise that the "gypsy" clichés do not correspond to reality.

5B

A central goal of historical learning processes is the ability to understand the constructed nature of history. This teaching unit explores this aspect with reference to the external view underlying the photographs taken to document police work or the “fight against crime”, and also in the photographs taken out of ethnological interest. They always convey the perspective of the person looking through the lens, capturing what they wanted to show.

In the “Research” section, students discover biographies of people who showed outstanding moral courage. What students learn by studying their lives and actions provides them with orientation with regard to both today’s world and the answers to historical questions. An action-oriented approach teaches young people that their own actions make them a part of history. In addition to competence in terms of historical enquiry and knowledge, the teaching programme aims to train students in historical orientation skills.

Introduction: The assignment begins with individual working. By connecting with their own experiences, students will respond with greater interest in the people in the photos.

Learning: The students work with photos on the subject of “Roma and Sinti before the Second World War”. They learn more about their lives and the diversity of their lifestyles. They see that the view of the Roma and Sinti minorities held by the majority society is shaped by prejudice.

Research: The students research the biographies of Roma and Sinti who offered resistance or stood up for themselves during the Nazi era. They present the results of their research to the full group and thus broaden the group’s view of the Roma and Sinti.

Reflection: Finally, the students reflect on what has become particularly clear to them as a result of this lesson, what they have learnt and what is still on their minds.

WORK TASK 1

5B

INTRODUCTION: HOW WOULD YOU DESCRIBE YOURSELF?

- + Look at the photo collage (Materials 1) on Roma and Sinti before the Second World War. Make a note of two or three questions or thoughts that come to mind as you look at it.
- + Then take a moment to think about the following questions:
What makes me special? What are my main characteristics? What distinguishes me from other people? What do I have in common with them? What do my friends say about me? What groups do I feel I belong to? Make notes on the handout (Materials 2).
- + Find a partner. Explain to your partner why you consider certain characteristics, qualities or affiliations important. Discuss your similarities and differences. Read the information text (Materials 4) on identity and relate the information to your personal thoughts.
- + Discuss and compare the results of your work in the full group. Also discuss the question of what it means to belong to a group that the majority considers "different".

WORK TASK 2

5B

Learning: WHAT WAS LIFE LIKE FOR ROMA AND SINTI BEFORE THE SECOND WORLD WAR? SELF-IMAGES.

Work on the following tasks with a partner and discuss your results with each other or in the full group:

Decide who should first work on photo A2 (the Bamberger family) and who should work on photo A4 (the Hungarian "Béla Ruha Gypsy Orchestra") (Materials 3).

Follow this procedure for working on your selected photo:

- + Look at the photo for a few seconds. Then lay it aside or click it away if you are working on your PC. Write down what immediately comes to mind. Now look at the photo again and expand or add to your statements.
- + Look at the photo again for a few moments. Take note of the details: age, appearance, clothing, facial expression, posture of the people in the photo. Then consider the setting: Where are the people in the photo? On what occasion was this photo taken and by whom?
- + Share your findings with your partner and describe what you see in the photo. Then change over.
- + Then go to www.romasintigenocide.eu and select the topic "Roma and Sinti before the Second World War" and the relevant photo, and read the information provided there.
- + Compare the results of your work with those of the other pairs. Talk about what the photos and information provided on the website tell you about the lives of Roma and Sinti before the Second World War. Consider which information is new to you.

WORK TASK 3

5B

Learning: WHAT WAS LIFE LIKE FOR ROMA AND SINTI BEFORE THE SECOND WORLD WAR? EXTERNAL IMAGES.

Work on the following tasks in groups of three and discuss your results in the full group:

Form groups of three. Choose one of the following photos (Materials 3):
A1 – Settlements, A3 – Itinerant Craftsmen and Artisans, A5 – Farmhands,
A6 – Craftsmen, A7 – School Child.

Follow this procedure for working on your selected photo:

A1: Settlement

- + “Read” the photo like a text from top left to bottom right, line by line.
Pay close attention to all the details.
- + Take a sheet of paper and cover parts of the photo. For example, start by looking only at the top third of the photo followed by the bottom third and then the middle section. By using several sheets of paper, you can focus on smaller sections of the photo. What do you notice? What changes occur to how you see things?
- + Discuss your findings in your group. Discuss who may have taken the photo and for what purpose.
- + Then go to www.romasintigenocide.eu and select the topic “Roma and Sinti before the Second World War” and the relevant photo. Read the information provided there and compare it with the results of your work.
- + Compare the results of your work with those of the other groups of three.
Talk about what the photos and information provided on the website tell you about the lives of the Roma and Sinti before the Second World War.
Consider which information is new to you.

A3: Itinerant Craftsmen and Artisans

- + Study the photo carefully. Set your eyes to wide angle, i.e. try to see the whole picture. You might have to hold the photo further away or get up and take a step back from the computer screen. Then set your eyes to zoom, i.e. try to focus on one detail. Go back to wide angle again, and then zoom in once more, this time focussing on a different detail.
- + Study the photo carefully. Then put questions to the picture:
 - + I wonder whether / about ...
 - + I should like to know whether ...
 - + I ask myself whether ...

WORK TASK 3

5B

- + Discuss your impressions in your group. Discuss who may have taken the photo and for what purpose.
- + Then go to www.romasintigenocide.eu and select the topic "Roma and Sinti before the Second World War" and the relevant photo. Read the information provided there and compare it with the results of your work.
- + Compare the results of your work with those of the other groups of three. Talk about what the photos and information provided on the website tell you about the lives of the Roma and Sinti before the Second World War. Consider which information is new to you.

A5: Farmhands

- + Let your eyes wander over the photo. Imagine you are present in the picture and can walk around there. What can you hear (noises, voices, words, sentences)? What can you smell? What do you feel?
- + Study the photo carefully. What is to be seen in the foreground and what in the background? What is at the centre of the photo and what at the margin? What effects does that have? Ask yourself whether the photographer did that deliberately or whether it was fortuitous.
- + Discuss your impressions in your group. Discuss who may have taken the photo and for what purpose.
- + Then go to www.romasintigenocide.eu and select the topic "Roma and Sinti before the Second World War" and the relevant photo. Read the information provided there and compare it with the results of your work.
- + Compare the results of your work with those of the other groups of three. Talk about what the photos and information provided on the website tell you about the lives of the Roma and Sinti before the Second World War. Consider which information is new to you.

A6: Craftsmen

- + Study the photo carefully. Then close your eyes. Now project the photo onto a screen in your mind and take it in. Open your eyes and compare your screen image with the photo. Are there any differences?
- + Imagine you are observing the scene from the other side of the street. Write down what you see.
- + Discuss your impressions in your group. Discuss who may have taken the photo and for what purpose.
- + Then go to www.romasintigenocide.eu and select the topic "Roma and Sinti before the Second World War" and the relevant photo. Read the information provided there and compare it with the results of your work.
- + Compare the results of your work with those of the other groups of three. Talk about what the photos and information provided on the website tell you about the lives of the Roma and Sinti before the Second World War. Consider which information is new to you.

WORK TASK 3

5B

A7: School Child

- + Study the photo carefully. Then write the answers to the following questions:
 - + What thoughts and associations come to mind?
 - + What feelings are aroused in you?
 - + What does the photo remind you of?
- + Look at the photo again and consider what the child is thinking at this moment. Draw a thought bubble and write his thoughts in it.
- + Discuss your impressions in your group. Discuss who may have taken the photo and for what purpose.
- + Then go to www.romasintigenocide.eu and select the topic "Roma and Sinti before the Second World War" and the relevant photo. Read the information provided there and compare it with the results of your work.
- + Compare the results of your work with those of the other groups of three. Talk about what the photos and information provided on the website tell you about the lives of the Roma and Sinti before the Second World War. Consider which information is new to you.
- + Collect your findings on a poster.

WORK TASK 4

5B

Learning: WHAT WAS LIFE LIKE FOR ROMA AND SINTI BEFORE THE SECOND WORLD WAR? STEREOTYPES VERSUS REALITY

You have now learnt that there was great variety in the lives led by Roma and Sinti before the Second World War and that most of the photos that have survived were not taken or commissioned by the Roma and Sinti themselves. As with all photos, we have to consider for what purpose, with what interest, on whose behalf, etc. they were taken. Nevertheless, the images offer insights into a wide variety of everyday situations, some of which were very challenging.

Look at postcard A8. Adopt the following procedure:

- + Let your eyes roam around the photo. Take in as many details as possible. Then make a note of the following:
 - + Who is to be seen in the picture? What kind of people are they?
How are they dressed? What effect do the people have on you?
Find adjectives to describe their mood.
 - + What are they doing?
 - + Where are they? Find adjectives to describe the setting.
- + Consider what kind of a picture the painter wanted to paint of Roma and Sinti life.
- + Imagine you are a journalist at an editorial meeting. The photo is to be placed on the front page of your newspaper. Find a suitable heading and write a caption for the photo. Then discuss your work with one or two classmates. Present the results of your work to the full class.
- + Then go to www.romasintigenocide.eu and select the topic "Roma and Sinti before the Second World War" and the relevant photo. Read the information provided there and compare it with the results of your work.
- + Read the info text (Materials 5) on prejudices and stereotypes. Compare the definitions given there with the findings of your work on the photos. Consider the consequences that unverified judgemental attributes can have for the people labelled by them.

WORK TASK 5

5B

RESEARCH: ROMA AND SINTI IN THE NAZI era. RESISTANCE

In this section, you will learn about Roma and Sinti who resisted the Nazi policy of persecution and extermination. They wrote protest letters (E1), as members of the Catholic Church asked the Bishop of Munich for support (E2), deserted from the German army (E8), fought as partisans and soldiers against the Nazi regime (E6, E7), rescued children (E3, E4) and survived by fleeing or hiding (E4, E5). A few people decided to help Roma and Sinti and save them from murder (E4, E9).

Find a partner and work together on the following tasks. Discuss your results in groups or the full class:

- + Go to topic E "Resistance" on the www.romasintigenocide.eu website to learn about the forms of resistance adopted by the people presented. Choose one of the stories and present it to the full group.
- + On the worksheets you will find a short introductory text that places the persons or the actions of various persons in their historical context, as well as additional information under the heading "Did you know ...", source details for the photo or documents, and an assignment.
- + Take the time to look closely at the photo or document. Choose one of the methods you learnt about when working with the photos in the teaching unit "What was life like for Roma and Sinti before the Second World War?". This will help you make a sound interpretation of the image.
- + When you have analysed the photo, studied the information provided and completed the assignment on the worksheet, write a portrait of the person you have chosen. Also consider what options were open to them in the individual case and how they made use of them.
- + Present the biographies of the persons you have chosen in the full group.
- + In a concluding discussion, discuss what new insights you have gained by studying the biographies.

TIME 20 minutes

WORK TASK 6

5B

REFLECTION

- + At the beginning of the teaching unit you formulated some questions. Have you been able to find satisfactory answers? Discuss them in the full group.
- + Take five minutes to write a few sentences beginning as follows:
"From the teaching unit I now realise ..." and
"I ask myself ...".

Finally, read out some of your reflections to the class.

TIME 15 minutes

5B

ROMA AND SINTI BEFORE THE SECOND WORLD WAR



What questions are going through your mind?

Make some notes.

.....

.....

.....

.....

.....

.....

5B

IDENTITY — HOW CAN I DESCRIBE MYSELF?

Who am I? Where do I belong?

a What are my main characteristics?

b What distinguishes me from other people?

c What do I have in common with other people?

d What do my friends say about me?

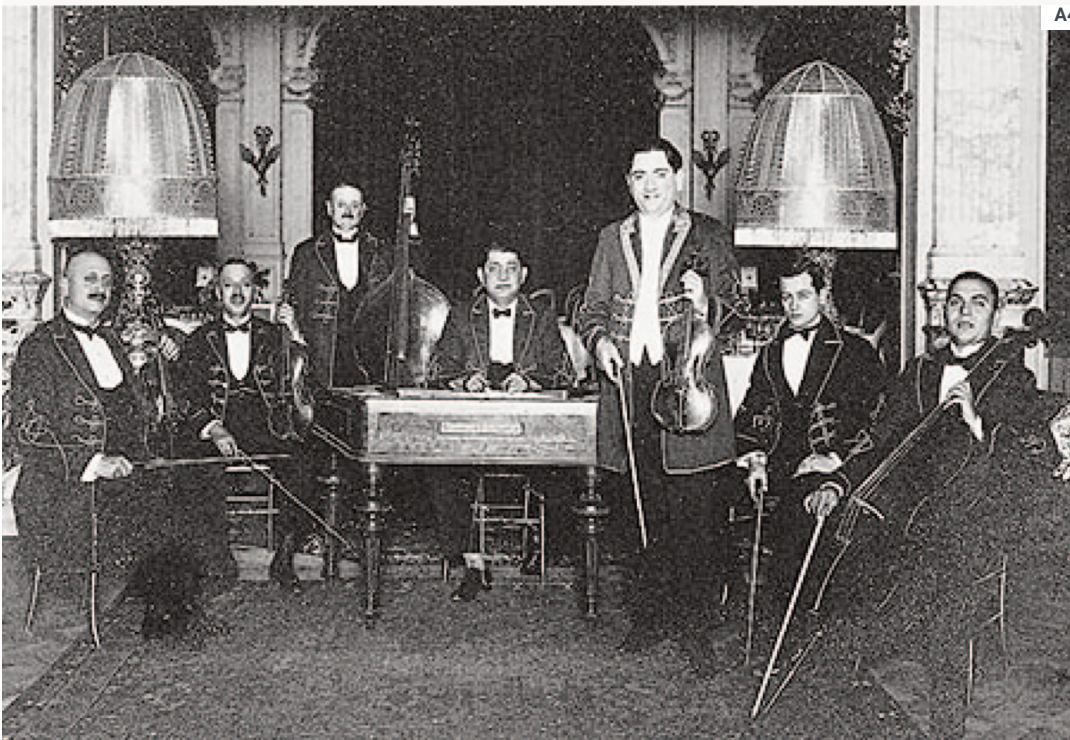
e What groups do I feel I belong to?

5B

A2



A4



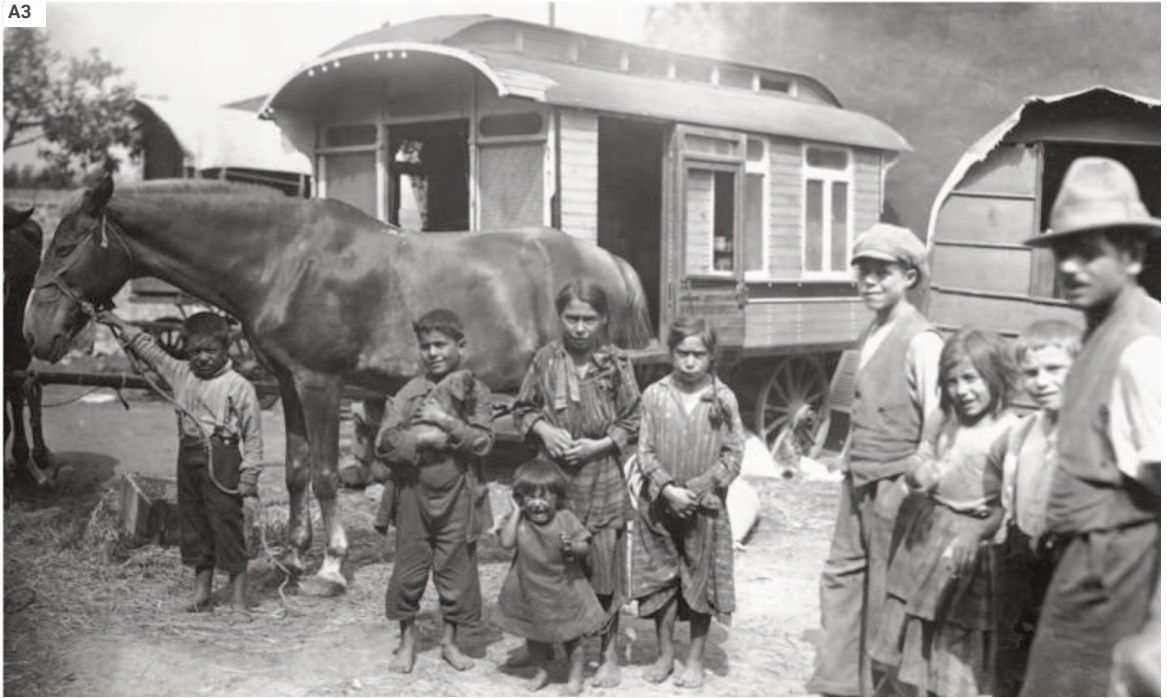
5B

A1



MATERIALS 3

A3



A5



Pri výrobe valkov
každý pomáha...

5B



5B

A8



Prosim, zkuste
pravou **Franckovu**
přisadu ku kávě
v dřevěných bedničkách.

5B

IDENTITY – WHAT'S THAT?

Everyone has their own identity. What does "identity" mean? It has to do with "identifying". For example, I can identify with something because I like it. This can be a political viewpoint, a kind of music or style of dress, a philosophy of life and much more. When others see things in the same way, that makes us a group. We talk about what "we" think and what "we" like. Which football club I support, which music group I like, who my role model is – these are all things I can choose myself.

But there are also characteristics that I cannot choose or that are attributed to me by others. I cannot choose my gender, for example, or various things decided by my parents, like my name, religion and nationality, or where I grew up. The characteristics attributed to me by others can be flattering or unflattering. They can be downright disparaging even, which makes things very unpleasant for me.

An important aspect of identity is the question of where I feel I belong. "I am Austrian" or whatever can mean many things. For some, it is a source of pride, while some are unsure what "pride" actually means. Others feel much stronger ties to the place where they grew up than to the country to which they belong.

It is fascinating to keep repeating the process of thinking about who I am, what is important to me and how I would describe myself. And how others see me. Because one thing is clear: There are many "me's". And they change.

Based on: "Ein Mensch ist ein Mensch"
Rassismus, Antisemitismus und sonst noch was.
(A human being is a human being.
Racism, anti-Semitism and other things.)
Educational booklet published by ERINNERN:AT, Bregenz 2012, p. 8.
DOWNLOAD www.erinnern.at/lernmaterial-ein-mensch-ist-ein-mensch

5B

PREJUDICE, STEREOTYPE

Prejudice

A prejudice is a judgement that someone makes about people or matters without drawing on actual knowledge about the person or matter in question. Prejudices are judgemental, they are not subjected to verification but are simply adopted from others (e.g. parents, friends) and believed. Prejudices are not usually based on personal experience. If you learn more about the people in question or come into direct contact with them, the prejudice may either be corrected or, if the additional knowledge is seen as an exception to the rule, retained.

Prejudice is dangerous when it leads to the discrimination and marginalisation of other people. This is the case with racial prejudice. Attributing negative characteristics to people based on their origins, devaluing them and denying them equal treatment are typical features of racial prejudice.

Stereotype

The term originally comes from letterpress printing and refers to a cast printing plate that was used like a stencil, i.e. a cut-out pattern. In a figurative sense, stereotype means repeating without variation in accordance with a predetermined pattern, i.e. without thinking. The unreflected thought patterns are not checked against reality and reduce people to their allegedly typical characteristics.

5. TEACHING UNITS

5C

HEROINES, HEROES AND HEROISM?

Robert Sigel

Preliminary remark

In the following teaching model, the Nazi genocide of the Roma and Sinti can be explored in two to three lessons (depending on the students' prior knowledge). When teaching about Roma and Sinti, it is essential to avoid starting with a collection and discussion of all the typical prejudices, stigmatisations and stereotypes, and to focus instead on a few individuals as the basis for positive counter-images of Roma and Sinti, starting with one counter-image.

Time requirement and age group

TIME 2–3 units

AGE GROUP 13 – 18

This teaching unit is not limited to a specific year group. Depending on the students' prior knowledge, the topic can be taught in all school types and grades at secondary levels 1 and 2. The required teaching materials (see below) are part of the materials provided on this website.

Teaching goals

The teaching objective is firstly to counter the antigypsyism that still exists today with positive counter-images and to challenge the negative Roma and Sinti stereotypes that have been handed down over the centuries, and secondly to impart essential knowledge about the Nazi persecution and genocide of Roma and Sinti based on the biographies of three individuals – the heroines and heroes on whom the teaching model is based – and three additional themed slides.

Teaching methodology

This teaching model alternates between a conversation/discussion on the topic of heroines and heroes, a presentation by the teacher, and silent individual reading. The primary sources used are photos for the students to work with. Wherever possible and appropriate, any prior knowledge the students have should be utilised and incorporated.

5C

STUDENT ASSIGNMENTS AND LESSON PLAN

- + The students are provided with a short biography and photograph of the following three people. They are not told that the people are Roma or Sinti:
 - + Johann Wilhelm Trollmann
 - + Alfreda Markowska
 - + Josef Serynek

MATERIALS

Photos and biographies (see Materials 1 below). Further information and work assignments on the selected biographies can be found on the website in worksheets C6, E4, E7.

- + Discussion in small groups and in the full class on the subject of “heroism”; concluding summary.

SUBJECTS FOR DISCUSSION

- + Explain what makes someone a hero or heroine.
 - + Consider and discuss whether the three people are heroes/heroines.
- + Presentation by the teacher on racism and the Nazi ideology of the “Volks-gemeinschaft” (racial/national community) – drawing on the students’ prior knowledge as appropriate. Students are now told that Josef Serynek, Johann Wilhelm Trollmann and Alfreda Markowska were members of the Roma and Sinti minority. The title of the lesson is expanded to include the overarching subject “The Nazi genocide of the Roma and Sinti”.

MATERIALS

Keywords for a short presentation (see Materials 2 below)

- + Incorporation of the handout “The Nazi genocide of the Roma and Sinti”.

MATERIALS

Handout, Chapter 4d of this manual

STUDENT ASSIGNMENTS

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+ **The process of persecution and murder**

The students study the photo on Worksheet D4 ("Orphans"), which shows Roma and Sinti orphans from St Joseph's orphanage in Mulfingen. They are first shown the photo without the info text.

WORK TASK

Study the photo, describe it and think of a suitable title or caption. The photo is then shown with the accompanying information: From the text and additional information provided by the teacher, the students learn that these children were deliberately separated from their families. Their parents were deported to labour camps or concentration camps, and the children were taken to so-called welfare homes.

MATERIALS

Group photo (see Materials 3 below),
and then Worksheet D4 (available on the website)

+ **Resistance organised by the Roma and Sinti in the Auschwitz "gypsy camp" on 16 May 1944**

WORK TASK

Read the introductory text to the chapter on "Resistance".

MATERIALS

Info text on "Resistance" (see Materials 4 below, also online at:
<https://romasintigenocide.eu/en/e>)

+ **Discussion about the fate of the survivors: traumatisation, remembrance and commemoration**

Based on the text of Worksheet F1 ("Wounded Souls: Ceija Stojka"), the meaning of traumatisation is discussed, and students learn how the effects can last for generations.

The photo and text on Worksheet F7 ("Commemoration") serve as a starting point for the following questions and discussions on the subject of remembrance:

- + Share your experience of what memorial services are like.
- + Think about why such commemorative events are organised, who takes part and why they are important.
- + Analyse the differences between private remembrance on the one hand and public commemoration and remembrance on the other.
- + Collect arguments for the importance of official, i.e. state and publicly supported, commemorative events.
- + Discuss: What is the difference between remembering and commemorating?

MATERIALS

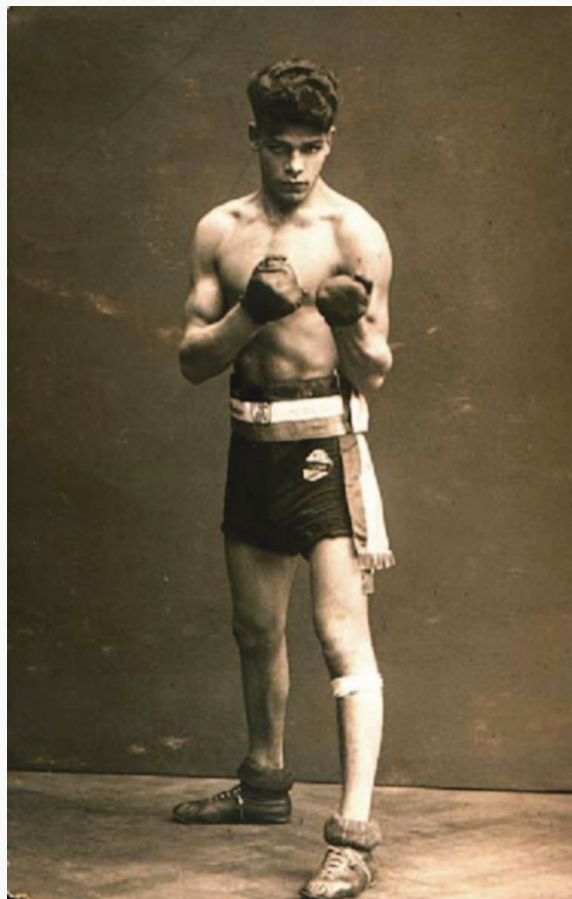
Worksheets F1 and F7 (available on the website)

MATERIALS 1 — PHOTOS AND BIOGRAPHIES

50

JOHANN WILHELM TROLLMANN

In 1933, the German boxer Johann Wilhelm Trollmann won the German light heavy-weight boxing title by defeating the reigning champion Adolf Witt. As the Nazis did not want him as a German boxing champion, he was stripped of the title a few days later due to his allegedly “un-German style of boxing” and “unmanly behaviour”. He was later arrested and deported to a concentration camp. According to witnesses, he was forced to fight against an endless series of SS men there. In 1944, he was murdered in Wittemberge, a satellite camp of the Neuengamme concentration camp.



MATERIALS 1 – PHOTOS AND BIOGRAPHIES

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ALFREDA MARKOWSKA

Alfreda Markowska was born in Poland in 1926. When the German army invaded Poland in 1939, her family, like many others, fled to escape the German soldiers. Alfreda was caught and deported to a forced labour camp. However, she managed to escape. In the process, she witnessed the trains taking people to the extermination camps. One day, a desperate woman on one of the deportation trains secretly handed her four-year-old son to her and asked her to save him. She took the child, looked after him and was eventually able to place him with a family where the boy survived. Always on her guard, always on the run with other young people in a group that also included children, she survived and helped other children to survive.



MATERIALS 1 – PHOTOS AND BIOGRAPHIES

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JOSEF SERYNEK

Josef Serynek was born in 1900 in what is now the Czech Republic. He served as a soldier in the First World War. When the National Socialists occupied the country in 1939, he was deported to a camp. He managed to escape in 1942. He joined the partisans fighting against the Nazi occupation and soon founded his own group of resistance fighters, which included many escaped prisoners of war. Despite the constant threat to his life, he was very successful as a partisan. After 1945, Josef Serynek received various high-ranking decorations in his country. He died in 1974.



5C

KEYWORDS FOR A SHORT PRESENTATION

Keywords for the main points and questions: What do these three people, these heroes, have in common? They all belonged to the group of people that the Nazis persecuted as so-called “gypsies”.

- + Dividing people into “races”, categorising “races” into allegedly superior and inferior ones.
- + Marginalisation, persecution and murder of Jews, Roma and Sinti.
- + People with physical or mental disabilities, Jehovah’s Witnesses, homosexuals and others were also marginalised and persecuted on the grounds that they did not belong to the “Volksgemeinschaft” (racial/national community).
- + The groups of people considered undesirable and excluded from the “Volksgemeinschaft” by the Nazis were arrested, imprisoned in concentration camps or deported to labour camps. Some were forcibly sterilised.
- + The National Socialists wanted to exterminate some groups completely. They murdered around six million Jews, some 500,000 Roma and Sinti, and about 200,000 people with mental or physical illnesses or disabilities.

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GROUP PHOTO



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INFO TEXT: “RESISTANCE”

“For millions of young Roma and Sinti around the world today, the memory of the events of 16 May 1944 forms an important part of their ethnic and historical identity. According to a contemporary witness, on 16 May 1944 the inmates of the so-called “Auschwitz-Birkenau gypsy camp” resisted the orders of the SS to evacuate the camp. Informed by other inmates of their imminent dispatch to the gas chambers, thousands of Roma and Sinti, armed only with sticks and stones, barricaded themselves in the huts and so managed to stave off their extermination.”

Online at: <https://romasintigenocide.eu/en/e>

PHOTO CREDITS

Photos on the website www.romasintigenocide.eu

The numbers refer to the worksheets on the www.romasintigenocide.eu website, where the various photos and further information are to be found.

A1: Department of Contemporary History, University of Vienna, Austria	(page 36, 55, 58)
A2: Documentation and Cultural Centre of German Sinti and Roma, Heidelberg, Germany	(cover, page 55, 57)
A3: German Federal Archives, Koblenz, Germany	(page 36, 59)
A4: Museum of Ethnography, Budapest, Hungary	(page 55, 57)
A5: Prešov District Museum, Slovakia	(page 59)
A6: Burgenland Regional Archives, Eisenstadt, Austria	(page 36, 55, 60)
A7: German Federal Archives Berlin Lichterfelde, Germany	(page 60)
A8: Museum of Roma Culture, Brno, Czech Republic	(page 61)
B3: Burgenland Regional Archives, Eisenstadt, Austria	(page 36)
B7: Burgenland Regional Archives, Eisenstadt, Austria	(page 37)
C2: German Federal Archives, Koblenz, Germany	(page 37)
C6: Documentation and Cultural Centre of German Sinti and Roma, Heidelberg, Germany	(cover, page 67)
C10: Private collection of Leopold Banny, Lackenbach, Austria	(page 37)
D4: Documentation and Cultural Centre of German Sinti and Roma, Heidelberg, Germany	(page 37, 71)
D8: Yad Vashem Photo Archive, Jerusalem, Israel	(page 38)
E4: Memorial to the Murdered Jews of Europe Foundation & RomaTrial e.V. 2022	(page 68)
E5: Central Council of German Sinti and Roma, Heidelberg, German	(page 38)
E7: Museum of Roma Culture, Brno, Czech Republic	(page 69)
E8: Johann Balogh: Althodis/Stari Hodas, Eisenstadt 1992	(page 38)
F1: Documentation Centre of Austrian Roma, Vienna, Austria	(cover)
F6: Documentation Centre of Austrian Roma, Vienna, Austria	(cover, page 39)
F7: Documentation Centre of Austrian Roma, Vienna, Austria	(page 39)
F8: Marko Priske, Memorial to the Murdered Jews of Europe Foundation, Berlin, Germany	(cover)

Other images

Landing page www.romasintigenocide.eu : OeAD	(page 6)
Teachers discussing the worksheets: OeAD/APA-Fotoservice/Rastegar	(page 21)

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www.romasintigenocide.eu



