The Representation of Roma in European Curricula and Textbooks

Analytical Report

Appendix 1: List of References to Roma in European Textbooks

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List of References to Roma in European Textbooks

Table of Contents

Albania 3
Austria 12
Belgium 28
Bulgaria 33
Croatia 51
Czech Republic 65
Finland 72
France 89
Germany - Baden-Wurttemberg 106
- Bayern 125
- Brandenburg 131
- Bremen 140
- Hamburg 147
- Hessen 153
- Lower Saxony 160
- Northrhine Westfalia 172
- Rheinland-Pfalz 197
- Saxony Anhalt 204
Hungary 206
Italy 234
North Macedonia 237
Poland 249
Republic of Moldova 265
Romania 275
Serbia 305
Slovak Republic 322
Spain 333
UK - England 336
Kosovo 348

Albania

Subject	Textbook	Chapter/Topic	Passage	Translation
History	Nathanaili, Petrit; Xhemalaj, Fatmiroshe (2017): Historia 8. Tirana: Filara. [8th grade].	Gjermania Naziste (Nazi Germany)	Në emër të pastërtisë së rracës, shteti nazist eliminoj fizikisht dhe i mbylli në kampe pqrqendrimi, hebrenjtë, njerëzit me sëmundje të trashëgueshme dhe romët. (p.24)	In the name of ethnic purity, the Nazi government physically eliminated, and locked up in concentration camps, Hebrews, people with inherited diseases and Roma. (p.24)
Geography	Tatzati, Admira; Nita, Etleva (2015): Gjeografia 6. Tirana: DITA PRINT. [6th grade].	Tiparet strukturore të popullsisë (The features of population structure)	Popullsia e trevave shqiptare është popullsia me moshën më të re në Europë dhe gjithmonë kanë mbizotëruar tradicionalisht meshkujt. Në trevat shqiptare mbizotëron popullsia etnike shqiptare, por kemi dhe pakica, si: grekë, maqedonas, serbë, malazezë, turq, romë. (p.58)	The Albanian territories have the youngest population in Europe and have always been dominated in number by the male gender. In the territories of Albania, the ethnic Albanian population dominates, but there are also minorities such as Greeks, Macedonians, Serbians, Montenegrins, Turks and Roma. (p.58)
Geography	Nishku, Agron (2013): Gjeografia 7. Tirana: IDEART. [8th grade].	Popullsia (Population)	(Kosova) Karakteristikë kryesore e popullsisë është ritja e madhe natyrore (më e larta në Evropë), për këtë arsye në kosovë mbizotërojnë moshat e reja: 52% e popullsisë janë nën moshën 19 vjeç, ndërsa 6.8% i përkasin moshës mbi 65 vjec. Pjesa më e madhe epopullsisë përbëhet nga shqipëtarët (mbi 90%), por duke qënë një shtet shumë etnik ajo përbëhet nga pakicat etnike serbe, malazese, turke, boshnjake, rome. etj. (p.114)	The main characteristic of the population is its natural growth (the highest in Europe). This is why Kosovo has more young people than any other country. 52 % of the population is under 19 years old, while only 6.8% is over 65. The highest proportion of the population consists of Albanians (over 90 %), but being a multi-ethnic country, there are different ethnic minorities; Serbians, Montenegrins, Turks, Bosniaks, Roma, etc. (p.114)
Geography	Nishku, Agron (2013): Gjeografia 7. Tirana: IDEART. [8th grade].	Rumania (Romania)	Numrin ë të madh të popullsisë e përbëjnë rumunët (90%) të cilët flasin një gjuhë që i përket grupit roman.Në rumani jetojnë dhe disa pakica etnike. Më të shumtë janë hungarezët 7%, të përqëndruar në Transilvani. Pakicat e tjera përbëhen nga Romët, gjermanët, ukrainaist, rusët, turqit e moldavët. (p.132)	The highest proportion of the population is made up of Romanians (90 %) who speak the Romanian language. There are also some ethnic minorities living in Romania. The largest group of these is Hungarians at 7 %, who are mainly located in Transylvania. Other minorities are Roma, German, Ukrainian, Russian, Turkish, and Moldovan. (p.132)
Geography	Nishku, Agron (2013): Gjeografia 7. Tirana: IDEART. [8th grade].	Maqedonia popullsia (Macedonian population)	Shqipëtarët që jetojnë në trojet e tyre etnike si në komunat e shkupit Tetovës, Gostivarit, kërcovës, Dibrës, Strugës, Bitola, (Manastiri) etj, përbëjnë rreth 30% të numrit të përgjitshëm të popullsisë. Grupet e vogla etnike përfaqësohen nga popullsia turke (4%) rome (3%) e serbe (2%). (p.124)	Albanians live in ethnic territories such as the communes of Skopje in Tetovo, Gostivar, Kičevo, Debar, Struga, Bitola, (Manastiri) etc, making in total about 30% of the general population. Small ethnic groups are represented: Turks (4 %), Roma (3%), Serbians (2 %). (p.124)

Geography	Qiriazi, Perikli; Doka, Dhimitër (2018): Gjeografia 9. Tirana: Ideart. [9th grade].	Tiparet e zhvillimit demografik në Republikën e Kosovës (Features of demographic development in the Republic of Kosovo)	Në strukturën etnike të popullsisë, shqipëtarët zënë 90% të popullsisë së përgjithshme të Kosovës.Pjesën tjetër e zënë pakicat etnike, si: Serbë, boshnjakë, turq, romë, egjiptianë etj. (p.25)	In the ethnic structure of the population, Albanians account for about 90% of the total population. The population also has ethnic minorities such as: Serbians, Bosnians, Turks, Roma, Egyptians etc. (p.25)
Geography	Qiriazi, Perikli; Doka, Dhimitër (2018): Gjeografia 9. Tirana: Ideart. [9th grade].	Trevat shqipëtare në Serbi, Mal të zi dhe Greci (Albanian territory in Serbia, Montenegro and Greece)	Popullsia e trevave shqiptare në Serbi është dhe sot në shumicën e saj absolute shqiptare me rreth 70% (nërreth 95% në preshevërreth 65% në Bujanovc dhe mbi 35% në Medvegjë), kurse popullsia tjetër është Serbe dhe rome. (p.32)	The population of the Albanian territories in Serbia today has an absolute majority of Albanians with about 70%, broken down as approximately 95% in Preševo, 65% in Bujanovac, and 35% in Medveđa, and the remaining population consists of Serbians and Roma. (p.32)
Geography	Qiriazi, Perikli; Doka, Dhimitër (2018): Gjeografia 9. Tirana: Ideart. [9th grade].	Struktura e Popullsisë në Shqipëri (The structure of population in Albania)	Edhe në këtë drejtim popullsia jonë dallohet për larminë e saj etnike dhe fetare. Kështu, edhe pse në strukturën etnike, rezulton qartë mbizotërimi i popullsisë etnike shqiptare, në Shqipëri jetojnë edhe janë të njohura zytarisht edhe disa pakica etnike, sic janë: Pakicat greke, Maqedonase, malazese, rome etj. Vlerësimi i tyre numerik është i vështirë për arsye të mungesës së regjistrimeve të sakta megjithatë prania e tyre është e dukshme në zona të caktuara të vendit. (p.75)	Even in this respect the population is distinguished for its ethnic and religious diversity. Even though the ethnic Albanian population comprises the largest share of the ethnic structure, there are some ethnic minorities officially living in Albania such as Greek, Macedonian, Montenegrin, Roma etc. The precise number is hard to specify, because there is no exact registration, but they are very visble in specific parts of the country. (p.75)
Geography	Ziu, Majlinda (2018): Gjeografia 9. Tirana: Pegi. [9th grade].	Struktura e popullsisë sipas etnisë (Population)	Sipas raportit të Agjencisë së Statistikave të Kosovës 92% të popullsisë së përgjithshme të saj e përbëjnë shqiptarët dhe 8% pakicat etnike (Serbe, boshnjake, malazeze, rome dhe turke). (p.24)	According to a report by the Agency of Statistics in Kosovo, 92% of the general population is made up of Albanians and 8% are ethnic minorities (Serbians, Bosnians, Montenegrins, Roma and Turks. (p.24)
Geography	Ziu, Majlinda (2018): Gjeografia 9. Tirana: Pegi. [9th grade].	Struktura e popullsisë sipas etnisë (Population)	Në republikën e Shqipërisë jeton një popullsi homogjene, ku 98% të popullsisë së përgjithshme e përbën ajo shqiptare dhe vetëm 2% pakica kombëtare (greke, maqedonase, malazeze dhe bullgare) Pjesën e popullsisë janë dhe pakicat gjuhësore arumune e rome) (p.88)	The Republic of Albania has a homogeneous population, where 98% of the general population is made up of Albanians and only 2% are ethnic minorities (Greeks, Macedonians, Montenegrins, and Bulgarians). Part of this population consists of linguistic minorities such as Aromanians and Roma. (p.88)

Geography	Ziu, Majlinda (2018): Gjeografia 9. Tirana: Pegi. [9th grade].	Struktura e popullsisë së rajonit (The structure of the region's population)	Pjesë e popullsisë së rajonit janë dhe pakicat gjuhësore arumune e rome. Arumunët banojnë kryesisht në zonat rurale të Fierit e të Vlorës dhe në disa qytete, si Berat, Tiranë, Elbasan e Durrës, ndërsa romët janë përqëndruar në Tiranë, Elbasan, Lushnjë, Fier dhe Vlorë. (p.122)	Part of the region's population comprises linguistic minorities such as Aromanians and Roma. Aromanians live in the rural areas of Fier, Vlorë, and in some cities such as Berat, Tirana, Elbasan and Durrës, while the Roma population is situated in Tirana, Elbasan, Lushnjë, Fier and Vlorë. (p.122)
Geography	Ziu, Majlinda (2018): Gjeografia 9. Tirana: Pegi. [9th grade].	Struktura e popullsisë sipas etnisë (Population structure according to ethnicity)	Pjesë e popullsisë së rajonit janë dhe pakicat gjuhësore arumune dhe rome. Arumunët janë vendosur kryesisht në Korcë, Voskopojë dhe Grabovë, ndërsa Romët në Pogradec Korcë e Bilisht. (p.149)	Part of the region's population comprises linguistic minorities such as Aromanians and Roma. Aromanians are found mainly in Korca, Voskopoja, and Grabova, while Roma are situated in Pogradec, Korcë and Bilisht. (p.149)
Geography	Sheme, Selman; Dilaveri, Nertila; Lila, Artan; Uruçi, Rudina; Avdia, Blerta; Mara, Valbona (2018): Gjeografi 12 (Me zgjedhje). Tirana: Albas. [12th grade].	Popullsia e Botes (Population of the world - Ethnic structure)	Struktura Etnike- Ka per baze Etnine (P.sh., në Shqipëri mbizotëron etnia shqiptare në popullsinë e përgjithshme por ka dhe etni të tjera si: grekë, malazezë, maqedonas, rumunë e romë. (p.221)	Based on ethnicity, for example, the majority of Albania's general population are of Albanian ethnicity, but there are some other ethnicities such as Greek, Montenegrin, Macedonian, Romanian, and Roma. (p.221)
Geography	Qiriazi, Perikli; Doka, Dhimitër (2011): Gjeografia e Shqipërisë 12. Tirana: Ideart. [12th grade].	Struktura kombëtare dhe fetare e popullsisë (National and religious structure of population)	Kështu, në kuadër të popullsisë, në Shqipëri mbizotëron popullsiea e etnisë shqiptare, vetëm 2% e zënë pakicat kombëtare (greke, maqedonase, dhe malazeze), si dhe vecohen disa grupe etnokulturore, si arumunët (vllehët), romët etj. (p.53)	Within the framework of population, the Albanian ethnicity is predominant in Albania, only 2% of the population stem from ethnic minorities (Greek, Macedonian and Montenegrin), there are also some ethno-cultural groups such as Aromanian (Vlah), and Roma etc. (p.53)
Geography	Qiriazi, Perikli; Doka, Dhimitër (2011): Gjeografia e Shqipërisë 12. Tirana: Ideart. [12th grade].	Struktura e popullsisë (The structure of population)	Në strukturën etnike tëpopullsisë së Shqipërisë mbizotëron popullsia e etnisë shqiptare. Pakicat kombëtare (greke, maqedonase dhe malazeze zënë vetëm rreth 2%, ndërkohë që vecohet dhe ato që në shqipëri cilësohen grupe etnokulturore, si arumunët (vllehët) romët etj. (p.101)	In the ethnic structure of the population of Albania, the Albanian ethnicity is largest by far. Ethnic minorities (Greek, Macedonian, Montenegrin account for only 2%, while there are some other groups, known as ethno-cultural groups, such as Aromanian (Vlah), and Roma etc. (p.101)

Geography	Qiriazi, Perikli; Doka, Dhimitër (2011): Gjeografia e Shqipërisë 12. Tirana: Ideart. [12th grade].	Migrimi i popullsisë (Migration of population)	Krahas emigracionit të jashtëm, edhe brenda territorit të kosovës ndodhën lëvizjet të mëdha migruese. Krahas lëvizjeve të popullsisë shqiptare nga zonat rurale drejt qyteteve të vendit, në kosovë kanë ndodhur edhe ardhje të popullsive të tjera të nxitura nga pushteti serb, nëpërmjet të ashtëquajturit proces i kolonizimit. Qëllimi ishte ndryshimi i strukturës etnike të popullsisë, për të ulur peshën e shqipëtarëve. Kështu vetëm gjatë viteve 1928-1937 në ksovë u sollën 66 000 banorë të kobmbësive të tjera, boshnjakë, serbë, romë etj. (p.169)	As well as foreign emigration, there is significant migration within the territory of Kosovo. In addition to the movement of Albanian populations from rural areas to urban ones, in Kosovo other population groups moved in, driven by the Serbian government, through the colonial process. The main reason for this was attempts to change the ethnic structure of the population, in order to alter the impact of the Albanian population. So between 1928 and 1937 alone, 66,000 people from different nations, such as Bosnians, Serbians, and Roma etc, migrated to Kosovo. (p.169)
Geography	Hysenbelliu, Silvana A. (2011): Gjeografia 12. Tirana: Filara. [12th grade].	Struktura kombëtare dhe fetare e popullsisë (Ethnic and religious population structure)	Përsa i përket grupeve etnike, mund të themi se Shqipëria është ndër vendet më homogjene në Ballkan e më gjerë. Pakicat kombëtare zënë një përqindje të ulët sidomos në Shqipëri vetëm 2% dhe përbëhen nga Grekët, malazezë, maqedonas, arumunë, romë etj. (p.45)	In terms of ethnic groups, we can say that Albania is one of the most homogenous groups in the Balkans and beyond. National ethnicities make up a small percentage. Specifically, in Albania only 2% of the population are Greek, Montenegrin, Macedonian, Aromanian or Roma etc. (p.45)
Geography	Hysenbelliu, Silvana A. (2011): Gjeografia 12. Tirana: Filara. [12th grade].	Shtimi natyrori popullsisë (Natural population increase)	Përsa i përket strukturës kombëtare, popullsia shqiptare është homogjene rreth 98% e popullsisë është shqiptare dhe vetëm 2% janë pakica kombëtare. Ndër këto të fundit përmendim grekët, maqedonasit, malazezët, romët, vllehët etj. (p.83)	Regarding national structure, the Albanian population is homogeneous; about 98% of the population are Albanians, and only 2% are national minorities such as Greeks, Macedonians, Montenegrins, Roma, Vlachs etc. (p.83)
Geography	Hysenbelliu, Silvana A. (2011): Gjeografia 12. Tirana: Filara. [12th grade].	Shtimi natyror i popullsisë së Kosovës (Natural population increase in Kosovo)	Grupet e tjera etnike si serbët zënë 7% ndërsa boshnjakët, turqit, romët, egjiptianët etj., zënë 5%. (p.152)	Other ethnic groups such as Serbians make up 7% of the population, while Bosnians, Turks, Roma, Egyptians etc. make up 5%. (p.152)
Geography	Hysenbelliu, Silvana A. (2011): Gjeografia 12. Tirana: Filara. [12th grade].	Popullsia, vendbanimet dhe ekonomia (Population, settlements and economy)	Në përbërje etnike të trevave shqiptare, përvec shqiptarëve ka edhe maqedonas, goranë, romë, turq, vllehë, boshnjakë, etj. (p.161)	In the ethnic composition of Albanian territories, besides Albanians there are also Macedonians, Gorani, Roma, Turks, Vlachs, Bosniaks, etc. (p.161)

Civics	Brahimaj, Elsa (Koleci); Mita, Nikoleta (2015): Qytetari 6. Tirana: Erik. [6th grade].	Tema: Bashkëjetesa me të tjerët (Topic: Coexistence in the community)	Pakicat kombëtare, pjesë e pandarë e shoqërisë shqipëtare. Ajo u garanton atyre barazi të plotë para ligjit në ushtrimin e lirive dhe të drejtave të tyre. Pakicat kombëtare (ndryshe minoritet) në vendin tonë janë: Pakicat greke, malazeze, maqedonse, arumune rome, ballkano-egjiptiane. Shteti tregon kujdes të vecantë për arsimin e tyre, për ruajtjen e gjuhës dhe zakoneve për të ushtruar fenë dhe besimin e tyre. (p.12-13)	National minorities are an inseparable part of Albanian society. They have equal rights and are treated equally in the application of human rights and freedoms. National minorities (named minorities) in our country are: Greeks, Montenegrins, Macedonians, Aromanians, Roma and Balkan Egyptians. The government pays special attention to their education and the preservation of their language heritage, customs and religion. (p.12-13)
Civics	Brahimaj, Elsa (Koleci); Mita, Nikoleta (2015): Qytetari 6. Tirana: Erik. [6th grade].	Institucionet kryesore në shërbim të komunitetit (Main institutions that serve the community)	Në përbërje të këshillave ka përfaqësues nga shtresa të ndryshme të shoqërisë, jurist, mjekë, mësues, romë, pakica kombëtare. (p.22-23)	The council has representatives from all layers of society: lawyers, doctors, teachers, Roma and national minorities. (p.22-23)
Civics	Gjipali, Sidita; Brahja, Eljana; Kapllanaj, Migena (2018): Sociologjia 12 me zgjedhje. Tirana: Albas. [12th grade].	Etniciteti, pakicat etnike dhe marredheniet e tyre e mshumicen (Ethnicity, ethnic minorities and their relationship with the majority)	Shqipëria zyrtarisht ka nëntë pakica kombëtare. Pakicat kombëtare në Republikën e Shqipërisë janë, pakicat greke, maqedonse, vllahe/arumune, rome, egjiptiane, malazeze, boshnjake, serbe dhe bullgare. (p.65)	Albania recognises nine official minorities. These are: Greeks, Macedonians, Vlach/Aromanians, Roma, Egyptians, Montenegrins, Bosnians, Serbs and Bulgarians. (p.65)
Civics	Dervishi, Zyhdi (2013): Sociologjia 11. Tirana: SHBLSH e re. [11th grade].	Grupet Etnike (Ethnic groups)	2. Romët, që ashtu si dhe në vendet e tjera, janë të ndarë në dy nëngrupe, endacakët dhe të nguluar në rajone të caktuar. Shimca e romëve janë të besimit mysliman. 3. Egjiptianët, shumica janë të besimit mysliman dhe banojnë në qytet e Shqipërisë së mesme dhe Jugore. Ushtrime: Cilat janë grupet etnike më të përhapura në Republikën e Shqipërisë? (p.139)	2. Roma, similar to other countries, are divided in two subgroups, nomads (travellers) and the those permanently settled in certain areas. Most Roma are Muslim. 3. Egyptians, most of whom are Muslim, live in the cities of central and southern Albania. Exercises: What are the most well-known ethnic groups in the Republic of Albania? (p.139)
Civics	Toli, Adelina; Subashi, Shpresa (2011): Edukata qytetare 5. Tirana: Rubin. [5th grade].	Tema: Komuniteti (Topic: Community)	Foto (Nje foto me 5 femije nga komuniteti Rom, pa kaptina)	Photo [depicting 5 children from the Roma community, no caption]

Civics	Xhavara, Dorina (2015): Qytetari 6. Tirana: Arberia 07. [6th grade].	Perkatesia kulturore (Cultural background)	Në klasën tonë kemi disa nxënës që i përkasin komuniteteve të tjera. Dy prej tyre jane nga minoritet dhe dy të tjerë nga komuniteti Rom. Ne kemi mendime të ndryshme për cështjen që diskutojmë. Duke folur për qëndrimet tona, ne mësojmë më shumë për pikëpamjet e moshatarëve tanë. Grupi ku bëjmë pjesë, na ndikon në mënyrën tonë të komunikimit, të sjelljes dhe të pikëpamjeve për tema të caktuara. (p.33-36)	In our class, some children belong to different communities. Two of them are from minorities and others are from the Roma community. We have different thoughts about the topics we discuss. While speaking about our attitudes, we learn more about the views of our peers. The group that we are part of impacts our communication, our behaviour, and our views on different topics. (p.33-36)
Civics	Haxhiymeri, Edlira; Ndrio, Marina (2015): Qytetaria 6. Tirana: Pegi. [6th grade].	Diskriminimi (Discrimination)	Berti është nxënës në klasën tonë. Është më i miri i klasës në muzikë. I bie shumë bukur violinës. Ia ka mësuar gjyshi i tij. Ai ka vështirësi në lëndët e tjera. Famulja e bertit është pjesë e komunitetit Egjiptian. Mësuesja kujdestare i kërkoj Erblinit të ulej me të në bankë dhe ta ndihmonte Bertin edhe pas mësimit.Erblini u tregua i gatshëm.Nëna e tij erdhi të nesërmen në shkollë dhe kërkoi që Erblini të mos angazhohej më për të ndihmuar Bertin. (p.51)	Berti is a pupil in our class. He is good at music. He plays violin very well. His grandfather taught him. He is not good at other subjects. Berti's family is from the Egyptian community. The teacher asked Erblin to sit next to Berti and help him after school. Erblin was ready to help.The next day, his mother came to school and asked the teacher not to ask Erblin to help Berti with his homework. (p.51)
Civics	Kullolli, Brikena; Kollçaku, Merita (2016): Qytetaria 7. Tirana: Filara. [7th grade].	Te drejtat e femijeve (Children's rights)	Asnjë prej fëmijëve nuk mund të diskriminohet për shkak të gjinisë, racës, fesë, gjuhës, etnisë, gjendjes ekonomike dhe sociale. Pavarësisht kësaj në botë ka ende fëmijë që nuk e gëzojnë këtë të drejtë, sidomos fëmijët romë. (p.29)	No child can be discriminated against due to their gender, race, religion, language, ethnicity or social and economic background. Regardless of this, in our world there are children that do not enjoy these rights, especially Roma children. (p.29)
Civics	Ajdini, Juliana; Agolli, Irida; Rudina, Rama Nasufi (2016): Qytetari 7. Tirana: Albas. [7th grade].	Të drejtat dhe liritë e pakicave në komunitetin ku jetoj (Rights and freedom of minorities in the community where I live)	Edhe pakicat gëzojnë të gjitha të drejtat, si pjesa tjetër e popullsisë së një vendi. „Anës, një vajzë rome, i pëlqen të kërcejë dhe të këndojë në gjuhën rome. Mësuese Mira e fton shpesh Anën që të këndojë në gjuhën rome për shokët dhe shoqet e klasës. (p.28)	Minorities have the same rights as other groups in the population. Ana, a Roma Girl, likes dancing and singing in the Romany language. The teacher invites Ana to sing in the Roma language for her friends in her class. (p.28)
Civics	Ajdini, Juliana; Agolli, Irida; Rudina, Rama Nasufi (2016): Qytetari 7. Tirana: Albas. [7th grade].	Të drejtat e pakicave dhe grupeve të veçanta (Minority rights and special groups)	Pakica Rome, e vendosur në zonat të ndryshme të vendit, kryesisht në shqipërinë e mesme dhe të jugut. (p.35)	The Roma minority is situated in different areas/regions of our country, mainly in central and southern Albania. (p.35)

Civics	Dervishi, Zyhdi (2018): Sociologjia 12. Tirana: SHBLSH e re. [12th grade].	Tema: Grupet Etnike (Topic: Ethnic Groups)	Në shqipëri jetojnë prej disa shekujsh edhe grupime popullsie me përkatësi tjetër etnike. Këta kanë një varg tiparesh biologjike, psikokulturore etj., që i dallojnë nga njëri-tjetri dhe nga popullsia shqipëtare: 2-Romët. Sikurse në vendet e tjera, janë të ndarë në dy nëngrupe endacakë dhe të nguluar në rajone të caktuara. Shumica e romëve janë të besimit musliman. 3-Egjiptianët. Shumica janë të besimit musliman dhe banojnë në qytetet e Shqipërisë së Mesme dhe jugore. (p.116)	Groups of people who belong to different ethnicities have been living in Albania for centuries. They have some biological, psychocultural etc. characteristics, that distinguish them from each other and from the Albanian population. 2. Roma, similar to other places, are separated in two subgroups; travellers and those settled in certain areas. Most Roma follow the Islamic religion. 3. Egyptians – most of them follow the Islamic religion, and live in mid and southern Albania. (p.116)
Civics	Tabaku, Anila (2016): Qytetaria 7. Tirana: Erik. [7th grade].	Tema: Te drejtat dhe pergjegjesite e femijeve (Topic: Childrens' rights and responsibilities)	2 Fotografitë (duke treguar fëmijët në rrugë, caption) Shkelja e te drejtave te femijeve. (p.32)	2 Photos [showing children on the street cleaning cars and collecting bottles]. Photo caption: violating children's rights. (p.32)
Civics	Tabaku, Anila (2016): Qytetaria 7. Tirana: Erik. [7th grade].	Tema: Të drejtat e pakicave dhe grupeve të veçanta. (Topic: Rights of minorities and special groups)	Pakica Rome, e vendosur në zonat të ndryshme të vendit, kryesisht në shqipërinë e mesme dhe të jugut. (p.35)	The Roma minority is situated in different areas/regions of our country, mainly in central and southern Albania. (p.35)
Civics	Tabaku, Anila (2016): Qytetaria 7. Tirana: Erik. [7th grade].	Të drejtat dhe liritë e pakicave në komunitetin ku jetoj (Rights and freedom of minorities in the community where I live)	Këto pakica kanë krijuar dhe organizatat e tyre politikee kulturore-artistike, si shoqata Omonia e minoritetit grek, shoqata Moraça-Rozafa e minoritetit serbo-malazez, shoqata Amaro-Drom e komunitetit rom etj. (p.36)	These minorities have also created their own political and cultural artistic organisations, such as the Greek Omonia association, the Serb-Montenegrin Moraca-Rozafa association , and the Roma community's Amaro-Drom association , etc. (p.36)
Civics	Tabaku, Anila (2016): Qytetaria 7. Tirana: Erik. [7th grade].	Të drjetat tona në familje, shkollë dhe komunitet (Our rights within our family, school and community)	2 Fotografitë (duke treguar fëmijët në makina të pastrimit të rrugëve dhe për të mbledhur shishe, pa titra) (p.38)	2 photos [showing children in the street cleaning machines and collecting bottles, no captions] (p.38)

Civics	Sinani, Gjergj; Sinani, Mirela; Hysi, Vasilika; Andoni, Eduard; Mano, Minella (2009): Qytetaria 9. Tirana: Albtipografia. [9th grade].	Tw drejtat e fëmijëve (Children's rights)	Disa grupe fëmijësh gëzojnë mbrojtje të veçantë: Disa grupe fëmijësh si fëmijët që jetojnë në kushte jo të mira, fëmijët jetimë, fëmijët me aftësi të kufizuara, fëmijët rome dhe egjyptianë, fëmijët viktima të shfrytëzimit për qëllime seksuale, dhe veprimtari të tjera të paligjshme kanë nevojë për mbrojtje të veçantë. (p.74)	Some groups of children enjoy special protection. Groups of children that live in unsuitable conditions, orphans, children with disabilities, Roma and Egyptian children, children that have been victims of sexual abuse (exploited for financial benefit), and other illegal activities, need special protection. (p.74)
Civics	Kullolli, Brikena; Kollçaku, Merita (2009): Qytetaria 10. Tirana: Filara. [10th grade].	Si i mbron ligji shqiptar fëmijët (How does Albanian law protect children)	2 Fotografitë (duke u treguar fëmijëve, pa caption) (p.81)	2 Photos [showing children, without caption] (p.81)
Civics	Pino, Saemira; Brahja, Eljana; Gjipali, Sidita; Selita Mirela (2016): Qytetaria 10. Tirana: Albas. [10th grade].	Bashkëjetesa në komunitet (bashkëpronësi) (Community coexistence (co-ownership))	Cdo komunitet ka tiparet dhe rregullat e veta të funksionimit në bashkëjetesë. Me përjashtim të grupit familjar, të gjitha komunitet e tjera janë grupe të mëdha. Njerëzit që përbëjnë pjesë në to kanë ndjenjë të përbashkët identiteti, kanë marrëdhënie interesash dhe ndërveprojnë e janë të ndërvarura nga njëri tjetri për shkak të këtyre interesave. Kështu mund të përmendim komunitetin e lagjes, të nxënësve dhe në shkollë të studentëve të artistëve, të romëve, të njerëzve me aftësi ndryshme, komunitete virtuale online që krijohen mes grupeve dhe idnividëve të ndryshëm në rrjete sociale. (p.135)	Each community has its features and rules of functioning in coexistence. Except for the family group, all other communities are large groups. Members of these large groups have a common sense of identity, and relationships based on common interests, they interact and are interdependent on each other because of their interests. For example, a community living in the same area, a community of pupils at a school, a community of students and artists, Roma, people with disabilities, an online virtual community created by people and groups in social media. (p.135)
Civics	Dragoti, Edmond; Sota, Marinela (2009): Qytetaria 10. Tirana: Mediaprint. [10th grade].	Problemet e femijeve (Children's problems)	Puna e fëmijëve- Fëmijët e rrugës, që punojnë për të jetuar, janë të ekspozuar më shumë se cdo grup tjetër ndaj rreziqeve të tilla si keqtrajtimi, pasiguria, analfabetizmi, kequshqyerja, dhe puna e rëndë. Për shkak të arfërisë së lartë tek familjet rome dhe egjiptiane, një pjesë e madhe e fëmijëve që punojnë, vijnë nga këto grupe. (p.76-77)	Children's problems. Street beggar children work to make their living. More than any other group they are exposed to risks such as ill-treatment, insecurity, illiteracy, malnutrition, and hard labour. Because of high poverty rates among Roma and Egyptian families, a large proportion of working children come from these groups. (p.76-77)
Civics	Belshaku, Sabina; Milloshi, Marjeta; Lila Jeta (2018): Sociologjia me zgjedhje. Tirana: Dita Print. [12th grade].	Legjislacioni mbi pakicat (Minority legislation)	Në kuptimin e këtij ligji, pakicat kombëtare në republikën e Shqipërisë janë pakicat greke, maqedonase, arumune, rome, egjiptiane, malazeze, boshnjake, serbe dhe bullgare. (Ligji 96/2017 Neni 3) (p.84)	In this law, national minorities in the republic of Albania are Greek, Macedonian, Aromanian, Roma, Egyptian, Montenegrin, Bosnian, Serbian and Bulgarian. (Law 69/2017 Neni 3) (p.84)

Civics	Belshaku, Sabina; Milloshi, Marjeta; Lila Jeta (2018): Sociologjia me zgjedhje. Tirana: Dita Print. [12th grade].	Forma e shfaqjes së diskriminimit, shembull (The forms of discrimination, examples)	Drejtori i një shkolle 9vjecare, në shpërndarjen që i ka bërë nxënësve nëpër klasa, ka vendosur që nxënësit romë ti grupojë në një klasë të vecantë, kjo përbën vecim për këtë komunitet. (p.87)	In one primary school, when dividing the pupils into classes, the principal decided to put Roma pupils in one group, in one special room; this is a separation for this community. (p.87)

Austria

Subject	Textbook	Chapter/Topic	Passage	Translation
History	Graf, Margot; Halbartschlager, Franz; Vogel-Waldhütter, Martina (2015): Mehrfach Geschichte 4: Teil 1 – Wissen und Verstehen. 2nd ed. Linz: Veritas-Verlag. [Sek. I].	Zwischen zwei Weltkriegen. 5 Deutschland: der totalitäre NS-Staat (Between two world wars. 5 Germany: the totalitarian Nazi state)	Konzentrationslager werden eingerichtet. Schon bald nach Hitlers Machergreifung errichteten die Nationalsozialisten an vielen Orten in Deutschland große Gefängnisse. In diese Konzentrationslager sperrten sie politische Gegnerinnen und Gegner (Kommunisten und Sozialisten). Die meisten Konzentrationslager waren Arbeitslager, in denen die Gefangenen schwere körperliche Arbeit verrichten mussten. Bald wurden auch Juden, Roma und Sinti, religiöse Minderheiten und Homosexuelle verhaftet, in Konzentrationslager gebracht, dort gequält und oft auch getötet. Der NS-Staat war zu einer brutalen und Menschen verachtenden Diktatur geworden. (p.14)	Concentration camps are being set up. Soon after Hitler's seizure of power, the National Socialists established large prisons in many places in Germany. In these concentration camps (*Konzentrationslager*) they imprisoned political opponents (communists and socialists). Most concentration camps were labour camps (*Arbeitslager*) where the prisoners had to do heavy physical labour. Soon, Jews, Roma and Sinti, religious minorities and homosexuals were also arrested, taken to concentration camps, tortured and often killed there. The Nazi state had become a brutal dictatorship, contemptuous of human life. (p.14)
History	Graf, Margot; Halbartschlager, Franz; Vogel-Waldhütter, Martina (2015): Mehrfach Geschichte 4: Teil 1 – Wissen und Verstehen. 2nd ed. Linz: Veritas-Verlag. [Sek. I].	Zwischen zwei Weltkriegen. 5 Deutschland: der totalitäre NS-Staat (Between two world wars. 5 Germany: the totalitarian Nazi state)	(Definition am Seitenrand) Roma, Sinti: Sammelbegriff für zahlreiche kleine Volksgruppen (Minderheiten) mit gleicher Herkunft (Südasien) und Sprache (Romanes). (p.14)	[Definition at the edge of the page] Roma, Sinti: collective term for numerous small ethnic groups (minorities) with the same origin (south Asia) and language (Romani). (p.14)
History	Graf, Margot; Halbartschlager, Franz; Vogel-Waldhütter, Martina (2015): Mehrfach Geschichte 4: Teil 1 – Wissen und Verstehen. 2nd ed. Linz: Veritas-Verlag. [Sek. I].	Zwischen zwei Weltkriegen. 6 Juden werden im NS-Staat verfolgt (Between two world wars. Jews are persecuted in the Nazi state)	Rassenlehre der Nationalsozialisten. In zahllosen Reden beschwor Hitler die Meinung, dass die menschlichen Rassen nicht gleichwertig seien und das deutsche Volk anderen Völkern überlegen sei. Als minderwertig bezeichnete er Juden, Roma und Sinti. Die Rassenlehre der Nationalsozialisten war menschenverachtend und durch keinerlei Wissenschaft belegt. (p.15)	Racial doctrine of the National Socialists. In countless speeches Hitler stated the opinion that the human races are not equal and that the German people is superior to other peoples. He described Jews, Roma and Sinti as inferior. The racial doctrine of the National Socialists was inhumane and not proven by any science. (p.15)

Geography	Dittrich, Elisabeth; Dorfinger, Johannes; Fridrich, Christian; Fuhrmann, Bettina; Kögler, Gottfried; Mayer, Elisabeth; Müllauer-Hager, Barbara; Müllneritsch, Ines (2017): global 6: Geographie und Wirtschaftskunde. Vienna: Österreichischer Bundesverlag. [Sek. II].	Leben an den Rändern der Gesellschaft – Roma in Europa. M3 Materialsammlung zu Roma in Europa: Selbstbilder versus Fremdbilder (Living on the edges of society – Roma in Europe. Material: M3 collection of materials on Roma in Europe: self-perception versus perception of others)	Material: M1 Zuwanderung der Roma in Europa. (p.38)	Material: M1 Immigration of Roma in Europe. (p.38)
Geography	Dittrich, Elisabeth; Dorfinger, Johannes; Fridrich, Christian; Fuhrmann, Bettina; Kögler, Gottfried; Mayer, Elisabeth; Müllauer-Hager, Barbara; Müllneritsch, Ines (2017): global 6. Geographie und Wirtschaftskunde. AHS-Oberstufe. Wien: Österreichischer Bundesverlag. [Sek. II]	Leben an den Rändern der Gesellschaft – Roma in Europa. M3 Materialsammlung zu Roma in Europa: Selbstbilder versus Fremdbilder (Living on the edges of society – Roma in Europe. Material: M3 collection of materials on Roma in Europe: self-perception versus perception of others)	Obwohl Roma mit über 10 Millionen Angehörigen die größte Minderheit in Europa darstellen, sind sie in den meisten Staaten von Ausgrenzung, Diskriminierung und Vorurteilen betroffen. In vielen europäischen Staaten sind sie bereits seit Jahrhunderten ansässig (M1) und gelten daher dort als autochthone Minderheit. Insbesondere in den osteuropäischen Ländern lebt die überwiegende Mehrheit der Roma in bitterer Armut. Einem Bericht der Weltbank zufolge ist die Kindersterblichkeit in der Roma-Bevölkerung mindestens doppelt so hoch wie in der Mehrheitsbevölkerung, die Lebenserwartung liegt zehn bis 15 Jahre unter der der Mehrheitsbevölkerung. Die typischen Roma gibt es nicht. Viele tauchen in der Anonymität von Großstädten unter und assimilieren sich, andere hingegen sind stolz auf ihre Volksgruppe und bewahren ihre Kultur. Diese ist geprägt von einer großen Wertschätzung des Menschen und von Werten wie Toleranz, Liebe, Freiheit und Glücklichsein. Alleine in Österreich gibt es mehrere Roma-Gruppen wie etwa Burgenland-Roma, Sinti, Lovara, Kalderaš, Gurbet und Arlije. Zusätzlich ist ihre Sprache, Religion, Geschichte und Kultur von der jeweiligen Mehrheitsbevölkerung beeinflusst und geprägt. Die Bezeichnung Roma leitet sich aus ihren Sprachen ab: Rom	Although Roma are the largest minority in Europe, with over 10 million members, they face exclusion, discrimination and prejudice in most countries. In many European countries they have been resident for centuries (M1) and are therefore considered an autochthonous minority. In Eastern European countries in particular, the vast majority of Roma live in abject poverty. According to a World Bank report, child mortality in the Roma population is at least twice as high as in the majority population and life expectancy is 10 to 15 years below that of the majority population. There is no such thing as typical Roma. Many immerse themselves in the anonymity of large cities and assimilate, while others are proud of their ethnic group and preserve their culture. This is characterised by a great appreciation of humankind and values such as tolerance, love, freedom and happiness. In Austria alone there are several Roma groups such as Burgenland Roma, Sinti, Lovara, Kalderaš, Gurbet and Arlije. In addition, their language, religion, history and culture are influenced and shaped by the respective majority population. The term Roma is derived from their languages: Rom means man. The term Gypsy was developed by the dominant society and comes from Greek. Translated, it

	bedeutet Mann. Der Begriff Zigeuner wurde von der Dominanzgesellschaft entwickelt, stammt aus dem Griechischen, heißt übersetzt Unberührbare und wird von vielen Roma als diskriminierend empfunden. Während des Zweiten Weltkriegs wurden viele tausend Roma in Europa systematisch verhaftet, deportiert und in Konzentrationslagern ermordet. In der Nachkriegszeit wurden ihnen vielfach weit von den Siedlungen entfernte Grundstücke zugewiesen. Romakinder wurden oft in Sonderschulklassen abgeschoben oder schlossen die Schule nie ab. Bis heute werden Roma-Kinder im Bildungsbereich vielfach diskriminiert. (p.38)	means untouchable, and is perceived as discriminatory by many Roma. During the Second World War, many thousands of Roma were systematically arrested, deported and murdered in concentration camps in Europe. In the post-war period, they were often assigned land far away from settlements. Roma children were often consigned to special school classes or never finished school. To this day, Roma children are often discriminated against in education. (p.38)

Geography	Dittrich, Elisabeth; Dorfinger, Johannes; Fridrich, Christian; Fuhrmann, Bettina; Kögler, Gottfried; Mayer, Elisabeth; Müllauer-Hager, Barbara; Müllneritsch, Ines (2017): global 6. Geographie und Wirtschaftskunde. AHS-Oberstufe. Wien: Österreichischer Bundesverlag. [Sek. II]	Leben an den Rändern der Gesellschaft – Roma in Europa. Zur Identität von Roma (Living on the edges of society – Roma in Europe. Roma identity)	Die räumliche Segregation und gesellschaftliche Marginalisierung der Roma sowie die oft mangelhaften Qualifikationen tragen dazu bei, dass viele Roma arbeitslos sind oder sie die negativen Zuschreibungen der Mehrheitsbevölkerung übernehmen, ihre Wurzeln gering schätzen und sich schämen, Roma zu sein. Trotz aller Unterschiede weisen Roma vor allem in traditionsbewussten Gemeinschaften einige identitätsstiftende Gemeinsamkeiten auf: • Roma sind eine Ethnie ohne eigenen Staat, überall in der Minderheit und ohne eine bedeutende Lobby. • Noch nie haben Roma einen Krieg geführt, terroristische Vereinigungen gebildet oder ihre politischen Ziele mit Gewalt durchgesetzt. • Ihr Zusammengehörigkeitsgefühl basiert auf der Großfamilie mit besonderer Wertschätzung von Kindern und älteren Menschen. • Romani oder Romanes, die Sprache der Roma, wird von etwa 3,5 Mio. Menschen gesprochen. Romani ist eine indoarische Sprache, die Gemeinsamkeiten mit zentralindischen und nordwestindischen Sprachen aufweist. Es ist nirgendwo Amtssprache, ist aber in einigen Ländern wie Österreich oder Deutschland eine anerkannte Minderheitensprache. Bis in jüngere Zeit war Romani nur eine gesprochene und mündlich überlieferte Sprache, erst seit dem 20. Jahrhundert gibt es Versuche, Romani als Schriftsprache zu standardisieren. Romani verfügt nach wie vor über keine normierte Schriftform. • Zur Weitergabe des kulturellen Erbes dienten und dienen Märchen, Mythen, Legenden, Lieder und Tänze. • Denkmuster des Dualismus waren in traditionellen Roma-Gemeinschaften verbreitet: rein und unrein bei Speisen, gruppenintern und -extern bei Heirat. • Wie die Dominanzgesellschaften sind Roma einem tiefgreifenden kulturellen, sozialen und wirtschaftlichen Wandel unterworfen. (p.38)	The spatial segregation and social marginalisation of Roma as well as their frequently poor qualifications contribute to many Roma being unemployed or to them adopting the negative sterotypes of the majority population, disdaining their roots and feeling ashamed to be Roma. Despite their differences, Roma have some common identities, especially in traditional communities: - Roma are an ethnic group without a state of their own, they are always a minority group and have no significant lobby. - Roma have never waged war, formed terrorist groups or used violence to achieve their political goals. - Their sense of belonging is based on the extended family which particularly values children and older people. - Romani or Romanes, the language of the Roma, is spoken by about 3.5 million people. Romani is an Indo-Aryan language that has similarities with central and northwest Indian languages. It is not an official language in any country, but it is a recognised minority language in some countries such as Austria or Germany. Until more recent times, Romani only existed as a spoken language that was orally handed down. There have only been attempts to standardise Romani as a written language since the 20th century. Romani still does not have a standardised written form. - Fairy tales, myths, legends, songs and dances continue to be the means through which Romani cultural heritage is passed on. - Patterns of dualism were common in traditional Roma communities: purity and impurity in food, marriage within and outside the group. - Like the dominant societies in which they live, Roma are subject to profound cultural, social and economic change. (p.38)

Geography	Dittrich, Elisabeth; Dorfinger, Johannes; Fridrich, Christian; Fuhrmann, Bettina; Kögler, Gottfried; Mayer, Elisabeth; Müllauer-Hager, Barbara; Müllneritsch, Ines (2017): global 6. Geographie und Wirtschaftskunde. AHS-Oberstufe. Wien: Österreichischer Bundesverlag. [Sek. II]	Leben an den Rändern der Gesellschaft – Roma in Europa. M3 Materialsammlung zu Roma in Europa: Selbstbilder versus Fremdbilder (Living on the edges of society – Roma in Europe. Material: M3 collection of materials on Roma in Europe: self-perception versus perception of others)	Von den Zigeunern oder Heiden. Als man zählt von Christi Geburt 1417, hat man zum ersten in Deutschlang gesehen die Zigeuner, ein ungeschaffen, schwarz, wüst und unflätig Volk, das sonderlich gerne stiehlt, und zwar allermeist die Weiber, die sie also ihren Männern zutragen. [...] (Auslassung im Original) Man hat es wohl erfahren, daß dieses elend Volk geboren ist zu seinem umherschweifenden Ziehen, daß es kein Vaterland hat. Es zieht also müßig im Lande umher, ernährt sich mit Stehlen. Lebt wie ein Hund, ist auch keine Religion bei ihnen, obwohl sie schon ihre Kinder unter den Christen lassen taufen. (aus: Sebastian Münster ‚Cosmographia', 1550) (p.39)	About Gypsies or heathens. In the year 1417 since Christ's birth, one first saw the Gypsies in Germany, an uncreated, black, desolate and obscene people, who especially liked to steal, above all women, whom they thus carry to their men. [...] (omission in the original) One has well learnt that this miserable people was born for its straying wanderings, that it has no mother country. So, they wander idly around the land, feeding themselves on the profits of theft. Live like dogs, there is no religion with them either, although they indeed baptise their children among the Christians. (from: Sebastian Münster 'Cosmographia', 1550) (p.39)
Geography	Dittrich, Elisabeth; Dorfinger, Johannes; Fridrich, Christian; Fuhrmann, Bettina; Kögler, Gottfried; Mayer, Elisabeth; Müllauer-Hager, Barbara; Müllneritsch, Ines (2017): global 6. Geographie und Wirtschaftskunde. AHS-Oberstufe. Wien: Österreichischer Bundesverlag. [Sek. II]	Leben an den Rändern der Gesellschaft – Roma in Europa. M3 Materialsammlung zu Roma in Europa: Selbstbilder versus Fremdbilder (Living on the edges of society – Roma in Europe. Material: M3 collection of materials on Roma in Europe: self-perception versus perception of others)	Aussage eines Künstlers und Völkermord-Überlebenden der Roma. Wir Roma und Sinti sind die Blumen dieser Erde. Man kann uns zertreten, man kann uns aus der Erde reißen, man kann uns vergasen, man kann uns verbrennen, man kann uns erschlagen - aber wie die Blumen kommen wir immer wieder… Prof. Karl Stojka (p.39)	Statement of a Roma artist and genocide survivor. We Roma and Sinti are the flowers of this earth. You can crush us, you can tear us out of the earth, you can gas us, you can burn us, you can beat us to death – but like the flowers we come again and again... Prof. Karl Stojka (p.39)

Geography	Dittrich, Elisabeth; Dorfinger, Johannes; Fridrich, Christian; Fuhrmann, Bettina; Kögler, Gottfried; Mayer, Elisabeth; Müllauer-Hager, Barbara; Müllneritsch, Ines (2017): global 6. Geographie und Wirtschaftskunde. AHS-Oberstufe. Wien: Österreichischer Bundesverlag. [Sek. II]	Leben an den Rändern der Gesellschaft – Roma in Europa. M3 Materialsammlung zu Roma in Europa: Selbstbilder versus Fremdbilder (Living on the edges of society – Roma in Europe. Material: M3 collection of materials on Roma in Europe: self-perception versus perception of others)	Kinder beim internationalen Roma-Festival in Bystré in Tschechien. (p.39)	Children at the international Roma festival in Bystré in the Czech Republic. (p.39)
Geography	Dittrich, Elisabeth; Dorfinger, Johannes; Fridrich, Christian; Fuhrmann, Bettina; Kögler, Gottfried; Mayer, Elisabeth; Müllauer-Hager, Barbara; Müllneritsch, Ines (2017): global 6. Geographie und Wirtschaftskunde. AHS-Oberstufe. Wien: Österreichischer Bundesverlag. [Sek. II]	Leben an den Rändern der Gesellschaft – Roma in Europa. M3 Materialsammlung zu Roma in Europa: Selbstbilder versus Fremdbilder (Living on the edges of society – Roma in Europe. Material: M3 collection of materials on Roma in Europe: self-perception versus perception of others)	Liliana Ceaciru (18 Jahre): Eine Romni in einer sich verändernden Welt. Meiner Meinung nach sollte jede/r das Recht zu einer Ausbildung haben, einschließlich der Roma-Kinder. Ich stimme auch mit den Roma-Frauen überein, sich zu emanzipieren; sie müssen ihre Platz in der Familie kennen, in ihrem Beruf und nicht zuletzt in der Gesellschaft. Die Frauen müssen das wissen und das Beste aus ihrer Persönlichkeit, ihren Fähigkeiten und Stärken machen. All das, ohne zu vergessen, dass sie zu einer bestimmten ethnischen Gruppe gehören, ohne zu vergessen, wie wertvoll ihr kultureller Hintergrund ist, wie wichtig es ist, Traditionen für künftige Generationen zu bewahren. Sie müssen auch stolz auf ihre Herkunft sein und das vor allem deswegen, weil ihr kulturelles Erbe so besonders ist. (aus: Fridrich 2006, S.115) (p.39)	Liliana Ceaciru (18 years old): A Romni in a changing world. In my opinion, everyone should have the right to an education, including Roma children. I also agree with Romani women, to emancipate themselves they must know their place in the family, in their profession and not least in society. Women need to know this and make the most of their personality, skills and strengths. All this without forgetting that they belong to a particular ethnic group, without forgetting how valuable their cultural background is, how important it is to preserve traditions for future generations. They must also be proud of their origins, especially because their cultural heritage is so special. (from: Fridrich 2006, p. 115) (p.39)

Geography	Dittrich, Elisabeth; Dorfinger, Johannes; Fridrich, Christian; Fuhrmann, Bettina; Kögler, Gottfried; Mayer, Elisabeth; Müllauer-Hager, Barbara; Müllneritsch, Ines (2017): global 6. Geographie und Wirtschaftskunde. AHS-Oberstufe. Wien: Österreichischer Bundesverlag. [Sek. II]	Leben an den Rändern der Gesellschaft – Roma in Europa. M3 Materialsammlung zu Roma in Europa: Selbstbilder versus Fremdbilder (Living on the edges of society – Roma in Europe. Material: M3 collection of materials on Roma in Europe: self-perception versus perception of others)	Flagge der Roma. Die Farben blau und grün beziehen sich auf Himmel und Erde. Im Zentrum steht das Speichenrad, das auf die indische Herkunft der Roma verweist. (p.39)	The Roma flag [see left] The blue and green colours represent the heavens and earth. In the centre, there is a cartwheel, which refers to the Indian origin of the Roma. (p.39)
Geography	Dittrich, Elisabeth; Dorfinger, Johannes; Fridrich, Christian; Fuhrmann, Bettina; Kögler, Gottfried; Mayer, Elisabeth; Müllauer-Hager, Barbara; Müllneritsch, Ines (2017): global 6. Geographie und Wirtschaftskunde. AHS-Oberstufe. Wien: Österreichischer Bundesverlag. [Sek. II]	Leben an den Rändern der Gesellschaft – Roma in Europa. M3 Materialsammlung zu Roma in Europa: Selbstbilder versus Fremdbilder (Living on the edges of society – Roma in Europe. Material: M3 collection of materials on Roma in Europe: self-perception versus perception of others)	Deutsche Version der Roma-Hymne Ghelem, Ghelem (sprich: dschelem) Mit Pferden und Wagen sind wir den Weg gegangen, die ganze Gemeinschaft mit den Kindern. Den langen Weg, wir armen Roma. Refrain: Ge-e-e----- ihr Roma! Ge-e-e----- ihr Burschen! Die Reichen wissen nicht, was es heißt, nichts zu essen zu haben. Wo soll ich danach suchen? So ist es immer, in all den Jahren. Unser Gott hat uns zu dem gemacht, gehen wir, Roma, gehen wir. (p.39)	German version of the Roma anthem Gelem, Gelem (pronounced: djelem) With horses and wagons we went the way, the whole community with the children. The long way, we poor Roma. Refrain: Ge-e-e----- you Roma! Ge-e-e----- you boys! The rich don't know what it means to have nothing to eat. Where should I look for it? It is always like that, in all the years. Our God has made us that, let's go, Roma, let's go. (p.39)

Geography	Dittrich, Elisabeth; Dorfinger, Johannes; Fridrich, Christian; Fuhrmann, Bettina; Kögler, Gottfried; Mayer, Elisabeth; Müllauer-Hager, Barbara; Müllneritsch, Ines (2017): global 6. Geographie und Wirtschaftskunde. AHS-Oberstufe. Wien: Österreichischer Bundesverlag. [Sek. II]	Leben an den Rändern der Gesellschaft – Roma in Europa. M3 Materialsammlung zu Roma in Europa: Selbstbilder versus Fremdbilder (Living on the edges of society – Roma in Europe. Material: M3 collection of materials on Roma in Europe: self-perception versus perception of others)	Ein Lehrer unterrichtet Roma-Kinder in der provisorischen Schule eines Roma-Camps bei Paris. (p.39)	A teacher teaches Roma children in the temporary school of a Roma camp near Paris. (p.39)
Geography	Dittrich, Elisabeth; Dorfinger, Johannes; Fridrich, Christian; Fuhrmann, Bettina; Kögler, Gottfried; Mayer, Elisabeth; Müllauer-Hager, Barbara; Müllneritsch, Ines (2017): global 6. Geographie und Wirtschaftskunde. AHS-Oberstufe. Wien: Österreichischer Bundesverlag. [Sek. II]	Leben an den Rändern der Gesellschaft – Roma in Europa (Living on the edges of society – Roma in Europe)	Aufgabe: 1 Erläutern Sie mögliche Spannungsfelder zwischen der Dominanzgesellschaft und den Roma (p.39)	Exercise: 1 Explain possible areas of tension between the dominant society and the Roma (p.39)

Geography	Dittrich, Elisabeth; Dorfinger, Johannes; Fridrich, Christian; Fuhrmann, Bettina; Kögler, Gottfried; Mayer, Elisabeth; Müllauer-Hager, Barbara; Müllneritsch, Ines (2017): global 6. Geographie und Wirtschaftskunde. AHS-Oberstufe. Wien: Österreichischer Bundesverlag. [Sek. II]	Leben an den Rändern der Gesellschaft – Roma in Europa (Living on the edges of society – Roma in Europe)	Aufgabe: 2 Begründen Sie, warum die Roma als autochthone Minderheit in weiten Teilen Europas gelten. Verwenden Sie dazu M1 [siehe oben]. (p.39)	Exercise: 2 Explain why the Roma are considered an autochthonous minority in much of Europe. Use M1 [see above]. (p.39)
Geography	Dittrich, Elisabeth; Dorfinger, Johannes; Fridrich, Christian; Fuhrmann, Bettina; Kögler, Gottfried; Mayer, Elisabeth; Müllauer-Hager, Barbara; Müllneritsch, Ines (2017): global 6. Geographie und Wirtschaftskunde. AHS-Oberstufe. Wien: Österreichischer Bundesverlag. [Sek. II]	Leben an den Rändern der Gesellschaft – Roma in Europa (Living on the edges of society – Roma in Europe)	Aufgabe: 3 Begründen Sie, warum die Verallgemeinerung die Roma ebenso unzutreffend ist wie beispielsweise die Österreicher. (p.39)	Exercise: 3 Explain why the generalisation of Roma is as inappropriate as it would be for Austrians, for example. (p.39)

Geography	Dittrich, Elisabeth; Dorfinger, Johannes; Fridrich, Christian; Fuhrmann, Bettina; Kögler, Gottfried; Mayer, Elisabeth; Müllauer-Hager, Barbara; Müllneritsch, Ines (2017): global 6. Geographie und Wirtschaftskunde. AHS-Oberstufe. Wien: Österreichischer Bundesverlag. [Sek. II]	Leben an den Rändern der Gesellschaft – Roma in Europa (Living on the edges of society – Roma in Europe)	Aufgabe: 4 Fassen Sie die zentralen Motive der Vorurteile auf, die der Geograph Sebastian Münster vor fast 500 Jahren festgehalten hat, und vergleichen Sie diese mit aktuellen Vorurteilen und ihren Funktionen (M2) gegenüber Roma. (p.39)	Exercise: 4 Determine the central motives behind the prejudices that geographer Sebastian Münster recorded almost 500 years ago and compare them with current prejudices against Roma and their role (M2). (p.39)
Geography	Dittrich, Elisabeth; Dorfinger, Johannes; Fridrich, Christian; Fuhrmann, Bettina; Kögler, Gottfried; Mayer, Elisabeth; Müllauer-Hager, Barbara; Müllneritsch, Ines (2017): global 6. Geographie und Wirtschaftskunde. AHS-Oberstufe. Wien: Österreichischer Bundesverlag. [Sek. II]	Leben an den Rändern der Gesellschaft – Roma in Europa (Living on the edges of society – Roma in Europe)	Aufgabe: 5 Analysieren Sie anhand von M3 [siehe oben] Selbst- und Fremdbilder der Roma im Hinblick auf Gemeinsamkeiten und Unterschiede. (p.39)	Exercise: 5 Use M3 [see above] to analyse Roma's perception of themselves and others' perception of them in terms of similarities and differences. (p.39)

Geography	Hofmann-Schneller, Maria; Derflinger, Manfred; Menschlik, Gottfried; Rak, Peter (2015): Durchblick kompetent 7: Geographie und Wirtschaftskunde für die 11. Schulstufe. 2nd ed. Vienna: Westermann Wien. [Sek. II].	Demographische Entwicklung und gesellschaftspolitische Auswirkungen. Volksgruppen in Österreich (Demographic development and socio-political consequences. Ethnic groups in Austria)	‚Orba' nennen die Roma die burgenländische Gemeinde Oberwarth. Zur jüngsten der nach dem Volksgruppengesetz anerkannten Volkgruppen gehören nach Selbsteinschätzung 10 000 autochthone Roma, Sinti und Lowara. Im Burgenland leben sie oft in Siedlungen außerhalb der Dörfer. Auch in ‚Betschate' (Wien) und anderen österreichischen Gegenden leben Angehörige des Roma-Volkes. Gekürzt und verändert nach: Wiener Zeitung, 18.2.1995. (p.45)	'Orba' is what the Roma call the Burgenland municipality of Oberwarth. According to their own estimates, the youngest of the ethnic groups recognised under the Ethnic Groups Act are 10,000 autochthonous Roma, Sinti and Lovara. In Burgenland they often live in settlements outside villages. Members of the Roma people also live in Betschate (Vienna) and other Austrian regions. Abridged and modified version of report from: Wiener Zeitung, 18.2.1995. (p.45)
Geography	Hofmann-Schneller, Maria; Derflinger, Manfred; Menschlik, Gottfried; Rak, Peter (2015): Durchblick kompetent 7: Geographie und Wirtschaftskunde für die 11. Schulstufe. 2nd ed. Vienna: Westermann Wien. [Sek. II].	Demographische Entwicklung und gesellschaftspolitische Auswirkungen. Volksgruppen in Österreich (Demographic development and socio-political consequences. Ethnic groups in Austria)	M2 Volksgruppen und ihre Siedlungsgebiete in Österreich. (p.45)	M2 Ethnic groups and their settlement areas in Austria. (p.45)
Geography	Hofmann-Schneller, Maria; Graf, Franz; Scheidl, Walter; Steiner, Klaus (2016): Durchblick kompetent 3: Geographie und Wirtschaftskunde für die 7. Schulstufe. Vienna: Westermann Wien. [Sek. I].	Minderheiten in Österreich (Minorities in Austria)	Neben der deutschsprachigen Mehrheit leben im Osten und Süden Österreichs auch sechs autochthone Volksgruppen mit eigenen Sprachen und besonderem Brauchtum: Ungarn, Kroaten, Slowenen, Tschechen, Roma und Slowaken. Sie sind österreichische Staatsbürgerinnen und Staatsbürger und machen insgesamt weniger als ein Prozent der Bevölkerung aus. Um die kulturelle Vielfalt wie zum Beispiel ihre Sprache oder Musik zu erhalten, werden sie als nationale Minderheiten staatlich gefördert. In einigen Gemeinden gibt es Unterricht in ihrer Muttersprache oder zweisprachige Ortstafeln. (p.40)	In addition to the German-speaking majority, six autochthonous ethnic groups with their own languages and special customs live in eastern and southern Austria: Hungarians, Croats, Slovenes, Czechs, Roma and Slovaks. They are Austrian citizens and account for less than one per cent of the population. In order to preserve cultural diversity, such as their language or music, they are supported by the state as national minorities. In some municipalities there are lessons in their mother tongue or bilingual place name signs. (p.40)

Geography	Dittrich, Elisabeth; Schminke, Anne; Müller, Bernhard (2015): Weltweit 4: Geographie und Wirtschaftskunde. Vienna: Österreichischer Bundesverlag. [Sek. I].	Ein Land unter die Lupe nehmen. Unsere Nachbarland Tschechien (Taking a closer look at a country. Our neighbouring country Czech Republic)	M3 Sinti und Roma Volksgruppe, die im Mittelalter aus Indien nach Europa eingewandert ist. (p.38)	M3 Sinti and Roma ethnic group that immigrated to Europe from India in the Middle Ages. (p.38)
Geography	Dittrich, Elisabeth; Schminke, Anne; Müller, Bernhard (2015): Weltweit 4: Geographie und Wirtschaftskunde. Vienna: Österreichischer Bundesverlag. [Sek. I].	Ein Land unter die Lupe nehmen. Unsere Nachbarland Tschechien (Taking a closer look at a country. Our neighbouring country Czech Republic)	M4 Bevölkerung Der Größte Teil der Bevölkerung des Staates sind Tschechen (über 90 %), ungefähr 10 % der im Land lebenden Menschen sind Ungarn, Slowaken, Deutsche oder Roma und Sinti. Etwa 75 % der Bevölkerung leben in den Städten des Landes. (p.38)	M4 Population The largest part of the population of the country are Czechs (over 90%), about 10% of the people living in the country are Hungarians, Slovaks, Germans or Roma and Sinti. About75% of the population live in the cities of the country. (p.38)
Geography	Mayerhofer, Gerhard; Germ, Alfred; Hochreiner, Franz; Part, Florian Benjamin (2016): Hotspots HTL 1: Geographie. Linz: Veritas-Verlag. [Sek. II].	Die Gliederung der Erde. Zuordnung von Regionen und Minderheiten zu Kulturerdteilen (The stratification of the earth. Arrangement of regions and minorities into civilizational regions)	Aufgabe: b) Ordnen Sie die Minderheiten den einzelnen Kulturerdteilen zu und verwenden Sie dazu die Webseite www.gfbv.de (Stand: 4.3.2016) als Hilfestellung. Sind alle Minderheiten eindeutig zuordenbar? Welch Kritikpunkte am Konzept der Kulturerdteile ergeben sich daraus? (p.110)	Exercise: b) Match the minorities to the individual civilizational regions using the website www.gfbv.de (as of 4.3.2016) as an aid. Can every minority be clearly assigned? What criticisms of the concept of civilizational regions arise from this? [see left] (p.110)

History/ Civics	Germ, Alfred; Dubski, Rainald; Part, Florian B.; Schwanninger, Florian (2016): Hotspots HTL 2: Geschichte und Politische Bildung. Linz: Veritas-Verlag. [Sek. II].	Erinnerungskulturen. Gedenkstätten vergleichen (Culture of remembrance. Comparing memorials)	Aufgabe: d) Welche Gründe könnte es geben, dass Roma und Sinti erst sehr spät Denkmäler für den an ihnen verübten Völkermord erhalten haben? (p.109)	Exercise: d) What might be the reasons for there not being memorials to the genocide against Roma and Sinti for a very long time? (p.109)
History/ Civics	Germ, Alfred; Dubski, Rainald; Part, Florian B.; Schwanninger, Florian (2016): Hotspots HTL 2: Geschichte und Politische Bildung. Linz: Veritas-Verlag. [Sek. II].	NS-Herrschaft in Österreich. ‚Bilanz' der Jahre 1938 bis 1945 (Nazi rule in Austria. 'Outcome' of the years 1938 to 1945)	Bei der Befreiung Österreichs durch die Alliierten im April/Mai 1945 bot sich nach acht Jahren der NS-Herrschaft ein katastrophales Bild: - Etwa 65 500 österreichische Jüdinnen und Juden waren ermordet, über 120 000 vertrieben worden. - Rund 16 000 nichtjüdische ÖsterreicherInnen verloren in Konzentrationslagern ihr Leben, davon 8 000 als ‚Zigeuner'. - Tausende starben in Gestapo-Haft oder in Gefängnissen in Ländern, die vom Deutschen Reich besetzt worden waren. - Über 15 000 ÖsterreicherInnen fielen der NS-Euthanansie zum Opfer, 10 000 davon in Hartheim im Rahmen der ‚Aktion T4'. - Etwa 2 700 Menschen wurden wegen ihrer Widerstandstätigkeit zum Tod verurteilt und hingerichtet. - Zehntausende Personen aus anderen Ländern wurden in Konzentrationslagern auf österreichischem Boden grausam getötet. (p.132)	The liberation of Austria by the Allies in April/May 1945 revealed a catastrophic picture after eight years of Nazi rule - About 65,500 Austrian Jews had been murdered and over 120,000 had been expelled. - Around 16,000 non-Jewish Austrians lost their lives in concentration camps, 8,000 of them as 'Gypsies'. - Thousands died in Gestapo detention or in prisons in countries occupied by the German Reich. - More than 15,000 Austrians were victims of Nazi euthanasia, 10,000 of them in Hartheim as part of 'Aktion T4'. - About 2,700 people were sentenced to death and executed for their resistance activities. - Tens of thousands of people from other countries were brutally killed in concentration camps on Austrian soil. (p.132)

History/ Civics	Germ, Alfred; Dubski, Rainald; Part, Florian B.; Schwanninger, Florian (2015): Hotspots HAK 2 bis 4: Politische Bildung und Geschichte. Linz: Veritas-Verlag. [Sek. II].	Populismus. Rechtspopulismus auf dem Vormarsch (Populism. Right-wing populism on the rise)	Rechtspopulismus entstand ursprünglich in Westeuropa, fand aber nach dem Zerfall des Ostblocks viele Anhängerinnen in osteuropäischen Staaten. Im Vordergrund rechtspopulistischer Gruppierungen steht das Ziel, Gerechtigkeit, Ordnung und Autorität herzustellen - die allerdings nur für einen bestimmten Teil der Gesellschaft gelten sollen (‚wir'). Deutlich wird mit der Abgrenzung zwischen ‚wir' und ‚sie' ein Modell geschaffen, in dem die ‚anderen' als Bedrohung und Gefahrenherd dargestellt werden. Rechtspopulistische Parteien erregen immer wieder mit fremdenfeindlichen Äußerungen Aufmerksamkeit. Mit Vorurteilen und Verallgemeinerungen wird ein künstliches Bild vom „Feind" konstruiert, Klischees werden bewusst aufgebaut und verbreitet. Dabei stehen Emotionen statt sachlicher Argumente im Vordergrund, negativ behaftete Vorurteile werden kompromisslos verbreitet. Die Anfeindungen richten sich häufig gegen Migrantinnen, Asylantlnnen, Roma und Sinti. (p.70)	Right-wing populism originated in Western Europe, but after the collapse of the Eastern bloc it found many supporters in Eastern European states. The aim of right-wing populist groups is to establish justice, order and authority - which, however, should only apply to a certain part of society ('us'). The demarcation between 'us' and 'them' creates a clear model in which the 'others' are portrayed as threats and sources of danger. Right-wing populist parties repeatedly attract attention with xenophobic statements.They construct an artificial image of the 'enemy' using prejudice and generalisations; clichés are consciously built upon and spread. Emotions are in the foreground rather than objective arguments; negative prejudices are relentlessly spread. The hostilities are often directed against migrants, asylum seekers, Roma and Sinti. (p.70)
History/ Civics	Germ, Alfred; Dubski, Rainald; Part, Florian B.; Schwanninger, Florian (2015): Hotspots HAK 2 bis 4: Politische Bildung und Geschichte. Linz: Veritas-Verlag. [Sek. II].	NS-Herrschaft in Österreich. ‚Bilanz' der Jahre 1938 bis 1945 (Nazi rule in Austria. 'Outcome' of the years 1938 to 1945)	Bei der Befreiung Österreichs durch die Alliierten im April/Mai 1945 bot sich nach acht Jahren der NS-Herrschaft ein katastrophales Bild: - Etwa 65 500 österreichische Jüdinnen und Juden waren ermordet, über 120 000 vertrieben worden. - Rund 16 000 nichtjüdische ÖsterreicherInnen verloren in Konzentrationslagern ihr Leben, davon 8 000 als ‚Zigeuner'. - Tausende starben in Gestapo-Haft oder in Gefängnissen in Ländern, die vom Deutschen Reich besetzt worden waren. - Über 15 000 ÖsterreicherInnen fielen der NS-Euthanansie zum Opfer. - Etwa 2 700 Menschen wurden wegen ihrer Widerstandstätigkeit zum Tod verurteilt und hingerichtet. - Zehntausende Personen aus anderen Ländern wurden in Konzentrationslagern auf österreichischem Boden grausam getötet. (p.220)	The liberation of Austria by the Allies in April/May 1945 revealed a catastrophic picture after eight years of Nazi rule: - About 65,500 Austrian Jews had been murdered and over 120,000 had been expelled. - Around 16,000 non-Jewish Austrians lost their lives in concentration camps, 8,000 of them as 'Gypsies'. - Thousands died in Gestapo detention or in prisons in countries occupied by the German Reich. - Over 15,000 Austrians were victims of Nazi euthanasia. - About 2,700 people were sentenced to death and executed for their resistance activities. - Tens of thousands of people from other countries were brutally killed in concentration camps on Austrian soil. (p.220)

History/ Civics	Germ, Alfred; Dubski, Rainald; Part, Florian B.; Schwanninger, Florian (2015): Hotspots HAK 2 bis 4: Politische Bildung und Geschichte. Linz: Veritas-Verlag. [Sek. II].	Der Holocaust – von der Ausgrenzung zur Vernichtung (The Holocaust – from exclusion to destruction)	Nach der Wannsee-Konferenz wurden die Vernichtungslager Belzec, Sobibor und Treblinka eingerichtet (‚Aktion Reinhardt'). Dort ermordete man von Juli 1942 bis Oktober 1943 insgesamt rund 1,5 Millionen Menschen, vor allem Juden und Roma. Die Lagerleiter stammten zum größten Teil aus Euthanasieanstalten, wie z. B. Hartheim bei Linz (à Kap.9.6). (p.226-227)	The extermination camps Belzec, Sobibor and Treblinka were established after the Wannsee Conference ('Operation Reinhardt'). Between July 1942 and October 1943, a total of about 1.5 million people were murdered there, mainly Jews and Roma. Most of the camp leaders came from euthanasia institutions, such as Hartheim near Linz (Section 9.6). (p.226-227)
History/ Civics	Germ, Alfred; Dubski, Rainald; Part, Florian B.; Schwanninger, Florian (2015): Hotspots HAK 2 bis 4: Politische Bildung und Geschichte. Linz: Veritas-Verlag. [Sek. II].	Der Holocaust – von der Ausgrenzung zur Vernichtung (The Holocaust – from exclusion to destruction)	Insgesamt kamen bis 1945 5,5 bis 6 Millionen Jüdinnen und Juden ums Leben. Die exakte Opferzahl kann kaum mehr rekonstruiert werden, denn die Täterinnen vernichteten vor Kriegsende viele Dokumente, zahlreiche Menschen wurden in den besetzten Gebieten ohne Aufzeichnung ermordet, ihre Leichen verscharrt oder verbrannt. Weniger als die Hälfte wurde in den Vernichtungslagern ermordet, die Mehrzahl fiel Erschießungen, Misshandlungen, den Gaswagen oder den schlechten Lebensbedingungen in den Lagern und ‚Ghettos' zum Opfer. Auch etwa 250 000 bis 500 000 Roma und Sinti (‚Zigeuner') fielen der NS-Rassenpolitik zum Opfer. Die exakte Zahl kann auch bei ihnen aufgrund der schwierigen Quellenlage kaum mehr festgestellt werden. Jedes fünfte unter all diesen Opfern war noch im Kindesalter. (p.227)	A total of 5.5 to 6 million Jews had lost their lives by 1945. The exact number of victims is difficult to collate because the perpetrators destroyed many documents before the end of the war, large numbers of people were murdered in the occupied territories without being recorded; their bodies buried or burned. Less than half were murdered in the extermination camps, the majority were victims of shootings, ill-treatment, the gas vans or the poor living conditions in the camps and ‘ghettos’. Some 250,000 to 500,000 Roma and Sinti (‘Gypsies’) also were victims of Nazi racial politics. Due to the difficult source situation, the exact number can hardly be determined for them either. One in five of these victims was a child. (p.227)
History/ Civics	Germ, Alfred; Dubski, Rainald; Part, Florian B.; Schwanninger, Florian (2015): Hotspots HAK 2 bis 4: Politische Bildung und Geschichte. Linz: Veritas-Verlag. [Sek. II].	Der Holocaust – von der Ausgrenzung zur Vernichtung (The Holocaust – from exclusion to destruction)	‚Zigeuner' Mit diesem eher abwertenden Begriff wurden lange Zeit Bevölkerungsgruppen wie vor allem die Roma und Sinti bezeichnet. Ähnlich wie die Juden waren sie seit langem Diskriminierung und Verfolgung ausgesetzt. Vom NS-Regime wurden sie ‚rassisch' klassifiziert, entrechtet, verfolgt und schließlich ermordet. Im Burgenland lebten rund 8 000 Roma, etwa 3 000 Sinti lebten verstreut über die ganze ‚Ostmark' bzw. waren auf Wanderschaft. Roma und Sinti wurden in Lager gebracht (z. B. Maxglan/ Salzburg oder Lackenbach im Burgenland) und anschließend ins besetzte Polen deportiert. Von den rund 12 000 österreichischen Roma und Sinti überlebten nur etwa 1 000. (p.227)	‘Gypsies’ – this rather derogatory term was used for a long time to describe population groups such as the Roma and Sinti. Like the Jews, they have long been subject to discrimination and persecution. They were ‘racially’ classified, disenfranchised, persecuted and finally murdered by the Nazi regime. About 8,000 Roma lived in Burgenland and about 3,000 Sinti lived scattered throughout the Ostmark or were travelling. Roma and Sinti were taken to camps (e.g. Maxglan/Salzburg or Lackenbach in Burgenland) and then deported to occupied Poland. Of the approximately 12,000 Austrian Roma and Sinti, only about 1,000 survived. (p.227)

History/ Civics	Germ, Alfred; Dubski, Rainald; Part, Florian B.; Schwanninger, Florian (2015): Hotspots HAK 2 bis 4: Politische Bildung und Geschichte. Linz: Veritas-Verlag. [Sek. II].	Der Holocaust – von der Ausgrenzung zur Vernichtung (The Holocaust – from exclusion to destruction)	Die Hierarchie in der Behandlung dieser Arbeitskräfte war streng rassistisch organisiert. Menschen aus Westeuropa standen oben, ganz unten standen polnische, russische und jüdische Arbeitskräfte sowie Roma und Sinti. (p.227)	The hierarchy in the treatment of these workers was organised strictly according to race. People from Western Europe were at the top, Polish, Russian and Jewish workers as well as Roma and Sinti were at the bottom. (p.227)
History/ Civics	Germ, Alfred; Dubski, Rainald; Part, Florian B.; Schwanninger, Florian (2015): Hotspots HAK 2 bis 4: Politische Bildung und Geschichte. Linz: Veritas-Verlag. [Sek. II].	Der Holocaust – von der Ausgrenzung zur Vernichtung (The Holocaust – from exclusion to destruction)	‚Zigeuner' Mit diesem eher abwertenden Begriff wurden lange Zeit Bevölkerungsgruppen wie vor allem die Roma und Sinti bezeichnet. Ähnlich wie die Juden waren sie seit langem Diskriminierung und Verfolgung ausgesetzt. Vom NS-Regime wurden sie ‚rassisch' klassifiziert, entrechtet, verfolgt und schließlich ermordet. Im Burgenland lebten rund 8 000 Roma, etwa 3 000 Sinti lebten verstreut über die ganze ‚Ostmark' bzw. waren auf Wanderschaft. Roma und Sinti wurden in Lager gebracht (z. B. Maxglan/ Salzburg oder Lackenbach im Burgenland) und anschließend ins besetzte Polen deportiert. Von den rund 12 000 österreichischen Roma und Sinti überlebten nur etwa 1 000. (p.227)	'Gypsies' - this rather derogatory term was used for a long time to describe population groups such as the Roma and Sinti. Like the Jews, they have long been subject to discrimination and persecution. They were 'racially' classified, disenfranchised, persecuted and finally murdered by the Nazi regime. About 8,000 Roma lived in Burgenland and about 3,000 Sinti lived scattered throughout the 'Ostmark'or were travelling. Roma and Sinti were taken to camps (e.g. Maxglan/Salzburg or Lackenbach in Burgenland) and then deported to occupied Poland. Of the approximately 12,000 Austrian Roma and Sinti, only about 1,000 survived. (p.227)
History/ Civics	Germ, Alfred; Dubski, Rainald; Part, Florian B.; Schwanninger, Florian (2015): Hotspots HAK 2 bis 4: Politische Bildung und Geschichte. Linz: Veritas-Verlag. [Sek. II].	Der Holocaust – von der Ausgrenzung zur Vernichtung (The Holocaust – from exclusion to destruction)	Die Hierarchie in der Behandlung dieser Arbeitskräfte war streng rassistisch organisiert. Menschen aus Westeuropa standen oben, ganz unten standen polnische, russische und jüdische Arbeitskräfte sowie Roma und Sinti. (p.227)	The hierarchy in the treatment of these workers was organised strictly according to race. People from Western Europe were at the top, Polish, Russian and Jewish workers as well as Roma and Sinti were at the bottom. (p.227)

Belgium

Subject	Textbook	Chapter/Topic	Passage	Translation
History	Bleyen, Jan; Boelens, Saskia; De Schutter, Jan; Geuens, Kevin; Hosten, Frank; Latré, Bart; Smits, Walter; Van de Perre, Stijn; Vanwildemeersch, Natan (2016): Memoria 5-6. Kalmthout: Pelckmans. [Sek2, ISCED 3]	De rechtse revolutie. ‚Ein Volk, ein Reich, ein Führer' (The right-wing revolution. ‚'One people, one empire, one leader'')	‚Natie' werd volgens de nationaalsocialistische ideologie bepaald door ‚ras'. De Duitsers behoorden tot het superieure arische ras en waren cultuurscheppende Übermenschen. Dit ‚Herrenvolk' moest meer ‚Lebensraum' hebben. Inferieure rassen (Joden, zigeuners) moesten daartoe uitgeschakeld worden. (p.211)	According to National Socialist ideology, 'nation' was determined by 'race'. The Germans belonged to the superior Aryan race and were culture-creating 'Übermenschen'. This 'Herrenvolk' [master race] required more 'Lebensraum'. Inferior races (Jews, Gypsies) had to be eliminated for this purpose. (p.211)
History	Bleyen, Jan; Boelens, Saskia; De Schutter, Jan; Geuens, Kevin; Hosten, Frank; Latré, Bart; Smits, Walter; Van de Perre, Stijn; Vanwildemeersch, Natan (2016): Memoria 5-6. Kalmthout: Pelckmans. [Sek2, ISCED 3]	Genocide op industriële schaal: de holocaust (Genocide on an industrial scale: the Holocaust)	De lichamen werden verbrand in speciaal ontworpen ovens. De nazi's probeerden deze industriële vernietiging stil te houden [026]. Bijna zes miljoen Joden, een half miljoen zigeuners en vele communisten, socialisten, homoseksuelen en verzetslui vonden er een gruwelijke dood. Ook 3,5 miljoen Russische krijgsgevangenen, het ‚inferieure Slavische ras', werden afgeslacht. (p.258)	The bodies were burned in specially designed furnaces. The Nazis tried to keep this industrial destruction secret [026]. Nearly six million Jews, half a million Gypsies, and many communists, socialists, homosexuals, and members of the resistance all died horribly. Also 3.5 million Russian prisoners of war, the 'inferior Slavic race', were massacred. (p.258)

History	Gelders, Sanne; Kegels, Evelyn; Moreels, Emmanuel; Velasco, Michael; Vergauwe, Ruben; Leen, Vrijs (2018): Janus 6. Bruges: die Keure. [Sek2, ISCED 3].	To Hell and back: (Over) leven in de Tweede Wereldoorlog. 2 De concentratiekampen en de Shoah (To Hell and back: Living (and surviving) in the Second World War. 2 The concentration camps and the Shoah)	Tabelle: (p.74)	Table: (p.74)
History	Gelders, Sanne; Kegels, Evelyn; Moreels, Emmanuel; Velasco, Michael; Vergauwe, Ruben; Leen, Vrijs (2018): Janus 6. Bruges: die Keure. [Sek2, ISCED 3].	To Hell and back: (Over) leven in de Tweede Wereldoorlog. Auschwitz II-Birkenau (To Hell and back: Living (and surviving) in the Second World War. Auschwitz II-Birkenau)	Wanneer mensen niet meer in staat waren om te werken werden ze naar AuschwitzBirkenau gebracht. Dit kamp had als hoofddoel het ombrengen van mensen vandaar de term vernietigingskamp. In het kamp was verder een quarantaineafdeling waar mensen die pas aangekomen waren, eerst in quarantaine gehouden werden om te vermijden dat zij epidemieën meebrachten onder de andere gevangenen (deze bezorgdheid vooral omwille van de kampbewakers). Daarnaast stonden er ook nog een aantal ‚woon barakken' in het kamp (tot 1944 verbleven er bv. zeer veel zigeuners tot het volledige zigeunerkamp werd ‚opgeruimd'). (p.82)	When people were no longer able to work, they were taken to Auschwitz-Birkenau. The main purpose of this camp was to kill people, hence the term extermination camp.There was also a quarantine section in the camp where people who had just arrived were first kept in quarantine to prevent them from spreading epidemics to the other prisoners (this was mainly to protect the camp guards). There were also a number of ‘accomodation barracks’ in the camp (until 1944, for example, many Gypsies remained there until the entire Gypsy camp was ‘cleaned up’). (p.82)
History	Jadoulle, Jean-Louis; Georges, Jean (Directeurs de collection) (2016): Construire l’Histoire: 6e secondaire: Un monde en mutation (de 1919 à nos jours). Namur: Érasme. [Sek2, ISCED 3].	Auschwitz, camps de la mort (Auschwitz, death camps)	On estime qu'environ 1,3 million de Juifs et de non-Juifs ont été déportés à Auschwitz-Birkenau et que près d'1,1 million y ont péri: 960 000 Juifs, 21 000 Tsiganes, 75 000 Polonais, 15 000 Soviétiques et 15 000 détenus de différentes nationalités européennes. Le camp est évacué les 17 et 18 janvier 1945 avant d'être libéré par les Soviétiques, le 27 janvier 1945. (p.46)	It is estimated that about 1.3 million Jews and non-Jews were deported to Auschwitz-Birkenau and nearly 1.1 million died there: 960,000 Jews, 21,000 Gypsies, 75,000 Poles, 15,000 Soviets and 15,000 prisoners of different European nationalities. The camp was evacuated on 17 and 18 January 1945 before being liberated by the Soviets on 27 January. (p.46)

History	Jadoulle, Jean-Louis; Georges, Jean (Directeurs de collection) (2016): Construire l'Histoire: 6e secondaire: Un monde en mutation (de 1919 à nos jours). Namur: Érasme. [Sek2, ISCED 3].	Le racisme, fondement du nazisme. LA THÉORIE RACIALE DE HITLER (Racism, the foundation of Nazism. HITLER'S RACIAL THEORY)	Hitler et les théoriciens du national-socialisme d'avant-guerre ont établi une hiérarchie des races: • au sommet, les Aryens ou race des « seigneurs », des « conquérants » et des « créateurs de civilisation »: Hiltler [sic] les assimile aux peuples de langue germanique ; • ensuite d'autres peuples comme les Latins ; • les races qui « conservent la civilisation mais ne la créent pas » : les Asiatiques, dont les Japonais ; • les races qu'il considère comme inférieures: les Slaves et les Noirs ; • les « sous-hommes » (Untermenschen): Juifs et Tsiganes, ils seront exterminés. (p.234)	Hitler and the theorists of pre-war National Socialism established a hierarchy of races: - at the top, the Aryans or race of 'lords', 'conquerors' and 'creators of civilisation': Hiltler [sic] equates them to Germanic peoples; - followed by other peoples such as those speaking romance languages; - races that 'preserve civilisation but do not create it': Asians, including the Japanese; - the races he considers inferior: Slavs and Blacks; - the 'sub-humans' (*Untermenschen*): Jews and Gypsies, who will be exterminated. (p.234)
History	Jadoulle, Jean-Louis; Georges, Jean (Directeurs de collection) (2016): Construire l'Histoire: 6e secondaire: Un monde en mutation (de 1919 à nos jours). Namur: Érasme. [Sek2, ISCED 3].	Le racisme, fondement du nazisme. DE L'IDÉOLOGIE RACISTE AUX POLITIQUES RACISTES (Racism, the foundation of Nazism. FROM RACIST IDEOLOGY TO RACIST POLICIES)	[…] • Commencée en 1941, la Solution finale* est organisée lors de la conférence de Wannsee, en janvier 1942. Plus de 5 millions de Juifs et près de 250 000 Tsiganes seront exterminés par la famine, les violences dans les ghettos*, les fusillades massives notamment en URSS (la « Shoah* par balles »), le gazage dans six centres d'extermination, l'épuisement, la faim et les maladies dans les camps et les ghettos* et durant les « marches de la mort »... (-> 94) (p.234)	[…] • Begun in 1941, the Final Solution* was organised at the Wannsee Conference in January 1942. More than 5 million Jews and nearly 250,000 Gypsies would be exterminated through starvation, violence in the ghettos*, mass shootings, particularly in the USSR (the 'Shoah* by bullets'), gassing in six extermination camps, exhaustion, hunger and disease in camps and ghettos* and during the 'death marches'... (-> 94) (p.234)

History	Jadoulle, Jean-Louis; Georges, Jean (Directeurs de collection) (2016): Construire l'Histoire: 6e secondaire: Un monde en mutation (de 1919 à nos jours). Namur: Érasme. [Sek2, ISCED 3].	L'univers concentrationnaire et les génocides. Les camps nazis (The world of concentration camps and genocide. The Nazi camps)	[…] La SS* y enferme les opposants (communistes, sociaux-démocrates, intellectuels ...), les « déviants » (homosexuels et témoins de Jéhovah), les membres de la Résistance (notamment les Nacht und Nebel*) et tous ceux qui appartiennent aux « races inférieures » (Juifs, Tsiganes, Slaves), le tout représentant plus de 25 nationalités. Le camp de Ravenbrück, créé en mai 1939, est réservé à la détention des femmes. Près de 130 000 y seront enfermées durant la guerre et il y en eut jusque 40 000 en 1944. […] À ces chiffres, il faut ajouter les victimes de la surmortalité dans les ghettos* (env. 800 000) et les personnes exécutées sommairement (env. 1 300 000), dont 300 000 dans les camps de concentration, soit au total plus de 5 000 000 de victimes de la Solution finale*. Près de 250 000 Tsiganes périren_t également et 70 000 personnes handicapées ou malades mentales. A ces victimes s'ajoutent les détenus morts durant les « marches de la mort » organisées par les nazis pour évacuer les camps à l'approche de l'Armée rouge. (p.246-247)	[…] The SS* confines opponents (communists, social democrats, intellectuals, etc.), 'deviants' (homosexuals and Jehovah's Witnesses), members of the Resistance (especially the Nacht und Nebel directive*) and all those who belong to the 'inferior races' (Jews, Gypsies, Slavs), representing people of over 25 nationalities. The Ravenbrück camp, established in May 1939, is reserved for the detention of women. Nearly 130,000 were imprisoned during the war and there were as many as 40,000 in 1944. […] To these figures we must add the victims of the excessively high mortality rate in the ghettos* (about 800,000) and those summarily executed (about 1,300,000), including 300,000 in concentration camps, making a total of more than 5,000,000 victims of the Final Solution*. Nearly 250,000 Gypsies also perished as did 70,000 people with disabilities or mental illnesses. In addition to these victims, there were detainees who died during the 'death marches' organised by the Nazis to evacuate the camps as the Red Army approached. (p.246-247)
History/ Geography	Jadoulle, Jean-Louis (Directeur de collection) (2016): TerrHiStoire: Tome 2: 3e degré. Namur: Érasme. [Sek2, ISCED 3].	L'univers concentrationnaire et les génocides. Les camps nazis (The world of concentration camps and genocide. The Nazi camps)	À ces chiffres, il faut ajouter les victimes de la surmortalité dans les ghettos* (env. 800 000) et les Juifs executes sommairement (1 300 000), soit au total plus de 5 millions de victimes juives. Près de 250 000 Tsiganes périrent également et 70 000 personnes handicapées ou malades mentales. (p.214)	To these figures we must add the victims of the excessively high mortality rate in the ghettos* (approx. 800,000) and Jews who were summarily executed (1,300,000), making a total of more than 5 million Jewish victims. Nearly 250,000 Gypsies also died as did 70,000 people with disabilities or mental illnesses. (p.214)
History/ Geography	Jadoulle, Jean-Louis (Directeur de collection) (2016): TerrHiStoire: Tome 2: 3e degré. Namur: Érasme. [Sek2, ISCED 3].	L'univers concentrationnaire et les génocides (The world of concentration camps and genocide)	Photo: (p.215)	Photo: (p.215)

History/ Geography	Jadoulle, Jean-Louis (Directeur de collection) (2016): TerrHiStoire: Tome 2: 3e degré. Namur: Érasme. [Sek2, ISCED 3].	L'univers concentrationnaire et les génocides. Les génocides* des Juifs et les autres génocides* (The world of concentration camps and genocide. The genocide* of Jews and others*)	Les instances internationales reconnaissent trois génocides* : • le génocide* des Juifs et des Tsiganes, commis par les nazis* durant la Seconde Guerre mondiale : il a été reconnu par le tribunal de Nuremberg en 1945. […] (p.215)	International bodies recognise the genocide of three groups*: - the genocide* of Jews and Gypsies committed by the Nazis* during the Second World War was recognised by the Nuremberg Tribunal in 1945. […] (p.215)

Bulgaria

Subject	Textbook	Chapter/Topic	Passage	Translation
History	Mihaylova, Ekaterina; Georgieva, Tsvetana; Kaymaklova, Miliyana; Borisova-Petrova, Teodora; Dyulgerov, Nikola (2017): История и цивилизации [History and Civilisations]. Sofia: Prosveta Plus [6th grade].	Градовете и градския живот. Променените градове (Cities and urban life. Changed cities)	Османците променили облика на средновековните български градове. Без крепостни стени, те се разпростирали нашироко. Нямали център. Сред схлупените дървени къщи се извисявали само минаретата на джамиите. В големите градове преобладавали мюсюлманите, а в малките – българите. Големи били българските общности в Търново, Никопол, София и др. Техните квартали (махали) били събрани около църквите и обикновено носели името на християнския светец, покровител на храма. В свои квартали живеели турци, евреи, цигани, арменци. Разделяли ги градини и ливади. Подобно на селската община жителите на махалите общо отговаряли за изплащането на данъците и за изпълнението на нарежданията на властта, но и заедно поддържали своя храм. (p.136)	The Ottomans changed the image of medieval Bulgarian cities. Without walls, they spread out a long way. They did not have a centre. Among the shabby wooden houses only the minarets of the mosques rose up.In the big cities the Muslims prevailed, and in the small ones, the Bulgarians. Tarnovo, Nikopol, Sofia and others had large Bulgarian communities. Their neighbourhoods, or mahalas, were gathered around the churches and usually carried the name of the Christian saint that was patron of the temple. Turks, Jews, Gypsies and Armenians lived in their own neighbourhoods. They were separated by gardens and meadows. Like in the villages, the residents of the mahalas were collectively responsible for the payment of taxes and the execution of orders, but they also communally maintained their [mahala's] temple. (p.136)
History	Pavlov, Plamen; Nikolov, Aleksandar; Gavrilova, Rayna; Boseva, Maria (2017): История и цивилизации [History and Civilisations]. Sofia: Prosveta. [6th grade].	Контакти и конфликти във всекидневието. Османската империя: мозайка от народи и вери (Contacts and conflicts in everyday life. The Ottoman Empire: a mosaic of peoples and religions)	(…) Мнозинството от жителите на българските земи в империята били българи – православни християни. В резултат от повратите на историята и на завоеванието се появили и други народи и вери. В райони като Родопите се оформили села на българи мюсюлмани. В Чипровци, около Никопол и на север от Пловдив се появили села на българи католици. Властта заселвала в българските земи и мюсюлмани с тюркски произход – османци, юруци, татари. На Балканите още преди XIV в. имало и други етноси: гърци, евреи, арменци, власи, цигани (роми). Всяка общност живеела отделно, имала свои храмове и след-вала своята вяра и обичаи. Повечето села били еднородни, но градовете били истинска мозайка. (p.126)	[...] The majority of inhabitants of the Bulgarian lands in the Empire were Bulgarians - Orthodox Christians. As a result of historical events and [Ottoman] conquest, other peoples and religions appeared. In regions like the Rhodopes, villages of Bulgarian Muslims formed. In Chiprovtsi, around Nikopol and to the north of Plovdiv, villages of Bulgarian Catholics appeared. The authorities also settled Muslims of Turkic origin in the Bulgarian lands - Ottomans, Yuruks, Tatars. Other ethnicities lived in the Balkans even before the 14th century: Greeks, Jews, Armenians, Vlachs, Gypsies (Roma). Each community lived separately, had its own temples and customs, and followed its own faith. Most villages were homogenous, but the cities were a real mosaic. (p.126)

History	Pavlov, Plamen; Nikolov, Aleksandar; Gavrilova, Rayna; Boseva, Maria (2017): История и цивилизации [History and Civilisations]. Sofia: Prosveta. [6th grade].	Контакти и конфликти във всекидневието. Въпроси в края на урока: Помислете, обсъдете, проучете 2. (Contacts and conflicts in everyday life. Questions at the end of the lesson: think, discuss, research 2.)	Припомнете си най-големите религиозни празници на християни, мюсюлмани, евреи, арменци, роми. (p.127)	Outline the greatest religious feasts celebrated by Christians, Muslims, Jews, Armenians and Roma. (p.127)
History	Pavlov, Plamen; Nikolov, Aleksandar; Gavrilova, Rayna; Boseva, Maria (2017): История и цивилизации [History and Civilisations]. Sofia: Prosveta. [6th grade].	Ранните векове на османското владичество. Преговор и обобщение. Общуването между различните народи и вери (The early centuries of the Ottoman rule. Review and summary. Communication between different peoples and faiths)	Общуването между различните народи и вери пораждало конфликти, защото ислямският закон поставял всеки мюсюлманин в положение на господар. Християните страдали от притеснения и насилия и отмъщавали за наранената чест. Но в своите всекидневни трудови контакти българи, турци, евреи, арменци, роми установили правила на добросъседство и зачитане на различията си. Българите и другите балкански християнски народи не приели Османската империя за своя държава и не загубили надежда за освобождение от чуждия гнет. (p.132)	Communication between different peoples and faiths created conflicts as Islamic law placed Muslims in the position of master. Christians suffered abuse, violence and humiliation. However, Bulgarians, Turks, Jews, Armenians and Roma agreed on rules of good neighbourliness and respect for their differences in their daily working relations. Bulgarians and other Balkan Christian peoples did not accept Ottoman rule over their country and did not lose hope of liberation from the foreign oppressorsgggg. (p.132)
History	Matanov, Hristo; Kolev, Valeri; Marinova-Hristidi, Rumyana; Mishev, Todor (2018): История и цивилизации [History and Civilisations]. Sofia: Anubis. [7th grade].	Обществото в социалистическа България (1944-1989 г) (Society in socialist Bulgaria (1944-1989)	Българското общество е етнически многообразно. Наред с българите в страната живеят турци (близо 10 % от населението), цигани, евреи, арменци. (p.102)	Bulgarian society is ethnically diverse. Turks (almost 10% of the population), Gypsies, Jews, and Armenians live side by side with Bulgarians. (p.102)

History	Matanov, Hristo; Kolev, Valeri; Marinova-Hristidi, Rumyana; Mishev,Todor (2018): История и цивилизации [History and Civilisations]. Sofia: Anubis. [7th grade].	Урок: България от 1944 до началото на XXI век Подтема: Общество и култура 1944- 1989 (Bulgaria from 1944 to the beginning of the 21st century. Society and culture 1944-1989)	Етническото разнообразие на населението се запазва. В страната има близо 10 % мюсюлманско население, евреи, арменци, цигани. (p.115)	The ethnic diversity of the population is maintained. About 10% of the population in the country are Muslim, Jews, Armenians and Gypsies. (p.115)
History	Yakimov, Georgi; Baeva, Iskra; Kalinova, Evgeniya; Vaseva, Nadka (2018): История и цивилизации [History and Civilisations]. Sofia: Bulvest 2000. [7th grade].	Признаване на независимостта на България (Recognition of Bulgaria's independence)	Каре: Когато фактите говорятНародностен състав на Царство България през 1910 г.:Общ брой на поданиците – 4 310 000 души;Българи – 3 619 000;Турци – 466 000;Цигани – 122 000;Румънци – 80 000;Гърци – 43 000;Евреи – 40 000;Татари – 18 000;Арменци – 13 000;Гагаузи – 9 000.На какво се дължи това разнообразие от народи? Припомнете си състава на населението в Княжеството и Източна Румелия след Освобождението. (p.100)	Text box: When the facts speak. Population of the Kingdom of Bulgaria in 1910: Total number of subjects – 4,310,000 people – Bulgarians – 3,619,000; Turks – 466,000; Gypsies – 122,000; Romanians – 80,000; Greeks – 43,000; Jews – 40,000; Tatars – 18,000; Armenians – 13,000; Gagauz – 9,000. What is this variety of peoples due to? Outline the composition of the population of the Principality and East Rumelia after the liberation. (p.100)
History	Yakimov, Georgi; Baeva, Iskra; Kalinova, Evgeniya; Vaseva, Nadka (2018): История и цивилизации [History and Civilisations]. Sofia: Bulvest 2000. [7th grade].	Българското общество (1944 – 1989г.) (Bulgarian society (1944 - 1989))	Етническо и религиозно многообразие Най-многобройни в страната са българите – 89 % от населението в края на 80-те години. Те живеят заедно с други етнически общности, сред които най-голям дял имат българските турци. След тях са циганите (ромите), евреите и арменците. Мнозинството от населението изповядва християнството, но има и много мюсюлмани (най-вече българските турци, българите мюсюлмани, както и част от циганите). Своя религия имат евреите (юдаизъм) и арменците. Участие на цигани в манифестация, София, 1949 г. Как са облечени хората? Какви лозунги издигат? (p. 156-157)	Ethnic and religious diversity In the late 80s the majority of the population in the country are Bulgarians – 89 %. They live together with other ethnic communities, the largest of which are the Bulgarian Turks. After that are the Gypsies (Roma), Jews and Armenians. The majority of the population professes Christianity, but there are also many Muslims (mostly Bulgarian Turks, Muslim Bulgarians and some Gypsies). The Jews (Judaism) and the Armenians have their own religion. Participation of Gypsies in a demonstration, Sofia, 1949. How are people dressed? What slogans are used? (p.156-157)

History	Yakimov, Georgi; Baeva, Iskra; Kalinova, Evgeniya; Vaseva, Nadka (2018): История и цивилизации [History and Civilisations]. Sofia: Bulvest 2000. [7th grade].	Съединението на Източна Румелия с Княжество България и неговата защита (Unification of Eastern Rumelia with the Principality of Bulgaria and its protection)	Каре: Когато фактите говорят: Според преброяването от 1893 г. в Княжество България живеят 3 310 801 души, от които българите са 2 487 762, турците са 558 364, румънците – 62 227, гърците – 58 296, ромите – 51 946, евреите – 27 777, татарите – 17 481, гагаузите – 9520, арменците – 6900, цинцарите – 733 и други (германци, французи, сърби, руснаци, италианци) – 13 616. Как си обяснявате тази мозайка от народи в Княжеството?(p. 87)	Text box: When the facts speak. According to the 1893 census 3,310,801 people lived in the Principality of Bulgaria, of which there were 2,487,762 Bulgarians, 558,364 Turks, 62,227 Romanians, –58,296 Greeks, –51,946 Roma, –27,777 Jews, –17,481 Tatars, –9,520 Gagauz, –6,900 Armenians, –733 Tsintsars and 13,616 others (Germans, French, Serbs, Russians, Italians). How do you explain this mosaic of peoples in the Principality? (p.87)
History	Yakimov, Georgi; Baeva, Iskra; Kalinova, Evgeniya; Vaseva, Nadka (2018): История и цивилизации [History and Civilisations]. Sofia: Bulvest 2000. [7th grade].	Българинът – гражданин на България и света (The Bulgarian -— a citizen of Bulgaria and the world)	Каре Кои са белезите на съвременната българска нация? ХРОНОЛОГИЯ18 февруари 1999 г. – Народното събрание утвърждава рамкова конвенция (споразумение) за малцинствата със съпроводителна декларация.10 април 2001 г. – българите получават правото да пътуват без визи в ЕС2 февруари 2005 г – в София е обявено Десетилетието на ромското включване за страните от Източна Европа2007 година – Създадена е Асоциацията на българските училища в чужбина (p. 182)	Text box: What are the hallmarks of the modern Bulgarian nation? CHRONOLOGY 18 February 1999 – The National Assembly approves a framework convention (agreement) for minorities with an accompanying declaration. April 10 2001 - Bulgarians gain the right to travel without visas within the EU. February 2 2005, decade of Roma inclusion in Eastern European countries was declared in Sofia in 2007 - The Association of Bulgarian Schools Abroad is established. (p.182)
History	Gavrilov, Borislav; Slavchev, Kiril; Stoimenova, Bistra (2017): История и цивилизации [History and Civilisations] Sofia: Prosveta. [8th grade]	Робството през новото времеТема за дискусия11 Ще имат ли край нашите теглила (Slavery in the new age. Topic for discussion 11 Will our suffering ever end?)	Нашите православни роби, докарани до отчаяние от глада и от турските варварщини и несправедливости, бяха се решили да напуснат бащините си огнища и да отидат в обетована Русия да търсят облекчение на теглилата си… (Тежко им, сиромасите! Те, види се, не знаят какво „блаженство“ прекарват техните братя преселници в нощта на двуглавия руски орел…) Някои бяха си приготвили всичко за път, но турците им не дадоха паспорти, и те не можаха да променят едното робство на друго… И турци, и българи, и цигани, и татари са писнали кански от данъци и сиромашия…Христо Ботев, дописка във в. Знаме, гр. Лом, 19 юни 1875 г.)(стр. 173)	Our Orthodox slaves, brought to despair by hunger and Turkish barbarity and injustice, had decided to leave their paternal home and go to the promised Russia to seek relief for their suffering ... (Poor them! They apparently do not know what kind of ‘bliss’ their emigrant brothers spend in the night of the two-headed Russian eagle ...) Some had prepared everything for the road but the Turks did not give them passports and they could not exchange one form of slavery for another ... Turks and Bulgarians and Gypsies, and Tatars suffer a great deal of taxes and penury. Hristo Botev, correspondence in the newspaper Zname, town of Lom, June 19 1875) (p.173)

History	Vachkov, Daniel; Panayotova, Boryana; Karaboeva, Emilia; Yoncheva, Krasimira; Karaboev, Petar (2012): История и цивилизации [History and Civilisations]. Sofia: Anubis. [9th grade].	Триумфът и залезът на полумесеца, Християните в империята (The triumph and the sunset of the crescent moon, Christians in the Empire)	Империята на османците представлява общност от хора с различен етнически произход. Тази държава, простираща се на три континента, включва в пределите си тюрки, араби, бедуини, персийци, арменци, грузинци, евреи, българи, гърци, сърби, унгарци, татари, албанци, цигани и др. (p. 48)	The Ottoman Empire is a community of people with different ethnic origins. This area, Tazi Darzhava, which stretches over three continents, includes Turkic peoples, Arabs, Bedouins, Persians, Armenians, Georgians, Jews, Bulgarians, Greeks, Serbs, Hungarians, Tatars, Albanians, Gypsies and others. (p.48)
History	Mircheva, Hristina; Rangelova, Galya (2017): История и цивилизации [History and Civilisations]. Sofia: Anubis. [10th grade].	Гневът на народите срещу фашизма и варварството на агресорите (The anger of the nations against fascism and the barbarity of the aggressors)	Новият ред в Европа Нацистката агресия разширява завоеванията на Германия в желаното от нея жизнено пространство. В завладените територии тя установява т. нар. нов ред – система на нацистко господство над десетки поробени нации, лишени от политически и други човешки права (1) Тази система предвижда физическо унищожение на славянските нации, на евреите и циганите (2)(2) е колонка озаглавена Плановете на нацистите за унищожението на евреите (p. 104)	The New Order in Europe. Nazi aggression extends Germany's conquests to achieve its desired living space. In the invaded territories, Germany establishes the so-called new order – a system of Nazi domination over dozens of enslaved nations deprived of political and other human rights. (1) This system brings about the physical destruction of Slavic nations, Jews and Gypsies (2)(2) is a column headed: Nazi plans for the destruction of Jews (p.104)
History	Kalinova, Evgeniya; Milza, Pierre; Berstein, Serge (2012): История и цивилизации [History and Civilisations]. Sofia: Prosveta, Riva, Prozorec. [10th grade].	Равносметката от войнатаA (The aftermath of war)	Трагедия за човечеството […] Но върхът на ужаса е достигнат от нацистка Германия. Системното използване на изтезания от Гестапо, както и концентрационните лагери, създадени от СС под командването на Химлер с цел да наложат „новия ред“ чрез унищожаване на „нисшите раси“, са най-ужасяващите свидетелства за незачитането на човешката личност. Между 5 и 6 млн. евреи, живеещи в Европа са подложени на масово унищожение в тези лагери – това е холокостът. Други народи като циганите или славяните също стават жертва на геноцид. (p. 98)	Tragedy for humanity [...] But the culmination of horror was reached by Nazi Germany. The systematic use of torture by the Gestapo, as well as the concentration camps created by the SS, under the command of Himmler, to impose the ‘new order’ by destroying the ‘inferior races’, are the most terrifying testimonies of the disregard for humanity. Between 5 and 6 million Jews living in Europe suffer mass annihilation in these camps – this is the Holocaust. Other peoples, such as Gypsies or Slavs, also become victims of genocide. (p.98)

History	Gyuzelev, Vasil; Gavrilova, Rayna; Stoyanov, Ivan; Lalkov, Milcho; Ognyanov, Lyubomir; Radeva, Maria (2012): История и цивилизации [History and Civilisations]. Sofia: Prosveta. [11th grade].	Българите и „другите“ в Османската империя (The Bulgarians and 'others' in the Ottoman Empire)	Етническо и религиозно многообразие […] Но и в равнинните градове на българската територия почти винаги съжителстват минимум няколко различни групи: българи, османлии, гърци, арменци, евреи, цигани и др. В сферата на градската икономика, на чаршията и пазара те влизат във всекидневни близки контакти, чрез които в течение на векове се извършва „преливането“ на културни влияния в различни посоки. (p. 101)	Ethnic and religious diversity [...] But even on the Bulgarian plains, a few different groups always coexisted: Bulgarians, Ottomans, Greeks, Armenians, Jews, Gypsies and others. In the city economy, on the street and in the marketplace they were in close contact every day, which led, over the centuries, to a 'spill over' of cultural influences in different directions. (p.101)
History	Gyuzelev, Vasil; Gavrilova, Rayna; Stoyanov, Ivan; Lalkov, Milcho; Ognyanov, Lyubomir; Radeva, Maria (2012): История и цивилизации [History and Civilisations]. Sofia: Prosveta. [11th grade].	Българите и „другите“ в Османската империя (The Bulgarians and 'others' in the Ottoman Empire)	Колонка етнически общности. Откъс от пътепис на арменския пътешественик Симеон Тбир Лехаци, 1617 г. Пристигнахме в големия град Хулуба (Пловдив) (…) Тук заварихме един арменски свещеник и сто арменски домакинства. Още щом пристигнахме, те поискаха да ни отведат у тях, обаче не успяхме да отидем (…) пристигнахме в Скух (Скопие), минахме през много планини, гъсти кедрови гори, реки и престояхме там 12 дни, защото пътят по-нататък беше много опасен поради наличето на пирати и крадци. Тук има три арменски семейства, градинари – много гостоприемни и вярващи, които ни заведоха в своите градини, успокоиха ни, гощаваха ни с разнообразни ястия… [Непосредствено отдолу]: Из пътеписа на Хенри Блаунт, 1634 г. Остават една-две думи за циганите. Те са същите като нашите цигани. Аз не спадам към онези, които ги смятат за някаква особено проклета порода (…) Поради това че се валят в мръсотията и са изложени на слънце, те са по-смугли от останалите. Има ги много във всички градове на Турция, но не крадат като нашите, защото се страхуват от жестоките наказания. Те предсказват съдбата също така измамно като нашите и се задоволяват също така с малко. Използват ги най-вече за мръсни работи като метачи, ковачи, обущари, калайджии и други подобни (…). Малцина от тях се обрязват, никой не се кръщава (…) Те с желание носят своите дрипи, но не скитат; обитават колиби и бедни къщи в предградията; огражда ги презрение От какъв произход са документите и каква информация съдържат? Как оценявате относителната тежест на	Ethnic Communities Column. Excerpt from the travels of the Armenian traveller Simeon Tbir Lehatsi, 1617. We arrived in the big city of Houluba (Plovdiv) [...] Here we found an Armenian priest and a hundred Armenian households. As soon as we arrived, they wanted to take us to their houses, but we could not go [...] we arrived at Skouch (Skopje), passed through many mountains, thick cedar forests and rivers and stayed there for 12 days because the way forward was very dangerous due to pirates and thieves. Here were three Armenian families, gardeners – very hospitable and faithful – who brought us to their gardens, calmed us, greeted us with various dishes ... [Immediately below]: From the travel book of Henry Blount, 1634 There are one or two words left for the Gypsies. They are the same as our Gypsies. I am not one of those who consider them a somewhat particularly damned breed [...] Because they are crawling in the dirt and are exposed to the sun, they are more swarthy than others. There are a lot of them in all the cities of Turkey, but they do not steal like ours because they are afraid of the cruel punishment. They also foretell fortunes as deceptively as ours and are content with little as are our Gypsies. They are mostly used for dirty jobs such as sweepers, blacksmiths, shoemakers, tinsmiths and the like [...]. Few of them are circumcised, no one is baptised [...] They willingly carry their rags but do not wander; inhabit huts and poor houses in the suburbs; the others scorn them 1. What is the origin of the documents and what information do they contain? 2. How do you assess the relative influence of Armenians and Gypsies in the 18th century

			арменците и циганите на Балканите през XVIII в.? Какви са основните белези на начина на живот на циганите, представени от британския автор? Какво значение за достоверността на информацията има етническата принадлежност на авторите на документите? (p.102)	in the Balkans? 3. What are the main features of the Gypsy lifestyle presented by the British author? 4. What is the significance of the ethnicity of the authors for the authenticity of information in the documents? (p.102)
History	Gyuzelev, Vasil; Gavrilova, Rayna; Stoyanov, Ivan; Lalkov, Milcho; Ognyanov, Lyubomir; Radeva, Maria (2012): История и цивилизации [History and Civilisations]. Sofia: Prosveta. [11th grade].	Българите и „другите“ в Османската империя (The Bulgarians and 'others' in the Ottoman Empire)	[…] Ромите (цигани) се преселват от Индия през Централна Азия в балканските владения на Византия още през IX-XI в. Най-ранните османски документи за цигани датират от 1430 г. Оттогава насетне те присъстват във всички данъчни описи, без да има райони на компактно заселване. По вероизповедание ромите са хриястияни или мюсюлмани и съответно включени в различен режим. Начинът им на живот е много разнообразен. Ромското население се състои от различни групи със вои традиции, поминък и култура: пътуващи музиканти, уседнали ковачи, странстващи кошничари и др. И двете главни етно-религиозни общности – тюркско-мюсюлманската и българската, изпитват недоверие към ромското население. Независимо от общата религия между тях не се поддържат нормални отношения, не се сключват бракове и постепенно ромите се оформят като най-непривилегированата етническа група на Балканите. (p.103)	[...] The Roma (Gypsies) moved from India through Central Asia to the Balkan territory of Byzantium as early as the IX-XI century. The earliest Ottoman documents regarding Gypsies date back to 1430. Since then, they have been present in all tax records without having areas of concentrated settlement. Religious denominations are listed for Roma as either Christian or Muslim and accordingly Roma are included in a different regime. Their way of life is very diverse. The Roma population consists of different groups with their own traditions, livelihoods and culture: traveling musicians, settled blacksmiths, wandering basket makers, and others. Both main ethno-religious communities - the Turkic-Muslim and the Bulgarian - are distrustful of the Roma population. Regardless of the common religion, normal relations are not maintained, no inter-marriages are concluded, and Roma are gradually becoming the most disadvantaged ethnic group in the Balkans. (p.103)
History	Gyuzelev, Vasil; Gavrilova, Rayna; Stoyanov, Ivan; Lalkov, Milcho; Ognyanov, Lyubomir; Radeva, Maria (2012): История и цивилизации [History and Civilisations]. Sofia: Prosveta. [11th grade].	Българите и „другите“ в Османската империя (The Bulgarians and 'others' in the Ottoman Empire)	Въпроси в края на урока Направете характеристика на етническото присъствие на арменци, гърци, каракачани, роми (цигани) по следните показатели: численост, икономически потенциал, културен потенциал, отношение на „другите“ към тях. (p.103)	Questions at the end of lesson 5. Characterise the ethnic presence of Armenians, Greeks, Karakachani, Roma (Gypsies) according to the following indicators: numeracy, economic potential, cultural potential, attitude of the 'other' towards them. (p.103)

History	Gyuzelev, Vasil; Gavrilova, Rayna; Stoyanov, Ivan; Lalkov, Milcho; Ognyanov, Lyubomir; Radeva, Maria (2012): История и цивилизации [History and Civilisations]. Sofia: Prosveta. [11th grade].	Българите извън България в порив към свободата (1878-1912) Кой е преобладаващият етнически елемент в Македония? (The Bulgarians outside Bulgaria in the move towards freedom (1878-1912) Which is the predominant ethnic element in Macedonia?)	таблица: Из статистика на етнографа Васил Кънчев за състава на населението на Македония към 1900 г. Цигани: 19500 (p. 209)	Table: statistics by the ethnographer Vasil Kanchev regarding the composition of the population of Macedonia in 1900, Gypsies: 19,500 (p.209)
History	Gyuzelev, Vasil; Gavrilova, Rayna; Stoyanov, Ivan; Lalkov, Milcho; Ognyanov, Lyubomir; Radeva, Maria (2012): История и цивилизации [History and Civilisations]. Sofia: Prosveta. [11th grade].	Българското общество в процес на модернизация (Краят на XIX – началото на XX в.) (Bulgarian society in the process of modernisation (End of 19th - early 20th century))	Населението на БългарияВ етническо отношение българите в Княжеството доминират решително. В навечерието на Балканските войни освен 3.5 млн (81 %) българи живеят турци, цигани, гърци, евреи и други по-малобройни етнически групи (арменци, гагаузи, румъни, татари и др.). (p. 216)	The population of Bulgaria. In ethnic terms Bulgarians clearly dominate in the Principality. On the eve of the Balkan wars, besides 3.5 million (81%) Bulgarians, Turks, Gypsies, Greeks, Jews and other smaller ethnic groups (Armenians, Gagauz, Rumans, Tatars, etc.) also live in the Bulgarian Principality. (p.216)
History	Andreev, Yordan; Mishev, Todor; Statelova, Elena; Mutafova, Krasimira; Petkov, Petko (2012): История и цивилизации [History and Civilisations]. Sofia: Kragozor. [11th grade].	Българите и другите в Османската империя (The Bulgarians and others in the Ottoman Empire)	Малките етнически и религиозни общности в българските земи. Вдясно: Циганин с маймунка (p. 159)	Small ethnic and religious communities in the Bulgarian lands. On the left: Dervish. On the right: A Gypsy with a monkey. (p.159)

History	Andreev, Yordan; Mishev, Todor; Statelova, Elena; Mutafova, Krasimira; Petkov, Petko (2012): История и цивилизации [History and Civilisations]. Sofia: Kragozor. [11th grade].	Българите и другите в Османската империя (The Bulgarians and others in the Ottoman Empire)	Малките етнически и религиозни общности в българските земи. Циганите. Името, с което днес се назовава циганското население в България, за да се избегне негативното значение в названието им е роми. Най-ранното им споменаване у нас е в една от грамотите от времето на цар Иван Шишман (1371-1395). Присъстват в Османски документи още през XV в. Регистрирани са във всички данъчни описи, без да имат райони на компактно заселване. По вероизповедание са мюсюлмани и християни, а по начин на живот и поминък – номади и уседнали. Подчертаната обособеност на етническа основа стриктно се отбелязва в османските описи, където те фигурират отделно от християните и мюсюлманите и от останалите номадстващи групи. В османските документи са наречени „къптиян“, и по рядко „ченгяне“. Сред циганите се обособяват разнообразни групи на пътуващи музиканти, странстващи кошничари, ковачи и др. И двете основни религиозни общности в имеприята – православните и мюсюлманите, изпитват подчертано недоверие към циганската общност, а бракове между тях по правило не се сключват.Въпроси към урока:26. По своята религиозна принадлежност циганите са: А) православниБ) мюсюлманиВ) православни и мюсюлмани (р. 160)	Small ethnic and religious communities in the Bulgarian lands. The Gypsies. The name used today for the Gypsy population in Bulgaria is Roma in order to avoid the pejorative connotations of the term ‘Gypsy’. Their earliest mention in Bulgaria is in a decree issued by Tsar Ivan Shishman (1371-1395). They are referenced in Ottoman documents from as early as the 15th century. They are registered in all tax records without having areas of concentrated settlement. The religious denominations of Roma are Islam and Christianity, but as regards way of life and livelihood – they live as both nomads and settlers. The emphasis on ethnicity is carefully noted in the Ottoman records, where they appear separately from Christians and Muslims and from other nomadic groups. In the Ottoman documents they are called Kaptiyan, and infrequently Chingene. Among the Gypsies, there are various groups of travelling musicians and, wandering basket makers, blacksmiths and others. Both major religious communities in the Ottoman Empire - Orthodox and Muslim communities have a marked distrust of the Gypsy community, and marriages between them are generally not entered into. Questions on lesson: 26. According to their religion, the Gypsies are: A) Orthodox B) Muslims C) Orthodox and Muslims. (p.160)
Geography	Penin, Rumen; Traykov, Toni; Sultanova, Mariana; Boyadzhiev, Veselin (2012): География и икономика [Geography and Economics]. Sofia: Bulvest 2000. [10th grade].	Население, селища и държавно устройство (Population, settlements and state structure)	Етнокултурен облик на българския народГрафика: Етническа структура на населението в България по области, 2011 г. Със зелено: ромска (циганска)Под тази графика, таблица: Етническа структура на населението в България по години на преброяванеРомска (циганска) в % (р.87)	Ethno-cultural picture of the Bulgarian people. Graphics: Ethnic population structure in Bulgaria by district, 2011 In green: Romani (Gypsy) Below this graph, table: Ethnic structure of population in Bulgaria by census year Romani (Gypsy) in % (p.87)

Geography	Penin, Rumen; Traykov, Toni; Sultanova, Mariana; Boyadzhiev, Veselin (2012): География и икономика [Geography and Economics]. Sofia: Bulvest 2000. [10th grade].	Население, селища и държавно устройство (Population, settlements and state structure)	Съвременен етнокултурен облик […] 36.6 % от ромите и 0.9 % от турците са с източноправославно вероизповедание. След 1990 г. се увеличи броят на ромите с протестантско вероизповедание. През 2011 г. те са 10,1 % от всички роми в страната. 1.2 % от българите са мюсюлмани. (p.88)	Photo: Figure 6. Ethnic groups in Bulgaria have equal rights Contemporary ethno-cultural outlook [...] 36.6% of Roma and 0.9% of Turks belong to the Orthodox Christian faith. After 1990 the number of Roma practising the Protestant religion increased. In 2011, they constituted 10.1% of all Roma in the country. 1.2% of Bulgarians are Muslims. (p.88)
Geography	Mandova-Rusinchovska, Milka; Zarkova, Tsvetana (2012): География и икономика [Geography and Economics]. Sofia: Pedagog 6 [10th grade].	География на населението и селищата (Geography of the population and settlements)	НаселениеДнес в България живеят различни етнически групи: българи, турци, цигани, арменци, евреи и др. Като ползвате фиг. 23-1, определете относителния дял на различните етнически групи. В кои части на страната има големи групи турско население? Къде живее циганското население? Конституцията на Република България гарантира еднакви права и задължения на всички етночески групи. Цигани – 4,9 % (p. 71)	Population today, different ethnic groups live in Bulgaria: Bulgarians, Turks, Gypsies, Armenians, Jews and others. Using Fig. 23-1, determine the relative share of the different ethnic groups. Which parts of the country have large Turkish populations? Where does the Gypsy population live? The Constitution of the Republic of Bulgaria guarantees equal rights and obligations for all ethnic groups. Gypsies – 4,9% (p. 71)
Geography	Mandova-Rusinchovska, Milka; Zarkova, Tsvetana (2012): География и икономика [Geography and Economics]. Sofia: Pedagog 6 [10th grade].	География на населението и селищата (Geography of the population and settlements)	Население Раждаемост […] Най-висока е раждаемостта сред циганското население, следвана от турското и най-ниска – сред българското. (p. 72)	Population Fertility [...] The birth rate among the Gypsy population is highest, followed by the Turkish population, it is lowest among the Bulgarians. (p.72)
Geography	Mandova-Rusinchovska, Milka; Zarkova, Tsvetana (2012): География и икономика [Geography and Economics]. Sofia: Pedagog 6 [10th grade].	Северозападен регионНаселение (Population of the North-western region)	В етническо отношение населението е еднородно: 90,6 % българи, 7 % цигани, 1,4 % - турци и 1,0 % - други неопределили се. (p. 137)	In terms of ethnicity, the population is homogeneous: 90.6% Bulgarian, 7% Gypsy, 1.4% Turk, and 1.0% undisclosed others.(p.137)
Geography	Mandova-Rusinchovska, Milka; Zarkova, Tsvetana (2012): География и икономика [Geography and Economics]. Sofia: Pedagog 6 [10th grade].	Югоизточен регион Население (Population of the South-eastern region)	Етническият състав не е еднороден: 82.6 % са българи. Таблица 46-2: Етноси и вероизпведания Цигани – 8,3 % (p. 152)	Ethnic composition is not homogeneous: 82.6% are Bulgarians. Table 46-2: Ethnicity and religion Gypsies - 8.3% (p.152)

Geography	Mandova-Rusinchovska, Milka; Zarkova, Tsvetana (2012): География и икономика [Geography and Economics]. Sofia: Pedagog 6 [10th grade].	Южен централен регион Население (Population of the South-central region)	Етническата структура е 74,3 % българи, 19,2 % турци, 4,3 % цигани и 2,2 % неопределили се групи.(p. 157)	The ethnic structure is 74.3% Bulgarians, 19.2% Turks, 4.3% Gypsies and 2.2% not disclosed. (p.157)
Geography	Mandova-Rusinchovska, Milka; Zarkova, Tsvetana (2012): География и икономика [Geography and Economics]. Sofia: Pedagog 6 [10th grade].	Югозападен регионНаселение (Population of the South-western region)	Етнчиеският състав е представен основно от българи – 92,4 %; други неопределили се – 1.5 % (евреи, арменци, руснаци); циганите са 4.8 %, а турците 1.3 % , като в южната част на региона те преобладават. (p. 163)	Bulgarians – 92.4%, make up the main ethnic composition of the region; other undisclosed – 1.5% (Jews, Armenians, and Russians); the Gypsies comprise 4.8% and the Turks 1.3%, are predominant in the southern part of the region. (p.163)
Geography	Dimov, Neno; Tsankova, Lyusila; Ganev, Hristo; Lazarova, Emilia; (2012): География и икономика [Geography and Economics]. Sofia: Prosveta [10th grade].	Структура на населениетоЕтническа структура (Structure of the population – Ethnic structure)	Всеки човек сам определя принадлежността си към етническа и религиозна група. По тази причина единственият точен източник за състоянието на тези две структури са сведенията от преброяването на населението. Върху етнокултурният облик на българския народ оказват влияние етническите групи, които населяват днешна България – турци, роми, евреи, арменци и по-малки общности от други етноси. Фигура 118: Етническа структура на населението – 2011 г. Роми – 4,9 %*[…]Ромите са 325 343 д. – 4.9 % от населението на страната. Принадлежат към индоевропейското езиково семейство и са се преселили от Индия в Европа през XI и XII в. Произходът им и пътят на преселението са причина за разнообразието от етнографски и етнокултурни типове сред тях. Ромите са запазили своята културна самобитност и езика си (фиг. 119) Фигура 119: Ромски обичай Днес ромското население води почти уседнал живот с присъщата му пространствена подвижност. Младото население беше включено почти изцяло в образованието. Спадът на жизненото равнище се отрази негативно върху този процес. Нужно е училището отново да приюти всички деца от роми, защото само то е в състояние да ги подготви като пълноценни граждани. С помощта на фиг. 120 и и фиг. 121 очертайте териториалното разпределение на турската и ромската етническа група?	Each individual determines his or her ethnic and religious group affiliation. For this reason, the only accurate source for the status of these two groupings is the census data. The ethnic groups inhabiting Bulgaria today – Turks, Roma, Jews, Armenians and smaller communities of other ethnic groups, influence the ethno-cultural structure of the Bulgarian peoples. Figure 118: Ethnic population structure – 2011 Roma – 4.9%*[...] There are 325,343 Roma – 4.9% of the country's population. They belong to the Indo-European language family and moved from India to Europe in the 11th and 12th centuries. Their origin and migration routes are the reason for the variety of ethnographic and ethno-cultural types among them. Roma have preserved their cultural identity and their language (Figure 119) Figure 119: Roma customs. Today, the Roma population is almost sedentary. Almost all young people were integrated in the education system. The decline in the standard of living has had a negative impact on this process. It is necessary for schools to accommodate all Roma children again, because only schools are able to prepare them as full citizens. With the aid of Fig. 120 and Fig. 121, outline the territorial distribution of the Turkish and Roma ethnic groups. Figure 120: Share of the Turkish population, 2011 (in %) Figure 121: Share of the Roma

			Фигура 120: Дял на турското население, 2011 (в %) Фигура 121: Дял на ромското население, 2011 (в %) (p.86-87)	population, 2011 (in %) (p.86-87)
Geography	Dimov, Neno; Tsankova, Lyusila; Ganev, Hristo; Lazarova, Emilia; (2012): География и икономика [Geography and Economics]. Sofia: Prosveta [10th grade].	Структура на населениетоВъзраст ова (Structure of the population – Age structure)	Структура Критерий на стареене е относителният дял на населението на 60 и повече години. Днес 23.7 % от българите са на възраст над 60 г., при турците този дял е 11,6 %, а при ромите само 5.1 %. Коя е основната причина за това състояние? (p. 88)	The age criterion is the relative share of the population aged 60 and over. Today, 23.7% of Bulgarians are over 60, with the figure being 11.6% for Turks and 5.1% for Roma. What is the main reason for this situation? (p.88)
Geography	Dimov, Neno; Tsankova, Lyusila; Ganev, Hristo; Lazarova, Emilia; (2012): География и икономика [Geography and Economics]. Sofia: Prosveta [10th grade].	Структура на населението (Structure of the population)	Знаете ли че…? Относителният дял на турското население е най-висок в Кърджалийска област – 56.6 % и Разградска област – 46 %, а най-нисък в областите в Северозападна България- 0,2 %. Делът на ромското население варира от 0,4 % в Смолянска област до 12.3 % в област Монтана. В градовете Пловдив, Стара Загора, Сливен и Пазарджик и техните общини живеят между 20 и 30 хил. роми. (p. 91)	Do you know that…? The relative share of the Turkish population is highest in the Kardzhali region, - 56.6% and in the Razgrad region, - 46%, and the lowest in the districts in north-west Bulgaria, - 0.2%. The share of the Roma population varies from 0.4% in the Smolyan District to 12.3% in the Montana region. In the cities of Plovdiv, Stara Zagora, Sliven and Pazardjik and their municipalities there are between 20,000 and 30,000 thousand Roma. (p.91)
Geography	Dimov, Neno; Tsankova, Lyusila; Ganev, Hristo; Lazarova, Emilia; (2012): География и икономика [Geography and Economics]. Sofia: Prosveta [10th grade].	Югозападен район Население и селищна мрежа (South-western region: population and settlement)	Етническата структура на населението в района е сравнително еднородна – над 92.0 % от населението са българи, 6,0 % роми, и 2.0 % - други. (p. 156)	The ethnic structure of the population in the region is relatively homogeneous – over 92% of the population are Bulgarian, 6% Roma, and 2% other. (p.156)

Geography	Dimov, Neno; Tsankova, Lyusila; Ganev, Hristo; Lazarova, Emilia; (2012): География и икономика [Geography and Economics]. Sofia: Prosveta [10th grade].	Южен централен районНаселение и селищна мрежа (South-central region: population and settlement)	Етническата структура на населението е 75.0 % българи, 19.5 % турци, 4.5 % роми и 1.0 % други етнически групи (2011 г.) (p. 162)	The ethnic structure of the population is 75% Bulgarian, 19.5% Turkish, 4.5% Roma and 1% other ethnic groups (2011) (p.162)
Geography	Dimov, Neno; Tsankova, Lyusila; Ganev, Hristo; Lazarova, Emilia; (2012): География и икономика [Geography and Economics]. Sofia: Prosveta [10th grade].	Югоизточен районНаселение и селищна мрежа (South-eastern region: population and settlement)	В етническата структура на населението най-голям е делът на българите- 83,0 %, турците са 10,9 %, ромите са 5,5 % и други – 0,6 %. (p. 169)	In the ethnic structure of the population, Bulgarians constitute the largest share with 83%, Turks 10.9%, Roma 5.5% and others 0.6%. (p.169)
Geography	Dimov, Neno; Tsankova, Lyusila; Ganev, Hristo; Lazarova, Emilia; (2012): География и икономика [Geography and Economics]. Sofia: Prosveta [10th grade].	Североизточен районНаселение и селищна мрежа (North-eastern region: population and settlement)	Етническата структура на населението е 69,2 % българи, 21,7 % турци, 6,9 % роми и 2,2 % други етноси. (p. 175)	The ethnic structure of the population is 69.2% Bulgarian, 21.7% Turkish, 6.9% Roma and 2.2% other ethnicities. (p.175)
Geography	Dimov, Neno; Tsankova, Lyusila; Ganev, Hristo; Lazarova, Emilia; (2012): География и икономика [Geography and Economics]. Sofia: Prosveta [10th grade].	Урок: Северен централен районНаселение и селищна мрежа (North-central region: population and settlement)	Етническата структура на населението е 72,9 % българи, 22,0 % турци, 3,4 % роми и 1,7 % други. (p. 180)	The ethnic structure of the population is 72.9% Bulgarian, 22% Turkish, 3.4% Roma and 1.7% others. (p.180)
Geography	Dimov, Neno; Tsankova, Lyusila; Ganev, Hristo; Lazarova, Emilia; (2012): География и икономика [Geography and Economics]. Sofia:	Урок: Северозападен районНаселение и селищна мрежа (North-western region: population	Етническата структура е еднородна – най-голям е делът на българите – 90,5 % , роми – 6,8 %, турци – 1,4 % и други етнически групи – 1,3 % (p. 188)	The ethnic structure is homogenous – the largest proportion is of Bulgarians at 90.5%, Roma at 6.8%, Turks at 1.4% and other ethnic groups at 1.3%. (p.188)

	Prosveta [10th grade].	and settlement)		
Geography	Gaytandzhieva, Rositsa; Yordanova, Marina; Ilieva, Margarita; Angelova-Gancheva, Daniela; Tomova, Elena (2012): География и икономика [Geography and Economics]. Sofia: Dr. Ivan Bogorov. [10th grade].	Структура на население (Structure of the population)	тоЗа етническата структура на населението са характерни редица особености. Знаете, че в България има три големи етнически групи (фиг.68) Основен етнос, който дава името и облика на страната са българите. Фигура 68: Етническа структура на населението – 2011 г. Роми – 4,9 %. (p. 61)	There are a number of peculiarities in the ethnic structure of the population. You know that there are three large ethnic groups in Bulgaria (fig.68). The main ethnic group that denotes the name and appearance of the country is the Bulgarians. Figure 68: Ethnic population structure – 2011 Roma – 4.9%. (p.61)
Geography	Gaytandzhieva, Rositsa; Yordanova, Marina; Ilieva, Margarita; Angelova-Gancheva, Daniela; Tomova, Elena (2012): География и икономика [Geography and Economics]. Sofia: Dr. Ivan Bogorov. [10th grade].	Структура на население (Structure of the population)	тоРомите живеят по-разпръснато, но в компактни общности в някои от градовете (Пазарджик, Пловдив, Сливен, София и др) Те са най-уязвими по време на икономическата криза – при съкращаване на производства. (p. 62)	The Roma populations are widely dispersed but live in concentrated communities in some cities (Pazardjik, Plovdiv, Sliven, Sofia, etc.). They are the most vulnerable during periods of economic crisis, when production is cut. (p.62)
Geography	Gaytandzhieva, Rositsa; Yordanova, Marina; Ilieva, Margarita; Angelova-Gancheva, Daniela; Tomova, Elena (2012): География и икономика [Geography and Economics]. Sofia: Dr. Ivan Bogorov. [10th grade].	Югоизточен район (South-eastern region)	Какво е характерно за населението на региона? Характерно за етническия състав на населението е, че тук живее около 14 % от населението, което етнически се самоопределя като турско и ромско. Компактно те населяват общините Руен, Айтос, Поморие, Котел, Дълбоки, Бр. Кунчеви и др. (p. 123)	What is typical of the population of the region? A characteristic of the ethnic population is that about 14 % of the area's population is ethnically identified as Turkish and Roma. They are concentrated in the municipalities Ruen, Aytos, Pomorie, Kotel, Dulboki, Br. Kunchevi and others. (p.123)

Geography	Petrov, Petar; Donchev, Doncho; Karastoyanov, Stefan; Rusev, Marin; Kirilova, Marusya (2012): География и икономика [Geography and Economics]. Sofia: Anubis. [10th grade].	Население и политическа карта на Балканския полуостров (Population and political map of the Balkan peninsula): Расов, етнически и религиозен състав на населението (Racial, ethnic and religious composition of the population)	Етническият състав на населението на Балканския полуостров е пъстър. Най-старите жители на полуострова са траките, илирите и древните гърци. В края на VI и началото на VII в. на полуострова се заселват славяни, а в средата на VII в. – българи, които променят облика на балканското население. След завладяването на полуострова от Османската империя на него се заселват големи групи турскоезично население. През XV в. от Северна Индия се преселват цигани (роми), а през XVI в. и евреи от Испания и Германия. […] Циганите живеят във всички балкански страни и спадат към индо-арийската езикова група на индоевропейското езиково семейство. снимка - роми (p.73)	The ethnic composition of the Balkan Peninsula is colourful. The oldest inhabitants of the peninsula are the Thracians, the Illyrians and the ancient Greeks. At the end of the 6th and the beginning of the 7th centuries the Slavs settled on the peninsula, and in the middle of the 7th century Bulgarians changed the make up of the Balkan population. After the conquest of the Ottoman peninsula, large groups of Turkish-speaking populations settled there. In the 15th century, Gypsies (Roma) migrated from northern India, and in the 16th century Jews from Spain and Germany [...] Gypsies live in all Balkan countries and belong to the Indo-Arian language group of the Indo-European language family. Photo – Roma (p.73)
Geography	Petrov, Petar; Donchev, Doncho; Karastoyanov, Stefan; Rusev, Marin; Kirilova, Marusya (2012): География и икономика [Geography and Economics]. Sofia: Anubis. [10th grade].	Население и политическа карта на Балканския полуостров (Population and political map of the Balkan peninsula): Расов, етнически и религиозен състав на населението (Racial, ethnic and religious composition of the population)	Преобладаващата религия на Балканите е християнството. Най-много са православните християни, които са основна част от населението на Сърбия, Гърция, Румъния, Македония и Черна гора. Католиците преобладават сред населението на Хърватия и Словения. През последните години бързо се разпространява и протестанството основно сред ромското население. На Балканския полуостров живеят и много мюсюлмани. Ислямът е основна религия в Албания, Косово и Босна и Херцеговина. (p.74)	The predominant religion in the Balkans is Christianity. Most are Orthodox Christians, who are a major part of the population of Serbia, Greece, Romania, Macedonia and Montenegro. Catholics are predominant among the Croatian and Slovenian populations. In recent years, Protestantism has spread rapidly among the Roma population. Many Muslims live on the Balkan Peninsula. Islam is a major religion in Albania, Kosovo and Bosnia and Herzegovina. (p.74)
Geography	Petrov, Petar; Donchev, Doncho; Karastoyanov, Stefan; Rusev, Marin; Kirilova, Marusya (2012): География и икономика [Geography and Economics]. Sofia: Anubis. [10th grade].	Население на България (Population of Bulgaria): Структура на населението (Structure of the population)	Около 15 % от населението на страната са представители на други етноси. Делът на турския етнос е около 9 %. Турците живеят основно в Източните Родопи и Североизточна България, Делът на ромите, които са съсредоточени предимно в голмите градове, е около 5 %. Други по-малобройни етнически групи са руснаците, арменците, власите, гърците, евреите и др. Фигура 3: Етническа структура на населениетоРоми – 5 % (p.106-107)	About 15% of the country's population consists of other ethnicities. The Turkish ethnicity accounts for about 9% of the population. The Turks live mainly in the eastern Rhodopes and north-eastern Bulgaria, the proportion of Roma, who are mostly concentrated in the northern cities, is about 5%. Other smaller ethnic groups include Russians, Armenians, Wallachians, Greeks, Jews, and others. Figure 3: Ethnic Population structure Roma – 5% (p.106-107)

Geography	Petrov, Petar; Donchev, Doncho; Karastoyanov, Stefan; Rusev, Marin; Kirilova, Marusya (2012): География и икономика [Geography and Economics]. Sofia: Anubis. [10th grade].	Население на България (Population of Bulgaria)	Балкански полуостров. Урок за контрол 18. Изберете двойките на принципа „народ(етнос) – езиково семейство“: Народи: Българи Гърци Сърби Македонци Черногорци Хървати Словенци Румънци Унгарци Турци Албанци Цигани (роми) Езиково семейство: А) Индоевропейско Б) Алтайско В) Уралско (p.106-107)	The Balkan Peninsula. Revision lesson 18. Pair the principle 'peoples (ethnicity) with their language family': Peoples: 1. Bulgarians 2. Greeks 3. Serbs 4. Macedonians 5. Montenegrins 6. Croats 7. Slovenes 8. Romanians 9. Hungarians 10. Turks 11. Albanians 12. Gypsies (Roma) Language family: A) Indo-European B) Altaic C) Uralic (p.106-107)
Civics	Grekova, Maya; Deyanova, Lilyana; Dichev, Ivaylo; Kabakchieva, Petya; Koev, Kolyo; Shikova, Ingrid (2008): Свят и личност [World and Personality], Sofia: Prosveta. [12th grade].	Малцинства и образователни институции: Регламентирано равноправие и фактически ограничения (Minorities and educational institutions: Regulated equality and factual limitations)	Социални взаимодействия и културно различие Когато и доколкото избягвам взаимодействия с ,ненормално' различния друг, разпознавайки ги като ,такъв'. Може да вземем и първият пример: Влизам в магазина и от пръв поглед разпознавам продавача като ,циганин'. За мен като българин е очевидност, че ,циганите са мръсни'. Предразсъдъкът сработва безотказно – аз напускам магазина и тръгвам да търся ,български' продавач. (p.129)	Social interactions and cultural diversity When I interact with them, when it is unavoidable, I recognise them as 'different'. We can take the first example: I enter the store and at first glance, I recognise the seller as a 'Gypsy'. For me, as a Bulgarian, it is obvious that the 'Gypsies are dirty'. Prejudice is there – I leave the store and I go looking for a 'Bulgarian' seller. (p.129)
Civics	Grekova, Maya; Deyanova, Lilyana; Dichev, Ivaylo; Kabakchieva, Petya; Koev, Kolyo; Shikova, Ingrid (2008): Свят и личност [World and Personality], Sofia: Prosveta. [12th grade].	Малцинства и образователни институции: Регламентирано равноправие и фактически ограничения. Културните различия в българското образование (Minorities and educational institutions: Equal rights and de facto	Поради фактическата етническа хомогхенност на днешното българско училище. Могат да се посочат редица негативни примери за начина на съществуване на ,смесеното' училище, но все пак то е стъпка към създаване на възможност (или поне предпоставки) за интеркултурно образование. Но само ако училищата не се делят на (,нормални') училища, ,смесени училища' , ,цигански училища', и ако културното различие между децата се постави като проблем- проблем на взаимодействието и проблем на разбирането. Проблем, който съществува в българското общество и който децата някак усещат, но така и не се научават да го обсъждат като свой проблем. (p.131)	Due to the ethnic homogeneity of today's Bulgarian schools, there may be a number of negative examples of 'mixed' schools, but it is still a step towards creating opportunities (or at least the prerequisites) for intercultural education. But only if schools are not divided into 'normal' schools, 'mixed schools', 'Gypsy schools', and if the cultural difference between children is viewed as a problem of interaction and a problem of understanding. A problem that exists in Bulgarian society and which the children somehow feel, but they never learn to discuss as their own problem. (p.131)

		restrictions are regulated. Cultivating differences in Bulgarian education)		
Civics	Grekova, Maya; Deyanova, Lilyana; Dichev, Ivaylo; Kabakchieva, Petya; Koev, Kolyo; Shikova, Ingrid (2008): Свят и личност [World and Personality], Sofia: Prosveta. [12th grade].	Малцинства и образователни институции: Регламентирано равноправие и фактически ограничения. Културните различия в българското образование (Minorities and educational institutions: Equal rights and de facto restrictions are regulated. Cultivating differences in Bulgarian education)	ТЕМА ЗА ДИСКУСИЯ: Защо има ‚ромски' училища? Има ли значение и ако има – за кого и какво, че ученикът ‚X' е от ромски произход? Как се създават гета? (p.132)	THEME FOR DISCUSSION: Why are there ‘Roma’ schools? Does it matter if pupil X is of Roma origin, and if so, to whom? How are ghettos created? (p.132)
Civics	Grekova, Maya; Deyanova, Lilyana; Dichev, Ivaylo; Kabakchieva, Petya; Koev, Kolyo; Shikova, Ingrid (2008): Свят и личност [World and Personality], Sofia: Prosveta. [12th grade].	Малцинства в България и политика на социална интеграция (Minorities in Bulgaria and social integration policy)	Въпреки зависимостта на ориентираните към ромски прокети НПО от приоритети и изисквания на външни спонсори, въпреки работата им ‚на парче', въпреки изместването на вниманието им от анализ на действителните резултати към подобаващо отчитане на поредния проект, те са реален субект на процеса на социална интеграция на ромското малциинство, ако и доколкото такъв процес протича в България. (p.136)	Despite the dependence of Roma-oriented NGOs on the priorities and requirements of external sponsors, their piecemeal work and their shift from analysing actual results to properly reporting of other projects, they are at the centre of the social integration process involving the Roma minority, insofar as such a process exists in Bulgaria. (p.136)

Civics	Grekova, Maya; Deyanova, Lilyana; Dichev, Ivaylo; Kabakchieva, Petya; Koev, Kolyo; Shikova, Ingrid (2008): Свят и личност [World and Personality], Sofia: Prosveta. [12th grade].	Малцинства в България и политика на социална интеграция (Minorities in Bulgaria and social integration policy)	Въпроси: Защо само ромите и турците в България се определят като малцинство? Има ли права на националните малцинства според Рамковата конвенция, които според Вас не могат да се ‚дадат' на ромското и/или турското малцинство в България? Защо? (p.137)	Questions: Why are only Roma and Turks defined as minorities in Bulgaria? Are there rights for national minorities under the Framework Convention which, in your opinion, cannot be 'given' to the Roma and/or Turkish minority in Bulgaria? Why? (p.137)

Croatia

Subject	Textbook	Chapter/Topic	Passage	Translation
History	Bekavac, Stjepan; Jareb, Mario (2018): POVIJEST 8: udžbenik za 8. razred osnovne škole. Zagreb: ALFA. [8th grade].	Nacistički teror (Nazi Terror)	Za one koji se nisu uklapali u nacističku sliku svijeta i čovjeka u nacističkom poretku nije bilo mjesta. U takve su spadali svi politički neistomišljenici, liberali, demokrati, socijalisti, homoseksualci, beskućnici, duševno bolesni, Romi i Židovi. [...] (p.37)	There was no room for anybody who did not fit into the Nazis' view of the world and of humanity. This included anybody whose political opinions differed from the Nazis': liberals, democrats, socialists, homosexuals, people who were mentally ill, Roma and Jews. [...] (p.37)
History	Bekavac, Stjepan; Jareb, Mario (2018): POVIJEST 8: udžbenik za 8. razred osnovne škole. Zagreb: ALFA. [8th grade].	Ustaški teror (Ustashe terror)	Vođeni idejom stvaranja etnički čiste hrvatske države, ustaše su provodile represivnu politiku prema nehrvatskom stanovništvu, u prvom redu prema Srbima, Židovima i Romima. Represivna je politika primjenjivana i prema Hrvatima koji nisu podupirali NDH. (…) Po uzoru na nacističke zakone doneseni su već potkraj travnja 1941. rasni zakoni, čija je prvotna svrha bila isključivanje Židova iz života hrvatskoga društva. Kasnije su rasni zakoni primijenjeni i na Rome. (…) Najviše je ljudi stradalo u koncentracijskim logorima Jasenovac i Stara Gradiška, koji su činili cjelinu pa se često govori samo o logoru Jasenovac. Prema posljednjim istraživanjima, u njima je ubijeno ukupno 83 000 ljudi. Oko polovice ukupnog broja žrtava logora Jasenovac i Stara Gradiška bili su Srbi, dok su ostali bili Židovi, Hrvati, bosansko-hercegovački muslimani i Romi. (p.85)	Guided by the vision of an ethnically pure state, the Ustashe carried out repressive policies against the non-Croat population, primarily against Serbs, Jews and Roma. Repressive policies were also used against those who did not support the Independent State of Croatia. [...] As early as April 1941, racial laws modelled on the example of the Nazis' laws were decreed. Originally designed to exclude Jews from Croatian society, these racial laws were later used against Roma as well. [...] The largest number of people were killed in the Jasenovac and Stara Gradiška concentration camps. The two camps form a unit, which is frequently referred to as the Jasenovac camp.According to recent research, approximately 83,000 people were murdered in the two camps. Approximately half of the total victims killed in the Jasenovac and Stara Gradishka camps were Serbs and the remainder were Jews, Croats, Bosnian-Herzegovinian Muslims and Roma. (p.85)
History	Bekavac, Stjepan; Jareb, Mario (2018): POVIJEST 8: udžbenik za 8. razred osnovne škole. Zagreb: ALFA. [8th grade].	Ratni zločini, holokaust i genocid u Drugom svjetskom ratu (War crimes, the Holocaust and genocide during World War II)	U tim i ostalim logorima ubijeno je u razdoblju od 1942. do 1945. čak 4 milijuna Židova, a još dva milijuna ubijeno je u akcijama. posebnih nacističkih postrojbi, u getima i tijekom deportacija u logore. Nacisti su se slično postavili i prema Romima, koji su također masovno ubijani u logorima. (p.96)	In these and other camps, four million Jews were murdered between 1942 and 1945, while another two million were killed during special operations by Nazi units, in ghettos, or while being deported to camps. The Nazis exhibited a similar attitude towards Roma, who were also killed in large numbers in camps. (p.96)

History	Đurić, Vesna (2018): VREMEPLOV 8: udžbenik povijesti za osmi razred osnovne škole. Zagreb: PROFIL. [8th grade].	Treći Reich (Third Reich)	Brojni Židovi napustili su Njemačku. Nacisti su također proganjali i zatvarali u koncentracijske logore Rome, Slavene, homoseksualce i hendikepirane osobe. (p.69)	Numerous Jews left Germany. The Nazis also persecuted and imprisoned Roma, Slavs, homosexuals, and disabled persons in concentration camps. (p.69)
History	Đurić, Vesna (2018): VREMEPLOV 8: udžbenik povijesti za osmi razred osnovne škole. Zagreb: PROFIL. [8th grade].	Strahovlada Ustaša (Ustashe terror)	U NDH su već krajem travnja 1941. godine uvedeni rasni zakoni, koji su bili upereni protiv Židova i Roma. (…) Postojanje logora i ubijanje ljudi samo zato što su duge nacionalnosti, vjere ili političkog mišljenja velik je zločin. U logorima su ubijeni brojni Židovi, Srbi, Romi i Hrvati antifašističkog opredjeljenja. Takva je ustaška politika izazvala nezadovoljstvo i ogorčenje kod brojnih Hrvata. (p.133)	At the end of April 1941 racial laws were introduced in the NDH (Independent State of Croatia), which were targeted against Jews and Roma. [...] The existence of the camps and killing people only because they have different nationalities, beliefs or political opinions is a serious crime. Many Jews, Serbs, Roma and anti-fascist Croats were killed in the camps. These Ustashe policies caused dissatisfaction and bitterness among many Croatians. (p.133)
History	Koren, Snježana (2018): POVIJEST 8: udžbenik povijesti za osmi razred osnovne škole. Zagreb: PROFIL. [8th grade].	Pojava nacističkog pokreta – ideje i ciljevi (The emergence of the Nazi movement – ideas and goals)	Zagovarali su rasizam i antisemitizam. Vjerovali su da postoji ‚viša rasa' (tzv. arijevci) i ‚niže rase', u koje su ubrajali Židove, Slavene i Rome. Tvrdili su da niže rase trebaju služiti višoj (npr. Slaveni) ili ih treba uništiti. (…) (p.67)	They advocated racism and anti-Semitism. They believed that there was a ‘higher race’ (so-called Aryans) and ‘lower races’, which included Jews, Slavs and Roma. They argued that lower races should serve the higher ones (e.g. Slavs), or be destroyed. (…) (p.67)
History	Koren, Snježana (2018): POVIJEST 8: udžbenik povijesti za osmi razred osnovne škole. Zagreb: PROFIL. [8th grade].	Progoni, nasilje i teror (Persecution, violence and terror)	U gradu Nürnbergu doneseni su 1935. Nirnberški zakoni kojima su Židovima oduzeta sva građanska prava (…) Potom se pojačalo nasilje nad Židovima koje je svoj vrhunac doživjelo 1938. godine u tzv. Kristalnoj noći. Proganjane su i druge etničke i vjerske skupine. Na Rome i ljude druge boje kože primijenjeni su isti zakoni kao i na Židove. (…) (p.74)	In Nuremberg in 1935, the Nuremberg laws were passed taking all civil rights away from the Jews [...] Then the violence against the Jews increased, and reached its peak in 1938 in the *Kristallnacht* (Night of the Broken Glass). Other ethnical and religious groups were also persecuted. The same laws for Jews also applied to Roma and people of other skin colours. (…) (p.74)
History	Koren, Snježana (2018): POVIJEST 8: udžbenik povijesti za osmi razred osnovne škole. Zagreb: PROFIL. [8th grade].	Nacizam u Njemačkoj (Nazism in Germany)	Slika (Opis slike): Na njima su trokuti koji predstavljaju znakove koje su morali nositi zatočenici. Crvenim trokutima bili su označeni komunisti, socijalisti i drugi politički zatočenici, plavima strani radnici, smeđima Romi, ljubičastima Jehovini svjedoci. (p.76)	Image [Image caption]: Triangles that represent the symbols that the prisoners had to wear. The red triangles were for communists, socialists and other political prisoners, blue for foreign workers, brown for Roma, purple for Jehovah's Witnesses. (p.76)

History	Koren, Snježana (2018): POVIJEST 8: udžbenik povijesti za osmi razred osnovne škole. Zagreb: PROFIL. [8th grade].	Holokaust (Holocaust)	Holokaust je proizašao iz stoljeća vjerskih predrasuda protiv Židova te iz modernih rasističkih učenja. Nacisti su smatrali kako je na djelu borba za opstanak između ‚više arijevske' i ‚nižih rasa' u koje su ubrajali Židove, Slavene, Rome itd. (…) Novi zaokret u nacističkoj politici prema Židovima dogodio se nakon napada na SSSR. Posebni pokretni odredi (Einsatzgruppen) dolazili su iza njemačke vojske i sustavno ubijali tamošnje Židove, Rome, političke čelnike, komuniste i druge građane. (p.159)	The Holocaust was the result of centuries of religious prejudice against Jews and of modern racist teachings. The Nazis believed that there is a battle for survival between the 'higher Aryan' race and 'lower races' which included Jews, Slavs, Roma, etc. [...] A new turn in Nazi policy towards the Jews occurred after the attack on the USSR. Special task forces Einsatzgruppen came after the German army and systematically killed Jews, Roma, political leaders, communists and other citizens there. (p.159)
History	Koren, Snježana (2018): POVIJEST 8: udžbenik povijesti za osmi razred osnovne škole. Zagreb: PROFIL. [8th grade].	Logori Smrti (Death Camps)	Iako su Židovi bili glavnom metom nacističkih genocidnih progona, iz sličnih su razloga stradale i druge skupine, osobito europski Romi te slavensko stanovništvo u SSSR-u i drugim zemljama. Romi su bili podvrgnuti zatvaranjima, prisilnom radu i masovnim ubojstvima. Na taj je način stradalo vise tisuća pripadnika tog naroda. Genocid nad Romima ima i svoje posebno ime – Porajmos. (p.161)	Although the Jews were the main target of Nazi genocidal persecution, other groups, especially the European Roma, and Slavic people in the USSR and other countries, were killed for similar reasons. Roma were subjected to imprisonment, forced labour, and mass murder. Thousands of members of this people were harmed in this way. Roma genocide has its own special name Porajmos. (p.161)
History	Koren, Snježana (2018): POVIJEST 8: udžbenik povijesti za osmi razred osnovne škole. Zagreb: PROFIL. [8th grade].	Genocid nad Srbima, Židovima i Romima (Genocide of the Serbs, Jews and Roma)	Već u travnju 1941 proglašeni su rasni zakoni koji si bili oblikovani po uzoru na nacističke zakone. Na temelju tih zakona ustaški je režim provodio teror protiv Židova i Roma. Bili su isključeni iz državljanstva, a brakovi s ‚arijcima' bili su im zabranjeni. (…) Masovna ubijanja Srba, Židova i Roma započela su već u travnju i svibnju 1941 godine. (…) Utemeljeno je nekoliko koncentracijskih logora i logora smrti u kojima su ljudi bili izloženi masovnim pogubljenjima, mučenjima i prisilnom radu (npr. U Jadovnom, na Pagu, Staroj Gradiški itd.). Najzloglasniji medu njima bio je onaj u Jasenovcu. Procjenjuje se da je u njemu ubijeno i pomrlo od bolesti, gladi, hladnoće i zlostavljanja između 80.000 i 100.000 ljudi. Ponajviše se radilo o Srbima, Romima i Židovima, a potom i o ljudima koje je režim progonio na političkoj osnovi (…) (p.168-169)	Already in April 1941, race laws were declared, modelled in accordance with Nazi laws. Under these laws, the Ustashe regime was conducting a campaign of terror against Jews and Roma. They were excluded from citizenship, and marriages with 'Aryans' were banned. [...] Mass killings of Serbs, Jews and Roma began in April and May 1941. [...] There were several concentration camps and death camps where people were subjected to mass executions, torture and forced labour (e.g. in Jadovno, Pag, Stara Gradiška, etc.). The most infamous among them was the one in Jasenovac. It is estimated that between 80,000 and 100,000 people were killed and died of illness, hunger, cold and abuse. They were mostly Serbs, Roma and Jews, and people who were persecuted by the regime for political reasons [...] (p.168-169)

History	Koren, Snježana (2018): POVIJEST 8: udžbenik povijesti za osmi razred osnovne škole. Zagreb: PROFIL. [8th grade].	Genocid nad Srbima, Židovima i Romima (Genocide of the Serbs, Jews and Roma)	Slika (Opis slike): Radovi na osnivanju logora Jasenovac započeli su u ljeto 1941; istovremeno su dovedeni i prvi zatočenici. (…) Dio zatočenika odatle se upućivao na prisilni rad u Treći Reich. Bio je i logor za zarobljene pripadnike antifašističkog pokreta. No, ponajprije je bio logor smrti u kojemu je ubijen golem broj Srba, Židova, Roma, Hrvata protivnika režima i drugih političkih zatvorenika. (…) (p.168)	Image [Image caption]: Construction at the building site of the Jasenovac camp started in the summer of 1941; at the same time the first detainees were brought in. [...] Some of the detainees were redirected to forced labour in the Third Reich. It was also a camp for those captured from anti-fascist movements. But it was primarily a death camp where a large number of Serbs, Jews, Roma, Croats, and other political prisoners were killed. (…) (p.168)
History	Koren, Snježana (2018): POVIJEST 8: udžbenik povijesti za osmi razred osnovne škole. Zagreb: PROFIL. [8th grade].	Genocid nad Srbima, Židovima i Romima (Genocide of the Serbs, Jews and Roma)	Rubrika: U ožujku 2013. na poimeničnom popisu žrtava logora Jasenovac bilo je 83.145 imena. (…) 57,3 posto žrtava bili su Srbi, 19,5 posto Romi, 15,8 posto Židovi, 5,1 posto Hrvati, 2,3 posto okstali. (p.168)	Rubric: In March 2013, there were 83,145 names on the list of victims of the Jasenovac camp.[...] 57.3 % of the victims were Serbs, 19.5 % Roma, 15.8 % Jews, 5.1 % Croats, and 2.3 % others. (p.168)
History	Erdelja, Krešimir; Stojaković, Igor (2015): TRAGOM PROŠLOSTI 8: udžbenik povijesti s višemedijskim nastavnim materijalima u osmom razredu osnovne škole. Zagreb: ŠKOLSKA KNJIGA. [8th grade].	Nacisti na vlasti (Nazis in power)	Nacistički su zakoni i postupci bili usmjereni i protiv drugih manjinskih skupina. Rasistički su ‚znanstvenici' i Rome označili kao ‚prijetnju njemačkoj rasnoj čistoći' te ih je stoga trebalo odvojiti od njemačkog naroda: čekala ih je jednako gorka sudbina u logorima smrti. (…) (p.56)	Nazi laws and procedures were directed against other minority groups. The racist ‘scientists’ labelled Roma ‘a threat to German racial purity’ and should therefore be separated from the German people: they faced the same bitter fate in the death camps. (…) (p.56)
History	Erdelja, Krešimir; Stojaković, Igor (2015): TRAGOM PROŠLOSTI 8: udžbenik povijesti s višemedijskim nastavnim materijalima u osmom razredu osnovne škole. Zagreb: ŠKOLSKA KNJIGA. [8th grade].	Ustaški teror (Ustashe terror)	Namjera ustaškog vodstva bila je stvaranje etnički čiste hrvatske države. Na udaru ustaškog terora našli su se Srbi, Židovi i Romi. (…) Međutim, s vremenom je posve preuzet njemački uzor te su otvarani koncentracijski logori u kojima su nastradali brojni Židovi čija je jedina krivnja bila što su ‚pogrešne' nacionalnosti. Uz njih, žestokim su progonima bili izloženi i svi oni koje su vlasti smatrale protivnicima svog režima, bez obzira na nacionalnu ili stranačku pripadnost. (…) (p.118-119)	The intention of the Ustashe leadership was to create an ethnically clean Croatian state. On the front line of the Ustashe terror were Serbs, Jews and Roma. [...] Over time the German model was entirely adopted, and concentration camps were opened in which many Jews were killed; their only crime was being of the ‘wrong’ nationalities. In addition, all those who the authorities considered as opponents of their regime, regardless of national or party affiliation, were exposed to fierce persecution. [...] (p.118-119)

History	Erdelja, Krešimir; Stojaković, Igor (2015): TRAGOM PROŠLOSTI 8: udžbenik povijesti s višemedijskim nastavnim materijalima u osmom razredu osnovne škole. Zagreb: ŠKOLSKA KNJIGA. [8th grade].	Napad na Jugoslaviju. Nastanak NDH (Attack on Yugoslavia. The emergence of the NDH)	Rubrika: Važno • ustaški teror: proganjanje Srba, Židova i Roma te političkih protivnika – logori – Jasenovac. (p.120)	Topic: Important • Ustashe terror: persecution of Serbs, Jews and Roma and political opponents – camps – Jasenovac. (p.120)
History	Erdelja, Krešimir; Stojaković, Igor (2015): TRAGOM PROŠLOSTI 8: udžbenik povijesti s višemedijskim nastavnim materijalima u osmom razredu osnovne škole. Zagreb: ŠKOLSKA KNJIGA. [8th grade].	Holokaust (Holocaust)	Procjenjuje se da je do kraja Drugoga svjetskog rata ubijeno oko šest milijuna Židova. Žrtve njemačke genocidne politike bili su i Romi, Poljaci, Rusi (za Hitlera su i Slaveni bili ‚niža rasa'), ali i mentalno bolesni i homoseksualci. (…) (p.127)	It is estimated that around six million Jews had been killed by the end of the Second World War. Victims of German genocidal politics were also Roma, Poles, Russians (for Hitler, Slavs were 'inferior races' too), but also the mentally ill and homosexuals. (p.127)
History	Akmadža, Miroslav; Jareb, Mario; Radelić, Zdenko (2016): POVIJEST 4: udžbenik za 4. razred gimnazije. Zagreb: ALFA. [4th grade high school].	Ustaški teror (Ustashe terror)	Prihvativši nacističke antisemitske poglede, ustaše su i u NDH-u nastojali ‚riješiti' židovsko pitanje. Po uzoru na nacističke zakone doneseni su već potkraj 1941. rasni zakoni. Njihova je prvotna svrha bila isključivanje Židova iz života hrvatskog društva, a poslije su primijenjeni i na Rome. (…) Prema posljednjim istraživanjima Spomen-područja Jasenovac, dijelom temeljenih na izjavama i svjedočenjima, u njima je ubijeno nešto vise od 72 000 ljudi. Oko polovice ukupnog broja žrtava logora Jasenovac i Stara Gradiška bili su Srbi, dok su ostali bili Židovi, Hrvati, bosanskohercegovački muslimani i Romi. (…) (p.119-120)	Accepting Nazi anti-Semitic views, the Ustashe also sought to resolve the Jewish question in the NDH (Independent State of Croatia). Following Nazi rules, racial laws had already been adopted by late 1941. Their original purpose was to exclude Jews from life in Croatian society, and they were later applied to Roma too. [...] According to the latest research by the Jasenovac Memorial Area, partly based on statements and testimonies, more than 72,000 people were killed. About half of the total number of victims in the Jasenovac and Stara Gradiska camps were Serbs, while others were Jews, Croats, Bosnian Muslims and Roma. [...] (p.119-120)

History	Akmadža, Miroslav; Jareb, Mario; Radelić, Zdenko (2016): POVIJEST 4: udžbenik za 4. razred gimnazije. Zagreb: ALFA. [4th grade high school].	Rat je obilježen strašnim zločinima (The war was marked by horrific crimes)	Da bi ubrzali provođenje konačnoga rješenja, nacisti su osnovali i šest logora za uništenje (vernichtungslager) ili logora smrti (vidi zemljovid) opremljenih plinskim komorama za masovno ubijanje ljudi, od kojih je najveći bio Auschwitz-Birkenau. U tim i ostalim logorima ubijeno je od 1942. do 1945. cak 4 milijuna Židova, a još dva milijuna ubijeno je u akcijama posebnih nacističkih postrojbi, u getima i tijekom deportacije u logore. Žrtve nacističkih zločina nisu bili samo Židovi, nego i Romi te pripadnici drugih naroda koji su zbog svojega podrijetla ili protivljenja nacizmu završavali u nacističkim zatvorima i koncentracijskim logorima u kojima je smrtno stradalo i oko pet milijuna pripadnika raznih europskih naroda. (…) (p.141)	In order to speed up the implementation of the Final Solution, the Nazis also set up six *Vernichtungslager* or death camps (see map) equipped with gas chambers for mass murder, the largest of which was Auschwitz-Birkenau. In these and other camps, four million Jews were murdered from 1942 to 1945, and two million were killed by the actions of special Nazi troops in ghettos and during deportation to the camps. Victims of Nazi crimes were not just Jews, but also Roma and members of other nations who, because of their origins or opposition to Nazism, were interned in Nazi prisons and concentration camps where nearly five million members of various European nations were killed. (…) (p.141)
History	Petrić, Hrvoje; Raguž, Jakša (2014): POVIJEST 4: udžbenik iz povijesti za IV. razred gimnazije. Zagreb: MERIDIJANI. [4th grade high school].	Rasna i nacionalna politika NDH-a – koncentracijski logori (The Independent State of Croatia's racial and national policy – concentration camps)	Prema uzoru na fašizam i nacionalsocijalizam, i ustaško vodstvo razvilo je ideologiju koja je zastupala učenje o tzv. visim i nižim rasama. Sukladno tome, i NDH je uveo rasne zakone, čije su žrtve postali Židovi i Romi. (…) Drugi logori bili su u Staroj Gradiški, Jadovnu kod Gospića, Đakovu, Pagu, Kerestincu i drugdje. Zbog takvog odnosa prema Židovima, Romima, Srbima te političkim protivnicima u hrvatskom stanovništvu, naviklom na štovanje demokratskih vrijednosti kršćanskih gledišta o svetosti ljudskog života i slobode, brzo je raslo nezadovoljstvo i otpor ustaškoj politici koja je pomagala i podržavala izvoz hrane i ruda u Njemačku. (…) (p.125)	According to the models of fascism and National Socialism, the Ustashe leadership developed an ideology that represented a teaching of the so-called higher and lower races. Consequently, the NDH (Independent State of Croatia) introduced racial laws, the victims of which were Jews and Roma. [...] Other camps were in Stara Gradiška, Jadovno near Gospic, Đakovo, Pag, Kerestinac and other places too. Due to this attitude towards Jews, Roma, Serbs and political opponents, dissatisfaction with and resistance to Ustashe policies that aided and supported the export of food and ore to Germany grew rapidly in the Croatian population, which was accustomed to adhering to democratic values and Christian views on the sanctity of human life and freedom. (p.125)
History	Petrić, Hrvoje; Raguž, Jakša (2014): POVIJEST 4: udžbenik iz povijesti za IV. razred gimnazije. Zagreb: MERIDIJANI. [4th grade high school].	Rasna i nacionalna politika NDH-a – koncentracijski logori (The Independent State of Croatia's racial and national policy – concentration camps)	Slika (Opis Slike): Spomenik u Jasenovcu, gdje se nalazio koncentracijski logor u kojem su ustaše počinili zlodjela nad civilnim stanovništvom, a pogotovo nad Židovima, Srbima, Romima itd. U ustaškim su logoima bez suđenja bili ubijenu i brojni Hrvati. (p.125)	Image [Image Caption]: Monument in Jasenovac, where there was a concentration camp in which the Ustashe committed acts of aggression against civilians, especially against Jews, Serbs, Roma, etc. Numerous Croats were also killed without trial in the Ustashe camps. (p.125)

History	Erdelja, Krešimir; Stojaković, Igor (2015): KORACI KROZ VRIJEME 4: udžbenik povijesti u četvrtom razredu gimnazije. Zagreb: ŠKOLSKA KNJIGA. [4th grade high school].	Nirnberški zakoni (Nuremberg laws)	Potkraj tridesetih godina nacistički su ideolozi manje vrijednom rasom proglasili i Rome, a nepoćudnom vjerskom zajednicom Jehovine svjedoke (smetalo im je njihovo odbijanje oružja). (…) (p.135)	At the end of the 1930s, Nazi ideology also declared Roma an inferior race, and Jehovah's Witnesses became an undesirable religious community (they [the Nazis] objected to their [Jehovah's Witnesses] rejection of weapons). (…) (p.135)
History	Erdelja, Krešimir; Stojaković, Igor (2015): KORACI KROZ VRIJEME 4: udžbenik povijesti u četvrtom razredu gimnazije. Zagreb: ŠKOLSKA KNJIGA. [4th grade high school].	Ustaški teror (Ustashe terror)	Na kraju, veliko je nezadovoljstvo, a onda i otpor, izazvao teror koji su ustaške vlasti počele provoditi protiv Srba, Židova, Roma i političkih neistomišljenika Hrvata. Ustaške su vlasti prihvatile fašističku i nacističku ideologiju, utemeljenu na rasizmu i antisemitizmu, a od talijanskih i njemačkih mentora preuzet je i model države kojim se isticao kult nacije i vođe. (…) Ubrzo je posve preuzet njemački uzor te su otvarani koncentracijski logori u kojima su, osim Židova, masovno stradavali Srbi i Romi, a jedina im je krivnja bila ‚pogrešna' nacionalnost. (…) Broj ubijenih u ustaškim logorima vrlo je teško utvrditi pa oko točnog broja žrtava ustaškog terora i danas postoje kontroverze. Procjenjuje se da je od 40 000 Židova koji su živjeli na teritoriju NDH preživjelo oko 9000, a da su stradali gotovo svi Romi, njih oko 15 000. (…) (p.180 – 181)	Eventually, great dissatisfaction, and then resistance, was caused by the terror that the Ustashe authorities had begun to execute against Serbs, Jews, Roma, and Croat political insurgents. Ustashe authorities accepted fascist and Nazi ideologies, based on racism and anti-Semitism, and they adopted a model that emphasised the cult of the nation and the leader from their Italian and German mentors. [...] Soon the German model was completely embraced and concentration camps were opened where, as well as Jews, Serbs and Roma were killed en masse, their only fault was having the 'wrong' nationality. [...] The number of people killed in Ustashe camps is very difficult to determine, so there are controversies today about the exact number of victims of Ustashe terror. It is estimated that of the 40,000 Jews living in the territory of the NDH (Independent State of Croatia), only about 9,000 survived, and almost all Roma perished, which was around 15,000 people. [...] (p.180-181)
History	Erdelja, Krešimir; Stojaković, Igor (2015): KORACI KROZ VRIJEME 4: udžbenik povijesti u četvrtom razredu gimnazije. Zagreb: ŠKOLSKA KNJIGA. [4th grade high school].	Holokaust (Holocaust)	Procjenjuje se da je do kraja Drugoga svjetskog rata ubijeno između pet i šest milijuna Židova, od kojih je približno polovica nastradala u navedenih šest logora smrti. Žrtve njemačke genocidne politike bili su i Romi, Poljaci, Rusi i drugi Slaveni (koje su nacisti također smatrali ‚nižom rasom'), ali i mentalno bolesni i homoseksualci. (…) (p.200)	It is estimated that by the end of the Second World War between five and six million Jews had been killed, of which about half had been killed in the six death camps. Victims of German genocidal politics were also Roma, Poles, Russians, and other Slavs (which the Nazis also considered to be an 'inferior race'), as well as the mentally ill and homosexuals. [...] (p.200)

History	Erdelja, Krešimir; Stojaković, Igor (2015): KORACI KROZ VRIJEME 4: udžbenik povijesti u četvrtom razredu gimnazije. Zagreb: ŠKOLSKA KNJIGA. [4th grade high school].	Posljedice Drugoga svjetskog rata (The consequences of World War II)	Stradavanje civila uzrokovano je i njemačkim planovima za proširenje životnog prostora, koji su podrazumijevali čišćenje okupiranih područja od nenjemačkog stanovništva, a okrutnost i brutalnost usmjerene na civilno stanovništvo trebale su olakšati kontrolu na okupiranu teritoriju. Brutalnost je imala ideološku pozadinu: na temeljima rasizma i antisemitizma nacisti su pokušavali istrijebiti čitave narode koji su označeni „manje vrijednima“ (oznaka Untermenschen vezivana je, osim uza Židove, i uz Rome i Slavene, ali je ‚konačno rješenje' ipak slučaj za sebe zbog stravične sustavnosti). (…) (p.208-209)	Civilian losses was also sustained due to German plans to expand their ‘living space’, which meant cleansing the non-German population from the occupied territories, and cruelty and brutality directed at the civilian population in order to facilitate control over the occupied territory. The brutality had an ideological background: on the foundations of racism and anti-Semitism, the Nazis tried to eradicate all the nations who they labelled as ‘less valuable’ (the label *Untermenschen* was attached to the Jews, but also to the Roma and the Slavs. The ‘Final Solution’ is considered separately due to its horrific systematic nature). [...] (p.208-209)
Geography	Klarić, Zoran; Jelić, Tomislav (2015): GEOGRAFIJA 3: udžbenik za 7. razred osnovne škole. Zagreb: ALFA. [7th grade].	Na jugu Europe pretežu romanski, na sjeveru germanski, a na istoku slavenski narodi (In the south of Europe, there are Romanic, in the north Germanic, and in the east Slavic peoples)	Osim triju glavnih skupina naroda, još od davnina na jugoistoku Europe žive posebni indoeuropski narodi Grci i Albanci, a uz obale Baltika Latvijci i Litvanci. Keltski su se jezici održali samo u izoliranim rubovima Britanskog otočja, ponajviše u Walesu. Indoeuropljani su i Romi, podrijetlom iz Indije. (p.34)	In addition to the three main groups of peoples, since ancient times, distinct Indo-European peoples, Greeks and Albanians have lived in south-east Europe, and Latvians and Lithuanians on the shores of the Baltic. The Celtic languages were preserved only on the isolated edges of the British Isles, most notably in Wales. Indo-Europeans are also Roma, who originate from India. (p.34)
Geography	Imre, Slaven; Perić, Petar; Pintarić, Matija; Stiperski, Zoran (2015): GEOGRAFIJA 7: udžbenik geografije za sedmi razred osnovne škole. Zagreb: PROFIL. [7th grade].	Pripadati manjini i većini (Belonging to the minority and the majority)	Iako se jamče jednaka prava svim građanima, u svakodnevnom životu svjedočimo predrasudama prema pojedincima, skupinama i čitavim narodima (nemogućnost pronalaska posla, loše gostoprimstvo u susjedstvu, izoliranost manjinske djece u školi). U gotovo svim europskim državama postoji negativno stajalište o romskoj zajednici. Romi su europski narod podrijetlom iz Indije. Nemaju domovinu pa su se tijekom povijesti selili, a mnogi se sele i danas. Romska himna je Gyelem, gyelem (Idem, idem). Broj Roma je nepoznat, ali se procjenjuje da ih u Europi živi nekoliko milijuna. Neke romske obitelji uklopile su se u društvo većinskih naroda i njihovi su ugledni članovi (liječnici, kulturni djelatnici, političari). Međutim, mnogi se nisu uklopili u društvo, što daje poticaj negativnom stajalištu o svim Romima koji žive u trošnim kućicama, prose po ulicama i ne šalju djecu u školu. Lokalne	Though equal rights are guaranteed to all citizens, we witness daily prejudice towards individuals, groups, and entire nations (inability to find a job, poor hospitality in the neighbourhood, isolation of minority children in school). In almost all European countries there is a negative view of the Roma community. The Roma are a European people originating from India. They do not have a homeland, so they have been migrating throughout history, and many are still moving today. The Roma anthem is Gelem, Gelem (I travel, I travel). The total number of Roma is unknown, but it is estimated that there are several million in Europe. Some Roma families have integrated into the society of the majority population and they are prominent members of society (doctors, cultural workers, politicians). However, many have not integrated into society, which perpetuates the negative impression of all Roma living in poor homes, begging

			vlasti pokušavaju pomoći toj nacionalnoj manjini obrazovanjem, poboljšavanjem infrastrukture u romskim naseljima i pomažući im novčano. (…) Godine 2000. u Nici je prihvaćena Povelja EU-a o temeljnim pravima kojom je utvrđen niz građanskih, političkih, gospodarskih i socijalnih prava svih građana i osoba s prebivalištem u Europskoj uniji. Radi očuvanja identiteta i ostvarivanja manjinskih prava Unija osigurava sredstva za ostvarenje kulturne, regionalne, jezične i socijalne politike. (…) Programom doškolovanja pripadnike manjina podučava se službeni jezik države u kojoj žive, čime se poboljšava mogućnost zapošljavanja. Dodatno se osigurava stambeno zbrinjavanje, posebice za Rome, poboljšavaju se socijalne usluge u isplate mirovina te predstavljanje manjina u državnim tijelima i političkim strankama. (…) (p.113-114)	on the streets and not sending their children to school. Local authorities are trying to help this national minority through education, improving infrastructure in Roma settlements and financial assistance. [...] In 2000, the Charter of Fundamental Rights of the EU was adopted in Nice, which established a series of civil, political, economic and social rights for all citizens and persons residing in the European Union. In order to preserve the identity and secure their minority rights, the Union provides means to achieve cultural, regional, linguistic and social policy. [...] Through additional training, members of the minorities are taught the official language of the country in which they live, thus improving employment opportunities. Housing care, in particular for Roma, is also provided, social services and pensions are being improved as well as the representation of minorities in state bodies and political parties. [...] (p.113-114)
Geography	Imre, Slaven; Perić, Petar; Pintarić, Matija; Stiperski, Zoran (2015): GEOGRAFIJA 7: udžbenik geografije za sedmi razred osnovne škole. Zagreb: PROFIL. [7th grade].	Pripadati manjini i većini (Belonging to the minority and the majority)	Slika: Romi u Bugarskoj na tradicionalnoj konjskoj zaprezi. Zaključi kakav je socijalni položaj prikazane obitelji. (p.114)	Image [Image caption]: Roma in Bulgaria on a traditional horse-drawn carriage. Determine the social status of the family in the image. (p.114)
Geography	Ilić, Milan; Orešić, Danijel (2015): GEA 3: udžbenik geografije s višemedijskim nastavnim materijalima u sedmom razredu osnovne škole. Zagreb: ŠKOLSKA KNJIGA. [6th grade].	Različiti narodi, jezici i vjere (Different peoples, languages and religions)	Većina stanovništva Europe govori indoeuropskim jezicima. Međusobno srodniji indoeuropski jezici svrstaju se u tri velike skupine: slavensku, germansku i romansku, a njima govore odgovarajuće velike skupine naroda, tj. Slaveni, Germani i Romani. (…) Grci, Albanci, Letonci, Litavci, Irci, Škoti, Velšani i Romi ne pripadaju ni jednoj od navedenih skupina, ali također govore indoeuropskim jezicima. (…) (p.41)	Most of Europe's population speak Indo-European languages. Mutually related Indo-European languages are divided into three major groups: Slavic, Germanic and Romanic, and are spoken by the respective groups of nations, i.e. the Slavs, Germans and Romans. [...] The Greeks, Albanians, Latvians, Lithuanians, Irish, Scots, Welsh and Roma do not belong to any of these groups, but also speak Indo-European languages. (p.41)

Geography	Lukić, Aleksandar; Opačić, Vid Jakša; Paradi, Ivan; Perić, Petar (2017): GEOGRAFIJA 8: udžbenik geografije za osmi razred osnovne škole. Zagreb: PROFIL. [8th grade].	Bogatstvo i različitost hrvatskog stanovništva (The richness and diversity of the Croatian population)	Slika: Narodnosna struktura stanovništva Republike Hrvatske 2011 godine. (…) (p.101)	Figure: Nationality structure of the Republic of Croatia in 2011. [...] (p.101)
Geography	Lukić, Aleksandar; Opačić, Vid Jakša; Paradi, Ivan; Perić, Petar (2017): GEOGRAFIJA 8: udžbenik geografije za osmi razred osnovne škole. Zagreb: PROFIL. [8th grade].	Bogatstvo i različitost hrvatskog stanovništva (The richness and diversity of the Croatian population)	U Hrvatskoj žive Romi prema kojima postoje brojne predrasude prisutne i u Europi. U tom smislu se hrvatsko društvo treba demokratizirati. Dio romskih obitelji uklopilo se u hrvatsko društvo, a njihovi su članovi postali ugledni građani (liječnici, kulturni djelatnici, političari). Dio koji se nije uklopio daje poticaj predrasudama. Pokrenut je međunarodni akcijski plan Desetljeće za uključivanje Roma 2005. – 2015. kao dio strategije EU-a u politici uključivanja Roma u civilno društvo. Lokalne vlasti pokušavaju pomoći romskoj manjini obrazovanjem, poboljšanjem stambenih uvjeta i novčanom pomoći. (p.102)	Roma live in Croatia as well, and experience much prejudice across Europe. In this regard, Croatian society needs to be democratised. Some Roma families integrated into Croatian society, and their members became prominent citizens (doctors, cultural workers, politicians). Those that did not fit in gave impetus to prejudice. The International Action Plan on the Decade for Roma Inclusion 2005-2015 has been launched as part of an EU strategy on Roma inclusion in civil society. Local authorities are trying to help the Roma minority with education, improving housing conditions and financial assistance. (p.102)
Geography	Lukić, Aleksandar; Opačić, Vid Jakša; Paradi, Ivan; Perić, Petar (2017): GEOGRAFIJA 8: udžbenik geografije za osmi razred osnovne škole. Zagreb: PROFIL. [8th grade].	Bogatstvo i različitost hrvatskog stanovništva (The richness and diversity of the Croatian population)	U hrvatskoj se uz dio Hrvata, katolicima najčešće izjašnjavaju Talijani, Slovenci, Slovaci, Česi te dio Albanaca i Roma. (…) I druge vjerske zajednice u Hrvatskoj imaju svoju vjersku i teritorijalnu organizaciju. Stanovništvo je Republike Hrvatske vjerski raznoliko i u velikom se dijelu tradicionalno preklapaju narodnosna i vjerska struktura. Većina Bošnjaka, Albanaca i dio Roma pripadnici su islamske vjeroispovijedi. (p.103)	In Croatia, some Croatians identify as Catholic, as do, most commonly, Italians, Slovenes, Slovaks, Czechs, and some Albanians and Roma. [...] Other religious communities in Croatia have their own religious and territorial organizations. The population of the Republic of Croatia is religiously diverse and national and religious structures traditionally overlap to a large extent. Most Bosniaks, Albanians, and part of the Roma population are of the Islamic faith. (p.103)

Geography	Lukić, Aleksandar; Opačić, Vid Jakša; Paradi, Ivan; Perić, Petar (2017): GEOGRAFIJA 8: udžbenik geografije za osmi razred osnovne škole. Zagreb: PROFIL. [8th grade].	Vanjske Migracije (External Migration)	Tablica: 4. etapa: od 1945. do 1991. godine obilježja useljavanja: prerazmještaj stanovništva unutar Jugoslavije iz jugoistočnih nerazvijenih krajeva u sjeverozapadne razvijene krajeve (Srba, Crnogoraca, Bošnjaka, Albanaca, Roma), selidbeni pritisak na veće gradove i općinska središta te na obalu. (p.109)	Table: Stage 4: from 1945 to 1991 the characteristics of immigration: the relocation of the population within Yugoslavia from the southeastern undeveloped regions into the northwestern developed areas (Serbs, Montenegrins, Bosniaks, Albanians, Roma), displacement pressure on larger cities and municipal centres and on the coast. (p.109)
Geography	Tišma, Igor (2015): GEA 4: udžbenik geografije s višemedijskim nastavnim materijalima u osmom razredu osnovne škole. Zagreb: ŠKOLSKA KNJIGA. [8th grade].	Nacionalna, gospodarska i vjerska struktura (National, economic and religious structure)	Rubrika: Sažetak • nacionalni sastav – Hrvati 90,4%, ostalo manjine (Srbi, Bošnjaci, Talijani, Mađari, Česi, Albanci, Romi i dr.) (p.77)	Topic: Summary • national composition – Croats 90.4%, other minorities (Serbs, Bosniaks, Italians, Hungarians, Czechs, Albanians, Roma and others) (p.77)
Geography	Feletar, Dragutin; Vuk, Ružica (2014): GEOGRAFIJA 4: udžbenik iz geografije za IV. razred gimnazije. Zagreb: MERIDIJANI. [4th grade high school].	Etnička struktura stanovništva (The ethnic structure of the population)	Budući da su Hrvati činili 90,4% ukupnog stanovništva, Hrvatska je u europskim mjerilima nacionalno homogena država. Najveći udio među etničkim manjinama imali su Srbi (4,4%), Bošnjaci (zajedno s Muslimanima i Bosancima 0,96%), Talijani (0,42%), Albanci (0,42 %), Romi (0,40%), Mađari (0,33%) i Slovenci (0,25%). (…) (p.104)	Since Croats represent 90.4% of the total population, Croatia is, by European standards, an ethnically homogeneous country. The Serbs are the largest ethnic minority group (4.4%), Bosniaks (with Muslims and Bosnians 0.96%), Italians (0.42%), Albanians (0.42%), Roma (0.40%), Hungarians (0.33%) and Slovenes (0.25%). (…) (p.104)
Geography	Feletar, Dragutin; Vuk, Ružica (2014): GEOGRAFIJA 4: udžbenik iz geografije za IV. razred gimnazije. Zagreb: MERIDIJANI. [4th grade high school].	Jezična i vjerska struktura stanovništva (Language and religious structure of the population)	Pri popisu 2011. godine 95,6% stanovništva izjasnilo se da im je materinski jezik hrvatski, a samo 1,2% srpski jezik. Jezici ostalih zastupljenih nacionalnih manjina imali su udio 2,01%. Prema postotnom udjelu to su talijanski, albanski, bošnjački (bosanski), romski, mađarski, slovenski, a jezici ostalih manjina imali su udio manji od 0.2%. (…) (p.106)	In the 2011 census, 95.6% of the population stated that their mother tongue was Croatian and only 1.2% Serbian. The languages of other national minorities accounted for 2.01% of the total. In descending order those are Italian, Albanian, Bosniak (Bosnian), Roma, Hungarian, Slovenian. Other minority languages accounted for less than 0.2%. (p.106)
Geography	Grofelnik, Hrvoje (2015): TERRA 4: udžbenik geografije za četvrti razred gimnazije. Zagreb: PROFIL. [4th grade high school].	Opća demografska obilježja hrvatskih prostora (General demographic characteristics of	Slika: Nacionalna struktura stanovništva Hrvatske. Imenuj zastupljene nacije. (p.142)	Image [Image caption]: Ethnic structure of the Croatian population. Name the ethnicities represented. (p.142)

		Croatian territory)		
Geography	Gall, Hermenegildo; Kralj, Predrag; Slunjski, Robert (2016): GEOGRAFIJA 4: udžbenik geografije u četvrtom razredu gimnazije. Zagreb: ŠKOLSKA KNJIGA. [4th grade high school].	Hrvatska je multinacionalno društvo (Croatia is a multinational society)	Među ostalim nacionalnim manjinama ističu se Česi kojih je bilo 9641 (0,2%). Češka nacionalna manjina uglavnom naseljava područja oko Daruvara. Udio Slovenaca postupno se smanjuje te ih je prema posljednjem popisu bilo 10 517 ili 0,3% te Roma sa oko 17 000 ili 0,4 %. (p.146)	Among other national minorities, there are 9,641 Czechs (0.2%). The Czech national minority is largely settled in areas around Daruvar. The proportion of Slovenes is gradually decreasing and according to the last census, there were 10,517 or 0.3% and about 17,000 Roma or 0.4%. (p.146)
Geography	Jukopila, Danijel; Kralj, Vesna; Obradović Martinec, Branka (2016): GEOGRAFIJA HRVATSKE: udžbenik geografije u četvrtom razredu gimnazije. Zagreb: ŠKOLSKA KNJIGA. [4th grade high school].	Tko su stanovnici Hrvatske (Who are the inhabitants of Croatia)	Hrvatski je službeni jezik i svi njegovi građani dužni su ga poznavati. Pripadnicima svih nacionalnih manjina zakon jamči pravo na svoj materinski jezik. Srbi, Talijani, Mađari, Česi, Romi imaju škole u kojima se govori njihovim jezikom. Zaštita manjinskih nacionalnih prava provodi se prema najvišim europskim standardima. (p.101)	Croatian is the official language and all citizens are obliged to know it. Members of all national minorities have a guaranteed right to their mother tongue. Serb, Italian, Hungarian, Czech, and Roma populations have schools in which their languages are spoken. National minority rights are protected according to the highest European standards. (p.101)
Geography	Jukopila, Danijel; Kralj, Vesna; Obradović Martinec, Branka (2016): GEOGRAFIJA HRVATSKE: udžbenik geografije u četvrtom razredu gimnazije. Zagreb: ŠKOLSKA KNJIGA. [4th grade high school].	Broj stanovnika, nacionalni, vjerski i obrazovni sastav stanovništva (Population, national, religious and educational structure of the population)	Rubrika: Sažetak • Najbrojnije nacionalne manjine su Srbi, a manje od 1% ima Bošnjaka, Talijana, Mađara, Čeha, Slovenaca i Roma. Postotni udio ostalih manjina je od 0.2%. (p.102)	Topic: Summary • Serbs are the largest national minority. Less than 1% of the population is made up of Bosniaks, Italians, Hungarians, Czechs, Slovenes and Roma. The percentage share of other minorities is 0.2%. (p.102)

Geography	Jukopila, Danijel; Kralj, Vesna; Obradović Martinec, Branka (2016): GEOGRAFIJA HRVATSKE: udžbenik geografije u četvrtom razredu gimnazije. Zagreb: ŠKOLSKA KNJIGA. [4th grade high school].	Broj stanovnika, nacionalni, vjerski i obrazovni sastav stanovništva (Population, national, religious and educational structure of the population)	Rubrika: Prava manjina u Hrvatskoj uređena su ustavnim zakonima. Najbrojnije manjine imaju pravo na kulturnu autonomiju i zastupnike u Saboru. Prvi Romi stigli su u Hrvatsku na početku osmanlijskih osvajanja. Dubrovačke ih knjige prvi put spominju 1423. godine kao trgovce, trubače, bubnjare… Kristijanizacija Hrvata traje od 7. do 9. st. Tim procesom Hrvati stječu pismenost i vjersku književnost. Pokrštavanje se ubraja u najvažnija zbivanja za svaki europski narod, a pokršteni se narodi uključuju u veliku obitelj europskih kulturnih naroda. Tako su Hrvati prihvaćanjem kršćanske vjere, a kasnije katoličanstva dobili temeljni kulturni pecat koji ih određuje kao pripadnike zapadnoeuropskoga kulturnog kruga. (p.102)	Topic: The rights of minorities in Croatia are regulated by constitutional laws. Most minorities have the right to cultural autonomy and parliamentary representation. The first Roma arrived in Croatia at the beginning of the Ottoman conquest. Dubrovnik's first books mention them in 1423 as traders, trumpeters, drummers ... The Croats' conversion to Christianity took place from the 7th to the 9th century. Through this process, Croatians acquired literacy and religious knowledge. Conversion to Christianity is one of the most important events for every European nation, as those nations are then included in the great family of European cultural nations. Thus, with the acceptance of the Christian faith, and later on Catholicism, Croats received the fundamental cultural stamp that defines them as members of the Western European cultural circle. (p.102)
Civics	Sunajko, Goran; Čepo, Dario; Goldstein, Ivo (2014): POLITIKA I GOSPODARSTVO: udžbenik za gimnazije. Zagreb: SYSPRINT. [4th grade high school].	Manjine (Minorities)	Nacionalna manjina najčešće je dio naroda koji je u nekoj drugoj državi (ili državama) većinski narod, kao sto su npr. češka, njemačka ili talijanska manjina u RH. Događa se da je nacionalna manjina tek dio naroda koji ni u jednoj državi nije većinski, dakle koji nema svoju ‚matičnu' državu (Baski, Romi, Kurdi). (p.14)	An ethnic minority is most often a people that form the majority in another country (or countries), such as the Czech, German or Italian minority in the Republic of Croatia. Sometimes an ethnic minority is a people that has no majority in any country, ie without a 'parent' state (the Basque, Roma, Kurds). (p.14)
Civics	Knežević-Hesky, Ana (2016): POLITIKA I GOSPODARSTVO: udžbenik za četvrti razred gimnazije. Zagreb: ALFA. [4th grade high school].	Nacionalne manjine (Ethnic minorities)	Etnička raznolikost može obogatiti društva, no može biti i uzrok sukoba i neprijateljstva. Primjere kako etnička raznolikost može obogatiti društvo pronalazimo u mnogim europskim zemljama kao sto su Nizozemska, Švicarska, dok smo s druge strane svjedoci protjerivanja Roma i Kurda. (p.31)	Ethnic diversity can enrich societies, but it can also be the cause of conflict and hostility. Examples of how ethnic diversity can enrich society can be found in many European countries such as the Netherlands, or Switzerland, while on the other hand we witnessed Roma and Kurds being excluded. (p.31)
Civics	Knežević-Hesky, Ana (2016): POLITIKA I GOSPODARSTVO: udžbenik za četvrti razred gimnazije. Zagreb: ALFA. [4th grade high school].	Nacionalne manjine u Republici Hrvatskoj (Ethnic minorities in the Republic of Croatia)	Tablica: Nacionalna struktura stanovništva prema popisu 2011. godine. (Romi – 0,40%) (p.32)	Table: National population structure according to the 2011 census. (Roma – 0.4%) (p.32)

Civics	Knežević-Hesky, Ana (2016): POLITIKA I GOSPODARSTVO: udžbenik za četvrti razred gimnazije. Zagreb: ALFA. [4th grade high school].	Nacionalne manjine u Republici Hrvatskoj (Ethnic minorities in the Republic of Croatia)	Slika: pripadnici romske nacionalne manjine (p.32)	Figure: members of the Roma ethnic minority (p.32)
Civics	Benić, Đuro; Vulić, Nataša (2014): POLITIKA I GOSPODARSTVO: udžbenik u četvrtom razredu gimnazije. Zagreb: ŠKOLSKA KNJIGA. [4th grade high school].	Etničke i nacionalne zajednice ili manjine u Republici Hrvatskoj (Ethnic and national communities or minorities in the Republic of Croatia)	Tablica: Nacionalne manjine u Republici Hrvatskoj prema popisu stanovništva 2011 godine (Romi – 16 975 – 0.40%). (p.32)	Table: National minorities in the Republic of Croatia according to the population census in 2011 (Roma, - 16, 975, - 0.4%) (p.32)

Czech Republic

Subject	Textbook	Chapter/Topic	Passage	Translation
Geography	Marada, Miroslav; Havlicek, Tomas; Matejcek, Tomas; Hanus, Martin; Chromy, Pavel (2016): Zeměpis. Pilsen: Fraus. [8th grade, ISCED 2].	Národnostní menšiny (National minorities)	Početně zřejmě největší národnostní menšinou jsou Romové, (odhadem cca. 300 tis). Tato menšina je rozprostřena po celém území, výrazněji se soustředí v pohraničních oblastech a průmyslových aglomeracích. (p.31)	Probably the biggest national minority is the Roma population, which comprises approximately 300,000 people. This minority is spread over all regions, but is mostly concentrated in border areas and near industrial agglomerations. (p.31)
Geography	Marada, Miroslav; Hanus, Martin; Hulikova Tesarkova, Klara; Janska, Eva; Jancak, Vit; Jelen, Libor; Matejcek, Tomas; Novotny, Josef; Ourednicek, Martin; Kocova, Tereza; Dupalova, Alena (2017): Zeměpis 9. Pilsen: Fraus. [9th grade, ISCED 2].	Kulturni glogalizace (Cultural globalisation)	Údaj v tabulce o počtu obyvatel podle národnosti uvádí 5 135 obyvatel romské národnosti. Ve skutečnosti se počet Romů na našem území odhaduje na 200-250 tisíc. Jak je to možné? (p.35)	Data in a chart showing number of citizens by nationality shows 5,135 Roma citizens. The number of Roma citizens in our country is, in fact, estimated at between 200,000 and 250,000. How is this disparity possible? (p.35)
History	Capka, Frantisek; Vykoupil, Libor (2017): Dějepis. Brno: Nová Škola. [8th grade, ISCED 2].	Kulturni glogalizace (Cultural globalisation)	Kočující Romové se ve střední Evropě objevili na přelomu 14. a 15. Století. Zpočátku bylo jejich soužití s domácím obyvatelstvem vcelku bez problem, ale od poloviny 16. století začíná jejich pronásledování. Důvodem byla různá nepodložená obvinění, např: ze spolupráce s Turky nebo ze založení velkého požáru v Praze na Starém městě pražském (v roce 1689). Lidem take vadil kočovný způsob jejich života. Přesto si Romové dokázali zachovat svou vlastní kulturu, jazyk I náboženské obřady. Problémy narůstaly poté, co se počet Romů začal v evropských zemích zvyšovat. Romové naopak chovali nedůvěru k ostatní (většinové) společnosti. Projevy vzájemného nepochopení se prohlubovaly. (p.36)	Nomadic Roma appeared in central Europe at the turn of the 15th century. At first they coexisted peacefully with native citizens, but from the middle of the 16th century they began to be persecuted. The reasons were varied; unconfirmed suspicions of collaboration with Turks or blame for the start of the great fire in Prague old town (1689). People also complained about their nomadic style of living. In spite of all that the Roma managed to maintain their own culture, language and religious rituals. The problems increased when the number of Roma started to rise in European countries. By contrast, the Roma felt mistrust towards to the majority society. The mutual misunderstanding deepened. (p.36)

History	Capka, Frantisek (2016): Dějepis 9. ročník, učebnice Novověk, moderní dějiny : vzdělávací oblast člověk a společnost : doporučujeme pro 9. ročník základní školy a kvartu víceletého gymnázia. Brno: Nová Škola. [9th grade, ISCED 2].	Kulturni glogalizace (Cultural globalisation)	Mládež je vedena k pohrdání méněcennými národy a rasami (zejména Židy, Slovany a Romy). Podobný osud stihl i Romy. Stejně jako Židé byli zbaveni německého občanství a byli krutě pronásledování. (p.36)	Young people followed their elders in displaying contempt towards minor nations and races (particularly Jews, Slavs and Roma). A similar destiny faced the Roma too. Like Jews, they were denied German citizenship and were cruelly persecuted. (p.36)
History	Capka, Frantisek (2016): Dějepis 9. ročník, učebnice Novověk, moderní dějiny : vzdělávací oblast člověk a společnost : doporučujeme pro 9. ročník základní školy a kvartu víceletého gymnázia. Brno: Nová Škola. [9th grade, ISCED 2].		Hitler rozhodl o likvidaci celých národů, především Židů a Romů. Nejhorší osud připravil Židům. Všichni se stali bezprávnými občany a na veřejnosti museli nosit na oděvu žlutou hvězdu. (p.62)	Hitler decreed the extermination of whole nations, first of all the Jews and the Roma. The worst destiny was drawn up for the Jews. They all became people without rights and had to wear the Star of David on their clothing in public. (p.62)
History	Capka, Frantisek (2016): Dějepis 9. ročník, učebnice Novověk, moderní dějiny : vzdělávací oblast člověk a společnost : doporučujeme pro 9. ročník základní školy a kvartu víceletého gymnázia. Brno: Nová Škola. [9th grade, ISCED 2].		Výnosy vlády přikazovaly Romům trvale se usazovat a zanechat kočování. Těm, kteří tento zákaz nerespektovali, hrozilo zažazení do táborů pro Romy. Od srpna 1940 byly na území protektorátu otevřeny dva takové tábory - v Letech u Písku a v Hodoníně u Kunštátu. Zpočátku zde byli soustřeďováni Romové, kteří se odmítali usadit, později Romové bez rozdílu. Od jara 1943 byli Romové stejně jako Židé posíláni hlavně do koncentračního tábora Osvětim (Auzchwitz), kterému se říkalo továrna na smrt. Za protektorátu tam zahynulo přes 4 000 mužů, žen a dětí romského původu. (p.63)	A government decree ordered the Roma to become settled and give up their nomadic way of life. Whoever failed to respect the order could be imprisoned in labour camps for Roma people. Two labour camps were set up from August 1940 in Lety u Písku and in Hodonín u Kunštátu. At first, Roma who refused to become settled were interned, later this became any Roma. From spring 1943 Roma and Jews were deported primarily to Auschwitz, the so called ‘death factory’. During the protectorate, more than 4,000 men, women and children of Roma origin were slaughtered (p.63).

History	Capka, Frantisek (2016): Dějepis 9. ročník, učebnice Novověk, moderní dějiny : vzdělávací oblast člověk a společnost : doporučujeme pro 9. ročník základní školy a kvartu víceletého gymnázia. Brno: Nová Škola. [9th grade, ISCED 2].	Návrat Židů a Romů (Return of Jews and Roma)	Památník v Letech u Písku je už několik let předmětem protestů Romů. Jaké jsou důvody těchto protestů? (p.63)	The memorial in Lety u Písku has been the subject of Roma protests for several years. What were the reasons for these protests? (p.63)
History	Capka, Frantisek (2016): Dějepis 9. ročník, učebnice Novověk, moderní dějiny : vzdělávací oblast člověk a společnost : doporučujeme pro 9. ročník základní školy a kvartu víceletého gymnázia. Brno: Nová Škola. [9th grade, ISCED 2].	Návrat Židů a Romů (Return of Jews and Roma)	Nejhorší situaci prožívali Židé a Romové, kteří byli nacisty dsouzeni k vyhlazení, a proto posíláni do koncentračních táborů, kde byli hromadně vraždění v plynových komorách. (p.63)	The Jews and Roma who returned from concentration camps had survived the worst imaginable situation. They had been condemned by German Nazis to be slaughtered in the death chambers. (p.63)
History	Capka, Frantisek (2016): Dějepis 9. ročník, učebnice Novověk, moderní dějiny : vzdělávací oblast člověk a společnost : doporučujeme pro 9. ročník základní školy a kvartu víceletého gymnázia. Brno: Nová Škola. [9th grade, ISCED 2].	Návrat Židů a Romů (Return of Jews and Roma)	Romy, kteří se vrátili z koncentračních pracovních táborů, se úřady snažily rozptýlit do české společnosti. Přitom nebyly respektovány jejich dávné zvyky a obyčeje. Záměrem bylo ukončit jejich kočovný způsob života, proto docházelo k likvidaci romských osad. Do českých zemí začali přicházet za prací Romové ze Slovenska. (p.63)	The civil authorities tried to disperse the Roma who had returned from concentration camps into Czech society. In addition, their age-old customs and traditions were not respected. The intent was to break up their nomadic way of life. Roma settlements were therefore often liquidated. At the same time, Slovak Roma started coming to Czechoslovakia to work. (p.63)

Civics	Lunerova, Jitka; Sterba, Radim; Svobodova, Monika (2017): Občanská výchova. Brno: Nová Škola. [7th grade, ISCED 2].	Národnostní menšiny - nejpočetnější národnostními menšinami v České republice jsou Slováci, Poláci, Romové, Němci, Vietnamci, Ukrajinci, Maďaři a Rusové (National minorities in the Czech Republic are the Slovak, Polish, German, Vietnamese, Ukrainian, Hungarian and Russian peoples)	Všichni občané ČR včetně příslušníků národnostních menšin mají stejná práva a povinnosti, která jsou zakotvena ústavou a dalšími zákony. (p.27)	All Czech citizens, including members of national minorities, have the same rights and obligations, which are enshrined in the Constitution and other laws. (p.27)
Civics	Lunerova, Jitka; Sterba, Radim; Svobodova, Monika (2017): Občanská výchova. Brno: Nová Škola. [7th grade, ISCED 2].	Národnostní menšiny - nejpočetnější národnostními menšinami v České republice jsou Slováci, Poláci, Romové, Němci, Vietnamci, Ukrajinci, Maďaři a Rusové (National minorities in the Czech Republic are the Slovak, Polish, German, Vietnamese, Ukrainian, Hungarian and Russian peoples)	Romové - V České republice žije dnes asi 250 000 - 300 000 Romů. Mezi tradičním způsobem života Romů a Čechů existují rozdíly, které vyplývají z odlišného pojetí života. Ve které asijské zemi mají Romové své kořeny ? (cvičení), Romským jazykem mluví na světě přibližně 2 000 000 Romů. Mnoho Romů totiž za svůj mateřský jazyk považují jazyk země , ve které žijí, nebo mluví jazykem, který je kombinací romštiny a jazyka dané země, Romové uznávají jiné hodnoty než většinové obyvatelstvo České republiky. Velice významná je pro ně rodina. Obvykle žijí se svou početnou rodinou pohromadě v jedno domě nebo v jedné čtvrti. Největším trestem pro Roma bylo vždy jeho vyloučení z rodiny. Říká se, že Romové mají rytmus v těle, většina z nich krásně zpívá. Hudba byla a dodnes je zdrojem jejich obživy, Od konce 20. století sílí snahy o lepší začlenění Romů do společnosti. Vznikají romské kulturní a vzdělávací spolky, organizují se celosvětové sjezdy Romů apod. (p.28)	Roma – There are about 250,000 to 300,000 Roma living in the Czech Republic today. There are differences between the Roma and Czech traditional ways of life, arising from different concepts of life. In which Asian country do Roma have their roots? (exercise) Approximately 2,000,000 Roma worldwide speak the Romany language. Because many Roma consider their mother tongue to be the language of the country in which they live or speak a language that is a combination of the Romany language and the country's language; family is very important to them. Usually they live together with their large family in one house or in one neighbourhood. The greatest punishment for Roma has always been exclusion from their family. It is said that the Roma have natural rhythm in their bodies and most of them sing beautifully. Music has been and still is a source of livelihood for them. Since the end of the 20th century, efforts to better integrate Roma into society have been intensifying. Roma cultural and educational associations have been established, global congresses of Roma people have been organised, etc. (p.28)

Civics	Lunerova, Jitka; Sterba, Radim; Svobodova, Monika (2017): Občanská výchova. Brno: Nová Škola. [7th grade, ISCED 2].	Národnostní menšiny - nejpočetnější národnostními menšinami v České republice jsou Slováci, Poláci, Romové, Němci, Vietnamci, Ukrajinci, Maďaři a Rusové (National minorities in the Czech Republic are the Slovak, Polish, German, Vietnamese, Ukrainian, Hungarian and Russian peoples)	Rasová nesnášenlivost - někteří lidé se k národnostním menšinám chovají nepřátelsky. Má to své přičiny v předsudcích, které v nás z minulosti přetrvávají. Nenávist k jedinc, která je založena pouze na jeho příslušnosti k určité národnostní skupině nebo rase, označujeme za rasismus. Každá národnostní skupina má svojí historii, své kulturní hodnoty a vzory chování. Měli bychom se snažit i jejich poznání, pochopit je a přijmout jako sobě rovné. Také v České republice žije řada národnostních menšin, např: Slováci, Romové, Vietnamci a Ukrajinci. Demokratická společnost uznává a podporuje právo národnostních menšin na život, majetek, vzdělání a vlastní kulturu. (p.29)	Racial intolerance is when people behave in a hostile way towards national minorities. It is caused by prejudices, which are carried over from the past. Hatred against another human, which is based only on nationality or race we call racism. Each national group has its own history, its own cultural values and a model of behaviour. We should make an effort to understand this and accept them like equals. A range of national minorities live in the Czech Republic too, i.e. Slovaks, Roma, Vietnamese and Ukrainians. Democratic society approves and supports the rights of national minorities to life, education and their own cultures. (p.29)
Civics	Lunerova, Jitka; Sterba, Radim; Svobodova, Monika (2017): Občanská výchova. Brno: Nová Škola. [7th grade, ISCED 2].		Toto hromadné pronásledování Židů, ale také Romů a dalších skupin lidí (vězňů, homosexuálů..) prováděné nacistickým Německem a jeho spojenci, se nazyvá Holocaust. Dalším terčem vyvražďování byli Romové. Odhadovaný počet obětí romských obyvatel je 250 000 - 500 000 (některé zdroje uvádějí 800 000). Oběťmi byly i miliony židovských a romských dětí. Přes tato hrůzostrašná fakta je v dnešní době neonacisty a některými autory holocaust popírán a jeho oběti znevažovány. (p.34).	The mass persecution of Jews, but also Roma and other groups of people (e.g. prisoners, and homosexuals) conducted by Nazi Germany and its allies is called the Holocaust. Also targeted for extermination were Roma. The estimated number of Roma victims is 250,000 - 500,000 (some sources state 800,000), and millions of Jew and Roma children too. In spite of these terrible facts, the Holocaust is still denied by neo-Nazis and by certain authors and its victims are disparaged. (p.34)
Geography	Kastner, Jiri; Holecek, Milan; Krajicek, Libor (2016): Zeměpis naší vlasti učebnice zeměpisu pro základní školy a víceletá gymnázia: pro 8. nebo 9. ročník. Prague: Nakladatelství České geografické společnosti, s.r.o. [8th/9th grade, ISCED 2].		Lidé v naší zemi - početné menšiny, důležitou skupinou jsou i Romové.	People in our country, large minorities, an important group are Roma people.

Civics	Lunerova, Jitka; Sterba, Radim; Svobodova, Monika (2017): Občanská výchova. Brno: Nová Škola. [8th grade, ISCED 2].	Co je demokracie? (What is democracy?)	Povinností demokratického státu je také respektovat a chránit národnostní menšiny a jejich práva. To souvisí s dodržováním základních lidských práv. (Fotka s romskými dětmi v tanečním oblečení, poznámky Židé, Romové) (p.59)	The democratic state has an obligation to respect and to protect national minorities and their rights. This is connected with the observation of primary human rights. (Photo of Roma children in dancing dresses without caption) (p.59)
History	Curda, Jan; Dvorak, Petr; Dvorak, Jan; Husek, Petr; Jindriskova, Jitka; Kaska, Vaclav; Kolar, Ondrej; Nemec, Jiri; Panek, Tomas (2014): Moderní dějiny pro střední školy. Brno: Didaktis. [ISCED 3].	Holocaust (Holocaust)	Genocida se týkala i Romů a Sintů, propagandou označovaných za asociální a méněcenné, kteří měli v Březince vyhrazenu zvláštní část (tzv. cikánský tábor). (p.85)	The genocide also applied to the Roma and the Sinti, represented in the propaganda as asocial and inferior, that is why they had a special designated space in Brezinka (the so-called Gypsy camp). (p.85)
History	Valkova, Veronika (2016): Dějepis: Nejnovější dějiny. Praha: SPN. [9th grade, ISCED 2].	Vyvražďování Romů nacisty (Slaughter of the Roma by the Nazis)	Druhou skupinou, kterou nacisté určili k likvidaci z rasového hlediska, byli Romové. Už od nástupu Hitlera k moci se začalo s výzkumem Romů, který měl prokázat jejich rasovou méněcennost. Sloužil však k registraci Romů a ke zjištění jejich počtu. Od začátku války byli Romové posíláni do pracovních táborů koncentračních táborů. Romové byli záhy transportováni i do vyhlazovacích koncentračních táborů včetně Osvětimi. Byli pronásledováni nejen na území vlastního Německa, ale i ve státech, které Německo během války ovládlo. Je smutnou pravdou, že většinu lidí nechával osud Romů lhostejnou. Výjimku tvořilo Dánsko – Dánové na žádná opatření vůči Romům nepřistoupili. I Řekové zabránili deportaci svých Cikánů do Osvětimi. Celkem zahynulo během druhé světové války asi 300 000 – 500 000 Romů. (p.65)	The second group who the German Nazis decided to exterminate on racial grounds were the Roma. When Hitler came to power, Germans started a study to prove the inferiority of the Roma. It was used to register the Roma and to establish their numbers. From the beginning of the war the Roma were gathered into labour camps. The Roma were soon sent to extermination camps including Auschwitz. They were persecuted not only in Germany itself, but also in the countries which Germany subjugated during the war. It is a sad reality that the majority of people were unconcerned about the destiny of the Roma. Denmark was the exception – Danes did not accept any decrees against the Roma. The Greeks also prevented deportation of their Roma people to Auschwitz. In total 300,000 – 500,000 Roma people perished during the Second World War. (p.65)

History	Buresova, Jana; Hysek, Ondrej (2008): Dějepis 9. Olomouc: Prodos. [9th grade, ISCED 2].	Situace v českých zemích za 2. světové války (The situation in the Czech territory during the Second World War)	Perzekuce postihla i Romy. V protektorátu existovaly tzv. Cikánské tábory v Letech u Písku (pro Romy z Čech) a v Hodoníně u Kunštátu (pro moravské Romy). V obou táborech zahynulo díky katastrofálním životním podmínkám téměř 600 vězňů. I odsud byly vyslány transporty do Osvětimi (téměř 1400 osob). Z českých zemí bylo celkem do Osvětimi deportováno více než 5 500 Romů. (p.65-66)	Persecution also affected the Roma. There were so called Gypsy camps during the Protectorate in Lety u Písku (for the Roma from Czech regions) and in Hodonín u Kunštátu (for Moravian Roma). Almost 600 prisoners perished due to disastrous living conditions in both camps. Transportations to Auschwitz also took place from these camps (almost 1,400 people). In total more than 5,500 Roma from the Czech territories were deported to Auschwitz. (p.65-66)
Geography	Kuhnlova, Hana (2007): Zeměpis: život v našem regionu. Pilsen: Fraus. [ISCED 2].	Lidé v našem regionu (The people in our region)	Cvičení: Jaké jsou podle tebe životní podmínky Romů v Česku. Vedle obrázek tanečního romského souboru. (p.32)	Practice: What are living conditions like for the Roma people in the Czech Republic, in your opinion? (p.32)

Finland

Subject	Textbook	Chapter/Topic	Passage	Translation
History	Hämäläinen, Eenariina; Kohi, Antti; Päivärinta, Kimmo; Vihervä, Vesa; Vihreälehto, Ira (2011): Forum 7: Historia. 9th ed. Helsinki: Otava. [7th grade/ISCED 2].	Suomalainen yhteiskunta 1800-luvulla. Vähemmistöväkeä (Finnish society in the 19th century. Minority communities)	Suomeen saapui romaneja 1500-luvulta alkaen. Koska jokaisella oli sääty-yhteiskunnassa tarkoin määrätty paikkansa, kiertävää elämäntyyliä viettäviin romaneihin suhtauduttiin ennakko-luuloisesti. Niinpä romaneja karkotettiin ja uhkailtiin hirttotuomiolla. Viranomaisvalvonta, joka romaneihin kohdistettiin, muistutti lähinnä vainoa, ja sitä säestivät kansan epäluuloisuus ja pelko itselle vierasta kulttuuria ja hieman tummemmalta näyttäviä ihmisiä kohtaan. Saamelaiset olivat toinen Suomessa asuva vähemmistöryhmä. [...] Romanien ja saamelaisten lisäksi Suomessa asui vähäinen määrä uskonnollisia vähemmistöjä, kuten juutalaisia ja Venäjältä muuttaneita islaminuskoisia tataareja. Lisäksi kielellisiä vähemmistöjä olivat ruotsin- ja venäjänkieliset. (p.42)	The Roma arrived in Finland from the 16th century onwards. In a society structured according to class, everybody had a strictly defined position, and hence attitudes toward the Roma, whose lifestyle was nomadic, were prejudiced. Thus, the Roma were exiled and threatened with death by hanging. The regulatory controls targeted at the Roma resembled persecution, and were accompanied by public suspicion and fear of an unfamiliar culture and slightly darker-looking people. Another minority group living in Finland were the Sami. [...] In addition to the Roma and the Sami, a small number of religious minorities were living in Finland, such as Jews and Islamic Tatars, the latter had moved to Finland from Russia. Linguistic minorities also included the Swedish-speaking and the Russian-speaking peoples. (p.42)
History	Hämäläinen, Eenariina; Kohi, Antti; Päivärinta, Kimmo; Vihervä, Vesa; Vihreälehto, Ira (2011): Forum 7: Historia. 9th ed. Helsinki: Otava. [7th grade/ISCED 2].	Suomalainen yhteiskunta 1800-luvulla. Vähemmistöväkeä (Finnish society in the 19th century. Minority communities)	[Image caption] Romaniperhe matkalla. Romanit viettivät kiertävää elämää ja ansaitsivat elantonsa tekemällä tilapäistöitä ja käymällä kauppaa. (p.43)	[Image caption] A travelling Romani family. The Roma led a nomadic life and earned their living in temporary work and by trade. (p.43)
History	Hämäläinen, Eenariina; Kohi, Antti; Päivärinta, Kimmo; Vihervä, Vesa; Vihreälehto, Ira (2013): Forum 8 Historia. Helsinki: Otava. [8th grade/ISCED 2].	Vainoajien uhrit (Victims of persecution)	Hitlerin Saksassa natsit vainosivat järjestelmällisesti kaikkia, jotka eivät täyttäneet saksalaisen 'herrakansan' tunnuspiirteitä. Uhreiksi joutuivat esimerkiksi juutalaiset, romanit, vammaiset ja homoseksuaalit. [Image caption] Auschwitz-Birkenaun tuhoamisleiri, jossa saksalainen tehokkuus ja natsien rotuopit yhdistyivät julmalla tavalla. Leirillä murhattiin juutalaisten lisäksi puolalaisia, romaneja ja sotavankeja. (p.24-25)	In Hitler's Germany, the Nazis systematically persecuted everyone who did not fulfil the characteristics of the German ‘master race’. Victims included, for example, Jews, Roma, disabled people and homosexuals. [Image caption] The extermination camp Auschwitz-Birkenau, where German efficiency and Nazi racial doctrines combined in a cruel way. In addition to Jews, Polish and Roma people, as well as prisoners of war were murdered in the camps. (p.24-25)

History	Rinta-Aho, Harri; Niemi, Marjaana; Siltala-Keinänen, Päivi; Lehtonen, Olli (2005): Historian tuulet 8: Suomen itsenäistymisestä Euroopan unioniin. Helsinki: Otava. [ISCED 2].	Vähemmistöväkeä (Minority Peoples)	[Caption for graphics]: Mustalaisten perheleiri (p.67)	[Caption for graphic]: Concentration camp for Gypsy families. (p.67)
History	Kohvakka, Ville; Ojakoski, Matti; Pönni, Jari; Raassina-Merikanto, Tiina (2011): Aikalainen 8. 3rd ed. Helsinki: SanomaPro. [ISCED 2].		Heidän [juutalaisten] lisäkseen kasvavien vainojen kohteiksi joutuivat mm. romanit, homoseksuaalit ja jehovantodistajat. (p.49)	In addition to them [the Jewish people], increasing persecution was targeted at the Roma, homosexuals, and Jehovah's Witnesses, among others. (p.49)
History	Kohvakka, Ville; Ojakoski, Matti; Pönni, Jari; Raassina-Merikanto, Tiina (2011): Aikalainen 8. 3rd ed. Helsinki: SanomaPro. [ISCED 2].		Muut murhatut olivat romaneja, homoseksuaaleja, henkisesti sairaita, vammaisia, slaaveja, Jehovan todistajia ja kommunisteja sekä muita ihmisiä, jotka luokiteltiin 'valtion vihollisiksi'. (p.49)	The others that were murdered were Roma, homosexuals, mentally ill and disabled people, Slavs, Jehovah's Witnesses, and communists, as well as other people labelled as ‘enemies of the state’. (p.49)
History	Hieta, Pasi; Johansson, Marko; Kokkonen, Ossi; Virolainen, Marjo (2017): Historian taitaja 8. Helsinki: SanomaPro. [ISCED 2].		Holokaustin uhriksi joutui juutalaisten lisäksi ihmisiä sillä perusteella, että he olivat esimerkiksi kommunisteja, romaneita, Jehovan todistajia, henkisesti sairaita, kehitysvammaisia tai homoseksuaaleja. (p.65)	In addition to the Jews, people who were also victims of the Holocaust were, for example, communists, Roma, Jehovah's Witnesses, the mentally ill and disabled, or homosexuals. (p.65)
History	Hentilä, Seppo; Aalto, Jari; Aromaa, Vuokko; Nieminen, Jaana (2016): Kaikkien aikojen historia 2: Kansainväliset suhteet. Helsinki: Edita. [ISCED 2].		Keskitysleireillä tapettiin vuodesta 1933 lähtien juutalaisten lisäksi myös tuhansittain romaneja, vammaisia, homoseksuaaleja sekä kolmannen valtakunnan poliittisia vastustajia, vasemmistolaisia ja vastarintaliikkeisiin kuuluneita. (p.71)	In concentration camps from 1933 onwards, in addition to Jews, thousands of Roma, disabled people, homosexuals, political opponents of the Third Reich, leftists, and members of resistance movements were killed. (p.71)

History	Aalto, Jari; Aromaa, Vuokko; Haapala, Pertti; Hentilä, Seppo; Nieminen, Jaana (2016): Kaikkien aikojen historia 3: Itsenäisen Suomen historia. Helsinki: Edita. [ISCED 3].		[Image caption]: Romanien tapaiset vähemmistöt sopivat huonosti 1800-luvun ihanteeseen rodullisesti ja kulttuurisesti yhdenmukaisista kansakunnista. 1800-luvun loppupuolella 'mustalaiskysymys' nousikin esille eri puolilla Eurooppaa, myös Suomessa. Romaneja yritettiin pakottaa yhteiseen ruotuun muun muassa irtolaislaeilla, karkotuksilla ja lasten huostaanotoilla. (p.26)	[Image caption]: Minorities like the Roma fitted poorly into the 19th century ideal of racially and culturally uniform nations. During the latter half of the 19th century, the 'Gypsy question' surfaced in different parts of Europe, also in Finland. Attempts were made to force the Roma into line, by means of vagrancy statutes, exile, and by taking children into custody, among other measures. (p.26)
History	Aunesluoma, Juhana; Lehtonen, Ulla; Putus-Hilasvuori, Titta; Ukkonen, Jari; Vuorela, Laura (2016): Historia ajassa 2: Kansainväliset suhteet. Helsinki: SanomaPro. [ISCED 3].	Natsit vainoavat vähemmistöjä (The Nazis persecute minorities)	[...] Kansallissosialistien valtaannousu johti Saksassa pian kansalaisten vainoihin. Etnisten eli rotuun tai syntyperään perustuvien vainojen kohteiksi joutuivat juutalaiset ja romanit. (p.68)	The rise to power of the National Socialists soon led to persecution of citizens in Germany. Ethnic persecution, that is to say, persecution based on race or origin, was targeted at Jews and the Roma. (p.68)
History	Höyssä, Ari; Lahtinen, Anu; Ukkonen, Jari (2017): Historia ajassa 5. Helsinki: SanomaPro. [ISCED 3].	Suomalaisten juuret (Roots of the Finnish people)	Suomeen on vuosisatojen kuluessa muuttanut myös muun muassa romaneja, tataareja ja saksalaiselta kielialueelta saapuneita kauppiaita. (p.13)	During the past centuries, Roma, Tatars, and merchants from the German-speaking linguistic region have also moved to Finland. (p.13)
History	Höyssä, Ari; Lahtinen, Anu; Ukkonen, Jari (2017): Historia ajassa 5. Helsinki: SanomaPro. [ISCED 3].	Suomi keskiajalla. Keitä Suomessa asui? (Finland in the Middle Ages. Who lived in Finland?)	Keskiajan lopulta on säilynyt mainintoja myös romaneista, jotka olivat paenneet Itä-Euroopan sotaisuuksia ja hakivat suojaa Suomen alueelta. (p.46)	From the late Middle Ages, references have also survived about the Roma, who had fled from tumultuous Eastern Europe and sought shelter in Finland's territory. (p.46)
History	Höyssä, Ari; Lahtinen, Anu; Ukkonen, Jari (2017): Historia ajassa 5. Helsinki: SanomaPro. [ISCED 3].	Autonomisen Suomen synty. Autonomian ajan perintö (The birth of the autonomous Finland. The legacy of autonomy)	Vasta itsenäisyyden ajalla alettiin tunnustaa saamelais- ja romanivähemmistöjen kulttuurit ja niiden osuus suomalaisuudessa. Tänä päivänä keskustelua käydään maahanmuuttajien asemasta ja identiteetistä Suomessa. Yli 10 000 vuotta sitten alkanut väestö- ja kulttuurikehitys Suomen alueella jatkuu edelleen. (p.183)	It was only during the age of independence that the cultures of the Sami and the Romani minorities, and their role in Finnishness, were beginning to be recognised. Today, debate continues about the position and identity of immigrants in Finland. The population and cultural development that started over 10,000 years ago on Finnish lands is ongoing. (p.183)

Geography	Cantell, Hannele; Jutila, Heikki; Laiho, Harri; Lavonen, Jari; Pekkala, Erkki; Saari, Heikki (2015): Pisara 5. Helsinki: SanomaPro. [ISCED 1].		[Image caption]: Romaninuoria Suomesta. Romanit ovat vähemmistönä monissa Euroopan valtioissa. (p.56)	[Image caption]: Romani youth in Finland. The Roma are a minority in many European states. (p.56)
Geography	Cantell, Hannele; Jutila, Heikki; Laiho, Harri; Lavonen, Jari; Pekkala, Erkki; Saari, Heikki (2015): Pisara 5. Helsinki: SanomaPro. [ISCED 1].		Yksi alueen kansoista on romanit. Heitä asuu Romaniassa yli kaksi miljoonaa. (p.82)	One of the peoples of this region is the Roma. Over 2 million of them live in Romania. (p.82)
Geography	Leinonen, Matti; Martikainen, Arto; Nyberg, Teuvo; Veistola, Simo; Jortikka, Sanna (2008): KM Suomi. Helsinki: Otava. [ISCED 2].	Subheading: Suomessa on vähemmistöryhmiä, jotka ovat asuneet täällä kauan (Subheading: In Finland there are minority groups who have lived here for a long time)	Suomenruotsalaiset, saamelaiset ja romanit ovat Suomen suurimmat perinteiset vähemmistöryhmät. (p.83)	The Swedish-speaking Finns, the Sami and the Roma are the biggest traditional minority groups in Finland. (p.83)
Geography	Leinonen, Matti; Martikainen, Arto; Nyberg, Teuvo; Veistola, Simo; Jortikka, Sanna (2008): KM Suomi. Helsinki: Otava. [ISCED 2].	Subheading: Saamelaiset - alkuperäiskansa (Subheading: The Sami – an indigenous people)	Romaneja on Suomessa noin 8 000, ja suurin osa heistä asuu Etelä-Suomessa. Ensimmäiset romanit tulivat tänne 1500-luvulla. Eri puolilla maailmaa elävien romanien alkuperäistä kotialuetta ovat Intian pohjoisosat. (p.84)	There are about 8,000 Roma in Finland, and most of them live in southern Finland. The first Roma came here during the 16th century. The original home of the Roma, who live in different parts of the world, is northern India. (p.84)

Geography	Leinonen, Matti; Martikainen, Arto; Nyberg, Teuvo; Veistola, Simo; Jortikka, Sanna (2008): KM Suomi. Helsinki: Otava. [ISCED 2].	Subheading: Suomessa on vähemmistöryhmiä, jotka ovat asuneet täällä kauan (Subheading: In Finland there are minority goups who have lived here for a long time)	[Image caption]: Romanit ovat yksi Suomen perinteisistä vähemmistöistä. (p.83-84)	[Image caption]: The Roma are one of the traditional minority peoples in Finland. (p.83-84)
Geography	Leinonen, Matti; Martikainen, Arto; Nyberg, Teuvo; Veistola, Simo; Jortikka, Sanna (2008): KM Suomi. Helsinki: Otava. [ISCED 2].	Summary	[Summary] Suomessa on useita vähemmistöryhmiä, kuten suomenruotsalaiset, venäläiset, saamelaiset ja romanit. (p.86)	[Summary] There are many minority groups in Finland, such as the Swedish-speaking Finns, Russians, the Sami, and the Roma. (p.86)
Geography	Leinonen, Matti; Martikainen, Arto; Nyberg, Teuvo; Veistola, Simo; Jortikka, Sanna (2008): KM Suomi. Helsinki: Otava. [ISCED 2].	Index: Romani (Index: Roma)	Romani. Alun perin Intiasta lähtöisin oleva vähemmistökansa monissa Euroopan maissa. (p.160)	Roma. A minority people, originally from India, in many European countries. (p.160)
Geography	Cantell, Hannele; Jutila, Heikki; Keskitalo, Rita; Moilanen, Juho; Petrelius, Mari; Viipuri, Mervi (2017): Geoidi: Ihmiset ja kulttuurit. Helsinki: SanomaPro. [ISCED 2].	Mitä on suomalainen kulttuuri? (What is Finnish culture?)	Suomessa pitkään eläneitä vähemmistöjä ovat saamelaiset, suomenruotsalaiset ja romanit. (p.19)	Minorities that have long lived in Finland are the Sami, the Swedish-speaking Finns and the Roma. (p.19)
Geography	Fabritius, Heidi; Jortikka, Sanna; Mäkinen, Laura-Leena; Nikkanen, Tiia (2018): Maa: Suomesta maailmalle. Helsinki: Otava. [ISCED 2].		Romanit tulivat Suomeen 1500-luvulla Ruotsista. Romaneja vainottiin, ja heidän kiertävä elämäntapansa vaikeutti sopeutumista yhteiskuntaan. Elintason noustua romanien olot paranivat ja lapset pääsivät kouluun. Romanikulttuurissa ovat tärkeitä sosiaaliset tavat, esimerkiksi vanhempien kunnioitus. (p.137)	The Roma came to Finland during the 16th century from Sweden. The Roma were persecuted, and their nomadic lifestyle made adaptation to society more difficult. As standards of living improved, conditions for the Roma also improved and children entered school. Social conventions, such as respecting one's parents, are important in the Roma culture. (p.137)

Geography	Fabritius, Heidi; Jortikka, Sanna; Mäkinen, Laura-Leena; Nikkanen, Tiia (2018): Maa: Suomesta maailmalle. Helsinki: Otava. [ISCED 2].		Romaneja on Euroopassa yli 10 miljoonaa. Eniten heitä on Itä- ja Etelä-Euroopassa, kuten Bulgariassa, Romaniassa, Espanjassa, Ukrainassa ja Unkarissa. Romaneja syrjitään, mikä ylläpitää köyhyyden kierrettä. (p.144)	There are over 10 million Roma in Europe. Most of them live in Eastern and Southern Europe, for example in Bulgaria, Romania, Spain, Ukraine and Hungary. The Roma are discriminated against, which upholds a cycle of poverty. (p.144)
Geography	Cantell, Hannele; Jutila, Heikki; Lappalainen, Sirpa; Sorvali, Mari; Kolehmainen, Jari (2017): Geos 3: Yhteinen maailma. 7th ed. Helsinki: SanomaPro. [ISCED 3].	Enemmistökulttuurien rinnalla elää monia vähemmistökulttuureja (Many minority cultures live alongside majority cultures)	[Image caption] Turku, Suomi [The image shows two Romani women in traditional dress.] (p.16)	[Image caption] Turku, Finland [The image shows two Romani women in traditional dress.] (p.16)
Civics	Hämäläinen, Eenariina; Kohi, Antti; Päivärinta, Kimmo; Turtiainen, Simo; Vihervä, Vesa (2016): Forum Yhteiskuntaoppi 1. 3rd ed. Helsinki: Otava. [ISCED 1].	Saamelaiset ja romanit. (The Sami and the Roma)	Romanit ovat alun perin Intiasta lähtöisin oleva kansa, joka saapui Suomeen yli 500 vuotta sitten. Suomalaisista noin 10 000 on romaneja. Romaneilla on oma kieli, mutta lapset käyvät koulua suomeksi. On olemassa vaara, että romanikieli katoaa. Siksi on tärkeää, että romanilapset opiskelevat myös romanikieltä ja osallistuvat oman kulttuurinsa juhliin ja perinteisiin. (p.41)	The Roma are a people originally from India, who arrived in Finland over 500 years ago. About 10,000 Finnish people are Roma. The Roma have a language of their own, but Roma children go to Finnish-language schools. There is a risk that the Romani language will disappear. Therefore, it is important that the Roma children also study also the Romani language and participate in festivities and traditions of their own culture. (p.41)
Civics	Bruun, Jarno; Hieta, Pasi; Kokkonen, Ossi; Laurila, Mika; Mälkönen, Saara (2016): Vaikuttaja I. Helsinki. [ISCED 1].	Kuulun Suomen väestöön. Suomessa on monia vähemmistöjä (I belong to Finland's population. There are many minorities in Finland)	Suomen erityisiä kielivähemmistöjä ovat suomenruotsalaiset, saamelaiset, romanit ja viittomakieliset. Heillä on esimerkiksi oikeus käydä koulua omalla kielellään. Näillä kielivähemmistöillä on myös vahva oma kulttuurinsa. Suomessa on myös monia muita kieli- ja kulttuurivähemmistöjä. Jokaisella vähemmistöllä on oikeus omiin tapoihinsa, joita kaikkien tulee kunnioittaa. Perusoikeudet kuuluvat kaikille, olipa sitten vähemmistön tai enemmistön edustaja. (p.25)	Special linguistic minorities in Finland are the Swedish-speaking Finns, the Sami, the Roma, and sign-language users. They have, for example, the right to go be schooled in their own language. These linguistic minorities also have their own strong cultures. There are also many other linguistic and cultural minorities in Finland. Each minority has the right to live according to their own customs, which everyone has to respect. Basic rights belong to everyone, regardless of whether he or she represents a minority or the majority. (p.25)
Civics	Hämäläinen, Eenariina; Kohi, Antti; Numminen, Anna-Mari; Poutiainen, Olli; Vihervä, Vesa (2010): Forum 9 Yhteiskuntaoppi.	Saanko esitellä: Suomi. Me som kaalo! (May I introduce: Finland. Me som kaalo!)	[Full double-page spread with images] 'Allan, 21, aloittaa kahden armeijavuoden jälkeen työt myyntimiehenä. Dimitri, 22, harrastaa kilpatanssia ja ajaa tilausajobussia. Koulu ja työt ovat molemmille itsestäänselvyyksiä. Esimerkiksi vanhemman kunnioittaminen on meillä ihan	Allan, 21, is starting a job as a salesman after two years in the army. Dimitri, 22, does competitive ballroom dancing as a hobby, and works as a charter bus driver. School and work are taken for granted by them both. 'For example respecting older people is so different among

	10th ed. Helsinki: Otava. [ISCED 2].		erilaista. Aina kuunnellaan ja teititellään. Omat vanhemmat ovat esikuvia, tulee selkäytimestä. Jos vaikka ostan autoa, totta kai vanhempi tulee mukaan. Sillä on enemmän kokemusta ja se on viisaampi. Menee se niinkin, että nuoremmat kunnioittaa meitä, Allan sanoo. Aina mennään juttusille, jos tavataan muita romaneja. Nuoria tai vanhoja, suomalaisia tai ulkomaalaisia. Vaikka toinen olisi miten huonona, sitä ei ikinä jätetä yksin. Jos vaikka mun siskolle tapahtuu jotain, niin se koskettaa koko sukua", hän jatkaa. Jos nyt joku tulee kyttäämään, niin vastataan jotain hauskaa. Onse myös omasta asenteesta kiinni. Pitää osoittaa, että vaikka sä oot erilainen, sussa ei oo pelättävää. Välillä käy silti niin, että ajetaan autolla ravintolan eteen, mutta portsari syyttää juopuneeksi. Viimeksi kokonainen kuntosali keskeytti treeninsä, kun serkut astuivat sisään. Esimerkiksi koulu on ottanut romanit hyvin sisään. Työelämä taas ei. Usein pitää tehdä tuplasti töitä, että ansaitsee saman kunnioituksen kuin muut", Dimitri sanoo. Kaikki ihmiset on erilaisia. Parasta on tulla juttelemaan. Myös romanikotiin on aina tervetullut. Hälinä ja show-meininki saattaa kummastuttaa, mutta kun siihen tottuu, niin huomaa, että nää ihmisethän elää.' Ote City-lehden jutusta Nuoret romanit (2004). (p.20)	us. We always listen and address them formally. One's own parents are one's role models, it comes naturally.' 'If I am, for example, buying a car, of course one of my parents will come with me. They're more experienced and wiser. And it also works the other way round, so that younger people respect us', Allan says. 'We always stop to chat if we meet other Roma people. Young or old, Finnish or foreigners. No matter how bad your situation, you're never left alone. If, like, something happened to my sister, it touches all my relatives', he continues. 'If somebody comes up trying to act like a bully, you'll just answer with something funny. It's also a matter of your own attitude. You gotta show them, that even if you're different, there's nothing to be afraid of about you.' 'At times it still happens, though, that you drive your car in front of a restaurant, but the bouncer claims that you're drunk. Last time, an entire gym stopped their training when my cousins walked in.' 'For example, schools have taken the Roma in well. But workplaces have not. Often you have to work twice as hard to earn the same respect as others', Dmitri says. 'All people are different. It's best to come and talk to us. Likewise, you're welcome anytime to a Roma home. The fuss and performance may puzzle you, but once you get used to it, you'll notice that, hey, these people are living their lives.' Excerpt from the City magazine's article The Young Roma (2004). (p.20)
Civics	Hämäläinen, Eenariina; Kohi, Antti; Numminen, Anna-Mari; Poutiainen, Olli; Vihervä, Vesa (2010): Forum 9 Yhteiskuntaoppi. 10th ed. Helsinki: Otava. [ISCED 2].	Saanko esitellä: Suomi. Me som kaalo! (May I introduce: Finland. Me som kaalo!)	[Image caption] Vuoden 2009 tangokuningas Amadeus Lundberg. Musiikki on tärkeä osa romanien kulttuuria. He ovatkin menestyneet Suomen musiikkimaailmassa. Mitä muuta romanikulttuurista tiedät? Excerpt from the City magazine's article The Young Roma (2004). (p.20)	[Image caption] Amadeus Lundberg, winner of the Tangomarkkinat tango contest of 2009. Music is an important part of the culture of the Roma. They have gained success in Finland's music business. What else do you know about the Roma culture? Excerpt from the City magazine's article The Young Roma (2004). (p.20)

Civics	Hämäläinen, Eenariina; Kohi, Antti; Numminen, Anna-Mari; Poutiainen, Olli; Vihervä, Vesa (2010): Forum 9 Yhteiskuntaoppi. 10th ed. Helsinki: Otava. [ISCED 2].	Tiesitkö? (Did you know?)	Kuka: Romanit ovat etninen vähemmistöryhmä, jolla on oma kieli ja kulttuuri. Sana romani tulee kansainvälisen romanikielen sanasta rom, ihminen. Suomen romaniheimo on nimeltään kaaleet. Kuinka paljon: Suomessa on noin 10 000, Ruotsissa Suomesta muuttaneita romaneja noin 3000. Koko maailmassa romaneja on noin 20 miljoonaa. Asema: Ensimmäiset romanit tulivat Suomeen 1500-luvulla Ruotsin kautta Intiasta. Romanit ovat Suomen kansalaisia, ja heillä on samat oikeudet ja velvollisuudet kuin valtaväestöllä. Erityistä: Romanien kansallislaulu on Gelem Gelem (Kuljen kuljen). Kansainvälistä romanipäivää vietetään 8. huhtikuuta. Ongelmia: Romanit kohtaavat edelleen rasismia, vaikka asenteet ovatkin muuttuneet suopeammiksi. (p.21)	Who? The Roma are an ethnic minority group with its own language and culture. The word Roma comes from the international Romani language word rom (human). The Roma tribe in Finland is called Kaaleet. How many? In Finland there are about 10,000 Roma, in Sweden 3,000 Roma that moved from Finland. In the whole world there are about 20 million Roma. Position: The first Roma came to Finland during the 16th century, through Sweden and orginally from India. The Roma are Finnish citizens, and have the same rights and responsibilities as the majority population. Special: The national anthem of the Roma is Gelem Gelem (I travel, I travel). International Romani Day is celebrated on 8th April. Problems: The Roma still face racism, although attitudes have improved. (p.21)
Civics	Hämäläinen, Eenariina; Kohi, Antti; Numminen, Anna-Mari; Poutiainen, Olli; Vihervä, Vesa (2010): Forum 9 Yhteiskuntaoppi. 10th ed. Helsinki: Otava. [ISCED 2].	Tehtävät (Exercises)	1. Listaa ainakin yksi itsellesi uusi tieto a) suomenruotsalaisista b) saamelaisista c) romaneista d) venäläisistä. 2. Millaisia ongelmia Suomen vähemmistöt ovat kohdanneet ja kuinka ongelmia on yritetty ratkaista? 3. Ota selvää, a) mitä muita vähemmistöjä Suomessa on kuin oppikirjan tekstissä mainitut b) mikä on heidän asemansa suomalaisessa yhteiskunnassa? (p.21)	1. List at least one piece of information that is new to you about a) the Swedish-speaking Finns, b) the Sami, c) the Roma, d) Russians. 2. What kind of problems have minorities in Finland faced, and what measures have been taken to solve those problems? 3. Find out, a) what other minorities there are in Finland apart from the ones mentioned in the text, b) what is their position in Finnish society? (p.21)
Civics	Hämäläinen, Eenariina; Kohi, Antti; Numminen, Anna-Mari; Poutiainen, Olli; Vihervä, Vesa (2010): Forum 9 Yhteiskuntaoppi. 10th ed. Helsinki: Otava. [ISCED 2].	Hyvinvointivaltio ja verotus. Onko Suomessa köyhiä? (Welfare state and taxation. Are there poor people in Finland?)	Image caption: Romaniasta tullut kerjäläinen ja ihmisiä leipäjonossa. Suomi ei ole köyhä maa, mutta täälläkin on köyhyyttä, sillä vauraus jakautuu epätasaisesti. (p.57)	Image caption: A beggar from Romania and people on the breadline. Finland is not a poor country, but there is poverty here too, as wealth is divided unevenly. (p.57)

Civics	Hämäläinen, Eenariina; Kohi, Antti; Numminen, Anna-Mari; Poutiainen, Olli; Vihervä, Vesa (2010): Forum 9 Yhteiskuntaoppi. 10th ed. Helsinki: Otava. [ISCED 2].	Hyvinvointivaltio ja verotus. Onko Suomessa köyhiä? (Welfare state and taxation. Are there poor people in Finland?)	Image caption: Miranda Vuolasranta on Suomen tunnetuimpia romaneja. Hän on usein julkisuudessa puolustamassa romanien asemaa ja toimii aktiivisesti Suomen virallisissa romanijärjestöissä. (p.21)	Image caption: Miranda Vuolasranta is one of the most famous Finnish Roma. She often appears in public to defend the Roma people's status and works actively in Finland's official Roma organisations. (p.21)
Civics	Ahonen, Timo; Hieta, Pasi; Putus-Hilasvuori, Titta; Ukkonen, Jari (2013): Aikalainen 9 Yhteiskuntaoppi. Helsinki: SanomaPro. [ISCED 2].	Chapter: Yhteiskunta ja hyvinvointi. Subheading: Romanit – kansainvälinen vähemmistö. (Chapter: Society and well-being. Subheading: The Roma – An international minority)	Romanit saapuivat Eurooppaan noin tuhat vuotta sitten Intiasta. Suomeen he saapuivat 1500-luvulla Ruotsista. Suomessa asuu nykyisin noin 10 000 romania, mutta tarkkaa määrää on hankala arvioida, koska etnistä eli kansallista taustaa ei eritellä väestörekisterissä. Lisäksi Ruotsissa asuu muutama tuhat suomalaista romania. Romaneja asuu maailmassa arviolta 20 miljoonaa, mutta kaikkialla he ovat vähemmistönä. Romaneilla ei ole koskaan ollut omaa valtiota. Toisen maailmansodan aikana noin puoli miljoonaa romania surmattiin natsien vainoissa. Kieli on tärkeä osa romani-identiteettiä. Romanikieliä on Euroopassa useita, eivätkä eri kieltä puhuvat aina ymmärrä toisiaan. Suomen romanilapset voivat nykyisin saada romanikielen opetusta kouluissa. Romanikielen taito on viime vuosikymmeninä alkanut hiipua. Perinteisesti romanit ovat suhtautuneet koulunkäyntiin varauksella, koska sen on pelätty tähtäävän romanilasten suomalaistamiseen ja johtavan omien tapojen unohtamiseen. Nykyisin romanien koulutustaso on nousussa ja samalla mahdollisuudet työnsaantiin kohenevat. Suomessa romanien koulutus- ja elintaso ovat silti edelleen matalampia kuin suomalaisten keskimäärin. (p.18)	The Roma arrived in Europe from India approximately a thousand years ago. They came to Finland from Sweden in the 16th century. There are approximately 10,000 Roma living in Finland currently, although their exact number is difficult to estimate, as ethnic i.e. national background is not specified in the population register. In addition to that, a few thousand Finnish Roma live in Sweden. Worldwide the Romani population is estimated to number some 20 million, but everywhere they form a minority. The Roma have never had their own state. During the Second World War, approximately half a million Roma were murdered by Nazi persecution. Language is an important part of Roma identity. There are many Romani languages in Europe, and speakers of the various languages do not always understand each other. Roma children in Finland nowadays are taught the Romani language at school. In recent decades, knowledge of the Romani language has started to wane. Traditionally the Roma have maintained a reserved attitude toward education, because it was feared to be aimed at the 'Finnishisation' [forceful assimilation] of Romani children and would lead to them forgetting their indigenous customs. Nowadays the level of education of the Roma is improving and, along with it, their chances for employment. However, the levels of education and standards of living among the Roma in Finland are still lower than the population average. (p.18)

Civics	Ahonen, Timo; Hieta, Pasi; Putus-Hilasvuori, Titta; Ukkonen, Jari (2013): Aikalainen 9 Yhteiskuntaoppi. Helsinki: SanomaPro. [ISCED 2].		Romani. Kansallinen vähemmistö Suomessa. Sana romani tulee sanskritin kielen sanasta rom, ihminen. Suomessa elää noin 10 000 romania. (p.211)	A Romani. A national minority in Finland. The word 'Roma' derives from the Sanskrit word rom (human). There are about 10,000 Roma living in Finland. (p.211)
Civics	Hanska, Jussi; Ranta, Inari; Rikala, Juhapekka; Tirkkonen, Jari (2015): Memo Yhteiskuntaoppi. Helsinki: Edita. [ISCED 2].	Monenlaisia suomalaisia. Vähemmistöt enemmistön joukossa (Many kinds of Finns. Minorities among the majority)	Romanit ovat yksi Suomen vanhimmista etnisistä vähemmistöistä. He ovat omaksu-neet Suomessa valtaväestön kielen ja uskonnon. Toisaalta he ovat säilyttäneet osan omasta kulttuuristaan, mikä voi ilmetä esimerkiksi valtaväestöstä eroavina tapoina, pukeutumisena ja ammatinvalinnassa. Erilaisuus on aiheuttanut ajoittain valtaväestössä ärtymystä. Tämä on purkautunut romanien syrjimisenä, joka jatkuu edelleen siitä huolimatta, että etnisyyteen perus-tuva syrjintä on nykyään selvästi laissa kielletty. Romanien yhteiskunnallista asemaa on heikentänyt muun muassa valtaväestöä alhaisempi koulutustaso. Romanit eivät ole perinteisesti arvostaneet koulutusta. He ovat pelänneet, että koulut opettavat romanilapsia valtaväestön tavoille. 2000-luvulla romanien koulutustasossa on kuitenkin tapahtunut huimaa kehitystä ja yhä useampi romani opiskelee itselleen toisen asteen tutkinnon. (p.32)	The Roma are one of the oldest ethnic minorities in Finland. They have adopted the language and religion of the Finnish majority population, but have retained part of their own culture, which can be evidenced, for example, in customs, dress code and occupational choices that differ from the majority population. From time to time, dissimilarity has caused upset among the majority population. This has turned into discrimination against the Roma, which still exists, regardless of the fact that discrimination based on ethnicity is now clearly prohibited by legislation. The social status of the Roma has been weakened, among other things, by lower levels of education when compared to the majority population. Traditionally, the Roma have not appreciated education. They have feared that schools would teach the Roma children to adopt the culture of the majority population. During the 2000s, the educational levels of the Roma, however, developed remarkably, and ever more Roma are attaining graduate degrees. (p.32)
Civics	Hanska, Jussi; Ranta, Inari; Rikala, Juhapekka; Tirkkonen, Jari (2015): Memo Yhteiskuntaoppi. Helsinki: Edita. [ISCED 2].	Tehtävät (Exercises)	Mitkä asiat erottavat seuraavat vähemmistöt suomalaisten enemmistöstä: a) suomenruotsalaiset, b) romanit, c) saamelaiset? (p.36)	Which factors separate the following minorities from the Finnish majority population: a) the Swedish-speaking Finns, b) the Roma, c) the Sami? (p.36)

Civics	Honkanen, Tarja; Marjomäki, Heikki; Pakola, Eija; Rajala, Kari (2010): Yhteiskunnan tuulet 9. 7th revised ed. Helsinki: Otava. [ISCED 2].	Chapter: Kaikki suomalaiset eivät ole samanlaisia (Chapter: Not all Finns are the same)	[Poem] Suomen romanit – Finitiko Romaseele Rankano hin dauva Finnesko Phuu, Rankano hin dauva vetra ta veh. Ta zirikja dzambena mange rankanes Kaunis on tämä Suomeni maa Kaunis sen luonto ja metsä Kauniisti minulle täällä linnutkin laulaa Emma Tobin, 1993 [Text] Valtaosalle suomalaisista romanit on tutuin perinteisistä kieli- ja kulttuurivähemmistöistä. Romanien alkukoti oli nykyisessä Intiassa, mistä he ovat sittemmin hajaantuneet eri puolille maailmaa. Romanien kieli onkin sukua hindin kielelle. Ensimmäiset romanit saapuivat nykyisen Suomen alueelle ilmeisesti jo 1500-luvulla. Valtaväestö on eri aikoina suhtautunut kulttuuristaan tietoiseen romaniväestöön syrjivästi, jopa julmasti. Maailmassa romaneja on arvioitu olevan noin 20 miljoonaa, Euroopan unionissa 5 miljoonaa ja Suomessa noin 10 000. Suomessa perustuslakiin on kirjattu romaniväestön oikeus omaan kieleen ja kulttuuriin, mutta näin ei ole kaikkialla. Romaniperheet kokevat monissa Euroopan unionin maissa syrjintää ja suoranaista kurjuutta. Romaniväestön asioita valvoo Suomessa romaniasiain neuvottelukunta. Sen jäsenistä puolet on romaneja. Noin viisikymmentä vuotta sitten perustettu neuvottelukunta oli alkuperäiseltä nimeltään mustalaisasiain neuvottelukunta. Romani-sanan käyttö on yleistynyt viimeisten vuosikymmenien aikana, sillä mustalainen-sanan käyttö on ymmärretty loukkaavaksi. Pratar du svenska, puhutko ruotsia? Saamelaiset ja romanit ovat kulttuuris-kielellisiä vähemmistöjä Suomessa. Suomenruotsalaiset ovat kielellinen vähemmistö. [...] (p.26)	[Poem] Beautiful is this Finland, country of mine Beautiful its nature and forests and beautifully birds here sing to me Emma Tobin, 1993 [Text] To most Finns, the Roma are the most familiar of traditional linguistic and cultural minorities. Originally the home of the Roma was located in modern-day India, from where they have since scattered across the world. The Romani language is related to Hindi. The first Roma probably arrived in the current territory of Finland as early as the 16th century. The majority of the population [of Finland] has had a discriminating, even cruel attitude towards the Roma, who maintain an awareness of their own [traditional] culture. Worldwide, the number of Roma is estimated at some 20 million, in the European Union 5 million, and in Finland approximately 10,000. In Finland, the right of the Roma to their indigenous language and culture is recorded in the Constitution, but this is not the case everywhere. In many EU countries, Roma families face discrimination and downright misery. In Finland, matters related to the Roma population are administered by the National Advisory Board on Roma Affairs. Half of its members are Roma. The Board, which was originally established some fifty years ago, was initially called the Advisory Board on Gypsy Affairs. The word Roma has become more common during recent decades, as use of the word Gypsy is now considered offensive. Pratar du svenska, do you speak Swedish? The Sami and the Roma are cultural-linguistic minorities in Finland. The Swedish-speaking Finns are a linguistic minority. [...] (p.26)
Civics	Honkanen, Tarja; Marjomäki, Heikki; Pakola, Eija; Rajala, Kari (2010):	Chapter: Kaikki suomalaiset eivät ole samanlaisia (Chapter:	[Image caption] Musiikilla on tärkeä sija romanikulttuurissa. (p.26)	[Image caption] Music has an important place in Roma culture. (p.26)

	Yhteiskunnan tuulet 9. 7th revised ed. Helsinki: Otava. [ISCED 2].	Not all Finns are the same)		
Civics	Hieta, Pasi; Johansson, Marko; Kokkonen, Ossi, Piekkola-Fabrin, Hanna; Virolainen, Marjo (2018): Yhteiskuntaopin taitaja 9. Helsinki: SanomaPro. [ISCED 2].	Suomen väestö muuttuu ja monipuolistuu (Finland's population changes and diversifies)	Suomessa oli vuonna 2017 noin 5,5 miljoonaa ihmistä. Suomessa asuu erilaisia vähemmistöjä. Suomenruotsalaisten, saamelaisten ja romanien asema on turvattu lainsäädännöllä. Suomesta muutetaan jatkuvasti pois ja samalla Suomeen muutetaan työn, opiskelun tai puolison perässä. Osa maahanmuuttajista hakee turvaa Suomesta. Subheading: Suomessa on erilaisia vähemmistöjä Vähemmistö on ryhmä, johon kuuluu vähemmän ihmisiä kuin valtaväestöön. Vähemmistöön kuuluminen voi tarkoittaa esimerkiksi sitä, että äidinkielenä on suomen sijaan jokin muu kieli. Joidenkin vähemmistöjen asemaa on turvattu laeilla. Perustuslakiin on kirjattu Suomen kansalliskieliksi suomi ja ruotsi. Lisäksi Suomessa on oikeus käyttää viranomaisten kanssa asioidessaan saamea, romanikieltä ja viittomakieltä. Tämä tarkoittaa, että esimerkiksi viittomakieltä äidinkielenään puhuva on oikeutettu opiskelemaan viittomakielellä peruskoulussa, lukiossa tai ammattikoulussa. Kyse ei ole erityisoikeuksista vaan perusoikeuksista. Perinteisillä vähemmistöillä on pitkä historia Suomessa Suomen lainsäädäntö turvaa erityisesti suomenruotsalaisten, saamelaisten ja romanien aseman. Suomenruotsalaisia… [...] Saamelaiset… [...] Romaneita on asunut Suomessa yli 500 vuotta. Nykyään heitä on Suomessa noin 10 000 ja Euroopassa 10–15 miljoonaa. Romaneilla on oma kieli, tapaperinne ja kulttuuri. Perusopetuksessa on mahdollista saada romanikielen opetusta. Aikaisemmin romanit elivät kiertelevää elämää, mutta nykyään he asuvat aivan samoin kuin muutkin suomalaiset. Romanien koulutustaso on ollut matala, mutta	In 2017, there were about 5,5 million people in Finland. The population includes various minorities. The status of the Swedish Finns, the Sami and the Roma is secured by legislation. There is a constant movement of people away from Finland as well as others moving to Finland, due to work, studies or relationships. Some immigrants seek refuge in Finland. Subheading: There are different minorities in Finland A minority is a group of people that is smaller than the mainstream population. Belonging to a minority may mean, for example, that a person's native language is not Finnish. The position of some minorities is secured by various laws. According to the Constitution, Finland's national languages are Finnish and Swedish. In addition to that, one has the right to use Sami, Romani, or sign language with the authorities. This means for example, that, a person whose native language is sign language, is entitled to be educated in sign language during primary education, upper secondary school, and vocational school. This is not a matter of privilege, but a fundamental right. The traditional minorities have a long history in Finland Finland's legislation secures in particular the status of the Swedish Finns, the Sami, and the Roma. [The Swedish-speaking Finns…] [The Sami…] The Roma have lived in Finland for over 500 years. Nowadays there are about 10, 000 Roma in Finland, and 10–15 million in Europe. The Roma have a language, traditions and culture of their own. In basic primary education, it is possible to be taught in the Romani language. Formerly the Roma led a nomadic life, but nowadays they live just like any other Finns. The level of education among the Roma has been low, but this has been addressed for example through

			asiaan on kiinnitetty huomiota esimerkiksi erilaisilla opiskelua tukevilla hankkeilla. Työttömyysaste on romanien keskuudessa korkea. Asenteet romaneita kohtaan ovat muuttuneet suopeammiksi, mutta he kohtaavat edelleen syrjintää. Romaniasiain neuvottelukunta edistää romaniväestön asemaa. Neuvottelukunta on sekä asiantuntijaelin että yhteistyökanava romanien ja viranomaisten välillä. (Page 32–33)	various initiatives supporting education. The unemployment rate among the Roma is high. Attitudes towards the Roma have improved, but they still face discrimination. The National Advisory Board on Romani Affairs promotes the cause of the Roma population. The Board is both a specialist organ as well as a channel for cooperation between the Roma and authorities. (p.32–33)
Civics	Hieta, Pasi; Johansson, Marko; Kokkonen, Ossi, Piekkola-Fabrin, Hanna; Virolainen, Marjo (2018): Yhteiskuntaopin taitaja 9. Helsinki: SanomaPro. [ISCED 2].	Suomen väestö muuttuu ja monipuolistuu (Finland's population changes and diversifies)	Graphics: Virallisten vähemmistöjen juhlapäivät 6.2. Saamelaisuuden päivä 8.4. Romanien kansallispäivä 6.11. Ruotsalaisuuden päivä (p.34)	Graphics: Anniversary dates of the official minorities 6th February: The Sami National Day 8th April: The National Roma Day 6th November: Finnish Swedish Heritage Day (p.34)
Civics	Hieta, Pasi; Johansson, Marko; Kokkonen, Ossi, Piekkola-Fabrin, Hanna; Virolainen, Marjo (2018): Yhteiskuntaopin taitaja 9. Helsinki: SanomaPro. [ISCED 2].	Tehtävät (Exercises)	Vieraile Saamelaiskäräiien, Yhdenvertaisuusvaltuutetun tai Romaniasiain neuvottelukunnan internetsivuilla. Mihin asioihin sivulla kiinnitetään huomiota, mitä ongelmia suomalaisessa yhteiskunnassa on sivujen mukaan? (p.37)	Compare the websites of the Sami Parliament, the Non-Discrimination Ombudsman, or the National Advisory Board on Romani Affairs. What issues do the websites focus on, and what kind of problems are there in Finnish society according to the websites? (p.37)
Civics	Kestilä-Kekkonen, Elina; Aromaa, Vuokko; Kähkönen, Petri; Nieminen, Jaana; Salmi, Akseli (2016): Kanta 1: Suomalainen yhteiskunta. Helsinki: Edita. [ISCED 3].	Väestö ja väestörakenteen muutos (Population and changes in population structure)	Saamelaisten tavoin romaneilla on oikeus ylläpitää ja kehittää omaa kieltään ja kulttuuriaan. Suomessa romaneita on arviolta 10 000, ja heistä noin 14 prosenttia ilmoittaa äidinkielekseen suomen lisäksi romanin kielen. Romania opetetaankin vain muutamissa peruskouluissa. (p.49)	Like the Sami, the Roma have the right to maintain and develop their language and culture. There are about 10,000 Roma in Finland, and approximately 14 percent of them report the Romani language to be their native language in addition to the Finnish language. The Romani language is therefore only taught in a few primary schools. (p.49)

Civics	Aromaa, Vuokko; Hongisto-Mäenpää, Maria; Kähkönen, Petri; Nieminen, Jaana; Ojanen, Hanna (2017): Kanta 3: Suomi, Eurooppa ja muuttuva maailma. Helsinki: Edita. [ISCED 3].	Muodosta oma kantasi (Form your own opinion)	Entä jos ei ole papereita? [...] Kansalaisuudettomuuden syy voi olla valtioiden lainsäädännössä, mutta useimmiten syynä on etniseen taustaan tai uskontoon perustuva syrjintä. Esimerkiksi Suomessa on muualta Euroopasta tulleita romaneja, joille ei ole myönnetty oman maansa kansalaisuutta. Heidän kotimaansa eivät katso olevansa heistä vastuussa, koska kansalaisuutta ei ole voitu osoittaa. [...]; [In image caption] Romanikerjäläiset ovat tuttu näky monien eurooppalaisten suurkaupunkien kaduilla. Kerjäämisen kieltoa on ehdotettu monissa EU-maissa. Mitä mieltä itse olet? (p.82)	What if one does not have identification papers? [...] The reason for statelessness may be due to state laws, but usually the reason is discrimination based on ethnic background or religion. For example in Finland there are Roma from other parts of Europe, who have not been granted citizenship in their own country. Their home countries do not acknowledge responsibility for them, because citizenship has not been proven. [In image caption] Roma beggars are a common sight on the streets of many European cities. A ban on begging has been suggested in many EU countries. What do you think? (p.82)
Civics	Arola, Pauli; Aromaa, Vuokko; Haapala, Pertti; Hentilä, Seppo; Kauppinen, Sirkka; Kähkönen, Petri (2013): Kansalainen ja yhteiskunta. 11th ed. Helsinki: Edita. [ISCED 3].	Erikieliset suomalaiset (Finns with different languages)	Suomessa elää nykyisin arviolta kymmenen tuhatta Romania. Romaneja eli ‚mustalaisia' on vanhastaan syrjitty myös Suomessa, kuten muissakin Euroopan maissa. Romanikieli on tunnustettu vähemmistökieleksi ja sen opetusta tuetaan, mutta maan virallinen kieli se ei ole. Romanien asema on monin tavoin hankala. Suuri osa sellaisista romaneista, jotka eivät ole halunneet sulautua 'valkolaisten' kulttuuriin, on syrjäytynyt ja jäänyt vaille minkäänlaista koulu-tusta tai ammattia. Viime vuosina kasvava osa romaneista on kuitenkin luopunut kansansa perin-teisistä elämäntavoista. (p.18)	There are currently about 10,000 Roma living in Finland. The Roma i.e. 'Gypsies' [in Finnish 'the black folk'] have long been discriminated against in Finland, as in other European countries. The Romani language is recognised as a minority language and its teaching is supported, but it is not an official language of the country. The position of the Roma is difficult in many ways. A large part of those Roma who have not been willing to assimilate into the culture of the 'whiteys' [in spoken Finnish, the 'white folk' or the 'whiteys' is sometimes used as opposed to the 'black folk' or the 'blackies' referring to the Roma], have become marginalised and left without any kind of education or occupation. In recent years, a growing number of Roma have, however, given up the traditional way of life of their people. (p.18)
Civics	Arola, Pauli; Aromaa, Vuokko; Haapala, Pertti; Hentilä, Seppo; Kauppinen, Sirkka; Kähkönen, Petri (2013): Kansalainen ja yhteiskunta. 11th ed. Helsinki: Edita. [ISCED 3].	Erikieliset suomalaiset (Finns with different languages)	Image caption: Romanikulttuurin näkyvimpiä tunnusmerkkejä on kauniisti kirjailtu kansanpuku. Suomen romaninaiset käyttävät sitä yleisesti. (p.19)	Image caption: One of the most visible characteristics of the Roma culture is the beautifully embroidered folk dress. Roma women in Finland commonly wear such dresses. (p.19)

Civics	Arola, Pauli; Aromaa, Vuokko; Hentilä, Seppo; Kauppinen, Sirkka (2014): Kansalainen ja Eurooppa. 8th ed. Helsinki: Edita. [ISCED 3].	Romanit – Euroopan kansainvälisin kansa (The Roma – the most international people in Europe)	Kun Slovakian jäsenyysneuvottelut EU:n kanssa olivat vuonna 2003 ratkaisuvaiheessa, maasta pakeni yli 4000 romania, jotka ilmoittautuivat turvapaikanhakijoiksi eri EU-maihin. Suomeenkin saapui 250 Slovakian romania, jotka kertoivat joutuneensa kotimaassaan järjestelmällisen vainon ja syrjinnän kohteeksi. Täällä ihmeteltiin, voiko EU: n jäseneksi pyrkivä maa menetellä niin kuin romanit kertoivat. Slovakian hallitus kykeni jäsenyysneuvotteluissa vakuuttamaan Euroopan komission uudistuksilla, jotka se oli aloittanut parantaakseen romanien asemaa. Kumpikin osapuoli teki neuvottelupöydässä kaikkensa, ettei Slovakian EU-jäsenyys kariutuisi romanien takia. Monissa EU:n jäsenmaissa, erityisesti Bulgariassa, Romaniassa, Tšekissä, Slovakiassa ja Unkarissa, on suuri romanivähemmistö. Romaneja on Euroopan unionin kaikissa jäsenmaissa yhteensä 8-10 miljoonaa, eli he ovat unionin selvästi suurin etninen vähemmistö. Euroopan turvallisuus- ja yhteistyöjärjestön ETYJ:n selvitysten mukaan romanit kohtaavat Keski- ja Itä-Euroopassa yhä syrjintää ja syrjäytyvät sosiaalisesti. Heidän odotettavissa oleva elinikänsä on 15 vuotta lyhyempi kuin EU:ssa keskimäärin, lapsikuolleisuus on kaksinkertainen, työttömyys on korkea ja koulutustaso on heikko. Kaikilla romaniperheillä ei ole edes virallisia henkilöllisyyspapereita. He eivät voi lähettää lapsiaan kouluun eivätkä käyttää terveys- ja sosiaalipalveluja. Monet hankkivat elantonsa pimeillä tilapäistöillä, kaupustelulla ja kerjäämällä. Keskinäisen ymmärryksen puute ruokkii muun paikallisväestön ennakkoluuloja. Kun Bulgariasta ja Romaniasta tuli 2007 EU:n jäseniä, kymmenet tuhannet romanit saattoivat lähteä etsimään toimeentuloa vauraammista jäsenmaista. Suurin osa päätyi kerjäläisiksi Euroopan suurkaupunkien kaduille. Yhtäkkiä paisunut kerjäläisongelma asetti EU-maiden suvaitsevaisuuden koetukselle. Esimerkiksi Ranska alkoi kesällä 2010 karkottaa romaneja maasta, vaikka heillä on unionin kansalaisina oikeus vapaasti oleskella enintään	When Slovakia's negotiations on EU membership were in their final stages in 2003, over 4,000 Roma fled from the country and applied for asylum in different EU states. 250 Slovakian Roma also arrived in Finland, reporting that they had been systematically persecuted and discriminated against in their home country. The question was whether a country that was aiming for EU membership could act as the Roma were reporting. The Slovakian government was able to reassure the European Commission during the membership negotiations that it had introduced reforms to improve the situation of the Roma. Both parties did their utmost in the negotiations to make sure Slovakia's membership would not be hampered by the Roma. There are large Roma minorities in many EU countries, particularly in Bulgaria, Romania, Czech Republic, Slovakia, and Hungary. The total number of Roma in all EU member states is 8 - 10 million, meaning they are by far the largest ethnic minority in the EU. According to the Organisation for Security and Co-operation in Europe (OSCE), the Roma still face discrimination in central and Eastern Europe and are socially marginalised. Their life expectancy is 15 years shorter than the EU average; the infant mortality rate is double the average; the unemployment rate is high; and the level of education poor. Not all Roma families even have official identification documents. They are unable to send their children to school or to use healthcare and social services. Many earn their living from temporary work on the black market, peddling, and begging. Lack of mutual understanding breeds prejudice among the local population. When Bulgaria and Romania became EU member states in 2007, tens of thousands of Roma may have left to search for their livelihoods in the richer EU countries. Most of them ended up as beggars on the streets of the European capitals. Suddenly the emerging begging problem began to test the tolerance of EU states. For example, in summer 2010 France

			kolme kuukautta toisessa EU-maassa. Euroopan komissio pitää karkotuksia laittomina ja aikoo ryhtyä toimiin Ranskaa vastaan. Suomesta romaneja ei karkotettu, vaan keskusteltiin siitä, voitaisiinko kerjääminen kieltää lailla. (p.105)	started to deport Roma people from the country, although as citizens of the European Union they have the right to reside freely in another EU country for a maximum of three months. The European Commission considers the deportations illegal and is about to take action against France. In Finland, the Roma were not deported, but instead there were discussions about whether to criminalise begging. (p.105)
Civics	Arola, Pauli; Aromaa, Vuokko; Hentilä, Seppo; Kauppinen, Sirkka (2014): Kansalainen ja Eurooppa. 8th ed. Helsinki: Edita. [ISCED 3].	Romanit – Euroopan kansainvälisin kansa (The Roma – the most international people in Europe)	Image caption: Romaniperhe kuljettaa rattaillaan autonromua Bukarestin lähistöllä Romaniassa. Kierrätykseen kelpaavan tavaran, kuten metalliromun, keräily ja myynti on monien romanien elinkeino. (p.105)	Image caption: A Roma family transports the remains of an old car on a horse-drawn carriage in Romania, near Bucharest. Gathering and selling recyclable goods, such as scrap metal, provides a livelihood for many Roma. (p.105)
Civics	Kohi, Antti; Liuskari, Markku; Päivärinta, Kimmo; Vihervä, Vesa. (2017): Forum 3: Suomi, Eurooppa ja muuttuva maailma. 5th ed. Helsinki: Otava. [ISCED 3].	Euroopan monet kasvot. Kielten ja kansojen mosaiikki (Europe's many faces. A mosaic of languages and peoples)	Monissa Euroopan maissa asuu eri kieliä puhuvia ja erilaisia etnisiä vähemmistöjä. Esimerkiksi Suomessa suomenruotsalaiset ovat kielellinen vähemmistö, saamelaiset kansallinen vähemmistö ja romanit etninen vähemmistö. Muualla Euroopassa kansallisia vähemmistöjä ovat muun muassa [...]. (p.41)	In many European countries, there are various ethnic minorities that speak different languages. For example, in Finland, the Finnish-Swedes are a linguistic minority, the Sami are a national minority and the Roma are an ethnic minority. In other parts of Europe, national minorities include [...] (p.41)
Civics	Kohi, Antti; Liuskari, Markku; Päivärinta, Kimmo; Vihervä, Vesa. (2017): Forum 3: Suomi, Eurooppa ja muuttuva maailma. 5th ed. Helsinki: Otava. [ISCED 3].	Euroopan monet kasvot. Kielten ja kansojen mosaiikki (Europe's many faces. A mosaic of languages and peoples)	Image only, image caption: Romanikerjäläisiä kotikylässään Pauleascassa Romaniassa. Pohdi, miten Euroopan unionissa voitaisiin nykyistä tehokkaammin auttaa köyhimpiä ja syrjäytyneimpiä kansalaisia. (p.120)	Image only, image caption: Roma beggars in their home village of Pauleasca, Romania. Consider what could be done in the European Union to more effectively help the poorest and the most marginalised citizens. (p.120)
Civics	Aunesluoma, Juhana; Marttila, Jouko; Putus-Hilasvuori, Titta; Similä, Jouni (2016): Jokaisen maailma. Helsinki: SanomaPro. [ISCED 3].	Oikeudet ja vapaudet. Syrjintä on suuri ongelma (Rights and freedoms. Discrimination is a major problem)	Suurin ja samalla syrjityin vähemmistö ovat romanit. He ovat alun perin lähtöisin Intiasta ja tulleet Eurooppaan useita reittejä 1000-luvulta lähtien. EU-alueella asuu noin 10 miljoonaa romania. Eniten heitä on Turkissa, Romaniassa sekä Espanjassa. Suomessa romaneita on arvioilta noin 10 000. Suomeen romanit saapuivat Ahvenanmaan kautta 1550-luvulla. Suomessakin heitä on syrjitty, mikä liittyy usein koulunkäyntiin, asumiseen, terveydenhuoltoon,	The largest and the most discriminated against group are the Roma. Their origins are in India and they have come to Europe through various routes since the 11th century. There are about 10 million Roma living in the EU. Most of them live in Turkey, Romania, and Spain. In Finland, the Roma are estimated to number about 10,000. The Roma arrived in Finland during the 1550s through the Aland islands. They have also faced discrimination in Finland, often regarding

			työssäkäyntiin tai lainkäyttöön. Romanivähemmistöllä ei myöskään ole lakisääteistä oikeutta äidinkielensä käyttöön virallisena kielenä, kuten saamelaisilla on. (p.44–45)	such issues as education, housing, healthcare, employment, or the judicial system. The Roma population has no legal right to use their mother tongue as an official language, unlike the Sami. (p.44–45)
Civics	Aunesluoma, Juhana; Marttila, Jouko; Putus-Hilasvuori, Titta; Similä, Jouni (2016): Jokaisen maailma. Helsinki: SanomaPro. [ISCED 3].	Oikeudet ja vapaudet. Syrjintä on suuri ongelma (Rights and freedoms. Discrimination is a major problem)	Image caption: Romaniperheet elävät kurjissa oloissa itäisen Euroopan maissa. Heidän asemansa heikentyi selvästi kommunismin romahtamisen jälkeen. Romaniväestö kohtaa jatkuvasti rasismia ja syrjäytymistä yhteiskunnasta, kun valtiolta ei saa toimeentuloturvaa, työtä tai koulutusta kuten ennen. Tämä perhe asuu Romaniassa, jossa romaneita on arviolta kolme miljoonaa. Kuva Joakim Eskildsenin kirjasta The Roma Journeys vuodelta 2003. (p.46)	Image caption: Roma families live in dire conditions in the countries of Eastern Europe. Their position weakened significantly after the collapse of communism. The Romani population faces continuous racism and alienation from society, as the state no longer provides subsistence, security, work, or education as before. This family lives in Romania, where there are about three million Roma. Image from the book The Roma Journeys by Joakim Eskildsen in 2003. (p.46)
Civics	Aunesluoma, Juhana; Putus-Hilasvuori, Titta; Ukkonen, Jari (2016): Jokaisen yhteiskunta. Helsinki: SanomaPro. [ISCED 3]	Oikeudet ja vapaudet. Syrjintä on suuri ongelma (Rights and freedoms. Discrimination is a major problem)	Suomen perinteisiä vähemmistöjä ovat kielivähemmistöt: saamelaiset, suomenruotsalaiset ja romanit. (p.40)	The traditional minorities of Finland are the linguistic minorities: the Sami, the Swedish-speaking Finns, and the Roma. (p.40)
Civics	Aunesluoma, Juhana; Putus-Hilasvuori, Titta; Ukkonen, Jari (2016): Jokaisen yhteiskunta. Helsinki: SanomaPro. [ISCED 3]	Oikeudet ja vapaudet. Syrjintä on suuri ongelma (Rights and freedoms. Discrimination is a major problem)	Romanit tulivat Suomeen 1500-luvulla lännestä, mutta alun perin he ovat lähtöisin Intiasta. Heitä on arviolta noin 10 000. Romanikieli on perustuslaissa tunnustettu vähemmistökieli. (p.41)	The Roma came to Finland during the 16th century from the west, but their origins are in India. There are an estimated 10,000 of them [living in Finland]. The Romani language is a constitutionally recognised minority language. (p.41)

France

Subject	Textbook	Chapter/Topic	Passage	Translation
History/ Geography	Azzouz, Rachid; Gache, Marie-Laure (2012): Histoire Géographie 3e. Paris: Éditions Magnard. [9th grade].	Les régimes totalitaires dans les années 1930. Le régime totalitaire nazi (Totalitarian regimes of the 1930s. The totalitarian Nazi regime)	c) Le racisme au cœur du régime nazi Selon Hitler, ‚la race aryenne' est supérieure. Les Slaves, les Tziganes , les Africains, l'ensemble des « races » non-nordique sont considérées comme inférieure. […] (p.58)	c) Racism in the heart of the Nazi regime According to Hitler, the 'Aryan race' is superior. Slavs, Gypsies, Africans, all non-Nordic 'races' are regarded as inferior. […] Short summary (p.58)
History/ Geography	Azzouz, Rachid; Gache, Marie-Laure (2012): Histoire Géographie 3e. Paris: Éditions Magnard. [9th grade].	La Seconde Guerre mondiale, une guerre d'anéantisemment (1939-1945) Auschwitz-Birkenau: un camp de la mort (World War II, a war of annihilation [1939-1945]. Auschwitz-Birkenau: a death camp)	a) L'organisation du camp (Legende:) Camp réservé aux Tziganes 2) Camp d'extermination ou camp de la mort: destiné à exterminer les juifs et les tziganes. (p.74)	a) The organisation of the camp (map legend:) Camp for the Gypsies Map description: Extermination camp or death camp: intended for exterminating the Jews and the Gypsies (Map of the Auschwitz extermination camp) (p.74)
History/ Geography	Azzouz, Rachid; Gache, Marie-Laure (2012): Histoire Géographie 3e. Paris: Éditions Magnard. [9th grade].	La Seconde Guerre mondiale, une guerre d'anéantisemment (1939-1945). Une guerre d'anéantissement (World War II, war of annihilation [1939-1945]. A War of annihilation)	a) Une guerre d'anéantissement qui aboutit à des crimes de masse […] On estime qu'environ 6 millions des juifs y sont mort ainsi que 220.000 Tziganes (p.76)	a) A War of annihilation which results in mass crimes […] Approximately 6 million Jews and 220,000 Gypsies are killed. (p.76)

History/ Geography	Azzouz, Rachid; Gache, Marie-Laure (2012): Histoire Géographie 3e. Paris: Éditions Magnard. [9th grade].	La Seconde Guerre mondiale, une guerre d'anéantisemment (1939-1945) (World War II, a war of annihilation [1939-1945])	(photo) Tziganes dans le camp d'extermination de Belzec en 1942 (legende:) À partir de 1942, les Tziganes, peuple d'Europe de l'Est, sont déportés dans les camps d'extermination (p.77)	[Photograph showing several people] Gypsies in Belzec extermination camp in 1942 (Description of the photograph) By the end of 1942, the Gypsies, an eastern European ethnic group, are deported to the extermination camps. (p.77)
History/ Geography	Dalbert, Christine; Prado-Madaule, Danielle (2012): Histoire Géographie 3e. Paris: Bordas. [9th grade].	La Seconde Guerre mondiale: une guerre d'anéantissement. Auschwitz centre principal du génocide (World War II: war of annihilation. Auschwitz - main centre of genocide)	Environ un million des Juifs, déportés de toute l'Europe , y ont péri. Des dizaines de milliers de Tziganes, de Slaves, de résistants y ont également été anéantis. (p.92)	Approximately a million Jews from all over Europe died there. Tens of thousands of Gypsies, Slavs and members of the resistance were also murdered there. (p.92)
History/ Geography	Dalbert, Christine; Prado-Madaule, Danielle (2012): Histoire Géographie 3e. Paris: Bordas. [9th grade].	La Seconde Guerre mondiale: une guerre d'anéantissement. La Seconde Guerre mondial (1939-1945) (World War II: a war of annihilation. World War II [1939-1945])	Les nazi exterminent les Juifs d'Europe […] Les Tziganes font aussi l'objet d'un génocide (environ 240.000 victimes) (p.99)	The Nazis exterminated the Jews of Europe […] The Gypsies were also victims of genocide (approximately 240,000 victims) (p.99)
History/ Geography	Dalbert, Christine; Prado-Madaule, Danielle (2012): Histoire Géographie 3e. Paris: Bordas. [9th grade].	La Seconde Guerre mondiale: une guerre d'anéantissement (World War II: a war of annihilation)	(caption) Des Tziganes attendant la mort à Belzec (1942) Décrivez le document (p.99)	[Photograph: people sitting on the ground] (caption) Gypsies waiting for death in Belzec (1942) Describe the document (p.99)
History	Dalbert, Christine; Prado-Madaule, Danielle (2012): Histoire Géographie 3e. Paris: Bordas. [9th grade].	La Seconde Guerre mondiale: une guerre d'anéantissement (World War II: a war of annihilation [Exercises])	Expliquez le rôle d'Auschwitz dans le génocide des Juifs et des Tziganes. (p.105)	Explain the role of Auschwitz in the genocide of the Jews and the Gypsies (p.105)

History/ Geography/ Civics	Ployé, Alexandre (2014): histoire, géographie, éducation civique 3e. Paris: Éditions Magnard. [9th grade].	La Seconde Guerre mondiale (1939-1945) (World War II [1939-1945])	Génocide des juifs et des Tsiganes (p.65)	Genocide of the Jews and the Gypsies [Time line showing key events of World War II] (p.65)
History/ Geography/ Civics	Ployé, Alexandre (2014): histoire, géographie, éducation civique 3e. Paris: Éditions Magnard. [9th grade].	La Seconde Guerre mondiale (1939-1945). Une guerre d'anéantissement (World War II [1939-1945]. A war of annihilation)	Le bilan de la Second Guerre mondial Le poids du génocides au moins 240.000 Tsiganes (p.74)	Results of World War II The severity of the genocide, at least 240,000 Gypsies (p.74)
History/ Geography/ Civics	Ployé, Alexandre (2014): histoire, géographie, éducation civique 3e. Paris: Éditions Magnard. [9th grade].	La Seconde Guerre mondiale (1939-1945). Les Einsatztruppen dans la guerre d'anéantissement (World War II [1939-1945]. The *Einsatztruppen* in the war of annihilation)	La tâche principale des Einsatztruppen (…) était d'éliminer les juifs, les Tsiganes et les commissaires politiques. (p.76)	The main duties of the *Einsatztruppen* (…) were to eliminate Jews, Gypsies and political dissidents. (p.76)
History/ Geography/ Civics	Ployé, Alexandre (2014): histoire, géographie, éducation civique 3e. Paris: Éditions Magnard. [9th grade].	La Seconde Guerre mondiale (1939-1945) (World War II [1939-1945])	Einsatztruppen: ‚groupes mobiles tuerie' chargés d'éliminer les juifs, les Tsiganes et les communistes. (p.77)	*Einsatztruppen*: mobile killing troops tasked with eliminating Jews, Gypsies and communists. (p.77)
History/ Geography/ Civics	Ployé, Alexandre (2014): histoire, géographie, éducation civique 3e. Paris: Éditions Magnard. [9th grade].	La Seconde Guerre mondiale (1939-1945). Auschwitz-Birkenau, pricipal camp de la mort nazi (World War II [1939-1945]. Auschwitz- Birkenau, main Nazi death camp)	Plus d'un million de personnes y trouvent la mort, en majorité des juifs et des Tsiganes. (p.78)	More than a million people were killed there, most of them were Jews and Gypsies. (p.78)

History/ Geography/ Civics	Ployé, Alexandre (2014): histoire, géographie, éducation civique 3e. Paris: Éditions Magnard. [9th grade].	Chapitre 4: La Seconde Guerre mondiale (1939-1945) (World War II [1939-1945])	Exterminés en raison de leur origine Les Tsiganes d'Auschwitz sont exterminés dans la nuit du 31 juillet au 1er août 1944 Des nombreux SS en armes rassemblèrent tout le monde. Depuis le temps que les Tziganes voyaient exterminations journalières des Juifs qui arrivaient sur la rampe, ils eurent vite fait de comprendre que leur tour était arrivé. C' est alors qu'il y eut des scènes déchirantes: les enfants pleuraient, les femmes avaient des crises des nerfs, les SS vociféraient comme ils savaient le faire en frappant avec leurs matraques, les chiens hurlaient: ce fut une nuit infernale. Au petit matin, le camp était vide et les Tziganes avaient tous été exterminés (…). Aux yeux des nazis, ils avaient commis le crime impardonnable d'être Tziganes. Rogerie, Andre (1995): Auschwitz-Birkenau. Leçon des ténèb.res. Paris: Plon. (p.78)	[Source headline:] Exterminated because of their origin The Gypsies of Auschwitz were exterminated on the night of 31 July – 1 August 1944 The numerous armed SS had rounded everyone up.After watching the daily extermination of the Jews, they quickly realised that their time had come as well. There were heart-breaking scenes: the children cried, the women had nervous breakdowns, the SS shouted at them and beat them with their rubber truncheons, the dogs barked. It was a horrible night. In the early morning the camp was empty and all the Gypsies in the camp had been exterminated (…). In the eyes of the Nazis they had committed the unforgivable crime of being Gypsies. Eyewitness account of a deported prisoner. Rogerie, Andre (1995): Auschwitz-Birkenau. Leçon des ténèbres. Paris: Plon. (p.78)
History	Ployé, Alexandre (2014): histoire, géographie, éducation civique 3e. Paris: Éditions Magnard. [9th grade].	La Seconde Guerre mondiale (1939-1945) (World War II [1939-1945])	Camp tsiganes (p.79)	[Map of the Auschwitz-Birkenau extermination camp, map legend for the extermination camp] Gypsy camp (p.79)
History/ Geography	Ployé, Alexandre (2014): histoire, géographie, éducation civique 3e. Paris: Éditions Magnard. [9th grade].	Chapitre 4: La Seconde Guerre mondiale (1939-1945) (Chapter 4: World War II [1939-1945])	Le génocide des juifs et des Tsiganes d' Europe Victimes tsigans Où l'extermination s'est-elle déroulée? Montrez l'ampleur de l'extermination des juifs et des Tsiganes. Décrivez et expliquez l'organisation de l'extermination des juifs et des Tsiganes. (p.79)	[Map of Europe shows the ghettos, concentration camps and extermination camps. Arrows mark the deportation of the victims from their homelands to the extermination camps.] The genocide of the Jews and Gypsies of Europe [Map title] Gypsy victims [map legend] Where did the extermination take place? Show the extent of the extermination of the Jews and the Gypsies. Describe and explain the organisation of the extermination of the Jews and the Gypsies. (p.79)

History/ Geography	Ployé, Alexandre (2014): histoire, géographie, éducation civique 3e. Paris: Éditions Magnard. [9th grade].	La Seconde Guerre mondiale (1939-1945) (World War II [1939-1945])	Génocide des juifs et des Tsiganes: massacres de masse (Einsatztruppen), ghettos et camps de la mort. (p.83)	Genocide of the Jews and the Gypsies: multiple massacres (*Einsatztruppen*), ghettos and death camps. (p.83)
History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Les régimes totalitaires dans les années 1930. Le régime nazi (Totalitarian regimes of the 1930s. The Nazi regime)	Le régime persécute systématiquement tous ceux qui sont considérés comme impurs par le nazisme, notamment les Juifs (doc.4). Entre 1935 et 1938, une série de lois excluent les Juifs, les Tziganes, les handicapés et les homosexuels de la société allemande. (p.81)	The regime systematically oppressed all those who were considered inferior by the Nazis, especially the Jews (doc. 4). Between 1935 and 1938 a series of laws excluded Jews, Gypsies, disabled persons and homosexuals from German society. (p.81)
History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	La seconde guerre mondiale, une guerre d'anéantissement (1939-1945) (World War II, a war of annihilation [1939-1945])	Tziganes dans le centre d'extermination de Belzec, 1942 (p.87)	Gypsies in the Belzec extermination camp in 1942 (p.87)
History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	La seconde guerre mondiale, une guerre d'anéantissement (1939-1945) (World War II, a war of annihilation [1939-1945])	Génocide des Juifs et des Tziganes (p.87)	Genocide of the Jews and the Gypsies [Timeline] (p.87)
History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Le centre d'extermination d'Auschwitz-Birkenau (The Auschwitz-Birkenau extermination camp)	Comment est menée l'extermination des Juifs et des Tziganes à Auschwitz-Birkenau? (p.94)	How is the extermination of Jews and Gypsies carried out in Auschwitz-Birkenau? (p.94)

History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Le centre d'extermination d'Auschwitz-Birkenau (The Auschwitz-Birkenau extermination camp)	[…] L'organisation et les équipements d'Auschwitz ont été entièrement conçus pour l'extermination massive et rapide des déportés. Près d'un million de Juifs et plus de 20.000 Tziganes y sont morts. (p.94)	The organisation and the equipment in Auschwitz had been made for rapid, mass extermination of the deported persons. About a million Jews and more than 20,000 Gypsies were killed there. (p.94)
History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Le centre d'extermination d'Auschwitz-Birkenau (The Auschwitz-Birkenau extermination camp)	Camp des Tziganes (p.95)	Gypsy Camp [map legend] (p.95)
History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Le centre d'extermination d'Auschwitz-Birkenau (The Auschwitz-Birkenau extermination camp)	Le témoignage d'une Tzigane : Le docteur Mengele m'a prise pour faire des expériences. Trois fois on m'a pris du sang pour les soldats. Puis le docteur Mengele m'a inoculé la malaria. […] (p.95)	Testimony of a Gypsy woman: Doctor Mengele picked me for experiments. Three times they took my blood for the soldiers. Later doctor Mengele injected me with malaria. [...] (p.95)
History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Le centre d'extermination d'Auschwitz-Birkenau (The extermination camp Auschwitz-Birkenau)	Décrire et expliquer le processus d'extermination des Juifs et des Tziganes à Auschwitz-Birkenau. (p.95)	Describe and explain the process of extermination of the Jews and the Gypsies in Auschwitz-Birkenau. (p.95)
History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Le centre d'extermination d'Auschwitz-Birkenau (The Auschwitz-Birkenau extermination camp)	En vous aidant des réponses aux questions précédentes, rédigez un texte organisé décrivant et expliquant le processus de l'extermination des Juifs et des Tziganes à Auschwitz. (p.95)	Referring to your answers to the previous exercises, write a structured text describing and explaining the process of extermination of the Jews and the Gypsies in Auschwitz. (p.95)

History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Le centre d'extermination d'Auschwitz-Birkenau (The extermination camp Auschwitz-Birkenau)	Pour décrire et expliquer le processus de l'extermination des Juifs et des Tziganes à Auschwitz : décrire les différentes étapes de l'extermination des déportés [...] (p.95)	In describing and explaining the process of extermination of the Jews and of the Gypsies, describe the different stages of extermination of the deported people. (p.95)
History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Le génocide des Juifs et des Tziganes (Genocide of the Jews and Gypsies)	Quelles sont les différentes formes du génocide des Juifs et des Tziganes? (p.96)	What are the different types of genocide conducted against the Jews and the Gypsies? (p.96)
History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Le génocide des Juifs et des Tziganes (Genocide of the Jews and Gypsies)	Le bilan de l'extermination des Juifs et des Tziganes Tziganes : 240.000 (34 % de la population vivant en Europe à la veille de la guerre) (p.97)	The result of the extermination of the Jews and the Gypsies Gypsies: 240,000 (34% of the population living in Europe before World War II) (p.97)
History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Le génocide des Juifs et des Tziganes (Genocide of the Jews and Gypsies)	À l'aide de l'étude et de la mise en perspective, décrivez et expliquez les différentes formes de l'extermination des Juifs et des Tziganes. (p.97)	With the help of your studies and the previous information, describe and explain the different forms of extermination of the Jews and of the Gypsies. (p.97)
History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Les formes et les conséquences de la guerre d'anéantissement (The forms and consequences of the war of annihilation)	Pour la première fois, les civils sont directement engagés dans la guerre, comme acteurs et comme cibles. Les opérations visent à l'anéantissement des populations, à travers la mise en œuvre du génocide des Juifs et des Tziganes, le bombardement massif des villes (Londres, Dresde, Hiroshima et Nagasaki), la politique de la terre brûlée et le pillage territoires (doc 2). (p.100)	For the first time civilians were directly involved in the war as participants and as targets. Operations intended to annihilate populations by the genocide of the Jews and of the Gypsies, the heavy bombings of cities (London, Dresden, Hiroshima and Nagasaki) as well as the scorched-earth policy and looting of territories (doc.2). (p.100)
History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Le génocide des Juifs et des Tziganes (Genocide of the Jews and Gypsies)	Dès 1940, les Tziganes sont concentrés dans des camps, avant d'être déporté vers la Pologne pour y être exterminés. (p.101)	From 1940, the Gypsies had been concentrated in camps, before they were deported to Poland to be murdered. (p.101)

History	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Les différentes formes de l'extermination des Juifs et des Tziganes (The different forms of extermination of the Jews and the Gypsies)	Les personnes jeunes ou en bonne santé sont conduites dans les camps de concentration pour travailler dans des conditions inhumaines (doc.4). Les Tziganes subissent le même sort. (p.101)	The young and healthy were taken to concentration camps to work under inhumane conditions (doc.4). The Gypsies suffered the same destiny. (p.101)
History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Les différentes formes de l'extermination des Juifs et des Tziganes (The different forms of extermination of the Jews and the Gypsies)	Le bilan des cette politique d'extermination est effroyable: entre 5 et 6 millions des Juifs ont été tués (60 % des Juifs d'Europe) et 240.000 Tziganes (34 % des Tziganes d'Europe). (p.101)	The result of this policy of extermination is appalling: between 5 and 6 millions Jews were murdered (60% of the Jews in Europe) and 240,000 Gypsies (34% of the Gypsies in Europe). (p.101)
History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Les différentes formes de l'extermination des Juifs et des Tziganes (The different forms of extermination of the Jews and the Gypsies)	Le bilan de l'extermination des Juifs et des Tziganes. Tziganes : 240.000 (34 % de la population vivant en Europe à la veille de la guerre) (p.104)	The result of the extermination of the Jews and of the Gypsies. Gypsies: 240,000 (34% of the population living in Europe before the war) (p.104)
History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Les différentes formes de l'extermination des Juifs et des Tziganes (The different forms of extermination of the Jews and the Gypsies)	Combien de Juifs et de Tziganes ont été exterminés pendant la Seconde Guerre mondiale? (p.104)	How many Jews and Gypsies were murdered during World War II? (p.104)
History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Les différentes formes de l'extermination des Juifs et des Tziganes (The different forms of extermination of the Jews and the Gypsies)	Quels pourcentages représentent ces morts par rapport à la population de Juifs et des Tziganes en Europe en 1939? (p.104)	How high is the percentage of the murdered victims in relation to the Jewish and Gypsy population in Europe in 1939? (p.104)
History/ Geography	Auger, Antoine; Bonnet, Laurent (2012): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Les différentes formes de l'extermination des Juifs et des Tziganes (The different forms of extermination of the Jews and the Gypsies)	Pour répondre aux questions 2 et 3, il faut repérer les éléments suivants : - les chiffres bruts de bilan de l'extermination des Juifs et des Tziganes - les pourcentages correspondants par rapport aux populations juives et tziganes en 1939 (p.104)	To answer questions 2 and 3, the following elements have to be identified: -the numbers of Jews and Gypsies exterminated - the percentage in relation to the Jewish and Gypsy population in 1939 (p.104)

History/ Geography/ Civics	Fellahi, Armelle; Hazard-Tourillon, Anne-Marie (2014): Histoire Géographie Éducation civique 3e. Nouvelle Programme 2013. Paris: Nathan. [9th grade].	Les régimes totalitaires dans les années 1930. En Allemagne, la création d'une société nazie (Totalitarian regimes of the 1930s. In Germany, the creation of a Nazi society)	Éliminer par terreur. Le camp de concentration de Dachau est ouvert dès mars 1933. D'abord y sont internés les opposants politiques allemands, puis les criminels, les homosexuels, les Juifs et les Tziganes. Les détenus y sont soumis au travail forcé. (p.62)	Eliminated by terror. The concentration camp of Dachau opened in March 1933. The first prisoners were German political opponents, followed by criminals, homosexuals, Jews and Gypsies. All the prisoners were forced to work. (Photograph shows prisoners during construction of a road) (p.62)
History/ Geography/ Civics	Fellahi, Armelle; Hazard-Tourillon, Anne-Marie (2014): Histoire Géographie Éducation civique 3e. Nouvelle Programme 2013. Paris: Nathan. [9th grade].	La Seconde Guerre mondiale, une guerre d'anéantissement (1939-1945). Le génocide des Juifs et des Tziganes en Europe (World War II, a war of annihilation [1939-1945]. Genocide of the Jews and the Gypsies in Europe)	Le second conflit mondial déclenché par Hitler et les Nazis revêt une dimension raciale. Il doit permettre de ‚débarrasser' l'Europe des peuples qu'ils considèrent comme ‚races inférieures', les Juifs en premier lieu, mais aussi les Tziganes. [...] (p.80)	The Second World War, triggered by Hitler and the Nazis, took on a racial dimension. It allowed Europe to be 'cleansed' of peoples who were regarded as 'inferior races' – especially Jews but also Gypsies. [...] (p.80)
History	Fellahi, Armelle; Hazard-Tourillon, Anne-Marie (2014): Histoire Géographie Éducation civique 3e. Nouvelle Programme 2013. Paris: Nathan. [9th grade].	Le génocide des Juifs et des Tziganes en Europe (The genocide of the Jews and the Gypsies in Europe)	Comment le génocide des Juifs et des Tziganes en Europe a-t-il été planifié par les nazis? (p.80)	How had the Nazis planed the genocide of the Jews and the Gypsies in Europe? (p.80)
History/ Geography/ Civics	Fellahi, Armelle; Hazard-Tourillon, Anne-Marie (2014): Histoire Géographie Éducation civique 3e. Nouvelle Programme 2013. Paris: Nathan. [9th grade].	Le génocide des Juifs et des Tziganes en Europe (The genocide of the Jews and the Gypsies in Europe)	Tziganes : populations européennes, nomades ou sédentaires parlant des dialectes issus d'une langue indo-européenne. (p.80)	Gypsies: European population, nomadic or sedentary, speaking dialects of an Indo-European language. [Definitions and vocabulary] (p.80)

History/ Geography/ Civics	Fellahi, Armelle; Hazard-Tourillon, Anne-Marie (2014): Histoire Géographie Éducation civique 3e. Nouvelle Programme 2013. Paris: Nathan. [9th grade].	Le génocide des Juifs et des Tziganes en Europe (Genocide of the Jews and the Gypsies in Europe)	La vie des détenus à Auschwitz […] Il ne s'agit plus seulement de mort, mais d'une foule de détails maniaques et symboliques, visant à prouver que les Juifs et les Tziganes et les Slaves ne sont pas que bétail, boue, ordure. [...] (p.81)	The life of prisoners in Auschwitz […] It is no longer just a question of death, but a host of maniacal details and symbols which aim to prove that the Jews, the Gypsies and the Slavs are nothing but cattle, dirt and rubbish. […] From Primo Levi, If this is a Man (Memoir of the Auschwitz survivor, first published in 1947) (p.81)
History/ Geography/ Civics	Fellahi, Armelle; Hazard-Tourillon, Anne-Marie (2014): Histoire Géographie Éducation civique 3e. Nouvelle Programme 2013. Paris: Nathan. [9th grade].	Le génocide des Juifs et des Tziganes en Europe (Genocide of the Jews and the Gypsies in Europe)	La mort industrielle […] En juillet 1942, lors d'un visite de Himmler, je lui fis faire un tour d'inspection détaillé dans les camps de Tziganes. Himmler donna l'ordre de liquider tous les Tziganes. (p.81)	Industrial-scale murder [...] In July 1942 Himmler visited the camp and we made a detailed inspection of the Gypsy camp.Himmler gave the order to liquidate all the Gypsies. From: Records of the Nuremberg trial of the commander of the extermination camp Auschwitz Rudolf Höß (p.81)
History/ Geography/ Civics	Fellahi, Armelle; Hazard-Tourillon, Anne-Marie (2014): Histoire Géographie Éducation civique 3e. Nouvelle Programme 2013. Paris: Nathan. [9th grade].	Le génocide des Juifs et des Tziganes en Europe (Genocide of the Jews and the Gypsies in Europe)	Les victimes du génocide en Europe Les Tziganes: plus des 200.000 34%de la population tzigane de 1939. (p.81)	The victims of genocide in Europe The Gypsies: more than 200,000 – 34% of the Gypsy population in Europe in 1939. (p.81) [Table of the genocide of Jews and Roma presenting more details on extermination of Jews.]
History/ Geography/ Civics	Fellahi, Armelle; Hazard-Tourillon, Anne-Marie (2014): Histoire Géographie Éducation civique 3e. Nouvelle Programme 2013. Paris: Nathan. [9th grade].	Le génocide des Juifs et des Tziganes en Europe (Genocide of the Jews and the Gypsies in Europe)	1. Carte p.87: Où le génocide des Juifs et des Tziganes a-t-il lieu ? […] 3. Doc 1, 4 et 5 : Quelles sont les différentes méthodes utilisées par les nazis pour exterminer les Juifs et les Tziganes ? […] 5. Quel est le bilan du génocide des Juifs et des Tziganes ? Rédigez un paragraphe qui décrit et explique le processus de l'extermination des Juifs et des Tziganes en Europe pendant le Seconde Guerre mondiale. (p.81)	1. Map p.87: Where did the genocide of the Jews and Gypsies take place? […] 3. Doc. 1, 4 and 5: Which different methods were used to exterminate the Jews and the Gypsies? […] 5. How many Jews and Gypsies were killed in the genocide? Write a paragraph which describes and explains the process of the extermination of the Jews and the Gypsies during World War II. (p.81)
History/ Geography/ Civics	Fellahi, Armelle; Hazard-Tourillon, Anne-Marie (2014): Histoire Géographie Éducation civique 3e. Nouvelle Programme 2013. Paris: Nathan. [9th grade].	La Seconde Guerre mondiale, une guerre d'anéantissement (World War II, a war of annihilation)	Une guerre d'extermination […] La ‚solution finale' (1942) planifie le génocide des Juifs et des Tzigane : mise à l'écart dans les ghettos, assassinat par les Einsatztruppen, déportation massive dans les camps d'extermination et mise à mort dans les chambre à gaz. La moitié de la population juive et le tiers de la population tzigane disparaissent. (p.82)	A war of extermination […] The ‘Final Solution’ (1942) is the genocide of the Jews and the Gypsies: forced into ghettos, shot by the *Einsatztruppen*, deported en masse to the extermination camps and killed in gas chambers. Half the Jewish population and a third of the Gypsy population disappeared. (p.82)

History/ Geography/ Civics	Fellahi, Armelle; Hazard-Tourillon, Anne-Marie (2014): Histoire Géographie Éducation civique 3e. Nouvelle Programme 2013. Paris: Nathan. [9th grade].	La Seconde Guerre mondiale, une guerre d'anéantissement (World War II, a war of annihilation)	Une guerre d'extermination raciale En Europe, génocide des Juifs et des Tziganes par les nazis (Einsatztruppen, camps d'extermination) (p.86)	A war of ethnic cleansing In Europe, genocide of the Jews and the Gypsies by the Nazis (*Einsatztruppen*, extermination camps) (p.86)
History/ Geography/ Civics	Fellahi, Armelle; Hazard-Tourillon, Anne-Marie (2014): Histoire Géographie Éducation civique 3e. Nouvelle Programme 2013. Paris: Nathan. [9th grade].	La Seconde Guerre mondiale, une guerre d'anéantissement (World War II, a war of annihilation)	Lire et comprendre et carte historique L'extermination des Juifs et des Tziganes (p.87)	Reading and understanding and historical map 2. The extermination of the Jews and the Gypsies (p.87)
History/ Geography/ Civics	Fellahi, Armelle; Hazard-Tourillon, Anne-Marie (2014): Histoire Géographie Éducation civique 3e. Nouvelle Programme 2013. Paris: Nathan. [9th grade].	La Seconde Guerre mondiale, une guerre d'anéantissement (World War II, a war of annihilation)	4. Sous quelles formes différentes l'extermination des Juifs et des Tziganes est-elle organisée ? (p.87)	4. How were the different forms of extermination of the Jews and the Gypsies organised? (p.87)
History/ Geography/ Civics	Arias, Stéphane; Chaudron, Éric; Germanangue, Marc; Delmas, Jean-Christophe; Abrami, José; Bocher-Meunier, Sophie (2014): Histoire Géographie, Éducation civique 3e. Nouvelle édition. Paris: Belin. [9th grade].	La Seconde Guerre mondiale, une guerre d'anéantissement, 1939-1945. Les génocides des Juifs et des Tziganes (World War II, a war of annihilation, 1939-1945. Genocide of the Jews and the Gypsies)	[…] La politique d'extermination s'amplifie en 1942 avec l'ouverture des camps de la mort où Juifs et Tziganes, raflés à travers toute l'Europe, sont éliminés dans les chambre à gaz. (p.60)	[…] The policy of extermination of the Jews and the Gypsies intensified in 1942 with the opening of extermination camps, where Jews and Gypsies, rounded-up from all over Europe, were killed in gas chambers. (p.60)

History/ Geography/ Civics	Arias, Stéphane; Chaudron, Éric; Germanangue, Marc; Delmas, Jean-Christophe; Abrami, José; Bocher-Meunier, Sophie (2014): Histoire Géographie, Éducation civique 3e. Nouvelle édition. Paris: Belin. [9th grade].	Les génocides des Juifs et des Tziganes (Genocide of the Jews and the Gypsies)	Comment les nazis éliminent-ils les Juifs et les Tziganes? (p.60)	How did the Nazis murder the Jews and the Gypsies? (p.60)
History/ Geography/ Civics	Arias, Stéphane; Chaudron, Éric; Germanangue, Marc; Delmas, Jean-Christophe; Abrami, José; Bocher-Meunier, Sophie (2014): Histoire Géographie, Éducation civique 3e. Nouvelle édition. Paris: Belin. [9th grade].	Les génocides des Juifs et des Tziganes (Genocide of the Jews and the Gypsies)	Camp des Tziganes (p.61)	Gypsy camp (p.61) Map of the extermination camp Auschwitz-Birkenau
History/ Geography/ Civics	Arias, Stéphane; Chaudron, Éric; Germanangue, Marc; Delmas, Jean-Christophe; Abrami, José; Bocher-Meunier, Sophie (2014): Histoire Géographie, Éducation civique 3e. Nouvelle édition. Paris: Belin. [9th grade].	Les génocides des Juifs et des Tziganes (Genocide of the Jews and the Gypsies)	Photographie anthropométrique d'une tzigane à Auschwitz-Birkenau, 1943. (p.61)	Anthropometric photograph of a Gypsy woman in Auschwitz-Birkenau, 1943. [Caption to photo] (p.61)
History/ Geography/ Civics	Arias, Stéphane; Chaudron, Éric; Germanangue, Marc; Delmas, Jean-Christophe; Abrami, José; Bocher-Meunier, Sophie (2014): Histoire Géographie, Éducation civique 3e. Nouvelle édition. Paris: Belin. [9th grade].	Les génocides des Juifs et des Tziganes (Genocide of the Jews and the Gypsies)	L'extermination des Tziganes. Dans la nuit de 31 juillet au 1er août 1944, des camions vinrent chercher des Tziganes. Des nombreux SS en armes rassemblèrent tout le monde. Depuis le temps que les Tziganes voyaient exterminations journalières des Juifs qui arrivaient sur la rampe, ils eurent vite fait de comprendre que leur tour était arrivé. C' est alors qu'il y eut des scènes déchirantes: les enfants pleuraient, les femmes avaient des crises des nerfs, les SS vociféraient comme ils savaient le faire en frappant avec leurs matraques,	The extermination of the Gypsies On the night of 31 July – 1 August 1944 the trucks came to fetch the Gypsies. The numerous armed SS had collected everyone. After watching the daily extermination of the Jews, the Gypsies quickly realised that their time had come as well. There were heart-breaking scenes: the children cried, the women had nervous breakdowns, the SS shouted at them and beat them with their rubber truncheons, the dogs barked. It was a horrible night. In the early morning the camp

			les chiens hurlaient: ce fut une nuit infernale. Au petit matin, le camp était vide et les Tziganes avaient tous été exterminés (…). Aux yeux des nazis, ils avaient commis le crime impardonnable d'être Tziganes. Eyewitness account of a deported prisoner. Rogerie, Andre (1995) : Auschwitz-Birkenau. Leçon des ténèbres. Paris : Plon. (p.61)	was empty and all the Gypsies in the camp had been exterminated (…). In the eyes of the Nazis they had committed the unforgivable crime of being Gypsies. Eyewitness account of a deported prisoner. Rogerie, Andre (1995) : Auschwitz-Birkenau. Leçon des ténèbres. Paris : Plon. (p.61)
History/ Geography/ Civics	Arias, Stéphane; Chaudron, Éric; Germanangue, Marc; Delmas, Jean-Christophe; Abrami, José; Bocher-Meunier, Sophie (2014): Histoire Géographie, Éducation civique 3e. Nouvelle édition. Paris: Belin. [9th grade].	Les génocides des Juifs et des Tziganes: Exercises (Genocide of the Jews and the Gypsies: Exercises)	Pourquoi les nazis éliment-ils les Tziganes? Décrivez et expliquez le génocide des Juifs et des Tziganes pendant la Seconde Guerre mondiale. (p.61)	Why did the Nazis exterminate the Gypsies? Describe and explain the genocide of the Jews and the Gypsies during the Second World War. (p.61)
History/ Geography/ Civics	Arias, Stéphane; Chaudron, Éric; Germanangue, Marc; Delmas, Jean-Christophe; Abrami, José; Bocher-Meunier, Sophie (2014): Histoire Géographie, Éducation civique 3e. Nouvelle édition. Paris: Belin. [9th grade].	Les génocides des Juifs et des Tziganes (Genocide of the Jews and the Gypsies)	Camp d'extermination: camp destiné à exterminer les Juifs et les Tziganes. (p.61)	Extermination camp: a camp where the Jews and the Gypsies were exterminated. (p.61)
History/ Geography/ Civics	Arias, Stéphane; Chaudron, Éric; Germanangue, Marc; Delmas, Jean-Christophe; Abrami, José; Bocher-Meunier, Sophie (2014): Histoire Géographie, Éducation civique 3e. Nouvelle édition. Paris: Belin. [9th grade].	Une guerre d'anéantissement (A war of annihilation: Exercises)	Faire disparaître des peuples entiers Les Tziganes sont aussi visés par cette folie meurtrière qui éliminé au moins 250.000 d'entre eux sur une population des 750.000 en 1939. (p.62)	Making entire ethnic groups disappear The Gypsies were also victims of this insane massacre which killed at least 250,000 of them from a population which had numbered 750,000 in 1939. (p.62)

History/ Geography/ Civics	Arias, Stéphane; Chaudron, Éric; Germanangue, Marc; Delmas, Jean-Christophe; Abrami, José; Bocher-Meunier, Sophie (2014): Histoire Géographie, Éducation civique 3e. Nouvelle édition. Paris: Belin. [9th grade].	Une guerre d'anéantissement: Je revise (A war of annihilation: I revise)	Camp déstiné à extermination of les Juifs et les Tziganes (p.64)	Camp for exterminating the Jews and the Gypsies (p.64)
History/ Geography/ Civics	Arias, Stéphane; Chaudron, Éric; Germanangue, Marc; Delmas, Jean-Christophe; Abrami, José; Bocher-Meunier, Sophie (2014): Histoire Géographie, Éducation civique 3e. Nouvelle édition. Paris: Belin. [9th grade].	Une guerre d'anéantissement: Je revise (A war of annihilation: I revise)	Deux génocides sont perpétrés, celui des Juifs avec plus de 5 millions de victimes (fusillades de masse, camps d'extermination) et celui des Tziganes avec plus de 250.000 morts. (p.64)	Genocide was perpetrated against two population groups; the Jews, with more than five million victims (mass shootings and extermination camps) and the Gypsies, with more than 250,000 deaths. (p.64)
History/ Geography	Plaza, Nathalie; Vautier, Stéphane (2016): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	La Seconde Guerre mondiale, une guerre d'anéantissement. Auschwitz-Birkenau, un centre de mise à mort (World War II, a war of annihilation. Auschwitz-Birkenau, an execution facility)	Contexte: De l'exclusion à la l'extermination des Juifs et des Tsiganes - 1939-1941 Sédentarisation forcée des Tsiganes en Europe - 1942-1945 mise en place des centres de mise à mort. Convois de déportation des Juifs et des Tsiganes. (p.64)	Context: From exclusion to the extermination of the Jews and of the Gypsies - 1939-1945 forced sedentarisation of the Gypsies in Europe - 1942-1945 construction of extermination camps. Deportation convoys of Jews and Gypsies. (p.64) [Timeline from exclusion to extermination of the Jews and the Gypsies.]
History/ Geography	Plaza, Nathalie; Vautier, Stéphane (2016): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Auschwitz-Birkenau, un centre de mise à mort: Un Tsigane à Birkenau (Auschwitz-Birkenau, an execution facility: A Gypsy in Birkenau)	En 1943, ma famille a été déportée vers le camp de nazi de Birkenau qui comptait des milliers de Tsiganes. Nous étions de fils barbelés. En août 1944, seuls deux mille Tsiganes ont été placés dans un convoi à destination de Buchenwald dans le cadre du travail obligatoire. Là-bas, les Allemands ont jugé que deux cents d'entre nous étaient incapables de travailler. Ils les ont renvoyés à Birkenau. J'ai pu rester. Les autres sont repartis et ont été gazés. (p.65)	By 1943 my family had been deported to a Nazi camp in Birkenau where there were thousands of Gypsies. Now we were enclosed by barbed wire. By August 1944 only 2,000 Gypsies were left alive; 918 of us were put on a transport to Buchenwald to do forced labour. There the Germans decided that 200 of us were incapable of working and were to be sent back to Birkenau. I got to stay. The rest were returned to be

				gassed. Eyewitness account Karl Stojka (p.65)
History/ Geography	Plaza, Nathalie; Vautier, Stéphane (2016): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Auschwitz-Birkenau, un centre de mise à mort (Auschwitz-Birkenau, a centre of murder)	Le lourd bilan humain du centre de mise à mort d'Auschwitz […] Tsiganes : 21000 […] (p.65)	[Table of murdered persons in Auschwitz extermination camp] The heavy human cost of the extermination camp in Auschwitz [...] Gypsies: 21,000 [...] (p.65)
History/ Geography	Plaza, Nathalie; Vautier, Stéphane (2016): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Une guerre d'anéantissement – Des civils victimes nombreuse de la guerre (A war of annihilation – the numerous civil victims of the war)	[…] On estime qu' environ 6 millions de Juifs ainsi que 220 000 Tsiganes ont été victimes de ce génocide. (p.68)	Approximately 6 million Jews and about 220,000 Gypsies were victims of this genocide. (p.68)
History/ Geography	Plaza, Nathalie; Vautier, Stéphane (2016): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Une guerre d'anéantissement – Des civils victimes nombreuse de la guerre (A war of annihilation – the numerous civil victims of the war)	Des civils victimes nombreuse de la guerre - Le génocide juif et tsiganes (p.69)	[Schematic summary of the war:] The many civil victims of the war - the genocide of Jews and Gypsies. (p.69)
History/ Geography	Plaza, Nathalie; Vautier, Stéphane (2016): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Une guerre d'anéantissement – Des civils victimes nombreuse de la guerre (A war of annihilation – the numerous civil victims of the war)	Génocide juif et tsigane. (p.69)	[legend for timeline of World War II] Genocide of the Jews and Gypsies. (p.69)

History/ Geography	Plaza, Nathalie; Vautier, Stéphane (2016): Histoire, Géographie 3e. Paris: Hachette. [9th grade].	Une guerre d'anéantissement – Des civils victimes nombreuse de la guerre (A war of annihilation – the numerous civil victims of the war)	A l'aide de la carte, répondez aux questions suivantes: […] b. Dans quel centre de mise à mort a lieu en partie le génocide des populations juives et tsiganes ? […] (p.70)	Using the map, answer the following questions: […] b. In which extermination camp did the genocide of Jews and Gypsies partly take place? […] (p.70)
History/ Geography/ Civics	Brunold-Jouannet, Dominique (coord.) (2015): Histoire, géographie, enseignement moral et civique. Edition CAp.Paris: Delagrave-Magnard. [10th – 11th grade/upper secondary/vocational training].	Pour un parcours citoyen (For a citizenship journey)	(Caption to photo introducing a civic education chapter in which discrimination is covered as a topic:) Manifestation à Paris, le 4 septembre 2010 : Le 4 septembre 2010, des manifestations se déroulent dans plus 130 villes de France ainsi que devant des ambassades françaises de plusieurs pays de l'Union européenne pour protester contre la xénophobie et la politique d'immigration du gouvernement français, notamment à l'égard des Roms roumains et bulgares, citoyens européens dont plusieurs milliers avaient été reconduits à la frontière depuis le début de l'année. (p.136)	[Photo showing people protesting. Caption to photo introducing a civic education chapter in which discrimination is covered as a topic:] Protest in Paris, 4 September 2010: On 4 September 2010, demonstrations take place in more than 130 French cities as well as in front of the French embassies of several European Union countries to protest against xenophobia and the French government's immigration policy, particularly with regard to Romanian and Bulgarian Roma, who are European citizens and several thousand of whom had been sent back to the border since the beginning of the year. (p.136)
History/ Geography/ Civics	Brunold-Jouannet, Dominique (coord.) (2015): Histoire, géographie, enseignement moral et civique. Edition CAp.Paris: Delagrave-Magnard. [10th – 11th grade/upper secondary/vocational training].	Guerres et conflits en Europe au xxe siècle (Wars and conflicts in Europe in the twentieth century)	2. Le génocide juif: un crime contre l'humanité Caption to photo of a mass grave : Commandos spéciaux chargés d'éliminer les civils après le passage de l'armée allemande, principalement les Juifs, mais aussi les Tziganes et les communistes, les Einsatzgruppen sont répartis en quatre groupes en Europe de l'Est: l'Einsatzgruppe D s'occupe du sud de l'Ukraine et de la Crimée. Aucun des 28000 Juifs de la région de Vinnitsa n'a survécu aux massacres. (p.65)	2. The genocide of Jews: a crime against humanity [Caption to photo of a mass grave] Special commandos tasked with eliminating civilians after the passage of the German army, mainly Jews, but also Gypsies and communists, the *Einsatzgruppen* are divided into four groups in Eastern Europe: the *Einsatzgruppe* D deals with southern Ukraine and Crimea. None of the 28,000 Jews in the Vinnitsa region survived the killings. (p.65)

History/ Geography/ Civics	Brunold-Jouannet, Dominique (coord.) (2015): Histoire, géographie, enseignement moral et civique. Edition CAp.Paris: Delagrave-Magnard. [10th – 11th grade/upper secondary/vocational training].	Guerres et conflits en Europe au xxe siècle (Wars and conflicts in Europe in the twentieth century)	Cette violence est également dirigée contre les civils. Les bombardements des villes font des milliers de victimes. Dans les territoires occupés par l'ennemi, le rationnement est imposé et les populations sont parfois massacrées. Le paroxysme de cette violence de masse est atteint en 1915 avec le génocide des Arméniens et pendant la Seconde Guerre mondiale avec celui des Juifs et des Tziganes, reconnus aujourd'hui comme des crimes contre l'humanité. (p.68)	This violence is also directed against civilians. The bombing of cities kills thousands of victims. In the territories occupied by the enemy, rationing is imposed and people are sometimes massacred. The climax of this mass violence was reached in 1915 with the genocide of Armenians and during the Second World War with that of Jews and Gypsies, now recognised as crimes against humanity (p.68)
History/ Geography/ Civics	Brunold-Jouannet, Dominique (coord.) (2015): Histoire, géographie, enseignement moral et civique. Edition CAp.Paris: Delagrave-Magnard. [10th – 11th grade/upper secondary/vocational training].	Guerres et conflits en Europe au xxe siècle (Wars and conflicts in Europe in the twentieth century)	Vocabulaire Crime contre l'humanité: notion juridique définie en 1945 pour désigner et juger les actes commis à l'encontre des populations juives et tziganes. (p.68)	Vocabulary Crime against humanity: legal concept defined in 1945 to designate and judge acts committed against Jewish and Gypsy populations. (p.68)

Germany

Germany - Baden-Wurttemberg

Subject	Textbook	Chapter/Topic	Passage	Translation
Civics	Brokemper, Peter; Köster, Elisabeth; Potente, Dieter (Hrsg.) (2017): Menschen, Zeiten, Räume: Band 1: Gemeinschaftskunde. Differentiating issue Baden-Württemberg. Berlin: Cornelsen Verlag. [7th-8th grade].	Minderheiten-schutz. Sinti und Roma (Protection of minorities. Sinti and Roma)	Die Vorfahren der heute in ganz Europa lebenden Sinti und Roma stammen ursprünglich aus Indien und Pakistan. Durch Kriege, Vertreibung oder wirtschaftliche Not sind sie seit Jahrhunderten zur Wanderschaft gezwungen worden. Sie wurden immer als Fremde behandelt, die sich im Aussehen, ihren Traditionen und ihrer Sprache von den Einheimischen unterschieden. In Deutschland wurden sie als ‚Zigeuner' bezeichnet. Das wird heute als Beleidigung empfunden. Im Nationalsozialismus wurden die Sinti und Roma systematisch verfolgt, in Konzentrationslager verschleppt (deportiert) und ermordet. Die Opferzahl liegt etwa bei einer halben Millionen Menschen. In Baden-Württemberg leben heute rund 12000 Sinti und Roma. Am 28. November 2013 wurde erstmals in der Bundesrepublik Deutschland ein Staatsvertrag unterzeichnet. Er enthält ein klares Bekenntnis zur Anerkennung der Sinti und Roma als nationale Minderheit und legt eine verbindliche Förderung mit einem Geldbetrag von 500000E pro Jahr fest. (p.70)	The ancestors of the Sinti and Roma, who live all over Europe today, originally come from India and Pakistan. For centuries they were forced to live an itinerant lifestyle due to wars, expulsion and poverty. They were always treated as outsiders, differing in their appearance, their traditions and their language from the natives. In Germany they were called *Zigeuner* (Gypsies). Today this expression is seen as insult. During National Socialism, the Sinti and Roma were systematically persecuted, displaced into concentration camps (deported) and executed. There were around half a million victims. Currently, about 12,000 Sinti and Roma live in the federal state of Baden-Württemberg. A state treaty was signed on 28 November 2013 for the first time in the Federal Republic of Germany. It contains an explicit acknowledgement of the Sinti and Roma as a national minority and determines financial support amounting to EUR 500,000 per year. (p.70)
Civics	Brokemper, Peter; Köster, Elisabeth; Potente, Dieter (Hrsg.) (2017): Menschen, Zeiten, Räume: Band 1: Gemeinschaftskunde. Differentiating issue Baden-Württemberg. Berlin: Cornelsen Verlag. [7th-8th grade].	Minderheiten-schutz (Protection of minorities)	Bildquelle: Sinti und Roma werden am 22.5.1940 gefangen genommen, auf die Festung Hohenasperg in Baden-Württemberg und von dort weiter in ein Konzentrationslager gebracht. Foto, 1940. (p.70)	Image source: Sinti and Roma were arrested on 22 May 1940, taken to the Hohenasperg fortress in Baden-Württemberg and transported to a concentration camp from there. Photo, 1940. (p.70)

Civics	Brokemper, Peter; Köster, Elisabeth; Potente, Dieter (Hrsg.) (2017): Menschen, Zeiten, Räume: Band 1: Gemeinschaftskunde. Differentiating issue Baden-Württemberg. Berlin: Cornelsen Verlag. [7th-8th grade].	Minderheiten-schutz (Protection of minorities)	Aufgabe: Erzählt die Geschichte der Sinti und Roma mit eigenen Worten nach. (p.71)	Task: Tell the story of the Sinti and Roma in your own words. (p.71)
Civics	Hecht, Dörthe; Metzger, Kai; Reiter-Maye, Petra; Kirsamer, Sandra; Tuda, Martina (2017): #Politik: Band 1. Differentiating issue Baden-Württemberg. Bamberg: C.C. Buchner. [7th-8th grade].	Wie wird die Minderheit der Sinti und Roma in Baden-Württemberg geschützt? (How is the Sinti and Roma minority being protected in the federal state of Baden-Wuerttemberg?)	Nationale Minderheiten haben es häufig schwer, ihre Kultur, ihre Sprache und ihre Traditionen zu bewahren. Noch schwieriger wird das Leben für Minderheiten, wenn sie durch Teile der Mehrheitsgesellschaft ignoriert, im schlimmeren Fall sogar diskriminiert werden. Am Beispiel der Sinti und Roma erfahrt ihr hier, weshalb die Einhaltung der Grundrechte eine besondere Bedeutung für Minderheiten und gleichzeitig eine große Herausforderung für die deutsche Gesellschaft darstellt. (p.248)	National minorities often have difficulties preserving their culture, their language and their traditions. Life for minorities is further complicated when they are ignored by parts of the majority society, or, in the worst case, are even discriminated against. Using the Sinti and Roma as an example, you will find out why respect for civil rights is particularly important to minorities while at the same time it poses a great challenge for German society. (p.248)
Civics	Hecht, Dörthe; Metzger, Kai; Reiter-Maye, Petra; Kirsamer, Sandra; Tuda, Martina (2017): #Politik: Band 1. Differentiating issue Baden-Württemberg. Bamberg: C.C. Buchner. [7th-8th grade].	Wie wird die Minderheit der Sinti und Roma in Baden-Württemberg geschützt? M1 (Diskriminierungs-) Szenen aus dem Alltag (How is the Sinti and Roma minority being protected in the federal state of Baden-Wuerttemberg?	Material: 1. Anruf bei der Polizei In Dortmund riefen die Nachbarn, die neben einer Roma-Familie leben, die Polizei. Ihre Beobachtung: Erwachsene gingen mit je einem Kind in eine ‚verdächtige' Wohnung und kämen ohne Kind wieder heraus. Die Polizisten stellten fest: Es war ein Kindergeburtstag. Andrea Grunau, www.dw.de, 25.9.2013. (p.248)	Material: 1. Call to the police Neighbours of a Roma family in Dortmund called the police. Their observation: adults were going into a 'suspicious' apartment each with one child and coming out without them. The police found out: it was a children's birthday party. Andrea Grunau, www.dw.de, 25.9.2013. (p.248)

		M1 (scenes of discrimination) in everyday life)		
Civics	Hecht, Dörthe; Metzger, Kai; Reiter-Maye, Petra; Kirsamer, Sandra; Tuda, Martina (2017): #Politik: Band 1. Differentiating issue Baden-Württemberg. Bamberg: C.C. Buchner. [7th-8th grade].	Wie wird die Minderheit der Sinti und Roma in Baden-Württemberg geschützt? M1 (Diskriminierungs-) Szenen aus dem Alltag (Material) (How is the Sinti and Roma minority being protected in the federal state of Baden-Wuerttemberg? M1 (scenes of discrimination) in everyday life [material])	2. Vorsicht Taschendiebe Kürzlich warnte eine Kriminalinspektion in Rheinland-Pfalz vor Taschendieben aus Südosteuropa, ‚zum größten Teil aus Rumänien, vereinzelt auch aus Bulgarien oder der Slowakei'. Sie bat rund 200 Hoteliers in einer E-Mail ‚bei Zimmerbuchungen ein Augenmerk darauf zu richten, ob es sich um Personen aus diesen Herkunftsländern handelt' – und deren Personalien und Pkw-Kennzeichen an die Polizei weiterzugeben. Freia Peters, www.welt.de, 3.9.2014. (p.248)	2. Attention pickpockets! A criminal inspection in Rhineland-Palatinate recently warned against pickpockets from south-east Europe, 'mainly from Romania, with a few also from Bulgaria or Slovakia'. Around 200 hotel owners were asked in an email 'to pay attention to whether room reservations were made by people from these countries of origin' – and submit their personal data and vehicle license plate numbers to the police. Freia Peters, www.welt.de, 3.9.2014. (p.248)

Civics	Hecht, Dörthe; Metzger, Kai; Reiter-Maye, Petra; Kirsamer, Sandra; Tuda, Martina (2017): #Politik: Band 1. Differentiating issue Baden-Württemberg. Bamberg: C.C. Buchner. [7th-8th grade].	Wie wird die Minderheit der Sinti und Roma in Baden-Württemberg geschützt? M1 (Diskriminierungs-) Szenen aus dem Alltag (Material) (How is the Sinti and Roma minority being protected in the federal state of Baden-Wuerttemberg? M1 (scenes of discrimination) in everyday life [material])	3. Wohnung schon vergeben Auch Schneeberger [Landesvorsitzender der deutschen Sinti und Roma in Bayern] hat Diskriminierung schon persönlich erlebt. Zum Beispiel bei der Wohnungssuche. ‚Als Landesverbandsvorsitzender bin ich sozial und finanziell gut gestellt, darüber müsste sich jeder Vermieter freuen. Aber als ich bei der Wohnungsbesichtigung erklärte, wer ich bin, war die Wohnung plötzlich schon vergeben.' Angelika Kahl, im Interview mit Erich Schneeberger, www. bayerische-staatszeitung.de, 12.9.2014. (p.248)	3. Apartment already taken. Mr Schneeberger (Chair of the Association of German Sinti and Roma in Bavaria) has personal experience of discrimination as well, for instance, when looking for an apartment. 'As regional chairman, I am in a good position socially and financially, any landlord would be happy with that. But when I explained who I was during a flat viewing, the flat was suddenly already taken.' Angelika Kahl, in an interview with Erich Schneeberger, www. bayerische-staatszeitung.de, 12.9.2014. (p.248)
Civics	Hecht, Dörthe; Metzger, Kai; Reiter-Maye, Petra; Kirsamer, Sandra; Tuda, Martina (2017): #Politik: Band 1. Differentiating issue Baden-Württemberg. Bamberg: C.C. Buchner. [7th-8th grade].	Wie wird die Minderheit der Sinti und Roma in Baden-Württemberg geschützt? Nationale Minderheiten (How is the Sinti and Roma minority being protected in the federal state of Baden-Wuerttemberg? National minorities)	In Deutschland leben vier nationale Minderheiten: die Dänen, die friesische Volksgruppe, die deutschen Sinti und Roma sowie das sorbische Volk. Als Nationale Minderheiten werden in Deutschland Bevölkerungsgruppen bezeichnet, die folgenden [sic!] Kriterien erfüllen: Ihre Angehörigen sind deutsche Staatangehörige. Sie haben eine eigene Sprache, Kultur und Geschichte und wollen diese bewahren. Sie leben in der Regel seit Jahrhunderten in Deutschland in eigenen Siedlungsgebieten. Zum letztgenannten Kriterium gibt es eine Ausnahme: die deutschen Sinti und Roma. Sie sind in Deutschland als nationale Minderheit anerkannt, obwohl sie meist in kleinerer Zahl nahezu in ganz Deutschland und nicht in abgegrenzten eigenen Siedlungsgebieten leben. Nach: www.bmi.bund.de, 15.7.2016. (p.249)	In Germany there are four national minorities: the Danes, the Frisians, the German Sinti and Roma and the Sorbs. Population groups that meet the following criteria are classified as national minorities in Germany: their relatives are German citizens. They have their own language, culture and history and want to preserve it. They have usually lived in Germany for centuries in their own settlement areas. There is one exception for the last criterion mentioned above: the German Sinti and Roma. They are recognised as a national minority in Germany, although they live mostly in small numbers in almost all parts of Germany rather than in their own delimited settlement areas. According to: www.bmi.bund.de, 15.7.2016. (p.249)
Civics	Hecht, Dörthe; Metzger, Kai; Reiter-Maye, Petra;	Wie wird die Minderheit der	Jeder dritte Deutsche will keine Sinti oder Roma als Nachbarn. Zu diesem Schluss kommt eine Studie im Auftrag der	One in three Germans does not want Sinti and Roma as neighbours. This was the conclusion of a study carried out by the

Kirsamer, Sandra; Tuda, Martina (2017): #Politik: Band 1. Differentiating issue Baden-Württemberg. Bamberg: C.C. Buchner. [7th-8th grade].	Sinti und Roma in Baden-Württemberg geschützt? M2 Minderheiten-Studie: Erhebliche Vorbehalte gegen Sinti und Roma (Material) (How is the Sinti and Roma minority being protected in the federal state of Baden-Wuerttemberg? M2 minority study: significant prejudice against Sinti and Roma [material])	Antidiskriminierungsstelle des Bundes. […] Keine andere Minderheit hat so viel mit einer Ablehnungshaltung zu kämpfen wie Sinti und Roma: ● Etwa 20 Prozent der Befragten zeigen eine klare Abneigung gegenüber dieser Gruppe […]. Andere Untersuchungen wie etwa die ‚Mitte'-Studie von 2014 kommen zu deutlich höheren Werten.) ● Anders als bei anderen Minderheiten zieht sich diese Abneigung durch alle Bevölkerungsschichten. ● Deutlich mehr Befragte bekunden eine offenkundige ‚Antipathie' gegenüber Sinti und Roma (17 Prozent) als z. B. gegenüber Muslimen (11 Prozent) und Asylbewerbern (9 Prozent). ● Viele sind der Meinung, dass sie ‚durch ihr Verhalten' für diese Feindseligkeit selbst verantwortlich sind: Bei Muslimen denken das 51, bei Sinti und Roma 49 und bei Asylbewerbern 41 Prozent. ● Auf die Frage, was für ein ‚gutes Zusammenleben mit Sinti und Roma' notwendig sei, antworteten 80 Prozent mit der ‚Bekämpfung von Leistungsmissbrauch' und 78 Prozent mit ‚Kriminalitäts-bekämpfung'. ● Ungeachtet der Tatsache, dass viele Angehörige der Minderheit deutsche Staatsbürger sind, schlagen 22 Prozent der Befragten eine Abschiebung als Maßnahme für ein besseres Zusammenleben vor. Ferda Ataman, Fabio Ghelli, www.mediendienst-integration.de, 4.9.2014. (p.249)	Federal Anti-Discrimination Agency. […] No other minority has to struggle with as much rejection as the Sinti and Roma: ● Around 20 per cent of the interviewees showed a clear antipathy towards this group […]. Other research, for example the 'Mitte' study from 2014, has revealed much higher numbers.) ● Considerably more interviewees state an overt antipathy towards Sinti and Roma (17 per cent) than towards Muslims (11 per cent) and asylum seekers (9 per cent), for example. ● Many people hold the opinion that these groups are themselves responsible for this animosity 'because of their behaviour': 51 per cent think so about Muslims, 49 per cent about Sinti and Roma and 41 per cent about asylum seekers. ● When asked 'what would be necessary for good coexistence with Sinti and Roma', 80 per cent responded with 'combating the abuse of benefits' and 78 per cent with 'crime control'. ● Notwithstanding the fact that many relatives of the minorities are German citizens, 22 per cent of the interviewees suggest deportation as measure for a better coexistence. Ferda Ataman, Fabio Ghelli, www.mediendienst-integration.de, 4.9.2014. (p.249)

Civics	Hecht, Dörthe; Metzger, Kai; Reiter-Maye, Petra; Kirsamer, Sandra; Tuda, Martina (2017): #Politik: Band 1. Differentiating issue Baden-Württemberg. Bamberg: C.C. Buchner. [7th-8th grade].	Wie wird die Minderheit der Sinti und Roma in Baden-Württemberg geschützt? M3 Wer sind eigentlich Sinti und Roma? (Material) (How is the Sinti and Roma minority being protected in the federal state of Baden-Wuerttemberg? M3 Who exactly are the Sinti and Roma? [material])	Roma gilt als der allgemeine Sammelbegriff für die außerhalb des deutschen Sprachraums lebenden Gruppen; in Deutschland wird er überwiegend für die Gruppen im südosteuropäischen Raum gebraucht. Lange Zeit wurde der Begriff ‚Zigeuner' benutzt, der eine Fremdbezeichnung ist und von vielen Sinti und Roma als beleidigend oder herabsetzend empfunden wird. Sinti (Einzahl, männlich: Sinto, Einzahl, weiblich: Sintez(z)a) und Roma (Einzahl, männlich: Rom, auch Ehemann oder Mensch; Einzahl, weiblich: Romni) sind die Bezeichnungen von im gesamten Europa lebenden Minderheitengruppen. Die Bezeichnung Sinti für die mitteleuropäischen Gruppen leitet sich möglicherweise von der Region Sindh (Indus) ab. Udo Engbring-Romang, www.bpb.de, 24.2.2014. (p.250)	Roma is considered the general term for groups living outside of the German language area; in Germany the term is mainly used to refer to groups in the south-east European region. The term *Zigeuner* (Gypsy) which was used for a long time, is a foreign term and is considered insulting or degrading by many Sinti and Roma. Sinti (singular, male: Sinto, singular, female: Sintesa) and Roma (singular, male: Rom, also husband or human; singular, female: Romni) are the terms for minorities living all over Europe. The term Sinti for central European groups possibly derives from the Sindh (Indus) region. Udo Engbring-Romang, www.bpb.de, 24.2.2014. (p.250)
Civics	Hecht, Dörthe; Metzger, Kai; Reiter-Maye, Petra; Kirsamer, Sandra; Tuda, Martina (2017): #Politik: Band 1. Differentiating issue Baden-Württemberg. Bamberg: C.C. Buchner. [7th-8th grade].	Wie wird die Minderheit der Sinti und Roma in Baden-Württemberg geschützt? M4 Was macht ein gutes Zusammenleben mit Sinti und Roma aus? (Material)(How is the Sinti and Roma minority being protected in the federal state of Baden-Wuerttemberg? M4 What	Vorschläge der Befragten für ein gutes Zusammenleben mit Sinti und Roma ● Integrationsangebote: 91% ● Freier Zugang zum Arbeitsmarkt: 83% ● Bekämpfung von Leistungsmissbrauch: 80% ● Kriminalitäts-bekämpfung: 78% ● Eingreifen der Jugendämter: 70% ● Vermietung ohne Ansehen der Person: 68% ● Minderheitenrechte stärken: 63% ● Bereitstellung von Sozialleistungen: 56% Nach: www.sueddeutsche.de, 3.9.2014. (p.250)	Suggestions by the interviewees for peaceful coexistence with Sinti and Roma ● opportunities for integration: 91% ● unrestricted access to the job market: 83% ● combating the abuse of benefits: 80% ● crime control: 78% ● intervention of the youth welfare office: 70% ● renting without regard to the person: 68% ● strengthen minority rights: 63% ● social welfare provision: 56% According to: www.sueddeutsche.de, 3.9.2014 (p.250)

		constitutes a peaceful coexistence with Sinti and Roma? [material])		
Civics	Hecht, Dörthe; Metzger, Kai; Reiter-Maye, Petra; Kirsamer, Sandra; Tuda, Martina (2017): #Politik: Band 1. Differentiating issue Baden-Württemberg. Bamberg: C.C. Buchner. [7th-8th grade].	Wie wird die Minderheit der Sinti und Roma in Baden-Württemberg geschützt? M5 Der Staatsvertrag (Material) (How is the Sinti and Roma minority being protected in the federal state of Baden-Wuerttemberg? M5 The State Treaty [material])	Ministerpräsident Winfried Kretschmann und Daniel Strauß, Vorsitzender des Landesverbandes Deutscher Sinti und Roma [Baden-Württemberg], haben am 28.11.2013 einen Staatsvertrag im Rahmen einer gemeinsamen Veranstaltung von Landesregierung, Landtag und Landesverband unterzeichnet. ‚Sinti und Roma sind ein Teil von Baden-Württemberg. Dieses Land ist unsere gemeinsame Heimat. De Staatsvertrag enthält das klare Bekenntnis zur Anerkennung der baden-württembergischen Sinti und Roma und legt eine verbindliche Förderung der Minderheit fest', sagte Ministerpräsident Winfried Kretschmann. www.baden-wuerttemberg.de, 28.11.2013. (p.251)	Minister President Winfried Kretschmann, and Daniel Strauß, chair of the Association of German Sinti and Roma in Baden-Württemberg signed a state treaty on 28.11.2013 in the course of a joint event held by the state government, the state parliament and the state association. 'Sinti and Roma are a part of Baden-Württemberg. This federal state is our common home. The state treaty contains an explicit acknowledgement of the Sinti and Roma of Baden-Württemberg and determines financial support for the minority', said Minister President Winfried Kretschmann. www.baden-wuerttemberg.de, 28.11.2013. (p.251)
Civics	Hecht, Dörthe; Metzger, Kai; Reiter-Maye, Petra; Kirsamer, Sandra; Tuda, Martina (2017): #Politik: Band 1. Differentiating issue Baden-Württemberg. Bamberg: C.C. Buchner. [7th-8th grade].	Wie wird die Minderheit der Sint und Roma in Baden Württemberg geschützt? M5 Der Staatsvertrag (Bild zu M5) (How is the Sinti and Roma minority being protected in the federal state of Baden-Wuerttemberg? M5 The State Treaty [picture on M5])	Der Ministerpräsident Winfried Kretschmann und der Vorsitzende des baden-württembergischen Landesverbands Deutscher Sinti und Roma, Daniel Strauß, unterzeichnen am 28.11.2013 in Stuttgart den Staatsvertrag. (p.251)	Minister President Winfried Kretschmann and the chair of the Association of German Sinti and Roma in Baden Württemberg, Daniel Strauß, sign the state treaty on 28.11.2013 in Stuttgart. (p.251)

Civics	Hecht, Dörthe; Metzger, Kai; Reiter-Maye, Petra; Kirsamer, Sandra; Tuda, Martina (2017): #Politik: Band 1. Differentiating issue Baden-Württemberg. Bamberg: C.C. Buchner. [7th-8th grade].	Wie wird die Minderheit der Sinti und Roma in Baden-Württemberg geschützt? (How is the Sinti and Roma minority being protected in the federal state of Baden-Wuerttemberg?)	Aufgabe: 4. Vergleicht eure Vorschläge [‚was jeder Einzelne von uns gegen die dargestellten Vorbehalte tun kann'] mit den Ergebnissen der repräsentativen Umfrage zum Zusammenleben mit Sinti und Roma (M4). 5. Erkläre, inwiefern ein Staatsvertrag zwischen dem Land Baden-Württemberg und den Sinti und Roma eine Änderung im Umgang miteinander bewirken kann (M5). (p.251)	Task: 4. Compare your suggestions (‘what each of us can do about prejudice against Sinti and Roma’) with the results of the representative survey regarding coexistence with Sinti and Roma (M4). 5. Explain the extent to which the state treaty between the federal state of Baden-Württemberg and the Sinti and Roma can bring about change in mutual social interaction (M5). (p.251)
Civics	Hecht, Dörthe; Metzger, Kai; Reiter-Maye, Petra; Kirsamer, Sandra; Tuda, Martina (2017): #Politik: Band 1. Differentiating issue Baden-Württemberg. Bamberg: C.C. Buchner. [7th-8th grade].	Kompetenz: Methode. Recherche vor Ort: Wie werden Minderheiten in unserer Gemeinde/Stadt/Region unterstützt? (Competence: method -on-site research: How are minorities supported in our community/ city/ region?)	Den Minderheitenschutz bei euch vor Ort könnt ihr mit einer Recherche am Beispiel der Situation der Sinti und Roma […] erkunden. […] So könnt ihr bei eurer Recherche vor Ort vorgehen: 1. Problemstellung festlegen - Fragestellungen sammeln, die euch im Zusammenhang mit dem Thema ‚Sinti und Roma in Baden-Württemberg‘ besonders interessieren […] (p.252)	You can investigate the protection of minorities in your area by researching the situation for Sinti and Roma as an example […]. You can proceed with your research in this way: 1. Determine a research question - collect questions that interest you in the context of ‘Sinti and Roma in Baden-Württemberg’ […] (p.252)
Civics	Hecht, Dörthe; Metzger, Kai; Reiter-Maye, Petra; Kirsamer, Sandra; Tuda, Martina (2017): #Politik: Band 1. Differentiating issue Baden-Württemberg. Bamberg: C.C. Buchner. [7th-8th grade].	Grundwissen. (Wie) Werden Minderheiten geschützt? (Basic knowledge. [How] are minorities protected?)	#Minderheiten (M3, #Nationale Minderheiten) Bevölkerungsgruppen, die in Deutschland leben und sich von der Mehrheit der Bevölkerung […]. In Deutschland sind Sorben, Friesen, Sinti und Roma offiziell anerkannte Minderheiten. […] (p.253)	#Minorities (M3, #national minorities) population groups living in Germany that are different from the majority of the population […]. In Germany, Sorbs, Frisians, Sinti and Roma are officially recognised minorities. […] (p.253)

Civics	Hecht, Dörthe; Metzger, Kai; Reiter-Maye, Petra; Kirsamer, Sandra; Tuda, Martina (2017): #Politik: Band 1. Differentiating issue Baden-Württemberg. Bamberg: C.C. Buchner. [7th-8th grade].	Grundwissen. (Wie) Werden Minderheiten geschützt? (Basic knowledge. [How] are minorities protected?)	#Baden-Württembergische Sinti und Roma (M5) Mit dem im Jahr 2013 unterzeichneten Staatsvertrag zwischen dem Land Baden-Württemberg und den baden-württembergischen Sinti und Roma wird dokumentiert, dass Sinti und Roma ein Teil von Baden-Württembergs sind und dies ihre Heimat ist. Zugleich legt der Vertrag eine verbindliche Förderung der Minderheit fest und konkretisiert damit den Artikel 3 GG festgeschriebenen Minderheitenschutz auf Landesebene. (p.253)	#Sinti and Roma of Baden-Württemberg (M5) The state treaty signed in 2013 between the federal state of Baden-Württemberg and the Sinti and Roma living there, states that Sinti and Roma are a part of Baden-Württemberg and that is is their home. At the same time, the treaty determines financial support for the minority and in this way substantiates Article 3 of the German Basic Law referring to the protection of minorities at state level. (p.253)
Civics	Müller, Franziska; Wolf, Heinz-Ulrich (2016): Demokratie heute: Gemeinschaftskunde: Band 1. Issue Baden-Württemberg. Brunswick: Schroedel. [7th-8th grade].	Thema: Armutsmigration (Quelle) (Topic: 'Poverty-driven migration' [source])	„Deutsch können die jungen Frauen mit den bunten Kopftüchern nicht sprechen. Sie werden aber auch nicht gesprächiger, als eine Dolmetscherin auf Rumänisch fragt. Babys weinen. Eine Mutter wickelt ihr Kind in eine Decke und wiegt es im Arm. Wie die anderen Frauen wartet sie im Untergeschoss des Dortmunder Gesundheitsamts auf eine kostenlose Untersuchung beim Kinderarzt. Sie will nicht erzählen, woher sie kommt, wie sie nach Dortmund gelangt ist oder wovon sie lebt. Dann, nach langem Schweigen, immerhin ein Satz: ‚Hier ist es besser.' Maricel C., ein kräftiger Mann, sitzt ebenfalls vor den Behandlungszimmern. Er lebt schon seit 1988 hier und spricht einigermaßen Deutsch. ‚In Rumänien gibt es keine Welt. Viele gehen weg. Ich will nicht, dass meine Kinder das erleben, was ich erlebt habe', sagt der 37-Jährige. Es ist ihm gleichgültig, ob man ihn Roma oder Rumäne nennt: ‚Ich bin Zigeuner. Wir haben kein Land.' In Dortmund will er bleiben, ‚weil es besser ist als in Rumänien'. Aus ‚keiner Welt' kommen sie, beispielsweise aus dem Stadtteil Stolipinowo im bulgarischen Plowdiw, wo Müll auf unbefestigten Straßen liegt und Menschen in Ruinen ohne Wasser, Strom und Toiletten hausen. Seit Rumänien und Bulgarien 2007 Mitglied der Europäischen Union wurden und sich die Grenzen öffneten, drängt es immer mehr weg aus dieser Not. (Quelle: www.welt.de/politik/deutschland/Article113789762/Roma-in-Deutschland-ausgebeutet-illegal-kriminell.html; Zugriff: 17.11.2015)" (S. 112)	The young ladies with the colourful headscarves cannot speak German. But they do not become more talkative even when an interpreter speaks to them in Romanian. Babies cry. A mother wraps her child in a blanket and cradles it in her arms. Like the other women, she is waiting in the basement of the Dortmund Health Department for a free check-up with the paediatrician. She does not want to say where she is from, how she came to Dortmund or what she lives on. Then, after a long silence, she at least utters a sentence: 'It is better here.' Maricel C., a well-built man, is also sitting outside the treatment rooms. He has been living here since 1988 and speaks a little German. 'There is no world in Romania. Many people leave. I do not want my children to experience what I experienced', says the 37-year-old. He does not care whether he is called Roma or Romanian. 'I am a Gypsy. We do not have a country.' He wants to stay in Dortmund, 'because it is better than in Romania'. The 'no world' they come from is, for example, the Stolipinowo district in the Bulgarian city of Plowdiw, where rubbish lies on dirt roads and people live in ruins without water, electricity or toilets. Since Romania and Bulgaria became members of the European Union in 2007 and the borders were opened, the urge to escape this poverty is ever greater. (source: www.welt.de/politik/deutschland/Article 113789762/Roma-in-Deutschland-ausgebeutet-illegal-kriminell.html; accessed: 17.11.2015) (p.112)

Civics	Müller, Franziska; Wolf, Heinz-Ulrich (2016): Demokratie heute: Gemeinschaftskunde: Band 1. Issue Baden-Württemberg. Brunswick: Schroedel. [7th-8th grade].	Armutsmigration (Poverty-driven migration)	Quelle: Flüchtlingskrise stell Europa auf die Probe […] In Deutschland zeichnet sich dabei die Tendenz ab, immer stärker zwischen Bürgerkriegsflüchtlingen […] auf der einen Seite und Armutsflüchtlingen […] auf der anderen Seite zu unterscheiden. Während Bürgerkriegsflüchtlinge zurzeit mit einer Anerkennung in Deutschland rechnen können, sollen Armutsflüchtlinge möglichst schnell wieder zur Ausreise veranlasst werden. Befürworter argumentieren, dass Deutschland seine Kapazitäten für die Aufnahme wirklich schutzbedürftiger Menschen brauche. Kritiker halten dagegen, dass bestimmte Gruppen auf dem Balkan, beispielsweise Roma und Sinti, diskriminiert würden und deshalb ebenfalls auf Schutz angewiesen seien. […] Quelle: www.lpb-bw.de/fluechtlingsproblematik.html#c24605; Zugriff: 18.11.2015. (p.115)	Source: The refugee crisis puts Europe to the test […] In Germany, there is a tendency to increasingly differentiate between civil war refugees […] on the one hand and poverty-driven economic refugees on the other. While civil war refugees can count on recognition in Germany, economic refugees are wanted out of the country as fast as possible. Supporters argue that Germany needs its capacities to take people who are really in need of protection. Critics, on the other side, believe that certain groups in the Balkans, for instance Roma and Sinti, are discriminated against and thus are in need of protection as well. […] source: www.lpb-bw.de/fluechtlingsproblematik.html#c24605; accessed: 18.11.2015. (p.115)
Civics	Müller, Franziska; Wolf, Heinz-Ulrich (2016): Demokratie heute: Gemeinschaftskunde: Band 1. Issue Baden-Württemberg. Brunswick: Schroedel. [7th-8th grade].	Sinti und Roma in Deutschland (Sinti and Roma in Germany)	Quelle: Zur Geschichte der Sinti und Roma. Seit mehr als 600 Jahren leben Sinti und Roma in Deutschland. Zunächst wurden sie als Handwerker hoch geachtet, doch bald wendete sich das Blatt: Immer wieder wurden sie aus der Gesellschaft ausgeschlossen, verfolgt, ermordet. (…) Direkt nach der Machtübernahme durch die Nationalsozialisten wurden die Sinti und Roma erneut verfolgt. Sie verloren die deutsche Staatsbürgerschaft, viele wurden ab Mitte der 1930er-Jahre in Lagern interniert und mussten Zwangsarbeiten leisten. Kinder durften keine Schule mehr besuchen, es gab Berufsverbote, spezielle Meldepflichten und zahlreiche Einschränkungen im täglichen Leben. Das Reichsgesundheitsamt begann, die Sinti und Roma mit Rassegutachten zu erfassen. Ab 1940 wurden die ersten Familien in Konzentrationslager deportiert. Etwa eine halbe Million Sinti und Roma wurden dort ermordet. (…) Noch während die deutschen Sinti und Roma gegen die ständige Diskriminierung und für Gleichbehandlung kämpften, trat mit Ende des Bürgerkriegs in Exjugoslawien und dem Kosovo-Konflikt in den 1990er-Jahren eine neue Situation ein: Rund 50000 Roma kamen von dort als Flüchtlinge in die Bundesrepublik, etwa 20000 von ihnen Kinder [sic!]. Ein Großteil der Flüchtlinge ist bis heute nur geduldet und ständig von Abschiebung bedroht. (…) Heute leben in Deutschland etwa 120000 Sinti und Roma, davon 70000 mit deutscher Staatsbürgerschaft. (Quelle: www.planet-	Source: On the history of Sinti and Roma. Sinti and Roma have lived in Germany for more than 600 years. At first, they were very much appreciated as craftsmen, but soon there was a significant change. They were excluded from society again and again, persecuted, executed. [...] Immediately after the takeover by the National Socialists, the Sinti and Roma were persecuted again. They lost their German citizenship, many of them were interned in camps and were subjected to forced labour after the mid-1930s. Children were not allowed to go to school anymore, there were employment bans, special reporting obligations and numerous restrictions in their daily lives. The Reich's Health Department began registering the Sinti and Roma with race certificates. In 1940 families began to be deported to concentration camps. About half a million Sinti and Roma were murdered there. [...] While the German Sinti and Roma were still fighting against discrimination and for equal treatment, a new situation arose with the end of the civil war in former Yugoslavia and the conflict in Kosovo in the 1990s. Around 50,000 Roma came from these regions into the Federal Republic as refugees, approximately 20,000 of them children. To this day, the majority of the refugees are just tolerated and are in constant threat of deportation. [...] Today there are around 120,000 Sinti and Roma in Germany, 70,000 with German citizenship. (source:

			wissen.de/kultur/voelker/sinti_und_roma_in_deutschland/index.html; Aufruf 11.11.2015) (p.216)	www.planet-wissen.de/kultur/voelker/sinti_und_roma_in_deutschland/index.html; accessed 11.11.2015) (p.216)
			Bild zur Quelle: Eine Gruppe Sinti im Hof des Internierungslagers Hohenasperg bei Ludwigsburg, 22. Mai 1940. (p.216)	Picture accompanying the source: A group of Sinti in the courtyard of the detention camp in Hohenasperg near Ludwigsburg, 22. May 1940. (p.216)
Civics	Müller, Franziska; Wolf, Heinz-Ulrich (2016): Demokratie heute: Gemeinschaftskunde: Band 1. Issue Baden-Württemberg. Brunswick: Schroedel. [7th-8th grade].	Sinti und Roma in Deutschland (Sinti and Roma in Germany)	Quelle: Jeder dritte Deutsche will keine Roma als Nachbarn Die Ausgrenzung von Sinti und Roma ist in Deutschland stark ausgeprägt. Das zeigt eine neue Studie des Bundes: Jeder Zweite schiebt die Schuld an dieser Diskriminierung auf die Minderheit. Ein Großteil der Deutschennimmt Sinti und Roma nicht als gleichberechtigte Mitbürger wahr. Das ist das Ergebnis einer Studie der Antidiskriminierungsstelle des Bundes. Die Befunde seien ‚dramatisch', sagte die Behördenchefin Christine Lüders am Mittwoch: ‚Gleichgültigkeit, Unwissenheit und Ablehnung bilden zusammen eine fatale Mischung, die Diskriminierung gegenüber Sinti und Roma den Boden bereiten.' Die wichtigsten Ergebnisse der Erhebung im Überblick: - Jeder dritte Deutschen (sic!) fände Sinti und Roma als Nachbarn , sehr oder eher unangenehm'. - Keiner Bevölkerungsgruppe wird weniger Sympathie entgegengebracht als Roma und Sinti. - Die Hälfte der Bevölkerung denkt, dass Sinti und Roma durch ihr eigenes Verhalten Feindseligkeit hervorrufen. - Jeder Zweite hält Einreisebeschränkungen für ein probates Mittel, um Probleme im Umgang mit Sinti und Roma zu reduzieren. Der Vorsitzende des Zentralrats Deutscher Sinti und Roma, Romani Rose, zeigte sich besorgt: ‚Die Studie zeigt, dass es eine hohe Ablehnung von Sinti und Roma gibt und dass tief sitzende Vorurteile immer wieder reaktiviert werden können.' Das Feindbild ‚Zigeuner' sein in Deutschland hoch virulent. ‚Die Studie ist ein Warnsignal', sagt auch Behördenchefin Lüders. Besonders auffällig sei, dass Sinti und Roma in allen sozialen Schichten und über Altersgrenzen hinweg nicht als gleichberechtigt wahrgenommen würden. ‚Das heißt, wir alle müssen handeln, um die Minderheit besser zu integrieren', so Lüders. (Quelle: www.spiegel.de/politik/Deutschland/roma-und-	Source: One in three Germans does not want Roma as neighbours. The ostracism of Sinti and Roma is very pronounced in Germany. This is shown in a new study by the government. Every second [respondent] shifts the blame for discrimination on the minority. The majority of Germans do not see Sinti and Roma as equal fellow citizens. This is the result of a study by the Federal Anti-Discrimination Agency. The findings are 'dramatic' said head of the agency Christine Lüders on Wednesday, 'apathy, ignorance and rejection make a disastrous mixture, which prepare the way for discrimination against Sinti and Roma.' An overview of the most important findings from the survey: - One in three Germans would find Sinti and Roma neighbours 'very or rather unpleasant'. - Sinti and Roma are the ethnic group that finds the least sympathy - Half of the population thinks that the behaviour of Sinti and Roma provokes animosity - Every second [respondent] thinks restrictions on admission into the country are an appropriate means of reducing interaction problems with Sinti and Roma The chair of the Central Council of German Sinti and Roma, Romani Rose, is concerned. 'The study shows that there is a strong rejection of Sinti and Roma and that deep-rooted prejudices can be reactivated time and again.' He thinks that 'Gypsies' are very much seen as the bogeymen in Germany. 'The study is a warning', says Lüders, head of the agency. She thinks it is striking that in all social classes and across all age ranges Sinti and Roma are not seen as equals. 'This means we all need to take action in order to improve the integration of the minority', says Lüders. (Source: www.spiegel.de/politik/Deutschland/roma-

			sinti-studie-ueber-antiziganismus-in-deutschland-a-989616.html; Zugriff: 11.11.2015) (p.216)	und-sinti-studie-ueber-antiziganismus-in-deutschland-a-989616.html; Accessed: 11.11.2015) (p.216)
Civics	Müller, Franziska; Wolf, Heinz-Ulrich (2016): Demokratie heute: Gemeinschaftskunde: Band 1. Issue Baden-Württemberg. Brunswick: Schroedel. [7th-8th grade].	Sinti und Roma in Deutschland (Sinti and Roma in Germany)	Quelle: Interview mit Marianne und Petra Rosenberg […] Lange Zeit wusste kaum jemand, dass Marianne Rosenberg eine deutsche Sinteza ist. Bei Planet Wissen sprechen die Sängerin und ihre Schwester Petra Rosenberg, Vorsitzende des Landesverbands Deutscher Sinti und Roma Berlin-Brandenburg, über ihre Erfahrungen, über Vorurteile gegenüber Sinti und Roma und wie sie damit umgehen. Planet Wissen (PW): Sie beiden lehnen den Begriff ‚Zigeuner' ab. Warum? Was schwingt da mit? Marianne Rosenberg (M. R.): Ich habe dieses Wort sehr selten in einem positiven Zusammenhang gehört. Ich selbst würde mich auch nicht so nennen. Würde man mich fragen, würde ich sagen: Ich bin deutsche Sinteza. Ich würde nicht sagen: Ich bin deutsche Zigeunerin. Deshalb also die Bezeichnung, die Eigenbezeichnung. Mein Vater hat gesagt, solange er sich zurückerinnern kann: ‚Wir sind deutsche Sinti und so begreifen wir uns auch.' PW: Es gibt hier aber auch Roma. Wo kommen die her? Gibt es da gemeinsame Wurzeln? Petra Rosenberg (p.R.): Roma und auch Sinti verließen vor etwa 1000 Jahren ihre Ursprungsheimat, die der Sprachforschung zufolge im heutigen Nordwestindien und Pakistan liegt. In der zweiten Hälfte des 19. Jahrhunderts, nach der Abschaffung der Leibeigenschaft in Moldawien und der Walachei sowie im Zuge des Ersten und Zweiten Weltkriegs, kamen Roma nach Deutschland. Sinti leben seit Anfang des 15. Jahrhunderts im deutschen Sprachraum. Viele der Roma, die in den 1960er-Jahren als sogenannte Gastarbeiter kamen, besitzen die deutsche Staatsbürgerschaft. Darüber hinaus leben in Deutschland nicht eingebürgerte Roma aus Südosteuropa, beispielsweise aus dem Kosovo, die durch das Rückübernahmeabkommen zwischen der Bundesrepublik und dem Kosovo vom Juli 2009 akut von der Abschiebung bedroht sind. (…) PW: Marianne Rosenberg, als Sie plötzlich einer so großen Öffentlichkeit ausgesetzt waren, haben Sie nie groß öffentlich gemacht, dass Sie Sinteza sind. M. R.: Mein Vater wollte das nicht. Mein Vater hat zu mir gesagt,	Source: Interview with Marianne and Petra Rosenberg [...] For a long time hardly anyone knew that Marianne Rosenberg is a German Sintesa. The singer and her sister Petra Rosenberg, chair of the Association of German Sinti and Roma in Berlin-Brandenburg, spoke to Planet Wissen about their experiences, prejudice against Sinti and Roma and how they deal with it. Planet Wissen (PW): You both reject the term 'Gypsy'. Why? What does it evoke? Marianne Rosenberg (MR): I have rarely heard this word in a positive context. I would not call myself that. If someone were to ask me, I would say I am a German Sintesa. I would not say I am a German Gypsy. Hence the term, the reference to oneself. My father said that as far back as he can remember: 'We are German Sinti and that is how we see ourselves too.' PW: But there are also Roma. Where do they come from? Are there common roots? Petra Rosenberg (P R): About 1000 years ago Roma and also Sinti left their original home, which, according to linguistic research, lies in today's north-west India and Pakistan. In the second half of the 19th century, after the abolition of serfdom in Moldavia and Wallachia as well as in the course of the First and Second World War, Roma came to Germany. Sinti have lived in the German language area since the beginning of the 15th century. Many of the Roma, who came as migrant workers in the 1960s, have German citizenship. Beyond that, there are non-naturalised Roma from south-eastern Europe living in Germany, for instance from Kosovo, that are acutely threatened with deportation by the readmission agreement in July 2009 between the Federal Republic of Germany and Kosovo. [...] PW: Marianne Rosenberg, when you suddenly became such a public figure, you never publicised that you are a Sintesa. MR: My father did not want that. My father told me that if people – especially journalists – ask you why your father is so dark, or where we come from, you answer that we come from Hungary. They do not want to hear the rest, they feel guilty. They

			wenn die Menschen – oder jetzt speziell die Journalisten – dich fragen, warum dein Vater so dunkel aussieht, woher wir kommen, dann sagst du, wir kommen aus Ungarn. Das andere wollen die Leute nicht hören, sie fühlen sich schuldig. Sie sagen, sie haben schlimme Dinge im Krieg erlebt und mussten auch Hunger leiden. Und was Auschwitz bedeutet und dass die Menschen ermordet wurden, das möchte niemand hören. Es wird deiner Karriere schaden, du wirst keine einzige Platte mehr verkaufen. – So hat er damals noch über die Menschen in diesem Land gedacht. (…) PW: Wenn Sinti oder Roma heute offen mit ihrer Herkunft umgehen: Haben sie dadurch Nachteile, gibt es Probleme – beispielsweise im Arbeitsleben? p.R.: Noch immer gibt es in der Gesellschaft Vorbehalte und Vorurteile gegenüber unserer Minderheit. Die meisten in Deutschland ansässigen Sinti und Roma leben mitten in der Mehrheitsgesellschaft, ohne ihre ethnische Identität gegenüber Nachbarn und Kollegen preiszugeben. Ihre Kinder sagen den Mitschülern nicht, dass sie Sinti und Roma sind, weil dies erfahrungsgemäß – insbesondere bei Jugendlichen mit Migrationshintergrund – oft Aggressionen und in vielen Fällen auch tätliche Angriffe auslöst. Auch bei der Arbeits- und Wohnungssuche treffen Sinti und Roma häufig auf Vorbehalte, wenn sie ihre Identität preisgeben. Diese Vorbehalte stehen im Widerspruch zu der Tatsache, dass viele Sinti und Roma seit Jahrzehnten in Wirtschaft und Industrie als Unternehmer und Angestellte erfolgreich tätig sind. (Quelle: www.osteuropa.lpb-bw.de/fileadmin/osteuropa/pdf/Interview_Rosenbergs.pdf; Zugriff: 11.11.2015) (p.217)	say, they have experienced terrible things in war and also had to suffer from hunger. And nobody wants to hear about the meaning of Auschwitz and that people were murdered. It will harm your career; you will not sell one record. - This is how he saw people in this country at that time. [...] PW: If Sinti and Roma are open about their origin today: Are they disadvantaged, are there problems – for example in work life? PR: There are still reservations and prejudice against our minority. Most Sinti and Roma residing in Germany live amongst the majority population, without disclosing their ethnic identity to their neighbours or their colleagues. Their children do not tell their classmates that they are Sinti and Roma, because, from experience, it provokes aggression and, in many cases, daily assaults - especially as regards young people with a migrant background. Also, in the context of looking for a job or accommodation, they often encounter reservations, when revealing their identity. These reservations are contradicting the fact that many Sinti and Roma have worked in the economy and industry as entrepreneurs and employees for decades. (Source: www.osteuropa.lpb-bw.de/fileadmin/osteuropa/pdf/Interview_Rosenbergs.pdf; Accessed: 11.11.2015) (p.217)
Civics	Müller, Franziska; Wolf, Heinz-Ulrich (2016): Demokratie heute: Gemeinschaftskunde: Band 1. Issue Baden-Württemberg. Brunswick: Schroedel. [7th-8th grade].	Sinti und Roma in Deutschland (Sinti and Roma in Germany)	Begriffsklärung: Sinteza weibliche Form von ‚Sinto' (männlicher Singular von ‚Sinti'); die Herkunft dieser Selbstbezeichnung ist unklar. (p.217)	Explanation of terms: Sintesa female form of 'Sinto' (male singular of 'Sinti'); the origin of this term of self-reference is not known. (p.217)

Civics			Bild zur Quelle: Marianne und Petra Rosenberg. (p.217)	Picture accompanying the source: Marianne and Petra Rosenberg. (p.217)
Civics	Müller, Franziska; Wolf, Heinz-Ulrich (2016): Demokratie heute: Gemeinschaftskunde: Band 1. Issue Baden-Württemberg. Brunswick: Schroedel. [7th-8th grade].	Sinti und Roma in Deutschland (Sinti and Roma in Germany)	Aufgaben: 1 Notiere, was dir zu ‚Zigeuner' oder ‚Sinti und Roma' einfällt oder was du dazu schon gehört hast. 2. Beschreibe stichwortartig die Geschichte der Sinti und Roma in Deutschland. 3. Erschließe aus dem Bericht über die Studie und dem Interview die Situation der Sinti und Roma in Deutschland heute. (p.217)	Tasks 1. Write down what comes to mind when thinking of 'Gypsies' or 'Sinti and Roma' or what you have already heard about them. 2. Provide key points describing the history of Sinti and Roma in Germany. 3. Deduce the current situation of Sinti and Roma in Germany from the report of the study and the interview. (p.217)
Civics	Müller, Franziska; Wolf, Heinz-Ulrich (2016): Demokratie heute: Gemeinschaftskunde: Band 1. Issue Baden-Württemberg. Brunswick: Schroedel. [7th-8th grade].	Minderheitensc hutz: Sinti und Roma in Baden-Württemberg (Protection of minorities: Sinti and Roma in Baden-Wuerttemberg)	Quelle: Aus dem Vertrag des Landes Baden-Württemberg mit dem Verband Deutscher Sinti und Roma, Landesverband Baden-Württemberg e. V. Präambel Sinti und Roma gehören seit mehr als 600 Jahren zur Kultur und Gesellschaft des heutigen Landes Baden-Württemberg. Sie sind eine anerkannte nationale Minderheit in der Bundesrepublik Deutschland. Ihre Sprache und Kultur sind durch deutsches und europäisches Recht geschützt. Die Ausgrenzung und Benachteiligung von Sinti und Roma reichen zurück bis in das Mittelalter. Die grausame Verfolgung und der Völkermord durch das nationalsozialistische Regime brachten unermessliches Leid über Sinti und Roma in unserem Land und zeitigen Folgen bis heute. Dieses Unrecht ist erst beschämend spät politisch anerkannt worden. Auch der Antiziganismus ist noch immer existent und nicht überwunden. Im Bewusstsein dieser besonderen geschichtlichen Verantwortung gegenüber den Sinti und Roma als Bürgerinnen und Bürger unseres Landes und geleitet von dem Wunsch und Willen, das freundschaftliche Zusammenleben zu fördern, schließen das Land Baden-Württemberg, vertreten durch den Ministerpräsidenten und der Verband Deutscher Sinti und Roma, Landesverband Baden-Württemberg e. V., vertreten durch seinen Vorstandsvorsitzenden angesichts des gemeinsamen Zieles, jeglichen Diskriminierungen von Angehörigen der Minderheit entgegenzuwirken und den gesellschaftlichen Antiziganismus wirksam zu bekämpfen; in dem Willen, gemeinsam das gesellschaftliche Miteinander unter Achtung der ethnischen, kulturellen, sprachlichen und religiösen Identität der Sinti und Roma kontinuierlich zu verbessern; in Anerkennung der Verpflichtungen aus dem Rahmenübereinkommen des Europarates	Source: Excerpt from the treaty between the federal state of Baden-Württemberg and the registered Association of German Sinti and Roma in Baden-Württemberg. Preamble Sinti and Roma have been part of the culture and society in today's federal state of Baden-Württemberg for more than 600 years. They are an officially recognised national minority in the Federal Republic of Germany. Their language and culture are protected by German and European law. The segregation and discrimination against Sinti and Roma date back to the Middle Ages. The terrible persecution and genocide by the National Socialist regime brought unspeakable suffering to Sinti and Roma in our country which bears lasting consequences to this day. Political acknowledgment of this injustice has been disgracefully late. Also, anti-Ziganism still exists and has not been overcome yet. Bearing in mind the particular historical responsibility toward Sinti and Roma as citizens of our state and led by the desire and will to encourage a peaceful coexistence, the federal state of Baden-Württemberg, represented by the Minister President and the Association of German Sinti and Roma, represented by its chair, conclude the following treaty, in light of the common aim of counteracting any discrimination against members of this minority and effectively fighting the anti-Ziganism in our society; guided by the willingness to constantly improve social interaction with each other, with due regard to the ethical, cultural, linguistic and religious identity of the Sinti and Roma; recognising the obligations from the Council of Europe's Framework Convention for the Protection of National

			zum Schutz nationaler Minderheiten und der Europäischen Charta der Regional- oder Minderheitensprachen folgenden Vertrag.“ (Quelle: VDSRVtrG BW auf www.landesrecht-bw.de; Aufruf 11.11.2015) (p.218)	Minorities and the European Charter of Regional or Minority Languages.’ (Sources: VDSRVtrG BW auf www.landesrecht-bw.de; Accessed 11.11.2015) (p.218)
Civics	Müller, Franziska; Wolf, Heinz-Ulrich (2016): Demokratie heute: Gemeinschaftskunde: Band 1. Issue Baden-Württemberg. Brunswick: Schroedel. [7th-8th grade].	Minderheitensc hutz: Sinti und Roma in Baden-Württemberg (Protection of minorities: Sinti and Roma in Baden-Wuerttemberg)	Quelle: Staatsvertrag mit Sinti und Roma – Baden-Württemberg als Vorreiter Stuttgart – Als erstes Bundesland stellt Baden-Württemberg die Zusammenarbeit mit den hier lebenden Sinti und Roma per Staatsvertrag auf eine neue Grundlage. Der Vertrag ‚enthält das klare Bekenntnis zur Anerkennung der baden-württembergischen Sinti und Roma und legt eine verbindliche Förderung der Minderheit fest‘, sagte Ministerpräsident Winfried Kretschmann (Grüne) am Donnerstag in Stuttgart. So sieht das Papier vor, dass die Minderheit ab 2014 jährlich 500000 Euro erhält. Das ist mehr als eine Verdopplung der bislang gezahlten 208000 Euro. Ebenso wird ein ‚Rat für die Angelegenheiten der deutschen Sinti und Roma‘ geschaffen. ‚Der Staatsvertrag ist ein historisches Ereignis‘, betonte der Landesvorsitzende Deutscher Sinti und Roma, Daniel Strauß. Mit dem Geld sollen die Aufarbeitung der nationalsozialistischen Vergangenheit, kulturelle Arbeit und die Integration von Sinti und Roma ohne Pass finanziert werden. In das neue Beratungsgremium werden Vertreter des Landes und der Sinti und Roma berufen. Darin soll über die Minderheit betreffende Frage beraten werden. In Baden-Württemberg leben rund 12000 Sinti und Roma, die neben den Friesen, den Sorben und den Dänen eine der vier anerkannten nationalen Minderheiten in Deutschland sind. ‚Sinti und Roma sind ein Teil von Baden-Württemberg. Dieses Land ist unsere gemeinsame Heimat‘, betonte Kretschmann. Der Ministerpräsident erklärte, das Land unterstreiche mit dem Vertrag die besondere historische Verantwortung gegenüber Sinti und Roma, die in der Zeit des Nationalsozialismus verfolgt und ermordet wurden. Landtagspräsident Guido Wolf (CDU) sagte, das Thema Ausgrenzung sei für Sinti und Roma noch heute aktuell. (Quelle: Artikel vom 28.11.2013 auf: www.stuttgarter-nachrichten.de/inhalt.staatsvertrag-mit-sinti-und-roma-baden-wuerttemberg-als-vorreiter.bca45ec5-fa0b-4f9f-a81b-baaecb216943.htm; Zugriff: 20.10.2015) (p.218)	Source: State treaty with Sinti and Roma – Baden-Württemberg as pioneer Stuttgart – Baden-Württemberg is the first federal state to provide a new basis for the collaboration with Sinti and Roma who live here, by means of a federal state treaty. The treaty ‘contains an explicit acknowledgement of the Sinti and Roma of Baden-Württemberg and determines financial support for the minority’, said Minister President Winfried Kretschmann (Green Party) in Stuttgart on Thursday. The document stipulates annual funding of EUR 500,000 for the minority from 2014 onwards. This is more than double the EUR 208,000 paid until now. Also, a ‘Council for Affairs of German Sinti and Roma’ will be established. ‘The state treaty is a historic event’ pointed out chair of the state Association of German Sinti and Roma, Daniel Strauß. The money should be invested in the process of rehabilitation from the National Socialist past, cultural work and the integration of Sinti and Roma without a passport. Representatives of the federal state and the Sinti and Roma will convene in the advisory committee. This committee will discuss questions concerning the minority. About 12,000 Sinti and Roma live in Baden-Württemberg; who, along with Frisians, the Sorbs and Danes, make up the four officially recognised national minorities in Germany. ‘Sinti and Roma are a part of Baden-Württemberg. This federal state is our common home’, Kretschmann pointed out. The Minister President explained that the treaty underscores the country's special historical responsibility towards Sinti and Roma, who were persecuted and murdered during the National Socialist era. Guido Wolf (CDU), president of the state parliament, said that the issue of exclusion is still present for Sinti and Roma today. (Source: Article from 28.11.2013on: www.stuttgarter-nachrichten.de/inhalt.staatsvertrag-mit-sinti-und-roma-baden-wuerttemberg-als-vorreiter.bca45ec5-fa0b-4f9f-a81b-baaecb216943.htm; Accessed: 20.10.2015) (p.218)

Civics			Bild zur Quelle (p.218)	Picture accompanying the source (p.218)
Civics	Müller, Franziska; Wolf, Heinz-Ulrich (2016): Demokratie heute: Gemeinschaftskunde: Band 1. Issue Baden-Württemberg. Brunswick: Schroedel. [7th-8th grade].	Minderheitensc hutz: Sinti und Roma in Baden-Württemberg (Protection of minorities: Sinti and Roma in Baden-Wuerttemberg)	Quelle: Mannheim: Kulturwoche der deutschen Sinti und Roma eröffnet Innenminister Gall nahm an der Eröffnung der ersten Kulturwoche der Sinti und Roma im Kulturhaus teil – Kultur als Mittlerin schaffe Begegnungen, fördere Toleranz und Akzeptanz. Mit Stücken von und zu Ehren von Franz Ensemble die erste Kulturwoche der deutschen Sinti und Roma eröffnet. […] Die abendlichen Konzerte werden […] von […] der Dokumentation ‚Typisch „Zigeuner"? – Mythos und Wirklichkeit' begleitet. ‚Es ist das erste Mal in der Nachkriegsgeschichte, dass wir unsere Kultur als Teil des Ganzen präsentieren können', unterstrich Daniel Strauß die Bedeutung. Als Landesvorsitzender deutscher Sinti und Roma hatte er im November 2013 gemeinsam mit Ministerpräsident Winfried Kretschmann, der als Schirmherr der Kulturwoche fungiert, einen Staatsvertrag unterzeichnet, womit Baden-Württemberg als erstes Bundesland die nationale Minderheit anerkannte. Damit verbunden war eine verbindliche finanzielle Förderung. ‚Aus diesen Mitteln konnte unsere Idee einer Kulturwoche realisiert werden', so Strauß. Nur 4000 Menschen und damit rund zehn Prozent der Sinti und Roma überlebten den Holocaust. Mit den Ermordeten wollten die Nazis auch deren Lebensart, Brauchtum und Sitten ausmerzen. Diese schwer geschädigte, aber nicht vernichtete Kultur werde im Kulturhaus ‚RomnoKher' nun reflektiert, formuliert Strauß im Begleitwort zum Programm. […] Bürgermeisterin Ulrike Freundlieb verhehlte nicht, dass die Sinti und Roma sich auch in Mannheim immer wieder pauschaler Vorurteile ausgesetzt sehen. ‚Aufgabe der Kommune ist es, Bedingungen zu schaffen, damit eine Minderheit ihrer Kultur Ausdruck verleihen und zeigen kann, dass sie dazugehört', sagte die Dezernentin. (Quelle: Artikel von Heike Warlich-Zink auf: www.rnz.de/nachrichten/mannheim_artikel,-Mannheim-Kultuwoche-der-deutschen-Sinti-und-Roma-eroeffnet-_arid,4247.html; Zugriff: 20.10.2015) (p.219)	Source: Mannheim: German Sinti and Roma culture week opens. Interior Minister, Mr Gall, joined the opening of the first culture week of Sinti and Roma in the arts centre –culture acts as a vessel to create encounters and promote tolerance and acceptance. The first German Sinti and Roma culture week opened with pieces by and dedicated to Franz Ensemble. […] The evening concerts were accompanied by […] the documentation 'Typical "Gypsy"? – myth and reality'. 'It is the first time in post-war history that we are able to present our culture as part of the bigger picture', remarked Daniel Strauß. As chair of the state Association for German Sinti and Roma he signed a state treaty in November 2013 with Minister President Winfried Kretschmann, who is patron of the culture week, which made Baden-Württemberg the first federal state to recognise the national minority. Linked to this was mandatory financial support. 'These funds made it possible for us to realise this culture week', said Strauß. Only 4,000 people, so about 10 per cent of Sinti and Roma survived the Holocaust. The Nazis did not only want to eradicate the people, but also their lifestyle, traditions and customs. This culture, badly damaged but not destroyed is now being reflected in the RomnoKher arts centre, explains Strauß in the preface of the programme. […] Mayor Ulrike Freundlieb did not deny, that Sinti and Roma are affected by blanket prejudice in Mannheim again and again. 'It is the municipality's task to establish conditions where a minority is able to express its culture and show that it belongs [to the municipality]', said the mayor. (Source: Article by Heike Warlich-Zink in: www.rnz.de/nachrichten/mannheim_artikel,-Mannheim-Kultuwoche-der-deutschen-Sinti-und-Roma-eroeffnet-_arid,4247.html; Accessed: 20.10.2015) (p.219)
Civics			Bild zur Quelle (p.219)	Picture accompanying the source (p.219)

Civics	Müller, Franziska; Wolf, Heinz-Ulrich (2016): Demokratie heute: Gemeinschaftskunde: Band 1. Issue Baden-Württemberg. Brunswick: Schroedel. [7th-8th grade].	Minderheitensc hutz: Sinti und Roma in Baden-Württemberg (Protection of minorities: Sinti and Roma in Baden-Wuerttemberg)	Aufgabe: 1. Benenne wesentliche Zielsetzungen des Staatsvertrags. 2. Erläutere, warum der Vertreter der Sinti und Roma von einem ‚historischen Ereignis' spricht. 3. Begründe, wie ein Ereignis wie die Kulturwoche in Mannheim zum Minderheitenschutz beitragen kann. (p.219)	Tasks: 1. Name fundamental aims of the state treaty. 2. Explain why the Sinti and Roma representative speaks of a 'historic event'. 3. Justify how an event like the culture week in Mannheim can contribute to the protection of minorities. (p.219)
Civics	Schaechterle, Lothar; Willfahrt, Wolfram (Hrsg.) (2017): Politik entdecken 7/8: Gemeinschaftskunde. Differentiating issue Baden-Württemberg. Berlin: Cornelsen. [7th-8th grade].	Sinti und Roma – wie Grundrechte Minderheiten schützen (Sinti and Roma - how fundamental rights protect minorities)	Einführung: Der Schutz durch die Grundrechte ist vor allem für Menschen oder Gruppen wichtig, die eine schwache gesellschaftliche Stellung haben oder zu Minderheiten gehören. Zu diesen Minderheiten gehören unter anderem die Sinti und Roma. (p.194)	Introduction: Protection through fundamental rights is primarily important for people or groups with a low social position or who belong to a minority. These include, among others, Sinti and Roma. (p.194)
Civics	Schaechterle, Lothar; Willfahrt, Wolfram (Hrsg.) (2017): Politik entdecken 7/8: Gemeinschaftskunde. Differentiating issue Baden-Württemberg. Berlin: Cornelsen. [7th-8th grade].	Sinti und Roma – wie Grundrechte Minderheiten schützen (Sinti and Roma - how fundamental rights protect minorities)	Material/Bild: M1 Dieses Schild hing an der Tür eines Ladens im Berliner Stadtteil Neukölln (p.194)	Material/picture: M1 This sign was placed on the door of a shop in the Neukölln district of Berlin (p.194)

Civics	Schaechterle, Lothar; Willfahrt, Wolfram (Hrsg.) (2017): Politik entdecken 7/8: Gemeinschaftskunde. Differentiating issue Baden-Württemberg. Berlin: Cornelsen. [7th-8th grade].	Sinti und Roma – wie Grundrechte Minderheiten schützen (Sinti and Roma - how fundamental rights protect minorities)	Material: M2 Ladeninhaberin verwehrt Roma den Zutritt Mit einem Schild an der Ladentür hat die Inhaberin eines Neuköllner Ladens Angehörigen der Volksgruppe der Roma den Zutritt verboten. ‚Der Staatsschutz* hat ein Ermittlungsverfahren wegen des Verdachts der Volksverhetzung* eingeleitet', sagte Polizeisprecher Michael Gassen am Mittwoch der Berliner Zeitung. Nachdem Polizisten am Mittwochmorgen die Ladenbesitzerin darauf ansprachen, entfernte sie das Schild. Seit etwa zwei Monaten werde sie von den Dieben heimgesucht, sagt die Inhaberin. ‚Sie vernichten meine Existenz!', sagt die Frau. Eine Anzeige wegen Ladendiebstahls hat die Inhaberin nach Angaben eines Polizeisprechers nicht gestellt. Romeo Franz von der Hildegard-Lagrenne-Stiftung für Bildung, Inklusion* und Teilhabe von Sinti und Roma in Deutschland hat das Foto an der Ladentür bei Facebook gesehen. Er wollte sich selbst ein Bild davon machen und ging zu der Ladenbesitzerin. Sie habe sich geweigert, das Schild abzunehmen, sagt er. Franz erstattete daraufhin Anzeige gegen die Ladenbesitzerin. ‚Man darf Menschen nicht in Sippenhaft* nehmen, denn dann sind wir wieder in der Zeit des Nationalsozialismus', sagt er. Roma und Sinti seien genauso unterschiedlich und individuell wie die deutsche Mehrheitsgesellschaft. ‚Es gibt Anständige, es gibt welche die stehlen und somit gegen das Gesetz verstoßen. Die Justiz muss alle Gesetzesverstöße ahnden. Ich will keine Diebe schützen.' Franz fügt zu: ‚Man stelle sich nur vor, die Ladenbesitzerin hätte anstatt Roma Moslems, Juden oder Homosexuellen den Zutritt verweigert. Dann wäre die Aufregung viel größer.' Aleksandar Zivanovic, www.berliner-zeitung.de/berlin/polizei/neukoelln-ladeninhaberin-verwehrt-roma-den-zutritt-24153006, (Zugriff: 21.11.2016) (p.194)	Material: M2 Shop owner refuses entry to Roma The owner of a shop in Neukölln refused entry to members of the Roma minority with a sign on the shop door. 'State Security police* opened an investigation into suspected sedition*', police spokesman Michael Gassen told the Berliner Zeitung on Wednesday. When the police addressed the shopkeeper on Wednesday morning, she removed it. She had been plagued by thieves for two months, the shop owner said. 'They are destroying my livelihood!', the woman said. According to a police spokesperson, the owner did not press charges for shoplifting. Romeo Franz from the Hildegard-Lagrenne Foundation for education, inclusion* and participation of Sinti and Roma in Germany saw the photo on the shop door on Facebook. He wanted to see for himself and went to the shop owner. She refused to remove the sign; he says. Thereupon, Franz filed a complaint against the shop owner. 'We should not declare people guilty by association (kin liability*), because if we do so, we are back to National Socialist times', he said. Roma and Sinti are just as different and individual as the German majority population. 'There are decent people, there are people who steal and therefore break the law. The judicial system has to sanction all violations of the law. I do not want to protect any thieves.' Franz added: 'Just imagine the shop owner had refused entry to Muslims, Jews, or homosexuals instead of Roma. It would have caused much more upset.' Aleksandar Zivanovic, www.berliner-zeitung.de/berlin/polizei/neukoelln-ladeninhaberin-verwehrt-roma-den-zutritt-24153006, (Accessed: 21.11.2016) (p.194)

Civics	Schaechterle, Lothar; Willfahrt, Wolfram (Hrsg.) (2017): Politik entdecken 7/8: Gemeinschaftskunde. Differentiating issue Baden-Württemberg. Berlin: Cornelsen. [7th-8th grade].	Sinti und Roma – wie Grundrechte Minderheiten schützen. Sinti und Roma (Sinti and Roma - how fundamental rights protect minorities. Sinti and Roma)	Der Begriff Roma ist der Oberbegriff für eine Reihe von Bevölkerungsgruppen. Dazu gehört auch die Gruppe der Sinti. Obwohl es sich hierbei eigentlich um eine Teilgruppe der Roma handelt, werden im deutschen Sprachgebraucht beide Namen zusammen verwendet: ‚Sinti und Roma'. Die Roma verbindet eine gemeinsame Sprache und wahrscheinlich auch die Herkunft aus dem indischen Subkontinent. Seit etwa 700 Jahren sind sie in Mitteleuropa heimisch. In vielen europäischen Ländern bilden die Roma unterschiedlich starke Minderheiten. Oft werden sie aufgrund von Vorurteilen oder ihrer sozialen Verhältnisse ausgegrenzt. In manchen europäischen Staaten werden sie sogar verfolgt. In Deutschland wird auch der Sammelbegriff Sinti und Roma verwendet, vor allem zur Abgrenzung des früher verwendeten Begriffs ‚Zigeuner'. Dieser wird von den Sinti und Roma als herabsetzend empfunden. (p.195)	The term Roma is the generic term for a range of ethnic groups. This also includes the Sinti. Although they are a subgroup of the Roma, both names are used together in the German language: 'Sinti and Roma'. Roma share a common language and probably also their origins on the Indian subcontinent. Central Europe has been home to them for approximately 700 years. The Roma have minority populations of various sizes in many European countries. Often, they are excluded because of prejudice or their social situation. In some European states they are even persecuted. In Germany, the generic term 'Sinti and Roma' is used, mainly to differentiate from the term used formerly, 'Gypsy' (*Zigeuner*), which is seen as degrading by Sinti and Roma. (p.195)
Civics	Schaechterle, Lothar; Willfahrt, Wolfram (Hrsg.) (2017): Politik entdecken 7/8: Gemeinschaftskunde. Differentiating issue Baden-Württemberg. Berlin: Cornelsen. [7th-8th grade].	Sinti und Roma – wie Grundrechte Minderheiten schützen (Sinti and Roma - how fundamental rights protect minorities)	Material: M4 Denkmal für die im Nationalsozialismus ermordeten Sinti und Roma Das Denkmal für die im Nationalsozialismus ermordeten Sinti und Roma Europas befindet sich in einem Ausläufer des Berliner Stadtparks Tiergarten zwischen dem Reichstagsgebäude und dem Brandenburger Tor. Es soll an die bis zu 500000 Menschen erinnern, die zwischen 1933 und 1945 unter der Herrschaft des Nationalsozialismus in Deutschland und anderen europäischen Ländern als ‚Zigeuner' verfolgt und ermordet worden waren. Auf dem Rand des Brunnens ist auf Englisch, Deutsch und Romanes das Gedischt ‚Auschwitz' von Santino Spinelli zu lesen: ‚Eingefallenes Gesicht / erloschene Augen / kalte Lippen / Stille / ein zerrissenes Herz / ohne Atem / ohne Worte / keine Tränen'. Am Boden rund um das Wasserbecken liegen flache Steine, die Namen von Orten der NS-Verbrechen tragen. In der Nähe des Denkmals für die im Nationalsozialismus ermordeten Sinti und Roma Europas informieren gläserne Tafeln über Ausgrenzung und Massenmord an dieser Minderheit." www.berlin.de/sehenswuerdigkeiten/3561926-3558930-sinti-und-roma-denkmal.html (Zugriff: 22.11.2016) (p.195)	Material: M4 Memorial to Sinti and Roma victims of National Socialism The memorial to European Sinti and Roma victims of National Socialism is located in a corner of the Berlin city park, Tiergarten, between the Reichstag building and the Brandenburg Gate. It commemorates the up to 500,000 people who were persecuted and murdered for being 'Gypsies' under the rule of National Socialism between 1933 and 1945. The edge of the fountain is inscribed with a poem by Santiano Spinelli called 'Auschwitz' in English, German and Romani: 'Sunken face/dead eyes/ Cold lips/silence/a broken heart/without breath/without words/no tears'. On the ground around the pool there are flat stones with the names of locations where the Nazi crimes were comitted. Glass information panels near the memorial to European Sinti and Roma Victims of National Socialism describe the exclusion and genocide of this minority. www.berlin.de/sehenswuerdigkeiten/3561926-3558930-sinti-und-roma-denkmal.html (Accessed: 22.11.2016) (p.195)

Germany - Bayern

Subject	Textbook	Chapter/Topic	Passage	Translation
History	Geus, Elmar (2011): Horizonte 9. Issue Bavaria. Brunswick: Westermann. [9th grade].	Die Ermordung der europäischen Juden. Von den Verfolgungsplänen zu Tötungen während des Krieges (The Murder of the European Jews. From Plans for Persecution to Killings During the War)	[…] Neben Juden waren auch andere Völker von der Vernichtung betroffen, etwa die beiden Volksgruppen der Sinti und Roma. (p.184)	[…] Apart from Jews, other peoples were also victims of extermination, including the two ethnic communities of the Sinti and Roma. (p.184)
History	Geus, Elmar (2011): Horizonte 9. Issue Bavaria. Brunswick: Westermann. [9th grade].	Die Ermordung der europäischen Juden (The Murder of the European Jews)	Begriffsklärung: Sinti und Roma bezeichnet Völkergruppen, die in Mitteleuropa (Sinti) oder Südosteuropa (Roma) als Minderheit leben. Ursprünglich waren sie umherziehende Völker, die man früher abwertend als ‚Zigeuner' bezeichnete. (p.184)	Definition: Sinti and Roma is a term that designates ethnic minorities living in central Europe (Sinti) and south-east Europe. Originally, these were nomadic peoples who used to be referred to in a derogatory manner as 'Gypsies'. (p.184)
History	Freundorfer, Markus (2010): Zeitreise: Band 4. Issue Bavaria. Stuttgart: Klett. [9th grade].	Totalitäre Diktaturen in Europa und der Zweite Weltkrieg (Totalitarian dictatorships in Europe and World War II)	[…] Etwa 55 Millionen Menschen, 25 Millionen allein aus der Sowjetunion, kamen ums Leben: Soldaten, Zivilisten und die von den Deutschen ermordeten Juden, Sinti und Roma und Kriegsgefangene. […] (p.135)	[…] Approximately 55 million people, 25 million of them from the Soviet Union alone, lost their lives: soldiers, civilians and the Jews, Sinti and Roma and prisoners of war murdered by the Germans. […] (p.184)

History	Freundorfer, Markus (2010): Zeitreise: Band 4. Issue Bavaria. Stuttgart: Klett. [9th grade].	(Grundlagen der nationalsozialistischen Ideologie. Rassenlehre und Antisemitismus (Foundations of the National-Socialist ideology. Racial ideology and Antisemitism)	[…] Auf die oberste Stufe stelle man also die arische Rasse, zu der man alle germanischen Völker, aber hauptsächlich die Deutschen, zählte. […] Den größten Gegensatz bildeten die Juden, die als völlig wertlos eingestuft wurden. Sie galten als die Schuldigen für alle Übel auf der Welt. Aber auch Sinti und Roma (als ‚Asoziale' bezeichnet) oder Behinderte zählten zu dieser Gruppe. […] (p.136)	[…] The Aryan race, which [according to national-socialist ideology] included all Germanic peoples, but principally Germans, was placed on the highest level. […] The starkest contrast was with Jews, who were categorised as completely worthless. They were regarded as the culprits for all evils in the world. However, this group also included Sinti and Roma (referred to as 'asocial') as well as disabled people. […] (p.136)
History	Freundorfer, Markus (2010): Zeitreise: Band 4. Issue Bavaria. Stuttgart: Klett. [9th grade].	Ausgegrenzt, verfolgt, ermordet. NS-Terror (Ostracised, persecuted, murdered. National-Socialist terror)	[…] Nach der Entmachtung der SA im Jahr 1934 übernahm die SS die Verwaltung der Konzentrationslager. Jetzt kamen zu den politischen Häftlingen noch andere hinzu, die nach bestimmten Kriterien eingeteilt wurden: ‚Asoziale' (vor allem Sinti und Roma), ‚Homosexuelle', ‚Bibelforscher' (Zeugen Jehovas), ‚Arbeitsscheue' und ‚Berufsverbrecher'. […] (p.152)	[…] Following the disempowerment of the SA in 1934 [storm troopers, paramilitary branch of the Nazi Party], the SS [*Schutzstaffel*, paramilitary elite corps] took over the running of the concentration camps. Now, political prisoners were joined by others, who were divided into categories in accordance with specific criteria: 'asocial' (primarily Sinti and Roma), 'homosexuals', 'Bible scholars' (Jehovah's Witnesses), 'work-shy' and 'habitual criminals'. […] (p.152)
History	Freundorfer, Markus (2010): Zeitreise: Band 4. Issue Bavaria. Stuttgart: Klett. [9th grade].	Sinti und Roma – eine verfolgte Minderheit. Ein Volk mit eigener Kultur (Sinti and Roma – a persecuted minority. A people with its own culture)	Seit über 600 Jahren leben Sinti und Roma in Europa. Das Volk wanderte im Mittelalter aus Indien ein. Doch viele deutsche Landesherren gaben den Eingewanderten keine Aufenthaltsgenehmigung, sodass sie zu einem Wanderleben gezwungen waren. Ihr Geld verdienten sie als Handwerker oder Händler, z. B. als Kunstschmiede, Geigenbauer, Korbflechter, Kesselflicker oder Pferdehändler. Andere zogen über Land, wo sie Waren für den alltäglichen Gebrauch verkauften. In den 1920er-Jahren betrieben viele Sinti-Familien fahrende Theater- oder Musikgruppen oder einen Zirkus. In Dörfern und kleinen Städten waren ihre Aufführungen eine Attraktion. (p.168)	Sinti and Roma have lived in Europe for over 600 years. They came as an immigrant people from India during the Middle Ages. However, many German territorial rulers refused to grant them the right of permanent residence, thus forcing them to adopt a nomadic lifestyle. They earned their living as craftsmen or traders, e.g. as jewellery makers, violin-makers, basket weavers, tinkers or horse traders. Others wandered the land selling everyday essentials. In the 1920s, many Sinti families ran itinerant theatre or music troupes or circuses. Their performances attracted audiences in villages and small towns. (p.168)

History	Freundorfer, Markus (2010): Zeitreise: Band 4. Issue Bavaria. Stuttgart: Klett. [9th grade].	Sinti und Roma – eine verfolgte Minderheit. Unterdrückung und Ausgrenzung (Sinti and Roma – a persecuted minority. oppression and ostracism)	Seit dem Mittelalter litten Sinti und Roma immer wieder unter Verfolgungen: Sie wurden aus dem Land vertrieben, gejagt, eingesperrt oder getötet. Seit etwa 1900 wurden Sinti und Roma in Deutschland von der Polizei systematisch überwacht. Als die Nationalsozialisten an die Macht kamen, bauten sie diese Bestimmungen aus. Sie sahen die ‚Zigeuner' als ‚minderwertige Rasse' an und schlossen sie aus der Gesellschaft aus, auch wenn viele längst in Deutschland integriert waren. Seit den Nürnberger Rassegesetzen von 1935 war es Sinti verboten, Nicht-Sinti zu heiraten. Ihnen wurde nicht mehr erlaubt, ihre traditionellen Berufe auszuüben. Kindern wurde die Schulbildung verwehrt. (p.168)	Ever since the Middle Ages, Sinti and Roma have frequently been victims of persecution: they were driven out of the country, hunted, locked up or killed. From around 1900, Sinti and Roma in Germany were put under systematic surveillance by the police. When the National Socialists came to power, they extended these regulations. They regarded 'Gypsies' as an 'inferior race' and ostracised them from society even though many had long been integrated in Germany. After the Nuremberg Race Laws came into effect in 1935, Sinti were prohibited from marrying non-Sinti. They were no longer allowed to practise their traditional professions. Children were excluded from the education system. (p.168)
History	Freundorfer, Markus (2010): Zeitreise: Band 4. Issue Bavaria. Stuttgart: Klett. [9th grade].	(Sinti und Roma – eine verfolgte Minderheit. Zwangssterilisation (Sinti and Roma – a persecuted minority. Enforced sterilisation)	Seit 1937 reisten ‚Rassenforscher' durchs Land, um alle ‚Zigeuner' nach rassistischen Merkmalen zu erfassen. Sie ließen Frauen, Männer und Kinder am ganzen Körper vermessen und fotografieren und nahmen Finger-, Hand- und manchmal auch Kopfabdrücke. Alle Angaben wurden in der eigens gegründeten ‚Rassenhygienischen Forschungsstelle' in Berlin gesammelt. Auf der Grundlage dieser Daten wurden viele Frauen, Männer und sogar Kinder zwangsweise unfruchtbar gemacht, um so die Sinti-Familien ‚auszurotten'. (p.168)	From 1937 onwards, 'racial researchers' travelled across Germany to register all 'Gypsies' in accordance with racist characteristics. They took full body measurements of women, men and children as well as finger, hand and sometimes even head prints. All this data was collected at a dedicated 'Research Institute for Racial Hygiene' in Berlin. Based on this data, many women, men and even children underwent forced sterilisation in order to 'eradicate' all Sinti families. (p.168)
History	Freundorfer, Markus (2010): Zeitreise: Band 4. Issue Bavaria. Stuttgart: Klett. [9th grade].	Sinti und Roma – eine verfolgte Minderheit. Völkermord (Sinti and Roma – a persecuted minority. Genocide)	Zuständig für die Verfolgung der Sinti und Roma war die Kriminalpolizei. Sie inhaftierte seit 1938 Sinti und Roma als ‚fremdrassige Asoziale' in Konzentrationslagern, wo sie zu schwerer Zwangsarbeit verpflichtet wurden. Im Vernichtungskrieg in Osteuropa starben zahlreiche Roma bei den Massenerschießungen durch deutsche Einsatzgruppen. Der systematische Völkermord begann 1942 mit dem ‚Auschwitz-Erlass' von SS- und Polizeichef Heinrich Himmler: Darin beauftragte er die Polizei, ganze Familien in das ‚Zigeunerlager' Auschwitz zu deportieren, wo Zehntausende Sinti und Roma ermordet wurden. Insgesamt fielen etwa 500000 Sinti und Roma den Nationalsozialisten zum Opfer. (p.168)	The criminal investigation division of the police was in charge of the persecution of Sinti and Roma. From 1938 onwards, they imprisoned Sinti and Roma in concentration camps as 'foreign-race asocials'. They were forced into hard physical labour. Many Roma died in mass shootings by German military task forces during the war of extermination in Eastern Europe. Systematic genocide started in 1942 with the 'Auschwitz Decree' issued by the head of the SS and the police, Heinrich Himmler, in which he instructed the police to deport entire families to the 'Gypsy Camp' at Auschwitz, where tens of thousands of Sinti and Roma were murdered. In total, the National Socialists killed around 500,000 Sinti and Roma. (p.168)

History	Freundorfer, Markus (2010): Zeitreise: Band 4. Issue Bavaria. Stuttgart: Klett. [9th grade].	Sinti und Roma – eine verfolgte Minderheit (Sinti and Roma – a persecuted minority)	Bildquelle: Q1: Sinti und Roma bei ihrer Deportation vom Sammellager Hohenasperg bei Stuttgart in die Konzentrationslager im Osten (Foto, Mai 1940) (p.168)	Picture source: Q1: Sinti and Roma being deported from the Hohenasperg transit camp near Stuttgart to the concentration camps in the east (photo, May 1940) (p.168)
History	Freundorfer, Markus (2010): Zeitreise: Band 4. Issue Bavaria. Stuttgart: Klett. [9th grade].	Sinti und Roma – eine verfolgte Minderheit (Sinti and Roma – a persecuted minority)	Quelle: D1: Chronologie des nationalsozialistischen Völkermords an den Sinti und Roma: 1935: Verkündung der Nürnberger Rassegesetze. Dazu Reichsminister Frick am 3. Januar 1936: ‚Zu den artfremden Rassen gehören in Europa außer den Juden regelmäßig nur die Zigeuner.' Die Heirat von Sinti und Nicht-Sinti wird verboten. 1938/39: Sinti und Roma werden in die Konzentrationslager Sachsenhausen, Dachau und Buchenwald und später nach Mauthausen deportiert. 1940: Himmlers Anordnung zur ersten Deportation ganzer Familien. Die Deportationszüge mit 2500 deutschen Sinti und Roma in das ‚Generalgouvernement' gehen im Mai von Hamburg, Köln und Hohenasperg bei Stuttgart ab. 1941: Ab Sommer werden Sinti und Roma hinter der Ostfront systematisch von sogenannten Einsatztruppen erschossen. 1942: Himmlers Auschwitz-Erlass für die Deportation von 22000 Sinti und Roma aus Europa, davon die letzten 10000 aus dem Reichsgebiet, in den Als ‚Zigeunerlager' bezeichneten Abschnitt des KZs Auschwitz-Birkenau. Mai 1945: Die Zahl der in Europa bis Kriegsende in Konzentrationslagern und von SS-Einsatzgruppen ermordeten Sinti und Roma wird auf eine halbe Million geschätzt. Von den durch Nazis erfassten 40000 deutschen und österreichischen Sinti und Roma wurden über 25000 ermordet. (p.169)	Primary source text: D1: Chronology of the National Socialist Genocide of the Sinti and Roma: 1935: Proclamation of the Nuremberg Race Laws. On 3 January 1936, Reich Minister of the Interior [Wilhelm] Frick commented: 'In Europe, only the Jews and the Gypsies are defined as alien races pursuant to this rule.' Marriage between Sinti and non-Sinti is prohibited. 1938/39: Sinti and Roma are deported to the Sachsenhausen, Dachau and Buchenwald concentration camps and subsequently to Mauthausen. 1940: Himmler orders the first deportation of entire families. In May, the trains deporting 2,500 German Sinti and Roma to the 'General Governorate' depart from Hamburg, Köln und Hohenasperg near Stuttgart. 1941: Starting in the summer, Sinti and Roma are systematically shot by so-called military task forces behind the Eastern Front. 1942: Himmler's Auschwitz Decree for the deportation of 22,000 Sinti and Roma from Europe, including the final 10,000 from the territory of the Reich, in the section of Auschwitz-Birkenau referred to as the 'Gypsy Camp'. May 1945: The death toll of Sinti and Roma murdered in concentration camps and by SS task forces before the end of the war is estimated at half a million. Over 25,000 of the 40,000 German and Austrian Sinti and Roma registered by the Nazis were murdered. (p.169)

History	Freundorfer, Markus (2010): Zeitreise: Band 4. Issue Bavaria. Stuttgart: Klett. [9th grade].	Sinti und Roma – eine verfolgte Minderheit (Sinti and Roma – a persecuted minority)	Quelle: Q2: Die Kinder von Mulfingen: Am 10.6.1938 wurde ich im Allgäu von der Gendarmerie mit meinen Geschwistern Anton, Scholastika, Adolf und Emil unseren Eltern weggenommen. Ich war damals neun Jahre alt. Mein Vater kam sofort in ein KZ nach Dachau, meine Mutter wurde später deportiert. Wir Kinder wurden in verschiedenen Kinderheimen untergebracht. Im September 1939 brachte man mich mit anderen Sinti-Kindern in das Kinderheim St.-Josefspflege nach Mulfingen. Dort wurden wir betreut von Ordensschwestern und unterrichtet. Es kamen auch Leute aus Berlin vom Rassenhygiene-Institut und beobachteten uns Kinder. Am 9.5.1944 mussten wir morgens unsere Sachen packen, dann wurden wir mit dem Postbus abtransportiert. Nach vier oder fünf Tagen trafen wir mit dem Zug in Auschwitz ein. Vor der Rampe standen lauter SS-Leute mit dem Gewehr im Anschlag. Als sie uns Kinder sahen, ließen sie ihre Gewehre sinken. Wir wurden registriert und unsere Häftlingsnummer wurde uns eintätowiert, dann kamen wir ins sogenannte Zigeunerlager. (p.169)	Primary source text: Q2: The children of Mulfingen: On 10 June 1938 in the Allgäu region, the gendarmerie took me away from our parents along with my siblings Anton, Scholastika, Adolf and Emil. I was nine years old at the time. My father was immediately taken to a concentration camp in Dachau, my mother was deported later. We children were taken to stay in different children's homes. In September 1939, I and other Sinti children were taken to the St. Josefspflege home in Mulfingen, where we were looked after and taught by nuns. People from the Research Institute for Racial Hygiene also came to visit and to observe us children. On 9 May 1944, we had to pack our things in the morning, then we were taken away on the post bus. After four or five days, we arrived by train in Auschwitz. A number of SS men stood in front of the ramp with their weapons at the ready. When they saw us children, they lowered their guns. We were registered and our prisoner numbers were tattooed into our skin, then we were taken to the so-called gypsy camp.(p.169)
History	Freundorfer, Markus (2010): Zeitreise: Band 4. Issue Bavaria. Stuttgart: Klett. [9th grade].	Sinti und Roma – eine verfolgte Minderheit (Sinti and Roma – a persecuted minority)	Quelle: Q3: Am 16. Mai 1940 begann die erste große Massendeportation von Sintifamilien im Deutschen Reich. Der Karlsruher Sinti Herrmann W. berichtet: Da kam dann die Kriminalpolizei und hat gesagt, wir müssen uns alle im Polizeipräsidium melden. Alle! Alle Sinti vom Kreis Karlsruhe. Wir durften nur unsere Betten, also Kleinigkeiten, mitnehmen, das war genau vorgeschrieben. (…) ja, und als wir dann im Hof vom Präsidium versammelt waren, kam plötzlich die Polizei, in Uniform und Karabinern, und hat sich vor die Tore hingestellt. Da durfte keiner mehr raus. Da habe ich gleich zu meinem Vater gesagt: ‚Das ist nichts Gutes.' Ja, dass wir wegkommen sollten, irgendwohin, das hat man uns gesagt. Aber wohin? (p.169)	Primary source text: Q3: The first large-scale mass deportation of Sinti families in the German Reich started on 16 May 1940. Herrmann W., a Sinti man from Karlsruhe, reports: Police detectives came and told us we had to report to the police headquarters. All of us! All Sinti from the Karlsruhe district. We were under strict instruction to take only our beds – in other words, small items. (…) well, and when we were assembled in the courtyard outside the police building, suddenly uniformed police came armed with carbines and positioned themselves in front of the gates. Nobody was allowed to leave anymore. Straight away I said to my father: 'This isn't good.' Well, we were told that we were going to be taken away somewhere. But where? (p.169)
History	Freundorfer, Markus (2010): Zeitreise: Band 4. Issue Bavaria. Stuttgart: Klett.	Sinti und Roma – eine verfolgte Minderheit (Sinti and Roma – a persecuted	Bildquelle: Q4: Drei der Mulfinger Sinti-Kinder kurz vor ihrer Deportation nach Auschwitz (p.169)	Pictorial source: Q4: Three of the Sinti children from Mulfingen shortly before their deportation to Auschwitz (p.169)

	[9th grade].	minority)		
History	Freundorfer, Markus (2010): Zeitreise: Band 4. Issue Bavaria. Stuttgart: Klett. [9th grade].	Sinti und Roma – eine verfolgte Minderheit (Sinti and Roma – a persecuted minority)	Begriffsklärung: Zigeuner: Der Begriff ‚Zigeuner' für Sinti und Roma war früher gebräuchlich, gilt aber heute als ein herabwürdigendes Schimpfwort. Es hieß fälschlicherweise, das Wort werde abgeleitet aus ‚Zieh-Gauner'. Auch aus dieser falschen Ableitung entwickelte sich das Vorurteil vom fahrenden Gaunervolk. Vermutlich kommt der Begriff aus dem Griechischen (‚athinganoi') und bedeutet ‚Unberührbar', ein Ausdruck für eine christliche Religionsgemeinschaft. (p.169)	Definition: Zigeuner: in the past, the term '*Zigeuner*' [gypsies] was commonly used for Sinti and Roma, but today it is regarded as a derogatory term of abuse. The term was wrongly assumed to derive from '*Zieh-Gauner*' [itinerant crook]. This false derivation contributed to the prejudice of an itinerant community of crooks. The term probably derives from the Greek 'athinganoi' and means 'untouchables', a term for a Christian religious community. (p.169)
History	Freundorfer, Markus (2010): Zeitreise: Band 4. Issue Bavaria. Stuttgart: Klett. [9th grade].	Sinti und Roma – eine verfolgte Minderheit (Sinti and Roma – a persecuted minority)	Aufgaben: 1. Erkläre, warum Sinti und Roma vom NS-Staat verfolgt wurden und was die Nationalsozialisten damit erreichen wollten. 2. Bis in die heutige Zeit ist in der Öffentlichkeit wenig bekannt über die Verfolgung der Sinti und Roma während der Zeit des Nationalsozialismus. Ergründe die Ursachen dafür. (p.169)	Exercises: 1. Explain why Sinti and Roma were persecuted by the NS-state and what the National-Socialists wanted to achieve by persecuting them. 2. Even today, the general public does not know much about the persecution of Sinti and Roma during the National-Socialist era. Explore the reasons for this. (p.169)
History	Freundorfer, Markus (2010): Zeitreise: Band 4. Issue Bavaria. Stuttgart: Klett. [9th grade].	Abschluss. Totalitäre Diktaturen in Europa und der Zweite Weltkrieg. ‚Du bist nichts, dein Volk ist alles' (Conclusion. Totalitarian dictatorships in Europe and World War II. 'You are nothing, your nation is everything')	[…] Jüdische Bürger in Deutschland wurden entrechtet, bedroht und verfolgt. Viele Familien verließen deshalb ihre Heimat und wanderten in die Nachbarländer, nach Großbritannien, in die USA oder nach Palästina aus. Der Terror traf auch noch weitere Gruppen: Behinderte, Sinti und Roma, Homosexuelle und andere angeblich ‚Minderwertige' Sollten aus dem ‚Volkskörper' entfernt werden. […] (p.190)	[…] Jewish citizens in Germany were disenfranchised, threatened and persecuted. As a consequence, many families left their home country and emigrated to neighbouring countries, the UK, the USA or Palestine. The terror targeted other groups as well: disabled people, Sinti and Roma and other so-called 'inferior elements' were to be removed from the 'ethnic body of the German people'. […] (p.190)

Germany - Brandenburg

Subject	Textbook	Chapter/Topic	Passage	Translation
History	Berger-von der Heide, Thomas (Hrsg.) (2009): Entdecken und Verstecken: Geschichte 9/10: Von der Oktoberrevolution bis zur Gegenwart. Issue Brandenburg. Berlin: Cornelsen. [9th/10th grade].	Massenmorde in Vernichtungslagern: Juden und andere Opfer. Andere Opfer der Nationalsozialisten (Mass murders in extermination camps: Jews and other victims. Other victims of the National Socialists)	[…] Ein ähnliches Schicksal wie die Juden erlitten die Sinti und Roma*. Mehr als 250000 Angehörige dieses Volkes wurden aus ganz Europa in Vernichtungslager gebracht und getötet. Nach dem Entzug der Bürgerrechte im Jahr 1935 konnten die Sinti und Roma in Deutschland jederzeit verhaftet und in Lager eingesperrt werden. Von den 30000 Sinti und Roma, die 1939 in Deutschland lebten, überlebten nur 5000 das Ende der nationalsozialistischen Gewaltherrschaft. (p.87)	[…] The Sinti and Roma* suffered a fate similar to that of the Jews. Over 250,000 members of this ethnic community from across Europe were taken to extermination camps and killed. After they had been stripped of their civil rights in 1935, Sinti and Roma in Germany were liable to be arrested and detained in camps at any moment. Of the 30,000 Sinti and Roma who lived in Germany in 1939, only 5,000 survived to see the end of the National-Socialist reign of violence. (p.87)
History	Berger-von der Heide, Thomas (Hrsg.) (2009): Entdecken und Verstecken: Geschichte 9/10: Von der Oktoberrevolution bis zur Gegenwart. Issue Brandenburg. Berlin: Cornelsen. [9th/10th grade].	Massenmorde in Vernichtungslagern: Juden und andere Opfer (Mass murders in extermination amps: Jews and other victims)	Begriffserklärung: Sinti und Roma*: Sammelbezeichnung für weltweit verbreitete Minderheitsgruppen, deren kulturelle Zusammengehörigkeit vor allem in ihrer Sprache, dem Roma, liegt. Die Sinti bilden dabei die mitteleuropäische Gruppe, die Roma entstammen im Wesentlichen dem außerdeutschen Sprachraum. Unter den Nationalsozialisten von Beginn an verfolgt, war das Zentrum des späteren Völkermords an den Sinti und Roma vor allem Auschwitz. (p.87)	Definition: Sinti and Roma*: collective term for minority communities living all over the world, whose shared cultural identity is primarily based on their language, Romani. The Sinti form the Central European group, while the Roma predominantly originate from outside the German-speaking region. Persecuted by the National Socialists from the beginning, Auschwitz was the main centre of the subsequent genocide of the Sinti and Roma. (p.87)
History	Berger-von der Heide, Thomas (Hrsg.) (2009): Entdecken und Verstecken: Geschichte 9/10: Von der	Zusammenfassung. Verfolgung und Ermordung von Juden (Summary. persecution and murder of Jews')	[…] Nach Beginn des Zweiten Weltkriegs begann die massenweise Ermordung der Juden in den Vernichtungslagern (z.B. Auschwitz) – fast sechs Millionen Juden verloren ihre Leben. Ein ähnliches Schicksal erlitten Sinti und Roma. (p.115)	[…] After the start of World War II, the mass murder of the Jews in extermination camps (e.g. Auschwitz) started – almost six million Jews lost their lives. Sinti and Roma suffered a similar fate. (p.115)

	Oktoberrevolution bis zur Gegenwart. Issue Brandenburg. Berlin: Cornelsen. [9th/10th grade].			
History	Brückner, Dieter; Focke, Harald (Hrsg.) (2009): Das waren Zeiten: Band 2: Vom 20. Jahrhundert bis zur Gegenwart. Issue Brandenburg. Bamberg: Buchner. [9th/10th grade].	Was will die NSDAP? Die ‚Volksgemeinschaft' (What does the NSDAP want? The 'national community')	[…] Alle, die nicht dazu gezählt wurden, wie Juden, Roma und Sinti (‚Zigeuner'*), Homosexuelle und ‚Asoziale' wurden als ‚Volksfeinde' verleumdet. Ihnen allen drohen die Nationalsozialisten den ‚Kampf' an. (p.75)	[…] Any groups not regarded as part of [the 'national community'], including Jews, Roma and Sinti ('Zigeuner'*), homosexuals and 'antisocial elements' were vilified as 'enemies of the people'. The National Socialists declared a 'battle' against all of them. (p.75)
History	Brückner, Dieter; Focke, Harald (Hrsg.) (2009): Das waren Zeiten: Band 2: Vom 20. Jahrhundert bis zur Gegenwart. Issue Brandenburg. Bamberg: Buchner. [9th/10th grade].	Was will die NSDAP? (What does the NSDAP want?)	Begriffsklärung: *Zigeuner ist eine herabsetzende Fremdbezeichnung. Die wahrscheinlich vor ca. 1000 Jahren aus Nordwestindien ausgewanderten Volksgruppen bezeichnen sich als ‚Sinti' und ‚Roma', ihre Sprache ist ‚Romanes' und stammt vom altindischen ‚Sanskrit' ab. ‚Sinti' (von der indischen Region Sindh) leben seit ca. 600 Jahren in Deutschland. ‚Roma' (von ‚Rom' = Mann) sind Stämme vor allem aus Südosteuropa. Entgegen allen Vorurteilen: Die Mehrheit der Sinti und Roma war und ist sesshaft. (p.75)	Definition: **Zigeuner* [Gypsies] is a pejorative term used by those outside the community. The ethnic communities, who probably emigrated from North-Western India 1,000 years ago, call themselves 'Sinti' and 'Roma' and their language is 'Romanes' and is derived from ancient Indian 'Sanskrit'. 'Sinti' (named after the Indian Sindh region) have lived in Germany for approx. 600 years. 'Roma' (after 'Rom' = man) are tribes primarily from South-East Europe. Contrary to common prejudices: the majority of Sinti and Roma are and have always been settled. (p.75)

History	Brückner, Dieter; Focke, Harald (Hrsg.) (2009): Das waren Zeiten: Band 2: Vom 20. Jahrhundert bis zur Gegenwart. Issue Brandenburg. Bamberg: Buchner. [9th/10th grade].	Bürger werden entrechtet. Die Verfolgung der Sinti und Roma (Citizens are being disenfranchised. The persecution of the Sinti and Roma)	1933 begann auch für die etwa 15000 im Deutschen Reich lebenden Sinti und Roma die Verfolgung. Schrittweise wurden sie nun vollständig aus dem öffentlichen Leben ausgegrenzt und ihrer Bürgerrechte beraubt. Dazu trug eine Verordnung zu den ‚Nürnberger Gesetzen' bei, welche sie zur ‚artfremden Rasse' erklärte. Die 1936 gegründete Rassenhygienische Forschungsstelle des Reichsgesundheitsamtes erfasste Sinti und Roma und lieferte die Grundlage für ihre Verfolgung. Getarnt als vorbeugende Verbrechensbekämpfung wurden Sinti und Roma verhaftet, in Lager gesperrt und zu Zwangsarbeit verurteilt. Ihre Kinder wurden vom Schulbesuch ausgeschlossen. Ab März 1939 erhielten Roma und Sinti besondere ‚Rassenausweise'. (p.88)	For the around 15,000 Sinti and Roma living in the German Reich, 1933 marked the beginning of their persecution. They were gradually excluded from all aspects of public life and robbed of their civil rights. To this end, a supplementary decree to the 'Nuremberg Laws' defined them as an 'alien race'. The Research Institute for Racial Hygiene within the Reich Health Office registered Sinti and Roma and provided the groundwork for their persecution. Under the pretext of crime prevention, Sinti and Roma were arrested, detained in camps and sentenced to forced labour. Their children were excluded from attending school. From March 1939 onwards, Roma and Sinti were issued with special 'Racial ID cards'. (p.88)
History	Brückner, Dieter; Focke, Harald (Hrsg.) (2009): Das waren Zeiten: Band 2: Vom 20. Jahrhundert bis zur Gegenwart. Issue Brandenburg. Bamberg: Buchner. [9th/10th grade].	Bürger werden entrechtet (Citizens are being disenfranchised)	Material: M4: Entrechtung und Ausgrenzung der Sinti und Roma: Der Bürgermeister der Stadt Singen (Hohentwiel) schreibt am 18. März 1936 an das Landespolizeiamt: Nach dem Erlass des Herrn Minister des Innern vom 15. März 1936 Nr. 71618 sind Zigeuner und Zigeunermischlinge nicht wahlberechtigt. Öffentlicher Aufruf des Oberbürgermeisters der Stadt Reutlingen vom 9. Juni 1938: Wir fordern […] die gesamte Bevölkerung dringend auf, keine Mietverträge mit Zigeunern abzuschließen und die bestehenden Verträge so rasch wie möglich wieder zu lösen. (p.89)	Resources: M4: Disenfranchisement and ostracism of the Sinti and Roma: On 18 March 1936, the mayor of the city of Singen (Hohentwiel) writes to the Regional Police Office: Pursuant to the decree issued by the Minister of the Interior on 15 March 1936, no. 71618, *Zigeuner* [gypsies] and *Zigeunermischlinge* [mixed-race gypsies] do not have the right to vote. Public appeal by the Lord Mayor of the city of Reutlingen on 9 June 1938: We urgently appeal […] to the entire population to refrain from entering into tenancy contracts with gypsies and to dissolve any existing contracts as quickly as possible. (p.89)

History	Brückner, Dieter; Focke, Harald (Hrsg.) (2009): Das waren Zeiten: Band 2: Vom 20. Jahrhundert bis zur Gegenwart. Issue Brandenburg. Bamberg: Buchner. [9th/10th grade].	Bürger werden entrechtet (Citizens are being disenfranchised)	Material: M5: Berlin ohne ‚Zigeuner': Am 16. Juli 1936 werden etwa 600 Berliner Sinti und Roma in ihren Wohnungen verhaftet und in ein Lager verschleppt. Eine Frau erinnert sich: Ich war gerade 14 Jahre alt, hatte meine Volksschulzeit […] hinter mir und wollte in eine Schneiderlehre gehen, da kam im Sommer 1936 die Polizei […]. Als wir im Lager Marzahn ankamen, gab es dort nichts. Die Männer mussten die Polizeibaracke, Wege und Unterkünfte […] bauen. Bewacht wurden wir durch die Polizei und ihre Schäferhunde. Zar durften wir das Lager verlassen, um zur Arbeit zur gehen, aber nur mit Genehmigung der Polizei. Die Kinder durften die Schule im Dorf Marzahn nicht mehr besuchen. Sie erhielten in den ersten Jahren Unterricht in der Schulbaracke im Lager […]. (p.89)	Resources: M5: Berlin without '*Zigeuner*' [‚gypsies']: On 16 July 1936, around 600 Sinti and Roma from Berlin are arrested in their homes and deported to a camp.One woman remembers: I was just 14 years old, had finished school […] and was planning to start an apprenticeship as a seamstress when the police came in summer 1936 […]. When we arrived at the Marzahn camp, there was nothing there. The men had to build the police barracks, paths and accommodation […]. We were kept under guard by police and German shepherds. Although we were allowed to leave the camp to go to work, we needed permission from the police. The children were no longer allowed to go to school in the village of Marzahn. In the first years, they had lessons in the school barracks in the camp […]. (p.89)
History	Brückner, Dieter; Focke, Harald (Hrsg.) (2009): Das waren Zeiten: Band 2: Vom 20. Jahrhundert bis zur Gegenwart. Issue Brandenburg. Bamberg: Buchner. [9th/10th grade].	Bürger werden entrechtet (Citizens are being disenfranchised)	Tipp -> Landesverband Deutscher Sinti und Roma Berlin-Brandenburg (www.sinti-roma-berlin.de) (p.89)	Tip -> Landesverband Deutscher Sinti und Roma Berlin-Brandenburg (www.sinti-roma-berlin.de) [Regional Association of German Sinti and Roma in Berlin-Brandenburg] (p.89)
History	Brückner, Dieter; Focke, Harald (Hrsg.) (2009): Das waren Zeiten: Band 2: Vom 20. Jahrhundert bis zur Gegenwart. Issue Brandenburg. Bamberg: Buchner. [9th/10th grade].	Bürger werden entrechtet (Citizens are being disenfranchised)	Aufgabe 3. Überlegt, warum gerade um Juli 1936 die Berliner Sinti und Roma in Lager geschleppt wurden (M5). (p.89)	Exercise 3. Think about the reasons behind the timing of the deportation of Sinti and Roma from Berlin to camps around July 1936 (M5). (p.89)

History	Brückner, Dieter; Focke, Harald (Hrsg.) (2009): Das waren Zeiten: Band 2: Vom 20. Jahrhundert bis zur Gegenwart. Issue Brandenburg. Bamberg: Buchner. [9th/10th grade].	Der Terror wächst. Weitere Schikanen (The terror grows. Further harassment)	Juden sowie Sinti und Roma wurden in den folgenden Wochen und Monaten der Besuch von Schulen, Universitäten, von Theatern, Kinos, Konzerten, Museen und Zirkusvorstellungen verboten. Sie durften ihre Wohnorte nicht mehr verlassen, keine Hotels und Cafés betreten und mussten weitere Einschränkungen ihres Alltags hinnehmen. (p.90)	In the weeks and months that followed, Jews as well as Sinti and Roma were banned from attending schools and universities, from theatres, cinemas, concerts, museums and circus performances. They were not allowed to leave their places of domicile or to enter hotels and cafés and had to put up with further restrictions on their everyday lives. (p.90)
History	Brückner, Dieter; Focke, Harald (Hrsg.) (2009): Das waren Zeiten: Band 2: Vom 20. Jahrhundert bis zur Gegenwart. Issue Brandenburg. Bamberg: Buchner. [9th/10th grade].	Der Terror wächst. Aus dem Wirtschaftsleben vertrieben (The terror grows. Banned from economic life)	[…] Schon am 8. Dezember 1938 hatte Reichspolizeichef Heinrich Himmler durch einen Erlass die Grundlage für die systematische Verschleppung der Sinti und Roma in Konzentrationslager verfügt. Breiter Widerspruch der Bevölkerung gegen die sich steigernde Entrechtung und Ausgrenzung der Juden, Sinti und Roma blieb aus. […] (p.90)	[…] In a decree issued on 8 December 1938, Reich Police Chief Heinrich Himmler had already devised the legal basis for the systematic deportation of the Sinti and Roma. Widespread popular resistance against the increasing disenfranchisement and ostracism of Jews, Sinti and Roma failed to materialise. […] (p.90)
History	Brückner, Dieter; Focke, Harald (Hrsg.) (2009): Das waren Zeiten: Band 2: Vom 20. Jahrhundert bis zur Gegenwart. Issue Brandenburg. Bamberg: Buchner. [9th/10th grade].	Der Terror wächst. Flucht als Überlebenschance? (The terror grows. Fleeing as a chance for survival?)	Die Flucht in die Tschechoslowakei, nach Holland, Frankreich, Belgien und Dänemark war nach 1933, für viele Juden, Sinti und Roma sowie Regimegegner die erste Möglichkeit, um dem Terror zu entfliehen. […] (p.90)	After 1933, for many Jews, Sinti and Roma and opponents of the regime, fleeing to Czechoslovakia, Holland, France, Belgium and Denmark was their primary opportunity to escape the terror. […] (p.90)

History	Brückner, Dieter; Focke, Harald (Hrsg.) (2009): Das waren Zeiten: Band 2: Vom 20. Jahrhundert bis zur Gegenwart. Issue Brandenburg. Bamberg: Buchner. [9th/10th grade].	Verführung – Verfolgung – Widerstand. Einweisung in Konzentrationslager (Entrapment – persecution - resistance. Confinement to concentration camps)	[…] Bald wurden neben tatsächlichen und vermeintlichen Regimegegnern auch Juden, Sinti und Roma, Homosexuelle, Zeugen Jehovas (‚Bibelforscher'), Nichtsesshafte sowie Kriminelle in die KZ eingeliefert. […] (p.95)	[…] Soon Jews, Sinti and Roma, homosexuals, Jehovah's Witnesses ('Bible scholars'), people without fixed abode and criminals were imprisoned in concentration camps along with actual or alleged opponents of the regime. (p.95)
History	Brückner, Dieter; Focke, Harald (Hrsg.) (2009): Das waren Zeiten: Band 2: Vom 20. Jahrhundert bis zur Gegenwart. Issue Brandenburg. Bamberg: Buchner. [9th/10th grade].	Gewalt und Not. Ausbeutung, Versklavung, Ausrottung (Violence and misery. Exploitation, enslavement, eradication)	[…] Zwar konnte das Ziel nach der Katastrophe von Stalingrad nicht verwirklicht werden, doch inzwischen waren Millionen Menschen Opfer dieser Rassen- und Siedlungspolitik geworden – vor allem Juden, Sinti und Roma. […] (p.109)	[…] Although the objective could not be achieved after the disaster of Stalingrad, by then millions of people had become casualties of this racial and settlement policy – above all Jews, Sinti and Roma. (p.109)
History	Brückner, Dieter; Focke, Harald (Hrsg.) (2009): Das waren Zeiten: Band 2: Vom 20. Jahrhundert bis zur Gegenwart. Issue Brandenburg. Bamberg: Buchner. [9th/10th grade].	Gewalt und Not. ‚Aktion T4' (Violence and misery. 'T4 Mission')	Dem Wahn der nationalsozialistischen Rassenlehre folgend, sollte die Gesellschaft von ‚defekten' und arbeitsunfähigen Elementen ebenso ‚gesäubert' werden wie von Juden, Sinti und Roma. […] (p.111)	In accordance with the delusions of national-socialist raciology, society was to be 'cleansed' of 'defective' elements and those who were unfit to work, as well as of Jews, Sinti and Roma. […] (p.111)
History	Brückner, Dieter; Focke, Harald (Hrsg.) (2009): Das waren Zeiten: Band 2: Vom 20. Jahrhundert bis zur	Der Völkermord. Die Vernichtung wird angekündigt (The genocide. The extermination is announced)	[…] Seit dem Sommer 1941 wurden Zehntausende Roma auf dem Gebiet der Sowjetunion, in Jugoslawien und Polen getötet. (p.114)	[…] Starting in the summer of 1941, tens of thousands of Roma were killed in the territory of the Soviet Union, in Yugoslavia and Poland. (p.114)

	Gegenwart. Issue Brandenburg. Bamberg: Buchner. [9th/10th grade].			
History	Brückner, Dieter; Focke, Harald (Hrsg.) (2009): Das waren Zeiten: Band 2: Vom 20. Jahrhundert bis zur Gegenwart. Issue Brandenburg. Bamberg: Buchner. [9th/10th grade].	Der Völkermord. Vernichtung (The genocide. Extermination)	Aus fast ganz Europa wurden Juden, Sinti und Roma sowie andere Verfolgte in die Ghettos oder Konzentrations- und Vernichtungslager gebracht. […] (p.115)	Jews, Sinti and Roma as well as other persecuted groups, were taken to ghettos or concentration and extermination camps from almost everywhere in Europe. […] (p.115)
History	Brückner, Dieter; Focke, Harald (Hrsg.) (2009): Das waren Zeiten: Band 2: Vom 20. Jahrhundert bis zur Gegenwart. Issue Brandenburg. Bamberg: Buchner. [9th/10th grade].	Der Völkermord (The genocide)	Bildquelle: 2. Die größten Konzentrations- und Vernichtungslager: […] Unter den etwa sechs Millionen ermordeten Juden waren 1,5 Mio. Kinder unter 14 Jahre. Dazu fielen zwischen 200000 und 500000 Sinti und Roma dem Völkermord (Genozid) zum Opfer. In den Konzentrationslagern im Reich wurden weitere 500000 Menschen getötet. Diese Zahlen gelten als ‚gesicherte Minimalzahlen'. (p.115)	Pictorial source: 2. The largest concentration and extermination camps: […] Among the around six million murdered Jews were 1.5 million children under 14 years of age. The casualties of the genocide also included between 200,000 and 500,000 Sinti and Roma. Another 500,000 people were killed in the concentration camps inside the Reich. These numbers are considered to be 'verified minimums'. (p.115)
History	Brückner, Dieter; Focke, Harald (Hrsg.) (2009): Das waren Zeiten: Band 2: Vom 20. Jahrhundert bis zur Gegenwart. Issue Brandenburg. Bamberg: Buchner. [9th/10th grade].	Wirtschaftswunder? Sozialpolitische Maßnahmen (Economic miracle? Socio-political measures)	[…] Die Kriegsopferversorgung (ab 1950): Über 4,5 Millionen Menschen […] erhielten Unterstützungsleistungen (Renten u.a.). Diese waren zunächst gering. Auch wurden nicht alle Opfer des NS-Regimes berücksichtigt: Ausländische Zwangsarbeiter und verfolgte Sinti und Roma erhielten keine Entschädigung. (p.175)	[…] Provision for victims of war (from 1950 onwards): over 4.5 million people […] received financial support (pensions etc.). Initially, the payments were quite small. Nor were all victims of the National-Socialist regime eligible: foreign nationals forced into labour and persecuted Sinti and Roma did not receive any compensation. (p.175)

History	Funken, Walter; Koltrowitz, Bernd (Hrsg.) (2009): Geschichte plus 9/10. Issue Brandenburg. Berlin: Cornelsen. [9th/10th grade].	Leben unterm Hakenkreuz. Ausgrenzung von ‚Volksschädlingen' (Life under the swastika. Ostracism of 'parasites')	[…] Dies betraf neben den politischen Gegnern vor allem rassisch verfolgte Juden, die Sinti und Roma, so genannte Asoziale, kritische Geistliche, Zeugen Jehovas sowie Homosexuelle. […] (p.68)	[…] Along with political opponents, this primarily concerned Jews who were victims of racial persecution, Sinti and Roma, so-called anti-social elements, critical members of the clergy, Jehovah's Witnesses as well as homosexuals. […] (p.68)
History	Funken, Walter; Koltrowitz, Bernd (Hrsg.) (2009): Geschichte plus 9/10. Issue Brandenburg. Berlin: Cornelsen. [9th/10th grade].	Systematischer Massenmord (Systematic mass murder)	Während des Zweiten Weltkriegs ermordeten die Nazis 6 Millionen Juden in ganz Europa sowie 500000 Sinti und Roma und etwa 250000 körperlich oder geistig behinderte Menschen; die meisten starben in eigens errichteten Vernichtungslagern. […] (p.104)	During the Second World War, the Nazis murdered 6 million Jews across Europe, as well as 500,000 Sinti and Roma, and around 250,000 people who were physically or mentally disabled; most died in purpose-built extermination camps. […] (p.104)
History	Lendzian, Hans-Jürgen (Hrsg.) (2013): Geschichte und Gegenwart: Band 3. Paderborn: Schöningh. [9th/10th grade].	Der Ausschluss aus der ‚Volksgemeinschaft' (Exclusion from the 'National Community')	Fall 2: Johann Trollmann (Sinti/Roma) (p.151)	Case 2: Johann Trollmann (Sinti/Roma) (p.151)
History	Lendzian, Hans-Jürgen (Hrsg.) (2013): Geschichte und Gegenwart: Band 3. Paderborn: Schöningh. [9th/10th grade].	Der Ausschluss aus der ‚Volksgemeinschaft'. Fall 2: Sinti und Roma – Der Fall Johann Trollmann (Exclusion from the 'National Community'. Case 2: Sinti and Roma – The Johann Trollmann case)	Wer war Johann Trollmann?: Johann Trollmann lebte von 1907 bis 1944. Er gehörte zu den Sinti und Roma, die schon seit Jahrhunderten abwertend als ‚Zigeuner' bezeichnet werden. Unter dem NS-Regime galten die Sinti und Roma als ‚arbeitsscheue, asoziale Elemente', von denen sich jeder ‚Deutschblütige' aus ‚rassehygienischen Gründen' fernzuhalten hatte. Von den etwa 25000 ‚deutschen Zigeunern' hat etwa nur die Hälfte die Zeit des Dritten Reiches überlebt. Genaue Opferzahlen sind schwer zu ermitteln, da die Begriffe nicht einheitlich waren und die Erlasse sehr unterschiedlich ausgelegt wurden. Als Boxer hatte Johann Trollmann in der Weimarer Republik viele Erfolge erzielt. (p.153)	Who was Johann Trollmann? Johann Trollmann was born in 1907 and died in 1944. He was a member of the Sinti and Roma, who for centuries have been denigrated as '*Zigeuner*' [gypsies]. Under the National Socialist regime, Sinti and Roma were regarded as 'work-shy, anti-social elements' which any 'pure-blooded German' must keep away from for 'reasons of racial hygiene'. Only about half of the around 25,000 'German gypsies' survived the Third Reich. Exact death tolls are difficult to establish since the definitions were inconsistent and the decrees were applied very differently. Johann Trollmann had been a very successful boxer during the time of the Weimar Republic. (p.153)

History	Lendzian, Hans-Jürgen (Hrsg.) (2013): Geschichte und Gegenwart: Band 3. Paderborn: Schöningh. [9th/10th grade].	Der Ausschluss aus der ‚Volksgemeinschaft'. Fall 2: Sinti und Roma – Der Fall Johann Trollmann (Exclusion from the 'National Community'. Case 2: Sinti and Roma – The Johann Trollmann case)	Verfolgung durch das NS-Regime: Im Juni 1933 boxte Johann Trollmann um den Titel des deutschen Meisters im Halbschwergewicht. Sein Gegner war ein ‚Arier': Adolf Witt aus Kiel – blond, deutlich größer und auch schwerer als Trollmann. Zur Verblüffung der Zuschauer beherrschte der vergleichsweise schmächtige Sinto seinen Gegner von der ersten Runde an. Er ‚tanzte' ihn regelrecht aus, traf nach Belieben und sammelte Punkt um Punkt. Die Punktrichter werteten den Kampf jedoch unentschieden. Die Zuschauer protestierten heftig, so unfassbar schien ihnen das Urteil. Deshalb musste der Veranstalter nachgeben und Johann Trollmann doch noch zum Sieger erklären. Acht Tage später aber erkannte der Boxsportverband dem jungen Sinto alle Titel ab und schloss ihn auch aus dem Verband aus. Trollmann, so hieß es in der Begründung, boxe ‚artfremd'; sein Boxstil sei voller ‚Mätzchen' und ‚nicht deutsch'. Nur einen Kampf durfte er noch durchführen. Johann Trollmann färbte sich die Haare blond und stellte sich wehrlos in den Ring. Deutlicher hätte niemand den Protest zum Ausdruck bringen können. In den folgenden Jahren schlug er sich mehr schlecht als recht als Rummelboxer durch. 1939 wurde Johann Trollmann Soldat, verwundet und erhielt Auszeichnungen. 1942 wurde er jedoch aus der Wehrmacht ausgeschlossen, weil er ‚Zigeuner' war, und in das KZ Neuengamme eingeliefert. Jetzt teilte er das Schicksal seiner beiden Brüder, die bereits seit Jahren in einem KZ waren. Als die Wachmannschaften in Neuengamme erfuhren, dass es sich bei dem neuen Häftling um den früheren Meisterboxer handelte, vergnügten sie sich mit dem Spiel ‚Deutscher Meister: Sie ließen den ausgehungerten und abgemagerten Trollmann gegen schwergewichtige Wächter antreten, bis er k.o. geschlagen wurde. Johann Trollmann starb im Jahre 1944, vermutlich ist er im Außenlager Wittenberge erschlagen worden. (p.153)	Persecution by the National-Socialist regime: In June 1933, Johann Trollmann was a contender for the title of national light-heavyweight boxing champion. His opponent was an 'Aryan': Adolf Witt from Kiel – blond, considerably taller and also heavier than Trollmann. To the audience's consternation, the Sinto, although slight in comparison, dominated his opponent from the first round. He bobbed and weaved around him, landed punches at will and scored point after point. However, the referees declared the fight a draw. The audience protested loudly against the outrageous result, forcing the organisers to give in and declare Johann Trollmann the winner after all. Eight days later, however, the German Boxing Association stripped the young Sinto of all his titles as well as his membership of the association. According to the explanatory statement, Trollmann fought in a manner 'foreign to the [German] race', his boxing style being 'gimmicky' and 'not German'. He was granted the right to one last fight. Johann Trollmann dyed his hair blond and stood in the ring without defending himself. He could not have shown his protest more clearly. In the next few years, he eked out a living as a fairground boxer. In 1939, Johann Trollmann became a soldier, was wounded and awarded medals. However, in 1942 he was dismissed from the Wehrmacht on the grounds that he was a '*Zigeuner*' [gypsy] and imprisoned in the Neuengamme concentration camp.He now shared the fate of his two brothers, who had been in a concentration camp for years already. When the guards in Neuengamme found out that the new inmate was the former champion boxer Johann Trollmann, they entertained themselves by playing 'German Champion': they put the starving and emaciated Trollmann up against guards who massively outweighed him and made him fight until he was knocked out. Johann Trollmann died in 1944, probably beaten to death in the Wittenberge satellite camp.(p.153)
History			Bildquelle: Johann Trollmann (p.153)	Pictorial source: Johann Trollmann (p.153)

Germany - Bremen

Subject	Textbook	Chapter/Topic	Passage	Translation
History	Bender, Daniela; Sauer, Michael (Hrsg.) (2013): Geschichte und Geschehen 5/6. New Issue Bremen, Mecklenburg-Vorpommern, Lower Saxony. Stuttgart: Klett. [9th-10th grade].	Diffamierung, Ausgrenzung, Pogrom. Verfolgung von Sinti und Roma (Diffamation, ostracism, pogrom. Persecution of Sinti and Roma)	Sinti und Roma galten den Nationalsozialisten ebenfalls als minderwertig. Sie wurden als ‚Zigeuner' bezeichnet und zur Zwangsarbeit in Arbeitslager gebracht. Männer, Frauen und selbst Mädchen zwang man zu Sterilisation. Die Kinder durften keine Schulen mehr besuchen, die Erwachsenen erhielten Berufsverbot und ihre Vermögen wurden beschlagnahmt. (p.201)	Sinti and Roma were also considered an inferior race by the National Socialists. They were referred to as '*Zigeuner*' [gypsies] and deported to labour camps for forced labour. Men, women and even girls were forced to undergo compulsory sterilisation. Children were no longer allowed to attend school, adults were banned from professional work and their assets were seized. (p.201)
History	Bender, Daniela; Sauer, Michael (Hrsg.) (2013): Geschichte und Geschehen 5/6. New Issue Bremen, Mecklenburg-Vorpommern, Lower Saxony. Stuttgart: Klett. [9th-10th grade].	Shoa – der Völker-mord an den Juden. Auschwitz – Vernichtung durch Arbeit und Todesfabrik (Shoa – the genocide against the Jews. Auschwitz – Extermination through work and factory of death)	[…] Insgesamt wurden etwa sechs Millionen Juden und eine halbe Million Sinti und Roma systematisch ermordet. […] (p.213)	[...] A total of around six million Jews and half a million Sinti and Roma were systematically murdered. [...] (p.213)
History	Bender, Daniela; Sauer, Michael (Hrsg.) (2013): Geschichte und Geschehen 5/6. New Issue Bremen, Mecklenburg-Vorpommern, Lower Saxony. Stuttgart: Klett. [9th-10th grade].	Vergangenheit, die nicht vergeht. Verordneter Antifaschismus (The past Is still present. Antifascism by decree)	Über viele Jahre hinweg wurde in der DDR ein Geschichtsbild von der NS-Zeit verbreitet, das sich einseitig dem kommunistischen Widerstand zuwandte. […] Viele Bereiche der Geschichte wurden entweder gar nicht erforscht oder in der Öffentlichkeit verschwiegen. Dazu gehörten z. B. die Verfolgung und Vernichtung der Sinti und Roma, der Homosexuellen […]. (p.356)	In the GDR, a one-sided portrayal of the National-Socialist period, which focussed on communist resistance, was disseminated for many years. [...] Many aspects of the period were either not investigated at all, or the findings were not made public. Among these was the persecution and extermination of Sinti and Roma, homosexuals [...]. (p.356)

History	Brütting, Rolf; Sauer, Michael (Hrsg.) (2011): Geschichte und Geschehen 6. New Issue Bremen, Mecklenburg-Vorpommern, Lower Saxony. Stuttgart: Klett. [10th grade].	Die Ideologie des Nationalsozialismus. Die ‚Volksgemeinschaft' (The ideology of National-Socialism. The 'national community of Germany')	[…] Ganz selbstverständlich waren aus der Volksgemeinschaft sogenannte ‚Fremdvölkische' und ‚Volksschädlinge' ausgeschlossen. Dazu zählten die Nationalsozialisten neben Juden oder Sinti und Roma auch Behinderte […] (p.21)	[...] Members of so-called 'foreign races' and 'parasites' were excluded from the national community of Germans as a matter of course. In addition to Jews, the National Socialists included Sinti and Roma and people with disabilities [...] in this category. (p.21)
History	Brütting, Rolf; Sauer, Michael (Hrsg.) (2011): Geschichte und Geschehen 6. New Issue Bremen, Mecklenburg-Vorpommern, Lower Saxony. Stuttgart: Klett. [10th grade].	Diffamierung, Ausgrenzung, Pogrom. Verfolgung von Sinti und Roma (Diffamation, ostracism, pogrom. Persecution of Sinti and Roma)	Sinti und Roma galten den Nationalsozialisten ebenfalls als minderwertig. Sie wurden als ‚Zigeuner' bezeichnet und zur Zwangsarbeit in Arbeitslager gebracht. Männer, Frauen und selbst Mädchen zwang man zu Sterilisation. Die Kinder durften keine Schulen mehr besuchen, die Erwachsenen erhielten Berufsverbot und ihre Vermögen wurden beschlagnahmt. (p.37)	Sinti and Roma were also considered an inferior race by the National Socialists. They were referred to as '*Zigeuner*' [gypsies] and deported to labour camps for forced labour. Men, women and even girls were forced to undergo compulsory sterilisation. Children were no longer allowed to attend school, adults were prohibited from practising their professions and their assets were seized. (p.37)

History	Brütting, Rolf; Sauer, Michael (Hrsg.) (2011): Geschichte und Geschehen 6. New Issue Bremen, Mecklenburg-Vorpommern, Lower Saxony. Stuttgart: Klett. [10th grade].	Diffamierung, Ausgrenzung, Pogrom (Diffamation, ostracism, pogrom)	Quelle: Q7 Die ‚Zigeunerfrage' Aus einem Artikel der ‚Eßlinger Zeitung' vom 24. September 1937: Es gibt eine Zigeunerfrage in Deutschland, und es ist an der Zeit, daß diese Frage gelöst wird. Diese Feststellung trifft im ‚Öffentlichen Gesundheitsdienst' Dr. Rotenberg, der Leiter der Abteilung für Erb- und Rassenpflege im Reichsausschuß für Volksgesundheit. Bei den Zigeunern handele es sich um einen biologischen Fremdkörper; auf dessen zerstörenden Einfluß unser Blut und rassemäßig harmonisch gestalteter Volkskörper zwangsläufig mit Entartung antworten müsse. (…) Es lebt, so fährt er fort; unter uns außer dem Juden noch ein anderes fremdrassiges Volk, das in seiner anlagebedingten Verhaltensweise eine soziologische und biologische Gefahr bedeutet, die nicht unterschätzt werden darf und die jedenfalls in rassenbiologischer Hinsicht nicht geringer einzuschätzen ist als die Gefahr, die uns durch die Vermischung mit Juden drohte. Zit. nach: Romani, Rose, Der nationalsozialistische Völkermord an den Sinti und Roma. Dokumentations- und Kulturzentrum Deutscher Sinti und Roma, Heidelberg 1995, S.42. (p.39)	Primary Source: Q7 The 'Gypsy Issue' from an article published in the newspaper *Eßlinger Zeitung* on 24 September 1937: Germany has a gypsy issue, and it is time for that issue to be resolved, according to a 'Public Health Service' announcement by Dr Rotenberg, the Director of the Department of Genetic and Racial Preservation in the Reich Committee for Public Health. He explained that gypsies were a biological intruder whose destructive influence must inevitably cause the degeneration of our blood and of our people's harmonically structured racial corpus. [...] In addition to the Jews, he went on to say, there is another foreign people living among us, whose natural disposition and behaviour constitutes a sociological and biological peril that must not be underestimated. At least from the perspective of racial biology, this is no less significant than the danger posed by the intermixture with Jews. Quoted in: Romani Rose, Der nationalsozialistische Völkermord an den Sinti und Roma. Dokumentations- und Kulturzentrum Deutscher Sinti und Roma, Heidelberg 1995, p.42. (p.39)
History	Brütting, Rolf; Sauer, Michael (Hrsg.) (2011): Geschichte und Geschehen 6. New Issue Bremen, Mecklenburg-Vorpommern, Lower Saxony. Stuttgart: Klett. [10th grade].	Diffamierung, Ausgrenzung, Pogrom (Diffamation, ostracism, pogrom)	Aufgabe: 5. Erkläre, warum auch Sinti und Roma von rassistischen Diskriminierungen betroffen waren (Q7). (p.39)	Task: 5. Discuss why Sinti and Roma were also subject to racial discrimination (Q7). (p.39)
Civics	Ebertowski, Monika (2016): Projekt G. Band 3. New Issue, Gesellschaftslehre Lower Saxony, Gesellschaft und Politik Bremen. Stuttgart: Klett. [9th-	Ziele und Ideen der NSDAp. T1 Rassenlehre (Objectives and ideas of the Nazi party. T1 Racial ideology)	Als ‚rassisch minderwertig' galten außerdem Menschen mit Behinderung, Homosexuelle sowie Sinti und Roma. (p.98)	In addition, people with a disability, homosexuals as well as Sinti and Roma were regarded as 'racially inferior'. (p.98)

10th grade].

Civics	Ebertowski, Monika (2016): Projekt G. Band 3. New Issue, Gesellschaftslehre Lower Saxony, Gesellschaft und Politik Bremen. Stuttgart: Klett. [9th-10th grade].	Ziele und Ideen der NSDAp.T4 Die Kehrseite der ‚Volksgemeinschaft' (Objectives and ideas of the Nazi party.T4 The other side of the ' National German Community')	Die ‚Volksgemeinschaft' wollte auch nicht Gleichheit für alle Deutschen – sie beruhte auf Ungleichheit. Denn sie schloss ausdrücklich diejenigen aus, die den NS-Rassenvorstellungen nicht entsprachen: Juden, Sinti und Roma, Menschen mit Behinderung, ‚Asoziale' oder Homosexuelle. […] (p.98)	The 'Volksgemeinschaft' did not want equality for all Germans, either – it was based on inequality. It explicitly excluded those who did not conform to National Socialist racial ideals: Jews, Sinti and Roma, people with disabilities, 'antisocial elements' and homosexuals. [...] (p.98)
Civics	Ebertowski, Monika (2016): Projekt G. Band 3. New Issue, Gesellschaftslehre Lower Saxony, Gesellschaft und Politik Bremen. Stuttgart: Klett. [9th-10th grade].	Ausgegrenzt, verfolgt und ermordet (Ostracised, persecuted and murdered)	Material: M2 Verfolgte des Regimes […] Zu den Ausgegrenzten, Eingesperrten und Ermordeten gehörten unter anderem: - […] - Sinti und Roma, weil sie als minderwertige Rassen' eingestuft wurden, - […] (p.105)	Resources: M2 Groups persecuted by the regime […] Among others, members of the following groups were ostracised, imprisoned, tortured and eventually murdered: - […] - Sinti und Roma because they were categorised as 'inferior races' - […] (p.105)
Civics	Ebertowski, Monika (2016): Projekt G. Band 3. New Issue, Gesellschaftslehre Lower Saxony, Gesellschaft und Politik Bremen. Stuttgart: Klett. [9th-10th grade].	Völkermord nach Plan. T3 Sinti und Roma (Genocide according to plan. T3 Sinti and Roma)	Ihr systematisches Mordprogramm weiteten die Nationalsozialisten auch auf die Volksgruppen der Sinti und Roma aus. Weil sie keinen festen Wohnsitz hatten, etwas anders aussahen und als Handwerker, Händler oder Musiker mit ihren Familien von Ort zu Ort zogen, erklärten die Nationalsozialisten sie für ‚minderwertig'. Mehr als 200000 Roma und Sinti wurden ermordet. (p.111)	The National Socialists extended their programme of systematic murder to include the Sinti and Roma communities as well. Because they did not have a fixed abode, looked slightly different and travelled from town to town with their families, working as craftsmen, traders or musicians, the National Socialists declared them to be 'inferior'. More than 200,000 Roma and Sinti were murdered. (p.111)

Civics	Ebertowski, Monika (2016): Projekt G. Band 3. New Issue, Gesellschaftslehre Lower Saxony, Gesellschaft und Politik Bremen. Stuttgart: Klett. [9th-10th grade].	Völkermord nach Plan (Genocide according to plan)	Material: M2 Nördlich von Berlin leisteten Inge Schwark und ihre Mutter Zwangsarbeit im Frauenlager Ravensbrück. Inge Schwark berichtete später: Plötzlich sah meine Mutter, wie sich ein kleiner Sinti-Junge von etwa fünf Jahren bückte, um etwas aufzuheben, was ihm heruntergefallen war. In diesem Augenblick schlug ein SS-Mann dem Jungen mit dem Gewehrkolben auf den Kopf und zertrümmerte ihm den Schädel. Mit einem Fußtritt schleuderte der SS-Mann den Gegenstand, nach dem sich das Kind gebückt hatte, an den Rand der Lagerstraße. Meine Mutter konnte jetzt erkennen, dass es ein kleiner Teddybär war. (p.111)	Resources: M2 North of Berlin, Inge Schwark and her mother are forced labourers in the Ravensbrück women's camp.Inge Schwark later recounted: Suddenly my mother saw a little Sinti boy of about five years of age bend down to pick up something he had dropped. At this moment, an SS man hit the boy's head with the barrel of his gun, smashing his skull. With a kick of his foot, the SS man hurled the object the child had tried to pick up to the side of the camp road. Now my mother could see what it was – a small teddy bear. (p.111)
Civics	Ebertowski, Monika (2016): Projekt G. Band 3. New Issue, Gesellschaftslehre Lower Saxony, Gesellschaft und Politik Bremen. Stuttgart: Klett. [9th-10th grade].	Völkermord nach Plan (Genocide according to plan)	Aufgabe: 5 Erläutere, warum die Nationalsozialisten Sinti und Roma ermordeten (T3). (p.111)	Task: 5 Discuss why the National Socialists murdered Roma and Sinti (T3). (p.111)
Civics	Ebertowski, Monika (2016): Projekt G. Band 3. New Issue, Gesellschaftslehre Lower Saxony, Gesellschaft und Politik Bremen. Stuttgart: Klett. [9th-10th grade].	Lexikon. ‚S' (Encyclopaedia. 'S')	Sinti und Roma: Der Begriff bezeichnet eine Volksgruppe, die als Minderheit in mehreren Ländern Europas beheimatet ist. Früher wurden Menschen dieser Gruppe mit dem abwertenden Begriff ‚Zigeuner' bezeichnet. (p.324)	Sinti and Roma: The term designates ethnic minorities living in several European countries. Members of these communities used to be referred to in a derogatory manner as '*Zigeuner*' [gypsies]. (p.324)

Civics	Giersberg, Sonja (2014): Durchblick – Gesellschaftslehre 9/10. Differentiating issue Lower Saxony. Brunswick: Westermann. [9th-10th grade].	Die ‚Endlösung': ‚Völkermord'. Von der Wannseekonferenz zum Völkermord ('The final solution': Genocide. Mass murder in Auschwitz)	Information: Vernichtungslager Ab 1941 richtete die SS in Polen Vernichtungslager ein, die allein der Ermordung von Menschen dienten […]. Insgesamt wurden 5 bis 6 Millionen Juden und etwa 500000 nicht jüdische Menschen getötet (Roma, Sinti, […]). (p.73)	[Topic: 'The "Final Solution": Genocide', subtopic: 'From the Wannsee Conference to Genocide'] (Information) Extermination camps: From 1941 onwards, the SS set up extermination camps in Poland that were designed for the sole purpose of murdering human beings [...]. In total, 5 to 6 million Jews and around 500,000 non-Jews (Roma, Sinti, [...]) were killed. (p.73)
Civics	Giersberg, Sonja (2014): Durchblick – Gesellschaftslehre 9/10. Differentiating issue Lower Saxony. Brunswick: Westermann. [9th-10th grade].	Die ‚Endlösung: ‚Völkermord'. Von der Wannseekonferenz zum Völkermord ('The final solution': Genocide. Mass murder in Auschwitz)	Material: M4 Bericht einer Inhaftierten im ‚Zigeunerlager' in Auschwitz aus dem Jahr 1943. Mengele war einer der gefürchtetsten Lagerärzte von Auschwitz. Neben allem andere, was SS-Lagerärzte … verbrochen haben, hat er an Krüppeln und Zwillingen Versuche unternommen. Auch meine Cousinen, die Zwillinge waren, dienten ihm als ‚Versuchskaninchen'. Nachdem er an ihnen verschiedene Messungen und Injektionen vorgenommen hatte, wurden sie vergast. (p.74)	Resources: M4 Account of a female inmate of the 'gypsy camp' at Auschwitz from 1943. Mengele was one of the most feared camp medics at Auschwitz. In addition to the many other crimes committed by SS camp medics, he carried out experiments on cripples and twins. My twin cousins were among his 'guinea pigs'. After he had carried out various measurements and injections on their bodies, they were gassed to death. (p.74)
Civics	Giersberg, Sonja (2014): Durchblick – Gesellschaftslehre 9/10. Differentiating issue Lower Saxony. Brunswick: Westermann. [9th-10th grade].	Die ‚Endlösung': Völkermord. Massenmord in Auschwitz ('The Final Solution': Genocide. Mass murder in Auschwitz)	Material: M5 Ein überlebender Sinto mit eintätowierter KZ-Nummer (Foto von 1981) (p.74)	Resources: M5 A Sinto survivor with a concentration camp number tattooed onto his arm (photo dated 1981) (p.74)
Civics	Giersberg, Sonja (2014): Durchblick – Gesellschaftslehre 9/10. Differentiating issue Lower Saxony. Brunswick: Westermann. [9th-10th grade].	Minilexikon. ‚S'. (Mini-Encyclopaedia. 'S')	Sinti Angehöriger eines Zigeunerstammes (p.321)	Sinti member of a gypsy tribe (p.321)

Civics	Wiebel, Alexander (Hrsg.) (2016): Gesellschaft bewusst: Gesellschaftslehre 9/10. Differentiating issue Lower Saxony. Brunswick: Westermann. [9th-10th grade].	Verbrechen im Namen der Medizin. Verfolgung und Vernichtung der Sinti und Roma (Crimes committed in the name of medicine. Persecution and extermination of Sinti and Roma)	Ab 1936 wurden zentral alle Daten von den Sinti und Roma gesammelt. ‚Rassenforscher' untersichten deren verwandtschaftliche Verhältnisse und nahmen Vermessungen der Köpfe und Körper vor. Anhand dieser Untersuchungen erstellte das ‚Rassenhygiene-Institut' annähernd 24000 ‚Rassegutachten' von Sinti und Roma, die als sogenannte Voll-, Halb-, Viertel- oder Achtelzigeuner definiert wurden. Auf dieser Grundlage wurden sie in Internierungslager gebracht. Von den erfassten rund 40000 Sinti und Roma wurden über 25000 ermordet. Insgesamt fielen geschätzte 220000 bis 500000 dem Rassenwahn der Nationalsozialisten und dem an ihnen systematisch geplanten Völkermord zum Opfer. […] (p.94)	From 1936 onwards, all data obtained from Sinti and Roma was centrally collected. 'Raciologists' investigated their family relationships and took measurements of heads and bodies. Based on these findings, the 'Institute of Racial Hygiene' created approximately 24,000 'Race Reports' on individual Sinti and Roma, who were categorised as full-, half-, quarter- or eighth-gypsies. Based on this categorisation, they were taken to internment camps. Of the around 40,000 Sinti and Roma registered, more than 25,000 were murdered. In total, between 220,000 and 500,000 are estimated to have become victims of the NationalSocialists' racial delusions and their systematically planned genocide against this group. [...] (p.94)
Civics	Wiebel, Alexander (Hrsg.) (2016): Gesellschaft bewusst: Gesellschaftslehre 9/10. Differentiating issue Lower Saxony. Brunswick: Westermann. [9th-10th grade].	Verbrechen im Namen der Medizin (Crimes committed in the name of medicine)	Material: M2 Im KZ Bergen-Belsen internierte Sinti und Roma (um 1945) (p.94)	Resources: M2 Sinti and Roma interned in the Bergen-Belsen concentration camp (approx. 1945) (p.94)
Civics	Wiebel, Alexander (Hrsg.) (2016): Gesellschaft bewusst: Gesellschaftslehre 9/10. Differentiating issue Lower Saxony. Brunswick: Westermann. [9th-10th grade].	Verbrechen im Namen der Medizin (Crimes committed in the name of medicine)	Aufgabe: In einigen Städten wurden Gedenkorte für die ermordeten Sinti und Roma geschaffen. Informiere dich unter ‚www.gedenkorte.sintiundroma.de' und berichte. (p.95)	Task: Memorials for the murdered Sinti and Roma were created in some cities. Find out more at www.gedenkorte.sintiundroma.de and report back to the group.(p.95)

Germany - Hamburg

Subject	Textbook	Chapter/Topic	Passage	Translation
Civics	Berger-von der Heide, Thomas (Hrsg.) (2010): Entdecken und Verstehen: Arbeitsbuch für Gesellschaftslehre/Weltkunde. Band 3. Issue Hamburg, Mecklenburg-Vorpommern, Lower Saxony, Schleswig-Holstein. Berlin: Cornelsen. [9th/10th grade].	Massenmorde in Vernichtungslagern. Andere Opfer der Nationalsozialisten (Mass murders in extermination camps: Jews and other victims.Other victims of the National Socialists)	[…] Ein ähnliches Schicksal wie die Juden erlitten die Sinti und Roma*. Mehr als 250000 Angehörige der Sinti und Roma wurden in Vernichtungslager gebracht und getötet. Nach dem Entzug der Bürgerrechte im Jahr 1935 konnten die Sinti und Roma in Deutschland jederzeit verhaftet und in Lager eingesperrt werden. Von den 30000 Sinti und Roma, die 1939 in Deutschland lebten, überlebten nur 5000 das Ende der nationalsozialistischen Gewaltherrschaft. (p.53)	[…] The Sinti and Roma* suffered a fate similar to that of the Jews. Over 250,000 members of this ethnic community from across Europe were taken to extermination camps and killed. After they had been stripped of their civil rights in 1935, Sinti and Roma in Germany were liable to be arrested and detained in camps at any moment. Of the 30,000 Sinti and Roma who lived in Germany in 1939, only 5,000 survived to see the end of the National Socialist reign of violence. (p.53)
Civics	Berger-von der Heide, Thomas (Hrsg.) (2010): Entdecken und Verstehen: Arbeitsbuch für Gesellschaftslehre/Weltkunde. Band 3. Issue Hamburg, Mecklenburg-Vorpommern, Lower Saxony, Schleswig-Holstein. Berlin: Cornelsen. [9th/10th grade].	Massenmorde in Vernichtungslagern. Andere Opfer der Nationalsozialisten (Mass murders in extermination camps. Other victims of the National Socialists)	Sinti und Roma Sammelbezeichnung für weltweit verbreitete Minderheitsgruppen, deren kulturelle Zusammengehörigkeit vor allem in ihrer Sprache, dem Romani, liegt. Die Sinti bilden dabei die mitteleuropäische Gruppe, die Roma entstammen im Wesentlichen dem außerdeutschen Sprachraum. Unter den Nationalsozialisten von Beginn an verfolgt, war das Zentrum des späteren Völkermords an den Sinti und Roma vor allem das KZ Auschwitz. (p.53)	Sinti and Roma: collective term for minority communities living all over the world, whose shared cultural identity is primarily based on their language, Romani. The Sinti form the Central European group, while the Roma predominantly originate from outside the German-speaking region. Persecuted by the National Socialists from the beginning, Auschwitz was the main centre of the subsequent genocide of the Sinti and Roma. (p.53)

Civics	Berger-von der Heide, Thomas (Hrsg.) (2010): Entdecken und Verstehen: Arbeitsbuch für Gesellschaftslehre/Weltkunde. Band 3. Issue Hamburg, Mecklenburg-Vorpommern, Lower Saxony, Schleswig-Holstein. Berlin: Cornelsen. [9th/10th grade].	Jugendliche und Rechtsextremismus. Verfolgung und Ermordung der Juden (Adolescents and right-wing extremism. Persecution and murder of the Jews)	[…] Nach Beginn des Zweiten Weltkriegs begann die massenweise Ermordung der Juden in den Vernichtungslagern (z. B. Auschwitz) – fast sechs Millionen Juden verloren ihr Leben. Ein ähnliches Schicksal erlitten Sinti und Roma. (p.71)	[…] After the beginning of World War Two, the mass killing of Jews in the extermination camps (e.g. Auschwitz) started – almost six million Jews lost their lives. The Sinti and Roma suffered a similar fate. (p.71)
Civics	Augustin, Christian (2011): Das IGL-Buch: Unterrichtswerk für Gesellschaftslehre und Weltkunde: Band 3. Issue Lower Saxony, Hamburg, Schleswig-Holstein, Bremen. Stuttgart & Leipzig: Klett. [9th/10th grade].	Lügen, Drohungen, Versprechungen. Volksgenossen und Ausgegrenzte (Lies, threats, promises. Members of the German nation and victims of ostracisation)	[…] Ausgrenzung, Hass und Verfolgung trafen die Menschen, die der Rassenwahn der Nationalsozialisten für ‚minderwertig' erklärte: Juden, Sinti und Roma sowie Menschen dunkler Hautfarbe. […] (p.76)	[…] Those regarded as 'inferior' according to the racial delusions of the National Socialists were subjected to ostracism, hatred and persecution: Jews, Sinti and Roma as well as people with dark skin. […] (p.76)
Civics	Augustin, Christian (2011): Das IGL-Buch: Unterrichtswerk für Gesellschaftslehre und Weltkunde: Band 3. Issue Lower Saxony, Hamburg, Schleswig-Holstein, Bremen. Stuttgart & Leipzig: Klett. [9th/10th grade].	Lügen, Drohungen, Versprechungen (Lies, threats, promises)	Begriffsklärung: Sinti und Roma sind Bevölkerungsgruppen, die im deutschen Sprachraum als ‚Zigeuner' bezeichnet wurden und teilweise auch noch werden. (p.76)	Definition: Sinti and Roma are ethnic communities who used to be, and sometimes still are, referred to as '*Zigeuner*' [gypsies] in the German-speaking area. (p.76)

Civics	Augustin, Christian (2011): Das IGL-Buch: Unterrichtswerk für Gesellschaftslehre und Weltkunde: Band 3. Issue Lower Saxony, Hamburg, Schleswig-Holstein, Bremen. Stuttgart & Leipzig: Klett. [9th/10th grade].	Vernichtungskrieg im Osten. Massenmord (The war of extermination in the east. Mass murder)	[…] Überall in den besetzten Gebieten ermordeten Einsatzgruppen auf Befehl der nationalsozialistischen Führung vor allem Juden, aber auch Sinti und Roma, Behinderte und Menschen, die der ‚Bandentätigkeit' verdächtigt wurden. (p.90)	[…] On the orders of the National-Socialist leadership, across the occupied areas special units murdered Jews in particular, but also Sinti and Roma, people who were disabled and those who were suspected of 'gang activity' (p.90)
Civics	Augustin, Christian (2011): Das IGL-Buch: Unterrichtswerk für Gesellschaftslehre und Weltkunde: Band 3. Issue Lower Saxony, Hamburg, Schleswig-Holstein, Bremen. Stuttgart & Leipzig: Klett. [9th/10th grade].	Fabriken des Todes. Rassenwahn und Massenmord (Factories of death. Racial delusion and mass murder)	[…] Ab 1942 wurden in den besetzten Gebieten große Vernichtungslager errichtet. Aus vielen Teilen Europas wurden vor allem Juden, Sinti und Roma und russische Kriegsgefangene in Viehwaggons dorthin transportiert. […] (p.94)	[…] From 1942 onwards, large extermination camps were built in the occupied areas. From many parts of Europe, Jews in particular, Sinti and Roma and Russian prisoners of war were transported there in cattle wagons. […] (p.94)
History	Sauer, Michael (Hrsg.) (2017): Geschichte und Geschehen 5/6. Issue Lower Saxony, Bremen, Hamburg, Mecklenburg-Vorpommern, Schleswig-Holstein, Leipzig: Klett. [9th/10th grade].	Ausgegrenzt, unterdrückt, verfolgt – wer stand außerhalb der ‚Volksgemeinschaft '? Wer gehört ‚dazu', wer nicht? (Ostracised, oppressed, persecuted – Who was excluded from the 'Community of Ethnic Germans'? Who 'belonged' and who did not?)	[…] Die systematische Ausgrenzung traf politisch Andersdenkende, wie Kommunisten, Sozialdemokraten und andere überzeugte Verfechter der Demokratie, zudem Arbeitslose, sogenannte ‚Asoziale', Zeugen Jehovas, Homosexuelle, Menschen mit Behinderung oder Sinti und Roma. […] (p.94)	[…] Political dissidents such as communists, socialists and other committed defenders of democracy, as well as people who were unemployed, so-called 'antisocial elements', Jehovah's Witnesses, homosexuals, disabled people and Sinti and Roma were subjected to systematic ostracism […] (p.94)

History	Sauer, Michael (Hrsg.) (2017): Geschichte und Geschehen 5/6. Issue Lower Saxony, Bremen, Hamburg, Mecklenburg-Vorpommern, Schleswig-Holstein, Leipzig: Klett. [9th/10th grade].	Ausgegrenzt, unterdrückt, verfolgt – wer stand außerhalb der ‚Volksgemeinschaft '? Ausgrenzung anderer Minderheiten (Ostracised, oppressed, persecuted – who was excluded from the "community of ethnic Germans"? Ostracism of other minorities)	Neben den Juden sahen die Nationalsozialisten auch die Sinti und Roma (‚Zigeuner') als ‚artfremd' an. […] (p.95)	Along with Jews, Sinti and Roma ('Zigeuner' [gypsies]) were also regarded by the National Socialists as 'foreign to the German] species'. […] (p.95)
History	Sauer, Michael (Hrsg.) (2017): Geschichte und Geschehen 5/6. Issue Lower Saxony, Bremen, Hamburg, Mecklenburg-Vorpommern, Schleswig-Holstein, Leipzig: Klett. [9th/10th grade].	Ausgegrenzt, unterdrückt, verfolgt – wer stand außerhalb der ‚Volksgemeinschaft '? (Ostracised, oppressed, persecuted – who was excluded from the "community of ethnic Germans"?)	Bildquelle: Q3 ‚Rassenforschung' Die Nationalsozialisten betrachteten Sinti und Roma (‚Zigeuner') als minderwertig. NS-‚Rassenforscher' untersuchen Sinti und Roma systematisch, vermaßen sie und erstellten Stammbäume. Die Daten dienten als Grundlage für Zwangssterilisationen. Das Foto zeigt, wie der Leiter der ‚Rassehygienischen Forschungsstelle' Robert Ritter (rechts) eine Blutprobe bei einer deutschen Sinteza nimmt. Die Daten und Gutachten Ritters wurden von den Polizeibehörden auch nach 1945 weiterverwendet. Foto 1938 (p.96)	Pictorial source: Q3, Raciology. The National Socialists regarded Sinti and Roma ('Zigeuner' [gypsies]) as inferior. NS raciologists' systematically examined Sinti and Roma, measured them and created genealogical trees. The data was used as a basis for enforced sterilisations. The photo shows the Director of the Research Institute for Racial Hygiene, Robert Ritter (on the right) taking a blood sample from a German Sinti woman. Even after 1945, police departments continued to use Ritter's data and expert reports. Photo from 1938 (p.96)

History	Sauer, Michael (Hrsg.) (2017): Geschichte und Geschehen 5/6. Issue Lower Saxony, Bremen, Hamburg, Mecklenburg-Vorpommern, Schleswig-Holstein, Leipzig: Klett. [9th/10th grade].	Der Völkermord an den europäischen Juden und den Sinti und Roma. Die Lager in Auschwitz (The genocide of the European Jews and the Sinti and Roma. The camps at Auschwitz)	[…] Das Lager Auschwitz-Birkenau war das eigentliche Vernichtungslager. Dort wurden die europäischen Juden sowie Sinti und Roma an der Entladerampe vom zuständigen SS-Personal nach ihrer Ankunft ‚selektiert' […] (p.118)	[…] The Auschwitz-Birkenau camp was the actual extermination camp.This is where the European Jews, as well as Sinti and Roma were, 'screened' on arrival at the loading ramp by the SS men in charge […] (p.118)
History	Sauer, Michael (Hrsg.) (2017): Geschichte und Geschehen 5/6. Issue Lower Saxony, Bremen, Hamburg, Mecklenburg-Vorpommern, Schleswig-Holstein, Leipzig: Klett. [9th/10th grade].	Der Völkermord an den europäischen Juden und den Sinti und Roma. Die Bilanz des Völkermords (The genocide of the European Jews and the Sinti and Roma. The genocide: facts and figures)	Der von den Nationalsozialisten organisierte Völkermord kostete etwa sechs Millionen europäischen Juden das Leben. Hinzu kam der sogenannte Porajmos – der Völkermord an den europäischen Sinti und Roma – bei dem zwischen 220000 und 500000 Menschen ermordet wurden. […] (p.118)	The genocide organised by the National Socialists took the lives of around six million European Jews. In addition, between 220,000 and 500,000 individuals died in the so-called Porajmos – the genocide of the European Sinti and Roma. […] (p.118)
History	Sauer, Michael (Hrsg.) (2017): Geschichte und Geschehen 5/6. Issue Lower Saxony, Bremen, Hamburg, Mecklenburg-Vorpommern, Schleswig-Holstein, Leipzig: Klett. [9th/10th grade].	Der Völkermord an den europäischen Juden und den Sinti und Roma (The genocide of the European Jews and the Sinti and Roma)	Begriffsklärung: Porajmos (romani: Verschlingen) Der Begriff bezeichnet den NS-Völkermord an den europäischen Sinti und Roma, ist aber in Deutschland nicht so geläufig wie Holocaust. Deswegen wird der Begriff Holocaust manchmal auch so verwendet, dass er sowohl den jüdischen Völkermord als auch den an den Sinti und Roma meint. (p.118)	Definition: Porajmos (Romani: devouring) The term designates the National Socialist genocide of the European Sinti and Roma but is less commonly used in Germany than [the term] Holocaust. For this reason, the term Holocaust is sometimes used to mean the Jewish genocide as well as the one of Sinti and Roma. (p.118)

History	Sauer, Michael (Hrsg.) (2017): Geschichte und Geschehen 5/6. Issue Lower Saxony, Bremen, Hamburg, Mecklenburg-Vorpommern, Schleswig-Holstein, Leipzig: Klett. [9th/10th grade].	Der Völkermord an den europäischen Juden und den Sinti und Roma (The genocide of the European Jews and the Sinti and Roma)	Quelle: Q6 Das ‚Zigeunerlager' in Auschwitz-Birkenau Anna Mettbach (1926-2015) lebte als deutsche Sinteza in Heidelberg und Schweinfurt, bis sie Anfang 1942 nach Auschwitz deportiert wurde. Im ‚Zigeunerlager' von Auschwitz wurden von Winter 1943 bis Sommer 1944 rund 22000 Personen umgebracht. Mettbach war eine von nur etwa 3000 Personen, die überlebten. Rückblickend berichtet sie: Der Sterberate war im ‚Zigeunerlager' besonders hoch, denn neben der schweren körperlichen Arbeit war das Lager so erbaut worden, dass nicht ein Mindestmaß an Hygiene vorhanden war. Typhus, Fleckfieber, Krätze, Tuberkulose, alle diese Krankheiten waren in Auschwitz-Birkenau tödlich. Was die Situation verschärfte, war die Tatsache, dass die Baracken des Zigeunerlagers auf dem blanken Fledboden standen. Im Frauelager hatten sie wenigstens die Pferdeställe mit Fußböden als Unterkunft. Anders im ‚Zigeunerlager'. Wenn es regnete, standen wir Sinti und Roma knöcheltief im Schlamm und im Winter war der Boden in den Schlafräumen gefroren. Nicht nur im Krematorium wurden die Toten verbrannt, nein, die ausgemergelten Leichen von Kindern, Frauen und Männern wurden neben dem Block circa zwei Meter hoch aufgestapelt. Anna Mettbach, Die Leidensgeschichte einer Sinteza, die Auschiwtz überlebte, in: Anna Mettbach7Josef Behringer (Hrsg.), Ich will doch nur Gerechtigkeit, Seeheim 2. Aufl. 2005, S.42. (p.121)	Source material: Q6 The 'Gypsy Camp' in Auschwitz-Birkenau. Anna Mettbach (1926-2015) lived in Heidelberg and Schweinfurt as a German Sinti woman until she was deported to Auschwitz in early 1942. Between winter 1943 and summer 1944, around 22,000 people were housed in the 'Gypsy Camp' at Auschwitz. Mettbach was one of only around 3,000 people who survived. Looking back, she recalls: The death toll was particularly high in the 'Gypsy Camp' because, apart from the hard physical labour, the camp was built in such a way that there was not even a minimum standard of hygiene. Typhus, spotted fever, scabies, tuberculosis – all these diseases were fatal in Auschwitz-Birkenau. The situation was exacerbated by the fact that the barracks of the Gypsy Camp stood on bare earth. In the women's camp, at least the accommodation was in the horse stables, which had floors. Not so in the 'Gypsy Camp'. When it rained, we Sinti and Roma stood ankle-deep in mud, and in winter the ground in the dormitories was frozen. The dead were not only burnt in the crematorium – no, the emaciated bodies of dead children, women and men were piled about two metres high next to the block. Anna Mettbach, Die Leidensgeschichte einer Sinteza, die Auschiwtz überlebte [The Story of the Suffering of a Sinti Woman Who Survived Auschwitz, in: Anna Mettbach/Josef Behringer (eds.), Ich will doch nur Gerechtigkeit, Seeheim 2. Aufl. 2005, p.42. (p.121)

Germany - Hessen

Subject	Textbook	Chapter/Topic	Passage	Translation
History	Baumgärtner, Ulrich (Hrsg.) (2014): Horizonte: Geschichte: Band 4. Issue Hesse. Brunswick: Westermann. [9th-10th grade].	Die Ermordung der Juden. Der Völkermord (The murder of the Jews. Genocide)	[…] Hinzu kamen weitere Gruppen, die verfolgt und ermordet wurden: Sinti und Roma, Homosexuelle und Zeugen Jehovas. (p.126)	[...] Other groups were also persecuted and murdered: Sinti and Roma, homosexuals and Jehovah's Witnesses. (p.126)
History	Brückner, Dieter; Focke, Harald (2015): Das waren Zeiten 4: Neueste Zeit. New Issue Hesse. Bamberg: Buchner. [ISCED 2].	Was will die NSDAP? Die ‚Volksgemeinschaft' (What does the NSDAP want? The "community of ethnic Germans")	[…] Alle anderen wie Juden, Roma und Sinti (‚Zigeuner'), Homosexuelle und ‚Asoziale' wurden als ‚Volksfeinde' verleumdet und bekämpft. (p.105)	[…] Any groups not regarded as part of this community, including Jews, Roma and Sinti ('Zigeuner'), homosexuals and 'antisocial elements' were vilified and attacked as 'enemies of the people'. (p.105)
History	Brückner, Dieter; Focke, Harald (2015): Das waren Zeiten 4: Neueste Zeit. New Issue Hesse. Bamberg: Buchner. [ISCED 2].	Mehr Zustimmung als Widerstand. Einweisung in Konzentrationslager (More approval than resistance. Commitment to concentration camps)	Unter der Leitung der SS entstand im Reich ein System von Konzentrationslagern (KZ).** […] Hierher brachte man nicht nur die Gegner des NS-Regimes, sondern alle unerwünschten Mitglieder des ‚Volksgemeinschaft' wie Juden, Sinti und Roma (‚Zigeuner') […]. (p.120)	Under the supervision of the SS, a system of concentration camps was set up in the Reich.** […] These were used to hold not only enemies of the National Socialist regime, but also all undesirable members of the 'ethnic community of Germans' such as Jews, Sinti and Roma ('Zigeuner' [gypsies]) […]. (p.120)
History	Brückner, Dieter; Focke, Harald (2015): Das waren Zeiten 4: Neueste Zeit. New Issue Hesse. Bamberg: Buchner. [ISCED 2].	Mehr Zustimmung als Widerstand. Der Preis für Ruhe und Ordnung (More approval than resistance. The price of law and order)	[…] Sinti und Roma sowie Homosexuelle besaßen ohnehin keinen Rückhalt in der Bevölkerung. […] (p.121)	[…] There was no support in any case for Sinti and Roma or homosexuals among the population. […] (p.121)

History	Brückner, Dieter; Focke, Harald (2015): Das waren Zeiten 4: Neueste Zeit. New Issue Hesse. Bamberg: Buchner. [ISCED 2].	Bürger werden entrechtet. Auch Sinti und Roma werden ausgegrenzt (Citizens are disenfranchised. Sinti and Roma are ostracised as well)	Auch für die etwa 30000 im Deutschen Reich lebenden Sinti und Roma wurde das Überleben nach 1933 immer schwerer. Schrittweise wurden sie ganz aus dem öffentlichen Leben ausgegrenzt und ihrer Bürgerrechte beraubt. Sie erhielten Berufsverbote und ihre Kinder durften bald in keine öffentliche Schule mehr gehen. Getarnt als vorbeugende Verbrechungsbekämpfung wurden sie verhaftet, in Lager gesperrt und zu Zwangsarbeit verurteilt. Darüber hinaus wurden tausende Sinti und Roma zwangsweise unfruchtbar gemacht. Ab 1936 unterwarf man sie den Bestimmungen der ‚Nürnberger Gesetze' und erklärte sie wie die Juden zur ‚artfremden Rasse'. Ab März 1939 durften sie sich nicht mehr frei bewegen und mussten ‚Rassenausweise' bei sich tragen. (p.123)	For the approximately 30,000 Sinti and Roma living in the German Reich, survival also became increasingly harder after 1933. Step by step, they were completely ostracised from public life and stripped of their civil rights. They were prohibited from practising their professions and soon their children were no longer allowed to attend public schools. On the pretext of crime prevention, they were arrested, imprisoned in camps and sentenced to forced labour. In addition to this, thousands of Sinti and Roma were forced to undergo sterilisation. From 1936 onwards, they were subjected to the terms of the Nuremberg Race Laws and declared an 'alien race' along with the Jews. From March 1939 onwards, they were no longer allowed to move around freely and forced to carry 'Racial Idenitification'. (p.123)

History	Brückner, Dieter; Focke, Harald (2015): Das waren Zeiten 4: Neueste Zeit. New Issue Hesse. Bamberg: Buchner. [ISCED 2].	Bürger werden entrechtet (Citizens are disenfranchised)	Material: M4 Gegen Sinti und Roma Am 6. Juni 1936 wendet sich Heinrich Himmler mit folgendem ‚Runderlass' an alle Behörden: Die unstet im Lande umherziehenden, hauptsächlich von Diebstahl, Betrug und Bettel lebenden Zigeuner bilden, insbesondere für das platte Land, noch immer eine Plage. Es fällt schwer, das beim deutschen Volkstum fremde Zigeunervolk an ein geordnetes Leben zu gewöhnen. Gleichwohl dürfen die Bemühungen der Behörden […], der Zigeunerplage Herr zu werden, nicht erlahmen. Ich ersuche daher, mit allen gesetzlichen, insbesondere polizeilichen Mitteln dem Übelstande entgegenzuwirken. A. Ausländische Zigeuner sind am Übertritt auf deutsches Gebiet zu hindern, in Deutschland angetroffene ausländische Zigeuner sind auszuweisen. B. Bei inländischen Zigeunern und nach Zigeunerart umherziehenden Landfahrern muss das Bestreben der Behörden darauf gerichtet sein, sie an einem bestimmten Ort sesshaft zu machen. Die polizeiliche Überwachung wird dadurch erleichtert und das Vagabundieren erschwert. Zit. Nach: Eva von Hase-Mihalik, ‚Du kriegst auch einen schönen Wohnwagen': Internierungslager für Sinti und Roma während des Nationalsozialismus in Frankfurt am Main, Frankfurt am Main 1990, S.45 (p.124)	Resources: M4 Against Sinti and Roma. On 6 June 1936, SS Commander Heinrich Himmler issued the following 'circular decree' to all government authorities: The *Zigeuner* [gypsies] roaming the country as vagrants, who make their living mainly from theft, fraud and begging continue to constitute […] a plague. It is difficult to accustom the gypsy people, to whom German customs, traditions and character are foreign, to an orderly life. Nonetheless, the authorities must not flag in their efforts […] to get the gypsy plague under control. I therefore instruct you to use all available legal means – the police force in particular – in the fight against this social evil. A. Foreign gypsies must be prevented from trepassing on German territory, foreign gypsies found on German territory must be expelled. B. With domestic gypsies and gypsy-like vagabonds roaming the country, the authorities' efforts must be aimed at […] making them settle. This will make police surveillance easier and vagrancy more difficult. Quoted in: Eva von Hase-Mihalik, ‚Du kriegst auch einen schönen Wohnwagen': Internierungslager für Sinti und Roma während des Nationalsozialismus in Frankfurt am Main, Frankfurt am Main 1990, p.45. (p.124)
History	Brückner, Dieter; Focke, Harald (2015): Das waren Zeiten 4: Neueste Zeit. New Issue Hesse. Bamberg: Buchner. [ISCED 2].	Bürger werden entrechtet (Citizens are disenfranchised)	Aufgabe: 3. Wurden auch an deinem Schul- oder Wohnort nach 1936 ‚Zigeunerlager' eingerichtet? Informiere dich über Entstehungszeit, Größe und Alltag in den Lagern (z. B. anhand von ‚Lagerordnungen'). Halte die Auskünfte in deinem Portfolio fest. (p.124)	Task: 3. Were any 'gypsy camps' set up in the town where you live or go to school in the period from 1936 onwards? Find out more about when they were built, how big they were and what everyday life was like in the camps (e.g. by looking at camp regulations). Keep a record of this information in your portfolio. (p.124)
History	Brückner, Dieter; Focke, Harald (2015): Das waren Zeiten 4: Neueste Zeit. New Issue Hesse. Bamberg: Buchner.	Der Krieg in Europa. Der Völkermord beginnt (The war in Europe. The genocide commences)	[…] Wurden zunächst nur jüdische Männer, einzelne Sinti und Roma sowie Kommunisten und Kommissare […] ermordet, nahmen die Mordaktionen zu, als der schnelle Kriegserfolg gegen die UdSSR ausblieb. […] (p.135)	[...] After an initial period when only Jewish men, individual Sinti and Roma as well as communists and commissars [...] were murdered, the murder campaigns were stepped up as Germany failed to achieve a quick victory over the USSR. [...] (p.135)

	[ISCED 2].			
History	Brückner, Dieter; Focke, Harald (2015): Das waren Zeiten 4: Neueste Zeit. New Issue Hesse. Bamberg: Buchner. [ISCED 2].	Keine Achtung vor dem Leben. Trotz Protesten ging das Morden weiter (No respect for human life. The killing continued despite protests)	[…] Der nationalsozialistischen Rassenlehre folgend, sollte die Gesellschaft von ‚defekten' und arbeitsunfähigen Elementen ebenso ‚gesäubert' werden wie von Juden, Sinti und Roma. […] (p.142)	[...] In accordance with National Socialist raciol ideology, the aim was to 'cleanse' society of 'defective' elements and those who were unfit to work, as well as of Jews, Sinti and Roma. [...] (p.142)
History	Brückner, Dieter; Focke, Harald (2015): Das waren Zeiten 4: Neueste Zeit. New Issue Hesse. Bamberg: Buchner. [ISCED 2].	Der Völkermord. Die Ermordung der Sinti und Roma (Genocide. The murder of Sinti and Roma)	Hinter den Fronten sowie in den Konzentrationslagern wurden auch Sinti und Roma umgebracht. Dabei hatte sich die NS-Führung – anders als bei den Juden – nie auf ein Programm zu ihrer Ermordung festgelegt. Die Zahl der ermordeten Sinti und Roma wird auf etwa 200000 geschätzt. (p.145)	Sinti and Roma were killed behind the frontlines and in concentration camps as well. However, the National Socialist leadership never issued a programme for their murder, as they had done with the Jews. It is estimated that around 200,000 Sinti and Roma were murdered. (p.145)
History	Brückner, Dieter; Focke, Harald (2015): Das waren Zeiten 4: Neueste Zeit. New Issue Hesse. Bamberg: Buchner. [ISCED 2].	Der Völkermord. Was wussten die Deutschen? (Genocide. What did the Germans know?)	[…] Heute ist schwer festzustellen, was die Deutschen von den ungeheuerlichen Verbrechen im Osten genau wussten. Viele wollten auch nichts davon wissen. Sie hatten Angst vor den Nazis oder ihnen war das Leben der Juden, Sinti und Roma mindestens gleichgültig. (p.145)	[...] Today it is difficult to determine what exactly the Germans knew about the horrific crimes in the East. Many did not want to know anything about them. They were scared of the Nazis or at the very least indifferent to the lives of Jews, Sinti and Roma. (p.145)

History	Brückner, Dieter; Focke, Harald (2015): Das waren Zeiten 4: Neueste Zeit. New Issue Hesse. Bamberg: Buchner. [ISCED 2].	Wirtschaftswunder im Westen? Sozialpolitische Maßnahmen (Economic miracle? Socio-political measures)	[…] Die Kriegsopferversorgung (ab 1950): Über 4,5 Millionen Menschen […] erhielten Unterstützungsleistungen (u. a. Renten). Diese waren zunächst allerdings gering. Auch wurden nicht alle Opfer des NS-Regimes berücksichtigt: Ausländische Zwangsarbeiter und verfolgte Sinti und Roma erhielten keine Entschädigung. […] (p.201)	[…] Provision for victims of war (from 1950 onwards): over 4.5 million people […] received financial support (pensions etc.). Initially, the payments were quite small. Nor were all victims of the National Socialist regime eligible: foreign nationals forced into labour and persecuted Sinti and Roma did not receive any compensation. (p.201)
History	Sauer, Michael (Hrsg.) (2013): Geschichte und Geschehen. Band 4. Issue Hesse. Stuttgart: Klett. [9th-10th grade].	Die Ideologie des Nationalsozialismus. Die ‚Volksgemeinschaft' (The ideology of National Socialism. The 'ethnic community of Germans')	[…] Ganz selbstverständlich waren aus der Volksgemeinschaft sogenannte ‚Fremdvölkische' und ‚Volksschädlinge' ausgeschlossen. Dazu zählten die Nationalsozialisten neben Juden oder Sinti und Roma auch Behinderte, Homosexuelle, ‚Asoziale' und politische Gegner. (p.123)	[...] Members of so-called 'foreign races' and 'parasites' were excluded from the ethnic community of Germans as a matter of course. In addition to Jews, the National Socialists included Sinti and Roma, people with disabilities, homosexuals, 'antisocial elements' and political enemies in this category. (p.123)
History	Sauer, Michael (Hrsg.) (2013): Geschichte und Geschehen. Band 4. Issue Hesse. Stuttgart: Klett. [9th-10th grade].	Diffamierung, Ausgrenzung, Pogrom. Verfolgung von Sinti und Roma (Diffamation, ostracism, pogrom. Persecution of Sinti and Roma)	Sinti und Roma galten den Nationalsozialisten ebenfalls als minderwertig. Sie wurden als ‚Zigeuner' bezeichnet und zur Zwangsarbeit in Arbeitslager verbracht. Männer, Frauen und selbst Mädchen zwang man zur Sterilisation. Die Kinder durften keine Schulen mehr besuchen, die Erwachsenen erhielten Berufsverbot und ihre Vermögen wurden beschlagnahmt. (p.139)	Sinti and Roma were also considered an inferior race by the National Socialists. They were referred to as *Zigeuner* [gypsies] and deported to labour camps for forced labour. Men, women and even girls were forced to undergo compulsory sterilisation. Children were no longer allowed to attend school, adults were banned from professional work and their assets were seized. (p.139)

History	Sauer, Michael (Hrsg.) (2013): Geschichte und Geschehen. Band 4. Issue Hesse. Stuttgart: Klett. [9th-10th grade].	Diffamierung, Ausgrenzung, Pogrom (Diffamation, ostracism, pogrom)	Quelle: Q7 Die ‚Zigeunerfrage' Aus einem Artikel der ‚Eßlinger Zeitung' vom 24. September 1937: Es gibt eine Zigeunerfrage in Deutschland, und es ist an der Zeit, daß diese Frage gelöst wird. Diese Feststellung trifft im ‚Öffentlichen Gesundheitsdienst' Dr. Rotenberg, der Leiter der Abteilung für Erb- und Rassenpflege im Reichsausschuß für Volksgesundheit. Bei den Zigeunern handele es sich um einen biologischen Fremdkörper; auf dessen zerstörenden Einfluß unser Blut und rassemäßig harmonisch gestalteter Volkskörper zwangsläufig mit Entartung antworten müsse. (…) Es lebt, so fährt er fort; unter uns außer dem Juden noch ein anderes fremdrassiges Volk, das in seiner anlagebedingten Verhaltensweise eine soziologische und biologische Gefahr bedeutet, die nicht unterschätzt werden darf und die jedenfalls in rassenbiologischer Hinsicht nicht geringer einzuschätzen ist als die Gefahr, die uns durch die Vermischung mit Juden drohte. Zit. nach: Romani, Rose, Der nationalsozialistische Völkermord an den Sinti und Roma. Dokumentations- und Kulturzentrum Deutscher Sinti und Roma, Heidelberg 1995, S.42. (p.141)	Primary Source: Q7 The 'Gypsy Issue' from an article published in the newspaper Eßlinger Zeitung on 24 September 1937: Germany has a gypsy issue, and it is time for that issue to be resolved, according to a 'Public Health Service' announcement by Dr Rotenberg, the Director of the Department of Genetic and Racial Preservation in the Reich Committee for Public Health. He explained that gypsies were a biological intruder whose destructive influence must inevitably cause the degeneration of our blood and of our people's harmonically structured racial corpus. […] In addition to the Jews, he went on to say, there is another foreign-race people living among us, whose natural disposition and behaviour constitutes a sociological and biological peril that must not be underestimated. At least from the perspective of racial biology, this is no less significant than the danger posed by the intermixture with Jews. Quoted in: Romani Rose, Der nationalsozialistische Völkermord an den Sinti und Roma. Dokumentations- und Kulturzentrum Deutscher Sinti und Roma, Heidelberg 1995, p.42. (p.141)
History	Sauer, Michael (Hrsg.) (2013): Geschichte und Geschehen. Band 4. Issue Hesse. Stuttgart: Klett. [9th-10th grade].	Diffamierung, Ausgrenzung, Pogrom (Diffamation, ostracism, pogrom)	Aufgabe: 5. Erkläre, warum auch die Sinti und Roma von rassistischen Diskriminierungen betroffen waren (Q7). (p.141)	Task: 5. Discuss why Sinti and Roma were also subject to racial discrimination (Q7). (p.141)

History	Sauer, Michael (Hrsg.) (2013): Geschichte und Geschehen. Band 4. Issue Hesse. Stuttgart: Klett. [9th-10th grade].	Shoa – der Völkermord an den Juden. Auschwitz – Vernichtung durch Arbeit und Todesfabrik (Shoa – the genocide against the Jews. Auschwitz – extermination through work and factory of death)	[…] Insgesamt wurden etwa sechs Millionen Juden und eine halbe Million Sinti und Roma systematisch ermordet. […] (p.151)	[...] A total of around six million Jews and half a million Sinti and Roma were systematically murdered. [...] (p.213)
History	Sauer, Michael (Hrsg.) (2013): Geschichte und Geschehen. Band 4. Issue Hesse. Stuttgart: Klett. [9th-10th grade].	Vergangenheit, die nicht vergeht. Verordneter Antifaschismus (The past is still present. Antifascism by decree)	Über viele Jahre hinweg wurde in der DDR ein Geschichtsbild von der NS-Zeit verbreitet, das sich einseitig dem kommunistischen Widerstand zuwandte. […] Viele Bereiche der Geschichte wurden entweder gar nicht erforscht oder in der Öffentlichkeit verschwiegen. Dazu gehörten z. B. die Verfolgung und Vernichtung der Sinti und Roma, der Homosexuellen […]. (p.280)	In the GDR, a one-sided portrayal of the National Socialist period that focussed on communist resistance was disseminated for many years. [...] Many aspects of the period were either not investigated at all, or the findings were not made public. Among these was the persecution and extermination of Sinti and Roma, homosexuals etc. [...] (p.280)

Germany - Lower Saxony

Subject	Textbook	Chapter/Topic	Passage	Translation
History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 4 für die 9. und 10. Jahrgangsstufe. New Issue Lower Saxony. Bamberg: Buchner. [9th-10th grade].	Was will die NSDAP? (What does the NSDAP want?)	Begriffsklärung: *Zigeuner ist eine herabsetzende Fremdbezeichnung. Die wahrscheinlich vor ca. 1000 Jahren aus Nordwestindien ausgewanderten Volksgruppen bezeichnen sich als ‚Sinti' und ‚Roma', ihre Sprache ist Romanes und stammt vom altindischen Sanskrit ab. Sinti (von der indischen Region Sindh) leben seit ca. 600 Jahren in Deutschland. Roma (von ‚Rom' = Mann) sind Stämme vor allem aus Südosteuropa. Entgegen allen Vorurteilen: Die Mehrheit der Sinti und Roma war und ist sesshaft. (p.133)	Definition: **Zigeuner* [Gypsies] is a pejorative term used by those outside the community. The ethnic communities, who probably emigrated from North-Western India 1,000 years ago call themselves 'Sinti' and 'Roma' and their language is 'Romanes' and is derived from ancient Indian 'Sanskrit'. 'Sinti' (named after the Indian Sindh region) have lived in Germany for approximately 600 years. 'Roma' (after 'Rom' = man) are tribes primarily from South-East Europe. Contrary to common prejudices, the majority of Sinti and Roma are, and have always been, settled. (p.133)
History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 4 für die 9. und 10. Jahrgangsstufe. New Issue Lower Saxony. Bamberg: Buchner. [9th-10th grade].	Überwachung, Verfolgung, Widerstand. Einweisung in Konzentrationslager (Surveillance, persecution, resistance. Commitment to concentration camps)	[…] Bald wurden neben tatsächlichen und vermeintlichen Regimegegnern auch Juden, Sinti und Roma, Homosexuelle, […] in die KZ eingeliefert. […] (p.146)	[…] Soon Jews, Sinti and Roma, homosexuals, […] were imprisoned in concentration camps along with actual or alleged opponents of the regime. […] (p.146)
History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 4 für die 9. und 10. Jahrgangsstufe. New Issue Lower Saxony. Bamberg: Buchner. [9th-10th grade].	Überwachung, Verfolgung, Widerstand. Der Preis für Ruhe und Ordnung (Surveillance, persecution, resistance. The price of law and order)	[…] Sinti und Roma sowie Homosexuelle besaßen ohnehin keinen Rückhalt in der Bevölkerung. […] (p.147)	[…] Sinti and Roma and homosexuals did not have any support among the population anyway. […] (p.147)

History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 4 für die 9. und 10. Jahrgangsstufe. New Issue Lower Saxony. Bamberg: Buchner. [9th-10th grade].	Juden, Sinti und Roma werden entrechtet. Die Verfolgung der Sinti und Roma (Jews, Sinti and Roma are disenfranchised. The persecution of the Sinti and Roma)	1933 begann für die etwa 15000 im Deutschen Reich lebenden Sinti und Roma die gezielte Verfolgung. Schrittweise wurden sie nun vollständig aus dem öffentlichen Leben ausgegrenzt und ihrer Bürgerrechte beraubt. Dazu trug eine Verordnung zu den ‚Nürnberger Gesetzen' bei, welche sie zur ‚artfremden Rasse' erklärte. Die 1936 gegründete Rassenhygienische Forschungsstelle des Reichsgesundheitsamtes erfasste Sinti und Roma und lieferte die Grundlage für ihre Verfolgung. Getarnt als vorbeugende Verbrechensbekämpfung wurden Sinti und Roma verhaftet, in Lager gesperrt und zu Zwangsarbeit verurteilt. Ihre Kinder wurden vom Schulbesuch ausgeschlossen. Ab März 1939 erhielten Roma und Sinti besondere ‚Rassenausweise'. (p.150)	For the around 15,000 Sinti and Roma living in the German Reich, 1933 marked the beginning of their persecution. They were gradually excluded from all aspects of public life and robbed of their civil rights. To this end, a supplementary decree to the 'Nuremberg Laws' defined them as an 'alien race'. The Research Institute for Racial Hygiene within the Reich Health Office registered Sinti and Roma and provided the groundwork for their persecution. Under the pretext of crime prevention, Sinti and Roma were arrested, detained in camps and sentenced to forced labour. Their children were excluded from attending school. From March 1939 onwards, Roma and Sinti were issued with special 'racial idenification cards'. (p.150)
History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 4 für die 9. und 10. Jahrgangsstufe. New Issue Lower Saxony. Bamberg: Buchner. [9th-10th grade].	Juden, Sinti und Roma werden entrechtet (Jews, Sinti and Roma are disenfranchised)	Material: M4 Kampf gegen Sinti und Roma Am 6. Juni 1936 wendet sich Heinrich Himmler mit folgendem ‚Runderlass' an alle Behörden: Die unstet im Lande umherziehenden, hauptsächlich von Diebstahl, Betrug und Bettel lebenden Zigeuner bilden, insbesondere für das platte Land, noch immer eine Plage. Es fällt schwer, das beim deutschen Volkstum fremde Zigeunervolk an ein geordnetes Leben zu gewöhnen. Gleichwohl dürfen die Bemühungen der Behörden […], der Zigeunerplage Herr zu werden, nicht erlahmen. Ich ersuche daher, mit allen gesetzlichen, insbesondere polizeilichen Mitteln dem Übelstande entgegenzuwirken. A. Ausländische Zigeuner sind am Übertritt auf deutsches Gebiet zu hindern, in Deutschland angetroffene ausländische Zigeuner sind auszuweisen. B. Bei inländischen Zigeunern und nach Zigeunerart umherziehenden Landfahrern muss das Bestreben der Behörden darauf gerichtet sein, sie an einem bestimmten Ort sesshaft zu machen. Die polizeiliche Überwachung wird dadurch erleichtert und das Vagabundieren erschwert. Zit. Nach: Eva von Hase-Mihalik, ‚Du kriegst auch einen schönen Wohnwagen': Internierungslager für Sinti und Roma während des Nationalsozialismus in Frankfurt am Main, Frankfurt am Main 1990, S.45 (p.151)	Resources: M4 The Fight against Sinti and Roma. On 6 June 1936, SS Commander Heinrich Himmler issued the following 'circular decree' to all government authorities: The *Zigeuner* [gypsies] roaming the country as vagrants, who make their living mainly from theft, fraud and begging continue to constitute […] a plague. It is difficult to accustom the gypsy people, to whom German customs, traditions and character are foreign, to an orderly life. Nonetheless, the authorities must not flag in their efforts […] to get the gypsy plague under control. I therefore instruct you to use all available legal means – the police force in particular – in the fight against this social evil. A. Foreign gypsies must be prevented from trespassing on German territory, foreign gypsies found on German territory must be expelled. B. With domestic gypsies and gypsy-like vagabonds roaming the country, the authorities' efforts must be aimed at […] making them settle. This will make police surveillance easier and vagrancy more difficult. Quoted in: Eva von Hase-Mihalik, ‚Du kriegst auch einen schönen Wohnwagen': Internierungslager für Sinti und Roma während des Nationalsozialismus in Frankfurt am Main, Frankfurt am Main 1990, p.45 (p.151)

History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 4 für die 9. und 10. Jahrgangsstufe. New Issue Lower Saxony. Bamberg: Buchner. [9th-10th grade].	Juden, Sinti und Roma werden entrechtet (Jews, Sinti and Roma are disenfranchised)	Aufgabe: 3. Wurden auch an deinem Schul- oder Wohnort nach 1936 ‚Zigeunerlager' eingerichtet? Informiere dich über Entstehungszeit, Größe und Alltag in den Lagern (z. B. anhand von ‚Lagerordnungen'). Bereite eine Präsentation vor. (p.151)	Task 3. Were thre any 'gypsy camps' set up in the town where you live or go to school in the period from 1936 onwards? Find out more about when they were built, how big they were and what everyday life was like in the camps (e.g. by looking at camp regulations). Prepare a presentation. (p.151)
History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 4 für die 9. und 10. Jahrgangsstufe. New Issue Lower Saxony. Bamberg: Buchner. [9th-10th grade].	Der Terror wächst. Aus dem Wirtschaftsleben vertrieben (The terror grows. Banned from economic life)	[…] Schon am 8. Dezember 1938 hatte Reichspolizeichef Himmler durch einen Erlass die Grundlage für die systematische Verschleppung der Sinti und Roma in Konzentrationslager verfügt. Breiter Widerspruch der Bevölkerung gegen die sich steigernde Entrechtung und Ausgrenzung der Juden, Sinti und Roma blieb aus. […] (p.152)	[…] In a decree issued on 8 December 1938, Reich Police Chief Heinrich Himmler had already devised the legal basis for the systematic deportation of the Sinti and Roma. Widespread popular resistance against the increasing disenfranchisement and ostracism of Jews, Sinti and Roma failed to materialise. […] (p.152)
History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 4 für die 9. und 10. Jahrgangsstufe. New Issue Lower Saxony. Bamberg: Buchner. [9th-10th grade].	Gewalt und Not. Ausbeutung, Versklavung, Ausrottung (Violence and misery. Exploitation, enslavement, eradication)	[…] Zwar konnte das Ziel nach der Katastrophe von Stalingrad nicht verwirklicht werden, doch inzwischen waren Millionen Menschen Opfer dieser Rassen- und Siedlungspolitik geworden – vor allem Juden, Sinti und Roma. […] (p.167)	[…] Although the objective could not be achieved after the disaster of Stalingrad, by then millions of people had become casualties of this racial and settlement policy – above all Jews, Sinti and Roma. […] (p.167)
History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 4 für die 9. und 10. Jahrgangsstufe. New Issue Lower Saxony. Bamberg: Buchner. [9th-10th grade].	Gewalt und Not. Aktion T4 (Violence and misery. Action T4)	[…] Dem Wahn der nationalsozialistischen Rassenlehre folgend, sollte die Gesellschaft von ‚defekten' und arbeitsunfähigen Elementen ebenso ‚gesäubert' werden wie von Juden, Sinti und Roma. […] (p.169)	[…] In accordance with the delusions of National Socialist racial ideology, society was to be 'cleansed' of 'defective' elements and those who were unfit to work, as well as of Jews, Sinti and Roma. […] (p.169)

History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 4 für die 9. und 10. Jahrgangsstufe. New Issue Lower Saxony. Bamberg: Buchner. [9th-10th grade].	Der Völkermord. Die Vernichtung wird angekündigt (The genocide. The extermination is announced)	[…] Seit dem Sommer 1941 wurden Zehntausende Roma auf dem Gebiet der Sowjetunion, in Jugoslawien und Polen getötet. (p.172)	[…] Starting in the summer of 1941, tens of thousands of Roma were killed in the territory of the Soviet Union, in Yugoslavia and Poland. (p.172)
History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 4 für die 9. und 10. Jahrgangsstufe. New Issue Lower Saxony. Bamberg: Buchner. [9th-10th grade].	Der Völkermord. Die ‚Endlösung' (The genocide. The 'final solution')	[…] Im Dezember 1942 befahl Himmler, Sinti- und Roma-Familien in Konzentrationslager zu deportieren. In Auschwitz-Birkenau wurde dafür ein ‚Zigeunerlager' errichtet. […] (p.172)	[…] In December 1942, Himmler ordered the deportation of Sinti and Roma families to concentration camps. In Auschwitz-Birkenau, a purpose-built 'gypsy camp' was set up.[…] (p.172)
History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 4 für die 9. und 10. Jahrgangsstufe. New Issue Lower Saxony. Bamberg: Buchner. [9th-10th grade].	Der Völkermord (The genocide)	Bildquelle: Konzentrations- und Todeslager, Anfang 1944. […] Unter den etwa sechs Millionen Juden waren 1,5 Millionen Kinder unter 14 Jahre. Dazu fielen bis zu 500000 Sinti und Roma dem Völkermord (Genozid) zum Opfer. […] (p.173)	Pictorial source: Concentration and extermination camps, early 1944. […] Among the approxiamtely six million murdered Jews were 1.5 million children under 14 years of age. The casualties of the genocide also included between 200,000 and 500,000 Sinti and Roma. […] (p.173)
History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 4 für die 9. und 10. Jahrgangsstufe. New Issue Lower Saxony. Bamberg: Buchner. [9th-10th grade].	Wirtschaftswunder? Sozialpolitische Maßnahmen (Economic miracle? Socio-political measures)	[…] Auch wurden nicht alle Opfer des NS-Regimes berücksichtigt: Ausländische Zwangsarbeiter und verfolgte Sinti und Roma erhielten keine Entschädigungen. […] (p.237)	[…] Nor were all victims of the National-Socialist regime eligible: foreign nationals forced into labour and persecuted Sinti and Roma did not receive any compensation. (p.237)

History	Hofmeier, Franz; Regenhardt, Hans-Otto (2010): Forum Geschichte 9/10: Vom Kaiserreich bis zur Gegenwart. Issue Lower Saxony. Berlin: Cornelsen. [9th-10th grade].	Nationalsozialismus – Ideologie und Herrschaftspraxis. Die Politik der nationalsozialistischen Diktatur (National Socialism - Ideology and exercise of power. The policies of the Nazi dictatorship)	[…] Auch im Schulwesen wurde die ‚Arisierung' vorangetrieben und durchgesetzt: Jüdische Lehrkräfte, Schülerinnen und Schüler wurden ebenso vom Unterricht an öffentlichen Schulen ausgeschlossen wie Kinder deutscher Sinti und Roma. […] (p.201)	[…] 'Aryanisation' was also carried out in the schools: not only were Jewish teachers and students excluded from public education, but also Sinti and Roma children. […] (p.201)
History	Cornelissen, Joachim (Hrsg.) (2010): Mosaik: der Geschichte auf der Spur: Band 3: Vom deutschen Kaiserreich bis zur Gegenwart. Issue Lower Saxony. Munich: Oldenbourg. [9th-10th grade].	Die Ermordung der europäischen Juden. Tag der Erinnerung (The execution of European Jews. Remembrance day)	[…] Durch die Befreiung der Konzentrationslager erfuhr die Weltöffentlichkeit das ganze Ausmaß der Vernichtungspolitik des Dritten Reichs, hörte von der Verfolgung und Ermordung von Juden, Sinti und Roma, von Homosexuellen sowie von vielen Gegnern der Nationalsozialisten aus Deutschland und anderen Ländern. […] (p.156)	[…] The liberation of the concentration camps revealed to the world the magnitude of the Third Reich's annihilation policy, and they learnt of the persecution and execution of Jews, Sinti and Roma, of homosexuals, as well as many Nazi opponents from Germany and other countries. […] (p.156)
History	Eckhardt, Hans-Wilhelm (2010): Zeit für Geschichte 9/10: Geschichtliches Unterrichtswerk für Gymnasien. Issue Lower Saxony. Brunswick: Schroedel. [9th-10th grade].	1936 – Olympische Spiele in Berlin. Ein einmaliger Erfolg (1936 - The Olympics in Berlin. A one-time success)	[…] Dass im Vorfeld der Spiele Sinti und Roma aus dem Großraum Berlin in ein Lager nach Marzahn geschafft worden waren, war kaum bekannt. Dort wurden sie bis zu ihrer Deportation nach Auschwitz 1941 gefangen gehalten. […] (p.173)	[…] It was scarcely known that Sinti and Roma in the greater Berlin area were transferred into a camp in Marzahn before the Olympics. There they were held captive until their deportation to Auschwitz in 1941. […] (p.173)
History	Eckhardt, Hans-Wilhelm (2017): Zeit für Geschichte 9/10. Issue Lower Saxony. Brunswick: Schroedel. [9th-10th grade].	1936 – Olympische Spiele in Berlin (1936 - The Olympics in Berlin)	Bildquelle: 173.2 In das beschönigend als ‚Sammelstelle' bezeichnete Internierungslager bei Berlin-Marzahn wurden im Juni 1936 zunächst etwa 600 Sinti und Roma zwangsweise verbracht. (p.173)	Picture source: 173.2 About 600 Sinti and Roma were initially brought by force to the euphemistically labelled 'Assembly Centre' (*Sammelstelle*) near Berlin-Marzahn in June 1936. (p.173)

History	Eckhardt, Hans-Wilhelm (2010): Zeit für Geschichte 9/10: Geschichtliches Unterrichtswerk für Gymnasien. Issue Lower Saxony. Brunswick: Schroedel. [9th-10th grade].	Die Ideologie des Nationalsozialismus ‚Volksgemeinschaft' und Ausgegrenzte (The Nazi ideology, 'national community' and 'outcasts')	Neben den Kommunisten und Sozialisten als verhassten politischen [sic!] Gegnern wurden vor allem die Juden, Sinti und Roma wie auch Homosexuelle und Behinderte zunächst von der ‚Volksgemeinschaft' ausgeschlossen, später verfolgt und ermordet. (p.179)	Besides communists and socialists, mainly Jews, Sinti and Roma, as well as homosexuals and disabled people, were initially excluded from the 'Volksgemeinschaft' (national community), and later persecuted and murdered. (p.179)
History	Eckhardt, Hans-Wilhelm (2010): Zeit für Geschichte 9/10: Geschichtliches Unterrichtswerk für Gymnasien. Issue Lower Saxony. Brunswick: Schroedel. [9th-10th grade].	Von der Ausgrenzung zum europaweiten Massenmord. Ein jüdisches Mädchen (From exclusion to Europe-wide mass murder. A Jewish girl)	[…] Darüber hinaus fielen 220000 bis 500000 Sinti und Roma (die Schätzungen gehen auseinander) dem Rassenwahn zum Opfer. […] (p.218)	[…] Additionally, 220,000 to 500,000 Sinti and Roma (estimates vary) were victims of the racial fanaticism. […] (p.218)
History	Eckhardt, Hans-Wilhelm (2010): Zeit für Geschichte 9/10: Geschichtliches Unterrichtswerk für Gymnasien. Issue Lower Saxony. Brunswick: Schroedel. [9th-10th grade].	Von der Ausgrenzung zum europaweiten Massenmord (From exclusion to Europe-wide mass murder)	Bildquelle: 219.2 Mendel Grossmann fotografierte heimlich im Getto von Lodz. Die Originalunterschrift lautete: ‚Abschied von Kindern, die im Gettogefängnis inhaftiert sind, vor ihrer Deportation nach Chelmno im Sept. 1942'. Im Vernichtungslager Chelmno wurden Juden Sinti und Roma ermordet. (p.219)	Picture source: 219.2 Mendel Grossmann secretly took pictures in the ghetto of Lodz. The original caption was: 'Farewell from children arrested in the ghetto prison, before their deportation to Chelmno in September 1942'. Jews and Sinti and Roma were executed in the Chelmno extermination camp.(p.219)
History	Eckhardt, Hans-Wilhelm (2010): Zeit für Geschichte 9/10: Geschichtliches Unterrichtswerk für Gymnasien. Issue Lower Saxony. Brunswick: Schroedel. [9th-10th grade].	Die Gedenkstätte Bergen-Belsen (The Bergen-Belsen memorial)	[…] Ab März 1944 kamen auch politisch Verfolgte, Sinti und Roma, als ‚Kriminelle' und ‚Asoziale' Verfolgte, Zeugen Jehovas und Homosexuelle aus anderen Konzentrationslagern nach Bergen-Belsen – zum Kriegsende hin in immer größerer Zahl. […] (p.230)	[…] Politically persecuted people and Sinti and Roma persecuted as 'criminal' and 'antisocial', Jehovah's Witnesses, and homosexuals came to Bergen-Belsen from other concentration camps in March 1944 in ever-growing numbers towards the end of the war. […] (p.230)

History	Eckhardt, Hans-Wilhelm (2010): Zeit für Geschichte 9/10: Geschichtliches Unterrichtswerk für Gymnasien. Issue Lower Saxony. Brunswick: Schroedel. [9th-10th grade].	Die Gedenkstätte Bergen-Belsen (The Bergen-Belsen memorial)	Quelle: Q2 Eine Botschaft zur Eröffnung Manfred Böhmer, der Vorsitzende des Niedersächsischen Verbandes Deutscher Sinti e. V., sagt am 28.10.2007: Bergen-Belsen war für uns Sinti der mörderische Schlusspunkt nach einer langen Kette der Verfolgung über die Lager in Polen, Auschwitz, Buchenwald, Ravensbrück, Nordhausen-Dora. Das Gedenken an den Völkermord an Sinti und Roma hat hier in Bergen-Belsen erst sehr spät, nämlich Ende der 1970er-Jahre, in der Inschriftenwand seinen Neiderschlag gefunden. […] Mit diesem Dokumentationszentrum verbinden wir Sinti die Hoffnung, dass die Identität der Sinti mit ihrer Kultur nicht zerschlagen wird und wir Sinti als gleichberechtigt in der Gesellschaft aufgenommen werden. Diesen Appell möchte ich als Botschaft hier in Bergen-Belsen, aber gleichzeitig auch für Niedersachsen und Deutschland aussprechen. Nehmen sie uns an, weil wir bereit sind, Ihre Hände zu ergreifen. Geben Sie uns und unseren Kindern in Deutschland und Europa eine Zukunft, eine Vision, die man in Niedersachsen […] zügig umsetzen könnte. Zit. nach: Gedenkstätte Bergen-Belsen, Eröffnung des neuen Dokumentationszentrums, 2007, S. 27, bearbeitet. (p.231)	Source: Q2 Opening speech. Manfred Böhmer, Chairman of the Lower Saxony Association of German Sinti and Roma, said on 28.10.2007: Bergen-Belsen was the deadly end for us Sinti after a long chain of persecution across the camps in Poland, Auschwitz, Buchenwald, Ravensbrück, Nordhausen-Dora. The remembrance of the genocide of Sinti and Roma was only included very late here in Bergen-Belsen, namely in the late 1970s, with an inscription wall. […] With this documentation centre, we Sinti hope that the Sintis' identity, along with the Sinti culture, will not be destroyed and that Sinti will be treated equally in society. I want to articulate this appeal as a message here in Bergen-Belsen but simultaneously to Lower Saxony and Germany. Embrace us, because we are prepared to reach for your hands. Give us and our children a future, a vision in Germany and Europe that could be quickly realised in Lower Saxony. Quote from: Bergen-Belsen Memorial, opening of the new documentation centre, 2007, p.27, edited (p.231)
History	Eckhardt, Hans-Wilhelm (2010): Zeit für Geschichte 9/10: Geschichtliches Unterrichtswerk für Gymnasien. Issue Lower Saxony. Brunswick: Schroedel. [9th-10th grade].	Die Gedenkstätte Bergen-Belsen (The Bergen-Belsen memorial)	231.2 Simone Veil, die damalige Präsidentin des Europaparlaments, bei einer Kundgebung der Sinti und Roma in Bergen-Belsen, 1979. Die Jüdin Veil gehörte 1945 zu den Überlebenden des befreiten Konzentrationslagers. (p.231)	231.2 Simone Veil, former president of the European Parliament, at a demonstration of Sinti and Roma in Bergen-Belsen, 1979. Veil, herself Jewish, is one of the survivors of the concentration camp, which was liberated in 1945. (p.231)

History	Eckhardt, Hans-Wilhelm (2010): Zeit für Geschichte 9/10: Geschichtliches Unterrichtswerk für Gymnasien. Issue Lower Saxony. Brunswick: Schroedel. [9th-10th grade].	Nationalsozialismus – Diktatur, Krieg und Völkermord. 1933-1939 (National Socialism - dictatorship, war and genocide. 1933-1939)	[…] Allen Menschen, die nicht der NS-Rassenlehre entsprachen, wurde das Recht, als Bürger und als Mensch zu leben, abgesprochen. Dazu gehörten Juden, Sinti und Roma […] (p.234)	[…] Anybody who did not conform to the Nazi racist doctrine was denied the right to live as a citizen and as a human. This included Jews, Sinti and Roma […] (p.234)
History	Eckhardt, Hans-Wilhelm (2010): Zeit für Geschichte 9/10: Geschichtliches Unterrichtswerk für Gymnasien. Issue Lower Saxony. Brunswick: Schroedel. [9th-10th grade].	1936 – Olympische Spiele in Berlin. Ein propagandistischer Erfolg? (1936 - The Olympics in Berlin. A propaganda success?)	[…] Dass im Vorfeld der Spiele Sinti und Roma aus dem Großraum Berlin in ein Lager nach Berlin-Marzahn geschafft worden waren, war kaum bekannt. Von dort wurden viele später deportiert, z. B. in das Konzentrationslager Auschwitz. […] (p.87)	[…] It was scarcely known that Sinti and Roma in the greater Berlin area were transferred into a camp in Berlin-Marzahn before the Olympics. From there, they were later deported to the Auschwitz concentration camp, for example.[…] (p.87)
History	Eckhardt, Hans-Wilhelm (2010): Zeit für Geschichte 9/10: Geschichtliches Unterrichtswerk für Gymnasien. Issue Lower Saxony. Brunswick: Schroedel. [9th-10th grade].	1936 – Olympische Spiele in Berlin (1936 - The Olympics in Berlin)	Bildquelle: M3 In das beschönigend als ‚Sammelstelle' bezeichnete Internierungslager bei Berlin-Marzahn wurden im Juni 1936 zunächst etwa 600 Sinti und Roma zwangsweise verbracht. (p.87)	Picture source: M3 173.2 About 600 Sinti and Roma were initially brought by force to the euphemistically labelled 'Assembly Centre' (*Sammelstelle*) near Berlin-Marzahn in June 1936. (p.87)

History	Eckhardt, Hans-Wilhelm (2017): Zeit für Geschichte 9/10. Issue Lower Saxony. Brunswick: Schroedel. [9th-10th grade].	Die nationalsozialistische Ideologie. ‚Volksgemeinschaft' – ein attraktives Konzept? (The Nazi ideology. 'National community' - an attractive concept?)	[…] Neben den Kommunisten und Sozialisten als verhasste politische Gegner schlossen sie Minderheiten wie vor allem Juden, Jehovas Zeugen, Sinti und Roma, Homosexuelle und Behinderte aus der ‚Volksgemeinschaft' aus. Später wurden diese Gruppen verfolgt und ermordet. (p.96)	[…] Besides communists and socialists, who were hated as political enemies, mainly Jews, Sinti and Roma as well as homosexuals and disabled people were excluded from the '*Volksgemeinschaft*' (national community). Later, these groups were persecuted and murdered. (p.96)
History	Eckhardt, Hans-Wilhelm (2017): Zeit für Geschichte 9/10. Issue Lower Saxony. Brunswick: Schroedel. [9th-10th grade].	Ausgrenzung, Entrechtung und Verfolgung. Staatlich gelenkte Pogrome (Exclusion, deprivation of rights and persecution. State-controlled pogroms)	[…] Ähnlich erging es den 30000 Sinti und Roma in Deutschland, die schon ab 1940 in Konzentrationslager nach Polen verschleppt wurden. […] (p.111)	[…] The 30,000 Sinti and Roma in Germany, who were deported to concentration camps in Poland from 1940, experienced similar things. […] (p.111)
History	Eckhardt, Hans-Wilhelm (2017): Zeit für Geschichte 9/10. Issue Lower Saxony. Brunswick: Schroedel. [9th-10th grade].	Von der Verfolgung zum Massenmord (From persecution to mass murder)	[…] Darüber hinaus fielen 220000 bis 500000 Sinti und Roma (die Schätzungen gehen auseinander) dem Rassenwahn zum Opfer. […] (p.130)	[…] Additionally, between 220,000 and 500,000 Sinti and Roma (estimates vary) were victims of racial fanaticism. […] (p.130)
History	Eckhardt, Hans-Wilhelm (2017): Zeit für Geschichte 9/10. Issue Lower Saxony. Brunswick: Schroedel. [9th-10th grade].	Die Gedenkstätte Bergen-Belsen (The Bergen-Belsen memorial)	[…] Ab März 1944 kamen auch politisch Verfolgte, Sinti und Roma, als ‚Kriminielle' und ‚Asoziale' Verfolgte, Zeugen Jehovas und Homosexuelle aus anderen Konzentrationslagern nach Bergen-Belsen. […] (p.148)	[…] Politically persecuted people and Sinti and Roma persecuted as 'criminal' and 'antisocial', Jehovah's Witnesses, and homosexuals came to Bergen-Belsen from other concentration camps in March 1944. […] (p.148)

History	Eckhardt, Hans-Wilhelm (2017): Zeit für Geschichte 9/10. Issue Lower Saxony. Brunswick: Schroedel. [9th-10th grade].	Die Gedenkstätte Bergen-Belsen (The Bergen-Belsen memorial)	Quelle: Q2 Eine Botschaft zur Eröffnung des Dokumentenhauses Manfred Böhmer, der Vorsitzende des Niedersächsischen Verbandes Deutscher Sinti e. V., sagte am 28.10.2007: Das Gedenken an denVölkermord an Sinti und Roma hat hier in Bergen-Belsen erst sehr spät, nämlich Ende der 1970er-Jahre, in der Inschriftenwand seinen Neiderschlag gefunden. […] Mit diesem Dokumentationszentrum verbinden wir Sinti die Hoffnung, dass die Identität der Sinti mit ihrer Kultur nicht zerschlagen wird und wir Sinti als gleichberechtigt in der Gesellschaft aufgenommen werden. Diesen Appell möchte ich als Botschaft hier in Bergen-Belsen, aber gleichzeitig auch für Niedersachsen und Deutschland aussprechen. Nehmen sie uns an, weil wir bereit sind, Ihre Hände zu ergreifen. Geben Sie uns und unseren Kindern in Deutschland und Europa eine Zukunft, eine Vision, die man in Niedersachsen […] zügig umsetzen könnte. Zit. nach: Gedenkstätte Bergen-Belsen, Eröffnung des neuen Dokumentationszentrums, 2007, S. 27, bearbeitet. (p.149)	Source: Q2 A speech for the opening of the documentation house. Manfred Böhmer, Chairman of the Lower Saxony Association of German Sinti and Roma, said the following on 28.10.2007: The remembrance of the genocide of Sinti and Roma was only included very late here in Bergen-Belsen, namely in the late 1970s, with an inscription wall. […] With this documentation centre, we Sinti hope that the Sintis' identity, along with the Sinti culture, will not be destroyed and that Sinti will be treated equally in society. I want to articulate this appeal as a message here in Bergen-Belsen but simultaneously to Lower Saxony and Germany. Embrace us, because we are prepared to reach for your hands. Give us and our children a future, a vision in Germany and Europe that could be quickly realised in Lower Saxony. Quote from: Bergen-Belsen Memorial, opening of the new documentation centre, 2007, p.27, edited (p.149)
History	Eckhardt, Hans-Wilhelm (2017): Zeit für Geschichte 9/10. Issue Lower Saxony. Brunswick: Schroedel. [9th-10th grade].	Nationalsozialismus – Diktatur, Krieg und Völkermord (National Socialism - dictatorship, war and genocide)	[…] Allen Menschen, die nicht der NS-Rassenlehre entsprachen, wurde das Recht, als Bürger und als Mensch zu leben, abgesprochen. Dazu gehörten Juden, Sinti und Roma […] (p.151)	[…] Anybody, who did not conform to the Nazi racist doctrine, was denied the right to live as citizen and human. This included Jews, Sinti and Roma […] (p.151)
History	Schwarzröck, Götz (Hrsg.) (2017): Forum Geschichte 9/10: Vom Ende des Ersten Weltkriegs bis zur Gegenwart. Issue Lower Saxony. Berlin: Cornelsen. [9th-10th grade].	Die ‚Volksgemeinschaft' Ein Ideal? Wer gehörte nicht zur ‚Volksgemeinschaft'? (The 'national community': An ideal? Who did not belong to the 'national community'?)	[…] Gegner des Regimes wie Sozialdemokraten und Kommunisten, aber auch Juden, Sinti und Roma […] wurden von der ‚Volksgemeinschaft' ausgeschlossen, diskriminiert* und brutal verfolgt […]. (p.106)	[…] Opponents of the regime such as social democrats and communists, but also Jews, Sinti and Roma […], were excluded from the '*Volksgemeinschaft*' (national community), discriminated against* and brutally persecuted […]. (p.106)

History	Schwarzröck, Götz (Hrsg.) (2017): Forum Geschichte 9/10: Vom Ende des Ersten Weltkriegs bis zur Gegenwart. Issue Lower Saxony. Berlin: Cornelsen. [9th-10th grade].	Eugenik und ‚Euthanasie'. Die Behandlung behinderter Menschen durch die Nationalsozialisten (Eugenics and ‚Euthanasia'. The treatment of disabled people by the Nazis)	[…] Ins Visier der Programme zur ‚Rassenhygiene' gerieten neben den Juden auch Minderheiten wie die Sinti und Roma, die als ‚fremdrassig' galten. […] (p.126)	[…] Besides Jews, minorities like Sinti and Roma, who were seen as '*fremdrassig*' (an alien race), were also targeted by the eugenics programmes. […] (p.216)
History	Schwarzröck, Götz (Hrsg.) (2017): Forum Geschichte 9/10: Vom Ende des Ersten Weltkriegs bis zur Gegenwart. Issue Lower Saxony. Berlin: Cornelsen. [9th-10th grade].	Besatzungspolitik und Vernichtungskrieg im Osten. Gewaltherrschaft in Polen und in der Sowjetunion (Occupation policy and war of extermination in the East. Tyranny in Poland and in the Soviet Union)	[…] In den besetzten Ostgebieten ermordeten sie systematisch die jüdische Bevölkerung, Sinti und Roma, sowjetische Kriegsgefangene und die kommunistische Führungsschicht der Sowjetunion. […] (p.142)	[…] They systematically murdered the Jewish population, Sinti and Roma, Soviet prisoners and the communist elite of the Soviet Union in the occupied territories in the East. […] (p.142)
History	Schwarzröck, Götz (Hrsg.) (2017): Forum Geschichte 9/10: Vom Ende des Ersten Weltkriegs bis zur Gegenwart. Issue Lower Saxony. Berlin: Cornelsen. [9th-10th grade].	Die Kultur der Erinnerung an die Shoa (Culture of remembrance of the Shoah)	Material: M1 Richard von Weizsäcker sagte 1985 anlässlisch des 40. Jahrestages des Kriegsendes: […] Wir gedenken der ermordeten Sinti und Roma, der getöteten Homosexuellen, der umgebrachten Geisteskranken, der Menschen, die um ihrer religiösen oder politischen Überzeugung willen sterben mußten. [sic!] […] (p.160)	Material: M1. In 1985, on the occasion of the 40th anniversary of the end of the Second World War, Richard von Weizsäcker said: […] We commemorate the murdered Sinti and Roma, the killed homosexuals, the assassinated mentally ill, the people who had to die because of their religious or political beliefs. […] (p.160)

History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 4 für die 9. und 10. Jahrgangsstufe. New Issue Lower Saxony. Bamberg: Buchner. [9th-10th grade].	Was will die NSDAP? Die ‚Volksgemeinschaft' (What does the NSDAP want? The 'community of ethnic Germans')	[…] Alle, die nicht dazu gezählt wurden, wie Juden, Roma und Sinti (‚Zigeuner'*), Homosexuelle und ‚Asoziale' wurden als ‚Volksfeinde' verleumdet. Ihnen allen drohten die Nationalsozialisten den ‚Kampf' an. (p.133)	[…] Any groups not regarded as part of [the 'community of ethnic Germans'], including Jews, Roma and Sinti ('*Zigeuner*'*), homosexuals and 'antisocial elements' were vilified as 'enemies of the people'. The National Socialists declared a 'battle' against all of them. (p.133)

Germany - Northrhine Westfalia

Subject	Textbook	Chapter/Topic	Passage	Translation
History	Berger-von der Heide, Thomas (Hrsg.) (2015): Entdecken und Verstehen: Geschichte: Band 3: Von der Weimarer Republik bis zur Gegenwart. Differentiating issue North Rhine-Westphalia. Berlin: Cornelsen. [9th-10th grade].	Gab es noch andere Opfer der NS-Diktatur? Sinti und Roma (Were there other victims of the National Socialist Dictatorship? Sinti and Roma)	Mehr als 250000 *Sinti und Roma wurden aus ganz Europa in Vernichtungslager gebracht und getötet. Nach dem Entzug der Bürgerrechte im Jahr 1935 konnten die Sinti und Roma in Deutschland jederzeit verhaftet und in Lager eingesperrt werden. Von den 30000 Sinti und Roma, die 1939 in Deutschland lebten, überlebten nur 5000 das Ende der nationalsozialistischen Gewaltherrschaft. Seit den Olympischen Spielen 1936 wurden die in Berlin lebenden Roma und Sinti in ein mit Stacheldraht eingezäuntes Lager in Marzahn in der Nähe Berlin verbracht. (p.116)	More than 250,000 Sinti and Roma* from across Europe were taken to extermination camps and killed. After they had been stripped of their citizenship rights in 1935, Sinti and Roma in Germany were liable to be arrested and detained in camps at any moment. Of the 30,000 Sinti and Roma who lived in Germany in 1939, only 5,000 survived to see the end of the National Socialist reign of violence. From the time of the 1936 Olympic Games onwards, Roma and Sinti living in Berlin were taken to a camp with a barbed wire fence in Marzahn near Berlin. (p.116)
History	Berger-von der Heide, Thomas (Hrsg.) (2015): Entdecken und Verstehen: Geschichte: Band 3: Von der Weimarer Republik bis zur Gegenwart. Differentiating issue North Rhine-Westphalia. Berlin: Cornelsen. [9th-10th grade].	Gab es noch andere Opfer der NS-Diktatur? (Were there other victims of the National Socialist Dictatorship?)	Begriffsklärung: *Sinti und Roma Sammelbezeichnung für weltweit verbreitete Minderheitsgruppen, deren kulturelle Zusammengehörigkeit vor allem in ihrer Sprache, dem Romani, liegt. Die Sinti bilden dabei vor allem die mittel- und westeuropäische Gruppe. (p.116)	Sinti and Roma*: the collective term for minority communities living all over the world, whose shared cultural identity is primarily based on their language, Romani. The Sinti form the Central European group.(p.116)

History	Berger-von der Heide, Thomas (Hrsg.) (2015): Entdecken und Verstehen: Geschichte: Band 3: Von der Weimarer Republik bis zur Gegenwart. Differentiating issue North Rhine-Westphalia. Berlin: Cornelsen. [9th-10th grade].	Gab es noch andere Opfer der NS-Diktatur? (Were there other victims of the Nazi dictatorship?)	Quelle: Q1 Eine Überlebende des Lagers Berlin-Marzahn berichtete 1999: … Wir erhielten alle einen ‚Zigeuner-Ausweis', der sich von allen anderen Ausweisen und Pässen unterschied. Er war mit einem großen ‚Z' gestempelt und trug neben dem Passbild noch den Abdruck des rechten Zeigefingers. Auch unsere Lebensmittelkarten und Haushaltskarten, die wir später erhielten, waren mit ‚Z' gekennzeichnet. Die für uns vorgesehenen Rationen waren wesentlich schlechter als für die nicht rassisch Verfolgten … . Als die Bombenangriffe begannen, durften wir nicht in die Luftschutzbunker. Unsere Männer hoben Gräben auf dem freien Felde aus, in denen wir uns dann verkrochen. Alle meine Angehörigen, bis auf meinen Mann und meine Kinder, sind nach Auschwitz abtransportiert worden und nicht wiedergekommen. … Das Lager lag direkt an der Bahnstrecke Marzahn-Werneuchen. Manchmal warfen uns die Menschen aus den vorbeifahrenden Zügen Brot, Kohlköpfe oder auch Kohlen zum Heizen herunter, denn auch sie wussten, wie wir leiden mussten. … (p.116-117)	Source: Q1 A survivor of the camp in Berlin-Marzahn reported the following in 1999: … All of us received a 'Gypsy passport' which was different from all the other identification cards and passports. It was stamped with a big 'Z' [for *Zigeune*r] and apart from the passport photo it also contained a fingerprint of the right index finger. Our food ration cards and household cards, which we later received, were also labelled with a 'Z'. The rations that were provided to us were much poorer than for people who were not racially persecuted…. When the bombings began, we were not allowed to go in the bomb shelters. Our men dug trenches in the open field, so that we could hide inside them. All my relatives, apart from my husband and my children, were deported to Auschwitz and did not come back. … The camp was situated along the railway line from Marzahn to Wernheuchen. Sometimes, people on the passing trains would throw out bread, cabbage or coal for heating, because they also knew how we must be suffering. ... (p.116-117)
History	Berger-von der Heide, Thomas (Hrsg.) (2015): Entdecken und Verstehen: Geschichte: Band 3: Von der Weimarer Republik bis zur Gegenwart. Differentiating issue North Rhine-Westphalia. Berlin: Cornelsen. [9th-10th grade].	Gab es noch andere Opfer der NS-Diktatur? (Were there other victims of the Nazi dictatorship?)	Aufgaben: 2 Berichtet über die Verfolgung der Sinti und Roma. 3. Untersucht, inwieweit Sinti und Roma auch heute noch diskriminiert werden. 4. Ermittelt, mit welcher Begründung die Nationalsozialisten gegen psychisch Kranke und Behinderte sowie gegen Sinti und Roma vorgingen. (p.117)	Tasks: 2. Give an account of the persecution of Sinti and Roma. 3. Analyse to what extent Sinti and Roma are still discriminated against today. 4. Determine what kind of justification was used by the Nazis in order to take action against mentally ill and disabled people, as well as Sinti and Roma. (p.117)

History	Berger-von der Heide, Thomas (Hrsg.) (2015): Entdecken und Verstehen: Geschichte: Band 3: Von der Weimarer Republik bis zur Gegenwart. Differentiating issue North Rhine-Westphalia. Berlin: Cornelsen. [9th-10th grade].	Gab es noch andere Opfer der NS-Diktatur? (Were there other victims of the Nazi dictatorship?)	Bild: 2 – Im Oktober 2012 wurde in Berlin ein Denkmal für die von den Nationalsozialisten ermordeten Sinti und Roma eingeweiht. ‚Dieser Völkermord hat tiefe Spuren hinterlassen und noch tiefere Wunden', sagte Bundeskanzlerin Angela Merkel bei der Einweihung. Das Denkmal sei ein Spiegel unendlicher Trauer. Foto, 2012. (p.117)	Picture: 2 - A memorial to the Sinti and Roma victims of the National Socialists was inaugurated in Berlin in October 2012. 'This genocide left deep traces and even deeper wounds', said Chancellor Angela Merkel at the inauguration. The memorial is a reflection of infinite sorrow. Photo, 2012. (p.117)
History	Berger-von der Heide, Thomas (Hrsg.) (2015): Entdecken und Verstehen: Geschichte: Band 3: Von der Weimarer Republik bis zur Gegenwart. Differentiating issue North Rhine-Westphalia. Berlin: Cornelsen. [9th-10th grade].	Wie gehen wir mit der Vergangenheit um? Streit um ein Denkmal (How do we come to terms with the past? Dispute over a memorial)	[…] In der zehnjährigen Auseinandersetzung um dieses nationale Denkmal in der Hauptstadt Berlin ging es um die Frage, ob das Denkmal nur an die Ermordung und die Leiden der Juden oder an die Verfolgung und die Tötung aller Opfer der Nationalsozialisten (Roma, Sinti, Behinderte […]) erinnern sollte. […] (p.134)	[…] The question in the ten-year dispute over this national memorial in the capital city Berlin was, if the memorial should only commemorate the murder and suffering of the Jews or the persecution and assassination of all the Nazis' victims (Roma, Sinti, disabled people […]). […] (p.134)
History	Berger-von der Heide, Thomas (Hrsg.) (2015): Entdecken und Verstehen: Geschichte: Band 3: Von der Weimarer Republik bis zur Gegenwart. Differentiating issue North Rhine-Westphalia. Berlin: Cornelsen. [9th-10th grade].	Nationalsozialismus und Zweiter Weltkrieg. Verfolgung und Ermordung der Juden-Zusammenfassung des Kapitels (National Socialism and World War II. Persecution and murder of Jews - Chapter summary)	[…] Ein ähnliches Schicksal erlitten Sinti und Roma. (p.139)	[…] Sinti and Roma suffered a similar fate. (p.139)

History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 3: Unterrichtswerk für Geschichte an Gymnasien, Sekundarstufe 1. Issue North Rhine-Westphalia. Bamberg: Buchner. [9th grade].	Was will die NSDAP? Die ‚Volksgemeinschaft (What does the NSDAP want? The 'community of ethnic Germans')	[…] Alle, die nicht dazu gezählt wurden, wie Juden, Roma und Sinti (‚Zigeuner'*), Homosexuelle und ‚Asoziale' wurden als Volksfeinde verleumdet. Ihnen allen drohten die Nationalsozialisten den ‚Kampf' an. (p.73)	[…] Any groups not regarded as part of [the 'community of ethnic Germans'], including Jews, Roma and Sinti ('*Zigeuner*'*), homosexuals and 'antisocial elements' were vilified as 'enemies of the people'. The National Socialists declared a 'battle' against all of them. (p.73)
History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 3: Unterrichtswerk für Geschichte an Gymnasien, Sekundarstufe 1. Issue North Rhine-Westphalia. Bamberg: Buchner. [9th grade].	Was will die NSDAP? (What does the NSDAP want?)	Begriffsklärung: *Zigeuner ist eine herabsetzende Fremdbezeichnung. Die wahrscheinlich vor 1000 Jahren aus Nordwestindien ausgewanderten Volksgruppen bezeichnen sich als ‚Sinti' und ‚Roma', ihre Sprache ist ‚Romanes' und stammt vom altindischen ‚Sanskrit' ab. ‚Sinti' (von der indischen Region Sindh) leben seit ca. 600 Jahren in Deutschland. ‚Roma' (von ‚Rom' = Mann) sind Stämme vor allem aus Südosteuropa. Entgegen allen Vorurteilen: Die Mehrheit der Sinti und Roma war uns ist sesshaft. (p.73)	Definition: **Zigeuner* [Gypsy] is a pejorative term used by those outside the community. The ethnic communities who probably emigrated from North-Western India 1,000 years ago call themselves 'Sinti' and 'Roma' and their language is 'Romanes', which is derived from ancient Indian 'Sanskrit'. 'Sinti' (named after the Indian Sindh region) have lived in Germany for approximately 600 years. 'Roma' (after 'Rom' = man) are tribes primarily from South-East Europe. Contrary to common prejudices, the majority of Sinti and Roma are, and have always been, settled. (p.73)
History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 3: Unterrichtswerk für Geschichte an Gymnasien, Sekundarstufe 1. Issue North Rhine-Westphalia. Bamberg: Buchner. [9th grade].	Bürger werden entrechtet. Die Verfolgung der Sinti und Roma (Citizens are disenfranchised. The persecution of the Sinti and Roma)	1933 begann auch für die etwa 15000 im Deutschen Reich lebenden Sinti und Roma die Verfolgung. Schrittweise wurden sie nun vollständig aus dem öffentlichen Leben ausgegrenzt und ihrer Bürgerrechte beraubt. Dazu trug eine Verordnung zu den ‚Nürnberger Gesetzen' bei, welche sie zur ‚artfremden Rasse' erklärte. Die 1936 gegründete Rassenhygienische Forschungsstelle des Reichsgesundheitsamtes erfasste Sinti und Roma und schuf die Voraussetzung für ihre Verfolgung. Getarnt als vorbeugende Verbrechensbekämpfung wurden Sinti und Roma verhaftet, in Lager gesperrt und zu Zwangsarbeit verurteilt. Ihre Kinder wurden vom Schulbesuch ausgeschlossen. Ab März 1939 erhielten Roma und Sinti besondere ‚Rassenausweise'. (p.88)	For the around 15,000 Sinti and Roma living in the German Reich, 1933 marked the beginning of their persecution. They were gradually excluded from all aspects of public life and robbed of their civil rights. To this end, a supplementary decree to the 'Nuremberg Laws' defined them as an 'alien race'. The Research Institute for Racial Hygiene within the Reich Health Office registered Sinti and Roma and provided the groundwork for their persecution. Under the pretext of crime prevention, Sinti and Roma were arrested, detained in camps and sentenced to forced labour. Their children were excluded from attending school. From March 1939 onwards, Roma and Sinti were issued with special 'racial identification cards'. (p.88)

History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 3: Unterrichtswerk für Geschichte an Gymnasien, Sekundarstufe 1. Issue North Rhine-Westphalia. Bamberg: Buchner. [9th grade].	Der Terror wächst. Weitere Schikanen (The terror grows. Further harassment)	Juden sowie den Sinti und Roma wurden in den folgenden Wochen und Monaten der Besuch von Schulen und Universitäten, von Theatern, Kinos, Konzerten, Museen und Zirkusvorstellungen verboten. Sie durften ihre Wohnorte nicht mehr verlassen, keine Hotels und Cafés betreten und mussten weitere Einschränkungen ihres Alltags hinnehmen. (p.90)	In the weeks and months that followed, Jews as well as Sinti and Roma were banned from attending school and university, from theatres, cinemas, concerts, museums and circus performances. They were not allowed to leave their places of residence or to enter hotels and cafés and had to put up with further restrictions of their everyday lives. (p.90)
History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 3: Unterrichtswerk für Geschichte an Gymnasien, Sekundarstufe 1. Issue North Rhine-Westphalia. Bamberg: Buchner. [9th grade].	Der Terror wächst. Aus dem Wirtschaftsleben vertrieben (The terror grows. Banned from economic life)	[…] Schon am 8. Dezember 1938 hatte Reichspolizeichef Heinrich Himmler durch einen Erlass die Grundlage für die systematische Verschleppung der Sinti und Roma in Konzentrationslager verfügt. Breiter Widerspruch der Bevölkerung gegen die sich steigernde Entrechtung und Ausgrenzung der Juden, Sinti und Roma blieb aus. […] (p.90)	[…] In a decree issued on 8 December 1938, Reich Police Chief Heinrich Himmler had already devised the legal basis for the systematic deportation of the Sinti and Roma. Widespread popular resistance against the increasing disenfranchisement and ostracism of Jews, Sinti and Roma failed to materialise. […] (p.90)
History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 3: Unterrichtswerk für Geschichte an Gymnasien, Sekundarstufe 1. Issue North Rhine-Westphalia. Bamberg: Buchner. [9th grade].	Der Terror wächst. Flucht als Überlebenschance? (The terror grows. Fleeing as a chance for survival?)	Die Flucht […] war nach 1933 für viele Juden, Sinti und Roma sowie Regimegegner die erste Möglichkeit, um dem Terror zu entfliehen. […] (p.90)	After 1933, for many Jews, Sinti and Roma and opponents of the regime, fleeing […] was their main chance to escape the terror. […] (p.90)

History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 3: Unterrichtswerk für Geschichte an Gymnasien, Sekundarstufe 1. Issue North Rhine-Westphalia. Bamberg: Buchner. [9th grade].	Verführung – Verfolgung – Widerstand. Einweisung in Konzentrationslager (Entrapment – persecution - resistance. Commitment to concentration camps)	[…] Bald wurden neben tatsächlichen und vermeintlichen Regimegegnern auch Juden, Sinti und Roma […] in die KZ eingeliefert. […] (p.95)	[…] Soon Jews, Sinti and Roma, homosexuals, […] were imprisoned in concentration camps along with actual or alleged opponents of the regime. […] (p.95)
History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 3: Unterrichtswerk für Geschichte an Gymnasien, Sekundarstufe 1. Issue North Rhine-Westphalia. Bamberg: Buchner. [9th grade].	Verführung – Verfolgung – Widerstand. Der Preis für Ruhe und Ordnung (Entrapment – persecution - resistance. The price of law and order)	[…] Sinti und Roma sowie Homosexuelle besaßen ohnehin keinen Rückhalt in der Bevölkerung. […] (p.96)	[…] Sinti and Roma and homosexuals did not have any support from the population anyway. […] (p.96)
History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 3: Unterrichtswerk für Geschichte an Gymnasien, Sekundarstufe 1. Issue North Rhine-Westphalia. Bamberg: Buchner. [9th grade].	Gewalt und Not. Ausbeutung, Versklavung, Ausrottung (Violence and misery. Exploitation, enslavement, eradication)	[…] Zwar konnte das Ziel nach der Katastrophe von Stalingrad nicht verwirklicht werden, doch inzwischen waren Millionen Menschen Opfer dieser Rassen- und Siedlungspolitik geworden – vor allem Juden, Sinti und Roma. […] (p.109)	[…] Although the objective could not be achieved after the disaster of Stalingrad, by then millions of people had become casualties of this racial and settlement policy – above all Jews, Sinti and Roma. (p.109)

History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 3: Unterrichtswerk für Geschichte an Gymnasien, Sekundarstufe 1. Issue North Rhine-Westphalia. Bamberg: Buchner. [9th grade].	Gewalt und Not. ‚Aktion T4' (Violence and misery. 'Action T4')	[…] Dem Wahn der nationalsozialistischen Rassenlehre folgend, sollte die Gesellschaft von ‚defekten' und arbeitsunfähigen Elementen ebenso ‚gesäubert' werden wie von Juden, Sinti und Roma. […] (p.111)	According to the delusions of National Socialist racial ideology, society was to be 'cleansed' of 'defective' elements and those who were unfit to work, as well as of Jews, Sinti and Roma. […] (p.111)
History	Brückner, Dieter (Hrsg.) (2010): Das waren Zeiten: Band 3: Unterrichtswerk für Geschichte an Gymnasien, Sekundarstufe 1. Issue North Rhine-Westphalia. Bamberg: Buchner. [9th grade].	Der Völkermord. Die Vernichtung wird angekündigt (The genocide. The extermination is announced)	[…] Am 21. September 1939 beschloss die SS-Führung aber auch, alle Sinti und Roma aus dem Reichsgebiet in das besetzte Polen zu verschleppen. […] (p.114)	[…] However, on 21 September 1939, the SS leadership also decided to deport all Sinti and Roma from the territory of the German Reich to occupied Poland. [...] (p.114)
History	Christoffer, Sven (2012): Zeitreise: Band 3. New Issue North Rhine-Westphalia. Stuttgart: Klett. [9th-10th grade].	1933 bis 1945. Nationalsozialismus und Zweiter Weltkrieg (1933 to 1945. National Socialism and the Second World War)	Einführung: […] Die Nationalsozialisten gingen rücksichtslos gegen politische Gegner und Minderheiten vor. Vor allem Juden, aber auch Sinti und Roma, Behinderte und Homosexuelle wurden systematisch ausgegrenzt, verfolgt und schließlich ermordet. […] (p.91)	Introduction: […] The Nazis took ruthless action against political opponents and minorities. Primarily Jews, but also Sinti and Roma, disabled people and homosexuals were systematically excluded, persecuted and finally murdered. […] (p.91)
History	Christoffer, Sven (2012): Zeitreise: Band 3. New Issue North Rhine-Westphalia. Stuttgart: Klett. [9th-10th grade].	Ziele und Ideen der NSDAp.Rassenlehre (Nazi objectives and ideas. Racial ideology)	[…] Den Juden gab die NSDAP die Schuld an allem Übel in der Welt. Als ‚rassisch minderwertig' galten außerdem Behinderte, Homosexuelle sowie Sinti und Roma. Sie waren ebenso wie die Juden von Anfang an Ziel der menschenverachtenden NS-Politik. (p.100)	[…] The Nazis blamed the Jews for everything that was wrong with the world. In addition, people with a disability, homosexuals as well as Sinti and Roma were regarded as 'racially inferior'. (p.100)

History	Christoffer, Sven (2012): Zeitreise: Band 3. New Issue North Rhine-Westphalia. Stuttgart: Klett. [9th-10th grade].	Ziele und Ideen der NSDAp.Die Kehrseite der ‚Volksgemeinschaft' (Nazi objectives and ideas.The other side of the 'community of tthnic Germans')	[…] Denn die ‚Volksgemeinschaft' schloss ausdrücklich diejenigen aus, die den NS-Rassenvorstellungen nicht entsprachen: Juden, Sinti und Roma, Behinderte, ‚Asoziale' oder Homosexuelle. (p.100)	[…] Groups who did not conform to the National Socialist racial ideal – Jews, Sinti and Roma, the disabled, 'antisocial elements' and homosexuals – were explicitly excluded from the 'ethnic community'. (p.100)
History	Christoffer, Sven (2012): Zeitreise: Band 3. New Issue North Rhine-Westphalia. Stuttgart: Klett. [9th-10th grade].	Weitere Opfer des NS-Terrors (Other victims of the Nazi reign of terror)	Einführung: […] Die größten Opfergruppen neben den Juden waren Menschen mit Behinderungen sowie Sinti und Roma. (p.126)	Introduction: […] The biggest group of victims besides the Jews were disabled people as well as Sinti and Roma. (p.126)
History	Christoffer, Sven (2012): Zeitreise: Band 3. New Issue North Rhine-Westphalia. Stuttgart: Klett. [9th-10th grade].	Weitere Opfer des NS-Terrors. Verfolgung von Sinti und Roma (Other victims of National Socialism. Persecution of Sinti and Roma)	Das Volk der Sinti und Roma wanderte im Mittelalter aus Indien ein. Viele Landesherren gaben ihnen keine Aufenthaltsgenehmigung, deshalb waren sie zum Wanderleben gezwungen. Ihr Geld verdienten die Sinti und Roma als Händler, Handwerker, Musiker oder Artisten. Eine Heimat fanden die Sinti und Roma nie: Sie wurden vertrieben, eingesperrt oder getötet. Seit etwa 1900 überwachte die Polizei in Deutschland die Sinti und Roma systematisch. (p.126)	Sinti and Roma came as an immigrant people from India during the Middle Ages. Many German territorial rulers refused to grant them the right of permanent residence, thus forcing them to adopt a nomadic lifestyle. They earned their living as traders, craftsmen, musicians or performers. From about 1900 onwards, the police in Germany put Sinti and Roma under systematic surveillance. (p.126)

History	Christoffer, Sven (2012): Zeitreise: Band 3. New Issue North Rhine-Westphalia. Stuttgart: Klett. [9th-10th grade].	Weitere Opfer des NS-Terrors. Zwangssterilisation und Völkermord (Other victims of National Socialism. Enforced sterilisation and genocide)	Die Nationalsozialisten sahen die ‚Zigeuner' als ‚minderwertige Rasse' an und schlossen sie aus der Gesellschaft aus. Seit den Nürnberger Rassengesetzen von 1935 durften sie keine ‚Nicht-Zigeuner' heiraten. Ihre traditionellen Berufe durften sie nicht mehr ausüben. Kindern wurde die Schulbildung verwehrt. Seit 1937 reisten ‚Rassenforscher' durchs Land und erfassten alle ‚Zigeuner' nach rassischen Merkmalen. Alle Angaben wurden in der eigens gegründeten ‚Rassenhygienischen Forschungsstelle' in Berlin gesammelt. Auf Grundlage dieser Daten wurden viele Frauen, Männer und sogar Kinder zwangsweise sterilisiert (=unfruchtbar gemacht). Ziel war es, die Sinti und Roma auszurotten. Zuständig für die Verfolgung war die Kriminalpolizei. Seit 1938 inhaftierte sie Sinti und Roma in Konzentrationslagern. Die zurückgelassen [sic!] Werte wurden Eigentum des Staates. der systematische Völkermord begann 1942: Zehntausende wurden ins ‚Zigeunerlager' Auschwitz-Birkenau deportiert und ermordet. (p.126)	The National Socialists regarded '*Zigeuner*' [gypsies] as an 'inferior race' and ostracised them from society even though many had long been integrated in Germany. After the Nuremberg Race Laws came into effect in 1935, Sinti were prohibited from marrying non-Sinti. They were no longer allowed to practise their traditional professions. Children were excluded from the education system. From 1937 onwards, 'raciologists' travelled across Germany to register all '*Zigeuner*' [gypsies] in accordance with racial characteristics. All this data was collected at a dedicated 'Research Institute for Racial Hygiene' in Berlin. Based on this data, many women, men and even children were sterilised in order to eradicate the Sinti and Roma. The criminal investigation department of the police was responsible for this process. Sinti and Roma were arrested and put into concentration camps since 1938. Valuables that were left behind became state property. The systematic genocide began in 1942: Tens of thousands were deported into the '*Zigeunerlager*' (Gypsy camp) in Auschwitz Birkenau and executed. (p.126)
History	Christoffer, Sven (2012): Zeitreise: Band 3. New Issue North Rhine-Westphalia. Stuttgart: Klett. [9th-10th grade].	Weitere Opfer des NS-Terrors (Other victims of National Socialism)	Bildquelle: Q1 Erfassung von ‚Zigeunern'. Dr. Robert Ritter (rechts), Leiter der Rassenhygienischen Forschungsstelle, nimmt eine Blutprobe von einer jungen Frau. Die Rassenforscher fotografierten Sinti und Roma, vermaßen sie und nahmen Abdrücke von Fingern, der Hand- und manchmal sogar vom Kopf. Dann erstellten sie Stammbäume über die Familienverhältnisse der Personen. Die Daten dienten als Grundlage für Zwangssterilisationen. Foto, 1938. (p.126)	Pictorial source: Q1 Registration of *Zigeuner* [gypsies]. Robert Ritter (right), the Director of the 'Research Institute for Racial Hygiene', takes a blood sample from a young woman. NS 'raciologists' systematically examined Sinti and Roma, measured them and took finger, hand and sometimes even head prints. They then created genealogical trees to show the family relationships between their subjects. The data was used as a basis for enforced sterilisations. Photo from 1938 (p.96)

History	Christoffer, Sven (2012): Zeitreise: Band 3. New Issue North Rhine-Westphalia. Stuttgart: Klett. [9th-10th grade].	Weitere Opfer des NS-Terrors (Other victims of the Nazi reign of terror)	Quelle: Q3 Bernhard Steinbach wurde als ‚Zigeuner' in ein Internierungslager gebracht und 1943 mit seiner Familie nach Auschwitz-Birkenau verschleppt. Er berichtete später über seine Erlebnisse: […] Zuerst waren wir in Auschwitz. Dann kamen wir ins das Zigeunerlager nach Birkenau. Das war ein Zigeunerlager mit Frauen und Kindern. Dort war alles eingezäunt. Bei der Anmeldung haben wir alle Nummern bekommen, auch die Säuglinge und Kleinkinder. Jeder kriegte seine Nummer in den Arm eintätowiert. Mein Kind war damals 13 Monate alt. Dann wurden die Haare abgeschoren. Wir haben auch immer Prügel gekriegt. Gestorben sind jeden Tag so vierzig bis fünfzig Personen. Als das Lager überfüllt war, kamen die Seuchen. Dass Auschwitz ein Vernichtungslager war, hatten wir mitbekommen. Man sah ja den Rauch aus den Krematorien, in denen die älteren Leute, Kinder und Frauen vergast wurden. Nur wer noch arbeiten konnte, wurde ausgenommen. Die meisten Verwandten von mir sind dageblieben. Mein Schwager, seine Mutter … Ich habe etwa fünfundvierzig Verwandte in Auschwitz verloren. (p.127)	Source: Q3: Bernhard Steinbach was brought to a detention camp as a 'Gypsy' and deported to Auschwitz-Birkenau with his family in 1943. Later, he recalled his experience: […] At first, we were in Auschwitz. Then we came to the *Zigeunerlager* in Birkenau. It was a *Zigeunerlager* with women and children. Everything was fenced. We were all given numbers at registration, babies and infants as well. Everyone had their number tattooed on their arm. My child was 13 months old at the time. Then, our heads were shaved. We were often beaten. Forty to fifty people died every day. When the camp was overcrowded, epidemics broke out. We had already noticed that Auschwitz was an extermination camp.We could see the smoke coming out of the crematoria, in which older people, children and women were gassed. Only those who could still work were exempted. Most of my relatives stayed there. My brother-in-law, his mother … I lost around forty-five relatives in Auschwitz. (p.127)
History	Christoffer, Sven (2012): Zeitreise: Band 3. New Issue North Rhine-Westphalia. Stuttgart: Klett. [9th-10th grade].	Weitere Opfer des NS-Terrors (Other victims of the Nazi reign of terror)	Aufgabe: 3. Begründe, warum sich gegen die Verfolgung der Sinti und Roma kaum Widerstand erhob. (p.127)	Task: 3. Explain why there was so little resistance against the persecution of Sinti and Roma. (p.127)
History	Derichs, Johannes (2012): Denk mal – Geschichte: Band 3. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Die nationalsozialistische Weltanschauung. Sozialdarwinismus (The Nazi ideology. Social Darwinism)	[…] Sie schufen Begriffe wie ‚Herrenmenschen' für die sogenannten Arier und ‚Untermenschen' für ihrer Meinung nach ‚rassisch minderwertige' Sinti und Roma, Dunkelhäutige, Juden oder Slawen. […] (p.100)	[…] They invented terms like '*Herrenmenschen*' (master race) for the so-called Aryans and '*Untermenschen*' (subhumans) who they believed were of an 'inferior race' - Sinti and Roma, people with dark skin, Jews or Slavs. […] (p.100)

History	Derichs, Johannes (2012): Denk mal – Geschichte: Band 3. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Ausgrenzung der Sinti und Roma. Als Deutscher Meister im KZ (Exclusion of Sinti and Roma. A German champion in a concentration camp)	In der Nacht des 9. Juni 1933 wurde der Sinto Johann Trollmann nach einem Kampf über 12 Runden gegen Adolf Witt deutscher Meister im Halbschwergewicht. Er blieb es nur für acht Tage. Dann erkannte der NS-Berufsboxerverband Trollmann den Titel wieder ab. Als offizielle Begründung wurde undeutsches Boxen genannt. In Wirklichkeit passte ein sogenannter ‚Zigeuner' nicht in das Weltbild des Verbandes. Der nationalsozialistischen Rassenideologie zufolge konnte ein Mitglied einer ‚niederen Rasse' wie Trollmann nicht gegen einen ‚arischen' Boxer siegen. Trollmann stammte aus Hannover und war über einen Arbeiterboxverein zum Berufsboxer geworden. Sein eleganter Kampfstil begeisterte viele Fans. Er siegte bis 1934 in 12 von 19 Profikämpfen. 1942 wurde Johann Trollmann in das Konzentrationslager Neuengamme eingeliefert. 1944 wurde er im KZ Wittenberge von Wachleuten erschlagen. (p.122)	In the evening of 9th June 1933, the Sinto Johann Trollmann became the German cruiser weight champion after a 12-round fight against Adolf Witt. He stayed champion for eight days. After that, the Nazi Professional Boxing Association made him relinquish his title. The official reason given for this action was his un-German boxing. In reality, a so-called 'Gypsy' did not fit into the Association's ideology. According to Nazi race ideology, a member of an 'inferior race', like Trollmann, could not win against an Aryan boxer. Trollmann came from Hannover and became a professional boxer through a workers' boxing club. His elegant fighting style excited many fans. By 1934, he had won 12 out of 19 professional fights. In 1942 Johann Trollmann was taken to the Neuengamme concentration camp.He was beaten to death by security guards in 1944. (p.122)
History	Derichs, Johannes (2012): Denk mal – Geschichte: Band 3. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Ausgrenzung der Sinti und Roma (Exclusion of the Sinti and Roma)	Information: Ende 2003 wurde den Angehörigen von Johann Trollmann vom Deutschen Boxsportverband der Meisterschaftsgürtel von 1933 nachträglich übergeben. (p.122)	Information: At the end of 2003, the championship belt from 1933 was belatedly handed over to Johann Trollmann's relatives. (p.122)
History	Derichs, Johannes (2012): Denk mal – Geschichte: Band 3. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Ausgrenzung der Sinti und Roma (Exclusion of the Sinti and Roma)	Bild: Stolperstein für Johann Trollmann (1907-1944) in Hamburg (p.122)	Picture: Commemoration stone in Hamburg in honour of Johann Trollmann (1907-1944) (p.122)
History	Derichs, Johannes (2012): Denk mal – Geschichte: Band 3. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Ausgrenzung der Sinti und Roma (Exclusion of the Sinti and Roma)	Bildmaterial: M1: Boxkampf zwischen dem späteren Sieger Johann Trollmann (links) und Fred Blöck in Hamburg (26. Februar 1933) (p.122)	Picture: M1: Boxing match in Hamburg between the winner Johann Trollmann (left) and Fred Blöck (26 February 1933) (p.122)

History	Derichs, Johannes (2012): Denk mal – Geschichte: Band 3. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Ausgrenzung der Sinti und Roma (Exclusion of the Sinti and Roma)	Aufgaben: 1. Stelle Vermutungen an, warum Johann Trollmann sterben musste. […] 3. Erkläre, warum Vorurteile gegenüber den Sinti und Roma entstehen konnten. 4. Erläutere, mit welchen Maßnahmen der NS-Staat die Sinti und Roma verfolgte. […] 6. Recherchiere Gründe, warum die Sinti und Roma erst nach der Wiedervereinigung erste Entschädigungszahlungen für erlittenes Unrecht erhalten konnten. 7. Gehe der Frage nach, welchen Sinn es haben kann, Johann Trollmann zu ehren oder eine Entschädigungszahlung für Asta Fadler zu leisten. (p.122-123)	Tasks: 1. Speculate why Johann Trollmann had to die. […] 3. Explain how prejudice against Sinti and Roma could arise in the first place. 4. Describe the means which the Nazis used to persecute Sinti and Roma. […] 6. Investigate the reasons why Sinti and Roma received their first compensation payments for their suffering only after the reunification. 7. Consider the purpose served by honouring Johann Trollmann or making compensation payments to Asta Fadler serve. (p.122-123)

History	Derichs, Johannes (2012): Denk mal – Geschichte: Band 3. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Ausgrenzung der Sinti und Roma. Herkunft und Ausgrenzung der Sinti und Roma (Exclusion of the Sinti and Roma. Origin and exclusion of the Sinti and Roma)	Ursprünglich waren die Sinti und Roma vor über 600 Jahren vermutlich aus Indien nach Europa eingewandert. Anfangs wurde ihre eigene Kunst bewundert, von der die Musik bis heute bekannt ist. Da die Sinti und Roma aber von den damaligen Herrschern oftmals keine Aufenthaltserlaubnis erhielten, waren sie zu einem schwierigen Wanderlabern gezwungen. Diese Lebensweise stieß oft auf Unverständnis und Vorurteile. Im 19. Jahrhundert war dar Staat zunehmend bereit, auch den Sinti und Roma gleiche Rechte zu gewähren. Vor 1933 waren die Sinti in Deutschland als Staatsbürger ebenso integriert wie die Juden. Sie lebten als Arbeiter, Beamte, Künstler oder Geschäftsinhaber in ihren Heimatorten. Die Verfolgung der Roma und Sinti nach 1933 knüpfte an alte Vorurteile an, aber vor allem war sie Teil der NS-Rassenlehre. Wie auch die Juden galten die Sinti und Roma als ‚minderwertige Rasse'. Schrittweise nahmen ihnen die Nationalsozialisten Rechte und schlossen sie aus der Gesellschaft aus. Kindern aus Sinti- oder Roma-Familien wurde eine Schulausbildung verboten. Zwangssterilisationen sollten die Familien aussterben lassen. In Konzentrationslagern mussten Männer, Frauen und Kinder Zwangsarbeit leisten. Bis zum Kriegsende 1945 fielen in ganz Europa etwa 500000 Sinti und Roma dem Völkermord zum Opfer. Von den ca. 40000 in Deutschland und Österreich lebenden Sinti und Roma überlebten nur etwa 15000 Menschen. (p.122)	Originally, Sinti and Roma probably immigrated to Europe from India more than 600 years ago. In the beginning, their art, including their music which is still known today, was admired. However, as the former rulers often did not give Sinti and Roma permission to stay, they were forced to live a difficult vagrant life. This lifestyle was frequently met with incomprehension and prejudice. In the 19th century, the state was increasingly willing to grant Sinti and Roma equal rights. Before 1933, they were integrated as German citizens in the same way as the Jews. They were workers, civil servants, artists or shopkeepers in their hometowns. The persecution of Sinti and Roma after 1933 was related to old prejudice, but primarily it was part of the Nazi racial ideology. Just as with the Jews, the Sinti and Roma were regarded an 'inferior race'. Step by step, the Nazis deprived them of their rights and excluded them from society. Children from Sinti and Roma families were banned from having a school education. Forced sterilisations caused families to die out. Men, women and children were subjected to forced labour in concentration camps. By the end of the war in 1945, around 500,000 Sinti and Roma had died as victims of the genocide. Out of the 40,000 Sinti and Roma living in Germany, only about 15,000 survived. (p.122)

History	Derichs, Johannes (2012): Denk mal – Geschichte: Band 3. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Ausgrenzung der Sinti und Roma (Exclusion of the Sinti and Roma)	Material: Ab 1935 Eheverbot zwischen Deutschen und Sinti; Berufsverbote, Ausschluss aus Schulen, Universitäten, Wehrmacht 1938/39 Erste Deportationen in Konzentrationslager Oktober 1939 Sinti und Roma wird verboten, ihren Wohnort zu verlassen Mai 1940 Beginn der Deportationen von Familien in Gettos und KZ in Polen Ab Juni 1941 Massenerschießungen hinter der Front in der Sowjetunion Dezember 1942 Als Teil der ‚Endlösung' befiehlt Himmler die Deportation der Sinti und Roma nach Auschwitz. Insgesamt werden 23000 Sinti und Roma aus elf europäischen Ländern deportiert. M2: Chronologie zum Völkermord der Nationalsozialisten an den Sinti und Roma (p.123)	Material: Since 1935 prohibition of marriage between Germans and Sinti; employment bans, exclusion from schools, universities, Wehrmacht (Nazi armed forces) 1938/39 first deportations to concentration camps October 1939 Sinti and Roma are forbidden to leave their hometown May 1940 beginning of deportations of families into ghettos and concentration camps in Poland Since June 1941 mass executions behind the Soviet front December 1942 As part of the 'final solution' Himmler orders the deportation of Sinti and Roma to Auschwitz. Altogether, 23,000 Sinti and Roma from eleven European countries were deported. M2: Chronology of the genocide of Sinti and Roma by the National Socialists (p.123)
History	Derichs, Johannes (2012): Denk mal – Geschichte: Band 3. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Ausgrenzung der Sinti und Roma (Exclusion of the Sinti and Roma)	Quelle: Q1: Die überlebende Sinti Asta Fadler, die 1940 mit 16 Jahren ins KZ Ravensbrück kam, über ihre Zwangsarbeit: Siemens konnte es sich leisten, unter den weiblichen Häftlingen … die besten und tüchtigsten auszusuchen …Viele Frauen waren schwach, weil sie sehr schlecht ernährt und bei der Arbeit geprügelt wurden. Frauen sind vom Arbeitsplatz fortgekommen, aber wir haben ja nie erfahren weshalb, und wir haben uns ja auch nicht getraut zu fragen, als wieder welche gefehlt hatten … Es gab Frauen, sie in mehreren Rüstungsbetrieben Sklavenarbeit leisten mussten. Aber es wurden durchaus Selektionen für die Gaskammer durchgeführt. (p.123)	Source: Q1: The surviving Sinti Asta Fadler, who was brought into the Ravensbrück concentration camp in 1940 when she was 16 years old, [talks] about her forced labour: Siemens could afford to select… the best and most capable female prisoners… Many women were weak, because they were very badly nourished and beaten during work. Women disappeared from work, but we never got to know why, and we did not dare to ask when more women went missing… Some women were slave workers in several armament factories. But there were indeed selection processes for the gas chambers. (p.123)
History	Derichs, Johannes (2012): Denk mal – Geschichte: Band 3. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Ausgrenzung der Sinti und Roma. Wege der Wiedergutmachung (Exclusion of the Sinti and Roma. Forms of compensation)	In Entschädigungsfragen wurden die Sinti und Roma in der BRD auch nach 1945 weiter benachteiligt. Viele Protestmaßnahmen von Betroffenen und engagierten Bürgern trugen mit dazu bei, dass sich der Deutsche Bundestag 1985 erstmals mit dem Schicksal der Sinti und Roma beschäftigte. Im Zuge der Entschädigungszahlungen für Zwangsarbeiter erhielten auch einzelne noch lebende Sinti und Roma finanzielle Entschädigung. (p.123)	Regarding questions of compensation, Sinti and Roma were still at a disadvantage in the Federal Republic of Germany in 1945. Many protest actions by victims and dedicated citizens resulted in the Bundestag dealing with the fate of the Sinti and Roma for the first time in 1985. Some surviving Sinti and Roma also received financial compensation in the wake of compensation payments made to forced workers. (p.123)

History	Derichs, Johannes (2012): Denk mal – Geschichte: Band 3. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Ausgrenzung der Sinti und Roma (Exclusion of the Sinti and Roma)	Tipp: Wenn du mehr über Sinti und Roma erfahren willst, wende dich an das Dokumentations- und Kulturzentrum deutscher Sinti und Roma, Bremeneckgasse 2, 69117 Heidelberg, www.sintiundroma.de (p.123)	Advice: If you want to know more about Sinti and Roma, you should approach the Documentation and Cultural Centre of German Sinti and Roma, Bremeneckgasse 2, 69117 Heidelberg, www.sintiundroma.de (p.123)
History	Derichs, Johannes (2012): Denk mal – Geschichte: Band 3. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Ausgrenzung der Sinti und Roma (Exclusion of the Sinti and Roma)	Bild: M3: Deportation der Sinti aus Remscheid nach Auschwitz (März 1943). (p.123)	Picture: M3: Deportation of Sinti from Remscheid to Auschwitz (March 1943). (p.123)
History	Derichs, Johannes (2012): Denk mal – Geschichte: Band 3. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Ausgrenzung der Sinti und Roma (Exclusion of the Sinti and Roma)	Bild: M4: Exekution von Juden, Sinti und Roma im lettischen Libau durch deutsche Polizeitruppen (1941). (p.123)	Picture: M4: Execution of Jews, Sinti and Roma in Latvian Libau by German police troops (1941). (p.123)
History	Derichs, Johannes (2012): Denk mal – Geschichte: Band 3. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Das Kriegsende 1945 (The end of war 1945)	Material: M5: Opfer deutscher Massenverbrechen im Kriegsverlauf. (p.145)	Material: M5: Victims of German mass crimes during the war. (p.145)

History	Ebeling, Hans (Hrsg.) (2014): Die Reise in die Vergangenheit: Band 3. Issue North Rhine-Westphalia. Brunswick: Westermann. [9th-10th grade].	Holocaust – Ende der Menschlichkeit. Der Völkermord an den Sinti und Roma (Holocaust - the end of humanity. The genocide of Sinti and Roma)	Die Verfolgung und Vernichtung der Sinti und Roma nahm einen ähnlichen Verlauf wie die der Juden. Schon 1935 wurden ‚Zigeuner' auch den ‚Nürnberger Rassengesetzen' unterworfen. 1938 richteten die Nationalsozialisten die ‚Reichszentrale zur Bekämpfung des Zigeunerwesen' ein. Alle Sinti und Roma sollten dort erfasst werden. Jeder erhielt einen ‚Rasseausweis', der mit einem ‚Z' (Zigeuner) gekennzeichnet war. Wenig später begann die systematische Deportation. Anfang 1943 wurden auf Befehl Himmlers Tausende Sinti und Roma verhaftet und nach Auschwitz gebracht. Erklärtes Ziel war die ‚Vernichtung durch Arbeit'. Im sogenannten ‚Zigeunerlager' wurden etwa 23000 Sinti und Roma eingesperrt. Mehr als zwei Drittel starben an Hunger, Krankheit und Misshandlung. Manche wurden für medizinische Experimente missbraucht, darunter viele Kinder. Im Frühling 1944 wurden diejenigen, die noch arbeitsfähig waren, in andere Konzentrationslager gebracht. Die knapp 3000 Sinti und Roma, die in Auschwitz zurückblieben, wurden in den Gaskammern ermordet, in die Krematorien transportiert und anschließend verbrannt. Die Nationalsozialisten ermordeten insgesamt etwa 500000 Sinti und Roma, von denen 25000 aus Deutschland und Österreich kamen. (p.91)	The persecution and annihilation of Sinti and Roma took a similar course to that of the Jews. As early as 1935, 'Gypsies' were subjected to the 'Nuremberg Laws'. In 1938, the Nazis established the 'Reich Central Office for the Combating of Gypsies'. All Sinti and Roma were to be registered there. Everyone received a 'racial passport', which was labelled with a 'Z' (*Zigeuner*, [Gypsy]). The systematic deportations began a little later. Early in 1943, thousands of Sinti and Roma were arrested and brought to Auschwitz following an order given by Himmler. The declared aim was 'extermination through labour'. Around 23,000 Sinti and Roma were incarcerated in the so-called '*Zigeunerlager*' (Gypsy camp). More than two thirds died from starvation, illness and abuse. Some were abused in medical experiments, among them many children. In the spring of 1944, those who were still able to work were taken to other concentration camps. Nearly 3,000 Sinti and Roma who stayed in Auschwitz were murdered in the gas chambers, transported to the crematoria and subsequently burned. The Nazis murdered about 500,000 Sinti and Roma in total, 25,000 of whom came from Germany and Austria. (p.91)
History	Ebeling, Hans (Hrsg.) (2014): Die Reise in die Vergangenheit: Band 3. Issue North Rhine-Westphalia. Brunswick: Westermann. [9th-10th grade].	Holocaust – Ende der Menschlichkeit (Holocaust - the end of humanity)	Aufgaben: […] 3 a) Erläutere, was viele Sinti und Roma in der NS-Zeit erlitten. b) Bewerte den Ablauf der medizinischen Versuche an Sinti und Roma 4. Wurden auch in deiner Umgebung ‚Zigeunerlager' eingerichtet? a) Informiere dich über Entstehungszeit, Größe und Alltag in den Lagern. b) Bereite eine Präsentation vor. (p.91)	Tasks: […] 3a) Describe what many Sinti and Roma had to suffer under Nazi rule. b) Evaluate the procedure of medical experiments on Sinti and Roma. 4. Were there also '*Zigeunerlager*' (gypsy camps) in your local area? a) Inform yourself about when the camps were created, their size and the daily life in the camps. b) Prepare a presentation. (p.91)

History	Ebeling, Hans (Hrsg.) (2014): Die Reise in die Vergangenheit: Band 3. Issue North Rhine-Westphalia. Brunswick: Westermann. [9th-10th grade].	3. Verfolgung Andersdenkender (3. Persecution of dissidents)	Selbstüberprüfung: […] 3. Ich kann am Beispiel der Sinti und Roma erörtern, was diese ‚Andersseienden' in der NS-Zeit erleiden mussten. […] (p.117)	Self-validation: […] 3. Using the example of the Sinti and Roma, I can explain what these 'dissidents' had to suffer from under Nazi rule. […] (p.117)
Civics	Augustin, Christian (2011): Das IGL-Buch: Gesellschaftslehre: Band 3. Issue North Rhine-Westphalia. Stuttgart: Klett. [9th-10th grade].	Lügen, Drohungen, Versprechungen. Volksgenossen und Ausgegrenzte (Lies, threats, promises. ‚Volksgenossen' and victims of ostracism)	[…] Ausgrenzung, Hass und Verfolgung trafen die Menschen, die der Rassenwahn der Nationalsozialisten für ‚minderwertig' erklärte: Juden, Sinti und Roma sowie Menschen dunkler Hautfarbe. […] (p.76)	[…] Those regarded as 'inferior' according to the racial delusions of the National Socialists were subjected to ostracism, hatred and persecution: Jews, Sinti and Roma as well as people with dark skin. […] (p.76)
Civics	Augustin, Christian (2011): Das IGL-Buch: Gesellschaftslehre: Band 3. Issue North Rhine-Westphalia. Stuttgart: Klett. [9th-10th grade].	Lügen, Drohungen, Versprechungen (Lies, threats, promises)	Begriffsklärung: Sinti und Roma sind Bevölkerungsgruppen, die im deutschen Sprachraum als ‚Zigeuner' bezeichnet wurden und teilweise noch werden. (p.76)	Definition: Sinti and Roma are ethnic communities who used to be, and sometimes still are, referred to as '*Zigeuner*' [gypsies] in the German-speaking area. (p.76)
Civics	Augustin, Christian (2011): Das IGL-Buch: Gesellschaftslehre: Band 3. Issue North Rhine-Westphalia. Stuttgart: Klett. [9th-10th grade].	Vernichtungskrieg im Osten. Massenmord (The war of extermination in the east. Mass murder)	[…] Überall in den besetzten Gebieten ermordeten Einsatztruppen auf Befehl der nationalsozialistischen Führung vor allem Juden, aber auch Sinti und Roma, […]. (p.90)	[…] On the orders of the National Socialist leadership, across the occupied areas special units murdered Jews in particular, but also Sinti and Roma […]. (p.90)
Civics	Augustin, Christian (2011): Das IGL-Buch: Gesellschaftslehre: Band 3. Issue North Rhine-Westphalia. Stuttgart: Klett. [9th-10th grade].	Fabriken des Todes. Rassenwahn und Massenmord (Factories of death. Racial delusion and mass murder)	[…] Aus vielen Teilen Europas wurden vor allem Juden, Sinti und Roma und russische Kriegsgefangene in Viehwaggons dorthin transportiert. […] (p.94)	[…] From many parts of Europe, many Jews, Sinti and Roma and Russian prisoners of war were transported there in cattle wagons. […] (p.94)

Civics	Berger-von der Heide, Thomas (Hrsg.) (2013): Menschen – Zeiten – Räume: Arbeitsbuch für Gesellschaftslehre: Band 3. New Issue North Rhine-Westphalia. Berlin: Cornelsen. [9th-10th grade].	Massenmorde in Vernichtungslagern. Andere Opfer der Nationalsozialisten (Mass murders in extermination camps: Jews and other victims. Other victims of the National Socialists)	[…] Ein ähnliches Schicksal wie die Juden erlitten die Sinti und Roma. Mehr als 250000 Angehörige der Sinti und Roma wurden in Vernichtungslager gebracht und getötet. Nach dem Entzug der Bürgerrechte im Jahr 1935 konnten die Sinti und Roma in Deutschland jederzeit verhaftet und in Lager eingesperrt werden. Von den 30000 Sinti und Roma, die 1939 in Deutschland lebten, überlebten nur 5000 das Ende der nationalsozialistischen Gewaltherrschaft. (p.29)	[…] The Sinti and Roma* suffered a fate similar to that of the Jews. Over 250,000 members of this ethnic community from across Europe were taken to extermination camps and killed. After they had been stripped of their civil rights in 1935, Sinti and Roma in Germany were liable to be arrested and detained in camps at any moment. Of the 30,000 Sinti and Roma who lived in Germany in 1939, only 5,000 survived to see the end of the National Socialist reign of violence. (p.29)
Civics	Berger-von der Heide, Thomas (Hrsg.) (2013): Menschen – Zeiten – Räume: Arbeitsbuch für Gesellschaftslehre: Band 3. New Issue North Rhine-Westphalia. Berlin: Cornelsen. [9th-10th grade].	Lexikon. Sinti und Roma (Encyclopedia. Sinti and Roma)	‚Sinti und Roma' ist eine Sammelbezeichnung für weltweit verbreitete Minderheitsgruppen, deren kulturelle Zusammengehörigkeit vor allem in ihrer Sprache, dem Romani, liegt. Die Sinti bilden dabei die mitteleuropäische Gruppe, die Roma entstammen im Wesentlichen dem außerdeutschen Sprachraum. Unter den Nationalsozialisten von Beginn an verfolgt war das Zentrum des späteren Völkermords an den Sinti und Roma vor allem das Konzentrationslager (KZ) Auschwitz. (p.324)	Sinti and Roma is a collective term for minority communities living all over the world, whose shared cultural identity is primarily based on their language, Romani. The Sinti form the Central European group, while the Roma predominantly originate from outside the German-speaking region. Persecuted by the National Socialists from the beginning, the Auschwitz concentration camp became the main centre of the subsequent genocide of the Sinti and Roma. (p.324)
Civics	Bremm, Andreas (2012): Gesellschaft bewusst: Gesellschaftslehre: Band 3. Issue North Rhine-Westphalia. Brunswick: Westermann. [9th-10th grade].	Verbrechen im Namen der Medizin. Verfolgung und Vernichtung der Sinti und Roma (Crimes on behalf of medical science. Persecution and extermination of Sinti and Roma)	Ab 1936 wurden zentral alle Daten von den Sinti und Roma gesammelt. ‚Rassenforscher' untersuchten deren verwandtschaftliche Verhältnisse und nahmen Vermessungen der Köpfe und Körper vor. Anhand dieser Untersuchungen erstellte das ‚Rassenhygiene-Institut' annähernd 24000 ‚Rassegutachten' von Sinti und Roma, die als sogenannte Voll-, Halb-, Viertel- oder Achtelzigeuner definiert wurden. Auf dieser Grundlage wurden sie in Internierungslager gebracht. Von den erfassten rund 40000 Sinti und Roma wurden über 25000 ermordet. Insgesamt fielen geschätzte 220000 bis 500000 dem Rassenwahn der Nationalsozialisten und dem an ihnen systematisch geplanten Völkermord zum Opfer. […] (p.46)	As of 1936 data of every Sinti and Roma was collected centrally. 'Raciologists' studied their blood relationships and measured their heads and bodies. Based on these examinations, the 'Institute for Racial Hygiene' generated nearly 24,000 'race certificates' for Sinti and Roma, who were defined as full, half, quarter or eighth Gypsy. On this basis they were brought to detention camps. More than 25,000 out of the estimated 40,000 Sinti and Roma arrested were subsequently executed. Roughly 220,000 to 500,000 were victims of the racial fanaticism of the Nazis and their systematically planned genocide. […] (p.46)

Civics	Bremm, Andreas (2012): Gesellschaft bewusst: Gesellschaftslehre: Band 3. Issue North Rhine-Westphalia. Brunswick: Westermann. [9th-10th grade].	Verbrechen im Namen der Medizin (Crimes on behalf of medical science)	Bildmaterial: M2 Im KZ Bergen-Belsen internierte Sinti und Roma (um 1945) (p.46)	Picture source: M2 Sinti and Roma detained in the concentration camp of Bergen-Belsen (around 1945) (p.46)
Civics	Bremm, Andreas (2012): Gesellschaft bewusst: Gesellschaftslehre: Band 3. Issue North Rhine-Westphalia. Brunswick: Westermann. [9th-10th grade].	Verbrechen im Namen der Medizin (Crimes on behalf of medical science)	Aufgabe: […] 5 In einigen Städten wurden Gedenkorte für die ermordeten Sinti und Roma geschaffen. Informiere dich unter ‚www.gedenkorte.sintiundroma.de' und berichte. (p.47)	Task: […] 5 Some cities established memorial sites for the murdered Sinti and Roma. Get information from www.gedenkorte.sintiundroma.de and report back with your findings. (p.47)
Civics	Bremm, Andreas (2017): Heimat und Welt Plus – Gesellschaftslehre 9/10. Differentiating issue North Rhine-Westphalia. Brunswick: Westermann. [9th-10th grade].	Verbrechen im Namen der Medizin. Verfolgung und Vernichtung der Sinti und Roma (Crimes on behalf of medical science. Persecution and extermination of Sinti and Roma)	Ab 1936 wurden zentral alle Daten von den Sinti und Roma gesammelt. ‚Rassenforscher' untersuchten deren verwandtschaftliche Verhältnisse und nahmen Vermessungen der Köpfe und Körper vor. Anhand dieser Untersuchungen erstellte das ‚Rassenhygiene-Institut' annähernd 24000 ‚Rassegutachten' von Sinti und Roma, die als sogenannte Voll-, Halb-, Viertel- oder Achtelzigeuner definiert wurden. Auf dieser Grundlage wurden sie in Internierungslager gebracht. Von den erfassten rund 40000 Sinti und Roma wurden über 25000 ermordet. Insgesamt fielen geschätzte 220000 bis 500000 dem Rassenwahn der Nationalsozialisten und dem an ihnen systematisch geplanten Völkermord zum Opfer. […] (p.48)	As of 1936, data of every Sinti and Roma was collected centrally. 'Raciologists' studied their blood relationships and measured their heads and bodies. Based on these examinations, the 'Institute for Racial Hygiene' generated nearly 24,000 'race certificates' for Sinti and Roma, who were defined as full, half, quarter or eighth Gypsy. On this basis they were brought to detention camps. More than 25,000 out of the estimated 40,000 Sinti and Roma were subsequently executed. Roughly 220,000 to 500,000 were victims of the racial fanaticism of the Nazis and their systematically planned genocide. (p.48)
Civics	Bremm, Andreas (2017): Heimat und Welt Plus – Gesellschaftslehre 9/10. Differentiating issue North Rhine-Westphalia. Brunswick:	Verbrechen im Namen der Medizin (Crimes on behalf of medical science)	Bildmaterial: M2 Im KZ Bergen-Belsen internierte Sinti und Roma (um 1945) (p.48)	Picture source: M2 Sinti and Roma detained in the concentration camp of Bergen-Belsen (around 1945) (p.48)

	Westermann. [9th-10th grade].			
Civics	Bremm, Andreas (2017): Heimat und Welt Plus – Gesellschaftslehre 9/10. Differentiating issue North Rhine-Westphalia. Brunswick: Westermann. [9th-10th grade].	Verbrechen im Namen der Medizin (Crimes on behalf of medical science)	Aufgabe: […] 5 In einigen Städten wurden Gedenkorte für die ermordeten Sinti und Roma geschaffen. Informiere dich unter ‚www.gedenkorte.sintiundroma.de' und berichte. (p.49)	Task: […] 5 Some cities established memorial sites for the murdered Sinti and Roma. Get information from www.gedenkorte.sintiundroma.de and report back with your findings. (p.49)
Civics	Brokemper, Peter (Hrsg.) (2015): Menschen – Zeiten – Räume: Gesellschaftslehre: Band 3. Differentiating issue North Rhine-Westphalia. Berlin: Cornelsen. [9th-10th grade].	Terror gegen Andersdenkende (Reign of terror against dissidents)	Begriffsklärung: Konzentrationslager […] In den Lagern wurden politische Gegner des NS-Regimes, jüdische Menschen, Sinti und Roma […] gefangen gehalten. […] (p.62)	Definition: Concentration camps […] political enemies of the Nazi regime, Jewish people, Sinti and Roma […] were held captive in the camps. […] (p.62)
Civics	Brokemper, Peter (Hrsg.) (2015): Menschen – Zeiten – Räume: Gesellschaftslehre: Band 3. Differentiating issue North Rhine-Westphalia. Berlin: Cornelsen. [9th-10th grade].	Gewalttaten gegen jüdische Mitbürger (Violence against Jewish citizens)	Material: […] 3. Rassistisches Denken […] Die eigene Rasse erkärte man zur wertvollsten. Dieser Rassismus wandte sich besonders gegen Juden, obwohl das Judentum keine „Rasse", sondern eine Religionsgemeinschaft ist. Neben den Juden wurden auch die als ‚Zigeuner' bezeichneten Sinti und Roma diskriminiert. (p.70)	Material: […] 3. Racist ideology […] The own race was declared to be the most valuable one. This racism turned mostly against Jews, although Judaism is not a race, but a religious community. Besides the Jews, Sinti and Roma, who were called 'Gypsies', were also discriminated against. (p.70)

Civics	Brokemper, Peter (Hrsg.) (2015): Menschen – Zeiten – Räume: Gesellschaftslehre: Band 3. Differentiating issue North Rhine-Westphalia. Berlin: Cornelsen. [9th-10th grade].	Unterdrückung, Ausbeutung und Mord. Die ‚Herrenrasse' im ‚Feindesland' (Oppression, exploitation and murder. The 'master race' in the 'enemy territory')	[…] Als sogenannte ‚andersrassige Elemente' hatten Juden, Sinti und Roma ohnehin keine Gnade zu erwarten. (p.78)	[…] as so-called 'elements of a different race', Jews, Sinti and Roma could not expect mercy anyway. (p.78)
Civics	Dickmann, Hans (2014): Trio – Gesellschaftslehre 9/10. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Der Rassenwahn der Nationalsozialisten. Gleiches Aussehen, gleiche Eigenschaften? (Nazi racial fanaticism. Same appearance, same qualities?)	[…] Zu den ‚Untermenschen' zählten sie Sinti und Roma, Schwarze, Slawen und Juden. […] (p.144)	[…] Sinti and Roma, black people, Slavs and Jews were seen as 'subhumans'. […] (p.144)
Civics	Dickmann, Hans (2014): Trio – Gesellschaftslehre 9/10. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Sinti und Roma – auch sie wurden ausgegrenzt, verfolgt und ermordet. Skandal im Boxring (Sinti and Roma - they were also excluded, persecuted and murdered. Scandal in the boxing ring)	Material: Johann ‚Rukelie' Trollmann kämpfte 1933 um den Titel des deutschen Meisters im Mittelgewicht. Er führte bei allen Punktrichtern klar vor seinem Gegner Adolf Witt. Der Ringrichter verkündete aber: ‚unentschieden'. Die Zuschauer pfiffen, tobten und johlten. Sie waren mit dem krassen Fehlurteil nicht einverstanden. Da wurde Trollmann doch zum Sieger erklärt. Er trug den Titel des deutschen Meisters aber nur 8 Tage, dann wurde er ihm wieder aberkannt. Der Grund? ‚Rukelie' Trollmann war ein deutscher Sinto, ein Zigeuner, wie die Nazis sagten. Nach ihrer Ideologie waren die Sinti eine niedere Rasse, da wollten sie es nicht hinnehmen, dass Trollmann einen Boxer mit ‚germanischer' Abstammung besiegte. (1943 wurde er im KZ ermordet.) (p.148)	Material: Johann 'Rukelie' Trollmann fought in the German Middleweight Championship in 1933. He was in the lead against his opponent Adolf Witt in the eyes of all judges. The referee however declared a tie. The audience whistled, raged and yelled. They did not agree with the blatant misjudgement. Because of this, Trollmann was declared to be the winner in the end. He stayed champion for only eight days, then he was stripped of his title. The reason? 'Rukelie' Trollmann was a German Sinto, a Gypsy, as the Nazis used to say. According to their ideology, the Sinti were an inferior race. Therefore, they did not want to accept that Trollmann had won against a boxer of 'Germanic' origin. (Trollman was murdered in a concentration camp in 1943). (p.148)

Civics	Dickmann, Hans (2014): Trio – Gesellschaftslehre 9/10. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Sinti und Roma – auch sie wurden ausgegrenzt, verfolgt und ermordet. Skandal im Boxring (Sinti and Roma - they were also excluded, persecuted and murdered. Scandal in the boxing ring)	Material: Johann Trollmann 1932. Von seinen 19 Profikämpfen gewann er 12, davon 4 durch k.o. (p.148)	Material: Johann Trollmann 1932. He won 12 of his 19 professional fights, 4 of them were knockout victories. (p.148)
Civics	Dickmann, Hans (2014): Trio – Gesellschaftslehre 9/10. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Sinti und Roma – auch sie wurden ausgegrenzt, verfolgt und ermordet. Skandal im Boxring (Sinti and Roma - they were also excluded, persecuted and murdered. Scandal in the boxing ring)	Material: Stolperstein für Johann ‚Rukeli' Trollmann, Fidicinstraße 2, Berlin-Kreuzberg (p.148)	Material: Commemoration stone for Johann 'Rukeli' Trollmann, Fidicinstraße 2, Berlin-Kreuzberg (p.148)
Civics	Dickmann, Hans (2014): Trio – Gesellschaftslehre 9/10. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Sinti und Roma – auch sie wurden ausgegrenzt, verfolgt und ermordet. Rassenvorurteile (Sinti and Roma - they were also excluded, persecuted and murdered. Racial prejudice)	Die Nazis waren in einer Zwickmühle. Sie behaupteten, dass Sinti und Roma eine fremde Rasse seien und sich von den ‚deutschen Ariern' unterscheiden würden. Ihr Problem war, dass sich die Sinti und Roma gar nicht von den übrigen Deutschen unterscheiden ließen. Darum setzten sie Forscher dran, die versuchten, durch Ausmessung von Kopfform, Nasenbreite usw. festzulegen, wer ein Sinto und Roma war und wer nicht. Diese rassebiologischen Gutachten hatten für die Betroffenen Folgen. Sie wurden dann in Vernichtungslager gebracht. An Sinti- und Romakindern wurden in Auschwitz sogar medizinische Versuche durchgeführt […]. (p.148)	The Nazis had a dilemma. They claimed Sinti and Roma were an alien race and therefore different from the 'German Aryans'. Their problem was that the Sinti and Roma were not distinguishable from the rest of the Germans. Therefore, they hired researchers, who tried to determine who was a Sinto and Roma by measuring the form of the head, nose width etc. These race certificates had consequences for the affected people. They were subsequently brought to extermination camps. In Auschwitz, they carried out medical tests with Sinti and Roma children […]. (p.148)
Civics	Dickmann, Hans (2014): Trio – Gesellschaftslehre 9/10. Issue North Rhine-Westphalia.	Sinti und Roma – auch sie wurden ausgegrenzt, verfolgt und ermordet. Wer sind Sinti und Roma?	Sinti und Roma sind Minderheiten, die bereits im Mittelalter aus Nordindien einwanderten. Sinti und Roma sind in Deutschland seit Generationen ebenso sesshaft wie die Mehrheitsbevölkerung. Etwa 8 Millionen Menschen in Europa stammen von den Roma ab. Sinti ist die Mehrzahl, die Einzahl lautet Sinto (männlich) und	Sinti and Roma are minorities who emmigrated from Northern India as long ago as the Middle Ages. They are as settled as the majority population in Germany is. About 8 million people in Europe descend from the Roma. Sinti is the plural, whilst the singular is either Sinto (male) or Sintesa

	Brunswick: Schroedel. [9th-10th grade].	(Sinti and Roma - they were also excluded, persecuted and murdered. Who are Sinti and Roma?)	Sintezza (weiblich). Roma heißt ‚Menschen' (männlich: der Rom, weiblich: die Rommi). Im Englischen werden sie Gypsis genannt. Die alte deutsche Bezeichnung ‚Zigeuner' empfinden die Sinti und Roma als beleidigend. Fast eine halbe Million Sinti und Roma sind von den Nationalsozialisten ermordet worden. (p.148)	(female). Roma means 'humans' (male: Rom, female: Romni). In English, they are called Gypsies. The old German term '*Zigeuner*' is seen as insulting by the Sinti and Roma. Nearly half a million Sinti and Roma were murdered by the Nazis. (p.148)
Civics	Dickmann, Hans (2014): Trio – Gesellschaftslehre 9/10. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Sinti und Roma – auch sie wurden ausgegrenzt, verfolgt und ermordet (Sinti and Roma - they were also excluded, persecuted and murdered)	Material: Eine Sintezza erzählt. Christine Winterstein war 1940 sieben Jahre alt: Unsere Familie hat schon vor dem Krieg in Mainz in der Fischergasse 7 gewohnt […] Nachmittags sind wir raus auf die Straße, um Klicker zu spielen […] Wir hatten Wohnungen damals in Mainz, alle Sinti hatten ihre Wohnungen […]. Ich kann mich kaum an Wohnwagen erinnern […] Mein Vater […] hat in der Cellulose-Fabrik gearbeitet, bei der Papierherstellung […] so sind wir aus der Schule abgeholt und von der Polizei nach Hause gebracht worden, von dort ging es zum Güterbahnhof. Dorthin waren schon meine Großeltern gebracht worden und meine Eltern. Wir wussten nicht wohin, warum. Dann ging es nach Polen. Zuerst ging es nach Stuttgart. Wir sind nach Warschau gefahren und von dort ins Getto nach Radom gekommen. In Radom waren wir nicht sehr lange, von dort sind wir nach Chelze gekommen. Chelze, das war ein Zwangsarbeitslager. Zwischendurch waren wir kurz in Lublin, dann wieder zurück nach Chelze. Wir haben zwischen den Toten gelegen. Verhungert sind sie, erschlagen worden sind sie. Insgesamt waren wir viereinhalb Jahr im Lager. Meine Großeltern, die kamen direkt nach Auschwitz ins Vernichtungslager. Wir sind von den Russen befreit worden und wollten gleich nach Mainz zurück. Mein Vater hat nach der Befreiung zwei Pferde besorgt und einen Wagen […] so sind wir langsam nach Deutschland zurückgekommen. Vom Betreuungsamt Mainz […] haben wir eine Wohnung in Mainz-Kostheim bekommen. (In: Heuß, H.: Die Verfolgung der Sinti in Mainz o. O. 1996, 20ff. (vereinfacht)) (p.149)	Material: A Sintesa recounts. Christine Winterstein was seven years old in 1940: Our family lived at Fischergasse 7 in Mainz, before the war […]. In the afternoon we went out on the street to play marbles […] At the time, we had flats in Mainz, all Sinti had their flats […]. I can barely remember any caravans […]. My father […] worked in the cellulose factory, in paper production. […] we were picked up from school and brought home by the police. From there we went to the freight depot. My grandparents and my parents had already been taken there. We did not know where we were going, or why. Then we went to Poland. But first we went to Stuttgart. We drove to Warsaw and from there we were taken to the ghetto in Radom. We did not stay very long in Radom, from where we went to Chelze. Chelze was a forced labour camp. We were in Lublin for a short period of time, then we went back to Chelze. We lay among the dead. They starved, they were beaten to death. In total, we spent four and a half years in the camp. My grandparents were taken directly to the extermination camp in Auschwitz. We were liberated by the Russians and wanted to go immediately back to Mainz. My father bought two horses after the liberation and a carriage […] that's how we slowly came back to Germany. We were given a flat in Mainz-Kostheim by the Mainz Service Agency. (p.149)

Civics	Dickmann, Hans (2014): Trio – Gesellschaftslehre 9/10. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Sinti und Roma – auch sie wurden ausgegrenzt, verfolgt und ermordet (Sinti and Roma - they were also excluded, persecuted and murdered)	Bildmaterial: M3 Christine Winterstein in ihrer Wohnung 1996 (p.149)	Picture source: M3 Christine Winterstein in her flat in 1996 (p.149)
Civics	Dickmann, Hans (2014): Trio – Gesellschaftslehre 9/10. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Sinti und Roma – auch sie wurden ausgegrenzt, verfolgt und ermordet (Sinti and Roma - they were also excluded, persecuted and murdered)	Bildmaterial: M4 Der Kopf eines 12-Jährigen wird vermessen, um herauszufinden, ob er ein Sinto ist. (p.149)	Picture source: M4 The head of a twelve-year-old is being measured, in order to find out if he is a Sinto. (p.149)
Civics	Dickmann, Hans (2014): Trio – Gesellschaftslehre 9/10. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Sinti und Roma – auch sie wurden ausgegrenzt, verfolgt und ermordet (Sinti and Roma - they were also excluded, persecuted and murdered)	Bildmaterial: M5 Zeichnung eines Häftlings aus dem KZ Auschwitz-Birkenau. (p.149)	Picture source: M5 Drawing by a prisoner from the concentration camp Auschwitz-Birkenau. (p.149)
Civics	Dickmann, Hans (2014): Trio – Gesellschaftslehre 9/10. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Sinti und Roma – auch sie wurden ausgegrenzt, verfolgt und ermordet (Sinti and Roma - they were also excluded, persecuted and murdered)	Begriffsklärung: Antiziganismus Antiziganismus bedeutet Feindlichkeit gegen Sinti und Roma, so wie mit Antisemitismus Judenfeindschaft bezeichnet wird. (p.149)	Definition: Anti-Gypsyism [anti-ziganism]. Anti-Gypsyism means hostility against Sinti and Roma, in the same way as hostility against Jews is referred to by the term anti-Semitism. (p.149)

Civics	Dickmann, Hans (2014): Trio – Gesellschaftslehre 9/10. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Vernichtung durch Arbeit – Konzentrationslager und Zwangsarbeit. Überall Konzentrationslager (Extermination through labour - concentration camps and forced labour. Concentration camps everywhere)	[…] Zuerst waren es Kommunisten und Sozialdemokraten, dann überzeugte Demokraten, Homosexuelle und Juden, Christen, Sinti und Roma. (p.150)	[…] At first it was the communists and social democrats, then staunch democrats, homosexuals and Jews, Christians, Sinti and Roma. (p.150)
Civics	Dickmann, Hans (2014): Trio – Gesellschaftslehre 9/10. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Trio-Lexikon (Trio-Lexicon)	Konzentrationslager (KZ) […] In die KZ wurden ab 1933 politische Gegner und Menschen, die von den Nationalsozialisten zu Gegnern erklärt wurden (u. a. Juden, Sinti, Roma, Kriegsgefangene), verschleppt, zu Zwangsarbeit verpflichtet, gefoltert und anfangs vereinzelt, später zu Hunderttausenden ermordet. […] (p.303)	Concentration camp (KZ) […] From 1933, political opponents and people who were declared enemies by the Nazis (among them Jews, Sinti, Roma, war prisoners) were deported to concentration camps, subjected to forced labour, tortured and murdered - sporadically in the beginning, later in their hundreds of thousands. […] (p.303)
Civics	Dickmann, Hans (2014): Trio – Gesellschaftslehre 9/10. Issue North Rhine-Westphalia. Brunswick: Schroedel. [9th-10th grade].	Trio-Lexikon (Trio-Lexicon)	Rassenlehre […] Alle Deutschen – ausgenommen jüdische Deutsche, Sinti und Roma, Kranke – seien wertvolle ‚Arier', die Menschen anderer Rassen ausbeuten oder vernichten durften. (p.304)	Raciology […] All Germans - except for Jewish Germans, Sinti and Roma, and ill people - were valuable 'Aryans' who were allowed to exploit and exterminate people of other races. (p.304)

Germany - Rheinland-Pfalz

Subject	Textbook	Chapter/Topic	Passage	Translation
Civics	Berger-von der Heide, Thomas (Hrsg.) (2016): Menschen, Zeiten, Räume. Band 3. Issue Rhineland-Palatinate and Saarland. Berlin: Cornelsen. [9th/10th grade].	Massenmorde in Vernichtungslagern. Andere Opfer der Nationalsozialisten (Mass murders in extermination camps: Jews and other victims. Other victims of the National Socialists)	[…] Ein ähnliches Schicksal wie die Juden erlitten die Sinti und Roma. Mehr als 250000 Angehörige der Sinti und Roma wurde in Vernichtungslager gebracht und getötet. Nach dem Entzug der Bürgerrechte im Jahr 1935 konnten die Sinti und Roma in Deutschland jederzeit verhaftet und in Lager eingesperrt werden. Von den 30000 Sinti und Roma, die 1939 in Deutschland lebten, überlebten nur 5000 das Ende der nationalsozialistischen Gewaltherrschaft. (p.29)	[…] The Sinti and Roma* suffered a fate similar to that of the Jews. Over 250,000 members of this ethnic community from across Europe were taken to extermination camps and killed. After they had been stripped of their civil rights in 1935, Sinti and Roma in Germany were liable to be arrested and detained in camps at any moment. Of the 30,000 Sinti and Roma who lived in Germany in 1939, only 5,000 survived to see the end of the National Socialist reign of violence. (p.29)
Civics	Berger-von der Heide, Thomas (Hrsg.) (2016): Menschen, Zeiten, Räume. Band 3. Issue Rhineland-Palatinate and Saarland. Berlin: Cornelsen. [9th/10th grade].	Lexikon (Encyclopedia)	Sinti und Roma: ‚Sinti und Roma' ist eine Sammelbezeichnung für weltweit verbreitete Minderheitsgruppen, deren kulturelle Zusammengehörigkeit vor allem in ihrer Sprache, dem Romani, liegt. Die Sinti bilden dabei die mitteleuropäische Gruppe, die Roma entstammen im Wesentlichen dem außerdeutschen Sprachraum. Unter den Nationalsozialisten von Beginn an verfolgt war das Zentrum des späteren Völkermords an den Sinti und Roma vor allem das Konzentrationslager (KZ) Auschwitz. (p.324)	Sinti and Roma is a collective term for minority communities living all over the world, whose shared cultural identity is primarily based on their language, Romani. The Sinti form the Central European group, while the Roma predominantly originate from outside the German-speaking region. Persecuted by the National Socialists from the beginning, Auschwitz was the main centre of the subsequent genocide of the Sinti and Roma. (p.324)
Civics	Ebertowski, Monika (2016): Projekt G – Gesellschaftslehre: Band 3: Unterrichtswerk für Gesellschaftslehre an Gesamtschulen. Stuttgart: Klett. [9th/10th grade].	Ziele und Ideen der NSDAP. Rassenlehre (Nazi objectives and ideas. Racial ideology)	Als ‚rassisch minderwertig' galten außerdem Menschen mit Behinderung, Homosexuelle sowie Sinti und Roma. (p.12)	In addition, people with a disability, homosexuals as well as Sinti and Roma were regarded as 'racially inferior'. (p.12)

Civics	Ebertowski, Monika (2016): Projekt G – Gesellschaftslehre: Band 3: Unterrichtswerk für Gesellschaftslehre an Gesamtschulen. Stuttgart: Klett. [9th/10th grade].	Ziele und Ideen der NSDAP. Die Kehrseite der ‚Volksgemeinschaft' (Objectives and ideas of the NSDAP. The other side of the 'Volksgemeinschaft')	Die ‚Volksgemeinschaft' wollte auch nicht Gleichheit für alle Deutschen – sie beruhte auf Ungleichheit. Denn sie schloss ausdrücklich diejenigen aus, die den NS-Rassenvorstellungen nicht entsprachen: Juden, Sinti und Roma, Menschen mit Behinderung, ‚Asoziale' oder Homosexuelle. (p.12)	The 'Volksgemeinschaft' did not want equality for all Germans, either – it was based on inequality. It explicitly excluded those who did not conform to National Socialist racial ideals: Jews, Sinti and Roma, people with disabilities, 'antisocial elements' and homosexuals. (p.12)
Civics	Ebertowski, Monika (2016): Projekt G – Gesellschaftslehre: Band 3: Unterrichtswerk für Gesellschaftslehre an Gesamtschulen. Stuttgart: Klett. [9th/10th grade].	Ausgegrenzt, verfolgt und ermordet (Ostracised, persecuted and murdered)	Material: M2: Verfolgte des NS-Regimes Jeder, der den nationalsozialistischen Vorstellungen nicht entsprach, musste mit Verfolgung rechnen. Zu den Ausgegrenzten, Eingesperrten, Gefolterten und schließlich Ermordeten gehörten unter anderem: - Menschen jüdischen Glaubens sowie - Sinti und Roma, weil sie als ‚minderwertige Rassen' eingestuft wurden - […] (p.19)	Resources: M2: Groups persecuted by the National Socialist regime. Anybody who did not conform to National Socialist ideas was liable to persecution. Among others, members of the following groups were ostracised, imprisoned, tortured and eventually murdered: - persons of Jewish faith as well as; - Sinti and Roma because they were categorised as 'inferior races'. - […] (p.19)
Civics	Ebertowski, Monika (2016): Projekt G – Gesellschaftslehre: Band 3: Unterrichtswerk für Gesellschaftslehre an Gesamtschulen. Stuttgart: Klett. [9th/10th grade].	Völkermord nach Plan. Sinti und Roma (Genocide according to plan. Sinti and Roma)	Ihr systematisches Mordprogramm weiteten die Nationalsozialisten auch auf die Volksgruppen Sinti und Roma aus. Weil sie keinen festen Wohnsitz hatten, etwas anders aussahen und als Handwerker, Händler oder Musiker mit ihren Familien von Ort zu Ort zogen, erklärten die Nationalsozialisten sie für ‚minderwertig'. Mehr als 200000 Roma und Sinti wurden ermordet. (p.25)	The National Socialists extended their programme of systematic murder to include the Sinti and Roma communities as well. Because they did not have a fixed abode, looked slightly different and travelled from town to town with their families, working as craftsmen, traders or musicians, the National Socialists declared them as 'inferior'. More than 200,000 Roma and Sinti were murdered. (p.25)

Civics	Ebertowski, Monika (2016): Projekt G – Gesellschaftslehre: Band 3: Unterrichtswerk für Gesellschaftslehre an Gesamtschulen. Stuttgart: Klett. [9th/10th grade].	Ausgegrenzt, verfolgt und ermordet (Ostracised, persecuted and murdered)	Material: M2: Nördlich von Berlin leisteten Inge Schwark und ihre Mutter Zwangsarbeit im Frauenlager Ravensbrück. Inge Schwark berichtete später: Plötzlich sah meine Mutter, wie sich ein kleiner Sinti-Junge von etwa fünf Jahren bückte, um etwas aufzuheben, was ihm heruntergefallen war. In diesem Augenblick schlug ein SS-Mann dem Jungen mit dem Gewehrkolben auf den Kopf und zertrümmerte ihm den Schädel. Mit einem Fußtritt schleuderte der SS-Mann den Gegenstand, nach dem sich das Kind gebückt hatte, an den Rand der Lagerstraße. Meine Mutter konnte jetzt erkennen, dass es ein kleiner Teddybär war. (p.25)	Resources: M2: North of Berlin, Inge Schwark and her mother are subjected to forced labour in the Ravensbrück women's camp.Inge Schwark later recounted: Suddenly my mother saw a little Sinti boy of about five years bend down to pick up something he had dropped. At this moment, an SS man hit the boy's head with the barrel of his gun, smashing his skull. With a kick of his foot, the SS man hurled the object the child had tried to pick up to the side of the camp road. Now my mother could see what it was – a small teddy bear. (p.25)
Civics	Ebertowski, Monika (2016): Projekt G – Gesellschaftslehre: Band 3: Unterrichtswerk für Gesellschaftslehre an Gesamtschulen. Stuttgart: Klett. [9th/10th grade].	Ausgegrenzt, verfolgt und ermordet (Ostracised, persecuted and murdered)	Aufgabe: 5. Erläutere, warum die Nationalsozialisten Roma und Sinti ermordeten. (p.25)	Task: 5. Explain why the National Socialists murdered Roma and Sinti. (p.25)
Civics	Ebertowski, Monika (2016): Projekt G – Gesellschaftslehre: Band 3: Unterrichtswerk für Gesellschaftslehre an Gesamtschulen. Stuttgart: Klett. [9th/10th grade].	Lexikon (Encyclopaedia)	Sinti und Roma: Der Begriff bezeichnet eine Volksgruppe, die als Minderheit in mehreren Ländern Europas beheimatet ist. Früher wurden Menschen dieser Gruppe mit dem abwertenden Begriff ‚Zigeuner' bezeichnet. (p.311)	Sinti and Roma: The term designates ethnic minorities living in several European countries. Members of these communities used to be referred to in a derogatory manner as '*Zigeuner*' [gypsies]. (p.311)

History	Bernsen, Daniel; Brückner, Dieter (2016): Das waren Zeiten: Band 2: Vom 19. Jahrhundert bis zur Gegenwart. Issue Rhineland-Palatinate. Bamberg: C.C. Buchner. [9th/10th grade].	Was will die NSDAP? Die ‚Volksgemeinschaft' (What does the NSDAP want? The 'community of ethnic Germans')	Doch zur ‚Volksgemeinschaft' gehörte nach nationalsozialistischer Vorstellung nur die ‚geschichtlich gewachsene Blutsgemeinschaft'. Alle, die nicht dazu gezählt wurden, wie Juden, Roma und Sinti (‚Zigeuner'), Homosexuelle und ‚Asoziale' wurden als ‚Volksfeinde' verleumdet. Ihnen allen drohten die Nationalsozialisten den ‚Kampf' an. (p.119)	According to National Socialist ideology, the 'community of ethnic Germans' only included the 'historically grown blood community'. Any groups not regarded as part of this community, including Jews, Roma and Sinti ('*Zigeuner*'), homosexuals and 'antisocial elements' were vilified as 'enemies of the people'. The National Socialists declared a 'battle' against all of them. (p.119)
History	Bernsen, Daniel; Brückner, Dieter (2016): Das waren Zeiten: Band 2: Vom 19. Jahrhundert bis zur Gegenwart. Issue Rhineland-Palatinate. Bamberg: C.C. Buchner. [9th/10th grade].	Was will die NSDAP? Die ‚Volksgemeinschaft' (What does the NSDAP want? The 'community of ethnic Germans')	[2] ‚Zigeuner' ist eine herabsetzende Fremdbezeichnung. Die wahrscheinlich vor ca. 1000 Jahren aus Nordwestindien ausgewanderten Volksgruppen bezeichnen sich als ‚Sinti' und ‚Roma'. Sinti (von der indischen Region Sindh) leben seit ca. 600 Jahren in Deutschland. Roma (von ‚Rom': Mann) sind Stämme vor allem aus Südosteuropa. Entgegen aller Vorurteile: Die Minderheit der Sinti und Roma war und ist sesshaft. (p.119)	2 *Zigeune*r [Gypsies] is a pejorative term used by those outside the community. The ethnic communities, who probably emigrated from North-Western India 1,000 years ago, call themselves 'Sinti' and 'Roma' and their language, 'Romanes', is derived from ancient Indian 'Sanskrit'. 'Sinti' (named after the Indian Sindh region) have lived in Germany for approximately 600 years. 'Roma' (after 'Rom' = man) are tribes primarily from South-East Europe. Contrary to common prejudices, the majority of Sinti and Roma are, and have always been, settled.' (p.119)
History	Bernsen, Daniel; Brückner, Dieter (2016): Das waren Zeiten: Band 2: Vom 19. Jahrhundert bis zur Gegenwart. Issue Rhineland-Palatinate. Bamberg: C.C. Buchner. [9th/10th grade].	Bürger werden entrechtet. Auch Sinti und Roma werden ausgegrenzt (Citizens are disenfranchised. Sinti and Roma are ostracised as well)	Auch für die etwa 30000 im Deutschen Reich lebenden Sinti und Roma wurde das Überleben nach 1933 immer schwerer. […] (p.134)	For the approximately 30,000 Sinti and Roma living in the German Reich, survival also became increasingly hard after 1933. […] (p.134)

History	Bernsen, Daniel; Brückner, Dieter (2016): Das waren Zeiten: Band 2: Vom 19. Jahrhundert bis zur Gegenwart. Issue Rhineland-Palatinate. Bamberg: C.C. Buchner. [9th/10th grade].	Bürger werden entrechtet (Citizens are disenfranchised)	Material: M5 Gegen Sinti und Roma Am 6. Juni 1936 wendet sich der Reichsführer SS Heinrich Himmler mit folgendem ‚Runderlass' an alle Behörden: Die unstet im Lande umherziehenden, hauptsächlich von Diebstahl, Betrug und Bettel lebenden Zigeuner bilden […] noch immer eine Plage. Es fällt schwer, das beim deutschen Volkstum fremde Zigeunervolk an ein geordnetes Leben zu gewöhnen. Gleichwohl dürfen die Bemühungen der Behörden […], der Zigeunerplage Herr zu werden, nicht erlahmen. […] A. Ausländische Zigeuner sind am Übertritt auf deutsches Gebiet zu hindern, in Deutschland angetroffene ausländische Zigeuner sind auszuweisen. B. Bei inländischen Zigeunern und nach Zigeunerart umherziehenden Landfahrern muss das Bestreben der Behörden darauf gerichtet sein, sie […] sesshaft zu machen. Die polizeiliche Überwachung wird dadurch erleichtert und das Vagabundieren erschwert. Zit. nach: Eva von Hase-Mihalik, ‚Du kriegst auch einen schönen Wohnwagen': Internierungslager für Sinti und Roma während des Nationalsozialismus in Frankfurt am Main, Frankfurt am Main 1990, S. 45 (p.135)	Resources: M5 Against Sinti and Roma On 6 June 1936, SS Commander Heinrich Himmler issued the following 'circular decree' to all government authorities: The *Zigeune*r [gypsies] roaming the country as vagrants, who make their living mainly from theft, fraud and begging continue to constitute […] a plague. It is difficult to accustom the gypsy people, to whom German customs, traditions and character are foreign, to an orderly life. Nonetheless, the authorities must not flag in their efforts […] to get the gypsy plague under control. […] A. Foreign gypsies must be prevented from trespassing on German territory, foreign gypsies found on German territory must be expelled. B. With domestic gypsies and gypsy-like vagabonds roaming the country, the authorities' efforts must be aimed at […] making them settle. This will make police surveillance easier and vagrancy more difficult. Quoted in: Eva von Hase-Mihalik, ‚Du kriegst auch einen schönen Wohnwagen': Internierungslager für Sinti und Roma während des Nationalsozialismus in Frankfurt am Main, Frankfurt am Main 1990, p.45. (p.135)
History	Bernsen, Daniel; Brückner, Dieter (2016): Das waren Zeiten: Band 2: Vom 19. Jahrhundert bis zur Gegenwart. Issue Rhineland-Palatinate. Bamberg: C.C. Buchner. [9th/10th grade].	Konzentrationslager auf dem Gebiet des heutigen Rheinland-Pfalz. Orte des Terrors (Concentration camps in the area of today's Rhineland-Palatinate. Places of terror)	[…] Hier brachte man ab 1935 nicht nur politische Gegner, sondern alle Personengruppen, die das NS-Regime generell zu ‚Volksschädlingen' erklärt hatte, etwa religiöse Minderheiten wie die Zeugen Jehovas, ‚Arbeitsscheue' oder Homosexuelle und vor allem seit 1938 jüdische Mitbürger sowie Sinti und Roma. […] (p.140)	[…] From 1935 onwards, not only were political opponents brought here but all groups of people that the National Socialist regime had designated 'parasites' – including religious minorities such as Jehovah's Witnesses, 'work-shy elements' and homosexuals; and from 1938 onwards in particular Jewish fellow citizens, as well as Sinti and Roma. […] (p.140)

History	Bernsen, Daniel; Brückner, Dieter (2016): Das waren Zeiten: Band 2: Vom 19. Jahrhundert bis zur Gegenwart. Issue Rhineland-Palatinate. Bamberg: C.C. Buchner. [9th/10th grade].	Der Krieg in Europa. Vernichtungskrieg im Osten (The war in Europe. War of extermination in the east)	Dem Angriff auf die Sowjetunion folgte ein Rasse- und Vernichtungskrieg, der die slawische und jüdische Bevölkerung zum Opfer fiel. Wurden zunächst jüdische Männer, Sinti und Roma sowie Kommunisten ermordet, nahmen die Mordaktionen zu, als der schnelle Kriegserfolg gegen die UdSSR ausblieb. […] (p.150)	The attack on the Soviet Union was followed by a racial war of extermination, the casualties of which were the Slavic and Jewish populations. After an initial period during which Jewish men, Sinti and Roma as well as communists were murdered, the murderous operations were stepped up as a fast military triumph over the USSR failed to materialise. […] (p.150)
History	Bernsen, Daniel; Brückner, Dieter (2016): Das waren Zeiten: Band 2: Vom 19. Jahrhundert bis zur Gegenwart. Issue Rhineland-Palatinate. Bamberg: C.C. Buchner. [9th/10th grade].	Der Holocaust ‚Aktion T4' (The Holocaust'. 'Action T4')	[…] Dem Wahn der nationalsozialistischen Rassenlehre folgend, sollte die Gesellschaft von ‚defekten' und arbeitsunfähigen Elementen ebenso ‚gesäubert' werden wie von Juden, Sinti und Roma. […] (p.156)	In accordance with the delusions of National Socialist racial ideology, society was to be 'cleansed' of 'defective' elements and those who were unfit to work, as well as of Jews, Sinti and Roma. […] (p.156)
History	Bernsen, Daniel; Brückner, Dieter (2016): Das waren Zeiten: Band 2: Vom 19. Jahrhundert bis zur Gegenwart. Issue Rhineland-Palatinate. Bamberg: C.C. Buchner. [9th/10th grade].	Die EU nach dem Kalten Krieg – eine Wertegemeinschaft (The EU after the Cold War – a community of values)	Material: M4 Hat die EU den Friedensnobelpreis verdient? Anlässlich der Verleihung des Friedensnobelpreises an die EU bewertet die Menschenrechtsorganisation ‚Amnesty International' die Menschenrechtspolitik der EU und ihrer Mitgliedstaaten in einem Artikel vom 7. Dezember 2012: […] Die Antirassismus-Richtlinie der EU ist eine gute Grundlage für den Kampf um Gleichberechtigung von Minderheiten. Trotzdem wird die Diskriminierung der Roma in vielen Mitgliedstaaten nicht entschlossen genug bekämpft, stellt Grenz fest. ‚Roma werden zum Beispiel in Tschechien, Ungarn und Rumänien, aber auch in Italien und Frankreich beim Zugang zu Bildung, Gesundheitsversorgung, Wohnraum und zum Arbeitsmarkt diskriminiert. […] (p.312)	Resources: M4 Does the EU deserve the Nobel Peace Prize? In an article published on 7 December 2012 to mark the awarding of the Nobel Peace Prize to the EU, the human rights organisation Amnesty International evaluated the human-rights policies of the EU and its member states: […] The EU's anti-racism guideline is a good basis for the fight for equal rights for minorities. However, many member states do not tackle the discrimination of Roma with enough determination, [General Secretary of Amnesty International Germany Wolfgang] Grenz commented. In terms of access to education, healthcare, housing and the job market, Roma are discriminated against in the Czech Republic, Hungary and Romania, for example – but also in Italy and France. […] (p.312)

Germany - Saxony Anhalt

Subject	Textbook	Chapter/Topic	Passage	Translation
History	Berger-von der Heide, Thomas (Hrsg.) (2010): Entdecken und Verstehen 9: Vom Ersten Weltkrieg zum vereinten Deutschland. Issue Saxony-Anhalt. Berlin: Cornelsen. [9th grade].	…Juden und andere Opfer. Andere Opfer der Nationalsozialisten (…Jews and other victims. Other victims of the National Socialists)	[…] Ein ähnliches Schicksal wie die Juden erlitten die Sinti und Roma*. Mehr als 250000 Angehörige dieses Volkes wurden in Vernichtungslager gebracht und getötet. Nach dem Entzug der Bürgerrechte im Jahr 1935 konnten die Sinti und Roma in Deutschland jederzeit verhaftet und in Lager eingesperrt werden. Von den 30000 Sinti und Roma, die 1939 in Deutschland lebten, überlebten nur 5000 das Ende der nationalsozialistischen Gewaltherrschaft. (p.65)	[…] The Sinti and Roma* suffered a fate similar to that of the Jews. Over 250,000 members of this ethnic community from across Europe were taken to extermination camps and killed. After they had been stripped of their civil rights in 1935, Sinti and Roma in Germany were liable to be arrested and detained in camps at any moment. Of the 30,000 Sinti and Roma who lived in Germany in 1939, only 5,000 survived to see the end of the National Socialist reign of violence. (p.65)
History	Berger-von der Heide, Thomas (Hrsg.) (2010): Entdecken und Verstehen 9: Vom Ersten Weltkrieg zum vereinten Deutschland. Issue Saxony-Anhalt. Berlin: Cornelsen. [9th grade].	…Juden und andere Opfer. Andere Opfer der Nationalsozialisten (…Jews and other Victims. Other victims of the National Socialists)	Begriffsklärung: Sinti und Roma*: Sammelbezeichnung für weltweit verbreitete Minderheitsgruppen, deren kulturelle Zusammengehörigkeit vor allem in ihrer Sprache, dem Romani, liegt. Die Sinti bilden dabei die mitteleuropäische Gruppe, die Roma entstammen im Wesentlichen dem außerdeutschen Sprachraum. Unter den Nationalsozialisten von Beginn an verfolgt, war das Zentrum des späteren Völkermords an den Sinti und Roma vor allem Auschwitz. (p.65)	Definition: Sinti and Roma*: collective term for minority communities living all over the world, whose shared cultural identity is primarily based on their language, Romani. The Sinti form the Central European group, while the Roma predominantly originate from outside the German-speaking region. Persecuted by the National Socialists from the beginning, Auschwitz was the main centre of the subsequent genocide of the Sinti and Roma. (p.65)
History	Berger-von der Heide, Thomas (Hrsg.) (2010): Entdecken und Verstehen 9: Vom Ersten Weltkrieg zum vereinten Deutschland. Issue Saxony-Anhalt. Berlin: Cornelsen. [9th grade].	Rassismus im Krieg (Racism in war)	Bildquelle: ³ Ermordung von Juden und sogenannten Zigeunern* durch Wehrmachtstruppen in Pancĕvo. Foto, 22.4.1941. (p.75)	Pictorial source: ³Murder of Jews and so-called *Zigeuner* [gypsies]* by *Wehrmacht* troops in Pancĕvo. Photo, 22 April 1941. (p.75)

History	Berger-von der Heide, Thomas (Hrsg.) (2010): Entdecken und Verstehen 9: Vom Ersten Weltkrieg zum vereinten Deutschland. Issue Saxony-Anhalt. Berlin: Cornelsen. [9th grade].	Rassismus im Krieg (Racism in war)	Begriffsklärung: Zigeuner*: Diese Benennung der Sinti und Roma ist zwar im deutschen Sprachraum weit verbreitet, wird aber von den Angehörigen dieser Volksgruppen als diskriminierend abgelehnt. (p.75)	Definition: *Zigeuner* [gypsies]*: Although this term for Sinti and Roma is widely used in areas where German is spoken, members of these communities reject it as being discriminatory. (p.75)

Hungary

Subject	Textbook	Chapter/Topic	Passage	Translation
History	Balla, Árpád (2012): Történelem 7. Tankönyv. Budapest: Műszaki Kiadó.	36. Roma társadalom – roma életformák (Chapter 36: The Roma society – Roma ways of life)	Az első cigány csoportok a 14. század végén jelentek meg országunkban. Az ezt követő századokban folyamatosan érkeztek a Kárpát-medencébe. Befogadásukat elsősorban az segítette, hogy számos ügyes kovács kézműves volt közöttük. A cigány kézművesek családjukkal együtt állandóan úton voltak, vándoroltak szerte az országban. Egy-egy településre időnként visszatértek. Nem voltak műhelyekhez kötve, mint a magyar kovácsmesterek. A kovácsoláshoz szükséges eszközeiket könnyen szállították. Azonnal, a helyszínen javították meg a megrongálódott kapát, kaszát, egyéb szerszámot. így különösen a nagyobb mezőgazdasági munkák idején munkájuk szinte nélkülözhetetlen volt. (p.181)	The first Gypsy groups appeared in our country at the end of the 14th century. In the following centuries, they continued to come to the Carpathian Basin. Their reception was primarily helped by the fact that there were many skilled blacksmith craftsmen among them. Gypsy craftsmen, along with their families, were constantly on the move, wandering around the country. Sometimes they returned to settlements. They were not tied to workshops, like Hungarian blacksmiths. Their forging tools were easily transported. Immediately on the spot, they repaired the damaged hoe, scythe and other tools. Thus, especially during major agricultural works, their work was almost indispensable. (p.181)
History	Balla, Árpád (2012): Történelem 7. Tankönyv. Budapest: Műszaki Kiadó.	36. Roma társadalom – roma életformák (	A mai Magyarországon a cigányság jelentős csoportjai cigányoknak nevezik magukat. Ezt a népnevet napjainkban számos szervezet is őrzi. (Pl. Országos Cigány Kisebbségi Önkormányzat.) Mások a ‚cigány' helyett a ‚roma' népnevet használják. A roma eredetileg a cigányok saját elnevezése. Roma és cigány - mindkét elnevezés használható. (p.181)	In today's Hungary, significant groups of Gypsies are called '*Cigányok*'. This name is preserved today by many organisations (e.g. the National Gypsy [Cigány] Minority Self-Government). Others use 'Roma' instead of 'Cigány'. Roma is the term originally used by the Gypsies to describe themselves. Both Roma and Gypsy names can be used. (p.181)
History	Balla, Árpád (2012): Történelem 7. Tankönyv. Budapest: Műszaki Kiadó.	36. Roma társadalom – roma életformák (Chapter 36: Roma society – Roma ways of life)	Mária Terézia azt is elrendelte, hogy a cigánygyerekeket vegyék el szüleiktől, s adják ki őket parasztcsaládokhoz. A parasztgazdáknak, iparosoknak kifizetődő volt cigánygyerekeket magukhoz venni. Eltartásukért jelentős összeget kaptak az államtól. Feljegyezték például, hogy az egyik Somogy megyei falu gazdái egy cigánygyerek után kapott tartásdíjból az egész évi robotot meg tudták váltani földesuruknál. A szülőktől elvett cigánygyermekeket lakóhelyüktől távolabbi falvakba osztották széjjel. Erről azonban a szülők nem tudhattak, nehogy gyerekeiket visszaszerezzék. A felnőtt cigányok körében nagy fájdalmat okozott gyerekeik, unokáik elvesztése. Hiszen a cigánycsaládok különösen nagy szeretettel ragaszkodtak gyerekeikhez. Akadt olyan család, amelytől 3-4 gyereket szakítottak el. (p.182)	[Empress] Maria Theresa also ordered the Gypsy children to be taken away from their parents and sold to peasant families. For peasant farmers and craftsmen, it was profitable to buy Gypsy children. They received a significant amount of money from the state for their keep. For example, it was recorded that farmers from a village in Somogy County, after receiving the maintenance fee for one Gypsy child, could redeem a whole year's compulsory work from their landlords. Gypsy children taken from parents were spread out in villages far from their place of residence. However, the parents were not told where, so that they could not get their children back. The loss of their children and grandchildren caused great pain among adult Gypsies because the Gypsy families were particularly attached to their children. There were even families from whom three to four children were abducted. (p.182)

History	Balla, Árpád (2012): Történelem 7. Tankönyv. Budapest: Műszaki Kiadó.	36. Roma társadalom – roma életformák (Chapter 36: Roma society – Roma ways of life)	A 20. század elejére kialakult a magyarországi cigányság tagozódása. A legkorábban, folyamatosan érkezett legnagyobb csoportot nevezik ‚romungrónak', azaz Magyar (cigány) embereknek. Ók csak magyarul beszélnek. Hagyományos foglalkozásaik: zenészek, vályogvetők, szegkovácsok. A másik csoport ugyancsak kisebb csapatokban érkezett a 18- 20. század folyamán. Ók beszélik cigány anyanyelvüket. Mivel román (régiesen: oláh) területekről vándoroltak be, ‚oláh cigányoknak' nevezik őket. Közülük kerültek ki a leghíresebb lókereskedők. Létezik még egy kis létszámú harmadik csoport. Ók a „beások", akik a román nyelvet használják. Leginkább teknővájással, fakanálkészítéssel és kosárfonással foglalkoztak. (p.182-183)	By the beginning of the 20th century, there was a division within the Hungarian Roma population. The earliest, largest and widest-reaching group is called '*romungró*', i.e. Hungarian-speaking (gypsies) people. The second group also arrived in small groups between the 18th and 20th centuries. They speak their gypsy mother tongue. Since they migrated from Romanian (formerly called: Oláh) areas, they are called '*Oláh cigányok*' [Romanian Gypsies]. Among them came the most famous horse retailers. There is another, smaller, third group, the '*Beások*' [in English: Boyash], who speak the Romanian language and are mostly engaged in wood carving, manufacturing of wooden spoons and basket-making. (p.182-183)
History	Balla, Árpád (2012): Történelem 7. Tankönyv. Budapest: Műszaki Kiadó.	36. Roma társadalom – roma életformák (Chapter 36: Roma society – Roma ways of life)	A 19. Század végén mintegy 17 ezer muzsikus cigány játszott a városi és falusi cigányzenekarokban. A cigányzuenekarok vagy másképpen cigánybandák 4-5 zenészből álltak. A dallamot az együttes vezetője, a prímás hegedűn adta elő. A kíséretet az általában ugyancsak hegedűn játszó egy vagy két kontrás és a bőgős játszotta. A hangszereket cimbalom és klarinét is kiegészíthette. A cigányzenészek nagy hatással voltak a magyar nemzeti zene fejlődésére. Közülük többen – mint például Dankó Pista – világhírre tettek szert. (p.182)	By the end of the 19th century, at least 17,000 Gypsy musicians played in Gypsy orchestras in towns and villages. The Gypsy orchestras or Gypsy bands consisted of 4 to 5 musicians. The melodies were played by the head of the ensemble on the first violin. The accompanying music was generally played by one or two musicians on the violin and the bass. The instruments were complemented by cymbals and a clarinette. Gypsy musicians had an enormous impact on the development of Hungarian national music. Many among them – for example Pista Dánkó – became world-famous. (p.182)

History	Balla, Árpád (2012): Történelem 8. Tankönyv. Budapest: Műszaki Kiadó.	34. A magyarországi romák (Chapter 34: The Gypsies from Hungary)	Az ondódi cigány csoport végállomása Dachau volt. Itt eddigi emberilényük megszűnt. Személytelenné váltak. Személyiségük az SS szemében azonosítási számmá zsugorodott. A ‚billog' vászonkabátjuk mellső oldalának bal részén volt. A cigányok piros háromszöggel voltak megbélyegezve. Az órákig tartó hajnali sorakozón az SS-ek ügyeltek a formaságra. A százezres nagyságrendű azonosítási számokat németül olvasták, melyekre a szám tulajdonosának jelentkeznie kellett. Sok büntetést vont maga után ez is, hisz a németül nem tudó magyar cigányok nehezen jegyezték meg a szám német jelentését. Ezért aztán hosszú órákig tartott a sorakozó, a ‚névsorolvasás' hóban, fagyban az udvaron. Fűtetlen faházakban laktak, deszkán feküdtek, takarójuk kopott pokróc vagy felsőkabát volt. Élelmezésük is magán hordta a ‚híres' német precizitást. Szabályosan ismétlődött az étrend, amely sem mennyiségében, sem minőségében nem felelt meg az emberi táplálék fogalmának. Az első időben még tizenkét ember napi adagja volt az egy darab téglakenyér, később már húsznak adták ugyanezt az adagot. A főzeléket a vízben megfőtt takarmányrépa jelentette. Ebből az életmódból egyenesen következett az elhalálozások növekedése. A lágerlakók között pusztítottak a különböző fertőző betegségek, főleg az alultápláltság miatt. Ehhez társult a lelki betegség is: sokan, tudattalan állapotban, a magasfeszültségű árammal töltött keritéshez rohantak, s felrobbanó elektromos áram oltotta ki életüket (Dr. Várnagy Elemér nyomán) (p.162)	The end of the Gypsy community of Ondod was Dachau. Here their humanity ceased to exist. They became faceless. Their personality shrunk to an identification number in the eyes of the SS. It was on the left side of the front of their linen jacket. The Gypsies were marked with a red triangle. For hours at dawn, the SS took roll calls. The hundreds of thousands of identification numbers were read in German, and the owner of the number had to reply. This also entailed many punishments, as Hungarian gypsies who did not speak German found it difficult to remember the German meaning of the number. So, for long hours, there was the queuing, in the snow, frost in the yard. They were living in unheated wooden houses, lying on boards, wearing blankets or overcoats. Their food was also subject to the famous German precision. The diet was repetitive, and in terms of quantity and quality did not fit the concept of human food. Initially, the daily portion was one piece of brick bread for twelve people, and later the same portion was given to twenty. The only vegetables were boiled beets. This lifestyle resulted directly in an increase in deaths. The camp inmates were devastated by various infectious diseases, but mainly malnutrition. This was accompanied by mental illness: many, in a semi-conscious state, rushed to the high-voltage fence and were killed by an exploding electric current (following Dr. Elemér Varnagy). (Personal account of Gypsies from the village of Ondód being sent to the concentration camp at Dachau) (p.162)
History	Balla, Árpád (2012): Történelem 8. Tankönyv. Budapest: Műszaki Kiadó.	34. A magyarországi romák (Chapter 34: The Gypsies from Hungary)	A romák helyzete lényegesen rosszabb az országos átlagnál. Nagy többségük bizonytalan, kiszolgáltatott helyzetben, a létminimum alatt él. Ez azonban nem jelenti azt, hogy közöttük mindenki szegény, s azt sem, hogy a szegény lakosság többsége cigány lenne! Számos roma emelkedett ki a mélyszegénységből, s vált sikeres vállalkozóvá, értelmiségivé, művésszé, szakmunkássá. (p.163)	The living situation of many Roma is significantly below the national average. Most of them are in an unstable, vulnerable position and live below subsistence level. This does not mean, however, that all of them are poor and not all the poor are Gypsies! Many Roma have risen out of extreme poverty and have become successful entrepreneurs, intellectuals, artists, and skilled workers. (p.163)

History	Balla, Árpád (2012): Történelem 8. Tankönyv. Budapest: Műszaki Kiadó.	34. A magyarországi romák (Chapter 34: The Gypsies from Hungary)	A roma származásúak közül parlamenti képviselők kerültek ki, számos civil cigányszervezet alakult. Az országgyűlés elfogadta a kisebbségi törvényt, mely a cigány népet kisebbségként ismeri el, és biztosítja számára a kisebbségi önszerveződés lehetőségét. Helyi és országos cigány kisebbségi önkormányzatok alakultak. Kisebbségi ombudsman kíséri figyelemmel a cigányság (és más kisebbségek) alkotmányos jogainak érvényesülését. Foglald össze néhány mondatban, hogyan változott a cigányság helyzete a rendszerváltás után! (p.163)	Among the Roma people, there were members of Parliament, and many civilian Gypsy organisations were formed. The National Assembly adopted the Minority Act, which recognises the Gypsy people as a minority and provides them with the possibility of minority self-organisation. Local and national Gypsy minority self-governments have evolved. A Minority Ombudsman carefully monitors the enforcement of the constitutional rights of the Roma (and other minorities). Summarise in a few sentences how the situation of the Roma changed after the regime change. (p.163)
History	Balla, Árpád (2012): Történelem 8. Tankönyv. Budapest: Műszaki Kiadó.	34. A magyarországi romák (Chapter 34: The Gypsies from Hungary)	A romák többszörösen hátrányos helyzetének egyik fő oka, hogy közöttük ma is tömeges a munkanélküliség. Nagyon kevesüknek van ugyanis szakképesítése. Ugyanakkor a gyermekszám általában magasabb a roma családokban, így az egy főre jutó jövedelem átlaga messze elmarad az országos átlagtól. A cigány közösség egészségi állapota, lakáshelyzete igen kedvezőtlen. Több tízezer roma család lakik telepszerű, komfort nélküli otthonokban. Ráadásul többségük az ország hátrányos helyzetű kistérségeiben, szegény településeken él. A cigányság súlyos helyzete a mai magyar társadalom egyik legsúlyosabb problémája. A cigányokkal szembeni előítéletek ma is igen erősek. (p.164)	One of the main reasons for the multiple disadvantages of the Roma is that mass unemployment is still pervasive among them. Very few have professional training. At the same time, the number of children is generally higher in Roma families, so the average per capita income is far below the national average. The health and housing conditions of the Gypsy community are very unfavorable. There are tens of thousands of Roma families living in slum-like homes without any comfort. Moreover, most of them live in disadvantaged micro-regions of the country and in poor settlements. The plight of the Gypsies is one of the most serious problems of Hungarian society nowadays. Prejudice against the Gypsies is still very strong today. (p.164)
History	Balla, Árpád (2012): Történelem 8. Tankönyv. Budapest: Műszaki Kiadó.	34. A magyarországi romák (Chapter 34: The Gypsies from Hungary)	Chapter Picture in the original pdf	A mathematics lesson in a general school (probably, elementary school) in Csenyéte (North-Eastern Hungary). Gypsies make up almost the whole population of this small settlement in the district of Borsod. (p.164)

History	Horváth, Péter; Ispánovity, Márta (2016): Történelem 8. Olvasmányos Történelem. Budapest: Eszterházy Károly Egyetem/OFI. [8th grade].	Magyarországi nemzetiségek. A cigány (roma) kisebbség helyzete (Chapter title: Hungarian nationalities. The situation of the gypsy [Roma] minority)	A magyarországi nemzetiségek létszáma becslések szerint az összlakosság 8-10%-át teszi ki. Legnagyobb részük a cigánysághoz tartozik. A cigány nemzetiséget több, eltérő nyelvű és kultúrájú csoport alkotja. (Erről lásd az olvasmányt a lecke végén.) A népcsoport jellegzetessége, hogy - a többi nemzetiségtől eltérően - nincs önálló nemzetállama, hanem világszerte szórványban élnek. Hivatalosan az tekinthető cigánynak, aki cigány (roma) származásúnak vallja magát. A rendszerváltás óta a romák szegénysége nőtt. Válságba kerültek azok az ágazatok, amelyekben a romák többsége dolgozott (pl. építőipar, bányászat), így a romák között a magyaroknál jóval nagyobb arányú a munkanélküliség. A romák társadalmi megítélése egyre rosszabbá vált. Lustának tartják őket, pedig dolgoznának, ha lenne munkahelyük. Azt állítják, hogy a romák között sok a bűnöző, pedig ez is igaztalan általánosítás. Ha roma emberek elkövetnek kisebb bűncselekményeket, részben a megélhetésük miatt (pl. falopás, gyümölcslopás). annak sokkal nagyobb a társadalmi visszhangja, mintha nem romák követnék el. A cigány-nem cigány ellentét emberáldozatokat követelő bűncselekményekhez is vezetett. (p.173)	National minorities in Hungary make up approximately 8 to 10% of the total population. Most of them are Gypsies. The Gypsy ethnicity consists of groups with different languages and cultures (see more in the story at the end of this lesson.) One specificity of Gypsy ethnicity is that, unlike other minorities, they do not have a state, therefore they live in diaspora all over the world. Officially, those can be considered Gypsies who self-identify as being of Gypsy (Roma) origin. Since the fall of the communist regime, poverty among Gypsies has grown. The sectors in which most of the Roma were employed fell into recession (e.g. the construction industry, mining), therefore the rate of unemployment is much higher among Roma than Hungarians. The reputation of the Roma in society has worsened. They are considered to be lazy, although they would work if they had jobs. It is claimed that there are many criminals among the Roma, but this is also an unjustified generalisation. When Roma people are involved in petty crime for survival (e.g. stealing wood or fruit), these instances echo more in society than if the same crimes had been committed by non-Roma. The Gypsy - non-Gypsy conflict has already cost human lives. (p.173)

History	Horváth, Péter; Ispánovity, Márta (2016): Történelem 8. Olvasmányos Történelem. Budapest: Eszterházy Károly Egyetem/OFI. [8th grade].	Magyarországi nemzetiségek. A cigány (roma) kisebbség helyzete (Ethnic minorities in Hungary. The situation of the gypsy [Roma] minority)	2006 őszén egy tiszavasvári tanár autójával Olaszliszkán áthajtva elsodort egy elé szaladó roma kislányt. Ki akart szállni, hogy segítsen rajta, de azonnal ott termett a gyerek szinte teljes családja és - kirángatva őt a kocsiból - halálra verték a kocsiban ülő két gyereke szeme láttára. Később kiderült, hogy a roma kislánynak csak apróbb zúzódásai lettek a balesetben. A tettesek közül hárman életfogytig tartó, öten pedig 10-17 év közötti szabadságvesztést kaptak. Két évvel később az ország különböző részein halálos áldozatokat követelő támadások érték a romákat. 2008-2009-ben összesen kilenc helyszínen lőfegyverrel és gyújtópalackokkal (Molotov-koktéllal) hat ártatlan roma embert öltek meg! Tatárszentgyörgyön a gyilkosok felgyújtottak egy házat. amelyben egy háromgyerekes roma család lakott. A lángok közül menekülő 27 éves apa karja között tartotta 5 éves kisfiát, amikor az egyik gyilkos közvetlen közelről négy célzott lövést adott le rájuk. Az apa és kisfia perceken belül meghalt. a hatéves kislány súlyosan megsérült. Hosszú nyomozás után (melynek során 1 00 millió forint nyomravezetői díjat is kitűztek) 2009-ben elfogták az elkövetőket munkahelyükön, egy debreceni szórakozóhelyen. A rendőrök egy falba épített rejtekhelyen találták meg a romák elleni támadássorozathoz használt fegyvereket, amelyeket korábban egy vadásztól loptak el. Az elkövetők nem roma származásúak, szélsőjobboldali nézeteket vallanak. Három vádlott tényleges életfogytiglani börtönbüntetést kapott (tehát haláláig nem bocsátható szabadlábra), a negyedrendű pedig 13 év fegyházbüntetést. (p.173)	In the autumn of 2006, a teacher from Tiszavasvár hit a Roma girl who ran in front of his car in Olaszliszka. He wanted to get out of the car in order to help her, but almost immediately the entire family of the child appeared, and - pulling him out of the car – beat him to death in front of his two children who were sitting in the car. Later, it turned out that the Roma girl had only minor bruises in the accident. Three of the perpetrators were sentenced to life imprisonment and five to imprisonment between 10 and 17 years. Two years later, the Roma were victims of deadly attacks in various parts of the country. From 2008-2009 a total of nine innocent Roma people were killed with firearms and Molotov cocktails in nine locations! In Tatárszentgyörgy, murderers set fire to a house where a Roma family with three children lived. The 27 year old father was holding his five-year-old son in his arms while fleeing the flames, when one of the killers shot them four times at close range. The father and the boy died within minutes, whilst the six-year-old girl was seriously injured. After a lengthy investigation (during which a reward of one million forints was offered for information leading to an arrest), they captured the perpetrators at their workplace in a Debrecen nightclub in 2009. The police found the weapons used to attack the Roma hidden inside a wall; they had previously been stolen from a hunter. The perpetrators were not of Roma origin, they were far-right extremists. Three of the accused have been sentenced to actual life imprisonment (so that they cannot be released during their lifetime); the fourth was sentenced to 13 years in prison. (p.173)
History	Horváth, Péter; Ispánovity, Márta (2016): Történelem 8. Olvasmányos Történelem. Budapest: Eszterházy Károly Egyetem/OFI. [8th grade].	Magyarországi nemzetiségek. A cigány (roma) kisebbség helyzete (Ethnic minorities in Hungary. The situation of the Gypsy [Roma] minority)	photo (p.173)	Photo caption: Roma settlement in Tiszavasvári at the end of the first decade of the new millennium. What do you think the communal administration could do, and what could the inhabitants do, in order to improve the situation? (p.173)

History	Horváth, Péter; Ispánovity, Márta (2016): Történelem 8. Olvasmányos Történelem. Budapest: Eszterházy Károly Egyetem/OFI. [8th grade].	Az ezredforduló. A globalizáció kiteljesedése. Az Európai Unió és Magyarország (The Millennium. Globalisation. The European Union and Hungary)	Az előítéletek és a diszkrimináció (káros, negatív megkülönböz etés) a roma emberek mindennapjait az élet minden területén megkeseríti, legyen szó oktatásról, egészségügyről vagy munkahelyről. A helyenként bevezetett elkülönített oktatás (szegregáció) a cigány gyerekeket hátrányos helyzetbe hozza, például a továbbtanulás terén. A romák között nem csak szegenyek vannak. Közöttük is megtaláljuk a vállalkozókat, az értelmiségieket, a politikusokat, a művészeket. A tanulásnak nagy szerepe van abban, hogy a romák közül egyre többeemelkedjenek ki a hagyományos életmódból, a szegénységből. A politikai pártok, társadalmi szervezetek sokat tehetnek a romákat sújtó előítéletek és erőszak ellen, de a társadalomnak küldött üzeneteikkel sajnos az előítéletek es az ellenségeskedés fokozódását is elérhetik. Nagy a felelőssége a sajtónak (főleg a televíziónak és a rádiónak) hogy előítélet-mentesen, kiegyen - súlyozottan számoljon be a roma és a magyar lakosság együttéléséről konfliktusairól. (p.174)	Prejudices and discrimination (harmful, negative differentiation) make the daily life of Gypsies very difficult, be it in education, healthcare or the job market. The introduction of separate classes (segregation) in certain cases put Gypsy children at a disadvantage, especially with respect to further education. However, there are not only poor people among the Roma. There are also entrepreneurs, intellectuals, politicians and artists. Education plays a crucial role for many Roma in rising above their traditional way of life and escaping poverty. Political parties and other social organisations can play a major role in fighting prejudice and violence against the Roma, but – due to their messages distributed to society – unfortunately they can also contribute to sharpen prejudice and antagonism towards the Roma. The mass media (mostly television and radio) bears a great part of the responsibility for representing the cohabitation and conflicts between the Roma and Hungarian population without bias and in a balanced way. (p.174)
History	Horváth, Péter; Ispánovity, Márta (2016): Történelem 8. Olvasmányos Történelem. Budapest: Eszterházy Károly Egyetem/OFI. [8th grade].	Az ezredforduló. A globalizáció kiteljesedése (The millennium. Globalisation)	Az Európai Unió és Magyarország Source/side-box: Világhírű magyarországi romák. A romák elsősorban zenészként gazdagították és gazdagítják hazánk kultúráját. Csak néhány példa: a 100 Tagú Cigányzenekar, Cziffra György zongoraművész, Szakcsi Lakatos Béla zeneszerző. zongoraművész. Mága Zoltán hegedűművész. Palya Bea népdalénekes. előadóművész. A zeneművészeten kívül is sok cigány származású híres embert felsorolhatunk. Csak két példa: Bari Károly költő és Papp László ökölvívó. Papp Laci először futballistának készült, aztán végül az ökölvívás mellett döntött. Édesanyja nagyon ellenezte ezt, mert féltette őt. Ezt mondogatta neki: Édes fiam, ha pofon kell, csak szólj, adok én neked minden este lefekvés előtt! • Mit olvastunk korábban Papp Lászlóról? (p.174)	The European Union and Hungary Source/side-box: World-renowned Hungarian Roma. The Roma mainly enriched and enrich the culture of our country as musicians. Just a few examples: the 100-member Gypsy band, the pianist György Cziffra, the composer and pianist Béla Szakcsi Lakatos, the violonist Zoltán Mága, the folk singer and perfomer Palya Bea. In addition to musicians, we can list many other famous people of Roma origin. Here are just two examples: the poet Károly Bari and the boxer László Papp. Papp Laci firstly wanted to be a footballer, but he finally decided to go into boxing. His mother was very opposed to this because she was worried about him. She used to tell him, 'My dear son, if you want to get a slap, just let me know and I can give you one every night before you go to bed!' • What have we read about László Papp? (p.174) Photo of the boxer Papp Laci Caption: 'To whom does he owe his world fame?' (p.174)

History	Horváth, Péter; Ispánovity, Márta (2016): Történelem 8. Olvasmányos Történelem. Budapest: Eszterházy Károly Egyetem/OFI. [8th grade].	Az ezredforduló. A globalizáció kiteljesedése Az Európai Unió és Magyarország (The millennium. Globalisation. The European Union and Hungary)	Festmény Bódvalenke egyik házának falán. Bódvalenke 210 lakosú falu Borsod-Abaúj- Zemplén megyében, Miskolctól kb. 60 kilométerre. Lakóinak túlnyomó többsége roma. A falu hátrányos helyzetű vidéken van, magas a munkanélküliek száma, a mezőgazdasági termelés feltételei sem jók. A falu úgy szeretne javítani helyzetén, hogy felkértek szerte az országból roma származású művészeket , készítsenek nagyméretű festményeket a falu házainak oldalára. Több mint 20 házra került műalkotás, amelyek megjelenítik a romák meséit, mondavilágát. Aki szeretné megcsodálni a ‚freskófalut', azt a helybeli roma családok csekély díj ellenében vendégül látják. Minden évben fesztivált szerveznek, sőt arra is van lehetőség, hogy a látogató néhány napra beköltözzön egy roma családhoz, azt egye és azt a ház körüli munkát végezze, amit ők • Próbálj elmondani egy rövid mesét (történetet) a kép alapján! • Nézd meg az interneten a falu többi festményét is! (p.175)	Painting on a wall of a house in Bódvalenke. Bódvalenke is a village of 210 inhabitants in the district of Borsod-Abaúj-Zemplén, about 60 km from Miskolc. The overwhelming majority of the inhabitants are Roma. The village is located in an underdeveloped area, the number of unemployed people is high, local agriculture is not very productive either. The village wanted to improve its situation by asking artists of Roma origin from all over the country to paint large-scale paintings on the side of the houses. More than 20 houses became works of art expressing the tales and the mythology of the Roma. Those wanting to admire the ‘fresco village’ can do so by paying a modest fee to the local Roma families who will be glad to receive visitors. Every year, they organise a festival during which it is possible for visitors to move in with a Roma family for a couple of days and do some work round the house in which they are staying. - Try to tell a short tale based on the painting. - Look on the internet for other paintings in the village. (p.175)

History	Száray, Miklós (2017): Történelem 10. Budapest: Oktatáskutató és Fejlesztő Intézet. [10th grade].	Ujjáépítés és felvilágosult abszolutizmus Magyarországon (Reconstruction and enlightened absolutism in Hungary)	Kisebb Népcsoportok A cigányok/romák a XV. században jelentek meg Magyarországon. Kezdetben kevesen voltak, de a török korban - mint láttuk - létszámuk nőtt, mert a Balkánról nyugat felé vándorló csoportjaikat nem engedték be a Német-római Birodalom területére, így hazánkban rekedtek. A XVIII. században folytatódott a bevándorlás a Balkán felől, de Magyarországon a cigányság lélekszáma alacsony maradt. A cigányok/romák alapvetően továbbra is vándorló életmódot folytattak. A letelepült lakosságnak különböző kézműves munkákat végeztek (pl. kovács, teknővájó) és lókereskedelemmel foglalkoztak. A vándorló cigányságot a XVIII. század első felében a vármegyék időszakonként elüldözték területükről. A század második felében az uralkodók - a felvilágosult abszolutizmus szellemében - erőszakos eszközökkel akarták letelepíteni őket, de nem jártak sikerrel. (Az eredményekről azért sem kaphatunk pontos képet, mert sok esetben a letelepedő cigányokat már nem is tekintették cigánynak.) A kultúra egy sajátos területén kiemelkedett a cigány / roma népesség. Már a török korban megfigyelhető a cigány muzsikusok jelenléte. A XVIII. században a toborzónóták és az ebből kifejlődő verbunkos zene tőlük elválaszthatatlanná vált. A század végére már nemcsak muzsikáltak, hanem mint zeneszerzők is megjelentek, mutatva a cigány és a magyar kultúra szoros szszefonódását. (p.24-25)	Smaller populations: The Gypsies or Roma appeared in Hungary in the 15th century. In the beginning, they were few, but during the Turkish period, as we have seen, their numbers grew because the Gypsy groups wandering to the West from the Balkans were not allowed into the territory of the German-Roman Empire and were stuck in our country. During the 18th century, migration from the Balkans continued, but in Hungary the number of Gypsies remained low. The Gypsies or Roma went on with their nomadic way of life. For the settled population, they would perform special handcrafts (as blacksmiths or wood-carvers) and were involved in horse-trading. During the first half of the 18th century, district administrations would, for a time, periodically chase the wandering Gypsies away from their territory. In the second half of the century, the rulers [of the country] – in the spirit of illuminated absolutism – wanted to make the Gypsies settle by violent means but did not succeed (we cannot obtain any exact picture of the results because in many cases the settled Gypsies were no longer considered to be Gypsies). In a particular area of culture, the Gypsy or Roma people excelled. Already during the Turkish time, the existence of Gypsy musicians was remarkable. During the 18th century, recruitment songs and later the Verbunkos style of singing became inseparable from the Gypsies. By the end of the century, they would not only play music, but were even composers, showing the close fusion of Gypsy and Hungarian culture. (p.24-25)

History	Száray, Miklós (2017): Történelem 10. Budapest: Oktatáskutató és Fejlesztő Intézet. [10th grade].	Ujjáépítés és felvilágosult abszolutizmus Magyarországon (Reconstruction and enlightened absolutism in Hungary)	On the same page, there is a source in which a decree by Empress Maria Theresia from 1769 is shown. This decree orders authorities to take measures in order to settle down the Gypsies. After this text, students are asked the following questions: Mit tudunk meg a forrásból a cigányság életmódjáról? Elsősorban mit akar elérni a rendelet? (Két szóval is válaszolhat.) Milyen foglalkozás felé szeretné terelni a cigányokat a rendelet? Milyen eszközöket alkalmaztak korábban ennek érdekében a rendelet szerint? Milyen módszereket javasol a rendelet? Kinek a feladatává teszi a végrehajtást? (p.25)	[On the same page, there is a source in which a decree by Empress Maria Theresia from 1769 is shown. This decree orders authorities to take measures to force the Gypsies to settle down. After this text, students are asked the following questions] What do we learn from this source about the Gypsy way of life? What did this decree want to accomplish in the first place? (It is possible to answer with two words.) To what kind of occupation would this decree like to guide the Gypsies? Which instruments were used for this purpose according to the decree? Which methods does the decree approve? Whom does the decree make responsible for the execution of the measures? (p.25)
History	Száray, Miklós (2016): Történelem 8. A hat- és négyosztályos gimnáziumok számára. Budapest: Oktatáskutató és Fejlesztő Intézet. [8th grade].		Az indiai eredetű cigányság - a kortársak egyiptomi származásúnak tekintették őket - Magyarországon keresztül érte el Európát a XIV. században. E század végén fokozódott bevándorlásuk. A vándorló életmódot folytató cigányok kisebb csoportokban érkeztek. Zömük nem is maradt az országban, hanem Zsigmond és más uralkodóink menleveleivel továbbhaladtak nyugat felé. A Magyarországon maradó cigányság zöme nem telepedett le. Megélhetésüket a letelepedett lakosságnak tett szolgáltatásokkal, főleg vas- és fémmunkával, kereskedéssel (pl. lókereskedés) biztosították. (p.292)	The Gypsies, a people of Indian origin – the contemporaries believed they were originally from Egypt – reached Europe through Hungary in the 14th century. By the end of this century, their migration had become more intense. The Gypsies, living a nomadic life, arrived in smaller groups. Most of them did not even stay in the country but were issued with safe conducts by Zsigmond and other kings of our country and proceeded westwards. The majority of the Gypsies who remained in Hungary never settled. Their livelihood consisted in carrying out services for the settled population, mainly working with iron and other metals and commerce (for example, horse-trading). (p.292)
History	Száray, Miklós (2016): Történelem 8. A hat- és négyosztályos gimnáziumok számára. Budapest: Oktatáskutató és Fejlesztő Intézet.	A cigányság középkori vándorlása (The medieval migration of the Roma)	Map of Europe titled ‚A cigányság középkori vándorlása' 1420: A cigányság megjelenésének ideje ‚A cigányság mozgása' (p.292)	Map of Europe entitled ‘The medieval migration of the Roma’ marks the time of the Gypsies’ appearance, 1420, and indicates with red arrows, the ‘movement of the Roma’ across Europe. (p.292)

	[8th grade].		
History	Száray, Miklós (2016): Történelem 8. A hat- és négyosztályos gimnáziumok számára. Budapest: Oktatáskutató és Fejlesztő Intézet. [8th grade].	Magyarország népessége a tatárjárásig gyarapodott. A tatárjárás veszteségeit viszonylag gyorsan kiheverte az ország, s a XV. század végére közel megduplázódott a népességszám. A népességen belül a magyarság mindvégig döntő többségben volt. A tatárjárás pusztítása azonban a magyarságot nagyobb arányban érintette, így terjeszkedése a peremvidékek felé és a Kárpátokon túli területekre megállt. A keletről érkezett népek (besenyők, kunok, jászok) beolvadtak a magyarságba, a nyugatról és délről érkezők (németek, románok, szerbek) zömmel megőrizték nyelvi különállásukat. Sajátos helyzetben volt a zsidóság és a cigányság. (p.292)	Hungary's population grew until the Mongol invasions. The country recovered quickly from the losses of the Mongol invasion, and by the end of the 15th century, population figures had almost doubled. Hungarians always comprised the overwhelming majority of the population. However, the destruction caused by the Mongolian invasion had majorly affected the Hungarians, so that their expansion stopped at the periphery of their territory and in the territories on the other side of the Carpathians. The peoples arriving from the east (Pechenegs, Kuns, Jász) integrated with the Hungarians, whereas those coming from the west and the south (Germans, Romanians, Serbs) mostly kept their linguistic autonomy. A special case were the Gypsies and the Jews. (p.292)
History	Horváth, Péter (2016): Történelem az általános iskolások számára 7. Budapest: Eszterházy Károly Egyetem/OFI. [7th grade].	‚roma/ Cigány népirtás*: a nácik a romákat (cigányokat) - hasonlóan a zsidókhoz - elpusztítandó népcsoportnak nyilvánították. A második világháború során ‚halálosztagokat' szerveztek, amelyek a németek által megszállt területeken - főleg Kelet-Európában - lelőtték, felakasztották vagy a teherautók kipufogógázával ölték meg a cigányokat. Később tömegével hurcolták el őket is koncentrációs táborokba. A történészek becslése szerint a kétmilliós európai cigányságból körülbelül félmillióan estek áldozatul a roma népirtásnak (cigányul: porrajmos). A roma népirtás emléknapja augusztus 2., mert 1944-ben e nap éjszakáján számolták fel az auschwitzi haláltáborban létesített cigánytábort (kb. 3000 romát öltek meg ekkor). (p.222)	From the 'Dictionary of new terms appearing in the textbook'; the terms marked with a star are 'prescribed in the curricular framework' (kerettantervben előírt fogalmak): Roma/ Gypsy genocide*: The Nazis declared the Roma (Gypsies) – similarly to the Jews – a group to be destroyed. During the Second World War, they formed death squads who in the territories occupied by the Germans – mainly in Eastern Europe – shot, hung or killed the Gypsies with the exhaust gases of lorries. Later, they interred large numbers in concentration camps. According to historians, out of the two million Gypsies in Europe, approximatively half a million died as victims of the Roma genocide (*Porrajmos* in the Gypsy language). The Remembrance Day of the Roma genocide is the 2nd of August, because on the evening of that day in 1944 the Gypsy camp in the death camp of Auschwitz was liquidated (about 3,000 Roma were killed then). (p.222)

History	Száray, Miklós (2016): Történelem az általános iskolások számára 11. Budapest: Oktatáskutató és Fejlesztő Intézet. [11th grade].	52. fejezet: A háború borzalmai (Chapter 52: The horrors of the war)	A ROMA HOLOKAUSZT zsidóság mellett a nácik az európai cigányság kiirtását is célul tűzték ki. A módszerek közel hasonlóak voltak: megkülönböztetés (fekete háromszöggel), gettósítás, deportálás a koncentrációs táborokba. (Sok romával már a lakóhelyén végeztek.) Közel kétszázezer (más becslések szerint kétmillió) roma lelte halálát a tömeggyilkosságok során vagy a haláltáborok gázkamráiban. A roma népirtást porrajmosnak nevezzük. (p.269)	THE ROMA HOLOCAUST Besides the Jews, the Nazis targeted the extermination of the European Gypsies as well. The methods were almost the same: one distinction (with a black triangle), ghettoization, deportation to the concentration camps (they had already killed many Roma at their homes.) Nearly 200,000 (up to two million according to other estimates) Roma died in mass killings or in the gas chambers of the death camps. We call the Roma genocide Porrajmos. (p.269)
History	Száray, Miklós (2016): Történelem az általános iskolások számára 11. Budapest: Oktatáskutató és Fejlesztő Intézet. [11th grade].	52. fejezet: A háború borzalmai (Chapter 52: The horrors of the war)	(photo)	(Photo showing the memorial of the victims of Roma holocaust in Koblenz. The international commemoration day of the Roma holocaust is 2 August. On this day in 1944, a mass killing of Roma took place in Auschwitz-Birkenau) (p.269)
History	Boronkai Szabolcs, Kaposi József, Katona András, Száray Miklós (2017): Történelem 12. Budapest: Eszterházy Kűroly Egyetem. [12th grade].	41. fejezet: Előítélet és diszkrimináció (Chapter 41: Prejudice and discrimination)	Magyarországon a cigány, más néven roma kisebbséggel szemben nyilvánul meg leginkább rasszizmus. A cigányellenes előítéleteket a rasszisták tapasztalattal alátámasztott ténynek próbálják beállítani. Kimutatható ugyanakkor, hogy a cigányságról alkotott legjellegzetesebb sémák (sztereotípiák): A cigányság munkakerülő, szapora, a vérükben van a vándorlás, nagy a hajlamuk a bűnözésre, anélkül alakultak ki, a XIX. században, hogy azokat tények támasztották volna alá. A vándorlás régóta romantikus mítosz, a cigányok termékenységi és bűnözési mutatói megegyeztek a hasonló szociális helyzetű nem cigányokéval (sőt, a dualizmus korában kisebb arányban volt köztük elítélt bűnöző), a tömeges munkanélküliségük pedig új keletű, rendszerváltozás utáni jelenség. (p.221)	In Hungary, racism is most prevalent against the gypsy minority, also known as the Roma minority. The racists try to show anti-gypsy prejudices as facts based on experience. However, the most typical staements (stereotypes) about the Roma - the Roma avoid work, have many children, travelling is in their blood, have a high propensity to commit crime - were created in the 19th century without being backed up by facts. Travelling has been a romantic myth for a long time, statistics for crime and number of offspring are the same for Roma as for non-Roma of the same social background (moreover, during the dual-monarchy era there was a smaller number of convicted criminals among them), and mass unemployment is a new phenomenon, appearing since the regime change. (p.221)

History	Boronkai Szabolcs, Kaposi József, Katona András, Száray Miklós (2017): Történelem 12. Budapest: Eszterházy Kűroly Egyetem. [12th grade].	41. fejezet: Előítélet és diszkrimináció (Chapter 41: Prejudice and discrimination)	photo (p.221)	Peaceful demonstrators in Budapest in 2009, on the United Nations' World Day Against Racism (21 March) The question under the picture: Which social group do the demonstrators belong to? What kind of identity can be seen from the banners? (The banners: THE FREEDOM OF MEDIA CAN NOT MEAN CREATION OF HATE; I AM ROMA!, I AM HUNGARIAN!, I AM EUROPEAN!; ROMA=HUMAN, HUNGARIAN=HUMAN) (p.221)
History	Boronkai Szabolcs, Kaposi József, Katona András, Száray Miklós (2017): Történelem 12. Budapest: Eszterházy Kűroly Egyetem. [12th grade].	41. fejezet: Előítélet és diszkrimináció (Chapter 41: Prejudice and discrimination)	photo (p.222)	Political caricature from 1893 The question under the picture: In the caricature, Prime Minister Sandor Wekerle chastens those opposition representatives who make the following call: 'Work, service! The gypsy glory has ended!' Why does the artist portray the minister as a policeman and the opposition as gypsies? (p.222)
History	Boronkai Szabolcs, Kaposi József, Katona András, Száray Miklós (2017): Történelem 12. Budapest: Eszterházy Kűroly Egyetem. [12th grade].	41. fejezet: Előítélet és diszkrimináció (Chapter 41: Prejudice and discrimination)	photo (p.222)	Gypsy slaves auctioning poster (Havasalföld, 1852) The question under the picture: The gypsies lived in slavery until 1855-1856 in the Romanian principalities. After their liberation, a wave of emigration started: many of the European Roma are the descendants of those immigrants. What kind of effect could the period of slavery have on their descendants? Compare their situation to that of American black people! (p.222)
History	Békési, Eszter; Bencsik, Péter; Horváth, Levente; Machánné Tatár, Rita (2007): Történelem 8.	26. fejezet: Egyenlőség és egyenlőtlenség a társadalomban (Chapter 26: Equality and	(Romák említése nélkül, a kép a ‚Kirekesztés és gyűleletkeltés' című bekezdés mellett található) 105.2. Megemlékezés a roma holokauszt emlékművénél, a budapesti Nehru parton. Nezz utana az interneten, hany aldozattal jart ez a kirekesztesbol adodo tragedia! (p.105)	(Without mentioning Roma, the picture is next to a paragraph entitled 'Exclusion and hatred') 105.2. Commemoration at the memorial of Holocaust, at Nehru Bank, Budapest. Look up online how many victims this tragedy of exclusion caused! (p.105)

	Szeged: Mozaik Kiadó. [8th grade].	inequality in the society)		
Geography	Arday, István; Rózsa, Endre; Ütőné, Visi Judit (2010): Földrajz I. Középisoklásoknak. Budapest: Műszaki Kiadó. [ISCED 3].	Fejezetcím: Népesség és településföldrajz (Chapter-title: Population and settlement-geography)	A népesség összetétele (szöveg nélkül, csak a térkép) 154.2. A hazánkban élö nemzetiségek területi eloszlása. Nezz utána miert ezeken a területeken elnek nagyobb számban? (p.154)	The composition of the population (map caption) 154.2. The territorial distribution of the nationalities living in our country. Find out why there are greater numbers living in these areas? (p.154)
Civics	Bodó, Márton et al. (2016), Erkölcstan 6. Budapest: Oktatáskutató és Fejlesztő Intézet. [8th grade].	5. fejezet: Oda még nem, ide már nem – Küzdelem a változásért (Chapter 5: Not there, not here– struggle for change)	Ha meg akarsz változni, nehéz dolgod van. Nem csak azért, mert kemény erőfeszítést és kitartást igényel a célod elérése, hanem azért is mert a változás óhatatlanul átrendezi az életedet. Megváltoztatja a kapcsolataidat. Az olvasmányunkban szereplő fiú csupán tanulni szeretne, hogy jobb legyen, és hogy felülmúlja önmagát. Hogy ő is a többséghez tartozzon. Ám ez nem bizonyul könnyűnek. Olvasmány a fejezethez: Lakatos Menyhért: Füstös képek (részlet). Olvasd el és válaszolj a kérdésekre! Fogalmazd meg miért érezhette magát idegennek az olvasmány főhőse a Füstös képek című írásban! ‚Választhatsz te is, most lefekszel vagy fennmaradsz' – mondja az olvasmány főhősének édesanyja. Hányféle módon lehet ezt érteni?Fogalmazd meg, milyen nehézségei voltak a főhősnek az iskolában, és mit jelentett számára a tanulás!Vitassátok meg, ad-e esélyt a tanulás egy jobb, tartalmasabb életre!Írjátok fel a füzetetekbe az olvasmány utolsó bekezdésének egyik fontos kifejezését, ami így hangzik: ‚természetes kötelességtudás'! Ezután értelmezzétek a szóösszetételt úgy, hogy válaszoltok az alábbi kérdésekre! Mit jelent az hogy kötelesség? Honnan tudjuk hogy mi a kötelességünk? Miért természetes a kötelességek ismerete? Miért esik jobban a főhősnek a természetes kötelességtudás elismerése, mint a babusgatás? Az olvasmány főhősét igazságtalan világ veszi körül: ahhoz, hogy elismerjék, legalább kétszer annyit kell dolgoznia, mint a többieknek. Alkossatok négy-öt fős csoportokat és idézzetek fel saját életetekből négy olyan helyzetet, amelyben a világ igazságtalannak tűnik! Írjatok javaslatokat arra, hogyan	If you want to change yourself, it is tough. Not only because to reach your goal requires strong effort and stamina, but also because the change inevitably reorganises your life. It changes your relationships. The boy from our reading would just like to study in order to be better and further himself. He belongs to the majority. However, it does not prove to be easy. Under the picture: Is it possible to be alone in a crowd? What could solve your loneliness in a community? Reading for the chapter: Menyhért Lakatos: ‘The Colour of Smoke’ (excerpt). Read it and answer the questions! Discuss why the main character of ‘The Colour of Smoke’ felt like a stranger! ‘You have a choice too, you either go to bed or stay awake’ – says the mother of the main character in the passage. How many ways is it possible to interpret it? Discuss what difficulties the main character had and what studying meant for him! Debate whether studying gives one the chance of a better, more meaningful life! Write in your notebooks one of the important expressions from the last paragraph of the passage that reads: ‘natural duty’! Interpret it, answering the following questions! What does duty mean? How do we know what is our duty? Why is it natural to know responsibilities? Why is it better for the main character to recognise natural duty, rather than being pampered? The main character of the passage is surrounded by an unjust world: in order to be considered, he has to work twice as much as the others. In groups of 4-5, share examples of some situations from your own life in which the world seems unjust! Write recommendations for how to make the world a fairer place! (p.18-19) Read in the

			tehetnénk igazságosabbá a világot! (pg. 18-19) Olvasmány csatolmányban! (p.86-87)	original! (p.86-87)
Civics	Bodó, Márton et al. (2016), Erkölcstan 6. Budapest: Oktatáskutató és Fejlesztő Intézet. [8th grade].	10. fejezet: Együtt itthon a Kárpát (Chapter 10: Together at home in the Carpathian Basin)	Medencében Olvasd le a térképről, hogy milyen különböző nemzetiségek élnek Magyarországon! Érdekes kérdések: (9 kérdés közül az egyik vonatkozik a cigányságra) Magyarország legnagyobb lélekszámú etnikai kisebbsége a cigányság. A magyarországi roma etnikumot három csoportba sorolhatjuk: oláh cigányok, muzsikus vagy magyar cigányok, és beás cigányok. Milyen – nyelvi, kulturális és szólásbeli stb.– különbségek vannak a három csoport között? Gyűjtőmunka (9 feladat közül 2 vonatkozik a cigányságra) 1971 óta van a cigányságnak zászlaja, himnusza, jelmondata. Nézz utána, hogy melyek ezek a jelképek! Nézz utána, hogy ki mivel foglalkozott, illetve foglalkozik, valamint hogy ki milyen nemzetiségű a következő híres ‚magyar' művészek és tudósok közül: Zrínyi Miklós, Munkácsy Mihály, Bánki Donát, Papadimitriu Athina, Szakcsi Lakatos Béla, Sztevanovity Zorán, Závada Pál? (p.28-29)	(Picture caption:) Read the map to see what different nationalities live in Hungary? Interesting questions: (out of 9 questions, one is about Roma). In Hungary, Roma is the biggest ethnic minority. The Roma ethnic group in Hungary can be divided into three groups: Olah gypsies, musicians or Hungarian gypsies, and Beas gypsies. What kind of differences - language, cultural and sayings, etc. - are there between the three groups? Collecting work (out of 9 questions, two are about Roma). The Roma have had a flag, anthem and motto since 1971. Find out what these symbols are! Find out who worked and on what, also what nationality the following famous ‘Hungarian’ artists and scientists are: Zrínyi Miklós, Munkácsy Mihály, Bánki Donát, Papadimitriu Athina, Szakcsi Lakatos Béla, Sztevanovity Zorán, Závada Pál? (p.28-29)
Civics	Bodó, Márton et al. (2016), Erkölcstan 6. Budapest: Oktatáskutató és Fejlesztő Intézet. [8th grade].	20. fejezet: Enyém-tied-miénk (Chapter 20: Mine – yours – ours)	Kié a közös? (közös tulajdon, közös használat, stb témakör – romák említése nélkül, de az olvasmány romákról szól) Olvasmány: Ady Endre: Répakapálás. Olvasd el és válaszolj a kérdésekre! Fogalmazd meg mi volt a cigányok célja! Elérték-e amit akartak? A cigányok számára nagyon fontos, hogy ihassanak a közös korsóból. Mi bizonyítja ezt? Keresd meg a szövegben azokat a részeket, amelyek a cigánylányok elkülönülését mutatják! Mit gondolsz, egyenlően kezelte az uradalom a lányokat, vagy különbséget tett közöttük?Az olvasmányban Batáry András kibújik a felelősség alól, pedig az ő kötelessége lenne igazságot tenni a konfliktusokban, és megvédeni a cigánylányokat. Képzeljétek magatokat Batáry helyébe! Beszéljétek meg a padtársatokkal, mit tettetek volna azért, hogy ne sérüljön a cigánylányoknak a közös tulajdonhoz való joga! Az olvasmányban a cigánylányoknak nemcsak a közös tulajdon iránti, hanem a méltósághoz való joga is sérült. Alkossatok négy-öt fős csoportokat és beszéljétek meg, mit jelent az ‚emberi méltóság' kifejezés! Találjatok ki három olyan történet is, amelyben szintén megsértik valakinek vagy valakiknek az emberi méltóságát! (p.50-51) Olvasmány a csatolmányban! (p.119-120)	What do we have in common? (common properties, common use, etc. topic – without mentioning Roma, but the reading is about Roma). Reading: Endre Ady: ‘Carrot Farming’. Read it and answer the questions! 1. Formulate it, what was the goal of the Gypsies! Did they achieve what they wanted? 2. It is very important for the Gypsies to be able to drink from the common jug. What was the proof for this? 3. Search for those parts in the text which show the separation of the Gypsies! 4. What do you think, did the lordships treat the girls equally, or did they differentiate between them? 5. In the reading, András Batáry shuns his responsibility, although it its his duty to do justice to the conflicts and defend the Gypsy girls. Imagine yourself in the shoes of Batáry! Discuss with your companions what you would have done in order to prevent the Gypsy girls’ right to their own property not to be violated! 6. In the reading, not only was the right of the Gypsy girls to their common property violated, but also their dignity. Create groups of 4-5 and discuss what ‘human dignity’ means! In addition, find three stories where somebody’s right to human dignity was hurt! (p.119-120)

Civics	Homor Tivadar, Kamarás István (2016): Emberismeret és Etika a középiskolák számára 11. Budapest: OFI.	Lakókörülménykeről szóló fejezet (Chapter about living conditions)	(Photo:) Hogyan tükrözi a lakások berendezése a lakók értékvilágát? (p.43)	(Photo showing seven people sitting on a bed, photo caption:) How does the furnishing of the flats reflect the values of the inhabitants? (p.43)
Civics	Homor Tivadar, Kamarás István (2016): Emberismeret és Etika a középiskolák számára 11. Budapest: OFI.	5.2. fejezet: A személyes kapcsolatok erkölcsi dilemmái. Előzetes ítélet, előítélet, előítéletesség (Chapter 5.2: The ethical dilemmas of personal relations. Preliminary judgement, prejudice, being prejudicial)	[…]Elhihetjük, hogy a cigányok lopnak, hogy a Fradi-drukkerek bunkók, hogy az egyes popsztárok rajongói pocsék ízlésűek, hogy a liberális pártokhoz tartozók hazafiatlanok, hogy hazaszeretők az idegengyűlölők, hogy a nők kevésbé okosak, és gyengébbek matematikából, mint a férfiak, hogy a rendőrök agresszívek, a katolikusok babonásak, és így tovább. Mindenkiben élnek ilyen előítéletek. Többségük azonban csak időleges, mert ha alaposabban megismerjük az előítélet tárgyát – például a Fradi-drukkerek között szelíd és bölcs embereket, a rendőrök közt finom lelkűeket -, előítéleteink megszűnnek.Olykor azonban éppen olyat tapasztalhatunk, ami megerősíti az előítéleteinket. Az is gyakran előfordul, hogy egyszerűen nem hiszünk a szemünknek, vagyis inkább hiszünk az előítéleteknek, mint a tényeknek. […] Ekkor már nem egyszerűen előítéletekről, hanem előítéletességről beszélünk. (p.116-117)	[…] We can believe that Roma steal, that Fradi-fans are rude, that some pop-stars' fans have bad taste, that those belonging to liberal parties are unpatriotic, that xenophobics are patriotic, that women are less smart and worse in mathematics than men, that policemen are aggressive, that catholics are superstitious, and so on. There are prejudices in everybody. Most of these are however temporary, because if we get to know more the object of the prejudice – for instance, gentle and wise people among Fradi-fans, fine souls among policemen - our prejudices cease. Sometimes though, we experience things that strengthen our prejudices. It also often happens that we don't believe our eyes, so we would rather believe in our prejudices than facts. […] In this case it is not only about prejudices, it is more about being prejudicial. (p.116-117)

Civics	Homor Tivadar, Kamarás István (2016): Emberismeret és Etika a középiskolák számára 11. Budapest: OFI.	6.fejezet: Etnikai és nemzeti kisebbségek (Chapter 6: Ethnic and national minorities)	[…] a nemzetiség átfogó fogalom […] Nemzeti kisebbségnek a társadalom azon tagjainak csoportját tekintik általában… […] Az etnikai kisebbséghez szokták sorolni azokat a kisebbségben élő népcsoportokat, amelyek nem határozhatók meg a modern nemzet és nemzetiség fogalmával, de amelynek tagjai a többségtől jelentősen eltérő, közös kulturális identitással bírnak. Jocó: Mint hazánkban a cigányok és a zsidók, akik legtöbben nem csak cigánynak, zsidónak, hanem magyarnak is tartják magukat. Klári: Csakhogy a zsidóknak van országuk, a cigányoknak viszont nincs. Hazánkban 13, törvényesen elismert nemzetiség él, akik a lakosság 8-10%-át alkotják, ezek között 12 nemzeti kisebbség (németek, szlovákok, horvátok, románok, ukránok, szerbek, szlovének, lengyelek, görögök, bolgárok, ruszinok, örmények) és egy etnikai kisebbség: a cigányság.Kisebbségi önkormányzatot csak azok az etnikumok alakíthatnak, amelyek legalább egy évszázados itt-tartózkodást tudnak igazolni. Ezeket történelmi kisebbségeknek nevezik. […]Részben területi szétszórtságuk és az utóbbi évtizedekben felgyorsult iparosodási és városiasodási folyamat következtében a kisebbségek hazánkban messzemenően integrálódtak, beolvadtak az ország gazdasági, társadalmi és kulturális szerkezetébe. Mivel szétszórva élnek, szinte mindenütt túlnyomóan magyar nyelvű környezetben vannak. A cigány etnikum helyzete viszont merőben más; ez a hagyományos kisebbségpolitikai eszközrendszertől eltérő módszerekkel kezelendő és jellemezhető kérdéskör. Megállapítható, hogy a Magyarország területén honos (autochton) nemzeti kisebbségek mindegyikére jellemző az erőteljes szórványhelyzet, a kettős identitás, az előrehaladott asszimiláció, az egyre jobban teret hódító nyelvvesztés, valamint erős érzelmi és kulturális kötődésük Magyarországhoz. (p.178-179)	[…] Nationality is a comprehensive notion […] National minorities are a group within the society, who… […] Listed ethnic minorities include minority groups that cannot be defined by the concept of modern nation and nationality, but whose members share a common cultural identity that is significantly different from the majority. Jocó: Like the Roma and Jews, who mostly consider themselves not only Roma or Jews, but also Hungarians. Klári: However, Jews have a country, Roma do not have a country. In our country, there are 13 legally considered nationalities who make up 8-10% of the population: among these are 12 national minorities (Germans, Slovaks, Croatians, Romanians, Ukrainians, Serbs, Slovenians, Polish, Greeks, Bulgarians, Russians, and Armenians) and one ethnic minority: Roma. Minority self-governments can be formed only by those ethnic groups who can prove that they have been here for at least one century […] Partly due to their territorial dispersion and the accelerated industrialisation and urbanisation processes in recent decades, the minorities in our country are widely integrated and assimilated into the country's economic, societal and cultural structure. As they are dispersed, they are in a predominantly Hungarian-speaking environment almost everywhere. The situation of the Roma ethnic group is however completely different; this is an issue that must be addressed and characterised by means other than traditional minority policy tools. It can be stated that all the endemic (autochtonous) national minorities in Hungary can be characterised by powerful dispersion, dual identity, advanced assimilation, a widespread loss of language and a strong emotional and cultural bonding to Hungary. (p.178-179)

Civics	Homor Tivadar, Kamarás István (2016): Emberismeret és Etika a középiskolák számára 11. Budapest: OFI.	Cigányság (Roma)	A ‚romák' vagy ‚cigányok' összefoglaló elnevezései a különböző nyelvű és szokású, de hagyományos kultúrájukban hazánk többi lakosságától erősen eltérő, sok esetben szándékosan elhatárolódó népcsoportoknak. Ángyika: Érdekes, hogy a mi vidékünkön inkább a magyarok tartják őket cigányoknak, ők magukat kevésbé.Ez máshol is így van, de a többségi társadalom kultúrájához igazodva újabban a cigányok egyre többen kezdenek egységes népben, nemzetben gondolkodni, vagyis egyre erősödik a cigány identitásuk. Ez azért is komoly fejlemény, mert a cigányság társadalmilag, gazdaságilag, kulturálisan, vallásilag és nyelvileg is meglehetősen heterogén (vegyes) réteg. A cigányok eredetére vonatkozóan is többféle elmélet létezik. Még az is vitatott, hogy mennyire köthetők az indiai őshazához. Jóval többet tudunk a magyarországi cigányok nyelv szerinti tagozódásáról. 70%-uk csak magyarul ért; ők azok, akik már több száz éve hazánkban élnek. Mintegy 21%-uk beszéli az ind eredetű romani nyelv valamelyik dialektusát, túlnyomó többségük az úgynevezett oláh cigány dialektus valamelyik változatát. (A változatok eredetileg foglalkozások szerint különültek el: lókereskedők, szőnyegkereskedők, üstfoltozók, rézművesek, fémművesek, kovácsok, rongygyűjtők). Az oláh cigányok őrzik legerősebben a cigányság archaikus szokásait. A magyarországi cigányok harmadik nyelvi csoportjának, a cigány lakosság 8%-át kitevő beások anyanyelve a román; ők döntően a Dél-Dunántúlon élnek. A ‚Kik a cigányok?' kérdés szakszerű megválaszolása éppen azért nehéz, mert erre a legjobb szakemberek sem adnak egyértelmű választ. Az önmeghatározást megbízhatatlannak tartják, a társadalmi környezet véleménye alapján történő besorolás pedig személyiségi jogokat sérthet. Hivatalosan 200 000-re teszik a számukat, a kutatók 400-600 000-re. Klári: Tapasztaltam Ángyikáék falujában is, hogy a szegény, a rendetlen, a munkanélküli vagy sokgyermekes embereket sokan cigánynak tartották. Dr. Woland: Nagyon fontos, mondhatni drámai adat, hogy a cigányoknál jóval több a gyerek, átlagéletkoruk viszont tíz évvel rövidebb. Mindenki jól tudja, látja, hogy jelentős részük mélyen a létminimum alatt él, nagy arányban iskolázatlanok és szakképzetlenek. Ángyika: Talán azért, mert sokan közülük nem szeretnek vagy nem akarnak tanulni	The ‘Roma’ or ‘Gypsies’ are collective names for ethnic groups with different languages and traditions, who have a distinctly separate traditional culture from the other populations living in our country and in many case are deliberately segregated. Ángyika: It is interesting that in our countryside the Hungarians consider them to be Roma, they consider themselves less Roma. It is the same elsewhere as well, but in line with the majority culture, lately more and more Roma started to think as a united people, a nation, so their Roma identity is strengthening. It is a serious development, because Roma are a very heterogeneous (mixed) group, socially, economically, culturally, religiously and linguistically. There are also several theories about the origins of Roma. It is even contested how strongly they can be related to the Indian homeland. We know a lot more about the Hungarian Roma’s language setup. 70% understand only Hungarian; they are those who have been living in our country for several centuries. 21% speak a dialect of the Indo-Romani language, and most of them some version of the so-called Olah Gipsy dialect (the variants were originally separated by professions: retailers, carpet dealers, tinkers, coppersmiths, metalworkers, blacksmiths, rag collectors). The Olah Roma kept the most archaic traditions of Roma. The third language group of the Roma living in Hungary are the Beash group, who comprise 8% of the Roma, speak Romanian and live mostly in South-Transdanubia.It is difficult to precisely answer the question ‘Who are the Roma?’, because even the best experts do not give a clear answer. They consider self-identification to be unreliable, and classification based on social opinion can harm personal rights. Officially their number is put at around 200,000, although researchers say it may be as many as 400,00 to 600,000. Klári: I experienced in Ángyika’s village that the poor, the messy, the unemployed or the people with many children are Roma. Dr. Woland: It is a very important, one could say dramatic data, that there are many more Roma children, however, their average age is ten years shorter. Everybody knows and sees, that a significant proportion of them live below subsistence level, with a large proportion undereducated and unskilled. Ángyika: Maybe because many of them do not like or do not want to study or work. While

vagy dolgozni. Amíg szükség volt nagyszámú segédmunkásra, szinte mindenki dolgozott közülük. Igaz, ez a munka nem igényelt magasabb szintű végzettséget. Így szegénységük újratermelődött. Az a baj, hogy máig nem tudták eldönteni az ügyben felelős politikusok, hogy szegénységpolitikát vagy cigánypolitikát folytassanak-e a cigányság helyzetének javítására. Az a kérdés sem dőlt el, hogy etnikus vagy szegénységi kultúráról beszélhetünk-e a cigány kisebbség esetében. Ángyika: A cigányok és a zsidók is hontalanok voltak, de amíg a zsidók kultúrálódtak, a cigányok sokáig megmaradtak a vándoréletnél, az otthontalanságnál.Ez a vándorélet a kultúra sajátos formája volt, otthonuk pedig a cigánykaraván. A vándorcigányok nem csavargók; az állandó helyváltoztatásnak gazdasági, foglalkozási okai voltak. A cigányok olyan feladatokat, munkákat végeztek el – elsősorban falvakban -, amihez mások nem értettek, vagy amihez ők értettek a legjobban. Ilyen volt a fémművesség, az üstfoltozás, az aranymosás, a vályogvetés, a kosárfonás, a meszelés, a madzagkötés, a zenélés vagy a kereskedés. A falvakban történő letelepedés komoly, válságoktól és konfliktusoktól sem mentes változás volt életükben, még inkább amikor A rendszerváltozás után sem a mezőgazdaság, sem a közeli ipar nem biztosított számukra megélhetést. Klári: A városba kerülés viszont lényegesen megváltoztathatta vagy akár részben el is pusztíthatta kultúrájukat.Ez kétségtelenül igaz, pedig ezt a kultúrát olyan értékek kiemelkedő fontossága jellemzi, mint a közösség, a család, a gyermek, a testvériség, a szabadság, a hűség, az idősek tisztelete, a hit és a szemérem. Dr. Woland: Számunkra és a magyar cigányok számára is minta lehetne az Amerikai Egyesült Államokban élő cigányság. Ők abban különböznek a világ más táján élő cigány népességtől, hogy sikeresen magukévá tették az életük színteréül szolgáló ország társadalmi és kulturális környezetét, fenntartva ezáltal határozottan körvonalazható identitásukat. Mindemellett nem kevésbé amerikaiak, mint cigányok, hiszen e két identitás számukra nem egymást kizáró valóság, hanem egymást kölcsönösen gazdagabbá tevő értékek tárháza.Ez a magyarországi cigányok és az ország számára is lehetőség.Dr. Woland: A lehetőség lehetőségét azonban nem segíti kellőképpen a nem cigány társadalom, és jelentős mértékben rontják a cigányokkal kapcsolatos előítéletek és

there was a need for a lot of utility workers, almost all of them worked. It is true that this work did not require higher education. Thus their poverty reproduced. The problem is that even until now the responsible politicians could not decide whether they should issue a poverty policy or a Roma policy in order to better the situation of Roma. Ángyika: The Gypsies and the Jews were both stateless, but whereas the Jews were civilised (cultivated), Gypsies remained for a long time travelling, homeless. This traveller lifestyle is a specific form of their culture, and their home was the gypsy caravan. The traveller Gypsies are not vagabonds; the continuous movement had economic and occupational reasons. The Roma had performed tasks and carried out work – primarily in villages - that other people could not do, or that they could do best. Such work was metalwork, ironsmithing, gold washing, building with adobe, basket-making, whitewashing, knitting string, playing music or trading. Settling down in villages was a serious change in their life, not without crises and conflicts, even more so when after the regime change, neither agriculture nor the industry nearby provided them with a livelihood. Klári: However, moving to the city could change their culture significantly, or partly even destroy it. It is however undoubtedly true, that this culture can be described by outstanding values such as community, family, children, brotherhood, freedom, loyalty, and respect for the elderly, belief and modesty. Dr. Woland: The Gypsies living in the United States could be an example for us and for the Hungarian Roma too. They differ from the Roma living in other parts of the world by succesfully embracing the living environment of the country they are living in, with its social and cultural environment, thus sustaining their clearly outlined identity. They are no less American than Roma, as these two identities are not exclusive realities, but mutually enrich one another. This is a possibility for the Hungarian Gypsies and the country. Dr. Woland: However, there is not enough support from non-Roma society and it the situation is worsened by prejudice against Roma and anti-Gypsyist sentiment. It (the possibility) can be supported by the strengthening attempts by international Roma to create a modern, united Roma national culture. Concrete signs for this are the Roma flag and the Roma

			a cigányellenes hangulat. Segítheti a nemzetközi cigányság egyre erőteljesebb törekvése a modern kornak megfelelő, egységes roma nemzeti kultúra kialakítására. Ennek kézzelfogható jelei a roma zászló, a roma himnusz.Klári: Most akkor a ‚roma' vagy a ‚cigány' a helyes megnevezés?A hagyományos „cigány” elnevezés ma számos országban negatív jelentéstartalmat hordoz, ezért vannak, akik a közéletben kerülendőnek tartják. Hazánkban a cigányok nagy része továbbra is cigánynak nevezi magát. Mivel a „cigány” magyar szó, kérdéses, hogy mennyire cserélhető fel erőszakkal egy idegen nyelv szavával. Sólyom Lászó, a volt köztársasági elnök is kiállt a ‚cigány' elnevezés mellett. (p.179-180)	anthem. Klári: So, now which is the right description, ‘Roma’ or ‘Gypsy’? The traditional term ‘Gypsy’ has a negative connotation in several countries today, therefore there are people who say it is avoidable in public life. In our country, most of the Gypsies call themselves Gypsies ‘(*cigány*). As ‘*cigány*’ is a Hungarian word, it is questionable how interchangeable it is with a foreign word. László Sólyom, the ex-president, supported the name ‘Gypsy’ too. (p.179-180)
Civics	Lányi, András; Jakab, György (2017): Etika 11. Budapest: Eszterházy Károly Egyetem, OFI. [11th grade].	7. Mi és ők. 7.1 Mindannyian ‚kisebbségek' vagyunk (7. Us and them. We are all ‘minorities’)	Életrajzok (Képzelt világtalálkozó – magyaroknak)/(A romákról szóló rész a „Magyarab”, görög származású magyar és az Angliában munkát vállaló magyar között van, A roma (cigány) származású Magyar.)/ A kép alatt nincs leírás, nem explicit módon roma fiút ábrázol, csak sejteti a származást. A kép a Mindannyian ‚kisebbségek' vagyunk című bekezdés mellett áll.A roma (cigány) származású magyar. Raffael József vagyok, s azt mondom én is, hogy magyar vagyok, mert a személyi igazolványomban az áll. Meg persze azt is mondom, hogy cigány – bocsánat roma – vagyok, mert annak születtem, meg a magyarok is annak tartanak, és végül szegény is vagyok, akárcsak a többi cigány. Mi sohasem voltunk ‚igazi romák', csak romungrók (részben elmagyarosodott, magyar nyelvű cigányok), mivel egymás között leginkább magyarul beszélünk. Az őseim üstfoltozók voltak – papírjuk is volt róla -, járták a falvakat és javították a különböző edényeket és szerszámokat. A háború után azonban egyre kevesebb szükség volt a munkájukra, így egyre jobban elszegényedtek. Aztán a ’60-as években azt mondták, hogy a ‚szocializmusban nem lehet nomadizálni', a férfiakra meg azt mondták, hogy ‚közveszélyes munkakerülők', így bennünket is bekényszerítettek egy városvégi panellakásba, a bátyáim meg fölmentek Pestre utat építeni. A panelben nagyon rosszul éreztük magunkat – korábban állandóan a természetben éltünk -, ezért egy Miskolc melletti kis faluba költöztünk, ahol építkezni kezdtünk. Ott meg a magyarok nem nézték jó szemmel, hogy beköltöztünk a falujukba. Sok volt az	Biographies (Imagined World Summit – for Hungarians). (The section about Roma is between the ‘*Magyarab*’, aHungarian of Greek descent and a Hungarian who works in England, a Roma (Gypsy) of Hungarian origin.) Under the picture there is no description: it is not explicitly about a Roma boy, it just implies his origin. The picture is next to the ‘We are all minorities’ paragraph. The Roma (Gypsy) of Hungarian origins. I am József Raffael, and I say as well, that I am Hungarian, because this is written on my identity card. And of course I also say that I am a Gypsy – excuse me, a Roma – because I was born like that, and at the end of the day I am also poor, just like the other Gypsies. We were never ‘true Roma’, only Romungros (partly hungarianised, Hungarian-speaking Gypsies), because we speak mostly Hungarian to each other. My ancestors were tinkers – they had papers about it -, they walked to the villages and repaired the several types of vessels, pots and tools. However, after the war there was less and less need for their work, thus they were getting poorer. Then, in the 60s it was said that ‘under socialism, nomadism is not allowed’, and the men were said to be ‘criminal quitters’, so we were forced into a block of flats at the edge of the city, and my brothers went to Pest to work as road-builders. In the block of flats we felt very bad – earlier we always lived around nature - thus we moved to a small village near Miskolc and started building a house. But the Hungarians there didn’t like that we moved to their village. There were many conflicts. Towards the end, we were afraid – like in the war. I came to Pest instead,

			összetűzés. A végén már állandóan félni kellett – mint a háborúban. Inkább Pestre jöttem, mert ígértek munkahelyet, sőt a munkásszállón szállást is. Ott laktam, amíg meg nem házasodtam, mert akkor az apósom, aki prímás és nagy becsülete van, szerzett nekünk lakást.Pár éve, amikor a sógorom politikus lett, azzal mentünk le a családomhoz, hogy cigány iskolát fogunk építeni, hogy műveltek legyünk, hogy munkánk legyen, hogy mi is embernek érezhessük magunkat. Nagyon rosszul esett, hogy szinte elzavartak bennünket, hogy ti már magyarodtok, urizáltok, nem is vagytok igazi cigányok, semmi keresnivalótok itt. Most mit csináljak? A magyarok lenéznek, veréssel fenyegetnek és „koszos cigánynak" neveznek, a romák elzavarnak, mert már nem vagyok elég jó cigány nekik. De van rosszabb is. Egy erdélyi barátom mesélte, hogy ők állandó félelemben élnek, mivel a románok azért bántják őket, mert magyar nyelvűek és védték a magyarokat Marosvásárhelyen is, a magyarok pedig azért bántják őket, mert cigányok. (p.104-105)	because I was promised a job, moreover, a place in a worker's hostel. I lived there until my marriage, because then my father-in-law, who was a primate andhonoured, got us a flat. Some years ago, when my brother-in-law became a politician, we went to my family and said that we will build a Gypsy school in order to be educated to get jobs and to be able to feel like humans. It felt very unpleasant, that we were almost bundled out, saying you are behaving like Hungarians, you give yourself airs, you are not real Gypsies, you don't have a business here. What should I do now? Hungarians look down on me, they threaten to beat me up and call me 'dirty Gypsy'; the Roma send me away, because I am not a good enough Gypsy for them. But there is worse than this. A friend of mine from Transylvania told me that they are living in constant fear, because the Romanians hurt them because their mother-tongue is Hungarian and they defended the Hungarians at Marosvásárhely also, and the Hungarians hurt them because they are Gypsies. (p.104-105)
Civics	Lányi, András; Jakab, György (2017): Etika 11. Budapest: Eszterházy Károly Egyetem, OFI. [11th grade].	7. Mi és ők. A társadalmi igazságosságról (7. Us and them Subchapter: Social justice)	Ez a kép sem explicit módon ábrázolja a romákat, de a szegénységről szóló bekezdés mellé ezt a „tipikus" romákat ábrázoló képet tették be, sugallva a romák és a szegénység kapcsolatát. (p.115)	Under the picture: What shall we do against poverty? In your opinion? This picture doesn't explicitly depict Roma, but this typical Roma picture was placed next to a paragraph about poverty, implying the relationship between Roma and poverty. (p.115)

Civics	Csaba, Varga (2016): Etika 11. Budapest: Oktatáskutató és Fejlesztő Intézet. [11th grade].	Nemzetiségek és kisebbségek Közösség vagy közösségek? Mennyire egységes a cigányság? (Chapter title: Nationalities and minorities? Community or communities. How united are the Gypsies?)	Flórika László: A cigány tanulók elkülönítése (részletek) A magyarországi cigány és nem cigány népesség együttélésének egyes konfliktusait (a ‚cigánykérdés' konkrét problémáit) évek óta harsányan, gyakran dermesztő hangot megütve taglalja a sajtó, rendszeresen szélsőjobboldali indulatokat kavarva, de minimum megosztó módon jeleníti meg a politika közélet. A hazai viszonyok között – az említett véleményformálók hatására – tulajdonképpen mindenkinek van (gyakran indulatoktól sem mentes) véleménye a problémakörről, valódi súlyát azonban még a romagyilkosságok után sem érzékeli a véleményt nyilvánítók többsége, vagy ha mégis, fájdalmasan leegyszerűsítve, azt a bűnüldözés és a jogos önvédelem körében magyarázza. Nem kevésbé vérlázítóak azok az elemzések sem, amelyek szofisztikáltan értelmezik nemzeti sorskérdésként a cigánykérdést, de annak ‚veszélyeit' a cigány gyerekek bentlakásos oktatási intézményekbe való elhelyezésével látják csökkenthetőnek. A problémakört valós súlyának megfelelően, emberséggel és felelősséggel kell kezelni, de hogyan? A cigánykérdés alapja a cigányok kulturális, életmódbeli (esetleg genetikailag is kódolt) másságában keresendő, s így a megoldást is ennek megváltoztatásával lehet megtalálni? Ha igen, a hosszabb távú együttéléshez átnevelésre, szegregált cigány oktatási intézményekre, az asszimilációs hatások felerősítésére, a bűnüldöző munka hatékonyságának megnövelésére van szükség. Vagy a cigánykérdés létrejötte egy társadalmi folyamat eredménye, és egy komplex társadalmi integrációs, társadalmi kohéziós probléma egyik része, s így a cigánykérdés tulajdonképpen ‚magyarkérdés'? Ha ez a helytálló, akkor a széles társadalmi rétegek tartós leszakadása, kilátástalansága, a további társadalmi rétegek lecsúszásától való fenyegetettsége, a többgenerációs munkanélküliség, az érintettek ehhez szinte törvényszerűen „hozzá tartozó” nihilbe csúszása és tehetetlenségérzete, hospitalizációja, a depressziós régiók kialakulása, a különböző státuszú társadalmi rétegek közötti feszültségek növekedése, a köznevelési rendszer szelektív jellege, méltánytalan volta mind-mind olyan, egymással összefüggő társadalmi probléma, amelynek – bizonyíthatóan vagy	László Flórika: Separation of the Gypsy students (parts) Under the picture: Magda Szécsi: Fear (1992) We can be grateful for valuable and unique creations of our Gypsy artists. Some of the conflicts between the Gypsy and non-Gypsy populations of Hungary (the concrete problems of the ‘Gypsy question’) are discussed by the media in an unrestrained and often dramatic-sounding way, thus frequently creating far-right anger, but it is also depicted divisively by politicians in the public eye. In the domestic context – influenced by the opinion leaders mentioned above – virtually everybody has an opinion on the issue (often emotional), however most people who express their opinion do not feel the real weight of it even after the series of Roma murders; or if they do feel something, then it is painfully simplified, and justified as law enforcement or legitimate self-defense. Some analyses address the Gypsy question with more sophistication, as a question of national destiny but see less ‘danger’ in placing the Gypsy children in residential education institutes. This issue should be treated with real seriousness, with humanity and responsibility, but how? Can the basis of the Gypsy question be found in the Roma’s different culture and lifestyle (maybe the genetic coding) so that the solution can be found by changing these? If so, long-term cohabitation requires retraining, segregated educational institutions, strengthening the effects of assimilation and increasing the effectiveness of law enforcement. Or is the creation of the Gypsy question a result of a social process, and part of a complex socio-integrational, social cohesion problem, so that the Gypsy question is actually a ‘Hungarian question’? If this is the case, then the long-term disintegration of the broad social strata of society, their hopelessness, the danger of sliding down another social strata, multigenerational unemployment, an inevitable slide into nihilism and helplessness, hospitalisation, the creation of depressed regions, increased tension between different social strata, the selectiveness and inequality of the public education system are all interrelated social problems that have a demonstrable or presumed association with Roma origins, and which affect the cohabitation of Roma and non-Roma (as a cause or consequence). If the Gypsy question is the worst part of integration

vélelmezetten – roma nemzetiségi – származási vetülete is van, s amely a roma és nem roma együttélésre is (okként vagy következményként) kihat. Ha a cigánykérdés a magyar társadalom súlyos integrációs problémáinak a legsúlyosabb (mert előítéletekkel is terhelt) része, ‚cigányvetülete', akkor a megoldásnak is ehhez a diagnózishoz kell igazodni: az integrációs problémakör komplex, ágazatközi állami kezelésére, hosszú távú, közpénzből finanszírozott esélyegyenlőségi programokra és társadalmi szemléletváltásra van szükség. Az oktatásban – együttműködve más ágazatokkal és a halmozottan hátrányos helyzetű gyermekek szüleivel – olyan eszközrendszer kifejlesztése és működtetése szükséges, amely csökkenti a család társadalmi – gazdasági státuszának a súlyát a gyermek iskolai eredményeinek meghatározásában, támogatja a hátrányos helyzetű és halmozottan hátrányos helyzetű gyermekek (akiknek egyre nagyobb hányada cigány származású) óvódai részvételét és iskolai sikerességét, ahol lehetséges, beavatkozik és csökkenti a szegregáció mértékét. Valódi elismerést és érdemi motivációt jelentő szinten, anyagi támogatással is ösztönözni kell az innovatív pedagógiai módszerek alkalmazását.Vagy a cigányok egyéni felelősségét nyomatékosan hangsúlyozó, de a társadalmi felelősséget is elismerő megközelítés a helyes? Ha igen, az látszik járható útnak, ha az együttélésre alkalmasnak és érdemesnek ítélt (felzárkózásáért felelősségviselésre képes és aktív) kört – célzott támogatással – leválasztjuk a többiektől. Vagy a hangsúlyt – a hátrányos helyzetű egyén létező, de a körülményei miatt korlátozott döntési kompetenciára tekintettel – a társadalmi felelősségre kell helyezni? […]A felületes külső szemlélő szemszögéből a hazai cigányság egységes népcsoport, valójában azonban több nyelvi-kulturális csoportból áll, nincs és nem is volt ugyanis soha egységes cigány nyelv, kultúra, egységes cigány életforma.Becslések szerint a magyarországi cigányság elsöprő többsége, 86,9%-a a magyar anyanyelvű romungró, 7,7%-a az oláhcigányok valamelyik csoportjához tartozik és a romani nyelv egyik dialektusát beszéli, 4,6% a beás cigányok aránya, akik – eredeti nyelvüket elveszítve – egy ó-román nyelvváltozatot használnak. Vannak még kisebb, egyéb csoportok is. Az egyes hagyományos cigány csoportok kultúrájának konkrét részletei, összetevői, mint életmód, nyelv, népszokások,

problems in Hungarian society, and is a ‘Gypsy projection’, then a solution must be found: the problem must be addressed in a complex, intersectoral way, and there is a need for long-term, public funds, financed equality programmes and a change of social attitude. In education – in co-operation with other sectors and the parents of multipally-disadvantaged children – there is a need to create and sustain tools that minimise the importance of social and economical status in determining children’s school achievements, and which support disadvantaged children (of which an increasing proportion are of Roma origin), kindergarten participation and school successes, and, where necessary, intervene to reduce segregation. In order to achieve genuine recognition and real motivation, innovative pedagogical methods should also be encouraged with financial support. Or is the right approach to emphasize the individual responsibility of Gypsies, but acknowledge social responsibility as well? If so, the right way could be to separate those who are said to be competent enough to live together (capable of catching up and actively working towards integration) from the others with targeted support. Or should the emphasis be on the social responsibility given the existing but limited decision-making competence of the disadvantaged individuals? […] From the point of view of the superficial external observer, the Hungarian Gypsies are a homogeneous national group, however in reality this group consists of more linguistic and cultural groups because there is not, and never has been, a single Gypsy language, culture, and lifestyle. According to estimates, of the overwhelming majority of the Gypsies of Hungary, 86.9% speak Hungarian Romungros as their mother tongue, 7.7% belong to the Olah Gypsy group and speak a dialect of the Romani language, and 4.6% are Beas Gypsies, who – having lost their original language – speak an archaic Romanian dialect. There are other, even smaller, groups as well. The traditional Gypsy groups’ cultures, and components like lifestyle, language, folk customs, traditions, religion and beliefs differ almost totally, so the Gypsy ethnic groups can be described by differences rather than by similarities. […] There is a good reason to ask the question, whether there is, or to be more precise there was, a common cultural root of the (typically

hagyományok, vallás és hiedelemvilág tekintetében egymástól szinte teljesen különböznek, így a cigány népcsoportok sokkal inkább jellemezhetőek különbségekkel, mint a hasonlóságokkal. […] Alapos okkal vethető fel a kérdés, hogy van-e, pontosabban volt-e egyáltalán közös kulturális gyökere az egymást elutasító (jellemzően endogám) cigány népcsoportok kultúrájának? Ez legfeljebb a család/rokonság kiemelt értékében és a nem cigány világhoz való sajátos viszonyulásban érhető tetten. A közösség azonban kétirányú vonatkoztatási rendszer, az odatartozás és a mások kizárásának a rendszere, amely a közösség belső életét rendező, tiszteletben tartott és más közösségektől védő-távolságtartó szabályrendszer működésén alapul. Ha e szabályrendszer már nincs vagy (az asszimiláció miatt) „rontott", akkor a közösség egyes tagjainak már nincs valódi kapaszkodója.Ez figyelhető meg a hazai cigányság körében is, A romungró közösség döntő hányada teljes mértékben integrálódott, de a hagyományos beás és oláhcigány közösségek is – a külső nyomás és a megélhetést biztosító sajátos életforma ellehetetlenülése miatt – szinte teljes mértékben megszűntek. Bár nyelv nélkül is létezhet kultúra, de nem véletlen, hogy ma már mind a beások, mind az oláhcigányok többsége is csak magyarul beszél, s ahogy ezt a kisebbségi ombudsman nemzetiségi óvodák és iskolák helyzetére irányuló vizsgálatai is kimutatták, nem is akarja, hogy a gyermekei (immár tanult nyelvként) megismerkedjen ősei nyelvével.A magyarországi cigányság döntő többsége számára már (létező, és ténylegesen ‚megélhető' belső normarendszerrel rendelkező közösség hiányában) nem a közösséghez tartozás érzése az igazi identitásképző erő, hanem a többségi társadalom elutasító magatartása. A cigány nem azért cigány, mert önbecsülése, és a közösség értékrendjéhez való kapcsolódása alapján az akar lenni/maradni, hanem azért, mert a külső szemlélők (úgyis) cigánynak látják. […]A korábbi népszámlálás adatelemzései kimutatták, hogy a (nemzetiségek közül egyedül) a cigányság területi koncentrálódása szignifikáns, az ország két legkeletibb megyéjében (Borsod –Abaúj-Zemplén és Szabolcs-Szatmár-Bereg) a lakosság 13%-a volt cigány, a magyarországi cigányságnak pedig több, mint egyharmada élt itt. A romák több, mint 60%-a vidéken, falusias környezetben, többnyire szegregátumokban, igen rossz

endogamous) Gypsy ethnic groups that reject each other? This is most visible from the prestige awarded family/relatives and their specific relationships with the non-Gypsy world. However, the community is a two-way reference system, a system of belonging and rejecting others, based on the functioning of a community of rules and regulations that respect and keep their distance from other communities. If these regulations did not exist anymore or (due to assimilation) were 'broken', then the members of the community would lack real guidance. This can be observed among the indigenous Gypsies as well. The overwhelming majority of the Romungro community have integrated totally, but the traditional Beas and Olah Gypsy communities have disappeared almost entirely– due to the external pressure and the unfeasibility of their specific work to make a living. Although there can be culture without language, it is no coincidence that today the majority of Beas and Olah Gypsies speak only Hungarian and, as shown in the Minority Ombudsman's nationality report on the situation of national kindergartens and schools, they don't want their children to learn their ancestor's language (not from themselves or in school). For the majority of Gypsies from Hungary, their identity does not stem from belonging to a community (as there are no existing and liveable, internal norms), but being rejected by the majority society. A Gypsy is not a Gypsy because he/she wants to be or remain such for his/her own self-esteem and connection to the community's values, but because he/she is perceived by outsiders as a Gypsy. […] Data analysis of the previous census showed that (alone among nationalities) the regional concentration of Gypsies was significant: in two of the most eastern counties (Borsod-Abauj-Zemplen and Szabolcs-Szatmar-Bereg), 13% of the population were Gypsies and more than one third of Hungarian Gypsies in the country lived here. More than 60% of Roma lived in the countryside, in villages, mostly in segregated settlements and with very poor housing conditions. According to research, approximately one hundred villages in the country have become ghettos of poor Gypsies and a further two hundred villages are likely to develop this way in the near future due to this seemingly unstoppable process. Most of the villages that are becoming or

		lakáskörülmények között él. Kutatások szerint nagyjából száz olyan település van az országban, amely végérvényesen szegény cigányok gettójává vált, további kettőszáz településen látszólag megállíthatatlan folyamatok nyomán minden valószínűséggel a közeljövőben fog kialakulni ez a helyzet. A gettósodó, illetve gettósodott települések zöme az ország északkeleti és délnyugati – jellemzően kistelepüléses szerkezetű – leszakadó, depressziós térségben található. Ennek következtében megfigyelhetők a térségi szintű gettósodás, a végletes szegregáció jelenségei is. Kérdések a lecke végén: Mit adott a kultúránknak, művészetünknek a Kárpát-medencében élő cigányság?Mit jelent a szegregátum? Miért kártékony egy ilyen társadalmi képződmény? Mit jelent a multikulturalitás? (p.60-63)	have already become ghettos are in the North-Eastern and South-Western parts of the country – typically small settlements in disadvantaged, depressed regions. Consequently, regional ghettoisation and extreme segregation can be observed. Questions at the end of the chapter: What have the Gypsies living in the Carpathian Basin given to our culture and art? What does a segregated settlement mean? Why is such social construction harmful? What does multiculturalism mean? (p.60-63)
Civics	Kapai, Éva (2013): Erkölcstan 5. Szeged: Mozaik. [5th grade].	2. fejezet: Együtt élünkSokfélék vagyunk Olvasd el az állításokat, és válassz ki egyet! Kristóf: Én azért kedvelem a padtársamat, mert az apukája német származású, és sok finom csokoládét kapok tőlük. Tamara: Én azért örülök, hogy csak magyar nyelvűek járnak az osztályba, mert így mindenki tud mindenkivel beszélgetni. Réka: Én azért kedvelem a kínai osztálytársamat, mert nagyon sok érdekességet mesél a szokásaikról. Zsolti: Én azért vagyok szerencsés, mert az osztályban egyetlen cigányként is találtam magamnak barátokat, nem úgy, mint a szomszédunk, Renátó egy másik iskolában. Kitti: Azért szoktuk kiközösíteni Leilát, mert az apukája arab, és szerintünk sokkal szebbnek tartja magát nálunk. Miklós: Én azért szeretem, hogy sokfélék vagyunk, mert jókat nevetünk a félreértéseken.1. Szerinted mit gondol az együttműködésről, aki ezt mondja? 2. Adj tanácsot, mit változtasson a gondolkodásán! Indokold javaslatodat! (p.48)	Chapter 2: We live together. We are diverse. Read the following statements and choose one! Kristóf: I like my mate because his father is of German origin, and I get a lot of delicious chocolate from them. Tamara: I am glad for only speaking the Hungarian language in class, because like this everybody can speak to each other. Réka: I like my Chinese classmate because he used to tell a lot of interesting things about their traditions. Zsolti: I am lucky because even as the only Gypsy I could also find friends in the class, not like our neighbor Renató in another school. Kitti: We used to exclude Leila, because her father is Arabic, and in our opinion she thinks that she is more beautiful than us. Miklós: I like that we are diverse, because we used to laugh a lot at misunderstandings. In your opinion, what does the one saying it think about cooperation? Give advice, what they should change in their way of thinking! Justify your advice! (p.48)

History	Horváth Andrea, Kövér Lajos, Horváth Levente Attila, Pelyach István (2014): Történelem 6. Szeged: Mozaik. [6th grade].	3. Magyarország Zsigmond király idején (olvasmány): A romák története (3. Hungary in the age of King Sigismund (Zsigmond) (reading): The history of Roma)	A 15. században egy kóborló nomad nép csoportjai tűntek fel Európa országaiban. Úgy tartották, Egyiptomból jöttek, ezért a fáraók népének is hívták őket. Honnan származott ez a népcsoport? Nyelvük tanúsága szerint indiai eredetűek. A férfi jelentésű rom szó is ezt bizonyítja, amelyből saját elnevezésük, a roma származik. Valamikor régen az indiai társadalom egyik csoportját alkották, amely vándorlóéletmódot folytatva énekléssel, zenéléssel is kereste a kenyerét. Több mint ezer éve elhagyták szülőföldjüket, és hosszú vándorútjuk során szétszóródtak. E vándorút legfontosabb állomásai Perzsia, Örményország, később a Bizánci Birodalom voltak. Onnan indultak tovább a Balkánra, majd egész Európába. Vándorlásuk során is megőrizték szokásaikat és nyelvüket, a romanit.A romkának több elnevezése alakult ki. A görögök atsziganosznak (‚kitaszított', ‚különálló') nevezték őket, ebből keletkezett a több nyelvben is használatos cigány elnevezésük. A másik csoportba az “egyiptomi jelentésű szóból kialakult kifejezések tartoznak. Ilyen például az angol gipsy [dzsipszi] kifejezés.Magyarországon Zsigmond uralkodása idején jelentek meg. A király egyik fennmaradt rendelkezésében szabad mozgást és védelmet biztosított László vajdának* és népének. Azt is elrendelte, hogy ha a cigányok között viszály támad, cask a vajda ítélkezhet felettük. A romák kezdettől fogva jellegzetes foglalkozásokat űztek. Ezek közül kiemelkedik a kovácsmesterség, és a zenélés. A puska- és ágyúgolyók készítésében, a fegyverkovácsolásban olyan ügyesek voltak, hogy egy részük kiváltságokat is kapott. Zenei tehetségükért II. Lajos hitvese is megjutalmazta őket. De foglalkoztak lókereskedéssel is (a lovakhoz különösen értettek). (p.19) Picture: 19.2 Gipsyvoivode Voivode (Picture Caption)	In the 15th century, groups of wandering nomadic people arrived in European countries. They were believed to come from Egypt, so they were also called the People of the Pharaohs. Where did these people come from? Based on their language, they have Indian origins. The word ‘rom’ which means ‘man’ also supports this, since their own name, Roma, it derived from it. A long time ago they formed a group in Indian society that earned a living out of singing and playing music while travelling. More than 1,000 years ago, they left their home and scattered during their long journey. The most important stops on this journey were Persia, Armenia, and later the Byzantine Empire. From there they continued towards the Balkans and then to the whole of Europe. During their journey they preserved their traditions and language, Romani. The Roma have many names. The Greeks named them ‘athiganos’ (‘excluded, separate’), this is where the ‘Gypsy’ name used in many countries comes from. The other group includes expressions derived from Egyptian words, such as the English expression ‘gypsum’. They appeared in Hungary during the reign of King Sigismund. In one of his preserved instructions, he granted free movement and protection to voivode Laszlo and his people. He also ordered that if there was a feud among the Gypsies, only the voivode could judge them. Roma did typical work from the beginning. From this emerged blacksmithing and music playing. They were so talented in gun-making, cannon-making and gunsmithing, that some of them also got privileges. For their musical talent, even the wife of Lajos II. rewarded them, but they also dealt with horsetrading (they were especially skilled in horses). (p.19) Picture: 19.2 Gypsy leader. (Picture Caption) Map: 19.1 The wandering of Roma (14-16th century) Picture: 19.3. Roma man

Geography	Jónás, Ilona; Kovács, Lászlóné; Vízvári, Albertné (2013): Földrajz 8. Szeged: Mozaik. [8th grade].	Fejlődésünk társadalmi alapjai (3. The societal bases of our development)	Hazánk népessége Erősödő nemzetiségi kötődés […] A cigányság (romák) nem alkot nemzetiséget, etnikumként* él hazánkban. A cigányság főként nyelvi megosztottsága miatt nem egységes etnikum, többségük cask magyarul beszél. Az Észak-Indiából származó népcsoport tagjai a török uralom idején érkeztek hazánkba nagyobb számban. Becslések, valamint a kisebbségi szervezetek szerint hazánkban 6-800 ezer fős roma népesség él napjainkban. Hol?A legtöbb roma Borsod-Abaúj-Zemplén, Jász-Nagykun-Szolnok, Szabolcs-Szatmár-Bereg, Baranya megyében és Budapesten él. Számuk, arányuk növekszik. Helyzetük javítása államunk feladata is. (p.77-78)	Map showing Roma with red dots. Intensifying national boundaries […] The Gypsies (Roma) do not form a nationality, they live as an ethnic group in our country. Gypsies, mostly because of their language diversity, are not a united ethnic group, most of them only speak Hungarian. The group's members with North-Indian origins came to our country in bigger numbers around the time of Turkish rule. Estimates and minority institutions say that in our country there are 600,000 to 800,000 Roma people living here. Where? Most Roma live in Borsod-Abaúj-Zemplén, Jász-Nagykun-Szolnok, Szabolcs-Szatmár-Bereg, Baranya counties and in Budapest. Their numbers and proportions are increasing. It is also our duty to improve their sutuation. (p.77-78)
Geography	Jónás, Ilona; Kovács, Lászlóné; Vízvári, Albertné (2013): Földrajz 10. Szeged: Mozaik. [10th grade].	Magyarország – Helyünk a Kárpát medencében és EurópábanTársadalmi erőforrásaink (Hungary – Our place in the Carpathian basin and in Europe	Kisebbségek határon innen és túl […]A cigányság etnikai kisebbséget alkot. A legutóbbi népszámlálási adatok szerint ők a legnépesebb hazai kisebbség: 315 ezer fő vallotta magát cigánynak. A kutatások szerint legalább kétszer annyian élnek nálunk. (p.183)	Our social resources. Minorities from both sides of the border […] Gypsies form an ethnic minority. According to the latest census, they are the most populous minority in our country: 315,000 people identify as Gypsy. According to research, at least double this amount is living here. (p.183)
Geography	Jónás, Ilona; Kovács, Lászlóné; Vízvári, Albertné (2013): Földrajz 10. Szeged: Mozaik. [10th grade].	Magyarország – Helyünk a Kárpát medencében és EurópábanTársadalmi erőforrásaink (Hungary – Our place in the Carpathian basin and in Europe)	Társadalmi erőforrásaink. 184.1. A kisebbségek aranya hazánk településein. Keress magyarázatot földrajzi elhelyezkedésükre! (p.184)	Our social resources. Map 184.1. Proportions of different minorities in our country. Search for explanations for their geographical locations. (p.184)

Geography	Jónás, Ilona; Kovács, Lászlóné; Vízvári, Albertné (2013): Földrajz 10. Szeged: Mozaik. [10th grade].	Természeti és társadalmi környezet (Natural and societal environment)	Fejezetcím: Természeti és társadalmi környezet. 202.2. A kisebbségek aránya hazánk településein. Keress magyarázatot földrajzi elhelyezkedésére! (p.202)	Map: 202.2. The proportion of different minorities in our country. Search for explanations for their geographical locations. Picture: 202.3. Roma continue their nomadic lifestyle in many places, even today. (p.202)

Italy

Subject	Textbook	Chapter/Topic	Passage	Translation
History	Borgognone, Giovanni; Carpanetto, Dino (2017): L'idea della storia: Il Novecento e il Duemila. Milan: Edizione Scolastiche Bruno Mondadori. [ISCED 3].	Capitolo 10: La Germania nazista / Sezione 3: La realizzazione del totalitarismo (Chapter 10: Nazi Germany / Section 3: The realisation of totalitarianism)	L'eliminazione del dissenso: (…) Fin dal 1933 furono inoltre istituiti apposite campi di concentramento (in Tedesco Lager), dal 1936 affidati alla supervisione delle SS, nei quali rinchiudere tutti i dissidenti politici e religiosi, gli ebrei e gli zingari – ‚razze' inferiori, da segregare e sottomettere – , nonché i cosiddetti ‚asociali' (cioè quegli individui, come gli omosessuali, i malati di mente o i delinquenti comuni, i cui comportamenti non si adeguavano alle norme sociali ‚ariane'). (p.414)	The elimination of dissent: [...] At the end of 1933 special concentration camps (in German *Lager*) were also established. In 1936 they were entrusted to the supervision of the SS, in which to lock up all political and religious dissidents, Jews and Gypsies – inferior 'races' which had to be segregated and subjugated – as well as the so-called 'asocial' (i.e. individuals such as homosexuals, the mentally ill or common delinquents, whose behaviour did not conform to the 'Aryan' social norms). (p. 414)
History	Calvani, Vittoria (2010): Finestre sulla storia Vol. 3: Dell'età della globalizzazione. Milan: Mondadori. [ISCED 2].	(Unit 1: Between two wars / Chapter 5: Nazism / 12: The 'night of the broken glass': The second phase of persecutions begins)	Nel frattempo le liste degli indesiderati si erano allungate, aggiungendo a comunisti, socialisti e israeliti anche gli zingari, seguiti da omosessuali, prostitute, alcolisti, barboni, malati di mente, disabili. (p.82)	In the meantime, the lists of undesirables had been extended, adding communists, socialists and Israelites, Gypsies, followed by homosexuals, prostitutes, alcoholics, homeless, the mentally ill and disabled people. (p. 82)
History	De Vecchi, Giorgio; Giovannetti, Giorgio (2012): Storia in corso: Società, economia, cultura material: Vol. 3: Il Novecento e la globalizzazione. Milan: Ed. Scolastiche Bruno Mondadori. [ISCED 3].	Capitolo 7: La Seconda guerra mondiale / Sottocapitolo 4: L'Europa dei lager e della shoah (Chapter 7: World War II / Subchapter 4: Europe of camps and the Shoah)	Un colore per ogni nemico: Nei lager esisteva una precisa gerarchia tra i prigionieri, che venivano distinti in base a dei contrassegni che erano obbligati a indossare: al fonda della scala gerarchia stavano gli ebrei, segnalati da una stella o da un triangolo giallo; vi erano i omosessuali (triangolo rosa); gli asociali e gli zingari (triangolo nero). (p.154)	A colour for every enemy: In the camps there was a precise hierarchy among the prisoners, who were distinguished on the basis of the emblems they were obliged to wear: at the bottom of the hierarchy stood the Jews, marked by a star or a yellow triangle; there were the homosexuals (pink triangle); the asocial; and the Gypsies (black triangle). (p. 154)

History	De Vecchi, Giorgio; Giovannetti, Giorgio (2012): Storia in corso: Società, economia, cultura material: Vol. 3: Il Novecento e la globalizzazione. Milan: Ed. Scolastiche Bruno Mondadori. [ISCED 3].	Capitolo 7: La Seconda guerra mondiale / Sottocapitolo 4: L'Europa dei lager e della shoah (Chapter 7: World War II / Subchapter 4: The Europe of the Lager and Shoah)	Auschwitz: (…) Nei cinque anni in cui il sistema dei campi di Auschwitz fu in funzione morirono tra 1.000 000 e 1.200 000 prigionieri, ebrei in maggioranza; poi zingari, prigionieri politici e omosessuali. (p.157).	Auschwitz: [...] In the five years in which the Auschwitz camp system was in operation, between 1,000,000 and 1,200,000 prisoners died, mostly Jews, then Gypsies, political prisoners and homosexuals. (p. 157)
History	Gentile, Gianni; Ronga, Luigi; Rossi, Anna (2013): Report del tempo: Corso di storia per istruzione e formazione professionale. Brescia: Ed. La Scuola. [ISCED 3].	Unità 8: La seconda guerra mondiale. Sottocapitolo 2: La soluzione finale (Unit 8: World War II. Subchapter 2: The final solution)	SHOAH (catastrofe) per definire il genocidio degli ebrei è un termine da preferire a quello pure usato di OLOCAUSTO, che significa ‚sacrificio' e attribuisce una connotazione religiosa per nulla indicate a qualificare la terribile sorte degli ebrei. Gli zingari rom per indicare l'uccisione di centinaia di migliaia di loro nei lager usano il termine porrajmos, che vuol dire ‚distruzione'. (p.222)	SHOAH (catastrophe) to define the genocide of the Jews is a term to be preferred to the term HOLOCAUST, which is also used and which means 'sacrifice' and attributes a religious connotation not at all suited to qualify the terrible fate of the Jews. The Roma Gypsies use the term Porrajmos, which means 'destruction', for the killing of hundreds of thousands of them in the *lager*. (p. 222)
History	Ronga, Luigi; Gentile, Gianni; Rossi, Anna (2013): Tempi & temi della storia Vol. 3: Il Novecento e l'inizio del XXI secolo. Brescia: Ed. La Scuola. [ISCED 3].	Unità 8: La Germania tra le due guerre: Il Nazismo / Capitolo 4: Il Nazismo (Unit 8: Germany between the two wars: Nazism / Chapter 4: Nazism)	Ma la difesa della purezza della razza doveva essere esercitata anche contro gli zingari, I portatori di handicap, gli omosessuali, i malati di mente, tutti colpevoli di ‚contaminare' il popolo tedesco. (p.190)	But the defense of the purity of the race had to be exercised also against the Gypsies, the handicapped, homosexuals, the mentally ill, all guilty of 'contaminating' the German people. (p. 190)
History/ Geography	Frugoni, Chiara; Magnetto, Anna; Sofri, Gianni; Sofri, Francesco (2013): Storia e geografia: Dalle preistoria a Roma repubblicana: Geografia dell'Europa e dell'Italia. Bologna: Zanichelli Editore. [ISCED 3].	Chapter 23: Le Migrazioni - 1. Partenze e arrivi. Ingrandimenti: Diaspore e persecuzioni (Chapter 23: Migrations – 1. Departures and arrivals. Diasporas and persecutions)	Le persecuzioni naziste, per esempio, hanno colpito gli ebrei e gli zingari, due popoli che già avevano affrontato una diaspora, sia pure per motivi diversissimi: gli zingari per il loro tradizionale stile di vita nomade, gli ebrei per la conquista della loro patria, la Palestina, da parte dei Romani nel secolo I d.C. (p.291) Caption to the photo: Persecuzione nazista. Gli ebrei e altri gruppi come gli zingari (senti e rom) furono deportati nei campi di concentramento nazisti. (p.291)	The Nazi persecutions, for example, affected Jews and Gypsies, two populations who had already faced a diaspora, even if for very different reasons: the Gypsies for their traditional nomadic lifestyle, the Jews for the conquest of their homeland, Palestine, by the Romans in the 1st century AD. (p. 291) Photo caption: Nazi persecution. Jews and other groups such as Gypsies (Sinti and Roma) were deported to the Nazi concentration camps. (p. 291)

Civics	Trombino, Mario; Marotti, Nicoletta (2009): XXI secolo: Elementi di cittadinanza e Costituzione: Con materiali per il docente. Turin: Edizioni I Capitello. [ISCED 3].	Capitolo 14: Autonomia, decentramento, tutela delle minoranze linguistiche (Chapter 14: Autonomy, decentralisation, protection of linguistic minorities)	Analisi del Capitolo – La mappa delle 21 piccole Italie Zingari. Più di 130.000 rom e sinti sono sparsi in tutte le Regioni d'Italia: i campi più grandi si trovano a Milano, Torino, Napoli, Roma, Palermo e Bologna. (p.154)	Chapter analysis– The map of 21 small Italies. Gypsies. More than 130,000 Roma and Sinti are spread across all Italian regions: the largest camps are found in Milan, Turin, Naples, Rome, Palermo and Bologna. (p. 154)
Geography	Dinucci, Manlio; Dinucci, Federico; Pellegrini, Carla (2017): Diario di viaggio 3: Il mondo: ambiente, globalizzazione, questioni sociali, Continenti e paesi. Bologna: Zanichelli [ISCED 2].	I QUESTIONI SOCIALI E DIRITTI UMANI. Geostoria: IL RAZZISMO TRA OTTOCENTO E NOVECENTO. LA TEORIA DELLO ‚SPAZIO VITALE' (Social issues and human rights. Geo-history: Racism in the 19th and 20th centuries. The theory of 'living space')	In Germania, agli inizi del Novecento, il geografo e antropologo Friedrich Ratzel elaborò la teoria dello ‚spazio vitale'. La mancanza di spazio per la vita sulla Terra, egli sosteneva, rende necessario che le vecchie specie scompaiano per fare posto all'evoluzione delle nuove: tra gli uomini devono scomparire (o essere fatti scomparire) i ‚popoli di cultura inferiore', che devono lasciare spazio vitale ai ‚popoli di cultura superiore'. Contraddicendosi, Ratzel includeva tra i ‚popoli di cultura inferiore', insieme agli africani e agli zingari, anche gli ebrei, che la Lega pan-germanica da lui fondata accusava di avere un ruolo troppo dominante nella vita culturale tedesca. (p.184)	In Germany, at the beginning of the twentieth century, the geographer and anthropologist Friedrich Ratzel elaborated the theory of 'living space'. The lack of space for life on Earth, he argued, makes it necessary that the old species disappear to make way for the evolution of the new: among men, the 'peoples of lower culture', who must leave (or be made to leave) living space for the 'peoples of higher culture'. Contradicting himself, Ratzel included among the 'peoples of lower culture', along with the Africans and Gypsies, even the Jews, whom the Pan-German League he himself had founded accused of having a too-dominant role in German cultural life. (p. 184)

North Macedonia

Subject	Textbook	Chapter/Topic	Passage	Translation
History	Ristovski, Blazhe; Rahimi, Shukri; Mladenovski, Simo; Kiselinovski, Stojan; Chepreganov, Todor (2014): Istorija 9to oddelenie. Skopje: Albi. [9th grade, ISCED 3].	Расистичка теорија на фашистите (Racist theory of the fascists)	Поради обидот за државен удар, во 1923 година водачот на германските фашисти Адолф Хитлер е упатен на издржување на затворската казна. Во затворот тој ја напишува својата книга „Мојата борба“ (Mein Kampf), каде што ја изложува својата расистичка теорија. Според таа негова теорија, постојат виши и нижи човечки раси. Притоа, германскиот народ го прогласува за чист и - ариевски, најспособен да го владее светот. Во нижите раси А. Хитлер ги вбројува Евреите, Ромите и Словените. Според оваа теорија, почетокот на Втората светска војна се оправдува со неопходноста за ширење на животниот простор на германскиот народ. (p. 63)	Due to a coup attempt, in 1923 German fascist leader Adolf Hitler was sentenced to time in jail. In prison, he wrote his book ‘My Struggle’ (*Mein Kampf*), where he develops his racist theory. According to his theory, there are higher and lower human races. In doing so, the German people proclaim themselves as pure and Aryan, the most capable to rule the world. Among the lower breeds A. Hitler counts the Jews, the Roma and the Slavs. According to this theory, the outbreak of World War II is justified by the necessity of expanding the living space of the German people. (p.63)
History	Ristovski, Blazhe; Rahimi, Shukri; Mladenovski, Simo; Kiselinovski, Stojan; Chepreganov, Todor (2014): Istorija 9to oddelenie. Skopje: Albi. [9th grade, ISCED 3].	Првото заседание на АСНОМ (The first session of ASNOM)	Уште во текот на војната (1943) е формиран Иницијативен одбор за свикување на Антифашистичкото собрание на народното ослободување на Македонија (АСНОМ). По едногодишни подготовки, Првото заседание на АСНОМ е одржано на 2 август 1944 година во манастирот „Св. Прохор Пчински“ (Кумановско). Избрани се 115 делегати, претставници на цела Македонија (Вардарска, Пиринска и Егејска). Првото заседание на АСНОМ донесува повеќе решенија со историско значење за македонскиот народ. АСНОМ се прогласува за законодавно и изршно претставничко тело и највисок орган на државната власт во Македонија. Од посебна важност е и ДЕкларацијата за основните права на граѓанинот, каде што се потврдува дека сите граѓани на Македонија, без разлика на националноста, полот, расата или вероисповеста, се еднакви и рамноправни пред законите. На националните малцинства (Турците, Албанците, Ромите и Власите) им се гарантираат националните права и слободниот национален живот. Се гарантира правото на сопственост и на приватната иницијатива во економскиот живот. Се гарантираат и политичките и религиозните слободи на граѓаните, слободата на совеста и на вероисповедта, т.е сите религии (православната, муслиманската, католичката) слободно можат	In the course of the war (1943) an Initiative Board was formed to convene the Anti-Fascist Assembly of the People's Liberation of Macedonia (ASNOM). After one year of preparation, the first session of ASNOM was held on August 2, 1944 in the monastery ‘St. Prohor Pcinski’ (Kumanovo). 115 delegates were elected, representatives from all of Macedonia (Vardar, Pirin and Aegean). The first session of ASNOM produced several historically significant solutions for the Macedonian people. ASNOM was proclaimed the legislative and executive representative body and the highest authority of the state government in Macedonia. Of particular importance was the declaration on the fundamental rights of the citizen, which confirmed that all citizens of Macedonia, regardless of nationality, gender, race or religion, are equal and equal before the law. National minorities (Turks, Albanians, Roma and Vlachs) are guaranteed national rights and freedom in national life. The right to ownership of property and private initiative in economic life is guaranteed. The political and religious freedoms of citizens, freedom of conscience and religion are guaranteed, ie all religions (Orthodox, Muslim, Catholic) can freely perform their religious activities. Freedom of speech, press and organisation

			да ги извршуваат своите религиозни дејности. На сите граѓани им се гарантира слободата на говорот, печатот и организирањето. Со декларацијата се забранува фашистичка и профашистичка идеологија. (p. 104 - 105)	is guaranteed to all citizens. The declaration prohibits fascist and pro-fascist ideology. (p.104-105)
History	Ristovski, Blazhe; Rahimi, Shukri; Mladenovski, Simo; Kiselinovski, Stojan; Chepreganov, Todor (2014): Istorija 9to oddelenie. Skopje: Albi. [9th grade, ISCED 3].	Статусот на малцинствата (The status of minorities)	Во Македонија по Ослободувањето, покрај македонскиот народ, живеат и национални малцинства (Албанци, Турци и Срби) и етнички групи (Роми и Власи). Малцинствата во Македонија претставуваат речиси 30% од целовкупното население. Сите малцинства и етнички групи во Македонија добиваат статус на етнички малцинства и им се признаваат националните права. Статус на малцинства добиваат Турците, Албанците, Ромите и Власите. Србите во Македонија, како и во Хрватска, Словенија и Босна и Херцеговина имаат статус на народ. Националните права на малцинствата се признаени уште од Првото заседание на АСНОМ (1944). Во усвоената Декларација на правата на граѓанинот се предвидува дека сите граѓани на Демократска Федерална Македонија, без оглед на нивната народност, пол, раса и вероисповед, се еднакви и рамноправни. На секој граѓанин му се гарантира слободата на вероисповедта, слободата на совеста, правото на слобода на говорот, печатот и доброволното здружување. (p. 133)	After the liberation, other ethnic minorities (Albanians, Turks and Serbs) and ethnic groups (Roma and Vlachs) were living in Macedonia besides the Macedonian people. Minorities in Macedonia represent almost 30% of the total population. All minorities and ethnic groups in Macedonia are granted the status of ethnic minorities and national rights. Minority status is given to the Turks, Albanians, Roma and Vlachs. Serbs in Macedonia, as well as in Croatia, Slovenia and Bosnia and Herzegovina have the status of a people. National Minority Rights have been recognized since the First ASNOM Meeting (1944). The adopted declaration of the rights of the citizen envisages that all citizens of democratic and federal Macedonia, regardless of their nationality, gender, race and religion, are equal. Every citizen is guaranteed the freedom of religion, the freedom of conscience, the right to freedom of speech, the press and voluntary association. (p.133)
History	Ristovski, Blazhe; Rahimi, Shukri; Mladenovski, Simo; Kiselinovski, Stojan; Chepreganov, Todor (2014): Istorija 9to oddelenie. Skopje: Albi. [9th grade, ISCED 3].	Ромите (The Roma)	Ромите (над насловот има една слика поделена на два дела. Во едната е претставена книгата „Ромите во Македонија денес на Трајко Петровски а во другата слика е „Ромски народни песни од Македонија“ од Трајко Велјановски и слика со виолина и петтолиние) Ромите во Македонија се исто така едно од поголемите етнички малцинства. Во 1948 година тие претставуваат 1.7% од целовкупното население а во 2002 – веќе 2.66% од населението. И Ромите ги уживаат националните права. Ромскиот јазик е присутен во наставата, во електронскиот медии и печатот, а постои и ромски театар. Во Македонија е публикувана и првата граматика на ромскиот јазик и првата историја на Ромите. [...] Со новиот Устав на Македонија, и правата на малцинствата се проширени повеќе отколку што предвидуваат меѓународните стандарди.	The Roma (above the title there is a picture divided into two parts: one presents the book ‘The Roma in Macedonia Today’ by Trajko Petrovski and the other is ‘Roma Folk Songs from Macedonia’ by Trajko Veljanovski and a painting with a violin) Roma in Macedonia are also one of the larger ethnic minorities. In 1948 they represented 1.7% of the total population, and by 2002 - 2.66% of the population. Roma enjoy national rights. The Romani language is present in schools, electronic media and the press, and there is a Roma theater. In Macedonia, the first grammar of the Roma language and the first history of the Roma were published. [...] With the new Constitution of Macedonia, the rights of minorities are expanded further than international standards require.

History	Ristovski, Blazhe; Rahimi, Shukri; Mladenovski, Simo; Kiselinovski, Stojan; Chepreganov, Todor (2014): Istorija 9to oddelenie. Skopje: Albi. [9th grade, ISCED 3].	Исламската релгиија и Македонците (Islam and Macedonians)	Исламската верска заедница во Македонија постои уште од времето на првите надирања на Османлиите и исламот, кон крајот на XIV век. Со текот на времето постепено исламот го примале и еден дел Македонци – преку доброволна, но и со принудна исламизација. И сега постојат голем број Македонци ос муслиманска вероисповед, па дури и цели подрачја, како што се областите Река (во Западниот дел на Македонија), Голо Брдо (во делот на Албанија) и Гора (во Косово, во Албанија и во Македонија). Постепено исламот го прифатиле и поголемиот дел од албанското население во Македонија, како и дел од Ромите и од доселениците Бошњаци. Со ширењето на исламот во Македонија, постепено се менувал и изгледот на градовите и другите населени места – со изградба на џамии, турбиња, медреси (муслимански верски училишта) и други објекти карактеристични за исламската архитектура.	The Islamic religious community in Macedonia has existed since the arrival of the Ottomans and Islam, towards the end of the 14th century. Over time, Islam was gradually adopted by some Macedonians - both voluntarily and through forced Islamization. Now there are many Macedonian Muslims and even entire Muslim regions, such as the Reka region (Western Macedonia), Golo Brdo Albania) and Gora (Kosovo, Albania and Macedonia). Gradually Islam was accepted by the majority of the Albanian population in Macedonia, as well as by some Roma and Bosniak settlers. With the spread of Islam in Macedonia, the appearance of cities and other settlements gradually changed - with the construction of mosques, turbines, madrasas (Muslim religious schools) and other buildings characteristic of Islamic architecture.
Geography	Vasilevski, Dragan; Markoski, Blagoja; Panov, Nikola; Dimitrov, Nikola V.; Pavlovski, Gjorgji (2009): Nacionalna Geografija za II godina sredno reformirano obrazovanie. Skopje: Prosvetno Delo. [11th grade, ISCED 3].	Населението во Македонија во средниот век и периодот на турското владеење (The population in Macedonia in the Middle Ages and the period of Turkish rule)	Најголемиот пресврт во населеноста на Македонија се случил кон крајот на стариот и на почетокот на среднот век, со доаѓањето и населувањето на Словените во овие простори. Најмногу и најчест словенските племиња се населувале во рамнините, покрај реките и езерата. Преку процесот на мешање – симбиоза на древните Македонци и новодојденото словенско население се создал нов македонски народ, кој прифатил многу елементи од старата македонска материјална култура, производство и начин на живеење. Во текот на средниот век Македонија ги менувала освојувачите, така што се наоѓала под византиска, српска, бугарска и друга власт. Периодот на петвековното турско владеење исто така имал големо влијание врз општествено – економските, социјалните, етничките и културните промени во Македонија. Во тој период настанале суштествени промени во населеноста, занимањето на луѓето, етничката структура на населението и друго. Уште во почетокот на своето владеење (XV век), Турците почнале да вршат колонизација во Македонија. Всушност тука се доселувало турско население од Мала Азија (Јуруци, Коњари и др), а подоцна се доселиле Евреи, Роми, дури и Власи, Албанци и др.	The biggest change in the population of Macedonia occurred at the beginning of the middle ages, with the arrival and settlement of the Slavs in these areas. The Slavic tribes most often inhabited the plains besides rivers and lakes. Through the process of mixing - the symbiosis of the ancient Macedonians and the newly arrived Slavic population, a new Macedonian people was created, which continued many elements of the old Macedonian material culture, production methods and way of life. During the Middle Ages, Macedonia was conquered several times, so it was ruled over by the Byzantines, Serbians, Bulgarians and others. The five-centuries long Turkish rule also brought about major socio-economic, social, ethnic and cultural changes in Macedonia. During this period, there were major population changes: including occupations and ethnic structure. At the beginning of their reign (XV century), the Turks began to colonise Macedonia. In fact, the Turkish population from Asia Minor (Juruzi, Konjari, etc.) moved here and later Jews, Roma, even Vlachs, Albanians, and others settled there. The greater danger of colonisation was assimilation, that is, the intent to Islamicise the Macedonian population. Small-scale

			Многу поголема опасност од колонизацијата претставувала асимилацијата, односно процесот и намерата за потурчување – исламизација на македонското население Помасовна исламизација била извршена во западниот дел од Македонија во Дримкол, по долината на реката Радика, како и во крајните делови на Источна Македонија – беровско, делчевско и во Егејскиот – Беломорски дел на Македонија, во просторот околу Драма, Серес, Кавала, Демир Хисар и на други места. Сепак, во рамките на таквите етнички односи, Македонците успеале на територијата на цела Македонија да ја зачуваат својат посебна народна целина со свои изразити етнички карактеристики. Кај Македонецот созреала самосвеста за етника посебност – македонски народ живее на една компактна територија и се служи со еден јазик. Долговековното ропство не успеало да го згасне постоењето на македонскиот народ, туку само го забавило процесот на создавање на македонска национална свест . Така, почетоците на создавање на современа македонска нација и држава започнале во текот на XIX век, а тоа се релизирало во XX век. (p. 85)	Islamisation was carried out in the western part of Macedonia in Drimkol, along the valley of the river Radika, as well as in the most eastern parts of Eastern Macedonia - Berovo, Delcevo and in the Aegean – the Belorussian part of Macedonia, in the area around Drama, Serres, Kavala, Demir Hisar and elsewhere. However, in the context of such ethnic relations, the Macedonians succeeded in preserving the whole territory of Macedonia with its distinct ethnic group with distinct characteristics. The Macedonians have a mature self-awareness of their ethnicity - Macedonian people live in a compact territory and use one language. Long-lasting slavery failed to put an end to the existence of the Macedonian people, but did slow the process of creating a Macedonian national consciousness. Thus, the creation of a modern Macedonian nation and state began during the 19th century, and was realised in the 20th century. (p.85)
Geography	Vasilevski, Dragan; Markoski, Blagoja; Panov, Nikola; Dimitrov, Nikola V.; Pavlovski, Gjorgji (2009): Nacionalna Geografija za II godina sredno reformirano obrazovanie. Skopje: Prosvetno Delo. [11th grade, ISCED 3].	Етничка, верска, културна и етнографска структура на населението (Ethnic, religious, cultural and ethnographic structure of the population)	Денес, како и отсекогаш, во Република Македонија најголем број од населението го сочинуваат Македонците. Меѓутоа, во земјава живеат и припадници на повеќе различни националности и етнички групи. Нивната застапеност во нашава земја е резултат на преселбите – миграциите на населението во историското минато, предизвикани од политички, економски и други причини. Според податоците, од 1994 година, во нашава држава, покрај Македонците се најбројно застапени, живеат уште претставници на 22 националности и четири етнички заедници, додека некои нејзини жители воопшто не се изјасниле. Илустрација на податоци од попис според националности Од прегледот јасно се забележува дека отсекогаш најголем број од населението што живее на територијата на Република Македонија го сочинувал македонскиот народ. (p. 97)	Today, Macedonians continue to make up the majority of the populationin the Republic of Macedonia. However, members of other nationalities and ethnic groups also live in the country. Their presence in our country is the result of migrations - migrations of the population in the past, caused by political, economic and other reasons. According to the data, since 1994, apart from Macedonians, who make up the majority, there are representatives of 22 nationalities and four ethnic communities in our country, while some inhabitants have not provided any information. Illustration of census data by nationality The survey clearly shows that the largest proportion of the population living in the territory of the Republic of Macedonia has always consisted of the Macedonian people. (p.97)

Geography	Vasilevski, Dragan; Markoski, Blagoja; Panov, Nikola; Dimitrov, Nikola V.; Pavlovski, Gjorgji (2009): Nacionalna Geografija za II godina sredno reformirano obrazovanie. Skopje: Prosvetno Delo. [11th grade, ISCED 3].	Етничка, верска, културна и етнографска структура на населението (Ethnic, religious, cultural and ethnographic structure of the population)	(…) Во Градот Скопје од севкупното население, најголем е бројот на Македонците кои учествуваат со 66,5%, а потоа следуваат Албанците со 20,5%, Ромите со 4,6%, Србите со 2,8%, Турците со 1,7%, Власите со 0,5%, Бошњаците со 1,5% а другите припадници се 1,6%. Во Градот Скопје (потесно подрачје), Македонците учествуваат со 71,2%, Албанците со 15,3%, Ромите со 5%, Србите со 3,0%, Турците со 1,8%, Власите со 0,6%, Бошњаците со 1,4% а другите со 1,7%. (p. 98)	[...] Of the total population of the metropolitan area of Skopje, the largest proportion is Macedonians who account for 66.5%, followed by Albanians with 20.5%, Roma with 4.6%, Serbs with 2.8%, Turks with 1.7%, Vlachs with 0.5%, Bosniaks with 1.5% and other members with 1.6%. In the city of Skopje (a narrower area), Macedonians account for 71.2% of the population, Albanians for 15.3%, Roma for 5%, Serbs for 3.0%, Turks for 1.8%, Vlachs for 0.6%, Bosniaks for 1.4% and others for 1.7%. (p.98)
Geography	Vasilevski, Dragan; Markoski, Blagoja; Panov, Nikola; Dimitrov, Nikola V.; Pavlovski, Gjorgji (2009): Nacionalna Geografija za II godina sredno reformirano obrazovanie. Skopje: Prosvetno Delo. [11th grade, ISCED 3].	Етничка, верска, културна и етнографска структура на населението (Ethnic, religious, cultural and ethnographic structure of the population)	[...] Од другите малцинства кои што живеат на територијата на РМ, најбројни се македонските Срби(…) (…) Од етничките заедници во РМ, живеат Ромите, Власите, Русините и Муслиманите. Од нив, најбројни се македонските Роми, чиј број во 2002 година изнесувал 53 879 лица или во вкупното население учествувале со 2,7%. За нив се знае дека се по потекло од Индија, поточно од индиската држава Пенџаб. Во Македонија дошле преку Блискиот Исток, главно, заедно со Турците. Најмногу Роми има во град Скопје 23 475 лица или 4,6% од севкупното население во градот. Според последната територијална поделба од 2004 година, најмногу ги има во Општината Шуто Оризари, каде учествуваат со 60,6% од вкупното население во општината. Карактеристично за Ромите е тоа што тие спаѓаат во урбанизираното население, бидејќи 95% од нив живеат во градовите, а само 5% во селата. (p. 99)	[...] Of the other minorities living in the territory of the Republic of Macedonia, the most numerous are the Macedonian Serbs [...] [...] Roma, Vlachs, Russians and Muslims live in the ethnic communities of the Republic of Macedonia. Of these, the most numerous are Macedonian Roma, whose number in 2002 was 53,879, or 2.7% of the total population. They are known to originate from India, more precisely from the Indian state of Punjab. They came to Macedonia through the Middle East, mainly with the Turks. There are 23,475 Roma in the city of Skopje or 4.6% of the total population of the city. According to the last territorial division of 2004, the largest number is in the municipality of Shuto Orizari, where they comprise 60.6% of the total population in the municipality. Characteristic of the Roma is that they belong to the urban population, since 95% of them live in cities, and only 5% in the villages. (p.99)
Geography	Vasilevski, Dragan; Markoski, Blagoja; Panov, Nikola; Dimitrov, Nikola V.; Pavlovski, Gjorgji (2009): Nacionalna Geografija za II godina sredno reformirano obrazovanie. Skopje:	Верско религиозна структура (Religious structure)	Христијанството е меѓу најраспространетите религии во светот и во неа веруваат повеќе од една милијарда луѓе, а православни се повеќе од 200 милиони лица. Во нашава земја наброjни се православните христијани и им 1 310 784 вакви верници или 64,8% од вкупниот број изјаснати лица за вероипосвест во РМ. (2 022 547 лица). На нашиве простори, православието датира од многу одамна, од први век. [...] Според бројот на верниците, втора религија во РМ е исламската со 647 015 верници или 33,3% од вкупниот број изјаснети лица	Christianity is among the most widespread religions in the world and is followed by more than a billion people. There are more than 200 million Orthodox Christians. In our country, these Orthodox Christians number 1,310,784, or 64.8% of the total number of people who profess to be religious in the Republic of Macedonia. (2,022,547 persons). In our territories, Orthodoxy dates from a very long time ago, from the first century [...] According to the number of believers, the second religion in the Republic of Macedonia is Islam with 647,015

	Prosvetno Delo. [11th grade, ISCED 3].		за вероисповест. Претежно тоа е религија на Албанците и на Турците, како и на Македонците и на Ромите со исламска вероисповест. Оваа религија настанала во Саудиска Арабија во VII век , а на нашите простори ја пренеле Турците (кон крајот на XV век), при нивното доаѓање на Балканскиот полуостров. Исламските верници ги вршат своите верски обреди во џамиите. (p. 100)	followers or 33.3% of the total number of people professing religious belief. Mostly it is a religion followed by Albanians and Turks, as well as Muslim Macedonians and Roma. This religion originated in Saudi Arabia in the 7th century and was transferred to our territory by the Turks (towards the end of the 15th century) upon their arrival on the Balkan Peninsula. Believers in Islam perform their religious rituals in mosques. (p.100)
Geography	Vasilevski, Dragan; Markoski, Blagoja; Panov, Nikola; Dimitrov, Nikola V.; Pavlovski, Gjorgji (2009): Nacionalna Geografija za II godina sredno reformirano obrazovanie. Skopje: Prosvetno Delo. [11th grade, ISCED 3].	Надворешни миграции (External migration)	Македонското население многу страдало во текот на XI век, кога на територијата на Македонија навлегле Норманите, Србите, Печенезите, Куманите, Крстоносците и други. Во текот на XIII век, во источните краеви на Македонија се доселиле Сасите како рудари, при што силно го развиле рударството. Големи миграциони движења имало по доаѓањето на Турците во Македонија. Тие имале намера етнички да ја променат сликата на Македонија, преку колонизацијата на голем број турско население. За таа цел, кон крајот на XV век и на почетокот на XVI век биле доселени анадолските номади – Јуруците и Коњарите. Истовремено со Турците се доселувале и Ромите. Во текот на XVI век во Македонија, особено во поголемите градови се доселиле и Евреите. (p. 104)	The Macedonian population suffered much during the 11th century, when the Normans, Serbs, Pechenegs, Kumanians, Crusaders and others entered the territory of Macedonia. During the 13th century, the Sasites migrated to the eastern parts of Macedonia as miners, and they strongly developed mining. Large migration movements followed the arrival of the Turks in Macedonia. They intended to ethnically change the image of Macedonia, through the colonization of a large number of Turkish people. To that end, the Anatolian nomads - the Yoruks and Konyars - were settled in the late 15th and early 16th centuries. At the same time, the Roma also settled down with the Turks. During the 16th century, the Jews also settled in Macedonia, especially in the larger cities. (p.104)
Geography	Vasilevski, Dragan; Markoski, Blagoja; Panov, Nikola; Dimitrov, Nikola V.; Pavlovski, Gjorgji (2009): Nacionalna Geografija za II godina sredno reformirano obrazovanie. Skopje: Prosvetno Delo. [11th grade, ISCED 3].	Поделба на општините според националната припадност (Division of municipalities according to nationality)	Во Република Македонија има општини кои претежно се еднонационални и општини кои што се со повеќенационална структура на населението. Во 46 општини или во 64,8% од општините Македонците учествуваат со повеќе од 80%. Во 10 општини живеат претежно Албанци, кои во вкупното население во општината учествуваат со повеќе од 80%. Во две општини Турците учествуваат со повеќе од 80%, односно 97% (Центар, Жупа и Пласница). Ромите доминираат во Општината Шуто Оризари со повеќе од 660% (sic!). Во другите 25 општини се застапени повеќе националности, со различно процентуално учество во вкупното население на општината. (p. 120)	In the Republic of Macedonia there are municipalities that are predominantly mono-national and municipalities that are multinationals. In 46 municipalities or 64.8% of the municipalities, Macedonians account for more than 80% of the population. In 10 municipalities, Albanians make up the majority, where they account for more than 80% of the total population in the respective municipality. In two municipalities, Turks make up more than 80% or even 97% of the population (Centar Zupa and Plasnica). Roma predominate in the Municipality of Suto Orizari with more than 660% (sic!). In the other 25 municipalities there are many nationalities, each constituting different percentages of the total municipal population. (p.120)

Geography	Pavlov, Kole; Pavlovski, Gjorgji; Milenkovki, Ace (2009): Geografija za treta godina sredno obrazovanie. Skopje: Prosvetno Delo. [12th grade, ISCED 3].	Облици на јазично и културно здружување на населението во општествените заедници (Forms of linguistic and cultural association of the population in the social communities)	Нацијата претставува последна и актуелна фаза или облик на општествено суштествување на луѓето врз основа на неколку принципи. Имено, со појавата на капитализмот дошло до развој на производните сили и до издиференцирана поделба на трудот. Таа економска поврзаност во процесот на производството, делувањето на заедничка територија, користењето на еден јазик и негувањето на иста култура се основните принципи т.е постулати за создавање на нациите. Некои народи како што се западноевропските, своето формирање на нацијата го имаат завршено на 19ти век поради брзиот економски прогрес. За разлика од нив, многу економски неравиени народи своето национално будење го имаат започнато по Втората светска војна наспроти колонизаторската кампања од страна на големите сили. Освен народите или нациите, денес постојат и таканаречени етнички групи со неодредено потекло кои се помалубројни од нациите и егзистираат во државните граници на самите нации. Такви се: Баските во Шпанија, Курдите во Ирак и Турција, Власите и Ромите во Република Македонија и др. (стр. 60)	Buidling a nation is the last, and current, phase of people' social existence based on several principles. Namely, with the emergence of capitalism there was the development of the productive forces and the differentiated division of labor. This economic connection in the production process, the operation of a common territory, the use of one language and the cultivation of the same culture are the basic principles, ie the postulates, for the creation of nations. Some nations, such as in western Europe, completed their nation-building in the 19th century because of rapid economic progress. By contrast, the national awakenings of many economically undeveloped nations began after World War II, as opposed to the colonialist campaigns by the Great Powers. Apart from nations or countries, today there are also what are known as ethnic groups of unspecified origin that are smaller than nations and exist within the state borders of the nations themselves. Such are: Basques in Spain, Kurds in Iraq and Turkey, Vlachs and Roma in the Republic of Macedonia, etc. (p.60)
History	Ristovski, Blazhe; Rahimi, Shukri; Mladenovski, Simo; Kiselinovski, Stojan; Chepreganov, Todor (2014): Istorija za treta godina gimnazija. Skopje: Albi. [12th grade, ISCED 3].	Македонија под власта на соседните земји (Macedonia under the rule of neighboring countries)	Положбата на македонскиот народ под власта на соседните држави. На политичката на Европа по Првата светска војна Македонија остана поделена меѓу четирите соседни балкански држави Србија, Бугарија, Грција и Албанија. [...] Егејскиот дел на Македонија со 34.356 км2 и 1.090.432 жители, Грци, Турци, Евреи, Власи, Роми, Албанци и со најмногубројно македонско население (околу 370.000 жители) остана под власта на Кралството Грција. (p. 66)	The position of the Macedonian people under the rule of the neighboring countries. After Europe's political division following World War I, Macedonia remained divided among the four neighboring Balkan states of Serbia, Bulgaria, Greece and Albania. [...] The Aegean part of Macedonia with 34,356 km^2 and 1,090,432 inhabitants, Greeks, Turks, Jews, Vlachs, Roma, Albanians and a large Macedonian population (about 370,000 inhabitants) remained under the rule of the Kingdom of Greece. (p.66)
History	Ristovski, Blazhe; Rahimi, Shukri; Mladenovski, Simo; Kiselinovski, Stojan; Chepreganov, Todor (2014): Istorija za treta godina gimnazija. Skopje: Albi. [12th	Придонесот на МАкедонија во антифашистичката војна (Macedonia's contribution to the anti-fascist war)	Во летото 1944 година, Народноослободителната борба во Македонија доби општонароден карактер. Поради големиот прилив на нови борци, постојано се формираа нови воени единици, одреди, бригади, дивизии и корпуси. По првото заседание на АСНОМ бројот на борците нарасна на околу 100.000 борци, меѓу кои и околу 10.000 учесници на НОВ од Пиринскиот и Егејскиот дел на Македонија. Под командата на Главниот штаб на НОВ и ПОМ веќе се наоѓаа дури седум	In the summer of 1944, the National Liberation Struggle in Macedonia gained a national character. Due to the great influx of new fighters, new military units, units, brigades, divisions and corps were constantly formed. After the first ASNOM meeting, the number of fighters grew to around 100,000 fighters, including about 10,000 participants from the National Liberation Army from the Pirin and Aegean part of Macedonia. The NOV and POM headquarters already had seven divisions

	grade, ISCED 3].		дивизии и три корпуси што претставуваше импресивна воена сила за еден така мал народ во поробена Европа. Во сите тие координирани борби во Македонија, Јужна Србија и Косово, германските сили загубија околу 30.000 војници. Фашистичките окупатори пак зад себе оставија пустош – опожарени села, разурнати градови, мостови, железничка линија и сл. Бројот на загинати борци и жртвите на фашистичкиот терор изнесуваше 25.000 лица. Во пролетта на 1945 година Петнаесеттиот (македонски) корпус со околу 22.000 борци од Македонија (Македонци, Албанци, Турци, Срби, Власи, Роми и др.) во состав на Првата армија на НОВЈ, учествуваше во борбата за конечното ослободување на Југославија. Тие се бореа на Сремскиот фронт и ги продолжија борбите за ослободување на Загреб и Словенија. Македонските единици учествуваа и во уништувањето на заостанатите колабористички и квинслишки усташки , четнички, балистички и други оружени формации во Македонија, на Косово и низ Босна, Хрватска и Словенија. Во Народноослободителната борба, македонскиот народ со сопствени сили се избори за своето национално и социјално ослободување и за изградба на македонска државност во рамките на новата Демократска Федеративна Југославија. (стр. 127)	and three corps under their command, which represented an impressive military force for such a small nation in enslaved Europe. In all the coordinated fighting in Macedonia, South Serbia and Kosovo, German forces lost about 30,000 troops. The fascist occupiers left behind a desert - burnt villages, ruined cities, bridges, railway lines, etc. The number of killed fighters and victims of fascist terror amounted to 25,000. In the spring of 1945, the Fifteenth (Macedonian) Corps comprising about 22,000 fighters from Macedonia (Macedonians, Albanians, Turks, Serbs, Vlachs, Roma, etc.) fought within the First Army of NOVY in the struggle for the final liberation of Yugoslavia. They fought on the Srem front and continued fighting for the liberation of Zagreb and Slovenia. Macedonian units also participated in the destruction of the Ustashe quasi-protectorate and Chetnik, Ballistic and other armed formations in Macedonia, Kosovo and throughout Bosnia, Croatia and Slovenia. In the People's Liberation Struggle, the Macedonian people, with their own forces, won their national and social liberation and the construction of Macedonian statehood within the new Democratic Federal Yugoslavia. (p.127)
History	Ristovski, Blazhe; Rahimi, Shukri; Mladenovski, Simo; Kiselinovski, Stojan; Chepreganov, Todor (2014): Istorija za treta godina gimnazija. Skopje: Albi. [12th grade, ISCED 3].	Културата (Culture)	Во слободна Македонија беа создадени неопходните услови за развој и на културата. На 28ми декември 1944 година започна емитувањето на програмата на Радио Скопје, а на 14 декември 1964 година започна емитувањети и на програмата ТВ Скопје. Беа покренати повеќе весници на македонски, албански и турски јазик од сите области на општествениот живот, со особено внимание кон детскиот печат, а во последниве години се издаваат периодични и други изданија на влашки, ромски и српски јазик. (p. 183)	In the free Macedonia, the necessary conditions for development and culture were created. On December 28 1944, Radio Skopje started broadcasting and on December 14 1964, the TV channel 'Skopje' started broadcasting. Several newspapers were published in Macedonian, Albanian and Turkish languages covering all areas of life, with special attention to the children's press, periodicals and other issues have been published in Vlach, Romani and Serbian in recent years. (p.183)

History	Pavlovski, Gjorgji; Ristovska, Dimka; Velkovski, Vlado; Aljidemi, Arijan; Seidi, Halid (2009): Istorija za devetto oddelenie. Skopje: Prosvetno Delo. [9th grade, ISCED 3].	Холокаустот во текот на Втората светска војна (Holocaust during the Second World War)	Во периодот меѓу падот на Наполеон и појавата на Хитлер не само што не бил осуден и уништен антисемитизмот, туку тој се развивал и добил се поголеми размери. Во XIX век се јавуваат научни теории за т.н. Ариевска супериорна кои достигнале максиум за време на Втората светска војна. Германските национал – социјалисти кои дојдоја на власт во Германија во јануари 1933 година, верувале дека Германците се супериорна раса, а Евреите, Ромите и Словенските народи – инфериорна раса и дека не се вредни да живеат. Во времето на Холокаустот целни групи на нацистите поради својата инфериорност биле: Полјаците, Русите, Словаците и др.) [...] Иако Евреите биле примарни жртви на нацизмот, периодот на Холокаустот има и други жртви во своите редови, а меѓу нив се и десетици илјади Роми. Биле носени на принудна работа, масакрирани, не само од нацистите туку и од многу нивни соработници. Ги депортирале во логорите за истребување во Аушвиц, Брикенау, Челмио, Белзец, Треблинка и други. Во концентрациониот логор Јасеновац биле убиени околу 5 илјади Роми (p. 74-75)	In the period between the fall of Napoleon and the emergence of Hitler, not only was anti-Semitism not condemned and destroyed, but it developed and spread. In the nineteenth century scientific theories emerged about a so-called. Aryan superior race.which reached their zenith during the Second World War. The German National Socialists who came to power in Germany in January 1933 believed that the Germans were a superior race, and that Jews, Roma and Slavic nations were inferior races and that they did not deserve to live. At the time of the Holocaust, the groups targeted by the Nazis because of their inferiority were: Poles, Russians, Slovaks, etc. [...] Although the Jews were the primary victims of Nazism, the Holocaust claimed many other victims, including tens of thousands of Roma. They were forced into labour and massacred, not only by the Nazis, but by many of their associates. They were deported to extermination camps in Auschwitz, Birkenau, Chelmo, Belzec, Treblinka and others. About 5 thousand Roma were killed in the concentration camp Jasenovac (p.74-75)
History	Pavlovski, Gjorgji; Ristovska, Dimka; Velkovski, Vlado; Aljidemi, Arijan; Seidi, Halid (2009): Istorija za devetto oddelenie. Skopje: Prosvetno Delo. [9th grade, ISCED 3].	Развој на науката, културата и литературата (Development of science, culture and literature)	Во 1945 година во Скопје се основа Македонскиот народен театар, како прв професионален театар. Наредната година се формира Драмскиот театар. Во 1947 година основан е Вардар филм со што започнаа и снимањата на документарни играни филмови. На 29 октомври 1944 година, почна да излегува весникот Нова Македонија кое издание излегува и денес, од истата година работи и Радио Скопје , а од 1964 година и Телевизија Скопје. На културно – просветен план големо внимание Република Македонија посветуваше и на развојот на другите народности: Албанците, Турците, Србите, Бошњаците, Ромите, Власите, и др. (p. 147)	In 1945, the Macedonian National Theater was founded as the first professional theater in Skopje. The following year, the Drama Theater was established. In 1947, Vardar film was founded, which also started making documentary films. On October 29 1944, the newspaper Nova Makedonija started publication, and is still issued today, the same year Radio Skopje was launched, and from 1964 Television Skopje. In terms of culture and education, the Republic of Macedonia also devoted great attention to the development of other nationalities: Albanians, Turks, Serbs, Bosniaks, Roma, Vlachs, etc. (p.147)

History	Veljanovski; Novica; Pletvarska; Gordana; Cvetkovska; Sonja; Shicheri, Dzaferi (2009): Istorija za treta godina gimnazija. Skopje: Prosvetno Delo. [12th grade, ISCED 3].	Светот во втората светска војна (The world in World War II)	Германските национал – социјалисти на чело со Адолф Хитлер верувале дека Германците се супериорна ариевска раса, а Евреите, Ромите и Словенските народи дека се инфериорна раса. Таа теорија ја изнел Хитлер во својата книга „Мојата Борба“ напишана додека издржувал затворска казна по неуспешниот обид за државен удар во 1923 година. Холокаустот доживеал најголем подем со „последната одлука“, позната уште како и „Конечното решение на еврејското прашање“, која значела истребување на Евреите од Европа. Адолф Хитлер го почнал прогонот со Евреите од Германија веднаш откако станал канцелар. Во согласност со Нирнбершките закони (1935 г) Евреите го загубиле и државјанството. Речиси сите синагоги во Германија биле уништени во текот на Кристалната Ноќ во 1938 година и оттогаш Евреите биле затворани во концентрациони логори и присилени на живот во гето. Во тоа време во ЕВропа живееле 11 милиони Евреи. (има слика од Роми, претежно деца и под неа пишува: „Ромите пристигнале во логорот на смртта и ги чекаат понатамошните инструкции“) (p. 118)	The German National Socialists, lead by Adolf Hitler, believed that the Germans were a superior Aryan race, and that Jews, Roma and Slavic nations were inferior races. That theory was detailed by Hitler in his book ‘My Struggle’ [*Mein Kampf*] written while serving a prison sentence after a failed coup attempt in 1923. The Holocaust reached its climax with the ‘last decision’, also known as the ‘Final Solution to the Jewish Question’, which meant the extermination of Jews from Europe. Adolf Hitler began the persecution of the Jews in Germany immediately after becoming Chancellor. In accordance with the Nuremberg Laws (1935), Jews lost their citizenship.Almost all the synagogues in Germany were destroyed during *Kristallnacht* in 1938 and after that the Jews were then imprisoned in concentration camps or forced to live in ghettos. At that time, 11 million Jews lived in Europe. (there is a picture of Roma, mostly children and below it the caption: ‘Roma arrived at the death camp and wait for further instructions’) (p.118)
History	Veljanovski; Novica; Pletvarska; Gordana; Cvetkovska; Sonja; Shicheri, Dzaferi (2009): Istorija za treta godina gimnazija. Skopje: Prosvetno Delo. [12th grade, ISCED 3].	Светот во втората светска војна: Геноцидот на Евреите (The world in World War II: The genocide of the Jews)	Во текот на Втората светска војна во јануари 1942 година Германија започнала со спроведување на планот за конечното решавање на еврејското прашање во Европа на чело со Адолф Ајхман. И како што германските сили се движеле на исток, Полска, Балканот и СССР, Посебните единици за ликвидација на Ајнсацгрупен ги опколувале и убивале Евреите, Ромите, политичките лидери и интелектуалците. Во останатите групи кои што биле мета на нацистите спаѓале хомосексуалците, ментално ретардираните, хендикепираните и емоционално нестабилните. По Вајнземската конференција (1942 г), Евреите од цела окупирана Европа биле систематски прогонувани и испраќани во концентрационите логори на смртта во Аушвиц, Треблинка, Маутхаузен, Дахау, Берген – Белсен и многу други каде што биле или убивани или присилени на макотрпна работа. До крајот на војната беа убиени околу 6 милиони Евреи. Покрај Евреите, во тие концентрациони логори настрадале и околу 2	During the Second World War, in January 1942, Germany began implementing a plan for the final settlement of the Jewish question in Europe, headed by Adolf Eichmann. And as German forces moved to the east, Poland, the Balkans, and the USSR, the *Einsatzgruppen's* special liquidation units surrounded and killed Jews, Roma, political leaders and intellectuals. Other groups targeted by the Nazis included homosexuals, the mentally retarded, the handicapped and mentally ill. After the Wannsee Conference (1942), Jews from all occupied Europe were systematically persecuted and sent to concentration camps in Auschwitz, Treblinka, Mauthausen, Dachau, Bergen - Belsen and many others where they were either killed or forced into labour. By the end of the war, some 6 million Jews had been killed. In addition to the Jews, about 2 million Slavic peoples, Russians, Poles, Czechs and others suffered in these concentration camps. (p.119)

			милиони словенски народи, Руси, Полјаци, Чеси и други. (p. 119)	
History	Petreska, Darinka; Achkoska, Violeta; Peshevska, Margarita (2009): Istorija za cetvrta godina gimnazisko obrazovanie. Skopje: Prosvetno Delo [13th grade, ISCED 3].	Промените во политичкиот живот (Changes in political life)	Политичкиот живот на СРМ во 1990 г. Доживеал коренити промени. Бил надминат партискиот монопол на Сојузот на комунистите на Македонија (СКМ) и бил воспоставен политички плурализам. За прв пат била гарантирана слободата на политичкото организирање и дејствување, така што дошло до формирање на повеќе политички партии. Биле формирани бројни политички партии со различна идеолошка определеност и политички програми. Албанците, Турците, Ромите, Србите и други, односно припадниците на различните етнички заедници формирале свои партии . (p. 75)	The political life of the SRM in 1990. It experienced radical changes. The party monopoly of the Union of Communists of Macedonia (SCM) was overcome and political pluralism was established. For the first time, the freedom of political organisation and action was guaranteed, so that several political parties were formed. A number of political parties with different ideological directions and political programmes were formed. Albanians, Turks, Roma, Serbs and others, or members of different ethnic communities, formed their own parties. (p.75)
Geography	Pavlov, Gjorgji; Pavlov, Kole (2015): Geografija za osmo oddelenie. Skopje: Ministerstvo za obrazovanie I nauka. [8th grade, ISCED 2].	Сличности и разлики кај населението во Јужна Европа (Similarities and differences among the populations in Southern Europe)	Кај словенската и романската група народи заедничко е празнувањето на раѓањето Христово (Божиќ), воскреснувањето (Велигден) и други верски празници. Освен тоа, заеднички им се веселбите: веридби, свадби, крштевки и друго. Во Јужна Европа живеат и народи со исламска религија. Тоа се: Албанците, Турците, дел од Ромите, Бошњаците, Македонците со исламска религија и други. Кај овие народи поинакви се обичаите за религиозните празници. Така, најголеми верски празници се: Курбан Бајрам и Рамазан Бајрам. Сличности кај населението од Јужна Европа меѓу христијанската и исламската религија се темели на: почитување, верска толеранција, помагање, заеднички работи и друго. Истражувачки активности: Посерти едно семејство (албанско, турско или бошњачко) со исламска религија и дознај за нивните обичаи на верски празници и свадби. Од тие сознанија напиши краток есеј. (p. 45)	In the Slavic and Romanian nations, the celebration of the birth of Christ (Christmas), the resurrection (Easter) and other religious holidays are common. In addition, the following celebrations are common: Engagements, weddings, baptisms, and more. In Southern Europe, there are also peoples who follow the Islamic religion. These are: Albanians, Turks, some Roma, Bosnians, Islamic Macedonians and others. In these nations, the customs of religious holidays are different. Thus, the biggest religious holidays are: Kurban Bayram and Ramadan Bayram [Eid al-Fitr]. Similarities among the Christian and Islamic populations of Southern Europe are based on: respect, religious tolerance, help, communal work, and so on. Research activities: Meet a family (Albanian, Turkish or Bosniak) of the Islamic faith and learn about their customs on religious holidays and weddings. Write a short essay on these findings. (p.45)

History	Petreska, Darinka; Achkoska, Violeta; Peshevska, Margarita (2009): Istorija za cetvrta godina gimnazisko obrazovanie. Skopje: Prosvetno Delo [13th grade, ISCED 3].	Нирбершки процес (Nuremberg process)	Германските нацисти биле обвинети за три кривични дела и тоа: злосторство против мирот, воени злосторства и злосторство против човештвото. Во овие злосторства е зафатено истребувањето на ЕВреите, Ромите и др. Исто така, на удар биле и оние кои вршеле насилство против непријателските војници и цивили. Требало да се потегне одговорност и против агресивната политика на врвот на Третиот Рајх за почетокот и текот на војната. Процесот против нацистичките злосторници се одржал од 20 ноември 1945 година до 1 октомври 1946, токму во некогашното нацистичко средиште, градот Нирнберг Овој процес го привлекол вниманието на целиот свет. Приврзаниците на мирот во процесот гледале можност за меѓународна мирна соработка за зачувување на мирот на повоениот свет. Со процесот биле откриени злосторствата на нацистите против слободата на целото човештво. Судењето покажало дека не смее да се дозволи да се повторат логорите на смртта. Значењето на овој процес е и во тоа што со него се осудувала агресијата и заземањето на туѓи територии. Пресудите во Нирнберг се еден од најважните документи на меѓународното право. Меѓународниот воен суд го осудил водството на Национал – социјалистичката германска работничка партија, Гестапо СС (заштитни одреди), Јуришните одреди на партијата (СА) и 24 воени злосторници. За прв пат во светската историја агресијата била осудена како злосторство против човештвото (p. 8)	German Nazis were charged with three crimes: crimes against peace, war crimes and crimes against humanity. These crimes involved the extermination of the Jews, Roma, etc. Also, those who carried out violence against enemy soldiers and civilians were also charged. It was also necessary for responsibility to be taken for the aggressive policies of the Third Reich at the outset and during the war. The trial of the Nazi criminals was held from November 20 1945 to October 1 1946, at the former centre of the Nazis, the city of Nuremberg. This process attracted the attention of the whole world. Proponents of peace saw in the process an opportunity for peaceful international co-operation to preserve the peace of the post-war world. The process revealed the atrocities committed by the Nazis against the freedom of all humanity. The trial showed that one should not be allowed to repeat the death camps. The significance of this process is also that it condemned aggression and the occupation of foreign territories. The Nuremberg judgments are one of the most important documents of international law. The International Military Court condemned the leadership of the National Socialist German Workers' Party, the Gestapo SS (protection squads), the party's storm troopers (SA) and 24 war criminals. For the first time in world history, aggression was condemned as a crime against humanity. (p.8)

Poland

Subject	Textbook	Chapter/Topic	Passage	Translation
Geography	Szubert, Mariusz (2014): Planeta Nowa: Podrecznik do geografii dla klasy trzeciej gimnazjum. Warsaw: Nowa Era. [7th grade].	Mniejszosci narodowe i etniczne	Wsrod mniejszosci etnicznych najliczniejsza gupe stanowia Romowie, ktorych mozna spotkac mieddzy innymi w wojewodztwie malopolskim, dolnoslaskim oraz mazowieckim. (p.73)	Among the ethnic minorities, the largest group is the Roma, who can be found in the regions of Malopolska, Lower Silesia and Masovia. (p.73)
Geography	Szubert, Mariusz (2014): Planeta Nowa: Podrecznik do geografii dla klasy trzeciej gimnazjum. Warsaw: Nowa Era. [7th grade].	Mniejszosci narodowe i etniczne (National and ethnic minorities)	(p.73)	Table Source: The results of the National Census Population and Housing 2011 (p.73)
Geography	Szubert, Mariusz (2014): Planeta Nowa: Podrecznik do geografii dla klasy trzeciej gimnazjum. Warsaw: Nowa Era. [7th grade].	Mniejszosci narodowe i etniczne (National and ethnic minorities)	Map (p.73)	Map (p.73)
Geography	Roman Malarz (2015): Puls Ziemi: Podrecznik do geografii dla klasy trzeciej gimnazjum. Warszawa: nowa era. [ISCED 2].	Mniejszosci narodowe w Polsce (National minorities in Poland)	Za mniejszosc narodowq uwaza sie obywateli danego panstwa, ktorzy roznia sie od wiekszosci jego mieszkancow m.in. przynaleznoscia narodowa, historia, kultura, jezykiem i czesto wyznaniem. Polska zaliczana jest do krajow jednolitych narodowosciowo. Mniejszosci narodowe (obywatele polscy narodowosci m.in. niemieckiej, bialoruskiej i ukrainskiej)	Citizens who differ from the majority of inhabitants in a given state, in terms of national affiliation, history, culture, language and often religion, are considered a national minority. Poland is classified as a nationally homogeonous country. Polish citizens of other nationalities (including Germans, Belarusians and Ukrainians) account for only 0.7% of our population. Poland also has inhabitants from distant countries, e.g. Vietnam, Mongolia or Lebanon. Besides national minorities, there are also ethnic

			stanowiq zaledwie 0,7% ogolu ludnosci naszego kraju. Polske zamieszkujq rowniez osoby pochodzace z odleglych panstw, np. Wietnamu, Mongolii czy Libanu. Oprocz przedstawicieli mmeJszosi narodowych w naszym kraju zyjq takzle przedstawiciele mniejszosci etnicznych. Naleza do nich m.in. Romowie i Tatarzy. (p.68)	minorities living in our country. These include Roma and Tatars. (p.68)
Geography	Roman Malarz (2015): Puls Ziemi: Podrecznik do geografii dla klasy trzeciej gimnazjum. Warszawa: nowa era. [ISCED 2].	Mniejszosci narodowe i etniczne (National and ethnic minorities)	Map (p.68)	Map (p.68)
Geography	Gtowacz, Arkadiusz; Lechowicz, Agnieszka; Lechowicz, Maciej; Stankiewicz, Piotr (2017): Geografia podrecznik 7. Warszawa: Wydawnictwa Szkolne i Pedagogiczne. [7th grade].	Mieszkancy Polski i Europy dzisia (Residents of Poland and Europe today)	Najwiecej Ukraincow mieszka w wojewodztwie warminsko-mazurskim - jest ich tam prawie 12 tys. Ponadto Polskte zamieszkuja Zydzi, Ormianie, Czesi i Slowacy, nie stanowia oni jednak duzych grup.Sposrod mniejszosci etnicznych najliczniejsi sa Romowie i Lemkowie.(p.102)	Most Ukrainians live in the Warmian-Masurian voivodship - there are almost 12,000 of them there. In addition Enskte is inhabited by Jews, Armenians, Czechs and Slovakians, however, they are not large groups. Among ethnic minorities, the most numerous are Roma and Lemkos. (p.102)
Geography	Lechowicz, Agnieszka; Lechowicz, Maciej; Sulejczak, Ewa (2011): Blizej geografii gimnazjum podrecznik czesc 3. Warszawa: Wydawnictwa Szkolne i Pedagogiczne. [ISCED 2].	Jedna Europa – wiele narodow (One Europe – many nations)		Maps (p.18)

History/ Civics	Małkowski, Tomasz (2015): Historia i społeczeństwo 6. Podręcznik dla klasy piątej szkoły podstawowej. Gdansk: Gdańskie Wydawnictwo Oświatowe. [6th grade].	Nie tylko Polacy. Mniejszości narodowe i mniejszości etniczne (Not only Poles. National Minorities and Ethnic Minorities)	Litwini z Puńska są mniejszością narodową. Nazywamy tak grupę ludzi, odróżniającą się od większości społeczeństwa narodowością, kulturą, obyczajami, językiem, a czasem też religią. Naród, do którego należy dana mniejszość, posiada lub posiadał własne państwo. Jak wiecie, Litwini posiadają własne państwo - Litwę. W Polsce są mniejszością narodową, gdyż ok. 97% mieszkańców naszego kraju to Polacy. Spytacie: a gdyby Litwini nie mieli państwa, to kim by byli? Odpowiedź brzmi: mniejszością etniczną. To grupa ludzi, która nie miała i nie ma własnego państwa, jak np.Romowie. Mniejszość etniczna odróżnia się od większości społeczeństwa albo narodowością, albo tylko odrębnym pochodzeniem, kulturąnoraz obyczajami, nieraz także językiem i religią. (p.175) Pytania: 3. Co to jest mniejszość narodowa? 4. Czym różni się od niej mniejszość etniczna? Na mocy Konstytucji i ustaw sejmowych wszystkie mniejszości narodowe i etniczna w Polsce mają zagwarantowane prawo do używania własnego języka, zachowania tradycyjnych obyczajów i rozwoju swojej kultury. [...] (p.175)	Lithuanians from Puńsk are a national minority. This is how we describe a group of people who differ from the majority of society in their nationality, culture, customs, language, and sometimes also religion. The nation to which such a minority group belongs has or had its own state. As you know, the Lithuanians have their own country - Lithuania. In Poland, they are a national minority, because about 97% of the inhabitants of our country are Poles. You may ask: and if Lithuanians did not have a state, who would they be? The answer is: an ethnic minority. This is a group of people who does not have, and has not had, their own state, such as the Roma for example. An ethnic minority differs from the majority of society either by its nationality, or only by its ditinct origin, culture and customs, sometimes also by language and religion. Questions: 3. What is a national minority? 4. How does an ethnic minority differ? According to the Polish Constitution and other official documents, all national and ethnic minorities in Poland are guaranteed the right to use their own language, preserve traditional customs and develop their culture. […] (p.175)
History/ Civics	Małkowski, Tomasz (2015): Historia i społeczeństwo 6. Podręcznik dla klasy piątej szkoły podstawowej. Gdansk: Gdańskie Wydawnictwo Oświatowe. [6th grade].	Mniejszości etniczne (Ethnic minorities)	W Polsce żyją cztery mniejszości etniczne: Karaimi, Łemkowie, Romowie i Tatarzy.[...] Romowie, zwani też Cyganami, to wędrowny lud wywodzący się z Indii. Do Polski dotarli w XV wieku. Nie mają swojej tradycyjnej religii - często przejmowali wierzenia mieszkańców państw, w których mieszkali. (obok zdjęcie z podpisem ‚Występ romskiego zespołu') [...] Mniejszości etniczne są w Polsce niezbyt liczne. Największa - Romowie - liczy kilkanaście tysięcy osób. Karaimów jest zaledwie	There are four ethnic minorities in Poland: Karaims, Lemkos, Roma and Tatars. […] The Roma, also called Gypsies, are a nomadic people from India. They arrived in Poland in the fifteenth century. They do not have a traditional religion - they have often adopted the beliefs of the inhabitants of the countries in which they live (next to a photo captioned ‘Roma musical group performance’) […] Ethnic minorities are not very numerous in Poland. The largest - Roma - has a dozen or so thousand people. There are

			kilkuset. Pytanie: 7. Wymień mniejszości etniczne, które mieszkają w Polsce. Ćwiczenie: Wyobraź sobie, że gospodarz portalu internetowego poprosił cię o przygotowanie strony na temat jednej z mniejszości narodowych lub etnicznych zamieszkujących Polskę. Wybierz mniejszość, która cię interesuje, i napisz w zeszycie: ilu liczy członków, jakie organizowane przez nią imprezy kulturalne by cię zaciekawiły i jakie potrawy z jej kuchni wydają ci się warte spróbowania. [...] C. Co dobrego wynika, twoim zdanie, z obecności mniejszości narodowych i etnicznych w Polsce? Zapamiętaj: [...] - Mniejszość etniczna to grupa ludzi odróżniająca się od większości społeczeństwa narodowością albo pochodzeniem, kulturą, obyczajami, nieraz także językiem i religią. Nie miała ona i nie ma własnego państwa. - Mieszkające w Polsce mniejszości etniczne to: Karaimi, Łemkowie, Romowie i Tatarzy. - Wszystkie mniejszości narodowe i etniczne mają zagwarantowane prawo do używania własnego języka, zachowania tradycyjnych obyczajów i rozwoju swojej kultury. (p.176-177)	just a few hundred Karaims. Question: 7. Name ethnic minorities living in Poland. Exercise: Imagine that a host of a web portal asked you to prepare a website about one of the ethnic or national minorities living in Poland. Choose a minority that interests you and write in your notebook: how many members it has, what cultural events it organises that might interest you and what dishes are worth trying. […] C. What is good, in your opinion, about national and ethnic minorities living in Poland? Remember: […] - An ethnic minority is a group of people distinguishing themselves from the majority of a society by nationality or origin, culture, customs, sometimes also language and religion. It does not have and has not had its own country. - Ethnic minorities living in Poland are: Karaims, Lemkos, Roma and Tatars. - All national and ethnic minorities are guaranteed the right to use their own language, preserve traditional customs and develop their culture. (p.176-177)
History/ Civics	Małkowski, Tomasz (2015): Historia i społeczeństwo 6. Podręcznik dla klasy piątej szkoły podstawowej. Gdansk: Gdańskie Wydawnictwo Oświatowe. [6th grade].	Mniejszości etniczne (Ethnic minorities)	źródło obrazu: Występ romskiego zespołu (p.176)	Pictorial source: Roma musical group performance (p.176)

History/ Civics	Wojciechowski, Grzegorz (2014): Wczoraj i dziś: podręcznik do historii i społeczeństwa dla klasy 6. Warsaw: Nowa Era. [6th grade].	Holokaust - zagłada Żydów (Holocaust - the genocide of the Jews)	W niemieckich obozach koncentracyjnych i obozach zagłady ginęła jednak nie tylko ludność żydowska. Śmierć poniosły w nich także tysiące Polaków, Romów i jeńców radzieckich. (p.137)	However, not only the Jewish population perished in German concentration and death camps. Thousands of Poles, Roma and Soviet prisoners also died in them. (p.137)
History/ Civics	Kalwat, Wojciech; Lis, Małgorzata (2016): Klucz do historii: podręcznik do historii i społeczeństwa; dla szkoły podstawowej. Warsaw: Wydawnictwa Szkolne i Pedagogiczne. [4th grade].	Polska niejedno ma imię. Nie tylko Polacy (Poland has many names. Not only Poles)	W Polsce mamy też mniejszości etniczne. Są to na przykład Romowie, Łemkowie lub Tatarzy. Wcześniej w podręczniku była mowa o tym, że ludzie różnią się między sobą. Teraz wiecie, skąd się biorą te różnice. I widzicie na pewno, że dzięki tym różnicom nasz kraj jest ciekawszy, a tradycje bogatsze. Warto też, a nawet trzeba, szanować odmienne obyczaje innych ludzi, zwłaszcza jeśli pochodzą z mniejszości narodowych czy religijnych. (p.67)	We also have ethnic minorities in Poland. These are, for example, Roma, Lemkos or Tatars. Earlier in the textbook it was mentioned that people are different. Now you know where these differences come from. And you can see for certain that thanks to these differences, our country is more interesting, and the traditions are richer. It is also worthwhile, and even necessary, to respect the different customs of other people, especially if they come from national or religious minorities. (p.67)
History/ Civics	Kalwat, Wojciech; Lis, Małgorzata (2016): Klucz do historii: podręcznik do historii i społeczeństwa; dla szkoły podstawowej. Warsaw: Wydawnictwa Szkolne i Pedagogiczne. [4th grade].	Polska niejedno ma imię. Nie tylko Polacy (Poland has many names. Not only Poles	ZAPAMIĘTAJ: - Polskę zamieszkują w większości Polacy, ale także ludzie innych narodowości tworzący tak zwane mniejszości narodowe oraz mniejszości etniczne. [...] (p.67)	REMEMBER: - Poland is mainly inhabited by Poles, but also by people of other nationalities who make up what are known as national minorities and ethnic minorities. […] (p.67)

History/ Civics	Kalwat, Wojciech; Lis, Małgorzata (2016): Klucz do historii: podręcznik do historii i społeczeństwa; dla szkoły podstawowej. Warsaw: Wydawnictwa Szkolne i Pedagogiczne. [4th grade].	Polska niejedno ma imię. Nie tylko Polacy (Poland has many names. Not only Poles	SŁOWNICZEK: Mniejszość etniczna - grupa ludności, która odróżnia się od pozostałych mieszkańców kraju językiem, kulturą lub tradycją. Nie utożsamie się z narodem żyjącym we własnym państwie. (p.67)	GLOSSARY: Ethnic minority - a group of people that differs from the other inhabitants of the country by their language, culture or tradition. It does not identify people living in their own country. (p.67)
History/ Civics	Kalwat, Wojciech; Lis, Małgorzata (2016): Klucz do historii: podręcznik do historii i społeczeństwa; dla szkoły podstawowej. Warsaw: Wydawnictwa Szkolne i Pedagogiczne. [4th grade].	Polska niejedno ma imię. Nie tylko Polacy (Poland has many names. Not only Poles	CIEKAWOSTKA: Jedną z mniejszości etnicznych mieszkających w Polsce są Romowie. Zwani niegdyś Cyganami, nie mają własnego państwa. Uwielbiają śpiew i taniec. Czy spotkaliście kiedyś Romów? Czy moglibyście opisać ich język, strój i zwyczaje? (p.67)	INTERESTING FACT: One of the ethnic minorities living in Poland is the Roma. Once called Gypsies, they do not have their own state. They love singing and dancing. Have you ever met the Roma? Could you describe their language, outfit and customs? (p.67)
History/ Civics	Bentkowska-Sztonyk, Zofia; Wach, Edyta (2011): Przygoda z czasem: historia i społeczeństwo: szkoła podstawowa. Wroclaw: Wiking. [4th grade].	Kto mieszka w Polsce? Mniejszości narodowe (Who lives in Poland. National minorities)	źródło obrazu: Zaspół cygański. Cechą łączącą Romów jest silne poczucie wspólnoty oraz pielęgnowanie własnej kultury i obyczajów. Od wielu lat organizują w Ciechocinku Międzynarodowy Festiwal Piosenki i Kultury Romów, gdzie można zobaczyć na żywo ich występy. Festiwal w Ciechocinku jest największą imprezą romską w całej Europie. (p.72)	Pictorial source: Gypsy band. The feature that connects the Roma is a strong sense of community and fostering their own culture and customs. For many years they have been organising an International Roma Song and Culture Festival in Ciechocinek, where their performances can be seen live. The festival in Ciechocinek is the largest Roma event in Europe. (p.72)
History/ Civics	Bentkowska-Sztonyk, Zofia; Wach, Edyta (2011): Przygoda z czasem: historia i społeczeństwo: szkoła podstawowa. Wroclaw:	Kto mieszka w Polsce? Mniejszości narodowe (Who lives in Poland. National minorities)	Obok mniejszości narodowych w Polsce żyją także mniejszości etniczne. Są to grupy ludzi, które nie posiadają własnego państwa i żyją na terytorium innego kraju. W Polsce są to Romowie, Łemkowie i Tatarzy. Konstytucja gwarantuje mniejszościom narodowym i etnicznym takie same prawa, jakie posiadają wszyscy obywatele. (p.73)	Besides national minorities there are also ethnic minorities living in Poland. These are groups of people who do not have their own state and live in the territory of another country. In Poland, they are Roma, Lemkos and Tatars. The constitution guarantees national and ethnic minorities the same rights as all citizens. (p.73)

	Wiking. [4th grade].			
History/ Civics	Bentkowska-Sztonyk, Zofia; Wach, Edyta (2011): Przygoda z czasem: historia i społeczeństwo: szkoła podstawowa. Wroclaw: Wiking. [4th grade].	Kto mieszka w Polsce? Mniejszości narodowe (Who lives in Poland. National minorities)	Czy wiesz że... Informacje o kulturze Łemków, Romów i Tatarów znajdziejsz m.in. na stronach internetowych: [...] stowarzyszenie.romowie.net, cyganie.pl (p.74)	Do you know that ... You can find information about the culture of Lemkos, Roma and Tatars, among others on websites: [...] www.stowarzyszenie.romowie.net, www.cyganie.pl (p.74)
History/ Civics	Pacholska, Maria; Zdziabek, Wiesław (2015): Ciekawi świata: historia i społeczeństwo: Podręcznik. Gdynia: Wydawnictwo Pedagogiczne Operon. [6th grade].	Mniejszości narodowe i etniczne w Polsce (National and ethnic minorities in Poland)	Oprócz mniejszości narodowych w danym państwie mogą też mieszkać mniejszości etniczne. Zachowują one odrębność wobec społeczeństwa - pielęgnują własne obyczaje, posługują się innym językiem. Mniejszość etniczna w odróżnieniu od mniejszości narodowej nie posiada własnego państwa. W Polsce do mniejszości etnicznych zaliczamy mniejszość karaimską, łemkowską, romską i tatarską. Mniejszości mogą mieszkać w danym państwie w jednym miejscu lub blisko siebie albo też żyć w rozproszeniu na terenie całego kraju. Mniejszościom przysługuje prawo do pielęgnowania własnej kultury, obyczajów i tradycji. Członkowie mniejszości mogą tworzyć własne instytucje kulturalne, takie jak na przykład zespoły ludowe, biblioteki i świetlice. Mogą wydawać książki i gazety we wlasnym języku. Mają także prawodo praktykowania własnej religii i posługiwania się własnym językiem. (p.163)	Besides national minorities, ethnic minorities may also live in a country. They maintain their distinctiveness towards society - they cultivate their own customs, speak a different language. An ethnic minority, unlike a national minority, does not have its own state. Ethnic minorities living in Poland are the Karaim, Lemko, Roma and Tatar minorities. Minorities can live in a one area within a country, close to each other, or live in different places within a country. Minorities have the right to cultivate their own culture, customs and traditions. Minority members can create their own cultural institutions, such as, for example, folk groups, libraries and community centres. They can publish books and newspapers in their own language. They also have the right to practice their own religion and use their own language. (p.163)

History/ Civics	Pacholska, Maria; Zdziabek, Wiesław (2015): Ciekawi świata: historia i społeczeństwo: Podręcznik. Gdynia: Wydawnictwo Pedagogiczne Operon. [6th grade].	Mniejszości narodowe i etniczne w Polsce (National and ethnic minorities in Poland)	Cechy mniejszości etnicznej. Mniejszość etniczna: - w znaczący sposób odróżniają się od pozostałych obywateli Polski, - ma mniejszą liczebność w stosunku do ogółu ludności, - nie utożsamia się z narodem zorganizowanym we własnym państwie, - jej przodkowie zamieszkiwali obecne terytorium Polski od co najmniej 100 lat, - ma świadomość własnej wspólnoty etnicznej, - dąży do zachowania swojego języka, kultury i tradycji. (p.163)	Features of an ethnic minority. An ethnic minority: - is significantly different from other citizens of Poland, - is smaller in number in relation to the total population, - does not identify itself with a nation organised as its own state, - has ancestorally lived in the present territory of Poland for at least 100 years, - is aware of its own ethnic community, - strives to preserve its language, culture and traditions. (p.163)
History/ Civics	Pacholska, Maria; Zdziabek, Wiesław (2015): Ciekawi świata: historia i społeczeństwo: Podręcznik. Gdynia: Wydawnictwo Pedagogiczne Operon. [6th grade].	Mniejszości narodowe i etniczne w Polsce (National and ethnic minorities in Poland)	Źródła historyczne Art. 35 Konstytucji RP: 1. Rzeczpospolita Polska zapewnia obywatelom polskim należącym do mniejszości narodowych i etnicznych wolność zachowania i rozwoju własnego języka, zachowania obyczajów i tradycji oraz rozwoju własnej kultury. 2. Mniejszości narodowe i etniczne mają prawo do tworzenia własnych instytucji edukacyjnych, kulturalnych i instytucji służących ochronie tożsamości religijnej. (p.163)	Historical sources Article 35 of the Constitution of the Republic of Poland: 1. The Republic of Poland shall ensure Polish citizens belonging to national or ethnic minorities the freedom to maintain and develop their own language, to maintain customs and traditions, and to develop their own culture. 2. National and ethnic minorities shall have the right to establish educational and cultural institutions, institutions designed to protect religious identity, as well as to participate in the resolution of matters connected with their cultural identity. (p.163)
History/ Civics	Pacholska, Maria; Zdziabek, Wiesław (2015): Ciekawi świata: historia i społeczeństwo: Podręcznik. Gdynia: Wydawnictwo Pedagogiczne Operon. [6th grade].	Mniejszości narodowe i etniczne w Polsce (National and ethnic minorities in Poland)	Mapa przedstawiająca rozmieszczenie mniejszości narodowych i etnicznych w Polsce [Half-page graphic: z zaznaczonymi pięcioma miejscami, gdzie zamieszkują Romowie] Struktura narodowościowa mniejszości narodowych i etnicznych w Polsce [Zajmująca 30% powierzchni strony grafika:, na której Romowie zajmują 7,3% spośród wszystkich mniejszości zamieszkujących Polskę (3% społeczeństwa).] (p.164)	Map showing the distribution of national and ethnic minorities in Poland [Half-page graphic: with five locations marking where Roma live] Nationality structure of national and ethnic minorities in Poland [Graphic covering 30% of the page: where Roma are 7.3% of all minorities living in Poland (3% of the population).] (p.164)

History/ Civics	Pacholska, Maria; Zdziabek, Wiesław (2015): Ciekawi świata: historia i społeczeństwo: Podręcznik. Gdynia: Wydawnictwo Pedagogiczne Operon. [6th grade].	Mniejszości narodowe i etniczne w Polsce (National and ethnic minorities in Poland)	‚Powtorzenie': W Polsce do mniejszości etnicznych zaliczamy mniejszość karaimską, łemkowską, romską i tatarską. [...] ‚Pracujemy razem': Podzielcie się na cztery grupy. Każda grupa wykona plakat dydaktyczny dotyczący jednej z mniejszości etnicznych. Na plakacie muszą się znaleźć następujące informacje: liczebność, miejsca zamieszkania, wyznawana religia, kultura oraz zwyczaje. Wykorzystajcie informacje zamieszczone na stronach internetowych podanych poniżej ‚Dowiedz się więcej': http://www.stowarzyszenie.romowie.net/ (p.166)	‘Revision’: In Poland, ethnic minorities include the Karaim, Lemko, Roma and Tatar minorities. [...] ‘We work together’: Divide into four groups. Each group will create a didactic poster showing one of the ethnic minorities. The poster must contain the following information: size, place of residence, religion, culture and customs. Use the information provided on the websites listed below ‘Learn more’: http://www.stowarzyszenie.romowie.net (p.166)
History	Pacholska, Maria; Zdziabe Wiesław (2015): Ciekawi świata Historia Podręcznik Od początku XX wieku do roku 1945 zakres rozszerzony. Gdynia: Wydawnictwo Pedagogiczne Operon. [12th grade].	Druga wojna światowa. Oblicza okupacji (The Second World War. Aspects of the occupation)	Rozbudowany kompleks obozowy Auschwitz stopniowo przekształcano w miejsce masowej zagłady Żydów z całej Europy (patrz Rozdział III.5. Zagłada Żydów). Trafiało tu jednak też wielu Polaków, Romów, Sinti (członków pokrewnej Romom, wędrownej grupy etnicznej, pochodzącej z Półwyspu Indyjskiego), jeńców radzieckich oraz przedstawicieli innych narodowości. (p.245)	The extensive Auschwitz camp complex was gradually transformed into a mass extermination site for Jews from all over Europe (see Chapter III.5 The Holocaust of the Jews). There were, however, many Poles, Roma, Sinti (members related to the Roma, a migrant ethnic group, originating from the Indian Peninsula), Soviet war prisoners and representatives of other nationalities. (p.245)
History	Pacholska, Maria; Zdziabe Wiesław (2015): Ciekawi świata Historia Podręcznik Od początku XX wieku do roku 1945 zakres rozszerzony. Gdynia: Wydawnictwo Pedagogiczne Operon. [12th grade].	Druga wojna światowa. Zagłada Żydów (The Second World War. The Holocaust of the Jews)	Trzeba pamiętać, że Niemcy skazali na unicestwienie nie tylko Żydów, ale też ludność romską. Z niemal milionowej społeczności romskiej, żyjącej przed wojną w Europie, w obozach zagłady wymordowano, według różnych szacunków, od ok. 220 tys. do 600 tys. osób. (p.265)	It must be remembered that the Germans condemned not only the Jews but also the Roma population. Out of a community of one million Roma living in Europe before the war, according to various estimates, between 220,000 and 600,000 people were murdered in the extermination camps. (p.265)

History	Kozłowska, Zofia; Unger, Irena; Zając, Stanisław (2012): Poznajemy przeszłość Dzieje najnowsze Zakres podstawowy. Torun: SOP Oświatowiec. [10th grade].	Eksterminacja narodów (Extermination of nations)	W tabelce ‚Przypomnij sobie' będącej wstępem do rozdziału ‚Eksterminacja narodów': Jaka była polityka państwa niemieckiego wobec Żydów i Romów po dojściu Hitlera do władzy? III Rzesza prowadziła politykę wyniszczenia wobec wszystkich narodów w podbitej Europie, jednak z niejednakowym nasileniem. Za narodowości skazane na pełną likwidację uznanow Żydów i Romów. (p.139)	In the table 'Remember' which is an introduction to the chapter 'Extermination of Nations': What was the German state's policy towards Jews and Roma after Hitler came to power? The Third Reich pursued a policy of extermination against all nations in a conquered Europe, but with an unequal intensity. Nationalities condemned to full extermination were the Jews and the Roma. (p.139)
History	Kozłowska, Zofia; Unger, Irena; Zając, Stanisław (2012): Poznajemy przeszłość Dzieje najnowsze Zakres podstawowy. Torun: SOP Oświatowiec. [10th grade].	Eksterminacja Romów (Extermination of the Roma)	Drugą grupą ludności skazaną przez hitlerowski nazizm na całkowitą zagładę byli Romowie. Jeszcze przed ustawowymi decyzjami, tak samo jak Żydów, zamykano ich w gettach - częściowo wspólnych z Żydami - i wywożono do obozów koncentracyjnych. Polityka eksterminacji Romów zastała usankcjonowana ustawami norymberskimi, które traktowały ich na równi z Żydami. Jeszcze bardziej zdecydowany charakter miały: dekret szefa hitlerowskiej policji i służby bezpieczeństwa Heinricha Himmlera, zatytułowany ‚Walka z plagą cygańską' oraz podjęta w 1941 roku decyzja władz III Rzeszy o ostatecznym rozwiązaniu kwestii cygańskiej. Już kilka miesięcy później deportowano 5 tysięcy Romów z terenów Rzeszy do ‚obozu cygańskiego' w getcie w Łodzi. Następnie rozpoczęły się masowe deportacje Romów, głównie z Niemiec, do obozów zagłady na okupowanych ziemiach polskich. W 1943 roku w obozie Auschwitz został utworzony sektor nazwany Cygańskim Obozem Rodzinnym, w którym umieszczono całe rodziny romskie. Podczas pierwszej próby jego likwidacji w maju 1944 roku wybuchł bunt więźniów. Zamordowanych zostało wówczas około 6 tysięcy Romów. Po stłumieniu buntu obóz został ostatecznie zlikwidowany na początku sierpnia tego samego roku. Łącznie śmierć poniosło około 20 tysięcy Romów. Masową zagładę Romów prowadzono w obozach w Sobiborze, Bełżcu oraz w Hodoninie i Letach na Morawach.	The second group of people condemned by the Nazis to total extermination were the Roma. Even before the statutory decisions, just like the Jews, they were locked in ghettos - partly shared with Jews - and taken to concentration camps. The policy of exterminating the Roma was sanctioned by the Nuremberg laws, which treated them the same as the Jews. The decree by the head of the Nazi police and security service, Heinrich Himmler, titled 'Fighting the Gypsy Scourge' and the decision made in 1941 by the authorities of the Third Reich to finally solve 'the Gypsy issue', were even more decisive. A few months later, 5,000 Roma were deported from the Reich to the 'Gypsy camp' in the Lodz ghetto. Then, mass deportations of Roma, mainly from Germany, to extermination camps in the occupied Polish territories began. In 1943, a sector called the Gypsy Family Camp was established in the Auschwitz camp, in which whole Roma families were placed. During the first attempt to liquidate them in May 1944, a prisoners' rebellion broke out. Around 6,000 Roma were murdered. After the rebellion was suppressed, the camp was finally liquidated in early August of the same year. In total, about 20,000 Roma were killed. Mass extermination of the Roma was carried out in the camps in Sobibór, Bełżec, and in Hodonin and Letach in Moravia. Many graves of Gypsy families, entire camps scattered throughout the forests, have not been found,

			Wielu mogił cygańskich rodzin, całych taborów rozsianych po lasach, nie odnaleziono, a te odnalezione są na ogół bezimienne. Najbardziej znane i otoczone opieką miejscowej ludności są: zbiorowa mogiła 93 Romów, od niemowląd do starców, zamordowanych w lipcu 1943 roku we wsi Szczurowa w Małopolsce oraz w Duchowiźnie na Mazowszu, gdzie hitlerowcy dokonali mordu na 104 dzieciach, kobietach i mężczyznach romskich. Dokładne określenie wielkości strat ludnościowych Romów utrudnia brak danych statystycznych w poszczególnych państwach europejskich związany z wędrownych trybem życia ludności romskiej. W przybliżeniu szacuje się, że wymordowanych zostało do 500 tysięcy Romów, co stanowiło 50% ich ówczesnej populacji w Europie. Pamięć o zagładzie przetrwała w świadomości wielu Romów i jest jednym z czynników umacniających ich tożsamość narodową. Dzień 2. sierpnia, rocznica likwidacji cygańskiego sektora w obozie Auschwitz, jest obchodzony przez Romów jako dzień pamięci o zamordowanych przez III Rzeszę. (p.143-144)	and those found are generally unidentified. The most well-known and most cared for by the local population are: a collective grave of 93 Roma, from newborns to the elderly, murdered in July 1943 in the village of Szczurowa in Małopolska and another in Duchowizna in Mazovia, where the Nazis murdered 104 Roma children, women and men. Accurate details on the losses of the Roma population are hampered by a lack of data in individual European countries due, in part, to the migratory way of life of the Roma population. Approximately 500,000 Roma are estimated to have been murdered, 50% of their population at the time in Europe. The memory of the genocide has survived in the awareness of many Roma and is one of the factors strengthening their national identity. The 2 August, the anniversary of the liquidation of the Gypsy sector in the Auschwitz camp, is commemorated by the Roma as a day of remembrance for those murdered by the Third Reich. (p.143-144)
History	Kozłowska, Zofia; Unger, Irena; Zając, Stanisław (2012): Poznajemy przeszłość Dzieje najnowsze Zakres podstawowy. Torun: SOP Oświatowiec. [10th grade].	3. Eksterminacja Romów (3. Extermination of the Roma)	Tabelka ‚Zapamiętaj' - W styczniu 1942 roku zapadła decyzja ‚ostatecznego rozwiązania kwestii żydowskiej' oraz eksterminacji narodu romskiego. [...] - Największe obozy zagłady Żydów i Romów to Auschwitz-Birkenau, Treblinka, Sobibór i Chełm. Łącznie w Holokauście zginęło 6 milionów Żydów i 500 tysięcy Romów. Tabelka ‚Zadania' 1. Wymień główne przyczyny eksterminacji Żydów i Romów w czasie II wojny światowej. 2. Przedstaw etapy etapy realizacji polityki eksterminacji narodowościowej w III Rzeszy. 3. Omów skutki hitlerowskiego nacjonalizmu i rasizmu dla Żydów i	Table ‘Remember’ - In January 1942, the decision was made to ‘finally solve the Jewish question’ and to exterminate the Roma people. [...] - The largest extermination camps for Jews and Roma were Auschwitz-Birkenau, Treblinka, Sobibór and Chełmno. In total, 6 million Jews and 500,000 Roma died in the Holocaust. Table ‘Tasks’ 1. List the main causes of the extermination of Jews and Roma during World War II. 2. Describe the stages of implementation of the national extermination policy in the Third Reich. 3. Discuss the consequences of Nazi nationalism and racism for Jews and Roma. (p.144)

			Romów. (p.144)	
History	Roszak, Stanisław; Kłaczkow, Jarosław (2012): Poznać przeszłość wiek XX Podręcznik do historii dla szkół ponadgimnazjalnych zakres podstawowy. Warsaw: Nowa Era. [10th grade].	4. Polityka okupacyjna Niemiec (4. Occupation policy of Germany)	Kraje Europy zachodniej, zgodnie z planami Niemców, miały pozostać częścią powojennego świata, dlatego ich obywateli nie poddano represjom. W zupełnie inny sposób traktowano ludność Europy Wschodniej. Zamieszkujący ją Słowianie, Żydzi oraz Romowie byli przedstawiani przez propagandę narodowych socjalistów jako podludzie. (p.150)	Western European countries, in accordance with the plans of the Germans, were to remain part of the post-war world, which is why their citizens were not repressed. The population of Eastern Europe was treated in a completely different way. Slavs, Jews and Roma living there were depicted by the propaganda of the National Socialists as sub-humans. (p.150)
History	Kłaczkow, Jarosław; Zielińska, Agnieszka (2012): Zrozumieć przeszłość Podręcznik do historii dla liceum ogólnokształcącego i technikum Dzieje najnowsze po 1939 roku. Warsaw: Nowa Era. [10th	4. Polityka okupacyjna III Rzeszy (4. Occupation policy of the Third Reich)	Podczas wojny obywatele Europy Zachodniej nie zostali poddani represjom, ponieważ zgodnie z założeniami Niemców mieli stać się częścią powojennego świata. Natomiast Słowian, Żydów i Romów uważano za podludzi, którzy meili być eksterminowani lub zmuszani do świadczenia niewolniczej pracy na rzecz germańskich nadludzi. Ci ostatni jako grupa uprzywilejowana nie byli według tej ideologii zobowiązani do przestrzegania jakichkolwiek norm etycznych wobec podludzi. (p.37)	During the war, the citizens of Western Europe were not subjected to repressions because, according to the assumptions of the Germans, they were to become part of the post-war world. On the other hand, the Slavs, Jews and Roma were considered sub-humans who were to be exterminated or forced to perform slave labour for the benefit of the Germanic superhuman beings. The latter, as a privileged group, were not obliged according to this ideology to comply with any ethical standards regarding sub-

	grade].			humans. (p.37)
History	Kłaczkow, Jarosław; Zielińska, Agnieszka (2012): Zrozumieć przeszłość Podręcznik do historii dla liceum ogólnokształcącego i technikum Dzieje najnowsze po 1939 roku. Warsaw: Nowa Era. [10th grade].	4. Polityka okupacyjna III Rzeszy (4. Occupation policy of the Third Reich)	Tabelka ‚Główne hitlerowskie obozy zagłady na ziemiach polskich w czasie II wojny światowej' - wymienione nazwy sześciu obozów zagłady, okres ich funkcjonowania, szacunkowa liczba ofiar i przeważające narodowości ofiar. Cyganie wymienieni przy obozach: Auschwitz-Birkenau, Treblinka, Chełmno (p.43)	Table ‘Main Nazi death camps in Poland during World War II’ - names of six extermination camps, period of their functioning, estimated number of victims and prevailing nationalities of the victims. Gypsies listed at the camps: Auschwitz-Birkenau, Treblinka, Chełmno (p.43)
History	Kłaczkow, Jarosław; Zielińska, Agnieszka (2012): Zrozumieć przeszłość Podręcznik do historii dla liceum ogólnokształcącego i technikum Dzieje najnowsze po 1939 roku. Warsaw: Nowa Era. [10th grade].	4. Polityka okupacyjna III Rzeszy (4. Occupation policy of the Third Reich)	Warto wiedzieć: Do całkowitej likwidacji oprócz Żydów Niemcy przeznaczyli także Romów. Przed wojną ta prowadząca koczowniczy tryb życia społeczność liczyła około miliona osób. Rozprawę z nimi naziści rozpoczęli wraz z ostatecznym rozwiązaniem kwestii żydowskiej. Szacuje się, że w obozach zagłady zginęło prawie 220 tysięcy Romów. Tego losu uniknęli tylko ci, którzy zamieszkiwali Skandynawię, Bułgarię i Grecję, ponieważ nie zostali wysłani do ‚fabryk śmierci'. Fotografia, Bełżec, lata 40. XX wieku. Romowie przeznaczeni przez Niemców do eksterminacji w obozie zagłady w Bełżcu. Na podstawie dostępnych źródeł odpowiedz, dlaczego naziści chcieli dokonać ludobójstwa Romów. (p.46)	Good to know: Apart from Jews, the Germans also planned the murder of the Roma. Before the war, Roma communities, who had a nomadic lifestyle, numbered about one million people. The Nazis began to deal with them together with the final solution of the Jewish issue. It is estimated that almost 220,000 Roma were killed in the extermination camps. Only those who lived in Scandinavia, Bulgaria and Greece escaped this fate because they were not sent to the ‘death factories’. Photograph, Bełżec, 1940s. The Roma sent by the Germans to the extermination camp in Bełżec. Based on the available sources, explain why the Nazis wanted to carry out the Roma genocide? (p.46)

History	Przybyliński, Maciej; Moryksiewicz, Lech (2012): Poznać przeszłość, zrozumieć dziś: Dzieje najnowsze 1918 – 2006: Podręcznik do historii dla klasy III szkół ponadgimnazjalnych: zakres rozszerzony. Warsaw: Wydawnictwo Stentor. [12th grade].	7. Polska okupowana (7. Occupied Poland)	Obozy zagłady budowano od 1941 roku, wyłącznie w celu eksterminacji zgromadzonej tam ludności, głównie Żydów i Cyganów. (p.98)	The extermination camps were built from 1941 exclusively to exterminate mainly Jewish and Gypsy populations. (p.98)
History	Przybyliński, Maciej; Moryksiewicz, Lech (2012): Poznać przeszłość, zrozumieć dziś: Dzieje najnowsze 1918 – 2006: Podręcznik do historii dla klasy III szkół ponadgimnazjalnych: zakres rozszerzony. Warsaw: Wydawnictwo Stentor. [12th grade].	7. Polska okupowana (7. Occupied Poland)	Na terenach okupowanych przez Niemców najgorszy los spotkał Żydów i Cyganów. Hitlerowcy głosili, że stanowią oni zagrożenie dla narodu niemieckiego. W związku z tym, odwołując się do ideologii rasistowskiej oraz wielowiekowych uprzedzeń, zaplanowali masowe akcje ludobójcze. (p.102)	In the areas occupied by the Germans, the Jews and Gypsies suffered the worst fate. The Nazis proclaimed that they were a threat to the German people. Referring to racist ideology and centuries of prejudices, they planned mass genocides. (p.102)
History	Stola, Dariusz (2012): Historia: wiek XX: Podręcznik: szkoły ponadgimnazjalne: zakres podstawowy. Warsaw: Wydawnictwo Szkolne PWN. [12th grade].	12. Europa Hitlera (12. Hitler's Europe)	Inaczej wyglądałą okupacja niemiecka na Wschodzie: w Polsce, ZSRR i Jugosławii. Słowianie znajdowali się na dole hitlerowskiej drabiny rasowej, wyżej tylko od Żydów i Cyganów. (p.78)	The German occupation in the East - in Poland, the USSR and Yugoslavia - looked different. The Slavs were at the bottom of the Nazi racial ladder, higher only than Jews and Gypsies. (p.78)

History	Stola, Dariusz (2012): Historia: wiek XX: Podręcznik: szkoły ponadgimnazjalne: zakres podstawowy. Warsaw: Wydawnictwo Szkolne PWN. [12th grade].	12. Europa Hitlera (12. Hitler's Europe)	Oprócz Żydów ofiarami rasistowskiej polityki totalnego ludobójstwa padli Cyganie (Romowie). Byli zamykani w obozach koncentracyjnych, masowo mordowani przez Einsatzgruppen, zabijani w komorach gazowych. W samym tylko Auschwitz zginęło 20 tysięcy z 23 tysięcy zesłanych tam Cyganów, a łącznie w czasie wojny zabito ich około 300 tysięcy. (p.85)	Apart from the Jews, Gypsies (Roma) were victims of the racist policy of total genocide. They were locked in concentration camps, mass murdered by *Einsatzgruppen* and killed in gas chambers. In Auschwitz alone, 20,000 out of 23,000 exiled Gypsies died, and in total during the war about 300,000 were killed. (p.85) Table title: Murdered by the *Einsatzgruppen* in the years 1941-1945 Jews - Gypsies (Roma) – 'political' in total. (Based on: R. Szuchta)
History	Burda, Bogumiła; Halczak, Bohdan; Roszak, Anna (2013): Historia: Zakres podstawowy: Podręcznik dla szkół ponadgimnazjalnych. Gdynia: Wydawnictwo Pedagogiczne Operon. [10th grade].	Europa pod okupacją niemiecką. Holokaust (Europe under German occupation, the Holocaust)	Zarówno w samych Niemczech jak i na obszarach okupowanych represje dotykały różnych grup ludności. Po rozpoczęciu działań wojennych represje dosięgały Słowian, Bałtów i Romów. (p.160)	In both Germany itself and in the occupied areas, repression affected various groups of the population. After the beginning of hostilities, the repressions reached the Slavs, the Balts and the Roma. (p.160)
Geography	Chrabelski, Marcin; Dudaczyk, Magdalena (2017): Geografia 7, Podrecznik dla szkoly podstawowej. Gdynia: Wydawnictwo Pedagogiczne Operon. [7th grade].		Czesc Lemkow owaza sie za odrebna mniejszosc narodowa, a czesc – za grupe etniczna narodu ukrainskiego. Romowie, prowadzacy niegdys wedrowny tryb zycia, mieszkaja dzisiaj glownie w miastach: Warszawie, Poznanie, Wroclawu, Lodzi, Krakowie, Gdansku oraz mniejszych miejscowosciach w wojewodztwach malopolskim i slaskim. (p.100)	Some Lemkos are considered a separate national minority, and some are an ethnic group of the Ukrainian people. The Roma, who once lived a nomadic lifestyle, now live in cities: Warsaw, Poznan, Wroclaw, Lodz, Krakow, Gdansk and smaller towns in the Malopolska and Slaskie Voivodeships. (p.100)

Geography	Chrabelski, Marcin; Dudaczyk, Magdalena (2017): Geografia 7, Podrecznik dla szkoly podstawowej. Gdynia: Wydawnictwo Pedagogiczne Operon. [7th grade].		(Table:) Zadeklarowana przez badanych przynaleznosc do mniejszosci narodowych, etnicznych w spisie poweszechnym ludnosci I mieszkan w 2011 r. (p.100)	(Table) Membership of national and ethnic minorities in the population and housing census declared in 2011. (p.100)
Geography	Białek, Wojciech; Wnuk, Grażyna (2017): Teraz Geografia: Polska - moja Ojczyzna. Toruń: SOP Oświatiwiec [7th grade, ISCED 2].	Struktura narodowościowa i wyznaniowa ludności (Nationality and religious structure of the population)	W naszym kraju mieszka dziewięć mniejszości narodowych: Niemncy, Ukraińcy, Białorusini, Rosjanie, Litwini, Żydzi, Ormianie, Czesi, Słowacy oraz cztery grupy etniczne: Łemkowie, Romowie, Tatarzy i Karaimowie. (p.81)	Nine national minorities live in our country: Germans, Ukrainians, Belarusians, Russians, Lithuanians, Jews, Armenians, Czechs, Slovaks and four ethnic groups: Lemkos, Roma, Tatars and Karaims. (p.81)

Republic of Moldova

Subject	Textbook	Chapter/Topic	Passage	Translation
History	Șarov, Igor; Cașu, Igor; Dobzeu, Maia; Cerbușcă, Pavel (2013): Istoria Românilor și Universală: Manual pentru clasa a IX-a. Kishinev: Cartdidact. [9th grade].	Al Doilea Razboi Mondial (World War II)	Persecutarea evreilor era o caracteristică a laturii rasiste a nazismului, teoria ariană, potrivit căreia popoarele germance sunt arieni-o rasă superioară, iar alte popoare, considerate inferioare, trebuie să se supună (slavii s.a.) sau să fie exterminate (evreii, romii s.a.). Ideologia nazistă pretindea că evreii amenințau puritatea rasei ariene, totodată Hitler îi considera pe evrei ‚țapii ispășitori' ai înfrângerii Germaniei din 1918. Termenul alternativ folosit pentru genocidul suferit de evrei este Holocaust - acțiune de exterminare a evreilor de către naziști în cel de-al Doilea Război Mondial. (p.61)	The persecution of the Jews was a characteristic of the racist side of Nazism, the Aryan theory, according to which the Germans are Aryans - a superior race -, and other peoples are considered inferior, must obey (e.g. slaves) or be exterminated (e.g. the Jews, the Roma). The Nazi ideology claimed that the Jews threatened the purity of the Aryan race, whilst Hitler presented the Jews as the ‘scapegoats’ for the defeat of Germany in 1918. The alternative term used for the genocide suffered by the Jews is Holocaust - an action by the Nazis to exterminate the Jews in World War II. (p.61)
History	Șarov, Igor; Cașu, Igor; Dobzeu, Maia; Cerbușcă, Pavel (2013): Istoria Românilor și Universală: Manual pentru clasa a IX-a. Kishinev: Cartdidact. [9th grade].	România, Basarabia și Transnistria (1940-1944) Politica față de evrei și romi (Romania, Bessarabia and Transnistria (1940-1944) Politics towards Jews and Roma)	În timpul războiului statul român a pus în aplicare un plan de deportare a romilor în Transnistria. La 17 martie 1942, Ministerul român de Interne a emis ordinul de numărare a romilor. Listele au servit drept bază pentru deportarea acestora, care a avut loc în două etape (masa): Etape categoriei bărbați femei copii total 06-08.1942 Romi nomazi 2352 2375 6714 11441 09.1942 roma sedentari și semi-sedentari 3187 3780 6209 13176 La 13 octombrie 1942 autoritățile române au dispus încetarea deportării romilor. Descrie situația evreilor din România până la război. • Caracterizează politică regimului I. Antonescu față de evrei și romi. (p.67)	During the war, the Romanian state implemented a plan to deport Roma to Transnistria. On 17 March 1942, the Romanian Ministry of the Interior issued the order for the Roma to be counted. The lists served as a basis for their deportation, which took place in two stages (table): Stages category men women children total 06-08.1942 nomad Roma 2352 2375 6714 11441 09.1942 settled and semi-settled roma 3187 3780 6209 13176 On October 13 1942, the Romanian authorities ordered the cessation of deportation of the Roma. Describe the situation for Jews from Romania before the war. • Characterise the politics of the I. Antonescu regime towards Jews and Roma. (p.67)

History	Șarov, Igor; Cașu, Igor; Dobzeu, Maia; Cerbușcă, Pavel (2013): Istoria Românilor și Universală: Manual pentru clasa a IX-a. Kishinev: Cartdidact. [9th grade].	Studiu de caz (Case Study): Minorități etnice în Republică Moldova (Ethnic minorities in the Republic of Moldova)	Rromii. Recensământul populației din 2004 a înregistrat cifra de 12 271 de rromi. Cifra reală este estimată de organizațiile pentru drepturile omului la 20 040 de persoane. Printre problemele principale cu care se confruntă această etnie sunt nivelul de educație și alfabetizare redus (fiecare al cincilea rom nu poate să scrie și nici să citească, numărul persoanelor cu studii superioare constituie doar 4%, în comparație cu 38% din populația non-rromă, frecventarea redusă a școlii de către copii, șomajul etc.). Baronul rromilor din Republica Moldova este Artur Cerari. (p.115)	The Roma. The population census from 2004 registered 12,271 Roma. The actual figure at that time estimated by human rights organisations was 20,040 people. Among the main issues facing this ethnic group are their level of education and low literacy (every fifth Roma cannot read or write , the number of people with higher education is only 4% compared to 38% of the non-Roma population, low school attendance by children, unemployment, etc.). The Baron of Roma in the Republic of Moldova is Artur Cerari. (p.115)
History	Dolghi, Adrian; Felea, Alina (2013): Istoria Românilor și Universală: Epoca Contemporană: Manual pentru clasa a IX-a. Kishinev: Cuvântul ABC. [9th grade].	Capitolul: I Statele Lumii în anii 1918-1940. Tema: 9 Evoluția social-economică a României în perioada interbelică. Teritoriul și populația. (Chapter: I The world states in 1918-1940 Theme: 9 Socio-economic evolution of Romania in the interwar period Territory and population)	Romania a devenit un stat de mărime medie, aflându-se, în ceea ce privește populația și suprafața, pe locul 8 și, respectiv, 10 între statele Europei: un teritoriu de 295047 km2, cu o populație de 17 393 149 de locuitori în anul 1920, de 18 025 896 de locuitori în anul 1930 și de 19 933 802 locuitori în anul 1940. Conform recensământului din 1930, structura etnică era următoarea: 71,9%-români, 7,9%-maghiari, 4,1 %-germani, 4% ¬ evrei, 3,2%-ruteni și ucraineni, 2,3%-ruși, 2%-bulgari, 1,5%-țigani, 0,9%-turci, 0,6%-găgăuzi, 0,3%-sârbi și croați, 0,3%-polonezi, 0, 1 %-greci, 0, 1 %-tătari, 0,3% ¬ alte naționalități. (p.36)	Romania has become a state of average size, both in terms of population and area, 8th and 10th respectively among the states of Europe: a territory of 295,047 km^2, with a population of 17,393,149 inhabitants in 1920, 18,025,896 inhabitants in 1930, and 19,933,802 inhabitants in 1940. According to the 1930 census, the ethnic structure was the following: 71.9% - Romanians, 7.9% - Hungarians, 4.1% - Germans, 4% - Jews, 3.2% -Ruthenians and Ukrainians, 2.3% - Russians, 2% - Bulgarians, 1.5% - Gypsies, 0.9% - Turks, 0.6% - Gagauz, 3% - Serbs and Croats, 0.3% - Polish, 0.1% - Greeks, 0.1% - Tatars, 0.3% other nationalities. (p.36)
History	Dolghi, Adrian; Felea, Alina (2013): Istoria Românilor și Universală: Epoca Contemporană: Manual pentru clasa a IX-a. Kishinev: Cuvântul ABC. [9th grade].	Capitolul: II Relații internaționale și conflicte militare în epocă contemporană.Tema: 20 Holocaustul. Crime împotriv umanității. (Chapter: II International relations and military conflicts in the contemporary age: Theme: 20 The Holocaust. Crimes	Ideologia nazistă rasială fundamenta ideea superiorității rasei ariene și inferioritatea altora: evrei, romi etc. Acțiunile de marginalizare și de lichidare fizică a reprezentanților raselor considerate indezirabile sunt cunoscute prin termenul "Holocaust". Proclamarea Statului Național Legionar, instaurarea dictaturii lui Antonescu au dus la adoptarea legislatiei antisemite și aplicarea acțiunilor specifice holocaustului nazist și pe teritoriul României, care au făcut sute de mii de victime din rândul evreilor și romilor. (p.78)	The racist Nazi ideology was founded on the idea of the superiority of the Aryan race and the inferiority of others: Jews, Roma, etc. The actions of marginalisation and physical liquidation of representatives of those races considered undesirable are known by the term 'Holocaust'. The proclamation of the Legionary National State, the establishment of the dictatorship of Antonescu, led to the adoption of anti-semitic legislation and the application of specific Nazi holocaust actions on the territory of Romania, which resulted in hundreds of thousands of victims among the Jews and Roma. (p.78)

		against humanity)		
History	Dolghi, Adrian; Felea, Alina (2013): Istoria Românilor și Universală: Epoca Contemporană: Manual pentru clasa a IX-a. Kishinev: Cuvântul ABC. [9th grade].	Capitolul: II Relații internaționale și conflicte militare în epocă contemporană.Tema: 20 Holocaustul. Crime împotriva umanității. (Chapter: II International relations and military conflicts in the contemporary age: Theme: 20 The Holocaust. Crimes against humanity)	În Lagărele Morții-lagărele de exterminare de la Belzec, Sobibor, Treblinka și Auschwitz-Birkenau-au fost exterminați evrei, romi, ruși, polonezi etc. Lagărul Auschwitz II Birkenau, cu patru mari camere de gazare, va deveni simbolul absolut al distrugerii evreilor europeni. Oribila crimă va fi descoperită abia după 1945. Omenirea va avea nevoie de aproape o jumătate de secol pentru a putea descifra această tragedie. (p.79)	In the death camps - the extermination camps of Belzec, Sobibor, Treblinka and Auschwitz-Birkenau - Jews, Roma, Russians, Poles, etc. were exterminated. The Auschwitz II Birkenau camp, with four large gas chambers, would become the absolute symbol of the destruction of European Jews. The horrific crime would only be discovered after 1945. Humankind would need almost half a century to be able to decipher this tragedy. (p.79)
History	Dolghi, Adrian; Felea, Alina (2013): Istoria Românilor și Universală: Epoca Contemporană: Manual pentru clasa a IX-a. Kishinev: Cuvântul ABC. [9th grade].	Capitolul: II Relații internaționale și conflicte militare în epocă contemporană.Tema: 20 Holocaustul. (Chapter: II International relations and military conflicts in the contemporary age: Theme: 20 The Holocaust.)	Holocaustul Romilor. Politicile de purificare se refereau și la romi, care urmau să fie deportați pe teritoriile de după Nistru. Deportările au început Ia 1 iunie 1942 cu romii nomazi. Operațiunea s-a încheiat oficial Ia 15 august 1942. Cei aflați pe front sau mobilizați au fost scoși din evidențele miiitare, printr-un ordin al Marelui Stat-Major, trimiși acasă și îndrumați pe urma familiilor în Transnistria. Până la 2 octombrie au fost evacuați în Transnistria 11441 de nomazi (2352 de bărbați, 2375 de femei și 6714 copii). Deportarea romilor nu s-a bucurat de suportul populației românești, fiind considerat un act nejustificat și crud. În anul 1942, 25 000 de romi din România (aproximativ 12% din totalul populației rome dintre romii sedentari, fiind considerați o ,,problema" din cauza modului de viață, a situației infracționale sau a lipsei mijioacelor de existentă. Din cauza condițiilor de existența foarte dure din Iocurile de deportare, îndeosebi a foametei, frigului și bolilor, circa 11 000 dintre deportați au murit. Supraviețuitorii s-au întors în țară în primăvara anului 1944,	The Roma Holocaust. The purification policies also referred to the Roma, who were to be deported to the territories beyond the Dniester. Deportations began on 1 June 1942 with nomadic Roma. The operation was officially closed on August 15 1942. Those at the front or mobilised were removed from the military records by order of the General Staff, sent home and instructed to follow their families in Transnistria. By 2 October, 11,441 nomads had been evacuated to Transnistria (2,352 men, 2,375 women and 6,714 children). The Romanian population did not support the Roma deportations and considered it a cruel and unjustified act. In 1942, there were 25,000 Roma from Romania (approximately 12% of the total Roma population of settled Roma, considered to be a 'problem' due to their way of life, the criminal situation or the lack of means of subsistence). Due to the very harsh living conditions in the deportation centres, especially hunger, cold and illness, about 11,000 of the deportees died. Survivors returned to the country in the spring of 1944, with the withdrawal of the

			odată cu retragerea din Transnistria a armatei și autorităților române. Problemă Identifică și analizează ideologia, evenimentele și consecințele Holocaustului în spațiul european și românesc. [Exercițiu / Fișă de lucru]: Criteriul Spațiul european Spațiul românesc Suport ideologic State și teritorii Atitudini ale populației față de evrei și romă Tabere de concentrare Metode de teroare și represiune Numărul victime Concluzii, aprecieri, atitudini (p.80)	Romanian army and authorities from Transnistria. Problem [Exercise/Worksheet]: Identify and analyse the ideology, events and consequences of the Holocaust in the European and Romanian area. Criteria The European area The Romanian area Ideological support States and territories Population atitudes towards Roma and Jews Concentration camps Terror and repression methods The number of victims Conclusions, assessments, attitudes (p.80)
History	Dolghi, Adrian; Felea, Alina (2013): Istoria Românilor și Universală: Epoca Contemporană: Manual pentru clasa a IX-a. Kishinev: Cuvântul ABC. [9th grade].	Capitolul: IV România Și Republică Moldova în perioada postbelică. Lecție de sinteză: Minoritățile etnice în Republică Moldova (Romania and the Republic of Moldova in the post-war period Summary lesson: Ethnic minorities in the Republic of Moldova)	Secțiunea: Documentar 0.1. Totalul populatiei 335 360 de persoane, dintre care: moldoveni 2 794 749 (64,5%); ucraineni 600 366 (13,8); ruși-562 069 (13,0 %); găgăuzi-153 458 (3,5 %); bulgari-88 419 (2,0 %); evrei-65 672 (1,5%); romi (țigani) 11 571 (0,3 %); români 2477 (0,06 %); alții 56 579 (1,3 %). Datele recensământului din 1989 0.2. Datele recensământului din 2004 indică faptul că minoritățile naționale din republică reprezintă 23,9% din populație, dintre care 8,4% sunt ucraineni (cu 2,9% mai puțini decât în 1989); 5,8% ruși (cu 4% mai puțin); 4,4% găgăuzi, 1,9% bulgari; 0,4% romi. Datele recensământului din 2004 (p.148-149)	Section: Documentary 0.1. Total population of 335,360 persons, out of which: Moldovans 2,794,749 (64.5%); Ukrainians 600,366 (13.8%); Russians 562,069 (13.0%); Gagauz 153,458 (3.5%); Bulgarians 88,419 (2.0%); Jews 65,672 (1.5%); Roma (Gypsies) 11,571 (0.3%); Romanians 2,477 (0.06%); others 56,579 (1.3%). Census data from 1989. 0.2. The census data from 2004 indicates that national minorities in the republic represent 23.9% of the population, of which 8.4% are Ukrainians (2.9% less than in 1989); 5.8% Russians (4% less); 4.4% Gagauz, 1.9% Bulgarians; 0.4% Roma. 2004 census data (p.148-149)
History	Cașu, Igor; Șarov, Igor; Pâslariuc, Virgil; Solomon, Flaviu; Cerbușcă, Pavel (2013): Istoria Românilor și Universală: Manual pentru clasa a XII-a.	Capitolul: 1 Viața politică și relațiile internaționale în secolul al XX-lea. Secțiunea: Problematica epocii (Political life and international relations in the twentieth century	Cel de al Doilea Război Mondial reprezintă cea două încercare eșuată a Germaniei, după cea 1914, de a-și impune prin forța armelor hegemonia continentală și, ulterior, globală. Pierderile umane ale celei de-a doua conflagrații mondiale le-au depășit prin cruzime și număr pe cele din toată istoria umanității. În timpul conflictului din 1914-1918 are loc exterminarea în masă pe criterii rasiale ale armenilor, iar în cel 1939-1945, a evreilor,	The Second World War was Germany's second failed attempt, after 1914, to impose its continental, and then global, hegemony through its military forces. The human losses of the second world conflagration surpassed, through sheer cruelty and numbers, those of any throughout human history. During the 1914-1918 conflict, the mass extermination of Armenians, based on racial criteria, occurred, and this was followed in the 1939-1945 conflict by the

	Kishinev: Cartier Educațional. [12th grade].	Section: The issue of the age)	precum și a țiganilor (romilor). (p.5)	extermination of the Jews as well as the Gypsies (Roma). (p.5)
History	Cașu, Igor; Șarov, Igor; Pâslariuc, Virgil; Solomon, Flaviu; Cerbușcă, Pavel (2013): Istoria Românilor și Universală: Manual pentru clasa a XII-a. Kishinev: Cartier Educațional. [12th grade].	Capitolul: 1 Viața politică și relațiile internaționale în secolul al XX-lea. Tema: Războaiele că fenomene ale secolului al XX-lea (Political life and international relations in the twentieth century Theme: Wars as phenomena of the twentieth century)	Cel de al Doilea Război Mondial reprezintă cea două încercare eșuată a Germaniei, după cea 1914, de a-și impune prin forța armelor hegemonia continentală și, ulterior, globală. Pierderile umane ale celei de-a doua conflagrații mondiale le-au depășit prin cruzime și număr pe cele din toată istoria umanității. În timpul conflictului din 1914-1918 are loc exterminarea în masă pe criterii rasiale ale armenilor, iar în cel 1939-1945, a evreilor, precum și a țiganilor (romilor). (p.18)	The Second World War is Germany's second failed attempt, after 1914, to impose its continental, and then global hegemony, through its military forces. The human losses of the second world conflagration have surpassed through cruelty and numbers those throughout human history. During the 1914-1918 conflict, based on race criteria, the Armenians' mass extermination occurred, and in the 1939-1945 conflict followed the extermination of the Jews as well as the Gypsies (Roma). (p.18)
History	Chicuș, Nicolae; Șarov, Igor; Ojog, Igor; Cerbușcă, Pavel; Paslariuc, Virgil.; Dobzeu, Maia; Nagnibeda-Tverdohleb, Tatiana (2014): Istoria Românilor și Universală: Manual pentru clasa a XI-a. Kishinev: Cartdidact. [11th grade].	Capitolul II. Structuri sociale în epoca modernã. Secțiunea: 10 (Chapter II. Social structures in the modern age. Section: 10)	Evoluția relațiilor sociale în Basarabia în sec. XIX – înc. sec. XX. Componența naționalã a populației Basarabiei conform recensãmântului din 1897 (p.47)	Evolution of social relations in Bessarabia in the 19th centrury – beginning of the 20th century National composition of the Bessarabian population according to the 1897 census (p.47)

History	Chicuș, Nicolae; Șarov, Igor; Ojog, Igor; Cerbușcă, Pavel; Paslariuc, Virgil.; Dobzeu, Maia; Nagnibeda-Tverdohleb, Tatiana (2014): Istoria Românilor și Universală: Manual pentru clasa a XI-a. Kishinev: Cartdidact. [11th grade].	Capitolul III. Revoluții și structuri politice în epoca modernã. 21. Basarabia de la autonomie la gubernie rusească. (Chapter III. Revolutions and political structures in the modern age. 21. Bessarabia from autonomy to the Russian government)	(Subtitrare la 4 desene) Imagini ale locuitorilor din Basarabia. Sursa: "Poparele Rusiei. Regiunile de stepă", sec. Al XIX-lea.) 1. Cioban moldovean. 2-3 Țarani din satele Andinovca si Verejeni, judetul Soroca, secolul XIX. 1. Ciobanul moldovenesc. 2-3. Țăranii din satele Andinovca și Verejeni, județul Soroca. 4. Bulgară veche. 5. Moldoveni din orașul Hotin. 6. Un grup de moldoveni la foc în cămp.7. Casă moldovenească tencuită și acoperită cu stuf. 8. Țiganii de stepă (p.95)	(Caption to 4 Drawings) Images of the Bessarabian inhabitants. Source: 'Russia's peoples. The Steppe regions. Basarabia', 19th century. 1. Moldavian shepherd. 2-3. Peasants from Andinovca and Verejeni villages, Soroca county. 4. Old Bulgarian. 5. Moldavians from Hotin City. 6. A group of Moldovans around the camp fire. 7. Moldovan house plastered and covered with reeds. 8. Steppe gypsies. (p.95)
History	Chicuș, Nicolae; Șarov, Igor; Ojog, Igor; Cerbușcă, Pavel; Paslariuc, Virgil.; Dobzeu, Maia; Nagnibeda-Tverdohleb, Tatiana (2014): Istoria Românilor și Universală: Manual pentru clasa a XI-a. Kishinev: Cartdidact. [11th grade].	Capitolul V. Modernizarea statelor în 1850-1914. Reformele burgheze din Basarabia în anii 60-70 ai sec. al XIX-lea (Chapter V. State modernisation in 1850-1914 The bourgeois reforms of Bessarabia in the 1960s and 70s)	Reforma agrară Reforma țărănească efectuată de țarism în guberniile centrale ale Rusiei s-a extins și asupra periferiilor naționale, inclusiv asupra Basarabiei. Fiind burghezã dupã conținutul ei, reforma deschidea un anumit câmp liber afirmării noilor relații, care se statorniceau cu intensitate inegalã în diferite regiuni ale Rusiei. În ținut, reforma s-a înfăptuit în perioade diferite. Pe malul stâng al Nistrului, pe teritoriile care făceau parte din guberniile Herson și Podolie, reforma a fost înfăptuitã pe baza Regulamentului din 19 februarie 1861. În gubernia Herson, legea prevedea eliberarea iobagilor și împroprietărirea țăranilor cu câte un lot de pământ de la 3 până la 5 desetine. În Basarabia, Regulamentul se răsfrângea asupra unei părți infime de țărani (țiganii care alcătuiau aproximativ 1,17% din populație), deoarece din motive politice guvernul țarist nu a introdus aici șerbia." (p.142)	The agrarian reform The tsarist peasant reforms by Russia's central governments extended to the nation's periphery, including Bessarabia. Being bourgeois in content, the reform opened up a certain freedom to open new relations, which were uneven across different regions of Russia. The reform took place at different times in the country. On the left bank of the Dniester, in the territories that were part of the Herson and Podolie counties, the reform was made on the basis of the Emancipation Reform of 19 February 1861. In the Herson prefecture, the law provided for serfs to be emancipated and the allocation of a batch of land from 3 to to 5 cubits to peasants. In Bessarabia, the Reform affected a small number of peasants (the Gypsies making up about 1.17% of the population) because, for political reasons, the Tsarist government had not introduced serfdom here. (p.142)

History	Chicuș, Nicolae; Șarov, Igor; Ojog, Igor; Cerbușcă, Pavel; Paslariuc, Virgil.; Dobzeu, Maia; Nagnibeda-Tverdohleb, Tatiana (2014): Istoria Românilor și Universală: Manual pentru clasa a XI-a. Kishinev: Cartdidact. [11th grade].	Evoluția culturii Țărilor Române în secolele XVII-XVIII (The evolution of Romanian lands and culture in the 17th and 18th centuries)	Reprezentanții Școlii Ardelene, continuând tradiția iluministă și cantemiriană, au elaborat o vastă operă istoricã și literară, unde au demonstrat latinitatea limbii și poporului român, unitatea și continuitatea lui pe teritoriul vechii Dacii. Ei accentuau în lucrările lor necesitatea egalității în drepturi a românilor cu ungurii, sașii și secuii și a participării lor la viața politicã a Transilvaniei. Samuil Micu a întocmit „Gramatica limbii române", Gheorghe Șincai a scris "Cronica românilor și a mai multor neamuri", Petru Maior, „Istoria pentru începuturile românilor în Dacia", iar Ion Budai-Deleanu, „Țiganiada". Ultimul a adus o contribuție deosebitã la dezvoltarea literaturii artistice". (p.213)	The representatives of the Ardelene School, continuing the Enlightenment and the Cantemirian traditions, developed a vast body of historical and literary work, where they demonstrated the Latinity of the Romanian language and people, and its unity and continuity on the territory of ancient Dacia. In their works, they demanded equal rights for Romanians in line with Hungarians, Saxons and Szeklers and their participation in the political life of Transylvania. Samuil Micu put together 'The Grammar of the Romanian Language', Gheorghe Şincai wrote 'The chronicle of the Romanians and of many peoples', Petru Maior 'The history for Romanians beginning in Dacia'and Ion Budai-Deleanu 'Tiganiada'. The latter has made a special contribution to the development of artistic literature. (p.213)
History	Chicuș, Nicolae; Șarov, Igor; Ojog, Igor; Cerbușcă, Pavel; Paslariuc, Virgil.; Dobzeu, Maia; Nagnibeda-Tverdohleb, Tatiana (2014): Istoria Românilor și Universală: Manual pentru clasa a XI-a. Kishinev: Cartdidact. [11th grade].	Glosar biografic (Biographical glossary)	Puşkin Alexandr Sergheevici (1799-1837), poet rus, primul mare poet romantic, întemeietorul literaturii ruse moderne. A scris poeme epico-lirice (Ruslan şi Ludmila, Prizonierul din Caucaz, Țiganii), poeme istorico-eroice (Poltava, Călărețul de aramă), roman în versuri (Evghenii Oneghin), nuvele (Dama de picã, Fata cãpitanului), drama istoricã (Boris Godunov). A fondat revista „Sovremenik". (p.237)	Pushkin, Alexander Sergeyevich (1799-1837), Russian poet, the first romantic poet, the founder of modern Russian literature. He wrote epic-lyrical poems (Ruslan and Ludmila, Prisoner of the Caucasus, The Gypsies), historical-heroic poems (Poltava, The Bronze Horseman), novel in verse (Eugene Onegin), short storie, (Boris Godunov). He founded *Sovremenik* magazine.
Civics	Dolghi, Adrian; Felea, Alina; Negrei, Viorica; Țurcanu, Viorel (2014): Educație Civică: Manual pentru clasa a IX-a. Univers Educațional.	Capitolul 2: Societatea democratică. Tema 13: Lumea multiculturală și păstrarea valorilor naţionale. Tradiţii și obiceiuri. Portul popular	Descrie un obicei caracteristic unei naționalități din țară (ucraineni, ruși, bulgari, găgăuzi, romi etc.). (p.60)	Describes a specific custom of a national group in the country (Ukrainians, Russians, Bulgarians, Gagauz, Roma, etc.) (p.60)

	[9th grade].	(Chapter 2 Democratic society Theme 13. The multicultural world and the preservation of national values. Traditions and customs. The traditional costume)		
Civics	Cartaleanu, Elena (2012): Educație Civică: Manual pentru clasa a X-a. Kishinev: Știința. [10th grade].	I. OMUL – FIINȚĂ SOCIALĂ. 1. Identitatea si personalitatea, (I. THE HUMAN - A SOCIAL BEING 1. Identity and personality)	Imaginează-ţi că, plimbîndu-te printr-un parc de distracţii, ai zărit cortul unei ghicitoare, pe ușa căreia scrie: Totul despre dumneavoastră, trecutul și viitorul! Numai 50 de lei! Achiţi taxa cuvenită, ghicitoarea aprinde două lumînări, privește în palma ta și spune: „Ești o personalitate contradictorie. Uneori iei decizii rapid, alteori trebuie să gîndești înainte de a acţiona. Îţi place să fi înconjurat de prieteni, dar uneori ai nevoie de singurătate. Cîteodată lași treburile importante de azi pe mîine, iar apoi îţi pare rău. În trecut, ai avut unele conflicte cu părinţii și colegii, însă nu-ţi place să te certi cu nimeni. Încă nu știi sigur ce vrei să devii în viitor, ai dubii în alegerea profesiei. În viitorul tău eu văd prieteni, dar și dușmani, o dragoste mare și unele trecătoare, studii universitare și un serviciu”. Constaţi cu surprindere că ghicitoarea are dreptate în ceea ce privește trecutul și personalitatea ta – despre viitor nu știi, dar ţi l-a citit în palmă. Totuși cum a aflat?... Cum crezi, ce îi va spune ghicitoarea următorului vizitator? Explică modul în care acţionează ghicitoarea. De ce majoritatea clienţilor vor fi de acord că ceea ce spune ea este adevărat? (legendă de imagine) Caravaggio: țigan ghicitoare (p.7)	Imagine walking through a fun park and seeing the tent of a fortune teller, on the door of which was written: Everything about you, the past and the future! Only 50 pounds! You pay the fee, the fortune teller lights two candles, looks into your palm and says: ‘You are a contradictory personality. Sometimes you make quick decisions, sometimes you have to think before you act. You like to be surrounded by friends, but sometimes you long for loneliness. Sometimes you leave the important things from one day to another, and then you're sorry about it. In the past, you’ve had some confrontation with your parents and colleagues, but you do not like to argue with anyone. You are still not sure what you want to become, you have doubts in choosing your profession. In your future I see friends, but also enemies, a great love and some passings, university studies and service.’ You are surprised to find that the fortune teller is right about your past and personality - you do not know about the future, but she read it in your hand. How do I find out? ... What do you think the fortune teller will say to the next visitor? Explain the way in which the fortune teller acted. Why will most of the customers agree that what she says is true? (picture and caption) Caravaggio: Gypsy fortune teller (p.7)

Geography	Sochirca, Vitalie; Matcu, Matei (2016): Geografia Umana a Republicii Moldova: Manual pentru clasa a IX-a. Kishinev Editura ARC. [9th grade].	Capitolul II Populația și așezările umane. 10. structura etnică și confesională a populației (Chapter II Population and human settlements. 10. The ethnic and religious structure of the population)	1. Dinamica structurii etnice a populaţiei. Pe teritoriul ţării noastre, populaţia autohtonă – moldovenii (românii) – a fost predominantă în toate timpurile, convieţuind cu alte etnii (fig. 2.18). Drept urmare a împrejurărilor istorice și a interesului pentru acest spaţiu din partea marilor puteri (Imperiul Rus, Imperiul Otoman, URSS), aici s-au stabilit cu traiul și reprezentanţii altor etnii: ucraineni, ruși, bulgari, găgăuzi, armeni, evrei, germani, țigani (romi) ș.a. Ei au migrat în diferite perioade istorice, in principal în secolele al XIX-lea și al XX-lea. În perioada Imperiului Rus populaţia imigrantă se bucura de diverse înlesniri: scutirea de impozite, eliberarea de obligaţiunile militare ș.a. (p.45)	1. Dynamics of the ethnic structure of the population. In the territory of our country, the native population - the Moldovans (Romanians) – has always been predominant, living together with other ethnic groups (fig. 2.18). As a result of the historical circumstances and the interest in this space by the great powers (the Russian Empire, the Ottoman Empire, the USSR), various representatives of other ethnic groups lived and settled here: Ukrainians, Russians, Bulgarians, Gagauz, Armenians, Jews, Germans, Gypsies (Roma), and so on. They migrated in different historical periods, mainly in the 19th and 20th centuries. During the period of the Russian Empire, the immigrant population enjoyed various facilities: tax exemption, liberation from military service, etc. (p.45)
Geography	Sochirca, Vitalie; Matcu, Matei (2016): Geografia Umana a Republicii Moldova: Manual pentru clasa a IX-a. Kishinev Editura ARC. [9th grade].	Capitolul II Populația și așezările umane. 10. structura etnică și confesională a populației (Chapter II Population and human settlements. 10. The ethnic and religious structure of the population)	TERMENI CHEIE. Etnie (de la cuvîntul grecesc ethnos – „popor“) – comunitate de persoane pe care le unesc anumite trăsături ţinînd de civilizaţie, în special, unitatea de limbă şi de cultură, şi nu trăsăturile biologice sau fizice. În Republica Moldova, în afară de populaţia autohtonă – moldoveni (români) – sînt şi cîteva etnii conlocuitoare (numite şi minorităţi naţionale): ucraineni, ruşi, găgăuzi, bulgari, ţigani (romi) etc. (p.45)	KEY TERMS. Ethnicity (from the Greek ethnos – ‘people’) - a community of people that share common features with regards to civilisation, especially the unity of language and culture, but not biological or physical traits. In the Republic of Moldova, besides the native population - Moldovans (Romanians) - there are also several ethnic minorities (also called national minorities) who live there: Ukrainians, Russians, Gagauz, Bulgarians, Gypsies (Roma), etc. (p.45)

Geography	Sochirca, Vitalie; Matcu, Matei (2016): Geografia Umana a Republicii Moldova: Manual pentru clasa a IX-a. Kishinev Editura ARC. [9th grade].	Capitolul II Populația și așezările umane. 10. structura etnică și confesională a populației (Chapter II Population and human settlements. 10. The ethnic and religious structure of the population)	Ştiţi că... Populația autohtonă predomină în majoritatea din cele 1 614 așezări rurale; 222 au o componență etnică mixtă, iar 118 sînt populate omogen de reprezentanţii etniilor conlocuitoare: 75 de sate cu populaţie majoritară ucraineană, 22 – găgăuză, 10 – bulgară, 8 – rusă și 3 sate de ţigani (romi). (p.46)	Did you know that ... The autochthon population predominates in the majority of the 1,614 rural settlements; out of these, 222 have a mixed ethnic composition, and 118 are homogeneously populated by the representatives of the ethnic groups: 75 villages with a majority Ukrainian population, 22 - Gagauz, 10 - Bulgarian, 8 - Russian and 3 villages with Gypsies (Roma). (p.46)
Geography	Sochirca, Vitalie; Matcu, Matei (2016): Geografia Umana a Republicii Moldova: Manual pentru clasa a IX-a. Kishinev Editura ARC. [9th grade].	Capitolul II Populația și așezările umane. 10. structura etnică și confesională a populației (Chapter II Population and human settlements. 10. The ethnic and religious structure of the population)	Grupurile etnice mai puţin numeroase (ţigani [romi], bieloruși, evrei, polonezi, armeni ș.a.), de regulă, sînt așezate cu traiul în localităţile urbane. Țiganii(romii) se întîlnesc într-un număr mai mare în orașele Soroca și Otaci. (p.46-47)	Less numerous ethnic groups (Gypsies [Roma], Belarusians, Jews, Poles, Armenians, etc.) usually live in urban areas. There are high concentrations of Gypsies (Roma) in cities such as Soroca and Otaci. (p.46-47)

Romania

Subject	Textbook	Chapter/Topic	Passage	Translation
History	Petre, Zoe (coord.); Căpiţă, Carol; Ciupală, Alin (2014): Istorie: Manual pentru clasa a XII-a. Bucharest: Corint Educaţional. [12th grade].	Tema: Oamenii, societatea şi lumea ideilor. Capitolul: Sate din Europa şi din spaţiul românesc. (Topic: People, society and the world of ideas. Chapter: Villages in Europe and the Romanian territory)	În Transilvania, opoziţia acerbă a marilor proprietari de pământ a dus la retractarea edictelor lui Iosif al II-iea, o parte chiar din timpul vieţii acestuia, astfel încât dependenţa personală a ţăranilor avea să fie lichidată abia în secolul al XIX-lea. De asemenea, tot până în secolul al XIX-lea, spaţiul românesc, în special cel extracarpatic, avea să fie caracterizat de existenţa robilor ţigani (în Moldova, şi tătari, proveniţi din prizonierii de război). (p.38)	In Transylvania, the land barons' embittered resistance led to the revocation of the edicts issued by Joseph II, in some cases even during his lifetime. This meant that the serfdom of peasants would not be abolished until the 19th century. Gypsies, too, remained under serfdom on Romanian territory – on the far side of the Carpathian Mountains in particular – until well into the 19th century (in Moldova, this also applied to Tatars who were descendants of prisoners of war). (p.38)
History	Petre, Zoe (coord.); Căpiţă, Carol; Ciupală, Alin (2014): Istorie: Manual pentru clasa a XII-a. Bucharest: Corint Educaţional. [12th grade].	Tema: Oamenii, societatea şi lumea ideilor. Capitolul: Politicile culturale şi românii din afara graniţelor. Diversitatea etnică, confesională şi soluţiile politice în România modernă. (Topic: People, society and the world of ideas. Chapter: Cultural policies and Romanians outside the borders. Ethnic and denominational diversity and political solutions in contemporary Romania)	Antisemitismul s-a manifestat şi în societatea românească, mai ales în unele ziare. În timpul răscoalei din 1907, ei [evreii] au fost consideraţi principalii vinovaţi de soarta grea a ţăranilor [...]. O altă minoritate importantă a fost aceea a romilor (ţiganilor). Documentele medievale îi menţionează ca robi ai domniei, mănăstirilor şi boierilor şi nu ca oameni liberi. Proprietarii aveau drepturi totale asupra lor, mai puţin pe acela de a-i ucide. Eliberarea din robie s-a petrecut între 1843 şi 1856, printr-o serie de legi promovate de domnii regulamentari şi de Mihail Kogălniceanu. După apariţia statului modern, ei devin cetăţeni datorită faptului că erau ortodocşi, dar în practică sunt net marginalizaţi. În perioada interbelică , au apărut două organizaţii ale romilor: Asociaţia Generală a Ţiganilor din România, condusă de arhimandritul Calinic Popp-Şerboianu, şi Uniunea Generală a Romilor din România, condusă de G. Lăzăreanu-Lăzurică. În timpul celui de-al Doilea Război Mondial, au fost deportaţi în Transnistria în jur de 25 000 de romi, dintre care mulţi au murit din cauza	Antisemitism manifested itself in Romanian society as well, first and foremost in some of the newspapers. During the 1907 revolt, they [Jews] were considered the chief culprits for the hardships suffered by peasants [...]. The Roma (gypsies) were another important minority. In medieval documents, they are mentioned, not as free human beings, but as serfs of the princes, the monasteries and the boyars. Their masters held full rights over them, except for the right to kill them. Emancipation from serfdom took place between 1843 and 1856 through a series of laws promoted by the rulers and by Mihail Kogălniceanu. After the emergence of the modern state, they became citizens because they were members of the Orthodox church, but in practice they are clearly marginalised. During the interim period between the two world wars, two Romani organisations were founded: the General Association of Gypsies from Romania, led by the Archimandrite Calinic Popp-Şerboianu, and the General Union of Romani from Romania, led by G. Lăzăreanu-Lăzurică. During World War II, around 25,000 Romani were deported to Transnistria, many of

			lipsei mijloacelor de subzistenţă. (p.50)	whom died of malnutrition. (p.50)
History	Petre, Zoe (coord.); Căpiţă, Carol; Ciupală, Alin (2014): Istorie: Manual pentru clasa a XII-a. Bucharest: Corint Educaţional. [12th grade].	Tema: Oamenii, societatea şi lumea ideilor. Capitolul: Politicile culturale şi românii din afara graniţelor. Diversitatea etnică, confesională şi soluţiile politice în România modernă. (Topic: People, society and the world of ideas. Chapter: Cultural policies and Romanians outside the borders. Ethnic and denominational diversity and political solutions in contemporary Romania)	Text sursă: ‚Reforma emancipatrice a avut în curând efectele sale salutare: afară de ţiganii lăieşi, care încă trăiesc în parte sub şatră, şi afară de ursari, care fac încă meseria de a domestici fiarele sălbatice, dar totuşi se dau lucrului pământului, mai toţi astăzi din celelalte clase de ţigani s-au contopit în masa naţiunii şi ei nu se mai cunosc decât prin faţa lor smolită şi asiatică şi prin vivacitatea imaginaţiunii lor. Almintrelea, noi îi găsim în toate clasele societăţii noastre.‘ Mihail Kogălniceanu, Dezrobirea ţiganilor, 1891 (p.50)	Source text: ‘The positive consequences of the emancipatory reform soon became evident: with the exception of the nomadic gypsies, some of whom still live in camps, and the Ursari, who still practise the profession of taming wild animals but nonetheless also cultivate the soil, almost all members of the other categories of gypsies have been absorbed into the body of the nation. They are recognisable only by their dark, Asiatic faces and their lively imagination. Otherwise, they are present in every class of our society.’ Mihail Kogălniceanu, The Emancipation of the Gypsies from Serfdom, 1891 (p.50)
History	Barnea, Alexandru (coord.); Manea, Vasile A.; Palade, Eugen; Teodorescu, Bogdan (2014): Istorie: Manual pentru clasa a XII-a. Bucharest: Corint Educaţional. [12th grade].	Tema: Oamenii, societatea şi lumea ideilor. Capitolul: Diversitate etnică şi confesională în România. Soluţii politice. (Topic: People, society and the world of ideas. Chapter: ethnic and denominational diversity in Romania. Political solutions.)	Din punct de vedere etnic, România poate fi considerată o Europă în miniatură. Complicata istorie a spatiului românesc a făcut ca, alături de populaţia românească majoritară, în această zonă să-i găsim pe slavi (sârbi, ruşi, polonezi, cehi, slovaci), pe maghiarii sosiţi începând cu secolul IX, pe germanii colonizaţi în Transilvania şi Banat, pe evreii ajunşi în aceste locuri, pe turci şi tătari, pe romi şi alte naţionalităţi. România nu este din acest punct de vedere o excepţie, în Europa cu greu putând fi identificată o regiune şi cu atât mai puţin un stat pur din punct de vedere etnic. (p.36)	Ethnically speaking, Romania may be regarded as a miniature version of Europe. The complicated history of the Romanian territory has created a situation where, in addition to the Romanian majority, the region is inhabited by Slavs (Serbs, Russians, Poles, Czechs, Slovaks) as well as Magyars, who arrived here from the 9th century onwards; Germans, who were colonised in Transylvania and the Banat region; Jews who found their way to these areas, Turks and Tatars, Roma and other nationalities. Romania is not exceptional in this respect, for it is almost impossible to identify any ethnically pure regions in Europe, let alone ethnically pure states. (p.36)

History	Barnea, Alexandru (coord.); Manea, Vasile A.; Palade, Eugen; Teodorescu, Bogdan (2014): Istorie: Manual pentru clasa a XII-a. Bucharest: Corint Educaţional. [12th grade].	Tema: Oamenii, societatea şi lumea ideilor. Capitolul: Diversitate etnică şi confesională în România. Soluţii politice. (Topic: People, society and the world of ideas. Chapter: Ethnic and denominational diversity in Romania. Political solutions.)	sursă: Diversitatea etnică reflectată în opera lui N. Grigorescu: Cap de ţigancă (p.36)	Pictorial source (painting): Ethnic diversity reflected in a painting by N. Grigorescu: Head of a Gypsy woman (p.36)
History	Barnea, Alexandru (coord.); Manea, Vasile A.; Palade, Eugen; Teodorescu, Bogdan (2014): Istorie: Manual pentru clasa a XII-a. Bucharest: Corint Educaţional. [12th grade].	Tema: Oamenii, societatea şi lumea ideilor. Capitolul: Diversitate etnică şi confesională în România. Soluţii politice. (Topic: People, society and the world of ideas. Chapter: Ethnic and denominational diversity in Romania. Political solutions.)	Viaţa politică a României interbelice a fost marcată de o viaţă politică democratică, dar şi de excesele făcute de Legiunea Arhanghelului Mihail şi mai ales de Garda de Fier. Identificând ortodoxia şi viaţa rurală ca rădăcini ale poporului român, ideologii acestor mişcări respingeau dreptul la existenţă al altor credinţe religioase, iar între soluţiile identificate pentru ieşirea din criză se afla la loc de cinste îndepărtarea prin forţă a unor minorităţi (evrei, ţigani, minorităţi sexuale). (p.37)	Political life in Romania between the two world wars was shaped by democratic politics, but also by the excesses of the Legion of the Archangel Michael and, even more so, of the Iron Guard. The ideological masterminds of these movements had identified Orthodox religion and rural life as the roots of the Romanian people and denied other religions the right to exist. They proposed the enforced removal of several minorities (Jews, Gypsies, sexual minorities) as their favoured solution for ending the crisis. (p.37)
History	Barnea, Alexandru (coord.); Manea, Vasile A.; Palade, Eugen; Teodorescu, Bogdan (2014): Istorie: Manual pentru clasa a XII-a. Bucharest: Corint Educaţional. [12th grade].	Tema: Oamenii, societatea şi lumea ideilor. Capitolul: Secolul XX între democraţie şi totalitarism. (Topic: People, society and the world of ideas. Chapter: The 20th century between democracy and totalitarianism)	Pentru nazişti, poporul german se identifica cu o astfel de rasă superioară, cea ariană. Pentru Hitler, statul totalitar nu era altceva decât un instrument capabil să apere această comunitate rasială de elementele impure şi decadente, precum evreii, ţiganii sau slavii, şi să asigure arienilor spaţiul vital necesar propriei dezvoltări. (p.45)	The Nazis identified the German people with one of these superior races, the Aryan race. For Hitler, the totalitarian state was nothing but a tool that could protect this racial community from impure and decadent elements – such as Jews, Gypsies or Slavs – and ensure that the Aryans had as much land as they needed in order to thrive. (p.45)

History	Adăscăliţei, Felicia; Lazăr, Liviu; Liga, Adrian (2007): Istorie: Manual pentru ciclul superior al liceului clasa a XI-a. Deva: Editura Corvin. [11th grade].	Capitolul: Impactul celui de-al doilea război mondial asupra omenirii (Chapter: The impact of World War Two on humanity)	Încă de la începutul războiului, ţigani, homosexuali şi mai ales milioane de evrei au fost mutaţi în ghetouri şi în tabere de concentrare organizate de germani în toată Europa centrală şi de Est. (p.109)	From the beginning of the war onwards, Gypsies, homosexuals, and above all millions of Jews, were deported to ghettos and concentration camps set up by the Germans across central and eastern Europe. (p.109)
History	Adăscăliţei, Felicia; Lazăr, Liviu; Liga, Adrian (2007): Istorie: Manual pentru ciclul superior al liceului clasa a XI-a. Deva: Editura Corvin. [11th grade].	Capitolul: Diversitatea religioasă în România (Chapter: Religious diversity in Romania)	Structura etnică a populaţiei (tabel) Români: 19,399,597 ... 89.47 % Maghiari: 1,431,807 ... 6.60% Romi (Ţigani): 535,140 ... 2.46% Ucraineni: 61 ,098 ... 0.28% Germani: 59,764 ... 0.27%" (p.137)	Population structure by ethnicity (table) Romanians: 19,399,597 ... 89.47% Magyars: 1,431,807 ... 6.60% Roma (Gypsies): 535,140 ... 2.46% Ukrainians: 61 ,098 ... 0.28% Germans: 59,764 ... 0.27% (p.137)
History	Constantiniu, Florin; Cojescu, Norocica-Maria; Mamina, Alexandru (2008): Istorie: Manual pentru clasa a VII-a. Bucharest: Corint. [7th grade].	Al doilea război mondial. De la războiul continental la cel mondial (World War II. From a continental war to a world war)	În lagărele de muncă forţată de la Auschwitz, Mauthausen, Belsen etc., milioane de oameni (evrei, polonezi, ruşi, ţigani etc.) au trăit un adevărat infern şi au sfârşit adesea în camerele de gazare. (p.81)	Millions of people (Jews, Poles, Russians, Gypsies etc.) experienced genuine hell in the forced labour camps of Auschwitz, Mauthausen, Belsen, etc. and many of them perished in the gas chambers. (p.81)
History	Oane, Sorin; Ochescu, Maria (2007): Istoria românilor. Bucharest: Humanitas Educaţional. [8th grade].	Revoluţia din 1848-1849 (The Revolution of 1848-1849)	În Ţara Românească revoluţia a fost bine organizată de un Comitet Revoluţionar. Ea a izbucnit în două locuri: la 9 iunie, la Islaz, unde a şi fost citit programul revoluţiei – ce prevedea, spre deosebire de cel moldovean ... emanciparea evreilor şi ţiganilor – şi, la 11 iunie, la Bucureşti. (p.106)	In the principality of Wallachia, the revolution was well prepared by a revolutionary committee. It broke out in two places: on 9 June in Islaz, where the revolutionary manifesto was read out – which, unlike the Moldavian one [...], included provisions for the emancipation of Jews and Gypsies – and on 11 June in Bucharest. (p.106)

History	Oane, Sorin; Ochescu, Maria (2007): Istoria românilor. Bucharest: Humanitas Educaţional. [8th grade].	România între democraţie şi autoritarism (Romania between democracy and authoritarianism)	Sursă: Minoritățile naționale din România, 1930 (pie chart) românii maghiarii germani evreii Ruteni și ucraineni ruși bulgari ţiganii Alte minorități (p.156)	Source material: National minorities in Romania, 1930 (pie chart) Romanians Magyars Germans Jews Ruthenians and Ukrainians Russians Bulgarians Gypsies Other minorities (p.156)
History	Băluţoiu, Valentin; Grecu, Maria (2013): Istorie: Manual pentru clasa a XII-a. Bucharest: Editura Didactică şi Pedagogică. [12th grade].	Diversitate etnică, confesională şi soluţiile politice în Europa modernă. Minorităţi naţionale în România secolului XX (Chapter: Ethnic and denominational diversity and political solutions in modern Europe. National minorities in 20th century Romania)	Sursă: Capitolul: Structura populației României (2002) după etnie: Total populație stabilă ... Românii ... Maghiar ... Romi (țigani) ... (Constatări ale recensământului din 2002). (p.94)	Source material: Structure of the population of Romania (2002) by Ethnicity: Stable population total … Romanians … Magyars … Roma (Gypsies) … (Findings from the 2002 census). (p.94)
History	Băluţoiu, Valentin; Grecu, Maria (2013): Istorie: Manual pentru clasa a XII-a. Bucharest: Editura Didactică şi Pedagogică. [12th grade].	Diversitate etnică, confesională şi soluţiile politice în Europa modernă. Minorităţi naţionale în România secolului XX (Chapter: Ethnic and denominational diversity and political solutions in	Sursă: ‘Tuturor prim-pretorilor. La reşedinţă ... prin aceasta ordonăm a lua măsuri urgente ca sălaşele de ţigani nomazi periculoşi siguranţei publice să fie expulzaţi de pe teritoriul judeţului Cojocna. Despre măsurile luate ne veţi raporta în termen de 15 zile necondiţionat.’ Subprefect [indescifrabil] Cluj la 25.11.1922 (p.95)	Source text: ‘To all high-ranking officials. At the residence … we hereby order that urgent measures are put in place for the expulsion of the settlements of nomadic Gypsies from the territory of the Cojocna district, who constitute a danger to public safety. You are obliged to report to us within 15 days regarding the measures taken.’ Deputy Prefect [illegible] Cluj on 25/11/1922 (p.95)

		modern Europe. National minorities in 20th century Romania)		
History	Băluţoiu, Valentin; Grecu, Maria (2013): Istorie: Manual pentru clasa a XII-a. Bucharest: Editura Didactică şi Pedagogică. [12th grade].	Diversitate etnică, confesională şi soluţiile politice în Europa modernă. Minorităţi naţionale în România secolului XX (Chapter: Ethnic and denominational diversity and political solutions in modern Europe. National minorities in 20th century Romania)	Sursă: 'Stau şi mă gândesc chiar acum la câtă dragoste pentru oameni şi cât sacrificiu este cerut pentru a lucra cu ţiganii. Nu e nevoie decât să rosteşti cuvântul "ţigan" pe stradă pentru a vedea feţe încruntate. Aşa eram şi eu! Până am ajuns la Dumbrava ... Am văzut o lume nouă ... închipuiţi-vă o cameră de 4 pe 4 metri în care trăiesc de o viaţă întreagă un cuplu, soţ şi soţie, majoritatea căsătoriţi la vârste ilegitime, copiii lor care credeţi sau nu credeţi, în majoritatea familiilor depăşesc numărul membrilor familiilor voastre, o curte mică-mică plină de noroi, praf şi toţi copiii îmbrăcaţi pe jumătate jucându-se fericiţi în ea. Pentru ei acolo e "acasă". Pentru noi uneori "acasă" înseamnă un apartament de cel puţin 2 camere unde mami ne aşteaptă cu mâncarea pregătită, televizorul nu lipseşte şi calculatorul trebuie să fie pe birou ...' (Sursa: http://revista.tanarcrestin.ro/nr6/social_tigani.html) (p.95)	Source text: 'I'm thinking just now that working with Gypsies requires such enormous commitment and love for humanity. People will frown even if you only say the word 'Gypsy' aloud in public. I used to be like that too! Until I came to Dumbrava... I saw a new world... Imagine a room 4 by 4 metres in size, where a couple have been living their entire lives, husband and wife, usually married before they're legally of age, plus their children – believe it or not, but in most cases, their families have more members than yours. Add to this a tiny yard full of mud and dust, where all the half-dressed children play happily. For them, this is 'home'. For us, 'home' usually means at least a 1-bedroom apartment, where mum has a home-cooked meal ready for us, and it also includes a TV and a computer on the desk [...]' (Source: http://revista.tanarcrestin.ro/nr6/social_tigani.html) (p.95)
History	Băluţoiu, Valentin; Grecu, Maria (2013): Istorie: Manual pentru clasa a XII-a. Bucharest: Editura Didactică şi Pedagogică. [12th grade].	Diversitate etnică, confesiona şi soluţiile politice în Europa modernă. Minorităţi naţional în România secolului XX (Chapter: Ethnic and denominational diversity and political solutions in modern Europe. National minorities ir 20th century Romania)	Exercitiu: Care credeţi că ar trebui să fie măsurile care să conducă la creşterea nivelului cultural, de civilizaţie şi material al rromilor şi la integrarea lor în societatea românească? (p.96)	Exercise: In your opinion, what actions would need to be taken to raise the Roma people's cultural, social and material standards and promote their integration into Romanian society? (p.96)

History	Băluţoiu, Valentin; Grecu, Maria (2013): Istorie: Manual pentru clasa a XII-a. Bucharest: Editura Didactică şi Pedagogică. [12th grade].	Diversitate etnică, confesională şi soluţiile politice în Europa modernă. Minorităţi naţionale în România secolului XX (Chapter: Ethnic and denominational diversity and political solutions in modern Europe. National minorities in 20th century Romania)	O situaţie dificilă a avut minoritatea rromă (ţigănească). Având posibilităţi materiale reduse, lipsită de educaţie, cu un stil de viaţă diferit, de cele mai multe ori, de cel al celorlalţi locuitori, ei au fost supuşi unor măsuri coercitive din partea statului român. În timpul celui de-al Doilea Război Mondial au fost deportaţi în Transnistria, unde un mare număr de rromi au murit în lagărele de concentrare. După război, regimul comunist a supus minoritatea rromă unui program de sedentarizare, care a urmărit în primul rând asimilarea ţiganilor. În unele privinţe, acesta a avut urmări pozitive: şcolarizarea obligatorie, învăţarea unor meserii. Fiind încurajaţi de politica demografică a statului, numărul de ţigani a crescut în mod spectaculos. Asimilarea ţiganilor nu a fost o reuşită, deşi în documentele oficiale din 1980, aceştia nu mai existau în statul român. Nici după 1989 situaţia lor nu s-a schimbat prea mult, deşi minoritatea rromă se bucură de toate drepturile şi se încearcă integrarea sa în societatea românească. (p.97-98)	The Roma minority (Gypsies) were in a difficult situation. Because they had limited material means, lacked education and their way of life was often different from that of the rest of the population, they were subjected to several coercive measures by the Romanian government. During World War Two, they were deported to Transnistria, where many Roma died in concentration camps. After the war, the communist regime imposed a settlement scheme on the Roma minority that was primarily designed to assimilate the Gypsies. In some respects, this [scheme] had positive consequences: compulsory education and professional training. Encouraged by the government's demographic policies, the number of Gypsies rose spectacularly. The assimilation of Gypsies was not a success, even though according to official documents from 1980, Gypsies no longer existed in Romania. Even after 1989, their situation had barely changed, although the Roma minority enjoys full rights and attempts are made to integrate them into Romanian society. (p.97-98)
History	Băluţoiu, Valentin; Grecu, Maria (2013): Istorie: Manual pentru clasa a XII-a. Bucharest: Editura Didactică şi Pedagogică. [12th grade].	Capitolul: Instituţii şi drepturi cetăţeneşti (Chapter: Institutions and civil rights)	Text sursă: '... 14) Dezrobirea ţiganilor prin despăgubire. 16) Instrucţie egală şi întreagă pentru tot românul de amândouă sexele ...' Proclamaţia de la Islaz, 9 iunie 1848 (p.134)	Text Source: '[...] 14) The emancipation of Gypsies from serfdom by means of compensation. 16) Equal education for all Romanians of both genders […]' Proclamation of Islaz, 9 June 1848 (p.134)
History	Scurtu, Ioan; Dondorici, Florentina; Ionescu, Vasile (2007): Istorie: Manual pentru clasa a XII-a. Targoviste:	Capitolul: Diversitatea etnică şi confesională. Soluţii politice în România modernă (Chapter: Ethnic and denominational diversity.	La momentul proclamării independenţei cca. 86% din populaţie o reprezentau românii. Minoritaţile etnice cele mai numeroase erau: evreii, care numărau aproximativ 250.000 de persoane (5%), ţiganii, al căror număr era apreciat la 230.000 de persoane (4,6%) etc.	At the time of the declaration of independence, approximately 86% of the population were Romanians. The following ethnic minorities were largest in terms of numbers: Jews – around 250,000 individuals (5%), Gypsies – whose number is estimated at around 230,000 (4.6%) etc.

Gimnasium. [12th grade]. Political solutions in modern Romania)	Rromii (ţiganii) sunt originari din nord-vestul Indiei. În Ţările Române sunt menţionaţi de izvoare în secolul XIV. Încă de la aşezarea lor aici rromii au fost consideraţi, datorită nivelului înapoiat de viaţă şi al aspectului fizic, o populaţie de categorie inferioară. De aceea încă de la început a fost marginalizată şi izolată. Treptat rromii au ajuns robi pe moşiile boierilor, aflându-se în dependenţă totală faţă de stăpânul feudal, putând fi vânduţi dar nu omorâţi. Nu se puteau căsători cu români. La mijlocul secolului XIX sub influenţa spiritului reformator din perioada revoluţiei paşoptiste, domnitorii din cele două principate au adoptat legi de eliberare a robilor ţigani, mai întâi a celor aparţinând bisericilor şi mânăstirilor şi apoi cei ai statului, în 1844 în Moldova şi în 1847 în Ţara Românească. Eliminarea completă a robiei se va realiza în 1855 în Moldova şi în 1856 în Ţara Românească, când sunt adoptate legi pentru „emanciparea tuturor ţiganilor“ deci şi a celor care se aflau pe moşiile boiereşti. Dezrobirea ţiganilor nu a fost urmată şi de o împroprietărire cu pământ. Ei practică în continuare o serie de ocupaţii tradiţionale, cum sunt cele de căldărari, aurari, rudari, cărămidari, dar şi altele noi: comerţul cu haine vechi, cu fulgi de pasăre (fulgari). O parte din ţigani continuă să ducă o viaţă nomadă, deplasându-se cu carele lor dintr-un loc în altul, alţii se sedentarizează treptat, aşezându- se în zonele mărginaşe ale localităţilor rurale şi urbane cu populaţia majoritară românească. (p.49)	The Roma (Gypsies) originally came from northwestern India. In the Romanian principalities, they are mentioned in sources dating back to the 14th century. Ever since they first started settling here, the Roma have always been regarded as belonging to the lowest category of the population because of their primitive standard of living and their physical appearance. Thus, they were marginalised and ostracised from the beginning. Over time, the Roma became serfs on the Boyars' estates. They were completely dependent on their feudal owners, who were legally entitled to sell them, though not to kill them. Roma were not allowed to marry Romanians. In the early 19th century, influenced by the spirit of reformation in the era of the 1848 revolutions, the rulers of both principalities adopted laws that stipulated the Roma people's emancipation from serfdom. Initially, the laws applied to those who were owned by the churches and monasteries, later they also included those owned by the state (in Moldava in 1844, in the Principality of Wallachia in 1847). The complete abolition of serfdom was to be enacted in 1855 in Moldavia and in 1856 in the Principality of Wallachia with the adoption of laws on the 'Emancipation of all Gypsies from serfdom', including those on the Boyars' estates. Following their emancipation, the Gypsies were not granted any land. They continued to work in a range of traditional occupations such as boilermakers, goldsmiths, brickmakers, as well as emerging trades such as buying and selling second-hand clothes and feathers. A part of the Gypsy population continued to lead a nomadic life, travelling from one place to the next in their caravans, while others gradually started to settle on the edges of villages, towns and cities where most of the population was Romanian. (p.49)

History	Scurtu, Ioan; Dondorici, Florentina; Ionescu, Vasile (2007): Istorie: Manual pentru clasa a XII-a. Targoviste: Gimnasium. [12th grade].	Capitolul: Diversitatea etnică şi confesională. Soluţii politice în România modernă (Chapter: Ethnic and denominational diversity. Political solutions in modern Romania)	Sursă: Au păstrat modul de viaţă tradiţional, asemănător celui din secolul al XIX-lea. (p.49)	Source material: Roma have retained their traditional way of life, which is similar to the 19th century way of life. (p.49)
History	Scurtu, Ioan; Dondorici, Florentina; Ionescu, Vasile (2007): Istorie: Manual pentru clasa a XII-a. Targoviste: Gimnasium. [12th grade].	Capitolul: Diversitatea etnică şi confesională. Soluţii politice în România modernă (Chapter: Ethnic and denominational diversity. Political solutions in modern Romania)	Dintre grupurile etnice care s-au aşezat în Ţările Române mai de timpuriu, ţiganii au fost aceia care au adoptat religia populaţiei majoritare … De aceea, cea mai mare parte a lor s-a creştinat în rit ortodox. (p.51)	Among the ethnic groups who settled in the Romanian principalities at a fairly early stage, the Gypsies adopted the religion of the majority of the population [...] Accordingly, for the most part they converted to Christianity in accordance with orthodox rites. (p.51)
History	Scurtu, Ioan; Dondorici, Florentina; Ionescu, Vasile (2007): Istorie: Manual pentru clasa a XII-a. Targoviste: Gimnasium. [12th grade].	Capitolul: Diversitatea etnică şi confesională. Soluţii politice în România modernă (Chapter: Ethnic and denominational diversity. Political solutions in modern Romania)	În Principate muzica lăutarilor ţigani, priceperea meşterilor germani, negoţul comercianţilor evrei sau greci, toate au contribuit, alături de majoritatea românească, la specificul unei societăţi multicolore, deschisă spre progres. (p.51)	The music of the Gypsy fiddlers, the skills of the German master craftsmen, the commerce of the Jewish and Greek traders – all this, in addition to the Romanian majority, contributed to the emergence of a unique community in the Romanian principalities that was multi-coloured and open to progress. (p.51)
History	Scurtu, Ioan; Dondorici, Florentina; Ionescu, Vasile (2007): Istorie: Manual pentru clasa a XII-a. Targoviste: Gimnasium. [12th grade].	Capitolul: Diversitatea etnică şi confesională. Soluţii politice în România modernă (Chapter: Ethnic and denominational diversity. Political solutions in modern Romania)	‘Peste tot în lume rromi sunt percepuţi ca o populaţie asociată cu un statut social inferior în raport cu care populaţia majoritară manifestă in grade diferite, o atitudine mai degrabă negativă. Ar fi insă absolut greşit a spune că au stârnit în colectivitatea românească în mod exclusiv sentimente negative’ Elena şi Cătălin Zamfir – Ţiganii – între ignorare şi îngrijorare, Bucureşti 1993 (p.51)	‘Everywhere across the world, Roma are regarded as a population with a low social status. To varying degrees, the mainstream population exhibits a predominantly negative attitude towards them. However, it would be categorically wrong to say that the feelings they evoked in the Romanian community were exclusively negative.’ Elena and Cătălin Zamfir – Gypsies – Either Ignored or Feared, Bukarest 1993 (p.51)

History	Scurtu, Ioan; Dondorici, Florentina; Ionescu, Vasile (2007): Istorie: Manual pentru clasa a XII-a. Targoviste: Gimnasium. [12th grade].	Capitolul: Diversitatea etnică şi confesională. Soluţii politice în România modernă (Chapter: Ethnic and denominational diversity. Political solutions in modern Romania)	Exerciţii: Care au fost motivele pentru care populaţia rromă a fost izolată încă de la aşezarea sa în Ţările Române? Când au fost dezrobiţi rromii? S-a schimbat cumva modul de viaţă al rromilor după această măsură? Dacă „da“, cum? Dacă „nu“, de ce? Formaţi două grupe. Realizaţi o dezbatere cu tema „Este necesară integrarea socială sau marginalizarea rromilor?“ În susţinerea afirmaţiilor daţi exemple pe care le cunoaşteţi din viaţa comunităţii în care trăiţi sau din alte comunităţi pe care le cunoaşteţi. (p.52)	Exercises: Why has the Roma population been ostracised ever since they first started settling in the Romanian principalities? When were the Roma emancipated from serfdom? Did their way of life change after emancipation? If the answer is 'yes', in what respect? If the answer is 'no', why not? Split into two groups. Debate the question: 'Does society need to integrate Roma or to marginalise them?' Support your arguments by providing examples from the life of your community or of other communities you are familiar with. (p.52)
History	Scurtu, Ioan; Dondorici, Florentina; Ionescu, Vasile (2007): Istorie: Manual pentru clasa a XII-a. Targoviste: Gimnasium. [12th grade].	Capitolul: Minorităţi naţionale în România secolului al XX-lea (Chapter: National minorities in 20th century Romania)	După constituirea României Mari, pe teritoriul ei alături de populaţia românească majoritară, trăia o mai mare diversitate de minorităţi naţionale: maghiari, germani, evrei, ruteni, ruşi, bulgari, turci, tătari, ţigani, sârbi, croati, slovaci, polonezi, s.a. (p.53)	After the creation of Greater Romania, its territory was inhabited by a wide variety of national minorities in addition to the Romanian majority: Magyars, Germans, Jews, Ruthenians, Russians, Bulgarians, Turks, Tatars, Gypsies, Serbs, Croats, Slovaks, Poles etc. (p.53)
History	Scurtu, Ioan; Dondorici, Florentina; Ionescu, Vasile (2007): Istorie: Manual pentru clasa a XII-a. Targoviste: Gimnasium. [12th grade].	Capitolul: Minorităţi naţionale în România secolului al XX-lea (Chapter: National minorities in 20th century Romania)	Structura etnică a populației României (1930) (tabel) Naționalitate / Procentaj Românii … 71,9 Maghiarii … 7,9 Germani … 4,1 Evreii … 4 Ruteni și ucraineni ... 3,2 Ruși ... 2,3 Bulgari ... 2 Romi (țigani) ... 1,5 Turci, tătari ... 1 Alții… 2,1 (p.53)	The ethnic structure of the population of Romania (1930) (Table) Nationality / percentage Romanians… 71,9 Magyars… 7,9 Germans… 4,1 Jews… 4 Ruthenians and Ukrainians… 3,2 Russians… 2,3 Bulgarians… 2 Roma (Gypsies)… 1,5 Turks, Tatars… 1 Others… 2,1 (p.53)

History	Scurtu, Ioan; Dondorici, Florentina; Ionescu, Vasile (2007): Istorie: Manual pentru clasa a XII-a. Targoviste: Gimnasium. [12th grade].	Capitolul: Minorităţi naţionale în România secolului al XX-lea (Chapter: National minorities in 20th century Romania)	Regimul dictatorial al lui Ion Antonescu a promovat o politică antisemită extrem de dură … O politică asemănătoare a promovat Antonescu şi faţă de rromi (p.53)	Ion Antonescu's dictatorial regime pursued an extremely hard-line anti-semitic policy. […] Antonescu adopted a similar policy towards the Roma. (p.53)
History	Scurtu, Ioan; Dondorici, Florentina; Ionescu, Vasile (2007): Istorie: Manual pentru clasa a XII-a. Targoviste: Gimnasium. [12th grade].	Capitolul: Minorităţi naţionale în România secolului al XX-lea (Chapter: National minorities in 20th century Romania)	(Legendă Foto): Femei (rromi) la sfârşitul secolului XX-lea (p.54)	(Foto Caption) Women (Roma) in the late 20th century (p.54)
History	Scurtu, Ioan; Dondorici, Florentina; Ionescu, Vasile (2007): Istorie: Manual pentru clasa a XII-a. Targoviste: Gimnasium. [12th grade].	Capitolul: Minorităţi naţionale în România secolului al XX-lea (Chapter: National minorities in 20th century Romania)	Odată cu instalarea în România a unor regimuri autoritare, se înrăutăţeşte foarte mult şi situaţia rromilor. În 1942 Antonescu a hotărât deportarea rromilor în Transnistria, stabilindu-se şi criteriile de deportare. Deşi nu există date exacte despre numărul rromilor deportaţi, se presupune că acesta a fost de aproximativ 25.000 de persoane dintre care 15.000 şi-au pierdut viaţa. (p.54)	With the installation of authoritarian regimes in Romania, the situation became significantly worse for the Roma. In 1942, Antonescu made the decision to deport Roma to Transnistria and established criteria for deportation. Although there is no exact data on the number of deported Roma, estimates put the total at around 25,000, of which 15,000 lost their lives. (p.54)

History	Scurtu, Ioan; Dondorici, Florentina; Ionescu, Vasile (2007): Istorie: Manual pentru clasa a XII-a. Targoviste: Gimnasium. [12th grade].	Capitolul: Minorităţi naţionale în România secolului al XX-lea (Chapter: National minorities in 20th century Romania)	În perioada regimului totalitar ţiganii au fost afectaţi de măsuri de eliminare a nomadismului, de obligativitatea de a avea un serviciu, de a frecventa şcoli. Sub pretextul creării modelului unic al „omului nou“ se încearcă aplicarea conceptului de uniformizare socială prin care se justifica politica de asimilare forţată promovată faţă de rromi. După 1990 ţiganii au început o vie activitate în vederea reconstituirii identităţii lor etnice. Şi-au creat organizaţii şi partide politice proprii şi au reprezentanţi în Parlament. În contextul pregătirii aderării României la U.E., în aprilie 2001 guvernul a adoptat o strategie de îmbunătăţire a situaţiei ţiganilor. La recensământul din 1992 s-au declarat rromi 409.000 persoane, pentru ca la recensământul din 2002 numărul acestora să fie de 535.250 persoane. (p.55)	In the era of the totalitarian regime, Gypsies were subjected to measures to eliminate nomadism as well as to the obligation to be gainfully employed and the introduction of compulsory education. The attempt to impose social uniformity, which provided a justification for the enforced assimilation of the Roma, was made under the pretext of implementing the unique model of the 'new man'. After 1990, the Gypsies actively engaged in campaigns to restore their ethnic identity. They created their own organisations and political parties and had representatives in parliament. In April 2001, the government adopted a strategy to improve the Roma people's situation as part of their preparations to get Romania ready for EU membership.In the 1992 census, 409,000 respondents identified as Roma. In the 2002 census, their number rose to 535,250. (p.55)
History	Scurtu, Ioan; Dondorici, Florentina; Ionescu, Vasile (2007): Istorie: Manual pentru clasa a XII-a. Targoviste: Gimnasium. [12th grade].	Capitolul: Minorităţi naţionale în România secolului al XX-lea (Chapter: National minorities in 20th century Romania)	Structura etnică a populaţiei României în 1930 şi 2002 … Roma [1930] … 262 501 … 1.5% … [2002] … 535 250 … 2.50% … (p.56)	The ethnic structure of the population of Romania in 1930 and 2002 … Roma [1930] … 262,501 … 1.5% … [2002] … 535,250 … 2.50% … (p.56)
History	Adăscăliţei, Felicia; Lazăr, Liviu (2007): Istorie: Manual pentru ciclul superior al liceului clasa a XII-a. Deva: Editura Corvin. [12th grade].	Diversitatea etnică, confesională şi soluţiile politice în România modernă. Situaţia rromilor (Ethnic, denominational diversity and political solutions in modern Romania)	Situaţia rromilor Statutul rromilor pe teritoriul Principatelor era acela de robi. Până la eliberarea din robie nu au existat măsuri speciale din partea statului în vederea sedentarizării lor, aceasta producându-se într-un mod natural. Eliberarea rromilor din robie a fost prima mare reformă socială şi a durat aproximativ 20 de ani. Prima lege care a desfiinţat robia unei categorii de rromi a fost adoptată în Ţara Românească la 22 martie 1843. Câţiva ani mai târziu, la 11 februarie 1847, la propunerea domnitorului Gheorghe Bibescu, s-a votat o lege	The Situation of the Roma On the principalities' territory, the Roma had the status of serfs. Prior to the emancipation from serfdom, there were no dedicated measures on the part of the state to enforce settlement – this happened naturally. The emancipation of Roma from serfdom was the first great social reform and took about 20 years. The first law to abolish serfdom for a category of Roma was adopted on 22 March 1843 in the Principality of Wallachia. Only a few years later, on 11 February 1847, a law proposed by Prince Gheorghe Bibescu's was adopted, which led to the emancipation

prin care erau eliberaţi din robie toţi rromii mitropoliei, ai episcopiilor, ai mănăstirilor şi ai oricărui alt aşezământ public. Legea nu prevedea nici o despăgubire … În Moldova, la 31 ianuarie 1844, la propunerea domnitorului Mihail Sturza, a fost adoptată legea care îi elibera pe rromii aparţinând bisericii şi mănăstirilor. La 14 februarie 1844, a fost votată legea prin care robii statului … deveneau liberi, dobândind aceleaşi drepturi ca şi ceilalţi locuitori ai ţării. Barbu Ştirbei (1849-1856), noul domnitor al Ţării Româneşti, era interesat de problema robilor rromi … În Moldova, la cererea domnitorului Grigore Alexandru Ghica, Petre Mavrogheni şi Mihail Kogălniceanu au redactat un proiect de lege prin care se desfiinţa robia ultimei categoni de rromi robi, cea a „particularilor“ … Robii au fost eliberaţi, dar statul nu le-a dat acestora pământul şi uneltele necesare lucrării lui, cu toate că, din punct de vedere juridic, au fost asimilaţi ţăranilor şi plăteau impozit la stat. Astfel, rromii au trebuit să lucreze mai departe pe pământul foştilor stăpâni, viaţa lor neschimbându-se semnificativ. Abia prin reforma agrară din anul 1864, din timpul lui Al. I. Cuza, unii rromi au primit pământ, devenind mici ţărani proprietari. (p.59)

of all Roma owned by the metropolinates, bishoprics, monasteries and all public institutions. The law did not include any provisions for compensation. [...] In Moldavia, a law proposed by Prince Mihail Sturza was adopted on 31 January 1844 to emancipate Roma owned by the churches and monasteries. 14 February 1844 saw the adoption of a law to emancipate the serfs owned by the state and grant them the same rights as the rest of the population. Barbu Ştirbei (1849-1856), the new prince of Wallachia, took an interest in the issue of the Roma serfs. […] In Moldavia, at the behest of Prince Grigore Alexandru Ghica, Petre Mavrogheni and Mihail Kogălniceanu drafted a law to emancipate the final category of Roma serfs, those owned by 'private individuals'. […] The serfs were liberated, but although they were now legally classed as peasants and required to pay taxes, the state gave them neither the land nor the tools they needed. Thus the Roma had to continue working on their former masters' estates, and their lives barely changed. It took until the agrarian reform in 1864, in the era of Al. I. Cuza, for some Roma to obtain land and become propertied small farmers. (p.59)

History	Adăscăliţei, Felicia; Lazăr, Liviu (2007): Istorie: Manual pentru ciclul superior al liceului clasa a XII-a. Deva: Editura Corvin. [12th grade].	Diversitatea etnică, confesională şi soluţiile politice în România modernă. Situaţia rromilor (Ethnic, denominational diversity and political solutions in modern Romania)	Surse: 'Pentru proprietarii care vor aduce ofrandă, dăruind libertatea ţiganilor fără despăgubire, se va ţine osebită condică în care se vor înscrie numele lor cu litere de aur ... O zi de solemnitate publică se va hotărî prin care să se celebreze pe fiecare an în eternitate acest articol: al desfiinţării sclaviei din principat ...' Art. 7 din Legiuire pentru emanciparea tuturor ţiganilor din Prinţipatul Românesc 'Poporul român leapădă de pe sine neomenia şi ruşinea de a ţine robi, şi declară libertatea ţiganilor particulari ...' Proclamaţia de la Islaz, 11 iunie 1848 (p.59)	Source material: 'For the landowners who make a donation by giving the Gypsies their freedom without compensation, a dedicated register will be kept in which their names are inscribed in golden letters. [...] An official holiday will be declared on which this article will be celebrated every year for all eternity: the abolition of slavery in the principality [...]' Article 7 of the Act for the Emancipation of all Gypsies in the Romanian Principality 'The Romanian people renounce the inhumanity and disgrace of keeping slaves and proclaims the emancipation of all Gypsies owned by private individuals [...]' Proclamation of Islaz, 11 June 1848 (p.59)
History	Adăscăliţei, Felicia; Lazăr, Liviu (2007): Istorie: Manual pentru ciclul superior al liceului clasa a XII-a. Deva: Editura Corvin. [12th grade].	Diversitatea etnică, confesională şi soluţiile politice în România modernă. Situaţia rromilor (Ethnic, denominational diversity and political solutions in modern Romania)	Sursă: 'Străinii îl interesează pe scriitor mai mult decât indigenii ... Se vorbeşte mai pe larg de ţigani, vătraşi, lingurari, aurari (puţini), ursari, lăieşi: 300 000 de toţi ... preţul obişnuit al unui ţigan este de 10 galbeni.' Din lucrarea consulului prusian Negebauer (1848 -1859), după N. Iorga, Istoria românilor prin călători (p.61)	Source material: 'The writer takes more interest in the strangers than in the native [Romanians]. [...] Gypsies, spoonmakers, goldsmiths (a few), bear tamers are discussed at great length: 300,000 of them altogether [...] the usual price for a gypsy is 10 galbeni.' From the work by the Prussian consul Negebauer (1848 - 1859), quoted in N. Iorga, The History of Romanians as Seen by Travellers (p.61)
History	Adăscăliţei, Felicia; Lazăr, Liviu (2007): Istorie: Manual pentru ciclul superior al liceului clasa a XII-a. Deva: Editura Corvin. [12th grade].	Diversitatea etnică, confesională şi soluţiile politice în România modernă. Situaţia rromilor (Ethnic, denominational diversity and political solutions in modern Romania)	sursă (desen): căruţaş de rrom sec. al XIX-lea (p.61)	Source material (drawing): Roma carriage driver (19th C) (p.61)

History	Adăscăliţei, Felicia; Lazăr, Liviu (2007): Istorie: Manual pentru ciclul superior al liceului clasa a XII-a. Deva: Editura Corvin. [12th grade].	Politica regimurilor democratice faţă de minorităţile naţionale din România secolului XX (The minority policy of the democratic regimes in 20th century Romania)	Pe teritoriul României după 1918, alături de populaţia românească majoritară, trăiau mai multe minorităţi naţionale: maghiari, germani, evrei, ucraineni, ruşi, bulgari, rromi. (p.62)	After 1918, several national minorities lived on Romanian territory: Magyars, Germans, Jews, Ukrainians, Russians, Bulgarians, Roma. (p.62)
History	Adăscăliţei, Felicia; Lazăr, Liviu (2007): Istorie: Manual pentru ciclul superior al liceului clasa a XII-a. Deva: Editura Corvin. [12th grade].	Politica regimurilor democratice faţă de minorităţile naţionale din România secolului XX (The minority policy of the democratic regimes in 20th century Romania)	Tabel şi exerciţiu: Populaţia României potrivit recensământului din 1930 Tigani 262 501 1,5% Potrivit recensământului din 1992, populaţia României era de 22 810 000 locuitori. Dintre care 89,5% erau români, 7,1% maghiari, 1,8% rromi, 0,5% germani şi alte minorităţi. Pornind de la aceste date, faceţi o comparaţie cu situaţia din 1930.(p.62)	Table and exercise: The Population of Romania according to the 1930 Census Tigani 262,501 1.5% According to the 1992 census, Romania had a population of 22,810,000 residents. Of these, 89.5% were Romanians, 7.1% Magyars, 1.8% Roma, 0.5% Germans and other minorities. Use this data to make a comparison with the situation in 1930. (p.62)

History	Adăscăliţei, Felicia; Lazăr, Liviu (2007): Istorie: Manual pentru ciclul superior al liceului clasa a XII-a. Deva: Editura Corvin. [12th grade].	Politica regimurilor democratice faţă de minorităţile naţionale din România secolului XX (The minority policy of the democratic regimes in 20th century Romania)	Problema‘ rromilor în timpul regimului Antonescu Apariţia “problemei“ rromilor este, pe de-o parte, consecinţa evoluţiei naţionalismului românesc, iar pe de altă parte, a modificării regimului politic din România prin guvernarea generalului Ion Antonescu. Politica de “românizare”, care a dus la deportarea rromilor în Transnistria în vara şi la începutul toamnei lui 1942 a constituit, aşa cum a declarat mareşalul Ion Antonescu la procesul său din 1946, propria hotărâre. Deportarea s-a făcut în baza unui recensământ din data de 25 mai 1942, care a clasificat rromii propuşi pentru deportare în două mari categorii: rromi “nomazi” (căldărari, lingurari) şi rromi “stabili” care nu aveau mijloace de existenţă sau ocupaţii precise ori care făcuseră puşcărie. Au fost deportaţi în jur de 40.000 de rromi, şi anume, toţi nomazii, precum şi o parte dintre rromii stabili. Aceştia au fost aşezaţi în hotarul sau în vatra unor sate situate pe malul Bugului. Unii rromi au fost cazaţi în bordeie de pământ, iar alţii în case. Bolile au lovit crunt oamenii, făcând victime numeroase, atât în rândul rromilor deportaţi, cât şi printre jandarmii care trebuiau să-i păzească. (p.67)	The Roma ’Problem‘ during the Antonescu Regime The emergence of the Roma ’problem‘ is a consequence of the evolution of Romanian nationalism on the one hand and of the change of the political regime in Romania under the government of General Ion Antonescu on the other. According to Marshall Ion Antonescu’s testimony at his trial in 1946, the policy of ‘Romanisation’, which in summer and early autumn 1942 led to the deportation of Roma to Transnistria, was his own decision. The deportation was executed on the basis of a census from 25 May 1942, and the Roma selected for deportation were divided into two categories: ‘nomadic’ Roma (boilermakers, spoonmakers) and ‘settled’ Roma, who had no means of existence or stable employment or who had served a prison sentence. About 40,000 Roma were deported, including all nomads as well as a part of the settled Roma. These were moved to the edges or the centre of villages on the banks of the Bug River. Some Roma were housed in earth huts, others in houses. Terrible diseases struck the people and caused numerous deaths, among the deported Roma as well as the ranks of the gendarmes who had to guard them. (p.67)
History	Adăscăliţei, Felicia; Lazăr, Liviu (2007): Istorie: Manual pentru ciclul superior al liceului clasa a XII-a. Deva: Editura Corvin. [12th grade].	Politica regimurilor democratice faţă de minorităţile naţionale din România secolului XX (The minority policy of the democratic regimes in 20th century Romania)	Sursa (foto legendă): Tânăr rrom (p.67)	Source (photo caption): Young Roma man (p.67)

History	Adăscăliţei, Felicia; Lazăr, Liviu (2007): Istorie: Manual pentru ciclul superior al liceului clasa a XII-a. Deva: Editura Corvin. [12th grade].	Politica regimurilor democratice faţă de minorităţile naţionale din România secolului XX (The minority policy of the democratic regimes in 20th century Romania)	Tabel: Populația României în 1956 Populație / număr de locuitori Etnici români ... 14 996 114 Maghiar ... 1 587 675 Germani ... 384 708 Romi ... 104 216 Evrei ... 146. 264 (p.67)	Table: The Population of Romania in 1956 Population / Number of inhabitants Ethnic Romanians … 14,996,114 Magyars … 1,587,675 Germans … 384,708 Roma … 104,216 Jews … 146,264 (p.67)
History	Adăscăliţei, Felicia; Lazăr, Liviu (2007): Istorie: Manual pentru ciclul superior al liceului clasa a XII-a. Deva: Editura Corvin. [12th grade].	Politica regimurilor democratice faţă de minorităţile naţionale din România secolului XX (The minority policy of the democratic regimes in 20th century Romania)	Sursă şi exerciţii: ‘După ce am venit din Transnistria, în 1946 m-am înscris în Partidul Comunist. De ce m-am înscris? Din trei motive. In primul rând că am fost deportat şi adus de ruşi în ţară, în al doilea dacă nu erau ruşii nu veneau o bună parte din ţigani înapoi în România, le rămâneau oasele pe acolo, poate şi ale mele. Aşa, şi în al treilea rând, pentru că în Curcani, de unde mi-e nevasta, erau ţiganii toţi marginalizaţi. Şi atunci m-am ridicat ca membru de partid, când mă duceam la şedinţele de raion, de judeţ, mă ridicam să susţin ţiganii. [...] în perioada comuniştilor, ţiganii au avut importanţa lor ca oameni şi au devenit şi ei un popor relativ influent.’ Mărturii documentare, Ţiganii din România 1. Selectează din text trei elemente care descriu acest grup etnic. 2. Stabiliţi în grupuri de 4-6 elevi cel puţin trei elemente pe care le cunoaşteţi voi despre istoria rromilor. 3. Cunoaşteţi situaţii în istorie în care persoane aparţinând acestui grup au fost favorizate? Dar situaţii în care au fost nedreptăţite? Notaţi două situaţii pentru afirmaţie şi discutaţi. Care este situaţia rromilor astăzi? (p.68)	Source material and exercises: ‘After my return to Transnistria, I joined the Communist Party in 1946. Why did I join the party? For three reasons. Firstly, because I was deported and brought into the country by the Russians, secondly because a large part of the Gypsy population would not have returned to Romania if not for the Russians – their bones would have remained there, maybe mine too. Well, and thirdly because in Curcani, where my wife comes from, all Gypsies were marginalised. And then I made an active contribution as a party member when I went to the meetings, I contributed to support the Gypsies. [...] During the communist era, Gypsies were regarded as human beings and became a relatively influential people.’ Documentary evidence, Gypsies from Romania 1. Select three elements from the text that describe this ethnic group. 2. In groups of 4-6 pupils, find at least three things you know about the history of the Roma. 3. Can you think of any situations in history where individuals who belong to this group received favourable treatment? Or of situations where they were treated unfairly? Write down two situations and discuss them. What is the situation of the Roma today? (p.68)

History	Adăscăliţei, Felicia; Lazăr, Liviu (2007): Istorie: Manual pentru ciclul superior al liceului clasa a XII-a. Deva: Editura Corvin. [12th grade].	Proiectul politic paşoptist (Chapter: The political project of the 1848 revolutions)	'Emanciparea clăcaşilor ce se fac proprietari prin despăgubire.' Dezrobirea ţiganilor. Proclamaţia de la Islaz (9 iunie 1948) Ţara Românească (p.102)	'The Emancipation of the Serfs, Who Become Landowners by Way of Compensation'. The Emancipation of Gypsies from serfdom. Proclamation of Islaz (9 June 1948) Principality of Wallachia (p.102)
Geography	Anastasiu, Viorela; Marin, Ion; Dumitru, Dan (2011): Geografia Europei: Manual pentru clasa a VI-a. Bucharest: Editura Didactică şi Pedagogică. [6th grade].	Capitolul: Europa centrală. Subcapitolul: România (Chapter: Central Europe. Subchapter: Romania)	În prezent, alături de români mai trăiesc în număr mic şi alte naţionalităţi (maghiari, ţigani, germani, ucraineni etc.). (p.98)	In addition to Romanians, there are currently small numbers of other nationalities (Magyars, Gypsies, Germans, Ukrainians etc.). (p.98)
Geography	Strat, Daniela; Popescu, Manuela (2016): Geografia continentelor: Geografia Europei: Manual pentru clasa a VI-a. Bucharest: Teora. [6th grade].	Ungaria (Hungary)	Alături de unguri (maghiari), care sunt majoritari, în Ungaria mai trăiesc români, germani şi ţigani. (p.59)	In addition to Hungarians (Magyars), who are in the majority, Romanians, Germans and Gypsies also live in Hungary. (p.59)
Geography	Strat, Daniela; Popescu, Manuela (2016): Geografia continentelor: Geografia Europei: Manual pentru clasa a VI-a. Bucharest: Teora. [6th grade].	Ungaria (Hungary)	Sursă (foto legendă): Ill. 3: Țiganii - una dintre minoritățile Ungariei (fotografia arată 4 persoane la un foc de tabără cu un urs și o rulotă). (p.59)	Source material (photo caption): Ill. 3: Gypsies – one of Hungary's minorities. (the photo shows four people at a campfire with a bear and a caravan) (p.59)

Geography	Strat, Daniela; Popescu, Manuela (2016): Geografia continentelor: Geografia Europei: Manual pentru clasa a VI-a. Bucharest: Teora. [6th grade].	România (Romania)	În România, peste 90% din locuitori sunt români. Maghiarii, ţiganii, germanii, ucrainenii, turcii, tătarii, bulgarii, polonezii şi alţii alcătuiesc minorităţile naţionale conlocuitoare. (p.62)	In Romania, over 90% of the population are Romanians. The Magyars, Gypsies, Germans, Ukrainians, Turks, Tatars, Bulgarians, Poles and others constitute the national minorities living on Romanian territory. (p.62)
Geography	Neguţ, Silviu; Apostol, Gabriela; Ielenicz, Mihai (2015): Geografie: Manual pentru clasa a VIII-a. Bucharest: Humanitas Educaţional. [8th grade].	Structura populaţiei României (The structure of the population of Romania)	Alături de români trăiesc mai multe minorităţi naţionale, dintre care mai numeroase sunt, în prezent, maghiarii şi ţiganii. Maghiarii sunt prezenţi mai ales în Transilvania (fiind majoritari în judeţele Harghita şi Covasna), iar ţiganii sunt prezenţi pe tot cuprinsul ţării. (p.73)	Apart from the Romanians, there are several national minorities living on Romanian territory, of which the Magyars and the Gypsies are currently most numerous. The Magyars live primarily in Transylvania (they are the majority group in Harghita and Covasna districts), and the Gypsies live everywhere across the country. (p.73)
Geography	Neguţ, Silviu; Apostol, Gabriela; Ielenicz, Mihai (2015): Geografie: Manual pentru clasa a VIII-a. Bucharest: Humanitas Educaţional. [8th grade].	Structura populaţiei României (The structure of the population of Romania)	Structura etnică (recensământul din 1992): români – 89,4%; maghiari – 7,1%; ţigani – 1,7%; germani – 0,5%; ucraineni – 0,3%. (p.73)	The ethnic structure (1992 census): Romanians – 89.4%; Magyars – 7.1%; Gypsies – 1.7%; Germans – 0.5%; Ukrainians –0.3%. (p.73)
Geography	Neguţ, Silviu; Apostol, Gabriela; Ielenicz, Mihai (2015): Geografie: Manual pentru clasa a VIII-a. Bucharest: Humanitas Educaţional. [8th grade].	Structura populaţiei României (The structure of the population of Romania)	Cea mai numeroasă minoritate naţională o reprezintă: a) germanii; b) ţiganii; c) maghiarii; d) ucrainenii; e) sârbii. (p.76)	In terms of numbers, which is the largest national minority: a) Germans; b) Gypsies; c) Magyars; d) Ukrainians; e) Serbs? (p.76)

Geography	Neguţ, Silviu; Ielenicz, Mihai; Bălteanu, Dan; Neacşu, Marius-Cristian; Bărbulescu, Alexandru (2011): Geografie: Manual pentru clasa a XII-a. Bucharest: Humanitas Educaţional. [12th grade].	Capitolul: Populaţia şi caracteristicile ei geodemografice (Chapter: The population and its geo-demographic characteristics)	Popoarele şi limbile Europei ... Există, practic, trei mari grupe de popoare … cu ponderi apropiate în populaţia continentului (romanice/latine, germanice şi slave). Acestora li se adaugă multe alte popoare, diferite de acestea, între care grecii, albanezii, irlandezii ş.a., aflate aici dintotdeauna, dar şi altele ceva mai recente, precum turci şi tătari ori rromi, unguri şi finlandezi, africani şi arabi. (p.24)	The peoples and languages of Europe […] Effectively, there are three major groups of peoples […] that make up similar proportions of the total population of the continent (Romance/Latin, Germanic and Slavic). In addition to these, there are many other peoples who differ from them, including the Greeks, the Albanians, the Irish etc., who have always been here, as well as other, more recent [arrivals], such as the Turks and Tatars or Roma, Hungarians and Finns, Africans and Arabs. (p.24)
Geography	Neguţ, Silviu; Ielenicz, Mihai; Bălteanu, Dan; Neacşu, Marius-Cristian; Bărbulescu, Alexandru (2011): Geografie: Manual pentru clasa a XII-a. Bucharest: Humanitas Educaţional. [12th grade].	Capitolul: Populaţia şi caracteristicile ei geodemografice (Chapter: The population and its geo-demographic characteristics)	[R]romii [sunt] prezenţi pe tot cuprinsul ţării, dar cu unele concentraţii mai importante în Capitală şi împrejurimi, centrul Transilvaniei (judeţele Braşov, Sibiu şi Mureş), vestul ţării (toate cele patru judeţe), Oltenia (mai ales în judeţul Dolj). (p.26)	The Roma live throughout the country, though with larger concentrations in the capital and the surrounding area, in the centre of Transylvania (Braşov, Sibiu and Mureş districts), in the west of the country (in all four districts), Oltenia (predominantly in the Dolj district). (p.26)
Geography	Neguţ, Silviu; Ielenicz, Mihai; Bălteanu, Dan; Neacşu, Marius-Cristian; Bărbulescu, Alexandru (2011): Geografie: Manual pentru clasa a XII-a. Bucharest: Humanitas Educaţional. [12th grade].	Capitolul: Populaţia şi caracteristicile ei geodemografice (Chapter: The population and its geo-demographic characteristics)	sursa: femei rrome (fotografia prezintă 4 femei în rochii colorate) (p.26)	Source material (photo caption): Roma women (the photo shows four women in colourful dresses) (p.26)

Geography	Neguţ, Silviu; Ielenicz, Mihai; Bălteanu, Dan; Neacşu, Marius-Cristian; Bărbulescu, Alexandru (2011): Geografie: Manual pentru clasa a XII-a. Bucharest: Humanitas Educaţional. [12th grade].	Capitolul: Populaţia şi caracteristicile ei geodemografice (Chapter: The population and its geo-demographic characteristics)	sursa (graficul proporţiilor): Structura etnică … a României (Recensământul din 2002) (p.26)	Source material (pie chart): The ethnic structure of Romania (2002 census) (p.26)
Geography	Neguţ, Silviu; Ielenicz, Mihai; Bălteanu, Dan; Neacşu, Marius-Cristian; Bărbulescu, Alexandru (2011): Geografie: Manual pentru clasa a XII-a. Bucharest: Humanitas Educaţional. [12th grade].	Uninunea Europeană. Ungaria (The European Union. Subchapter: Hungary)	Populaţia … este compusă majoritar din maghiari (84,4%), cărora li se adaugă rromii (5,3%, cea mai mare pondere în Europa), rutenii, germanii, românii etc. (p.55)	The population […] consists predominantly of Hungarians (84.4%), in addition to which there are Roma (5.3%, the largest share in Europe) as well as Ruthenians, Germans, Romanians etc. (p.55)
Geography	Neguţ, Silviu; Ielenicz, Mihai; Bălteanu, Dan; Neacşu, Marius-Cristian; Bărbulescu, Alexandru (2011): Geografie: Manual pentru clasa a XII-a. Bucharest: Humanitas Educaţional. [12th grade].	Uninunea Europeană. Grecia (The European Union. Subchapter: Greece)	Potrivit oficialităţilor greceşti, în Grecia nu există altă etnie în afară de greci; unele surse indică aproape 10% alte etnii (macedoneni, albanezi, turci, rromi, români etc.). (p.67)	According to the Greek authorities, there are no other ethnic groups in Greece except for Greeks; some sources report a share of almost 10% for other ethnic groups (Macedonians, Albanians, Turks, Roma, Romanians etc.). (p.67)

Geography	Neguţ, Silviu; Ielenicz, Mihai; Bălteanu, Dan; Neacşu, Marius-Cristian; Bărbulescu, Alexandru (2011): Geografie: Manual pentru clasa a XII-a. Bucharest: Humanitas Educaţional. [12th grade].	Capitolul: Europa şi România - elemente de geografie socială şi culturală a Europei şi a României (Elements of the social and cultural geography of Europe and Romania)	Ponderea etniei rrome (%, 2002) (p.129)	Proportion of ethnic Roma (%, 2002) (p.129)
Geography	Neguţ, Silviu; Ielenicz, Mihai; Bălteanu, Dan; Neacşu, Marius-Cristian; Bărbulescu, Alexandru (2011): Geografie: Manual pentru clasa a XII-a. Bucharest: Humanitas Educaţional. [12th grade].	Capitolul: Europa şi România - elemente de geografie socială şi culturală a Europei şi a României (Elements of the social and cultural geography of Europe and Romania)	[…] rromi (2,5%), cu ponderi mai mari în Muntenia (în Bucureşti, în mod deosebit) şi Oltenia, dar şi în centrul ţării sau Banat (p.131)	[…] Roma (2.5%), most strongly represented in Muntenia (primarily in Bucharest) and Oltenia, but also in the centre of the country and in the Banat region (p.131)
Geography	Posea, Grigore; Guran-Nica, Liliana; Cruceru, Nicolae et al. (2008): Geografie: Europa – România – Uniunea Europeană; probleme fundamentale: Manual pentru clasa a XII-a. 2nd ed. Bucharest: CD Press. [12th grade].	Capitolul: Europa şi România – elemente geografice de bază (Chapter: Europe and Romania - basic geographic facts)	Bulgaria: Populaţia este formată din bulgari (89%), 8% turci, apoi ţigani, aromâni, români ş.a. (p.69)	Bulgaria: The population consists of Bulgarians (89%), 8% Turks, followed by Gypsies, Aromunians, Romanians etc. (p.69)

Geography	Posea, Grigore; Guran-Nica, Liliana; Cruceru, Nicolae et al. (2008): Geografie: Europa – România – Uniunea Europeană; probleme fundamentale: Manual pentru clasa a XII-a. 2nd ed. Bucharest: CD Press. [12th grade].	Capitolul: Europa şi România – elemente geografice de bază (Chapter: Europe and Romania - basic geographic facts)	Serbia: Populaţia …este predominant formată din sârbi (peste 85%), la care se adaugă muntenegreni, albanezi, bulgari, români, rromi ş.a. (p.71-72)	Serbia: The population […] consists of a majority of Serbs (over 85%), as well as Montenegrians, Albanians, Bulgarians, Romanians, Roma etc. (p.71-72)
Geography	Posea, Grigore; Guran-Nica, Liliana; Cruceru, Nicolae et al. (2008): Geografie: Europa – România – Uniunea Europeană; probleme fundamentale: Manual pentru clasa a XII-a. 2nd ed. Bucharest: CD Press. [12th grade].	Capitolul: Europa şi România – elemente geografice de bază (Chapter: Europe and Romania - basic geographic facts)	Ungaria: Ungaria se remarcă prin marea şi monumentala metropolă Budapesta, cu măreţele sale poduri peste Dunăre, cu multitudinea muzeelor si Parlamentul de tip „londonez", muzica de ţigani din luxoasele restaurante, ceardaşul popular şi excelenta bucătărie… (p.72)	Hungary: Hungary's distinguishing feature is its large and monumental metropolis Budapest, with its impressive bridges across the Danube, a multitude of museums and a 'London-style' parliament, the Gypsy music in its luxury restaurants, the popular *csardas* tradition and excellent cuisine [...] (p.72)
Geography	Posea, Grigore; Guran-Nica, Liliana; Cruceru, Nicolae et al. (2008): Geografie: Europa – România – Uniunea Europeană; probleme fundamentale: Manual pentru clasa a XII-a. 2nd ed. Bucharest: CD Press. [12th grade].	Capitolul: România şi Uniunea Europeană. Subcapitolul: Statele Uniunii Europene (Chapter: Romania and the European Union. Subchapter: Member states of the European Union)	România. Populaţia este formată din români (aproape 90%), maghiari, rromi ş. a. (p.97)	Romania. […] The population consists of Romanians (almost 90%), Magyars, Roma etc. (p.97)

Geography	Posea, Grigore; Guran-Nica, Liliana; Cruceru, Nicolae et al. (2008): Geografie: Europa – România – Uniunea Europeană; probleme fundamentale: Manual pentru clasa a XII-a. 2nd ed. Bucharest: CD Press. [12th grade].	Capitolul: România şi Uniunea Europeană. Subcapitolul: România ca parte a Uniunii Europene (Chapter: Romania and the European Union. Subchapter: Romania as part of the European Union)	Sursă: Structura etnică a regiunilor istorice româneşti (18 martie 2002) (Tabelul prezintă numărul populației și procentul populației totale și a trei grupuri „români”, „Magharis” și „țigani (romi)") (p.107)	Source material: The ethnic structure of the historic Romanian regions (18 March 2002) (The table shows the number and percentage for the total population and for three groups ‘Romanians’, ‘Magyars’ and ‘Gypsies (Roma)’) (p.107)
Geography	Posea, Grigore; Guran-Nica, Liliana; Cruceru, Nicolae et al. (2008): Geografie: Europa – România – Uniunea Europeană; probleme fundamentale: Manual pentru clasa a XII-a. 2nd ed. Bucharest: CD Press. [12th grade].	Capitolul: România şi Uniunea Europeană. Subcapitolul: România ca parte a Uniunii Europene (Chapter: Romania and the European Union. Subchapter: Romania as part of the European Union)	…populaţia aparţinând etniei ţiganilor (rromilor), cu o răspândire difuză, înregistrând totuşi ponderi mai importante în unele judeţe din Transilvania (Mureş, Sibiu) şi în jurul Capitalei. (p.108)	[…] the population belonging to the ethnic group of Gypsies (Roma), are widely distributed, though more strongly represented in some districts in Transylvania (Mureş, Sibiu) and around the capital. (p.108)
Geography	Posea, Grigore; Guran-Nica, Liliana; Cruceru, Nicolae et al. (2008): Geografie: Europa – România – Uniunea Europeană; probleme fundamentale: Manual pentru clasa a XII-a. 2nd ed. Bucharest: CD Press. [12th grade].	Capitolul: România şi Uniunea Europeană. Subcapitolul: România ca parte a Uniunii Europene (Chapter: Romania and the European Union. Subchapter: Romania as part of the European Union)	Sursă (harta legendâ): Ponderea etnică a judeţelor Harghita şi Covasna (Harta afișând procentul de români, maghiari, romi și alte etnii) (p.108)	Source material (map caption): The composition of the Harghita and Covasna districts by ethnicity (Map displaying percentage of Romanian, Magyars, Roma and other ethnicities) (p.108)

Geography	Posea, Grigore; Guran-Nica, Liliana; Cruceru, Nicolae et al. (2008): Geografie: Europa – România – Uniunea Europeană; probleme fundamentale: Manual pentru clasa a XII-a. 2nd ed. Bucharest: CD Press. [12th grade].	Capitolul: Raportul dintre elemente de geografie social şi culturală a Europei şi României (Chapter: The relationship between elements of the social and cultural geography of Europe and Romania)	Din punct de vedere al structurii etnice a populaţiei, deşi predominantă este populaţia românească (89,5%), există numeroase grupuri minoritare de maghiari (6,6%), rromi (2,5%), germani, ucraineni, sârbi, turci, tătari etc. (p.153)	Regarding the ethnic structure of the population, the Romanian population is in the majority (89.5%), but there are a number of minorities including Magyars (6.6%), Roma (2.5%), Germans, Ukrainians, Serbs, Turks, Tatars etc. (p.153)
Geography	Posea, Grigore; Guran-Nica, Liliana; Cruceru, Nicolae et al. (2008): Geografie: Europa – România – Uniunea Europeană; probleme fundamentale: Manual pentru clasa a XII-a. 2nd ed. Bucharest: CD Press. [12th grade].	Capitolul: Raportul dintre elemente de geografie social şi culturală a Europei şi României (Chapter: The relationship between elements of the social and cultural geography of Europe and Romania)	Sursă (3 diagrame care prezintă procentul de Români, Maghiani, Rromi, Germani, Evrei și alte etnii în 1930, 1992 și 2002): Ponderea etniilor în România (p.153)	Source material (three pie charts presenting the percentage of Romanian, Magyans, Roma, Germans, Jews and other ethnicities in 1930, 1992 and 2002), caption: Distribution of Ethnicities in Romania (p.153)
Geography	Posea, Grigore; Guran-Nica, Liliana; Cruceru, Nicolae et al. (2008): Geografie: Europa – România – Uniunea Europeană; probleme fundamentale: Manual pentru clasa a XII-a. 2nd ed. Bucharest: CD Press. [12th grade].	Capitolul: Raportul dintre elemente de geografie social şi culturală a Europei şi României (Chapter: The relationship between elements of the social and cultural geography of Europe and Romania)	Alte limbi utilizate de grupuri mici sunt maghiara (6,7%), rromani (1,1 %), ucraineana, germana, rusa, turca, tătara, slovaca şi sârba (sub 0,5% fiecare). Limba română este predominantă în 39 de judeţe, maghiara fiind utilizată de majoritatea populaţiei din Harghita şi Covasna… (p.154)	Other languages used by small groups include Hungarian (6.7%), Romanes (1.1%), Ukrainian, German, Russian, Turkish, Tatar, Slovak and Serbian (all below 0.5%). The Romanian language dominates in 39 districts, while Hungarian is used by the majority of the population in Harghita and Covasna… (p.154)

Geography	Posea, Grigore; Guran-Nica, Liliana; Cruceru, Nicolae et al. (2008): Geografie: Europa – România – Uniunea Europeană; probleme fundamentale: Manual pentru clasa a XII-a. 2nd ed. Bucharest: CD Press. [12th grade].	Capitolul: Raportul dintre elemente de geografie social şi culturală a Europei şi României (Chapter: The relationship between elements of the social and cultural geography of Europe and Romania)	Sursă (foto care arată 17 persoane în rochii colorate printre care mai mulți copii și bebeluși, foto legendă): Populație de etnie romă (p.154)	Source material (photo showing 17 people in colourful dresses among them several children and babies), photo caption: Members of the ethnic Roma population (p.154)
Geography	Erdeli, George; Ilinca, Nicolae; Şerban, Cătălina; Burcea, Nela (2008): Geografie: Europa – România – Uniunea Europeană; probleme fundamentale: Manual pentru clasa a XII-a. 2nd ed. Bucharest: CD Press. [12th grade].	Capitolul: Diversitatea umană a Europei (etnică, lingvistică, religioasă) (Chapter: Human diversity in Europe [ethnic, linguistic, religious])	[…] minorităţi dispersate, descendente din naţiuni care trăiesc de secole în diasporă, fie că acestea şi-au reconstituit statul naţional (evreii, armenii) sau fără a avea un stat naţional (ţiganii). (p.133)	[...] dispersed minorities who are the descendants of nations that have been living in diaspora for centuries, and who have either restored their national state (Jews, Armenians) or who have no national state (Gypsies). (p.133)
Geography	Erdeli, George; Ilinca, Nicolae; Şerban, Cătălina; Burcea, Nela (2008): Geografie: Europa – România – Uniunea Europeană; probleme fundamentale: Manual pentru clasa a XII-a. 2nd ed. Bucharest: CD Press. [12th grade].	Capitolul: Diversitatea umană a Europei (etnică, lingvistică, religioasă) (Chapter: Human diversity in Europe [ethnic, linguistic, religious])	Grupurile etnice minoritare bine reprezentate sunt următoarele: maghiarii (6,6% din populaţia ţării, prezenţi în judeţele din Transilvania şi Banat), ţiganii (2,5%, mai ales în centrul judeţului Mureş; 7,04%, Sibiu; 4,18% în nord-vestul Sălajului; Bihor 5,04%, - şi sudul ţării - Dolj 4,26%; Călăraşi 5,59%) [...] (p.134)	The following minority groups are most strongly represented: the Magyars (6.6% of the country's population, present in the districts of Transylvania and Banat), the Gypsies (2.5%, primarily in the centre of the Mureş district; 7.04%, Sibiu; 4.18% in the northwestern part of the Sălaj district; Bihor, 5.04%, – and in the southern part of the country – Dolj 4.26%; Călăraşi 5.59%) [...] (p.134)

Geography	Erdeli, George; Ilinca, Nicolae; Şerban, Cătălina; Burcea, Nela (2008): Geografie: Europa – România – Uniunea Europeană; probleme fundamentale: Manual pentru clasa a XII-a. 2nd ed. Bucharest: CD Press. [12th grade].	Capitolul: Diversitatea umană a Europei (etnică, lingvistică, religioasă) (Chapter: Human Diversity in Europe [ethnic, linguistic, religious])	Exerciţiu: Identificaţi şi menţionaţi judeţul cu cea mai redusă pondere a etniei: - maghiară; - rromă (ţigănească); - germană; - română. (p.134)	Exercise: Identify and name the district with the smallest share of the following ethnic groups: - Magyars; - Roma (Gypsies); - Germans; - Romanians. (p.134)
Geography	Mândruţ, Octavian (2014) Geografie. Europa – România – Uniunea Europeană – Probleme fundamentale: Manual pentru clasa a XII-a. Bucharest: Corint Educaţional. [12th grade].	Capitolul: Populaţia şi caracteristicile ei geodemografice (Chapter: The population and its geo-demographic characteristics)	Sursă (tabel legendâ): Structura națională a populației României la recensămintele din (Tabelul prezintă numărul de persoane și procentele populației românești totale pentru români, maghiari, romi, germani și „alte naționalități” în anii 1977, 1992 și 2011) (p.37)	Source (table legend): The national structure of the population of Romania at the censuses in: (the table displays the number of indivuals and percentages of the total Romanian population for Romanians, Magyars, Roma, Germans and ‘other nationalities’ in the years 1977, 1992 and 2011) (p.37)
Geography	Mândruţ, Octavian (2014): Geografie. Europa – România – Uniunea Europeană – Probleme fundamentale: Manual pentru clasa a XII-a. Bucharest: Corint Educaţional. [12th grade].	Capitolul: Diversitatea umană a Europei (Chapter: Human diversity in Europe)	În ţara noastră, structura populaţiei este formată din români (89%), maghiari (aproape 7%), romi (2,5%), germani (0,3%), cetăţeni de alte naţionalităţi. (p.112)	In our country, the population structure consists of Romanians (89%), Magyars (almost 7%), Roma (2.5%), Germans (0.3%), [Romanian] citizens of different national descent. (p.112)

Geography	Mândruţ, Octavian (2014) Geografie. Europa – România – Uniunea Europeană – Probleme fundamentale: Manual pentru clasa a XII-a. Bucharest: Corint Educaţional. [12th grade].	Diversitatea umană a Europei (Human diversity in Europe)	Sursă (tabel legendâ): Europa – diversitate naţională (Tabelul prezintă 40 de state europene și grupurile lor etnice, pentru România, Slovacia și Ungaria menționând populațiile de romi) (p.113)	Source material (table caption): Europe – national diversity (the table lists 40 European states and their ethnic groups, mentioning Roma populations in Romania, Slovakia and Hungary) (p.113)
Civics	Lupşa, Elena; Bratu, Victor (2007): Studii sociale: Manual pentru clasa a XII-a. Deva: Corvin. [12th grade].	Tema: Democraţia şi comunicarea. Capitolul: Minorităţile şi mass-media. Subcapitolul: Reflectarea imaginii minorităţilor În mass-media (Topic: Democracy and communication. Chapter: Minorities and the mass media. Sub-chapter: The image of minorities as reflected in the mass media)	Sursa: "Mass-media este o sursă activă de stereotipuri antiroma. O serie de titluri apărute în doua dintre ziarele naţionale în perioada mai-iulie 1998, demonstrează foarte clar această atitudine. «0 lichidare de conturi sângeroasă între doi ţigani» (Adevărul, 20 mai 1998), «Procesul lui Fane Căpăţână Confruntare între mafiile ţigăneşti» (Adevărul, 24 iunie 1998), «Ţiganii din Căzăneşti se bat pentru aluminiul furat» (Adevărul, 13 iulie 1998), «Luptele dintre mafiile ţigăneşti iau o pauză Vinovaţii «asaltului de la Străuleşti» au fost arestaţi» (Ziua, 14 iulie 1998), «Două cete de ţigani înarmaţi cu bâte de baseball s-au bătut în zona ştrandului Tineretului» (Ziua, 29 iulie 1998). Departe de a fi integraţi, marea majoritate a romilor din România sunt consideraţi paria societăţii. Stereotipurile abundă, iar mass-media nu face nimic pentru a stăvili actele de discriminare. […] Analiza făcută pe relatările în presă ale conflictelor dintre romi şi membrii comunităţilor majoritare semnalează faptul că romii sunt prezentaţi prin atribute negative, în timp ce acţiunile celorlalţi, dintre cei implicaţi în conflicte, sunt categorizate în termeni pozitivi." (Daniela Tamovski, Identitatea romilor. Construct istoric şi mediatic, în Rudolf Poledna, François Ruegg şi Călin Rus (coord.), Interculturalitate. Cercetări şi perspective româneşti, Presa	Source text: The mass media actively promote anti-Roma stereotypes. This attitude is clearly evident in a series of headlines published in two national newspapers between May and July 1998: 'A Bloody Reckoning between two Gypsies' (Adevărul, 20 May 1998), 'The Trial of Fane Căpăţână – Confrontation between the Gypsy Mafias' (Adevărul, 24 June 1998), 'The Gypsies from Căzăneşti are brawling over the Aluminium they stole' (Adevărul, 13 July 1998), 'A Lull in the Fights between the Gypsy Mafias. The Perpetrators of the Attack in Străuleşti have been arrested' (Ziua, 14 July 1998), 'Brawl between two rival groups of Gypsies armed with baseball bats close to Tineretului Beach' (Ziua, 29 July 1998). 'Far from being integrated, the vast majority of Roma in Romania are regarded as social pariahs. Stereotypes are rife, and the mass media are doing nothing to put an end to discrimination. […] The analysis of press releases concerning conflicts between Roma and members of majority communities shows that negative attributes are used to describe Roma, while the other parties involved in the confrontation are categorised in positive terms' (Daniela Tamovski, The Roma Identity. A Construct of History and the Media, in: Rudolf Poledna, François Ruegg and Călin Rus (coord.), Interculturality. Romanian Research and Perspectives, Presa Universitară Clujană, 2002, pp 121-122) (p.40)

			Universitară Clujană, 2002, pp.121-122) (p.40)	
Civics	Lupşa, Elena; Bratu, Victor (2007): Studii sociale: Manual pentru clasa a XII-a. Deva: Corvin. [12th grade].	Tema: Democraţia şi comunicarea. Capitolul: Minorităţile şi mass-media. Subcapitolul: Stereotipuri şi prejudecăţi (Topic: Democracy and communication. Chapter: Minorities and the mass-media. Sub-chapter: Stereotypes and prejudices)	(Sursă picturală fără legendă afișarea a 5 fotografii cu copii) (p.52)	(Pictorial source without caption displaying five photos with children) (p.52)
Civics	Georgescu, Dakmara; Ştefănescu, Doina-Olga (2000): Cultură civică: Manual pentru clasa a VIII-a. Bucharest: Humanitas Educaţional. [8th grade].	Capitolul: Dreptate şi egalitate (Chapter: Justice and equality)	Să presupunem că în clasa voastră şeful clasei ar fi desemnat după următoarele criterii: nu poate fi de sex feminin, trebuie să fie de religie ortodoxă, să nu fie de etnie romă, să provină din familia cu cel mai mare venit din clasă, să practice un sport de performanţă, să fie foarte bun la învăţătură. a. Care dintre aceste criterii vi se par nedrepte? Argumentaţi. b. Ce criterii aţi folosi pentru alegerea şefului clasei voastre? c. Ar putea fiecare dintre colegii vostri să fie sefi ai clasei? Argumentaţi. d. Dacă criteriile sunt stabilite de diriginte sau de profesorul şcolii, sunt ele automat drepte?(p.59-60)	Imagine that the representative for your class would be selected according to the following criteria: he cannot be female, must be of orthodox faith, cannot belong to the Roma ethnic group, must come from the family with the highest income in the class, must be engaged in competitive sports, must be very good in school. a. Which of these criteria seems unfair to you? Debate. b. What criteria would you apply to the selection of your class representative? c. Could anyone of your colleagues become class leader? Debate. d. If the criteria are set by the principal or the teacher, does that automatically make them fair? (p.59-60)

Civics	Lăcătuş, Maria-Liana; Penu Puşcaş, Mihaela (2005): Cultură civică: Manual pentru clasa a VIII-a. Bucharest: Corint. [8th grade].	Capitolul: Introducere. Subcapitolul: Principiile democraţiei. Secţiunea: Voinţa majorităţii şi protecţia minorităţilor (Chapter: Introduction; Subchapter: The principles of democracy; Section: The will of the majority and the protection of minorities)	Exerciţiu: În ţara noastră populaţia majoritară este cea română, în timp ce grupuri, precum maghiarii, germanii, rromii (ţiganii) sau tătarii sunt în minoritate. - Daţi şi voi exemple de minorităţi etnice. - Identificaţi şi alte grupuri minoritare, ţinând cont de religie şi de rasă. (p.12)	Exercise: In our country, Romanians constitute the majority of the population, while groups such as the Magyars, the Germans, the Roma (the Gypsies) or the Tatars are in the minority. - Give your own examples of ethnic minorities. - Identify other minority groups with regard to religion and race. (p.12)
Civics	Lăcătuş, Maria-Liana; Penu Puşcaş, Mihaela (2005): Cultură civică: Manual pentru clasa a VIII-a. Bucharest: Corint. [8th grade].	Capitolul: Patriotismul. Subcapitolul: Apartenenţă şi loialitate (Chapter: Patriotism. Subchapter: Membership and loyalty)	În România majoritatea populaţiei aparţine etniei române. Conform ultimului recensământ (1992), 89,4% din populaţia României este de naţionalitate română. Alături de români trăiesc 19 minorităţi naţionale: maghiari (inclusiv secui, 7,1% - 1.600.000 persoane), ţigani (1,8% - 400.000 persoane), germani (inclusiv saşi şi şvabi - 0,5%), ucraineni (inclusiv ruteni - 0,3%), ruşi-lipoveni (0,2%), turci (0,1%), sârbi (0,1%), tătari (0,1%), slovaci (0,1%), bulgari, evrei, croaţi, cehi, polonezi, armeni etc. (p.101)	In Romania, the majority of the population are ethnic Romanians. According to the last census (1992), 89.4% of the population of Romania were of Romanian national descent. In addition to Romanians, there are 19 national minorities living on Romanian territory: Magyars (including Szekler, 7.1% – 1,600,000 individuals), Gypsies (1.8% – 400,000 individuals), Germans (including Saxonians and Swabians – 0.5%), Ukrainians (including Rutheninas – 0.3%), Lipovan-Russians (0.2%), Turks (0.1%), Serbs (0.1%), Tatars (0.1%), Slovaks (0.1%), Bulgarians, Jews, Croats, Czechs, Poles, Armenians etc. (p.101)
Civics	Lăcătuş, Maria-Liana; Penu Puşcaş, Mihaela (2005): Cultură civică: Manual pentru clasa a VIII-a. Bucharest: Corint. [8th grade].	Capitolul: Patriotismul. Subcapitolul: Alterări ale patriotismului (Chapter: Patriotism. Subchapter: Alterations of patriotism)	Naţionalismul s-a amplificat adeseori în regimurile dictatoriale care au produs şi stimulat problema naţională, au folosit din plin sentimentul naţional pentru a-şi consolida puterea. Pe fondul naţionalismului fascist, au fost exterminate milioane de evrei şi ţigani, au fost cucerite unele state din Balcani. (p.105)	Nationalism often became amplified under dictatorial regimes that initiated and promoted debates about national identity and abused national sentiment whenever they could in order to consolidate their power. Fascist nationalism provided the foundations for the extermination of millions of Jews and Gypsies and the invasion of several Balkan states. (p.105)

Serbia

Subject	Textbook	Chapter/Topic	Passage	Translation
Civics	Tadić, Slavko (2008): Ustav i prava gradjana za treći i četvrti razred stručnih škola i četvrti razred gimnazije. Belgrade: Zavod za udžbenike. [ISCED 3].	Demokratija/Totalitarizam I autoritarno shvatanje demokratije (Democracy/ Totalitarianism and authoritarian understanding of democracy)	One [studija Teodora Adorna o autotoritarnoj ličnosti] je pokrenula malu industriju istraživanja koja su donekle preformulisala i potvrdila sindrom autoritrnosti Adorna i saradnika: [...] dj) Verovanje u moć velike ideje (sa pratećim praznovericama): za naciste "velika ideja" je holokaust nad Jevrejima i carstvo tzv. Arijevaca bez Slovena i Roma; marksistička utopija " prvednog društva" bez klasa i ugnjetavanja, iako nerealna, privlači mnoge; proterivanje crnaca iy SAD kako bi to postala "zemlja superiornih građana" je mračna utopija rasista iz Kju klusk klana. (p.57-58)	This [A study by Theodor Adorno on an authoritarian personality] started a small market for research which reformulated and confirmed the authoritarian syndrome of Adorno and his associates: [...] dj) Belief in the power of one big idea (with accompanying supersitions): for Nazis ‘the grand idea’ is the Holocaust over Jews and empire of so called Aryans without Slavs or Roma; Marxist utopia of ' just society' without class or exploitation although unrealistic, attracts many; expelling blacks from the USA so that the country can become 'the land of superior citizens' is a grim utopia by racists from the KKK. (p.57-58)
Civics	Tadić, Slavko (2008): Ustav i prava gradjana za treći i četvrti razred stručnih škola i četvrti razred gimnazije. Belgrade: Zavod za udžbenike. [ISCED 3].	Teritorijalna organizacija države/Autonomne pokrajine po Ustavu Republike Srbije (2006) (Teritorial organisation of the state/Autonomous province according to the Constitution of the Republic of Serbia [2006])	Srbija je država u kojoj pored većinskih Srba živi još 37 nacionalnosti. Najšarolikija je Vojvodina u kojoj skladno žive srpska, mađarska, rumunska, slovačka, rusinska, bunjevačka, hrvatska, bošnjačka, romska i druge zajednice. (p.98)	Serbia is a country with 37 nationalities in addition to the majority of Serbs. The most colourful is Vojvodina in which Serbians, Hungarians, Romanians, Slovaks, Ruthenians, Bunjevci, Croats, Bosniaks, Roma and other communities live in harmony. (p.98)
Civics	Đurić, Vladimir (2013): Ustav i prava gradjana za četvrti razred gimnazije i treći i četvrti razred srednjih stručnih škola. Belgrade: Novi Logos. [ISCED 3].	Pojam, razvoj, oblici i ograničenja demokratije/Ograničenja demokratije (The subject, development, forms and limitation of democracy/Limitations of democracy)	Milioni ljudi su u fašističkim državama, pre i za vreme Drugog svetskog rata, ubijeni i mučeni u logorima samo zato što su bili Jevreji, Romi, Srbi, komunisti, dok su u državama socijalizma ‚klasni i narodni neprijatleji' ‚ostaci poraženih snaga', ‚kulaci', ‚tockisti', i ostale socijalne kategorije onih koji se nisu slagali sa zvaničnom ideologijom ili su smatrani protivnicima revolucije , nestai u čistkama i logorima. (p.95)	Millions of people were killed and tortured in camps in the fascist states before and during World War II just because they were Jews, Roma, Serbs, communists, while in the socialist states, class and national enemies were ‘the remains of defeated forces’, ‘coolies’, ‘travellers’, and other social categories who disagreed with the official ideology or were considered opponents of the revolution. They disappeared in purges and camps. (p.95)

Geography	Vujadinović, Snežana; Golić, Rajko (2012): Geografija 6: udžbenik geografije za šesti razred osnovne škole. Belgrade: Novi Logos. [ISCED 2].	Društveno ekonosmke odlike Evrope/ Stanovništvo Evrope (Social and economic characterstics of Europe/ Population of Europe)	Indoeveroposkoj jezičkoj porodici pripadaju i baltički narodi (Litvanci i Letonci), keltski narodi (Irci , Škoti, Vešan, Bretonci), Romi, Grci i Albanci. (p.104)	The Indo-European linguistic family also includes the Baltic peoples (Lithuanians and Latvians), Celtic peoples (Irish, Scots, Vesan, Bretons), Roma, Greeks and Albanians. (p.104)
Geography	Vujadinović, Snežana; Golić, Rajko (2012): Geografija 6: udžbenik geografije za šesti razred osnovne škole. Belgrade: Novi Logos. [ISCED 2].	Južna Evropa/Republika Srbija (Southern Europe/Republic of Serbia)	Srbija je višenacionalna država u kojoj su Srbi većinsko stanovništvo (82, 9%). Ako se izuzme Kosovo i Metohija, osim Srba, najbrojniji su Madjari (3,9%), Bošnjaci (1,8%), Romi (1,4%), i Jugosloveni (1,1%). (p.126)	Serbia is a multinational state with a Serbian majority (82.9%). With the exception of Kosovo and Metohija, , the Hungarians (3.9%), Bosniaks (1.8%), Roma (1.4%), and Yugoslavs (1.1%) are the most numerous after the Serbs. (p.126)
Geography	Vujadinović, Snežana; Golić, Rajko (2012): Geografija 6: udžbenik geografije za šesti razred osnovne škole. Belgrade: Novi Logos. [ISCED 2].	Srednja Evropa/ Republika Austrija (Central Europe/Republic of Austria)	U Austriji živi veliki broj stranih radnika(Srbi, Turci, Romi i drugi) (p.172)	A large number of foreign workers live in Austria (Serbs, Turks, Roma and others) (p.172)
Geography	Vujadinović, Snežana; Golić, Rajko (2012): Geografija 6: udžbenik geografije za šesti razred osnovne škole. Belgrade: Novi Logos. [ISCED 2].	Srednja Evropa/ Republika Madjarska (Central Europe/Hungary)	Nacionalne manjine su: Romi, Nemci, Slovaci, Hrvati, Rumuni, Srbi i drugi. (p.174)	National minorities are : Roma, Germans, Slovaks, Croatians, Romanians, Serbs, and others. (p.174)
Geography	Vujadinović, Snežana; Golić, Rajko (2012): Geografija 6: udžbenik geografije za šesti razred osnovne škole. Belgrade: Novi Logos. [ISCED 2].	Srednja Evropa/ /Republika Ruminija (Central Europe/Romania)	Najveću nacionalnu manjinu čine Madjari u Transilvaniji i Panosnkoj niziji, zatim Romi, Srbi (rumunski Banat), Hrvati i drugi. (p.176)	The biggest national minority are Hungarians in Transylvania and Panonia, then Roma, Serbs (in Romanian Banat), Croatians and others. (p.176)

Geography	Gavrilović, Liljana; Perišić, Marko (2012): Geografija 6: udžbenik za šesti razred osnovne škole. Belgrade: Zavod za udžbenike. [ISCED 2].	Stanovništvo i naselja Evrope/ Narodi (Population and the settlements of Europe/People)	Romi su narod iz indoevropske porodice naroda. Izraz Rom na romskom jeziku znači čovek. Poreklom su iz Indije. U Evropu su stigli u 10. veku preko Persije i Male Azije. U prošlosti su bili poznati po nomadskom načinu života koji se postepeno gubi, a sve višse se stalno nastnjuju. Danas žive širom sveta (p.69)	Roma are a people from the Indo-European family. The term Roma in the Romani language means human. They are originally from India. The Roma came to Europe in the 10th century from Persia and Asia. In the past they were famous for their nomadic life which is gradually being lost, and they are settling more and more. Today, Roma live all over the world (p.69)
Geography	Zrnić, Slobodan; Birovljev, Nataša (2014): Geografija 8: udžbenik geografije za osmi razred osnovne škole. Belgrade: Novi Logos. [ISCED 2].	Stanovništvo i nsaelja SR/Struktura stanovništva (Population and the settlements in the Republic of Serbia/Population structure)	PO nacionalnom šarenilu ističe se AP Vojvodina, gde najviše ima Srba (67,7%), zatim Madjara(13,0%), Slovaka (2,6%), Hrvata (2,4%), Roma (2,2%), Rumuna (1,3%), Crnogoraca (1,1%), Bunjevaca (0,8%), Rusina (0,7%), i drugih. (p.82)	The autonomous province of Vojvodina is very diverse, and the most numerous populations are Serbs (67.7%), Hungarians (13%), Slovaks (2.6%), Croats (2.4%), Roma (2.2%), Romanians (1.3%), Montenegrins (1.1%), Bunjevci (0.8%), Rusyns (0.7%), and others. (p.82)
Geography	Zrnić, Slobodan; Birovljev, Nataša (2014): Geografija 8: udžbenik geografije za osmi razred osnovne škole. Belgrade: Novi Logos. [ISCED 2].	Stanovništvo i nsaelja SR/Struktura stanovništva (Population and the settlements in the Republic of Serbia/ Population structure)	Centralna Srbija ima izrazito srpsko većinu (89,4%), a najbrojniji posle Srba su Bošnjaci (2,7%), Romi (1,7%) i Vlasi (0.7%). (p.82)	Central Serbia has a significant Serbian majority (89.4%), and the most numerous after the Serbs are Bosniaks (2.7%), Roma (1.7%) and Vlahs (0.7%). (p.82)
Geography	Zrnić, Slobodan; Birovljev, Nataša (2014): Geografija 8: udžbenik geografije za osmi razred osnovne škole. Belgrade: Novi Logos. [ISCED 2].	Stanovništvo i nsaelja SR/Struktura stanovništva (Population and the settlements in the Republic of Serbia/ Population structure)	Na Kosovu i Metohiji takodje žive Bošnjaci, Turci, Goranci, Romi i drugi. (p.82)	In Kosovo and Metohia there are also Bosniaks, Turks, Gorans, Roma, and others. (p.82)

Geography	Zrnić, Slobodan; Birovljev, Nataša (2014): Geografija 8: udžbenik geografije za osmi razred osnovne škole. Belgrade: Novi Logos. [ISCED 2].	Stanovništvo i nsaelja SR/Struktura stanovništva (Population and the settlements in the Republic of Serbia)	Osim Srba, pravoslavci u našoj zemlji su i Vlasi, Rumuni, Bugari, deo Roma i druge etničke zajednice. (p.83)	Population structure - except for Serbs, the Orthodox religion belongs to Vlah, Romanian, Bulgarian and some Roma people, and others. (p.83)
Geography	Zrnić, Slobodan; Birovljev, Nataša (2014): Geografija 8: udžbenik geografije za osmi razred osnovne škole. Belgrade: Novi Logos. [ISCED 2].	Stanovništvo i nsaelja SR/Struktura stanovništva (Population and the settlements in the Republic of Serbia/ Population structure)	Islamska zajednica u Srbiji najbrojija je na Kosovu i Metohiji(Albanci, Bošnjaci, Romi,Goranci, Turci) (p.83)	The Islamic community in Serbia is largest in Kosovo and Metohia (Albanians, Bosniaks, Roma, Gorans, Turks) (p.83)
Geography	Zrnić, Slobodan; Birovljev, Nataša (2014): Geografija 8: udžbenik geografije za osmi razred osnovne škole. Belgrade: Novi Logos. [ISCED 2].	Stanovništvo i nsaelja SR/Struktura stanovništva/Narodi i etničke zajednice u Srbiji (Population and the settlements in the Republic of Serbia/ Population structure/ People and ethic communities in Serbia)	Romi su brojan narod u Srbiji, rasporedjen širom zemlje. Najviše ih ima u južnim delovima Srbije, banatu i na teritoriji Beograda. tačan broj Roma teško je utvrditi jer mnogi nemaju stalno prebivalište. Na Balkan su masovno došli u XIV veku, za vreme turskih osvajanja , a prapostojbina im je Indija. Osim romskog, govore i srpski, vlaški ili turski jezik. Većinom su islamske i pravoslavne veroispovesti. (p.85)	Roma are numerous in Serbia, they are spread all over the country. Most of them live in southern parts of Serbia, Banat, and in the territory of Belgrade. The exact number of Roma is hard to determine since many of them do not have permanent residency. Roma came en masse to the Balkans in the 14th century, during the Turkish conquests, and their mother country is India. In addition to the Romani language, they speak Serbian, Vlahian, and Turkish. They mostly follow the Islamic or Orthodox religions. (p.85)
Geography	Stamenković, Srboljub Đ.; Gatarić, Dragica R. (2016): Geografija za 8. razred osnovne škole. Belgrade: Zavod za udžbenike. [ISCED 2].	Stanovništvo i naselja Srbije/Strukture stanovništva (Poplation and the settlements in Serbia/ Population structure)	U nacionalnom sastavu stanovništva Srbije najveću zastupljenost imaju Srbi, Albanci, Madjari, Bošnjaci i Romi (p.78)	Serbs, Albanians, Hungarians, Bosniaks, and Roma have the highest representation in the national population of Serbia. (p.78)

Geography	Stamenković, Srboljub Đ.; Gatarić, Dragica R. (2016): Geografija za 8. razred osnovne škole. Belgrade: Zavod za udžbenike. [ISCED 2].	Stanovništvo i naselja Srbije/Strukture stanovništva (Population and the settlements in Serbia/ Population structure)	Prema procenama , 2003. godine stanovništvo Kosova i Metohije imalo je sledeći etnički sastav: Albanci 88%, Srbi 7%, i ostale etničke grupe (Muslimani/Bošnjaci, Romi i Turci) (p.78)	According to estimates, in 2003 Kosovo and Metohia had the following ethnic composition: Albanians 88%, Serbs 7%, and other ethnic groups (Muslims/Bosniaks, Roma and Turks) (p.78)
Geography	Stamenković, Srboljub Đ.; Gatarić, Dragica R. (2016): Geografija za 8. razred osnovne škole. Belgrade: Zavod za udžbenike. [ISCED 2].	Stanovništvo i naselja Srbije/Strukture stanovništva (Population and the settlements in Serbia/ Population structure)	Romi uglavnom žive u gradovima. Najviše ih ima u Beogradu, Leskovcu, Nišu i Vranju. Prosečna starost Roma je 27.5 godina. (p.79)	Roma mostly live in the cities. They are most numerous in Belgrade, Leskovac, Nis, and Vranje. The average age of Roma is 27.5 years. (p.79)
Geography	Stamenković, Srboljub Đ.; Gatarić, Dragica R. (2016): Geografija za 8. razred osnovne škole. Belgrade: Zavod za udžbenike. [ISCED 2].	Stanovništvo i naselja Srbije/Strukture stanovništva/ Da li ste znali (Population and the settlements in Serbia/ Population structure)	Postojbina Roma je Indija. Migracije Roma prema drugim delovima Azije , Afrike i Evrope počinju u srednjem veku i traju do kraja 19 veka. U srbiju i susedne zemlje doši su preko Persije, Jeremenije, Anadolije i IStanbula. Glavni pravci njihovog kretanja u našoj zemlji vodili su dolinama Južne, Velike i Zapadne Morave. Odatle su dalje kretali ka severu, zapadau i istoku. (p.79)	Did you know? The motherland of the Roma is India. The migration of Roma towards other parts of Asia, Africa and Europe began in the middle ages and lasted until the 19th century. They travelled across Persia, Jermenia, Anadolia and Istanbul to Serbia and other neighbouring countries. They mainly came to the valleys of Southern, Greater and West Morava. From there they moved further to the north, west, and east. (p.79)
Geography	Stamenković, Srboljub Đ.; Gatarić, Dragica R. (2016): Geografija za 8. razred osnovne škole. Belgrade: Zavod za udžbenike. [ISCED 2].	Stanovništvo i naselja Srbije/Beograd-glavni grad Srbije/ Stanovništvo (Population and the settlements of Serbia/ Belgrade-the capital city of Serbia/ Population)	U Beogradu živi 13% ukupnog stanovništva Srbije, a u svim beogradskim opštinama 18.5% (oko 1,7 miliona žitelja. Ono je znatnom većinom srpsko, a ima i ostalih etničkih pripadnika: Crnogoraca, Hrvata, Makedonaca, Muslimana, Roma, Goranaca, i drugih. (p.85-86)	13% of the total population lives in Belgrade and 18.5% in Belgrade municipalities (around 1.7 million inhabitants) - mostly Serbs, but there are others: Montenegrins, Croats, Macedonians, Muslims, Roma, Gorani and others. (p.85-86)

Geography	Stamenković, Srboljub Đ.; Gatarić, Dragica R. (2016): Geografija za 8. razred osnovne škole. Belgrade: Zavod za udžbenike. [ISCED 2].	Stanovništvo i naselja Srbije/Srbi i naše stanovništvo u Eevropi i prekookeanskim zemljama/Radne migracije u evropske zemlje (Population and the settlements of Serbia/Serbs and our population in Europe and countries accross the ocean/Worker migrations to European countries)	Najviše naših radnika (Srba, Bošnjaka, Albanaca, Roma, Madjara, Vlaha i dr) i članova njihovih porodica ima u Nemačkoj, Austriji, Francuskoj, Švajcarskoj i Švedskoj.Najveći broj Srba živi i radi u Nemačkoj (Diseldorfu, Štutgartu, Minhenu, Frankfurtu i dr.) Austriji (Beču, Salcburgu, gracu i dr), Švajcarskoj (Cirihu, Bernu i dr.), Francuskoj (Parizu, Strazburu, Lionu i dr), I švedskoj. Bošnjaci i Muslimani najbrojniji su u Nemačkoj i Turskoj, Albanci u Švajcarskoj, a Romi u Nemačkoj. (p.93)	Most of our workers (Serbs, Bosniaks, Albanians, Roma, Hungarians, Vlahs and others) and the members of their families live and work in Germany (Düsseldorf, Stuttgart, Munich, Frankfurt and others), Austria (Vienna, Salzburg, Graz, etc.), Switzerland (Zurich, Bern, etc), France (Paris, Strasbourg, Lyon, etc), and Sweden. Bosniacs and Muslims are the most numerous in Germany and Turky, Albanians in Switzerland, and Roma in Germany. (p.93)
Geography	Stamenković, Srboljub Đ.; Gatarić, Dragica R. (2016): Geografija za 8. razred osnovne škole. Belgrade: Zavod za udžbenike. [ISCED 2].	Stanovništvo i naselja Srbije/Srbi i naše stanovništvo u Eevropi i prekookeanskim zemljama/Radne migracije u evropske zemlje/ Rezime (Population and the settlements of Serbia/Serbs and our population in Europe and countries across the ocean/Worker migrations to European countries/Summary)	Najviše naših radnika (Srba, Bošnjaka, Albanaca, Roma, Madjara, Vlaha i dr.) i članova njihovih porodica ima u Nemačkoj, Austriji, Francuskoj, Švajcarskoj i Švedskoj. (p.95)	Most of our workers (Serbs, Bosniaks, Albanians, Roma, Hungarians, Vlahs and others) and the members of their families live and work in Germany, Austria, France, Switzerland and Sweden. (p.95)

Geography	Milošević, Marko V.; Brankov, Jovana (2011): Geografija Srbije: udžbenik za osmi razred osnovne škole. Belgrade: BIGZ školstvo. [ISCED 2].	Stanovništvo i naselja Srbije/ Stanovništvo, Strukture stanovništva (Population and settlements of Serbia/ Population, structure of population)	Ostale brojne nacionalne manjine su: Bošnjaci, Romi i Hrvati. Bošnjci žive većinom u Jugozapadnoj Srbiji. Preko 35% Roma koncentrisano je u Južnoj Srbiji, a Hrvati najviše žive u Baćkoj i Sremu. (p.66)	Other national minorities are Bosniaks, Roma, and Croats. Bosniaks live mostly in South-West Serbia. Over 35% of Roma are concentrated in South Serbia, and Croatians live in Backa and Srem. (p.66)
Geography	Vujadinović, Snežana; Šabić, Dejan (2014): Geografija 2: udžbenik za drugi razred gimnazije. Belgrade: Novi Logos. [ISCED 2].	Evropa/ Stanovništvo i zone civilizacije u Evropi/Etnički, jezički i verski sastav stanovništva (Europe/Population and the zones of civilisation in Europe/Ethnic, linguistic and religious composition of the population)	Indoevropskoj jezičkoj porodici pripadaju i baltički narodi (Litvanci i Letonci), keltski narodi (Irci, Škoti, Vešani, Bretonci), Romi, Grci i Albanci. (p.209)	Baltic people (Lithuanians and Latvians), Celtic people (Irish, Scottish, Welsh, Bretons), Roma, Greeks, and Albanians belong to the Indo-European language family. (p.209)
Geography	Grčić, Marko; Stanković, Stevan; Gavrilović, Liljana; Stepić, Miomir; Radovanović, Svetlana; Đurić, Snežana (2008): Geografija za I ili III razred gimnazije. Belgrade: Zavod za udžbenike. [ISCED 3].	Naseljavanje naše teritorije/ Period turske vladavine (Inhabitation of our territory/Period of the Turkish government)	Još pre turske invazije u Srbiju se doseljavaju pravoslavni Romi, a sa Turcima pristižu islamizovani Romi. (p.80)	Even before the Turkish invasion, Orthodox Roma immigrated to Serbia, and Islamised Roma arrived with the Turks. (p.80)

Geography	Grčić, Marko; Stanković, Stevan; Gavrilović, Liljana; Stepić, Miomir; Radovanović, Svetlana; Đurić, Snežana (2008): Geografija za I ili III razred gimnazije. Belgrade: Zavod za udžbenike. [ISCED 3].	Naseljavanje naše teritorije/ Naseljavanje Vojvodine (Inhabitation of our territory/Inhabitation of Vojvodina)	Rumuni su doseljeni u Banatpočetkom XIX veka , a doseljavaju se Jevreji aškenazi iz POljske i Ukrajine, kao i Romi koji se rasipaju po čitavoj Vojvodini i ostaloj Panoniji. (p.81)	Romanians inhabited Banat at the begining of the 19th century, and Askenasi Jews came from Poland and Ukraine, as did Roma who spread all over Vojvodina and other parts of Pannonia. (p.81)
Geography	Grčić, Marko; Stanković, Stevan; Gavrilović, Liljana; Stepić, Miomir; Radovanović, Svetlana; Đurić, Snežana (2008): Geografija za I ili III razred gimnazije. Belgrade: Zavod za udžbenike. [ISCED 3].	Strukture stanovništva/ Etnički sastav stanovništva (Composition of the population/Ethinc composition of the population)	Na Kosovu i Metohiji živi oko 95% od svih Albanaca u Srbiji, dok na teritoriji Centralne Srbije živi više od 90% od ukupno Bugara, Vlaha I bošnjaka i preko dve trećine od ukupnog broja Roma u Srbiji. (p.96)	Around 95% of the Albanians living in Serbia live in Kosovo and Metohia, while in the territory of Central Serbia more than 90% of all Bulgarians, Vlahs, and Bosnians *(bosnjak), in Serbia live and more than two thirds of the total number of Roma in Serbia. (p.96)
Geography	Grčić, Marko; Stanković, Stevan; Gavrilović, Liljana; Stepić, Miomir; Radovanović, Svetlana; Đurić, Snežana (2008): Geografija za I ili III razred gimnazije. Belgrade: Zavod za udžbenike. [ISCED 3].	Vojvodina/ Stanovništvo i naselja (Vojvodina/ Population and settlements)	Većinu stanovništva Vojvodine čine Srbi (65%). Pored njih ovde ima Madjara (14%), Slovaka (2,8%), Hrvata (2,8%) i znatno manje Rumuna, Rusina, Crnogoraca, Roma i drugih. (p.206)	The majority in Vojvodina are Serbs (65%). In addition to them there are also Hungarians (14%), Slovaks (2.8%), Croatians (2.8%), and significantly fewer Romanians, Rusins*, Montenegrians, Roma and others. (p.206)

Geography	Kovačević, Vinko; Mladenović, Bosiljka M. (2015): Geografija 3: udžbenik za treći razred gimnazije. Belgrade: Klett. [ISCED 3].	Stanovništvo i naselja Republike Srbije/Struktura stanovništva/Nacionalna, verska i jezička struktura (Poplation and settlements in the Republic of Serbia/ Structre of the population/National, religious, linguistic structure)	Unacionlanoj strukturi stanovništva naše zemlje (bez Kosova i Metohije) dominiraju Srbi sa udelom 83,3 %. Posle njih su Madjari čiji je udeo 3,5%, mada je njohov broj opao u medjupopisnom periodu (na prethodnom popisu imali su 3,9%). Potom etničke grupe koje nisu zahvačene depopulacijom kao što su Romi (2,1%), i Bošnjaci (2%). (p.104)	The national population structure of our country (excluding Kosovo and Metohija) is dominated by Serbs with a share of 83.3%. They are followed by Hungarians with 3.5%, although their number has declined between censuses (3.9% in the previous census). Furthermore, there are ethnic groups which are not affected by depopulation such as the Roma (2.1%) and Bosniaks (2%). (p.104)
Geography	Kovačević, Vinko; Mladenović, Bosiljka M. (2015): Geografija 3: udžbenik za treći razred gimnazije. Belgrade: Klett. [ISCED 3].	Stanovništvo i naselja Republike Srbije/Struktura stanovništva/Nacionalna, verska i jezička struktura (Population and settlements in the Republic of Serbia/ Structure of the population/National, religious, linguistic structure)	U nacionalnoj strukturi stanovništva naše zemlje najbrojniji su Srbi sa udelom 83,3%, potom Madjari (3,5%), Romi (2,1%), i Bošnjaci (2%). (p.106)	In the national structure of our country, Serbs form the majority with 83.3%, then Hungarians (3.5%), Roma (2.1%), and Bosnians (2%). (p.106)
Geography	Kovačević, Vinko; Mladenović, Bosiljka M. (2015): Geografija 3: udžbenik za treći razred gimnazije. Belgrade: Klett. [ISCED 3].	Tabela Stanovništvo Srbije, deo Nacionalna struktura (Population and settlements in the Republic of Serbia/National, religious, linguistic structure/ Summary/Table: Serbian population)	Dominiraju Srbi sa 83,2%, Madjari, Romi, Bošnjaci, Albanci, Slovaci Rusini i dr. (p.107)	Serbs dominate with 83.2%, Hungarians, Roma, Bosnians, Albanians, Slovaks, Rusins and others. (p.107)

History	Petrović, Aleksandra; Lučić, Vesna; Petrović, Perunika (2012): Istorija 7: udžbenik za 7. razred osnovne škole. Belgrade: BIGZ školstvo. [ISCED 2].	Srpski narod pod stranom vlašću od XVI do XVIII veka/Turska osvajanja, država i društvo od xv do xviii veka/Društvo i kultura - muslimani i hrišćani/ pred kraj lekcije u boksu/ Istorijski izvor (Serbian people under foreign government from the XVI until XVIII century/Turkish conquests, Turkish state and society from the 15th to the 18th century/Society and culture-Muslims and Christians/ Historical source)	Ovako je turski putpoisac Evlija Čelebija opisao odnose izmedju različitih verskih zajednica u turskom društvu, pišući o zajednicama u Beogradu i Sarajevu oko 1660. godine. Beograd. Na obalama reke Save tri su ciganske četvrti (mahale), a na obalama Dunava postoje tri četvrti u kojima žive grčki nevernici (Romeji), kao i Srbi i Bugari koji takodje žive u susedstvu. (p.54)	This is how the Turkish travel writer Evlija Celebia described relations between different religious communitites in Turkish society, while writing about communities in Belgrade and Sarajevo around 1660. Belgrade. On the banks of the river Sava are three Gypsy neighbourhoods (*mahalas*) and at the docks on the Danube there are three neighbourhoods in which Greek 'infidels' (*Romeji*) live, as well as Serbs and Bulgarians who live nearby. (p.54)
History	Bataković, Dušan T. (2009): Istorija za sedmi razred osnovne škole. Belgrade: Zavod za udžbenike. [7th Grade].	Srbija i Crna Gora, moderne srpske države/Prvi srpski ustanak (1804-1813)/Beogradski pašaluk (Serbia and Montenegro, modern Serbian countries/ The first Serbian uprising (1804-1813)/Belgrade pashalik)	U dvanaest nahija Beogradskog pašaluka živelo je početkom XIX veka oko 400 000 lica, uglavnom pravoslavnih Srba uz nešto domaćih Muslimana ('Turaka'), Vlaha, Jevreja i Roma. (p.127)	At the begining of the 19th century, around 400,000 people, mostly Orthodox Serbs, with some domestic Muslims ('Turks'), Vlahs, Jews, and Roma lived in the twelve nahias of the Belgrade pashalik. (p.127)

History	Ljušić, Radoš; Dimić, Ljubodrag (2013): Istorija za treći razred gimnazije prirodno-matematičkog smera i četvrti razred društveno-jezičkog smera. Belgrade: Freska. [ISCED 3].	Srpska revolucija/ Izbijanje revolucije u Beogradskom pašaluku/ Beogradski pašaluk (Serbian revolution/ Outbreak of revolution in the Belgrade pashalic/ Belgrade pashalik)	Na ovoj maloj teritoriji (24 440km2) budući da su Srbi nastanjivali znatno veći prostor, živelo je početkom 19. veka oko 400 000 Srba, zatim Turaka, i nešto malo Rumuna, Roma i Jevreja. (p.144)	On this small territory (24,440km^2), since the Serbs inhabitated a significantly larger area, about 400,000 Serbs, and also Turks and some Romanians, Roma and Jews, lived at the beginning of the 19th century. (p.144)
History	Dujković, Dunja Svilar; Dujković, Goran (2013): Istorija 8 - udžbeik istorije za 8. razred osnovne škole, Belgrade: Eduka. [8th grade].	Posledice rata, Život u ratu (Consequences of the war/ Life during the war)	Nemci su pored seoba stanovništva nepoželjnog u odredjenim krajevima, radili na istrebljenju Jevreja, Slovena i Roma. (p.135)	In addition to evicting undesirable populations from some areas, the Germans also worked to exterminate Jews, Slavs and Roma (p.135)
History	Dujković, Dunja Svilar; Dujković, Goran (2013): Istorija 8 - udžbeik istorije za 8. razred osnovne škole, Belgrade: Eduka. [8th grade].	Posledice rata, Život u ratu (Consequences of the war/ Life during the war)	U Evropi je ubijeno oko 6 miliona Jevreja i oko 200.000 romskog stanovništva. (p.135)	In Europe around six million Jews and around 200,000 Roma were killed. (p.135)
History	Dujković, Dunja Svilar; Dujković, Goran (2013): Istorija 8 - udžbeik istorije za 8. razred osnovne škole, Belgrade: Eduka. [8th grade].	Otpor, ustanak i gradjanski rat, gradjanski rat (Consequences of the war/ Life during the war)	Uz pomoć nacističke Nemačke ova državna tvorevina je izvršila genocid nad Srbima, Jevrejima i Romima. (p.148)	With the help of Nazi Germany, this created state [the Independent State of Croatia] committed genocide against Serbs, Jews and Roma. (p.148)

History	Dujković, Dunja Svilar; Dujković, Goran (2013): Istorija 8 - udžbeik istorije za 8. razred osnovne škole, Belgrade: Eduka. [8th grade].	Bilans rata i doprinos Jugoslavije pobedi antifašističke koalicije (The balance of war and Yugoslavia's contribution to the anti-fascist coalition)	Najteži vid terora sprovodjen je u NDH nad srpskim stanovništvom, Jevrejima i Romima. (p.156)	The worst terrors in the Independent State of Croatia were committed against the Serbian population, Jews and Roma. (p.156)
History	Omrčen, Milica; Grbović, Nevena (2014): Istorija za 8. razred osnovne škole. Belgrade: Eduka. [ISCED 2, 8th grade].	Uspon totalitarnih država/Nacistička diktatura u Nemačkoj/Saznaj o...Knjizi ‚Moja borba' (The rise of the totalitarian countries/Nazi dictatorship in Germany/ Find out about...the book 'My Struggle')	Hiteler je u zatvoru napisao knjigu ‚Moja borba' (‚Mein Kampf'), gde uz svoju biografiju izlaže i političke stavove. Navodi da su Nemci i drugi germanski narodi u svakom smislu nadmoćniji od drugih naroda (‚viša rasa').Jevreje, Rome, Afrikance, Slovene smatrao je manje vrednim (‚niža rasa') (p.139)	In prison Hitler wrote the book 'My Struggle' (*Mein Kampf*), where he presented his political views alongside his biography. He claimed that Germans and other Germanic people were superior in every sense to other people ('higher race'). He considered Jews, Roma, Africans and Slavic people to be less worthy ('lower race'). (p.139)
History	Omrčen, Milica; Grbović, Nevena (2014): Istorija za 8. razred osnovne škole. Belgrade: Eduka. [ISCED 2, 8th grade].	Karakteristike drugog svetskog rata, Žrtve u drugom svetskom ratu. (Characteristics of WWII/ Victims of WWII)	Tokom drugog svetskog rata nacisti su pokušali da unište jedine narode: Jevreje, Poljake, Srbe, Rome i druge. (p.190)	During WWII, Nazis tried to destroy whole peoples: Jews, Poles, Serbs, Roma and others. (p.190)
History	Omrčen, Milica; Grbović, Nevena (2014): Istorija za 8. razred osnovne škole. Belgrade: Eduka. [ISCED 2, 8th grade].	Karakteristike drugog svetskog rata, Žrtve u drugom svetskom ratu/Koncentracioni logori i pokreti otpora (Characteristis of WWII/ Victims of WWII/ Concentration camps and resistance movements)	Logori smrti bili su u službi nacističke politike, koje se yalagala za uništenje pojedinih naroda verskih i političkih grupa, U njih su odvodjeni najviše Jevreji, slovenski narodi (Poljaci, Rusi, Ukrajinci, Srbi), Romi i pripadnici pokreta otpora. (p.190)	The death camps were in the service of Nazi politics which supported the extermination of some people, religions and political groups, including Jews, Slavic people (Poles, Russians, Ukrainians, Serbs), Roma and members of the resistance movement. (p.190)

History	Omrčen, Milica; Grbović, Nevena (2014): Istorija za 8. razred osnovne škole. Belgrade: Eduka. [ISCED 2, 8th grade].	Jugoslavija u drugom svetskom ratu, Aprilski rat (1941) i posledice poraza Kreljevine Jugoslavije, Podela Jugoslavije i život pod okupacijom, Šta je antisemitizam (Yugoslavia in WWII/ April war (1941) and consequences of the defeat of the Yugoslav Kingdom/Dismemberment of Yugoslavia and life under occupation/What is anti-Semitism)	Osnovani su i koncentracioni logori u kojim aće se sistematski sprovoditi likvidacijea ovog naroda, ali i Roma pripadnika pokreta otpora i komunista. (p.200)	Concentration camps were set up to systematically liquidate these people [Jews] but the same also happened to Roma, members of the resistance movement and communists. (p.200)
History	Omrčen, Milica; Grbović, Nevena (2014): Istorija za 8. razred osnovne škole. Belgrade: Eduka. [ISCED 2, 8th grade].	Jugoslavija u drugom svetskom ratu, Aprilski rat (1941) i posledice poraza Kreljevine Jugoslavije, Podela Jugoslavije i život pod okupacijom, Šta je antisemitizam (Yugoslavia in WWII/ April war (1941) and consequences of the defeat of the Yugoslav Kingdom/Dismemberment of Yugoslavia and life under occupation/What is anti-Semitism)	Bila je to nacionalistička hrvatska država u kojoj, po uzoru na Hitlerov Treći rajh, nije bio mesta ya Srbe, Jevreje i Rome (p.200)	In the nationalistic Croatian state, following the model of Hitler's Third Reich, there was no place for Serbs, Jews or Roma. (p.200)

History	Omrčen, Milica; Grbović, Nevena (2014): Istorija za 8. razred osnovne škole. Belgrade: Eduka. [ISCED 2, 8th grade].	Jugoslavija u drugom svetskom ratu, Aprilski rat (1941) i posledice poraza Kreljevine Jugoslavije, Podela Jugoslavije i život pod okupacijom, Šta je antisemitizam. (Dismemberment of Yugoslavia and life under occupation/What is anti-Semitism)	Najzloglasniji bio je logor Jasenovac, ‚fabrika smrti', gde su ljudi masovno likvidirani na najsuroviji način. U ovj logor dovodjeni su Srbi, jevreji, Romi , ali i ideološki protivnici ustaškog režima. (p.200)	The most notorious concentration camp was Jasenovac, 'the factory of death', where people - Serbs, Jews, Roma, but also ideological opponents of the Ustashe regime - were taken and liquidated on a massive scale in the most cruel ways. (p.200)
History	Omrčen, Milica; Grbović, Nevena (2014): Istorija za 8. razred osnovne škole. Belgrade: Eduka. [ISCED 2, 8th grade].	Jugoslavija posle drugog svetskog rata/Jugoslavija od kraja rata do smrti Josipa Broza Tita (1945-1980),Nova vlast (Yugoslavia after WWII/Yugoslavia from the end of the war until the death of Josip Broz Tito (1945-1980)/ The new government)	U republikama i pokrajinama živeli su narodi- Srbi, Hrvati, Slovenci, Makedonci i Crngorci, i narodnosti- Madjari, Albanci, nemci, Slovaci, Rumuni, rusini, Bugari, Italijani, Romi. (p.239)	Different people lived in the republics and provinces: Serbs, Croats, Slovenians, Macedonians, Montenegrins, and some national groups: Hungarians, Albanians, Germans, Slovaks, Romanians, Rusins, Bulgarians, Italians, and Roma. (p.239)
History	Đurić, Đorđe; Pavlović, Momčilo (2010): Istorija za 8 razred osnovne škole. Belgrade: Zavod za udžbenike. [ISCED 2].	Posledice rata- Holokaust, genocid, stradanja u ratu, Totalni rat (The aftermath of the war- Holocaust, genocide and war suffering, Total war)	Tačan broj umrlih u logorima nije poznat, asli se smatra da je veči od šest miliona. Većinom to su Jevreji, ali je bilo i Roma, homoseksualaca i ostalih koje su nacisti smatrali nepoželjnim ili nižim rasama, kao što su Sloveni, pripadnici pokreta otpora iz okupiranih zemalja. (p.128)	The exact number of people killed in the concentration camps is not known, but it is taken to be more than six million. Mostly these were Jews, but there were also Roma, homosexuals, and others whom Nazis considered to be unwanted or lower races, including also Slavic people, members of the resistance movement from occupied countries. (p.129)

History	Đurić, Đorđe; Pavlović, Momčilo (2010): Istorija za 8 razred osnovne škole. Belgrade: Zavod za udžbenike. [ISCED 2].	Posledice rata- Holokaust, genocid, stradanja u ratu, Holokaust (Aftermath of the war- Holocaust, genocide, and war suffering/ Holocaust)	Ostale žrte bili su poljski, ukrajinski, ruski, srpski civili i ratni zarobljenici , Romi (Cigani), antifašisti, ljudis a mentalnim i fizičkim oštećenjima, pripadnici pokreta otpora. .....U početku je uveden sistem izolacije tako da su Jevreji, Romi i drugi poslati u posebna geta. (p.130)	Other victims were Polish, Ukrainian, Russian, Serbian civilians and war prisoners, Roma (Gypsies), antifascists, people with mental or physical disabilities, members of the resistance movement.... At the beginning a system of isolation was introduced and Jews, Roma and others were sent into special ghettos (p.130)
History	Đurić, Đorđe; Pavlović, Momčilo (2010): Istorija za 8 razred osnovne škole. Belgrade: Zavod za udžbenike. [ISCED 2].	Doprinos Jugoslavije pobedi nad fašizmom. Ljudski i materijalni gubici, Genocid u Nezavisnoj državi Hrvtskoj (Contribution of Yugoslavia to the victory over fascism/ Human and material losses/ Genocide in the Independent State of Croatia)	Osim Srba, genocidu su bili izloženi i Jevreji i Romi, dok je "oštrica unutrašnjeg čišćenja" bila usmerena u prvom redu na članove Komunističke partije Jugoslavije i njihove simpatizere u NDH. (p.151)	Apart from Serbs, genocide was carried out against Jews and Roma, while the ‘blade of the internal cleansing’ was directed primarily against the members of the Communist party of Yugoslavia and their followers in the Independent State of Croatia. (p.151)
History	Đurić, Đorđe; Pavlović, Momčilo (2010): Istorija za 8 razred osnovne škole. Belgrade: Zavod za udžbenike. [ISCED 2].	Jugoslavija u Drugom svetskom ratu/Doprinos Jugoslavije pobedi nad fašizmom. Stradanje Jevreja i civila u Srbiji (Yugoslavia in WWII/ Contribution of Yugoslavia to the victory over fascism. Human and material losses/ Suffering of Jews and civilians in Serbia)	Logor na Sajmištu je osnovan oktobra 1941. Do početka decembra u njemu je bilo zatočeno oko 6400 Jevreja i 600 Roma, većinom žena i dece. Od ovog broja život je izgubilo oko 6320 zatočenika. (p.153)	The Sajmište camp was established in October 1941. By early December, it had detained about 6400 Jews and 600 Roma, mostly women and children. Out of this number, about 6320 prisoners lost their lives. (p.153)

History	Đurić, Đorđe; Pavlović, Momčilo (2010): Istorija za 8 razred osnovne škole. Belgrade: Zavod za udžbenike. [ISCED 2].	Stradanje Jevreja i civila u Srbiji (Suffering of Jews and civilians in Serbia)	Takodje su bili zatvoreni i seljaci koji nisu ispunjavali svoje obaveze prema okupatoru, zatim zbog rasnog porekla kao što su Jevreji i Romi, uhapšeni u kaznenim ekspedicijama, članovi porodica lica odbeglih u šume itd. (p.154)	Peasants who did not fulfill their obligations to the occupiers were also sent to the concentration camps, as well as Jews and Roma due to their racial background, also people were arrested in the criminal expeditions, as well as family members of people fleeing to the forests, etc. (p.154)
History	Vajagić, Predrag M.; Stošić, Nenad (2010): Istorija 8: udžbenik za 8. razred osnovne škole. Belgrade: Klett. [ISCED 2].	Karakteristike i posledice drugog svetskog rata, Genocid (Characteristics and consequences of WWII/ Genocide)	U skladu sa svojom rasističkom politikom, Adolf Hitler i nacisti hteli su da unište sve narode koje su smatrali nepoželjnim, pre svega Jevreje, zatim Slovene i Rome. (p.138)	In accordance with their racist politics, Adolf Hitler and the Nazis wanted to destroy all people that they considered undesirable, most of all Jews, Slavs and Roma. (p.138)
History	Vajagić, Predrag M.; Stošić, Nenad (2010): Istorija 8: udžbenik za 8. razred osnovne škole. Belgrade: Klett. [ISCED 2].	Posledice rata u Jugoslaviji, Genocid nad Srbima u NDH (Consequences of the war in Yugoslavia/ Genocide over Serbs in the Independent State of Croatia)	Andrija Artuković, ministar unutrašnjih poslova NDH, izdao je naredbu kojom se Srbima, Jevrejima, Ciganima i psima zabranjuje pristup javnim mestimaö. (p.159)	Andrija Artukovic, minister of foreign affairs for the Independent State of Croatia, ordered that entrance to public spaces be forbidden to Serbs, Jews, Gypsies and dogs. (p.159)
History	Vajagić, Predrag M.; Stošić, Nenad (2010): Istorija 8: udžbenik za 8. razred osnovne škole. Belgrade: Klett. [ISCED 2].	(Consequences of the war in Yugoslavia/ Genocide over Serbs in the Independent State of Croatia/Jasenovac)	Posledice rata u Jugoslaviji, Genocid nad Srbima u NDH, Jasenovac (p.159) -Žrtve logora bili su Srbi, Jevreji, Romi i antifašisti.	The victims in the camp were Serbs, Jews, Roma and anti-fascists. (p.159)

History	Dabić, Vojin; Antolović, Mihaela; Omčikus, Dušan (2015): Istorija 3: udžbenik za treći razred gimnazije opšteg tipa i društveno-jezičkog smera. Belgrade: Klett. [ISCED 3].	Srpska revolucija (1804-1835)/ beogradski pašaluk krajem xviii i početkom xix vekastr 217 (Serbian revolution (1804-1835)/Belgrade Pashalik at the end of the 18th and the beginning of the 19th century)	U godinama pred Prvi ustanak imao je [Beograd] približno 400 000 stanovnika, od kojih su preko četiri petine činili Srbi, pored Turaka, Rumuna, Roma , Jevreja i drugih. (p.217)	In the years before the First Uprising, it [Belgrade] had around 400 000 residents, of which more than four fifths were Serbs, in addition to Turks, Romanians, Roma, Jews, and others. (p.217)

Slovak Republic

Subject	Textbook	Chapter/Topic	Passage	Translation
History	Kovac, Dusan; Kratochvil, Viliam; Kamenec, Ivan; Tkadlečková, Herta (2016): Dejepis pre 9. Bratislava: Orbis Pictus Istropolitana. [8th grade].		Asi 62 000 osob tvorilo na Slovensku romsku (ciganskú) etnicku skupinu obyvatelstva. Romovia patrili k najchudobnejsim vrstvam spolocnosti. Žili zvatša izolované, v osadách na okraji mest a dedin. Mnohe romske rodiny kocovali (putovali) po celom uzemi štátu. Romovia boli zbavovaní zakladných občanských práv, čo umožnil aj nedemokratický zákon o potulných cigánoch z roku 1927. Prenasledovania Romov vyvrcholilo počas vojnového slovenského štátu, keď mnohí z nich boli uvazneni v osobitných pracovných taborov. Komunistická vláda v Československu (v rokoch 1948 - 1989) sa neuspesne pokušala vyrešit tento problém materiálnou pomocou. Nebrala totiž do úvahy silne zakorenene tradicie a zvyky romskej etnickej skupiny. Jej prislušníci - až na stále početnejšie výnimky - naďalej patria k najchudobnejším a najmenej vzdelanym vrstvam obyvateľstva. Staré romské prislovie hovori: Iný ti može poradit, iný ži može ukázat cestu, no cloveka musis zo seba urobiť sám. (p.51)	Approximately 62,000 people represent the ethnic group of Roma (Gypsy) in Slovakia. The Roma were among the poorest people in society. They lived mostly isolated, in settlements on the outskirts of towns and villages. Many Roma famillies lived a nomadic way of life, travelling around the country. An undemocratic law from 1927 deprived nomadic Gypsies of their basic civil rights. The persecution of Roma culminated during the military Slovak state, when many of them were imprisoned in special labour camps. The communist government in Czechoslovakia (1948-1989) tried unsuccessfuly to solve this problem with material aid. But it did not take into account the strongly rooted traditions and habits of the Roma ethnic group. Its members - with increasing exceptions - continue to be among the poorest and least educated sections of the population. One ancient Roma proverb says: somebody else can advise you, somebody else can show you the way, but you must become the man, yourself. (p.51)
History	Kovac, Dusan; Kratochvil, Viliam; Kamenec, Ivan; Tkadlečková, Herta (2016): Dejepis pre 9. Bratislava: Orbis Pictus Istropolitana. [8th grade].		Tieto údaje odrážajú počty, ktoré si sami občania nahlásili pri scitani. Je predpoklad, že Romov bolo viac, ale k romské (vtedy ciganskej) identite sa hlasilo iba 30 626 občanov. (p.51)	These figures reflect the numbers reported by citizens themselves during the census. It was assumed that there were more Roma, but only 30,626 citizens declared themselves to be of Roma (then *Cigan*) origin. (p.51)

History	Kovac, Dusan; Kratochvil, Viliam; Kamenec, Ivan; Tkadlečková, Herta (2016): Dejepis pre 9. Bratislava: Orbis Pictus Istropolitana. [8th grade].	Vyvražďovanie Židov a Romov (Slaughter of the Jews and Roma)	V každom státě, okupovanom alebo satelitnom, určili nacisti dve skupiny ludí, ktorých účelom se mala stat smrť. Roku 1941 nacistické vedenie rozhodlo, že odvšadial majů deportovat Židov do koncentračních táborov. Vacsinu tychto taborov vybudovali na území Polska. Tu ich nechali zomierat hladom, podvyzivou, vyčerpávajúcou pracou a nejdoznějším týraním. Ba zriadili aj zvláštné tábory smrti určené priamo na to, aby v nich Židov vraždili. Podobný osud stihol aj Romov. (p.68)	In occupied states and satellite states, the Nazis determined two groups of people to be killed. In 1941 Nazi leaders decided that Jews from everywhere should be gathered in concentration camps. They established most of these camps in Poland. Here, they let them die of hunger, malnutrition, exhausting labour and aggressive abuse. They even established death-camps designed especially to kill Jews. A similar fate was met by the Roma. (p.68)
Geography	Ivan Ružek, Peter Likavský (2011): Geografia pre 8. ročník základných škôl a 3. ročník gymnázií s osemročným štúdiom. Bratislava: Harmanec VKÚ [8th grade].	Makedonsko (Macedonia)	Makedonsko, Vatšinu obyvatel tvorí Makedonci (Slovania) s pravoslavným vierovyznaním. Na Hranicíach s Albánskom a Kosovom žije početná albánská menšina (do 25 %), vo vnutrozemí žijú Romovia a Srbi. (p.104)	Macedonia, most of its citizens are Macedonians (Slavs) and of the Orthodox faith. A large Albanian minority (up to 25%) lives close to the border with Albania and Kosovo, while Roma and Serbs live in an interior district. (p.104)
Geography	Ivan Ružek, Peter Likavský (2011): Geografia pre 8. ročník základných škôl a 3. ročník gymnázií s osemročným štúdiom. Bratislava: Harmanec VKÚ [8th grade].	Rumunsko (Romania)	Rumunsko, Začsinu obyvatelstva tvoria Rumuni. Významné zastupenia majú aj obyvatelia maďarskej národnosti (na severozápade) a Romovia. (p.107)	Romania, the majority of citizens are Romanian. Citizens of Hungarian nationality (in the Northwest) and Roma are represented in significant numbers. (p.107)
Civics	Ďurajková, Daniela; Kopecká, Helena; Vargová, Dáša (2015): Občianska náuka pre 3. ročník gymnázia. 2nd ed. Bratislava: Slovenské pedagogické nakladateľstvo. [3rd grade of high school, ISCED 2].	Práva menšin + sčítání (the rights of minorities + census)	V kapitole práva menšin + sčítání lidu pouze procentuální romské populace v tabulce (p.62-63)	The chapter ‘the rights of minorities + census’ presents only the percentage of Roma population in a chart. (p.62-63)

History	Kovac, Dusan; Kratochvil, Viliam; Kamenec, Ivan; Tkadlečková, Herta (2016): Dejepis pre 9. Bratislava: Orbis Pictus Istropolitana. [8th grade].		Pre nemeckých nacistov, bol charakteristický rasismus, čiže teoria o hodnotných a méně hodnotnýh skupinách ľudstva . Zostavili akysi rebricek rás. Seba, t.j. nordickú rasu, ako sa sami nazyvali, postavili na vrchol tochto rebricka. Nemecky národ, podla nich, tzv. nadludia, musí ostatných, t.j. napr: Slovanov, Židov a Romov, premenit na modernych otrokov alebo vyhubit. V Nemecku začalo systematické pronásledování Židov. (p.40)	Racism i.e. the theory of there being superior and inferior categories of people was characteristic for German Nazis. They drew up a hierarchy of races. They placed themselves, the so called nordic race, on the top of this hierarchy. The German nation, the so-called super humans, must force the others i.e. the Slavs, Jews and Roma into modern slavery or exterminate them. Systematic persecution of Jews had started in Germany. (p.40)
History	Letz, Róbert; Tonkova, Mária; Bockova, Anna (2015): Dejepis pre 3. ročník gymnázií a stredných škôl. 2nd ed. Bratislava: Slovenské pedagogické nakladateľstvo. [3rd grade of high school, ISCED 2].	Osudy nepohodlnych (The fate of inconvenience)	Niektoré skupiny obyvatel'stva boli v Slovenskej republike vystavené perzekúcii. Tykalo sa to najmä Zidov. Boli zbavení občianskych práv, majetku, sústredení a napokon z vel'kej časti v roku 1942 deportovaní do nacistickych koncentračných táborov. Dalších deportovali po príchode nemeckej armády na Slovensko v roku 1944. Perzekúcii a ústrkom boli vystavení aj Romómia. (p.164)	Some population groups were persecuted in the Slovak Republic. This was particularly the case with Jews. They were deprived of their civil rights, property, and ultimately deported to Nazi concentration camps in 1942. Others were deported after the arrival of the German army in Slovakia in 1944. Roma were also exposed to persecution and anger. (p.164)
History	Letz, Róbert; Tonkova, Mária; Bockova, Anna (2015): Dejepis pre 3. ročník gymnázií a stredných škôl. 2nd ed. Bratislava: Slovenské pedagogické nakladateľstvo. [3rd grade of high school, ISCED 2].	Prenasledovanie Rómov (Persecution of Roma)	Tvrdo sa postupovalo aj voči Rómom. Ich postavenie určovali vyhlášky ministerstva vnútra. V roku 1941 sa úplne zrušila moznost' kočovania a vsetci sa museli vrátit' do obcí, kde mali domovsktú príslusnost'. Sídla Rómov museli stát' na odl'ahlych miestach, mimo verejnych ciest a d'alej od obcí. Rómovia boli vyčlenovaní zo spoločnosti, nesmeli navstevovat' verejné miestnosti, vlastnit psov a skonfiskovali im povozy. Vel'a Rómov, ktorí sa odmietli prispôsobit', skončilo v pracovnych útvaroch, kde museli vykonávat' t'azkú fyzickú prácu bez riadnej mzdy, stravy a ubytovania. Postavenie Rómov sa zhorsilo po príchode nemeckej armády v roku 1944. Nemecké komandá často prepadávali ich osady a fyzicky ich likvidovali. K hromadnym vrazdám Rómov doslo napríklad v Kremničke, Nemeckej, vo Zvolene, Čiernom Balogu, Valasskej Belej,	The Roma were also under extreme pressure. Their position was determined by decrees from the Ministry of the Interior. In 1941, the possibility of nomadism was completely abolished and all had to return to the municipalities where they had their home affiliation. Roma settlements had to be located in remote places, away from public roads and further away from municipalities. The Roma were excluded from society, not allowed to visit public spaces or own dogs and their wagons were confiscated. Many Roma, who refused to adapt, ended up in work units where they had to perform hard physical work without proper wages, food or accommodation. The position of the Roma deteriorated after the arrival of the German army in 1944. German commandos often came

			Tisovci, Brezne a inde. V Dubnici nad Váhom vznikol zaistovací tábor pre Rómov, do ktorého sa dostali celé rodiny. Ked v tábore vypukla epidémia tyfusu, nemeckí vojaci viacerych Rómov postrielali. Počet Rómov zavrazdenych v rokoch 1944 a 1945 sa nedá presne určit, ale určite ich bolo viac ako tisíc. Z územia Slovenskej republiky Rómov do nacistickych koncentračnych táborov nedeportovali, no doslo k tomu na území juzného Slovenska, ktoré bolo obsadené Madarskom. (p.167)	through their settlements and physically liquidated them. The mass murders of the Roma occurred in Kremnička, Nemecká, Zvolen, Černá Balog, Valasská Bela, Tisovec, Brezno and elsewhere. In Dubnica nad Váhom there was a detention camp for the Roma, in which whole families were interned. When a typhoid epidemic broke out in the camp, German soldiers shot several Roma. The number of Roma murdered in 1944 and 1945 cannot be accurately determined, but there were certainly more than a thousand. They did not deport the Roma from the territory of the Slovak Republic to the Nazi concentration camps, but this happened in the territory of southern Slovakia, which was occupied by Hungary. (p.167)
History	Letz, Róbert; Tonkova, Mária; Bockova, Anna (2015): Dejepis pre 3. ročník gymnázií a stredných škôl. 2nd ed. Bratislava: Slovenské pedagogické nakladateľstvo. [3rd grade of high school, ISCED 2].	Z historieckych pramenov (From historical sources)	Vyhláška ministra vnútra A. Macha z 21.7.1943 o Rómoch Vyhláškou zo dna 21.7.1941 upravil som otazkú kočujúcich Cigánov. Zistujem, ze tieto opatrenia u mnohych prípadoch neboli uskutočnené. Cigánske obydlia od frekventovanych ciest odstránené neboli, Cigáni dalej kočuju, práci sa vyhybajú a zivia sa krádezou. Pánom okresnym náčelníkom nariad'ujem, aby vyseuvedené opatrenia vykonali a do 15. 8. 1943 hlásili, ze sa tak stalo. V najkratsom čase bude otvoreny koncentračny tabor pre Cigánov. Páni okresní náčelníci do 31. 7. 1943 predlozia mi zoznam tych Cigánov, ktorych treba v prvom rade odstránit. V prvom rade prichádzajú do úvahy kočujúci Cigáni, v druhom rade Cigáni notorická páchatelia trestnych činov. (p.168)	Decree by the Minister of the Interior A. Mach on July 21, 1943 regarding the Roma Decree of 21 July 1941, I modified the question of nomadic Gypsies. I find that in many cases these measures have not been implemented. Gypsy dwellings have not been removed from the busy roads, Gypsies travel further, work is avoided and they feed themselves through theft. I order the district chiefs to carry out the above measures and to report by 15 August 1943 that this has happened. The Gypsy concentration camp will be opened in the shortest time. Lord district chiefs must submit to me a list of those Gypsies to be removed first, before 31st July 1943. First of all, nomadic Gypsies are to be considered, and secondly, notorious offenders. (p.168)

Civics	Ďurajková, Daniela; Kopecká, Helena; Vargová, Dáša (2015): Občianska náuka pre 3. ročník gymnázia. 2nd ed. Bratislava: Slovenské pedagogické nakladateľstvo. [3rd grade of high school, ISCED 2].	Druhy sociálnych skupin (Types of social groups)	ÚLOHY, NÁMETY A PODNETY 2. Roztried'te tieto skupiny na primárne, sekundárne, formálne a neformálne. rodina - cirkev - ziaci skoly - skinheads - Rómovia - hudobná skupina - moslimovia (p.36)	TASKS, OBJECTIVES AND INITIATIVES 2. Sort these groups into primary, secondary, formal and informal. family - church - schoolchildren - skinheads - Roma - music group - Muslims (p.36)
Civics	Ďurajková, Daniela; Kopecká, Helena; Vargová, Dáša (2015): Občianska náuka pre 3. ročník gymnázia. 2nd ed. Bratislava: Slovenské pedagogické nakladateľstvo. [3rd grade of high school, ISCED 2].	Sociálne problemy (Social problems)	Podl'a formy konania rozlisujeme extrémizmus verbálny - slovné útoky; nasílny - na ulici, na verejnosti, v MHD, v pohostinstvách; útoky sú bud' náhodné, alebo organizované, plánované (napr. útoky na Rómov); graficky - rôzne nápisy, nâkresy, plagáty. Za príčinu vzniku extrémizmu môzeme povazovat' narastanie vnútornych rozporov v spoločnosti. Dalsou príčinou vzniku extrémizmu je prítomnost netolerancie v spoločnosti, ktorá je základom ideológie extrémistickych skupín. Extrémistické prejavy majú určité spolčné znaky - útok proti spoločnosti, proti jej demokratickym princípom, - útok na základné l'udské praáva a slobody (zivot, zdravie, majetok), ktoré sú garantované ústavou a medzinárodnymi dokumentmi, - úsilie o obmedzenie a potlačanie základnych práv určitych skupín obyvatel'stva (cudzinci, Rómovia, homosexuáli, Zidia), - pouzitie fyzického násilia (bitka, zabitie). (p.52)	We distinguish between extremism according to the form of action verbal - verbal attacks; violent - on the street, in public, on public transport, hospitality; attacks are either random or organised, planned (eg attacks on Roma); graphical - various inscriptions, drawings, posters. The rise of extremism can be seen as an increase in internal contradictions in society. Another cause of extremism is the presence of intolerance in society, which underlies the ideology of extremist groups. Extremist manifestations have certain common features - attacks against society, against its democratic principles, - the attack on fundamental human rights and freedoms (life, health, property) guaranteed by the constitution and international documents, - efforts to limit and suppress the fundamental rights of certain groups of the population (foreigners, Roma, homosexuals, Jews), - use of physical violence (battles, killing). (p.52)

Civics	Ďurajková, Daniela; Kopecká, Helena; Vargová, Dáša (2015): Občianska náuka pre 3. ročník gymnázia. 2nd ed. Bratislava: Slovenské pedagogické nakladateľstvo. [3rd grade of high school, ISCED 2].	Sociálne problemy (Social problems)	ÚLOHY, NÁMETY A PODNETY 2. Ktoré z uvedenych aktivít su extrémizmom? Svoje stanovisko zdôvodnite. • Blokáda vchodu na stavbu jadrovej elektrárne • Sabotáž stavebnych mechanizmov budujúcich dialnicu • Bránenie v t'ažbe dreva priviazaním sa o strom • Vyvesenie transparentu na budove ministerstva pôdohospodárstva kvôli vyrubu stromov • Fakľový pochod na vyročie vyhlásenia prvej Slovenskej republiky (1939 - 1945), spojeny s obhajobou jej ideológie • Verejná akcia na nâmestí na vyročie smrti Jozefa Tisa‘• Verejné zhromazdenie, na ktorom odzneli vyzvy na odsun Mad'arov, Rómov, Zidov, moslimov zo Slovenska a obmedzovanie práv mensín • Demonstraćia proti vojne v Iraku s protiamerickymi heslami • Zablokovanie krifovatky v centre mesta velkou skupinou cyklistov • Koncert hudobnych skupín hrajúcich skladby s rasistickymi textmi • Násilnosti a rozbíjanie vykladov obchodov v rámci protestu proti globalizácii • Demonstrácia "Zväzu mladych komunistov" vyzyvajúca na zrusenie súkromneho vlastníctva a na triedny boj (p.54)	TASKS, OBJECTIVES AND INITIATIVES 2. Which of the above activities are extremism? Justify your position. • Blockade at the entrance to the nuclear power plant construction site • Sabotage of highway construction machines • Preventing timber being felled by tying oneself to a tree • Placing a banner on the Ministry of Agriculture building protesting against cutting down trees • Symbolic march on the anniversary of the proclamation of the First Slovak Republic (1939 - 1945), connected with the defense of its ideology • Public event in the square to commemorate the death of Jozefa Tisa • A public gathering which calls for the withdrawal of Hungarians, Roma, Jews, Muslims from Slovakia and restrictions on minority rights • Demonstrations against the war in Iraq with anti-American slogans • Blocking the city centre by a large group of cyclists • Concert of music groups playing songs with racist lyrics • Violence and smashing of shop windows in protest against globalisation • Demonstration by ‘Union of Young Communists’ calling for abolition of private property and class struggle (p.54)

Geography	Tolmáči, Ladislav; Gurňák, Daniel; Križan, František; Lauko, Viliam (2018): Geografia pre 9. ročník ZŠ a 4. ročník gymnázia s osemročným štúdiom. Bratislava: Orbis Pictus Istropolitana. [4th grade of high school and 9th grade of primary school, ISCED 2].	Obyvateľstvo (Population)	Na území Slovenska prevláda slovenská národnost'. Najvyraznejsie zastúpenie má na severe Slovenska. Takmer kazdy desiaty obyvatel' Slovenska sa hlasi k mad'arskej národnosti. Pritom v niektorych juznych okresoch Slovenska je to aj viac ako polovica obyvatelov (najmä na vidieku). Postupne sa zvyšuje podiel obyvatelov rómskej národnosti. Rómovia obyvajú najmä regióny Spiš, Šariš a Gemer. Čast' obyvatel'stva na západe Slovenska, resp.v mestách, sa hlási aj k českej, moravskej a sliezskej národnosti. Na vychode a severovychode je početne zastúpená aj rusínska a ukrajinskqá nàrodnost'. (p.20)	The Slovak nationality prevails in Slovakia. It is most significantly represented in the north of Slovakia. Almost every tenth inhabitant of Slovakia claims Hungarian nationality. Yet in some southern districts of Slovakia, this rises to more than half of the population (especially in rural areas). The proportion of Roma nationals is gradually increasing. The Roma mainly inhabit the regions of Spiš, Šariš and Gemer. Part of the population in western Slovakia, or in towns, it is also of Czech, Moravian and Silesian nationality. Ruthenian and Ukrainian nationalities are also represented in the east and northeast. (p.20)
Geography	Tolmáči, Ladislav; Gurňák, Daniel; Križan, František; Lauko, Viliam (2018): Geografia pre 9. ročník ZŠ a 4. ročník gymnázia s osemročným štúdiom. Bratislava: Orbis Pictus Istropolitana. [4th grade of high school and 9th grade of primary school, ISCED 2].	Mapa prevládajúcich národností na Slovensku (Map of prevailing nationalities in Slovakia)	Územie s prevažujúcou národnosťou: [označené farbou] - slovenskou - mad'arskou - rusínskou - rómskou (p.21)	Territory of prevailing nationality: [marked in colour] - Slovak - Hungarian - Ruthenian - Roma (p.21)
Geography	Tolmáči, Ladislav; Gurňák, Daniel; Križan, František; Lauko, Viliam (2018): Geografia pre 9. ročník ZŠ a 4. ročník gymnázia s osemročným štúdiom. Bratislava: Orbis Pictus Istropolitana. [4th grade of high school and 9th grade of primary school, ISCED 2].	Bratislavský kraj (Bratislava Region)	[Národnostné zloženie obyvatelstva Bratislavskeho kraja, koláčový graf] česká, morovská, sliezska 1,8 % ostatné a neudané 3,4 % slovenská 90,3 % mad'arská 4,3 % rómska 0,1 % (p.33)	[Nationality structure of the population of the Bratislava region, pie chart] Bohemian, Moravian, Silesian 1.8 % Other and unspecified 3.4% Slovak 90.3 % Hungarian 4.3 % Roma 0.1 % (p.33)

Geography	Tolmáči, Ladislav; Gurňák, Daniel; Križan, František; Lauko, Viliam (2018): Geografia pre 9. ročník ZŠ a 4. ročník gymnázia s osemročným štúdiom. Bratislava: Orbis Pictus Istropolitana. [4th grade of high school and 9th grade of primary school, ISCED 2].	Trnavský kraj (Trnava region)	[Národnostné zloženie obyvatelstva Trnavského kraja, koláčový graf] česká, morovská, sliezska 1,0 % ostatné a neudané 1,6 % slovenská 73,6 % mad'arská 23,2 % rómska 0,6 % (p.37)	[Nationality structure of the population of the Trnava region, pie chart] Bohemian, Moravian, Silesian 1.0 % Other and unspecified 1.6 % Slovak 73.6 % Hungarian 23.3 % Roma 0.6 % (p.37)
Geography	Tolmáči, Ladislav; Gurňák, Daniel; Križan, František; Lauko, Viliam (2018): Geografia pre 9. ročník ZŠ a 4. ročník gymnázia s osemročným štúdiom. Bratislava: Orbis Pictus Istropolitana. [4th grade of high school and 9th grade of primary school, ISCED 2].	Nitriansky kraj (Nitriansky region)	[Národnostné zloženie obyvatelstva Nitrianskeho kraja, koláčový graf] česká, morovská, sliezska 0,8 % ostatné a neudané 1,5 % slovenská 70,1 % mad'arská 27,0 % rómska 0,7 % (p.40)	[Nationality structure of the population of the Nitriansky region, pie chart] Bohemian, Moravian, Silesian 0.8% Other and unspecified 1.5 % Slovak 70.1 % Hungarian 27.0 % Roma 0.7 % (p.40)
Geography	Tolmáči, Ladislav; Gurňák, Daniel; Križan, František; Lauko, Viliam (2018): Geografia pre 9. ročník ZŠ a 4. ročník gymnázia s osemročným štúdiom. Bratislava: Orbis Pictus Istropolitana. [4th grade of high school and 9th grade of primary school, ISCED 2].	Trenčiansky kraj (Trencin region)	[Národnostné zloženie obyvatelstva Trenčianskeho kraja, koláčový graf] česká, morovská, sliezska 1,2 % ostatné a neudané 1,3 % slovenská 96,7 % mad'arská 0,2 % rómska 0,3 % (p.45)	[Nationality structure of the population of the Trencin region, pie chart] Bohemian, Moravian, Silesian 1.2 % Other and unspecified 1.3 % Slovak 96.7 % Hungarian 0.2 % Roma 0.3 % (p.45)

Geography	Tolmáči, Ladislav; Gurňák, Daniel; Križan, František; Lauko, Viliam (2018): Geografia pre 9. ročník ZŠ a 4. ročník gymnázia s osemročným štúdiom. Bratislava: Orbis Pictus Istropolitana. [4th grade of high school and 9th grade of primary school, ISCED 2].	Žilinský kraj (Žilinský region)	[Národnostné zloženie obyvatelstva Žilinskom kraja, koláčový graf] česká, morovská, sliezska 1,0 % pol'ská 0,2 % ostatné a neudané 1,3 % slovenská 97,0 % mad'arská 0,1 % rómska 0,4 % (p.49)	[Nationality structure of the population of the region of Trencin, pie chart] Bohemian, Moravian, Silesian 1.0 % Polish 0.2 % Other and unspecified 1.3 % Slovak 97.0 % Hungarian 0.1 % Roma 0.4 % (p.49)
Geography	Tolmáči, Ladislav; Gurňák, Daniel; Križan, František; Lauko, Viliam (2018): Geografia pre 9. ročník ZŠ a 4. ročník gymnázia s osemročným štúdiom. Bratislava: Orbis Pictus Istropolitana. [4th grade of high school and 9th grade of primary school, ISCED 2].	Banskobystrický kraj (Banská Bystrica region)	Počtom obyvatelstva sa Banskobystricky kraj zaraduje k slovenskému priemeru, ale hustotou zal'udnenia zaostava za vsetkymi krajmi. Najhustejsie zal'udnene su Zvolenská a Ziarska kotlina. Vel'mi riedko zal'udnené su vsetky pohoria. Najväčsie mesto kraja je Banská Bystrica. Medzi vyznamné mestá patria este Zvolen, Lučenec, Roznava, Rimavská Sobota, Vel'ky Krtís, Ziar nad Hronom, Banská Stiavnica, Kremnica a Brezno. Slovenské obyvatelstvo prevláda v celom kraji, iba v jeho juznych častiach zije národnostne zmisané obyvatel'stvo (Slováci, Mad'ari, Rómovia). Najviac je zastúpené rímskokatolícke vierovyznanie. (p.50)	The Banská Bystrica Region reflects the Slovak average in terms of population, but has the lowest population density. The most densely populated areas are Zvolenská and Ziarska kotlina. All mountain regions are very sparsely populated. The largest city in the county is Banská Bystrica. Important towns include Zvolen, Lucenec, Roznava, Rimavska Sobota, Vel'ky Krtis, Ziar nad Hronom, Banska Stiavnica, Kremnica and Brezno. The Slovak population prevails in the whole region, only its southern parts has a mixed population of nationalities (Slovaks, Hungarians, Roma). The Roman Catholic religion is most prevalent. (p.50)
Geography	Tolmáči, Ladislav; Gurňák, Daniel; Križan, František; Lauko, Viliam (2018): Geografia pre 9. ročník ZŠ a 4. ročník gymnázia s osemročným štúdiom. Bratislava: Orbis Pictus Istropolitana. [4th grade of high school and 9th grade of primary school, ISCED 2].	Banskobystrický kraj (Banská Bystrica region)	[Národnostné zloženie obyvatelstva Banskobystrickeho kraja, koláčový graf] česká, morovská, sliezska 0,8 % ostatné a neudané 1,9 % slovenská 83,0 % mad'arská 11,9 % rómska 2,4 % (p.53)	[Nationality structure of the population of the Banská Bystrica region, pie chart] Bohemian, Moravian, Silesian 0.8 % Other and unspecified 1.9 % Slovak 83.0 % Hungarian 11.9 % Roma 2.4 % (p.53)

Geography	Tolmáči, Ladislav; Gurňák, Daniel; Križan, František; Lauko, Viliam (2018): Geografia pre 9. ročník ZŠ a 4. ročník gymnázia s osemročným štúdiom. Bratislava: Orbis Pictus Istropolitana. [4th grade of high school and 9th grade of primary school, ISCED 2].	Košický kraj (Kosice region)	Národnostné zlozenie obyvatel'stva Kosického kraja je pestré. Spomedzi krajov priliehajúcich k juznej hranici Slovenska má 2. najvyssí podiel obyvatelov slovenskej národnosti. Popri madarskej národnosti vsak stále väčsí podiel získava rómska národnost. [koláčový graf] česká, morovská, sliezska 0,7 % ostatné a neudané 1,9 % slovenská 80,6 % mad'arská 10,9 % rómska 5,1 % (p.57)	The ethnic composition of the population of the Kosice region is varied. Among the regions adjacent to the southern border of Slovakia, it has the second highest share of Slovak nationals. However, in addition to Hungarians, Roma are gaining an increasing share. [pie chart] Bohemian, Moravian, Silesian 0.7 % Other and unspecified 1.9 % Slovak 80.6 % Hungarian 10.9 % Roma 5.1 % (p.57)
Geography	Tolmáči, Ladislav; Gurňák, Daniel; Križan, František; Lauko, Viliam (2018): Geografia pre 9. ročník ZŠ a 4. ročník gymnázia s osemročným štúdiom. Bratislava: Orbis Pictus Istropolitana. [4th grade of high school and 9th grade of primary school, ISCED 2].	Prešovský kraj (Prešov region)	V Prefovskom kraji sa vyrazne v ostatnych desat'ročiach mení národnostná struktúra obyvatelov. Kym podiel rusínskej a ukrajinskej národnosti klesá, naopak, podiel obyvatelov hlásiacich sa k rómskej národnosti stúpa. [koláčový graf]: česká, morovská, sliezska 0,6 % rusínska 2,6 % ukrajinská 0,8 % ostatné a neudané 1,2 % slovenská 89,9 % mad'arská 0,1 % rómska 4,8 % (p.60)	In the Prešov region the national structure of the population has changed significantly over the last decades. While the share of Ruthenian and Ukrainian nationalities has decreased, the proportion of inhabitants claiming to be Roma is rising. [pie chart]: Bohemian, Moravian, Silesian 0.6 % Ruthenian 2.6 % Ukrainian 0.8 % Other and unspecified 1.2 % Slovak 89.9 % Hungarian 0.1 % Roma 4.8 % (p.60)

Geography	Tolmáči, Ladislav; Gurňák, Daniel; Križan, František; Lauko, Viliam (2018): Geografia pre 9. ročník ZŠ a 4. ročník gymnázia s osemročným štúdiom. Bratislava: Orbis Pictus Istropolitana. [4th grade of high school and 9th grade of primary school, ISCED 2].	Rozdiely medzi regiónmi Slovenska (Differences between regions of Slovakia)	Kosicky kraj má silné hutnícke tradície. Kosice su druhou najväčsou metropolou Slovenska, silnym hospodárskym centrom vychodu. Vyhodná je poloha regionu vzhladom na väzby na Ukrajinu a Madarsko. Zlé sú cestné komunikácie (minimum dial'nic). V niektorych častiach kraja sa prejavujú problémy rómskeho obyvatel'stva (vzdelávanie, nezamestnanost'). Nezamestnanost' je celkovo vysoká. Vel'ky potenciál má cestovny ruch (hrady, zaimky a i.). Na území kraja je najviac nasich jaskyn. V kraji je nedostatok vody, ale krajinu ohrozujú pre vejárovitú riečnu siet' prívalové povodne. (p.62)	The Kosice region has a strong metallurgical tradition. Kosice is Slovakia's second largest metropolis and a strong economic centre in the east. The location of the region with regard to links to Ukraine and Hungary is convenient. Roads are poor (minimal highways). In some parts of the region problems such with education and unemployment are evident within the Roma population. Unemployment is generally high. Tourism has great potential (castles, chateaux, etc.). Most of the country's caves are in this region. There is a shortage of water in the county, but the landscape is endangered by a flood-prone river network. (p.62)
Geography	Tolmáči, Ladislav; Gurňák, Daniel; Križan, František; Lauko, Viliam (2018): Geografia pre 9. ročník ZŠ a 4. ročník gymnázia s osemročným štúdiom. Bratislava: Orbis Pictus Istropolitana. [4th grade of high school and 9th grade of primary school, ISCED 2].	Rozdiely medzi regiónmi Slovenska (Differences between regions of Slovakia)	Presovsky kraj má ve'mi atraktívne prírodne prostredie (Tatry, Nízke Tatry, Slovensky raj, Pieniny a i.). Bardejov, spisské pamiatky a drevené kostolíky sú súčast'ou svetového kultúrneho dedičstva (UNESCO). Má mnozstvo termálnych a minerálnych vôd. Chybajú investície do podnikov na vidieku. V regióne zije najviac mladého obyvatel'stva (najpriaznivejsia veková strúktura). Nezamestnanost' je vel'ká. Pomerne vysoké je zastúpenie romskej národnosti. Sú tu najnizsie platy na Slovensku. Cestná siet' je nekvalitná. (p.63)	The Presov Region has a very attractive natural enrironment (Tatras, Low Tatras, Slovak Paradise, Pieniny and others). Bardejov, historical monuments and wooden churches are World Cultural Heritage sites (UNESCO). It has many thermal springs and spa waters. Investment in rural businesses is lacking. The region has the highest proportion of young people (the most favourable age structure). Unemployment is high. There are a relatively high number of Roma. The region has the lowest salaries in Slovaikia. The road network is poor. (p.63)

Spain

Subject	Textbook	Chapter/Topic	Passage	Translation
History	López Correa, Manuel; Rodríguez Ramblado, Josefa María; Cid Castilla, Ana; Lastra Manzanal, Javier (2016): Historia del Mundo Contemporáneo: Bachillerato 1. Seville: Algaida. [11th grade].	Ideología de los regímenes fascistas. Crisis de las democracias. Los fascismos europeos (Ideology of fascist regimes. Crisis of democracies. European fascism)	Además, el fascismo actuó ante todo lo que podía desarticular a su sociedad uniforme y estructurada. Así ocurrió con las minorías raciales -judíos, esclavos, gitanos, etc. (p.247)	In addition, fascism acted primarily against what could disrupt its uniform and structured society. This was the case with racial minorities - Jews, Slavs, Gypsies, etc. (p.247)
History	López Correa, Manuel; Rodríguez Ramblado, Josefa María; Cid Castilla, Ana; Lastra Manzanal, Javier (2016): Historia del Mundo Contemporáneo: Bachillerato 1. Seville: Algaida. [11th grade].	Las atrocidades de la guerra, la cuestión judía. La Segunda Guerra Mundial (The atrocities of war, the Jewish question. World War II)	El Holocausto, o como el Parlamento israelí lo denomina desde 1951, Shoah (‚aniquilación'), el asesinato de seis millones de judíos y más de cinco millones de gitanos, discapacitados y homosexuales, fue la mayor de las atrocidades de la Segunda Guerra Mundial. (p.310)	The Holocaust, or as the Israeli parliament has called it since 1951, the Shoah ('annihilation'), the murder of six million Jews and more than five million gypsies, disabled and homosexuals, was the greatest of the atrocities of the Second World War. (p.310)
History	Camacho Díaz, Vicente; Fernandéz Ros, José Manuel; Fernández de Bartolomé, María Ángeles (2016): Historia 4. Madrid: Santillana Grazalema. [10th grade].	El Holocausto. La Segunda Guerra Mundial (The Holocaust. World War II)	La faceta más brutal de la política racial nazi fue el Holocausto o la Shoah, es decir, el exterminio premeditado, planificado y sistemático de las comunidades judías en Europa. La persecución afectó también a otros colectivos, como los gitanos y los homosexuales. (p.188)	The most brutal facet of Nazi racial politics was the Holocaust or the Shoah, that is, the premeditated, planned and systematic extermination of Jewish communities in Europe. The persecution also affected other groups, such as Gypsies and homosexuals. (p.188)

History	Camacho Díaz, Vicente; Fernandéz Ros, José Manuel; Fernández de Bartolomé, María Ángeles (2016): Historia 4. Madrid: Santillana Grazalema. [10th grade].	El Holocausto. La Segunda Guerra Mundial (The Holocaust. World War II)	En este último se asesinó a más de un millón de judíos y unos tres mil gitanos, además de llevarse a cabo en él terribles experimentos genéticos y médicos. (p.189)	In the latter, more than a million Jews and some three thousand gypsies were murdered, in addition to carrying out terrible genetic and medical experiments. (p.189)
Civics	Marina, José Antonio (2016): Educación para la ciudadanía. Madrid: Ediciones SM. [ISCED 2].	El racismo en España (Racism in Spain)	El racismo en España ha tenido su expresión más habitual en el odio y discriminación del pueblo gitano. Este pueblo llegó a la Península Ibérica en el siglo XV, y ya desde entonces sufrió diversas leyes represivas. La discriminación de este colectivo se ha mantenido hasta nuestros días. (p.149)	Racism in Spain has its most common expression in the hatred and discrimination directed towards the gypsy people. This people arrived in the Iberian Peninsula in the 15th century, and since then have suffered from diverse repressive laws. Discrimination against this group persists today. (p.149)
Civics	Pellicer Iborra, Carmen; Ortega Delgado, María (2016): Educación para la ciudadanía y los derechos humanos 3. Seville: Santillana Grazalema. [ISCED 2].	La diversidad, riqueza y prejuicios (Diversity, wealth and prejudices)	Prejuicios contra lo diferente [...] Xenofobia: sentimiento de odio y rechazo hacia los extranjeros. Se diferencia del racismo en que defiende la segregación cultural. Las personas que tienen actitudes xenófobas pretenden que los extranjeros e inmigrantes queden excluidos de la sociedad, porque ven en ellos un competidor social o laboral. En los últimos años se han dado casos en España de abuso y discriminación contra ciudadanos extranjeros y miembros de minorías étnicas como los gitanos, los marroquíes, los africanos, etc. (p.51)	Prejudices against those who are different [...] Xenophobia: feeling of hatred and rejection towards foreigners. It is different from racism in that it defends cultural segregation. People who have xenophobic attitudes want foreigners and migrants to be excluded from society, because they see them as social and labour-related competitors. In the last years there have been cases in Spain of abuse and discrimination against foreign citizens and members of ethnic minorities like Gypsies, Moroccans, Africans, etc. (p.51).
Civics	Pellicer Iborra, Carmen; Ortega Delgado, María (2016): Educación para la ciudadanía y los derechos humanos 3. Seville: Santillana Grazalema. [ISCED 2].	La diversidad, riqueza y prejuicios (Diversity, wealth and prejudices). Minorías y conflictos interculturales (Minorities and	Las minorías culturales [...] Las minorías étnicas de más larga tradición en España, aparte de los judíos, son los gitanos, dispersos por Europa desde la Edad Media. Los gitanos españoles siguen conservando su propia organización cultural y social, basada en un sistema de clanes y linajes. Han sido perseguidos durante muchos años, si bien, con la llegada de la democracia, se ha hecho un esfuerzo por integrarlos	The cultural minorities [...] The ethnic minorities that have the longest history in Spain, apart from the Jews, are the Gypsies, present across Europe since the middle ages. The Spanish Gypsies preserve their own cultural and social organisation based on a system of clans and lineage. They have been persecuted for many years, even though, with the arrival of democracy, there have been efforts to

		intercultural conflicts)	respetando sus particularidades. (p.52)	integrate them while respecting their particularities. (p.52)
History	Bueno Martín, María Ángeles Isabel (2015): Historia del mundo contemporáneo: Bachillerato 1, Madrid: Bruño [11th grade].	3.3 Características comunes en todos los totalitarismos (3.3 Common characteristics of all totalitarian systems)	[...] Víctimas propiciatorias. Justificaron su política agresiva buscando culpables y enemigos en distintos grupos sociales, como comunistas, burgueses, revisionistas, judíos, masones, gitanos u homosexuales. (p.154)	[...] Social scapegoats. Justify their aggressive politics by searching for culprits and enemies in various social groups, like communists, the bourgeois, revisionists, Jews, Freemasons, Gypsies and homosexuals. (p.154)

UK - England

Subject	Textbook	Chapter/Topic	Passage
Civics	Davison, K., Marchant, A., & Woodyatt, p.(2009). AQA Humanities (1. impr.). Cheltenham: Nelson Thornes.	1. Culture and beliefs. 1.3 How do cultures change? Who has migrated to the UK and why?	Who has migrated here? As Britain began to explore the world, this brought a trickle of immigrants from across the world. Gypsies arrived from Europe in the 16th Century and as Britian became involved with the slave trade more black people arrived. (p.34)
Civics	Davison, K., Marchant, A., & Woodyatt, p.(2009). AQA Humanities (1. impr.). Cheltenham: Nelson Thornes.	1. Culture and beliefs. 1.3 How do cultures change? Who has migrated to the UK and why?	After the Second World War Text box 'Going Further' 1. …. 2. Find out about the Romanian Gypsies' experience in other EU countries in the new millennium. www.timesonline.co,uk/tol/news/world/europe/article2788922.ece News.bbc.co.uk/1/hi/world/Europe/2293421.stm News.bbc.co.uk/1/hi/world/Europe/2052298.stm 3. What were the reasons for each group choosing to go to the countries that they did? 4. How were each group treated on their arrival? (p.35)
Civics	Davison, K., Marchant, A., & Woodyatt, p.(2009). AQA Humanities (1. impr.). Cheltenham: Nelson Thornes.	4. Prejudice and persecution. 4.2 How do prejudices lead to discrimination?	From prejudice to discrimination We have seen how stereotypes can lead to scapegoating and prejudice. When these attitudes are taken further, they can lead to discrimination. Discrimination is when prejudices are acted on and the attitudes become actions. Discrimination exists in many areas of life and affects many kinds of people. Look at Source A for examples of prejudice in action. What kind of discrimination can you see? (p.106)
Civics	Davison, K., Marchant, A., & Woodyatt, p.(2009). AQA Humanities (1. impr.). Cheltenham: Nelson Thornes.	4. Prejudice and persecution. 4.3 How can prejudice and discrimination lead to persecution?	Textbox ,case study [mentions the different groups of Nazis] Case study Nazi persecution of different groups of people People killed by the Nazi genocide (figures are approximate) Jews 5.5 million Slavs 550,000 Undesirables (including homeless, criminals, prostitutes, 'asocials', blacks, Freemasons) 1.8 million POWs (many were branded as Communists) 5 million Roma gypsies 350,000 Homosexuals 220,000 Disabled 250,000

			Jehovah Witnesses 5,000 'the Nazis also murdered Catholics, Protestants, protesters, musicians, students and trade unionists who were seen to be enemies of Nazism'. (p.112)
Civics	Davison, K., Marchant, A., & Woodyatt, p.(2009). AQA Humanities (1. impr.). Cheltenham: Nelson Thornes.	4. Prejudice and persecution. 4.3 How can prejudice and discrimination lead to persecution?	People who have suffered systematic persecution The Roma people, known simply in Britian as gypsies, have been persecuted for hundreds of years. As least 500,000 were murdered by the Nazis. Whatever they have been, there has often been hatred and distrust. (p.114)
Civics	Davison, K., Marchant, A., & Woodyatt, p.(2009). AQA Humanities (1. impr.). Cheltenham: Nelson Thornes.	4. Prejudice and persecution. 4.3 How can prejudice and discrimination lead to persecution?	People who have suffered systematic persecution 'Key Terms' Gypsy: the common name in the UK for the Sinti and Roma people who live all over Europe. (p.114)
Civics	Davison, K., Marchant, A., & Woodyatt, p.(2009). AQA Humanities (1. impr.). Cheltenham: Nelson Thornes.	4. Prejudice and persecution. 4.3 How can prejudice and discrimination lead to persecution?	People who have suffered systematic persecution Case Study: The Roma gypsy people Approximate populations of gypsies in some European countries today Romania 2.5 million Bulgaria 800,000 Hungary 600,000 Slovakia 520,000 Czech Republic 300,000 Poland 60,000 UK (including travellers and circus workers) 120,000 (Source E) (Caption: Roma prisoners in Belzec concentration camp) (p.114)

Civics	Davison, K., Marchant, A., & Woodyatt, p.(2009). AQA Humanities (1. impr.). Cheltenham: Nelson Thornes.	4. Prejudice and persecution. 4.3 How can prejudice and discrimination lead to persecution?	People who have suffered systematic persecution Case Study: The Roma gypsy people The past UK • The 1530 Egyptian Act required gypsies to leave England within 16 days. (the word gypsy is thought to come from the work Egyptian.) • Henry VIII made it a capital offence to be a gypsy in 1531. Nazi Germany • The Nazi persecuted the gypsies throughout the 1930s: 1933 Gypsies identified as one of the various groups of 'inferior' and 'undesireables' 1934 Individuals arrested as 'asocials' and 'habitual criminals' and sentenced without trails 1935 Nuremburg Laws forced sterilization and made it illegal for gypsies to have sexual relations with non-gypsies 1936 Many gypsies arrested and removed to camps in the countryside before the Berlin Olympics 1937 Gypsies used for forced labor in the camps; very limited freedom of movement; curfew imposed 1938 Gypsy males over 16 sent to concentration camps 1939 Gypsies forced to wear black triangular patches, the symbol for 'asocials' or green for 'professional' criminals 1940 As Nazis invaded other countries, gypsies were rounded up and sent to ghettos 1943 All gypsies, men, woman and children sent to Auschwitz and other death camps to be eliminated (Source G) UK • Signs ouside pubs bar gypsies, disregarding the Race Relations Amendment act 2000 • 15-year-old gypsy was beaten to death in Chester-called a 'Gypsy bastard'. • The effigy of a a gypsy caravan and family was burned in a Guy Fawkes display November 2007 • Life expectancy of gypsies is 10-12 years less than average. Eastern Europe • In the Czech Republic, gypsy children are 23 times more likely than whites to be in special schools for the 'mentally retarded'. • Hungary has a, whites only' policy in some schools, barring gypsy children from entering canteens and gyms. • In Slovakia, 50,000 gypsies have no access to mains water, and racist attacks are common. (The Insider Story, TES Teacher, 19 March 2008) Italy Petrol bombs had been thrown from three cars causing an extensive blaze The Government plans to fingerprint all gypsies, including children in its plans to take tougher measures on crime and immigration. The idea has been criticised by the EU. (The Times, 24 July 2008) (p.114-115)

Civics	Davison, K., Marchant, A., & Woodyatt, p.(2009). AQA Humanities (1. impr.). Cheltenham: Nelson Thornes.	4. Prejudice and persecution. 4.3 How can prejudice and discrimination lead to persecution?	People who have suffered systematic persecution Case Study: The Roma gypsy people Activity 3 a. Using Source G, explain why the systematic persecution can be used to describe the Nazis' treatment of gypsies. b. Using Source H, describe two ways in which gypsies are still persecuted. c. Carry out a survey of attitudes towards gypsies in class. Do you indentify any stereotypes? (p.115)
Civics	Davison, K., Marchant, A., & Woodyatt, p.(2009). AQA Humanities (1. impr.). Cheltenham: Nelson Thornes.	4. Prejudice and persecution. 4.3 How can prejudice and discrimination lead to persecution?	People who have suffered systematic persecution Case Study: The Roma gypsy people Going Further 1. Before the 1936 Berlin Olymics, gypsies were forcibly moved. Before the 2008 Beijing Olympics, many poor people's houses were demolished and the people forcibly removed. Research details of what happened in Beijing on BBC news online. 2. Research gypsies and what makes them different from people who prefer permanent homes. Possible starting points are: § The national Romani Rights Association § Friends, Families, and Travellers § Gypsy Council for Education, Culture, Welfare and Civil Rights § International Romani Union (p.115)
Civics	Davison, K., Marchant, A., & Woodyatt, p.(2009). AQA Humanities (1. impr.). Cheltenham: Nelson Thornes.	Glossary	Gypsy: The common name in the UK for the Sinti and Roma people who live all over Europe.
History	Wilkes, Aaron (2015): KS3 history: Technology, war and independence: 1901-present day. Oxford: Oxford University Press. [Key Stage 3, ISCED 2].	4. Between the wars: What was life like in Hitler's Germany. Who was on Hitler's hate list?	[…] He felt that superior races (like the Germans) had the right to dominate 'inferior' races, such as Jews, Gypsies, Slavs (such as Russians), and black people. (p.74)

History	Wilkes, Aaron (2015): KS3 history: Technology, war and independence: 1901-present day. Oxford: Oxford University Press. [Key Stage 3, ISCED 2].	5. The Second World War. What was a death camp like Why were they built?	[…] Hitler saw this as an opportunity to get rid of all the people he hated – tramps, those with learning difficulties, the chronically sick, disabled people, Gypsies, homosexuals, political opponents… and especially Jews. […] (p.112)
History	Clare, John; Fisher, Alec; Kennet, Richard (2015): Making Sense of history: SHP – The Schools History Project: 1901-present day. London: Hodder Education. [Key Stage 3, ISCED 2].		By spring 1942, gassing was the main method used for killing Jews. It is estimated over 4 million Jews (plus Gypsies, homosexuals and Jehovah's Witnesses) perished in the extermination camps. […] (p.52)
History	Wilkes, Aaron (2016): Oxford AQ GCSE history: Germany 1890-1945: democracy and dictatorship.Oxford: Oxford University Press. [Key Stage 4, ISCED 3].	8. Social policy and practice. Who was on Hitler's 'hate list? Persecution of racial groups	[…] He felt that Germans were the master race, the most superior race of all, and had the right to dominate inferior races such as Jews, Gypsies, Slavs (such as Russians), black and Indian People. […] Over half a million Gypsies, and over six million Jews from all over Europe, died in death camps in the years up to 1945. (p.68)
History	Wilkes, Aaron (2016): Oxford AQ GCSE history: Germany 1890-1945: democracy and dictatorship.Oxford: Oxford University Press. [Key Stage 4, ISCED 3].	8. Social policy and practice. Who was on Hitler's 'hate list?	Source: SOURCE B Adapted from a 1939 British Foreign Office report on the treatment of Germans in Germany: There were about 8000 men in the camp, but it was rumoured that the number was shortly to be increased to 20,000. There were 1500 Jews, and 800 Bible students. The rest were politicals, so-called criminals and gypsies. Deaths took place daily in the camp.(p.69)

History	Wilkes, Aaron (2016): Oxford AQ GCSE history: Germany 1890-1945: democracy and dictatorship.Oxford: Oxford University Press. [Key Stage 4, ISCED 3].	8. Social policy and practice. The journey to the Final Solution. The Final Solution	[…] Soon Jews from all over German-occupied Europe were being transported to these camps. They were joined by thousands of Gypsies, homosexuals, political opponents, the disabled and any other groups whom the Nazis considered unfit to live. (p.72)
History	Wilkes, Aaron (2016): Oxford AQ GCSE history: Germany 1890-1945: democracy and dictatorship.Oxford: Oxford University Press. [Key Stage 4, ISCED 3].	Chapter 8: social policy and practice. Fear and terror: repression and the police state. The police state	Definition of the main features of the Nazi police state: Concentration camps: […] Anyone the Nazis didn't like was sent there – Jews, Gypsies, political opponents and anyone who criticised Hitler. Inmates were forced to work hard and some were even tortured or worked to death. (p.76)
History	Ferriby, David; Martin, Dave; Walsh, Ben (2016): AQA GCSE History: Understanding the modern world. London: Hodder Education. [Key Stage 4, ISCED 3].	Germany 1890-1945: Democracy and Dictatorship.Aryan ideas, racial policy and persecution	The Nazis believed in the superiority of the Aryan race. Through their 12 years in power they persecuted members of other races, and many minority groups such as Gypsies, homosexuals and mentally handicapped people. They persecuted any group that they thought challenged Nazi ideas: homosexuals were a threat to Nazi ideas on traditional family life; the mentally handicapped were a threat to Nazi ideas about Germans being a perfect master race; Gypsies were thought to be an inferior people. […] Between 1939 and 1941, 72,000 mentally ill patients were gassed before a public outcry in Germany itself brought this to an end. The extermination of the Gypsies, on the other hand, did not cause an outcry. Five out of every six Gypsies living in Germany in 1939 were killed by the Nazis. […] (p.92)
Civics	Watts, Duncan (2009): AQA Citizenship AS. Cheltenham: Nelson Thornes. [ISCED 3].	3. Prejudice, discrimination, and disadvantage. Forms of prejudice	Many groups have been victims of negative attitudes, including Roma peoples of Eastern Europe and the Jews in late 19th century Russia. In Britian, prejudice has been a various times directed against disabled people (disablism), against women (sexism) and against Jews and the post-1945 immigrants, particularly those from the New Commonwealth (racism). (p.44)
Civics	Watts, Duncan (2009): AQA Citizenship AS. Cheltenham: Nelson Thornes. [ISCED 3].	3. Prejudice, discrimination, and disadvantage. Key Terms	Prejudice: an opinion – especially an unfavourable one- formed without adequate information and facts Discrimination: the unfair treatment of a person or social group, based on prejudice Roma peoples: commonly known as Gypsies, a traditionally nomadic people who originated in Northern India but are today particularly concentrated in parts of Europe. Racial prejudice: the belief, without reasoned evidence, that members of other racial groups are different and inferior. It is therefore an important constituent of racism. (p.44)

Civics	Watts, Duncan (2009): AQA Citizenship AS. Cheltenham: Nelson Thornes. [ISCED 3].	3. Prejudice, discrimination, and disadvantage. Genocide, Key Terms	Lynching: hanging carried out by a mob without a trail, and act that is often racially motivated Pogroms: organized persecution (often officially encouraged) of a minority ethnic group, especially that of the Jews by the Russian authorities in the late 19th century 'tarring and feathering': a form of physical punishment that involves smearing tar and feathers over someone, as a form of enforcing a kind of justice by ritual humiliation. The Troubles: the period of conflict fro the late 1960s to the mid-1990s in Northern Ireland in which there was communal violence, rioting, and the threat of disorder involving Republican and Loyalist paramilitary organizations, the Royal Ulster Constabulary (RUC) the British army and others. Ethnic cleansing: refers to the various policies and practices designed to bring about a mass expulsion or extermination of people from a minority ethnic or religious group within a certain area. Genocide: the systematic killing and ultimately destruction of a civilian population, as in the case of Jews, Poles or Gypsies in the Second World War. The intention is to eliminate particular political, cultural or religious groups. Institutional (or structural) racism: a form of racism that occurs in public bodies, such as universities and in private corporations. Coined by a black power advocate in the US some 40 years ago, the term describes the racism that resides - covertly or overtly – in the policies, procedures, operations and culture of such institutions. (p.52)
Civics	Watts, Duncan (2009): AQA Citizenship AS. Cheltenham: Nelson Thornes. [ISCED 3].	6. What rights do I have. The Human Rights Act: The impact of human legislation. Three early rulings under the HRA	Romas In Commors v UK (2004), the court had declared that travelers who had their licences to live on local authority-owned land suddenly revoked had been discriminated against compared to the treatment of mobile-home owners who did not belong to the traveller populaton and thus the Article 14 (protection from discrimination) and Article 8 (just satisfaction), the court awarded the applicant 14,000 Euro for non-pecuniary damage and 21,643 Euro for costs and expenses. There has never been a case where the Human Rights Act has been successfully invoked to allow travellers to remain on greenbelt land. Such an outcome seems unlikely, following a House of Lords ruling, which severely restricts the occasions on which Article 8 may be invoked to protect someone from eviction in the absence of some legal right over the land. (p.103)

Civics	Watts, Duncan (2009): AQA Citizenship AS. Cheltenham: Nelson Thornes. [ISCED 3].	8. How do the courts protect my rights? Identity, rights and responsibilities. Criticisms of the judicial review process	Under the Conservatives (1979-97), ministers were overtly critical of judges and complained about judicial activism, while some judges felt there was a campaign to discredit them. The tabloid press joined in the so-called 'judge bashing', complaining of the 'galloping arrogance' of the judiciary. Under the Labour government there have been several cases in which the verdict of a judicial review has gone against the minister. Often, they have involved issues of immigration and the rights of asylum seekers. Some minsters have publicly expressed their concern about the activities of the courts in scrutinising government actions and striking them down with the regularity with which they do. Ex-minster Paul Boateng pointed out that 'the judges' job is to judge, the government's job is to govern'. At various times, the-then Home Secretary David Blunkett accused judges of routinely rewriting the laws that Parliament had passed and bluntly made it clear that he did not agree with their findings. As he put it after the judges had declared that parts of the Nationality, Immigration and Asylum Act 2002 were in breach of the Human Rights Act 1998: Frankly, I'm fed up with having to deal with a situation where Parliament debates issues and the judges then overturn them…Parliament did debate this, we were aware of the circumstances, we did mean what we said and, on behalf of the British people, we are going to implement it. The legislation introduced by Labour in response to the perceived terrorist threat has fallen foul of the judges. In a review of the Anti-Terrorism Crime and Security Act 2001, they found the detention of foreign terror suspects without trail and then the introduction of 'control orders' unlawful. Human rights groups argued that these were incompatible with both Article 5 (the right to liberty) and Article 6 (the right to a fair trial), a position updeld by the courts, The law lords also ruled against the government on its immigration control policies re Roma migrants, Czech citizens of Romany origin. We have already noted the concern of government ministers about the increasing use of judicial review, via which their decisions are being challenged in the courts. The two case studies on pages 155-6 illustrate the difficulties that governments can face when dealing with high-profile issues such as security and immigration. Ministers feel irritated by the way in which their attempted actions are being thwarted. (p.154)
Civics	Watts, Duncan (2009): AQA Citizenship AS. Cheltenham: Nelson Thornes. [ISCED 3].	8. How do the courts protect my rights? Identity, rights and responsibilities. Criticisms of the judicial review process. Subheading: Case study: two high profile cases of judicial review. Sub-subheading: The Prague Airport case: judicial review in	In December 2004, the House of Lords ruled that the UK government had discriminated on racial grounds against Roma people by preventing them from travelling to the UK in order to stop them from claiming asylum upon arrival. In 2001, the Czech Republic agreed that the UK could station immigration officers at Prague Airport to screen all passengers travelling to the UK. The overwhelming number of passengers who were refused permission to enter the UK under this operation were Roma. Statistics showed that Roma were 400 times more likely to be refused entry to the UK than non-Roma. The practice was described by the Lords as 'inherently and systematically discriminatory' against Roma, and contrary to Article 3 of the 1951 Refugee Convention. The decision was highly significant in its condemnation of racial discrimination in the area of border control. (p.156)

		operation	
Civics	Holden-Rowley, Tim; Mitchell, Mike; Seymour, Richard (2010): AS Citizenship studies for AQA. London: Hodder Education. [ISCED 3].	Unit 1: Identity, right and responsibilities. 1. What does it mean to be British? Issue 1: What is a citizen and perceptions of 'being British'. Sub issue: What is a citizen? 'Citizens' responsibilities	CASE Study 1: Citizenship and belonging: the case of the Roma people Roma people live throughout Europe. They are often called gypsies (and other unpleasant names) and they give valuable insight into the nature of citizenship and belonging to a state. This case study illustrates how different people feel a sense of belonging in differing ideas of what makes a citizen and what therefore citizenship involves. In the case of the Roma people they have a culture with long traditions of being nomadic (frequently moving from place to place). Traditionally the Roma did not recognize a sense of belonging to any one particular country or state and instead moved from place to place for work and to trade: they did not really recognize national boundaries. As a consequence, the Roma people have been viewed suspiciously for centuries as a stateless people, not fully accepted by other citizens. Many of the countries through which the Roma people move are hostile to them. The Roma struggle to gain respect as a people with rights – many areas of Britain have frequently been hostile to Roma travelers treating them with suspicion, anger and misunderstanding of their culture. (p.8)
Civics	Holden-Rowley, Tim; Mitchell, Mike; Seymour, Richard (2010): AS Citizenship studies for AQA. London: Hodder Education. [ISCED 3].	Unit 1: Identity, right and responsibilities. 1. What does it mean to be British? Issue 1: What is a citizen and perceptions of 'being British'. Sub issue: What is a citizen? Heading: 'Citizens' responsibilities	CASE Study 1: The Roma people's campaign (DOSTA) The Roma people have lived in European countries since the fourteenth century and originated from Pakistan and Northern India, The Roma culture has a very diverse range of unique languages and is very much based on a nomadic lifestyle (constantly moving from place to place). The Roma have suffered persecution from various countries throughout their history, notably by Nazi Germany during the Second World War. The vast majority of Roma people are now sedentary- settled in one area- and no longer nomadic. Over generations most have become naturalized citizens of one country including many obtaining British citizenship.Roma people and their descendants live in most European countries and the largest number of Roma people live in southeast Europe. A significant proportion of Roma people, however, still hold on to the nomadic travelling way of life and move from place to place throughout Europe. Nomadic Roma make a living from, for example, selling small items (often home made) door-to-door, working seasonally in fields or selling services such as palm reading at fairs. The nomadic Roma people are stateless in terms of belonging to a specific country. Although nomadic Roma do not have a distinct country to which they belong they are living in Europe and recently (around 2005) the European Commission recognized the rights of the Roma people and now considers them EU citizens. Being citizens of the EU with full citizenship rights but being of not specific country causes problems in terms of providing education, health and social security services. EU member states or national governments tell or direct local governments to provide secure 'camps' or areas for travelling Roma to settle, but the Roma people argue these are inadequate for their numbers. Consequently, the nomadic Roma people have no space on designated camps, sometimes and often very suddenly, groups of Roma settle in an accessible section of open land (often council land) and this causes hostility from local residents towards the 'invaders' and creates costs to councils to evict the illegal settlers. (p.9)

Civics	Holden-Rowley, Tim; Mitchell, Mike; Seymour, Richard (2010): AS Citizenship studies for AQA. London: Hodder Education. [ISCED 3].	Unit 1: Identity, right and responsibilities. 1. What does it mean to be British? Issue 1: What is a citizen and perceptions of 'being British'. Sub issue: What is a citizen? Heading: 'Citizens' responsibilities	Activity 7 1) Why do you think the nomadic Roma people's lifestyle causes suspicion among citizens of EU countries? 2) Briefly discuss the extent to which, as citizens primarily of the UK and then of the EU, we all have a responsibility to promote the rights of the Roma people. (p.9)
Civics	Holden-Rowley, Tim; Mitchell, Mike; Seymour, Richard (2010): AS Citizenship studies for AQA. London: Hodder Education. [ISCED 3].	Unit 1: Identity, right and responsibilities. 1. What does it mean to be British? Issue 1: What is a citizen and perceptions of 'being British'. Sub issue: What is a citizen? Heading: 'Citizens' responsibilities	Activity 8 1) Read through the Yorkshire Post article on page 10 and briefly explain how the Roma people and their culture came into conflict with the local people? 2) Using examples briefly outline what you think to be the article's opinion of Roma people. (p.9)
Civics	Holden-Rowley, Tim; Mitchell, Mike; Seymour, Richard (2010): AS Citizenship studies for AQA. London: Hodder Education. [ISCED 3].	Unit 1: Identity, right and responsibilities. 1. What does it mean to be British? Issue 1: What is a citizen and perceptions of 'being British'. Sub issue: What is a citizen? Heading: 'Citizens' responsibilities	WEB action To find out more about the Roma people go to www.Dosta.org (p.9)
Civics	Holden-Rowley, Tim; Mitchell, Mike; Seymour, Richard (2010): AS Citizenship studies for AQA. London: Hodder Education. [ISCED 3].	Unit 1: Identity, right and responsibilities. 1. What does it mean to be British? Issue 1: What is a citizen and perceptions of 'being	Case study 1: Citizenship and belonging: the case of the Roma people Sub-heading: Massive bill as travellers set up 200 sites illegally Taxpayers are forking out thousands of pounds a month for unlawful camps. Thousands of pounds a month are being spent on legal fees, clean up costs and increasing security measures to protect council land. Local authorities have also had to deal with more than 1,000 complaints from the public in the past year.

		British'. Sub issue: What is a citizen? Heading: 'Citizens' responsibilities	Authorities have had to deal with travellers on football pitches, school fields, at a church, business parks, lay bys and county parks. The Conservative councilor responsible for the issue in Leeds hit out at the Government for pressurizing councils across Yorkshire to come up with new sites. There was uproar in Kirklees when the Gipsy Council submitted plans for two sites in Hudderfield. It later withdrew both following opposition. A spokesperson fo the Gypsy Council said councils across the country were wasting money on evicting travellers when they ought to be creating legitimate sites which she claimed would reduce unauthrorised camps. Yorkshire Post, 14 May 2007\ (p.10)
Civics	Holden-Rowley, Tim; Mitchell, Mike; Seymour, Richard (2010): AS Citizenship studies for AQA. London: Hodder Education. [ISCED 3].	Unit 1: Identity, Right and Responsibilities. 1. What does it mean to be British? Issue 1: What is a citizen and perceptions of ,being British'. Sub issue: What is a citizen?	The article above from the Yorkshire Post indicates the anger and community unease resulting from nomadic Roma people settling in an area. The article emphasizes hostility towards people seen as invaders, outsiders and with no right to be there. In contract below is an extract from a pamphlet from the Roma people seeking to raise awareness of their culture, identity and sense of belonging. (p.10)
Civics	Holden-Rowley, Tim; Mitchell, Mike; Seymour, Richard (2010): AS Citizenship studies for AQA. London: Hodder Education. [ISCED 3].	Unit 1: Identity, right and responsibilities. 1. What does it mean to be British? Issue 1: What is a citizen and perceptions of 'being British'. Sub issue: What is a citizen? Heading: 'Citizens' responsibilities'	Dosta! Means 'enough' in Romani. It is also the name of a Council of Europe/European Commission awareness-raising campaign which aims to bring non-Roma closer to Roma citizens by breaking down the barriers caused by prejudices and stereotypes. Although Roma have been in Europe since the fouthteenth century, they are not always recognized by the majority society as full-fledged European people. Many Roma communities today live in very difficult conditions, and their participation in public life is extremely limited. …Roma are European citizens, they form a group of about 10 million people…Being European citizens means that Roma have not only duties but also rights and aspirations just like everyone else, and therefore their citizenship and human rights must be recognized. In addition Roma culture is a rightful part of Europe's cultural heritage. www.dosta.org (p.10)

Civics	Holden-Rowley, Tim; Mitchell, Mike; Seymour, Richard (2010): AS Citizenship studies for AQA. London: Hodder Education. [ISCED 3].	Unit 1: Identity, right and responsibilities. 2. Are we all equal citizens? Issue 2: How can discrimination and disadvantage be reduced? Sub-heading: how effective have these policies been?	CASE STUDY: Gypsy, Roma and Traveller children speak out over racism The Children's Society called today for increased efforts to combat prejudice against gypsy, Roma and Traveller groups. A group from the Children's Society outlines the abuse and disadvantage faced by young people from these communities. It asked 201 children and young people in London about public attitudes towards them and their families. Of those questioned, 86 per cent had been racially abused and 63 per cent had been bullied or physically attacked. Respondents also asked why their racist persecutors were not punished and why the newspapers were not prosecuted for printing anti-gypsy stories. They felt that there were 'marked differences in responses to prejudice against them compared to the racism aimed at other minority groups'. Half of those questioned had attended school at some point, but the average age of those who dropped out was just eleven and a half years old. Reasons given for leaving school included bullying, other children's attitudes, failure to act against prejudice by authorities and an irrelevant curriculum. Penny Nicholls, strategy director for the Children's Society, said: 'The report highlights worrying levels of prejudice and discrimination, which have a corrosive effect on these young people's self-esteem and confidence. We hope this research will generate debate and encourage better understanding of gypsy, Roma and Traveller communities who are rightly proud of their culture and traditions. The Children's Society also recommended that youth offending teams should receive cultural sensitivity training to work better with children and young people from those communities. It was found that 36 per cent of those surveyed had been in trouble with the law, which the charity called 'a high number for such a small sample'. Roma children were found to be more vulnerable than those who identified themselves as gypsies or Travellers. Corin Williams, Community Care, www.communitycare.co.uk (p.96)
Civics	Holden-Rowley, Tim; Mitchell, Mike; Seymour, Richard (2010): AS Citizenship studies for AQA. London: Hodder Education. [ISCED 3].	Unit 1: Identity, right and responsibilities. 2. Are we all equal citizens? Issue 2: How can discrimination and disadvantage be reduced? Sub-heading: How effective have these policies been?	Activity 3 Read the case study above. 1) Explain some of the issues of racism faced by Roma people. 2) Identify and evaluate suggested sulutions to the problems of racism and prejudice faced by the Roma people. 3) The article above indicates that the issue of discrimination against Roma people is complex and varied, meaning cases may prove to be a challenge. Using the article and your own ideas, what problems might be encountered when trying to challenge discrimination against the Roma people? (p.96)

Kosovo

Subject	Textbook	Chapter/Topic	Passage	Translation
Civics	Shatri, Bajram; Mato, Erlehta (2012): Edukata qytetare 5. Pristina: Libri Shkollor. [5th grade].	Pakicat dhe shmicat (Minorities and majorities)	Në komunitetin tonë, ekzistojnë disa pakica: serbe, boshnjake, turke dhe rome. Qiradhënësit nuk ja japin shtëpinë me qira një familjeje Rome. Nuk e di në se ky veprim është i drejtë, pasi lidhet me besimin jo të plotë që romët gëzojnë te njerëzit e tjerë. (p.14)	In our community, there are some minorities - Serbian, Bosnian, Turkish and Roma. Homeowners do not rent out their houses to Roma families. I don't know if this action is right, because is linked with the low level of trust, that Roma experience from other pepole. (p. 14)
Civics	Bahtiri, Sheribane; Balidemaj, Vllaznim (2007): Edukata qytetare 5. Pristina: Dukagjini. [5th grade].	Rrespektimi i rregullores së shkollës. Diversitet kulturor (Compliance with school rules. Cultural diversity)	Në kosovë dallimet e tilla ngasepërpos shqipëtarëve jetojnë edhe serbët, turqit, boshnjakët, romët, etj. Të gjithë kanë gjuhë të ndryshme , besime fetare të ndryshme, jetojnë në rajone të ndryshme të kosovës, kanë gjithashtu muzikë, veshje popullore,adete të ndryshme. (p.144)	In Kosovo*, there are such differences because there are not only Albanians but also Serbs, Turks, Bosnians and Roma etc living here. They all have their own language, different religions, they live in different territories/areas of Kosovo*, they have their music, folk costumes, and different customs. (p. 144)
Civics	Krasniqi, Shemsi. (2004): Edukata qytetare 6. Pristina: Dukagjini. [6th grade].	Diversiteti kulturor (Cultural diversity)	Diversiteti kulturor eshtë i shprehur edhe në kosovë. Krahas shqiptarëve psh: në Kosovë jetojnë edhe serbët, turqit, boshnjakët, romët etj. Dhe nëpërmjet këtryre popujve ka dallime në gjuhë, muzikë, foklor, kostume popullore, adete, besime. (p.84)	Cultural diversity exists in Kosovo* as well. Next to Albanians, in Kosovo* there are Serbs, Turks, Bosnians, Roma, etc. living. These people have different languages, music, folklore, traditional outfits, customs, and beliefs. (p. 84)
Civics	Bahtiri, Sheribane; Krasniqi, Shemsi; Aliu Habib (2005): Edukata qytetare 8. Pristina: Dukagjini. [8th grade].	Probleme sociale, papunësia dhe varfëria (Social problems, unemployment and poverty)	(Foto) (p.59)	(Photo showing a beggar) (p.59)
Civics	Hoti, Demë; Zabeli, Naser (2017): Edukata qytetare 9. Pristina: Libri Shkollor. [9th grade].	Modelet e multikulturaliz-mit – Diversiteti në shoqërinë kosovare (Models of multicul-turalism – Diversity in Kosovo society)	Multikulturalizmi i proklamuar nga shoqëria civile. Ndërmarrësit e tillë sigurojnë donacione nga institucionet vendore apo ndërkombëtare për të promovuar vlera kulturore të grupacioneve shoqërore dhe të grupeve minoritare, qe veten e kategorizojnë në kuadër të grupeve të margjinalizuara të shoqërisë kosovare. (Si p.sh., Grupi i etnicitetit rom) (p.104-105)	Multuculturalism proclaimed by civil society. They take donations from national or international institutions to promote cultural values of social groups and minority groups, that categorise themselves within the marginalised groups of Kosovo* society. (For example. The Roma ethnic group) (p.104-105)

Civics	Ajdini, Juliana; Agolli Nasufi, Irida; Rama, Rudina (2016-2018): Qytetaria 7. Tirana: Albas. [7th grade].	Të drejtat dhe liritë e pakicave në komunitetin ku jetoj (Rights and freedom of minorities in the community where I live)	Edhe pakicat gëzojnë të gjitha të drejtat, si pjesa tjetër e popullsisë së një vendi. Anës, një vajzë rome, i pëlqen të kërcejë dhe të këndojë në gjuhën rome. Mësuese Mira e fton shpesh Anën që të këndojë në gjuhën rome për shokët dhe shoqet e klasës. (p.28)	Minorities enjoy all the same rights as other parts of the population. Ana, a Roma girl, likes dancing and singing in the Romani language. The teacher invites Ana to sing in the Romani language for her friends in her class. (p.28)
Civics	Pino, Saemira; Brahja, Eljana; Gjipali, Sidita; Selita, Mirela (2016): Qytetaria 10. Tirana: Albas. [10th grade].	Bashkëjetesa në komunitet (bashkëpronësi) (Community coexistence [co-ownership])	Cdo komunitet ka tiparet dhe rregullat e veta të funksionimit në bashkëjetesë. Me përjashtim të grupit familjar, të gjitha komunitet e tjera janë grupe të mëdha. Njerëzit që përbëjnë pjesë nëto kanë ndjenjë të përbashkët identiteti, kanë marrëdhënie interesash dhe ndërveprojnë e janë të ndërvarura nga njëri tjetri për shkak të këtyre interesave. Kështu mund të përmendim komunitetin e lagjes, të nxënësve dhe në shkollë të studentëve të artistëve, të romëve, të njerëzve me aftësi ndryshme, komunitete virtuale online që krijohen mes grupeve dhe idnividëve të ndryshëm në rrjete sociale. (p.135)	Each community has its features and rules of functioning in co-existence. Except for the family group, all other communities are large groups. Members of these large groups have a common sense of identity, have relationships based on interest, interact and are interdependent on each other, because of their interests. For example, a community living in the same area, community of pupils at a school, community of students and artists, Roma, people with a disability, an online virtual community created by people and groups in social media. (p.135)
Civics	Gjipali, Sidita; Brahja, Eljana; Kapllanaj, Migena (2018): Sociologjia 12 me zgjedhje. Tirana: Albas. [12th grade].	Etniciteti, pakicat etnike dhe marredheniet e tyre e mshumicen (Ethnicity, ethnic minorities, and their relationship with the majority)	Shqipëria zyrtarisht ka nëntë pakica kombëtare. Pakicat kombëtare në Republikën e Shqipërisë janë, pakicat greke, maqedonse, vllahe/arumune, rome, egjiptiane, malazeze, boshnjake, serbe dhe bullgare. (p.65)	Albania has nine legally recognised national minorities. National minorities in the Republic of Albania are the Greek minority, Macedonians, Vlahs/Arumuns, Roma, Egyptians, Montenegrins, Bosnians, Serbs, and Bulgarians. (p.65)
History	Bajraktari, Jusuf; Rexhepi, Fehmi; Demaj, Frashër (2018): Historia 10 (Shkenca natyrore). Pristina: Libri shkollor. [10th grade].	Veprimtaria ekstremiste e Partisë Komuniste. Krijimi i Partisë Nacionaliste (Naziste) (Extremist acts of the communist party – Initiation of the National Socialist party [Nazis])	Në krye të kësaj partie ishte Adolf Hitleri. Nazistët deklaronin se gjermanët duhet të zgjedrohen dhe ky zgjerim duhet bërë drejt Lindjes. Partia naziste e konsideronte se populli gjerman ishte racë e pastëri ariane dhe si e tillë duhej ta sundonte botën. Sipas tyre hebrenjtë, romët dhe sllavët duhet të zhdukeshin nga faqja e dheut. (p.114)	The leader of this party was Adolf Hitler. Nazis declared that Germany should be expanded and this expansion should be towards the east. The Nazi party considered the German population to be a pure Aryan race and, as such, should rule the world. According to them, Jews, Roma and Slavs should be removed from the face of the earth. (p.114)

History	Rexhepi, Fehmi; Demaj, Frashër (2016): Histori 11 (Gjimnazi gjuhëve). Pristina: Libri shkollor. [11th grade].	Kriza ekonomike dhe ardhja në pushtet e nazistëve (Economical crises and the start of Nazi rule)	Në krye të kësaj partie ishte Adolf Hitleri. Nazistët deklaronin se gjermanët duhet të zgjeroheh dhe ky zgjerim duhet bërë drejt lindjes. Partia Naziste e konsideronte se populli gjerman ishte racë e pastër – ariane, dhe si e tillë duhej ta sundonte botën. Sipas tyre hebrenjtë, romët dhe sllavët duhet të shdukeshin nga faqja e dheut. (p.106)	The leader of this party was Adolf Hitler. Nazis declared that Germany should be expanded and this expansion should be towards the east. The Nazi party considered the German population to be a pure Aryan race and, as such, should rule the world. According to them, Jews, Roma and Slavs should be removed from the face of the earth. (p.106)
History	Bicaj, Isa; Ahmeti, Isuf (2016): Historia 12 Gjimnazi shoqëror. Pristina: Libri shkollor. [12th grade].	Holokausti nazist gjerman (German Nazi Holocaust)	Hitleri në veprën e tij ‚Lufta Ime', shkruante se disa popuj duhej asgjësuar sepse kishin ndyrë rracën gjermane. Popujt që duhej asgjësuar sipas Hitlerit, ishin hebrenjtë, sllavët dhe romët. (p.128)	Hitler, in his book ‘My Struggle’ [*Mein Kampf*], wrote that some populations had to be annihilated because they had made the German race dirty. The people that should die out according to Hitler were Jews, Slavs and Roma. (p.128)
History	Rexhepi, Fehmi. (2017): Hisotria 9. Pristina: Libri shkollor. [9th grade].	Krimet kunder njerëzimit – Holokausti (Crimes against humanity – the Holocaust)	Prandaj, kjo rracë, sipas tyre, duhej ta sundonte botën. Hitelri në veprën ‚Lufta Ime' shprehu urrejtjen e tij, duke u deklaruar se disa popuj duhej asgjesuar. Ndër ta ai përmend, hebrenjtë, sllavët dhe romët. (p.93)	Therefore, this race, according to them, had to rule the world. Hitler, in his book ‘My Struggle’ [*Mein Kampf*] expressed his hatred, declaring that some people should be killed. Among others he listed Jews, Slavs and Roma. (p.93)
Geography	Pushka, Asllan (2017): Gjeografia 7. Pristina: Libri shkollor. [7th grade].	Bullgaria (Bulgaria)	Bullgarinë e banojnë kryesisht bullgarët (83.5%)ka dhe turq (9.5%) maqedonas (2.5%) romë (2.5%) dhe rumunë në krahinën e Dobruxhës në verilindje. (p.50)	Bulgaria is inhabited mainly by Bulgarians (83.5%), Turks (9.5%), Macedonians (2.5%) and Roma (2.5%) in the area of Dobruxhës in the North-East. (p.50)
Geography	Pushka, Asllan (2017): Gjeografia 7. Pristina: Libri shkollor. [7th grade].	Serbia (Serbia)	Në Serbi përpos serbëve që e përbëjnë shumicën (82.9%) jetojnë dhe hugarezë (3.9%), boshnjakë e mysliman (2.07%),romë (1.4%), shqipëtar në Luginën e Preshevës, Medvegjë, Beograd e qytete tjera 1.3%), malazezë, bullgarë, vlleh (Serbia Lindore) etj. (p.57)	In Serbia, apart from the Serbs that are counted as a majority (82.9%), live Hungarians (3.9%), Bosnians and Muslims (2.07%), Roma (1.4%), Albanians in the valley of Presheva, Medvegjë, Beograd and other cities (1.3%), Montenegrins, Bulgarians, Vlah, (East Serbia) etc. (p.57)
Geography	Pushka, Asllan (2017): Gjeografia 7. Pristina: Libri shkollor. [7th grade].	Rumania (Rumania)	Rumania eshtë e banuar nga rumunët (89.5%) kurse në viset kufitare ka hungarezë (rreth 7%), romë (2.5%) gjermanë (0,3%) dhe pakica si ukrahinas, rusë, serbë, sllovakë, bullgarë. (p.65)	Romania is inhabited by Romanians (89%) but in the borders there are Hungarians (about 7%), Roma (2.5%), Germans (0.3%) and minorities such as Ukrainians, Russians, Serbs, Slovaks, and Bulgarians. (p.65)

Geography	Pushka, Asllan (2017): Gjeografia 7. Pristina: Libri shkollor. [7th grade].	Spanja dhe portugalia (Spain and Portugal)	Në spanjë jetojnë spanjollët 72% (popull roman), në verilindje katalonët 16% (të afërt me spanjoll), në veriperëndim galicianët 8%, në veri baskët rreth 2%(rreth Gjirit të Biskajit) dhe të tjerët 1% (Gitanët-Romët etj). (p.73)	In Spain 72% of people living there are Spanish (Roman population), in the northeast there are Catalonians 16% (close to Spanish people), in the north west there are Galicians 8%, in the north there are Basques around 2%, (around the Bay of Biscay) and others 1% (Gitanos – Roma etc). (p.73)
Geography	Pushka, Asllan (2017): Gjeografia 7. Pristina: Libri shkollor. [7th grade].	Hungaria (Hungary)	Hungarezë ka dhe në Serbi (rreth 340 mijë banorë), kurse në Hungari jetojnë romë (rreth 600 mijë, gjermanë, kroatë serbë rumunë. (p.89)	There are Hungarians in Serbia as well, around 340,000 inhabitants, whilst in Hungary there are Roma as well, around 600,000 Germans, Croatians, Serbs and Romanians. (p.89)
Geography	Pushka, Asllan (2017): Gjeografia 7. Pristina: Libri shkollor. [7th grade].	Sllovakia (Slovakia)	Në Sllovaki jetojnë kryesisht sllovakët (85.8%), mbi gjysmë milioni, hungarezë (9.7%), romë (1.7%), çekë (0.8%), ukrahinas, polakë, gjermanë etj. (p.97)	In Slovakia, 85.8% of the people living there are Slovak, over half a million, Hungarians (9.7%), Roma (1.7%) Czech, (0.8%), Ukrainians, Polish, German etc. (p.97)
Geography	Pushka, Asllan (2017): Gjeografia 7. Pristina: Libri shkollor. [7th grade].	Polonia (Poland)	Polakët përbëjën shumicën e popullsisë (98.7%), por aty jetojnë edhe 300-500 mijë gjermanë, 300 mijë ukrainas, 200 mijë bellorusë, sllovakët, cekët, romët, tatarët, ermenët etj. (p.105)	Polish people comprise the majority of the population at 98.7%, but in this country there are around 300-500,000 Germans, 300,000 Ukrainians, 200,000 Belarusians, Slovaks, Czechs, Roma, Tatars, and Armenians etc. (p.105)
Geography	Pushka, Asllan; Krasniqi, Nevzad (2015): Gjeografia 9. Pristina: Libri shkollor. [9th grade].	Popullsia dhe vecoritë e saj (kosova) (Population and its features. [Kosovo])	Sot popullsia shqiptare në kosovë paraqet pjesën dërrmuese të banorëve (rreth 90%), duke jetuar së bashku me serbët, boshnjakët, turqit, romët, e të tjerët. (p.33)	Today the Albanian population comprises the majority of the inhabitants in the country (around 90%), living together with Serbs, Bosnians, Turks, Roma, etc. (p.33)
Geography	Pushka, Asllan; Krasniqi, Nevzad (2015): Gjeografia 9. Pristina: Libri shkollor. [9th grade].	Struktura nacionale e popullsisë (Kosovë) (National structure of the population [Kosovo])	Në vitin 2000 vlerësohet se 7% e popullsisë e përbëjnë serbët dhe 5% e grupet e tjera etnike, (boshnjakët 1.9%, turqit 1%, romët, ashkalinjtë dhe egjiptianët 1.7% etj.). (p.40)	In 2000 an evaluation showed that 7% of the population was made up of Serbs, and 5% were of other ethnic groups (Bosnians 1.9%, Turks 1%, Roma, Ashkali and Egyptians 1.7%.) (p.40)

Geography	Pushka, Asllan; Krasniqi, Nevzad (2015): Gjeografia 9. Pristina: Libri shkollor. [9th grade].	Popullsia dhe Ekonomia (Shqipëria) (Population and economy [Albania])	Shqipëtarët e përbëjnë rreth 95% kurse pakicat kombëtare rreth 5% të popullsisë së përgjithshme. Prej pakicave kombëtare ka grekë, maqedonas, vlleh, romë e të tjerë. (p.105)	Albanians make up over 95% of the population in Albania, and the national minorities make up 5% of the general population. The national minorities are made up of Greeks, Macedonians, Vlah, Roma, etc. (p.105)
Geography	Pushka, Asllan; Krasniqi, Nevzad (2015): Gjeografia 9. Pristina: Libri shkollor. [9th grade].	Population and Economy (Albania) (Macedonia)	Maqedonia Në vitin 2002 në Maqedoni jetonin rreth 2 milion banorë, (2.022.547), prej tyre ,maqedonë ishin 64.2%, Shqipëtarë 25.2% (509 mijë), turq 3.9%, romë 2.7%, serbë 1.8%,boshnjakë 0.8%, vlleh 0.5% dhe të tjerë 1%. (p.137)	In 2002 in Macedonia there were around 2 million inhabitants (2,022,547), out of whom Macedonians constituted 64.2%, Albanians 25.2% (509,000), Turks 3.9%, Roma 2.7%, Serbs 1.8%, Bosnians 0.8%, Vlah 0.5% and others 1%. (p.137)
Geography	Pushka, Asllan; Krasniqi, Nevzad (2015): Gjeografia 9. Pristina: Libri shkollor. [9th grade].	Serbia (Serbia)	Në Serbi,përpos serbëve që e përbëjnë shumiccën, jetojnë edhe shqiptarë (Lugina e preshevës, Medvegjë, Beograd e qytete të tjera), malazez, boshnjakë (në Sanxhak), bullgarë, vlleh (Serbia Lindore, Romët etj. (p.149)	In Serbia, there are not only Serbs (who are the majority) but Albanians also live in Serbia (the Valley of Presheva, Medvegje, Belgrade and other cities), Montenegrins, Bosnians (in Sanxhak), Bulgarians, Vlah (Eastern Serbia), Roma, etc. (p.149)
Geography	Cavolli, Riza I. (2012): Gjeografi 11. Pristina: Libri shkollor. [11th grade].	Struktura kombëtare dhe fetare e popullsisë (National and religion structure of population)	Pakicat kombëtare në Shqipëri marrin pjesë me 2% dhe përbën nga grekët, (59.000 banorë) maqedonët (4700 banjorë) dhe të tjerët (1360 banorë). Në kosovë jetojnë si pakicë serbo-malazezët, boshnjakët, turqit dhe romët. (p.55)	National minorities in Albania comprise 2% of the population and are made up of Greeks (59,000 inhabitants), Macedonians (4,700 inhabitants) and others (1,360 inhabitants). In Kosovo, there are minorities such as Serbo-Montenegrin, Bosnians, Turks, and Roma. (p.55)
Geography	Sheme, Selman; Dilaveri, Nertila; Lila, Artan; Uruçi, Rudina; Avdia, Blerta; Mara, Valbona (2018): Gjeografi 12 (Me zgjedhje). Tirana: Albas. [12th grade].	Popullsia e Botes (Population of the world - Ethnic structure)	Ka per baze Etnine (P.sh., në Shqipëri mbizotëron etnia shqiptare në popullsinë e përgjithshme por ka dhe etni të tjera si: grekë, malazezë, maqedonas, rumunë e romë. (p.221).	Based on ethnicity, for example in Albania, Albanian ethnicity prevails in the general population, but there are other ethincities such as Greeks, Montenegrins, Macedonians, Romanians, and Roma. (p.221)

Geography	Pushka, Asllan; Krasniqi, Nevzad (2014). Gjeografia 12, 13. Pristina: Libri shkollor. [12th/13th grade].	Popullsia dhe vendbanimet.(Kosova) (Population and settlements [Kosovo])	Sot popullsia shqiptare në Kosovë paraqet pjesën dërrmuese të banorëve (rreth 90%), duke jetuar së bashku me serbët, boshnjakët, turqit, romët e të tjerët. (p.37)	Today the Albanian population in Kosovo makes up the majority of inhabitants (around 90%), living alongside Serbs, Bosnians, Turks, Roma, etc. (p.37)
Geography	Pushka, Asllan; Krasniqi, Nevzad (2014). Gjeografia 12, 13. Pristina: Libri shkollor. [12th/13th grade].	Struktura nacionale e popullsisë (Shqipëria) (National structure of the population [Albania])	Me regjistrimin e fundit të popullsisë në vitin 2001 nuk ka të dhëna për strukturën kombëtare të popullsisë por vlerësohet 95% janë shqiptarë, 3% janë Grekë dhe 2% janë të tjerë (Vlleh, Romë maqedonas etj) (p.130)	The last population census in 2001 showed that there is no data about the national structure of the population, but it is estimated that 95% are Albanians, 3% are Greek, and 2% are others (Vlah, Roma, Macedonian) (p.130)
Geography	Pushka, Asllan; Krasniqi, Nevzad (2014). Gjeografia 12, 13. Pristina: Libri shkollor. [12th/13th grade].	Banueshmëria e territorit (Occupancy of the territory)	Në vitin 2002 në Maqedoni jetonin rreth 2 milion banorë prej tyre maqedonas ishin 64%, shqitarë 25.2%, turq 3.9%, romë 2.7%, serbë 1.8%, boshnjakë 0.8%, lleh 0.5% dhe të tjerë 1%. fq 183)	In 2002 in Macedonia there were 2 million inhabitants, of which 64% were Macedonians, Albanians 25.2%, Turks 3.9%, Roma 2.7%, Serbs 1.8%, Bosnians 0.8%, Vlah 0.5% and others 1%. (p.183)
Geography	Pushka, Asllan; Krasniqi, Nevzad (2014). Gjeografia 12, 13. Pristina: Libri shkollor. [12th/13th grade].	Serbia, popullsia e Serbisë (Serbia, population of Serbia)	Në serbi përpos serbëve që e përbëjnë shumicën jetojnë edhe shqiptarë (Lugina e Preshevës, Medvegjë, Beograd e qytete të tjera), malazezë, boshnjakë, (në sanxhak), ullgarë, vlleh, (Serbia Lindore), romë etj. (p.204)	In Serbia there are not only Serbians living but Albanians as well (Valley of Presheva, Medvegjë, Belgrade, and other cities), Montenegrins, Bosnians in Sanzhak, Bulgarians, Vlah (Eastern Serbia), Roma, etc. (p.204)
Geography	Pushka, Asllan; Krasniqi, Nevzad (2014). Gjeografia 12, 13. Pristina: Libri shkollor. [12th/13th grade].	Serbia, popullsia e Serbisë (Serbia, population of Serbia)	Në vojvodinë jetojnë më shumë popuj, mbi 20 : serbë (65%) hungarezë (19%), jugosllav 8%, rreth 3% kroatë, rreth 2% sllovak, pastaj malazezë, rusë , romë etj. Pjesa më e madhe e popullsisë i takojnë fesë ortodokse – sllave, por ka edhe katolinë 5.7% (rreth 455 mijë) sidomos në vojvodinë dhe 1.5% janë protestant. Myslimanë janë boshnjakët, shqiptarët dhe një pjesë e popullsisë rome. (p.205)	In Vojvodina there are over 20 different nationalities: Serbs (65%), Hungarians (19%), Yugoslavs 8%, Croatians about 3%, about 2% Slovaks, Montenegrins, Russian, Roma, etc. The majority belong to the Orthodox religion (Sllavic), but there are 5.7% Catholics (around 455,000), especially in Vojvodina, and 1.5% are protestant. Muslims are found among the Bosnian, Albanian and some of the Roma population. (p.205)