

Romi na marginama

Istorija progona, diskriminacije
i isključenosti

Roma on the Margins

A History of Persecution, Discrimination
and Exclusion

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ROMA NA MARGINAMA

Kratka istorija diskriminacije Roma u Evropi

Vjeruje se da Romi potječu iz sjeverne Indije i da su emigrirali u Evropu preko Bliskog istoka tokom 10. i 11. vijeka (Vijeće Evrope, 2015). Romski jezik spada u grupu indoevropskih jezika, sličan jezicima koji se danas govore u sjevernoj Indiji, a izraz 'Romi' je inačica prakritske riječi 'dom', što znači 'ljudsko biće'. Tokom Srednjeg vijeka, Romi su bili predmetom progona u Istočnoj Evropi, a nakon izvjesnog perioda prihvaćenosti, i u Zapadnoj Evropi (Fondacija otvoreno društvo, 2014). Prema podacima Vijeća Evrope, preko 500 godina, od 14. do sredine 19. vijeka, Romi su sistematski porobljavani na teritoriji koju danas poznajemo kao Rumunija.

Evropska istorija progona Roma nastavila se i u 20. vijeku. Pored Jevreja, LGBTI osoba i drugih populacija koje su smatrane inferiornim ili prijetnjom po Treći rajh, Romi su bili meta nacističkog režima. Prema podacima Memorijalnog muzeja holokausta u Sjedinjenim Američkim Državama, desetine hiljada Roma na

teritoriji bivše Jugoslavije pod njemačkom okupacijom završilo je u koncentracionim logorima, kao što su Sajmište i Jasenovac, dok je romska populacija u Hrvatskoj i Bosni i Hercegovini (BiH) bila gotovo desetkovana. Logori pod nazivom 'Zigeunerlager', od njemačke riječi 'Zigeuner', koja vjerovatno potječe od grčkovizantijskog izraza 'nedodirljivi', posebno su bili namijenjeni zatvaranju pripadnika romske populacije.

Romska populacija se poslije Drugog svjetskog rata nastavila suočavati s opštom kulturološkom, ekonomskom i društvenom diskriminacijom i isključenošću širom Evrope. Prema podacima Vijeća Evrope, takođe je prevladavalo etničko profiliranje Roma, o čemu svjedoče brojni slučajevi policijskog nadzora nad romskim zajednicama i pretjeranog ograničavanja kretanja.

Prema izvorima Svjetske banke, romske zajednice su izrazito ekonomski ugrožene, što je rezultat niza međusobno povezanih problema. U Istočnoj Evropi, na primjer, preko 71% romskih domaćinstava živi u ekstremnom siromaštvu. Iako

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mnoge od ovih porodica žive u visoko razvijenim državama, ipak se moraju boriti sa siromaštvom i obespravljenošću koje je na istom nivou kao i u najnerazvijenijim dijelovima svijeta, kao i sa slabim izgledima za zaradu zbog stalne nezaposlenosti i nedostatka obrazovanja. Jaz između romske porodice i prosječne evropske porodice produbljuje se na svakodnevnoj osnovi.

Trenutni status Roma u Bosni i Hercegovini

Prema istraživanju iz 2013. godine, koje je provela Misija Organizacije za sigurnost i saradnju u Evropi u Bosni i Hercegovini (Misija OSCE-a u BiH) i Institucija ombudsmana za ljudska prava u BiH, procjenjuje se da oko 50.000 Roma živi na teritoriji BiH (Specijalni izvještaj o statusu Roma u BiH, OSCE, 2013.). Romi su najbrojnija nacionalna manjina u BiH, a nalaze se među najugroženijim manjinama u društvu, ekonomskom i političkom smislu. U današnjoj poslijeratnoj BiH, Romi se suočavaju s nizom poteškoća u oblasti

potpunog ostvarenja osnovnih ljudskih prava zagarantovanih Ustavom BiH, u koje spadaju i prava na imovinu i pristup socijalnoj pomoći, obrazovanju i zapošljavanju.

Od samog rođenja, Romi nailaze na velike prepreke u pokušajima da razbiju začarani krug siromaštva, da dobiju pristup formalnom obrazovanju, te da postanu prihvaćeni od strane većinskih populacija. Romi najčešće ne prijavljuju rođenje djeteta jer majke Romkinje često nemaju finansijskih sredstava da obave porod u bolnici ili da prolaze kroz administrativne procedure prijavljivanja novorođenčadi. Zato su romska djeca pod većim rizikom da ostanu bez državljanstva i budu 'nevidljivi' u očima države. Romska djeca su izložena raznim prijetnjama po njihovo fizičko zdravlje i preprekama pristupu zdravstvenim uslugama. Istraživačka studija pod nazivom 'Ishrana i zdravstveno stanje romske djece u 2008. godini', koju je proveo UNICEF u BiH, otkrila je da polovina romske djece mlađe od šest mjeseci pati od hronične neuhranjenosti, da je češće bolesna, te da je pod rizikom od dugotrajnih posljedica zbog nepravilnosti u razvoju.

Još jedan izazov koji narušava kvalitet života Roma ogleda se u uslovima života koje su Romi veoma često prinuđeni podnositi. Između 50 i 70% Roma u BiH živi u neuslovnim stambenim objektima, najčešće u objektima koji se sastoje od samo jedne prostorije, bez pristupa sanitarnom čvoru ili direktnom vodosnabdijevanju. Čak 30% Roma živi u stambenim objektima bez kuhinje, a 17% nema stalan pristup snabdijevanju električnom energijom. Posjedovanje imovine nije uobičajeno, pa manje od polovine romske populacije uživa potpuno ili djelimično pravo vlasništva nad stambenim objektima u kojima žive (UNICEF, 2013.).

Pristup adekvatnom obrazovanju predstavlja još jedan izazov. Unatoč široko rasprostranjenj pogrešnoj percepciji da Romi ne žele školovati svoju djecu, kvalitativne studije ukazuju na činjenicu da romske porodice cijene obrazovanje i shvataju njegov značaj u prevladavanju ciklusa siromaštva na nivou zajednice (UNICEF, 2013.). Uočen je značajan raskorak između broja romske djece upisane u školu i broja romske djece koja redovno pohađaju nastavu, prilikom usporedbe sa istim odnosom u populaciji djece drugih nacionalnosti, a takav raskorak može biti pripisan brojnim preprekama u pristupu obrazovanju, uključujući tu ekstremno siromaštvo, promjene prebivališta, nepostojanje pouzdanog prevoza i nedostatak finansijskih sredstava (Institucija ombudsmana za ljudska prava BiH, 2013.). Takođe je uočen i opšti nedostatak razumijevanja učenika i nastavnika za uslove života sa kojima se suočavaju njihovi školski drugovi Romi, što je posebno izraženo u zajednicama u kojima prevladava jednonacionalna struktura većinskog stanovništva. Broj romske djece koja pohađaju rano obrazovanje i dalje je veoma nizak (13,1%) iako je 2008. godine zakonom usvojenim na državnom nivou propisano da svako dijete mora pohađati predškolsko obrazovanje u trajanju od godinu dana. Isključivanje romske djece iz ovakvih programa predškolskog obrazovanja može se negativno odraziti na njihovu spremnost za pohađanje nastave u osnovnoj školi (UNICEF, 2013.).

Kada se desi da mladi Romi uspiju okončati svoje obrazovanje, čeka ih još jedna prepreka. BiH je jedna od država sa najvećom stopom nezaposlenosti mladih na svijetu. Svjetska banka

procijenila je da je procenat mladih dobi 15 do 24 godine bez zaposlenja u 2017. godini bio 67,5%, dok je stopa nezaposlenosti u opštoj populaciji bila blizu 26%. Iz tog razloga, mali broj Roma ima priliku dobiti (formalno) zaposlenje, a uz to se često suočavaju sa niskim primanjima i privremenim oblicima zapošljavanja. Za Romkinje je ova situacija još teža. U Izvještaju Komisije za eliminaciju svih oblika diskriminacije žena (CEDAW Komisija) iz 2010. godine navode se rezultati istraživanja koje je obuhvatilo cjelokupnu državu, a koje pokazuje da je stopa nezaposlenosti Romkinja blizu 82%, da samo 9% Romkinja radi u neformalnom sektoru, te da se 7% Romkinja bavi prosjačenjem da bi preživjelo. Veoma mali broj Roma (2%–3%) zaposleno je u javnom sektoru (UNICEF, 2013.).

Zakonski okvir u BiH

Zakonski okvir u BiH u velikoj je mjeri uslovljen međunarodnim sporazumima kojima je država formalno pristupila ili ih ratifikovala. Međunarodni standardi, poput onih utvrđenih odredbama Evropske konvencije o ljudskim pravima, propisuju obavezu BiH da osigura uživanje svih prava propisanih zakonom svim svojim građanima, bez diskriminacije na osnovu spola, rasne pripadnosti, jezika, vjeroispovjesti, političkih ili drugih ubjedenja, nacionalnog ili socijalnog porijekla, pripadnosti nacionalnoj manjini, imovinskog stanja, rođenja ili statusa proisteklog po drugom osnovu (Protokol 12, Član 1).

Vremenom su javne institucije prihvatile različite međunarodne standarde za zaštitu ljudskih prava kojima se uvode principi nediskriminacije i štite prava Roma, te su takvi standardi integrirani i u domaće propise, poput Zakona o zaštiti prava pripadnika nacionalnih manjina (2003.) i Zakona o zabrani diskriminacije (2009.). Međutim, unatoč ratifikaciji međunarodnih sporazuma i usvajanju propisa o borbi protiv diskriminacije, zakonski okvir u BiH i dalje omogućava institucionalnu diskriminaciju i isključivanje.

Pored toga, Ustav BiH ne priznaje Rome i druge manjinske narode kao građane sa pravima jednakim onima koje uživaju njihovi sugrađani Bošnjaci, Hrvati i Srbi. To sprječava građane koji nisu pripadnici jednog od tri konstitutivna naroda u

BiH da se kandiduju za člana Predsjedništva BiH ili da budu delegirani u Dom naroda Parlamentarne skupštine BiH. Stav Evropskog suda za ljudska prava je da je ta situacija diskriminatorsna i da se njome krši Evropska konvencija o ljudskim pravima. Međutim, već skoro deset godina ta presuda nije provedena ni na kakav svrsishodan način (Sejdić i Finci protiv Bosne i Hercegovine, Evropski sud za ljudska prava, 2009).

Još postoji nada u bolju budućnost bosanskohercegovačkih Roma

Bez obzira na dugu istoriju diskriminacije nad Romima u Evropi i na efekat marginalizacije koji je proistekao iz te diskriminacije, ovaj problem nije nesavladiv. Postoji potreba za uravnoteženim i održivim pristupom kojim se kombinuju ciljevi zaštite ljudskih prava sa domaćim socijalnim politikama djelovanja u svrhu izlaženja iz vrtinog kola isključivanja Roma. Potrebna je šira provedba pravnog okvira BiH da bi se implementirale sveobuhvatne politike djelovanja koje se bave stvarnim potrebama romskih zajednica. Štaviše, pružanje mogućnosti Romima da javno ispričaju svoje priče izuzetno obećava u smislu promjene temeljnih stereotipa i negativnih predodžbi uvriježenih ne samo u BiH, nego širom Evrope.

O izložbi

Romi, takođe poznati pod nazivom *Tsingani*, *Sinti* i *Manush*, su često prikazani kao egzotični, neobični, čak opasni, i oni su se, kroz stoljeća, često suočavali sa diskriminacijom i progonom u cijeloj Evropi. Danas u Evropi živi između 12 i 15 miliona Roma, od čega oko 70% populacije u istočnoj Evropi. Diskriminacija i predrasude prema Romima su utkane u evropsko društveno i kulturno tkivo i, bez obzira na njihovu poziciju kao jedne od najvećih etničkih manjina u Evropi, Romima nije pružena odgovarajuća platforma za borbu protiv negativnih percepcija koje ljudi imaju o njima. Ova izložba je osmišljena sa ciljem da pruži priliku pripadnicima Romske zajednice da podijele svoje priče. Prikazi i lična svjedočenja predstavljena u ovoj izložbi su u oštroj suprotnosti sa široko zastupljenim stereotipima i pogrešnim percepcijama o Romima i predstavljaju izazov za publiku da preispita svoje stavove i predrasude o ovoj jedinstvenoj i raznolikoj zajednici. Ova izložba ima za cilj podsticanje dijaloga o načinima za poboljšanje statusa Roma i drugih manjinskih naroda, podizanje nivoa svijesti i razumijevanja o izazovima sa kojima se suočavaju bosanskohercegovački Romi i borbu protiv diskriminacije i stereotipa koji vode daljoj marginalizaciji i isključivanju romskih zajednica. Kada osobe koje nisu Romi počnu da preispituju svoja uvjerenja i ponašanje prema Romima, oni tada polažu u zemlju sjeme jedne šire promjene u kulturi i ponašanju koja može voditi ka inkluzivnijem društvu za sve.

Koncept projekta pod nazivom "Na marginama" se oslanja na nekoliko ključnih dokumenata, uključujući "Dosta! Priručnik za borbu protiv diskriminacije nad Romima" Vijeća Evrope, "Specijalni izvještaj o položaju Roma u Bosni i Hercegovini" Misije OSCE-a u BiH, UNICEF-ov izvještaj "Položaj romske djece i porodica u Bosni i Hercegovini", izvještaje Svjetske banke u Bosni i Hercegovini i Zakon o zabrani diskriminacije u BiH.

ROMA ON THE MARGINS

A Brief History of Roma Discrimination in Europe

It is believed that the Roma originated in northern India and migrated to Europe via the Middle East between the 10th and 11th centuries (Council of Europe, 2015). The Romani language is an Indo-European language similar to those spoken in northern India today and the term “Roma” derives from the Prakrit word “dom”, which means “human being”. Throughout the Middle Ages, the Roma faced persecution in Eastern Europe and, after an initial period of welcome, in Western Europe as well (Open Society Foundation, 2014). According to Council of Europe data, the Roma were systematically enslaved in what is now Romania for a period of more than 500 years, from the 14th to the mid-19th century.

Europe’s legacy of Roma persecution continued into the 20th century. In addition to Jews, LGBTQ persons, and other groups deemed inferior and/or threatening to the Third Reich, the Roma were targeted by the Nazi regime.

According to the United States Holocaust Memorial Museum, tens of thousands of Roma in the German-occupied territories of the former Yugoslavia were sent to concentration camps such as Sajmište and Jasenovac and the Roma populations of Croatia and Bosnia and Herzegovina (BiH) were nearly decimated. Camps called Zigeunerlager—from the German word “Zigeuner” which likely stems from a Byzantine Greek term meaning “untouchable”—were specifically used to detain members of the Roma population.

Post-WWII Roma populations continued to face widespread cultural, economic, and social discrimination and exclusion across Europe. According to the Council of Europe, ethnic profiling of the Roma was also prevalent, as numerous accounts were given of special police surveillance of Roma communities and undue restriction of movement.

According to the World Bank, Roma communities are subject to considerable economic vulnerability, reflecting a complex set of interrelated challenges. In Eastern Europe, for

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instance, 71% or more of Roma households live in extreme poverty. Although many of these families reside in highly developed countries they nonetheless have to cope with levels of poverty and deprivation on par with the poorest areas of the world and face bleak economic prospects due to persistent unemployment and low levels of education. The gap between a Roma family and an average European family broadens every day.

The Current Status of Roma in Bosnia and Herzegovina

A 2013 survey conducted by the Organization for Security and Co-operation in Europe, Mission to Bosnia and Herzegovina (OSCE Mission to BiH) and the Institution of Human Rights Ombudsman of BiH estimated that approximately 50,000 Roma are living in the territory of BiH (Special Report on the status of Roma in BiH, OSCE, 2013). The Roma constitute the country's largest national minority group and are among BiH's most socially, economically and politically

marginalized. In today's post-war BiH, the Roma face a series of difficulties exercising their full range of fundamental human rights guaranteed under the BiH Constitution, including property rights and access to social welfare, education, and employment.

From birth, Roma face significant hurdles in their efforts to break the cycle of poverty, obtain a formal education, and gain acceptance among majority populations. Roma are more likely to be unregistered at birth as Roma mothers often lack the financial resources necessary to deliver their children in a hospital or to navigate the administrative processes of registering a birth. This puts Roma children at a higher risk for statelessness, rendering them legally 'invisible' in the eyes of the state. Roma children also face widespread challenges to their physical health and access to healthcare. The research study "Nutrition and Health Status of Roma Children in 2008" conducted by the United Nations International Children's Emergency Fund in Bosnia and Herzegovina (UNICEF BiH) revealed that half of all Roma

children under 6 months of age suffer from chronic malnutrition, are more frequently sick, and are at risk of life-long consequences from developmental delays.

Another challenge that affects the Roma's quality of life is the living conditions they are often forced to endure. Between 50 – 70% of Roma in BiH live in unsafe residential buildings—commonly one-room dwellings—that are without sanitary facilities or direct water lines. As many as 30% of Roma do not possess a formal kitchen and 17% do not have stable access to an electricity source. Property ownership is uncommon and less than half of the Roma population is formally registered as the owners or co-owners of their homes (UNICEF, 2013).

Obtaining proper education is another challenge, and, despite the common misconceptions that Roma do not want to send their children to school, qualitative studies show that Roma families value education and understand its importance in breaking community-wide cycles of poverty (UNICEF, 2013). Significant gaps exist between the enrollment and attendance rates of Roma children as compared to the national averages for non-Roma children and can be attributed to various barriers to access, including extreme poverty, residence changes, a deficit of reliable transportation, and a lack of financial means (Institution of Human Rights Ombudsman of BiH, 2013). There is a general absence of sensitivity among students and teachers to the conditions their Roma peers must face, especially in communities where the majority population belongs to a single ethnic group. The number of Roma children enrolled in early childhood education programs remains low (13.1%) even though a 2008 state law was passed mandating that every child complete one year of preschool. The exclusion of Roma children from these preschool programs can lead to detrimental effects regarding their readiness to attend elementary schools (UNICEF, 2013).

In cases in which Roma youth are able to complete their education, they will be faced with yet another obstacle. BiH has one of the highest youth unemployment rates in the

world. The World Bank estimates that the percentage of young people aged 15-24 without work in 2017 was 67.5%, while the unemployment rate among the general population neared 26%. Roma are thus subject to low levels of (formal) employment, low wages, and temporary labor contracts. For Roma women, the situation is amplified. A 2010 UN Committee on the Elimination of All Forms of Discrimination against Women (CEDAW) report quoted a nation-wide survey that showed that almost 82 % of Romani women were unemployed, 9 % were working in the informal sector and 7 % were begging for survival. Very few Roma (2%–3%) are employed in the public sector (UNICEF, 2013).

The BiH Legal Framework

BiH's legal framework is largely shaped by international agreements that have been formally acceded to or ratified by the state. International standards such as those set forth under the European Convention on Human Rights require that BiH secure the enjoyment of all rights set forth by law to its citizens, without discrimination on any ground such as sex, race, language, religion, political or other opinions, national or social origin, association with a national minority, property, birth or other status (Protocol No. 12, Article 1).

Over time, public institutions have come to accept various international human rights standards that enforce non-discrimination principles and protect the rights of Roma people, and such standards have been adopted into national legislation. This includes laws such as the Law on the Protection of Rights of Members of National Minorities (2003) and the Law on Prohibition of Discrimination in BiH (2009). However, despite the ratification of international agreements and the adoption of anti-discrimination legislation, BiH's legislative framework still permits institutional discrimination and exclusion.

In addition, the Constitution of BiH does not recognize Roma and other minority groups as citizens with rights equal to those of their Bosniak, Croat, and Serb counterparts. This prevents citizens that do not belong to one of BiH's

three constituent groups from running for member of the BiH Presidency or selected in the House of Peoples of the BiH Parliamentary Assembly. The European Court of Human Rights has declared this situation discriminatory and in violation of the European Convention on Human Rights, but for almost ten years, this judgment has not been applied in any meaningful way (Sejdić and Finci v. Bosnia and Herzegovina, European Court of Human Rights, 2009).

There is Still Hope for a Better Future for BiH's Roma

Despite Europe's long history of discrimination against the Roma and the marginalizing effects that have resulted from this discrimination, this problem is not intractable. There is a need to take a balanced and sustainable approach that combines human rights goals and domestic social policies to break the endemic cycle of Roma exclusion. Wider enforcement of BiH's legal framework is needed to implement comprehensive policies that address the real needs of Roma communities. Furthermore, giving Roma platforms to tell their stories has enormous promise in changing the underlying stereotypes and negative perceptions ingrained not only in BiH but across Europe.

About the Exhibition

The Roma, also known as Tsingani, Sinti, and Manush, are often portrayed as exotic, strange, and even dangerous, and have faced discrimination and persecution throughout Europe for centuries. Today, between 12 and 15 million Roma live in Europe, with approximately 70% of the population in Eastern Europe. Anti-Roma discrimination and prejudice has been woven into the European social and cultural fabric, and, despite their position as one of Europe's largest ethnic minorities, Roma are not given a proper platform to combat the negative perceptions people have about them. This exhibition was created as a platform for Roma voices to share their stories. The portraits and personal testimonies presented in this exhibition stand in stark contrast to widely held Roma stereotypes and misconceptions and challenge the viewer to reexamine his or her own viewpoints and prejudices about this unique and diverse community. This exhibition aims to facilitate dialogue around how we can improve the status of Roma and other minority groups, raise awareness and understanding of the challenges faced by Bosnian Roma individuals, and combat the stereotypes that lead to further marginalization and exclusion of Roma communities. When non-Roma individuals begin to reexamine their own beliefs and behavior toward Roma, they then sow the seeds for a wider cultural and behavioral shift that can lead to a more inclusive society for all.

The concept for "On the Margins" was developed around several core documents, including the Council of Europe's "Dosta! Toolkit Against Anti-Gypsyism", the OSCE Mission to BiH's "Special Report on the Status of Roma in Bosnia and Herzegovina", UNICEF's "The Status of Roma Children and Families in Bosnia and Herzegovina", reports by the World Bank in Bosnia and Herzegovina and the Law on the Prohibition of Discrimination in Bosnia and Herzegovina.

Stereotip: Nomadski način života

Percepcija: Romi su bezbrižni nomadi koji žive u šatorima i čergama, bez stvarne veze sa zajednicama u kojima žive. Zbog nomadskog načina života, oni ne vode računa o društvenim normama i pravilima ponašanja, izbjegavaju trajnu odgovornost i ne snose posljedice svojih postupaka.

Porodica Čengalović: Hatka (77) i Sakib "Dedo" (81), zemljoradnici

Hatka: "Živim u ovom selu cijeli život. Ovdje sam rođena, ovdje ću i umrijeti. Cijeli život bavili smo se zemljoradnjom i stočarstvom i od toga živjeli. Uvijek smo imali zemlju i na njoj smo sadili različite usjeve, od kukuruza do krompira. Morali smo raditi od jutra do večeri, ali kad znaš kako, onda možeš imati svoj kukuruz, krompir i voće. Dedo i ja uvijek smo pripremali zimnicu. Čuvali smo voće i povrće i djeca su nam pomagala u tome, pa nikad nismo morali čekati da nam neko drugi da hranu. Uvijek smo imali i stoku. Držali smo ovce, koze, kokoši i patke. Oko stoke i peradi ima puno posla, ali zato imaš mesa i jaja. Nije mi bilo teško raditi i istovremeno odgajati djecu. I dedo je puno radio. Radio je 38 godina kao zidar i tu je zaradio penziju. Ja sam ostala kod kuće, podizala djecu i učila ih da rade različite stvari i budu vrijedni, da bi nam kasnije mogli pomoći. Imala sam četvero dobre djece. Svi su stupili u brak, osim Džemila. Moj Džemil ostao je sa dedom i sa mnom do aprila 1993. Radio je kao konobar i bio je veoma vrijedan. Nadala sam se da će se i on oženiti i imati svoju porodicu. Umjesto da planiramo njegovu svadbu, mi smo ga sahranili. Poginuo je iza naše kuće, od granate. Baš ovdje, gdje je sada cvijeće. Sve se desilo iznenada. Kada je granata pala, ja sam bila u kući. Ja sam ranjena, a on je poginuo. Nastradala nam je i sva stoka, patke i kokoši. Nikad neću zaboraviti taj užas. Majka sam i nikada ga neću prežaliti. Džemil je sahranjen ovdje, na seoskom groblju. Poslije toga ni dedo ni ja više nismo isti. Naš život izgubio je smisao. Najteže od svega je ostati bez svog djeteta".

Realnost: U prethodnim stoljećima, nomadski način života gotovo nikada nije bio stvar slobodnog izbora, već posljedica stalnog progona i protjerivanja, koji su pratili Rome kroz njihovu prošlost. Danas, samo 20 posto evropskih Roma žive nomadskim načinom života. Kada u susretu sa novim stanovništvom ne naiđu na nasilje i prisilno raseljavanje, romske zajednice često grade stabilne i trajne nastambe.

Bisera Musić Ferhatović (82), najstarija žena u selu

"Ovdje živim cijeli svoj život. Moji preci oduvijek su živjeli ovdje. Nikada nismo lutali svijetom, niti živjeli u šatorima. Jedina sam Romkinja u selu koja tečno govori romski jezik i oduvijek vodim računa o tome da kada se ljeti okupimo oko logorske vatre, djeci pričam priče na našem jeziku. Uvijek me veseli kada vidim da drugi Romi uživaju slušajući me dok govorim na romskom jeziku. Nastojim im prenijeti neke riječi, da bi znali svoj jezik i svoje korijene. Takvo podučavanje zna mi predstavljati izazov, jer djeca u selu ne uče romski jezik u školi. Teško je zapamtiti jezik koji se ne koristi u svakodnevnom životu. Zaradila sam penziju radeći u komunalnom preduzeću, ovdje u Vitezu. Nije bilo lako i ljudi su me često obasipali uvredama dok sam čistila ulice. No, nikada nisam obraćala pažnju na ono što ljudi govore. Radila sam svoj posao savjesno. Nikada se nisam željela osjećati drukčije. Vjerujem da smo svi isti ljudi od krvi i mesa, i da nas je Bog sve stvorio".

Stereotype: The Nomad Life

Perception: Roma are carefree nomads who live in tents and caravans, devoid of any real connection to the communities in which they live. Their nomadic lifestyle allows them to disregard social norms and mores and to avoid long-term responsibility and accountability.

The Čengalović Family: Hatka (77) and **Sakib “Dedo”** (81),
Farmers

Hatka: “I have been living in this village my whole life. I was born here and I will die here. We only worked around and lived off of the land and the livestock. We always had land and on it, we planted many different crops—from maize to potatoes. We had to work from morning until evening, but when you know how to sow, you can have your own corn, potatoes, and fruits. Dedo and I always used to prepare food for the winter. We would stock up on fruits and vegetables and our children would help us prepare everything so that we never had to rely on someone else to give us food. We also always had animals. We had sheep, goats, chicken, and ducks. The animals were hard work, but the result is that we had our own meat and eggs. It was not difficult for me to work and raise children at the same time. Dedo was also a hard worker. He worked as a bricklayer for 38 years and received his pension from that work. I stayed at home to raise my children and teach them skills and a good work ethic so they could help me. I had four good children. All of them got married except for Džemil. My Džemil remained with Dedo and me until April of 1993. He had been working as a waiter and he was a hard worker. I was hoping he would soon get married and start a family. However, instead of his marriage, we had to plan his funeral. He was killed behind our house by a grenade. Here, where the flowers are. It was all so chaotic. I was in the house when the grenade fell. It wounded me and killed him. It also killed all of our livestock; our ducks and chickens. I will never forget the horror, nor will I, as a mother, ever be able to overcome it. Džemil was buried here in the village cemetery. After that, neither Dedo nor I were ever the same. Life did not make sense to us anymore. Losing your child is the hardest thing in the world.”

Reality: In previous centuries, nomadism was almost never a matter of free choice but of persecution with continuous expulsion recurring throughout Roma history. Today, only 20% of European Roma are still nomadic. When not met with violence and forced displacement, Roma communities often build stable and permanent settlements.

Bisera Musić Ferhatović (82),
Oldest Woman in Her Village

“I have lived here forever. My ancestors have always been here. We never wandered around the world camping in tents. I’m the only Roma woman left in the village who is fluent in the Romani language and to this day, when sitting next to the bonfire in the summer, I make sure to tell the children stories in our language. I am always happy to see that young Roma people enjoy hearing me speak Romani. I try to teach them some words to remember, to know their language and their roots. Teaching them can be a challenge, though, because children in the village do not learn the Romani language in school. It is difficult to remember a language that you don’t use in your everyday life. I earned my pension by working for the Communal Company here in Vitez. Sometimes it wasn’t easy and I often received insults from people while I was cleaning the streets. But I never paid much attention to what people were saying. I just continued to do my job professionally. I never wanted to feel different. I believe we are all equal people, created of flesh and blood by God.”

Foto / Photo: Brad Hobbs



Foto / Photo: Al din Farfu lović



Stereotip: Svirači i zabavljači

Percepcija: Muški pripadnici romske populacije provode život kao “svirači” i “pjevači”, i ne traže trajno i u društvu priznato i poštovano zanimanje.

Realnost: Muzika zauzima centralno mjesto u romskoj kulturi i veoma je cijenjena među Romima i kao vještina i kao oblik umjetničkog izražavanja. Kroz stoljeća izolacije i isključenosti širom Evrope, romske zajednice naučile su kako da iskoriste svoje vještine muzičkog izražavanja kao izvor trajne i pouzdane egzistencije. Nisu svi Romi muzičari, ali postoje grupe koje su svoje vještine u ovoj oblasti razvile do zavidnog nivoa, a brojni Romi svoju slavu duguju upravo svom muzičkom talentu.

Zahid Fafulović (46),
muzičar i prodavač rabljene robe

“Prije rata sam radio kao pjevač amater i učestvovao u muzičkim takmičenjima. Jednom sam dobio prvu nagradu na takmičenju i osvojio naslov “prvog glasa Viteza”. Drugom prilikom sam dobio priznanje kao najbolji pjevač romske muzike u Jugoslaviji, na muzičkom takmičenju održanom u Šapcu u Srbiji. Danas sam ponosni otac četvoro djece i djed troje unučadi. Sva moja djeca su školovana ili se trenutno školuju. Supruga i ja mnogo radimo i nastojimo pružiti normalan život našoj porodici. Zараđujemo prodajući polovnu robu na pijaci. Na zeničku pijacu idemo najmanje tri puta sedmično, da bismo mogli zaraditi dovoljno za školovanje naše djece. Moji brat i sestra žive u inostranstvu i pomažu mi sa školovanjem djece i nabavkom svega što je potrebno za normalan život. Uobičajena je pretpostavka da osoba romske

narodnosti koja svira i pjeva, samo želi zarađivati muziciranjem na svadbama i zabavama. To je predrasuda koja postoji o nama Romima i našoj muzici. Šteta je što se naša kultura i muzika ne vrednuju dovoljno u našoj zemlji. Moja porodica voli muziku, i smatramo se talentovanim, ali ne bavimo se muzikom profesionalno, jer na taj način ne možemo zaraditi dovoljno za život. Pjevamo i sviramo jer nam to pričinjava zadovoljstvo. Naš porodični muzički sastav sastoji se od mog brata, moje supruge, mog sina i mene. Moj sin svira violinu u školi tri godine. Voli svirati klasične kompozicije, a posebno voli Mozarta. Njegova nastavnica kaže da je on jedan od njenih najboljih učenika. Nadam se da će dobiti stipendiju i nastaviti svirati klasičnu muziku. Da bi ostvario taj cilj, on mora ići u muzičku školu još pet godina”.

Stereotype: Fiddlers and Fools

Perception: Roma men live their lives as “fiddlers” and “singers” rather than seeking stable and respectable employment.

Reality: Music is a central part of the Romani culture and is deeply valued both as a skill and an art form, and, after centuries of exclusion across Europe, Roma populations have learned to monetize well-developed musical skills as a means of securing consistent livelihoods. Not all Roma are musicians, but certain groups do specialize in it and a number of Roma have become famous as a result of their musical talents.

Zahid Fafulović (46),
Musician and Used Goods Salesman

“Before the war, I was an amateur singer and competed in music competitions. Once, I won the “First Voice of Vitez” competition. Another time, I was recognized as the best singer of Roma music in Yugoslavia during a music competition in Šabac, Serbia. Now I am a proud father of four children and a grandfather of three grandchildren. All of my children have been educated or are currently in school. We work hard, my wife and I, and are trying to provide a normal life for our family. We make our living selling second-hand goods at the market. We go to the Zenica marketplace at least three times a week so that we can make enough money to put our children through school. My brother and sister who live abroad help me with my children’s education and help us to buy the necessities so we can live normally. It’s a common

misconception that if a Roma person is practicing music and singing then the only thing they do for a living is perform at weddings and parties. That is prejudiced towards the Roma people and our music. It’s a shame that culture and music are not more highly valued in our country. My family loves music and we consider ourselves talented, but we don’t play music professionally as it does not pay enough to make a living. We sing and play for our own enjoyment. Our “house band” is made up of my brother, my wife, my son, and me. My son has been playing the violin in school for the past three years. He likes to perform the classics, especially Mozart. His professor says he is one of her best students. I sincerely hope that he will get a scholarship to play classical music. He needs five more years of music school to achieve that goal.”





Foto / Photo: Aldin Fafulović

Stereotip: Vračarina kletva

Percepcija: Romi se bave crnom magijom i vraćanjem, a na osobu koja ih naljuti mogu baciti kletvu.

Realnost: Kroz svoju istoriju, Romi su se bavili različitim vrstama proricanja budućnosti, uključujući tarot, korištenje kristalne kugle za proricanje budućnosti i čitanje dlana. Vjerovanje u pojave koje nagovještavaju nesreću dio su tradicije Roma, ali magija se uglavnom koristi za dobro: na primjer za liječenje bolesti ili sprečavanje pojave znakova starenja. Mnogi Romi vjeruju da nošenje amajlija može zaštititi osobu od zla, zlih duhova i bolesti. Danas se proricanjem budućnosti bavi samo nekolicina osoba, koje su pomno i dugo podučavane drevnim vještinama.

Devlija Šuvalić (80),
vračara

“Nisam od onih koji uzimaju ljudima novac nakon što im pogledaju u dlan, u karte ili u šoljicu kafe. Radim to jer me ljudi mole da im kažem nešto o njihovom životu. Nikada od ljudi ne tražim novac niti im govorim koliko mi trebaju platiti. Ako mi žele kupiti kafe, šećera ili cigarete – to je njihova odluka i tome se ne protivim. Ljudi žele saznati svoju budućnost i sudbinu iz karti. Neki mi dolaze da me pitaju o ljubavnom životu, jer su zaljubljeni u nekoga i žele znati da li ima nade za tu ljubav i da li ona ima budućnost. Kažem im ono što vidim u kartama ili u talogu kafe. Nikad ne lažem. Neki ljudi dolaze mi da saznaju više o svom zdravlju. Mnogo je bolesnih ljudi i ja uvijek nastojim da im kažem nešto pozitivno, u nadi da neće pasti u očaj. Nikada im ne saopštavam loše stvari, ali isto tako nikad ne lažem. Čak i kad vidim nešto loše,

pokušavam to prenijeti na lijep način. Moja nana naučila me proricati budućnost. Pokazala mi je kako se to radi jer sam je zapitkivala o tome još dok sam bila sasvim mala. Sviđale su mi se tarot karte. Bile su raznobojne i zanimljive, a na njima su bili prikazani prekrasni prizori i uvijek me zanimalo čemu one služe. Nije pošteno kada ljudi kažu da mi Romkinje samo tražimo način da lako dođemo do novca. To nije ono što ja želim. Ja želim ljude ispuniti srećom i nadom. Stara sam i ne mogu raditi, pa kad mi neko ponudi kafu i šećer za moje usluge, smatram da je to normalno i zahvalna sam na tome. Nikada nikoga ne bih prevarila. Važno je biti pošten u odnosu sa ljudima. Oni znaju razlikovati varalicu od osobe koja ima pravi dar, a ako ljudi žele doći meni da im kažem šta im nosi budućnost, niko ih u tome ne treba spriječavati”.

Stereotype: The Fortune Teller's Curse

Perception: The Roma practice black magic and witchcraft. They will curse you if you cross them.

Reality: Throughout history, Roma have practiced various forms of fortune telling, including tarot card reading, the use of crystal balls to foresee the future, and palm reading. Bad omens are a part of traditional Roma belief systems, but magic is predominantly used for good: to cure disease and prevent signs of aging, for example. Many Roma also believe that wearing amulets and lucky charms provides protection from harm, bad spirits, and disease. Today, fortune telling is practiced by a select few who have been carefully taught the ancient craft.

Devlija Šuvalić (80),
Fortune Teller

"I'm not a prophet that takes money from people after looking at their palms, the cards, or the cup. I do it because people ask me to tell them something about their lives. I never ask people for money nor do I tell them how much they should pay me. If people want to buy me coffee, sugar, or cigarettes it's their choice—and I'll allow it. People like to have their future and their fates revealed by the cards. Some come to me to ask about love; they love somebody and want me to tell them if there is any hope or a future for this love. I tell them what is revealed to me by the cards and from the cup. I never lie. Some people come to me who are interested in their health. Many are sick and I always try to tell them something positive with the hope that they will not become desperate. I never tell them bad things, but I also never lie. Even when I see something bad, I try to

convey it in beautiful words. I learned to look into the future from my grandmother. She showed me how because, even as a little girl, I always asked her about it. I loved the tarot cards. They were colorful with beautiful images on them, so I was always interested in learning what one could do with them. It's not right when people say that we are just gypsy women who only want to make money the easy way. That is not what I want. I want to make people happy and hopeful. I'm an old woman and I'm not able to work, so if someone offers me coffee and sugar for my services, I think that that's normal and I am thankful for it. I would never cheat anyone. It is important to be honest with people. They will be able to recognize a cheater versus a true fortune-teller. And, if people want to come to me to hear their future, no one should be able to stop them."



Foto / Photo: Mirko Pincelli

Stereotip: Površni i aljkavi u radu

Percepcija: Romi su lijeni, neškolorani radnici, a proizvodi koje prave su lošeg kvaliteta. Oni se bave zastarjelim zanatima i ne žele se uključiti u savremeno tržište rada.

Realnost: Zanatske djelatnosti dio su tradicije romskih zajednica, a mnoga romska prezimena predstavljaju obilježje određene djelatnosti, poput stolarske ili kovačke, kojima su se bavili članovi porodica koje nose ta prezimena. Tradicija bavljenja zanatskom djelatnošću održala se do danas, ali u nešto savremenijem obliku. Mnogi Romi svoje tradicionalne vještine i zanate prilagođavaju potražnji na tržištu. Na primjer, kovači su se prilagodili, pa se sada bave izradom savremenog namještaja. Međutim, institucionalna i društvena diskriminacija Roma na tržištu, predstavljaju prepreku za njihov aktivniji angažman.

Asim Bajrić (56), stolar i zanatlija

“Ja sam jedini u selu završio drvoprerađivačku školu. Uvijek se šalim da imam diplomu dviju škola: hrasta i bukve. Prije rata radio sam u drvoprerađivačkoj industriji, koja je bila veoma cijenjena u bivšoj Jugoslaviji. Za vrijeme rata sam morao kopati rovove, i za sve vrijeme trajanja sukoba razmišljao sam samo o tome kada će prestati i kada ću se moći vratiti izradi posebnih alata i obradi drveta. Tim poslovima se bavim skoro 25 godina. Moje komšije, Hrvati, Srbi i Bošnjaci dolaze mi i kupuju moj alat, bez razmišljanja o mojoj vjeroispovijesti ili narodnosti – jer svakome treba alat za rad. Nikada ne bih digao ruke od izrade alata ili svog znanja o tome. Bez alata, nema zanata! Imam dva sina i svoje znanje prenio sam i njima. Kada umrem, moji će sinovi biti jedini u selu koji znaju ovaj zanat i kako praviti namjenski alat za obradu drveta. Sa tim znanjem, oni mogu nastaviti i prenijeti ga svojoj djeci i ostalima koje zanima ovaj zanat. Ni društvo ni država nam ne pružaju nikakvu pomoć. Za nas Rome, najbolje je da sami sebi nađemo posao. Sa svojih deset prstiju mogu zaraditi dovoljno da prehranim porodicu. Ponekad uspijevam podučiti nekoga ovim vještinama i prenijeti moje znanje na druge”.

Zijada Fafulović (56), šnajderica

“Smatram se domaćicom, majkom i suprugom. Imam četvoro djece, dva sina i dvije kćeri, i 15 unučadi. Nisam išla u školu, pa se nisam mogla ni zaposliti. U vrijeme kada sam se trebala školovati, nije bio običaj da ženska djeca idu u školu, bez obzira na to da li su iz romskih porodica ili ne. Moji roditelji su odlučili da mojim sestrama i meni ne treba škola. Nije mi bilo drago što su odlučili da me neće školovati, ali morali smo poštovati starije. Život je težak kada moraš raditi i boriti se. Uvijek mi je bilo zadovoljstvo raditi rukama i nikada nisam bila jedna od onih žena koje samo žele čistiti, kuhati i biti s djecom, iako volim kuhati i pravim najbolju krompirušu! Kada nisam imala nikakvog posla, hvatala bi me nervoza, pa sam naučila da šijem. Počelo je kao hobi, koristan način da sašijem odjeću za sebe, porodicu i popravim ili zakrpih tekstilne predmete u domaćinstvu, poput zavjesa ili posteljine. Međutim, ubrzo sam shvatila da sam veoma dobra u tome, pa sam se pridružila udruženju Romkinja gdje sam dvije godine radila na šivanju posteljine i jastuka. Sada svoju unučad učim šivanju i moja unuka Ilda pokazuje najveće zanimanje za to. Ona sjedi pored mene, posmatra me dok šijem i uvijek mi kaže: “Želim biti kao ti i šiti sebi haljine”. Ja joj pokazujem i učim je. Govorim joj da je važno učiti i dobro savladati ovaj zanat, da bi mogla sebi sašiti nešto lijepo i po tome se razlikovati od drugih. Veoma me raduje što moja unučad žele naučiti da šiju. Želja mi je da svoje znanje prenesem na mlade koji žele naučiti ovaj zanat, jer svaki zanat vrijedi zlata. Željela bih da ih naučim da šiju posteljinu i zavjese. Sigurna sam da bi kada savladaju te vještine mogli pokrenuti vlastiti posao”.

Stereotype: Shoddy Craftsmanship

Perception: Roma are lazy, unskilled workers and the products of their craftsmanship are of low quality. They practice outdated trades and remain unwilling to integrate into the mainstream job market.

Reality: Craftsmanship has been a time-honored tradition within the Roma community with many Roma surnames representing trades such as woodworking and blacksmithing. Today, craftsmanship continues to be practiced, though it is often in a more modern fashion. Many Roma adjust their traditional skill sets to meet the competitive market demand. Blacksmiths, for example, have adapted to making contemporary furniture. However, institutional and societal discrimination against Roma within the marketplace can create barriers to entry.

Asim Bajrić (56),
Woodworker and Craftsman

“I am the only one in my village who finished school for woodworking. I always joke that I got a degree from two schools: the “School of Oak” and the “School of Beech”. Before the war, I worked in the wood industry, which was a highly valued industry throughout the former Yugoslavia. During the war, I had to dig trenches and I constantly wondered when the conflict would end so that I could return to building specialized tools and working with wood once again. I’ve been doing this work for almost 25 years now. My neighbors who are Croats, Serbs, and Muslims all buy my tools without any regard to my religion or nationality—because everyone needs tools to work. I would never give up my tools or my knowledge of how to craft them. No tools, no craftsmanship! I have two sons and I have taught them my trade. When I die, my sons will be the only ones in the village who are trained in this profession and who know how to make such specialized tools. With this knowledge, they can continue on to train their own children and others who are interested in this craft. Neither the society nor the state will provide us with any kind of support.

For us—the Roma people—the best way is to find work on our own. With my own hands, I can make enough to feed my family. Sometimes, I also manage to teach someone else my skills and to transfer my knowledge to others.”

Zijada Fafulović (56),
Seamstress

“I consider myself a housewife, mother, and wife. I have four children, two boys and two girls, and 15 grandchildren. I didn’t go to school so I couldn’t get a job. At the time when I was supposed to be getting an education, it was not the tradition to send female children to school, whether they were Roma or not. My parents decided that my sisters and I didn’t need to get an education. I wasn’t happy that they chose not to send us to school, but we had to respect our elders. Life is hard and you must work and fight. I always loved to work with my hands and I was never the kind of woman who only wanted to clean, cook, and be with the children—although I do love to cook and can make the best potato pie. I would get antsy if I was just sitting around, so I learned how to sew. It started as a hobby, a useful way to make things for my family and myself and to fix and patch things around the house like curtains and bed linens. Then, when I realized I was really good at it, I joined the Roma Women’s Association where I worked for two years making bedding and pillows. Now, I teach my grandchildren how to sew and my granddaughter Ilda is the most interested. She sits beside me, watches me sew, and always tells me: ‘I want to be just like you so I can make my own dresses.’ So, I show and teach her. I tell her that it’s important to know and learn the craft so she is able to make something nice for herself and stand out from the others. It brings me a lot of joy that my grandchildren want to learn to sew. My wish is to get the opportunity to transfer my knowledge to the youngsters that want to learn this craft because every trade is worth gold in time. I would love to teach them how to sew bedding and curtains. Then I’m sure they could start their own private business.”

Foto / Photo: Armin Durgut





Stereotip: Čudni običaji i zaostala tradicija

Percepcija: Običaji i tradicije Roma ne mijenjaju se stoljećima. Ti običaji su zaostali i ne uklapaju se u današnji način života.

Realnost: Romi veoma vrednuju individualizam i slobodu izbora. Njihovi običaji i tradicije nastali su vremenom i često predstavljaju spoj elemenata iz njihovog vlastitog kulturnog nasljeđa i običaja u državama u kojima žive. Kao što je to slučaj i u brojnim drugim kulturama svijeta, i običaji Roma najčešće se odnose na važna dešavanja u životu, poput rođenja, sklapanja braka i smrti.

Adil Fafulović (53),
kuhar, čistač ulica, instruktor pjevanja i plesa i osnivač
kulturno-umjetničkog društva Roma u Vitezu

“Završio sam Srednju prehrambenu školu u Travniku. Čim sam maturirao, dobio sam posao kao pripravnik u Vitezu, gdje sam počeo raditi na poslovima kuhara. Mislim da sam bio vrijedan radnik i dobar kuhar, jer sam dobio stalni posao neposredno po završetku pripravničkog staža. Radio sam tu do početka rata, do 1992. godine. Nakon rata, nisam mogao dobiti isti posao, pa sam počeo raditi kao čistač ulica za Javno komunalno preduzeće Vitkom Vitez. Nije lako biti Rom. O nama postoje brojne predrasude. Kao otac troje dobre djece i djed jednog unučeta, uvijek sam se trudio da se kroz tradicionalni romski ples i pjesmu aktivno angažujem na prevazilaženju tih predrasuda. Još sam kao dijete uživao u pjesmi i plesu. Dok sam bio mlad, bio sam član kulturno-umjetničkog društva “Slobodan Princip Seljo” a 1999. godine sam osnovao prvo kulturno-umjetničko

društvo Roma u Vitezu, u cilju sklanjanja mladih Roma sa ulica i njihovog angažmana na očuvanju romske tradicije, plesa i pjesme našeg naroda. Godinama sam radio sa mnogo generacija mladih Roma i okupljao ih oko pjesme i plesa. Mnogo radimo i vježbamo. Mladi vole biti dio nečeg većeg od njih samih. Vole plesati i pjevati i vidim da su ponosni što mogu pokazati svoju tradiciju i nositi tradicionalnu romsku nošnju. Naše Udruženje osvojilo je brojne nagrade, uključujući tu i Srebrnu plaketu grada Viteza. Udruženje se ne bavi samo plesom i pjesmom, već organiziramo i pozorišne predstave gdje, upotrebom dramskih sredstava izražavanja, ukazujemo zajednici na potrebu prevazilaženja predrasuda o Romima i govorimo o problemima sa kojima se Romi susreću u svakodnevnom životu. Moramo se boriti i truditi da postanemo ravnopravni članovi ovog društva”.

Stereotype: Strange Customs and Backwards Traditions

Perception: Roma customs and traditions have remained unchanged for centuries. These customs are backward and incompatible with modern day life.

Reality: Roma highly value individualism and free choice. Their customs and traditions have evolved over time and are often a combination of elements from their own unique cultural heritage and practices from their countries of origin. As is the case in the vast majority of cultures around the world, Roma customs often revolve around important life events such as birth, marriage, and death.

Adil Fafulović (53),

Chef, Street Cleaner, Dance and Song Instructor, and Founder of the Vitez Cultural Arts Society for Roma

“I graduated from the high school for culinary training in Travnik. As soon as I graduated, I got an internship in Vitez where I started working on assignment as a chef. I think I was a valuable worker, but also a good chef, because I immediately got a job right after the internship ended. I worked for that company when the war began in 1992. After the war, I wasn’t able to get the same kind of work, so I started working as a street cleaner for the public utility company Vitkom Vitez. The life of a Roma person is not easy. There is a lot of prejudice towards us. As the father of three good children and grandfather of one, I have always tried to actively engage in breaking down these prejudices through traditional Romani dance and song. Even as a young boy, I liked to sing and dance. When I was young, I was a member of the cultural arts society “Slobodan Princip Seljo”. In 1999, I founded the first cultural

arts society for Roma in Vitez with a goal to get young Roma off of the streets and engage them in the preservation of their Romani tradition of folk dance and song. I worked with many generations of young Roma over the years and have brought them together to dance and sing. We work hard and practice a lot. Young people like to be a part of something that has a greater purpose. They like to dance and sing and I see that they are proud to present their traditions and wear traditional Roma clothing. Our association has won many awards, including the silver plaque of the city of Vitez. And our association not only focuses on dance and song but also on theatrical performances that, through dramatic expression, point out the need to break down the prejudices against Roma and that exhibit the everyday problems Roma face. We have to fight and work hard to become equal members of this society.”

Foto / Photo: Armin Durgut





Stereotip: Nevjernici

Percepcija: Među Romima nema kolektivne molitve niti bilo kakvih religijskih uvjerenja.

Realnost: Romi nisu pripadnici jedne vjere. Umjesto toga, često prihvataju dominantnu vjeru zemlje u kojoj žive. Na primjer, mnogi Romi na Balkanu su islamske vjeroispovijesti, dok su u Francuskoj, Španiji i Njemačkoj većina Roma evanđelisti. Uobičajeno je da Romi zadrže određene aspekte svog tradicionalnog sistema vjerovanja, koji se temelji na dualnoj istočnoj doktrini, koja počiva na uvjerenju da postoji izvor dobrote i svjetla (Del "Bog") i izvor tame i iskušenja (Beng «Đavo»).

Dragana Seferović-Pilav (27),

majka i osvajačica dvije zlatne i jedne srebrne medalje u taekwondou

"U dobi od 18 mjeseci ostavili su me u bolnici, jer su, zbog moje bolesti, moji roditelji mislili da nikada neću moći da prohodam. Moji se roditelji nikada nisu vratili po mene, tako da sam neko vrijeme provela u Domu za djecu bez roditeljskog staranja Bjelave. Nakon toga sam smještena u SOS Dječije selo, gdje je brigu o meni preuzela SOS majka koja mi je postala važnija od moje prave majke. Ona me je razumjela i znala je da sam bila sklona povlačenju u sebe kada bih se osjetila neprihvaćenom od drugih zbog mog romskog porijekla. Vidjela je da sam bila sretna samo onda kada bih čula muziku i počela plesati, tako da me je nagovorila da odem na časove baleta i takođe me motivisala da budem uspješna

u taekwondou. Nikada nisam željela da završim na ulici i da radim bog zna šta, ali sam kroz sport, balet i podršku moje SOS majke našla dublju svrhu u životu. Srela sam svog muža na Fakultetu sporta i tjelesnog odgoja i sada sam majka dvoje divne djece. Želim da prenesem ovaj osjećaj moći i svrhe na njih i na druge Rome tako da ne dozvole sebi da budu diskriminirani samo zato što su Romi. Takođe sam pronašla svrhu u vjeri. Ona mi pomaže da pronađem unutrašnji mir i vodi me kroz život. Odabrala sam da nosim hidžab jer mi on pruža osjećaj ispunjenosti. Svojim stavom, obrazovanjem i svrsishodnim životom sam bila u mogućnosti da prevaziđem predrasude sa kojima sam se suočila kao Romkinja".

Stereotype: Without Religion

Perception: Roma do not practice organized religion or have any religious beliefs.

Reality: Roma do not follow a single faith. Instead, they often adopt the predominant religion of the country in which they are living. For example, many Roma in the Balkans are Muslim while in France, Spain, and Germany they are likely Evangelicals. It is common, however, for Roma to maintain some aspects of their more traditional belief systems, which are founded on a dual eastern doctrine, which focuses on a source of goodness and light (Del, "God") and one of darkness and temptation (Beng, "Devil").

Dragana Seferović-Pilav (27),

Mother and Winner of Two Gold and One Silver Medal in Taekwondo

"At 18 months old, I was left in a hospital because I had a condition that my parents thought would render me unable to walk. My parents never came back for me, so I spent some time in the Dom Bjelave Orphanage. I was then placed in an SOS Children's Village where I was under the care of an SOS foster mother who became more important to me than my real mother. She understood me and knew that I had a tendency to withdraw into myself when I was feeling unaccepted by others as a result of my Roma heritage. She saw that I was only happy when I would hear music and start to dance, so she persuaded me to take ballet lessons and also motivated me to become successful in Taekwondo. I never wanted

to end up on the streets doing God knows what, but through sports, ballet, and the support of my SOS mother I found a deeper purpose in life. I met my husband at the Faculty of Sports and am now a mother of two amazing children. I want to transfer this sense of power and meaning to them and to other Roma people so that they don't allow themselves to be discriminated against just because they are Roma. I have also found meaning in religion. It helps me to find inner peace and guides me. I choose to wear the hijab because it gives me a sense of fulfillment. Through my attitude, education, and purposeful life I have been able to overcome the prejudices that have befallen me as a Roma woman."

Foto / Photo: Armin Durgut





Stereotip: Bludne i nemoralne žene

Percepcija: Romkinje su nemoralne i bludne. Njihov egzotični ples se koristi kao metoda zavođenja.

Realnost: Takve predodžbe o Romkinjama vuku korijene iz historijske prakse porobljavanja Roma kada su mlade žene korištene da zabave robovlasnike. Iako se još uvijek moraju suočavati sa višestrukom diskriminacijom na osnovu spola, socijalnog statusa i etničke pripadnosti, Romkinje su često vođe svojih zajednica kao poduzetnice, prosvjetne radnice, majke i aktivistice.

Adelina Husić (21),
frizerka

“Završila sam srednju školu i postala frizerka 2015. godine. Takođe, položila sam vozački ispit i često vozim očev automobil. Uvijek sam voljela brzu vožnju, muziku i modu. Čak i kao djevojčica sam voljela da se lijepo obučem. Roditelji su mi uvijek govorili da je veoma važno da pohađam školu i obrazujem se. Rekli su da ću, ako pođem tim putem, moći da se zaposlim odmah nakon mature. Zbog toga sam odlučila da idem u frizersku školu i bila sam veoma dobra učenica. Nikada mi nije bilo teško da idem u školu. Roditelji su me odgojili da budem poštena i vrijedna i uvijek su vodili računa o tome da i moja sestra i ja ostanemo na pravom putu i da ne budemo na ulici.

Znam da će mi, kao Romkinji, samo škola i rad pomoći da živim normalnim životom. Mrzim kada ljudi povezuju Romkinje sa prljavim stvarima, kao da smo ulični prosjaci ili prostitutke koje samo pokušavaju da lako dođu do novca. To nije istina i želim da budem primjer mladim Romkinjama da se može zarađivati pošteno i vrijednim radom. Cijenim obrazovanje i želim da svoj posao radim pošteno. Moj je cilj da otvorim svoj salon gdje bih mogla pokazati sve svoje vještine i talente. Nadam se da će mi se želja ispuniti. Planiram da se dalje obrazujem u vezi sa novim tehnikama, kao što su manikir i permanentna šminka. Trudim se da pratim posljednju modu i stvarno volim crvenu boju”.

Stereotype: Lustful and Immoral Women

Perception: Roma women are immoral and lustful. Their exotic dancing is used as a method of seduction.

Reality: Such perceptions of Roma women are rooted in the historical practice of Roma slavery when young women were used to entertain slave owners. While they still must face compounded discrimination due to gender, social status, and ethnicity, Roma women often lead their communities as entrepreneurs, teachers, mothers, and activists.

Adelina Husić (21),
Hairdresser

“I graduated high school and became a hairdresser in 2015. I also passed my driver’s exam and I drive my father’s car often. I always liked driving fast, music, and fashion. Even as a little girl I loved to be well dressed. My parents always told me that it is very important for me to attend school and get an education. They said that if I followed this path I’d be able to find a job immediately after I graduated. That is why I decided to go to school to become a hairdresser and I was a very good student. I never found it difficult to go to school. My parents raised me to be honest and hard-working, and they always made sure that both my sister and I stayed on the right path and off the streets. I know that, as a Roma

woman, only school and work will help me live a normal life. I hate it when people connect Roma women with dirty things as if we were street beggars or prostitutes just trying to make easy money. These things are not true and I want to be an example for young Roma women that you can make a living by being honest and working hard. I appreciate education and I want to work honestly in my field. It is my goal to open my own beauty salon where I could show all my skills and talents. I hope my wish will come true. I am planning to further educate myself about new techniques like manicures and permanent makeup. I try to keep up with the latest fashion and I really like the color red.”





Foto / Photo: Aldin Fafulović

Stereotip: Maloljetnički brakovi

Percepcija: Romkinje su bespomoćne maloljetne supruge koje iskorištavaju njihovi muževi i porodice. One su prisiljene da počnu rađati djecu već u dobi od 12 godina.

Realnost: Tradicija mnogih grupa Roma često vodi porijeklo od suočavanja sa ropstvom u praksi, kada su žene bile korištene kao sredstvo da se dođe do dodatne robovske radne snage. Na primjer, djevojčice Romkinje su često udavane u ranoj dobi da bi ih se zaštitilo od seksualnog iskorištavanja i razdvajanja od roditelja. Nasilje u porodici dešava se u svim tipovima porodica, bez obzira na imovinsko stanje, profesiju, region, etničku pripadnost, nivo obrazovanja ili rasu i ono nije karakteristično samo za romsku zajednicu. Pa ipak, zbog preklapanja mnogih oblika diskriminacije, Romkinje predstavljaju jednu od najugroženijih socio-ekonomskih grupa u Evropi.

Fahrija Karičić (25),
krojačica

“Završila sam zanatsku školu u Zenici. Nije mi bilo teško da idem u školu jer sam bila dobra učenica. Trenutno sam zaposlena u FIS-u Vitez. Radim tamo već pet godina kao krojačica. Stvarno volim svoj posao zato što mi daje mogućnost da budem kreativna i da dizajniram stvari od komadića tkanine. Raduje me kad vidim svoje kreacije na ljudima oko mene. Najviše volim da šijem odjeću za djecu i bebe i stvarno sam sretna kada ih vidim u haljinicama i odijelima koje šijem za njih. Pored šivenja, takođe sam radila na pakovanju i peglanju robe. Svaki segment mog rada je timski rad. Sve moje kolege su divni ljudi i nikada nisam imala problema na poslu zato

što sam Romkinja. Niko nije nikada pokušao da me odvaja od drugih radnika zbog toga ko sam. Radim u multietničkoj firmi u kojoj nije važno koje ste nacionalnosti. Ono što je najvažnije je da li ste dobra osoba i odgovoran radnik. Takvim primjerom, vlasnik naše firme, gospodin Pero Gudelj, je izgradio atmosferu tolerancije i poštovanja. Još se nisam udala, pa je za mene veoma važno da radim, da budem nezavisna i da mogu da se brinem o sebi. Trenutno živim sama, ali sam se vjerala i uskoro se udajem za muškarca mojih snova. Prvo se nadam da će mi pružiti ljubav i poštovanje. Poslije toga ćemo razmišljati o roditeljstvu, ali do tada želim da uživam u životu”.

Stereotype: Child Brides

Perception: Roma women are helpless child brides who are exploited and abused by their husbands and families. They are forced to start having children at ages as young as 12.

Reality: Traditions practiced by many Roma groups often originated as practical responses to a life of slavery when women were used as a means to produce additional slave labor. For example, Roma girls were often married young to protect them from sexual exploitation and separation from their parents. Domestic violence occurs among all types of families, regardless of income, profession, region, ethnicity, educational level or race and is not an indicator of “Gypsiness”. Yet, due to the intersection of multiple forms of discrimination, Roma women are one of the most vulnerable socio-economic groups in Europe.

Fahrija Karičić (25),
Seamstress

“I finished trade school in Zenica. It was not hard for me to go to school because I was a good student. I am currently employed at FIS Vitez. I have now been working there for five years as a tailor. I really like my job because it gives me the opportunity to be creative and to design things from a piece of fabric. It brings me joy to see my creations on the people around me. I like making clothing for children and babies the most and it makes me really happy to see them in the dresses and suits I make for them. In addition to sewing, I also worked on the packaging and ironing of goods. Every segment of my work is teamwork. All of my colleagues are wonderful people and I’ve never had problems at work because I was a Roma woman. No one has

ever tried to separate me from the other workers because of who I am. I work at a multiethnic company where it doesn’t matter to which ethnicity you belong. What matters most is whether you are a good person and responsible worker. Through his example, the owner of our company, Mr. Pero Gudelj, has built an atmosphere of tolerance and respect. I still haven’t gotten married yet, so it is very important for me to work, be independent, and be able to take care of myself. I am living alone at the moment, but I am engaged and soon to be married to the man of my dreams. I first hope that he will give me love and respect. After that, we will think about parenthood, but until then I want to enjoy life.”

Foto / Photo: Aldin Fafulović





Stereotip: Život bez roditeljske ljubavi

Percepcija: Roditelji Romi ne vole ili ne brinu za svoju djecu i često ih iskorištavaju u svrhu financijske dobiti.

Realnost: Djeca su obožavani i voljeni dio romske porodice. Dijete simbolizuje “Boga” i predstavlja kontinuitet romskog načina života. Teške okolnosti su dovele do situacije u kojoj je uobičajeno da svaki član romske porodice igra aktivnu ulogu u doprinošenju dobrobiti porodice u cjelini.

Sabira Hašimović (42),
majka i predsjednica Udruženja žena “Romkinja”

“Cijelog života živim u Bijeljini. Radim u Udruženju ‘Otaharin’, a takođe sam i predsjednica Udruženja žena “Romkinja”. Samohrana sam majka moga sina, Ervina. Sama sam odgojila Ervina – ja sam mu i majka i otac. Ervin je savršeno dijete i tako sam ponosna na njega. Ervinovo obrazovanje je moj prvi prioritet u životu. Dobro obrazovanje će mu omogućiti da pronađe posao i da vodi stabilan život. Kada je Ervin pošao u školu, govorio mi je da bi ga druga djeca odbacivala samo zato što je Rom. Na svu sreću, situacija je sada bolja i on ima mnogo prijatelja. Najbolji je učenik u razredu, a takođe voli

sport. Igra fudbal i košarku. Drago mi je da voli sport, jer to znači da svoje slobodno vrijeme ne provodi na ulici. Djeci je potrebna struktura i odgovornost kao dobra osnova za budućnost. Moj sin je uvijek bio čist, uredan i lijepo obučan. Naša ekonomska situacija je loša i život mnogih Roma nije lagan, ali predodžba da su sva romska djeca prljava i da žive na ulici jednostavno nije istinita. Kao majka sanjam o tome da će Ervin diplomirati na fakultetu. On želi da bude IT programer ili fudbalski trener i samo se nadam da će mu društvo pružiti tu šansu”.

Stereotype: Unloving Parents

Perception: Roma parents do not love or care for their children and often exploit them for financial gain.

Reality: Children are an adored and cherished part of the Roma family unit. The child symbolizes “God” and represents the continuity of the Roma way of life. Difficult circumstances have created a situation in which it is customary for each Roma family member to take an active role in contributing to the well-being of the family as a whole.

Sabira Hašimović (42),

Mother and President of the Roma Women’s Association

Sabira: “I have lived in Bijeljina all my life. I work at the ‘Otaharin’ Association and am also the president of the Roma Women’s Association. I’m a single mother to my son, Ervin. I have raised Ervin alone – I’m both his mother and his father. Ervin is the perfect child and I am so proud of him. Ervin’s education is my number one priority in life. A good education will allow him to find a job and to lead a stable life. When Ervin started school, he used to tell me that other kids would reject him solely because he was Roma. Thankfully, the situation is better now and he has a lot of friends. He is at the top of his

class and also loves sports. He plays football and basketball. I’m glad he likes sports because it means he doesn’t spend his free time on the streets. Kids need structure and responsibilities to set them up for a good future. My son has always been clean, well groomed, and well dressed. Our economic situation is poor and many Roma people do not have easy lives, but the idea that all Roma children are dirty and live on the streets is just not true. My dream, as a mother, is that Ervin will finish college. His wants to be an IT programmer or a football trainer and I just hope that society gives him that chance.”





Foto / Photo: Vedran Živković

Stereotip: Djeca prosjaci

Percepcija: Romska djeca su prosjaci i džeparoši. Romska populacija će na kraju nadmašiti većinsku populaciju u njihovim državama kao rezultat njihovog nekontrolisanog rađanja.

Realnost: Romska djeca se suočavaju sa fizičkim, ekonomskim i društvenim preprekama u vezi sa pohađanjem škole. U cijeloj Evropi, ona su često segregacijom odvojena od redovne nastave, bilo zbog lokalne politike ili prakse. Oko 30 posto romske djece trenutno pohađa škole ili razrede za djecu sa posebnim potrebama, u poređenju sa 2 posto neromske djece. Kada nastavni planovi i programi ignorišu romsku kulturu, jezik i istoriju, romska djeca se osjećaju izolovanom i manje motivisanom da se uključe u formalno obrazovanje.

Ervin Hašimović (12),
učenik, fotograf i košarkaš

“Najradije se bavim sportom. Najviše volim da igram fudbal i košarku. Moj omiljeni fudbaler je Ronaldo. On je moj idol zato jer je jak, visok i ima super frizuru. Pratim ga na Instagramu i kada odrastem želim da izgledam i igram baš kao on. Djeca u školi kažu da već izgledam kao on i to me stvarno čini sretnim. Zaista volim da idem u školu. Nije mi teško da uradim domaći zadatak, a kada imam neki problem, moja mama mi uvijek pomogne. Mama mi je kupila fotoaparat, zbog toga što takođe volim da snimam fotografije i da ih postavljam na Instagram. Volim cool odjeću i frizure. Uglavnom se odijevam neobavezno, a omiljena marka mi je NIKE. Sviđaju mi se skoro sve njihove patike. Djeca su me ranije zadirkivala zato što sam Rom, ali onda su

rekla da nisam kao drugi Romi, zato što sam lijepo obučen, moderan i uvijek čist. Kažem im da nisam jedini Rom koji je takav i da imam mnogo rođaka i prijatelja Roma koji su isti kao ja i da se oblačimo kao i svi drugi u školi. Mislim da je stvarno čudno kada kažu da ja nisam Rom zato što sam čist, lijepo obučen i modernog stila. Moja majka mi je rekla da je to zbog toga što ljudi misle da su romska djeca uvijek prljava i da oblače iznošenu odjeću. Želio bih da ljudi prestanu govoriti da su Romi prljavi i da ne znaju kako se treba oblačiti. Nije lijepo govoriti loše o drugim ljudima. Moja mama mi uvijek kaže da druge ljude gledam bez predrasuda i da smo svi jednaki. Stoga želim reći svojim prijateljima da su Romi isti kao i drugi ljudi”.

Stereotype: Beggar Children

Perception: Roma children are beggars and pick-pockets. The Roma population will eventually outnumber the majority populations in their countries as a result of their out of control birth rates.

Reality: Roma children face physical, economic, and social barriers to attending school. Throughout Europe, they often are segregated from mainstream schooling, either by local policy or by practice. 30% of Roma children are currently studying in schools or classes for children with special needs, compared to 2% of non-Roma children. When curricula ignore Roma culture, language, and history, Roma children feel isolated and less motivated to engage in formal education.

Ervin Hašimović (12),
Student, Photographer, and Basketball Player

“My favorite thing is sports. I mostly like to play football and basketball. My favorite football player is Ronaldo. He’s my idol because he’s strong, tall, and has a super hairstyle. I follow him on Instagram and when I grow up I want to look and play just like him. The kids at school say that I already look like him and that makes me really happy. I really like going to school. It’s not hard for me to do homework and when I have a problem, my mom always helps me. My mom bought me a camera because I also love photography and I like to take photos and put them on Instagram. I love cool clothes and hairstyles. I mostly like to wear casual clothes and my favorite brand is NIKE. I pretty much love all of their shoes. Kids used to tease me for being a Roma person, but then they said that I wasn’t like other Roma because I was

well dressed, modern and always clean. I tell them that I’m not the only Roma person who is like that and that I have a lot of Roma relatives and friends who are the same as me and that we dress like everyone else in school does. I think it’s really weird when they say that I’m not a Roma because I’m clean, well dressed, and have a modern style. My mother told me that it’s because people think Roma children are always dirty and wear worn out clothes. I would like for people to stop saying that Roma people are dirty and that they don’t know how to dress. It’s not nice to say bad things about other people. My mom always tells me to look at others without prejudice and that we are all equal. So, I want to tell my friends that Roma people are the same as other people.”

Foto / Photo: Vedran Živković





Stereotip: Neobrazovani

Percepcija: Romi ne cijene obrazovanje i ne smatraju to prioritetom za svoju djecu.

Realnost: Jedan važan aspekt u vezi sa obrazovnim sistemima i Romima u cijeloj Evropi je nedostatak kulturne raznolikosti u obrazovnom sistemu. Udžbenici često šire negativnu sliku o Romima ili potpuno ignorišu njihovu ulogu u istoriji, a istorija Roma, konkretno, nije uključena u nastavne planove i programe. Elementi poput romskog jezika, istorije i kulture trebaju biti prisutni da bi promovisali i pružili podršku individualnom poštovanju kulturnih razlika i inkluzivnom i interkulturalnom društvu.

Alija Krasnići (66),
pisac, pozorišni autor i pjesnik

“Sakupljač sam narodnog stvaralaštva Roma i osmislio sam, aranžirao i objavio prvi Rječnik romskog jezika. Uvijek sam osjećao da je moja misija da sakupljam bogato nasljeđe romske kulture. Takođe, autor sam prvih dviju drama na romskom jeziku: “Romska krvava svadba” i “Malo ja, malo ti”, a objavio sam i nekoliko knjiga, uključujući knjigu proze pod nazivom “Čergarska vatra” / “Čergaređe jaga” na romskom i srpskohrvatskom jeziku. U jednom izdanju mojih sabranih prozanih djela sam objavio knjigu pod nazivom “Povratak u život”. Takođe, objavio sam zbirku pjesama na albanskom jeziku pod nazivom “Umorne noći”. Jednom sam napisao knjigu za djecu pod nazivom “Bože, pretvori me u mrava”. Moji radovi su prevedeni na albanski, engleski, makedonski, turski i arapski jezik. Mislim da sam u životu napisao više od

70 knjiga, koje uključuju moje zbirke proze i poezije, kao i ono što smatram jednim od svojih najozbiljnijih dostignuća, Rječnik romskog jezika. Taj Rječnik je veliki projekat na koji sam najviše ponosan, jer je zahtijevao bezbroj sati terenskog rada i putovanja. Odlazio sam u različita romska naselja i birao ljude koji su govorili različitim dijalektima romskog jezika. Išao sam u naselja u kojima žive Gurbeti, Arlije i Burgudžije, i zapisivao ono što su mi govorili, vrijedno prikupljajući riječi za Rječnik. Objavljene su hiljade primjeraka Rječnika, koji je sadržavao više od 800 stranica i više od 6.000 novih riječi. Ponosim se svojim radom i svojom romskom zajednicom. Bogatstvo jezika i kulture Roma pokazuje da imamo svoje posebno nasljeđe i da nismo samo nomadi koji lutaju svijetom bez ikakve svrhe ili cilja”.

Stereotype: Uneducated

Perception: Roma do not value education and do not prioritize it for their children.

Reality: One important aspect concerning educational systems and Roma across Europe is the lack of cultural diversity in the educational system. Textbooks often spread a negative image of Roma or completely ignore their role in history, and Roma history, in particular, is not included in the schools' curricula. Elements such as Romani language, history and culture should be present in order to promote and support individual respect for cultural differences and an inclusive and intercultural society.

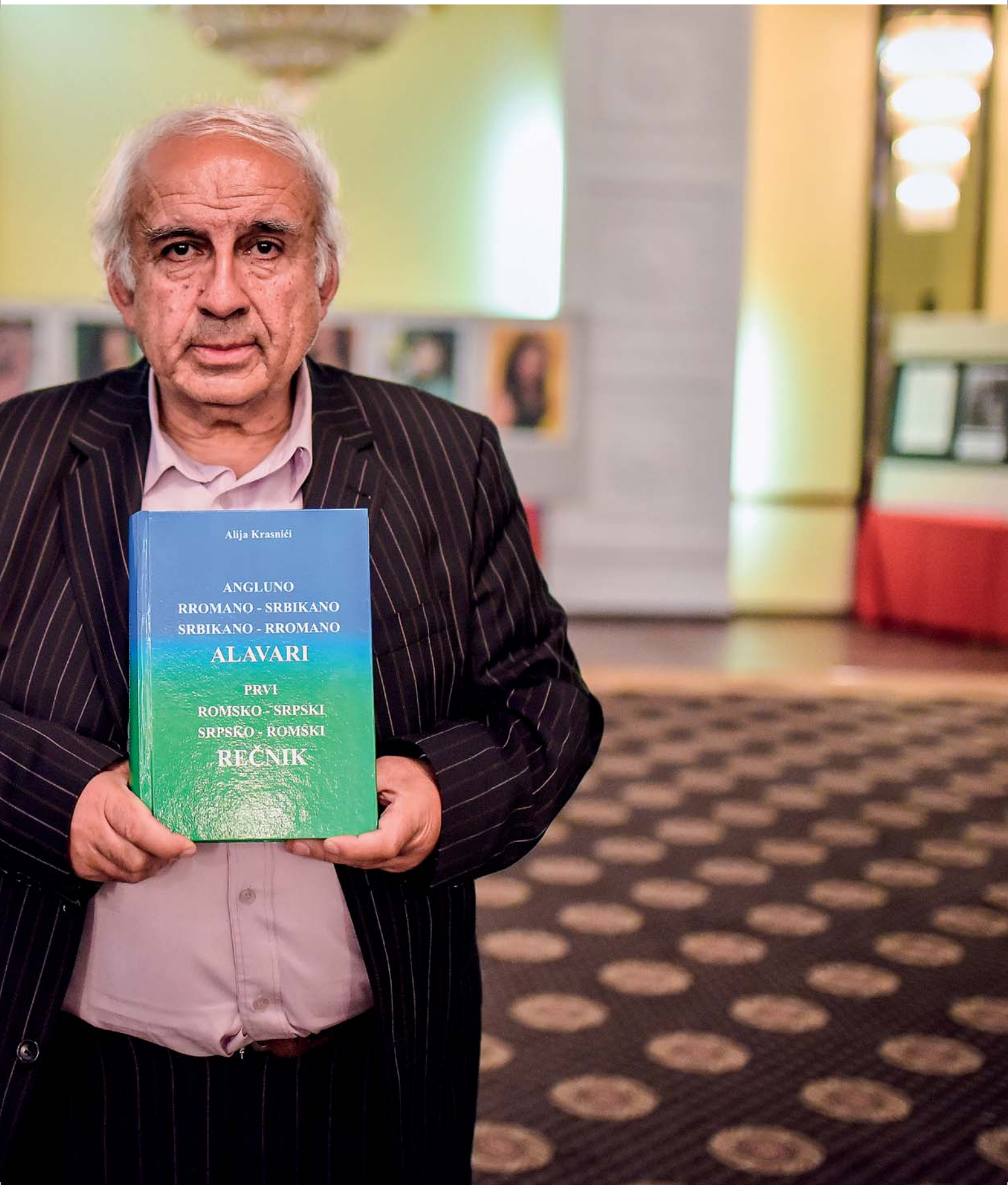
Alija Krasnići (66),
Author, Playwright and Poet

"I am a collector of Roma folk creations and I designed, arranged, and published the first Romani language dictionary. I have always felt it was my mission to collect the rich heritage of the Roma culture. I am also the author of the first two Romani language plays, "Bloody Roma Wedding" and "A Little Bit You, A Little Bit Me", and have published several books, including a book of prose called "Čergarska vatra" / "Čergaređe jaga" which comes in both Romani and Serbo-Croatian languages. In one edition from my collection of prose works, I published a book called "Coming Back to Life". I also published an Albanian language poetry collection called "Tired Night". I once wrote a children's book called "God, Turn Me into an Ant". My works have been translated into Albanian, English, Macedonian, Turkish, and Arabic. I think that in my lifetime I have written over 70 books, which

include my prose and poetry collections and what I consider to be one of my most serious accomplishments, the Romani language Dictionary. The dictionary is a major project that I am most proud of, as it demanded countless hours of fieldwork and travel. I went to different Roma settlements and chose people who spoke different dialects of Romani. I went to the settlements where the Gurbeti, Arlije, and Burgudžije live and I wrote as they spoke to me, diligently collecting words for the dictionary. Thousands of copies of the dictionary, which contained more than 800 pages and over 6,000 new words, were published. I'm proud of my work and of my Roma community. The rich language and culture of the Roma people demonstrate that we have our own special heritage and that we are not just nomads who wander the world without any purpose or goals."

Foto / Photo: Vedran Živković





Alija Krasnići

ANGLUNO
RROMANO - SRBIKANO
SRBIKANO - RROMANO
ALAVARI

PRVI
ROMSKO - SRPSKI
SRPSKO - ROMSKI
REČNIK

Stereotip: Nezaposleni

Percepcija: Romi bi se radije oslanjali na socijalnu pomoć nego tražili stabilno zaposlenje.

Porodica **Musić: Alija** (41) i **Melisa** (40),
poduzetnici

Alija: “Uvijek smo živjeli ovdje. Svi smo zaposleni u porodičnoj firmi “Musić”, koju smo sami osnovali. Skupljamo plastiku, papir i staklo i pakujemo ih i odvozimo našim partnerima u Travniku koji ih distribuiraju na potrebne lokacije. Sva moja djeca rade sa nama. Svi su obrazovani i poštuju porodične korijene. Oni nisu kriminalci, iako o Romima često postoji takva predodžba. Moja porodična firma je dokaz da svako ko želi da radi to i može, čak i bez državne ili socijalne pomoći. Svi ustajemo u četiri sata ujutro da počnemo organizovati radni dan i planirati gdje će ko ići i šta konkretno treba obaviti. Ljudi treba da imaju strategiju, da se udruže i da aktivno traže posao, a ne samo da sjede i čekaju da se nešto desi. Mi radimo kao tim. Moja dva sina imaju motocikle koje su kupili od plate zarađene u našoj firmi. Jedini problem je da nas, ponekad, komunalna policija pokušava zaustaviti da ne preturamo po smeću, ali oni treba da razumiju da samo pokušavamo da zaradimo i preživimo”.

Realnost: Romi su sistematski isključeni sa tržišta rada. U prosjeku, nivo nezaposlenosti Roma je dvostruko viši nego kod onih koji nisu Romi. Nedostatak obrazovanja igra značajnu ulogu, ali i za radna mjesta za koja se traži nizak nivo vještina, etnička diskriminacija predstavlja značajnu prepreku zaposlenju. Za mnoge Rome, jedino dostupna radna mjesta su ona koja su fizički zahtjevnija, opasna i slabo plaćena. Takvi uslovi su gurnuli neke Rome ka traženju posla na crnom tržištu.

Adisa Bajrić (37),
zaposlenica u Općini Vitez

“Zaposlena sam u Općini Vitez kao čistačica već osam godina. Jednog dana me pozvala Vesna, koja također radi u Općini. Naša djeca idu zajedno u školu i pitala me da li bih mogla zamijeniti ženu koja je otišla na godišnji odmor. Trebalo je da to bude samo privremena zamjena. Stvarno sam vrijedno radila i uradila sam sve što su mi rekli, ali se nisam uopšte nadala stalnom zaposlenju. Međutim, nakon što sam završila sa radom, Vesna me nazvala i rekla mi da je načelnik Općine odlučio da dobijem stalno zaposlenje. Nisam mogla vjerovati da sam dobila takvu priliku. Plakala sam. Sve se činilo kao san. Do tada sam stvarno teško živjela. Bila sam neko vrijeme kod sestre u Njemačkoj, ali sam morala da se vratim, jer nisam mogla dobiti papire da ostanem tamo. Nije istina da Romi ne žele da rade. Oni to žele. Prije nego što sam dobila ovaj posao, išla bih po gradu, od zgrade do zgrade, i nudila usluge čišćenja, ali niko nije želio da me zaposli jer sam Romkinja. Sada sam uspjela da pomognem još dvjema Romkinjama da dobiju posao čišćenja i održavanja zgrade Općine. Dopada mi se ovdje. Svi me poštuju i cijene. Želim se zahvaliti načelniku Općine i ovdašnjim zvaničnicima koji su iskazali razumijevanje za mene. Nadam se da će sve više Roma naći zaposlenje. Samo uključenost i jednak odnos prema ljudima mogu da nam pomognu da zaustavimo predrasude”.

Stereotype: Unemployed

Perception: Roma would rather rely on government welfare than seek stable employment.

Reality: Roma are systematically excluded from the job market. On average, Roma unemployment levels are double that of non-Roma. A lack of education does play a significant role, but even for low-skilled jobs, ethnic discrimination is a significant barrier to employment. For many Roma, the only employment available is physically demanding, dangerous and underpaid. Such conditions have pushed some Roma to seek work on the black market.

Musić Family: Alija (41) and Melisa (40),
Business Owners

Alija: “We have always lived here. We are all employees in the family-owned “Musić” company, which we established ourselves. We collect plastic products, paper, and glass and we pack and carry it to our partners in Travnik who distribute it to the necessary locations. All of my children are working with us. They are all educated and respect their family roots. They are not criminals even though Roma are often perceived as such. My family’s business is proof that anyone who wants to work can do so, even without government or social assistance. We all get up at 4 am to start organizing the workday and planning where everyone will go and what specific tasks they will need to accomplish. People need to strategize, team up, and actively look for work, not just sit around and wait for something to happen. We work as a team. Two of my sons have motorcycles that they bought with the earnings they made working for our company. The only problem is that, sometimes, the communal police try to stop us from going through garbage, but they need to understand that we’re only trying to make money and to survive.”

Adisa Bajrić (37),
Vitez Municipality Employee

“I am employed by the municipality of Vitez and have been working as a cleaning lady for 8 years now. One day, Vesna—who also works for the municipality—called me. Our kids go to school together and she asked if I could step in for a woman who went on a vacation. It was only supposed to be a temporary placement. I worked really hard and did everything I was told, but I didn’t have any hope that I would get a permanent position. However, after I had finished the job, Vesna called and told me that the mayor of the city had decided to keep me full time. I couldn’t believe that I had gotten such an opportunity. I cried. It all seemed like a dream. Until that moment, I had lived a really hard life. I had stayed with my sister in Germany for a while, but I had to come back because I couldn’t get the papers to stay there. It’s not true that Roma people do not want to work. They do. Before I got this job, I would go around the city, from building to building, to offer my cleaning services, but nobody wanted to employ me because I was Roma. Now, I’ve managed to help two more Roma woman get jobs helping clean and maintain the municipality building. I love it here. Everyone respects and appreciates me. I want to thank the mayor and the officials working here who have found understanding for me. I hope that more and more Roma people find employment. Only inclusion and equal treatment of people can help us stop the prejudice.”

Foto / Photo: Armin Durgut





Stereotip: Pasivni i bespomoćni

Percepcija: Romi pasivno prihvataju ekonomsku i društvenu neravnopravnost. Ne pokušavaju pomoći sebi ili poboljšati situaciju u kojoj se nalaze.

Realnost: Neravnopravnost, siromaštvo i isključenost iz društva, koje Romi doživljavaju, naveli su mnoge da vjeruju kako nikad neće biti ravnopravni s ostalim neromskim većinskim stanovništvom. Tome su doprinijele i vlasti koje ne prepoznaju i ne reaguju na adekvatan način kada je u pitanju nasilje nad Romima. Pored toga, zbog hitne potrebe da se osigura hrana i smještaj može biti teško utvrditi prioritete i budućnost na dugoročnom planu.

Behara Tahirović (56),
poduzetnica

“Ja sam žena koja ima vlastitu firmu već osam godina. Nisam željela sjediti u kući i osjećati se bespomoćnom, tako da sam jednostavno počela sa svojom djecom prikupljati željezo. Bilo je teško u početku. Međutim, nakon nekog vremena sam se organizovala, pronašla kupce i organizovala prevoz. Moja kćerka, zet i njihova djeca pomažu mi u prikupljanju željeza. Oni su mi našli kupce i u Zenici. Ovo nije posao iz snova, ali mi je pomogao da pronađem svoje mjesto u svijetu i da se borim za budućnost svoje porodice. Moj suprug nije bio u

mogućnosti da radi. Izgubio je sluh prije mnogo vremena, i ja sam preuzela odgovornost za sve. Mislim da sam zbog toga postala snažnija. Činjenica što imam vlastiti posao pokazala je mojoj kćerki i ostalim ženama da mogu uspjeti i da su žene u društvu jednako sposobne da zarađuju za život kao i muškarci, i to je nešto što mi je veoma važno. Takođe želim pokazati ljudima da mi (Romi) nismo svi lopovi, kriminalci ili prostitutke. Uvijek govorim svojoj kćerki da je važno naporno raditi i biti uporan”.

Stereotype: Passive and Helpless

Perception: Roma passively accept economic and social inequality. They do not attempt to help themselves or improve their own situations.

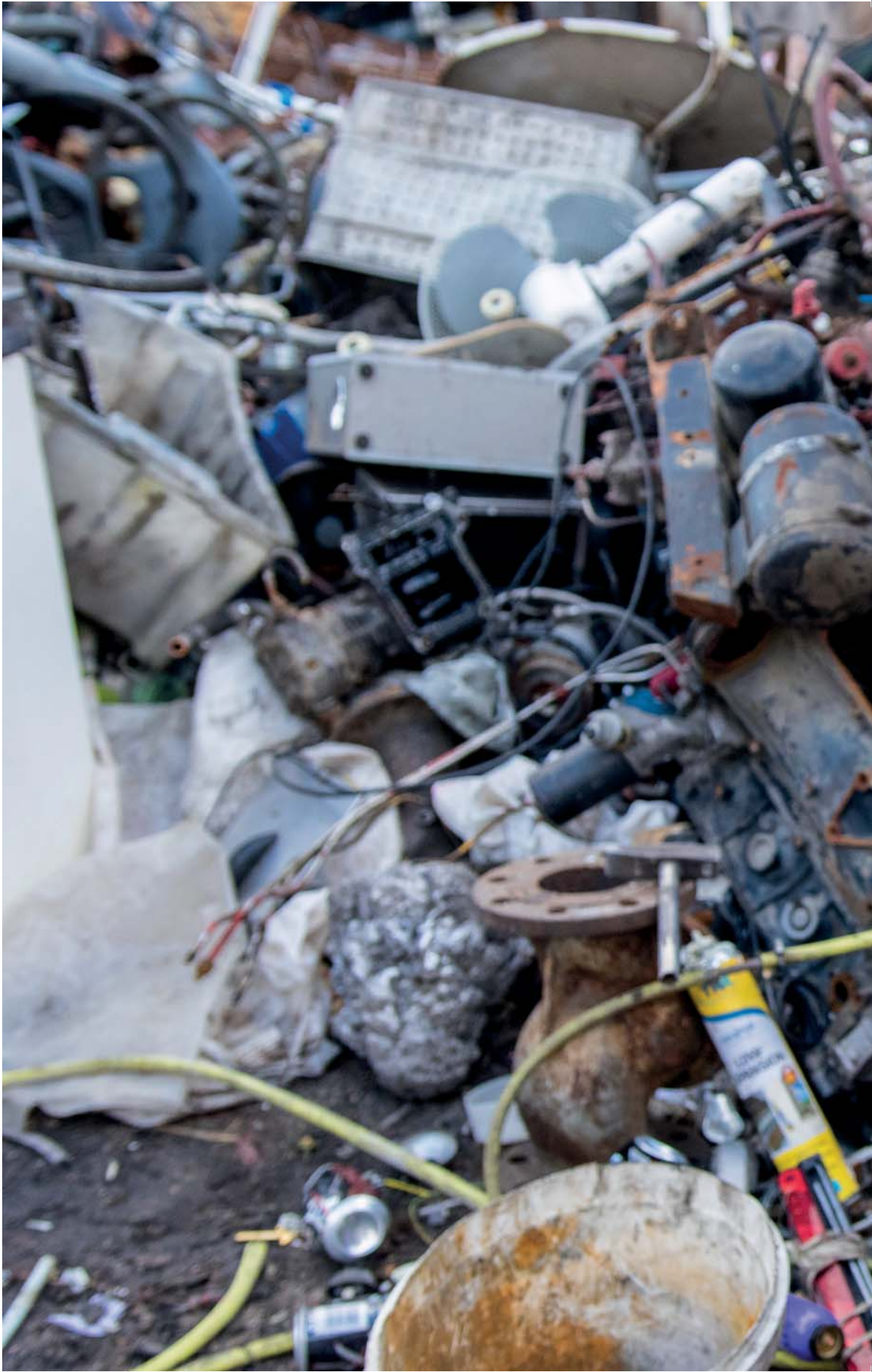
Reality: The inequality, poverty and social exclusion Roma have experienced has made many believe that they will never be equal to non-Roma majorities. This belief is encouraged by government authorities who fail to adequately recognize and respond to violence against Roma. Furthermore, urgent needs such as securing food and shelter can make it difficult to prioritize long-term needs and future aspirations.

Behara Tahirović (56),
Business Owner

“I am a woman who has owned my own company for eight years. I did not want to sit at home and feel helpless, so I just started to go out with my kids and collect iron. It was difficult at the beginning. However, after some time I got myself organized, found buyers, and set up transport. My daughter, my son-in-law and their children help me collect the iron. They have also found me buyers in Zenica. This is not a dream job, but it has enabled me to find my place in the world and to fight for the future of my family. My husband

was not able to work. He lost his hearing long ago, and I became responsible for everything. I think this has made me strong. The fact that I am able to own a business has shown my daughter and other women that they can succeed and that women in society are just as capable of earning a living as men are, and this is something that is very important to me. I also want to show people that we (Roma) are not all thieves, criminals, and prostitutes. I always tell my daughter how important it is to work hard and be persistent.”

Foto / Photo: Armin Durgut





Stereotip: Loša reputacija

Percepcija: Kada Romi putuju širom Evrope, njihovo ponašanje stvara lošu sliku o državama iz kojih dolaze. Romske populacije su često jednim dijelom i same odgovorne za velike političke probleme u državama u kojima žive.

Realnost: To nije rezultat ponašanja Roma, već odnosa države prema romskoj populaciji kojim država narušava svoj međunarodni ugled. Visokoprolifni napadi i deportacije romske populacije otvaraju pitanje odgovornosti države prema ljudskim i manjinskim pravima. U Rumuniji, Romi su optuženi za ugrožavanje potencijala države ulaskom u Evropsku Uniju i Schengen, zbog strahova vezanih za slobodu kretanja Roma.

Bajro (Ramiz) Fafulović (58),
stolar

“Ja sam otac desetoro predivne djece. Moja supruga Fadila i ja odgojili smo ih da budu poštenu i obrazovani ljudi. Prije rata završio sam školu za stolara i bio sam zaposlen u firmi koja se zvala “Impregnacija”, gdje sam radio 19 godina. Moja supruga je bila domaćica i odgojila je našu djecu. Bila je stub naše porodice. Tokom rata napustio sam Bosnu i otišao u Francusku. Tamo sam morao ići u školu da naučim francuski jezik i imao sam sreće da pronađem posao stolara u drvo-prerađivačkoj industriji. Svaki dan radio sam dvije smjene. Takođe sam radio i sezonske poslove i prihvatao bilo koji posao koji bi mi ponudila imigracijska služba. Radio sam sve, od dostave paketa i hrane do skupljanja otpada i osiguranja zgrada. Uvijek sam se trudio da budem pošten radnik, da dobro radim svoj posao i poštujem francuske zakone. To mi

se isplatilo. Od novca koji sam zaradio u Francuskoj, moja supruga i ja mogli smo školovati svih desetoro djece, kupiti zemlju i izgraditi veliku kuću. Moja djeca su predivna, poštena i ugledna ljudi. Svi imaju posao i naporno rade, i mogu slobodno reći da smo dobrostojeći. Sada sam u penziji i imam 25-oro unučadi. Iako sam u penziji još uvijek radim od kuće jer moja supruga i ja prodajemo polovnu robu koju donosim iz Francuske. Još uvijek iz hobija radim sa drvetom. Imam petoro braće i tri sestre, i svi dobro živimo širom Bosne. Svi imamo kuće i zemlju. Za sebe bih rekao da sam aktivist za ljudska prava. Mrzim nepravdu i protestujem protiv izgradnje mini hidroelektrana u Srednjoj Bosni iz ekoloških razloga. Kao stolar znam šta drveće i čista voda znače za nas i mislim da nam je dužnost da zaštitimo okolinu”.

Stereotype: Reprehensible Reputations

Perception: When Roma travel throughout Europe, their behavior reflects poorly on their countries of origin. Roma populations are often additionally responsible for major political setbacks in their host countries.

Reality: It is not a result of Roma behavior, but of countries' actions towards their Roma populations, a state's international reputation is tarnished. High-profile attacks and deportations of Roma populations raise questions about states' commitment to human and minority rights. In Romania, Roma were blamed for harming the country's prospects for integration into the Europe Union and the Schengen Zone due to fears related to the Roma's freedom of movement.

Bajro (Ramiz) Fafulović (58),
Carpenter

"I am the father of 10 amazing children. My wife Fadila and I have raised them to be honest and educated people. Before the war, I finished high school in carpentry and was employed by a company called "Impregnacija" where I worked for 19 years. My wife was a housewife and raised our children. She was the pillar of our family. During the war, I left Bosnia and went to France. There, I had to go to school to learn the French language and was fortunate enough to get a job within my own trade: the woodworking industry. Every day I would work two shifts. I also sought seasonal work and accepted any extra jobs the immigration service offered me. I did everything from parcel and food delivery to trash collection to guarding buildings. I always did my best to be an honest worker, do my job correctly, and respect the French laws. This paid off for me. From the money I earned in

France, my wife and I were able to send all of our 10 children to school, buy land, and build a big house. My children are beautiful, honest, and respectable people. They all have jobs and work hard and I can freely say that we are well off. I'm now retired and the grandfather of 25 grandchildren, but even though I'm retired, I still work from home and my wife and I sell used goods I bring back from France. I still work with wood as a hobby. I also have five brothers and three sisters and we are all well situated throughout Bosnia. We all have houses and land. If I could say something about myself, I would say that I am a human rights activist. I hate injustice and I protested against the construction of mini hydro plants in Central Bosnia for the sake of the environment. As a carpenter, I know what wood and clean rivers mean to us and I believe it is our duty to protect the environment."

Foto / Photo: Aldin Fafulović





Stereotip: Kradljivci djece

Percepcija: Romi često kradu neromsku djecu i bebe kako bi ih odgajali kao svoje ili iskorištavali radi vlastite financijske dobiti.

Realnost: Tokom istorije Romi su postajali žrtvena jagnjad kad god neko dijete nestane. Međutim, u zadnjih 20 godina, jedan broj istraživanja pokazao je kako je, ustvari, romska populacija najugroženija kada im država, Crkva ili humanitarne organizacije oduzimaju djecu. Romska djeca se rutinski odvajaju od svojih porodica iz diskriminatornih razloga, od toga da “ne izgledaju romski” do izgovora kako pojedine romske porodice imaju “previše djece”. Zbog siromaštva i marginaliziranosti, romska djeca su i pod većim rizikom da postanu predmetom trgovine ljudima.

Hitka Ahmetović (38),
majka nestalog djeteta

“Bila sam majka četvoro djece, ali sada imam samo troje. Ni suprug ni ja nismo zaposleni i moramo preživljavati od novca koji zaradim prikupljanjem otpada koji pronalazim u kontejnerima za smeće. Pretražujem kontejnere zajedno sa svojom djecom. Nisam išla u školu. Nikad mi nije pružena prilika za to jer moj otac nikad nije smatrao da mi treba obrazovanje. Moj suprug, djeca i ja živimo veoma teško. Život Roma je težak. Niko nam ne može pomoći ni razumjeti naše probleme. Situacija je postala još teža otkad mi je nestalo dijete. Moja djevojčica Jasminka. Imala je 12 godina. Nestala je prije pet godina i nikad je nismo našli. Prijavila sam njen nestanak policiji i oni su je tražili, ali nikad nismo pronašli nijedan trag. Posljednji put je viđena u blizini škole u Vitezu. Otišla je tamo da pretražuje kontejnere i više se nije vratila

kući. Niko je nije vidio i niko ništa ne zna. Bilo mi je veoma teško. Objavili smo vijest o njenom nestanku na Facebooku i zamolili ljude da šire vijest. Preklinjali smo ih da kažu ako znaju bilo šta ili ako su je negdje vidjeli. Ne znam zašto nam se to desilo. Ljudi govore kako mi, Romi, krademo djecu, ali pogledajte moju sudbinu. Majka sam, Romkinja, čije je dijete ukradeno i nestalo prije toliko mnogo godina. Dala bih sve što imam da saznam šta joj se desilo. Bosonoga bih pješačila do druge države samo da je nađem. Moja sudbina je tužna. Bila je tako divna kćer i mnogo mi je pomagala. Brinula se o braći i sestrama i ostajala bi kod kuće kad bih ja išla pretraživati kontejnere. Nadam se da će se pojaviti jednog dana ili da ćemo čuti nešto o njoj. Samo tada će moja duša ponovo naći mir”.

Stereotype: Baby Stealers

Perception: Roma often steal non-Roma children and babies to either raise them as their own or exploit them for financial gain.

Reality: Throughout history, Roma have been used as scapegoats when a child goes missing. In the last 20 years, however, a number of studies have shown that it is, in fact, the Roma population that is most vulnerable to having their children taken from them by the state, Church, and/or charities. Roma children are routinely removed from their families for discriminatory reasons ranging from not “looking Roma” to Roma families possessing “too many children”. Due to poverty and marginalization, Roma children are also at a higher risk of being trafficked.

Hitka Ahmetović (38),
Mother of a Missing Child

“I was the mother of four children, but now I have only three. Neither my husband nor I are employed and must survive off of the money I get by collecting waste that I find in garbage containers. I search the containers together with my children. I didn’t go to school. I was never given that chance and my father never even considered that I should be educated. My husband, children and I live a very hard life. The life of a Roma is difficult. Nobody can help us or understand our problems. Things have gotten even harder since my baby disappeared. My girl Jasminka. She was 12 years old. She disappeared five years ago and we have never been able to find her. I went and reported it to the police and they searched for her, but we have never found a trace of what happened to her. The last time she was seen, she was near the school in Vitez. She had stayed there to look at the garbage containers and

never returned home. No one has seen her and no one knows anything. It has been really difficult for me. We put the news on Facebook and asked people to share. We begged people to tell us if they knew anything or had seen her somewhere. I don’t know why this has happened to us. People always say that we, the Roma people, steal children away, but look at my fate. A Roma mother, whose child was stolen and has been missing for so many years. I would give everything I have to know what happened to her. I would walk barefooted to another country just to find her. My fate is sad. She was such a great daughter and great help to me. She used to watch her brothers and sisters and would stay at home while I went to look for waste in the containers. I hope she will reappear again one day or that we will hear something about her. Only then will my soul be calm again.”

Foto / Photo: Mirko Pincelli





Stereotip: Dileri droga i ovisnici

Percepcija: Romi su i dileri droga i ovisnici o drogama. Ovo je rezultat kulture konzumiranja droga u romskim zajednicama.

Realnost: Dilanje droga i njihovo konzumiranje nije dio romske kulture. Ove aktivnosti treba posmatrati kao simptom teškog života Roma koji podrazumijeva siromaštvo, prepreke u zapošljavanju, beskućništvo i zakonske nedostatke. Pored toga, Romi nemaju adekvatan pristup programima liječenja ili smanjenja štete.

Aldina Denić (28),
aktivistica za ljudska prava i predsjednica
Udruženja "Mladi Romi"

"Završila sam osnovnu školu u Vitezu i bila sam odlična učenica. Zatim sam upisala srednju školu za farmaceutske tehničare u Novoj Bili. Bila sam jedina Romkinja u razredu, tako da mi je škola osigurala besplatnu školarinu. Od upisa u srednju školu 2005. godine do njenog završetka volontirala sam u jednom romskom udruženju gdje sam radila na predškolskom obrazovanju romske djece i njihovoj pripremi za polazak u školu. Nakon završetka srednje škole 2010. godine, upisala sam Pedagoški fakultet u Sarajevu, smjer pedagoško obrazovanje. Tokom studiranja, nastavila sam volonterski rad u Udruženju građana za prevenciju ovisnosti (NARKONE), na slučajevima mladih Roma koji su živjeli na ulici i bili ovisnici o drogama. Osjećala sam da je ova kategorija mladih ljudi najugroženija i da joj je najviše trebala pomoć. Postoji

predrasuda da su svi Romi kriminalci, dileri drogama i narkomani, i željela sam se boriti protiv te predrasude volontiranjem u ovom Udruženju, da pokažem svima da su ovo samo sporadični slučajevi mladih osoba koje su bolesne i trebaju našu pomoć. Ovakvi slučajevi postoje u svakom društvu, ali Romi su stigmatizirani kao populacija narkomana i kriminalaca. Radila sam i za Misiju OSCE-a u BiH u terenskom uredu u Travniku, kao mladi stručnjak za pitanja Roma u Vitezu. Takođe sam 2011. godine osnovala Udruženje mladih Roma i predsjednica sam Udruženja. Misija ovog Udruženja jeste borba protiv predrasude i diskriminacije romske djece i omladine. Udruženje se takođe bori za zaštitu ljudskih prava, s posebnim težištem na prava Romkinja. Sada sam udata i majka Marka, mog trogodišnjeg sina".

Stereotype: Drug Dealers and Addicts

Perception: Roma are both drug dealers and drug addicts. This is the outcome of the drug culture within Roma communities.

Reality: Drug dealing and using are not a part of Roma culture. Such activities should be regarded as symptomatic of the hardships Roma must face such as poverty, barriers to employment, homelessness, and legislative gaps. In addition, Roma do not have adequate access to treatment or harm-reduction programs.

Aldina Denić (28),
Human Rights Activist and President of
the Young Roma Association

“I graduated from elementary school in Vitez where I was an excellent student. I then enrolled in the high school for pharmaceutical technicians in Nova Bila. I was the only Roma woman in my class, so the school waved my tuition fees. From the time I started high school in 2005 until I graduated, I volunteered in a Roma association where I worked on pre-school education for Roma children who are getting ready to start school. After I graduated in 2010, I enrolled at the Pedagogical Faculty in Sarajevo, Department for Pedagogical Education. During my studies, I continued my volunteer work with the Citizens’ Association for Addiction Prevention (NARKO-NE) where I worked on the cases of young Roma who were on the streets and addicted to drugs. I felt that this category of young people was the most vulnerable and needed the most help. There is a prejudice

that all Roma are criminals, drug dealers and drug addicts and I wanted to combat the prejudice by volunteering for this association so that I could show people that these are sporadic cases involving young people who are sick and need our help. These cases exist in every society, but the Roma have been stigmatized as a population of drug addicts, and criminals. I also worked at the OSCE Mission to BiH field office in Travnik as a young Roma expert of Vitez affairs. In 2011, I founded the Young Roma Association for which I serve as the president. The association’s mission is to fight prejudice and discrimination against Roma children and young people. The association also aims to protect human rights with a special focus on the rights of Roma women. I’m now married and the mother of Mark, my three-year-old son.”

Foto / Photo: Aldin Fafulović





Stereotip: Odsustvo zajedničke istorije

Percepcija: Romi ne osjećaju nikakvu vezu sa istorijom ili kulturom države u kojoj žive.

Porodica Čengalović:

suprug **Ramiz** (71) i supruga **Saliha** (66)

Ramiz: “Živimo u selu Očice na zemlji mojih pradjedova. Oduvijek sam ovdje živio, kao i moj otac i moj djed. Radio sam čitav život. Kada sam imao 19 godina, dobio sam posao u firmi “Gorica” i u njoj sam zaradio penziju. Ali, to mi nije bio jedini posao. Radio sam i kao zidar i kao stolar. Imao sam lijep život. Kada sam napunio 23 godine, oženio sam svoju Salihu. Bila je prava ljepotica. Odmah smo se zaljubili jedno u drugo. Bila je to zaista ljubav na prvi pogled. Ona dolazi iz dobre porodice, lijepo je odgojena i pametna. Znao sam da ćemo imati lijep zajednički život. Ali, bilo je i teških vremena, kada smo morali naporno raditi i graditi. Izgradili smo dvije kuće i uveli vodu i struju. Zatim su sa djecom došle i odgovornosti, ali ljubav i poštovanje održali su nas na okupu. Naše četvoro djece su dobri ljudi, poštene i obrazovani. Jedan od naših sinova i njegova supruga žive u kući pored naše. Ostala djeca su u inostranstvu u Njemačkoj i Americi. Imaju dobar život. Niko ih ne gleda s visine zato što su Romi. Ravnopravni su sa svim ostalim ljudima. Tako je bilo i u Titovoj Jugoslaviji. Svi smo poštovali jedni druge. Bili smo braća i sestre. Bio je to dobar život u ono vrijeme. Iz ljubavi i poštovanja prema Titu, njegova slika uvijek visi na zidu naše kuće. I prije rata i poslije rata. Kazao sam svojoj djeci da treba zauvijek ostati na zidu kao podsjetnik dobrih vremena. Mi zaista volimo Tita. Za nas, on je vrijedan poštovanja i divljenja”.

Realnost: U mnogim mjestima romske populacije naseljene su decenijama, ako ne i vijekovima. Ove zajednice često formiraju identitete povezivanjem svog nasljeđa s kulturom i istorijom države u kojoj žive. U Bosni i Hercegovini, na primjer, Tito je važna istorijska ličnost za mnoge Rome. Jugonostalgija je česta pojava kod starijih generacija Roma jer se Jugoslavija pamti kao država relativne ravnopravnosti i jedinstva svih ljudi. Istorija rata je i za njih uzrok podjela.

Muhamed Fafulović (64),

ratni vojni invalid

“Prije rata radio sam 30 godina u željezari. Tada je život bio drugačiji. Bilo je teško, ali je bilo mnogo lakše ako si imao posao i zarađivao platu. Nikad nisam bio predmetom diskriminacije u mojoj firmi zato što sam Rom. Zatim je došao rat i regrutovali su me u Armiju Bosne i Hercegovine da kopam rovove i radim fizičke poslove. Ranjen sam, ovdje u centru grada Viteza, u septembru 1993. godine. Taj događaj mi je još uvijek nejasan, i samo se sjećam otvorene vatre u kojoj smo se iznenada našli. Čuli su se pucnji iz snajperskih pušaka, pale su granate, a zrak je postao crn i pun prašine. Ne sjećam se kako sam shvatio da sam ranjen u nogu, samo sam vidio krv kako mi teče niz nogu i sjećam se bola. Ne sjećam se ničega iza toga, osim da sam se probudio u bolnici u Splitu. Kad sam bio ranjen, ostavili su me za sobom. Pronašla me hrvatska vojska i prebacila u Split gdje su mi amputirali nogu kako bi mi spasili život. Napustio sam bolnicu 1994. godine i vratio se kući. Bilo je teško navići se na život bez noge. Trebalo mi je vremena da prihvatim da sam invalid i da sam osuđen na život u kolicima. Mnogo vremena mi je trebalo da prihvatim svoju sudbinu i shvatim da trebam biti zahvalan što sam ostao živ i da ću gledati svoju djecu kako odrastaju. Rat je užasna stvar i u njemu nije bitno ko je ko. U ratu smo svi potencijalne žrtve, bili Romi ili ne. U svakom ratu stradaju civili. Nadam se da se nikad više neće ponoviti period iz 1992-1995. godine”.

Stereotype: An Absence of Shared Histories

Perception: Roma feel no connection to the history or culture of the country in which they live.

Reality: In many places, Roma communities have been settled for decades, if not centuries. These communities often form identities that are tied to both their heritage and the cultures and histories of their host countries. In Bosnia and Herzegovina, for example, Tito is an important historical figure for many Roma. Yugonostalgia is common among older generations of Roma as Yugoslavia is remembered as a country of relative equality and unity for all. Histories of war also span all divides.

The **Čengalović Family:**
husband **Ramiz** (71) and wife **Saliha** (66)

Muhamed Fafulović (64),
Disabled War Veteran

Ramiz: “We live in the village Očice on the land of my grandfathers. I have always lived here, as did my father and my grandfather. I worked my whole life. When I was 19, I got a job at a utility company called Gorica and that is where I earned my retirement. But that was not my only job. I also worked as a mason and a carpenter. I lived a nice life. When I was 23, I married my Saliha. She was such a beauty. We fell in love immediately. It truly was love at first sight. She was from a nice family, well raised and smart. I knew we would have a good life together. But there were difficult times when we had to work hard and build. We built two houses and connected them to water and electricity. Then, with children came responsibilities, but love and respect kept us together. Our four children are good people, honest and educated. One of our sons and his wife live in the house next door to us. Our other children are abroad in Germany and America. They have good lives. No one looks down on them because they are Roma. They are equal to everyone else. That’s how it was in Tito’s Yugoslavia. We all respected one another. We were brothers and sisters. That was the good life back then. Out of love and respect for Tito, his picture has always hung on our wall. Before and after the war. And I told my children it should remain there as a reminder of those good times. We really love Tito. For us, he is worthy of respect and admiration.”

“Before the war, I worked in an iron factory for 30 years. Back then life was different. It was difficult but could be made much easier if you had a job and were able to earn a salary. I was never discriminated against at my company because I was Roma. Then the war came and I was recruited by the Army of Bosnia and Herzegovina to dig trenches and do manual labor. I was wounded here in the Vitez city center in September of 1993. That event is still a blur to me and I only remember the open fire that was suddenly upon us. They were shooting sniper rifles. Shells were falling and the air was black and full of dust. I don’t remember how I came to realize that my leg was wounded, I only saw that blood was flowing down the leg in my pants and I remember feeling pain. I do not remember anything after that except for waking up in a hospital in Split. I had been left behind and wounded and the Croatian army took me to Split where they amputated my leg in an effort to save my life. In 1994, I left the hospital and returned home. It was hard to get used to life without a leg. It took time to accept that I was now immobilized and condemned to a life in a wheelchair. It took me a lot of time to accept my destiny and to realize that I should be grateful I am alive and will be able to see my children grow up. War is a terrible thing and it doesn’t matter who is who. In war, we are all potential victims, Roma or not. In every war, civilians are killed. I hope that we will never again repeat that period from 1992-1995.”

Foto / Photo: Brad Hobbs





Stereotip: Zlostavljači životinja

Percepcija: Romi uopšte ne brinu o dobrobiti životinja, te često zlostavljaju i iskorištavaju životinje u svrhu finansijske dobiti ili radi lične zabave.

Realnost: Romska populacija formira odnose sa životinjama na isti način kao i neromska. Od porodičnih ljubimaca do vrijednih životinja na farmi, životinje imaju važnu ulogu u romskim zajednicama. Kao i kod neromske populacije, slučajevi zlostavljanja su individualni i nisu rezultat nedostatka morala u zajednici.

Fata Musić (58),
domaćica, aktivistica za ljudska prava i ljubitelj životinja

“Ja sam domaćica. Nikad nisam radila u nekoj firmi, ali sam volontirala za mnoga udruženja koja se bave pravima žena. Još od djetinjstva volim životinje. Moj otac je imao nekoliko pasa i mačaka. Odrasla sam u okruženju punom ljubavi, s roditeljima i našim životinjama. Pokušala sam i drugim ljudima iz našeg sela prenijeti ovu emociju i objasniti im da su životinje naši prijatelji, da su odane i pune ljubavi. Imam mnogo pasa, ali moj ljubimac je Miki. Sa mnom je preko deset godina. Miki živi u kući s mojim suprugom i sa mnom. Nemamo djecu, tako da nam je on kao dijete. Brinemo se za njega i hranimo ga. Miki je dobar pas. Voli nas i mi volimo njega. Naši ostali psi žive napolju jer nemamo mnogo prostora

u kući i bilo bi teško održavati je čistom. Ali, naši psi su uvijek dobro nahranjeni i čisti. Jednostavno nije tačno da Romi ne vole životinje. Mnogo puta sam čula kako ljudi govore da mi mučimo i maltretiramo životinje i da ih puštamo da gladuju. To jednostavno nije istina. Mi bismo dali posljednji zalogaj hrane koji imamo našim ljubimcima. Ako pogledate ulice po velikim gradovima, možete vidjeti veliki broj napuštenih pasa i drugih životinja, tako da kad bi ljudi osjećali prema životinjama ono što osjećaju Romi, vjerujem da bi ovaj svijet bio mnogo bolje mjesto i za ljude i za životinje. Moj pas Miki je očit primjer ovoga. Volimo ga i nadamo se da će živjeti s nama još dugi niz godina”.

Stereotype: Animal Abusers

Perception: Roma people have no regard for animal welfare, often abusing and exploiting animals either for monetary gain or personal entertainment.

Reality: Roma populations form relationships with animals in the same way non-Roma do. From beloved family pets to valued farm animals, animals have a variety of important roles in Roma communities. As tends to be the case in non-Roma societies, instances of abuse are individual and not the result of a community-wide moral deficiency.

Fata Musić (58),

Housewife, Women's Rights Activist, and Animal Lover

"I am a housewife. I have never worked for a company, but I have been engaged in and have volunteered at various associations that deal with women's rights. Since I was a child, I've always loved animals. My father had several dogs and cats. I grew up in a loving environment with my parents and our animals. I also tried to convey to other people from the village this emotion and explain to them that animals are our friends; that they are loyal and full of love. I have a lot of dogs, but my favorite is Miki. He's been with me for over 10 years now. Miki lives in the house with my husband and me. We didn't have children, so he is like our child. We take care of him and feed him. Miki is a good dog. He loves us and we love him. Our other dogs live outside because we don't have much space

inside of our house and it would make it difficult to maintain and keep it clean, but we always keep all of our dogs well-nourished and clean. It just isn't true that Roma people don't have a love for animals. There have been many times when I've heard people say that we torture and mistreat animals and that we let them go hungry. This just simply isn't true. We would give the last bite of food to our pets. If you look at the streets in the big cities there are a large number of abandoned dogs and other animals, so if all people felt the way about animals that the Roma people do, I believe this world would be a better place for both the people and for the animals. My dog Miki is clear evidence of this. We love him a lot and we hope he'll live with us for many more years to come."





Foto / Photo: Armin Durgut

O CPI-u

Osnovan 2011. godine, Centar za postkonfliktna istraživanja (CPI), sa sjedištem u Sarajevu, je nevladina organizacija posvećena obnavljanju kulture mira i spriječavanju nasilnog sukoba na zapadnom Balkanu stvaranjem, implementacijom i podržavanjem nekonvencionalnih i inovativnih pristupa mirovnom obrazovanju, postkonfliktnim istraživanjima, ljudskim pravima i tranzicijskoj pravdi. Više o radu centra saznajte na www.p-crc.org

O fotografima

MIRKO PINCELLI je nagrađivani italijanski reditelj igranih i dokumentarnih filmova sa velikim iskustvom u oblasti fotografije i fotoreporterstva. Mirko je radio na zadacima kao fotoreporter na Balkanu i drugim postkonfliktnim područjima i režirao je na desetine web-serija, kratkih filmova, reklama, muzičkih spotova i kratkih dokumentarnih filmova u Velikoj Britaniji, širom Evrope i Sjedinjenih Američkih država. Radio je sa poznatim fotografima kao što su Donna Trope i fotografisao je poznate ličnosti kao što su Gordon Ramsey i Cheryl Cole.

ALDIN FAFULOVIĆ je fotograf porijeklom iz Viteza, Bosna i Hercegovina, koji trenutno živi u Zagrebu. Po završetku srednje škole u Vitezu i prije nego što se profesionalno počeo baviti fotografijom, Aldin je pohađao Fakultet političkih nauka u Sarajevu. Dobitnik je nekoliko nagrada, od kojih je veliki broj fokusiran na njegov rad sa bosanskom romskom zajednicom. Organizator je dvije samostalne izložbe u Gradskoj galeriji u Vitezu u okviru fotografske serije "Život Roma u Vitezu", koja ima za cilj promjenu načina percepcije romskih zajednica. Aldin je trenutno dopisnik romskog portala "UDAR", koji je posvećen razbijanju stereotipa u vezi sa Romskom populacijom i u velikoj mjeri je uključen u rad udruženja "Mladi Romi" u Vitezu. Udruženje je dio Vijeća mladih općine Vitez i Vijeća mladih Federacije Bosne i Hercegovine.

ARMIN DURGUT je fotoreporter i obučeni dopisnik Balkan Diskursa iz Zenice, Bosna i Hercegovina. Kao fotograf počeo je raditi za Patria novinsku agenciju 2014. godine, a trenutno radi za "Dnevni Avaz". Prvi novinski zadatak mu je bilo izvještavanje o nesreći u jami Raspotočje, u kojoj je život izgubilo petoro ljudi. Njegove radove objavili su, između ostalog, *Forbes*, *NY Post*, *Wall Street Journal*, *The Sun*, *The Sunday Times*, *Daily Mail*, *National Geographic* i *Bild*. U maju 2018. godine, Arminova fotografija iz projekta "Na marginama" osvojila je prvo mjesto na memorijalnom fotokonkursu "Goran Terzić".

VEDRAN ŽIVKOVIĆ je fotograf iz Tuzle, BiH. Vedran je diplomirao web i grafički dizajn na IT akademiji u Beogradu 2016. godine i sada radi kao fotoreporter za web portal tuzlanski.ba. Osvojio je prvo mesto na fotografskom takmičenju "Budućnost je sada" koje je organizovala organizacija Pravo Ljudski i učestvovao je na Lux radionici u Beogradu, koja je okupila najuspešnije mlade fotografe iz regiona. Za sebe kaže da je uvijek uživao u pronalaženju kreativnih trenutaka u prirodi i svakodnevnom životu i kroz fotografiju teži da te trenutke "zamrzne" u vremenu.

BRAD HOBBS je fotoreporter sa sjedištem u Londonu čiji se fotografski rad fokusira na marginalizovane zajednice. Njegovi fotografski subjekti su prvenstveno ljudi i zajednice koje se suočavaju sa političkom, ekonomskom ili društvenom marginalizacijom. Bradov rad varirao je od projekata koji su pokrivali ljudski uticaj gentrifikacije na dugogodišnje stanovnike Peckhama, u Londonu, do dokumentovanja loših uslova života starijih ljudi tokom brutalnih zima u Njujorku. Njegove radove objavili su, između ostalog, *National Geographic Travel*, *Huffington Post* i *Dazed*.

About PCRC

Founded in 2011, the Sarajevo-based Post-Conflict Research Center (PCRC) is an NGO dedicated to restoring a culture of peace and preventing violent conflict in the Western Balkans through the creation, implementation, and support of unconventional and innovative approaches to peace education, post-conflict research, human rights, and transitional justice. To learn more about PCRC visit www.p-crc.org.

About the Photographers

MIRKO PINCELLI is an award-winning feature and documentary director from Italy and has an extensive background in photography and photojournalism. Mirko has worked on assignment as a photojournalist in the Balkans and other post-conflict areas and has directed dozens of web-series, short films, commercials, music videos and short documentaries in the UK, across Europe, and in the US. He has worked with iconic photographers like Donna Trope and has photographed celebrities such as Gordon Ramsey and Cheryl Cole.

ALDIN FAFULOVIĆ is a Zagreb-based photographer from Vitez, Bosnia and Herzegovina. After graduating high school in Vitez, Aldin attended the Faculty of Political Sciences in Sarajevo before becoming a full-time photographer. Aldin has received a number of awards, particularly for his work with the Bosnian Roma community. He has launched two solo exhibitions at the City Gallery in Vitez as part of his series, "The Life of Roma in Vitez", which aims to reframe the way Roma communities are perceived. Aldin currently serves as a correspondent for the Roma portal "UDAR", which is dedicated to breaking Roma stereotypes. He is heavily involved with the Young Roma Association in Vitez, which is a part of the Vitez Municipality Youth Council and the Youth Council of the Federation of Bosnia and Herzegovina.

ARMIN DURGUT is a photojournalist and a Balkan Diskurs trained youth correspondent from Zenica, Bosnia and Herzegovina. He began working as a photojournalist for the Patria News Agency in 2014 and is currently a staff photographer for Dnevni Avaz. As his first journalism assignment, he covered the well-known Raspotočje Cave tragedy in which five men lost their lives. His work has been featured in media outlets such as *Forbes*, *NY Post*, *Wall Street Journal*, *The Sun*, *The Sunday Times*, *Daily Mail*, *National Geographic*, and *Bild*. In May 2018, Armin was awarded first place in the "Goran Terzić" Memorial Photography Competition for one of his photographs taken as part of the "On the Margins" project.

VEDRAN ŽIVKOVIĆ is a photographer from Tuzla, Bosnia and Herzegovina. He graduated from the IT Academy in Belgrade in web and graphic design in 2016 and now works as a photojournalist for the tuzlanski.ba web portal. Vedran won first place in the "The Future is Now" photography contest organized by the Pravo Ljudski Organization and was a participant in the Lux Workshop in Belgrade, which brought together the most successful young photographers from the region. Vedran has always enjoyed finding creative moments in both nature and everyday life and works to "freeze" those moments with a photograph.

BRAD HOBBS is a London-based photojournalist whose photography focuses on marginalized communities. His photo narrative subjects are primarily people and communities facing political, economic, or social marginalization. Brad's work has ranged from projects covering the human impact of gentrification on longtime residents of Peckham, London to documenting the substandard living conditions of elderly people during New York's brutal winters. His work has been featured in outlets such as *National Geographic Travel*, *Huffington Post*, and *Dazed*.



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