PARI project
PARTICIPATORY APPROACH FOR ROMA INCLUSION

Training Guide
EMPOWERING COMMUNITIES:
Participatory Approaches for the Social Inclusion of Roma through Religion

PARI project
PARTICIPATORY APPROACH FOR ROMA INCLUSION

Empowering Communities: Participatory Approaches to foster Social Inclusion of Roma through Religion

Training Guide

Sibiu, 2024

Disclaimer

The current guide was written by the PARI research team. The findings, interpretations and conclusions expressed in this document do not necessarily reflect the views of the Norway Grants, UEFISCDI, Lucian Blaga University of Sibiu, or the governments they represent. The Lucian Blaga University of Sibiu does not guarantee the accuracy of the data included in this document. This report does not represent the position of the European Union or the Government of Romania.

Acknowledgements

This guide was written by the PARI team within the project "The role of religion and religious actors for the social inclusion of Roma: towards a participatory approach" PARI - RO-NO-2019-0586, with an implementation period of 40 months, from 4 January 2021 to 30 April 2024, managed by UEFISCDI (contract no. 38/2021). The project was financed from the funds of the Norwegian Grants Associated Research Programme (NorwayGrants) 2014-2021 and the state budget, through UEFISCDI as Programme Operator as follows: total value of public funding 5.446.959,56 lei of which 4.629.915,63 lei grant (85%) and 817.043,93 lei public co-financing (15%). The PARI project is carried out by researchers from Lucian-Blaga University of Sibiu (Romania) and VID Specialized University of Oslo (Norway).

The coordination was ensured by Stefan Tobler as project manager. The guide is integrated into WP4 - Work with relevant actors and volunteers, with the responsible team formed by Camelia Badea, Dorin Buda, Crăciun-Ioan Lăcătuș as research assistants with support from the historical team led by Manuela Marin.

Training material: Empowering Communities: Participatory Tools for the Social Inclusion of Roma through Religion was produced by Camelia Badea, social research expert.

The PARI team members would like to express their gratitude to the co-researchers, representatives of the local public authority from the Hârtibaci area, SIBIU county, and Olt area, VÂLCEA county who offered their support during the data collection and analysis activities and collaborated with the PARI team in making this guide. The team that contributed to the data collection in the two counties is made up of Emil Anghel, Dumitru Bărbosu, Mihaela Bărbosu, Sorin Boica, Gheorghe Burete, Gerard Crăcănel, Florin Nicu, Ligia Scărlătescu, co-researchers, with the support of the mayors and Roma representatives from 15 localities.

PARI also wishes to express its gratitude to the VID Specialized University researchers for the excellent cooperation and feedback.

PARI PROJECT
Email: contact@participatory.ro
Webpage: https://participatory.ro/

Design and layout: Sibio, https://sibio.ro/
Print: Smart Print, https://www.smart-print.ro/

TABLE OF CONTENTS

08 **List of abbreviations**

Introduction
09 What the guide is about
10 What the guide is not about
11 Who is the guide for?
11 Guide map

National and local context
12 Roma slavery and religion in national and broader context
15 Regional and local histories

Debunking Myths and Unveiling Realities
19 Common misconceptions
20 Other misconceptions about Roma stemming from historical origins
21 Let's take proactive steps to debunking these misconceptions

Participatory methods toolkit
23 Working with co-researchers and community members
23 Freire and the pedagogy of autonomy
24 Co-researchers and co-creators
25 Photovoice
27 Use your talents! method
30 Reflection questions
31 Ethics & dilemmas
31 Power dynamics: role of agency
31 Knowledge production & epistemic justice/racism: nothing about us without us
32 Using Intersectionality
32 The wheel of privileges & power explained

Good practices from the two counties
34 Food sharing practices
35 Music ensembles
36 Socializing spaces for children and youth in or around the church
37 Accessibility practices

37 **Vocabulary for inclusion, justice and reconciliation**

Additional resources (by type of resources)
42 Academic and Intersectional Resources
42 Cultural and Educational Resources
43 Development Practices
43 Historical Resources
44 Legal Resources
45 Religious Resources

46 **Bibliography**

List of abbreviations

CoE	Council of Europe
CLR	Center for Legal Resources
ENAR	European Network Against Racism
ERGO	European Roma Grassroots Organizations
ERIAC	European Roma Institute for Arts and Culture
ERRC	European Roma Rights Center
NISHR-EW	National Institute for the Study of the Holocaust in Romania “Elie Wiesel”
NCCD	National Council for Combating Discrimination
NMS	The Norwegian Mission Society
NRCC - RK	National Roma Culture Center - Romano Kher
PaRD	International Partnership on Religion and Sustainable Development
RIRNM	Romanian Institute for Research on National Minorities
REF	Roma Education Fund
RCRCF	Resource Center for Roma Communities Foundation
RCEP	Romanian Center for European Policies
SJ	Systemic Justice
UYT	Use Your Talents
WCC	World Council of Churches
YWCA	Young Woman Christian Association

INTRODUCTION

What the guide is about

The context: PARI project

The Roma has played a significant role in shaping Romania's economic and cultural fabric throughout history and continues to do so today. However, their potential significance for Europe's demographic and economic future is often overlooked (Necula, 2023). Additionally, their journey has been marred by pervasive exclusion, compounded by the lasting impacts of centuries of slavery. Despite the profound influence of Roma enslavement on present-day relations between the majority and minority populations, both Romanian and international research have largely neglected this aspect of history (Anusavice, 2016).

Within this complex narrative, religious actors have emerged as relevant players in Roma faith and communities' development over time. While grappling with their own historical baggage, religious actors and institutions hold considerable potential for fostering Roma inclusion within society. Indeed, some tangible initiatives already showcase promising progress in this regard. In this context, the PARI project was launched to address these historical and ongoing challenges through three primary approaches: historical investigation, empirical mapping integrating local initiatives, and theological analysis. By partnering with religious institutions, organizations, individuals, and representatives from local and county-level public institutions, as well as relevant NGOs, the project team engaged in tangible efforts aimed at directly benefiting Roma communities in two specific areas in Romania, trying to answer the main research question of the project: what is the role of religion and religious actors in Roma social inclusion?

Aim and methodology of the guide

While the PARI project emerged at the convergence of academic and applied research, and public policy, its objective is to incorporate theological analysis into empirically gathered data using participatory methodologies and approaches. A specific work package was dedicated to involving religious actors, volunteers, and community members from Sibiu and Vâlcea counties to develop tools for addressing historical injustices and fostering reconciliation through present-days inclusion practices.

The **guide's primary objective** is to facilitate conversations across various divides, from methodological to opinions and provide accessible knowledge and resources for advancing social inclusion within Roma communities at the grassroots level. It addresses religious actors, social workers, and other practitioners operating in areas lacking Roma NGOs. By

leveraging community assets identified during the project, such as local Roma experts and religious values, it evaluates existing practices and enhances grassroots initiatives.

The guide proposes a change of paradigm by:

a) focusing on Roma voices and practices, using participatory approaches and
b) introduces faith-based tools for grass-roots work.

It draws on easily accessible references, definitions, and tools to stimulate discussions on Roma social inclusion, amplifying the voices of Roma scholars and practitioners. Additionally, it serves as a starting point for both Roma and non-Roma practitioners, fostering dialogue on the potential role of religion in addressing historical challenges faced by Roma communities, highlighting the good practices collected through the PARI project and delving into possibilities for reparations and cooperative endeavors aimed at enhancement, empowerment, and justice through participatory approaches.

The **methodology** for collecting best practices involved informal discussions with local institutions, religious figures, Roma community members, and co-researchers between May and September 2022 in 15 localities in Sibiu and Vâlcea counties. From November 2022 to July 2023 we have facilitated the presentation and validation of these practices during participatory workshops. The result was an enhanced index, showcasing the highlighted best practices within this guide. Subsequent to the initial draft, feedback discussions during local and team meetings refined the guide. Reflective conversations, guided by Norwegian counterparts, enhanced our understanding of participatory approaches and contextual data.

What the guide is not about

To respect privacy and ensure respondent protection, the guide refrains from specifying exact locations visited for data collection and primary sites for local meetings. While our aim is to depict the unique local realities of our main sites, we acknowledge that similar historical events and practices may exist elsewhere in the country. We seek to prompt reflection on comparable local and national processes rather than make sweeping generalizations. Additionally, the guide does not aim to comprehensively cover all local inclusion practices; instead, it focuses on common ones. A more thorough discussion will be presented in an upcoming book chapter.

Roma social inclusion involves various tactics, tools, and instruments. We have selected those most relevant to our community work over the past two years, informed by insights from researchers and community members' experiences. Although the concept of social inclusion through religion is still evolving in addressing Roma issues in (Eastern) Europe, interdisciplinary discussions and reflections on participatory approaches have guided our selection of tools. For those seeking deeper scholarly discussions, additional project findings from the PARI project are available on the website participatory.ro.

Rather than aiming to create an inclusion index with scores for competing purposes among communities, the guide presents relevant practices, emphasizing the importance of consistent reflexivity and inclusion in our work. While not

focused on scoring inclusive practices, exploring various tools and practices can enhance participatory and inclusive processes, avoiding tokenization of Roma members. It is essential to continuously check our biases and prejudices, considering our positionality as non-Roma working in Roma communities, and engage in the work without expecting direct rewards.

Who is the guide for?

The training guide *Empowering Communities: Participatory Tools for the Social Inclusion of Roma through Religion* is primarily designed for non-Roma (gadje) practitioners engaged in social, community, or faith-based initiatives within Roma communities. However, it also serves as a valuable teaching resource in Roma communities where Roma NGOs are limited. The guide's broader audience includes professionals in various social and diaconal services, school and healthcare/sanitary mediators, as well as civil society experts specializing in social justice and anti-discrimination.

Guide map

Commencing with a succinct examination of historical contexts at both national and local levels, the guide continues with the underlying causes of present-day social challenges encountered by Roma communities. It then presents prevailing myths against Roma, deeply rooted in centuries of historical oppression across Romanian territories, dispelling the prejudices and stereotypes spread by such narratives. Additionally, the guide offers strategies for countering pervasive myths perpetuated in the media, which contribute to the marginalization and othering of Roma (Matache, 2016). It recommends participatory methods and tools adapted from other contexts of engagement with marginalized communities, tailored to the local setting, and introduces concepts derived from the justice work for Roma inclusion and Romani studies.

Subsequently, the guide showcases examples of good practices that align with the aforementioned methodologies and objectives. Drawing from a diverse array of inclusion practices observed during visits to communities in Vâlcea and Sibiu, as well as dialogues with various stakeholders—including community members, co-researchers, Roma experts, local leaders, representatives from different institutions (including churches and monasteries), NGOs, and volunteers—the guide presents a curated selection of best practices. These practices were chosen after consultations with community members to ensure comprehensive representation and analysis of preliminary data. The aim is to highlight both common attributes among diverse communities and notable differences, with the potential to illuminate pathways for bridging interethnic and interfaith divides.

The guide concludes with a collection of valuable educational materials covering various aspects of Roma history, culture, and religious and social life, along with a vocabulary clarifying specific terms for factors, contexts, and situations relevant to Roma communities in Romania and Europe. Although efforts for seeking justice and doing anti-racist work share similarities across nations and historical periods, the lexicon surrounding anti-Roma discrimination and racism is loaded with deeply entrenched socio-economic and cultural biases. ■

NATIONAL AND LOCAL CONTEXT

Roma slavery and religion in national and broader context

Religion has had a big impact on how European and Romanian culture and society have developed over time. Scholars have looked closely at how people in different historical times have followed religious rules, and how this has affected things like social control systems, nations-building, and how people see themselves in relation to others (identity politics). While many people talk about how societies have become less religious in modern times (secular) (BCRAMPL,2022), experts have realized that this idea doesn't always fit within specific historical frameworks.

In ancient times, slavery was not determined by race/ethnicity based on skin color, but rather by criteria related to inheritance. Christianity has reconfigured the discourse on the human condition and slavery to uphold specific power dynamics and privileges over enslaved Roma individuals, either by law or as a natural condition. The evolved form of slavery emerged during the medieval period and persisted into modernity and post-modernity. There are documents suggesting that the original concept of slavery, along with the terms used to describe its abolition (forgiveness, emancipation), stemmed from the belief that slavery represented a legal process of transforming allegedly uncivilized Roma (portrayed as lazy, nomadic, undeserving, akin to monkeys) into fully recognized humans: "I convert the Roma into slaves and thereafter into human beings." (Turda, RNCC, 2022)

Roma was subjected to slavery within the Romanian principalities prior to the Ottoman Empire, widely recognized as the largest slave owner globally. This extended period of enslavement, spanning approximately 500 years, stands as one of the lengthiest instances of slavery in the global north, encompassing Europe and North America, and characterized by socio-economic subjugation (Paleologu, 2024). "Robia," or servitude, represents a structural component of global history, prevalent in Wallachia and Moldova, defined by unequal and asymmetrical normative-legal, economic, and social dynamics. Serfdom, resembling slavery, served as a prevalent form of labor exploitation. Slaves were regarded as possessions with minimal to no rights, treated more as objects than individuals. Furthermore, linguistic and practical parallels existed between the status of slaves and that of the Roma community, and even assimilated slave Tatars was called G***y. Roma is an ethnic group, whereas G***y is a social category that was created during slavery and has remained so ever since. In the regional context, the abolition of slavery in the Romanian principalities occurred later than in neighboring kingdoms and empires, with the exception of Russia, which was the last to abolish it. (Chiriac, RNCC, 2022) However, Roma slavery remains largely understudied and peripheral in discussions compared to other slavery systems worldwide (RNCC, 2022). The abolition of slavery

in the Romanian principalities was motivated by three primary factors: the exploitation and suffering endured by Roma under their owners, external pressure from Western countries advocating for modernization, and the prevailing socio-economic conditions of the mid-nineteenth century.

The abolition process began in 1824 and concluded in 1856, with slave owners receiving compensation for their losses, often amounting to double the value of the slaves sold among private individuals during that period. Churches and monasteries were among the last entities to emancipate their slaves.

During the era of the French Revolution, abolition was aligned with the liberal Christian ideals aimed at humanizing the enslaved. Observing the reluctance of some slave owners to release their slaves Roma threatened with revolts and started advocating for their rights. Some Roma even took part in the armed conflicts of the 1848 revolution. In Moldova, the primary strategies of the boyars and rulers involved sedentarism and assimilating Roma into the peasant workforce in agriculture. Conversely, in Wallachia, due to the condition of freedom being tied to sedentarization in their former places of enslavement and the imposition of taxes, many Roma were forcibly compelled to migrate to nearby towns. Emancipation was a protracted process, implemented gradually through a series of laws spanning over two and a half decades and targeting different slave categories. Ultimately, nearly 250,000 individuals were liberated (Ochii Minții, 2024).

During World War I, Roma fought alongside others in the Romanian army against the Austro-Hungarian Empire. In 1919, with the support of an Orthodox priest, Roma from Transylvania organized themselves and began advocating for the recognition of their citizenship status and a linguistic shift. Participating in six regional public consultations in Transylvania, they lobbied for citizenship rights and the substitution of the term “G***y” (deemed offensive) with “Roma”. Although active in advocating for their rights and expressing their needs, the Roma community was not involved in the development of any of the proposed policies. During the interwar period, eugenic policies gained momentum after their emergence at the end of 19th century, ultimately culminating in the Holocaust during World War II, during which approximately 250,000 Roma were deported from Romania. Throughout this time, Roma activists, including Romnja (Roma women), sought to improve the living conditions of Roma and advance their emancipation through various educational, political, and social initiatives. To facilitate this, certain Roma leaders briefly collaborated with politicians from Goga’s party, which embraced fascist ideologies and included Nazi sympathizers. (Ochii Minții, 2024)

Following this dark chapter, during the early years of the communist rule, the communist regime aimed to eradicate religion from people’s lives and impose atheism. Only moral and social values endorsed by the regime were deemed acceptable. To achieve this goal, the regime promoted materialist-scientific education as a means to indoctrinate the population and eliminate religious influence. Following the communist regime’s establishment, every religious denomination in Romania required official recognition from the state to operate. However, out of the 60 denominations existing in 1948, only 14 received this recognition.

It is important to note that while all recognized religious denominations officially received equal treatment from local authorities, the Orthodox Church enjoyed certain advantages due to historical ties to political power and the large number of believers. As neo-Protestant movements gained traction among Roma from Romania from the late 1970s onwards, the communist regime viewed Orthodox adherents more favorably than those who converted to neo-Protestantism. Consequently, local authorities often intervened to prevent Orthodox believers from converting. Establishing a neo-Protestant community also faced obstacles, particularly when the number of adherents grew, prompting requests for official recognition of a church or place of worship.

At that time, the Roma were forced to assimilate into the workforce and pressured to give up nomadism. Those who resisted this forced assimilation were marginalized or declared dissidents. Romanian authorities feared that Roma converting to Pentecostalism and Adventism would strengthen their demands for official recognition as a national minority, a status they did not achieve until after December 1989. Important milestones in Roma history during that period, in which Romanian Roma played a significant role, include the First International Roma Congress in 1971 and the publication of a public official policy document in 1977 addressing Roma assimilation in Europe. During the First International Roma Congress, the situation of Roma across Europe was presented in the aftermath of the Holocaust, leading to the establishment of a flag, an anthem, and an International Roma day (Puxon, 2023).

At the national level, Roma organizing did not cease, and the most vibrant activities became increasingly visible and public after the 1989 revolution. In 1990, Roma was officially recognized as a national minority, marking a pivotal moment in their quest for recognition and rights. Subsequently, in 2005, the first European policy for Roma inclusion was established, aiming to address the systemic challenges faced by the Roma community across Europe. However, key moments in Roma history, previously studied and taught separately from Romania's history, have only recently been introduced into secondary school manuals. (CRJ, 2016; REF, 2022) Additionally, the key terms reflecting the historical processes in addressing policies for Roma throughout history include abolition, emancipation, forgiveness, ignoring, assimilation, integration, and inclusion.

In our examination of the Roma community and their relations with religious actors, we discovered that certain ideas, such as the belief that all religions are equal (religious indifferentism) or the absence or rejection of religion altogether (irreligiousness), fail to accurately describe how people truly engage with their faith. These terms overlook the diverse ways in which ordinary individuals shape their religious beliefs and practices, both historically and in contemporary times. Our research reveals the complexity of religious dynamics within the Roma community, highlighting the necessity for a deeper understanding to grasp the full picture. By transcending rigid conceptual boundaries and conventional understandings of religiosity, a new paradigm known as lived religion (WCC, 2005) highlights the everyday, non-dogmatic practices of ordinary people. This approach offers valuable insights into comprehending the cultural ethos of the Roma community, particularly concerning its religious aspects.

In a public presentation in 2024 Delia Grigore mentioned four Orthodox priests that have supported Roma along history in their endeavors, but they eventually became dissidents within the Romanian Orthodox Church because of their ideas and ideals. For the present day and for an inclusive future we need to reflect on a series of questions regarding the past: How has reconciliation been addressed in Romania following the periods of slavery and the Holocaust? How do Christians reconcile the moral and ethical implications of owning slaves and perpetuating the institution of slavery? How does the Roma community engage with its historical legacy, and what are the manifestations of religiosity in contemporary times? We need to engage with such reflective questions both individually, as well as institutionally, in our work, to make the step for proper inclusion, justice and reconciliation practices.

Regional and local histories

The dioceses of Sibiu and Vâlcea, though neighboring geographically, are marked by different historical and social contexts, yet their histories intertwined. The Sibiu county, located in Transylvania, was at the intersection of the Habsburg Empire, the Ottoman Empire, and Austro-Hungarian empire before 1918, while Vâlcea county was most of the time part of Oltenia in Wallachia, within the Romanian principalities. Despite their differences, these dioceses offer unique historical perspectives that shed light on the broader developments across the entire country after 1918.

Roma is often absent from documents until the communist period, and when they do appear, they are depicted as marginalized or somewhat exotic figures. Local monographies often portray Roma in the area as recipients of aid from schools and churches, while historical documents from the area depict them as civic and political activists involved in Roma nation-building efforts. Monasteries, on the other hand, hold rich records that have been archived but remain largely unexplored. These records provide the earliest mentions of Roma slavery and offer insights into their situation during and after abolition.

VÂLCEA

One of the two communities in Vâlcea county participating in the PARI project is associated with two monasteries that historically owned slaves and their involvement in the commercial routes through the Balkans during the Medieval era. Archival records indicate the presence of these villages in the northern part of the Oltenia region, specifically in the Subcarpathian area of Vâlcea county, dating as far back as the 14th century. Additionally, archaeological artifacts suggest an even older history dating back to the Daco-Roman period. However, a specific document dating from the early 17th century, signed by the hieromonk of the Bistrița monastery at the time, recounts a donation made to one of the monasteries. This donation consisted of a couple of Roma slaves (a husband and wife) and a couple of enslaved peasants (also a husband and wife). Intriguingly, following the death of the donor and his immediate family, these individuals could not be claimed by anyone else; they were to remain under the ownership of the monastery. (Ciorbea, 2020, 83) For two decades at the beginning of the 18th century, the Oltenia region was under Austrian occupation, which was recognized as legitimate by the Romanian Orthodox Church at the time.

While the rights of Christians remained intact, the church underwent reforms and came under the canonical obedience of the Metropolitan Church of Belgrade, under strict Viennese rule and management. At the same time the Austrians constructed a commercial road along Olt river known as Via Carolina, connecting Sibiu localities with those in Vâlcea.

At the end of the new Russo-Austrian-Turkish war, the Oltenia region was returned to Wallachia by the mid-century. During this period, Romanian peasants from Sibiu (border area called Mărginime) migrated to Vâlcea, establishing villages like Băbeni and Vaideeni, with subsequent migrations driven by conflicts between Romanian and Saxon villages. While the 19th century met a notable migration of serfs from the Olt region settled in villages throughout the Hârtibaci Valley, some receiving financial support from local mayors.

By the 1830s, the monastery housed 62 nuns and sisters from affluent backgrounds, along with 26 lay servants and 2 priests. Operating as a prison for an unspecified duration, it discontinued this function in 1838, when female detainees were relocated to prisons in Wallachia. During the 1848 revolution, it served as a refuge for revolutionary monks associated with the Proclamation from Islaz, who were later apprehended.

1863 is known as the year of secularization of monastery assets, marked by the completion of an inventory of documents and properties. This monastery was involved in a series of tensions with a neighboring monastery over the control of a village, a conflict that persisted for almost a century and a half. Its inventory included the inheritance of 7 villages (out of approximately 32 properties, comprising villages and lands) along with their inhabitants (Roma slaves and Romanian peasants), as well as all associated assets such as forests, landscapes, and water resources, dating back to their inception. By 1815, the monastery owned 346 Roma slaves who were subject to an annual tax of 11 talers, equivalent to 17,000 lei at the time. (Ciorbea, 2020)

Over time, the Roma inhabitants of the area have been engaged in various occupations. Initially, as slaves, they worked the lands of the monasteries. Some turned to gold washing, searching for various metals, especially gold, in nearby rivers and lands. Following the abolition of slavery and as they settled down, the former enslaved Roma transitioned into various roles such as craftspeople, merchants, agricultural workers, greenhouse workers, farmers, and factory workers. In the 20th century, many became migrant workers.

SIBIU

The history of Southern Transylvania has been told through the lens of different ethnicities and religions, each emphasizing its own truths for geopolitical and economic motives. This overview doesn't aim to uncover the absolute truth encompassing all perspectives but rather highlights how each group has often overlooked the narratives of others. Notably, the history of Roma in the region is still relatively new and undergoing documentation and understanding, separate from other ethnicities. Although local parish histories have benefited from administrative systems imposed by medieval empires, they have also endured

destruction during interethnic conflicts, peasant uprisings, and invasions. Over time, the Hârtibaci villages experienced shifting administrative jurisdictions, contributing to interethnic and interreligious tensions, fueled further by archaeological discoveries of Dacian artifacts. The ongoing struggles in the area involve various ethnicities including Romanians, Roma, Hungarians, and other Slavic groups, and religions including Orthodox, Greek-Catholic, Protestants and Jews, all seeking recognition of minority status and citizenship rights. This struggle is particularly significant for Romanians and Roma, who also seek economic opportunities amidst these challenges.

The history of the Saxon church in Transylvania dates back to the 12th century when German colonization began in the region. Endowed with privileges by the Hungarian king, the Saxons constructed numerous fortified churches and citadels, shaping the Transylvanian landscape. In the mid-16th century, they embraced the Lutheran Reformation, solidifying the Evangelical Church of the Augsburg Confession's central role in society. However, following World War II, the Church faced losses during the expropriation process, including the confiscation of schools and land. Despite these challenges, the Church persisted, while relocating the German Department of the Theological Institute from Cluj to Sibiu in 1955. Post-1989, a significant portion of parishioners emigrated to Germany, prompting a transition in the Church's status to a "diaspora church" under a new Statute.

Persecuted during WWII but with different historical trajectories, both Roma and Jews have roots in the Sibiu area dating back to the 15th century, even though a couple of decades apart. An undated document attributed to Mircea the Elder, from the second half of the 14th century, mentions a reinforcement of a donation including seventeen Roma living in tents to a boyar from the Făgăraș region. Initially, Roma was tolerated as free individuals at the outskirts of villages, allowed to build houses on village land but excluded from exploiting natural resources and participating in administrative affairs. Some Roma led nomadic lifestyles, while others pursued various crafts in the rural area, as in the Sibiu citadel were not allowed. Following the abolition of slavery in the 18th century, gold washers migrated to the region, seeking employment in the salt and gold mines. Throughout history, the Roma of Sibiu area have been politically and civically engaged alongside the active Roma communities of the Făgăraș area and neighboring villages in the Hârtibaci Valley.

In the 15th century, Turkish invasions ravaged villages along the Hârtibaci Valley, with some falling victim to fires due to the households' construction with flammable materials. Despite this, the Sibiu citadel stood firm, earning recognition from the Pope for its defense against the Turks. By the 16th century, wars and diseases led to a decline in village populations, prompting rulers to resettle Romanian peasants in Saxon villages. In the 17th century, exploited peasants sought refuge in the Romanian principalities, with some contributing to the first attempt to unify Transylvania with Wallachia in 1600, stirring conflict. In the 17th and 18th centuries, the churches with Byzantine rite in Transylvania were primarily Greek-Catholic, reflecting Romanian efforts for recognition. Mid-18th-century Orthodox revolts sought equal rights, leading to the separation of the Romanian Orthodox Church from the Greek one in 1864. Initially led by Serbians, the Romanian Orthodox Metropolitan Church

was reinstated that year, with Archbishop and Metropolitan Andrei Șaguna, founder of ASTRA (1861), at the helm. Orthodoxy became integral to the Romanian national identity in the region. Religion, particularly Orthodoxy, permeated everyday life, providing not just spiritual guidance but also educational, administrative, and cultural support. Churches were centers of community life, offering schools, religious ceremonies, and cultural representation in the Romanian language.

In the 18th century, certain villages in Southern Transylvania served as border outposts for neighboring Principalities, housing Austrian army garrisons during conflicts to defend the borders. Romanian serfs, seldom Roma or Hungarian, mainly worked as agricultural day laborers or as serfs on Saxon lands encircling Sibiu. Excluded from urban life, Romanians dwelled in huts on the periphery, in the Maieri neighborhood. At the time Romanians primarily engaged in agriculture, farming, and sheepherding, facing constraints on participating in crafts until after the 1848 revolution. The late 18th century abolition of serfdom signaled a significant societal transition, coinciding with a surge in church-led publicist activities. Before World War I, emigration from Sibiu was prominent among city residents and those from the Mărginime area, seeking opportunities in the US, other parts of Romania (especially for sheepherders), Germany (particularly for those of German descent), and other Eastern counties, while Roma showed less inclination to emigrate.

In the early 19th century, Sibiu offered refuge to Romanian boyars fleeing Ottoman rule from Wallachia, and foreign diplomats from Bucharest. Simultaneously, peasant-led uprisings against the Austrian aristocracy occurred. By the start of World War I, Romanians had become the predominant ethnic group in half of the villages in the area. By the mid-19th century, a burgeoning Roma neighborhood had emerged in the lower outskirts of the city, known as the Maieri neighborhood, where Romanians and Roma coexisted, outnumbering the population of the citadel in the upper city. Despite their widespread presence in both rural and urban areas during the 19th century, Roma faced social prejudice and were underrepresented in educational and census data. Administrative records often assimilated them with other groups like Hungarians, Orthodox, or Greek-Catholics, with their representation comparable to that of Armenians, Bulgarians, or Jews, whose significance to the administration grew only after they were accepted as merchants in the city. Most educational facilities, primarily for Saxons and taught in German, were established during the late 19th and early 20th centuries.

During World War I, Orthodox priests were deported, especially from villages where Romanians backed the Romanian army. Amidst the conflict, only Romanians and Saxons are noted as participants in the army, with Hungarians being a minority and Roma not mentioned. In the interwar period, significant migration from the Hârtibaci Valley to the US occurred, coinciding with a demographic shift where Romanians became the majority, Saxons comprised half of the Romanian population, and Hungarians and Roma constituted smaller minorities. Orthodox churches, formerly confessional schools, became state property during this period. Throughout World War II, Orthodox churches provided aid, medical assistance, and emotional support, while also countering communist propaganda and advocating for territorial reunification. Lastly, in the 1980s-1990s, most Saxons migrated from Romania to Germany.

DEBUNKING MYTHS AND UNVEILING REALITIES

Common misconceptions

The migration myth:
Roma should return to their countries and remain there.
The reality: Roma have been engaged in continental migratory patterns for centuries, including recent transnational migration within the past 35 years.

The first comer myth:
Roma are foreigners on Romanian territory.
The reality: Historically, Roma was recorded as slaves in the former territories of Wallachia and Moldavia prior to the establishment of the Romanian nation-state. Indeed, the abolition of Roma slavery was a prerequisite for the modernization and reunification of the three territories: Wallachia, Moldavia, and Transylvania.

The myth of slavery:
Roma slavery was not that bad.
The reality: In Romania, one of the longest instances of slavery in the world, lasting nearly 500 years, began long before the transatlantic African-American slavery and was abolished shortly before it. However, this history has seldom been acknowledged or integrated into the global narrative of slavery.

The myth of religion:
Roma do not have a religion but may adopt different religious beliefs for material gain.
The reality: As Roma migrated to Europe, they initially followed non-Christian traditions. However, as they settled in different areas, including the Romanian principalities, many underwent Christianization similar to other individuals. It's important to acknowledge that some Roma in southeastern Romania practice(d) Islam. This misconception was largely propagated by early non-Roma scholars seeking to differentiate Roma from white Christians, who were considered European citizens.

The myth of faith:
Roma are cursed and associated with Evil.
The reality: Many similar stereotypes originated during the period of slavery, where Roma was depicted as uncivilized, with the intention of justifying their enslavement and facilitating their assimilation into human society through processes such as Christianization.

The inclusion myth:
Roma are sufficiently represented and integrated into European policies and practices.
The reality: While some measures align with European inclusion programs, others are seen as more radical, addressing structural racism and the root causes of Roma exclusion. However, only a select few Roma are engaged in

these efforts, yet more in the celebratory activities than in the grass-roots ones. For instance, cultural and celebratory programs at the EU level mark important dates in the Roma community, but their reach is larger. On the other hand, initiatives for social justice, like advocating for housing, education, and environmental issues, involve only a handful of community members.

Other misconceptions about Roma stemming from historical origins

The myth:
Roma women are passional.
The reality: Roma women, akin to women from other minority backgrounds, are often hypersexualized. This trend originated during periods of slavery, serving to perpetuate dominance and control over them.

The myth:
Roma women bear numerous children to access social benefits.
The reality: The intersectional oppression faced by Roma women, similar to other women from marginalized communities, perpetuates their marginalized status, where inadequate sexual education and access to reproductive health services and facilities traps them in cycles of poverty. Authorities often justify their lack of intervention and support by citing cultural reasons. These beliefs trace back to the historical context of slavery, when Roma women were compelled to bear many children who were exploited as laborers. Furthermore, Romania allocates only 15% of its GDP for social protection, including benefits such as child allowances, pensions, and unemployment benefits. This percentage is one of the lowest among EU member states, with an even smaller allocation (0.1%) specifically designated for addressing social exclusion.

The marriage myth:
Roma are accustomed to arranging early marriages for their children.
The reality: While early marriages originated as a practice during periods of slavery, aimed at keeping families together and benefiting the owner, contemporary Roma scholars and activists advocate for implementing economic development initiatives, particularly targeting women. They also promote education and informational campaigns to raise awareness about the risks associated with early marriages.

The myth:
Roma are unwilling to enroll their children in school and resist integration.
The reality: The plight of Roma children not attending school underscores the education system's failure to address their rights and needs. These children often face relentless bullying and discrimination in schools, and they may also be required to provide caregiving or labor at home to support their families.

The myth:
Roma are beggars.
The reality: A stereotype that has resurfaced historically, particularly since Romania's accession to the EU, is the perception of begging as a characteristic of Roma identity rather than a consequence of the poverty they endure. Some even attribute poverty to an individual's failure to "integrate", disregarding the broader socio-economic context in which they live.

The myth:
Roma are criminals and thieves.
The reality: This is one of the most enduring prejudices against Roma, deeply ingrained across Europe from mid-19th century onwards, stemming from their historical roots. Laws and discourses targeting Roma as delinquents have fueled hate crimes and interethnic conflicts for decades (even after 1990), culminating in the Porajmos (Roma Holocaust), during which between 200,000 to 500,000 individuals were deported throughout Europe.

Let's take proactive steps to debunking these misconceptions

- Educate ourselves about the history of Roma in Romania and in Europe to challenge our biases. Let's assess our implicit biases here: implicit.harvard.edu/implicit/takeatest.html
- Prioritize asking questions to understand the underlying causes rather than making assumptions.
- Refrain from treating Roma as a monolithic group.
- Actively seek out diverse Roma voices and perspectives to form a well-rounded understanding.
- Let's reflect on our own privileges to develop a critical perspective.
- Speak out against antigypsyism, racism, hate speech, and all forms of discrimination.
- Verify information from alternative sources
- Avoid categorizing different knowledge - producing styles, especially those of Roma origin, in a manner that excludes Roma individuals without first assessing the quality and biases inherent in non-Roma perspectives.
- Remain vigilant about how we linguistically portray Roma, refraining from depicting them as marginalized and exotic "others" from our privileged standpoint. Such portrayals often deprives Roma individuals of the chance to represent themselves.
- Encourage scholars to undergo research ethics training as a proactive measure against using racial slurs and offensive terminology, respecting Roma individuals' self-identification regardless of their chosen labels.
- Redirect our focus from Roma marginalization to the systemic flaws and failures prevalent in law, policy, and practice.
- Prioritize centering Roma narratives and perspectives when addressing, as Gadje, Roma issues, whether through interventions or academic endeavors. Employ Roma collaborators and/or co-researchers as equal partners throughout the entire process and use participatory (action) research methodologies to generate unbiased, community-driven data.
- Urge scholars to explore the correlation between academic biases, their positions within social hierarchies, and their methodologies in Roma studies for steering clear of racialized modes of thinking.

PARTICIPATORY METHODS TOOLKIT

Working with co-researchers and community members

Freire and the pedagogy of autonomy

Paulo Freire, a Latin-American Jesuit theologian and pedagogue, pioneered non-formal education methods in marginalized communities. His pedagogical approach greatly influenced research methodologies such as Participatory Action Research and the dramaturgy of Augusto Boal, who developed forum theater, and participatory budgeting through the Freire Institute. In his seminal work, Pedagogy of Autonomy, Freire emphasized autonomy as a foundational principle of education, aiming to cultivate critical thinking and consciousness through empowering experiences that prioritize freedom. In this way, education evolves into a participatory and co-creative process (see below), fostering civic engagement. Although not explicitly employed in our project, Freirean thinking served as the foundational principle of the participatory action research that constituted the core of our empirical endeavor. Examples of the implementation of Freire's pedagogy of autonomy could be found in some Roma NGOs grassroots activities (see E-Romnja organisation's work in several communities accross the country) or non-Roma initiatives (see the work of various academics from Desire Foundation in Pata Rât).

PRACTICE

Use the real-life stories and experiences of individuals within the community to initiate a dialogue about rights and strategies for attaining them. Employ established tools and practices in community development to educate them about available options and the potential outcomes.

Co-researchers and co-creators

A co-researcher within the Roma community is an individual who navigates specific circumstances or occupies a particular position on the Wheel of Power & Privilege (see below). Drawing from their firsthand experiences, they actively contribute to research on a given topic as an integral member of the research team. Similarly, a co-creator in diaconal work leverages their expertise to contribute to the planning and implementation of actions and activities within their communities. Throughout the PARI project, we have collaborated with co-researchers from the main four locations, who have provided invaluable support in data collection and analysis, implementation of activities, and offered reflections and feedback on research practices and results.

PRACTICE

Whenever feasible, particularly in projects and communities related to Roma issues, we emphasize the importance of incorporating the local knowledge and perspectives of co-researchers and co-creators. Find them in a preliminary visit in the community after discussing with different local stakeholders. Identify them through an initial community visit following discussions with various local stakeholders, ensuring their inclusion in every stage of the project/activity/research. Offer them training in academic / diaconal work and actively engage them.

Photovoice

The photovoice approach provides an immersive and participatory alternative to both short-term and long-term empirical studies, particularly crucial when marginalized voices are at risk of being excluded from public discourse. Suitable for both online and offline settings, this method involves researchers inviting a group of individuals to document their daily experiences on a specific topic, which may also be proposed by the participants themselves. Following this, the group gathers to discuss the photographs, facilitating the transformation of individual narratives into collective perspectives. This collaborative process enhances the understanding of the subject matter for both participants and researchers.

During our workshops with community members, we utilized the photovoice method to explore community resources, religious and cultural symbols, and individuals' personal stories. Our objective was to showcase their talents (see below) and find ways to (re)discover them. Through this process, we discovered that it could also evoke poignant memories or experiences from the past. However, we ensured that emotional support was provided to participants during and after sessions. It's crucial not to leave individuals dealing with their emotions alone, and preparing to do the emotional work is essential.

PRACTICE

Encourage community members to capture photos within their surroundings and incorporate them into your meetings. Prompt them to share why they selected each photo and identify elements within them that showcase community resources and assets.

Source:
Orthodox Word blog, 2013, Talents' parable.

Use your talents! method

The method known as Use Your Talents (UYT) originated as a community development approach within the Malagasy Lutheran Church in early 2000s. Initially, four churches - the Malagasy Lutheran Church, Zimbabwe Methodist Church, Free Pentecostal Fellowship of Kenya (FPFK), and The Ethiopian Evangelical Church Mekane Yesus (EECMY) - expressed interest and collaborated with their Norwegian partner, the Norwegian Mission Society (NMS). Subsequently, the network expanded to include other churches from West Africa and Asia.

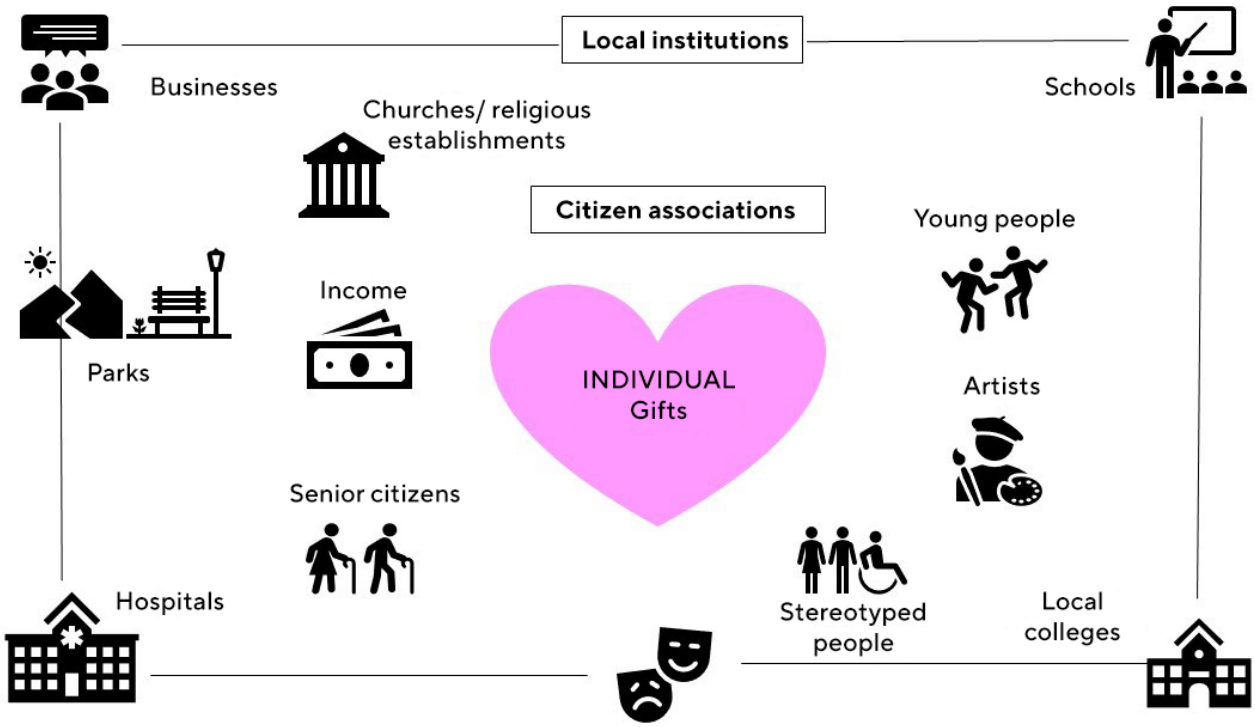
The UYT method started from the Bible parable with the same name. Gradually, this approach evolved from experiences gleaned from congregations and their development committees, gradually morphing into a movement and methodology for development work within a church framework. The core of UYT is rooted in sparking action within congregations that reaches out to the larger community, harnessing the resources readily available in the present moment, particularly the talents of community members. Its fundamental goal is to fulfill God's commandment of 'loving your neighbor'. UYT emphasizes how congregations can actively engage in fulfilling this commandment, fostering holistic ministries and endeavoring to enhance living conditions for both their members and the broader community.

Gifts of the heart

Gifts of the mind

Talents of the hands

Source: Stephanie Dietrich, 2023,
The USE YOUR TALENT project workshop for the PARI team.



Source: Stephanie Dietrich, 2023,
The USE YOUR TALENT project workshop for the PARI team.

We utilized this method in two primary ways: firstly, to understand how different individuals interpret and teach Bible lessons, and secondly, to identify the main resources within the communities, with individual gifts and talents at the forefront of community processes. Other local resources encompassed associations (volunteers, informal groups, church councils), local institutions (public institutions, NGOs, and churches), landscape features (land, buildings, heritage sites, public and green spaces), and social relationships or capital (connectors, social networks, trust), all aimed at supporting individual talents.

Our focus was on awakening the most essential talents, including those of the heart, mind, and hands, with an emphasis on resources and potential rather than needs and deficits. Thus, we employed the UYT method to chart community resources during community gatherings.

This process unearthed forgotten and supportive practices, shared experiences, overlooked resources, and potential opportunities for local initiatives. However, we faced challenges in discussing resources without accounting for structural needs and in addressing individual talents within the community context without recognizing community power dynamics, including financial aspects.

PRACTICE

Draw a map of community assets with as diverse community members as possible. While using this tool, reflect on these challenges, take notes, and revisit them with community members using clear language and relatable examples.

Reflection questions

In academia, grassroots (activist) circles, and certain professions like social work and community organizing, there is a common practice of reflecting on the work accomplished, the process involved, the desired outcomes, the participants' emotions, and the subsequent steps to be taken. Throughout our project, we have utilized a series of reflection questions at different stages, primarily centering on participatory aspects such as methods, approaches, and tools. These reflections encompassed various dimensions, including ethics and dilemmas in project implementation, power dynamics within the team and with stakeholders, and the nature of results and knowledge produced regarding the Roma ethnic group. We have tailored some of the questions below to cater to a wider audience of specialists and professionals.

Ethics & dilemmas

How can processes concerning racialized and marginalized individuals be reoriented to center around their unique experiences and perspectives?

In what ways can efforts to combat inequalities, biases, and discrimination be sustained despite persistent structural power dynamics that may not directly alleviate these issues?

What strategies can be implemented to effectively address and prevent tokenism in various contexts?

Power dynamics: role of agency

Who ultimately owns the action, activity, or initiative? Whose narrative truly receives attention and validation? Who possesses the authority to shape decisions and results?

What dynamics define the relationship between co-researchers/co-creators and the initiator, and other community members?

Knowledge production & epistemic justice/racism: nothing about us without us

What contributions do co-researchers, co-creators, and community members aspire to make? How are their contributions acknowledged or (under)valued?

PRACTICE

Take a moment to reflect on these questions both individually and within your teams, and write down your responses with pen and paper. Revisit these answers at later stages of your work or intervention to evaluate changes in your approach, mindset, and community dynamics.

Using Intersectionality

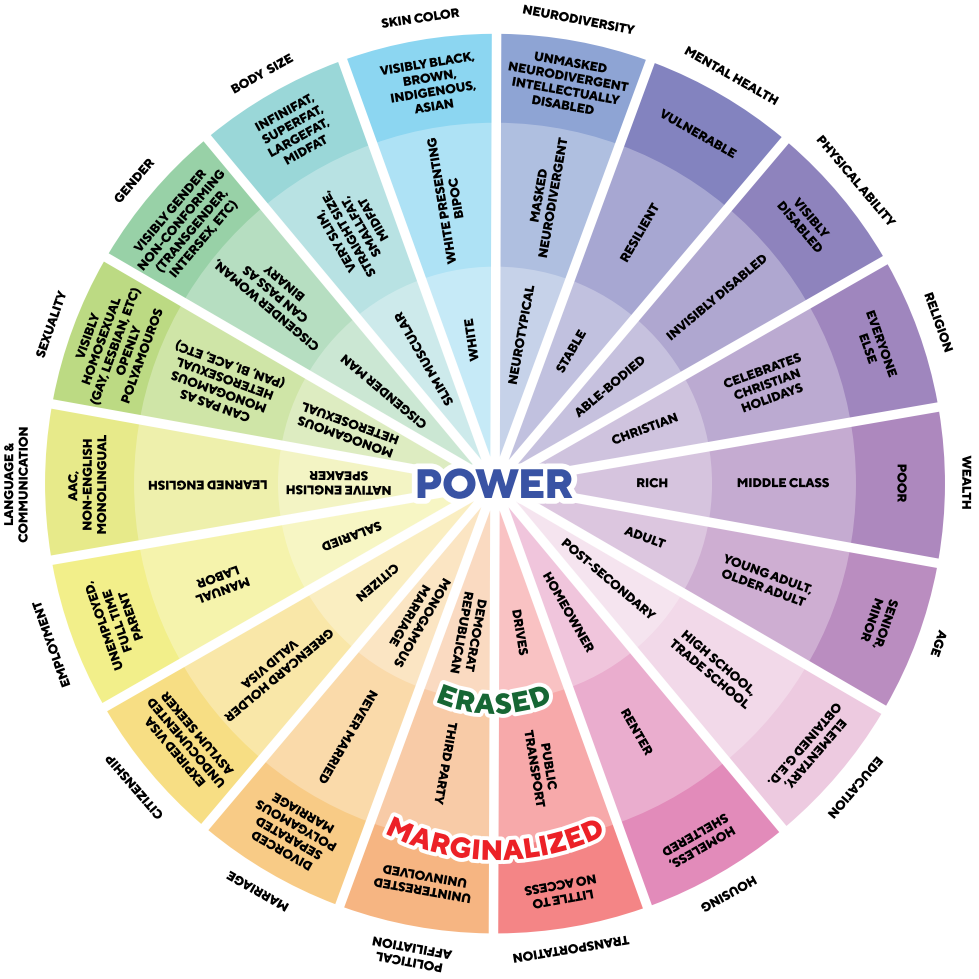
Intersectionality, addresses the interplay of different forms of power and oppression, such as race or ethnicity, gender, and social class. The concept highlights the need for substantial progress in addressing the interplay of different forms of discrimination and structural inequality through policies, laws, and their enforcement. Intersectionality challenges the essentialist portrayal of Roma as a monolithic group, recognizing and including the diverse experiences and voices of the most marginalized individuals within the community, as well as the resources individuals possess (E-Romnja, 2023). The use of intersectionality, however, is still in its nascent stages within European public policy.

The wheel of privileges & power explained

The Wheel of Privilege serves as a dynamic tool for examining one's (intersectional) identity, where positions may shift as circumstances change. Comprising three rings, Power (innermost), Erased (middle), and Marginalized (outermost), it delineates various identities within society (Watkins, 2021).

Individuals occupying multiple positions in the inner ring, generally wield more power in any given setting. Their perspectives are more frequently acknowledged and considered. For privileged and/or powerful individuals in the room with others who lack such advantages, acting as an ally entail creating space, amplifying their voices, and actively listening. Only when marginalized voices are absent should allies speak on their behalf, while also reflecting on why they are excluded and striving to include them in the conversation.

Those situated in the middle ring often face identity erasure and unique forms of marginalization. Covert discrimination, manifested through dismissal and minimization, is prevalent for individuals in this area. However, their perspectives are equally valid, and their experiences hold significance alongside those facing more overt discrimination. The outermost ring represents the most marginalized individuals, who endure both overt and covert forms of discrimination. Unlike those in the Erased ring who may pass unnoticed, marginalized individuals face systemic discrimination, which disproportionately impacts their lives.



PRACTICE

Utilize the wheel not just to assess individuals' privileges and power, but also to examine your own positioning in relation to both the community and other stakeholders involved in your work. Consider how you can leverage your power to empower community members in their initiatives. Keep in mind that achieving social change and justice requires time and practice. Be patient with everyone involved and remain committed to your efforts.

Source: Whatkins, 2021, Intersectionality: Wheel of Privilege (as observed in the USA), adapted from Sylvia Duckworth, Canadian Council for Refugees, and Olena Hankivsky, PhD.

GOOD PRACTICES FROM THE TWO COUNTIES

During our fieldwork, we observed various approaches by religious actors to support communities or individual members. In Sibiu and Vâlcea counties alone, we identified different Christian denominations: Orthodox, Catholic, and Protestant (including Pentecostal, Baptist, Adventist and Lutheran), which collectively represent the majority of the believers. The motivation of religious actors to support and empower communities is deeply rooted in their perception of religion's significance in people's daily lives. Among their motivations, we have encountered beliefs such as "nothing without God", "we support each other", "we live ecumenically", "we are getting closer to God", "we must live together", and "we cannot get away from each other".

Among their initiatives, we have identified programs, projects, and activities. Programs are long-term practices involving numerous individuals and resources, often funded by charity funds or external sources. Projects are short to medium-term practices involving a limited number of people and resources, while activities are spontaneous and usually short-term, relying on local resources. Programs typically include after-school activities, including music programs, annual school supply drives, or social housing projects. Projects may involve specific groups like children, mothers or elders, philanthropic efforts during crises, music ensembles or regular provision of food packages. Activities can range from renovating or reconstructing homes after incidents like fires or floods, baptisms for children whose parents lack resources, to practical workshops for both children and adults.

Food sharing practices

Among the positive practices observed, community food distribution projects and shared meals emerged as constants before, during, and after the pandemic. These initiatives targeted various groups, including elders, families with many children facing financial strain, and children participating in after-school activities. Additionally, cooking and sharing meals at churches or during Christian holidays were common occurrences, regardless of the quantity or type of food provided. Food aid serves as both relief and a confidence-building measure, acting as a means to enter communities and support children and their families in attending school and rebuilding their lives.

When facilitated by institutions or international foundations, the provision of food is often conditional, serving as an incentive for school attendance for children or work participation for adults. The practice of linking food assistance to school attendance faces criticism even among practitioners, particularly as firsthand attempts to implement it expose

its limitations: difficulty of building trust relationships and solidarity. Over time, one of the NGOs has evolved its approach to focus on using food as a means to connect with children, providing them with care and bridging social, emotional, and at times economic gaps between those offering assistance and those receiving it (Rasche, Blank, 2022, 94-96). They eventually developed a food relief program for families with numerous children, providing them with approximately 100 EUR every month for purchasing healthy staple food supplies. The families accompany the providers to supermarkets to collectively make these purchases.

This approach acknowledges the importance of covering food needs as a foundation for building trust, connections, and stabilizing other aspects of life. However, it also highlights the limitations of short-term funding programs in addressing systemic issues comprehensively, emphasizing the need for long-term, integrated interventions, particularly in very poor families.

Throughout the pandemic, sharing food packages emerged as a vital safeguard for the most vulnerable, including the elderly, individuals with health issues, and financially struggling families with multiple children, including Roma families, who couldn't secure food through employment. However, when distributed via institutions, these packages were contingent upon being on a social or health service provider's list for benefits or services. Conversely, when distributed through non-governmental or religious initiatives, the food reached only a select few, often those known personally to the providers. Monasteries provide meals to individuals laboring on their grounds and occasionally offer regular loaves to those participating in their religious gatherings.

When facilitated by churches or within close-knit communities, food distribution often fosters a sense of sharing and community cohesion, albeit typically limited to those participating in religious activities. For instance, amid the pandemic, a group of Pentecostals from one village, while working on a worship house in a neighboring impoverished village, received a pig from a woman in the former village to distribute among parishioners in need. The pastor divided the meat into ten packages and distributed it among the poorest residents. Moreover, in numerous villages, the custom of distributing bread as a means of food assistance originated during the pandemic and persisted as a weekly tradition. With support of NGOs from outside the county or outside the county, some providers offer 250+ loaves per week across several villages, though primarily to Pentecostal families. Once a week, a couple of religious communities come together for meals prepared in their shared space by members of the community. These meals feature ingredients sourced either from their own cultivation efforts or donated by parishioners, fostering a sense of unity and shared responsibility within the community. Some of the recipes are hand-picked and used to maintain the multicultural identity of the community or to preserve the culinary heritage of specific groups within the area. Additionally, children from certain communities occasionally receive birthday cakes, often distributed based on birthdates within a given week, or are treated to birthday parties on select occasions.

Music ensembles

Music ensembles, encompassing coral, instrumental, or dance groups, are prevalent throughout the communities in the two counties. Some are affiliated with churches or places of worship, while others are linked to religious customs, and

still, others focus on offering social activities and services. Importantly, these ensembles involve both Roma and non-Roma children and young adults. Among these, choral groups and children's music ensembles are the most widespread.

In the Hârtibaci area, there are two notable activities, one operated by a religious foundation: a music school for children and young adults spanning several villages, with approximately 100 participants engaging in weekly afterschool activities. The instructors include music professors, occasionally supplemented by international guests who work abroad in marginalized communities. Initially, the music program targeted underprivileged Roma children, but it has recently expanded to include children from all backgrounds, with a focus on fostering social and cultural inclusion. Organizers emphasize that children's participation is not contingent on their affiliation with any particular church or belief. However, at the outset of the activities and the shared meals during afterschool music sessions, they gather to recite a prayer together.

Another noteworthy initiative in the Hârtibaci area is a brass band with wind instruments associated with the Pentecostal community across multiple villages. Founded by an American pastor upon establishing connections with the initial parishioners in the area, the band thrived with 30 instruments at its peak, prior to the pandemic. They were regular participants in local and regional music competitions and events, presenting a diverse repertoire. Reassembling the band has proved challenging due to the departure of most young members from the country. However, they now have a capable local instructor, trained by the American pastor, and are actively seeking new members to revive the ensemble.

Lastly, the traditional men's dancer ensemble known as Călușari, from the localities in the northern part of Vâlcea county, has emerged as a prominent cultural and religious symbol in the region. Recognizing its significance in the Balkan area, UNESCO designated it as part of the world's intangible cultural heritage in 2008. This dance, primarily performed on Pentecost Sunday, is practiced by both Roma and non-Roma individuals. It commences at a monastery or a church, where the dancers receive blessings from a priest, before traversing the entire village, dancing in each household they visit. Combining religious and pagan practices and symbolism, the dance has been passed down from young men to adolescents, eventually forming dedicated Călușari groups. These groups engage in friendly competition during the annual dance festivals held throughout Oltenia.

Socializing spaces for children and youth in or around the church

One of the most pressing needs in all communities was the provision of socializing spaces, particularly within religious contexts, catering especially to the needs of youth and adolescents. During visits to these communities, various religious actors either improvised such spaces or endeavored to create new ones. These spaces were intended to offer children, adolescents, and youth opportunities to engage in meaningful activities that enrich both their lives and their spiritual growth.

In the Hârtibaci area, one pastor encouraged youth to participate in weekly community meals, working alongside the women cooks to prepare and serve food after the sermon. In another initiative, a pastor converted a former church into a social center, equipping it with non-formal education

classrooms to support children in after-school activities and prepare them for school. Additionally, a priest in the same area established a café with a terrace in the church courtyard, providing a supervised and safer space for youth to socialize, addressing the lack of such spaces in the village. Meanwhile, the cultural center remained primarily utilized for weddings, baptisms, and funerals.

In Vâlcea county, within one community, the priest serves as the director of a cultural center where he has implemented a program for children centered around religious activities such as painting icons and participating in religious choir activities. Meanwhile, in a second community, another priest has established a workshop station for children located above a chapel. Here, they engage in activities such as icon painting workshops and Bible reading groups.

Accessibility practices

While most churches in the visited communities lack accessibility for persons with disabilities, a collective effort by priests from Vâlcea and a pastor from Sibiu has made sermons accessible. The first group collaborated with Roma native speakers to translate the liturgy and uploaded it to YouTube in Romani language. The second initiative provides audio versions of Bible readings, songs, and sermons, catering to elders, illiterate individuals, and children not attending school.

VOCABULARY FOR INCLUSION, JUSTICE AND RECONCILIATION

The list provided is not comprehensive but includes the most frequently used words as defined by organizations, collectives, and institutions specializing in human rights, legal matters, and Romani issues. These terms are utilized here for a shared understanding. For nuanced interpretations of certain terms, please consult the forthcoming collective volume developed within the PARI project, where we adopt an academic (empirical) approach to examine their usage, challenges, and constraints.

Affirmative action is an action favoring those who tend to suffer from discrimination; it is also used under the name of positive discrimination. (ERRC)

Ally is a person who is not (most) directly impacted by an issue but works in solidarity with those who are most directly impacted by that issue. One who understands that their primary role is to: a) educate themselves, b) educate their community, and c) lend their support to the leadership of those most directly impacted by the issue. (YWCA, 2016)

Antigypsyism is the specific form of racism towards Roma, Sinti, Travellers and any group who is stigmatized as 'gypsies' in the public imagination. It is historically constructed and present in discriminatory structures and practices which have a degrading effect, producing disadvantages, segregation and inequality. (ERRC) It is a complex and multifaceted form of racism that encompasses various aspects, including cultural, social, economic, and political dimensions. (ERGO, 2023)

Bias describes the inclination or prejudice for or against one person or group resulting in unfair treatment and benefits for others. This includes conscious and unconscious beliefs usually grounded in social norms and stereotypes, and results in upholding and replicating structural inequities. (ENAR, 2022)

Diakonia is Christian social service, that should be seen in the benefit to the neighbor as half of the church's life, the other half being the worship of God. (WCC, 2022)

Dignity is a term used in moral, ethical, legal, and political discussions to signify that a being has an innate right to be valued and receive ethical treatment. It is an extension of the Enlightenment era concepts of inherent, inalienable rights. (CoE, 2014)

Discrimination occurs when a person is treated less favorably than other persons in a comparable situation on the grounds that they belong to or are regarded as belonging to a particular group or category of persons and there is no reasonable and objective justification for such treatment. (CLR, 2021)

Direct discrimination is a type of unlawful discrimination where someone is treated less favorably than another person because of a protected characteristic, such as race, age, gender, marriage and civil partnership, pregnancy, religion or belief, sexual orientation, or disability. Direct discrimination can be intentional or unintentional and can be challenged under anti-discrimination laws. (SJ, 2023)

Indirect discrimination is a type of discrimination that occurs when a rule, policy, or practice that applies to everyone has a disproportionate and unjustified negative impact on a group of people who share a protected characteristic, such as race, age, gender, marriage and civil partnership, pregnancy, religion or belief, sexual orientation, or disability. It can be intentional or unintentional, and can be challenged under anti-discrimination laws. (SJ, 2023)

Intersectional discrimination occurs when a person is discriminated against on two or more grounds, which act simultaneously and interact in an inseparable way, producing distinct and specific forms of discrimination. One example would be a young Roma woman who is discriminated against in the labor market because she belongs to an ethnic group while being perceived as "dangerous", because she is a woman and therefore "will soon have children" (and will not work for some time) and because she is young and therefore inexperienced. (CLR, 2021)

Multiple cumulative discrimination is when a person suffers discrimination on the same occasion, but for two reasons - for example, a lesbian woman is harassed because she is a woman (gender) and because she is a lesbian (sexual orientation). This type of discrimination is said to be 'cumulative'. because each of the grounds can be identified independently. In other words, multiple discrimination occurs when two or more criteria in themselves operate separately in creating disadvantages for a person. (CLR, 2021, ERRC)

Empowerment is the process of increasing the economic, political, social, educational, gender, or spiritual strength of individuals and communities. (CoE, 2014)

Gadje is a general term employed by Roma to refer to individuals who are not Roma. Gadjo-ness is used to underline a Euro-specific form of whiteness that grants social, economic, cultural and institutional privileges and entitlements to non-Roma, or more precisely, to dominant majority groups (Matache, 2017).

Identity Politics is a phrase that encompasses various political activities and theories rooted in the collective experiences of injustice faced by specific social groups. Instead of rallying solely around belief systems, ideological manifestos, or political party affiliations, identity-based political movements typically strive to advocate for the political rights of a marginalized body politic within a broader societal context. Members of these constituencies assert or reclaim their unique identities in ways that challenge prevailing narratives, aiming for increased self-determination. (SEP, 2020)

Inclusion is the process of improving the terms on which individuals and groups take part in society - improving the ability, opportunity, and dignity of those disadvantaged on the basis of their identity. (ERRC)

Intercultural dialogue is a process that comprises an open and respectful exchange or interaction between individuals, groups and organizations with different cultural backgrounds or world views. (CoE, 2014)

Institutional racism is a form of racism expressed in the practice of social and political institutions. (ERRC) It refers to the form of antigypsyism embedded within institutions and public authorities, leading to discriminatory policies, practices, and inadequate responses to the needs of Roma communities. Policies and practices that restrict Roma communities' access to public spaces and services or discriminate against them in employment opportunities. (ERGO, 2023)

Intersectionality is a concept referring to the interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage. (ERRC, ENAR, 2022) It shows how two or more forms of discrimination co-constitute and shape each other. The concept call is to examine the various and intertwined power structures of our world, including racism, patriarchy, economic exploitation, and more. (ENAR, 2018)

Justice is a broad concept that refers to the fair and impartial treatment of people and the enforcement of their rights and obligations under the law. It can also refer the outcome or result of a legal process or dispute, such as a judgment, a sentence, or a remedy (e.g. compensation) that is delivered or granted by a judge or a person in a similar senior position. (SJ, 2023)

Lived religion is the real-world practices and beliefs of individuals, not necessarily the traditional answers that might come from people in positions of authority.

Othering means viewing or treating, a person or group of people, as intrinsically different from and alien to oneself. (ERRC)

Participation is the act of being a full-ledged part of society; different mechanisms for the public to express opinions – and ideally exert influence – regarding political, economic, management or other social decisions along any realm of human social activity, including economic, political, cultural (i.e. multiculturalism) or familial (i.e. feminism) (CoE, 2014)

Porajmos is the Romani genocide or the Romani Holocaust. Historians estimate that between 200,000 and 0.5 million Roma were killed by the Nazis and their collaborators in the whole Europe. (ERRC)

Prejudice is preconceived opinion that is not based on reason or facts. (ERRC) It is a bias that affects a person's judgment or perception of a person, group, or issue, often based on stereotypes. Prejudice can also mean a harm or disadvantage that is caused by an action or decision. (SJ, 2023)

Privilege refers to unearned social power accorded by the formal and informal institutions of society to all members of a group (e.g. white privilege, male privilege, etc.). Privilege puts those who have it at an advantage over those who do not have it. It is usually invisible to those who have it because we are taught not to see it. (ENAR, 2022)

Racial segregation is separation of humans into racial/ethnic groups in daily life. It may apply to activities such as eating in a restaurant, attending school, riding on a bus, the process of renting or buying a home, etc. (CoE, 2014)

Racism is the prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior. This can be either on an individual level or through systems, institutions and societal structures. (ERRC)

Reconciliation is a practice aiming at supporting redistributive policies essential in bringing about a sense of national belonging, and political stability by creating strategies of inclusion and achieving justice. (WCC, 2005)

Religious actors could be a religious leader, a faith-based organization or any organization that overtly operates under religious principles. (PaRD, 2020)

Reparations is a term often used in initiatives that aim to restore relations between settlers (states) and Indigenous (minority groups) peoples. States have a legal duty to acknowledge and address widespread or systematic human rights violations, in cases where the state caused the violations or did not seriously try to prevent them. Reparations initiatives seek to address the harms caused by these violations. They can take the form of compensating for the losses suffered, which helps overcome some of the consequences of abuse. They can also be future oriented—providing rehabilitation and a better life to victims—and help to change the underlying causes of abuse. Reparations publicly affirm that victims are rights-holders entitled to redress. (ENAR, 2022)

Roma is largest ethnic minority in Europe. Romani people

originated in India and migrated to Europe in waves hundreds of years ago. Amongst most Romani communities the term Gypsy, used interchangeably to address people of Roma ethnicity, oftentimes is an offensive racial slur. (ERRC)

Romanipen represents the foundations of Roma identity (the concept of being Roma) (CoE, 2014) and its cultural traditions. (ERIAC, 2021)

Social exclusion and **marginalization** are concepts used across academic disciplines including education, sociology, psychology, politics and economics to characterize contemporary forms of social disadvantage and relegation to the fringes of society. (CoE, 2014)

Social Justice is justice in terms of the distribution of wealth, opportunities, and privileges within a society. (ERRC) It is also the process and goal of addressing the root causes of institutional and structural "isms." (YWCA, 2016)

Structural poverty is a process in which the class system reproduces itself over time, and sees the organization of the economy and institutional discrimination as contributing causes, together with increasing social isolation of the ghetto. (CoE, 2014)

Structural Racism encompasses the entire system of domination based on race, diffused and infused in all aspects of society including its history, culture, laws, politics, economics and entire social fabric. It refers to a range of laws, policies, rules, attitudes, and behaviors in institutions and society which cause barriers and prevent equal access to rights and opportunities for minority groups. (ENAR, 2020 & 2022) Antigypsyism manifests through systemic inequalities that result in limited access to rights, resources, and services for Roma communities, from disparities in access to health care and educational opportunities to inequities in housing and employment. (ERGO, 2023)

Tokenism describes the practice of making a relatively small or symbolic positive act to be inclusive to members of minority groups, especially by recruiting people from underrepresented groups in order to give the appearance of racial equality within a workplace. The presence of a racialized token individual in the organization is usually intended to create the impression of social inclusiveness and representation of racialized groups. (ENAR, 2022)

Vicinity (Nachbarschaften) is a social institution, based on mutual aid and respect for others founded by Saxons in southern Transylvanian villages. It can be understood as a local form of community organizing based on physical and / or cultural proximity.

ADDITIONAL RESOURCES (by type of resources)

Academic and Intersectional Resources

Critical Romani Studies Journal, https://crs.ceu.edu/index.php/crs
CEU Romani Studies Program, https://www.youtube.com/@ceuromanistudiesprogram8183/playlists
Desire Foundation, *Nev Sara Kali Journal*, https://www.desire-ro.eu/?page_id=78
ERGO Network, *Guidelines of Countering Antigypsyism*, https://ergonetwork.org/wp-content/uploads/2024/02/Ergo-2023-guidelines_V5.pdf
Fundación Secretariado Gitano, *Antigypsyism*, https://www.gitanos.org/centro_documentacion/herramientas/cajas/antigypsyism.html.en
Paulo Freire, 1968/2018. *Pedagogy of the oppressed*, USA: Bloomsbuy Publishing.
RIRNM, *Roma projects and resources* https://ispmn.gov.ro/proiecte/5
Romnja Feminist Library, https://romnjafeministlib.com/
Romani Feminist Collective, *Roma Feminist Blog*, https://www.romanifeministcollective.com/
Romani Studies Journal, https://www.liverpooluniversitypress.co.uk/journal/rost

Cultural and Educational Resources

A Roma Perspective Podcast, https://aromaperspective.podbean.com/
Cu alte cuvinte, children's books https://www.cualtecuvinte.com/ro/diversitate
ERIAC, https://eriac.org/barvalipe-university-first-course/
Gheorghe Carmen, Bănica Cerasela (eds), 2024. *Ghid de intervenție pentru cazuri de căsătorii între copii / căsătorii forțate. Metode de intervenție și recomandări*, Kanton Basel-Stadt, https://e-romnja.ro/rapoarte/resurse/#flipbook-df_2958/1/
Ionel Cordovan blog, *Teaching Rromani language with the use of facebook and youtube*, https://ionelcordovan.blogspot.com/2021/07/preadarea-limbii-rromani-cu-ajutorul.html
NRCC - RK, https://ikultura.ro/

RED blog, *Romani Language*, https://edubh.ro/upload/red/
Roma Bibliography, https://www.bibliografieroma.com/
Romani Phen, https://www.romnja-power.de/en/video-3/
RomArchive, https://www.romarchive.eu/en/
ROMLEX database, http://romani.uni-graz.at/romlex/
Sigma Publishing House, *Rromani Language textbooks*, https://editurasigma.ro/product-category/carte-scolara/carte-pentru-minoritati/limba-rromani/
Virtual Museum of Roma Culture, https://romanomuseum.com/

Development Practices

E-Romnja, *S.O.R.A. Method,* https://e-romnja.ro/interventie-comunitara-feminista/
NMS, *Use your talents book*, https://nms.no/wp-content/uploads/2019/01/useyourtalents_fullbook.pdf
Resource Center for Roma Communities, https://romacenter.ro/despre-noi/
Together Community Development Agency, https://www.agentiaimpreuna.ro/

Historical Resources

CoE, Roma *History, Wallachia & Moldavia*, https://www.coe.int/t/dg4/education/roma/Source/FS2/2.2_wallachia-moldavia_english.pdf
Drăghici Damian podcast, *Roma history presented at Harvard* by lector Madga Matache, https://youtu.be/S1Yli_niDr0?feature=shared

INSHR-EW, Holocaust https://www.inshr-ew.ro/portfolio-item/imagini-din-trecut-holocaustul-din-sibiu/
Freedom House Romania, https://www.facebook.com/watch/live/?ref=watch_permalink&v=197508090073642
NRCC – RK, *Roma slavery in the Romanian Principalities: a comparative perspective* https://ikultura.ro/conferinte-evenimente/roma-slavery-in-the-romanian-principalities-a-comparative-perspective/
Obiceiul Pământului podcast, https://www.dor.ro/obiceiulpamantului/
RomArchive, *The Roma Movement in Romania*, https://www.romarchive.eu/en/roma-civil-rights-movement/roma-movement-romania/
Roma Education Fund, 2022, *Holocaustul Romilor în manualele școlare, între notă de subsol și informație seacă [Roma Holocaust in school manuals, between footnote and dry information]*, https://romaeducationfund.ro/holocaustul-in-manualele-scolare-intre-nota-de-subsol-si-informatie-seaca/
Roma Interbellum, https://arts.st-andrews.ac.uk/romainterbellum/
RomStoria, https://www.youtube.com/@romstoria8677
The Wiener Holocaust Library, https://www.theholocaustexplained.org/life-in-nazi-occupied-europe/oppression/roma/
Sandu Mariana, 2005. *Romii. Repere în istorie [Roma. Historical moments],* Bucharest: Vanemonde, https://www.oportunitatiegale.ro/pdf_files/Romi%20-%20repere%20istorice.pdf

Legal Resources

CLR, *Antidiscrimination Resources*, https://www.crj.ro/antidiscriminare/resurse-antidiscriminare/
NCCD, *What is discrimination?* https://www.cncd.ro/ce-este-discriminarea/
Systemic Justice, *Strategic litigation: a guide for legal action*, https://systemicjustice.ngo/community-toolkit/
VeDem Just, *Juridical Education Guide in Romani language*, https://vedemjust.ro/edjur-rromani/

Religious Resources

Baltic Romani Bible, https://www.bible.com/versions/2605-ROMBALTR-biblija-pe-baltitko-romani-ib-romanes-2019 (with app versions, including version for children)
Breake Every Yoke, Romani, Carpathian: *Le Devleskero Lav Andre Romaňi Čhib 2019* (New Testament+) https://breakeveryyoke.com/carpathian-romani
Breake Every Yoke, *Bible Translations in Languages of Ethnic Minorities from Romania* https://breakeveryyoke.com/romania
Children's Bible in Romanes, http://www.roma-service.at/kinderbibel.shtml
Freire Paulo, https://freire.org/paulo-freire-biography
German Bishops' Conference, https://www.dbk.de/ueber-uns/seelsorge-fuer-roma-sinti-und-verwandte-gruppen
Kestiuni Rome, https://youtu.be/nI3QyULsvtg?feature=shared
New Testament in Romani, https://sacred-texts.com/bib/wb/rmi/index.htm
Sound of Prayers, 2023, *Holy Liturgy in Romani language*, https://youtu.be/AQV8MnTmu8g?feature=shared
Trinitas TV, *Church mission among Roma*, https://youtu.be/1ip1RbD9u8c?feature=shared
World Council of Churches, https://www.oikoumene.org/resources/documents/report-of-the-general-secretary-to-the-wcc-central-committee-june-2023
Wycliffe Romania, *Bible Translation in Standard Romani*, https://biblia-rromani.ro/en/1002-2/ (Ro, En, Hu)
YWCA, https://www.ywca.org/

BIBLIOGRAPHY

***, 2016, *Frâncești. Călușari pe Drumul Doamnei* [Frâncești. Traditional Romanian Dancers on the on the Lady's Road], Astra Museum and ArheoSib, https://youtu.be/Cj3o3P6m2ZU?feature=shared

Anusavice John, 2016, State Sponsored Collective Injustice: Reparations for Roma on *FXB Center for Health & Human Rights at Harvard University blog*, https://fxb.harvard.edu/2016/04/22/state-sponsored-collective-injustice-reparations-for-roma/

Bițu Nicoleta, Morteanu Crina, 2009. *Drepturile copilului sunt negociabile? Cazul mariajelor timpurii în comunitățile de romi din România* [Chidrens' rights are negotiable? The case of early marriages in Roma communities from Romania], Bucharest: UNICEF Romania.

Boisi Center for Religion and American Public Life (BCRAMPL), 2022, *How Secularization Impacts Religion: A Conversation with Nancy Ammerman and José Casanova*, https://youtu.be/RAgd4QmVWKA?feature=shared

Bunescu Sorina, Dobre Sânziana, 2018. *Photovoice. O metodă de implicare a publicului în influențarea deciziilor publice. Manual de aplicare* [Photovoice. A Method to Involve the Public in Influencing the Public Decisions. Application Manual], Bucharest: Resource Center for Public Participation. https://cere.ong/wp-content/uploads/2018/07/Manual_PV_web.pdf

Center for Legal Resources, 2017. *Harta Exclziunii în școala românească* [Exclusion map in Romanian school system], http://www.educatiefaradiscriminare.ro/articole/harta-excluziunii-scoala-romaneasca/

Ciorbea Valentin, 2020. *Mănăstirea dintr-un lemn. Un complex monahal unic în România. Monografie istorică* [Dintr-un lemn Monastery. A Unique Monastic Complex in Romania. Historical Monograph], Bucharest: The Academy of Romanian Scientists Publishing House.

Desiré Foundation, 2024, *Education*, Cluj-Napoca: https://www.desire-ro.eu/?page_id=36

Dumitru Maria, 2022. *Booklet on combating hate speech. Roma minority*, Bucharest: Center for Legal Resources, https://www.crj.ro/wp-content/uploads/2023/07/ENG-Material-informativ-romi-online.pdf

Dohotaru Adrian, 2023, Gândire Critică și Autonomie [Critical Thinking and Autonomy] in Vatra, https://revistavatra.org/2024/02/10/adi-dohotaru-gandire-critica-si-autonomie/

E-Romnja, 2018. *Grass Roots Work. A model for civic engagement for Roma Women*, Bucharest, https://e-romnja.ro/interventie-comunitara-feminista/

E-Romnja, 2023, *Intersecționalitate [Intersectionality]*, https://e-romnja.ro/intersectionalitate/

FEANTSA, 2020. Roma Experiences of Homelessness in Europe, in *Homeless in Europe* magazine, https://www.feantsa.org/public/user/Resources/magazine/2020/Winter%20Roma/FEA_008-20_magazine_winter_v3.pdf

Ignătoiu-Sora Emanuela, Mastellari Jonathan, Oprea Roxana, Toiviainen Marjaana, 2021. *Intersectionality. Training Manual*, Bucharest.

Mariș Ion, 2013. *O altă cronică a Sibiului 1930-2000* [Another Chronicle of Sibiu 1930-2000], Sibiu: Armanis.

Matache Margareta, 2016, Word, Image and Thought: Creating the Romani Other on *FXB Center for Health & Human Rights at Harvard University blog*, https://fxb.harvard.edu/2016/10/05/word-image-and-thought-creating-the-romani-other/

Matache Margareta, 2017, The Legacy of Gypsy Studies in Modern Romani Scholarship on *FXB Center for Health & Human Rights at Harvard University blog*, https://www.huffpost.com/entry/the-legacy-of-gypsy-studies-in-modern-romani-scholarship_b_58253d92e4b02b1f52579f3a?timestamp=1479138689015

National Center for Roma Culture - Romano Kher, 2022, Conferences - *Roma slavery in Romanian Principalities*, https://www.youtube.com/watch?v=WPX-pU89SMo&list=PLd4xFL8qA3GO66wFa_SH8hV2VzNnjiSIB

Necula Ciprian, 2023, Why Europe needs Roma to drive its economy in *AlJazeera*, https://www.aljazeera.com/opinions/2023/5/22/why-europe-needs-roma-to-drive-its-economy

Ochii Minții, 2024, Istoria Romilor: *Sclavia în Principatele Române I și II, Istoria după Marea Unire* [Roma History: Slavery in Romanian Principalities I & II, History after the Great Union], https://www.youtube.com/@OchiiMintii

Paleologu Theodor, 2024, *Istoria romilor în România* [Roma history in Romania], guest Ciprian Necula, https://www.youtube.com/live/UzuxB4D17zw?feature=shared

Puxon Grattan, 2023, The First World Roma Congress, in *World Roma Congress blog*, https://www.worldromacongress.org/index.php/component/content/article/the-first-world-roma-congress?catid=8&Itemid=119

Rasche Jenny, Blank Susanne, 2022. „Wie viele wollt ihr denn noch abfüttern?". Ein Bericht aus der

Sozialen Arbeit mit Rom*nja-Familien in Siebenbürgen ["How many more do you want to feed?" A report from the Social work with Roma families in Sibiu] in Vogel Janka and Buzoianu Cătălin (eds), 2022. *Soziale Arbeit Mit Migrantischen Rom*nja. Praktische und theoretische Perspektiven aus Europa* [Social Work with Migrant Roma. Practical and theoretical perspectives from Europe], Pécs: Bolkoprint Kft , pp. 88-115.

Safta-Zecheria Leyla, 2020, Ce este metoda fotografiei vorbite și cum o putem folosi în cercetări participative de aproape și de departe? [What is photovoice and how can it be used in participatory research from near and far?] on *Antropedia blog*, https://antropedia.com/sfertulacademic/leyla-safta-zecheria-ce-este-metoda-fotografiei-vorbite-si-cum-o-putem-folosi-in-cercetari-participative-de-aproape-si-de-departe/

Stoiciu Victoria, 2022. *Booklet for combating hate speech*, Bucharest: Centre for Legal Resources, https://www.crj.ro/en/booklets-on-combating-hate-speech/

Străuțiu Eugen, 2000. *Sibiul între medieval și modern* [Sibiu between medieval and modern times]. Sibiu: Etape.

Toderiță Alexandra, Damian Alexandru, Ganea Oana, 2018. *Incluziunea romilor din mediul rural; dimensiunea socială a fondurilor europene pentru dezvoltare rurală 2014-2020 în România* [Roma Inclusion in Rural Areas: the Social Dimension of European Funds for Rural Development 2014-2020 in Romania], CRPE Policy Memo #73, Bucharest: Romanian Center for European Policies, https://www.crpe.ro/wp-content/uploads/2018/12/CRPE-Policy-Memo-73_Incluziunea-romilor-in-rural.pdf

Use Your Talents webpage, 2024, www.useyourtalents.net/about-uyt/

Watkins Tessa, 2021, *Wheel of Privilege and Power*, https://just1voice.com/advocacy/wheel-of-privilege/

Financed by the Research Program associated with Norway Grants (2014-2021)

Project title: „The role of religion and religious actors for the social inclusion of Roma: towards a participatory approach”
Project code: PARI - RO-NO-2019-0586

Publication Date: April 2024
The content of this material does not necessarily represent the official position of the Norway Grants or the Romanian Government.

Material distributed free of charge.