











# SESSION 1: INTRODUCTION

**Questions or suggestions?**

Speak to me or send me an email:

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-  costume
-  boho
-  art
-  male
-  anime
-  traveller
-  dress
-  romania
-  d&d
-  modified




 Folkdance Footnotes  
Roma or Gypsies – Why 2 names and w...




 iStock  
Exotic Gypsy Family Stock Photo ...



 The New York Times  
Ethnic Slur? Theater Union ...



 Times of India  
Where do gypsies come from? - Times of ...



 Alamy  
Bohemian Gypsy Life a...



 All That's Interesting  
A History Of The Gypsies, The People ...



 Biography (Bio.)  
The Story of Gypsy Rose Blanchard an...



 ARMORO  
Maruti Suzuki Gypsy Soft Top...



 EBU  
International Romani Day | EBU



 The Guardian  
Roma, Gypsies and Travellers ...



## A People Without a Country: The Gypsies

Roma or Gypsies – Why 2 names and where do they come from?

Gypsies arrived in Europe 1,500 years ago, genetic study says

Migrants from India came to continent much earlier than previously thought, analysis suggests, and arrived in the Balkans



Gypsies in a shanty town in Madrid, Spain. Photograph: Navia/Cover/Getty Images

“It’s an honor to be called a gypsy — it’s a title to be proud of,” said the stage actress [Chita Rivera](#), a two-time Tony Award winner who has been performing on Broadway since the 1950s. “If anything it brings attention to the word and the group. I have always considered myself a gypsy and still do.”

Term of Affection? Ethnic Slur?  
Theater Union Decides That  
'Gypsy' Must Go.



<https://youtu.be/KW89-wcKg4Y>



<https://youtu.be/QmOyG1yz9G8>

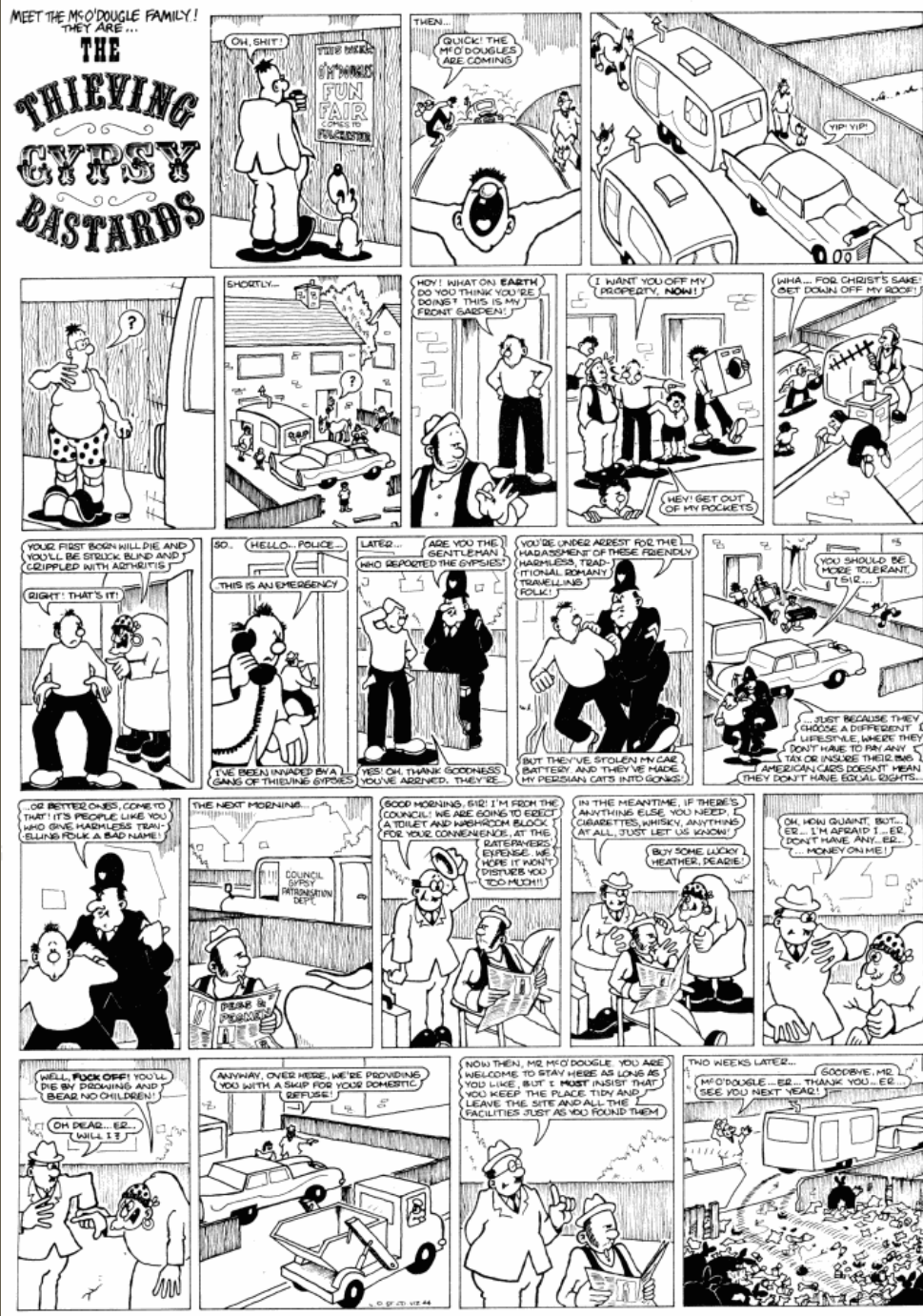
## Trivial and dangerous stereotypes? Roma & "Gypsies"

The key difference between gypsy and hippie is that gypsies prefer an itinerant life while hippies prefer freedom from prevailing social norms.

Gypsies and hippies are two groups of people who are different from the mainstream culture. Gypsies value freedom and lead a nomadic life. Hippies have beliefs that are different from the main culture. They are open and tolerant. They value peace and lead a communal life and follow astrology, holistic medicine and Eastern religions.

<https://youtu.be/2C3WETz0SN8>



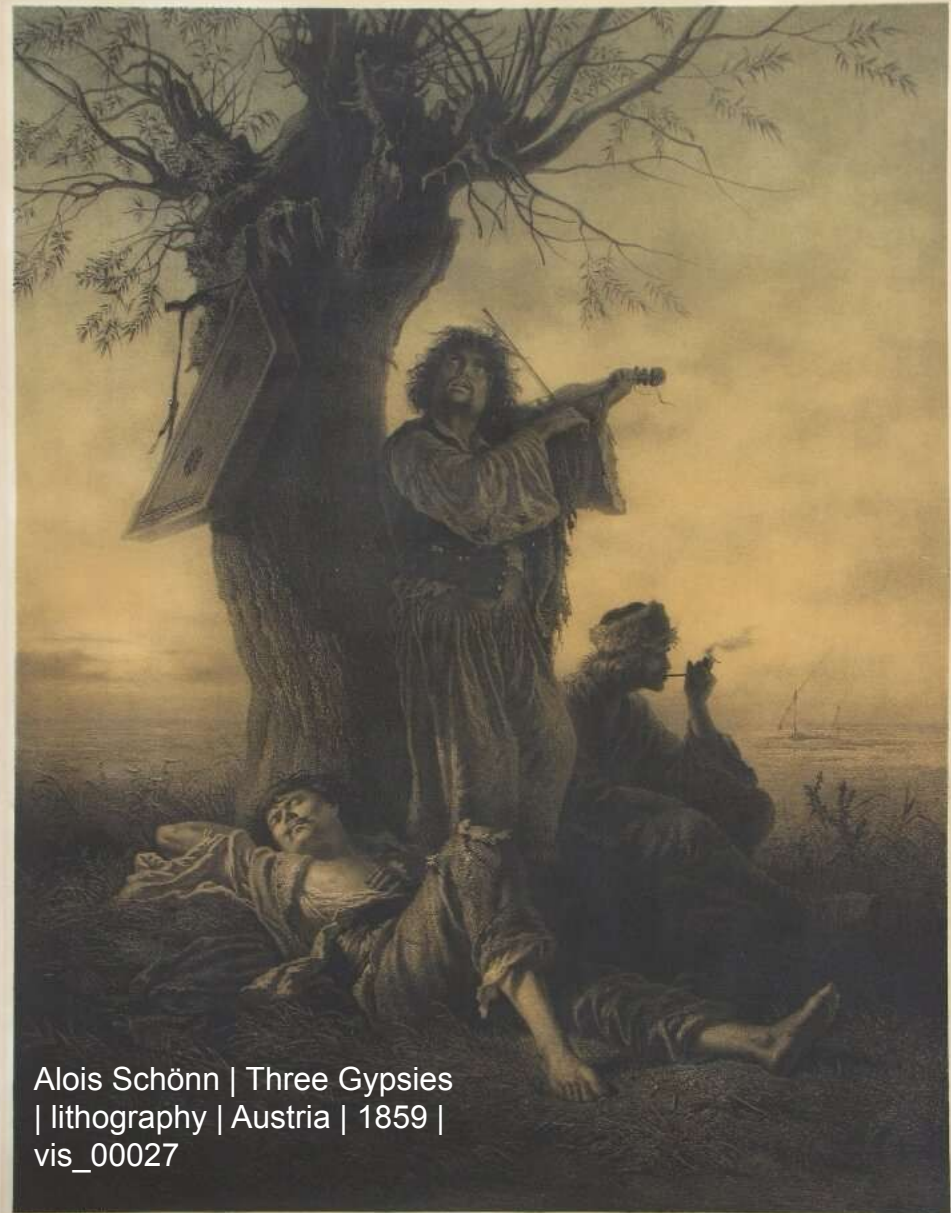


[T]heories which they [scientists] take for granted: they have absorbed them from their intellectual environment or from tradition. Since few of these theories are consciously held, they are prejudices in the sense that they are held without critical examination, even though they may be of great importance for the practical actions of people.





Derick Baegert | Christ Bearing the Cross | painting | unknown | 1477 - 1478 | vis\_00042



Alois Schön | Three Gypsies | lithography | Austria | 1859 | vis\_00027

DIE DREI ZIGEUNER

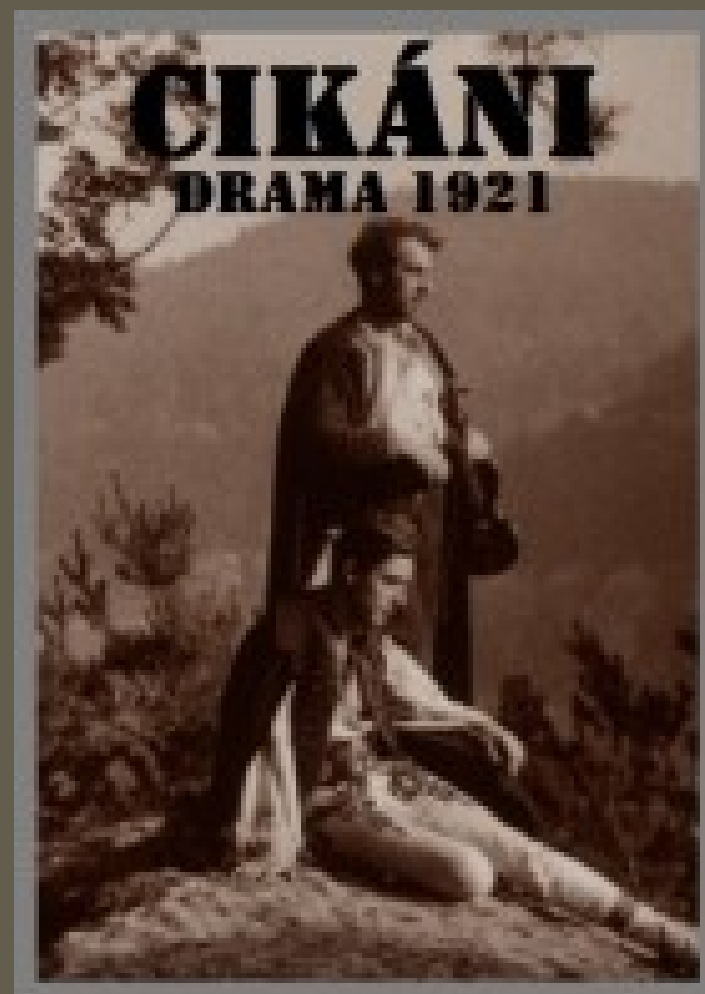
nach Lessing's Geschichte des Verfalls.

Wien, gedruckt bei Carl Cotta'schen Buchhandlung in Wien 1859.





Karel Hynek Mácha, *Cikáni* (1835)



Karel Anton, *Cikáni* (1921)

## Josef Koudelka, *Gypsies*, 1967



Josef Koudelka | *Gypsies* *Gypsies*. Velka Lomnica, Czechoslovakia. 1966. © Josef Koudelka | Magnum Photos



Josef Koudelka | *Gypsies* *Reconstruction of a homicide*. In the foreground: a young gypsy suspected of being guilty. Jarabina, Czechoslovakia. 1963. © Josef Koudelka | Magnum Photos

„The understanding of the Gypsy identity among the non-Roma is vague, which usually results in prejudice. There are many reasons for that: the **association of Roma with the Islamic takeover of parts of the Christian world; color prejudice**, specifically the association of darkness with sin; the **exclusionary nature of Romani culture**, which does not encourage intimacy with non-Roma and creates suspicion on the part of those excluded; **fortune-telling**, which inspired fear but had to be relied upon as a means of livelihood in response to legislation curtailing Romani movement and choice of occupation; the **unchallenged function of the "gypsies" as a population upon which mainstream notions of immorality and lawlessness can be projected** and thereby serve to define that mainstream's own boundaries; the fact that **Roma have no territorial, military, political, or economic strength** and are therefore easily targetable as scapegoats because they cannot retaliate; and the fact that the **"gypsy" persona has an-again unchallenged-ongoing function as a symbol of a simpler, freer time**, a representation that is becoming more and more attractive in an increasingly complex and regimented world.“

„The Gypsy image must be deconstructed and replaced by a more accurate one-in the bureaucratic structures as well as in the textbooks“


Ian Hancock, 1997, “The Struggle for the Control of Identity”, *Transitions* Vol. 4, No. 4

unknown | Ohne Titel | photography |  
unknown | 1947 | pho\_00028



# WHAT WILL BE OUR KEY TERMS?

- ❖ Stereotype
- ❖ Prejudice
- ❖ Intersectionality
- ❖ Postcolonialism
- ❖ Visuality
- ❖ Gender
- ❖ Whiteness
- ❖ Decolonising

- 
- ❖ active participation in seminars/lectures (30%);
  - ❖ presentation of a selected case study (30%);
  - ❖ A short essay on a selected case study (40%)

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- ❖ Expectations from the course
  - ❖ Materials you expect to study
  - ❖ Places to visit