

SAMPLE SYLLABUS

NYU Prague

ANTH-UA9200P01

From “Gypsies“ to “Roma“: Ethnic Politics in a Global Prague

Fall 2021

Blended

Time Zone: CET

Fall 21

You may be taking courses at multiple locations this semester. If you are enrolled in this course 100% remotely please make sure that you have completed the online academic orientation via Brightspace so you are aware of site specific support structure, policies and procedures. **Please contact the site academic staff (vanda.thorne@nyu.edu) if you need more assistance.**

This course will run in a blended format. Students studying in person at NYU Prague will have remote classes during the first 3 weeks before their arrival to Prague (September 2 - 24). Afterwards (September 27 - December 21) they will attend their classes at NYU Prague in person.

If you are attending in person, you will be assigned a seat on the first day and are expected to use that seat for the entire semester due to NYU COVID-19 safety protocol. Please note that you are expected to attend every class meeting in-person; however, this may change during the drop/add period if in-person student registration increases significantly or at any point during the semester if local COVID-19 regulations require additional physical distancing.

Instructor Information

- TBA

Course Information

- ANTH-UA9200P01
- From “Gypsies” to “Roma”: Ethnic Politics in a Global Prague
- Mondays/Wednesdays 2:00 p.m. – 3:15 p.m. (CET)
- [NYU Prague Academic Calendar](#)

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The tumultuous fate of European Roma and Gypsy groups during the 20th century has seen their culture and very existence as a people challenged. Despite being subjected to intense assimilation policies and persecution, they regularly re-emerge with a remarkable revitalizing power. Who are then the Roma and Gypsies, what does it mean from their point of view? As a people without a state and the largest European minority they are the epitome of cultural diversity across borders and time. In this course, we will learn about the historical social adaptations of Roma and Gypsy groups mainly in Europe but also in other regions around the world and then we will focus on Central European Roma. The course will draw on the latest research on topics such as Romani European migration, memory building, political mobilization, survival strategies, segregation and racism, Romani women activism or youth movement. The course newly adopts a field-trip component that will complement the lecture and seminar sessions. We will visit a contested memory site of Nazi persecution and participate at a commemoration ritual; we will travel to a Roma ghetto and study the contours of spatial segregation and its politics; we will attend a performance of the “theater of the oppressed” and discuss with Roma actors how theatrical language helps them express their aspirations etc. This course will challenge mono-causal explanations of Romani society and culture and will stimulate students to think about Roma in a critical holistic way that brings into consideration the societies they live in. Building on a diverse selection of empirical material, ranging from ethnographic, historical and sociological case studies to film and art, the course will present the Roma “as good to think with” about contemporary societies.

Upon Completion of this Course, students will be able to:

🎓 Examine historical underpinnings of social marginalization in CEE. 🎓 Develop a substantive knowledge on the history and anthropology of European Roma. 🎓 Apply theoretical approaches to contemporary Roma issues in Europe.

Course Requirements

Class Participation

The course will evolve around a Monday lecture on a given topic and an ensuing Wednesday seminar in which students present assigned readings. As a way to familiarize with the on-going debates, controversies and stories surrounding Czech Roma we will at the beginning of every seminar discuss current events. This should help us escape the “scholarly fallacy” and be alert to on-the-ground tensions, stereotypes, political agendas etc. You may come up with your own articles you happen to come across; nonetheless we will be regularly consulting [Roma run information website](http://www.romea.cz/en/) www.romea.cz/en/ as our shared pool of information. You can focus on various kinds of information, cultural or political (or other).

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Assignment 1 – Final paper

The main component of your assessment is the **final paper**. This is a research paper based on required readings and your own desk research. After mid-term exam, you will have to start figuring out the topic of your paper. Oral presentations of your tentative topics for final papers will take place on **November 8** where you will receive feedback from both the course instructor and students. On **November 24** you will have to submit a written outline of your final paper (800 words) and receive commentaries and further suggestions from the instructor

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within two days. The deadline for the final paper is **December 20**. The length of the final paper is 3000- 3500 words.

Final Paper Assessment:

- Clear articulation of the main theses or argument
- Outline of your paper structure
- Clarity in presenting others' work, selection & use of references
- Critique and/elaboration on other related literature
- Conclusion
- Outline compatibility (degree to which paper follows approved / suggested outline) • Legibility

Assignment 2 – Mid-term exam

The exam is an in-class written essay on one of two topics outlined by course instructor in a handout distributed before the exam. The essay should prove your familiarity with theories and empirical examples discussed in class and in assigned literature.

Assignment 3 – Reading presentation

The seminar session will proceed with a student presentation of assigned readings. As assigned reading should be considered those listed under “Reading” for Wednesday sessions. The syllabus contains also references to other texts used in the lectures. These are not mandatory but highly suggested to those interested in a given topic. Feel free to get creative about your presentation; however, you should at least present the readings' main points (20minutes), provide discussion questions for the class (2-3 questions), and organize and run the discussion (20 minutes). You can choose the dates of your two presentations in a table provided by the instructor online.

Assignment 4 – Film review

I am providing a list of films that feature the topic of Roma/Gypsies in some way. They are both, feature and documentary films. We will address the question of representation of Roma/Gypsies throughout the class but there is also one class that takes the topic of “imagination of Roma/Gypsies” by others. Choose a selection of films from the list and write a film review with reference to politics of representation. The length of film review should be 1000 words at least and it is **due on December 1**.

Grading of Assignments

The grade for this course will be determined according to the following

formula: Page 3

Assignments/Activities	% of Final Grade
Final paper	40
Mid-term exam	30

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Film review	10
Presentation	20

Letter grades for the entire course will be assigned as follows:

Letter Grade	Percent
A	96-100
A-	90-95
B+	87-89
B	83-86
B-	80-82
C+	77-79
C	73-76
C-	70-72
D+	67-69
D	63-66
D-	60-62
F	59 and lower

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Course Schedule

Topics and Assignments

Week/Date	Topic	Reading	Assignment Due
Session 1 Wednesday, September 8 REMOTE	<i>Class overview, schedule of presentations, mid-term exam requirements, final paper requirements and topics</i>		
Session 2 Monday, September 13 REMOTE	<i>Why to study Roma/Gypsies? Overview of main shifts in the history of Romani studies</i>		

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<p>Session 3 Wednesday, September 15 REMOTE</p>	<p><i>Seminar</i></p>	<p>Stewart, M. 2013. Roma and Gypsy Ethnicity as a Subject of Anthropological Inquiry. <i>Annual Review of Anthropology</i>: 415-432.</p>	
<p>Session 4 Monday, September 20 REMOTE</p>	<p><i>Unpacking the 'Indic origin' theory</i></p>	<p>Willems, W. 1998. Ethnicity as a Death Trap. In <i>Gypsies and Other Itinerant Groups: A Socio-Historical Approach</i> (L. Lucassen, W. Willems, A. Cottaar eds.)</p>	
<p>Session 5 Wednesday, September 22 REMOTE</p>	<p><i>Seminar</i></p>	<p>Matras, Y. 2004. The Role of Language in Mystifying and De Mystifying Gypsy Identity. In Saul, N. Tebbutt, S. Eds. <i>The Role of the Romanies</i>, pp. 53-78.</p> <p>Okely, J. (1983). Historical categories and representations. In <i>The Traveller-Gypsies</i> (Changing Culture Series, pp. 1-27). Cambridge: Cambridge University Press.</p>	
<p>Session 6 Monday, September 27</p>	<p><i>Ethnicity and diaspora in debates on Roma identity</i></p>	<p>Barth, F. 1969. Introduction. In <i>Ethnic Groups and Boundaries. The Social Organization of Cultural Difference</i>, pp. 10-38.</p>	
<p>Session 7 Wednesday, September 29</p>	<p><i>Seminar</i></p>	<p>Silverman, C. 2020. <i>Ethnicity Unbound: Conundrums of Culture</i></p>	

Week/Date	Topic	Reading	Assignment Due
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		<p>in Representations of Roma. In <i>The Roma and their struggle for Identity in Contemporary Europe</i>.</p> <p>P. Gay y Blasco. 2002. <i>Gypsy/Roma Diasporas. A Comparative Perspective</i>.</p>	
<p>Session 8 Monday, October 4</p>	<p><i>Comprehending Roma from the Rom point of view</i></p>		
<p>Session 9 Wednesday, October 6</p>	<p><i>Seminar</i></p>	<p>Stewart, M. 1997. We are all brothers here, pp. 50-72. In <i>Time of the Gypsies</i>. Boulder, Oxford: Westview Press.</p> <p>Gay y Blasco, P. 1999. A Divided Neighborhood: The Problem of Gitano Shared Identity. In <i>Gypsies in Madrid</i>, pp. 39-60.</p>	
<p>Session 10 Monday, October 11</p>	<p><i>Film screening</i></p>		
<p>Session 11 Wednesday, October 13</p>	<p><i>Seminar</i></p>	<p>Williams, P. 1982. The Invisibility of the Kalderash of Paris: Some aspects of the economic activity and settlement patterns of the Kalderash Rom of the Paris suburbs. <i>Urban Anthropology</i> 11(3-4): 315-344.</p> <p>Silverman, C. 1982. Everyday Drama: Impression Management of Urban Gypsies. <i>Urban Anthropology</i> 11(2): 377-398.</p>	

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Session 12 Monday, October 18	<i>Cultivating marginality and the economies of survival</i>	Bourgois, P. 1995. Introduction. In <i>In Search of Respect</i> , pp. 1-18. Gmelch, S. B. 1986.	
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Week/Date	Topic	Reading	Assignment Due
		Groups that don't want: Gypsies and other artisan, trader, and entertainer minorities. <i>Annual Review of Anthropology</i> 15: 307- 330. S. Day et al. 2000. Consider the Lilies of the Field. In <i>Lilies of the Field</i> , pp. 1-24. Ladányi, J. and I. Szelényi. 2006. Introduction. In <i>Patterns of Exclusion: Constructing Gypsy Ethnicity and the Making of an Underclass in Transitional Societies of Europe</i> . East European Monographs: Boulder, CO.	

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Session 13 Wednesday, October 20	<i>Seminar</i>	<p>Tauber, E. 2008. Do you remember the time we went begging and selling?... In <i>Romani/Gypsy Cultures in New Perspectives</i>. J. Ries, J. Fabian eds.</p> <p>F. Ferrari. 2015. Deceit and Efficacy Fortune Telling among the Calon Gypsies in São Paulo, Brazil. In <i>Gypsy Economy</i>.</p>	
Session 14 Monday, October 25	<i>Roma in Art I.</i>	TBC	
Session 15 Wednesday, October 27	<i>Roma in Art II.</i>	TBC	
Session 16 Monday, November 1	<i>Mid-term exam</i>		
Session 17 Wednesday, November 3	<p><i>Sterilization and Roma women empowerment</i></p> <p>Guest lecture by <i>Gwendolyn Albert</i></p>	<p>Tomasovic. E. 2011. Robbed of Reproductive Justice: The Necessity of a Global Initiative to Provide Redress to</p>	

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Week/Date	Topic	Reading	Assignment Due
		<p>Roma Women Coercively Sterilized in Eastern Europe. <i>Columbia Human RightsLaw Review</i> 41: 765 - 823.</p>	

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<p>Session 18 Monday, November 8</p>	<p style="text-align: center;"><i>Gendered Perspectives</i></p>	<p>Kóczé, A. 2009. The Limits of Rights-based Discourse in Romani Women's Activism: The gender dimension in Romani politics. In <i>Contemporary Romani Politics in Europe: recognition, mobilization and participation</i>, ed. N. Trehan and F. Sigona, London: Palgrave/Macmillan, 2009. pp. 135-159.</p> <p>Hasdeu, I. 2008. Imagining the Gypsy Woman. In <i>Picturing „Gypsies“</i>, Special Issue <i>Third Text</i>, Vol. 22 (1): 347-357.</p>	<p style="background-color: yellow;">Tentative topics for final papers presentation (no submitted paper required)</p>
<p>Session 19 Wednesday, November 10</p>	<p style="text-align: center;"><i>Transnationality, migration and mobility.</i></p>	<p>Glick Schiller, N. 2004. Transnationality. In Nugent, D. Vincent J. (eds.). <i>A Companion to the Anthropology of Politics</i>, pp. 44-67.</p> <p>Hage, G. 2003. A not so multi-sited ethnography of a not so imagined community. <i>Anthropological Theory</i> 5(4): 463-75.</p>	
<p>Session 20 Monday, November 15</p>	<p style="text-align: center;"><i>Seminar</i></p>	<p>Grill, J. 2012. 'Going up to England': Exploring mobilities among Roma from Eastern Slovakia. <i>Journal of Ethnic and Migration Studies</i> 38: 1-19.</p> <p>De Genova, N. 2018. The Securitization of Roma Mobilities and the Re-bordering of Europe. In <i>The</i></p>	

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Week/Date	Topic	Reading	Assignment Due
		<i>the Roma in Europe.</i> van Baar, H., Ivasiuc, A., Kreide, R. (Eds.)	
Wednesday, November 17	NO CLASSES – NATIONAL HOLIDAY		
Session 21 Monday, November 22	<i>The Romany political movement in contemporary Europe.</i>	Vermeersch, P. 2003. Ethnic minority identity and movement politics: The case of the Roma in the Czech Republic and Slovakia, <i>Ethnic and Racial Studies</i> 26(5): 879-901.	
Session 22 Wednesday, November 24	<i>Seminar</i>	McGarry, A. 2014. Roma as a political identity: Exploring representations of Roma in Europe. <i>Ethnicities</i> 14(6) 756– 774. H. Van Baar, P. Vermeersch. Limits of operational representations. <i>Intersections</i> 3(4): 120- 139.	Final paper outline due.

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Session 23 Monday, November 29	<i>Nazi persecution of Roma</i>	<p>G. Margalit. 2000. The Uniqueness of the Nazi Persecution of the Gypsies, <i>Romani Studies</i> 2: 185-210.</p> <p>Lewy, G. 2000. Conclusion: The Course of Persecution Assessed. In <i>The Nazi Persecution of the Gypsies</i>, pp. 218-228.</p> <p>Hancock, I. 2004. Romanies and the Holocaust: A Re evaluation and Overview. In <i>The Historiography of the Holocaust</i>, ed. D. Stone. Palgrave MacMillan: NY, pp. 383-396.</p>	
Session 24 Wednesday, December 1	<i>Screening and QA with film-makers: „Lety“</i>		Film review due.

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Week/Date	Topic	Reading	Assignment Due
Session 25 Monday, December 6	<i>Seminar</i>	Commemorating suffering and politics of memory – the Lety camp controversy	
Session 28 Wednesday, December 9 (last day of classes)	<i>TBC</i>		
Reading Day Thursday, December 16	No class		
Session 29 Monday, December 20	<i>Final Exams</i>		Final paper due

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Course Materials

Required Textbooks & Materials

- All reading materials are located at the course site at Brightspace

Resources

Access your course materials: [Brightspace](#)

- **Databases, journal articles, and more:** [Bobst Library](#) (library.nyu.edu)
- **Assistance with strengthening your writing:** [NYU Writing Center](#) (nyu.mywconline.com)
- **Obtain 24/7 technology assistance:** [IT Help Desk](#) (nyu.edu/it/servicedesk)
- **NYU Prague library:** [Tritius Catalog](https://nyu.tritius.cz/?lang=EN) (https://nyu.tritius.cz/?lang=EN)

Course Policies

Attendance and Tardiness

Studying at Global Academic Centers is an academically intensive and immersive experience, in which students from a wide range of backgrounds exchange ideas in discussion-based seminars. Learning in such an environment depends on the active participation of all students. And since classes typically meet once or twice a week, even a single absence can cause a student to miss a significant portion of a course. To ensure the integrity of this academic experience, class attendance at the centers, or online through NYU Brightspaces if the course is remote synchronous/blended, is expected promptly when class begins. Attendance will be checked at each class meeting. If you have scheduled a remote course immediately preceding/following an in-person class, you may want to write to Academic Director Vanda Thorne (vt21@nyu.edu) to see if you can take your remote class at the Academic Center.

As soon as it becomes clear that you cannot attend a class, you must inform your professor and/or the Academics team by e-mail immediately (i.e. before the start of your class). Absences are only excused if they are due to illness, Moses Center accommodations, religious observance or emergencies. Your professor or site staff may ask you to present a doctor's note or an exceptional permission from an NYU Staff member as proof. Emergencies or other exceptional circumstances that you wish to be treated confidentially must be presented to staff. Doctor's notes must be submitted in person or by e-mail to the Academics team, who will inform your professors.

Unexcused absences may be penalized with a two percent deduction from the student's final course grade for every week's worth of classes missed, and may negatively affect your class participation grade. Four unexcused absences in one course may lead to a Fail in that course. Being more than 15 minutes late counts as an unexcused absence. Furthermore, your professor is entitled to deduct points for frequently joining the class late.

Exams, tests and quizzes, deadlines, and oral presentations that are missed due to illness always require a doctor's note as documentation. It is the student's responsibility to produce this doctor's note and submit it to site staff; until this doctor's note is produced the missed assessment is graded with an F and no make-up assessment is scheduled. In content classes, an F in one assignment may lead to failure of the entire class.

Regardless of whether an absence is excused or not, it is the student's responsibility to catch up with the work that was missed.

Late Submission of Work

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All course requirements must be submitted via email on due date as indicated in the course syllabus. Submissions must be sent until 12am on the latest on a given day. Late submission will result in reduced grading.

- (1) Work submitted late receives a penalty of 2 points on the 100 point scale for each day it is late (including weekends and public holidays), unless an extension has been approved (with a doctor's note or by approval of NYU SITE Staff), in which case the 2 points per day deductions start counting from the day the extended deadline has passed.
- (2) Without an approved extension, written work submitted more than 5 days (including weekends and public holidays) following the submission date receives an F.
- (3) Assignments due during finals week that are submitted more than 3 days late (including weekends and public holidays) without previously arranged extensions will not be accepted and will receive a zero. Any exceptions or extensions for work during finals week must be discussed with the Site Director.
- (4) Students who are late for a written exam have no automatic right to take extra time or to write the exam on another day.
- (5) Please remember that university computers do not keep your essays - you must save them elsewhere. Having lost parts of your essay on the university computer is no excuse for a late submission.

Academic Honesty/Plagiarism

According to the Liberal Studies Program Student Handbook, plagiarism is defined as follows: **Plagiarism is presenting someone else's work as though it were one's own. More specifically plagiarism is to present as one's own a sequence of words quoted without quotation marks from another writer, a paraphrased passage from another writer's work; facts or ideas gathered, organized and reported by someone else, orally and/or in writing. Since plagiarism is a matter of fact, not of the student's intention, it is crucial that acknowledgment of the sources be accurate and complete. Even where there is no conscious intention to deceive, the failure to make appropriate acknowledgment constitutes plagiarism.**

The College of Arts and Science's Academic Handbook defines plagiarism similarly and also specifies the following:

“presenting an oral report drawn without attribution from other sources (oral or written), writing a paragraph which, despite being in different words, expresses someone else's idea without a reference to the source of the idea, or submitting essentially the same paper in two different courses (unless both teachers have given their permission in advance).

Receiving help on a take-home examination or quiz is also cheating – and so is giving that help – unless expressly permitted by the teacher (as in collaborative projects). While all this looks like a lot to remember, all you need to do is give credit where it is due, take credit only for original ideas, and ask your teacher or advisor when in doubt.”

“Penalties for plagiarism range from failure for a paper, failure for the course or dismissal from the university.” **(Liberal Studies Program Student Handbook)**

Classroom Etiquette

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- Please be mindful of your microphone and video display during synchronous class meetings. Ambient noise and some visual images may disrupt class time for you and your peers.
- If you are not using your cell phone to follow the lesson, cell phones should be turned off or in silent mode during class time.
- Make sure to let your classmates finish speaking before you do.
- Please do not eat during class and minimize any other distracting noises (e.g. rustling of papers and leaving the classroom before the break, unless absolutely necessary)
- If deemed necessary by the study away site (ie COVID related need), synchronous class sessions may be recorded and archived for other students to view. This will be announced at the beginning of class time.
- Students should be respectful and courteous at all times to all participants in class. Consider using the chat function or “raise hand” function in order to add your voice to class discussions especially if leaving the video on presents challenges.

Inclusivity Policies and Priorities

NYU’s Office of Global Programs and NYU’s global sites are committed to equity, diversity, and inclusion. In order to nurture a more inclusive global university, NYU affirms the value of sharing differing perspectives and encourages open dialogue through a variety of pedagogical approaches. Our goal is to make all students feel included and welcome in all aspects of academic life, including our syllabi, classrooms, and educational activities/spaces.

Attendance Rules on Religious Holidays

Members of any religious group may, without penalty, excuse themselves from classes when required in compliance with their religious obligations. Students who anticipate being absent due to religious observance should notify their lecturer AND NYU SITE’s Academics Office in writing via e-mail one week in advance. If examinations or assignment deadlines are scheduled on the day the student will be absent, the Academics Office will schedule a make-up examination or extend the deadline for assignments. Please note that an absence is only excused for the holiday but not for any days of travel that may come before and/or after the holiday. See also [University Calendar Policy on Religious Holidays](#)

Pronouns and Name Pronunciation (Albert and Zoom)

Students, staff, and faculty have the opportunity to add their pronouns, as well as the pronunciation of their names, into Albert. Students can have this information displayed to faculty, advisors, and administrators in Albert, Brightspace, the NYU Home internal directory, as well as other NYU systems. Students can also opt out of having their pronouns viewed by their instructors, in case they feel more comfortable sharing their pronouns outside of the classroom. For more information on how to change this information for your Albert account, please see the [Pronouns and Name Pronunciation website](#).

Students, staff, and faculty are also encouraged, though not required, to list their pronouns, and update their names in the name display for Zoom. For more information on how to make this change, please see the [Personalizing Zoom Display Names website](#).

Moses Accommodations Statement

Academic accommodations are available for students with documented and registered disabilities. Please contact the Moses Center for Student Accessibility (+1 212-998-4980 or mosescsd@nyu.edu) for further information. Students who are requesting academic

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accommodations are advised to reach out to the Moses Center as early as possible in the semester for assistance. Accommodations for this course are managed through NYU Prague.

Bias Response

The New York University Bias Response Line provides a mechanism through which members of our community can share or report experiences and concerns of bias, discrimination, or harassing behavior that may occur within our community.

Experienced administrators in the Office of Equal Opportunity (OEO) receive and assess reports, and then help facilitate responses, which may include referral to another University school or unit, or investigation if warranted according to the University's existing Non-Discrimination and Anti-Harassment Policy.

The Bias Response Line is designed to enable the University to provide an open forum that helps to ensure that our community is equitable and inclusive.

To report an incident, you may do so in one of three ways:

- Online using the [Web Form \(link\)](#)
- Email: bias.response@nyu.edu
- Phone: 212-998-2277