



Kultūras ministrija

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Reflection of Roma in Latvian Media: Summary of Monitoring Results, 2013–2014¹

“We live side-by-side with this nation, we even, as it were, listen to their music, we comment, analyse and judge about this nation, not knowing anything about them.”²

Are there any previous studies?

- In 2006 the study “Manifestations of Intolerance and Promotion of Tolerance in Latvia” (authors: Ilze Šūlmane, Sergejs Kruks)³ was published. Analysis of seven major daily newspapers led to the conclusion that: “In general, neutral attitude towards all minorities dominates, more positive statements have been dedicated to Roma, whereas negative – to Muslims and Chechens. With regard to other groups the discourse of the press is neither clearly inclusive, nor exclusive, the editorial attitude most often is unclear. Compared to representatives of other ethnic groups, Roma and black people are more often personified, presented as individuals.” It is concluded in the study that “positive (44%) and neutral (32%) attitude prevails in reflection of Roma”. Roma are most often examined in the context of Latvia (66%). With respect to Roma the traditional practice of describing culture on the level of individuals or the habitual prejudices on the group level can be observed. Roma are mentioned in connection with racism and discrimination, cultural topics and crime (15, 13 and 10%). Roma are included in Latvian society (54% of cases – inclusive discourse). When speaking about Jews, Roma and Chechens, their origins and status are underscored.

¹ Jekaterina Kirjuhina, Latvian Centre for Human Rights, and Dainis Krauklis, the head of Association for Society Integration Alternativas, participated in selecting and analysing the materials. The report was prepared as part of the project “*Roma of Latvia – between the Past and the Future*”, in implementing the campaign of the Council of Europe “Dosta! Enough! Go beyond prejudice, meet the Roma.” The aim of the Council of Europe campaign “Dosta! Enough! Go beyond prejudice, meet the Roma” is to create a closer link between Roma and non-Roma, facilitating understanding and active participation that would break down obstacles created by prejudices and stereotypes. The campaign is being implemented in all member states of the Council of Europe since 2007. Latvia joined this campaign in 2009. More about the campaign: <http://www.dosta.org/lv/content/eiropas-padomes-kampa%C5%86-%E2%80%9Edosta-p%C4%81rk%C4%81p-aizspriedumiem-iepaz%C4%ABstirumus%E2%80%9D-latvij%C4%81>

² Marija Naumova: čigāni jeb romi ir īpaša tauta, kas saglabājusi savu mūziku, 29.08.2013. Accessible: <http://www.diena.lv/diena-tv/izklaide/naumova-cigani-jeb-romi-ir-ipasa-tauta-kas-saglabajusi-savu-identitati-14022534>

³ Accessible: http://cilvektiesibas.org.lv/site/record/docs/2012/07/13/nejec_laikr_txt.pdf

- In 2007 the study “Challenge to Civic Participation. Analytical Report on the Saeima [Parliament] and Media Monitoring”.⁴ Roma were included as one of the groups to be analysed. Analysis of the content of seven newspapers led to the conclusion that, compared to other minority groups, Roma have been mentioned in an excluding way only some times (9 cases) and that “intolerant expressions are almost not used with respect to Roma” (6 cases).
- From 1 January to 1 August 2011, the Ombudsman’s Bureau conducted a study with the aim of exploring the way information about the Roma community is reflected in major Latvian newspapers (Diena, Latvijas Avīze, Neatkarīgā Rīta Avīze, newspapers “Час”, “Телеграф”, “Вести Сегодня”) and Internet portals (Delfi, TVNET, Apollo). The Ombudsman’s Bureau in its research established that there was relatively little information about the Roma community in mass media and that information about Roma musicians, crime news, as well as foreign news about Roma prevailed.⁵

What is the aim of the monitoring? Media are used to present information and opinions. Media content is used to form attitude towards various societal groups. Media tell us, what kind of people live around us, how to treat them and what to expect from them. Even though the mission of media, *inter alia*, is to promote and to reflect cultural diversity, analysis of media content shows that they continue to promote stereotypes and repeat misconceptions about some minority groups. Roma is one among these groups, being frequently presented in media as offenders, thus reinforcing the negative perception of Roma that is already widespread in society.

The aim of the monitoring is to identify the reflection of Roma in Latvian media, focusing upon the following issues:

- are the media writing/ showing/ telling about Roma, how frequently;
- the topics that the media most often write/ tell about;
- who speaks about these topics and to what extent the community itself has the possibility to express its opinion;
- what the visual presentation is like and what kind of designations of the group are used;
- likewise, comments by the readers of news portals are focused upon, analysing both the content of comments and appropriateness for the content of a news item or a publication.

What, where and in when has been analysed?

What? Articles, news items, publications, TV and radio stories, reflecting information about the Roma community in Latvia. These may be both articles and TV/ radio stories, dedicated in full to Roma issues (for example, Roma education, Roma villages, Roma mediators), and publications and TV / radio stories mentioning Roma indirectly, for example, as one of the groups, the problems of which have been pointed out by international organisations. Articles reflecting events abroad or situation of the Roma community in foreign countries were not included in the analysis.

⁴ Accessible: http://providus.lv/upload_file/Publikacijas/monitoringa_zinojums_17012008.pdf

⁵ Information provided by the Ombudsman’s Office.

Where? National and regional newspapers (*Diena, Neatkarīgā Rīta Avīze, Latvijas Avīze, Vesti, Ventas Balss, Kurzemnieks, Zemgales Ziņas, Latgales Laiks, etc.*) and Internet news portals (*diena.lv, delfi.lv, tvnet.lv, apollo.tvnet.lv, kasjauns.lv, lsm.lv, focus.lv, pilseta24.lv, etc.*) in Latvian and Russian.

TV stories (LTV, LTV 7, LNT, TV3, PBK, regional televisions) and radio broadcasts (Latvian Radio, commercial radio stations).

Which period is covered? Analysis of media content covers the years 2013 and 2014. However, some publications of 2015 have been focused upon.

Analysis in numbers:

Source	2013	2014
Articles, news items, publications	80	78
TV stories	14	18
Radio stories	18	10

What are the topics that media are writing/ narrating about?

In 2013 –2014 three topics were predominantly reflected in media:

- 1) **Issues of Roma education** (35 publications/ news and 17 TV/radio stories):
 - in connection with the proposal made by Ombudsman J. Jansons to close Roma classes at Ventspils Evening Secondary School and Kuldīga Primary School. Since the initiative pertained to two regional schools, the issue was particularly extensively reflected in regional media, for example, in newspapers *Ventas Balss* and *Kurzemnieks*. Internet news portal have mainly used the materials prepared by news agency as the basis for their articles and reflect the Ombudsman’s position; the regional media, however, have analysed the issue more extensively, *inter alia*, reflecting opinions of local government institutions, schools and, on some occasions, also those of parents;

Examples:



Source: *Ventas Balss*, 20.03.2014.

Правозащитник: цыганские классы в школах нужно ликвидировать

19 Май 2013 17:10



Правозащитник Юрий Янсонс считает, что школьные классы нельзя объединять по этническому принципу, поэтому цыганские классы в школах нужно ликвидировать.



Янсонс обратился в Комиссию Сейма по правам человека и общественным делам с предложением убрать из школ цыганские классы

Source: <http://www.kasjauns.lv/ru/novosti/118119/pravozaschitnik-ciganskie-klassi-v-shkolah-nuzhno-likvidirovatj>

Kuldīgā slēgs etniskās klases

RAKSTS

KOMENTĀRI (70)



Foto: RIA Novosti/Scanpix

Inguna Spuleniece, Kurzemnieks

2013. gada 27. augustā 10:31

Source: http://www.tvnet.lv/zinas/regionos/476294-kuldiga_slegs_etniskas_klases

- reflecting the cycle of discussions organised by the Society Integration Foundation about Roma education in regions of Latvia. In this respect an article by correspondent Dace Kokarēviča of *Latvijas Avīze* should be in particular highlighted – “*Encouraging not only Roma children, but also Parents to Learn*”, which alongside main conclusions of regional discussions comprised also more extensive information about Roma education in Latvia (including the problem of illiteracy) and project of organisation “ADRA Latvija”, as well as “boxes” with facts, comments and references.

Examples:

Meklēs risinājumus romu veiksmīgākai iekļaušanai izglītībā



DAINIS KRAUKLIS
sab. integrācijas biedr. "Alternatīvas" priekšsēdētājs

LTV
Dienas Ziņas

paraugturnīra finālā *** Svinīgā ceremonijā pasniegs Latvijas Ga

leteikt šo rakstu

27. decembris 2013, 20:19 | Latvijā

Autori: Vidzemes televīzija

JAUNAIS PEUGEOT 508 Business

Source: <http://www.lsm.lv/lv/raksts/latvija/zinas/mekles-risinajumus-romu-veiksmigakai-iekljaushanai-izgliitiba.a73134/>

Motivācija mācīties ir jārod pašu vidū

Megija Zakalovska

Nesen notika diskusija par romu kopienas integrāciju izglītībā un sabiedrībā, kurā piedalījās dažādu Ventspils iestāžu pārstāvji, Kultūras ministrijas un Latvijas Cilvētiesību centra pārstāvji, kā arī romu biedrības *Alternatīvas* priekšsēdētājs. Notikušajā diskusijā izskanēja dažādi viedokļi, taču visi ir vienprātīgi – iniciatīvai jānāk no viņiem pašiem.



Source: Ventas Balss, 13.03.2014.

Dace Kokareviča | 8. aprīlis, 2014 | ★★★★★

Mudina mācīties ne vien čigānu bērnus, bet arī vecākus

Source: Dace Kokareviča, Mudina mācīties ne vien čigānu bērnus, bet arī vecākus, [Encouraging not only Roma children, but also Parents to Learn] 08.04.2014., accessible: <http://www.la.lv/kam-tev-skola-jastrada-%E2%80%A9/>

- pointing to the low level of education (including illiteracy) as one of the causes of high unemployment level among Roma and social problems.

Examples:

38 gadu vecumā neprot lasīt un audzina bērnus bez grāmatām



leteikt šo rakstu  62  8  3  0

10. septembris 2014, 10:43 | Latvija 8 komentāri

Autori: 4. studija, LTV raidījums

Uzsākot skolas gaitas, šķiet pašsaprotami, ka pirmā grāmata ir ābece, bet Latvijā ir simtiem cilvēku, kuri nekad grāmatu nav turējuši rokā un nekad nav lasījuši.

Source: <http://www.lsm.lv/lv/raksts/latvija/zinas/analfabetisms.a97590/>

- 2) Proposal made by N. Rudevičs, head of the association of Latvian Roma, to set up special Roma villages** (17 publications/ news items and 8 TV/ radio stories), which are designated in media publications as ‘Gypsy kolchozs’ or ‘Gypsy work-villages’. In these publications media mainly quote the author of the idea, heads of some local governments, with whom this idea has been discussed, the Ombudsman and experts. Some media point to the Ombudsman’s contradictory position, who “*was weeding out of Latvia’s schools Roma classes, believing that they facilitated segregation, division of children on the basis of ethnic principle*”, but supports isolation of Roma in separate villages believing that “*for Roma it is important to keep the life-style of camping people, of tabors and showing it to broader society, which would decrease negative prejudices against the Roma community and would increase educational and employment opportunities for the Roma community*”.⁶

⁶ Imants Vīksne, *Čigānu kolhozi – labi, čigānu skola – slikti*, Neatkarīgā Rīta Avīze, 11.12.2013, accessible: <http://nra.lv/latvija/107675-ciganu-kolhozi-labi-ciganu-skola-slikti.htm>

Examples:

Čigānu kolhozi – labi, čigānu skola – slikti



3 komentāri Drukāt Rakstīt redakcijai

Imants Viksne, 11.decembris 2013, 6:54

Latvijas čigānu biedrības līdera Normunda Rudeviča pasakainais vēriens sabiedrījis daudzus kasmīgus integrācijas idejas aizstāvjus.

Kopš gada sākuma viņš apbraukājis pašvaldības ar rosinājumu veidot specializētus čigānu ciematus, kurās viņi varētu savrupi no pārējām Latvijas tautībām dzīvot, mācīties, strādāt, vairot labumus un atrast pašī sevi. Izveidot kaut ko līdzīgu čigānu kolhoziem.

Source: <http://nra.lv/latvija/107675-ciganu-kolhozi-labi-ciganu-skola-slikti.htm>

SKANDALOZI



VAKARA ZIŅAS:
Astrologa versija
par Latvijas izlases
puišiem [5]



Dots mājiens par
Midtones nākamās
atvases dzimumu
[1]

Latvijā grib izveidot vairākus čigānu darba ciematus (115)

www.DELFI.lv | 9. decembris 2013 08:07



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Foto: morgueFile

Latvijas Čigānu biedrības priekšsēdētājs Normunds Rudevičs plāno piesaistīt Eiropas Savienības finansējumu un Latvijā izveidot vismaz četrus darba ciematus, pirmdien raksta "Diena".

Source <http://www.delfi.lv/news/national/politics/latvija-grib-izveidot-vairakus-ciganu-darba-ciematus.d?id=43882156>

It is important that some media had made the effort to find out also the opinion of the Roma community itself regarding the idea about intended villages, without limiting themselves only to the assessment provided by the author of the idea and some experts.

Vai čigāni Latvijā gribētu dzīvot atsevišķos viņiem būvētos ciematos?



Ieteikt šo rakstu 9 0 0 0

19. decembris 2013, 13:22 | Latvijā

Autori: 4. studija, LTV raidījums

Latvijas Čigānu biedrības priekšsēdētāja Normunda Rudeviča ideja par īpašiem ciematiem, kuros savrupi no pārējiem varētu dzīvot un strādāt romu tautības cilvēki Latvijā, raisījusi pamatīgas diskusijas sabiedrībā. Arī pašu romu vidū viedokļi dalās.



Source: <http://www.lsm.lv/lv/raksts/latvija/zinas/vai-chigani-latvija-gribetu-dziivot-atsevishkjos-vinjiem-buvetos.a72611/>

3) Introduction of a new initiative for Latvia– specially trained Roma mediators – in regions of Latvia (9 publications/ news items and 4 TV/ radio stories).

Examples:

Jelgavā darbu sāks romu mediators, kas uzlabos saziņu starp romiem un iestādēm

21. jūlijs, 2014

www.jelgavasvestnesis.lv

Jūlijā Latvijas reģionos darbu uzsāk pieci romu mediatori, kuru darbības galvenais uzdevums ir veicināt saikni un sadarbību starp romu kopienu un dažādām pašvaldības un valsts institūcijām, kā arī vietējo sabiedrību. Jelgavā šos pienākumus pilda Jelgavas 4. sākumskolas skolotājas palidze darbā ar romu bērniem Dana Didžus.



Romu mediatoru darbs ir Latvijai pilnīgi jauna iniciatīva, kas tiek īstenota Izglītības iniciatīvu centra (IIC) projekta «Integrācijas inkubators romu bērnu un jauniešu atbalstam», kāds darbojas 4. sākumskolā, ietvaros.

Source:

http://www.jelgavasvestnesis.lv/page/9&news_id=25479?qpaga=7&action=vote_archive&id=127

ČIGĀNU APVIENOŠANAI UN SOCIALIZĒŠANAI DARBOSIES MEDIATORI



Source: http://lat2.mixnews.lv/lv/ekskluzivi/33071_ciganu-apvienosanai-un-socializesanai-darbosies-mediatori

Likewise, media extensively presented the event organised by the Society Integration Foundation in 2014 on the International Roma Day, when the Roma Holocaust victims were honoured by floating flowers in the Daugava River (9 publications/ news items and 6 TV/ radio stories).

Examples:

Godinot romu holokaustā cietušos, Daugavā palaiž ziedus. FOTO (25)

09.aprīlis 2014 13:06



Svinīgā pasākumā palaižot Daugavā ziedus un Mencendorfa namā atklājot izstādi "Romi Latvijā", otrdien Rīgā risinājās Starptautiskā romu diena. Ar šīm aktivitātēm to rīkotāji cenšas pievērst sabiedrības uzmanību Latvijas romu masveida iznīcināšanai Otrā pasaules kara laikā, kā arī ilgstošai romu diskriminācijai un tās iespējamiem risinājumiem.



Romi Latvijā teritorijā dzīvo kopš 15.-16.gadsimta, un patlaban viņu kopienā ir aptuveni 8,3 tūkstoši cilvēku.

Source: <http://www.kasjauns.lv/lv/zinas/150493/godinot-romu-holokausta-cietusos-daugava-palaiz-ziedus-foto>

It is important to note that all the aforementioned issues were included on the media agenda either because they were advanced by a public official (for example, the issue of closing Roma classes) or a community leader (for example, idea of establishing Roma villages), or because at a certain time projects were implemented and informing about particular activities is an indispensable part of project publicity (for example, projects of the Society Integration Foundation or the Centre for Education Initiatives). Thus, it can be concluded that if during the period of monitoring such initiatives or projects had not been implemented, then media would have paid attention to Roma issues comparatively rarely and it would have been limited to separate culture events (for example, M. Naumova's musical performance *Romani Rat* or The Roma Night, which was extensively reflected in media: more than 10 articles/ news items in national and regional media and at least 5 TV stories), crime news and reports by international groups mentioning Roma among other most vulnerable groups.

In the monitoring period only some cases were identified, when apart from discussions about establishing Roma villages or Roma's low education level **media focused upon issues of Roma daily life or social issues**. Thus, newspaper *Ventas Balss*, responding to residents' complaints, tried to clarify, whether, indeed, Roma children were the ones not letting their neighbours live in peace: *"I believe that people with different mentalities cannot live in the same house," Vicinska tells. She believes that Roma do not talk among themselves, but shout, and that they never close the door, but regularly bang it. At night children go roller-skating, ride bikes in the corridor. At around midnight that's the only thing one can hear. "They have two meter apartment, but they gallop one to another, the women tell." In winter disorder in halls is the problem, but in warm weather windows cannot be kept open because children play below, and the noise is said to be intolerable.*" (Megija Zakalovska, „*Mana brīvība beidzas tur, kur sākas tava*”, [My freedom ends, where yours begins.] *Ventas Balss*, 03.07.2013).

Jēkabpils' newspaper *Brīvā Daugava*, in turn, reports on a case, when Ltd. "Jēkabpils ūdens" refused to install water pipe in two houses inhabited by Roma families: *"We were made to understand indirectly that Gypsies could not be trusted. I do not tell fortunes, I do not beg, I earn my bread honestly, working as a caregiver in Jēkabpils social service. My sister's family and we hoped that finally we would be able to use the services of water main and sewage, but now – nothing. We have understood that the opinion prevails that Gypsies can do without it, and that there are no guarantees that we are going to use this service. I believe that this is discrimination, judging about a person by nationality"* (Inese Zone, "Mums ūdensvadu negrib ievilk, jo esam čigāni" [The do not want to install a water-pipe, because we are Gypsies], *Brīvā Daugava*, 24.01.2014).

Roma's poor living conditions have been highlighted also in the story about Mailo: *"All neighbours tell that Mailo has three children. He has started stealing rather recently, when financial situation became worse... This is the house, where once Mailuss used to live, now a woman with three children lives here. "There's no light. No toilet, no water either. And they don't give me residence declaration. (..) Children are afraid. All kind coming at night, I do not open the door, I don't know, who they are. The children are not going to school either. The teacher phoned me today, that the child should go to school, how can he go to school, if all kinds coming here at night, bothering us," Žanna, a resident of Sloka, tells.*" (Zanda Balode-Ozola, *Mailo*

– *vīrietis, kurš visu mūžu dzīvo bez dokumentiem*, [Mailo, a man, who has been living the whole of his life without documents] 05.09.2013, accessible: <http://www.lsm.lv/lv/raksts/cilvekstasti/zinas/mailo--viirietis-kursh-visu-muzhu-dziivo-bez-dokumentiem.a64632/>).



Source: <http://www.bdaugava.lv/zinas/mums-udensvadu-negrib-ievilkt-jo-esam-cigani/>

Though much less frequently than previously, nevertheless, **media still foreground Roma as offenders** (for example, indicating in the headline of an article and/ or introductory text the ethnicity of the probable offender), thus reinforcing the negative perception existing in society of Roma as criminals. The commentaries published below these news items prove it. If a person belonging to another ethnic group has committed a crime, then the probable nationality of the offender most often is not mentioned and both the police and the media indicate only the gender and, sometimes, the age. The trend to point to Roma as offenders can be observed also in 2015, when at least 5 cases like this were identified. In all cases the Latvian Centre for Human Rights has contacted the portals or news agencies requesting them to remove the particular information from the title or reference to the offender's nationality in the content. In all cases editorial offices have responded to the request.

Examples:

Trīs romi Ventspilī aplaupa sirmgalvi

(43)

www.DELFI.lv | 11. novembris 2013 12:49

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Foto: PantherMedia/Scanpix

Ventspilī par kāda sirmgalvja aplaupīšanu aizturēti trīs romu tautības jaunieši, kuri jau iepriekš nonākuši policijas redzeslokā, portālu "Delfi" informēja policijā.

Source: <http://www.delfi.lv/news/national/criminal/tris-romi-ventspili-aplaupa-sirmgalvi.d?id=43805036>

Policija brīdina par diviem romu tautības krāpniekiem

dārglietas. Policijai ir zināms, ka konkrētie krāpnieki ir romu tautības liela auguma vīrietis un vidēja auguma sieviete, kas savā starpā runā svešvalodā, bet upurus uzrunā krievu valodā ar akcentu. Krāpnieki pārvietojas zilās krāsas automašīnā.

Source: <http://nra.lv/latvija/riga/120568-policija-bridina-par-diviem-romu-tautibas-krapniekiem.htm>

Жуть и смрад: цыгане выкидывают в мусорники внутренности овец

В итоге местные жители боятся цыган, никто не хочет с ними конфликтовать – себе дороже. Понимая это и чувствуя свою безнаказанность, любители овчинки продолжают свозить отходы в ближайший район. И так уже несколько лет.

Source: <http://tv5.skaties.lv/zhut-i-smrad-tsyigane-vyikidyivayut-v-musorniki-vnutrennosti-ovets/>

Source: tvnet.lv, 25.03.2015.

Even though media, possibly, thus want to warn inhabitants about danger, by providing more or less accurate information about offenders (Roma, thus, different in appearance)⁷:

“We believe that the police, by revealing certain features of the offender – “a woman of Roma nationality” – has given to society the possibility to detect and prevent possible threats coming from the concrete person”⁸,

at the same time identification like this ascribes condemnable behaviour to the whole ethnic group. Human Rights Commissioner of the Council of Europe (CoE) Nils Muižnieks has also underscored: “Although the Roma are no more inclined to criminal behavior than anybody else, media insistence on mentioning ethnicity in news reports gives credence to the myth that Roma are by nature criminals. This is not only false, but also dangerous as it risks heightening the already tense relations between the Roma and the majority population all over Europe.”⁹ The Code of Ethics of Journalists’ Association also provides: “2.7. A journalist shall abstain from mentioning a person’s ethnic origin, nationality, profession, political opinion, religious beliefs or sexual orientation, if these details have no meaning in the particular context, in particular, if reference to such facts might seem insulting.”¹⁰ Several international human rights and media organisations have also urged to abstain from referring to nationality in news headlines and texts, unless the nationality is of essential importance in the context of the particular event. It is essential that also in those cases, where the nationality has been indicated by the primary source of a news item (in the cases mentioned in examples – the police), media have the obligation and responsibility to assess the particular case and to publish only that information, which is of essential importance in the concrete event.

Case study:

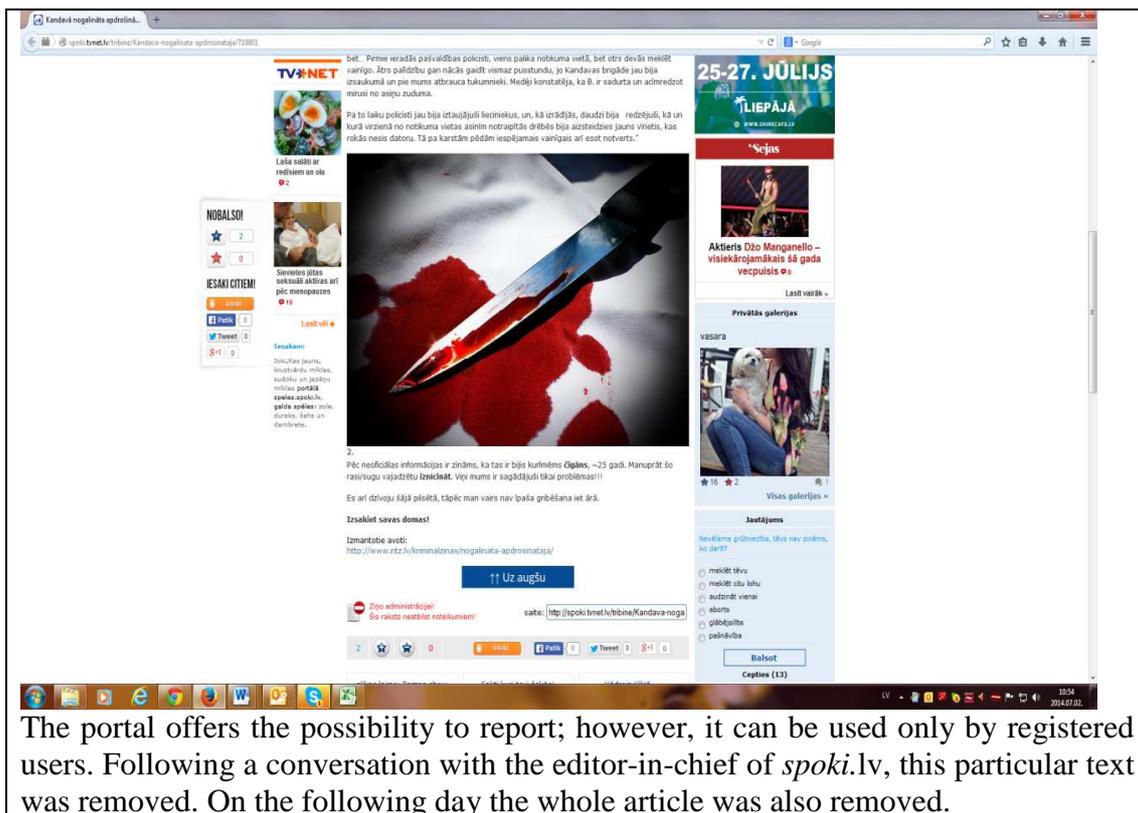
On 2 July 2014 the Latvian Centre for Human Rights received a complaint from a leader of Roma NGO about an article published in *spoki.lv* on 02.07.2014. *spoki.lv* “An Insurance Agent Murdered in Kandava”, the author of which, using a pseudonym *Laizietis*, tells about a murder of a woman in the centre of Kandava. The article ends with the words: “*according to unofficial information, it is known that it had been a deaf-and-dumb Gypsy, ~ 25 years. I believe that this race/ species should be exterminated. They have caused only problems for us!!!*”.

⁷ Ilze Šulmane, Sergejs Kruks, *Neiecietības izpausmes un iecietības veicināšana Latvijā*, 75.lpp. accessible: http://cilvektiesibas.org.lv/site/record/docs/2012/07/13/neiec_laikr_txt.pdf

⁸ Answer to an application by the Latvian Centre for Human Rights to an internet portal, in which LCHR requested removing from the headline and the content of a particular news item the reference to the ethnicity of the possible offender.

⁹ Council of Europe Commissioner for Human Rights (2013), *Irresponsible media reporting on Roma propagates negative myths*, accessible: <http://www.coe.int/en/web/commissioner/-/irresponsible-media-reporting-on-roma-propagates-negative-myths?inheritRedirect=true>

¹⁰ Latvijas Žurnālistu asociācija, *Ētikas kodekss*, accessible: <http://www.latvijaszurnalisti.lv/etikas-komisija/etikas-kodekss/>



The portal offers the possibility to report; however, it can be used only by registered users. Following a conversation with the editor-in-chief of *spoki.lv*, this particular text was removed. On the following day the whole article was also removed.

Are there positive practice examples?

Some cases should be mentioned as examples of positive practice, when **individualised representatives of the Roma community tell the audience about their life and their (the community's) problems**, making the reader delve deeper into them, show differential or discriminating treatment of concrete people or the community in general, encountered in reality, but perhaps they, in their own practice, have not experienced it. Publications like these significantly expand the range of sources (not relying solely upon opinion of experts and various institutions), allowing representatives of the group themselves define their problems and to substantiate them. Such stories create a better understanding of the community's the nature and customs and of their impact upon actions of members of the concrete group (for example, *"Our men are accustomed to women always being at home, everything being in perfect order. Men dominate in the family, they will never do household chores – they will never sew or do the dishes. That is why many Gypsy women are not even considering the possibility of living the kitchen and going to work,"*¹¹), as well as make them reconsider some myths and generalisations that have taken root in public perception of Roma (for example, *about the power of Roma curses, about the mystical abilities of this nation*¹²). It is important that in these stories representatives of the Roma community are shown not solely in the context of cultural traditions (thus reinforcing the widely spread positive stereotype that all Roma sing and dance

¹¹ Raivis Bahšteins, *Kā ķēdīte romiem kaklā*, *Zemgales Ziņas*, 28.11.2013.

¹² Dainis Krauklis, *Čigānu lāsta spēks – mistika vai realitāte?*, 14.09.2013, accessible: <http://www.kasjauns.lv/lv/zinas/129753/romu-lastu-speks--mistika-vai-realitate>



ROMĀLŠĀBĒRNI Nauris (10) un Mareks (8) ir divi no 20 bērniem, kuriem mācības ikdienā nāk taubā skolotāja palīdzē Dana Didžus. Pedagoģi romu bērniem, kas sākuši skolā gāztos un slēgti pārvaldīta latviešu valodu, nesepj palīdzēt, šādi zinašonu iklāces ievada Dana. FOTO: AGNĒS ŠANČEVICĀ

Kā ķēdīte romiem kaklā

♦ **Nepieciešama vismaz pamata izglītība** – potenciālajiem darbiniekiem norāda darba devēji Nodarbinātības valsts aģentūras Jelgavas filiāle pieteiktajās vakancēs

«Novirtējot bērnu un vecāku uzticību, nevaru darbu pamest, lai arī alga nav nekāda lieta,» atzīs Dana Didžus, romu sievietē ar augstāko izglītību un pastāvīgu darbovietu. «Mācīšos vēl kurā strādā algotā darbā, tāpēc dzīve nav pakārtota darbīdenu ritmam, kad ir rīta šķēpā ar medīnāšā zvanu,» atzīs D. Didžus.

RAIVIS BAŠTEINS

reņši pat iedomāties, ka varētu piemēram, uzņemt telpas un sāpēt mēnešā, cik savālaik tīrīšanas pēlnja dienā. Ipašā strādā ar «simlatīnisko» un grūti darīt, sešas skolotāja palīdzē. Tāmas nav vērojumiem pieņir Andrā Dieļeva, Nodarbinātības valsts aģentūras (NVA) Jelgavas filiāles vadītāja: «Izglītība ir viens no svarīgākajiem darba iekārtošanās faktoriem ik-

VISVAIRĀK – ILGSTOŠO BEZDARBNIEKU

NVA Jelgavas filiāle reģistrēti 72 romu tautības bezdarbnieki, no tiem profesionālā izglītība uzrādīta vienam, vispārējā vidējā – četriem, pamatizglītība – 11, zemāka par pamatizglītību – 39, izglītības līmenis nav minējoti 17.

♦ 40 ir ilgstošie bezdarbnieki, 24 bez oficiālas darbavietas ir līdz pašgādām, astoņi – no pilsēdas līdz gadam.

♦ Jelgavā reģistrēti pieci romu tautības bezdarbnieki vecumā līdz 26 gadiem, 18 – vecumā no 26 līdz 34 gadiem, 19 – vecumā no 34 līdz 44

Source: Raivis Bahšteins, Kā ķēdīte romiem kaklā [Like a chain around Roma necks], Zemgales Ziņas, 28.11.2013.

Likewise, a programme “Roma in Latvia” in the cycle of programmes “Files of Latvia”, produced by LNT, should be positively foregrounded, 43 minutes of the programme give an insight into Roma history, culture and traditions, which have been practiced for centuries, as well as through stories of concrete people created awareness of the public attitude and the main challenges linked to education, employment and social issues.



Source: Latvijas faili, Čigāni Latvijā, [Files of Latvia. Gypsies in Latvia] 06.04.2013, accessible: <http://www.tvplay.skaties.lv/parraides/latvijas-faili/305477>

Who speaks about these topics?

Analysis of articles and publications, as well as of TV and radio stories shows that Roma issues predominantly are discussed by representatives of various state (Ministry of Culture, Ombudsman’s Bureau, State Employment Agency, etc.) and local government (city council, education board, social service, education institutions,

police, etc.) institutions, as well as some NGO experts working with Roma issues (mainly, the Centre for Education Initiatives and the Latvian Centre for Human Rights). The heads of two Roma institutions are most often speaking on behalf of the Roma community – Normunds Rudēvičs (Latvian National Society of Gypsy Culture) and Dainis Krauklis (Association for Society Integration Alternativas). In regional media also Roma mediators working in Latvia, as well as representatives of the Roma community, living in various cities, express their opinion more frequently than in the national media.

What designations are used?

The main issue leading to discussions both among journalists and Internet commentators is: **“Which term to use – Gypsies or Roma?”** In some cases journalists begin an interview or a story with this question. Thus both terms are used in media publications/ stories, sometimes together, perhaps to avoid unnecessary misunderstandings. Even though representatives of the community themselves note that the majority call themselves *Gypsies* and that in everyday conversations and in media both terms can be used, at the same time they also admit that *Roma* sounds more neutral and that over time the simple folk name “*Gypsies*” has become unpleasant and offensive.

Examples:

Kāpēc agrāk teica “čigāni”, bet tagad jāsaka “romi”?

Normunds Rudēvičs: ““Romī” ir mūsu tautas starptautiskais nosaukums. Vēsturiski Latvijā čigāni nav tikuši diskriminēti, izņemot nacistu okupācijas laiku, kad mūsu tauta stipri cīnījās holokaustā.

Par vārdu “čigāns” Latvijā neapvainojas, šo vārdu lietoja arī mans tēvs dzejnieks Kārlis Rudēvičs. Bet pašī mēs satiekoties nesaucam sevi par čigāniem, bet noskaidrojam – esi roms vai neesi. Vārda “čigāna” variācijas ir lamuvārds, piemēram, Balkānu reģionā. Tāpēc, kopš Latvija ir Eiropas Savienībā, arī pie mums vairāk tiek lieto vārdu “romi”.”

Deniss Kretalovs: “Pētnieki lieto politkorekto “Romā”, kā tauta sevi pati dēvē starptautiski. Ja nav negatīva konteksta, var teikt arī “čigāni””.

Source: Dace Kokareviča, Mudina mācīties ne vien čigānu bērņus, bet arī vecākus, [Encouraging not only Roma children, but also Parents to Learn] 08.04.2014, accessible: <http://www.la.lv/kam-tev-skola-jastrada-%E2%80%A9/>

“We have Gypsy Society in Riga. Even though experts on ethnic issues tell us that, in principle, it has a slightly negative tinge to it and that’s why it would be more correct to call Gypsies Roma. Well, in any case, be them Gypsies or Roma, the story about their own thoughts on it, about how to call them and how they should live, is interesting.”

Source: 4. studija, Vai čigāni Latvijā grib dzīvot atsevišķos viņiem būvētos ciematos?, [Do the Gypsies in Latvia want to live in separate villages, purpose-built for them?] 19.12.2013, accessible: <http://www.lsm.lv/lv/raksts/latvija/zinas/vai-chigani-latvija-gribetu-dziivot-atsevishkjos-vinjiem-buvetos.a72611/>

Vai romiem jeb čigāniem ir vienādas iespējas?



142 skatījumi

+ Pievienot ← Kopīgot ... Vairāk

👍 0 👎 0

Publicēšanas datums: 2014. gada 9. apr.

Cilvēktiesību centra eksperte Sigita Zankovska Odiņa par romu jeb čigānu tautības izglītības aizkulisēm: slikts ekonomiskais stāvoklis, tradīcijas, skolu iespējas un uzmanības trūkums skolās nosaka to, ka no 1000 bērniem tikai 29 iet vidusskolā.

Source: Pieci.lv, Vai romiem jeb čigāniem ir vienādas iespējas?, 09.04.2014, accessible: <https://www.youtube.com/watch?v=vtYP9ee9300&list=UUiep7kkAhRq3hzO4hKQFRGw>

Arājs 27.02.2014, 04:37 | Ziņot redakcijai

Nu re, nav nemaz tik grūti čigānus saukt par čigāniem, kā tas izsenis darīts. Vienbrīd bij parādījušies kādi tur mistiski romi.



uzspēlēšu! 26.03.2015 05:22

ja tie ir čigāni tad nav ko te pļeterēt par kaut kādiem ROMIEM! ČIGĀNS IR UN PALIEK ČIGĀNS !BASTA!

👍 14

🗨️ 0

🗨️ Ziņo redaktoram!

↩️ Atbildēt

The question, **how media in their material designate representatives of the Roma community that they interview**, is also important, for example, whether only the name, surname, position is used (for example, *High Commissioner of the International Romani Union Normunds Rudevičs* or “*Mareks Igants, who serves as a minister in a number of Lutheran congregations in Kurzeme and also works at the Talsi primary school ...*”) ... or some kind of designation that characterizes the person is added. However, in those cases, when journalist have chosen not to characterize a person in greater detail (for example, “*Ramona – illiterate*” or “*Dana Didžus, a Roma woman with higher education and a permanent job*”¹³), it is important to consider, why exactly this designation is used (what its importance in the context of the particular publication/ story is and what they want to say by it), whether the designation is not offensive to the person and whether the journalist would use this designation when speaking about those belonging to his own group.

Examples:



P.S. This picture was used as an illustration for a concrete publication.

¹³ Raivis Bahšteins, *Kā ķēdīte romiem kablā*, *Zemgales Ziņas*, 28.11.2013.

Source: 4.studija, 38 gadu vecumā neprot lasīt un audzina bērnus bez grāmatām, [Aged 38, unable to read and brings up her children without books] 10.09.2014, accessible: <http://www.lsm.lv/v/raksts/latvija/zinas/analfabetisms.a97590/>

Šo atziņu apstiprina arī Mareks Ignats, kurš vairākās Kurzemes luterāņu draudzēs kalpo par mācītāju un strādā arī Talsu pamatskolā, mācot kristīgo mācību un vadot interešu izglītības pulciņu ģitārspēlē.

Source: Dace Kokareviča, Mudina mācīties ne vien čigānu bērnus, bet arī vecākus, [Encouraging not only Roma children, but also Parents to Learn] 08.04.2014, accessible: <http://www.la.lv/kam-tev-skola-jastrada-%E2%80%A9/>

Kad čigānu tautības maģistrs ar četrām augstākajām izglītībām Dainis Krauklis sāka strādāt Ventspilī, viņam sākumā piedāvāja istabiņu kopmītnēs. Liels bija viņa pārsteigums, kad komendante atteica viņa istabu, jo esot izdibinājusi, ka viņš ir čigāns, tāpēc viņam vispirms esot jāaptaujā citu istabiņu iemītnieki, vai viņi būšot ar mieru, ka viņiem kaimiņos dzīvo čigāns.

Source: Māra Grīnberga, Naida runa – cik aktuāli tas ir Jēkabpilī, mūsu dienās?, [Hate speech – how topical is it in Jēkabils in our times?] Jaunais Vēstnesis, 05.09.2014.

What kind of headlines and visual images are used?

The headline, introductory text, image and music of the material are the first to attract a reader's or the viewer's/ listener's attention, at the same time also forming the emotional subtext. A journalist uses these to attract as extensive public attention as possible, thus often forgetting to consider, whether the chosen headline, introductory text or the images used are appropriate for the content of the prepared material. **The media news headlines** tell us that “*Цыганских детей поместят в инкубатор*” (Gypsy children will be placed in incubators. Admittedly, the media headline is derived from a title of the project that the media describes – “Integration Incubator for the Support of Roma Children and Youth”), “*Жуть и смрад: цыгане выкидывают в мусорники внутренности овец*” (Terror and Stench: Gypsies Throw Sheep Intestines into Waste Containers), even though on the following day the media outlet is no longer convinced that Gypsies are to blame for this: “*Так кто же выбрасывает в мусорники Яунциемса внутренности овец?*”¹⁴ (Who, after all, is throwing sheep intestines in Jaunciems waste containers?”), as well as “*At Iļģuciems Prison Roma Inmates will be Learning Human Communication Skills*”¹⁵.

Examples:

¹⁴ Source: <http://tv5.skaties.lv/tak-kto-zhe-vyibrasyivaet-v-musorniki-yauntsiems-a-vnutrennosti-ovets/>

¹⁵ Gatis Kristovskis, Iļģuciema cietumā romu tautības ieslodzītās mācīsies cilvēcīgas saskarsmes iemaņas, LETA, 03.03.2015.

Цыганских детей поместят в инкубатор 2

Вторник, 10 дек 2013, 13:25  [Распечатать страницу](#)



Названия некоторых «новомодных» проектов не перестают удивлять. И не только людей, так сказать, не искушенных. Но и привычную ко всему прессу, и не менее поднаторевших в евроканцелярских оборотах чиновников.

На этот раз депутатам гордумы предстоит рассмотреть вопрос об участии Даугавпилса как одного из партнеров в проекте «Инкубатор интеграции для поддержки детей и молодежи ромской национальности».

Source: <http://www.grani.lv/daugavpils/40055-cyganskih-detey-pomestyat-v-inkubator.html>

Жуть и смрад: цыгане выкидывают в мусорники внутренности овец

11.06.14

 Нравится 0

 Твитнуть 0



На протяжении нескольких лет жители домов на перекрестке улиц Гайленю и Яунциема гатве вынуждены терпеть смрад. Рой мух над мусорными контейнерами вьется не случайно – среди различных отходов местных жителей в черных мешках часто гниют и разлагаются кишки овец. Кто их сюда выбрасывает и законно ли это, выяснял «Криминал+» на телеканале ТВ5.

Ольга Петрова, Криминал+

Source: <http://tv5.skaties.lv/zhut-i-smrad-tsyigane-vyikidyivayut-v-musorniki-vnutrennosti-ovets/>

Latvian Roma community news portal

Kā ķēdīte romiem kaklā

♦ **Nepieciešama vismaz pamata izglītība** – potenciālajiem darbiniekiem norāda darba devēji Nodarbinātības valsts aģentūras Jelgavas filiālē pieteiktajās vakancēs

Source: Raivis Bahšteins, Kā ķēdīte romiem kaklā, [Like a chain around Roma necks]Zemgales Ziņas, 28.11.2013.

2013. GADA 19.

SEPTEMBRĪ

IZDRUKAS VERSIJA



Pauls Bankovskis: Eita čigānos, eita nēģeros

Source: http://satori.lv/raksts/6223/Pauls_Bankovskis/Eita_ciganos_eita_negeros

However, **the visual presentation** is more expressive than headlines of materials; these are images and TV material, which, irrespectively of the content of the material, most often depict Latvian Roma as people dressed in magnificent costumes, singing and dancing, or, quite to the contrary, impoverished people, sitting around a fire or living in slums. And it is of no importance, whether the material is about Roma education problems or the idea to establish Roma villages. This approach can be observed, in particular, in Internet portals and TV, whereas printed media most often use photos taken by themselves or real scenes from Latvia. Pictures/ videos with horse carts and suspicious looking men in sweatpants are also indispensable. Likewise, media (TV in particular) favour scenes from theatre performances. In view of the fact that the Latvian Roma community is not visually outstanding in everyday life and they do not wear traditional Roma costumes, the Internet media and TV, to create a more vivid impression and to attract the attention of readers/ viewers, most often use

photos or filmed materials produced by foreign news agencies. It must be noted that in some cases media use the same photos to illustrate articles with different content. By this a media outlet not only distorts the existing reality, but also creates a reader's and viewer's emotional subtext (fear, dislike, or, just to the contrary, reinforces the belief that Roma know nothing else, but how to sing and dance).

Examples:



Source: PBK Rīta ziņas, Tiesībsargs pieprasa slēgt Ventspils vakara vidusskolas čigāņu klases, [PBK Morning news. The Ombudsman demands closure of Gypsy classes at Ventspils Evening Secondary School] 04.07.2013.

Valmierā atklās Resursu centru čigāņu bērniem (8)

31.oktobris 2014 18:36



Valmierā piektdien, 31.oktobrī, tiks atklāts Resursu centrs romu bērniem un jauniešiem, informēja Valmieras pašvaldības pārstāve Laura Moča.



Source: <http://www.kasjauns.lv/lv/zinas/169619/valmiera-atklas-resursu-centru-ciganu-berniem>

The same photo has been used also to illustrate at least two articles in the same portal and one article in Tvnet.lv (see the last picture):

Čigāniem Latvijā vēlas veidot īpašus darba ciematus (35)

09. decembris 2013 10:23

20 0 0 0
Like Tweet +1 Plus

Starptautiskās Romu apvienības augstākais komisārs, Latvijas Čigānu biedrības priekšsēdētājs Normunds Rudevics ar domubiedriem iecerējis Latvijā veidot romu darba ciematus.



Pēdējos gados romu tautības cilvēku skaits Latvijā ir samazinājies.

Čigānu lāsta spēks – mistika vai realitāte? (67)

14. septembris 2013 06:15

79 1 0 16
Like Tweet +1 Plus

Muzikanti, dancotāji, klejotāji, zirgu pazinēji, brīvie dabas bērni, viltnieki, blēži, savu īpašo tradīciju piekopēji, pārdabisko lietu pārzinēji, zlēotāji, pestītāji – tāds ir cauri gadsimtiem un pasaules valstīm izveidojies priekšstats par romiem jeb, kā ierastāk teikt, čigāniem. Tauta, uz kuru no laiku laikiem raugās ar aizdomām, kura visas pasaules valstīs ir tik pazīstama un atšķirīga, ka reizē izsauc gan noliegumu, gan ziņkāri.



В Латвии появятся цыганские поселки

СТАТЬЯ КОММЕНТАРИИ (64)



Фото: LETA

Biedrība: romi ir viena no visvairāk diskriminācijai pakļautajām grupām Latvijā

RAKSTS GALERIJA KOMENTĀRI (73) LIELĀKS | MAZĀKS SAZIN



Foto: RIA Novosti/Scanpix

BNS

2014. gada 8. aprīlī 13:05

Follow @tvnet_portals 42.9K followers

POPULĀRĀKIE RAKSTI >>



Ar ko bēgļu bērns labāks par latviešu? Bēgļi Latvijā saņem 7 reizes lielāku summu



Dienvīdkoreja.

Source:

<http://www.tvnet.lv/zinas/latvija/505001-biedriba-romi-ir-viena-no-visvairak-diskriminacijai-paklajatam-grupam-latvija>

A reader of the portal has also recognised this picture as being incompatible with the content of the news item:

P Pret diskrimināciju
2014. g. 8. aprīlī 15:18

TVNET - šāda rakstu ilustrējoša bilde neglaimo romu tautības cilvēkiem un jūs ar šo bildes izvēli turpiniet veicināt negatīvo un neuzticīgo attieksmi pret romiem.

В Латвии создадут трудовые поселки для цыган (91)

rus.DELFI.lv | 9. декабря 2013, 08:26

Follow @rusdelfi_lv | 3,621 follower



Foto: DELFI Reporter

ČIGĀNU APVIEŅOŠANAI UN SOCIALIZĒŠANAI DARBOŠIES MEDIATORI



Panthermedia/Scahpix

Актуально

Цыганская общественность выступает за создание отдельных посёлков

Rus.db.lv, 18 июля 2013 г. 11:43

Интеграция ромов в ближайшее время, возможно, выйдет на новый уровень: глава Латвийского цыганского общества Нормунд Рудевич выступил с предложением о создании отдельных сел, где цыгане смогут жить и трудиться, сообщает Lsm.lv. При этом он умолчал о неизбежной при таком положении дел сегрегации цыган, которая их интеграции в латвийское общество точно никак не поможет.

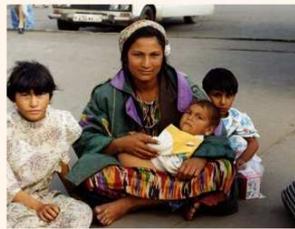


Foto: folkier.ru



A picture with a horse cart illustrates at least four different articles:

- Researcher: Roma in Latvia want to become involved, not to become integrated, accessible: <http://www.lsm.lv/lv/raksts/latvija/zinas/petnieks-romi-latvija-velas-nevis-integreties-bet-gan-iesaistiit.a63780/>
- Media: the Swedish police has set up “a Gypsy register”, accessible: <http://www.lsm.lv/lv/raksts/arzemes/zinas/mediji-zviedrijas-policija-izveidojusi-chiganu-regjistru.a65996/>
- Scandal with regard to Roma register investigated in Sweden, accessible: <http://www.lsm.lv/lv/raksts/arzemes/zinas/zviedrija-izmekle-romu-regjistra-skandalu.a66518/>
- EU states consider implementing united policy towards Roma, accessible: <http://www.lsm.lv/lv/raksts/arzemes/zinas/es-valstis-apsver-ieviest-vienotu-politiku-pret-romiem.a76270/>

What does society think?

Public opinion polls show that Roma is among those societal groups that are subject to public prejudices the most. *Eurobarometer* data show that 64% of Latvia's inhabitants recognise that the Roma is a group of people subject to the risk of discrimination and that society would benefit from integrating Roma better (54%). However, assessing the effectiveness of measures for integrating Roma that have been implemented in the state (in the fields of education, health care, housing and employment), the majority of Latvia's inhabitants or 39% have noted that the measures implemented thus far have not been effective, whereas 26% have assessed these as being moderately effective. 8% of respondents hold the opinion that no efforts have been made in Latvia in this field. Even though for the majority of Latvia's inhabitants (48%) it would be acceptable if their children had Roma children as classmates, nevertheless a comparatively large number of respondents (26%) have admitted that such practice would not be acceptable.¹⁶

A survey of inhabitants of Riga shows that 3.8% of inhabitants of Riga would agree to be in contact with Roma, up to being close relatives, in marriage; 6.5% – as a close friend; 19.5% – as neighbours; 5.7% as a colleague at work place; 43.8% – as a permanent resident of the state; 9.8% – as a tourist. Whereas 10.2% consider that Roma should not be admitted into the state, but 0.7% could not provide an answer to the question.¹⁷

Analysis of comments added to the publications leads to the conclusion that these are predominantly negative and full of stereotypes, not infrequently balancing on the fine line between the freedom of speech and hate speech. Very often comments are not linked to the content of the particular material, but just express a general negative or offensive opinion. Sometimes references to folk songs are used. However, it must be admitted that in these comments also cases are observed, when readers are looking for counter arguments (mentioning their own experience) to refute the negative assessment and judgements. Commentators have also assessed as positive those publications, which had been prepared by representatives of the Roma community themselves, or which had told not about general problems that Roma encounter, but about concrete individuals and their experience.

*Examples*¹⁸:

- antičigāns 19.07.2014, 18:02 [anti-gypsy]

No support for those giaours, they are everywhere anyway, like pestilence.

- KNIPINA 22.07.2014, 04:59

¹⁶ Eiropas Komisija (2012. gada novembris) *Diskriminācija ES 2012. gadā*. Accessible: http://ec.europa.eu/public_opinion/archives/ebs/ebs_393_fact_lv_lv.pdf

¹⁷ SKDS, Sabiedrības integrācija Rīgā. Rīgas iedzīvotāju aptauja. 2014. gada maijs. Accessible: http://www.iksd.riga.lv/upload_file/Sports_pievienotie/0_2014/09_2014/Atskaite_Riga_IKSD_052014.pdf

¹⁸ In all comments the original spelling has been retained, including style and grammar mistakes.

Hello to everybody read your comments, and I tell you I myself am a Gypsy and it is disgusting to read. I have worked in one job for 10 years, I have a Latvian neighbour, and I have not seen a greater swine than her, drunkard, thief, very disorderly, does not use the toilet, goes in the shower, and now think is it only Gypsies that have like that? Young people passing the house, decide they want to pee, take out their things and let it go right there and that is normal and, Latvians, do not throw all Gypsies together.

- neroms 19.07.2013 20:39 [Non-Roma]

"... to build several Gypsy villages, where representatives of this nation could live and successfully integrate in society" – burst my sides laughing.

1. NEVER have I seen ANY working Gypsy
2. Gypsies are vagabonds, have never lived in one particular place, except if they can steal there non-stop.
3. Express my deepest condolences to people living in Madona region. Together with that crazy gang of savages their life will be worse than hell.

- Jelgavnieks 19.07.2013 21:09 [Man from Jelgava]

neroms 19.07.2013 20:39 [Non-Roma]

"... to build several Gypsy villages, where representatives of this nation could live and successfully integrate in society" - burst my sided laughing.

1. NEVER have I seen ANY working Gypsy

=====

You are talking total nonsense. There is a Gypsy diaspora in Jelgava, and many work. I don't know, if all of them do, it seems – not.

But if a ghetto will be made for them, this will not be their integration but separation. And then they will have the opportunity to lament about discrimination and demand money from Europe for being “victims”. It seems that this is the plan.

- **Vārds [Name]**

A Gypsy taught me

His wise advice

Trade horses in markets,

Steal lambs in bushes!

- **ei tu nost! [get lost!]**

Gypsies only want to steal and make children. That is their so-called culture, and then money should be given and houses should be built for them! Where does such parasitizing has come from!

- **māris**

To train the Gypsies to work and not to steal is the same as to train a lion in a forest to be a herbivore, and a hare to be a carnivore.

- 09.12.2013 10:28

The only thing that they are going to produce there –DRUGS. And pack them in small bags... And after having sold them, they will sing-and-dance and make merry, most probably, together with you, esteemed politicians, because you will sing-and-dance and make merry, counting the EU money that will land in your pockets ... Don't take us as being such idiots. We are still alive and not totally degraded.

□ ма [22 августа 2013 г. 17:11](#)

Nobody hinders them from learning and working normally. There are entrepreneurs, athletes, police officers among the Gypsies. No one hinders them, if you are honest, go and work, but they don't want to.

susis 16.09.2013 23:21

This article has been copied from the magazine "Patiesā dzīve". The article is good, shows how the things have been put into order, but no clarity. The author of the article – an intelligent person, with excellent education, indeed, not only Roma, but also Latvians and Russians could take him as model! It is easy to belittle a nationality! But to be excellent, to prove oneself, that's the level. The author of the article succeeded in it! Thank you!

Appendix:

Diversity test or self-assessment questions regarding compatibility of the prepared material (for example, an article, a story) with the principles for promoting diversity.

- Does the prepared material express my personal assumptions, stereotypes or prejudices regarding the issues, stories, people or social groups, about which I created the story/ article/ material or those existing in society?
- Aren't my questions worded in a biased way, as declaring my own or societal prejudices, am I not trying to find answers that would confirm this opinion?
- Doesn't the information provided make rash generalisations, for example, by ascribing concrete actions or negative individual behaviour to the whole social group?
- Do I refer to ethnic affiliation, race, age, gender, disability, religion, sexual orientation and other features, using it as a means of identification, even it is in no way related to the narrative?
- Do I assess, before referring to particular features, whether belonging to a concrete group is an essential information in the context as a whole?
- Have the interviewees been chosen because they are competent in the particular issue or because they would attract the audience's attention?
- Am I aware that a person, even being a very good expert, cannot be competent in all issues?
- Does the prepared material talk about the interests of all stakeholders and comprise the opinion of all parties, also reflecting divergent opinions within the group?
- Did I allow representatives of social groups themselves to define their problems and provide their reasoning? Are representatives of these groups "the objects" or "the subjects" of the prepared material?
- Am I able to perceive the statements by the interviewees from their position, understand their vision, without judging it from the vantage point of my opinion?
- Isn't the prepared material a look from the vantage point of only one culture?
- Have I tried to find new information sources and to analyse not only consequences, but also causes?
- Does the headline, introductory text, images and music used are appropriate for the content of the prepared material?
- Am I aware of the power and emotional subtext of the images, words, sounds and music that I have selected in preparing the material?
- Do I dedicate sufficient amount of time for fact checking?
- Do I verify, whether I use accurate terminology, for example, in designating groups (does the group use and choose this a term when talking about itself) or processes?
- Would I have prepared the material in a similar way about "my own" people or those belonging to my group?

- Am I aware that the material prepared by me will influence not only the audience's opinion, but also the lives of people shown in the material?