



UNIWERSYTET ŚLĄSKI
WYDAWNICTWO



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**SOCIO-CULTURAL AND
LINGUISTIC ASPECTS
OF ROMA EDUCATION**

Socio-Cultural and
Linguistic Aspects of Roma Education

To all Roma children in Europe

Hristo Kyuchukov

Socio-Cultural and
Linguistic Aspects of Roma Education

Reviewer
Andrzej Radzewicz-Winnicki

Contents

Acknowledgments	7
Preface (<i>Jill de Villiers</i>)	9

Part one History of Roma education

Chapter 1. Roma children and transformative education	15
Chapter 2. Good practices in Roma education in Bulgaria during the years of transition	22
Chapter 3. Romani language education in Bulgaria: an overview	33
Chapter 4. Roma school mediators	45

Part two Romani Psycholinguistics

Chapter 5. The role of oral traditions in the language development of Roma children	69
Chapter 6. The role of Mental State Verbs in the development of Theory of Mind in bilingual Roma children	81

Chapter 7.	
Acquisition of Romani in a bilingual context	93
Chapter 8.	
Romani language assessment of Roma children	103
Chapter 9.	
Cultural-ecological theory and the language education of Roma children	113
Chapter 10.	
Bulgarian and Slovak as a second language for Roma children	124
Chapter 11.	
Reading comprehension of Roma and Bulgarian children	131
Conclusions	145
References	147

Acknowledgments

I would like to thank the anonymous reviewer for his/her suggestions and corrections of the manuscript, as well as the language editor of the book, Yuma Carpenter New, for her great job. Without their help, the book would not have the shape it does.

I would like to thank William New for his comments and suggestion on the earlier version of the book.

Many thanks to Encho Gerganov for his help with the figures in chapter 11.

The book could be of interest to anyone who is interested in Roma, education, and/or cultural studies. It could also serve as a course book for MA and Ph. D. students in the field of education or cultural studies.

Preface

The Roma in Europe are again in a state of peril. There is a long history of research by psychologists attempting to prove a genetic basis for purported racial differences in intelligence, namely IQ. It began over a century ago with psychologists newly armed with IQ measures, trying to differentiate those immigrants “fit” for immigration to the United States (Jackson and Weidman, 2004). After the horrors of the Third Reich and racial purification (Gound, 1981), such work fell into disrepute. Ironically, the Civil Rights movement in the United States re-awakened interest in racial differences. Once educational inequalities between Blacks and Whites were acknowledged and began to be redressed, attention turned very quickly to the “achievement gap” in education between the “races” (Jensen, 1973) as if four hundred years of inequality could be solved by desegregating some schools (Onwuegbuzie and Daley, 2001).

One of the leaders of the new interest in racial differences in IQ was Philippe Rushton (see <https://psychology.uwo.ca/people/faculty/remembrance/rushton.html>). When his work fell into disrepute in American circles, he moved his research base, often without the approval of IRB oversight, to two places where it was not so disfavored: racial differences in South Africa under apartheid, and the Roma in Eastern Europe. For Rushton, the Roma provided a natural experiment: a relatively pure South Asian group living in a European cultural setting.

As recently as Rushton (2007), the Roma were characterized as scoring lower on average than Whites not as a function of disparities in circumstances but because of their ethnicity. Research highlighting low intelligence was used in the past to justify special education, sometimes for even a majority of Roma children (Cvorovic, 2014). Papers within the last ten years (e.g. Bakefr, 2011) make broad generalizations about Roma: that they care little for education and tend to avoid confrontation by withdrawal. In an appalling piece, Bakalar (2004) character-

izes Roma as following a “strategy” of over-reproduction with little care given to children.

The research in these papers is badly flawed, assuming the “culture-fairness” of Western tests, relying on unsystematic interviews with inadequate control groups, and paying little attention both to the language children were tested in, and to the cultural match between the examiners and the children. Other studies that have taken into consideration the socioeconomic status of the parents, nutritional status, birth weight, and preschool experiences of the children, find the so-called racial gap in IQ between Roma children and others almost inconsequential (Kezdi & Kertesi, 2011).

The research in the current volume attempts to dispel some myths and to place the development and education of Roma children in their cultural and historical context. The research is conducted with more understanding of the language and cultural milieu in which Roma children grow up. Roma testers present the materials whenever possible, and Romani is used as the language of the test.

“Scientific” reports, especially if they suggest biological causes for population differences, can rapidly become fodder for political extremists, neo-Nazis and racists, whose attacks on Roma in the last decades have not abated (Cvorovic, 2014). There remains a huge gap in the educational experiences of Roma and mainstream children in Europe. Sustained attention and adequate funding is needed to bring justice to their circumstances. That attention must proceed in full acknowledgement of past systemic racist bias, and with a fuller understanding of the cultural and historical context of the Roma.

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Copy editor and proofreading
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Cover design
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The cover page features an excerpt from “La Serrania de La Lindosa, Colombia”
by Susan Roberta Katz

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 <https://orcid.org/0000-0002-1965-8908>
Kyuchukov, Hristo
Socio-cultural and linguistic aspects of Roma
education / Hristo Kyuchukov. - Katowice -
University of Silesia Press, 2020

<https://doi.org/10.31261/PN.3998>
ISBN 978-83-226-4021-0
(print edition)
ISBN 978-83-226-4022-7
(digital edition)

Publisher
Wydawnictwo Uniwersytetu Śląskiego
ul. Bankowa 12B, 40-007 Katowice
www.wydawnictwo.us.edu.pl
e-mail: wydawnictwo@us.edu.pl

First impression. Printed sheets: 9.75. Publishing sheets: 10.5. Offset paper grade III, 90g. PN 3998. Price 34.90 PLN (VAT included).

Printing and binding: Volumina.pl Daniel Krzanowski, Księcia Witolda 7–9, 71-063 Szczecin

The book is the first attempt in Europe within the last 20 years to bring knowledge about the Roma educational issues of preschool and primary school children. It is structured in three parts: History of Roma education, Romani psycholinguistics and Roma Holocaust education.

The first part of the book deals with the educational issues of Roma and its development during the last 20 years in Europe. Here the author presents some insight views and understandings of Roma education, development of the Roma school mediators and a review of the introduction of Romani language education in Bulgaria. The second part discusses mainly the issues of language education of Roma children — the acquisition of Romani and the issues of second language learning by Roma children. The third part presents the issues of Roma holocaust education as a part of the history education of Roma children. The socio-cultural and linguistic issues are important for Roma children education and with the new ideas the book can be very helpful for students in the field of intercultural education, educational psychology and social work.

Prof. Dr. Hristo Kyuchukov is an internationally known expert on Romani linguistics and intercultural education, and for the last 30 years he has been teaching in Europe, USA, India and Russia. His main interests are minority children bilingualism (Roma and Turkish), child language, Romani and Turkish linguistics, intercultural education of minorities, migrants and refugees, as well as educational and linguistic rights of Roma. He has more than 800 publications in the field of linguistics, education, history and culture of Roma. Kyuchukov is a well-known children's books author. His book "My name was Hussein" received many prizes, among them the "Best children's intercultural book" for 2004. For his work in the field of Romani linguistics and education he was awarded by the Bulgarian Ministry of Culture (1998, 1999), by the President of Italy and Ministry of Culture of Italy (2001), by the Ministry of Culture and the Instituto de la Cultura Gitana, Spain (2015), and by Amaro Foro, e.V. – Berlin, Germany (2018).

Price 34.90 PLN (VAT included)	About this book
ISBN 978-83-226-4022-7	
 9 788322 640227	