



ANTIGYPSYIST INCIDENTS IN GERMANY 2024

**Third Annual Report of the Reporting and
Information Centre on Antigypsyism – MIA**

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1. Introduction

In 2024, the Reporting and Information Centre on Antigypsyism (MIA) and its six regional reporting centres in Bavaria, Berlin, Hesse, Rhineland-Palatinate, Saxony and Schleswig-Holstein recorded 1,678 antigypsyist incidents nationwide and documented them in their third annual report. This is a significant increase of 36% compared to the previous year (1233 incidents in 2023). The majority involved verbal stereotypes (856), followed by discrimination (666), particularly by state authorities.

Antigypsyism remains a widespread issue in German society, manifesting not only through prejudices but also through harmful actions, particularly targeting Sinti and Roma communities. Nonetheless MIA does not believe that the increasing numbers are only due to an increase in antigypsyism. The higher figures are mainly due to the growing awareness of MIA and the more structured way of working. In addition, MIA was able to expand its networking with self-organisations of Sinti and Roma as well as with counselling centres nationwide. It can still be assumed that a large number of cases remain unreported, pointing to a significant dark figure of antigypsyist incidents which can only be gradually, shed light on in the coming years.

The findings also indicate recurring patterns of harassment in schools, where children and adolescents experience exclusion, mobbing and verbal abuse, often leading to school avoidance. Institutional responses frequently rely on prejudiced assumptions rather than addressing the root causes of discrimination. Moreover, the media continues to play a significant role in reinforcing antigypsyist narratives, although MIA currently lacks resources for systematic media analysis.

Since 2025, MIA has expanded its support for victims by offering access to legal consultation through a newly established legal aid network. The increasing visibility and use of MIA's services reflect its growing relevance in civil society and underline the need for continued research, political engagement, and structural countermeasures against antigypsyism in Germany.

2. Working definition of antigypsyism

The working definition of antigypsyism used by the Melde- und Informationsstelle Antiziganismus (MIA) was developed specifically for the German context.¹

According to MIA, antigypsyism refers to the long-standing societal perception and treatment of people who are regarded, stigmatized, and persecuted as "gypsies." This form of racism is directed in particular against Sinti and Roma, as well as Yenish people and Travellers, for whom antigypsyism often constitutes a formative and ongoing experience of marginalization.

Antigypsyism is characterized by the attribution of collective, supposedly inherent traits that serve to justify exclusion and marginalization. This racist construct operates on both individual and structural levels—manifesting through discriminatory practices, institutional policies, public discourse, and systemic inequalities—often in implicit or symbolic forms. Antigypsyism reinforces existing power dynamics by legitimizing the privileged position of the majority and justifying the unequal distribution of resources. It can also function as a scapegoating mechanism for broader societal discontent.

¹ MIA's definition draws on the non-legally binding working definition adopted by the International Holocaust Remembrance Alliance (IHRA) in 2020 to which the German federal government also refers. In addition, it is informed by the 2016 "Reference Paper on Antigypsyism" by the Alliance Against Antigypsyism and the report of the Independent Commission on Antigypsyism from 2021 "Change – Retrospective Justice – Participation."

Addressing antigypsyism requires critically dismantling both its stereotypes and the social structures that sustain them.

MIA also applies a specific working definition to recognize and document the denial and trivialization of the Nazi genocide against the Sinti and Roma, based on the IHRA's 2013 definition of Holocaust denial and distortion. This includes any attempt to negate, trivialize, or justify the Nazi genocide against Sinti and Roma, including narratives that blame the victims or minimize the historical facts. Such discourse is recognized as an expression of antigypsyism, aimed at undermining historical accountability and perpetuating present-day discrimination.

3. Basic features of antigypsyist manifestations

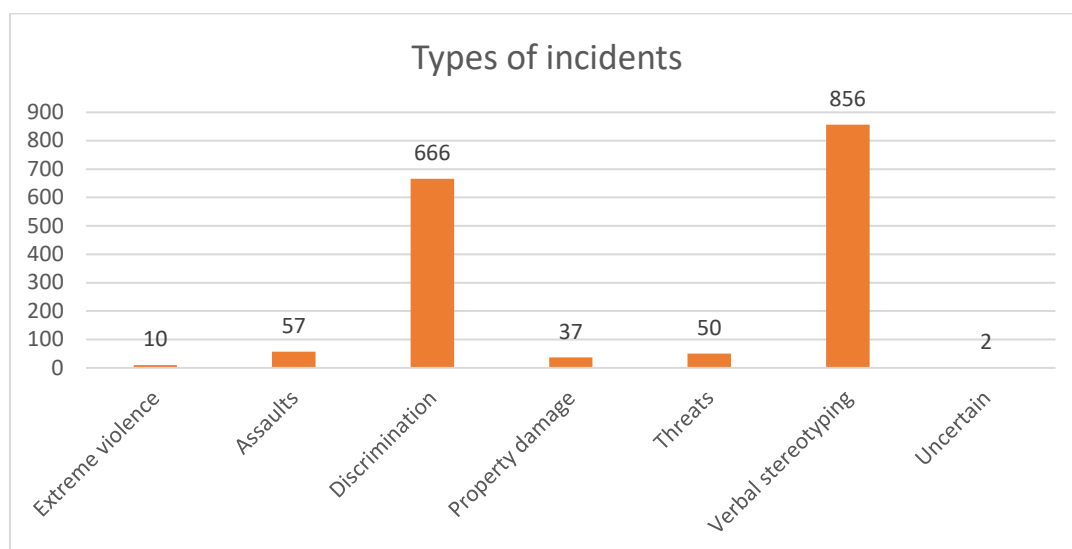
Antigypsyism manifests in various forms that adapt to changing political, social, and economic conditions. MIA focuses on four central manifestations that are observable in public life, institutions, media, and structural contexts like housing, work, and healthcare. These forms often intersect with other systems of oppression, including sexism, classism, anti-Muslim racism, and antisemitism.

The key manifestations include:

- Nazi-related antigypsyism: Denial, distortion, or glorification of the persecution and genocide of Sinti and Roma during the Nazi era.
- Bourgeois antigypsyism: Rooted in dominant social norms, it defines "deviant" behaviour and includes subtypes such as:
 - *Social antigypsyism* (e.g., criminalization, accusations of laziness or promiscuity),
 - *Cultural antigypsyism* (e.g., claims of rootlessness or lack of civilization),
 - *Romanticizing antigypsyism* (idealizing a stereotyped "gypsy" lifestyle),
 - *Religious antigypsyism* (e.g., accusations of magic or paganism).
- Antigypsyist othering: Constructs Sinti and Roma as the deviant "Other" in contrast to a normative majority, often without explicit stereotypes (e.g., chants or slurs at public events).
- Migration-related antigypsyism: Frames (especially EU) migrants as "foreign invaders" or "poverty migrants," often linked to antigypsyist, racist, and classist narratives.

These manifestations are expressions of antigypsyism that legitimize exclusion, discrimination, and unequal access to rights and resources. They function both overtly and implicitly and must be critically recognized and addressed.

4. Types of incidents: violence, attacks, damage to property, threats, discrimination, stereotyping



The 1,678 incidents documented by MIA and its regional reporting centers can be divided into six types of incidents. We recorded 10 cases of extreme violence, 57 attacks, 666 discriminations, 37 cases of property damage, 50 threats, and 856 verbal stereotyping incidents.

In 2024, MIA documented a total of **10 cases of extreme violence**, including physical assaults that were either life-threatening or resulted in serious bodily harm. These incidents occurred mostly in public spaces, with two taking place in the context of bullying. The number remained unchanged from the previous year. However, this does not indicate a decline in such incidents but instead points to a likely high number of unreported cases. Severe anti-Roma violence appears to be reported to MIA less frequently, as those affected may not prioritize contacting the organization in such situations. Additionally, **57 cases of physical attacks** were documented that did not pose a threat to life or cause severe injury but nonetheless had a significant psychological impact—especially when they occurred in unavoidable settings such as hallways, classrooms, or workplaces.

Discrimination remained the second most frequently documented incident type in 2024, accounting for approximately 40% of all reported cases (**666 incidents**). While this marks a relative decline compared to earlier years, the shift is partially explained by changing reporting patterns: cases of discrimination are primarily reported via partner organizations, whereas digital channels (e.g., the online reporting form, social media) increasingly yield reports of verbal stereotyping. The spike in 2022 discrimination reports related to Roma refugees from Ukraine has also subsided, contributing to the category's proportional decline.

A breakdown of discrimination cases shows that about one-third occurred on the individual level (e.g., a teacher discriminating against a student), while another 30% were attributed to institutional discrimination (e.g., routine discriminatory practices within state institutions). Around one-third of the cases involved both individual and institutional dimensions. Only 25 cases were categorized as structural discrimination, a form that is difficult to document through individual incident reports.

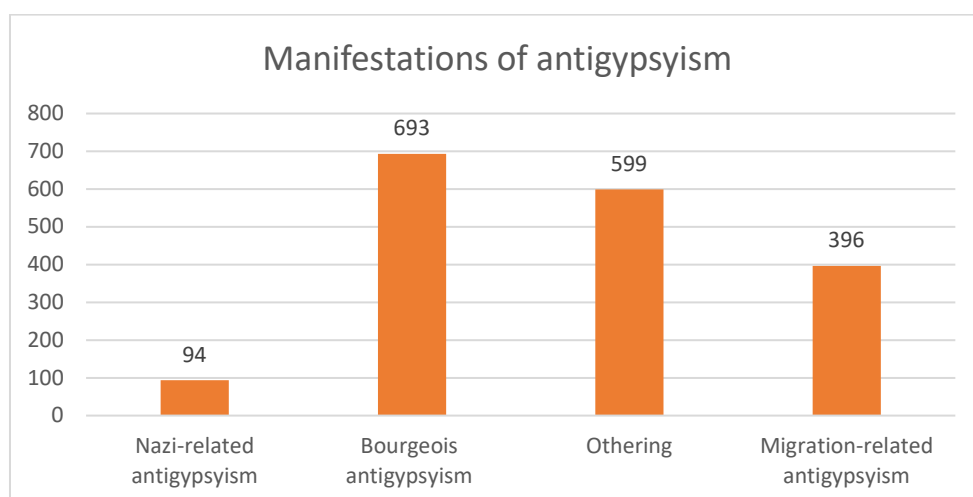
There were also **37 cases of property damage**, which involved attacks on or defacement of places commemorating the genocide of Sinti and Roma, as well as damage to personal property perceived to be associated with affected individuals. Over one-third of these cases targeted Holocaust memorials.

The category of **threats comprised 50 documented cases** in which individuals, groups, or institutions received direct or indirect threats of violence. Importantly, these were "pure threats"—no violent act was carried out. Often, threats are embedded within broader incidents (e.g., attacks or discrimination) and are thus recorded under those more severe categories.

Once again, the most frequently documented category was **verbal stereotyping**, with **856 recorded incidents**. This category includes anti-Roma expressions, slurs and insults that are not explicitly threatening and do not accompany discriminatory actions but nonetheless reinforce stigmatizing narratives and the normalization of hate speech. These included 259 verbal attacks, 96 incidents of anti-Roma propaganda (e.g., in demonstrations or political events or on social media), 23 mass mailings, 34 cases of so-called "positive" stereotyping, and 444 other instances of verbal stereotyping.

Taken together, these incidents illustrate the wide spectrum of anti-Roma attitudes, practices, and structures embedded in German society. Violence, discrimination, threats, and symbolic exclusion continue to shape the everyday experiences of Roma, Sinti, and other groups affected by antigypsyism, limiting their access to safety, dignity, and full societal participation.

5. Manifestations of antigypsyism in 2024



Antigypsyism manifests in a range of forms that reflect its deep entrenchment in historical, social, and institutional structures. These manifestations differ in their explicitness, intent, and impact, and often overlap within individual incidents. Consequently, the number of coded manifestations exceeds the total number of reported cases.

A relatively small but significant portion of the incidents documented (94 cases) involve National Socialist (NS)-related antigypsyism. These include the denial, glorification, or trivialization of the Nazi genocide of Sinti and Roma, as well as symbolic acts such as the theft of *Stolpersteine*, the use of Nazi salutes at Roma memorials, and public statements like "Hitler forgot to gas you." Such expressions—whether overtly malicious or rooted in ignorance—undermine historical facts and question the legitimacy of Roma and Sinti victimhood. Despite the official recognition of the genocide in 1982 by the German federal government, the persecution of Roma, Sinti, Yenish, and other groups under National Socialism remains marginalized in public memory. Many of these NS-related incidents also exhibit intersections with antisemitism.

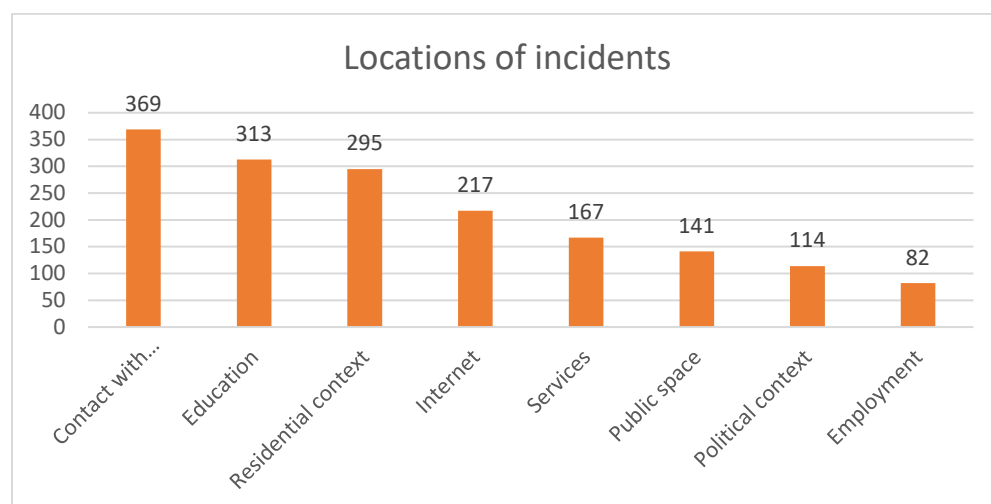
The most frequently observed manifestation, appearing in approximately 41% of all documented cases, is bourgeois antigypsyism (definition in chapter 3). The most prevalent is **social antigypsyism (562 cases)**, which portrays Roma as criminal, parasitic, or socially deviant. These depictions often have gendered dimensions, such as the stigmatization of Roma women as promiscuous or neglectful mothers. **Cultural antigypsyism (211 cases)** emphasizes notions of backwardness, cultural otherness, or a lack of “civilization,” often invoking long-standing tropes about hygiene, family size, or migratory lifestyles. **Romanticizing antigypsyism (48 cases)**, though less common, casts Sinti and Roma in idealized terms—emphasizing music, freedom, or exoticism—which serves as both projection and exclusion. **Religious antigypsyism**, represented in **6 cases**, includes accusations of occult or “pagan” practices. Though rare today, such narratives remain deeply unsettling for those affected.

A further prominent manifestation is **antigypsyist othering**, identified in **599 cases**. In such incidents, Sinti and Roma are marked as different or inferior through implicit cues, silence, or euphemism, rather than direct expression. These practices reinforce group boundaries and social hierarchies by defining those affected as outside the perceived norm or community. The use of antigypsyist exonyms, unaccompanied by explicit justification, often functions as shorthand for this distancing mechanism.

Migration-related antigypsyism was documented in **396 cases**—roughly one-quarter of all incidents. This form combines antigypsyist stereotypes with anti-migrant rhetoric, framing Roma as illegitimate, parasitic, or undeserving migrants. It often overlaps with social antigypsyism, particularly in allegations of “welfare fraud” or “welfare tourism.” In 2022 and 2023, Roma refugees from Ukraine were frequently targeted, with their need for protection openly questioned in public discourse. In 2024, attention shifted once again to migration from Southeastern Europe, often stigmatized as “poverty migration.” Importantly, this manifestation affects not only Roma but also other Eastern European individuals—particularly those who are poor—who are perceived as Roma and subjected to similar discrimination.

Taken together, the documented manifestations reveal the complexity and pervasiveness of antigypsyism in Germany. They highlight the multifaceted ways in which exclusion, marginalization, and racialization are produced and maintained—not only through direct hostility but also via silences, structures, and symbolic violence embedded in public discourse and institutional practices.

6. Locations of incidents: antigypsyism in the residential context, in educational institutions and among authorities



People are affected by antigypsyism in various areas of life. Compared to the two previous years, incidents recorded in 2024 most frequently occurred in the domain of contact with authorities. This shift is primarily due to a new analytical approach that now also considers social spaces when they differ from the physical locations of the incidents. For example, an antigypsyist incident occurring in a classroom is assigned solely to the domain of "education." However, if an antigypsyist incident takes place during a police house search, the case is attributed both to the physical location "residential environment" and to the social space "interaction with authorities – police." Consequently, such a case is included in the analysis of both the "housing" and "contact with authorities" domains. As a result, the total number of incidents across life domains exceeds the overall number of cases.

The most frequently affected domain was **contact with authorities**, with **369 cases**, accounting for approximately 22% of all documented incidents. **Police authorities** played a central role in this context and were involved in **102 cases**, or more than one in four. Reported incidents included disproportionate police controls and house searches, antigypsyist insults by police officers, the rejection or delayed processing of complaints, and prosecution perceived as ethnically motivated. Individuals labelled as belonging to "family clans" by authorities were particularly affected—often identified based on their surnames. In some cases, special public prosecutor offices responsible for combating organized crime initiated investigations even when there was no connection to such crime. Other authorities involved in antigypsyist discrimination included youth welfare offices, job centers, social services, and immigration authorities.

The second most affected domain was **education**, with **313 documented cases**, most of which occurred in **schools**. In **62%** of education-related reports, the perpetrators were individuals in official roles, such as teachers, school administrators, or school social workers. (see below section on antigypsyism at school).

The **housing** domain saw **295 documented incidents**, many of which involved difficulties in securing accommodation. Affected individuals were often rejected by landlords due to their surnames or subjected to antigypsyist slurs, with landlords stating they did not want "such people" in their buildings. Although such discrimination could theoretically be challenged under the General Equal Treatment Act (AGG), affected persons rarely pursue legal action. The financial risk—legal and court costs typically fall to the losing party in civil cases—combined with the complicated process of securing legal aid, deters many. In addition to discrimination in the housing market, many incidents took place within the residential environment, often involving landlords or neighbours. For those affected, this meant living in proximity to the perpetrators, turning the home—typically a place of safety—into a source of insecurity. As a result, some individuals opted to move, though finding new housing remains difficult in a tight and discriminatory housing market. Authorities also played a role in antigypsyist incidents in this domain, such as through disproportionately aggressive police house searches, segregation in refugee accommodation, and forced evictions carried out by "problem property task forces." Antigypsyism in housing typically draws on social stereotypes, such as accusations of poor hygiene or excessive noise and waste.

In the **internet** domain, MIA recorded **217 incidents**, mostly involving antigypsyist propaganda, hate speech, antigypsyist-motivated threats via email, and Holocaust denial. More than **two-thirds** of these incidents did not target specific individuals directly but still contribute significantly to the normalization and spread of antigypsyist hatred online.

The **services** domain saw **167 incidents**, which occurred across public and private sectors—including public transport (bus, train, taxi, airplane), infrastructure services (financial, energy, telecommunications), hospitality, gastronomy, and other businesses. These incidents included both verbal insults and the denial of services based on antigypsyist motives.

In **public spaces**, MIA documented **141 cases**, including incidents in parks, streets, transportation facilities, and other open areas. These ranged from antigypsyist graffiti to verbal abuse and physical assaults.

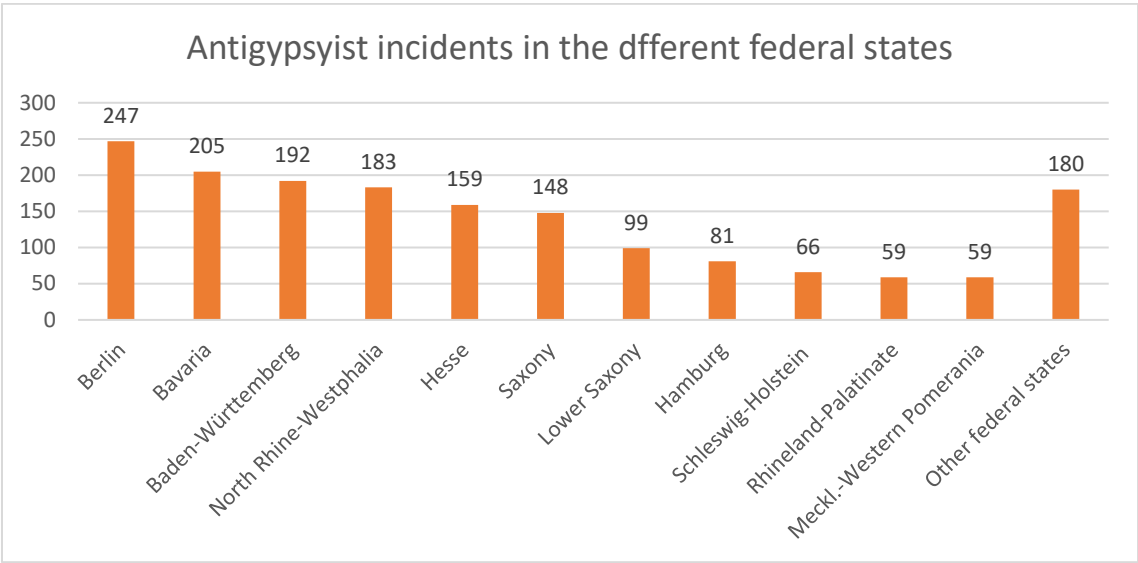
The **political domain** included **114 documented cases**, consisting mainly of antigypsyist speeches by politicians in parliaments, municipal and county councils, or at party events, as well as antigypsyist social media posts by political representatives. Many of these cases involved representatives of the AfD party. These incidents were typically not aimed at specific individuals but rather contributed to the perpetuation of antigypsyist narratives in public discourse. Political statements made online were also included in the "internet" domain.

In the **work domain**, **82 incidents** were reported. As in the housing sector, a high proportion of cases directly affected individuals. These involved workplace insults, exclusion, and structural disadvantage, often experienced under precarious employment conditions. Victims frequently found it difficult to escape or challenge such situations, contributing to insecurity and fear.

Additional incidents were documented in the domains of sports, health, and memorial sites, though these were less frequent and are not discussed in detail. While antigypsyist incidents in the media are known to be numerous—confirmed by previous monitoring efforts—MIA currently lacks the capacity for systematic media analysis. As a result, no quantitative data are available for this domain.

7. Where, how and by whom antigypsyism occurs

The number of documented incidents varies significantly across the German federal states, primarily depending on the extent to which MIA and its regional reporting offices are locally networked. The highest number of cases was recorded in Berlin, where the regional reporting office DOSTA has been documenting antigypsyist incidents since 2014. A considerable number of incidents were also documented in populous federal states such as Bavaria, Baden-Württemberg, and North Rhine-Westphalia (NRW), as well as in Hesse and Saxony, due to the active presence of regional reporting offices in those areas.



The means or channels of communication through which antigypsyism is expressed are categorized under the label “medium.” As in previous years, the 2024 data show that over half of all documented

incidents (953 cases) occurred in direct personal encounters, primarily involving verbal insults, physical violence, and discriminatory treatment. Offline incidents—including antigypsyist graffiti, property damage, propaganda at public events (e.g., football matches, demonstrations), discriminatory content in official documents, and mailed materials—accounted for approximately three-quarters of all cases. By contrast, only about one in five cases involved the internet or digital platforms as the medium, indicating that antigypsyist attitudes are not only widespread but are also enacted openly and directly against individuals in face-to-face settings.

The "addressees" category captures who is targeted by antigypsyist incidents. In 30% of all documented cases, there was no specific individual identifiable as the target—for instance, in cases of generalizing graffiti or statements. However, in 63% of cases (1,059 incidents), one or more individuals were directly affected. A particularly concerning finding is that over one-third of these cases (362 incidents) involved children and adolescents, with 221 cases concerning children under the age of 14. These figures underscore the alarmingly low threshold for antigypsyist discrimination and demonstrate how early affected individuals are exposed to racism. This early exposure denies children equal societal participation, exacerbates existing inequalities, and increases the risk of lifelong marginalization and repeated discrimination.

Responsibility for antigypsyist acts is categorized under the "background of the perpetrators." As in previous years, around half of all documented incidents were committed not by private individuals but by persons acting in professional or institutional roles—including police officers, youth welfare and job center staff, security personnel in refugee accommodations, and elected officials such as mayors or municipal representatives. In addition, institutional antigypsyism, where no individual perpetrator can be identified, continues to be a significant factor. Only 9% of perpetrators were unknown to either the victims or MIA, suggesting that antigypsyism is often expressed openly, even by individuals in positions of power or public trust, and without fear of consequences.

Lastly, in approximately one-quarter of all documented cases, the antigypsyist exonym—a derogatory term for the minority—is still being used. Despite broad public awareness of its discriminatory nature, the continued use of this term indicates its social acceptability in many contexts. This highlights the persistent presence of antigypsyist stereotypes in everyday language and discourse.

8. Antigypsyism in the field of education

The 2024 Annual Report places a special focus on the field of education, reflecting growing concern over the prevalence and structural nature of antigypsyist discrimination within German educational institutions. The data collected in this area underline not only the persistence of antigypsyism but also its profound implications for the educational and social trajectories of Sinti and Roma children and youth.

In total, MIA documented **313 antigypsyist incidents in educational settings** in 2024 - a marked increase from 212 cases in 2023. Of these, **260 incidents occurred in schools and 24 in kindergartens**, with the remainder taking place in other educational institutions. The reported incidents included a wide range of antigypsyist expressions: from verbal and physical assaults to threats, insults, and discriminatory institutional practices. The primary individuals affected were children and adolescents from the Sinti and Roma minority; however, cases involving parents, family members, and minority-affiliated educational advisors were also reported.

Among the documented incidents were **26 physical assaults** clearly motivated by antigypsyist hostility. In most cases, educational institutions failed to respond appropriately: incidents were frequently denied, minimized, or the victims were blamed. Only one case documented an adequate institutional reaction. In eight cases, the perpetrators were members of the educational staff. Additionally, MIA recorded **113 instances of antigypsyist verbal stereotyping** within educational contexts. In over half of these cases, the discriminatory statements were made by teachers, school staff, kindergarten personnel, or university employees. In more than 30 cases, classmates were identified as the source of the stereotyping.

The report further documented **160 cases of antigypsyist discrimination in educational institutions**, divided between individual and institutional forms. Individual discrimination referred to targeted mistreatment based on group attribution, such as exclusionary practices, unjustified disciplinary measures, or the denial of antigypsyist experiences by staff. Institutional discrimination included systemic practices, regulatory frameworks, and omissions that result in structural disadvantage, thus reflecting how antigypsyism is embedded within educational systems. MIA also documented three cases of extreme violence in schools.

A particularly damaging institutional practice involves the segregation of Roma children into so-called “welcome classes”, together with newly arrived children with migration backgrounds. This approach undermines both language acquisition and social integration, effectively delaying access to mainstream education. MIA also recorded cases of inappropriate referrals to special education institutions, often involving both autochthonous and migrant Roma children. These referrals frequently occurred without proper assessment of linguistic competence, and were justified by presumed behavioral or developmental issues, thereby functioning as structural barriers to educational advancement.

Children and adolescents perceived as Sinti or Roma were found to be at disproportionately high risk of receiving downgraded or inappropriate educational recommendations, even when their academic performance warranted otherwise. Educators often relied on cultural stereotypes—such as alleged lack of motivation or assumed incompatibility with academic environments—to justify such recommendations. These discriminatory practices contribute to educational pathways marked by school disengagement, avoidance, and exclusion, rather than support and inclusion.

In addition, MIA documented several cases reflecting a structural denial of access to education. Particularly affected were EU citizens from Southeastern Europe and refugee children from countries designated by German authorities as “safe countries of origin” (such as Moldova and the Western Balkans). In all but five German federal states—Berlin, Hamburg, Saarland, Bremen, and Schleswig-Holstein—refugee children may be excluded from compulsory education for up to six months or until they are assigned to a municipality. Children from “safe countries” may be denied school access altogether until the conclusion of their asylum proceedings. These practices are in clear violation of the UN Convention on the Rights of the Child, which guarantees universal access to education regardless of residence status.

Institutional antigypsyism was also evident in testing and assessment practices. Intelligence and competence tests were often carried out without adequate explanation to parents and using methods that failed to account for linguistic and cultural diversity. Referrals to special education were frequently based on unverified assumptions about language deficits or cultural background, rather than evidence-based evaluation. These practices deny Roma children equal educational opportunities from an early age.

The findings from MIA’s monitoring, corroborated by academic and civil society research, reveal that antigypsyism in education is not isolated but systemic. The fundamental right to education is structurally undermined for many children from the Sinti and Roma communities. The long-term consequences are far-reaching, as education plays a critical role in shaping social mobility, employment opportunities, and civic participation. Yet, the current legal framework fails to offer sufficient protection: public education falls outside the scope of the General Equal Treatment Act (AGG), and with the exception of Berlin, most federal state education laws lack explicit anti-discrimination clauses or effective complaint mechanisms. This legal gap presents a significant barrier to achieving educational equity and demands urgent legislative reform

9. Achievements in combating antigypsyism

In 2024, the Reporting and Information Centre on Antigypsyism (MIA) documented several notable successes that demonstrate the impact of reporting, networking, and public visibility in countering antigypsyism. These examples illustrate how strategic cooperation, legal intervention, and public accountability mechanisms can contribute to concrete improvements in the protection of Roma and Sinti individuals.

- **Decision by the German Press Council against discriminatory media reporting:**

Following the spread of antigypsyist narratives accusing Roma refugees from Ukraine of social welfare fraud—often referred to as “fake Ukrainians”—a complaint was submitted to the German Press Council by activist Séan McGinley. The Council ruled in July 2024 that a widely circulated article from the Ippen Media Group had violated journalistic standards, specifically with regard to due diligence, the presumption of innocence, and the prohibition of discrimination. The article had falsely portrayed unverified suspicions as proven fraud, thereby fueling antigypsyist stereotypes. The Press Council issued a formal reprimand, and some outlets corrected the reporting and added transparency notes. The ruling is expected to influence future media coverage and counter harmful narratives that criminalize Roma refugees.

- **Successful referral-based intervention and collaboration with partner organizations:**

In a case from late 2023, a Sinti family was pressured by a municipal housing company to leave their long-term residence in a historically Sinti-populated neighborhood. The pretext of demolition was disproven, and the actual motive appeared to be gentrification. MIA referred the case to a local anti-discrimination counseling center and provided continuous support. Legal analysis confirmed direct discrimination. Although legal prospects were limited, coordinated action—including letters to city officials and engagement with the Federal Anti-Discrimination Agency (ADS), the Central Council of German Sinti and Roma, and other stakeholders—resulted in a breakthrough. In February 2024, the housing company’s leadership apologized, held a meeting with residents, and assured them they would not be evicted. The residents were thus able to remain in their homes after years of insecurity.

- **Legal recognition of antigypsyist discrimination in asylum proceedings:**

In February 2024, the Administrative Court of Oldenburg ruled that a Roma man from Montenegro could not be deported due to the systemic antigypsyist discrimination he would face upon return. The court acknowledged the precarious humanitarian situation of Roma in Montenegro and emphasized that the claimant would likely face exclusion and hardship without support. This legal recognition challenges the German government's classification of Montenegro as a "safe country of origin" and strengthens the case for reevaluating such designations in light of widespread antigypsyism.

These three cases demonstrate how making antigypsyism visible and acting in solidarity with those affected can lead to meaningful outcomes. Whether through media accountability, legal advocacy, or community support, each success contributes to the broader struggle for equal rights and protection from discrimination.

10. Recommendations

MIA derives five recommendations for action from the documented antigypsyist incidents for the year 2024:

1. **Strengthen the Federal Commissioner against Antigypsyism**
Ensure permanent establishment and sufficient funding to enable cooperation with minority organizations and implementation of Bundestag mandates.
2. **Secure and expand MIA and regional reporting offices**
Guarantee stable, long-term funding beyond 2025 for monitoring, analysis, awareness, networking, and victim support. Federal states should share responsibility and fund regional centers.
3. **Implement the Independent Commission on Antigypsyism's recommendations**
Continue cross-party measures including the federal-state commission, adequate funding, reducing underreporting, addressing antigypsyism in security agencies, and fighting institutional bias.
4. **Combat antigypsyism in education**
 - Prevent segregation and discriminatory placement of Sinti and Roma children.
 - Facilitate teacher training on antigypsyism with minority groups.
 - Sustain minority educational advisors in schools.
 - Establish monitoring and reporting mechanisms for school incidents.
 - Promote research on racism and antigypsyism in education.
 - Create specialized counseling centers linked to minority organizations.
 - Strengthen teaching about the Holocaust of Sinti and Roma, their history, and current realities in curricula.
5. **Build nationwide counseling structures with antigypsyism expertise**
Create sustainable, community-based counseling staffed by minority experts. Avoid short-term funding; ensure long-term resources.

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