Building Bridges Across Differences

BEYOND ENCOUNTER: CELEBRATING INTERCULTURAL EXCHANGE AND BUILDING DURABLE SOLIDARITY

A Practice Guide for Minority-Led Interreligious and Intercultural Alliance-Building

NIB

Netzwerk Interkulturelles Brückenbauen | Intercultural Bridge-Building Network



Founding Organisations

Ayande

JÜDISCHE STUDIERENDENUNION DEUTSCHLAND
JSUD

SVSRD
STUDIERENDENVERBAND DER SINTI & ROMA

FUNDED BY THE SUPPORT OF

Federal Foreign Office

FUTURE 500

DIALOGUE PERSPECTIVES E.V.

KATHOLISCH
Bistum Mainz

Erzdiözese Freiburg

Issued by: NIB, the Intercultural Bridge-Building Network (Netzwerk Interkulturelles Brückenbauen)

Table of Contents

1. Introduction

SPEAKING UP FOR OURSELVES

2. A charter before a programme

OUR PRINCIPLES

3. The seminar model

BUILDING BLOCKS OF A BRIDGE-BUILDING WEEKEND
TOOLBOX
THE NIB RECIPE FOR A SUCCESSFUL INTERCULTURAL SEMINAR

4. Safety by design, not as an afterthought

BEFORE THE EVENT
DURING THE EVENT

5. Access, awareness and inclusive facilitation

6. Equal partnership across asymmetry

TREATING MISTAKES AS PART OF THE PROCESS

7. From encounter to structure

A ROADMAP TEMPLATE

8. Lessons learned, and adapting the model

LESSONS LEARNED
ADAPTING THE MODEL IN OTHER EUROPEAN CONTEXTS

9. About the partners, authors and funders

THE PARTNER ORGANISATIONS
AUTHORS
FUNDING AND ACKNOWLEDGEMENTS

1. Introduction

SPEAKING UP FOR OURSELVES

In an increasingly polarised society in which discriminatory practices such as antisemitism, antigypsyism and racism are once again gaining ground, young people belonging to the Jewish, Iranian-descent or Sinti and Roma communities in Germany are faced with a hostile environment and an uncertain future. They share an experience that is rarely named: frequently spoken about, they are not truly part of the conversation. Genuine spaces of encounter are few and far between, although the parallels between their experiences could serve as a fruitful basis for discussing these experiences on an equal footing and building long-term alliances.

The goal of the Intercultural Bridge-Building Network (NIB, German: Netzwerk Interkulturelles Brückenbauen) is, therefore, not only to become part of the conversation but to create spaces for encounter, discussion and the sharing of experience. NIB was founded on 19 September 2025 in Heidelberg by three youth organisations – the Student Association of Sinti and Roma in Germany (SVSRD), the Jewish Student Union of Germany (JSUD) and the Ayande youth association (Ayande Jugendverband e.V.). At this first meeting, board members of all three organisations read and signed the founding document, the Charter of Solidarity, at the premises of the Central Council of German Sinti and Roma, thereby anchoring the cooperation in common values.

Three months later, in December 2025, the three associations celebrated Shab-e Yalda, the fourth Advent and Hanukkah together in Frankfurt am Main, merging three festivals of light on the longest night of the year and used light, hope and community as a shared language. Many of the ideas for the July 2026 seminar were agreed together at this event. In February 2026, members shared a joint remembrance post on what remembrance means to each of them, showing how diverse cultures of memory can be and how shared responsibility grows out of them. More joint statements and panel discussions followed, in which representatives of the communities spoke for themselves, but also with one another. In July 2026, the NIB Bridge-Building Weekend in Heidelberg brought 19 young adults from the three associations together for a weekend of networking, dialogue on lived realities, a practical exchange on what allyship requires, an intercultural culture evening and a joint planning assembly. All based on our motto:

> **“Instead of being spoken about, we speak for ourselves, and in solidarity with one another.”**

This guide translates that weekend, and the network practice behind it, into a transferable resource. It is written for youth organisations, student associations, minority-led civil society actors, interreligious / -cultural dialogue practitioners and civic educators in Germany and across Europe. It is not a project report, and it is not a recipe in the literal sense (although you will find one inside). It is a working model: principles, building blocks, recommendations and a roadmap, so that others can adapt them to their own constellations.

2. A charter before a programme

OUR PRINCIPLES

When the three boards founded NIB, the first thing they produced was not a project plan but a charter. The Charter of Solidarity, read out and signed together at the founding meeting, settles the necessary normative ground on which everything else stands. For the purposes of this guide, its core commitments translate as follows.

Equal partnership, preserved autonomy. Cooperation is values-based and equal. Each association remains autonomous. What binds the three is the recognition of what they share as marginalised communities in Germany, and the decision to act on it together.

Speaking for ourselves. Rather than letting others speak about them, the communities speak for themselves, and in solidarity with one another. When one community is attacked or faces discrimination, the network takes a position as a whole.

Anti-discrimination as the foundation of cooperation, not a topic within it. The charter names what it rejects: antigypsyism, antisemitism, anti-Muslim racism, anti-Slavic racism, sexism, ableism, hostility towards queer people, and other forms of group-based hostility. It commits the network to liberal democracy and human rights, and it makes the safety of the member associations, the protection of members and the safeguarding their privacy the highest priority.

The affected community chooses the definition. The network works with the definition of antigypsyism developed by the Alliance against Antigypsyism (AGA) and with the IHRA working definition of antisemitism.

The principle behind these choices matters even more than the documents themselves: each community names its own experience of discrimination, and the others accept that naming. Antisemitism is not treated as a mere subset of racism; the specifics of each phenomenon are respected.

People are not their states. Jewish people are not equated with the State of Israel, and Iranians and people of Iranian descent are not equated with the Islamic Republic of Iran. The internal diversity of every community, ethnic, religious and political, is explicitly recognised.

Remembrance without rivalry. Each community's formative experiences of persecution and violence are acknowledged by the others without relativisation, and the network fosters shared remembrance rather than competition between memories.

Difference as part of solidarity. Perspectives, biographies and political positions, especially within communities, can and do differ. The charter treats this difference as a component of solidarity rather than an obstacle to it: careful work on differences, appreciation of common ground, individual and institutional empowerment through skill-sharing, self-determined voices instead of tokenisation or instrumentalisation, and openness to new member associations.

The meta-lesson: values by consensus, operations by majority. NIB protects its normative core. Changes to the charter require the consensus of all member associations, while operational rules can be changed by simple majority, with one vote per association regardless of size. New associations join by a written declaration that explicitly recognises the charter. The transferable point: negotiate the normative foundation first, write it down, and protect it more strongly than everything else. A charter process before a programme plan is slower at the start and faster everywhere after.

3. The seminar model

BUILDING BLOCKS OF A BRIDGE-BUILDING WEEKEND

The NIB Bridge-Building Weekend (10 to 12 July 2026, Heidelberg) brought together 19 young adults from the three associations for two overnight stays, from Friday to Sunday. What follows is not a timetable but a set of building blocks, in the order in which they carried the weekend. Each block can be resized or replaced; the sequence, from arrival through reflection and strategy to public visibility and planning, is the part we recommend keeping.

Hosting in the communities' own institutions. The weekend took place at institutions owned and run by the participating communities themselves: the working sessions at a documentation and cultural centre of the Sinti and Roma community, and the Friday evening at the Center for Jewish Studies Heidelberg. Meeting as guests in one another's institutions operationalises self-representation in a way that no hired seminar room can, and it rotates the roles of host and guest. Wherever the format travels, involve local institutions owned by or related to the participating communities, and let that involvement inform the choice of location itself.

Religious anchoring as structure. The first evening centred on an egalitarian Shabbat celebration, followed by a shared Shabbat dinner. Attendance at the Shabbat service on Friday and Saturday remained an open option for all participants. Religious practice was part of the programme architecture, not decoration on top of it (see section 5 on scheduling).

Mapping expectations and needs. An opening exercise collected what participants need, on three levels. Long-term expectations of the alliance: personal networking, strategic growth of the network, solidarity without a barter logic, a non-selective basic stance, flexibility, and internal criticism with consequences when members get it wrong. Basic needs for the weekend itself: sleep, emotional breaks, good food, the safety to be vulnerable, dignity, and everyone's food practices respected. And communication norms: acknowledging that experiences differ, taking space and giving space, admitting knowledge gaps and filling them together, not pushing anyone to speak about a specific world situation, and listening without preconceptions. The exercise takes time and repays it: it produces the group's own ground rules instead of imposed ones.

Pattern mapping. The reflective core of the weekend asked how our communities, and we as individuals, respond to discrimination, consciously or unconsciously, and what follows from those responses for how we plan and run events. The four-step method is documented in the toolbox on page 8.

Strategy labs. Working groups mixed across the associations each took one shared problem through the sequence: **problem**, need, **strategy**. Three examples from the weekend:

- **Precarious identities:** the pressure to prove or conceal who you are, caution at work or when looking for housing. Needs: not having to prove one's identity, the choice of whether to disclose it, control over one's own visibility, a sense of belonging. Strategies: getting-to-know-you formats that do not lead with origin, skill-sharing, space for communities to grieve, and presence at one another's days of remembrance.
- **Hostile environment:** the feeling of always fighting alone. Needs: solidarity that shows up, concrete support, predictability and control over the seminar space. Strategies: distinguish safer spaces from educational spaces and label the format honestly; low-threshold trust-building before and during the event; visible awareness teams whose rules everyone knows; deliberately limiting the number of participating groups so that sensitivity can be maintained; selecting participants for their willingness to work interculturally and balancing the associations; training allies within each association to recognise the discrimination affecting the others; an accountability tick-box at registration based on our NIB-Charter; consistent enforcement of the rules agreed in advance; and check-ins to establish needs plus a debriefing to reflect on the event and everyone's wellbeing.
- **Power asymmetry:** unequal presence, resources and public attention. Needs: strategic growth, pragmatic goals, voluntary participation, and no power gradient in resources or in the division of tasks. Strategies: balanced responsibility in organising; programme points that concern one community held in balance across the communities; no prior knowledge assumed; joint outreach; physical and emotional retreat spaces; listening instead of comparing; and respect for community-specific boundaries.

Creative synthesis: the recipe. To close the working phase, each group described the successful intercultural seminar as a dish. The method sounds playful and is: it distils two days of discussion into a form people remember, and it ends the reflective work on a note of shared authorship. The combined result is in the box on the following page.

An intercultural evening. The Saturday evening gave plenty of space to contributions from the participants themselves. The registration form had asked every participant about talents they might want to bring; the evening was built from the answers. Participants shape the format instead of consuming it, and gain the opportunity to be visibly vulnerable on their own terms.

A hybrid members' assembly with a roadmap session. The weekend closed with the network's assembly, held in hybrid form so that board members who could not travel could take part in discussion and decisions, with the voting procedure for online participants clarified in advance. The assembly turned the weekend's momentum into concrete commitments (see section 7). Ending an encounter with a planning session is the single most important structural decision in the model.

TOOLBOX

From pattern to practice, in four steps. Inspired by and adapted from Jo Kent Katz's framework on internalised oppression, extended here for a trilateral setting.

1. **Name the pattern:** How do our communities, and we as individuals, respond to discrimination, consciously or unconsciously, and what conclusions do we draw from this for our lives? Where does this response show up in our associations' work?
2. **Recognise the need:** What do people carrying this pattern need? For example safety, predictability, recognition, control.
3. **Derive the consequence:** What follows for planning, communication, spaces and formats?
4. **Formulate the tip:** Turn it into one sentence any organising team can act on.

Worked example from the seminar:

- **Pattern:** distrust of police and authorities, rooted in collective experience: histories of persecution, racial profiling, experience of regime repression, and present threat levels.
- **Need:** clear communication and signposting, predictability, control over one's own data and images, familiar contact persons.
- **Consequence:** make the security concept transparent in advance, set photo and film rules, keep participant lists data-sparing, name a fixed contact person.
- **Tip:** before every event, communicate which security measures apply, who is approachable, and how photos and lists will be handled.

In the seminar, further patterns ranged from hypervigilance and the pressure to prove one's identity to guilt dynamics and assimilation pressure. The patterns stay in the room; the method travels.

THE NIB RECIPE FOR A SUCCESSFUL INTERCULTURAL SEMINAR

Three working groups each described the successful seminar as a dish:
a pizza, a doner, a flatbread. Their combined list of ingredients, lightly edited from the originals:

- **Tomatoes of respect, on a flatbread of cohesion:** respect is not the garnish but the first thing you taste. That means meeting one another's customs, traditions and sensitivities without ranking them. The flatbread underneath is what carries everything else: mutual support, the sharing of experiences of discrimination, and the relief of a room where nobody has to constantly explain their identity, a routine most participants know all too well from the outside world.

- **A base of shared responsibility and evenly distributed resources:** the sauce is spread across the whole base. No single association carries the organising, the costs or the emotional labour alone. Where responsibility pools in one corner, the dish goes soggy there and stays dry everywhere else. Distribute tasks, budget shares and credit evenly, and do it at the planning stage, not retrospectively.

- **Awareness sauce, without it, nothing works:** not an optional topping but the layer that touches everything. In practice this means designated awareness persons from within the communities, present throughout, and the deliberately unglamorous version of the concept: a sheet of paper on the wall with the awareness rules and an emergency number, so that nobody has to ask around in a difficult moment.

- **Salt, a shared foundational charter that is actually honoured:** a seemingly small amount that changes the taste of the whole. Written commitments work only if they are held in the room: rules defined in advance, applied consistently, up to and including the possibility of exclusion for violations. Salt that is only talked about seasons nothing.

- **Pepper, support through presence, solidarity you can see:** turning up at one another's events and days of remembrance rather than only sending statements. Presence costs an evening, its effect lasts far longer.

- **Falafel, halloumi or meat, flexibility according to needs:** the same dish works for different people when the filling can vary: food practices, religious schedules, energy levels and degrees of self-disclosure all differ. Build formats in which participants can choose their level of involvement without the whole falling apart.

- **Social olive oil, icebreakers and the willingness to work together:** the ingredient that stops everything sticking to the pan. Low-threshold getting-to-know-you formats, which do not lead with the question of origin, and a basic willingness to cooperate, checked already when participants are selected, make everything that follows run more smoothly.

- **Diverse yeast cultures, input, exchange and clear goals, what makes the dough rise:** substantive input, genuine exchange between the communities, and goals that are set and clearly communicated. Different cultures working in the same dough, quite literally; the mixture is what produces the lift.

- **Potatoes, energy, good food and wellbeing, the unglamorous bulk everything depends on:** enough sleep, real breaks, meals worth looking forward to. Participants named good food explicitly as a basic need, not a perk. A seminar that saves on potatoes collapses by Saturday afternoon.

- **Red onions, layered experiences of suffering, handled with care:** every community brings histories of persecution and exclusion, layer under layer, and cutting into them can bring tears. These layers belong in the dish, but they are handled deliberately: nobody is required to peel their own in public, and remembrance is shared rather than compared.

- **Garlic, sustainable intensity:** better a little, regularly, than everything at once. Steady contact between the big gatherings keeps the flavour alive long after the event itself.

- **Sumac, the willingness to learn, the unfamiliar spice you have to want to try:** admitting gaps in your knowledge about one another's communities and filling them together, instead of pretending they are not there.

- **Pomegranate, united in diversity, many separate seeds, one fruit:** The alliance does not blend the communities into one; it holds distinct parts together within a shared skin.

- **Honeydew melon, the personal relationships people bring, a sweetness that cannot be manufactured on site:** existing friendships and contacts across the communities that individual participants carry with them, and that shorten the distance for everyone else in the room.

- **Walnuts, brains, for alliance work is emotional labour and intellectual work at the same time:** analysis, strategy and knowing what you are talking about. Enthusiasm without a walnut crumbles under the first hard question.

- **Funding, approved project applications, the recipe is not free.** Grants pay for rooms, food, travel and documentation; write the applications early, respect the funders' rules, and treat reporting as part of the cooking rather than as washing-up somebody else will do.

- **Not too much hot sauce, do not overload the seminar emotionally.** Heavy topics belong in the dish, but the dosage decides whether people can digest them. Alternate intensity with lightness, keep the tension between personal sharing and the collective goal consciously in view, and leave gaps in the programme on purpose.

- **Quality over quantity, fewer methods, done well.** Three formats with time to land beat seven rushed ones. Every additional method costs transition time and attention; cut until what remains can breathe.

- **Still missing, to be added next time: fried vegetables (further alliance partners):** the groups' own verdict that the dish is good and not yet finished. The network stays open to new member associations with similar interests, added deliberately and at a pace the pan can handle (see the lesson on growth versus depth).

4. Safety by design, not as an afterthought

For an alliance of Jewish, Iranian-descent, Sinti and Roma young adults, security is not an add-on to event planning; it shapes the planning from the first day. The measures below were standard practice at the Bridge-Building Weekend and transfer to most minority-led formats.

BEFORE THE EVENT

- Coordinate security early with every venue involved, and inform the local police where appropriate. Clarify who the contact person is during the event itself.
- Book accommodation without naming the event or the organisations outwardly, and avoid outward advertising at any site.
- Do not publish the venue in advance. Registered participants receive the address; the public announcement does not.
- Registration requires identification: full name, contact details and membership of one of the associations. It includes an accountability tick-box based on the Charter of Solidarity ('I am aware that I can be excluded in the event of violations').
- Collect written photo and film consent before any documentation begins, and agree publication rights explicitly. Participants keep control over their own images.
- Keep participant lists data-sparing: collect only what funders and safety genuinely require, and tell participants what that is.

DURING THE EVENT

- Open with a security briefing: what applies, who is approachable, how photos and lists are handled.
- Designated awareness persons, drawn from the member communities, are present throughout, and the awareness rules and an emergency number are visibly posted.
- For online formats, participants join with their real names and cameras on: accountability protects the space.

> *Predictability is itself a safety measure.*

The underlying logic comes out of the seminar's own pattern work: communities that carry collective experiences of persecution, profiling and regime repression do not experience unexplained security arrangements as care. Transparent ones, they do.

5. Access, awareness and inclusive facilitation

Access decisions. Decide who can actually come, and who can stay present once they are there.

Food. A vegan baseline for all meals proved to be the simplest common denominator across three communities' food practices, mostly compatible with kosher and halal requirements alike, with kosher provision arranged where needed. Allergies and individual requirements are collected at registration. Participants named good food explicitly as a basic need, not a luxury; treat it as programme, not logistics.

Religious time as structure, not obstacle. The weekend was scheduled around Shabbat: the celebration on Friday evening, the open option of the Saturday morning service.

Bodies and energy. Short walking distances between accommodation and venue, enough sleep, scheduled emotional breaks, and physical and emotional retreat spaces available at all times. This requires regular check-ins with the group.

Honest labelling. Distinguish safer spaces from educational spaces, and tell participants which one they are entering. A format that promises safety and delivers exposure damages trust; a format that names its educational, sometimes uncomfortable character allows informed consent.

No forced disclosure. Nobody is pressed to speak about a specific world situation, their family history or their origins. Getting-to-know-you formats do not lead with the question of where somebody is from.

Consent culture in the informal moments. Ask before hugging. Ask before raising potentially distressing topics in a break. The informal programme is where awareness most often fails.

Intersectionality, explicitly. Sexism (including low-level comments), ableism (physical access and neurodivergence), hostility towards queer people (especially remarks meant as jokes), and sensitivity around addiction (for example, how alcohol figures in an evening) are part of the awareness concept, not separate topics.

Uneven delegations. When associations bring groups of different sizes, allocate exchange time per association rather than per individual, so that smaller delegations are not structurally quieter.

Co-creation. The registration form asked for talents, and the intercultural evening was built from what participants themselves brought. People aged 18 to 35 are not one audience; differentiated formats keep both ends of that range engaged.

6. Equal partnership across asymmetry

The three associations differ in resources, staffing, public visibility and political access. The network's answer is not to pretend otherwise but to name the asymmetries and counteract them structurally.

- One association, one vote, regardless of size, with a delegate and a deputy per association, and hybrid participation in decision-making so that presence does not depend on travel budgets.
- Know-how, contacts and access are actively and fairly redistributed among the members: skill-sharing as policy, not as favour.
- Responsibility for organising is balanced, and programme elements that concern one community specifically are held in balance across the communities.
- Cross-community allyship is trained deliberately: members learn to recognise the forms of discrimination that affect the other communities, and to step in.
- When one community is attacked, the network responds as one.

TREATING MISTAKES AS PART OF THE PROCESS

Cooperation across three communities' histories will produce friction; the network plans for it rather than being surprised by it. Its working culture rests on conscious, sensitive language, and on treating mistakes and tensions as an unavoidable part of learning, with room for clarification and development always kept open. Criticism is voiced constructively, in a protected setting, and aimed at solutions. Feedback formats and interim reviews are built in, and external supervision or mediation can be brought in where needed.

When a conflict does arise, it is handled confidentially and always with those directly affected involved, and the aim is explicitly not sanction but mutual understanding and the rebuilding of trust. If direct clarification fails, a reflection round with the delegates of the affected associations follows; if that also fails, the joint committee takes a mediating role, with external advice as a further step. The transferable point: agree the conflict path before the first conflict.

7. From encounter to structure

A ROADMAP TEMPLATE

The weekend closed with a members' assembly and a roadmap session. The concrete resolutions are internal to the network; the template below abstracts them into steps that any intercultural alliance can adapt.

- [ ] Establish a regular communication rhythm between the boards, and keep it when nothing urgent is happening. That is when trust is actually built.

Deadline _____ Responsible _____

- [ ] Facilitate fairly across delegations. Where delegation sizes differ, give each association a time budget in exchange formats, rather than each individual.

Deadline _____ Responsible _____

- [ ] Give every encounter a binding follow-up. Agree who does what by when before people leave the shared space.

Deadline _____ Responsible _____

- [ ] Build low-threshold bilateral formats between the larger gatherings, and invite one another to each other's events.

Deadline _____ Responsible _____

- [ ] Involve members beyond the boards. A cross-association members' chat for updates and community check-ins turns an alliance of boards into an alliance of communities.

Deadline _____ Responsible _____

- [ ] Approach potential new partner associations deliberately, and decide consciously how fast to grow (see the lessons learned).

Deadline _____ Responsible _____

- [ ] Distribute planning tasks clearly, and pair that clarity with two kinds of courage: the courage to leave gaps, weighing whether an unprogrammed slot serves the group better than another method and giving participants space to contribute or run something themselves, and the courage to allow discomfort.

Deadline _____ Responsible _____

> *"Encounter is not an end in itself."*

8. Lessons learned, and adapting the model

LESSONS LEARNED

1. **The encounter trap.** Getting to know each other is the precondition of the work, not the work. Personal connection without a binding next step evaporates within weeks. The model's answer: every gathering ends with a planning session that produces commitments.

2. **Uneven delegations distort the room.** Where one association brings many participants and another brings few, unmoderated formats amplify the majority. Facilitate by delegation, not by headcount.

3. **Overprogramming is a real risk.** In the participants' own words: not too much hot sauce, do not overload the seminar emotionally, and quality over quantity of methods. The tension the group itself named, too little feeling or too little content, does not resolve itself; it has to be balanced consciously, session by session. The courage to leave gaps is a planning skill.

4. **Growth versus depth.** Openness to new member associations sits in genuine tension with the insight that a limited number of groups is what keeps sensitivity and trust maintainable. Both are legitimate; the mistake is drifting into one of them instead of deciding.

ADAPTING THE MODEL IN OTHER EUROPEAN CONTEXTS

- The architecture travels; the content is yours. The charter process, the seminar building blocks, the safety design and the governance basics are constellation-agnostic. Which communities sit at the table shapes the content, not the structure.

- Charter first. Negotiate the normative foundation before the first joint programme, and protect it by consensus.

- Start bilateral if trilateral is too big a first step; the model scales in both directions.

- Wherever the event takes place, involve institutions owned by the participating communities, and let that involvement inform the choice of location itself.

- Plan funder obligations, visibility, documentation and reporting into the design from the start. They are workload, and they are also what makes the work possible.

The underlying question is a European one: how can young adults from different minority communities build durable alliances across religious, cultural and worldview differences, in ways that strengthen democratic resilience and social cohesion? This guide is one tested answer. We would like to see others.

9. About the partners, authors and funders

THE PARTNER ORGANISATIONS

Ayande Jugendverband e.V. – Ayande means "future" in Persian – is Germany's only nationwide, independent and non-partisan youth organisation representing young people from the Iranian diaspora. Founded in 2021, Ayande brings together young people from different backgrounds and communities across Germany, while also building connections across Europe. The organisation creates spaces for exchange, participation and empowerment and works on topics such as anti-discrimination, civic education, identity and life in the diaspora. Ayande supports young people in making their voices heard. Within NIB, Ayande contributes its experience in diaspora and intercultural youth work as well as perspectives from young people in the Iranian community.

Student Association of Sinti and Roma in Germany (SVSRD). Founded in December 2020, the SVSRD presented itself publicly on 17 March 2021, the anniversary of the German government's recognition of the genocide in 1982. It supports and empowers students from the community, offers guidance on questions around studying, and works against discrimination and antigypsyism and for an open, anti-racist higher education sector. SVSRD organises networking events and educational excursions in Europe and educates the public about topics concerning the minority. Within NIB, SVSRD contributes the perspectives of Sinti and Roma and their history and lives in Germany.

Jewish Student Union of Germany (JSUD). The JSUD (Jüdische Studierendenunion Deutschland) is the official nationwide representation of Jewish students and young Jewish adults aged 18 to 35 in Germany. Founded in Berlin in December 2016 and organised within the Central Council of Jews in Germany, a public-law corporation, it acts as a political voice for young Jewish people towards politics, the media and wider society, strengthens Jewish identity and community, and runs seminars, campaigns and workshops, taking public positions on social and political developments in Germany and abroad. Within NIB, JSUD coordinates the organisational framework and coordinated the editorial process of this guide.

AUTHORS

- **Kiril Denisov, JSUD**
- **Ronja Nayeri, Ayande Jugendverband e.V.**
- **Philipp Reinhardt, SVSRD**

FUNDING AND ACKNOWLEDGEMENTS

This publication was produced as part of the NIB Bridge-Building Weekend (10 to 12 July 2026, Heidelberg), funded through the Future 500 programme of DialoguePerspectives e.V. with funds from the Federal Foreign Office, and supported by the Diocese of Mainz and the Archdiocese of Freiburg.











The views expressed in this publication are those of the authors and do not necessarily reflect the positions of the funders.

Contact: via the channels of JSUD, Ayande and SVSRD.

Imprint

Published by NIB, the Intercultural Bridge-Building Network, an alliance of Ayande Jugendverband e.V., the Jewish Student Union of Germany (JSUD) and the Student Association of Sinti and Roma in Germany (SVSRD).

Responsible publisher (Herausgeber):
Zentralrat der Juden in Deutschland K.d.ö.R., Jüdische Studierendenunion Deutschland (JSUD), Leo-Baeck-Haus, Tucholskystr. 9, 10117 Berlin, Germany

Printed by: WIRmachenDRUCK GmbH, Illerstr. 15, 71522 Backnang
First edition, September 2026
Contact: vorstand@jsud.de

Text © 2026 the authors. Licensed under CC BY-SA 4.0 (creativecommons.org/licenses/by-sa/4.0). Logos, illustrations and design elements are excluded from this licence.

Design by Alexandra Krioukov

NIB

Netzwerk Interkulturelles Brückenbauen

Intercultural Bridge-Building Network

