



.....

**BOOK OF  
ABSTRACTS**

.....

2014 Annual  
Meeting  
of the Gypsy  
Lore Society  
and Conference  
on Romani  
Studies

—  
Bratislava  
Slovakia

# 2014 Annual Meeting of the Gypsy Lore Society and Conference on Romani Studies

The 2014 Annual Meeting and Conference on Romani Studies were held in Bratislava, Slovakia [September 11 to 13, 2014].

The meeting and the conference have been organised on behalf of the Gypsy Lore Society by The Institute of Ethnology, Slovak Academy of Sciences in Bratislava, in cooperation with Faculty of Social and Economic Sciences, Comenius University, Bratislava; Representation of European Commission in Slovakia; Roma Institute, Bratislava and Slovak Association for the Study of Religions, Bratislava.

# BOOK OF ABSTRACTS

.....

Edited by  
Tatiana Podolinská  
Tomáš Hrustič

—  
2014 Annual  
Meeting  
of the Gypsy  
Lore Society  
and Conference  
on Romani  
Studies

—  
Bratislava  
Slovakia  
2014

.....



**Institute of Ethnology**  
Slovak Academy of Sciences

This book has been produced with support provided by the VEGA grant (no 2/0014/11) *Roma in majority society: the research of models of mutual cohabitation.*

Editors:  
Tatiana Podolinská, Institute of Ethnology SAS, Bratislava, 2014  
Tomáš Hrustič, Institute of Ethnology SAS, Bratislava, 2014

Assistant Editor:  
Lucia Ditmarová, Institute of Ethnology SAS, Bratislava, 2014

Peer-reviewed by:  
Elena Marushiakova  
Vesselin Popov  
Fabian Jacobs

Language proofs:  
Judita Takáčová, JT Lingua s.r.o.

Design and Typesetting:  
© Matúš Hnát

Published by:  
© Institute of Ethnology SAS, Bratislava 2014

Printing:  
Tlačiareň Bardejov

ISBN 978-80-970975-1-6  
EAN 9788097097516

# PREFACE

The Gypsy Lore Society is an international scientific association with a long history and rich academic traditions. It was created more than 100 years ago, in the distant year of 1888 in London. Over years, the Gypsy Lore Society has undergone various vicissitudes, and it has succeeded not only to survive, but also to become a natural centre for all those interested in Roma. It is a place where the century-long scientific experience and knowledge on what was previously called 'Gypsy Lore' and today 'Romani Studies' are accumulated, where new knowledge and discoveries are presented, opinions exchanged, and results of research discussed.

Over the past two decades, the so-called 'Roma issue' has become one of the most current topics in the public domain. Initially, after the fall of the 'iron curtain', the public interest was mainly directed towards Roma in Eastern Europe and their problems in the transition period. After the accession of most countries of the region to the EU and increased migration of Roma from the East to the West, this interest received an all-European dimension, reaching its peak nowadays. Under such conditions, it is only natural that Roma topics have acquired special relevance also to the academia.

The increased interest in Roma issues has also been reflected in the annual meetings and conferences of the Gypsy Lore Society and has acquired a qualitatively new dimension in the recent years. The number of participants is growing steadily, and the 2014 Annual Meeting and Conference of the Gypsy Lore Society in Bratislava present a new milestone in this regard. The spatial and disciplinary dimensions of Romani Studies are expanding, and our conferences are attended by more and more representatives from new countries and new scientific disciplines. In this way, the annual meetings and conferences of the Gypsy Lore Society are increasingly becoming a place where researchers working within the field of Romani studies can not only present their findings, but also discuss them with their colleagues from different disciplinary backgrounds. These events provide an opportunity for a gradual adjustment and even convergence of different terminology apparatuses originating from different knowledge

traditions and disciplines. Romani Studies scholars are in fact united primarily on the basis of the studied subject, which requires not only special knowledge, but also mutually accepted terminology to some extent. During more than a century of the academic history of Romani Studies, numerous excellent academic works have appeared with high scholarly achievements. Against this background, it is now time to display and clearly define the key theoretical concepts of Romani Studies, which is an important step on the path of establishing Romani Studies as a distinct sub-field of different disciplines with its own agenda and academic language. The annual meetings and conferences of the Gypsy Lore Society definitely have a decisive role in this regard.

Particular attention in the modern development of Romani Studies should be devoted to the involvement of Roma researchers whose participation in annual meetings and conferences of the Gypsy Lore Society no longer represents single exceptions, but there is undoubtedly a tendency to increase their number. And what is more important, such participation is not based on the principle of 'positive action', but is fully equal, i.e. Roma representatives are becoming an integral component of the academia in the field of Romani Studies.

A new aspect introduced at the 2014 Annual Meeting and Conference of the Gypsy Lore Society in Bratislava is the inclusion of separate panels on specific topics in the programme. This is definitely a direction that is worth developing, especially given the interdisciplinary character of Romani Studies. The possibility for pre-organised panels is also a step in another direction, specifically towards the development of Romani Studies as a community responsible for and focused on the social practice disciplinary field. Pre-organised panels appear to be an appropriate place for communication and cooperation with policy makers from local, regional, national and European organisations, institutions and the civil society.

Hence, the 2014 Annual Meeting and Conference of the Gypsy Lore Society in Bratislava can be considered an important milestone in development of Romani Studies, which is evidenced in the book of abstracts.

*Elena Marushiakova,*  
President of the Gypsy Lore Society

ABSTRACTS

**A** Åberg, Kai Viljami  
.....

**Music as Performance – Issues of Musical Communication among Finnish Kaale**

Music performance of the Finnish Roma music tradition is events rich in communicative practice. This paper concerns the musical communications among Finnish Roma and between the Roma and non-Roma: the often close interaction between not only the performers and audience, but the dialogue of cultures – an interaction which consists of open and subliminal communication, ritual behaviour and many taboos. In my paper, I seek to describe the different dimensions of communication in music of the Finnish Roma, mentioning (1) identification, (2) different status of people, (3) interpersonal communication, and finally, (4) sound communicating character or mood. I argue that different individuals with different cultural backgrounds and musical competence participate in communication in different ways – some of these dimensions are open to all, some depend on a general cultural competence, others rely on detailed musical knowledge. The social constructivist model of communication adopted here is one in which musical practises is seen as a tool of social action – people are seen as being able to achieve certain personal and social ends in a social process. This model of musical communication suggests that the meaning of music varies depending on the context in which music is used (Macdonald, Miell, Wilson 2007: 321). Because I am an ethnographer-at-heart, I will explore musical communication among Finnish Kaale (Roma) mainly through a particular ethnographic example. By doing so, I hope to underline the importance of ethnography in the study of musical communication (Clayton 2007: 361-381).

References:

MacDonald, R. A. R., Miell, D., Wilson, G. B. (2007). Talking about music: a vehicle for identity development. In: D. Miell, R. A. R. Mac-

Donald, D., Hargreaves, J. (Eds.): *Musical Communication*. Oxford: Oxford University Press.

Clayton, M. (2007). Communication in Indian raga Performance. In: D. Miell, R. A. R. MacDonald, D., Hargreaves, J. (Eds.): *Musical Communication*. New York: Oxford University Press.

**Achim, Viorel**

.....

**What Gypsies in Romanian Principalities Thought about Their Emancipation from Slavery? Note on Archival Documents from the Period 1856-1859**

Nearly all Gypsy texts written in the era of emancipation and kept today in various Romanian archives are petitions on various grievances that slaves or former slaves addressed to the Wallachian and Moldavian authorities. These petitions were not written by Gypsies, who were illiterate, but they reproduce Gypsies' requirements and their way of thinking; some are dictated by Gypsies and even render certain features of their speech in Romanian. Among these documents there are pieces that express directly or indirectly the Gypsies' opinion about their emancipation from slavery. The present paper analyses several texts of this type, dating back to 1856-1859, i.e. the period following the adoption of the laws of December 1855 and February 1856 by which the last category of slaves was emancipated, namely the slaves belonging to private owners. These texts, each written on behalf of a particular group of emancipated persons, are actually protests against the abuses these people were subjected to by the owner of the estate where they were settled (which sometimes was their former slave owner). Gypsies invoke the law of emancipation from slavery, they state that they are free people now, speak about freedom, express the joy of being in line with the other people, etc. Sometimes even the protest is made in the name of the freedom which they have acquired.

**Acton, Thomas – Cemlyn, Sarah et al.**

.....

**Why We Need to Up Our Numbers Game: A Non-Parametric Approach to the Methodology and Politics of the Demography of Roma, Gypsy, Traveller and Other Ethnic Populations**

Disputes over the size of Romani and indeed most ethnically-defined populations have been carried on as though the ethnicity, or cultural identity, of an individual is a natural characteristic like species-membership or variation of eye-colour within a species, easily and reliably countable and thus reliably aggregated, the totals only varying through birth, death and migration. The real-world variation of the enumerations or estimates of the size of ethnic groups is often ascribed to prejudice or political manipulation. We will argue, however, that closer examination, especially of attempts to count Roma, shows that ethnic identity actually more closely resembles attitudinal variables, such as party-political-support or religious affiliation.<sup>1</sup>

This means that to understand how many individuals will affirm Romani, Gypsy or Traveller identity in any given situation, we need to build a model, as we do when we want to predict voting behaviour, where we attempt to determine and make quantifiable the factors which determine that statement of affiliation, of which socialisation into the culture is only one. When we build such a model, we may come to understand that what we often take as the policy implications of the size of the Romani population are often actually the policy implications of those factors of socio-economic inequality, discrimination and prejudice; and if we get those policies right, then the less contentious and the more transparent and consistent will be Romani, Gypsy and Traveller demographics.

References:

<sup>1</sup> Ethnic identity cannot be determined purely by inspection like height or the presence of chicken pox; it is measured usually by the statement of the individual, but sometimes by the statement of a second person, like a social worker or slave owner. The statement of a second person can often differ from the statement of the individual. Moreover, the statements of both can vary according to time and context. The UK Longitudinal Study shows us that even with categories so seemingly opposed and mutually exclusive as 'White' and 'Black', individuals move from one to the other between UK censuses. The individual who insists on his Gypsy status when seeking planning permission for a caravan site may deny it equally fervently when tendering for a building contract, or faced by an angry, racist crowd. Whether he is successful in denial or not depends not on what he knows about his parentage, but on what they know. And that may well guide his decision on how to answer a census question. Ethnic identity is always negotiated and negotiable between those who are seen to belong to, or have the possibility to belong to, the group, and those who do not belong to it.

**Alekov, Biser et al.**

.....

**Rebuilding Identity among Migrant Muslim Roma in Belgium and Germany**

Immediately after the democratic changes in Bulgaria in 1990, many Muslim Roma migrated to Western Europe, mainly to Germany and Belgium. The presentation will focus on the motivations for their migration to Western Europe; on how the language and identities change throughout the years; how the positioning within the social strata in the West influence the dynamics of identity change and building; which aspects of identity appear to be the binding elements within the community cohabitation/collaboration; how local circumstances (freedom of expression) strengthen the identity of Roma; how the expression of Romipen is detected among different social

groups (poor, middle class, business society). An oral history approach is used to conduct the study with two focus groups of Muslim Roma migrants from Brussels and from Berlin. The research questions that we seek to answer are: (1) What are the pull and push factors for Roma migration? (2) What are the reasons for change of their names, communication language and identity? (3) How are Roma perceived within Muslim communities and mainstream communities? (4) Citizenship, Roma identity and community participation. The issues of identity will be discussed in the framework of Hewitt (1988).

References:

Hewitt, J. (1988). *Self and Society*. Boston: Allyn and Bacon, Inc.

**Alves de Souza, Mirian**

.....

**Ciganos, Roma and Gypsies: an Identity Project and Political Codification in Rio de Janeiro (Brazil) and Toronto (Canada)**

This paper proposal focuses on the process of political codification and Gypsy identity in Brazil and Canada by way of two Gypsies associations: the União Cigana do Brasil UCB in Rio de Janeiro, and the Roma Community Center RCC in Toronto. In this proposal, I examine the 'identity project' of the UCB and the RCC, exploring the discursive and representational strategies summoned by their political agents in order to construct a Cigana or Roma identity in the public sphere. I will present nationalist narratives on Gypsies by analysing how symbols, discourse, narratives, and stereotypes are appropriated and imagined by political agents representing these associations. The research was based on 'multisite' fieldwork held between 2008 and 2012, whose focus was on political agents and actors who are not engaged in constructing a public Gypsy identity.

**Andrš, Zbyněk**

.....

**Ethnocultural Symbolism in the Song Folklore of the Ethnic Group Known as the Slovak Roma**

For generations, the Romani musical folklore, or rather its literary section, which is the focus of this presentation, has preserved specific ethno-cultural meanings. The body of these meanings gradually transforms in time, some of the symbols or metaphorical phrases become marginal or vanish entirely while others constitute a constant core resistant to change.

The purpose of this paper is to show the essence of the special characteristics of the ethno-cultural symbolism of the Romani songs or, when applicable, their qualitative changes in the course of time. As sources, the author has used the corpus of primarily authentic Romani texts that he has collected in the past three decades. However, he has also used written sources on Romani song from the territory of the Czech and Slovak Republics. The author analyses the texts in order to also explain, from an emic perspective, the ethno-psychological dimension of some mental patterns and, on occasions, sources allowing to explain the historicity of the songs as well.

**B** Balaman, Sema  
.....

**Mugats and the Purification Ritual**

Isiriq burning, a centuries-old ritual performed by the people of Central Asia, is believed to provide protection against evil gaze and jealousy, bring good luck and cleanse the environment and the body from negative energies and illnesses. Besides its spiritually purifying qualities, Isiriq smoke is also believed to be effective against malaria and parasitic as an analgesic and anti-inflammatory agent. The tradition remains to be researched for its roots in the Zoroastrian belief system and potentially in the Vedic Culture. Similar practices also existed in other geographically distant cultures, such as burning of sage by Native Americans. In Central Asia, both Mugats and non-Mugats perform the ritual at home.

However, for Mugats it is mainly a source of income when they perform it outdoors for businesses, vendors at bazaars, drivers and the general public for a small amount of cash or, sometimes, in exchange for food. In some societies with Roman and Mugat-Gypsy populations, we noticed that this ritual was performed only by Mugats.

As Mugats make their living as Isiriq burners, fortune tellers and healers, they are consistently perceived to be connected with spirituality. The prayers of nomadic people such as Mugats, dervishes, or monks are held in high regard in the Central Asian lands, which could be due to the wisdom they have acquired through their nomadic past, a lifestyle that is deeply connected with nature and spirituality.

Mugats respond and cater for the spiritual needs of the general public in the societies they live in, performing a socially defining role that has identified with the Mugat people for centuries.

Baltag, Victoria  
.....

**Roma Culture: Promoting and Acquiring Knowledge. Learning and Teaching Strategies inside a Roma Community in Romania**



*There is a difference when you start going to school as a Roma. The problem is not that the other kid goes to school. The problem, from a sociological or anthropological standpoint, starts when you become different from the others. When you start being different from us, you no longer belong in our group.*  
(Adrian Furtuna - Roma student, in *Faith and Flame* documentary film, Baltag 2011)

The aim of this paper is to examine the way of learning within a Roma community in Romania, focusing on both formal and informal education.

My research emphasises the experiences of Roma who engage in formal education (rather than those who do not), and this will provide a tangible and visible focus for ethnographic research. It is a study of how formal and informal forms of education are combined in Roma communities.

The paper is based on the ethnographic study of participation and the school life of Roma children in Zanea, a small village in Northern Romania.

I will investigate several interconnected activities involving informal education and social activities sharing the common function of sustaining formal education within the ethic of social recognition inside the Roma community (*Faith and Flame* documentary, 2011). Romania has a long history of issues regarding the involvement of Roma in formal learning. They have generally been a 'hidden community' (Sutherland 1986). Nowadays, the widespread availability of communications technology allows and perhaps encourages many peo-

ple to take a greater interest in knowledge and learning. The ways in which members of the Roma population moderate their interpersonal ties directly enable crucial social mobilisations and consistent re-engagement with schooling. Movements of reciprocity via parents' involvement in schooling, the support they give to their children to enable them to study at school, their immixture with the non-Roma community, and the respect they have for the academic staff; these and other patterns operate as modes of involvement in formal learning.

References:

*Faith and Flame*, Documentary film, Victoria Baltag, 2011.  
Sutherland, A. (1986). *Gypsies, the Hidden Americans*. Waveland Press.

**Baracsi, Kitti**

.....

**Inclusion to the Void? The Case of Roma Students in Naples**

The paper aims to describe a context in which the concepts of inclusion, intercultural education fail to be set into practice, and the common interpretations of school-family relations and school age-adult transition seem to be hardly applicable. The paper's findings are based on fieldworks made in different Roma communities (*spoitori* from Romania and different groups from the former Yugoslavia) in Naples. In a context like Naples where the experience of social and economic problems, just like the strong importance of informality or, better said, fluid boundaries is shared by a significant part of the population the special Roma policies and among them the special education policies for Roma seem to create a trap that maintains and even produces exclusion.

The paper intends to understand the situation of Roma asylum-seeker and immigrant children and youth in Naples at the junction of different aspects in their everyday life, and tries to interpret how the dominant discourses that shape their representation in public sphere emerge in the everyday narratives of Roma children, adolescents and young adults. The paper seeks to understand the situation of migrant Roma students from multiple aspects (legal status, economic activities, housing conditions, education, spatial strategies) and provides a transnational perspective for all these questions. Using these lenses enables to deconstruct the widely used concepts related to the 'the schooling problems of Roma' and critically revise the role of policies in the construction and reproduction of differences, and to highlight the importance of the context and the everyday social practices shared by Roma and non-Roma. The paper intends to reinterpret the questions of early school leaving, early marriage, family-school relations from this point of view. Besides these questions, the paper reflects critically on the role of public projects, NGOs and other groups that aim to work on the integration/inclusion/development/empowerment of Roma communities.

The research is based on the findings of a short-term research project carried out in 2011 on the education of Roma students in Naples and the results of a fieldwork implemented in 2013 in four EE Roma communities in Campania related to economic strategies and on a fieldwork due to be implemented in a public school of Naples in May 2014. The analysis is based on the narratives of students and parents, interviews conducted with NGOs and policy-makers, and on the analysis of Roma (and migrant) policy documents a local, national and EU levels.

**Belák, Andrej**

.....

**Welcome to Take Care of the Awkward Part:  
on the Grasp of Roma Participation within  
Slovak Health Policy**

The health policy of the country targeting explicitly Roma has reached 150 years of morally disturbing and practically fruitless history. Recent agendas targeting Roma health-disparity seem to be more hopeful in declared emphasis (imported from international discourses) on Roma empowerment via Roma participation. Yet, the operationalisation and the practice of this idea by all local actors involved exhibit all flaws previously described in related social-scientific literature. First of all, there is very little actual practice. Except for within a single health-mediation programme, systematic Roma involvement remains but a rhetoric. Secondly, particular targets and policies proposed in local conceptual declarations and programmes indicate an understanding of Roma participation exclusively as of a facilitation tool for ultimate Roma assimilation. Only very few the cases (if any) in practice are based on real Roma involvement. Under the health-mediation programme mentioned above, local Roma participants are being chosen and supported mainly according to their abilities and willingness to assist vague outsiders' goals preoccupied with adjusting Roma health-related behaviour. Rather than empowerment of Roma by helping authorities to learn their diverse and complex authentic needs, the current grasp of participation within Slovak health policy thus seems to support a selective assimilation of few consensual Roma families. In my presentation, after briefly describing the above failures using concrete data, I will focus on opening a constructive discussion about possible remedial actions. All will be based on my continuous multi-sited ethnographic research among segregated Roma, among health-care system practitioners, and within the health-mediation programme.

**Beníšek, Michael**

.....

**The Sociolinguistic Situation of Two Romani  
Communities in Uzhhorod**

Uzhhorod (*Ungvāra* in Romani) is a far-western Ukrainian city situated on the border with Slovakia, the capital of the province of Transcarpathia (*Zakarpats'ka oblast'*). The multi-ethnic city is home to a significant Romani population which has traditionally been divided into two communities: *Močārika Roma*, who formerly lived in a Romani settlement on the northern outskirts of the town, and *Radvankakere Roma*, who have been living in a south-eastern suburb and former village called Radvanka. Members of both communities speak a North Central Romani dialect close to Romani dialects in eastern Slovakia, but the varieties of both communities slightly differ. My talk will present the perception of such variation by speakers themselves, its maintenance related to social border maintenance, as well as the historical roots of linguistic differences, which may frequently be plotted as isoglosses stretching from Slovakia.

The second aim will be to address a pattern of multilingualism in the two communities. Uzhhorod has been palpably affected by changing political boundaries during the last one hundred years, when the city was part of several countries, leading to ever-changing official languages. This, combined with the traditional multi-ethnic character of the city, is reflected in a historically complex pattern of multilingualism in the two Romani communities, in which Hungarian, Slovak, Rusyn (or Transcarpathian Ukrainian), Russian and Standard Ukrainian have played some role. Variable attitudes to these languages and historical changes in their use will be discussed.

**Bereményi, Bálint-Ábel**

.....

**Empowering Structures, Disempowering Agency through Roma Families' Participation in School**

The notion of participation has widely penetrated policies, programmes and plans targeting or reaching out to Roma population. The predominant argument behind participation has become the empowerment of the Roma. Nevertheless, both concepts tend to be vaguely defined and their interrelatedness is taken for granted, as well as their necessarily positive impact. Critical literature emphasises the growing gap between programmes' claims and the measurable (Cooke, Kothari 2001; Frideres 1992). Alsop and Heinsohn (2005) claim that real empowerment is about the capacity to make effective choices translated into actions and outcomes. But it is crucial to bear in mind both agency and the opportunity structure, especially the structures of oppression (Miraftab 2004: 239). This paper will critically review the assumptions, processes of implementation, and the assumed results of a school promotion project targeting Roma in Catalonia, Spain. The data was collected through revision of a policy text, internal documentation, interviews with politicians, school staff, Roma school promoters and Roma families, and is complemented with observations in school. We will claim that while the programme was backed by a political commitment and unquestionable institutional support, and it enjoyed positive opinions of the Roma (both organisations and families), it did not achieve a paradigm shift in understanding participation of Roma families and of other stakeholders in the school setting. While putting into the centre of attention the families, SPP did not even mention structural causes of absenteeism, low performance or early drop out, such as institutional discrimination and school segregation.

References:

Alsop, R., Heinsohn, N. (2005). *Measuring empowerment in practice: structuring analysis and framing indicators. World Bank Policy Research Working Paper*, (3510).  
Cooke, B., Kothari, U. (Eds.) (2001). *Participation: The new tyranny?* London - New York: Zed Books.  
Frideres, J. (1992). *A world of communities: Participatory research perspectives*. Captus Pr.  
Miraftab, F. (2004). Making Neo-liberal Governance: The Disempowering Work of Empowerment. In: *International Planning Studies*, 9(4): 239-259.

**C Cinkajzl, Ondřej**  
.....

**Romani Criminality in the Context of the Czechoslovak Normalisation Regime**

In my presentation, I would like to take a closer look at the Romani criminality in the 1970s and the 1980s and explore its significance in the context of the so-called 'normalisation' period within the history of the socialist dictatorship. I would like to focus on two questions in particular.

Firstly, I would like to examine the question of how the late social regime perceived and constructed the category of 'specifically Gypsy criminality' and in what ways it articulated it. I will center my attention on various marginalisation strategies, as well as methods of repression and prevention.

Secondly, I would like to propose that the stigmatisation of Romani in the categories of 'deviant' and 'antisocial' possessed multiple meanings. In itself it reflected a sharp contrast between the perceived values of the socialist order and the 'otherness' of Romani. In addition, and more importantly, it revealed deeper antagonism between the unassimilated Romani who did not conform to the 'socialist way of life' on the one hand, and the normalisation regime which increasingly

drew its legitimacy from the ability to sustain public order and to protect the ways of 'normal life' on the other hand.

The paper summarises some of the findings collected during the work on my dissertation titled *Between Assimilation and Exclusion, the State and Gypsies in the Late Socialist Czechoslovakia*.

**Čechovská, Lucie**

.....

### **Roma Youth Identities – the Strategies of Being**

According to some Czech academics, Roma people do not have ethnic identity. Hence, the efforts of state institutions to support their cultural activities and their national awareness in the context of addressing more burning Roma issues of social exclusion and poverty is only wasting of energy and finance. This view on Roma opens up a wider discussion about Roma ethnic identities among other Czech academics, and has brought to consideration other topics, such as academic representations of Roma and their influence on policy measures, relations between researchers' identity and the way they construct Roma ethnic identity, and the appropriate research methodology. Based on this academic discussion, my paper explores the narrative methodology within the issue of constructing Roma city youth identities. The paper is based on qualitative research on the role of religion among Roma youth, and also reflects long-term relations and the work experience of Roma in the Czech Republic.

**Červenka, Jan**

.....

### **Individualisation in Romani Art: Three Ways of Relating to a Tradition**

While Romani music often continues its non-interrupted tradition, absorbing various influences, including contemporary global pop-music, the situation is rather complicated with respect to other types of arts. Even in literature which seems to be quite close to the oral tradition, many post-folklore Romani authors show quite a huge discontinuity with the tradition and try to develop new structures. These tendencies are even stronger in visual arts, theatre, and film.

It is already common to regard individualisation in Romani arts of the last decades as a gradual shift from folklore structures to modern individual work of art. We can easily find examples of this kind of art production. In my paper, I also want to draw attention to two other tendencies in Romani art which are based on building new art structures regardless of the Romani folklore tradition. The second branch follows the tradition of European academic art – artists who follow this approach have higher education and often stronger contact with the majority society than with traditional Romani communities. The third (and perhaps the most interesting) branch is represented by non-educated authors who work in self-taught art mode. This mode does not follow the folklore tradition either, and has coexisted both with the gradually individualising mode and with the academic one since the emergence of Romani individual art.

**Chahrour, Ahmet Yusuf**

.....

**The Sociolinguistic Situation of Balkan Muslim Roma**

Still very little is known about the sociolinguistic situation of Muslim Roma in Balkan countries. Earlier publications by V. Friedman (2003) and Y. Matras (2007) dealt with this issue in Macedonia. My interest in the sociolinguistic problems of Muslim Roma relates to the following three countries: Bulgaria, Romania and Turkey. In order to compare the living conditions, the level of native language usage, and human rights, I made study trips to these three countries to conduct field research among Muslim Roma.

I held free interviews with local NGO Roma activists on social projects for Roma and particularly among Muslim Roma, which were recorded and later analysed. The conversations provided exhaustive information about the socio-political situation of Muslim Roma in the Balkan region and more particularly in Bulgaria and Romania.

Another main source for my work is reports and studies on different Turkish-speaking Roma groups. Analyses of published reports were made as well. The results of the findings show different policies during the last 50-60 years towards Muslim minorities in general and, in particular, towards Muslim Roma and their language and identity. All reports have been critically analysed.

References:

Eminov, A. (1997). *Turkish and other Muslim Minorities in Bulgaria*. New York: Routledge.  
Friedman, V. (2003). *Turkish in Macedonia and Beyond: Studies in Contact, Typology, and Other Phenomena in the Balkans and the Caucasus*. Wiesbaden: Harrassowitz.  
Matras, Y., Jeanette S. (Eds.) (2007). *Grammatical borrowing in cross-linguistic perspective*. Berlin: Walter De Gruyter.

Tanner, A. (Ed.) (2004). *The Forgotten Minorities of Eastern Europe: The History and Today of Selected Ethnic Groups in Five Countries*. Helsinki: East-West Books.

**Chaudhuri-Brill, Shukti**

.....

**Integrating Difference:  
French Discourses on Roma Alterity**

In September 2013, then Interior Minister and currently Prime Minister of France, Manuel Valls, made headlines for his statement that the integration of Eastern European Roma in France was an impossible endeavour, by which he justified the expulsion of Roma migrants. This view, while denounced by many, is one that this researcher has also encountered in various contexts while living in France over the past ten years. Such attempts to 'other' a group which has been consistently marginalised and discriminated throughout much of its history are nothing new. However, the construction of 'otherness' takes on new and invidious meaning when facing discourses on integration and cultural compatibility. This paper interrogates the concept of 'integration' from a French perspective, focusing on those aspects of Roma culture and identity that are considered impossible to integrate. Using a discourse analytic methodology, this paper will focus on media and politicians' use of language to talk about the Roma and integration. It also examines conversations and interviews with members of the public. The author compares these results to her research on the social inclusion of Roma in the Czech Republic. The paper argues that one means to counter racism and to promote a platform for dialogue is through the uncovering of discursive practices that result in division and isolation of certain social groups. In addition to that, it presents an argument for the need to investigate the concept of 'integration' from the perspective of the Roma as well.

Clark, Colin

.....

### Integration, Asociality and the Moral 'Othering' of Roma Communities in Britain

”

*We have got to change the behaviour and the culture of the incoming community, the Roma community, because there's going to be an explosion otherwise. We all know that.*

(David Blunkett, BBC Radio Sheffield, November 11th, 2013)

*There is a real dilemma ... when you get communities coming into a part of our country and then they behave in a way that people find quite difficult to accept... They behave in a way that people find sometimes intimidating, sometimes offensive. I think it is quite right that people should say.*

(Nick Clegg, LBC Radio, November 13th, 2013)

In November 2013, various central and Eastern European Roma communities living in Britain faced an unwelcome and overtly hostile media spotlight. These moral interventions regarding issues of 'problematic' integration and alleged 'asociality' came quickly on the heels of cases in Greece and Ireland where Roma families were accused of being involved in child abduction; subsequently, these allegations were proven to be false, of course, but the 'threat' lingered in the air. For just a few weeks later both David Blunkett and Nick Clegg, via live radio broadcasts, stepped into a heavily charged and contested debate that suggested various Roma communities in Britain (mainly Slovaks and Romanians), almost by legal definition and genetic birth-right, were acting and behaving in ways that directly challenged fairly static, normative, conservative assumptions regarding what the 'proper' standard of 'behaviour and culture' of people living in Britain should be. The accusations were direct, forceful and also rather bizarre, focused mainly around rubbish disposal, 'loitering' on street

corners, criminal activity and toilet manners. Following the radio statements by Blunkett and Clegg, print and broadcast media soon went into 'moral panic' overdrive and ran features on targeted Roma communities in Sheffield, Manchester, Glasgow and London and almost without exception labelled the Roma as being the nightmarish, 'backward', anti-social 'neighbours from hell' that no one wanted to live beside. Now, what is most interesting about all this, from a sociological perspective, is how such views are contradicted by the voices and experiences of Roma people themselves. Based on ongoing fieldwork in Govanhill, Glasgow this paper will demonstrate that what is often socially constructed as morally reprehensible and anti-social for non-Roma is actually seen as being social, hospitable and inclusionary by Roma themselves. For example, 'loitering' is actually socialising with friends and 'improper' rubbish disposal is actually forms of recycling and income generation. Drawing on material from print and broadcast media, as well as ethnographic fieldwork data, this paper will argue that Beckeresque 'moral entrepreneurship' is alive and well in Britain (and, indeed, across wider Europe) when it comes to different Roma communities and how they are seen, collectively and individually, to challenge established moral norms of what 'proper British behaviour' should be. It is noted in the paper that within these normative statements there are heavily classed, gendered as well as ethicised agendas at play that have both historical precedents with how other migrant communities have been greeted in the past, as well as setting new benchmarks for the kind of reception future, incoming migrant communities might face.

**D** D'Agostino, Serena  
.....  
**Deinstitutionalising Intersectional Equality Policy Indicators. Policies towards Roma Women in Central and Eastern Europe as a Test Case**

Although intersectionality has largely been theorised, research categorising intersectional equality policies is still relatively little developed. The existing typologies seem to essentially focus on the presence of institutional mechanisms, such as laws and equality bodies, tackling multiple discriminations. This paper reviews the relevant literature and fills the existing categorisation gap by adding outings of less institutionalised intersectional equality policies (like the presence of certain terms, and non-institutionalised policies) as indicators. The new Central and Eastern European Member States are used as case studies to test the reliability of the proposed new indicators. A first document-analysis of equality and non-discrimination policies in CEE countries with the help of these indicators shows that the concept of intersectionality is still absent. Although a first slight attempt towards its future recognition can be detected in some policy and law instruments addressing multiple discrimination of Roma women, its application is still far from being achieved.

**Dalkılıç, Burak**  
.....  
**Crimean Roma in Bulgaria**

After the Crimean War in the 1850s and the Russian-Turkish war in 1877-78, many Crimean Roma were forced to emigrate. Nowadays, they live in Bulgaria, mainly in the north-eastern part of the country called Dobrudzha. The language and culture of Crimean Roma form the basis of my study. For the time being, there is no any information about the language and culture of Crimean Roma in Bulgaria. The only thing known about them is that they have a Muslim religion and they speak a Turkish dialect.

For the purpose of this study, audio recording with male and female respondents between 40 and 85 years old were made. The used methodology is an oral history approach, where the respondents were asked to tell autobiographical stories about their lives (marriage, life in the village/town, some gossips and dreams). The audio recordings were transcribed, coded and analysed. In addition to that, a structured questionnaire about the language use and identity was conducted. The results of the questionnaire and the oral history are discussed in the framework of the accommodation theory by P. Trudgill (1986).

References:

- Dörfer, G. (1959). Krimtatarisch. In: J. Deny et al. (Eds.): *Philologicae Turcicae Fundamental*. Wiesbaden: Franz Steiner.
- Lazzerini, E. (1985). Crimean Tatar: The Fate of a Severed Tongue. In: I. T. Kreindler (Ed.): *Sociolinguistic Perspectives on Soviet National Languages. Their Past, Present, Future*. Berlin/New York/Amsterdam: Mouton de Gruyter.
- Trudgil, P. (1986). *Dialects in contact*. London: Basil Blackwell.

**Daniele, Ulderico**

.....

**The Transition to Adulthood of Young Roma  
Living in a Nomad Camp**

This paper analyses the transition to adulthood of young Roma living in a nomad camp in the south-west suburbs of Rome. In the folklorist conceptualisation of age between Roma, there is no adolescence because the 'honour and shame' code prescribes early marriages and a rapid transition to adulthood, especially for girls. The ethnographic observation carried out from 2011 to 2013 allows to affirm that young Roma living in the nomad camp experience a change in the 'social clock', which creates a new phase in their life course.

During this period, they are targets of social programmes aiming at schooling and social integration; at the same time, some of them can spend their free time in the mall or in the commercial street of the neighbourhoods. In all these places young Roma face their Italian and foreign peers through strategies of dressing and body manipulation.

While these experiences put the Roma in a dynamic situation similar to the 'second generation' of immigrants, the concentration in the nomad camps still works as an exclusive characteristic. Within this separated scenario, the 'honour and shame' code appear even reinforced by the constant gossip and the strict social control between the co-resident, so that changes are clearly limited and strongly stigmatised.

Despite social programmes and the relations with the *gagè*, their transition to adulthood develops within the ethnic network that connect the nomad camp with a small village in the south-west of Romania and with other European cities like Brussels or Nantes.

**Davidová, Eva**

.....

**The Experience and the Problems of Roma  
and Romani Studies in Slovakia and Former  
Czechoslovakia**

This paper is devoted to the development and the status of the Roma in Slovakia and the Czech Republic. Specifically, it focuses on the scientific establishment of scientific interest in the Roma and describes the development of Czech and Slovak Romani Studies for the past 50-60 years from the perspective of important personalities of Romani Studies professionally focused on Slovakia. The main point of this paper is the development of Romani Studies in ethnology, history, cultural anthropology, sociology and other social science disciplines. The contribution is based partly on the personal introspection of currently the oldest living scholar of Romani Studies in the Czech and the Slovak Republic (Eva Davidová) and her first field researches in Slovakia, and partly on analysis of the next generation of scholars dedicated to Romani Studies (such as ethnologist Emilia Čajánková-Horváthová, Jiří Lípa and Milena Hübschmannová, ethnologist Arne Mann, cultural anthropologist Alexander Mušinka, Tatiana Podolinská, Elena Marushiakova and others).

## Deutsch, James

.....

### **'As Unusual as Any Music the American Listener Has Ever Heard': The Gypsy Albums of Monitor Records**

Between 1961 and 1995, the independent record label Monitor Records released eight LPs, two cassettes, and five CDs featuring the music of Gypsy groups. The releases included *Gypsy Guitar: The Fiery Moods of Mirko* [Basaldella], playing 'gypsy-flavoured selections' from Greece, Serbia, Russia, Hungary, and Romania. According to the LP's liner notes, 'all one needs [to enjoy this record] is a love for music, some gypsy in his soul, and a song in his heart'. Another release, *Gypsy Esma: Songs of a Balkan Gypsy*, featuring Esma Redžepova and the Stevo Teodosievski Ensemble, was said to be 'as unusual as any music the American listener has ever heard'. The latter LP included a 350-word essay on the history of Gypsies in Europe, noting how 'in some countries, such as Hungary and Spain, [Gypsies] became the entertainers, dancers, musicians, and perpetuators of the folklore of their host countries'.

Founded in New York City in 1956, Monitor Records released roughly 250 albums of folk and classical music, with particular attention to recordings from the Soviet Union and Eastern Europe. Utilising recently released business records and correspondence in the archives of the Smithsonian Center for Folklife and Cultural Heritage (which acquired the Monitor label in the 1990s), this paper will explore some of the reasons why Monitor sought to bring to a larger audience not only Gypsy music, but also music from a part of the world that was engaged in a cold war with the United States.

## Dobos, Balász

.....

### **The Political Mobilisation Strategies of Roma Parties in Hungary**

In order to overcome the political underrepresentation at various levels, there have been a number of different institutional channels since the democratic transition in East Central Europe, through which Roma can participate in public life. Among them, for the first time in history, Roma could seek political influence by establishing Roma political parties and contesting the elections, but as ordinary parties they mostly failed to win seats in the legislatures. The high number of over 180 such political organisations founded and registered within the area from the Czech Republic up to the Balkans since the systemic change is particularly remarkable; however, little effort has been made to locate these parties in the broader post-Communist politics, and still little is known about their main features, how these political groupings perform as parties, and how they fulfil the major functions of political parties. In this regard, it is necessary to address the key question of how the very logic of party formation and the nature of party competition with attempts to mobilise and unify the electorate, to reshape the political landscape, and to reconstitute political identities has been affected by both the diverging views on Roma integration and the different identification patterns. To illustrate the dilemma of how to identify and mobilise Roma, the paper presents the main findings gathered from interviews with Roma party leaders, and a comparative analysis of about 30 party manifestos in Hungary and examples of cases that have not been yet thoroughly analysed.

**Duminica, Ion**

.....

**Migration of Roma in Moldova –  
between East and West**

On 8 April 2014, while the Roma community in Moldova celebrated the International Roma Day, the *Official Journal of the European Union* (L 105/Volume 57) published Regulation (EU) No 259/2014 which provided: ‘the Commission considers that the Republic of Moldova meets all the benchmarks set out in the Visa Liberalization Action Plan’, and the Government of the Republic of Moldova announced that ‘it is in the national interest of our country to get closer to the European Union’.

One could say that on the on the date the Roma celebrated their day, the Republic of Moldova was given a historical chance to choose between unpredictable seasonal migrations in post-Soviet Eastern countries and European integration in the Western welfare area.

In my presentation, I will reveal Moldavian Roma attitudes towards this historical change. I will present and analyse the Euro-scepticism of Roma, as collected during my long-term multi-sited research among different Moldavian Roma communities and expressed in the following statements: ‘Moldavian Roma in the European Union will not be able to practice begging’; ‘Germans have come to our country and will deport us to special camps again’; ‘EU is a paradise for rich people and hell for the poorest Roma’; ‘The Roma in Russia can run any business, but in EU they only live from humanitarian aid’.

In order to explain these Roma attitudes, I will describe their historical experience and current economic strategies and the socio-economic benefits from migration in the post-Soviet Eastern countries: Ukraine, Belarus, Russian Federation and Kazakhstan.

References:

Regulation (EU) No 259/2014 of the European Parliament and of the Council of 3 April 2014 amending Council Regulation (EC) No 539/2001 listing the third countries whose nationals must be in possession of visas when crossing the external borders and those whose nationals are exempt from that requirement. In: *Official Journal of the European Union*, L 105, Volume 57, 8 April 2014, pp. 9-11 (<http://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=OJ:L:2014:105:FULL&from=EN>, accessed June 2, 2014).

**Dunajeva, Jekatyerina**

.....

**‘Bad Gypsies’ and ‘Good Roma’:  
Constructing Ethnic and Political Identities  
in Russia and Hungary**

This paper scrutinizes the binary image of Roma/Gypsies – that of ‘bad Gypsies’ and ‘good Roma’. Examining the data collected during recent fieldwork, I assess the relationship between Russian and Hungarian Roma communities and the web of institutions that influence their daily routine directly or indirectly. Namely, I study formal and informal educational settings, which together form a *complex web of interactions* that inevitably shape the perception of *group identity*, Roma’s relationship with the majority population, and the state. In this essay, I study the *dynamics and formation of Roma identity* in order to juxtapose the two often contradictory images about one ethnic group. I argue that due to the widespread and still dominant image of ‘bad Gypsies’, Roma youth learns that they are undeserving, inept, and strangers, and they sense their community’s helplessness, dependence on others, and undesirability. Not surprisingly, many children internalise and act on these negative images. In the meantime, non-state actors have introduced a new ‘good Roma’ image. Both images generate a special

discourse and contribute to essentialisation of the ethnic identity. Based on the examination of how the binary image is created, disseminated, mobilised, internalised or resisted, I conclude that empowerment or political mobilisation of Roma is limited or futile, as long as players participating in the empowerment movement do not consider the content of Roma/Gypsy identity; or in other words, as long as the top-down discourse is detached from everyday realities of the target population, it will not reach the bottom. In addition, I argue that Western criticism focusing on mistreatment of Roma in the region has contributed to fears and taboos among majority society, and rather than punishing racist practices, it tends to increase anger, secrecy, and animosity. Old prejudiced practices continue, often blanketed in new discourse.

**E** Elšík, Viktor  
.....

**Linguistic Atlas of Central Romani:  
Dialectological Patterns and Their Non-  
Linguistic Relevance**

The presentation will (a) introduce the *Linguistic Atlas of Central Romani*, which is based on linguistic fieldwork in over 300 localities of East Central Europe, (b) present its major dialectological results, and (c) draw attention to their relevance for, and potential contribution to, other than linguistic areas of Romani studies.

The first part of the presentation is dialectological. After a brief overview of the scope and methodology of the Atlas, I will present the major dialectological patterns within Central Romani, including: the internal classification of the group into sub-groups and its basis; major isogloss clusters within the group; diffusion centres vs. peripheries; the geographical distribution of contact-induced innovations; and

more. I will also present several generalisations concerning the varied dialectological links between Central Romani and the adjacent dialect groups of Romani.

The second part of the presentation will touch upon a number of (potential) links between the dialectological patterns within and without Central Romani and other, non-linguistic, aspects of the Central Romani speech communities and their histories, presenting them as examples of non-linguistic relevance of the dialectological data:

- What can the dialectological patterns suggest about the migration histories of the speakers? Can we tell speaker migration from feature diffusion? How precisely can we trace the origin of out-migrant groups?

- Can the dialectological patterns be linked to the history of the speakers' sedentarisation? How do they relate to differences in demographic growth? What can they suggest about regional marriage patterns?

- Are there more/less conservative dialects? Can differing amounts of contact-induced innovations in individual dialects be linked to the degree of cultural assimilation/maintenance in their speech communities?

The presentation will be accompanied by a number of detailed dialectological maps.

**F** Fényes, Csaba  
.....

### **Defining the Target Group in Roma Policies**

This paper aims to examine how Roma policies define their target group. In the case of Roma, there are at least two possibilities: Roma as an ethnic group or as a socio-economically defined group. Policies are not always clear about the definition, and there is a difference between international and national policies in this respect. In most cases, Roma are regarded as an ethnic group, but a more thorough analysis of the documents reveals that they are still seen as a socio-economically defined group, where ethnicity and related factors do not play a central role. Most national strategies use a socio-economic approach even if they define Roma as an ethnicity or, sometimes, even a nationality. In some cases, national policies are trying hard to avoid an ethnic approach to the problem, which carries certain dangers. On the other hand, the definition of Roma as an ethnicity in some policy documents also carries theoretical and practical problems. Another problem, perhaps underlying the previously mentioned ones is the lack of evidence based approaches. All these problems make policies and integration strategies less powerful and in some cases even threaten the success of the policy. The research uses content analysis. The research material is policy documents by EU bodies and international organisations, and the national strategies submitted to the European Commission in 2011 by some of the countries with the highest proportion of Roma citizens.

**Furtuna, Adrian-Nicolae**  
.....

### **Social Representation of the Roma Deportations to Transnistria**

In June and September 1942, approximately 25,000 citizens of Roma ethnical origin were deported to Transnistria from Romania. This work aims to seize the social representation of this event, mainly among the Roma population, but also at the majority population level, offering an interpretation from a phenomenological perspective. The work attempts to bring to the reader's attention the importance surrounding the 'myth of cardboard boats'. According to the testimonies of numerous Roma survivors, some Roma were embarked on cardboard boats and let to float in drift on the Bug river until they were drowning. What is the origin of this myth? In the same year, in February 1942, a ship called 'Struma', with 790 Jewish passengers on board, leaving Romania because of the persecution regime of Marshall Ion Antonescu, was sunk in the Black Sea by a soviet submarine. Struma was initially designed to withstand a maximum of 300 passengers, and eye-witnesses say that just the paint was dividing the hold of water. Other myth regarding the deportation to Transnistria approached by this work refers to the Rudari who are said to be excluded from the deportation to Transnistria because the royal house of Romania was using household objects, such as wooden spoons and wooden bathtubs, made by Rudari.

The work offers a thorough interpretation of these myths or metaphors, which help better understand Romani culture through an historic event, like the deportation in Transnistria.

**G** Gabriková, Dana – Bernasovský, Ivan –  
Mistrík, Martin – Grejtáková, Daniela –  
Mačeková, Soňa  
.....  
**Detection of Rare Mutations in Slovak Roma**

Roma often suffer from inherited diseases that are common among the surrounding populations, but in Roma they are caused by various mutations. Moreover, there are several diseases occurring among this ethnic group which are rare or completely absent among the majority population. Like other isolated populations with a founder effect, Roma constitute a valuable source of research on rare genetic diseases and of the discovery of genes and mutations. Recently, several rare diseases have been identified to be caused by a specific mutation of common origin in all European Roma groups. The application of this knowledge into medical practice is often difficult. At first sight, the different gene pool of Roma complicates the diagnostics of patients. The knowledge of diseases and of particular mutations specific to certain ethnic groups can, however, greatly simplify and speed up the diagnostic process. In this study, we review our experience in molecular diagnostics of rare diseases among Roma in Slovakia.

**Giray, Barış**  
.....  
**Language, Culture and Identity  
of Muslim Roma**

My research aims to investigate the issue of language, culture and identity of Muslim Roma from Bulgaria, Romania and Turkey. The main goal is to find out why Roma people, as a minority group, deny or not their ethnic identity in certain social situations and environments, what is the role of the dominant language, and how it influences their decision on which language to use in everyday communication.

For the purpose of the study, trips to Bulgaria, Romania and Turkey were carried out, and structured interviews were conducted. I also had free conversations with respondents which were audio and video recorded. The respondents are between 20 and 75 years old.

In my presentation, I discuss the reasons and motivations for changing, hiding and showing identity by Muslim Roma in the above-mentioned Balkan countries, what are the linguistic, cultural and social costs of being a minority group in a country, and whether processes of ethnic group mobilisations exist to save their culture, language and self-identity. All these issues will be discussed within the theoretical framework about multilingual and multicultural societies by J. Edwards (1985).

References:

- Edwards, J. (1985.) *Language, Society and Identity*. Basil Blackwell.  
Labov, W. (2001). *Principles of linguistic change, Social Factors*. Wiley-Blackwell.  
Trudgill, P. (2002). *Sociolinguistic variation and change*. Edinburgh Univ. Press.

**Govaerts, Jo**

.....

**Jan Yoors' Books about His Life with the Gypsies: an Autobiographic Account or a Personal Message to the Post-Holocaust World**

Jan Yoors wrote two books that are of interest to gypsologists: *The gypsies* about the time he spent with a Lowara family before World War II, and *Crossing*, about how, during WW II, he was involved in anti-Nazi partisan activities together with Roma and Sinti in occupied Belgium. These books were published as autobiographic accounts. But to which extent are they historically correct? Access to new archives and comparison with other historical sources can give some insight in this question. It is interesting to discover that many events can be double-checked and proved real indeed. In such case, the books of Jan Yoors can be considered a rare testimony to Gypsy participation in resistance activities against Nazi occupation. On the other side, a closer look at these books also uncovers a very personal tone and some manipulation of facts, which can be considered evidence of the personal message Jan Yoors wanted to bring with his books. Jan Yoors was a very original man and a great artist, who also tells a very personal story through his accounts about the Gypsies, just like Tacitus transmitted a special message through his tales about the German tribes.

Jan Yoors was a member of the Gypsy Lore Society in the 1940s and contributed to the GLS magazine with several articles about the Lowara. After his move to New York, he became a well-known weaving artist, while being committed to the Gypsy cause until the end of his life.

**Granqvist, Kimmo**

.....

**Finnish Romani and Other Northern Dialects of Romani in the Baltic Sea Area**

In my paper, I will present the on-going project 'Finnish Romani and other northern dialects of Romani in the Baltic Sea area' (2012-2016). The project is carried out at the Department of Finnish, Finno-Ugrian and Scandinavian Studies at the University of Helsinki. The project will produce and make available extensive data on Finnish Romani and other Northern dialects of Romani (Bakker 1999; Granqvist 2007). The data collection is based on the RMS questionnaire (Elšik, Matras 2001). 120 new dialect samples have been collected in Finland, Poland and the Baltics. Outputs of the project include an atlas of Northern dialects and a descriptive grammar of Finnish Romani, published in English. The point of view is functional typology (Croft 1990). The project will provide new insights in language contact phenomena, language attrition and death, mixed languages and Finnish ethnolects used by the Roma. Two PhD theses will be finished as part of the project.

References:

- Bakker, P. (1999). The Northern branch of Romani. Mixed and non-mixed varieties. In: D. Halwachs, F. Menz (Eds.): *Die Sprache der Roma. Perspektiven der Romani-Forschung in Österreich im interdisziplinären und internationalen Kontext*. Klagenfurt: Drava, pp. 172-201.
- Croft, W. (1990). *Typology and universals*. Cambridge: Cambridge University Press.
- Elšik, V., Matras, Y. (2001). *Romani Morpho-Syntactic (RMS) Database*. University of Manchester, Department of Linguistics.
- Granqvist, K. (2007). *Suomen romanin äänne - ja muotorakenne. Suomen Itämaisen Seuran Suomenkielisiä julkaisuja 36. Kotimaisten kielten tutkimuskeskuksen julkaisuja 145*. Helsinki: Yliopistopaino.

**Greenfields, Margaret**

.....

**'If Not Me – Then Who? If Not Now – Then When?' The Theological and Ethical Reasoning of Faith-Based Social Action with Romani and Traveller Peoples**

This paper is the second and concluding part of the presentation commenced at the 2013 GLS conference in Edinburgh (*Ethnic Solidarity, Evangelising and Empathy: The Motivation of non-Romani Activists working with Gypsies, Travellers and Roma in Faith and Community Settings*) which discussed emergent findings from the survey element of a small scale European-wide study on comparative Jewish and Christian approaches to faith-based social action with Gypsy, Traveller and Roma people. In this paper attention is paid both to the overall findings of the study (completed in December 2013) – consisting of elements from both the survey and depth-interviews – with a particular emphasis on the qualitative findings relating to 'empathy'; 'shared history of oppression' [Jewish respondents]; the scriptural mandate to care for the poor by emulating Jesus Christ [Christian respondents], and the construction of particular sets of discourses pertaining to an ethical duty to engage with issues of anti-Roma racism/provision of practical support within both faith traditions. In addition, findings (where adequate to construct thematic categories) from the limited number of respondents from other faith traditions are presented to demonstrate the varying theological and ethical approaches and underlying presumptions which support faith-based action by non-Roma activists. The presentation will conclude with a brief discussion on the 'next steps' which have arisen from the research – specifically the early steps (during the Spring-Summer of 2014) being taken towards conscious formation of an inter-faith collaborative approach to engaging *gadje* faith-based activists with GTR community members to explore the potential for networks of solidarity utilising action research techniques and practices.

**Grigoras, Costel Pavel**

.....

**Migration Policies: a Factor of Academic Instability for the Roma Children in France**

One of the most controversial debates nowadays focuses on the Roma populations' migration from Eastern to Western European countries. Their atypical lifestyle, formatted around the migration together with their extended family, their informal living settlements that are generally stricken with poverty, and their rather aggressive begging techniques, all these make them out to be 'unwanted' migrants. One of the hot topics of the French security policy agenda, the Roma have become the population to 'move out' of sight at any cost. Hence, the goal of this study is to analyse the Roma migration flows in France and the Roma children's rights to access academic institutions in a political and social framework that does not facilitate integration of an unwanted population. Despite the fact that the Roma are European citizens benefitting from the same rights as others, since 2007, France has gradually made its security policies harsher and increased Roma camp dismantling and their deportation to their countries of origin, especially to Romania and Bulgaria. Considering this socially and geographically unstable context, it is important to study the effects these policies have on the Roma children's academic trajectories in France. How are the Roma children enrolled in schools and how do the de-schooling and dropping-out phenomena affect them? Hence, this paper will study the interweaving of the various factors that influence the political decision-making process that affects the Roma children's academic instability.

Gripenberg, Lidia

.....

### **'Ame sam Roma!' – We Are Roma! The Interaction between Finnish Roma People and Bulgarian Roma People Visiting or Living in Finland**

The subject of my paper is the interaction between Finnish Roma people and Bulgarian Roma people visiting or living in Finland, as well as their perception about Romani identity as a part of cultural and linguistic identity (Marushiakova 1992; Kopsa-Schön 1996; Strand, Marsh 2006; Granqvist, Viljanen 2002).

A considerable amount of East-European Roma people have entered Finland since the beginning of 2007, when Romania and Bulgaria became members of the European Union (Helsingin Diakonissalaitos 2010). During the summer of 2013, it was estimated about 500 East-European Roma people were present in region of Helsinki. It is known that representatives of different Romani groups are interacting with each other regardless of the differences in Romani dialects.

The study is based on the existing research on Roma identity (Marushiakova 1992; Kopsa-Schön 1996; Granqvist, Viljanen 2002; Strand, Marsh 2006). The comparison of the perceptions of different Roma groups concerning Roma identity has so far got little attention in research literature. The attitudes of Roma groups towards each other are within the research scope also in the cases when the groups are reluctant to interact with each other. The effect of marginalisation on perceptions of *Romanipen* is a special topic of interest.

The study is estimated to be valuable from the point of view of sociology, too, since there are known practical examples of interaction between Bulgarian Roma and Finnish Roma. This interaction facilitates the integration of East European Roma immigrants in Finnish society. The research is part of the project 'Language, identity and authenticity among the East European Roma' at University of Helsinki.

#### References:

- Granqvist, K., Viljanen, A. M. (2002). Kielelliset tabut romani-identiteetin kuvaajana. In: T. Laihiala-Kankainen, S. Pietikäinen, S. & D., Hannele (Eds.): *Moniääninen Suomi: kieli, kulttuuri ja identiteetti*. Jyväskylä: Jyväskylän yliopiston soveltavan kielentutkimuksen keskus.
- Helsingin Diakonissalaitos 2010. ROM PO DROM - project final report 14.6.2010 [http://www.hdl.fi/images/stories/liitteet/ROM\\_PO\\_DROM-loppuraportti.pdf](http://www.hdl.fi/images/stories/liitteet/ROM_PO_DROM-loppuraportti.pdf)
- Kopsa-Schön, T. (1996). *Kulttuuri-identiteetin jäljillä. Suomen romanien kulttuuri-identiteetistä 1980-luvun alussa*. SKS: toimituksia 641.
- Marushiakova, E. (1992). Ethnic Identity among Gypsy Groups in Bulgaria. In: *Journal of the Gypsy Lore Society*. Fifth Series, 11(2): 95-115.
- Strand, E., Marsh, A. (2006). *Gypsies and the problem of identities: contextual, constructed and contested*. Istanbul: Swedish Research Institute in Istanbul.

Guy, Will

.....

### 'Residential Segregation' – a Self-Explanatory Term?

The 2014 UNHCR colloquium – *Roma Segregated Housing as a Human Rights Challenge* – described the problem of 'both rural and urban types of extremely deprived segregated neighbourhoods, variously referred to as slums, shantytowns or ethnic ghettos, which are inhabited predominantly or exclusively by Roma'. Such residential separation is usually an enforced means by which non-Roma actors express and maintain physical and social distance between their communities and unwanted Roma neighbours.

Some colloquium participants argued 'that *making slums more comfortable* – i.e. gradually improving the lives of their inhabitants, by improving infrastructure, security, and sanitation – was not, on the whole, a viable alternative to desegregation'. Yet, in spite of widespread agreement about the desirability of desegregation as a goal, only in Spain have concerted efforts been made to rehouse Roma families among the general population from their previous concentrations. Elsewhere factors, such as mounting anti-Gypsyism, gentrification of urban cores, unemployment and the growth of exploitative rental accommodation for welfare dependents, have mostly led to increasing spatial separation of Roma from other communities.

The term 'segregation' is widely used but is rarely defined. Instead is taken as self-explanatory. Given its highly charged significance what legitimately counts as segregation has considerable political implications. Some of the most striking examples of spatial separation of Roma inhabitants are to be found in Slovakia where Roma settlements often lie at some distance from villages and towns. In particular this article discusses key definitions in the 2004 sociographic mapping of the Roma population in Slovakia and in its 2013 successor and their possible implications.

Günes, Özge Burcu

.....

### Exclusion, Development Programmes, and Economic and Financial Strategies of Romani Women in Sakarya, Turkey

The socio-economic conditions and the exclusion of Roma in Turkey started to become visible in the public sphere over the last decade. The Turkish government launched an initiative in 2010 to promote the dialogue between Roma and state authorities, and started to develop policies targeting Roma. Sakarya is one of the provinces where governmental and non-governmental development programmes have been implemented to improve the Roma's living conditions. These include micro-credit schemes, skills development and employment projects.

Based on the fieldwork I carried out in three 'Roma neighbourhoods' in Sakarya, this paper analyses the economic and financial strategies of Romani women who are the principal beneficiaries of these programmes. It examines their practices with regard to work, everyday financial management and savings, as well as their access to economic and financial services. It also evaluates the aforementioned government and civil society led development programmes. The design, implementation and outcome of these programmes are investigated in relation to Romani women's strategies and the local context, in which discourses are heavily loaded with stereotypes and 'Roma neighbourhoods' are constructed as spaces of stigmatisation.

**Gürboğa, Nurşen**

.....

**Twice a Stranger: The 1923 Population Exchange between Turkey and Greece and the Experiences of the Muslim Roma Population as Newcomers**

The 1923 population exchange between Turkey and Greece has been subject of scholarly studies for several decades both in Turkey and in Greece. The literature on the population exchange has contributed to our understanding of the state policies of settlements of newcomers and the tense relationship between the local population and the newcomers in both countries. However, the settlement policies of the Turkish government towards the Muslim Roma population coming from Greece and their reception by the local population of Anatolia need to be scrutinised in detail. In this paper, I will focus on the settlement policies of the Turkish government towards the newly coming Muslim Roma population and the relationship of the local population to them, as reflected in the state archives, the minutes of the Turkish Grand National Assembly, and newspapers of the early republican period of Turkey. The settlement policies of the Turkish government towards the Muslim Roma communities created many new problems and difficulties for these newcomers. What further complicated their lives in the villages and towns where they were settled was the discriminatory and hostile treatment by the local population who considered them less Turks and more strangers than other Muslim newcomers from Greece. The paper will discuss the Muslim Roma population's state of being twice a stranger.

**H**

**Hashimi, Hamied Al – Brahimi, Sihem**

.....

**Marginalising the Sub-Cultures: A Comparative Study of the Gypsy's Case in Iraq and Algeria**

The situation of Gypsies in the Middle East and North Africa can be considered the worst in the world due to radical cultures, especially when it comes to the domination of extremist movements. This paper throws lights on the marginalisation of Gypsy groups in Iraq and Algeria. In the first part of the paper, we will briefly summarise some historical aspects of Gypsies in those countries. As a comparative study, we are trying to investigate the similarities and differences in both cases, from historical roots through social and cultural characteristics to patterns of life and economic resources in these groups. From the point of view of methodology, we created a comprehensive picture of the life situation of Gypsies in both countries, using a comparative approach and the descriptive analysis method.

**Hrustič, Tomáš**

.....

**Participation Strategies of Romani Representatives in the Political Process in Slovakia**

Romani political representatives were not able to achieve significant results in the past two decades in Slovakia apart from a few significant exceptions at local level where some Roma were elected as mayors and municipal councillors. Roma are still highly underrepresented in national parliament and regional self-governments. On the one hand, Roma ethnic political parties have no chance to enter national parliament, on the other hand, mainstream parties do not wish to include Roma into their structures at high positions

(with a few exceptions in the last two years). The majority population, including many high profile politicians, perceive elected Roma representatives at local level as a threat, and several discussions about implementing educational limits for candidates running for public positions were raised in the past years. The paper will analyse political participation of Roma in Slovakia (local, regional and national level) from the perspective of electoral campaigns of Romani candidates. The author has conducted participatory research during several electoral campaigns of Romani candidates since 2006 until the present, having coordinated the political empowerment programme of the National Democratic Institute (NDI). In this presentation, focus will be put on the emic perspectives of Romani leaders, their perceptions of successes and failures and strategies of getting political power ranging from establishing ethnic political parties to integrating into mainstream political parties.

**Humphrey, Mary**

.....

**Why and How: Reflections of a Photographer**

This paper comes from the focus of a practitioner within an arts-based discipline. It therefore consists of a reflexive exploration of the processes of creating and co-producing images which are both creative and which bear the moral responsibility of mediating how communities on the margins of society are perceived in the public gaze. As such, the personal history of the photographer remains a core element in the epistemology of practice.

‘Why and How’ are the two main initial enquiries I receive whenever I discuss my work. During my short yet very exciting career as a photographer I have interacted and collaborated with groups from communities that can, and have been, perceived of as marginalised. ‘Why and How’ are

therefore important questions as they force me to reflect upon and question my personal intentions, integrity and objectives as an emerging international photographer.

During the presentation I will be discussing my philosophy and the personal narrative which underpins my portfolio of work. This presentation will consist of a presentation of images from my work with Gypsies, Travellers and Roma whom I have had the privilege to photograph, exploring some of the challenges inherent in this form of engagement, mediated by both the camera and the viewer/photographer’s perceptions.

Participants in these projects come from a range of cultures and social and economic spectrums. Dignity is evident and consciously presented throughout the portraits of the diverse communities regardless of the personal circumstances of the individuals. These portraits set out to capture the essence of their identity, namely an individual’s inherent dignity and pride. The subject’s gaze when faced with a camera blatantly expose the confident and strong personalities of participants as they are portrayed within settings in which they have control over their identities even if not always over their material circumstances.

As well as presenting information within image frames, my objective as a photographer was to elicit questions about the subjects’ past and present way of life, their impact on today’s society and their future. Utilising photographic images which are selected and discussed with the community participants, this process can become a tool for empowerment creating alternative images which challenge stereotypes and meta-narratives of marginalisation and subjugation.

**Islak, Gösüm – Shopov, Momchil**  
.....

**Identity Issues among Muslim Roma  
Women in Bulgaria**

The paper will present the research findings from a research of the Turkish-speaking Muslim Roma women from the north-eastern part of Bulgaria. Having lived for centuries together with the Turkish minority, the Muslim Roma lost some of their cultural heritage, but the Roma women are those who have kept the culture and traditions alive. The research has been conducted in different parts of Bulgaria with Muslim Roma women at the age of 20-60 years. They were interviewed by means of a structured questionnaire. Along with the interviews, free autobiographical conversations regarding the change of the names during the Communist regime, information about the celebration of the Roma New Year, the St. George Day, weddings and funerals rituals were recorded, transcribed and analysed. The research questions we seek to answer are: (1) What are the factors influencing the identity of Muslim Roma women?; and (2) Why the Roma women prefer to hide their Roma identity in the society?

The theoretical framework of the study is based on the ideas of D. Horowitz (1975) and C. Fought (2006). All interviews are analysed in the light of socio-political and socio-linguistic issues. The study brings new information about the language and identity issues of Turkish-speaking Muslim Roma women in Bulgaria.

References:

Fought, C. (2006). *Language and Ethnicity*. Cambridge: Cambridge University Press.

Horowitz, D. (1975). Ethnic identity. In: N. Glazer, D. Moynihan (Eds.): *Ethnicity. Theory and Experience*. Harvard University Press.

**Ivanova, Eugenia I. – Krastev, Velčo**  
.....

**The Gypsies in the Bulgarian Army during  
World War II (1939-1945)**

During the World War II, no repressive laws were applied against the Gypsies in Bulgaria, as the one applied against the Jews. It can be said with certainty, that the genocide of Eastern Europe is did not affect them. This is true also for Gypsies in the Bulgarian territories annexed during the period 1941-1944 – Macedonia, Western Trace and The Western Outlands.

At the same time, Gypsies were in the ranks of the Bulgarian Army and took part in all activities in which the military forces were engaged during the period of World War II (1939-1945).

During the closing stages of the war, significant numbers of Gypsies were present among mobilised soldiers, and a traditionally tolerant attitude was preserved towards them. The names of Gypsies can be found among over 10,700 persons killed in the battlefields of Yugoslavia, Hungary and Austria, having been promoted post-mortem to the rank of sergeant post-mortem, many of them decorated with military honours.

According to the Bulganin Civil and Military Laws from the period 1878-1945, which introduced the principle of compulsory military service, Gypsies were recruited to the army. During periods of peace, they spent their military service in different military units and branches of the army. They took part in Bulgarian wars from the first half of the 20<sup>th</sup> century.

**K** Kalinin, Valdemar  
.....  
**Standardisation and Russification of the Roma  
(Gypsy) Language and Its Impact on the  
Romani Communities in the Baltic States**

The proposed paper will deal with the Roma living in Poland, Latvia, Lithuania, Estonia, Russia and Belarus, who are known as Baltic Roma and are said to have settled in the Baltic region in the 14<sup>th</sup>-15<sup>th</sup> centuries. The presentation will specifically focus on the dialect of Ruska Roma (used as 'standard' during 1925-1938) and on most Romani dialects spoken in the former Soviet State at that time. Furthermore, the presentation will address specific multilingualism of the Baltic Roma, as well as the elaborated form of the Romani language chosen for communication between different groups. The preferences and attitudes towards the Romani lingua franca, as present in the region, will be analysed by gender, as well as the differences in the attitudes of men and women. The role of evangelical churches and translations of Bible texts into Romani language will also be analysed, along with some Romani school, music and film initiatives aimed to expand the use of Romani language.

**Kapralski, Slawomir**  
.....  
**Gendered Roma Mobilisation: Local Strategies  
of Romani Women's Activities in Poland and  
Slovakia**

The general approaches to 'Romani mobilisation' often fail to address the internal differentiation in Roma communities. Gender is one of the dimensions of such differentiation. I would like to present few examples of local activities of Roma organisations in Poland and Slovakia which aim to improve the situation of Romani women. In particular, I am interested in: (1) the internal (related to the Roma community) and external (related to social majority) barriers to Romani women's activity and empowerment; (2) the issue of counteracting the double discrimination of Romani women (as Roma and as women); (3) the role of local Romani organisations as partners of the broader sector of women's NGOs on the one hand, and, on the other hand, the role of the local non-Roma actors.

The presentation will be based on the preliminary results of the research project 'Women in Roma political movement and the NGO sector. Pilot study on Poland and Slovakia'. The project is expected to contribute to a debate on which approach to Romani mobilisation is more efficient: the one assuming a more or less homogeneous nature of Romani communities and treats their problems in a holistic way, or the one that prefers a diversified perspective and aims at partial solutions to particular groups of problems (or to the problems of particular groups).

**Kotljarchuk, Andrej**

.....

**World War II and the Registration of Romani  
Minority in Ukraine, Denmark and Sweden**

In interwar Europe, the 'Gypsy problem' was, in fact, on many governmental agendas. At the 1935 Copenhagen Conference, Interpol's participating states backed the initiative proposed by the German police regarding the creation of an international registry of 'Gypsies'. The Nazis were concerned with the systematic identification of all Roma. It had been easier to classify Jews, for records held by religious communities were readily available to the state. As Nazi power spread, so did the registration usually preceded the genocide. The paper is focusing on measures of identification and registration of Roma undertaken in Nazi-occupied Ukraine and Denmark; as well as in sovereign Sweden. In June of 1942, the Nazi administration of Ukraine ordered the authorities to register the Gypsies; two years later, around 10,000 of those so registered had met their death. On 25 September 1942, Swedish Government ordered an 'inventory' of Roma because of 'their way of life and inconvenience to the rest of population in many places'. The purpose was to solve 'a problem' by mapping this group and producing scientific grounds justifying the discrimination. In Denmark, Erik Bartels and Gudrun Brun conducted a 'social-biological study' of Gypsies. This ended with a registry covering 600 individuals. Given that the Nazis were currently engaged in deporting and killing Roma in other parts of Europe, published registrations involved a certain risk. Did German occupation forces get access to the results of Danish and Swedish censuses? A number of Roma in Ukraine survived because of sabotage of the census by the local administration. Danish investigation did conclude that the situation in Denmark was different than in Germany, requiring different solutions. In Sweden, the census did not proceed smoothly,

most probably because of the disagreement within the expert community on whether to define Roma according to racial or social criteria.

**Kovács, Luboš**

.....

**Post-Socialist Urban Marginality in Central  
Europe as a Determinant of Roma Economic  
Strategies and Social Capital**

The paper focuses on an analysis of the social networks and economic strategies of the former hard labourer Roma families living in a low-status neighbourhood in the 8th district of Budapest. The author's aim is to describe the different patterns of adaptation of Roma precariat to the conditions of long-term structural inequality, economic instability and urban social stigma. These factors, according to the author, influence the symbolic social stratification of the neighbourhood inhabitants constituting several moral judgement-based categories. This affects the social network building and moral reasoning of each interested individual. The author uses the data from a long-term ethnographic research conducted among hard labourers, low-paid service sector workers, and several operators in the field of street economy.

**Kovats, Martin**

.....

### **The Roma Political Phenomenon**

The paper presents a conceptual framework for analysing the emergence and evolution of Roma as a specific political identity. It argues the value of viewing the politics of Roma as a distinct and discrete political phenomenon focussed on Roma identity. It defines the Roma Political Phenomenon and explores its main components and driving forces. Though there are numerous, diverse and diffuse manifestations of the phenomenon, even the most grass-roots initiatives are linked – conceptually, discursively and increasingly in terms of political actions – at the European/international level. The paper discusses two important contradictions within the politics of Roma identity – recognition of Roma as an objective people, or one that is under construction, and between civic and ethnic governance. It concludes by examining how the EU's Roma integration framework has initiated a debate which will have a fundamental impact on how the politics of Roma develops in the decades ahead.

**Kövérová, Estera**

.....

### **Way from School to Community**

The paper deals with the concept of positive deviance. I focused on members of excluded Romani communities – people from socially disadvantaged families and their access to high-school education. Simply said, I would like to find out why in some cases young people from excluded Romani communities continue in their education and manage to graduate from high schools, and why they do not do so in most cases. I would like to discover in what way positive

deviants are able to overcome the problems of schooling, while others from the same community are not, considering the fact that all of them have access to the same resources. My study is primarily based on the 'school to community' research method. I found two high schools (positive deviant systems) where young people from marginalised Roma communities are successful, and I try to find out what is behind this phenomenon.

**Krekovičová, Eva**

.....

### **The Comic Figure of a Rom in Slovakia and Its Changes over Time**

A comic hero represents a generally valid type of a hero characteristic for many cultures. The comic hero has several variants. On the one hand, he is replaceable and potentially ambivalent (depending on attitudes); at the same time, his basic attributes are inclined to survive in the cultural memory from a long-term perspective. The comic character of the hero is based on the principle of superiority. The author focuses on the comic figure of a Rom as a specific type of a comic hero. The oldest sources in this regard have their origin in the territory of the former Hungarian Monarchy in the 1680s (school plays, parodies of prayers, Vagant poems). The paper will primarily focus on the changes of the comic hero in the period from the 2<sup>nd</sup> half of the 19<sup>th</sup> century until the present (caricatures, jokes). Particular attention is paid to the newer layer of anecdotes spread through the internet and tending to depict Roma as enemies and evil-doers through dehumanisation, using the following examples: (1) thematic group about Roma and skinheads; (2) texts with the same or similar topics, but without skinheads.

**Kubaník, Pavel**

.....

**Pretend Play in Romani Settlements**

For Romani children in excluded Romani settlements of eastern Slovakia, the school setting represents the main niche of encounter with the non-Romani world. The children have to face different norms of the setting, they have to speak a different language regularly, and the teaching aids they use during the classes reflect the non-Romani world as well. During my fieldwork on language socialisation in one such settlement, I have come across regular pretend plays of a group of children where the topic of pretence was precisely the school setting. Elsewhere I had examined the importance of these performances for second language acquisition. In this paper, I would like to focus on the broader issue of how the non-Romani world is reflected in the pretend play of Romani children and what the intersections of the Romani and the non-Romani world are that the children deal with in their play. The presentation will be based on conversational analyses of video recordings of the pretend play sessions and further interviews with children and their parents, as well as on my observations from school classes.

**Kyuchukov, Hristo**

.....

**Language Acquisition, Language Learning and Identity Change among Muslim Roma Children in Berlin – Two Cases**

The presentation is going to focus on two case studies: the first study is about the process of language acquisition by a 2 years old Muslim Roma child (Hakan) who is born in Berlin to Bulgarian Muslim Roma parents who emigrated to Germany in

early 1990s. The second case study is about two Muslim Roma children (brothers) attending primary school in Berlin. Their parents arrived to Germany four years ago. An ethnographic observation of the early child language acquisition within a natural home environment has been conducted. The strategies used by the parents to teach the child spoken Turkish are described and analysed. In the second case study, free conversations with the two brothers were held, and their problems of bilingualism/multilingualism have been observed and described. Before their arrival in Berlin, the two brothers did not speak any Turkish, they were Romani speakers. However, within four years they changed their language of communication – mainly to Turkish. Along with that they changed their ethnicity as well. Now they declare to be Turks, and not Roma.

The motivation for change of language and identity among Muslim Roma children in Berlin will be discussed within the theoretical framework of Hewitt (1988).

References:

Edwards, J. (1985). *Language, Society and Identity*. Basil Blackwell.  
Hewitt, J. (1988). *Self and Society*. Boston: Allyn and Bacon, Inc.

**Lange, Barbara Rose**

.....

**The ‘Huttyan Affair’: Romani Music and Intellectual Property Rights in the European Union**

The French duo Deep Forest won a Grammy award for *Bohème*, an album that mixed Hungarian and Romani folk music with electronic dance beats. This paper, based on fieldwork in Hungary and on discussions in the Hungarian-language press, discusses the effects of this album on Hungarian Roma. One of the album’s tracks, ‘Freedom Cry’, achieved hit status as a single. It sampled the voice of a recently deceased Romani singer Károly ‘Huttyán’ Rostás. In what came to be known

the 'Huttyán affair', Rostás's sons tried to gain redress from Deep Forest and the Sony label via the EU court system. Hungarians and Romani people continue to express anger about it. To them, the events concentrate several layers of inequity within the EU and within Hungary.

**Lurdes, Nicolau**

.....

**The Impact of Public Policies on Social and Cultural Changes of the Roma/Gypsies**

Introducing the panel 'Roma/Gypsies and Public Policies in the Iberian Peninsula', this presentation aims to present a perspective of life changes of the Roma population within Northern Portugal since the introduction of the Social Integration Income, a public policy adopted in the country a few decades ago. The knowledge about the Roma living in this region is the result of a PhD study conducted in two different contexts: in an urban area, where it included three neighbourhoods, and in a rural area comprising six villages. One of the aims of the research focused on obtaining knowledge about the Roma population in the region as a large group that had a different identity in relation to other Gypsies in the region and the country. From this perspective, their experiences suggest that the settlement of many families and the education of children from the mid-twentieth century till the present day have been important changes directly related to the implementation of the Social Integration Income programme. A bibliographic research and a large research in the local archives were carried out for the purposes of this study. In addition to that, interactive observations and interviews with Gypsies in the urban area were also conducted for a period of one year. As for the rural area, it was decided to make interactive observations and interviews with Gypsies and non-Gypsies in all villages for a period of six months.

**Lvová, Andrea**

.....

**Social Distance and Proximity:  
'Amare' v. 'Aver' Roma**

The heterogeneity of the Romani communities has been widely studied theoretically, as well as in many case studies. The attention is given notably to the declared distance. The explanation of such statements is usually based on the Ritual Purity concept or on the particular kinship structure. On the other hand, the identical element within heterogeneous Romani communities is found at the Gadge - Roma border ('Sem Roma sam' - We are Roma, after all), which is stressed for this purpose. These models provide two (we and them) or three (Gadge - Aver Roma - Amen) levels of the social stratification in Romani communities, but do not express the distance between these levels.

My paper presents different claims of the social stratification recorded in six Romani communities in the Slovak Republic and in Bosnia and Herzegovina. Three types of narratives on Aver Roma (answers on direct questions, sometimes neglected parts of the proclamation of social distance, stories on Aver Roma) are categorised into the classes expressing different levels of the social distance or proximity. The differences between particular Romani communities/families/groups are expressed in everyday conversations. The statements confirming the assumption of shared culture, the principles of the etiquette when meeting other Roma and other stories suggesting the multilevel stratification are also present on an everyday basis.

In conclusion, this paper, by categorising narratives on Aver Roma, provides an attempt to classify social stratification levels within the Romani communities.

**M** Magano, Olga et al.  
.....

**School Vulnerability of the Roma/Gypsies  
in Portugal: the Impact of Public Policies**

The people of Roma/Gypsy origin in Portugal continue to be referred to as those having low education. Aware of this inequality that persists in the Portuguese society, we aim to analyse and discuss the impact of public policies on education of Roma people, especially those implemented in the last 20 years. This reflection comes within the framework of a broader qualitative research, taking place in Lisbon and Porto metropolitan areas and funded by the Foundation for Science and Technology entitled 'Key factors for success and continuity of education pathways Gypsies: individuals, families and public policy'. In this analysis, we consider the importance and the impact of some public policies on education, such as the Choices Programme, the Educational Territories of Priority Intervention Programme (TEIP) and Integrated Education and Training (PIEF), as having a strong influence on school and social integration of Roma/Gypsies into Portuguese society. With regard to measures that do not specifically address Gypsies, we intend to evaluate their effects on combatting school dropouts and educational failures on the part of the Roma/Gypsy population.

This approach is based on the study of national and international literature, and national and European legislation, as well as on content analysis of exploratory interviews conducted in the metropolitan areas of Lisbon and Porto and with participant and non-participant observation in some social areas, examining the concentration of Roma/Gypsy population and the existence of intervention projects. The purpose of this paper is to analyse the various public education policies prepared in Portugal during the last two decades and to examine their impact on the Roma population in general: on children, youth and adults. The paper

also reflects the inputs from various stakeholders and social organisations in the educational field, the role of policy makers, technicians and social intervention facilitators of social and educational projects.

**Mann, Arne**

.....

**The History of Scientific Interest  
in Roma in Slovakia**

The scientific interest in the study of Roma in the territory of Slovakia dates back to the 18<sup>th</sup> century. The evangelical priest Samuel Augustini ab Hortis (1729-1792) published several volumes of his monograph 'Gypsies in Hungary' in 1775 and 1776, which brings, among other important knowledge, information about the possible Indian origin of European Roma. This information was confirmed by the German orientalist H. M. G. Grellmann (1756-1804) in 1787. The *Registry of Gypsies* also represents an important source of knowledge about the life of Roma in our territory in the 18<sup>th</sup> century. This registry was initiated by the Royal Governor Council in connection with the regulation by Maria Theresa and was prepared by the former territorial units. The *Registry of Gypsies in Hungary of 1893* is also an important source material, published two years later in book form in Hungarian/German language version with detailed tables and comments on the respective issues and cartographic pictures.

In the period of romanticism, Roma were also studied by members of the highest nobility; the Roma language was examined, for example, by Archduke Joseph K. L. Habsburg - József Föherczeg (1833-1905). As for the inter-war period, besides the linguistic work by Vincenc Lesný (1934), the studies by František Štampach (1929 and 1930) are of particular interest from the point of view of ethnology.

The first ethnographic research was conducted by Emília Horváthová-Čajánková (1931-1996) in 1952; in 1954, she organised a collective research of traditional and present-day life of the Roma population in eight Roma settlements within the Gemer region. Over a period of six years (1952-1958), she visited 45 locations in Slovakia. The results of their research were published in the monograph *Cigáni na Slovensku* ('Gypsies in Slovakia') (1964), which became the basic work of Romani literature in Slovakia. The works by the Czech ethnographer Eva Davidová (e.g. *Bez kolíb a šiatrov*, 1965) and the linguist Milena Hübschmannová (e.g. *Šaj pes dovakeras – Můžeme se domluvit*, 1993) represent a significant contribution to the knowledge about Roma in Slovakia before 1989.

After World War II, Roma in Czechoslovakia were perceived as a 'backward social group'; they were deprived of their ethnicity, as a result of which the state did not support scientific interest in them. During the period of political release in the 1980s, the programme 'People of Roma Descent' was performed within the Folklore Festival in Východná in 1986, which presented Roma as members of an autonomous ethnic group, with their own history, language and culture. In 1988, the Institute of Ethnology of the SAS issued a separate issue of the *Slovenský národopis/Slovak Ethnography* magazine dedicated to Roma. Since that period, systematic research of Roma in Slovakia was conducted by the Institute of Ethnology of the SAS and the Institute of Social Sciences of the SAS in Košice. Monographs by historians, ethnologists and folklorists were published (Ctibor Nečas, Anna Jurová, Jana Belišová), as well as monothematic publications and collections of work (Mann Ed. 1992; Vašečka et al. 2002; Kováč, Mann Eds. 2003; Podolinská, Hrustič 2010), and the Museum of Roma Culture was established within the Slovak National Museum in Martin. Roma topics are also explored by many ethnologists, historians, sociologists, linguists, demographers and library scientists; exhibitions and seminars have been organised; and commemorative plaques and memorials dedicated to the victims of the Roma holocaust have been revealed.

#### References:

- Augustini ab Hortis, Samuel (1995). *Cigáni v Uhorsku 1775-76*. Bratislava: Štúdio -dd-.
- Belišová, J. (2002). *Phurikane gila, starodávne rómske piesne*. Bratislava: o.z. Žudro and o.z. Media 3.
- Davidová, E. (1965). *Bez kolíb a šiatrov*. Košice: Východoslovenské vyd.
- Davidová, E. (1995). *Romano drom – Cesty Romů 1945-1990*. Olomouc: Vydavatelství Univerzity Palackého.
- Grešková, L. (Ed.) (2009). *Pastorácia Rómov (hľadanie rómskeho Boha)*. Bratislava: Ústav pre vzťahy štátu a cirkví.
- Horváthová, E. (1964). *Cigáni na Slovensku*. Bratislava: SAV.
- Hübschmannová, M. (1973). *Rómské pohádky*. Praha: Odeon.
- Hübschmannová, M. (1993). *Šaj pes dovakeras – Můžeme se domluvit*. Olomouc: Vydavatelství Univerzity F. Palackého.
- Jurová, A. (1993). *Vývoj rómskej problematiky na Slovensku po roku 1945*. Bratislava: Goldpress Publishers.
- Kováč, M., Mann, A. B. (Eds.) (2003). *Boh všetko vidí – O Del sa dikhel*. Bratislava: Chronos.
- Lesný, V. (1934). *Jazyk cikánů v ČSR*. Československá vlastivěda III. – Jazyk. Praha.
- Mann, A. B. (Ed.) (1992). *Neznámi Rómovia. Zo života a kultúry Cigánov-Rómov na Slovensku*. Bratislava: Ister Science Press.
- Mann, A. B. (2000). *Rómsky dejepis*. Bratislava: Kalligram.
- Nečas, C. (1994). *Českoslovenští Romové v letech 1938-1945*. Brno: Masarykova univerzita.
- Podolinská, T., Hrustič, T. (2010). *Boh medzi bariérami, Sociálna inkluzia náboženskou cestou*. Bratislava: FSR, ÚEt SAV.
- Štampach, F. (1929). *Cikáni v Československé republice*. Praha.
- Vagačová, I., Fotta, M. (2006). *Rómovia a druhá svetová vojna, Čítanka*. Bratislava: Nadácia Milana Šimečku
- Vašečka, M. (Ed.) (2002). *Čačipen pal o Roma. Súhrnná správa o Rómoch na Slovensku*. Bratislava: Inštitút pre verejnú otázku.

**Manzoni, Chiara**

.....

**Living in a Slum, Waiting for a Home.  
Survival Strategies Adopted by Roma  
in a Housing Project**

This paper explores the processes surrounding the exit routes taken by Roma out of camps or slums. Drawing on three years of multisite ethnography and in-depth qualitative interviews with Roma living in Turin (Italy), as well as in Romania and in Bosnia, this article explores the reasons of why they remain in settlements and why they choose to leave.

Starting from the perception of what the slum or the municipality camp represents for its inhabitants, the analysis points towards the role of local contexts in shaping the ways in which resources are mobilised and accessed. A characteristic feature of camps and slums is the constant presence of several actors: municipal offices of the Nomadism and Emergency Settlements Office, Nomad Patrols policemen, social workers, educators and volunteers of different NGOs. All these actors transmit information, facilitate services and allow connection to social networks. They provide support and constitute a relationship capital. The negative outcome produced by the presence of all these actors is increased dependence on assistance. The core of the reflections is the analysis of the effects of a specific housing project on the daily life of slum dwellers. I will show how selection criteria of families by NGOs contribute to change interaction inside the area, modifying choices and independent exit processes.

**Markkanen, Airi**

.....

**Transnational Families, Migration and Gender  
- Romanian Roma in Romania and Finland**

This paper explores the lived experiences of migration and transnational livelihood among Romanian Roma families circulating between Romania and Finland. Specifically, I am examining the role of migration in the lives of families, as well as women's conditions and roles. My study is based on extensive ethnographic fieldwork conducted in Helsinki, Finland, and in Eastern Romania during four years. The participatory observation method is used, as well. I will analyse migration and migration experiences in the context of migrants' gender, age, class and ethnicity. The recent mobility of Roma in Europe reflects migration processes and multifaceted everyday experiences, which have an important potential to contribute to the current discussions on transnationalism, families and women on the move. The history of mobility of Romanian Roma to Helsinki, Finland, has started since 2007, as Romania became EU member. The Romanian Roma have arrived in Finland under the EU citizenship status, and have generally exercised circular mobility, meaning that they have circulated in between their country of origin and the country of destination Finland every few months. The migration discourses have covered a whole range of topics, from criminalising and illegalising the Roma migrant community, constructing the group and the individuals in the context of poverty, to domestic violence, human trafficking or illegality. In all these debates, the actual Roma migrants' life experiences and voices are completely lacking and are poorly understood.

**Marushiakova, Elena – Popov, Vesselin**

.....

**The Gypsies (Rom – Lom – Dom) in Georgia**

For many years, Romani studies were dominated by the perception that modern Turkey is the only country in the world in the territory of which representatives of the three main Gypsy groups live ('Rom' – 'Lom' – 'Dom'). This presentation is based on our recent field research in Georgia, and it will reveal the current situation in another country where members of these three main groups live. We will present basic information on the status and conditions of the three communities (Roma, Bosa/Lomavtik and Dom) in present-day Georgia – the estimated size of the communities, spatial distribution, mapping of the major settlements, way of life, housing, basic occupations and labour activities, ethno-cultural and ethno-social characteristics, language/dialect, etc. In addition to that, we will reveal the relationships of these three groups across the borders – of Roma with Roma living in the Russian Federation and Ukraine; of Bosa/Lomavtik with Bosa/Posha/Lomavtik living in Armenia and Turkey; and of Dom with Garachi/Dom/Domlar living in Azerbaijan, Turkey, the Russian Federation and Central Asia. Special attention will be paid to the various manifestations of their identities (on community and national level), and relationships (or lack thereof) between the members of the three groups.

**Marx, Tobias**

.....

**Roma/Gypsy Representatives, Prestige, and Education: Value Shift and Institutional Narrow-Mindedness**

To this day, the institutional focus on Roma/Gypsies has postulated that each Roma/Gypsy group has one group leader who is able to implement integration programmes. Indeed, the position of 'leader' or 'representative' is readable as a consequence of processes that take place internally within groups. But that is just one side of the coin. These 'positions' or 'roles' are characterised by multi-personality. Furthermore, one must read the variations and transformations in such positions over time as reactions to changing institutional expectations in order to establish such Roma/Gypsy group leaders whose legitimacy and power to lead the group can be accepted as fact by institutions. Despite the many scientific and even lay texts that prove the heterogeneity of groups and their 'leaders', this fact seems to be neglected on institutional level. Nowadays, this leads to the questionable hope of generating a 'Roma elite': empowered and engaged on all sides to act as effective representative(s) for all.

But how can one 'live' in this situation, balancing all the various interests, if one is acting as a representative or 'leader' and speaking on behalf of 'the' group? There are numerous texts on ostracism dynamics, and these are often relevant where group members opt to turn to education and a life outside the group. Again, however, the expectations and dynamics on the institutional level seem to be non-adaptive and the institutional view has remained narrow-minded.

In order to find out how people live their lives, see their surroundings under such conditions, and think about their positions and roles within and outside the group, I had conversations with more than 40 people, all of them established 'leaders', 'Baro Rom' and the like. This paper will show important

outcomes of these conversations, led by questions and problems deriving from being a Roma/Gypsy representative. The presentation will make some interesting remarks on the relationship between the informants' education and type of representative role; between their biographical backgrounds and chances of assuming such 'positions'; or even between ethnic belonging and legitimacy; and, last but not least, between our scientific work and many other unsuccessful projects.

**Máté, Dezső**

.....

**Generational Change of Roma Graduates and the Impact of Social Resilience**

The proportion of graduated Roma people in Hungary has increased in 2000s. Due to the development of the education system in Hungary, Roma children were able to participate and get different qualifications in larger numbers. However, the Hungarian education system still remains discriminative and segregative. Because of these characters children involved in the education system had to face different barriers; moreover, they did not get important competencies which are needed for the development of someone's identity. This disadvantage forced them fulfil the requirements determined by the school system. Through this fulfilment they achieved higher scores which helped them to get in higher social classes as well. These resilient Roma people created a new identity which differentiates them from the identity of majority and minority social classes. This paper focuses on this new identity which I call 'meta identity'. In my research, I examine how the handicaps that arose from the competency-deficient education system influence this new 'meta-identity' of young graduated Roma people in Hungary, and try to explore the main characteristics of these resilient people. Through this examination I also try to conceptualise the process of their integration into the society.

**Matras, Yaron – Leggio, D. Viktor – Sutac, Mirela**

.....

**'Charities to the Rescue!': Outsourcing Support for Roma Migrants as a Municipal Integration Strategy**

Local authority intervention to support Roma migrants is the focus of two major campaigns by the European Commission ('Going local!') and the Council of Europe ('RomAct') in 2014. We examine the case of Manchester, flagged in UK media reports last year as a 'model' of successful inclusion of Roma. Here, municipal policy aims at a commodification of multiculturalism in order to attract foreign investment (Peck, Ward 2002). The city has welcomed Roma and has invested some resources to support them, but in line with its overall policy on providing services, it is outsourcing this support to local charities, for which 'engagement with Roma' has become a lifeline at a time when funding schemes for other projects are in a crisis. Timmer (2010) discusses the discursive strategies of NGOs who construct Roma as 'needy subjects' and risk perpetuating their dependency on aid. We take this analysis as a point of departure to examine the engagement discourse of local charities and the consultancy expertise that they solicit. We argue that support for Roma is turning into a lucrative operation, and that consulting charities in turn is seen as an entry point for academics into the field of Romani studies. This has implications for the research-policy interface, as seen in recent public debates in the UK about the numbers of Roma migrants, and in the way local authorities are beginning to commission expertise on Roma.

References:

Peck, J., Ward, K. (Eds.) (2002). *City of revolution. Reconstructing Manchester*. Manchester: Manchester University Press.  
Timmer, A. (2010). Constructing the 'needy subject': NGO discourses on Roma need. In: *Political and Legal Anthropology Review*, 33(2): 264-281.

**Mendes, Maria Manuela et al.**

.....

**Everyday Racism Experienced  
by Gypsies in Portugal**

In Portugal, Gypsies remain an unknown group and are recognised neither as a national minority, nor as an ethnic minority. There is often a lack and an incorrect knowledge about Gypsy people, which is reflected in their stereotyped, deformed images or inferiority in addition to their historic discrimination as a diffused target. The persistence of racism, including institutional one, is a widespread phenomenon in many countries in Europe, and our intention is to discuss the theoretical and methodological tools that allow seizing and capturing this phenomenon. Gypsies remain particularly vulnerable to poverty and social exclusion, they are the less educated ones, and are the main target of racism and discrimination. The existence of prejudices and incessant defamation is one of the main problems or tensions between Gypsies and non-Gypsies with the status of 'foreigners' in their own country and with a social stigma. The two qualitative studies conducted by the authors among Gypsies suggest that a widespread attitude of blatant racism and the perception of the Gypsies as a symbolic threat still exist. This attitude is also combined with subtle forms of racism. A dual perspective can be apprehended here: there are representations which involve Gypsy groups in a certain romance and mystification image, and, on the other hand, it is possible to observe a negative perspective and strong rejection. Despite this dual representation, the prevalence of values representing the difference and negatification is clear here.

**Messing, Vera**

.....

**The Mutual Interrelatedness of Participation  
and Empowerment: the Case of the Media in  
Hungary**

The proposed paper intends to approach dilemmas and consequences of Roma participation and empowerment and demonstrate their mutual interrelatedness from the case of the media.

The author - together with G. Bernáth - had been conducting content analyses of the media coverage of Roma communities in Hungary since 1988. In addition, a number of interviews have been conducted with editors of the mainstream and minority media. The recurring analysis represents well how Roma participation in the media and strengthening Roma politics went hand in hand in the end of the 1990s and early 2000s, contributing to a less biased portrayal of Roma. This time period was also characterised by flourishing minority media including a Gypsy (*cigány*) radio, several newspapers and journals; an active involvement of the Roma Press Centre and increased attention to Roma participation by the public service media. At the same time, as soon as the Roma political sphere lost its strength and heterogeneity after the mid-2000s, Roma participation in the media content production weakened. As a consequence, the media coverage of Roma issues became more biased: stories affecting everyday life of Roma communities - experiences of discrimination, prejudice and racism, destitute poverty, abuse of rights by authorities and public services - has almost totally disappeared from the 'reality' of the news media. At the same time, the agenda of Roma media coverage became increasingly dominated by issues of interest to the mainstream politics and the portrayal was shaped by stereotypes of the majority society, such as criminality, which became an overwhelmingly dominating topic of the

media coverage. This process – criminalisation of Roma – might have contributed significantly to an increasing inter-ethnic anger in the country, which has become a key factor of the extreme right's success unrivalled in Europe. The paper will argue that Roma participation in the mainstream media coverage is a key prerequisite of an unbiased portrayal of the community to which a strong minority media can contribute considerably.

**Mirga, Anna**

.....

### **Critical Approaches to Gitano Youth Participation**

Youth activism has been recognised as a major force in social movements and has 'played a central role in democratic process' (Ginwright et al. 2006). Considering that the Gitano community is relatively young (in Spain, 1/3 of Gitano population is less than 16 years old; Navarro, 2007), it could be assumed that young Gitano would join forces in the existing structures of Gitano representation, the NGOs. This paper aims to reflect critically on this assumption, based on data collected through participant observation, questionnaires and in-depth interviews among Spanish Gitano associations and young Gitano leaders in Catalonia (between 2008-2013). The research sheds light on the panorama of young Gitano engagement, demonstrating that Gitano youth is largely under-represented in the well-established Gitano organisations, and is rather reluctant to join them. Based on approaches of 'critical theory of youth empowerment' (Jennings 2006) and 'pathways for youth engagement' (Camin, Zeldin 2002), I examine obstacles which may explain the limited participation of Gitano youth.

Furthermore, the paper aims to illustrate the emerging trends in young Gitano leadership. Despite existing

difficulties which block the potential pathways to active Gitano youth participation, the young leaders create their own spaces of civic engagement through independent youth structures. Some of the features of these new youth organisations differ greatly from the older organisations of the Gitano civil society. The phenomenon of increased Gitano youth engagement and the appearance of new patterns of mobilisation signal a change in the existing strategy of ethnic mobilisation among Gitano communities.

#### References:

- Camino, L., Zeldin, S. (2002). From Periphery to Center: Pathways for Youth Civic Engagement in the Day-To-Day Life of Communities. In: *Applied Developmental Science* 6 (4) (October): 213-220.
- Ginwright, S., Noguera P., Cammarota, J. (2006). *Beyond Resistance! Youth Activism and Community Change. New Democratic Possibilities for Practice and Policy for America's Youth*. New York: Routledge. Taylor & Francis Group.
- Jennings, L., Deborah B., Parra-Medina M., Hilfinger Messias D., Mcloughlin, K. (2006). Toward a Critical Social Theory of Youth Empowerment. In: *Journal of Community Practice* 14 (1/2): 31-55.
- Laparra Navarro, M. (2007). *Informe Sobre La Situación Social Y Tendencias de Cambio En La Comunidad Gitana. Una Primera Aproximación*. Madrid.

**Montañés Jimenez, Antonio**  
.....  
**Pentecostal Gypsies in Spain**

The aim of the paper is to highlight some of the most relevant phenomena which occurred to understand the aforementioned expansion, and the intimate relationship of the Pentecostal religion with the articulation, re-composition and renovation of the identities found in ethnic communities, and presents the particular case of the expansion of Pentecostalism among the ethnic Gypsy communities in Europe in general, and in Spain, in particular. Gypsy Pentecostalism has designated itself with the special mission of evangelising the Gypsy people throughout the world, offers a biblical interpretation of the origins of the Gypsy people, placing them in one of the 12 lost tribes of Israel, and a historical interpretation of the unfortunate journey they faced in this world, culminating with the ethnic genocide during World War II. Gypsy Pentecostalism promotes the conservation of some of the most deep rooted elements of their ethnic tradition and confronts the production of ethnic identities and collective destigmatised representations.

The proposed paper deals with the expansion of the Pentecostal religion at three levels: (1) At supranational level: the Pentecostal religion's role in the emergence and promotion of an ethnic sense of global diaspora, which remains articulated in organisational and institutional networks and movements; (2) At national level: the role of Pentecostalism in the renovation of the Spanish Gypsies' ethnic and cultural identities; (3) At local level: the role of the Pentecostal religion in the articulation and re-composition of the different identities among Spanish Gypsies and non-Spanish Gypsies (above all Romanians) after the intensification of the arrival of transnational migratory waves of European Romanians to Spain in the 21<sup>st</sup> century. This paper forms part of the doctoral thesis of the author, funded by the Spanish Government

(Subprogram FPI-MICCIN) as part of the Groupe Européen de Recherche Interdisciplinaire sur le Changement Religieux (GERICR) research programme.

**Morauszki, Andrés**  
.....  
**Notions and Factors of Success  
in Social Welfare Programmes**

Based on qualitative case studies made in Roma settlements where the Hungarian Maltese Charity Service (HMCS) is present, this paper seeks to explore how different complex welfare projects coordinated by a charitable organisation can affect social processes within a segregated Roma community, and how cooperation with minority elites (e.g. Roma minority self-government members) and other representatives of the community can influence the success of these projects. Studies show that local officials and elites can be sources of valuable information concerning local communities targeted by social welfare programmes, and the drawing on their expertise and information can contribute to the success of these projects. On the other hand, participation as such may have a transformative effect on the minority community and success may also promote a positive shift in the opinion of the majority population towards minority settlements. Based on expert interviews conducted with the coordinators of selected HMCS projects and members of the local Roma minority self-government, school teachers, residents and others, as well as qualitative content analysis of other documents (e.g. books, newspaper articles and blog entries) concerning these projects, this paper aims at understanding different concepts and notions of success and failure and the factors that contribute to these with special emphasis on the effects of the cooperation with and participation of the members of the local (Roma) community.

**Murtezaoğlu, Serpil - Engin, Irmak -  
Murtezaoğlu, Can**

.....

**Romani Music Culture in Istanbul within the  
Context of Social Change**

Being an inevitable fact, social change, which is also influenced by globalisation and the system of changing values, is observed at an increasing speed today. Affecting a wide range of fields from economy to politics, this change also has impacts on cultural structures, bringing about transformations in these structures. Although culture is a dynamic element, due to the quality and speed of change some values are forgotten and lost in the sands of time. Considering the norms of formation pertaining to cultural transmission and, as its consequence, the norms of the culturalisation process, it is observed that the behavioural environment factor has the priority. Hence, cultural transmission and culturalisation process are shaped by the characteristics of the city or place where people reside. Istanbul has been the centre of a great many cultures throughout the history. This multicultural structure takes the lead among the factors that have endowed the city with an exclusive character. One of the cultures residing in Istanbul is Romani people. Dance and music have always been among their leading elements in the scope of cultural representation of Romani to such an extent that they have obtained a symbolic status within this society. The fact that some professional tasks are carried out specifically by Romani people also displays that a number of already existing elements in their lifestyle are reflected as a continuity of their occupational preferences. Even though manual labour jobs are disappearing today because of technological progress, musicianship and dancing skills are maintained efficiently. Within the scope of social change, this study will dwell on the music culture of Romani people living in Istanbul.

**Mušinka, Alexander**

.....

**The Cultural and Sociological Elements  
of Romani Research in Slovakia**

The aim of this contribution is to present and evaluate the major research activities exploring the situation of Roma in Slovakia after 1989 until the present. In order to be able to describe this research to a wider extent, it will be necessary to also study the situation before 1989 in some cases. This paper will primarily focus on cultural anthropological and sociological research. The presentation of the current most relevant researches will highlight the 'white spots' of the Slovak Romani studies. A separate part of the paper will be dedicated to the preparation, launch and implementation of the research project *The Atlas of Roma Communities in Slovakia 2013* which is a follow-up of the *Atlas of Roma Communities 2004* and of previous attempts aimed to propose and implement similar nationwide quantitative researches.

**N**

**New, William et al.**

.....

**Mother-Tongue Education in Pre-School  
Settings: Roma Children in Bulgaria and the  
Czech Republic**

Over the last two decades, the problem of pre-school education for European Roma children has become a pressing issue. Early childhood education for Roma children, as for other minority and immigrant children, is essential for successful entry into the primary grades, where language and behavioural demands can be overwhelming. Intergovernmental organisations, like the Council of Europe, the European Commission, and OSCE, along with non-governmental

organisations like ERRC, OSI, ERIO, have voiced support for pre-school education for Roma children. Almost universally, policy documents emphasise the essential role of the mother tongue in language and cultural development, and recommend teaching in Romani. Some of these recommendations have been accepted in principle, but still rarely in practice. Thus, Roma children do attend pre-school facilities in many countries, but classes are typically conducted only in the national language, without any Romani language teaching or use. For the purposes of placement in the primary grades, Roma children are given inappropriate tests in their second language, leading to their overrepresentation in special education, with stigmatising labels. To reach a more accurate view of the developmental status of Roma children – and their school readiness – it is necessary to assess, in Romani, the extent and processes of language learning. Specifically, our aim was to identify linguistic concepts in Romani likely to be acquired between the ages of three and six, to allow for the eventual determination of norms across Romani speakers, with attention to the dialect variations, especially in morphology. We investigated syntactic-semantic features, such as tense, aspect, possessives, wh-complements, and passives. The research was carried out with 30 Roma children from Bulgaria and 15 Roma children from the Czech Republic with 9 non-standardised language tests in Romani by a native Roma speaker. In Bulgaria, Roma make up over 10% of a 7.3 million total population, and in the Czech Republic Roma constitute only about 2% of a total population of 10 million. The results confirm the assumption that placement tests in Bulgarian or Czech do not accurately measure the language development or school readiness of children in either country, though there are significant differences between Bulgarian Roma and Czech Roma children, with Czech children noticeably behind in some important aspects of language development. We discuss the implication of these findings for pre-school and primary school placement and language curricula for Roma children in both

countries. We also offer recommendations on how advocates for Roma children – grass-roots level organisations, IGOs and NGOs – might reframe the debate about the place of Romani language in mainstream schools.

**P** **Parrs, Alexandra**  
.....  
**The Invisible Others: Gypsies in Egypt**

It is a bit of an irony that while the word ‘Gypsy’ comes from ‘Egyptian’, built on the belief held by medieval Europeans that Gypsies were originally Egyptians, Gypsies in Egypt seem to be socially absent. At first glance, Egyptian Gypsies are invisible in academia, in public policies and within general perceptions. The aim of this paper, based on a survey of existing literature on Gypsies, interviews and ethnographic research conducted in Cairo, is first to reflect on the reasons behind their absence. I will then analyse how that social absence impacts the different Gypsy communities’ identity construction and their social interactions, among themselves and with non-Gypsies. I will also ask whether being mostly unrecognised by the non-initiated triggers a rigidification of the Gypsy identity (or identities), or contributes to segment it/them. Finally, I will explore how parcels of those identities may nonetheless be present, albeit fragmented, in Egyptian culture.

**Pelekani, Chryso – Kyratji, Helen**  
.....

**A Socio-Cultural Analysis of the Language Contact between Turkish-Cypriot Gurbeties and Greek-Cypriot Children Living in a Neighbourhood of the City of Limassol (Cyprus)**

Cyprus, the third largest island in the Mediterranean Sea, has always been a multilingual society. For over four hundred years (during the Ottoman Years in Cyprus), the two main languages of the island have been Greek and Turkish. According to Marsh and Strand (2013), a major part of the Gurbeties population was probably moved to the island during the Ottoman invasion of Cyprus in 1571. Throughout the years following the conquest of Cyprus by Ottomans, waves of Gurbeties were moved to Cyprus (Pelekani 2012). After the Declaration of Cyprus Independence in 1960, the Muslim Gurbeties became members of the Cypriot Turkish Community. This was a result of Gurbeties religious beliefs. As part of the Turkish Cypriot community, they had an intensive linguistic interaction with the Greek Cypriot (G/C) community. Until recently, the majority of Turkish-Cypriots (T/C) have had communicative competence in Greek. In contrast, there have been very few G/Cs who had communicative competence in Turkish. In 1974, Turkey invaded in Cyprus and forced the division of the two main communities in the island. The latter had an effect on the linguistic development of Greek as a second language for T/C speakers and Turkish as a second language for G/C speakers. In 2004, the communication between the two communities was partly allowed (when they were allowed to communicate between the two parts of the island with restrictions). Some T/C Gurbeties were settled in Agios Antonios area in Limassol. In this research, the linguistic interaction between T/C Gurbeties and G/C children living in Agios Antonios is presented. Linguistic interference occurs (from Turkish to Greek only) here, and

the latter is analysed in relation to the historical and social-cultural background of the T/C Gurbeties group in Cyprus.

References:

Marsh, A., Strand, E. (2003). *Spices deserters and undesirable person... the Gypsies of Cyprus 1322-2003*. Kuri (<http://www.domresearchcenter.com>).  
Pelekani, C. (2014). *Celebration of the International Day of Roma, 8 April, 2014*. Kathimerini newspaper (<http://www.kathimerini.com.cy/index.php?pageaction=kat&modid=1&artid=167874>).

**Pelikán, Vojtěch**  
.....

**The Role of Agriculture in the Lives of Roma from Spiš, Slovakia**

According to some anthropologists (for example, M. Stewart), the ideas of Romipen are formed in opposition to the lifestyle of the society at large. This society is generally of an agricultural character. This paper is based on ethnographic field research and attempts to outline to what extent the Roma's relationship to agriculture can serve as a suitable interpretative framework for studying the culture and lifestyle of Roma from settlements in Spiš, Slovakia. The first part of the paper examines history; it focuses on stereotypes that reflected the Gypsies' lack of bonds to the land as an important aspect of their 'otherness'. In the light of the historical relationship between the Roma and agriculture, this paper considers the relative absence of farming in Roma settlements and deals with different attitudes towards growing crops, raising animals and gathering, and attempts to differentiate between traditionally settled and nomadic Roma. In the conclusion, three wider socio-cultural phenomena related to the Roma's relationship to agriculture are discussed: strategies for dealing with daily problems, their approach towards conservation and preservation, and the dynamics of consumption.

**Persico, Greta**

.....

**Playing Empowerment: Good Ideas and Bad Practices in an Italian Sinti Political Participation Experience of an Inter-Institutional Committee**

This paper analyses the policies related to a permitted Sinti settlement by a right-wing local administration in a small town in the north of Italy. Thanks to the proposal of an NGO working with Sinti, the local administration decided to establish an inter-institutional roundtable (named 'Sinti roundtable') involving all the public actors (e.g. the heads of social services, technical and urban officers, local police, councillors) and private actors (e.g. a local catholic NGO) working with or related to Sinti. Also two representatives of the group were called to take part in the roundtable and participate actively in the decision-making process. The paper (1) reconstructs the election process followed by the community for the choice of the representatives highlighting the transformation from a kinship based authority to democratic representation; (2) presents problems and solutions Sinti people wanted to address by means of the roundtable; (3) analyses the criticisms presented by public officers and the modalities used by local authority to carry out with the 'Sinti roundtable'.

The fieldwork was conducted during 2010-2013 with extensive ethnographic fieldwork in the Sinti settlement and in-depth interviews made with key witnesses, such as social workers, educators, policeman, officials, teachers, Sinti individuals etc.

The aim of this work is to underline the paradox embodied by the round table as the institutional place designated to empower Sinti participation and, at the same time, the place where as a result of many stratagems no solution was found and every proposal was rejected.

**Petřejčiková, Eva – Čarnogurská, Jana – Boroňová, Iveta – Bernasovská, Jarmila**

.....

**Paternal Lineages in the Slovak Roma Population <sup>1</sup>**

On the basis of historical and social data, the Roma population represents a genetic isolate whose gene pool was influenced by strong genetic drifts and a relatively small population size. These predictions can be tested using a genetic approach. Previous linguistic and anthropological studies supported the theory about Indian origin of the Roma population.

Y chromosome represents an invaluable record of all mutations that have occurred along male lineages throughout evolution. Paternal lineages defined as Y-chromosomal haplogroups are determined by the presence of single nucleotide polymorphisms (SNPs). These binary markers are characterised by a low mutation rate and therefore their occurrence represents a unique event in geographic or ethnic origin of paternal human lineage. The analysis of these lineages, their distribution and diversity has resulted in the characterisation of the current genetic profile of the Roma population. It suggests that their genetic profile is also the product of differential admixture with autochthonous European population and correlates best with historic migrations within Europe.

For the purposes of our study, the Y-chromosome haplogroups in the Slovak Roma population was determined using Y-SNPs. The results will contribute to the understanding of genetic origin of the Roma and reveal their migration routes through Asia and Europe and to their division into several endogamous groups.

References:

<sup>1</sup> Presented within the Poster session.

**Petrovski, Trajko**

.....

### **Three Annual (Calendar) Customs and Rituals of Roma in Skopje**

In my presentation, I will introduce three main annual (calendar) customs and rituals of Roma in Skopje, namely: Vasilica (14 January), Biblijako dzive (31 January), and Saint George (6 May). During the first one, Vasilica, Roma people slaughter a turkey and prepare 'piftija', as well as several other meals and baklava pastry. This is a traditional event which represents the beginning of the New Year. On Biblijako dzive, delicious cakes are prepared and given to children early in the morning. Saint George is the most important Roma event. On this occasion, a lamb is slaughtered, while every house is supposed to have one. It lasts for more than four days. All the main details about these events will be presented in my paper. The paper will also point out the similarities and differences in the celebration (or non-celebration) of these most important holidays by religion (orthodox Christians, Evangelical, Sunni Muslims and adherents of heterodox Islam) of Roma in Skopje, alongside with some recent changes observed in the pattern of holidays and in the attitudes of different Roma groups towards them.

**Piemontese, Stefano – Castellsagué, Alba et al.**

.....

### **Ethnicisation of Nomadism as a Control to Mobility Regimes**

Historically and currently, nomadism has had a wide range of connotations from the metaphorisation of the postmodern condition (Kabachnik 2010; Smith, Katz 1993) to stigmatisation as a threat to a society based on a sedentary ideology

(Kabachnik 2010; MacLaughlin 1999b; McVeigh 1997; Richardson 2006). This paper aims to contextualise and highlight the mechanisms of attribution – trapped within the nomad-sedentary dichotomy (Deleuze, Guattari 1986; MacLaughlin 1999a) – of the nomadism to Roma, as an ethnic or racial feature in order to explain migration processes, 'instead of exploring the real reasons of economic and political pushes and pulls' (Acton 2010). Drawing on previous fieldworks, an extended review of the Spanish press and critical discourse analysis of recent policy texts, we aim to unveil the 'political technology' forces that perpetuate the automatic association of Roma with nomadic ways of life, both in popular discourses and the official and institutional rhetoric. We argue that nomadism has not only been ethnicised, and hence reduced to one particular undesirable 'mobility regime' (Glick Schiller, Salazar 2013) with respect to the representations of the sedentary population, but it also has been assumed as an identity feature by the Roma populations (Acton 2010) through different mechanisms of 'techniques of the self' (Miller, Rose 1990), as an instrument of contemporary 'governmentality' (Foucault 1991) in Europe.

#### References:

- Acton, T. (2010). Theorising Mobility: Migration, Nomadism, and the Social Reconstruction of Ethnicity. In: N. Sigona, R. Zetter (Eds.): *Romani Mobilities in Europe: Multidisciplinary Perspectives. International conference*. Refugee Studies Centre, University of Oxford, pp. 5-10.
- Deleuze, G., Guattari, F. (1986). *Nomadology: The War Machine*. B. Massumi, New York: Semiotext (e). New York: Semiotext(e).
- Foucault, M. (1991). Governmentality. In: G. Buchell, C. Gordon, P. Miller (Eds.): *The Foucault Effect. Studies in Governmentality*. Chicago: University of Chicago Press, pp. 87-104.
- Glick Schiller, N., Salazar, N. B. (2013). Regimes of Mobility Across the Globe. In: *Journal of Ethnic and Migration Studies*, 39(2): 183-200.
- Kabachnik, P. (2010). Place Invaders: Constructing The Nomadic Threat In England. In: *Geographical Review*, 100(1): 90-108.

MacLaughlin, J. (1999a). Nation-Building, Social Closure and Anti-Traveller Racism in Ireland. In: *Sociology*, 33(1): 129-151. doi: 10.1177/S0038038599000073.

MacLaughlin, J. (1999b). The Gypsy as 'Other' in European Society: Towards a Political Geography of Hate. In: *The European Legacy*, 4(3): 35-49. doi:10.1080/10848779908579970.

McVeigh, R. (1997). Theorising Sedentarism: The Roots of Anti-Nomadism. In: T. Acton (Ed.): *Gypsy Politics and Traveller Identity*. Hatfield, UK: University of Hertfordshire Press Hatfield, pp. 7-25.

Miller, P., Rose, N. (1990). Governing economic life. In: *Economy and Society*, 19(1): 1-30. doi: 10.1080/03085149000000001.

Richardson, J. (2006). *The Gypsy Debate: Can Discourse Control?* Exeter: Imprint Academic.

Smith, N., Katz, C. (1993). Grounding Metaphor: Towards a Spatialized Politics. In: *Place and the Politics of Identity*: 67-83.

## Podolinská, Tatiana

.....

### Redefinition of 'Romipen' after Religious Conversion. Case Study from Slovakia

Ethnicity is not fixed but represents a category of identification that relies upon notions of both self and other definitions around a series of characteristics or what might be described as elements of diversity, and these can be articulated or manipulated through concrete social actions primarily to achieve political ends and shifts in status (Weber 1978: 388). This Weberian definition of ethnicity is still valid and quite accurate. Thomas Hylland Eriksen (2002) follows Weber in stressing the importance of ethnicity and identity. By defining the *other*, we automatically define ourselves in opposition.

The paper illustrates the respective processes of construction/re-construction of Roma identity after the religious change in order to stress its dynamic and interactive character. Thus, what it means to be a (right and honest) Roma

depends on the focus, perspective and concrete situation. On the basis of a research of personal narratives of Roma Pentecostal converts from Plavecký Štvrtok, the contribution focuses on a micro-perspective in which the Romipen is taken as tool of construction of individual and group *micro-identity*. Hence, to elucidate the meta-perspective and Romipen as a tool of construction of Roma *meta-identity*, the pastoral narratives of Pentecostal leaders have been explored (in Spišská Nová Ves and Rudňany). Both perspectives follow the similar pattern: the Roma ethnicity is constructed through social actions in an interactive manner in order to follow individual, family or group strategies in local circumstances. Thus, pertaining to a religious group (church, assembly etc.) may categorise individuals not only in terms of their belief or non-belief, but also by social class and cultural attributes they have or are imposed upon them by other groups. Roma ethnicity may thus be used as a tool for status shifts using the social and cultural distance optics.

#### References:

Weber, M. (1978). *Economy and Society*. Berkeley. University of California Press.

Eriksen, Th. (2002). *Ethnicity and Nationalism: Anthropological Perspectives*, [2nd ed.]. Chippenham, England: Pluto Press.

**Provenzano, Fabio**

.....

**'It's All about Territory': the Study of a Segregated Group of Roma in Rome (Italy)**

From 25 July 2008 to 4 November 2011, the Italian government declared the state of emergency due to the presence of 'nomadic people' in the country, leading to the current urbanising plan named 'the Nomad Plan'. The main objective of this plan is to 'transfer' 6,000 Romani people into 13 authorised camps monitored by guards and 24h video-camera, located outside Rome's perimeter.

Within this scenario, the objective of my field work conducted in Rome from January to March 2013 is to understand the segregation of a group of ex-Yugoslavian Roma. To do so, my research focused on an analysis of the relationship between Roma and social cooperatives. The latter are mediators ('brokers') between Roma and the government - outsourced NGOs providing services to integrate Roma groups into society. As such, the fieldwork was based on interviews and a two months' participant observation in a volunteer social service agency located near an 'Italian nomad camp' (Roma settlement).

Significant issues that emerged from the research include the intensification of territorial struggle for influence and control between Roma families prompted by the build of leadership inside 'Italian nomad camps'; and the reinforcement of segregation due to Roma dependence on services provided inside settlements. Lastly, humanitarianism is likely to become the main framework in social cooperatives' practice and discourse on Roma people in Italy.

**R**

**Ráčová, Anna**

.....

**The New Roles of Romani as a Language of a National Minority in the Slovak Republic**

In 1991, the Government of the Slovak Republic approved the Principles of Approach to Roma, in which the Roma in the Slovak Republic were recognised as a national minority. This meant legislative equalisation of Roma with other national minorities in Slovakia, which has brought them, among others, the right to use their mother tongue in new spheres of life. In addition, by ratifying the European Charter for Regional or Minority Languages in 2001, the Slovak Republic accepted a wide range of obligations regarding the protection of the Romani language and its promotion in public life (namely in education, justice, administrative and public services, and media). The aim of the contribution is to show how the right of the Roma to use their Romani mother tongue is implemented in domains defined by law and by the obligations arising from the Charter in Slovakia, and to point out the possible causes of discrepancy between the theory (right) and practice.

**Rodell Olgaç, Christina -  
Dimitër-Taikon, Angelina**

.....

**Increasing Cultural Capital in a Course for  
Romani Mediators in Swedish Schools**

In 2012, the Swedish Government adopted a strategy for Roma inclusion, extending from 2012 until 2032. Five pilot municipalities were selected to conduct development work between 2012–2015 in cooperation with relevant public authorities and Roma with the purpose to develop good examples of working methods that can be disseminated across the country later on. Among the state measures taken in the pilot project, training of bridge builders/mediators was also included ([www.government.se](http://www.government.se)). This study focuses on a two-year training course for 16 Romani bridge builders/mediators, working mainly in schools, launched in the end of 2012 at Södertörn University. The methodology of the study is inspired by critical ethnography and action research. On the basis of interviews with the mediators and some of their assignees, and in addition to informal conversations with them and other teaching experiences during the course, we will present the preliminary findings from the first year. Using the conceptual system by Bourdieu (1993) and Bourdieu, Passeron (1990), we will discuss the challenges that these mediators face in their studies and work, and how they increase their cultural capital through the course and the consequences of these processes.

References:

- Bourdieu, P. (1993). *Kultursociologiska texter*. Stockholm/Stehag: Brutus Östlings Bokförlag Symposion.
- Bourdieu, P., Passeron, J.-C. (1990). *Reproduction in Education, Society and Culture*. London: Sage Publications.

**Rövid, Márton**

.....

**Hegemony, Empowerment, Emancipation:  
a Critical Overview of the Pro-Roma Global  
Civil Society**

The paper discusses the controversial relationship between pro-Roma global civil society and Roma organisations. International organisations (such as the Council of Europe, the OSCE, and the EU) and international NGOs (such as Amnesty International, European Roma Rights Centre, and Open Society Institute) have been increasingly involved in the struggle against the discrimination of Roma – a special microcosm developed within the global civil society, specialised in the so-called ‘Roma issue’ comprising NGOs, IGOs, expert bodies, foundations, activists, and politicians. The paper consists of three parts. The first part provides an overview of the emergence of the global pro-Roma microcosm. The second part analyses the competing discourses within this sphere, namely one focusing on anti-discrimination, another promoting social inclusion and poverty alleviation, and the third one advocating the self-determination of Roma. Finally, the third part draws general conclusions from the case of Roma. Under what conditions can the actors of the global civil society empower and give voice to marginalised communities rather than pursuing their own hegemonic agenda? To what extent can and should the global civil society accommodate trans-border nationalist movements and political claims (such the claim for the recognition of the non-territorial Roma nation, or Kurdish nationalism, pan-Arabism, or trans-border unification of Hungarians)?

**Ryder, Andrew – Taba, Marius**

.....

**‘Cock Up’, ‘Stitch Up’ or ‘The Beginning of a Beautiful Friendship’**

According to Blaikie, research can be ‘on’, ‘for’ or ‘with’ the research subject. A common accusation is that there has been a long tradition of research ‘on’ Roma communities. It is argued that from the 18<sup>th</sup> century, with the start of academic interest in Roma communities, academia has adopted hierarchical research approaches but also forms of scientific, racial and cultural racism giving credence and support to policies of genocide and assimilation. From the later part of the 20<sup>th</sup> century, more collaborative and inclusive forms of scholarship appeared, as evidenced in the work of researchers such as Acton, Kenrick and Nicolae Gheorghie who identified more closely with Romani emancipation struggles. However, within this field such researchers have had to compete and contest with scholars more wedded to scientist traditions, some of them being labelled ‘neo-gypsy lorists’. With the introduction of the European Union Framework for National Roma Integration Strategies some felt that there may be a shift in the relationship between scholars and Roma communities, given the Framework’s emphasis on partnership and collaboration. It was felt a momentum might be given to this more inclusive relationship by the establishment of the European Academic Network on Romani Studies (EANRS), the avowed aims of which include support for ‘... efforts towards the social inclusion of Romani citizens in Europe. The project facilitates intercultural dialogue and raises the visibility of existing research outside the academic community in order to foster cooperation with policymakers and other stakeholders’. However, the EANRS in its election of a scientific committee failed to elect any members of the Roma community, leading to the resignation of Professor Thomas Acton. A year later, the re-

searcher Enicko Vincze resigned from the committee citing a lack of ‘transparency’. Later, Roma representation increased within the EANRS through a later election of Roma PhD students to two newly created posts for associate members on the scientific committee. However, a number of prominent Roma researchers and activists remain frustrated with the EANRS and its ability to promote inclusive research and scholarship. The paper seeks to explore whether these tensions can be resolved, and constructively sets out means by which recent divisions might be overcome. However, the paper notes that there may be limits to creating a more inclusive relationship between the ‘researcher’ and the ‘researched’ in Romani studies, as evidenced by a growing trend of commodification and neoliberal practices in academia and research practices.

**S Sadílková, Helena**  
.....

**Post-War Migration of the Roma in Czechoslovakia during Communism: Approaches, Images, Interpretations**

My contribution will present an overview of the study of post-war migrations of the Slovak Roma to the Czech lands during the Communist period, focusing on the different framings of the migration, the growing body of knowledge, and perceptions about the particularities of this movement, while attempting to indicate its other, yet unstudied facets.

The Roma from Slovakia started to migrate to Czech lands in large numbers back to 1945. The movement of this particular group attracted the attention of the (local) administration, police, media, and the general public, as well as of scholars, especially in the field of ethnography/anthropology, sociology, and history.

In addition to individual academic researches, this phenomenon was studied during the Communism period in the framework of some state-sponsored projects focused on the newly developing society in the Czech borderlands from 1945. After 1989, with the rise of historical studies on previously silenced topics, the Romani history discipline gained a new momentum, yielding comprehensive and local studies on the recent Roma history, including post-war migration, and offering new interpretations in the context of the development of state policies towards Roma.

The Roma migration within Czechoslovakia has recently been incorporated in the studies by young historians, who treat it in the context of (forced) population movements in the post-war Czechoslovakia orchestrated by the state, concentrating on the (dis)continuities of approaches to minorities and legitimatisation practices by both the immediate post-war government and the post-1948 governments of the (nascent) Communist dictatorship.

#### References:

- Arburg, A von (2003). Tak či onak. Nucené přesídlení v komplexním pojetí poválečné sídelní politiky v českých zemích. In: *Soudobé dějiny*, 10 (3): 253-292.
- Davidová-Zábranová, E. (1958). Cikánské obyvatelstvo v Orlové, Doubravě a Karvinné. K problematice migrace cikánů ze Slovenska do průmyslových oblastí českých zemí po druhé světové válce. In: *Rádostná země. (Sborník pro studium lidu ostravského kraje)* VIII (1): 1-9.
- Davidová, E. (1982). Cikánští osídlenci českokrumlovská po roce 1945. K charakteristickým rysům jednotlivých skupin osídlenců a jejich civilizační a kulturní úrovni po roce 1945. In: *Zpravodaj koordinované sítě vědeckých informací pro etnografii a folkloristiku, Materiály k problematice novoosídlenického pohraničí*, sv. 2: 116-135.
- Dvořák, T. (2003). Regulace pohybu obyvatelstva po roce 1945 a Romové. Kontinuita nebo nové trendy? In: kol. Autorů: *Milý bore... Profesoru Ctiboru Nečasovi k jeho sedmdesátým narozeninám věnují přátelé, kolegové a žáci*, HU AVČR, HU FF MU a Matice Moravská, Brno, pp. 321-325.

- Guy, W. (1998). Ways of Looking at Roma: The Case of Czechoslovakia (1975). In: D. Tong (Ed.): *Gypsies. An Interdisciplinary Reader*. New York, London: Garland Publishing Inc., pp. 15-68.
- Glassheim, E. (2006). Ethnic cleansing, Communism, and Environmental Devastation in Czechoslovakia's Borderlands, 1945-1989. In: *Journal of Modern History*, 78 (1): 65-92.
- Haišman, T. (1988). K počátkům územních pohybů michalovských Romů. In: *Zpravodaj koordinované sítě vědeckých informací pro etnografii a folkloristiku, Materiály k problematice etnických skupin na území ČSSR, Cikáni v průmyslovém městě (problematika adaptace a asimilace)*, část 1, 11(10): 10-89.
- Hübschmannová, M. (1999a). Několik poznámek k hodnotám Romů. In: *Romové v České republice 1945-1988*. Socioklub, Praha, pp. 16-66.
- Hübschmannová, M. (1999b). Od etnické kasty ke strukturovanému společenství. In: *Romové v České republice 1945-1988*. Socioklub, Praha, pp. 115-135.
- Jurová, A. (1993). *Vývoj rómskej problematiky na Slovensku po roku 1945*. Košice: SU SAV.
- Jurová, A. (1996). Presadenie totalitných praktík v štátnej politike voči Cigánom-Rómom na začiatku 50. rokov. In: J. Pešek (Ed.): *V tieni totality. Politické perzekúcie na Slovensku v rokoch 1948-53*. HU SAV v spolupráci s Nadáciou Milana Šimečku, Bratislava, pp. 164-176.
- Pavelčíková, N. (2001). Romové – zdroj nekvalifikovaných pracovních síl pro komunistickou ekonomiku padesátých a šedesátých let (na příkladu Ostravska). In: J. Harna, P. Prokš (Eds.): *Studie k moderním dějinám. Sborník prací k 70. narozeninám Vlastislava Laciny*. Praha: HU AVČR, pp. 425-443.
- Pavelčíková, N. (2004). *Romové v českých zemích v letech 1945-89*. Praha: UDVZK.
- Spurný, M. (2011). *Nejsou jako my. Česká společnost a menšiny v pohraničí (1945-70)*. Praha: Antikomplex.

**Salo, Sheila**

.....

**The Ludar of Huerfano County, Colorado**

Members of a group referring to themselves as Ludar, stating their origin as Bosnia, using Romanian as their ethnic language, and travelling as showmen, began immigrating to the New World in the early 1880s. Drawing mainly on primary documentary sources, this study will sketch the group's history in the United States, with an emphasis on the inter-linked topics of settlement patterns and economic organisation. The detailed history of a Colorado Ludar family, ca. 1896 to 1940, permits us to ask questions about adaptation and variation in these areas.

**Samuilov, Sava et al.**

.....

**The Identity Change among Muslim Roma Youth in Berlin: a Socio-Psychological Approach**

The paper is going to present a research on Muslim Roma youth from Bulgaria living in Berlin, Germany. 18 boys and 12 girls between 16 and 20 years old have been interviewed by means of a structured questionnaire. The interviews are based on the socio-psychological approach in order to find out the motivation of these young people to change their identity after arrival in Germany. The interviews were conducted in the houses of young Roma people in an informal environment. The analyses are based on the theoretical framework by J. Hewitt (1988) on double identity, socialisation and acceptance in the society. The study shows that the boys are much easier accepted in German society with their new identity than the girls.

**Segřlov, Lucia**

.....

**Persecution of Roma in Region Turiec in 1939-1945**

The aim of the paper is to provide a historical analysis of Roma persecution during the World War II period in a specific region in Slovakia. The paper builds on a map of the location inhabited by Roma in the first half of the 20<sup>th</sup> century. Turiec is traditionally one of the regions with the smallest population of Roma in Slovakia. According to different historical registers and censuses, the number of Roma living in the region was less than 600 (which means less than 1% of total population) before 1945. Thanks to the small Roma population, it is possible to describe the fate of Roma in Turiec particularly well during this important period. The paper raises three key points: (a) it describes how the regulation aimed at eliminating Roma settlements placed along roads in different municipalities was implemented in 1941, (b) describes the situation of Roma men from the region in labour camps, (c) analyses the statements of contemporary local authorities about situation of Roma.

**Seslavinskaya, Marianna**

.....

**The Genesis and Migration  
of the Crimean Roma**

The Crimean Roma (Krymy, Kyrymitika Roma) is a Romani Muslim community formed in the Crimean Peninsula and its neighbouring areas in the 18<sup>th</sup>-19<sup>th</sup> centuries, nowadays settled mainly in South Russia and Ukraine. The issue of their origin and formation was studied from two aspects: the linguistic one (V. Toropov), and historic and ethnographic one (E. Marushiakova, V. Popov). The dialect of the Crimean Roma pertains to the Balkan dialect group of the Romani language. It is influenced by the Bulgarian language, languages of the Turkic groups, such as Crimean Tatars and Nogais, as well as by Vlach Romani dialects.

In my presentation, I would like to present the historical data discovered in the archival publications of the 19<sup>th</sup> century and not used in Romani studies yet, in particular in the studies of the Crimean Roma origin and genesis and their relationship to the Roma Ursari - a group with a native Balkan Gypsy dialect settled in Moldavia and Romania. This data includes: census data, audits of Bulgarian colonies in Novorossia ('New Russia'), the testimony of refugees from Bessarabia, the resettlement data of Roma groups, etc. The data contain direct information about the presence of some Romani groups in the historical area of Budjak (South Ukraine and Bessarabia) and about their migrations along with Bulgarians in Russia and Bessarabia during the wars between Russia and Turks in the 18<sup>th</sup> and 19<sup>th</sup> centuries. The presentation of this data provides an opportunity to discuss its interpretation, as well as my hypothesis about the possible participation of the Romani groups of Bulgarian origin in the genesis of the Crimean Roma.

**Silverman, Carol**

.....

**Muslim Balkan Migrant Roma in Diaspora:  
Gender, Work, Ritual, and Music in Three Sites**

By comparing Romani Muslim families in Dusseldorf, Germany (from Macedonia), Bremen, Germany (from Kosovo), and New York (from Macedonia) during the last 20 years, I discuss how cultural identities change in response to varied contexts. Romani community members make selective choices about ritual, work, language, religion, and expressive culture. My analysis illustrates how traditions strategically change in relation to the gender issues of independence, family size and class status. In Germany, for example, Romani language is thriving, while in NYC it is declining. The younger generation women in NYC, more than men, is advancing in education, becoming professionally mobile, marrying strategically, and choosing to have fewer children later in life. Simultaneously, in all three sites Islam has grown significantly, and modesty, virginity, and music and dance remain the bastions of 'tradition'. Rather than contradictory, these trajectories are negotiated in the gender politics of power. I explore how Romani women strategise for a better future and more control of their lives. Education has become a tool for agency and power, mitigating the patriarchal foundation of the Balkan society. My analysis takes into account the patriarchal family accompanied with considerable female domestic and financial responsibility and decision-making. Restrictions on females, e.g., on mobility and sexuality, severely hamper their autonomy, but this may contribute to educational success; young males spend much time on the street, while young women are at home, studying or being engaged in domestic works. The ethnographic fieldwork has taken place in NYC from 1988 till present, and in Germany from 2011 till present.

**Singh, Punita G.**

.....

**The Invention of Tradition and Religious Appropriation of a Mythical Figure as Patron Saint: The Case of Sarah, Gypsy Goddess in Southern France**

While newer evangelical forms of Christianity get adopted and adapted by the Roma community around the world, the legend of 'Sara-la-Kali' still continues to draw thousands of Roma to the little French village of Saintes Maries de la Mer every May. The annual pilgrimage honours Sarah, servant and guide to the biblical Maries after whom the village is named. Appropriated by the Gypsies as a patron saint, Sarah is revered as a black idol inhabiting the crypt in the local church and has been associated with multiple Hindu goddesses. Phonetic similarity has linked Sarah to Saraswati, goddess of knowledge and music. The adjective 'kali' meaning black in Romani and Hindi, has linked her to the goddess Kali. Even the French article 'la', meaning 'the', has been expanded to imply a link to Lakshmi, goddess of light and fortune. Despite these assertions, no substantive evidence is available to support the hypothesis that the Roma idolise Sarah as a continuation of female 'shakti' worship brought over from India. If such traditions were indeed carried forward, they would likely be encountered in other Romani communities too, not just in the 'gitan' belt of southern France. It seems more likely that the reverence of Sarah is an invented tradition, appropriating the swarthy idol as a saviour and saint, providing a sense of belonging and community. Observations of the festival over several years will be reported and its contrivance as a celebration of Gypsy culture discussed.

**Slaby, Adam**

.....

**Between Social Exclusion, Ascriptive Hegemony and Political (De)Representations – A Critical Survey of Contemporary Roma Inclusion Policies in the Czech Republic**

The Czech Republic is one of those countries which are often associated with enduring problems related to the unsatisfactory status of the Roma minority. As a member state of the European Union, the country is involved in the international effort to combat the negative factors affecting the lives of European Roma. The Czech Republic has set up a vast portfolio of political measures and institutions developing agency on behalf of the Roma. These efforts are mostly of mainstream and general nature, and do not focus on specific groups, but rather on those affected by negative circumstances like social exclusion.

The paper focuses on the shortcomings and deficits of contemporary policies in the Czech Republic. It addresses, in particular, the contradictory local policy approaches, mainly 'zero tolerance' and the embedding of these policies in the scope of ascriptive hegemony, which conceptualises the Roma alongside socioeconomic criteria. This constitutes a specific case of a symbolic representation of an allegedly endangered majority and, what can be called de-representation of Roma. The paper, however, also focuses on the problematic dimensions of the attempts to establish a sustaining Roma identity, including its endowment with political agency, e.g. by means of substantive representation. The paper argues that while breaching the ascriptive hegemony is essential for an improvement of the given situation, an ethnically based political representation/agency is not desirable. Instead, the gradual improvement of the socio-economic status and a socio-political embedding within the civil society and politics by means of a universal citizenship is more viable and desirable.

**Stejskalová, Michaela**

.....

**How the Future Roma Elites in the Czech Republic See Their Emancipation?**

My paper analyses the essays of young Roma university students that they wrote as a part of the selection process for the scholarship from the Roma Education Fund. I am using the critical discourse analysis method connecting their point of views to the events that took place around the time they wrote the essays. Among other things, they were asked what would be in their opinion the most efficient way to advance the inclusion of Roma and who should be called to the action. To answer these questions, most students started with their opinions about the causes of Roma exclusion.

In some of these essays, the active role the young Roma see for themselves within the inclusion process can be clearly observed. On the other hand, some of the students have adopted the perspective of the majority to 'blame the victim'. In these cases, they probably come from assimilated families, and it can be expected that Roma identity and the promotion of its cultural specifics would not be really important to them. I will analyse these various aspects and approaches and try to understand the reasons behind them, while connecting the essays to the historical time in which they were written (approx. in the same period as the anti-Roma marches and demonstrations in 2013). In the end, the findings will be examined on the basis of the theories of participation, emancipation and empowerment of disadvantaged minorities.

**T**

**Tidrick, Heather**

.....

**Discourses of Roma Integration in Post-Socialist Hungary**

'Roma integration' seems a ubiquitous term in European discussions on Roma/Gypsies since the 1990s – in newspapers and policy literature as an uncontested goal to pursue; in many local communities as a moral imperative to which individual Roma/Gypsies are held accountable. Yet its meanings remain largely unexamined. Notable scholarly voices (Silverman; Lemon; Stewart; Ladanyi) challenge the seeming orthodoxy that Roma have always lived separate and unequal from non-Gypsies, failing to connect to specific societies since their ancestors' arrival in Europe. However, mainstream discourse continues to reflect an obsession with integrating Roma people. Are the expectations of integration then, in fact, sometimes synonymous with assimilation?

Based on research begun in 2001, including ethnographic fieldwork in July 2011 – December 2012, my paper illuminates perceptions of 'Roma integration' in sites where it might be promoted, constrained, or redefined through the practices of individuals engaged in policy or community work with or about Roma/Gypsies in post-socialist Hungary. I explore perspectives of individuals working in Roma-related programmes and institutions – including Roma community-based organisations; local, ethnic, and national governments; educational and cultural institutions. My analysis of Roma-related institutional practices and ideologies thus incorporates a range of institutions that constitute the neoliberal state, engaging both 'top-down' and 'bottom-up' perspectives on Roma/Gypsy issues in Hungary.

I argue that 'indigenous' Hungarian institutions' approaches and priorities regarding Roma/Gypsies differ in fundamental ways from those of international organisations operating in Budapest. These differences are reflected in both

programming choices and the ways that institutional actors talk about the idea of Roma/Gypsy integration.

**Toma, Stefánia**

.....

**‘The Roma? Beneficiaries of Social Assistance.’  
Social Workers’ Attitudes toward Romanian  
Roma**

The European directives against discrimination of minorities have been implemented in most countries. The process of implementation – besides developing the proper legislative framework – consists of different actions aiming to sensitise the representatives of local administration, experts, and teachers, etc. on the importance of non-discrimination of any kind, to facilitate good communication between members of different ethnic groups and provide better services for all. Despite the good intentions of these kinds of programmes, some research underlines the reverse effects of these trainings (Vertovec 1996); others argue that the way local administration works might contribute to the larger spread of racist discourses in the public domain (Zolnay 2012).

In my article I will present the results of a national level survey targeting social workers in rural communities in Romania. The research aimed to investigate institutional relationships between local authorities and Roma and the way these contacts influenced the perception of the local Roma communities in particular and Roma minority in general. Although more than 2/3 of the social workers attended at least one training (anti-discrimination, multiculturalism, interethnic relations, and so on), their attitudes express exactly the ideas circulated in mass-media and the public discourse, namely that the Roma themselves carry the responsibility for their precarious situation, lack of willingness to integrate, but also suffer from the lack of coherent local development program-

mes from which they might benefit. I will underline the survey results with some examples brought from anthropological fieldwork in different localities in Transylvania.

References:

- Vertovec, S. (1996). Multiculturalism, culturalism and public incorporation. In: *Ethnic and Racial Studies*, 19(1): 49-69.
- Zolnay, J. (2012). Abusive Language and Discriminatory Measures in Hungarian Local Policy. In: M. Stewart (Ed.): *The Gypsy Menace. Populism and the New Anti-Gypsy Politics*, Hurst and Company. London, pp. 25-41.

**Toyansk, Marcos**

.....

**The Portuguese Gypsies in Brazil**

This paper aims to analyse the Portuguese Calon networks in Brazil and the processes that have shaped the diasporic flows. As a Portuguese speaking country, Brazil has attracted many Portuguese Gypsies in the last years. Unlike the Brazilian Calons whose ancestors had arrived in Brazil from the Iberian Peninsula a long time ago, the Portuguese Calons formed their own networks connecting people in Brazil and Europe. The sub-group of the Calons in Brazil, the Portuguese, are mainly Pentecostal and are found in the Southeast and South parts of the country.

No study focusing on this group has been conducted so far, and this is the first attempt to examine the activities and patterns of this transnational community in Brazil. The paper also explores the relationships between Portuguese Calons and other Romani groups in Brazil, and describes the places of identity and its meanings.

**Trofimova, Ksenia P.**

.....

**Transformation of Funeral Customs among Muslim Romani Communities in the Balkans: Scenarios in the Framework of Re-Islamisation**

The contemporary processes which influence the religious culture of various Romani communities in the Balkans (such as evangelisation and re-islamisation) lead, as a rule, to the transformation of current traditions, which could be characterised as 'vernacular' Christianity and Islam. Funeral customs and the culture of death as a whole is one of the spheres where peculiarities of current religious processes in a certain social and cultural milieu are distinctly reflected.

The presentation addresses the patterns of transformation of 'traditional' forms of religiousness in the framework of re-islamisation, based on the example of thanatological practices. We are going to examine two scenarios: funeral practices of Romani Muslim communities living in the South Serbia (Nish) and Macedonia (Skopje).

The modification of funeral customs updates the demarcation of the forms of 'traditional' (vernacular) and 'normative' (doctrinal complex) practice of faith, which constitute flexible boundaries for local Islam. A certain distance between Romani communities and the macro-society, as well as partial social withdrawal lead to the appearance of ritual specialists inside the community who share the common religious activity with 'formal' religious authorities from the community and from outside. This becomes apparent in the coexistence of several 'normative' discourses, transmitted through different institutions (for instance, through the Jamaats as local religious communities and the informal women's community). The funeral customs serve as a space for coexistence of the discourses, which differently interpret the limits of permitted practices and offer various mechanisms of their legalisation. Finally, it recognises the existing

spheres of influence of different religious authorities during the ritual and in the daily religious life of the community in general.

**U** **Urbiola, Ana – Willis, Guillermo B. – Ruiz-Romero, Josefa – Moya, Miguel**

.....

**Social Attitudes toward Spanish Gypsies: Cultural Diversity, Prejudice and Support for Social Change**

Gypsies are subjected to more prejudice and discrimination than almost any other group in Spain (Díez Nicolás 2005). There are several strategies for improving attitudes towards minority groups, but one of the most promising strategies is support for multiculturalism. In this research, *multiculturalism* is defined as a focus on interaction and communication between different cultures, based on the idea that group membership is a positive and valuable source of differences between people, and is beneficial for both minority identities and society as a whole. Empirical research in other countries has suggested that multiculturalism is beneficial for intergroup relations in terms of attitudes, behaviours and public policy support (Correll et al. 2008; Plaut et al. 2009; Richeson, Nussbaum 2004; Wolkso et al. 2000).

In two studies, we analysed the role of multicultural ideology in prejudice towards Gypsies, support for social policies directed toward Gypsies and motivation to social change. In the first correlational study, multiculturalism was found to be negatively correlated with explicit prejudice toward Spanish Gypsies and positively correlated with support for inclusion policies and motivation to social change (the motivation to reduce disparities between Gypsies and non-Gypsies). The second study confirmed the same pattern of results, but with a new measure used to evaluate

support for multiculturalism based on various multicultural contexts (i.e., neighbourhood, workplace and school). The relation between multicultural ideology and the criterion variables was mediated by participants' motivation to control prejudiced reactions.

References:

- Correll, J., Park, B., Smith, J. A. (2008). Colorblind and multicultural prejudice reduction strategies in high-conflict situations. In: *Group Processes & Intergroup Relations*, (11): 471-491.
- Díez Nicolás, J. (2005). *Las dos caras de la inmigración*. Madrid: Documentos del Observatorio Permanente de la Inmigración. Ministerio de Asuntos Sociales.
- Plaut, V. C., Thomas, K. M., Goren, M. J. (2009). Is multiculturalism or color blindness better for minorities? In: *Psychological Science*, 20(4): 444-446.
- Richeson, J. A., Nussbaum, R. J. (2004). The impact of multiculturalism versus color-blindness on racial bias. In: *Journal of Experimental Social Psychology*, 40(3): 417-423.
- Wolsko, C., Park, B., Judd, C. M., Wittenbrink, B. (2000). Framing interethnic ideology: Effects of multicultural and color-blind perspectives on judgments of groups and individuals. In: *Journal of Personality and Social Psychology*, 78(4): 635-654.

**Uspenskaya, Elena**

.....

**Hindu Culture Connotations for the Roma-Gadzhe Dichotomy from Anthropological Perspective**

The linguistic research of the Indian etymon of the Rom Gadjo (kacc(h)a) already has a history of its own. The present-day progress in the research is inspiring. The idea of this paper is to trace comparable Indian social realities and cultural universalities for the concept of Gadzhe.

The Hindus developed a highly sophisticated understanding of bipolarity qualities and characteristics of earthly phenomena (and jati social groups as well). The idea of hierarchically graded continuity in between dualistic qualitative extremities is ontologically important for Hindu thought. One of the basic oppositions was verbalised in terms of pakka and kacca, i.e. classical 'the raw and the cooked', culture and nature, or, here in an Indian case, 'perfect, ripen, well-baked' and 'imperfect, unripen, watery' respectively. This dichotomy has a vast range of applications, all of them in impurity vulnerable spheres beginning from choice of food items or kinds of kitchenware or houses to the procedures (stages) of death rituals. The antonyms mentioned are adjectives denoting ultimately a ritual status of the things/social categories named. The ideas seem to be archetypical for the Indo-Aryan brahmanical worldview.

A name of Gujarati jati of farmers, cultivating marshy wetlands (Kacchi), and some place-names in Western and Northern India come from the kacca word.

The term kacca is connected with notions of impurity, contamination, defilement, even troubles and distresses, possible in communication with out-group people. It may reveal some kind of ethno-cultural antagonism - to compare with universally known opposition 'us - others', a dichotomy of perfect / imperfect, normal / deviate.

**V** **Vojak, Danijel – Kovačev, Neven**  
.....

**The Perception of and the Attitude towards  
Roma in Media Publications of the Independent State of Croatia, 1941-1945**

Romani settled in the Croatian territory in the second half of the 14<sup>th</sup> century and, similarly as in the other European countries, the perception of the authorities and the population towards them soon changed and became mainly negative. The Croatian state and local authorities tried, especially from the second half of the 19<sup>th</sup> century, to create a solution to the quite impalpable 'Gypsy issue'; in so doing, they found solutions by means of ever more numerous periodicals. Therefore, in the first half of the 20<sup>th</sup> century a negative perception of Romani as graceless criminals, idlers and sluggards, swindlers and kidnapers of children prevailed. On the basis of that perception, the same media called for the necessity of the implementation of strict measures against Romani, such as forced colonisation, assimilation, detachment of children from their families etc. In the period between the World Wars, Croatian authorities did not implement all the aforementioned measures towards Romani, but limited their activities on pursuing a systematic programme of their colonisation. Yet, pro-fascistic Ustaša authorities in the Independent State of Croatia during World War II, soon after seizing power, started the policy of listing and racial classification, and subsequently deporting and killing Romani in concentration camps, especially in Jasenovac. The question is why Ustaša authorities implemented such repressive policies towards Romani and to what extent was the existing negative perception towards them, projected by means of official and unofficial propaganda media, was responsible for these policies. The analysis will aim to explore the perception of and the attitude towards Romani in the most relevant periodicals in the Independent State of Croatia, those written in Croatian and German and

published by the representatives of the Croatian and Nazi authorities. Likewise, an attempt will be made to observe the attitudes towards and perception of Romani in the context of the Ustaša perception of and attitude towards the other parts of the undesirable minority populations, such as Jews or Serbs, and to see the similarities and differences.

**W** **White, Julia**  
.....

**'She Wants to Go Outside and Watch How We Play': Acts of (School) Resistance by Members of Slovak Romani Communities**

In this paper, I examine the ways members of Romani communities, including children in classrooms, resist the dominant constructions pressure exerted upon them by governments and teachers. I do this specifically through discussions of the active resistance in the streets to laws that reduced social welfare benefits and the ways that Romani and non-Romani first grade students collaborate to contest the status quo and powerlessness enforced in the classroom by the actions of their teachers. This research highlights the different ways that members of Romani communities, activists working with non-governmental organisations, and Romani and non-Romani students resist the structural (socio-economic and political) and perceptual constraints enforced upon members of Romani communities by the dominant societal strata through oppressive national and local governmental policies, mono-cultural schooling practices that deny Romani students learning opportunities, and teacher expectations, actions, and attitudes that foster a climate of exclusion in the classroom.

*Student Resistance in the Classroom*

Slovak classrooms can be sites where students resisted the ways that teachers denied access to their participation in the

classroom community. The structure of typical classrooms mirrors the broader institutional structure that reproduces inequity and the exclusion of members of Romani communities from full participation in Slovak society. However, these classrooms were also places where students reinterpret and often reject the meanings ascribed to them by teachers and the majority society. Students expressed power through acts of passive resistance, self-advocacy, and collaboration with their classmates.

**Witkowski, Maciej**

.....

**Integration? Shmekeria? Potlach? Using Gifts Economy as a Tactic for Integrating Roma**

The paper is based on the results of ethnographic fieldwork in two local Bergitka Roma settlements in Poland and their social environment conducted over the past two years. It offers interpretation of policy toward Roma communities both in terms of classic and relatively new approaches in economic anthropology. Roma communities in Poland are currently the subject to intensive interactions with the 'mainstream society' whose aim is socio-economic integration. Just like in the classic study by Marcel Mauss, we also have to deal with the expected value exchange here. Mainstream society gives a gift in the form of funds for 'integrative practices' and hopes that, on the basis of reciprocity, Roma communities would abandon those elements of their traditional way of life which can be problematic in the 'democratic' and 'integrated' society. The exchange of gifts is usually more of a symbolic action than satisfying 'objective needs'. It is rather a sign of mutual recognition, a tactic to build social bonds. The paper shows how the existing practice of integrating by gifts sometimes leads to moral humiliation and deepens the marginal position of Roma. In the context of economic

anthropology it evokes a reflection of the agonists gifts, like the institution of potlatch once observed in some Native American tribes. At the same time, Roma present new interesting interpretations of Romanipen, which gains new meaning in the relationship to non-Roma.

**Z Zahova, Sofiya**  
.....

**Common Roma/Gypsy Identity Narratives in Romani Children Books**

A number of publications for children have appeared in all European countries where Roma live, from materials to support the education of Roma to original books by Roma authors with tales, short stories, poetry and novels. These are primarily bilingual books written in Romani and the language of the majority in the country of publication, published under various circumstances, but most of them reflecting the Romani ethno-culture. Since the end of the 1990s, we can speak of internationalisation of the Romani literature scene and of common developments that are characteristic for Romani publications, including those for Romani children. Among them there are common Romani identity narratives that can be found in recent books for Romani children and correspond to the so-called grant narratives (if we use the term of the nationalism studies school) of the Romani movement. The most common narratives are the ones about the journey of Roma from India (the exodus narrative) and the about the Romani Holocaust (the victimisation narrative). The report will present examples of Romani children books, stressing the common Roma/Gypsy identity narratives and providing analyses of the context in which these books are written and created.

**Závodská, Milada**

.....

**The Need to Know One's Own History in the Work of the Romani author Rudolf Daniel – The Presentation and Partial Analysis of the Unpublished Manuscript 'Housle a kůň' (The Violin and the Horse)**

The theme of my report is a presentation and partially an analysis of the unpublished manuscript 'Housle a kůň' (*The Violin and the Horse*), written by a Romani author Rudolf Daniel (\*1911, Oslavany – † after 1973, Brno?). The text of the manuscript (which contains almost 200 type-written pages) was completely finished in the middle of the 20<sup>th</sup> century (around 1953).

In his manuscript, written in the Czech and partly in Romani languages, Rudolf Daniel describes the culture and the history of the Roma people, working with his (and his relatives') life-stories and combining them with the main historical axis of his work. Daniels' work focuses on the Romani history from the distant past up to the contemporary era (i.e. early 1950s), using a detailed autobiographical reflection of the first half of the 20<sup>th</sup> century including his internment in a series of concentration camps (Auschwitz, Buchenwald, Dora). The author used autopsy as his source as well as a remarkably rich list of secondary scientific literature quoted in the text (the reference list itself is also included in the book). The list features 16 publications from the Czech and Slovak Republics, but also from Germany and Great Britain (including, for example, the *Journal of GLS*, volumes 1907-1914). The analysis of the listed literature and related interpretation of the Romani history by R. Daniel will be one of the focal points of my contribution.

The historic figure of R. Daniel (his life and work) is generally unknown among experts. Moreover, his personality has not been adequately explored in the context of the

history of Roma elites. As far as we know, the first university-educated Romani historian in Czech lands was Bartoloměj Daniel (\*1924, Šaštín – † 2001, Brno), and it is indeed necessary to answer to the question who Rudolf Daniel was. Before the intended publication of the manuscript (*The Violin and the Horse*), it is necessary to find, collect and review all relevant historical sources; it is actually a part of my dissertation thesis. Finally, the quality of the manuscript written by Rudolf Daniel offers a crucial historical insight. The manuscript *The Violin and the Horse* is a unique document, which is related to the inner development of the self-identification process within the Roma community in the post-war Czechoslovakia.

References:

- Daniel, B. (1994). *Dějiny Romů*. Praha: Fortuna.
- Daniel, R. *Housle a kůň* (unpublished manuscript).
- Daniel, A. (1944). *On the Gypsies of Oslavany: a report of his own people*. Mann, S. E. (Ed). In: *Journal of Gypsy Lore Society*, (3), 23: 71-91.
- Pavelčíková, N. (2011). Příběhy Antonína a Bartoloměje Daniela – prvních představitelů romských elit. In: *Člověk na Moravě ve druhé polovině 20. století*. Brno: Centrum pro studium demokracie a kultury, pp. 316-329.
- Pavelčíková, N. (2004). *Romové v českých zemích v letech 1945-1989*. Praha: Úřad dokumentace a vyšetřování zločinů komunismu PČR.
- Pavelčíková, N. (2011). O jednom nevyjasněném autorství..., In: *Romano džaniben*, 2: 115.
- Závodská, M. (2011). Rukopis Rudolfa Daniela 'Housle a kůň' – příspěvek k problematice autorství rukopisu: Dílčí výsledky výzkumu a několik poznámek k historické metodologii, též z hlediska romistiky. In: *Romano džaniben*, 2: 100-114.

Zlatanović, Sanja

.....

**Boundary in the Post-War Context: Serbs and  
'Serbian Gypsies' of Southeast Kosovo**

The question of boundaries for a group providing the basis for dichotomisation *we/them* is an important one in the study of ethnicity. The present paper discusses this through the example of relations between a Serbian community and a community of *Serbian Gypsies* living in the villages of Klokot and Mogila in the Vitina enclave, southeast Kosovo. In this paper, the term *Serbian Gypsies* is used tentatively, as it is an exonym. The group's own definition for itself is solely *Serbs*. The community of *Serbian Gypsies* is a paradigmatic example of ethnic identity flexibility, its situational dependence and proneness to negotiation. *Serbian Gypsies* declare themselves being Serbs and have Serbian names and surnames. They are Orthodox, have been baptised, they celebrate their saint's day and Christian holidays, such as Christmas and Easter. They also speak Serbian within the community and do not differ from Serbs in their speaking competence. Their practice of customs and way of life are also similar to those of Serbs, according to descriptions received from Serbs. However, the boundary between them and Serbs, although porous, remains. To varying degrees, Serbs within their community dispute their acquired ethnic identity, continuing to ascribe to them the identity of 'Gypsies'. They are defined as *others*, albeit close *others*. In a post-war context of radically changed ethnic and social circumstances, Serbs, now finding themselves in the minority, are gradually beginning to accept this group, which is working on remodelling its identity and becoming assimilated. Changes in the broader social context and the minority, enclave situation, contribute to the boundary between Serbs and the close *other* becoming more permeable.

LIST OF  
CONTRIBUTORS

## A

8

**Åberg, Kai Viljami**

University of Eastern Finland, Finland  
kai.ahberg@kolumbus.fi

9

**Achim, Viorel**

Nicolae Iorga Institute of History, Bucharest, Romania  
viorelachim@hotmail.com

10

**Acton, Thomas**

Corvinus University, Budapest, Hungary  
thomasacton@hotmail.com

11

**Alekov, Biser**

FOYER, Brussels, Belgium  
biseralekov@gmail.com

12

**Alves de Souza, Mirian**

University Federal Fluminense, Brasil  
mirian.uff@gmail.com

13

**Andrš, Zbyněk**

Department of Social Sciences, University of Pardubice,  
Czech Republic  
zby.and@seznam.cz

## B

14

**Balaman, Sema**

Independent Researcher, USA  
semabalaman@usa.net

15

**Baltag, Victoria**

UCL, UK  
victoria\_baltag@yahoo.com

16

**Baracsi, Kitti**

University of Pécs, Hungary  
kitti.baracsi@gmail.com

18

**Belák, Andrej**

Department of Anthropology, Faculty of Humanities,  
Charles University, Prague, Czech Republic  
abendrej@gmail.com

19

**Beníšek, Michael**

Seminar of Romani Studies, Charles University, Prague,  
Czech Republic  
michael.benisek@gmail.com

20

**Bereményi, Bálint-Ábel**

Department of Social and Cultural Anthropology, Faculty of  
Philosophy and Arts, Universitat Autònoma de Barcelona,  
Spain  
abel.beremenyi@uab.cat

89

**Bernasovská, Jarmila**

Institute for Roma Studies, University of Presov in Presov,  
Slovakia  
bernaky@unipo.sk

40

**Bernasovský, Ivan**

Institute of Roma Studies, University of Presov in Presov,  
Slovakia  
bernaky@unipo.sk

89

**Boroňová, Iveta**

Department of Biology, Faculty of Humanities and Natural  
Sciences, University of Presov in Presov, Slovakia  
boronova@unipo.sk

51

**Brahimi, Sihem**

University of Tlemcen, Algeria  
brahimi.sihem@yahoo.fr

## C

90

**Castellsagué, Alba**

Universitat Autònoma de Barcelona, Spain  
albacastellsague@gmail.com

10

**Cemlyn, Sarah**

University of Bristol, UK  
sarah.cemlyn@bristol.ac.uk

21

**Cinkajzl, Ondřej**

Institute of Economic and Social History, Charles University,  
Prague, Czech Republic  
O.Cinkajzl@gmail.com

89

**Čarnogurská, Jana**

Department of Biology, Faculty of Humanities and Natural  
Sciences, University of Presov in Presov, Slovakia  
yannacarnogurska@gmail.com

22

**Čechovská, Lucie**

Department for the Study of Religions, Masaryk University,  
Brno, Czech Republic  
Cechovska.lu@gmail.com

23

**Červenka, Jan**

Seminar of Romani Studies, Charles University, Prague,  
Czech Republic  
Jan.Cervenka@ff.cuni.cz

24

**Chahrouh, Ahmet Yusuf**

Free university of Berlin, Germany  
ahmet.chahrouh@gmail.com

25

**Chaudhuri-Brill, Shukti**

Anthropology, Brandeis University, USA  
shukti@brandeis.edu

26

**Clark, Colin**

School of Social Sciences, University of the West of  
Scotland, UK  
Colin.Clark@uws.ac.uk

## D

28

**D'Agostino, Serena**

Institute for European Studies, Vrije Universiteit Brussel,  
Belgium  
serena.dagostino@vub.ac.be

29

**Dalkılıç, Burak**

Free university of Berlin, Germany  
buri-87@hotmail.com

30

**Daniele, Ulderico**

University Roma Tre, Italy  
ulderico.daniele@uniroma3.it

31

**Davidová, Eva**

Freelance Researcher, Czech Republic  
eva.davidova@quick.cz

32

**Deutsch, James**

Smithsonian Center for Folklife and Cultural Heritage,  
Washington D.C., USA  
deutschj@si.edu

33

**Dobos, Balázs**

Institute for Minority Studies, Centre for Social Sciences,  
Hungarian Academy of Sciences, Hungary  
dobos.balazs@tk.mta.hu

96

**Dimiter-Taikon, Angelina**

School of Culture and Education, Södertörn University,  
Sweden  
angelina.dimiter@gmail.com

34

**Duminica, Ion**

Centre of Ethnology, Institute of Cultural Heritage,  
Academy of Sciences of Moldova, Moldova  
johny\_sunday@yahoo.com

35

**Dunajeva, Jekatyerina**

Department of Political Science, University of Oregon, USA  
katyadunajeva@gmail.com

## E

36

**Elšík, Viktor**

Seminar of Romani Studies, Charles University, Prague,  
Czech Republic  
viktor.elsik@ff.cuni.cz

82

**Engin, Irmak**

Haliç University State Conservatory, Turkey  
irmakengn@gmail.com

## F

38

### **Fényes, Csaba**

University of Pécs, Doctoral School of Education, Hungary  
csaba@angoltanszek.hu

39

### **Furtuna, Adrian-Nicolae**

Cultural and Social Research Center 'Romane Rodimata',  
Bucharest, Romania  
office@researchcenter-rodimata.com

## G

40

### **Gabriková, Dana**

Department of Biology, Faculty of Humanities and Natural  
Sciences, University of Presov in Presov, Slovakia  
dana.gabrikova@yahoo.com

41

### **Giray, Barış**

Free university of Berlin, Germany  
bar-gir@hotmail.de

42

### **Govaerts, Jo**

Independent researcher, Belgium  
jogovaerts@yahoo.com

43

### **Granqvist, Kimmo**

University of Helsinki, Finland/  
Södertörn University, Sweden  
kimmo.granqvist@helsinki.fi

44

### **Greenfields, Margaret**

Institute for Diversity Research, Buckinghamshire New  
University, UK  
Margaret.Greenfields@bucks.ac.uk

40

### **Grejtáková, Daniela**

Department of Biology, Faculty of Humanities and Natural  
Sciences, University of Presov in Presov, Slovakia  
daniela.grejtakova@gmail.com

45

### **Grigoras, Costel Pavel**

Sociology, Paris-Sorbonne, GEMASS, France  
costel\_pavel.grigoras@paris-sorbonne.fr

46

### **Gripenberg, Lidia**

Faculty of Social Sciences, Helsinki University, Finland  
lidia.gripenberg@helsinki.fi

48

### **Guy, Will**

Centre for the Study of Ethnicity and Citizenship, University  
of Bristol, UK  
will.guy@bristol.ac.uk

49

**Günes, Özge Burcu**

Graduate Institute of International and Development  
Studies, Geneva, Switzerland  
ozge.gunes@graduateinstitute.ch

50

**Gürboğa, Nurşen**

Department of Political Science and International Relations,  
Marmara University, Turkey  
ngurboga@marmara.edu.tr

## H

51

**Hashimi, Hamied Al**

Sociology at International Colleges of Islamic Sciences,  
London, UK  
hashimi98@gmail.com

51

**Hrustič, Tomáš**

Institute of Ethnology, Slovak Academy of Sciences,  
Bratislava, Slovakia  
tomas.hrustic@savba.sk

52

**Humphrey, Mary**

Cambridge College of Arts, Anglia Ruskin University, UK  
maryfranceshumphrey@gmail.com

## I

54

**Islak, Güsüm**

Free university of Berlin, Germany / Sofia University,  
Bulgaria  
gulsum.islak@gmail.com

55

**Ivanova, Eugenia I.**

Regional Historical Museum, Stara Zagora, Bulgaria  
evgenia\_iv@abv.bg

## K

56

**Kalinin, Valdemar**

Freelance Researcher, UK  
v.kalinin@btopenworld.com

57

**Kapralski, Slawomir**

Polish Academy of Sciences, Poland / Vienna Wiesenthal  
Institute for Holocaust Studies, Austria  
slawomir.kapralski@vwi.ac.at

58

**Kotljarchuk, Andrej**

School of Historical and Contemporary Studies, Södertörn  
University, Sweden  
andrej.kotljarchuk@sh.se

59

**Kovács, Luboš**

Faculty of Social and Economic Sciences, Comenius University, Bratislava, Slovakia  
lubos.kovacs@gmail.com

60

**Kovats, Martin**

Special Advisor to EU Commissioner for Employment, Social Affairs and Inclusion, UK  
martinkovats@netscape.net

116

**Kovačev, Neven**

Institute of Social Sciences Ivo Pilar, Zagreb, Croatia  
marija.kovacev@zg.t-com.hr

60

**Kövérová, Estera**

Institute for Research in Social Communication, Slovak Academy of Sciences, Bratislava, Slovakia  
estera.koverova@savba.sk

55

**Krastev, Velčo**

The Institute of Folklore and Ethnography with Ethnographic Museum, Bulgaria  
tehnitari@gmail.com

61

**Krekovičová, Eva**

Institute of Ethnology, Slovak Academy of Sciences, Bratislava, Slovakia  
eva.krekovicova@savba.sk

62

**Kubaník, Pavel**

Seminar of Romani Studies, Charles University, Prague, Czech Republic  
Pavel.Kubanik@ff.cuni.cz

86

**Kyratji, Helen**

Head Mistress in Primary Education, Ministry of Education and Culture, Cyprus  
Helena\_Kyradji@yahoo.com

62

**Kyuchukov, Hristo**

Institute of Turkology, Free University of Berlin, Germany  
hkyuchukov@gmail.com

**L**

63

**Lange, Barbara Rose**

Moore School of Music, University of Houston, USA  
rlange@Central.UH.EDU

75

**Leggio, D. Viktor**

University of Manchester, UK  
Daniele.Leggio@manchester.ac.uk

64

**Lurdes, Nicolau**

CRIA/ Centro em Rede de Investigação em Antropologia, Spain  
lurdesnicolau@hotmail.com

65

**Lvová, Andrea**

Seminar of Romani Studies, Charles University, Prague,  
Czech Republic  
andreaprahatar@gmail.com

## M

40

**Mačková, Soňa**

Department of Biology, Faculty of Humanities and Natural  
Sciences, University of Presov in Presov, Slovakia  
murna@centrum.sk

66

**Magano, Olga**

Open University – CEMRI/Centre of Studies of Migrations  
and Intercultural Relations, Portugal  
omagano@uab.pt

67

**Mann, Arne**

Institute of Ethnology, Slovak Academy of Sciences, Brati-  
slava, Slovakia  
arne.mann@savba.sk

70

**Manzoni, Chiara**

University of Milan-Bicocca, Italy  
c.manzoni3@gmail.com

71

**Markkanen, Airi**

Freelance Researcher, Finland  
airi.markkanen@suomi24.fi

72

**Marushiakova, Elena**

Institute of Ethnology and Folklore Studies with Ethnogra-  
phic Museum at the Bulgarian Academy of Sciences, Bulgaria  
studiromani@geobiz.net

73

**Marx, Tobias**

University of Leipzig, Germany  
marx.tobias@gmx.net

74

**Máté, Dezső**

Centre for Social Sciences, Hungarian Academy of Sciences,  
Hungary  
mate.dezso@tk.mta.hu

75

**Matras, Yaron**

University of Manchester, UK  
yaron.matras@manchester.ac.uk

76

**Mendes, Maria Manuela**

Faculty of Architecture, University of Lisbon – CIES / Centre  
of Research and Sociology Studies, Portugal  
mamendesster@gmail.com

77

**Messing, Vera**

Institute of Sociology, Center for Social Sciences, Hungarian  
Academy of Sciences, Hungary  
messingv@ceu.hu

78

**Mirga, Anna**

Universitat Autònoma de Barcelona, Spain  
mirgaaa@gmail.com

40

**Mistrík, Martin**

Department of Medical Genetics, General Hospital Spišská  
Nová Ves, Slovakia  
mistríkm@gmail.com

80

**Montañés Jimenez, Antonio**

Complutense University of Madrid, Spain  
amjsociologia@gmail.com

81

**Morauszki, András**

Institute for Minority Research, Centre for Social Sciences  
of the Hungarian Academy of Sciences, Hungary  
morauszki.andras@tk.mta.hu

113

**Moya, Miguel**

Faculty of Psychology, University of Granada, Spain  
mmoya@ugr.es

82

**Murtezaoğlu, Can**

Istanbul Technical University, Faculty of Architecture, Turkey  
canmurtezaoglu@gmail.com

82

**Murtezaoğlu, Serpil**

Istanbul Technical University, Turkey  
serpilm@mail.com

83

**Mušinka, Alexander**

Institute of Romani Studies, University of Presov in Presov,  
Slovakia  
alexander.musinka@gmail.com

## N

83

**New, William**

Department of Education and Youth Studies, Beloit College,  
USA  
newb@beloit.edu

## P

85

**Parrs, Alexandra**

Center for Migration and Refugee Studies, Cairo, Egypt  
aparrs@aucegypt.edu

86

**Pelekani, Chryso**

Language Centre, University of Cyprus, Cyprus  
pelekanichryso@gmail.com

87

**Pelikán, Vojtěch**

Faculty of Social Studies, Masaryk University, Brno, Czech  
Republic  
pelikan@fss.muni.cz

88

**Persico, Greta**

University of Milan-Bicocca, Italy  
g.persico@campus.unimib.it

89

**Petrejčíková, Eva**

Department of Biology, Faculty of Humanities and Natural Sciences, University of Presov in Presov, Slovakia  
petreje0@unipo.sk

90

**Petrovski, Trajko**

Institut of Folklor, Skopje, Macedonia  
petrovskitrajko@yahoo.com

90

**Piemontese, Stefano**

Universitat Autònoma de Barcelona, Spain  
piemontese.stefano@gmail.com

92

**Podolinská, Tatiana**

Institute of Ethnology, Slovak Academy of Sciences, Slovakia  
tatiana.podolinska@savba.sk

72

**Popov, Vesselin**

Institute of Ethnology and Folklore Studies with Ethnographic Museum at the Bulgarian Academy of Sciences, Bulgaria  
studiromani@geobiz.net

94

**Provenzano, Fabio**

Copenhagen University, Denmark  
fabio.provenzano84@gmail.com

## R

95

**Ráčová, Anna**

Institute of Oriental Studies, Slovak Academy of Sciences, Bratislava, Slovakia  
racova.anna@gmail.com

96

**Rodell Olgaç, Christina**

School of Culture and Education, Södertörn University, Sweden  
christina.rodell.olgac@sh.se

97

**Rövid, Márton**

Decade of Roma Inclusion Secretariat Foundation, Hungary  
marton.rovid@decadesecretariat.org

113

**Ruiz-Romero, Josefa**

Faculty of Psychology, University of Granada, Spain  
jruiroz@ugr.es

98

**Ryder, Andrew**

Corvinus University, Budapest, Hungary  
andrew.ryder@uni-corvinus.hu

## S

99

**Sadílková, Helena**

Seminar of Romani Studies, Charles University, Prague,  
Czech Republic  
helena.sadilkova@ff.cuni.cz

102

**Salo, Sheila**

USA  
sheila.salo@gmail.com

102

**Samuilov, Sava**

Roma Center for Intercultural Dialog, Berlin, Germany  
sava.samuilov@gmail.com

103

**Segřlová, Lucia**

Institute of Romani Studies, University of Presov in Presov,  
Slovakia  
lucia.seglova@gmail.com

104

**Seslavinskaya, Marianna**

Russian Institute for Cultural Research, Russia  
romaunion@mail.ru

54

**Shopov, Momchil**

Sofia University, Bulgaria  
shopov\_world@mail.bg

105

**Silverman, Carol**

Department of Anthropology, University of Oregon, USA  
csilverm@uoregon.edu

106

**Singh, Punita G.**

Romani Roots, New Delhi, India  
punita@gmail.com

107

**Slaby, Adam**

University of Technology Chemnitz, Institute of European  
Studies, Germany  
adam.slaby@bibliothek.tu-chemnitz.de

108

**Stejskalová, Michaela**

Faculty of Social Studies, Masaryk University, Brno, Czech  
Republic  
travulienkadu@gmail.com

75

**Sutac, Mirela**

University of Manchester, UK  
mirelasutac@yahoo.com

## T

98

**Taba, Marius**

Roma Education Fund, Budapest, Hungary  
MTaba@romaeducationfund.org

109

**Tidrick, Heather**

Social Work and Anthropology, University of Michigan, USA  
tidrick@umich.edu

110

**Toma, Stefânia**

Romanian Institute for Research on National Minorities,  
Cluj, Romania  
tomastefania76@yahoo.com

111

**Toyansk, Marcos**

University of São Paulo, Brasil  
mtoyansk@gmail.com

112

**Trofimova, Ksenia P.**

Institute of Philosophy, Russian Academy of Sciences, Russia  
kptrofimova@gmail.com

## U

113

**Urbiola, Ana**

Faculty of Psychology, University of Granada, Spain  
aurbiola@ugr.es

115

**Uspenskaya, Elena**

Museum of Anthropology and Ethnography (Kunstkamera),  
Russian Academy of Sciences, Russia  
elerani@yandex.ru

## V

116

**Vojak, Danijel**

Institute of Social Sciences Ivo Pilar, Zagreb, Croatia  
Danijel.Vojak@pilar.hr

## W

117

**White, Julia**

Margaret Warner Graduate School of Education & Human  
Development, UK  
jwhite@warner.rochester.edu

113

**Willis, Guillermo B.**

Faculty of Psychology, University of Granada, Spain  
gwillis@ugr.es

118

**Witkowski, Maciej**

University of Silesia, Katowice, Poland  
maciekw@ae.katowice.pl

## Z

119

**Zahova, Sofiya**

Institute of Ethnology and Folklore Studies with Ethnogra-  
phic Museum at the Bulgarian Academy of Sciences, Bulgaria  
szahova@yahoo.com

120

**Závodská, Milada**

Seminar of Romani Studies, Charles University, Prague,  
Czech Republic  
zavodska@email.cz

122

**Zlatanović, Sanja**

Institute of Ethnography, Serbian Academy of Sciences  
and Arts, Serbia  
szlat@eunet.rs



**Institute of Ethnology**  
Slovak Academy of Sciences

© 2014

**Institute of Ethnology**  
Slovak Academy of Sciences

ISBN 978-80-970975-1-6

