

Conference on Romani Studies

Gypsy Lore Society

Belgrade 2022



2022 ANNUAL MEETING OF THE GYPSY LORE SOCIETY
AND CONFERENCE ON ROMANI STUDIES
МЕЂУНАРОДНА КОНФЕРЕНЦИЈА РОМОЛОШКИХ СТУДИЈА И ГОДИШЊИ
САСТАНАК GYPSY LORE SOCIETY, 2022.

BOOK OF ABSTRACTS
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INTRODUCTION

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.

Gypsy Lore Society conferences are the biggest annual scholarly events devoted to Romani Studies worldwide (see information about previous annual meetings on website: <https://www.gypsyloresociety.org/annual-meeting>). Participants presented various aspects of Romani Studies and different disciplines, including history, ethnology, anthropology, sociology, political science, linguistics, health studies, international studies, area studies, geography, literature, and other fields of humanities and social sciences. There are panels and papers presenting interdisciplinary research, as well as synergies between academic research and practice are also welcome.

The 2022 Annual Meeting of the Gypsy Lore Society and Conference on Romani Studies was organised in Belgrade, Serbia, from the 28th to the 30th September 2022. The conference was co-organised by the Board for the Study of Life and Customs of the Roma at the Serbian Academy of Sciences and Arts (SASA) and took place at the SASA's building on Knez Mihailova street, 35, in central Belgrade.

The languages of the conference were English and Romani. A panel in Serbian was organised.

ABSTRACTS

KEYNOTE SPEECH

Kyuchukov, Hristo

University of Silesia, Katowice, Poland

Roma Sciences vs. Roma in Science

This keynote address is based on a self-reflection on the personal path and career of the speaker within academia and his experiences regarding different forms of discrimination and anti-gypsyism while working in the field of Romani Studies.

In the first part of the talk, the author presents his way from a Bulgarian Roma settlement in a small town in North-East Bulgaria to the European and world scientific “stage”, as well as his collaborations with and learning from world-leading experts in the field of education, linguistics and psycholinguistics.

In the second part, Kyuchukov will give examples and will discuss the forms of open and hidden anti-gypsyism in Romani Studies: Gadge scholars discrediting Roma scholars; Gadge scholars supporting low-level dissertations, written by Roma, Roma “scholars” trying to eliminate world-known Roma scientists under the influence of Gadge scholars.

Åberg, Kai Viljami

University of Eastern Finland, Finnish Language and Cultural Research

Researching Romani History via Music

This paper explores the interactive relationship between music and history during the ethnographic research process, using as its case study interviews with Finnish Karelian Roma about traditional music (the songs of the Kaale) repertory. The paper uses strategies of the new historicism as well as concepts from psychology, literary theory etc.

I question some of the “taken-for-granted” conceptions and consider an alternative to the existence and practices of researching the musical history of the Karelian Roma. In my presentation, I ask why the small and individual experiences of Roma’s musical history are overshadowed by big stories. Why does ethnicity obscure the possibilities of individual variations? What kind of theoretical-methodological choices could we utilize in these interpretations? My empirical Examples based on my intensive field-work among the different Roma groups in many countries from 1994 to 2022.

Achim, Viorel

Nicolae Iorga Institute of History, Romanian Academy, Bucharest

Economic and Social Transformations at the Gypsy Slaves in the Romanian Principalities in the Age of Emancipation

The paper provides an overview of the economic and social transformations that Gypsy slaves in Wallachia and Moldavia have experienced in the last decades of slavery, more precisely in the period ca. 1830-ca. 1860. In a single generation, large segments of the Gypsy population have changed their habitat, occupation and economic condition, way of life and social status. These transformations were partly the result of the modernization processes that took place in the Romanian principalities at that time, which to a certain extent also involved the social category of slaves. Certain groups of slaves showed extraordinary adaptability, which ensured them a good economic condition, while others, more numerous than the first, were the great losers of the beginning of the modernization of the rural world of the Romanian principalities. At the same time, the policies that have been applied to Gypsy slaves since 1831-1832, and particularly the policies aimed at reducing mobility and settling various groups of

Gypsy slaves, have had a strong impact on the economy and social situation of Gypsy groups and families. The laws of emancipation from 1843-1856 (including the secondary legislation) was also important in redefining the economic and social condition of Gypsies. The paper is built both on the legislation and other texts of that time and on archival documents.

Acković, Dragoljub

Museum of Roma Culture – Belgrade

Rajko Đurić – najumniji Rom sveta (Skica za biobibliografiju jednog od velikana Romologije) // Rajko Đurić – the Brightest Rom in the World (A Sketch towards a Bibliography of One of the Giants in Romani Studies)

U romološkim krugovima u svetu je dr Rajko Đurić donedavno zauzimaao najviše mesto. S pravom je smatran jednim od osnivača novije romološke nauke – Romologije. U ovoj oblasti on je zasigurno pružio najkrupnija naučna dostignuća među romskom populacijom. Osim naukom, ovaj velikan Romologije bavio se i praktičnim radom među pripadnicima sopstvenog naroda. Od sekretara društva „Rom Beograd“, Đurić je stigao do predsednika Svetske organizacije Roma i to u dva mandata. Bio je je vrhunski novinar, urednik, a određeno vreme i urednik kulturne rubrike najstarijeg lista na Balkanu „Politika“. U njemu je objavio stotine tekstova o najrazličitijim temama, ali je najveći broj njih bio posvećen narodu kome je i sam pripadao – Romima. Rajko Đurić će u oblasti Romologije ostati upamćen kao šef katedre za Romologiju na Univerzitetu za mir Ujedinjenih nacija i profesor Romistike na Visokoj školi za vaspitače “Mihailo Palov” u Vršcu, kao i profesor na istom predmetu na Filološkom fakultetu u Beogradu. Napisao je nekoliko knjiga pesama, od kojih je najveći broj posvetio Hefestovim učenicima tj. Romima. Prvu svoju knjigu pesama na romskom i o Romima „Rom traži mesto pod suncem“, objavio je 1968. godine u Beogradu. Kad neko napiše ovakva dela o najrazličitijim oblastima romske kulture i istorije, onda zaista zavređuje pažnju i potrebno je svrstati ga među najumnije Rome sveta.

Acković, Vesna

Musicologist

Prilog proučavanju romske muzike u Srbiji // A Contribution to Research on Romani Music in Serbia)

Studija o romskoj muzici u Srbiji još nije napisana. Čeka se njen autor, a hoće li se to desiti uskoro, ili neće, još uvek je nejasno. Znamo da neki etnomuzikolozi razmišljaju o tome, a iskreno rečeno, razmišljam i ja da se upustim u ovaj izezetno težak i komplikovan zadatak. Priloge o ovoj muzici objavljivali su početkom ovog veka Tihomir Đorđević i njegov brat Radomir Đorđević, koji je objavio i zapise šest tada najpoznatijih romskih pesama. Kao neko ko ima iskustva u tome, možda ću se te obaveze i prihvatiti. Ovo saopštenje je samo najava nečega što bi za romsku muziku i ukupnu etnomuzikološku literaturu bilo od koristi.

Kasnije su ovu oblast istraživali Tatimir Vukanović, a naročito zaslužna za proučavanje iste je Andrijana Gojković. Prilozi koje je uradila Andrijana Gojković predstavljaju najviši domet istraživanja romske muzike u Srbiji od strane nekog kome je to bio sporedan interes.

Solidan doprinos proučavanju, pre svega beleženju i prezentiranju romske muzike u Srbiji, dao je Dimitrije Golemović sa svojim saradnicima.

Istraživanjem i proučavanjem ove muzike započela sam da se bavim još kao student beogradske muzičke Akademije, kada sam objavila nekoliko tekstova u različitim listovima i časopisima, a 1997. godine i knjigu "Vokalna muzika Roma u Jugoslaviji".

Saopštenje koje nameravam da podnesem, biće, pre svega, analiza proučavanja romske muzike na prostorima Srbije, koja može predstavljati mali doprinos istraživanju ove nedovoljno istražene oblasti koja je, kako za romsku tako za srpsku kulturu i kulturnu baštinu, veoma značajna.

Aleksandrović, Marija

Preschool Teacher Training College "Mihailo Palov" in Vršac

Blagoslovi i kletve u romskoj kulturi kao kolektivno sećanje // Blessings and Curses in Romani Culture as A Collective Memory

U ovom radu baviću se analizom blagoslova i kletvi iz zbirke Trifuna Dimića *Romane rromaja, sovlahimate thaj bahtarimate - Romske kletve, zakletve i blagoslovi* (1985). Ovim radom želim da pokažem kako se putem blagoslova i kletvi izražavaju najsuptilnija verovanja, želje i strahovi Roma, svetla i tamna strana u govornoj frazeologiji, pokazujući suštinsku prirodu čoveka, a time i kolektivni identitet jednog naroda.

U radu ću koristiti analizu i sintezu objavljenih blagoslova i kletvi u Srbiji. Blagoslovi su podeljeni u celine: za sretan put, za jelo i piće, za dobro zdravlje, za dobrotu i dobro učinjeno delo. Kletve su podeljene u celine: život i smrt, zdravlje i bolest, delovi tela, rađanje, porodične kletve, kletve u odnosu na životinje, i kletve u odnosu na nebeska tela.

U kletve i blagoslove utkana su narodna verovanja, običaji, simbolika životinja i tela, toponimi sa verskom simbolikom, kao i kolektivno sećanje na stradanja koja su Romi doživljavali kroz vekove.

U blagoslovima i kletvama sačuvano je verovanje u magijsku moć reči, da se rečima može uticati na sopstvenu sudbinu ali i na sudbinu drugih ljudi. U blagoslovima sreća kao pojam zauzima centralno mesto, dok je u kletvama Bog najfrekventniji pojam. Svi navedeni pojmovi imaju značajnu ulogu u kulturnom identitetu Roma.

Baltsiotis, Lambros

Department of Political Science and History, Panteion University, Athens

Citizenship and Statelessness of Gypsies in Interwar Greece

The 1912-1924 period is characterized by massive population movements from and to Greece. During these years a variety of groups identified by the Greek authorities and/or the local populations as Gypsies moved to Greece, most of them coming from the Ottoman Empire/Turkey. This Gypsy population added to the rather large number of Gypsies of the so-called New Lands annexed to Greece after the Balkan Wars, thus turning Greece to a country with a substantial number of Gypsies. In my presentation I will try to examine if the citizenship policies towards Gypsies in Greece were single and uniform and to what extent fit the model adopted towards minorities by the political system after the end of Greek irredentism and the population exchanges that followed. I will examine the policies Greece adopted towards the “new Gypsies” settled in the country regarding residence and citizenship and whether and how far these policies continued those of integration that had been previously implemented or shifted to the new perceptions of the state towards minority groups. Additionally, I will examine citizenship and integration policies towards sedentary and non-sedentary groups of “Old Greece” and the New Lands. As this presentation is a part of my ongoing research on the topic, I will finally present my current findings on the political rights and voting of the Gypsies who had been granted Greek citizenship.

Bauer, Sidonia Ria

University of Cologne, Germany

Romani Production of Space: Gendered Approach

The present proposal examines both female and male production of space. The spatial approach is based on Lefebvres theses of space as the result of social acting. Thus, the feminine autorepresentation of space will be compared to masculine usage of space, always based on singular topographic places. The corpus focuses on authors of Romani communities living in Western Europe for hundreds of years: principally in Germany and France, thus Sinti, Manouches and certain groups of Roma from which the authors emerge (Maximoff, Franz, Stojka, Kerwich, Helmstetter).

Belák, Andrej

Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences

Medical Anthropology between Irrelevance and Fascism: How Can the Health Status of Marginalized Roma Become Improved Safely?

In my contribution, I will focus on the following question, classic to applied anthropology: How can an ethnographer produce knowledge regarding the determinants of poor health status of an oppressed people that will be considered practically relevant by those in power, but without the knowledge ending up also misused by those in power for further oppression of the people studied? Put simpler: How can someone do anthropology that is more relevant without turning into a fascist because of it? Empirically, I will draw on related previous personal experience from co-shaping Slovakia's public health research and interventions targeting marginalized Roma, especially as part of the country's National Roma Integration Strategy consultation and COVID-19 prevention and control processes. More specifically, I will review and share the methods, the advantages, the pitfalls, and the mixed results of a specific strategy I adopted with respect to such questions, consisting of the hijacking of pre-existing powerful infrastructures towards a more collaborative approach

Cañete Quesada, Carmen

Florida Atlantic University

Gitanos in Hollywood: The Contribution of Spanish Gypsies in the Film Industry During Francisco Franco's Regime

This presentation explores the participation of Spanish Gypsies in some of the largest box-office movies in the history of Hollywood. Foreign film makers saw Spain as the country of opportunities to shoot high budget movies in an affordable setting with the collaboration of Francisco Franco's regime. The contribution of Spanish Gypsies working as wranglers, horsemen, stuntmen, and extras in the majority of these blockbuster movies produced in Spain, particularly during the 1960s and 1970s, deserves further investigation. My project has received the attention from the American Philosophical Society, which facilitated the proper funding for me to conduct interviews with Gypsies who witnessed (or heard from their elders) this little explored episode of their memory in a period of poverty and starvation.

Chernykh, Aleksandr

Perm Federal Research Centre, the Ural Branch of the Russian Academy of Sciences

The Kalderash Gypsies in the Repressive Policies of the Soviet State in the 1930s

The period of the 1930s in the USSR was characterized by the beginning of massive repression which hurt the representatives of all the social and ethnic groups of the Soviet society. The Kalderash Gypsies were among the most affected groups among the Soviet Gypsies. Repressions against them occurred from 1932 till the end of the 1930s. 18 leaders of Gypsy ancestral groups were arrested in Moscow in 1932. Since 1933 within the framework of the "cleansing operation" against "undesirable elements" in big cities (Moscow and Leningrad) several thousand Gypsies, including a number of the Kalderash, were sent to Siberia. "The Kings," the largest stop-and-search operation, was held in Moscow in 1933. As a result, 60 leaders of Gypsy ancestral groups from Moscow were arrested. A similar operation was held in Moscow in 1935. Repressions towards the Kalderash Gypsies in the regions of the USSR coincided with the Great Terror of 1937-1938. For example, in 1938 16 Kalderash Gypsies were arrested

and 13 of them were shot in Smolensk Oblast. 8 Kalderash Gypsies out of 9 arrested were shot in Chelyabinsk Oblast. As former citizens of foreign states they were mainly charged with counter-revolutionary activities, anti-Soviet agitation and spying for foreign states. The study is based on sources from Moscow, Smolensk, Perm, Yekaterinburg and Chelyabinsk archives.

Červenka, Jan

Faculty of Arts, Charles University Prague, Czechia

Varekanutňi Českoslovakija sar jekh le centendar džuvlikaňa romaňa literaturatar

Paťav, hoj baro kotor romaňa literaturatar andre varekanutňi Českoslovakija lekhade o džuvľa, hin oda buter sar andre luma u nane maškar lende ča terne edukimen auctorki. Pro egzemplos: maškar 13 autori so džiči adadžives dine avri solo publikacija andre romaňi čhib andre Čechiko republika hin (pašal 8 murša) the 5 džuvľija u savore ulile džiči 50. berša 20. šelberšestar. The baro percentos džuvľa hin maškar o romane autori so publikinen andro majoritna čhiba. The andro antologiji hin baro percentos džuvľa – lekhađa, u avka hin the la beletrijaha andro romane mediji, u na ča akana, the čirła.

Soske hin e situacija ajsi, thovav duj hipotezi:

Jekh hipoteza hin o charakteris saveha džal socialno organizacija andro komuniti so vakeren centralnone romane dijalektenca. Ola komuniti dživen imar šela berša bešindos andro gadžikane gava (vaj paš lende), andro intenzivneder kontaktos la majoritaha sar pro egzemplos o maškararutňa Europakere Lovara. Perdal e majorita avľas andre lengeri kultura buter modernita u latar kovľilas o patrijarchatos.

Aver hipoteza šaj avel, hoj o komunisticko režimos andre peskere asimilacijakere tendenciji zoralarlas the socialno mobilita buter sar has pre Raťutňi rig („o Zapados / Westos“).

Andre peskero referatos kamav ola tezi te zorarel argumentenca the egzemplenca.

Former Czechoslovakia as One of the Centres of Women`s Romani Literature

In terms of international Romani literature, I consider there to be a strikingly high proportion of women among the Romani writers in former Czechoslovakia, and definitely,

this does not include only younger and educated Romani women. For example, the group of 13 authors of solo publications in Romani in the Czech Republic till nowadays consists of eight men and five women and none of them was born later than in the 1950's. There is also a large number of women among the Romani authors who publish in majority languages. In anthologies, too, there is a relatively large proportion of women authors, and this is also the case with literature in Romani periodicals, including in earlier periods.

I want to present two hypotheses for this:

One of the reasons for this phenomenon is the character of the social organisation of the speakers of central Romani dialects. These communities have for hundreds of years been living settled lives in villages or close to them, in more intensive contact with the majority than, for example, the central European Lovari. Via the majority, more modernity has penetrated the culture of these Roma, and has weakened the patriarchy.

The second possible reason is that the communist regime, in its attempts at assimilation, also supported social mobility, often to a greater degree than was the case in the West. I would like to support these theses by arguments and examples in my paper.

Chirila, Ileana D.

Department of Languages, Literatures, & Cultures, University of New Hampshire

Gendering Migration: Francophone Romani Writers in the Age of Global Mobility

Novels about immigration have proliferated in the French-speaking world and beyond for many decades now. The literary output by and about Romani women writers moving between national borders is today as notable in the Francophone space as that which is produced in the English and Spanish speaking world. In this paper I examine how the experiences of migration have been scrutinized by Romani women writers, and a few important shifts in the cultural understanding of ethnic belonging that emerge from these experiences:

(1) the shift from the notion of a stable identity to a variable identity. The identity that changes depending on place, cultural community, and language.

(2) the shift from a narrative of locality to the one of glocality, where the known and the familiar mingle with global elements.

(3) the shift from the universalized experience of migration to the gendered experience of displacement, where the feminine aspect is especially emphasized.

Chovan, Shoshana

Filáková Bobáková, Daniela

Pavol Jozef Šafárik University in Košice

Effect of Maternal Education and Ethnicity on Mental Health in Early Childhood in Marginalised Roma Communities in Slovakia

Background: Our aim was to capture differences in mental health of children aged 0 – 3 years in marginalised Roma communities and non-Roma children in eastern Slovakia.

Methods: Dyads of mothers and their children aged 0 to 36 months from marginalized Roma communities (N = 148), and the majority population (N = 254), were recruited in community centers and online. Questionnaires were administered in paper form (N = 167) and online (N = 235). Group differences in particular mental health indicators were assessed using chi-square test. The effect of ethnicity on overall mental health was assessed using linear regression model and adjusted for gender, age, child's gestational age, mother's age, and mother's education. Mediating effect of mother's education was assessed using the Sobel test.

Results: Children from MRC were more likely to score significantly higher in the mental health problems (B/CI: 1.63/1.13;2.13)^{***}. Education of mother decreased the association of ethnicity with mental health to non-significant level and mediated this association (Sobel test value = -2.597, SE = 0.319, p = 0.009).

Discussion: The results show disproportionately worse mental health outcomes in children aged 0 – 36 months in the settings of marginalized Roma communities compared to their non-Roma peers.

Clark, Colin

University of the West of Scotland

The Green Agenda: Why the Provision and Development of Gypsy/Traveller sites in Scotland is an Environmental Concern

New Councils have just been elected in Scotland, in local elections in May 2022. Politically, the Scottish National Party (SNP) continue their domination of the Scottish landscape although the emergence of Scottish Greens as a significant local and national force has also been noted by commentators. An important factor here is that one of the key points raised by Scottish Greens candidates in election communications and briefings has been the provision and development of Gypsy/Traveller sites. Once again, the issue of standards and facilities at sites in Scotland, and their geographical locations, has been noted. Funding for site upgrades and improvements was provided by the Scottish Government, dating back to 2018-2019, but to date limited progress has been made. It is still the case, in 2022, that even basic living standards are still absent on many sites across Scotland, especially in more rural locations. These issues have impacts on accessing other public services such as health care, education, and social welfare. It is also evident that the COVID-19 pandemic - and issues caused by austerity and Brexit - has caused significant delays in Local Authority applications for funding to improve sites going forwards and being assessed. This paper will examine recent developments in Scottish Gypsy/Traveller site planning/improvements from a 'green' perspective and illustrate why local politics and resistance to site developments must be contested for environmental reasons, as much as socio-economic and social justice concerns. A central issue is low capacity on sites, and the limited number of pitches, and this needs to be examined and progress must be made via Scottish Government actions. It is also suggested, moving forwards, that site residents need to be much more involved and consulted on how sites change and are adapted if funding is awarded. The green agenda on site provision in Scotland needs to be much more central in a post-COVID-19 climate.

Deutsch, James

Smithsonian Center for Folklife and Cultural Heritage, USA

“To Show the American People Who the Gypsies Are”: “Gypsy Week” at the 1974 Spokane World’s Fair

James Marks (1945–2007) is one of the best-known Rom leaders in the United States for several reasons. He and his father Grover Marks were lead plaintiffs in a landmark legal case suing the City of Spokane (Washington) for violating their Fourth Amendment rights in a 1986 police raid—resulting in a \$1.43 million settlement after the U.S. Court of Appeals decided in the family’s favor in 1996. The following year, Marks ran for mayor of Spokane. And in 1999, he was featured in *American Gypsy* (1999), a documentary film produced and directed by Jasmine Dellal.

However, what is much less known about Marks is the prominent role he played in coordinating two rounds of “Gypsy Week” as part of a “Folklife Festival” at Expo 74—the Spokane World’s Fair. “There will be entertainment and speakers at all times to explain our culture, heritage, and traditions,” Marks told the local Spokane newspaper in May 1974, shortly before the first Gypsy Week. “This is the first organized effort to show the American people who the Gypsies are. We plan to give visitors a first-hand look.” Accordingly, there were demonstrations of cooking, costumes, music, and fortune telling, which (not surprisingly) led to conflict between the participants and organizers over the exchange of cash.

Using archival sources, this paper will explore the cultural and historical significance of “Gypsy Week” at Expo 74 and the extent to which the event fulfilled Marks’s goal of showing “the American people who the Gypsies are.”

Duminica, Ion

Institute of Cultural Heritage, The Academy of Sciences of Moldova

Roma Nomads' Way of Life as Reflected in three Romanian Interbellum Periodicals in Contrast to Contemporary Testimonies

The public visualization of Roma in the Romanian press appeared in the interbellum period. The way they were presented is analysed based on the three most influential Romanian interbellum periodicals (*Revista Jandarmeriei*, *Ilustrațiunea Română*, *Realitatea ilustrată*). There they are described as an exotic, large, mysterious group of people with similar physical appearance, language, and habits, who live constantly on the move, in isolation in all European countries and who cannot be studied 'psychologically'. They are introduced as wanderers, whose country is the whole earth, who do not submit to the policies of assimilation, do not perceive the existence of borders, who keep with persistence and integrity their traditions and thousands of ancestral customs. They are considered romantic people of Pharaoh, restless for more than 600 years, with a southern temperament, vivid fantasy and wild blood; expelled and pursued everywhere, settled largely in eastern Europe; with the same occupations that people had a thousand years ago (blacksmiths, farriers, tinsmiths, spoons makers, gold miners) who use rudimentary tools.

In this presentation I will contrast these exotic images of the Gypsy nomadic way of life with the harsh reality of life. Based on oral histories gathered from Roma representatives in the Republic of Moldova, I will explore the planning of migration routes by the leaders of Roma tabors (at the Great Spring Roma Gathering), the method of selecting seasonal stopping places during the cold period of the year (at the Great Autumn Roma Gathering), sources of living and solidarity in the distribution of accumulated incomes.

Dunajeva, Jekatyerina

Hungarian Academy of Sciences Centre of Excellence, Centre for Social Sciences, Institute for Political Science / Pazmany Peter Catholic University, Institute of International Studies and Political Science

The Role of Churches in Roma Education – Faith-based Schooling and Roma Identity in Interwar Hungary

This paper focuses on Roma education in the interwar period in Hungary, focusing on educational institutions maintained by churches. Through archival research at the Hungarian National Educational Library and Museum, I analyze the role of Hungarian churches not only in terms of the provision of education, but also in terms of their efforts in registering school-aged Roma youth, enrollment in schools and provision of certain education, which for many schools at the time was heavily focused on teaching hygiene and proper demeanor. I present case studies to better illustrate the arguments made earlier: I use the Catholic School of Tárkány, which has organized a separate Gypsy school – the town's Roma population has significantly increased in the 1920s, and as a result, the local school dedicated some classes to Roma, both children and adults, providing basic education to all age groups. The only teacher of the Gypsy school was Dénes Jász, who was widely celebrated as a prominent teacher on various newspapers at the time. Similar schools – maintained by churches, primarily by the Catholic church – opened in Dunaszerdahely and Pankasz, among several other towns in Hungary. There were also locations, such as in the town of Siklós, where local clergy closely cooperated with the Gypsy school to prepare Roma students for their school education.

Egri, Petra

University of Pécs

Maróy, Krisztina

Moholy-Nagy University of Art Design

Devotional Images, Rites and Fashion: Romani Design

Since 2018, “In Circulation” the long-established exhibition series at the Museum of Applied Arts in Budapest, Hungary, has invited contemporary designers, who are requested to create their designs by reflecting on five objects selected from the museum. The latest instalment was created by the designers of the world’s first Roma fashion house, the Romani Design. They incorporate traditional Roma references into a contemporary design with the aim of raising the social prestige of Roma and providing insight into Roma culture through fashion. They mix a montage of religious, sacred images like the Virgin Mary and their private family photos on clothing and accessories. The special collaboration event took place at the Feast of the Birth of the Blessed Virgin Mary back in September in a small village named Csatka. On the day of celebration, Roma believers use to offer donations and sew a dressing gown on the statue of Mary, which is ritually changed every hour. According to tradition, the clothes made for the statue are added to the church’s collection. The dress designed by Romani Design was also preserved in Csatka, its archived documentation was added to the collection of the Museum of Applied Arts. In our presentation, we analyze how Romani Design mixes traditional Roma costumes with religious references through portrait photography of the local family. Through in-depth interviews with designers, we explore how Roma tradition is incorporated into modern fashion design and how Roma culture is becoming popular in the fashion world.

Erolova, Yelis

Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Sciences

Roma Households and Remittances (Ethnographic Study in North-Eastern Bulgaria)

Since the 1990s, a large number of Roma in Bulgaria have sought better employment conditions abroad, and their savings have been used to support family members left behind in their home country – by improving their lifestyle and investing mainly in small businesses. The paper presents the results of an ethnographic field study on different Roma families in Northeastern Bulgaria for whom remittances are a main or additional income through which they cover basic household needs and improve their quality of life. The question of how financial assistance from abroad impacts the civic self-esteem of the remaining elderly parents and the cohesion of small local communities is also discussed.

Filhol, Emmanuel

University of Bordeaux Montaigne

(Bohemians) Gypsies Sentenced to Galleys during the Time of the Sun King (1677-1715)

Despite the interest and enthusiasm shown in France in the field of entertainment arts by aristocratic groups and the Court towards Gypsies, the Declaration of 1682 due to Louis XIV and Colbert against the Bohemians condemns them to life on the galleys. Those whom the marechaussee (stops) arrests, just because they are Bohemians, follow the routes of the chains of convicts (from Paris, Rennes and Bordeaux) who (that) lead them to Marseille in order to serve on the galleys of the Sun King.

Fotta, Martin

Institute of Ethnology, Czech Academy of Sciences

Studying Racialisation of Romanies Relationally: Example from Brazil

In scholarship different racialised communities have been traditionally approached in isolation from each other, only in relation to whiteness and through white/non-white boundaries. Similarly, social position and characteristics attributed to Romani people have been analysed primarily in relation to non-Roma and, especially in Europe, as a specific example of minoritisation. This paper argues that when research shifts to exploring Romani experiences in Latin America and the Atlantic (Fotta & Sabino-Salazar 2021), limits of such approach become particularly salient: since race-based exploitation and control did not develop from some unitary regime of racialisation, formation of different subalternised groups, including Romanies, has to be analysed in relation to each other and emergence of different ethno-racial categories must be understood as co-produced and co-constitutive (Molina et al 2019). I will illustrate this on an example from the 19th-century Brazil, when Ciganos (Romanies) became associated with the spread of trachoma. Normally one would remain within Romani studies and compare these processes to analogous ones occurring in Europe during the same period (Shmidt 2019) or to views of Romanies at other places and times (e.g. scapegoating, association with filth etc.). I argue, however, for the need to read across race-based subdisciplines and problematisations, which tend to pre-constitute groups and group-based conceptualisations. I will suggest that studying the association between trachoma and Ciganos in Brazil, requires bringing together insights from Romani studies, history of migration (white settlers from Europe) and the birth of race science in Brazil (Afro-Brazilians).

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French, Lorely

Pacific University, USA

Translating, Annotating, and Publishing the Memoirs of Austrian Romni Ceija Stojka

“Is this the whole world?” This question begins the first of three memoirs by Austrian Romani writer, visual artist, musician, and activist Ceija Stojka (1933–2013), told from her perspective as a child interned in three Nazi concentration camps from age nine to fifteen. Written by a child survivor much later in life, the memoirs offer insights into the nexus of narrative and extreme trauma, expressing the full spectrum of human emotions. They also show how Stojka navigated male-dominated postwar Austrian and Romani culture.

The memoirs were originally in German with several phrases and words in Romany. The first English translation is scheduled to appear in 2022 with Camden House in the United States/Boydell and Brewer in the United Kingdom. Besides containing the translations of the memoirs, the book includes two poems and an interview between Stojka and the original editor Karin Berger as well as historical photographs and color reproductions of several artworks by Stojka.

The process of translating the memoirs from German into English and of annotating, and publishing them has raised questions that I, as the translator, want to address in this presentation. While some of the hurdles I encountered are language specific, others relate to Romani Studies scholarship in general, including determining the publisher and audience for the translation; establishing the amount of historical and cultural detail for the introduction and annotations; checking on the consistent usage of terms related to Romani history and culture; and assuring that Stojka’s voice shines through as much in translation as it does in the original.

Gáborová Kroková, Jana

University of Prešov, Slovakia

O kipi save šaj arakhas pal o Roma andro literarna buta le romane lekhadendar pre Slovačiko andre literatura perdal o terne the o čhave

Miro referatos interpretinel o artikane buta, save irinde e Elena Lacková (Romane paramisa, 1992), e Zlatica Rusová (Purane romane vakeribena, 2012), e Agnesa Horváthová (Pal e Bari Rama the aver paramisa, 2003), e Tera Fabianová (Sar me phiravas andre škola, 1992) the e Katarína Taikon (Katica, 2001). O referatos dikhel pre lengere žanri u the pre oda sar hin andre sikhade o Roma, the savo čitro pal o Roma odoj šaj arakhas. O referatos amen l'igenel the paš save tipi manuša hin andre ala buta the andre savi luma dživen ala Roma. Paš oda savi kategorija pes lelas avri, o referatos hin thodo the pre teorija andro monografiji save dine avri e B. Hlebová (2020), e M. Hübschmannová (1998), o V. Marčok (1978), o P. Liba (2010) the e M. Petriková (2019). Kala irimen buta na sle savore kerde intencionalnones perdal o čhave the o terne, no lengero tematicko the kompozično planos zapela the andre kadi kategorija romaňa literaturatar.

Images from the Life of Roma Characters in the Literary Work of Roma authors in Slovakia in Literature for Children and Youth

The paper deals with the interpretation of literary works by Elena Lacková (Rómske rozprávky, 1992), Zlatica Rusová (Staré rómske príbehy, 2012), Agnesa Horváthová (Pal e Bari Rama the aver paramisa: O Velké Ramě a jiné příběhy, 2003), Tera Fabiánová (Sar me phiravas andre škola: Jak jsem chodila do školy, 1992), and Katarína Taikon (Katica, 2001). It looks at the genre diversity of these works and the portrayed images of the Roma in these works. The author points to the typology of Roma characters and the depicted world of Roma. The categorization is based on theoretical bases in studies and monographs by B. Hlebová (2020), M. Hübschmannová (1988), V. Marčok (1978), P. Liba (2010) and M. Petriková (2019). The papert also points to the literary works of Romani writers, which became part of the literature for children and youth, despite the fact that their authors did not intentionally create for this age category of readers.

Gális, Martin

Charles University in Prague

Romani Ethnolect of Czech Revisited

The aim of the present study is to give an up-to-day overview of the Romani ethnolect of Czech, which would offer deeper insight into various aspects of its usage. This topic was for the first time described by Máša Bořkovcová (see the references below), but there are still much more phenomena on single levels of the language (phonetics, lexicon, morphology, morphosyntax, syntax, or suprasegmental features, such as intonation, stress and rhythm), which deserve more attention, and which will be put under deeper scrutiny in the presentation. The study is based on long-lasting observation among Czech Roma, i.e. the data are directly from the speakers of this specific ethnolect. The ethnolect features will be analyzed as well from the typological point of view. This attitude will show patterns, which will in turn elucidate the origins of single features. For example, in the sphere of lexicon, the etymological sources and their immediate contact language will be discussed, in the sphere of semantics the different semantic shifts, which took place in the course of time will be given, various types of (semi-)calques, or examples of different valency constructions will be shown.

Furthermore, all the above-mentioned ethnolect phenomena on different levels of the language will be demonstrated by examples elicited from the speakers of the Romani ethnolect of Czech. This *modus operandi* will enable to – at least into a certain extent – understand the development of this specific ethnolect and maybe also suggest, where it is heading.

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Gamella, Juan F., Muntean, Vasile, and Ogáyar, Francisco J.

University of Granada

Kris in the Digital Era. Transnational Conflict Resolution in a Roma Diaspora

This paper studies the system of dispute resolution prevalent in a Romanian Roma group that has migrated from Transylvania to 14 countries in Western Europe and North America. It is based on a long-term collaborative ethnography which allowed the detailed reconstruction of 74 cases occurring between 2000 and 2021. Of these cases, 54 ended in a public trial performed by a tribunal of respected male elders known as *kris*. The paper reviews the institutional frames of these procedures of adjudication that constitute the core of a system of legal pluralism and network governance of surprising vitality. The paper addresses three major aspects of *kris* procedures: 1) How this legal system works nowadays within diasporic networks and communities that rely on digital technologies for transnational communication and networking. 2) What types of conflicts does it deal with, and how are they connected with the sociopolitical organization of these communal groups 3) Why are these legal procedures efficacious in the absence of permanent leaders or formal institutions with coercive power or the support of the State law. The paper also shows how a social field of local communities scattered across many borders maintains intense daily interaction by digital means. It will also illustrate the enhanced orality and the creative potential of a group considered “traditional” and “illiterate”. For instance, it will present new filmed genres such as the *laifuri*, online broadcasting, and storing of live claims and counterclaims by parties in a conflict.

Goroľová, Lenka

University of Prešov, Slovakia

Leksikalna cird'ipena maškar o romane lava

Miro vakeriben hin pal o leksikalna cird'ipena save hin maškar o romane lava. Andro berš 2020 kerdom rodipen ko Roma pre Slovačiko. Andro gava the fori, so hine andre Perješkero okresis the Kašakero okresis. Olestar me kerdom ajso cikno sinonimicko lavengero. Andro lavengero hin vaj 500 lava, šaj akaj arakhen sinonima, homonima,

antonima the paronima. Hin igen interesantno, sar jekh lav šaj o manuša achal'on avres. No pre daresoste šaj phenen the avres. Na chasňaren savore Roma jekhetane lava, sar pal varesoste vakeren, choč oda hino koda jekh. Paš dojekh rodipen, šaj manuš the dikhel aver interesantna informaciji, save leske avle avri. Paš ada rodipen the dikhlom save lava buter chasňarel e phureder generacija u save buter e terneder generacija. E phureder generacija buter chasňarel o oiklokliticka romane lava, save mek hine andal e Armenija, Grecko abo Iranos. O terne peske but neve lava keren andal e slovačiko čhib le sufiksena -is, -os. Ola terne so hine pašes paš o Ungri, keren kavka le ungrikone lavenca. E afiksacija savi zachudňom paš kada rodipen, šaj bi jelas the aver tema, so bi pes delas pal late but te vakerel, no me andre miri prezentacija leperava jekhnaj the alestar u mek jekhnaj phenava the pal o alternaciji le akharengere andro lava save chasňarenas o Roma, sar lekhavenas avri o phučibnaskere lila.

Relationship between the Lexical Meanings of Words in Romani

My output will cover the relationships between the lexical meanings of words in Romani. In 2020, I conducted research among Roma in eastern Slovakia. In villages and towns located in the Prešov and Košice regions. There are over 500 alphabetical pass-words in the dictionary. You can find synonyms, homonyms, antonyms and paronyms in it. It is very interesting, how one lexeme can be used or understood differently by speakers, even though they mean the same thing. For each research, the researcher obtains additional interesting information, although it was not directly examined. In this research, it was noticeable that the older generation currently uses lexemes in speech other than the younger generation. The older generation uses more oikloklitic Roma lexemes, which have been preserved from the Greek, Armenian or Iranian language. The young generation creates many new lexemes from Slovak words using the suffixes -is, -os. The same is done by young people on the Hungarian border with Hungarian lexemes. The affixation I have captured in this research is also very interesting and could be turned into a special topic, but I will mention at least some of the information in the presentation. I will also pay a little attention to the alterations of the voices in the Roma lexemes used by the Roma in their speech and they wrote them in the questionnaires.

Hagatun, Kari

University of Bergen

Roma Agency in Norwegian schools: Portraits of Leah, Hannah and Maria

This paper explores how Roma pupils in Norway experience school (Hagatun, 2020). Turning to portraiture methodology (Lawrence-Lightfoot, 2005), I narrate the experiences of three Roma adolescent girls, focusing on their situation before and after the transition from primary to lower secondary school.

In this paper, I emphasize the need to produce counter-narratives by identifying agency, rather than depicting Roma in positions as either exotic or marginalized. The portraits presented demonstrates how the girls negotiate and are negotiated by intersecting racializing and gendering structures. One key finding is the complexity in how the schools' knowledge discourses and subsequent practices and attitudes play out in the three girls' agency.

Drawing on decolonial perspectives, the paper addresses how coloniality still produces and upholds structures of inequality that render groups like Roma as non-existent in the Norwegian educational system. Turning the lens towards the inadequacy of a system which refuses to recognize the need for radical structural change, the paper challenges a strong metanarrative within research and public debate that depicts "the different Roma culture" as the main explanation to low educational attainment among Roma pupils.

I argue that the agency of Roma in Norway, who historically have resisted formal education experienced as forced assimilation, represents a unique opportunity to critically examine and rethink how inclusion is understood and operationalized in schools.

Hajnáczy, Tamás

Archiepiscopal College of Veszprém / Károli Gáspár University of the Reformed Church
in Hungary

Károly Bura Gypsy First Violinist – Activist, Revisionist, Visionist

After the Great War, the activist Károly Bura, as the head of the Hungarian Gypsy Musicians' National Association, was at the forefront of working for reforms all aimed at representing the interests of Gypsy musicians. He reestablished the Hungarian Gypsy Musicians' Journal, founded the Bihari Music School and was a key figure in the organisation of the grand charity event The Festival of Hungarian Song. After his removal from the leadership of the Gypsy musicians' association he tried to create several other organizations, in addition to leading a strike against Hungarian Radio after they imposed measures many Gypsy musicians felt were unacceptable. Acting as a revisionist and representing Gypsy musicians he oversaw the Gypsy musicians' association's joining the Hungarian Revisionist League and sought cooperation and partnership with irrendentist (political or popular movements seeking the restoration of historic national borders) organisations and newspapers. In the name of the association, he wrote a letter expressing thanks to Harold Sidney Harmsworth, Viscount Rothermere, for his solidarity with Hungary and opposition to the Treaty of Trianon. Károly Bura was a visionary and had dreams and plans which came to be widely demanded among the Gypsy populace and key factors in their struggle for a national identity only a generation after his death. It should be noted that in his will he left his apartment and mementos for the foundation of a Gypsy Museum. He held the preservation of Gypsy history a priority and advocated for the compilation of names of the Gypsies who had given their lives in the First World War into an album.

Hajská, Markéta

Faculty of Arts, Charles University, Czech Republic

Náše tar vaj sas našade? Sar le Lovára gejle tar pa Čecho po Slováko ando berš 1939

Kadi vorba žala pa kodo, sar varekana le Lovára anda protektoráto Čecho taj Méruva gejle tar po Slováko, vorta kana o Českoslováko paradilas ando berš 1939. I studia avel avri andaj metodologickívo kombinácia: anda la autorkako rodimo andej archivura taj andaj orálno historickívo metoda. I autorka sikhavel, hoj le Lovára gejle tar azír, ke o štáto andi kodi vráma kamenas t'an le kontrola perdal le „kočovníva Rom“, so phírenas le grastenca taj le vurdonenca, taj kadi tendencija le themeski, so dičholas po Čecho aba angla dujto lumako mário, sas inke maj zuráli ando mário taj inkrelas vi pala mário. Paša kodo, lako iskirimo sikhavel i perspektíva le Romengi, so avel avri andaj le phúre Romenge vorbi, so prej le varekana o them dikhenas sar prej „kočovníkura“.

I autorka sikhavel, hoj le Lovára trajinas po Čecho aba angla dujto lumako mário, taj avel avri andaj le themeske taj andaj le šingálenge dokumentura. Le Lovára po Čecho phírenas le grastenca taj le vurdonenca ži ando jivend 1939, kana paradilas o Českoslováko, de apal sa intrégi Rom, so rakhad'ile taj sas tejlé iskirime po Slováko, si te gejle tar anda protektoráto palpále po Touco. I autorka phušel, sostar taj sar le Lovára taj vi áver toucika Rom gejle tar pa Čecho po Slováko atunči, kana kezdiyas o dujto lumako mário, taj sikhavel i perspektíva le Romengi, sar lenge nípara hařárnas taj vorbinas pa situácia kadale Romengi ando dujto lumako mário.

An Escape or a Runaway? The Departure of Lovára from Czech Lands to Slovakia in 1939

The contribution focuses on the departure of the Lovára from the Protectorate of Bohemia and Moravia to Slovakia upon Czechoslovakia's disintegration in 1939. Based on a combination of archival research and oral history methods, it shows the Lovára's departure in the context of the contemporaneous measures and efforts of the state administration to control the mobility of “nomadic Gypsies” in the Czech lands, continuous throughout the pre-war period. This description is enriched by the perspectives of participants—narrations of Roms who were perceived as “nomads” and witnessed these events.

The author reconstructs the presence of the Lovára's stay in the Czech lands during the First Republic from gendarme reports and other state administration documents. Their presence terminated upon Czechoslovakia's disintegration in 1939 when the

Lovára and other Roms of Slovak home affiliation had to relocate themselves from the protectorate to Slovakia. The author analyses the circumstances and the course of the departure of Lovára and other Romani families from the Czech lands to Slovakia on the eve of the Second World War and presents the narrators' reflections on the sudden departure and subsequent peripetia of Romani families in Slovakia during the war.

Hertrampf, Marina

University of Passau, Germany

Female Empowerment through Literary Overwriting of Stereotypical Images of Romani Femininity

An exemplary analysis from Spain: Sally Cortés' novel *When the stars are silent* (2018)

Among the few Spanish Romani authors who write, it is very striking that they are always politically engaged: if this already applies to Joaquín Albaicín, undoubtedly the best-known and most productive Spanish Romani author of the present day, this is a peculiarity that applies almost without exception to Spanish Romani authors of younger generations, especially to Romnya. Whether Núria León de Santiago, the first female Romani author writing in Spanish, or Sally Cortés, both consciously present themselves as Romani women in the Spanish media and are committed to demanding social, ethnic and gender equality in the Roma community and within Spanish society.

Taking *When the stars are silent* (Cuando callan las estrellas. Madrid: Letrame Grupo Editorial 2018), Sally Cortés' debut novel, as an example, the paper will elaborate the special features of the novel in terms of content and style. It will be shown how Sally Cortés Cortés referring to a mystical founding myth, according to which Roma, whom she calls "gypsios", are descendants of the stars, and in a strange mixture of political dystopia, socially critical novel and chick-lit, negotiates the identity construction of the 21-year-old protagonist Serena, who has to assert herself in a world torn between tradition and progress, right and wrong, hate and love. Moreover, the lecture will explore the extent to which the author links themes such as structural racism against gitanos with questions of female corporeality and sexuality, and in doing so, goes against the grain of heterostereotypical clichés and internal group role patterns of Romani women.

Horvat Muc, Jožek

Roma Association of Slovenia

I specifika romana čhibćakri andi Slovenija

Romane grupi andi Slovenija andi palutni cejt herštumijnen andru trin bare plemendja. Sakuna hi lakro vakeribe (dijalekt). U dijalektća hi trin: Dolenjsko romano dijalekt savu vakeren u grupi, sej mukle le bare romane plemendjen andi Croacija. U vakeribe le Sintengru palu Gorenjsko herštumijnel andri maškarutni Evropa. Andu Prekmurje pumen pa u Roma donde lijne zaru plemedja andru Ungrike plemendja.

Za mende pumen zu sa dijalektća mejk adij lekbuter nicaulijnel andu vakeribdja, ha te pumen pisinde but kenvi pal i romani čhib.

I kultura romana čhibdjakri hi lekbareder etničnu barvalijpe, savo andjam u Roma andru Baru Than (Indija) te savu pe obuk dinja priku but milji. I romani čhib aučhili čak miškru Roma. Pali romani čhib hi anda ja cejt te but phučipe te interes avka zu gourdjia sar te zu Roma. U terne Roma pubisterte i romani čhib, mistu adau pumen kaumen te sikal i romani čhib, dajakri čhib lenge hi but importantni. Pru Romane kampća (1994-2012) u terne sikade interes pe te sikaul romani čhib te te pisinel la.

But Roma andu Prekmurje gondolinnahi hot pe i romani čhib nicaulijnel čak miškru Roma andu romane gava. U Roma save kernahi buti pumen pisinahi sar Slovenci, te hot hi lengri I slovenitiki čhib. U Roma save živnahi paše zari ungriki granica pa phennahi hot hi lengri I ungrikani čhib.

U lingvist prof. Rade Uhlik prindžaurdja te i čhib le slovenske romengri. Upre pejlju hot u dolenjske Roma nicaulijnen but anglikane alava save hi but iste sar le romengre pru Balkan (jugovzhodno). Phendja hot u dijaktja romengra čhibdjakru andi Evropa nan iste.

U Uhlik kerdja te but buti pru alava save u Roma nicaulinnahi te naune romane alava, ham upre len lijne pri pumaru dugo drom avre nacijendar. U alava u Roma upre lijne andi Iran, Armenija, Tikni Azija, Grčija, pru Balkan te andi Evropa.

Historijakre paprušća sikaun pali romani čhib andru but cejtća, u Janez Trdina but pisinlahi palu dijalekt le romengru palu Dolenjsko. Pisinlahi palu Brajdičća sar vaker-nahi pumari romani čhib. U Trdina phendja hot pe I romani čhib šej pisinel andi saki abeceda te andi saki čhib. U prof. Uhlik pisinlahi u romane alava andi fonetika, avka sar u Roma vakernahi. U berš 1542 hi fejs importantnu, u Borde andri Anglija pisindja

dešutrin harne romane stavki save dinja auri andi kenva/kitab. Adu phukal pali eršti kezdetetu andu rodišaugo pali romani čhib. Lekbuter butća pali romani čhib kerde u Fridrich Pott te u Franc Miklošič. Meru hejrinšagu 13. miljakro sinja fejs bauro u Gypsy Lore Society andu London, savo andi pri revija but pisinlahi palu Roma. Aja institucija kerel pri buti mejk adij.

Pal i romani čhib pe but buti kerdja pru Gradičšansko andi Avstrija andu 1953 berš. Aja buti sinja le prof. Knobloohiskri. Aja buti pri romani čhib hi fejs importantni te mistu Prekmurje. Pru Gradičšansko sana u Roma mauk andi Marija Terezijakri te Jožef II cejt. U Knoblooh rodlahi te buti kerlahi pru trin dijalektća pra dau teritorij. Upre pe pejlo kauj u Roma andu Prekmurje žijn sejder andri 14 milja.

U prindžargutno evropakru etnolog u Kamila Bardos kerlahi buti pri romani kultura. Vakerlahi andu Romano Karpatsko te Vlaško dijalekt. Leskri buti hi but inportantni te mistu Premurjakre Roma. Aja grupa rikerdja lekbuter angjune romane alava, u vakeri-be hi palu karpatsko romano dijalekt.

The Dialect of Roma in Prekmurje, Slovenia

In this paper, special attention will be paid to the Roma Prekmurje dialect, which is very specific in relation to the Roma dialects in Slovenia. Namely, this dialect is spoken by Roma who are natives of this area and whose language is quite different from other languages in this country. Its specificity is reflected in the endings on "oul", which is the influence of the Slovenian language on this dialect.

The author of the paper has written several dozen books on linguistic material, most of which are co-authored with Dr. Rajko Djurić.

Hrustič, Tomáš

Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences

Roma and Jehovah's Witnesses – Ethnicity, Religiosity and Social Mobility

Outreach of the Watchtower society / Jehovah's Witnesses in Romani communities is not so much in focus of interest for scholars in Romani studies. Many Roma converted to Jehovah's Witnesses already during socialism in the 1970s and 80s of the twentieth century. The number of Romani Jehovah's Witnesses began to grow in the first half of the 1990s, when missions could be carried out freely as part of the expansion of

religious freedom and a large number of people, including more Roma, were reached. Today, in Eastern Slovakia, the Watchtower Society is the second most dominant religion for the Roma after Charismatic and Pentecostal movements.

There are several reasons why Roma convert to and identify with this religious movement – in many cases they are the same as in the case of Romani Pentecostals. Roma ethnicity for the members of Jehovah's Witnesses gains new meanings and gains new forms of social and ethnic significances. For them, God wipes out ethnic and social differences and in many local communities there are increasing cases of social contacts among Roma and non-Roma members (Hrustič 2011). In general, there is a stereotypical belief that the success of Jehovah's Witnesses' mission among the Roma is based on financial donations, or on other forms of incentives to new converts. Certain forms of social assistance indeed exist within the community of Jehovah's Witnesses, however, according to the mechanisms observed during my field research, it is not a missionary strategy.

Romani Jehovah's Witnesses, based on religiously redefined "brotherhood", extend their secondary social networks and, for example, are able to find good and stable jobs thanks to their social, symbolic and economic capital (Bourdieu 1994). In my paper I describe cases of long-term unemployed individuals, living in constant poverty who were able, despite illiteracy and zero qualification, to get a decent job after their conversion to Jehovah's witnesses. In this context, the belonging to a religious movement or a church has a direct impact on the social mobility of many Romani individuals.

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Kaçiu, Ervin

Institute of Cultural Anthropology and Art Studies – Tirana

The Cycle of Poverty and Social Reproduction of Roma Minority in Albania. The Case of Lanabregas Community in Tirana

This paper discusses about a crucial issue for many Roma families in Albania, the cycle of poverty, reflected in the relation to work, housing and education. Empirical data are based on the fieldwork conducted in Lanabregas, one of the Roma settlements in Tirana, in a community that lives in conditions of extreme poverty. Another category of data discussed in this paper is provided by the observation of the activity of civil society activists, non-profit organizations (NGOs) and state institutions, aimed at integrating the Lanabregas community and the Roma minority in general. The analysis of the phenomenon focuses on the present but inevitably implicates the reflection on some significant aspects of the historiography of poverty and marginalization of this community. Furthermore, the analyse focus on a few of the intrinsic factors that are produced by the cycle of poverty, which hamper the social mobility of this community and influence the continued reproduction of social status. Theoretically the phenomenon is read through the conceptual apparatus of Bourdieu based mostly on capitals, social field, agency-structure relations and habitus.

Katavić, Katarina

Department of Indology and Far Eastern Studies, Faculty of Humanities and Social Sciences, University of Zagreb

The Romani Present Conjugation in a Comparative-historical Context

Romani is a New Indo-Aryan (NIA) language whose speakers have left the Indian Subcontinent more than one thousand years ago and spread all over the world. Its origin can be recognized by its basic Indo-Aryan lexicon and grammar structure, which are well preserved.

Unlike other NIA languages, which never left the Subcontinent, but restructured and developed a highly analytical grammatical structure, the Romani language has preserved its synthetic structure that remained close to that of its ancestor languages

– the Middle Indo-Aryan (Prakrit) and Old Indo-Aryan (Sanskrit). This is highly visible in its present tense conjugation, whose endings are inherited from Sanskrit, while, for example, the Hindi present tense forms are new, periphrastic constructions, consisting of the present participle and the copula.

Based on their present tense conjugation, Romani verbs can be categorized into four classes – e-, a-, i- and o-class, whose difference lies in the vowels of the present tense endings (-e-, -a-, -i-, -o-). The e- and a-class endings have developed directly from the Sanskrit present tense endings and cover mostly original Romani verbs, while the i- and o-class endings have developed due to the adaptation of foreign verbs into the Romani conjugation system, due to analogy with the e- and a-class endings.

This paper aims to show the development of the different Romani present tense endings from Sanskrit that have formed the e- and a-verb class, the analogy due to which the i- and o-class emerged, and the comparison of the Romani present tense with that of another New Indo-Aryan language, i. e. Hindi, including its development too, by using examples of Romani and Hindi verbs and their Sanskrit reconstructions.

Koka, Ljuan

Political scientist

Udžbenici za predmet Romski jezik sa elementima nacionalne kulture u Srbiji // Textbooks for Subject Romani Language with Elements of National Culture in Serbia

Posle eksperimentalnog uvođenja predmeta Romski jezik sa elementima nacionalne kulture u Srbiji (na KiM 1982. godine i u Vojvodini 1996. godine) ukazala se prilika da se maternji jezik jedne od najveće manjine izučava na celoj teritoriji Srbije. Glavni problem uvođenja izbornog predmeta je plan i program za Romski jezik sa elementima nacionalne kulture, zatim udžbenici za prvi ciklus obrazovanja u osnovnim školama, pitanje normalizacije, kodifikacije i standardizacije romskog jezika, kao i pitanje javne politike oko uvođenja maternjeg jezika u osnovnim školama, biće centralni sadržaj mog izlaganja na ovoj konferenciji.

Napominjem da su prvi put u Evropi štampani udžbenici za prvi ciklus obrazovanja 2018. godine, koji su prošli pedagoške-obrazovne procedure i koji se nalaze u Katalogu udžbenika Ministarstva prosvete, nauke i tehnološkog razvoja Srbije.

Autori udžbenika (Slikovnica, Bukvar, Čitanka za III, Čitanka za IV razred) su dr Rajko Đurić i Ljuan Koka, a štampao ih je Zavod za izdavanje udžbenika.

U saopštenju će biti reči o nastanku i upotrebi ovih udžbenika u procesu obrazovanja u osnovnim školama u Srbiji.

Kovacheva, Lilyana

Ethnologist and independent researcher – Bulgaria

“Lonzhi” – a Mechanism for Mutual Help and Enjoyment in Roma Neighbourhoods in Bulgaria

The paper aims to examine the phenomenon of the so-called “lonzhi” in Roma neighbourhoods. It will be discussed their origin from the “esnaf (guild) system” and their function (what principles of work they use, what are the criteria for selection of participants or who can and who cannot be a member of the lounge). Development and transformations of “lonzhi” under the outside influences will be outlined, especially similarities and differences between the “lonzhi” and the mutual aid funds established during the time of socialism. An attempt of creation of a typology of “lonzhi” according to crafts and gender will be made. Special attention will be paid to the issue of transition from only men “esnaf” to women “lonzhi”. The interconnection between “lonzhi” and the nowadays 8th of March celebration in Roma neighbourhoods will be analysed. In addition, it will be analysed their role as a customary moral regulator, because persons who do not have a “good name” in the neighborhood cannot be members of “lonzhi”. The presentation is based on the review of previous scarce academic literature on the topic, and my own fieldwork in the Roma neighborhoods of Kyustendil and Sofia.

Kozubík, Michal

Department of Social Work and Social Sciences, Faculty of Social Sciences and Health Care, Constantine the Philosopher University in Nitra, Slovakia; Department of Community and Occupational Medicine, University Medical Center Groningen, University of Groningen, The Netherlands

A Roma Community in Two Historical Periods: In the 18th Century and the Present

The objective of the paper is to compare the selected elements of Roma culture: social structure and internal establishment of a Roma community in two historical periods: in the 18th century and the present.

It were compared Samuel Augustini ab Hortis findings (1775-76) with recent data from analogous qualitative research in a geographically-defined area of north-eastern Slovakia, the same region in which Augustini lived. Data collection was intensely conducted in 2012–2013 and once more in 2017–2019.

The greatest difference compared to the 18th century was the absence of a leader of the community, a “*vajda*”, whose status was taken over by a new social class of “*entrepreneurs*”. The most vulnerable group of the segregated and separated Roma communities are the “*degesa*”, the lowest social class. They face a phenomenon consisting of so-called triple marginalization.

The socioeconomic status of the richest classes has changed faces, while the socioeconomic status of the lowest has not. It was found a misconception among helping professionals (e.g., social workers) regarding the homogeneity of the Roma community.

Kyuchukov, Hristo (Kjučukov, Xristo)

Silezijako Universiteto, ando Katowice, Polska

Sar si kerde e romane alava?

E Romane alavengi tema sas rodime katar e expertja ande Romane studie. Von kerde buki pe verver alava, aj sikhavde save si e fukcije e alavenge kana si ando kontakto e madžoritarno komunitensa, aj savi si lengi funkcija maškar Romane kominiteta aj sar si pangle andrutne pakivensa e komunitetongi (o alav arakhel bilače jakhendar aj

bilača zoratar). Palal i klasikani buki katar o Rade Uhlik ando 1957 berš pe Romani onomastika hanci lingvistja andi Evropa aj andi lumja kerde varesave rodimata pe alava e Romangi.

E Romane alava sikaven jekh baro diversiteto sar kedjon pes aj maj but si pangle lenge religijasa, pakivensa, aj andar savo them aven. Džanel pes kaj e Romen si len oficialna alava kaj si ande lengi identitoski karta, akalesa jekhetaneste si len Romane alava kaj džanan pes numa ando Romano komuniteto, maškar lende.

I informacija pe akaja prezentacija si kidime maškar vever Romane grupe, kaj si len vever religije andi Evropa, Rusija, Xoraxanipe /Turkija aj ando Latinoamerikake thema sar Aržentina, Čile thaj Peru. O fokuso si pe Hindu alava kaj si e Romen ande vever kotora katar i lumja sar alava ando komuniteto, aj zumavav te dav jekh eksplanacija soske e Roma len Hindu alava sar peske alava ando komuniteto maškar pende. E alavenge kaj si ando komuniteto maškar e Roma kerel pes jekh klasifikacija sar vever gramatikane kategorije: navne andar i romani čhib (*o Dandoro, i Pheja*), sar pašnavne, (*o Parno, i Džuvali, o Kašuko*), alava e temengi (*i Aržentina, i Helveciya, o Rusčo, o Germančo*) thaj maj dur. I presentacij kerel komparacija e moderna romane alavenge thaj e alavenge ando komuniteto anglal 100 berš (Samson, 1933; Yates, 1948) aj avdives kaj si kidime katar Evropa Fawekes (1977); Morarasu aj Druga (2011); Felecan (2012); Solimene (2012) aj Farkas (2015).

How are the Roma Personal Names Formed

The topic of the Roma names is investigated by almost by all Romani studies scholars. They paid attention to different names – for the Roma community and for the outside world. The attention was paid to the functions of the names from the point of view of the contact with the majority population, in connection to religion and in connection with the internal beliefs of the community (as names for protection from bad power). After the classical work of Rade Uhlik in 1957 on Romani onomastics, very few linguists in Europe and around the world have done research on the names of the Roma. The Romani personal names show a big diversity of the art of creation and in most of the cases depends on the religion of the Roma which they practice and from the country they live. It is known that the Roma have official names written in their passports and ID cards, but at the same time there are also Romani names used only in the community, among themselves.

The data for this presentation is collected among different Roma communities confessors of different religions in Europe, Russia, Turkey and in Latin American countries such as Argentina, Chile and Peru. The focus of the paper is on the Hindu names the

Roma use in different parts of the world. I will try to find an explanation why Roma have Hindu names as their community name. Together with that the community names will be classified according to different grammatical categories such as nouns from Romani language (o Dandoro, i Pheja), adjectives (o Parno, i Džuvali, o Kaškuko), names of countries (i Aržentina, i Helvetiya, o Rusčo, o Germančo) and etc. The presentation also will compare the modern names of the Roma with the community names used approximately 100 years ago (Samson, 1933; Yates, 1948) and nowadays described by authors such as Fawekes (1977), Morarasu and Druga (2011), Felecan, 2012; Solimene, 2012 and Farkas, 2015.

Lajbenšperger, Nenad

Institute for the Protection of Cultural Monuments of Republic of Serbia

The Immovable Cultural Heritage of the Republic of Serbia and its Connection to Roma

In Serbia today we have over 2600 immovable cultural properties. The majority of these are linked with the history and activities of the Serbian people. A significant number are linked to other nations that live in today's Serbia, as well as with states which in the past ruled over the territories that are part of Serbia today. However, the second largest national minority in Serbia – Romani -- is not directly linked with any of the existing immovable cultural property. That means that no protected objects were identified by members of the Roma nation, nor is any locality linked exclusively to past events of the Romani people. But there are a lot of objects that are used by Roma. There are also a certain number of locations which Roma people use in their own way in accordance with their tradition. One Roma holy place is a part of another cultural monument. There are several protected memorial places of Roma suffering, but they are at the same time places of suffering of other nations. It is expected that soon one locality connected solely to Roma will be put under state protection as immovable cultural property. It is a location in Gospodara Vučića Street in Belgrade where the cult of Bibijako Dive is maintained, and where is situated a monument to the Romani that perished during the Balkan Wars and WWI and a memorial plaque for the Roma who perished during WWII.

Magano, Olga

Centre for Research and Studies in Sociology, Iscte—Instituto Universitário de Lisboa;
Open University, Portugal

Mendes, Manuela

Centre for Research and Studies in Sociology, Iscte—Instituto Universitário de Lisboa
& Institute of Social and Political Sciences of the University of Lisbon

The Combination of Methods in Research on Ciganos/Roma as a Way of Knowing and Building Different Perspectives on Schooling Processes

Investigating Ciganos/Roma poses challenges in methodological terms due to the lack of statistical data in Portugal and also due to a certain tendency to focus the studies on vulnerable families from a social and economic point of view, but also on segregated or racialized territories, as well as to focus studies on defiant schools located in these territories. This communication is supported by results obtained through quantitative and qualitative methods, within the scope of a research project Educational achievements among Ciganos/Roma: research action and co-design project (2019-2022), funded by Foundation for Science and Technology. This study takes place in the metropolitan areas of Lisbon and Porto and a survey was applied to teachers and other to employment and vocational training technicians. The results of the surveys made it possible to identify the main problems in the schooling process mentioned by teachers and employment technicians, as well as the needs they felt. However, in-depth interviews were also carried out with young Ciganos/Roma students in secondary education, which made it possible to know their school careers, access their perceptions about difficulties, motivations and opportunities for continuing education. The articulation of results was deepened through ethnographies with young Ciganos/Roma and focus groups with the participation of Ciganos/Roma students, teachers, parents, parental guardians, technicians and other institutional leaders, which clearly allows us to complete the picture of analysis through the multiple references and contributions of different “voices” that participate in the educational process with the aim of deconstructing visions of mutual accountability.

Marginean, Mara

Babes-Bolyai University

Copper, Mining and Fragmented Social Policies: Industrial Work of the Roma in 1970s Romania

In the late 1960s, as economic growth policies were being reconsidered in both the capitalist West and the socialist East, the Bucharest authorities initiated a comprehensive program to review the status of the industrial workforce. The policy makers' strategy included a new system of workers' compensation, the diversification of training programs for workers in technical fields, or the implementation of concrete social protection measures. While historiography agrees that such steps brought real benefits to the quality of working life, the impact of the new policies on the everyday experiences of those marginalized social groups in industrial communities whose integration into the workforce was already hampered by precarious levels of education and housing, as was the case with the Roma who lived near Romania's significant industries, remains poorly researched and theorized. Building on a micro-historical study – that is, the Roma community in Baia Mare, my presentation explores labor recruitment and management mechanisms in the mining and non-ferrous metal processing industries in Baia Mare to capture the labor experiences of Roma in the city in the 1970s. Specifically, my presentation addresses three interrelated questions: What was the relationship between central and local authorities, on the one hand, and between the state and industry management, on the other, when the Roma issue was on the public agenda? To what extent did the local community become an instrument of pressure, sanction, or adjustment of the state's project to integrate the Roma labor force? What factors distinguished Baia Mare as a relevant case study for a better understanding of the experience of Roma labor industrialization?

Marin, Manuela

Lucian Blaga University, Sibiu

Fighting Marginality: Religion and Roma People in Communist Romania

My paper addresses the situation of Roma people in communist Romania and the role played by religion in improving their social and cultural situation. The first part will

map the policies employed by the Romanian state to deal with the so-called “Roma problem”. Consequently, I will show how officials understood the situation of Roma people and devised accordingly their policies. These policies tended to underline the social dimension of the “Roma problem.” This implied an open refusal to consider Roma people as a minority group with an ethnic and cultural distinct identity. The next part will be an overview of the religious policies employed by the Romanian state towards religion and specifically to neo-Protestant denominations that gained numerous followers since the end of the 1970s. The last part of my paper will consider the role played by neo-Protestant denominations in sponsoring and encouraging the “nationalist” claims of Roma people to gain official recognition as a national minority. Based on the investigation of the archives created by the former communist secret police, the Securitate, I will show how Pentecostal and Baptist religious actors influenced local Roma communities to ask for observance of their religious rights, supported their claims for a “national Gypsy” church, and finally raise their awareness about a distinct ethnic identity

Marushiakova, Elena

Popov, Vesselin

University of St Andrews, Scotland

Roma Civil Emancipation before WWII. National and Transnational Dimensions

The processes of Roma civic emancipation are an integral part of the common history of the peoples of Central, Southeastern and Eastern Europe during the modern era. They originated in the middle of the 19th century in the conditions of the three large, multinational empires in this region – the Austro-Hungarian, Ottoman and Russian empires – and were encapsulated within their frameworks. The situation changed radically after the end of the First World War. In the new realities of the ethnonational states, the processes of Roma civil emancipation acquired new dimensions. The multinational Soviet Union offered its model too. In the proposed presentation we will outline the processes of Roma civic emancipation in the individual countries of Central, South-Eastern and Eastern Europe in their national and transnational dimensions. This will include a fact-based overview of the goals and objectives of Roma civil society organizations in countries across the region, and their activities in terms of national, transnational and international dimensions of Roma civic emancipation. We will pay

special attention to the modern reading of Roma history before the Second World War and the attempts to construct it from the point of view of the development of the contemporary Roma movement and today's realities.

Marušiak, Juraj

Institute of Political Sciences, Slovak Academy of Sciences

Selective Solidarity. Unequal Treatment of Refugees from Ukraine in Slovakia

The topic of the paper will be the reaction of Slovak society to the wave of refugees that hit the country as a result of the aggression of the Russian Federation against Ukraine in February 2022. Although Slovakia remained largely a transit country, with most of the refugees seeking to leave for other countries, the presence of Ukrainian citizens became part of everyday practices. Especially in the first weeks, however, it also brought a wave of solidarity among Slovak citizens, associated with the activation of civil society structures, such as NGOs, churches, but also volunteers - individuals determined to help the refugees. At the same time, however, refugees - citizens of Ukraine of Roma origin as well as foreigners from non-European countries who had worked in Ukraine before the outbreak of the war - were negatively received. The paper will try to answer the question why the Slovak public reaction to the wave of migrants from Ukraine was fundamentally different compared to the refugee crisis in 2015 and to what extent we can talk about the racialization of the attitude towards migrants in this context. Last but not least, it will examine to what extent the representatives of political parties also participated in this racialisation. The paper will be based primarily on publicly available sources - the media and social media posts.

Matei, Petre

"Elie Wiesel" National Institute for the Study of the Holocaust

The Discourse of the Roma Activists towards Slavery in Interwar Romania

This paper examines how and to which extent the Roma activists in interwar Romania made use of their past in an effort to combat the ethnic stigma, by invoking their resil-

ience. They presented the Roma as having specific needs, due to their historical legacy. A significant part of this discourse referred to slavery as this was supposed to channel frustration by explaining the precarious status of the Roma through their horrific past.

However, there are significant differences between how the Roma ethnic entrepreneurs in the 1930s and contemporary Roma activists perceive(d) slavery. In contrast to the present-day situation, interwar Roma leaders were vulnerable and could not afford to ignore the Romanian nationalist susceptibilities. Consequently, there was a certain degree of self-censorship in Roma discourse. Only certain categories were considered responsible for this enslavement, and guilt was externalised, very rarely on the Orthodox Church and never on the Romanian people as a whole. All of these did not yet represent sustained efforts to create, let alone successfully disseminate, a coherent historical narrative. Moreover, the real impact of the Roma organisations on the Roma communities at the time should not be overstated. All they had at this time were just a few Roma newspapers which were not yet very influential. For most of the 1930s, there remained a significant gap between Roma ethnic entrepreneurs, and the Roma people as a whole.

Meheroglu, Yücel

Berlin Institute of Technology

The Migration Policy of the Young Turks regarding Ottoman and “Foreign” Gypsies (1908 -1912)

Parts of the Gypsy community were always on the move. Especially since the abolition of slavery in the principalities of Wallachia and Moldavia and the genesis of new nation-states in the Balkans Roma migration became nearly necessary. The emergence of new borders, modern bureaucratic and diplomatic structures hindered arbitrarily the migration of gypsies in Europe and the Ottoman Empire. The paper will deal with these problems of the emerging of modern state apparatus and how their mechanisms were used by European states and the Ottoman Empire to restrict and lately even completely forbid the entry of Gypsies in these countries. The lecture will debunk diplomatic correspondences, especially between the Romanian and Ottoman governments concerning the “Gypsy problem” and how their policies affected the freedom of travel/migration of Gypsy communities. It will show how anti-gypsy-policies legitimized by antiziganism attitudes led to mass expulsions and criminalizing of Gypsy families in the Ottoman Empire in the years before World War I. The paper is based

on new research and insights which I made in the Ottoman archives of the Republic of Turkey within the scope of my dissertation. Insofar it will close a gap between Ottoman and European Roma History.

Mendes, Manuela

Centre for Research and Studies in Sociology, Iscte—Instituto Universitário de Lisboa
& Institute of Social and Political Sciences of the University of Lisbon

Magano, Olga

Centre for Research and Studies in Sociology, Iscte—Instituto Universitário de Lisboa;
Open University, Portugal

Research with Cigano/Roma: Methodological Challenges and Benefits of Participatory Research

This presentation specifically presents part of the project- Educational achievements among ciganos: research action and co-design project 2019-2022 (funded by the Foundation for Science and Technology, [PTDC/CED-EDG/30175/2017] and developed under CIES-IUL) and whose research question focuses on the underrepresentation of Roma students in secondary education (2,6%) and how to promote and expand the access of young Roma students to secondary education, prepare them for access to higher education and provide them with employment opportunities. This research was based on a multi-method strategy, at the intersection of qualitative, quantitative and participatory methodologies. This is a transversal project based on a holistic perspective, respecting the Roma persons and their own dynamics and giving voice to students, parents, activists, Ciganos associations, etc. The central aim is to reflect on the methodological challenges and benefits based on the participatory research and the use of collaborative and co-creation strategies: 1) establish and implement a collaborative network between universities, Ngo's, associations, public services, etc. 2) conducting a certified course for teachers (online) on the culture, history and lifestyles of Roma people; 3) co-design a common curriculum that will certify with the 12th grade level and professionally adults who leave the education system; 4) conducting workshops on diversity and intercultural dialogue in schools in the metropolitan areas of Porto and Lisbon. 5) Production of a documentary about the project. This will lead to the creation of resilience attitudes among the researchers (openness to change) and empowerment of the Ciganos and stakeholders (participants), making them the promoters of social and individual change.

Mirić, Mirjana

Ćirković, Svetlana

Institute for Balkan Studies, Serbian Academy of Sciences and Arts

Word Order in the Noun Phrase in Gurbet Romani in Eastern Serbia: a Corpus-Based Study

The typical linear order within the Romani noun phrase (NP) is the following: [quantifier]+[determiner]+[numeral]+[adjective]+NOUN+[options], although in some dialects demonstratives, possessive determiners and attributive adjectives can optionally follow the noun (Adamou & Matras 2020, Matras 2002). The aim of our research is to explore word order in the NP in Gurbet Romani spoken in the town of Knjaževac (Eastern Serbia).

The data for the study are taken from the Knjaževac Gurbet Romani corpus comprising app. 16,000 word tokens (adults' and children's samples). The corpus is annotated for word classes and word origin (Romani or Serbian).

Although the typical Romani word order in the NP is preferred in the corpus, the study focuses on the variation, which mainly concerns the position of attributive adjectives as prenominal or postnominal, cf. (1a) vs. (1b) and (2a) vs. (2b). We discuss the pragmatic conditions under which the variation occurs, such as the information structure, as well as the presence of Serbian loanwords in the NP, which may suggest that the variation is affected by language contact, given that Serbian allows N-Adj order under certain conditions.

(1) Romani adjectives

a.

<i>dobisaren</i>	<i>E</i>	<i>cikne</i>	<i>čavvrre</i>	<i>I</i>	<i>pare</i>
get(Serb).3PL	DEF	small	children	and(Serb)	money

'Small children also get money.'

b.

<i>zori</i>	<i>Baro</i>	<i>sas</i>	<i>Mandje</i>
strength	Big	was	I.DAT

'I had (a) big strength.'

(2) Serbian loan adjectives

a.

<i>I</i>	<i>djilabel</i>	<i>celo</i>	<i>Djive</i>
and	sing.3SG	whole(Serb)	Day

‘And (he) sings all day.’

b.

<i>mora</i>	<i>te</i>	<i>ćiden</i>	<i>pe</i>	<i>ande</i>	<i>jekh</i>	<i>than</i>	<i>čisto</i>
must(Serb)	comp	gather.3PL	refl	in	INDEF	place	clean(Serb)

‘(They) must be gathered in a clean place.’

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Mocanu, Cristina

Lucian Blaga University of Sibiu, Romania

Religion, Enslavement, and Roma: How an Orthodox Hegumen Saved a Roma Slave Woman

The Orthodox clergy played an important role in the life of Roma slaves during the entire period of their slavery, as they were major slave owners. The control over their slaves influenced deeply their social life, as priests arranged marriages, exchanged slaves or apportioned them with different owners. While most of the contributions focused on the negative role of priests in Roma slavery, my paper aims to offer a very different perspective.

Based on documents found in the archival fund of Doljești Monastery preserved in National Archives of Iași, my chosen case study will show how a hegumen, Dionisie Hudici saved Pătrana, a Roma slave woman, sexual exploited by her master and turned her into a monastic slave (with the allowance of her master), and later to a wife with dowry.

Moreover, my paper will examine how the intervention of the Moldavian hegumen of Doljești Monastery helped the Roma slave woman to change her way of life. It will

also show how after a few decades this act of Christian altruism created a sort of legal issues. Because there was no legal document related to the exchange done for Pátrana in 1759, the successors of her former master claimed a compensation from the Monastery, which they received in 1805.

Moravčíková, Dominika

Institute of Musicology, Charles University

The Possibility of the Wild Poppies: Access and Care in Music Education for Slovak Roma Children

In this paper, I will explore the opportunities for music education for Roma children in Slovakia who come from excluded communities. I will primarily focus on the issues of *access* to education in music and the consideration of *care* as a key (and gendered) feature of the epistemic exchange between the music pedagogue and their pupil, as well as a feature of the larger educational and nurtural structures upon which the local families rely. The central subject of examining the potency for music learning will be the Slovak non-profit program *The Wild Poppies (Divé maky)*, dedicated to offering much-needed education opportunities to talented Roma children via specialized scholarships. I will observe and reflect on an application process for *Divé maky* scholarship for my child Roma informant from a village settlement who would otherwise continue to lack access to music schooling and proper musical instrument. This journey will be reflected and theorized under the framework of social justice in music education discourse (Elliot, Silverman, 2014). I will also comment on my ethnographic positionality in this process as a non-Roma scholar (Fremlová, 2018) and articulate how my identity, privilege, and ethnographic presence shape the relationships with the informants and the potentiality of an individual social change. Lastly, I will theorize this experience by employing the concept of *storytelling* in a music education conceptualized as an exercise of social justice (Hess, 2021).

Nowicka, Ewa

Collegium Civitas, Poland

Witkowski, Maciej

WSB University, Poland

Agreement or Value Conflict: How Roma in Polish Carpathians Settlements Adapt to the Local Government Housing Policy?

In some Roma settlements in Polish Carpathians, where the situation of the inhabitants is particularly poor local authorities create programs of Roma housing using common sensual concepts related to “appropriate social relations” which seems to be problematic from the Roma point of view. The reactions which have been observed at local level of both Roma and non-Roma communities indicate that the efforts made by local authorities with the aim of solving the housing problems of Roma have up to now failed to increase the level of integration between both communities, and have in many places increased tension between communities. Confrontations between Roma and non-Roma, analysis of the attitudes of non-Roma in relation to free houses provided to Roma, and the feelings of Roma themselves show that current solutions which are part of the housing policy, whilst genuinely raising the standard of living of Roma, do not either make Roma feel part of the Polish society, nor do they improve the social status of the Roma community.

In the above context, the main aim of this paper is to describe from the ethnographic perspective the wide-ranging social consequences of particular solutions implemented by the Polish local authorities in relation to Roma in order to meet the housing needs of the Roma communities living in the settlements in Polish Carpathians. Our recurrent research indicates both continuation and changes in Roma attitudes towards these projects.

Ort, Jan

Seminar of Romani Studies, Faculty of Arts, Charles University in Prague

Policies towards the Roma? Contesting the Framing of Certain State Policies on the Example of Communist Czechoslovakia

When scholars write about the history of the Roma in communist Czechoslovakia, they often highlight two key central measures of the state's assimilationist policy – Law No. 74/1958 on the Permanent Settlement of Nomadic Persons and Government Resolution No. 502/1965 on “controlled dispersal of the gypsies”. These are often framed more broadly as “policies towards the Roma”. In this paper, I will argue that such a framing homogenizes the position of the Roma as “eternal outsiders” in non-Romani societies. Instead, I suggest more complex understanding of such policies as targeting not only Roma/“gypsies”, but permeating entire, locally and historically formed, socio-economic systems with a potential to transform them. Focusing on the local practice, I will argue that there always remained room to (try to) redirect and reframe the policies' impact and that it was the local context where the negotiations took place about who would be affected by, profit from, resist or completely avoid them. This approach can contribute to a better understanding of the complex position of the Roma in non-Romani societies, different modes of their (self-)identification and belonging, and different forms of agency of both Romani and non-Romani actors. Moreover, it is an important prerequisite for making the history of the Roma an integral part of both local and broader societies.

Oslon, Mikhail (Miša)

Institute of the Polish Language of the Polish Academy of Sciences, Poland

Ê řomani êtimologija: arakhlimata haj pharimata

Amaro (muřo haj le Kirilas-ko le Kořanovos-ko) «La řomaría ċhiba-ka etimologija-ko alavari» (rromanes.org/pub/ЭЦЦЯ.pdf) pařol ka pes-ko gêtomos. Źi akana maj-hramosardam opral pa 700 (anda kam êk-mija) hrama le êtimologijen-ca sa le žangle «sa-řomane» vorben-gê anda sako řjalo dijalekturi. Le hrama ři lařarde sar vorben-gê kujburi (sa le žangle derivaci thode le andrê); buřol kê o gin le êtimologizujime vorben-go, te-gindona jekh po jekh, maj-baro lo duj-trin daci sar o gin le kujbonen-go.

Kamav te-phenav divano pa-l pašimata haznime sar lašaras o vorbari, te-ilustrujiv-le šîro-sa konkreċi originalo (neve) êtimologiji haj te-dav дума pa jekh-duj aktualo problemi haj griži la êtimologija-kê, la istorija-kê haj la komparacija-kê rodimatan-gê kaj sî angle.

Romani Etymology: Findings and Challenges

Our (Kirill Kozhanov's and mine) Romani Etymological Dictionary (romanes.org/pub/ЭЦЦЯ.pdf) is approaching completion. So far, we have written over 700 (out of about a thousand) etymological entries covering the entire known "Common-Romani" lexicon in its dialectal diversity. Entries are arranged by word families (all known derivatives are included), which means that the total number of processed lexical items exceeds, by several times, the number of entries. I will present an overview of the approaches used in compiling the dictionary, illustrate them with a number of specific original (new) etymologies, and discuss some relevant issues and concerns for future etymological and historical comparative research.

Petrović, Sonja

University of Belgrade, Faculty of Philology

(Department of Serbian Literature with South Slavic Literatures)

Complexity and Diverseness of the "Gypsy" Character in South Slavic Folk Narratives

South Slavic folk narratives about Gypsies were written down from the 19th century up today and collected, among others, by Vuk Karadžić, Vuk Vrčević, Tihomir Đorđević, Rajko Đurić, Trifun Dimić, Alija Krasnići and many others. Various genres of folk narratives testify of the complex, multidimensional and often ambivalent nature of the "Gypsy" character. In the focus of our attention will be the folk type of the "Gypsy" in South Slavic humorous stories and anecdotes, which will be examined from the aspect of imagology and folkloristics. Ethnic stereotypes and views of certain social and professional groups are built into the notions of the comical type of the folklore "Gypsy". As a marginal person, the Gypsy type is at the bottom of the social ladder, but because of his adaptability and independence from the system, he is free and critical in relation to authorities and official institutions.

Petrovski, Daniel

Institute of Folklore "Marko Cepenkov"

The Skopje Settlement Šuto Orizari – Formation and Ethnic Characteristics of the Roma

The settlement of Šuto Orizari, also known as Shutka, is the largest settlement with members of the Roma ethnic community in Macedonia and beyond. This place is also called the only „Roma municipality“, because the mayor of the local self-government is Roma, and the municipal council is with a majority of Roma. Šuto Orizari was formed after the earthquake in 1963 in Skopje, when a large number of Roma, mostly from the Skopje settlement Topaana, moved to their new homes, transferring their material and spiritual culture to a new place of residence. Various Roma ethnographic groups live in the settlement of Šuto Orizari: *Barutchii*, *Topaanlii*, *Džambazi*, *Madžuri*, *Gilanlii*, *Gavutne Roma*, *Kovači*, *Orthodox Roma* and others. However, Albanians, Macedonians and Bosnians also live in the Šuto Orizari settlement. This scientific paper provides extensive data on the formation of the settlement, social, spiritual and material culture of the Roma, and linguistic characteristics.

Podolinská, Tatiana Zachar

Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences

Virgin Mary as Great Enchantress

The objective of the contribution is to offer a broader theoretical taking-off for the further exploration of the roles and actions of the Virgin Mary in post-modern Christianity in the 21st century. The discursive concept of *re-enchantment* (*disenchantment*, Weber 1978) and the concept of *social innovation* (e.g. Knoblauch 2018) are creatively adapted on the topic of Marian devotion. The contribution proposes that the Virgin Mary/Theotokos in the post-Communist and post-transitional countries serves as a *social and religious innovation* that resolves societal tensions. Based on the preliminary knowledge, Marian devotion in CEE does not seem to be *anti-modern* or resisting modernity (Hermkens et al. 2009), nor does it represent *alternative modernity* (Orsi 2009), causing the sacralisation of Europe, as conceptualised in Western scholar circles. Particularly in 21st century the Virgin Mary has been constantly re-formulated and re-actualised in order to balance out the global and local scales, calming tensions

and polarisations. The contribution approaches the Virgin Mary in CEE as a *Great Enchantress*, representing both a continuation and restoration of religious tradition, as well as a fluid post-modern and post-traditional mix of pre-modern and ultra-modern elements of beliefs and practices. The author applies the theoretical concepts on her fieldwork done among the Roma in Slovakia, exploring various local/national forms of Marian devotion. The author elucidates also the processes of 'appropriation' of mainstream forms of Marian devotion in a manner of *enculturation* and *ethnisation* in which the Virgin Mary is culturally 'translated' and ethnically 'transcribed' in order to better fit the needs Gypsy/Roma communities. Based on discussion author concludes, that Virgin Mary has never been disenchanting and represents one of the pillars of constant enchantment of the modern Christian societies in 21st century.

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Rigová, Edita

Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences

Impact of the Two-year Programs within the Vocational Schools on the Employment of Young Roma in Slovakia

Two-year programs of the vocational schools are designed for young people who failed to complete the education at the primary school level. A large proportion of the students that participate on education in two-year programs are Roma young people. While these programs serve as the second chance for those who did not succeed in their first chance in education, they do not represent a great turning point for their absolvents' lives. Moreover, only one third of those who take part on some of those pro-

grams, will complete it. Although the programs mean to be inclusive towards those without earned education, they are for them a death end in the educational system. Yet, their existence is supported by the authorities and the Government. My paper examines a relation between the practicing education in the two-year programs in the vocational schools in the context of Roma young people and particular policy and their success to integrate in the labour market. This research paper relies on data collected through the semi-structured interviews with the authorities and the students, too.

Roman, Raluca Bianca

Queen's University Belfast/University of St Andrews, UK

Blomster, Risto

Finnish Literature Society

Forgotten Pioneers? Roma Civic Emancipation and the Role of Finnish Kaale Women in the Mobilisation of Finnish Roma at the Start of the 20th Century

Roma civic emancipation in Finland has recurrently been connected to the role of the first Roma-focused religious organisation in the country, the Gypsy Mission (in Finnish, *Mustalaislähetys*), founded at the start of the 20th century. Within it, key Roma activists and evangelisers emerged, who would act not only as mediators between the Gypsy Mission and the Kaale community in the country but as promoters of several social projects which shaped the history of Finnish Roma: such as the promotion of sedentarisation and the promotion of education. However, while discussions of Finnish Kaale pioneer men within the process of Roma mobilisation in Finland have become more common in recent years, little to no information or discussion has thus far been focused on the role of Roma women within these processes, their visions for the future of their communities and their connection to the shaping of Roma civic emancipation in Finland. Based on recently discovered archival sources, this paper will address these gaps by exploring the lives of key Roma women, whose influence on and connection to the work of the Gypsy Mission more specifically and the process of Roma mobilisation in Finland more broadly should not go overlooked. Through this, the aim of this paper is to highlight that Roma women were neither passive subjects nor silent voices within the history of Roma mobilisation in Finland and, by doing so, their involvement constitutes a crucial aspect of the shaping of civic emancipation more broadly, which needs to be taken into account.

Rotaru, Julieta

Institut National des Langues et Civilisations Orientales (INALCO), Paris

The “Pious Donation” as Vector of the Institution of Gypsy Slavery in the Romanian Principalities

Geopolitically, the Romanian Principalities are an intersection of Christian and Muslim civilizations, the Catholic West, and Orthodox Byzantium, a space for synthesis of several political, economic, and social institutions taken over or transposed. *Robia* (Roma slavery) may represent such a local synthesis. One of the sources of Roma slavery is the “pious donation” by the voivode, attested from medieval times and continued until the Eighteenth century. Historians of Romanian law recognize the influence of the Byzantine emperor’s function of donation as taken over to the voivode’s granting the right of concession to noblemen with beneficiary title for lifetime as a recompense for “fair and faithful service”, which predominantly but not exclusively were underpinned by military services. The function of donation has been exercised by the voivode for many centuries in the case of Princely Gypsies who were thus transferred into the property of monasteries and private owners. The paper investigates the evolution of the juridic category “pious donation” from the context of the first donations of Gypsy households to monasteries till the formal abolition in late Eighteenth century. The investigation underlines the socio-economic impact of the donation on the Romani community, on the background of their privation of many social rights (such as mobility, etc) and the way it affected the family structure and inter and extra community relations. The primary sources for this study are the chancellery acts of the Romanian Principalities from the published collections of documents, and the demographic sources comprised into the MapRom database www.maprom.se.

Russel, Andrew

University of Liverpool

Zevnik, Andreja

University of Manchester

Roma 'Belonging': Exploring the Radical Potential of the Term

The ability of Roma communities to belong relies on discourses of racialisation, marginalisation and deservedness and often depends on whether the group is perceived as sufficiently 'assimilated'. Our paper looks at the notion of belonging and explores its ability to encompass the attitudes of the majority and establishment to Roma - Do Roma have a sufficient sense of belonging (fealty) to the state? but also how Roma communities express belonging to claim a positive collective identity. The paper focuses on Roma in Slovenia and draws parallels with other Roma communities across Europe.

The paper examines two inter-related themes of how Roma experience "belonging" to the socio-political space in which they live. Firstly, how the majority gaze problematises and restricts Roma within a particular context, usually seeing them as a 'problem'. Secondly, how Roma themselves understand and relate belonging to their immediate living-spaces and to transnational Roma communities. The identity of marginalised groups is supported by common experiences, shared heritage or language but belonging can also be self-evident ("just felt"). By examining discourses that construct the public image of a Roma in Slovenia (in particular focusing on political institutions and media representation) and considering how belonging is experienced by Roma, we explore the radical potential of the term. The paper argues that it's possible for Roma communities to mobilise around the idea of belonging and challenge not only the imposed representations of them, but also to advocate a much broader and inclusive understanding of "belonging".

Schall, Verena

Language Council of Norway

Hauge, Camilla

Teacher mediator for the Roma School mediator service

Possibilities and Challenges for Romanes and Romani in Norway

In the 1990s the Roma and Romani people were recognized as two of Norway's national minorities and Romanes and Romani as to separate languages by international law (Council of Europe 1992, 1995). Up until now, little has happened to implement these languages' rights in the Norwegian law. However, recently the status of these languages has been secured in a Language act, which entered into force in January 2022. This law gives the Norwegian authorities an explicit responsibility to protect and promote Norway's national minority languages Kven, Romani and Romanes.

On the one hand, the possibilities for protection and promoting of the Romanes and Romani languages have increased with the Language Act. And it may seem like there is already some progress, indicated through increased demand for translations of official names and texts into Romanes and Romani.

On the other hand, the right to Romanes and Romani language education at school was not implemented in the bill on a new Education act which was presented the same year as the Language act was passed (Kunnskapsdepartementet 2021). Thus, if the bill passes without changes, Romani and Romanes will still be lacking the supporting structure of educational legislation as an important language policy tool. This contradicting policy might show that there is still a lack of a clearly defined national policy, making it difficult to establish targeted solutions and measures.

This paper will address some of the challenges and possibilities, both before and after the Language Act has entered into force, giving examples from practical work as senior advisor of the Language Council of Norway and as teacher mediator in the Roma School mediator service. We will specifically focus on the issue of minority involvement and the newly initiated bilingual "preschool-project" for Roma children in the Oslo area.

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Shapoval, Viktor

Moscow City University, Russia

Čhindlo lav i phendlo lav ke Papiszakiri poezja.

Me skendava te roshandav 4 phučibena:

- 1) Syr te ginav Papiszakire lyla. Syr sys sthodo lakiro jekhakiro alfabeto, savi litery sys zalyne Polskone čibatyr i save sys dodyne.
- 2) Save čhiba sys sykade i save sys garade andre lakire lyla. Adake sys romany čhib, polsko, rusko te ukrainska khetane. Lava javire čhibendyr.
- 3) Sphandle litery (ligaturae). Syr jone skerde pes telo Papiszakiro vast. Syr te ginas duj litery, kaj isy sphandle khetane.
- 4) Syr te haliuvas, savi sys čačuny fonetika ki Papisza. Lakiro kan isy zoraes sykliakir-do ki muzyka. Odova kerdia e barvali informacija amenge.

A Written Word and a Spoken Word in Papisza's Poetry

I'm going to discuss 4 questions

- 1) How to read Papisza's manuscripts correctly. What is the full repertoire of her alphabet and the significance of letters taken from the Polish alphabet and additional characters.
- 2) What languages are reflected in her manuscripts, and what elements of other language are hidden in them. e.g., Polish, Russian+Ukrainian, specific words from other languages.
- 3) Ligature as a genuine part of her graphical system. How to read them, with examples.
- 4) Reconstruction of Papisza's phonetical system. Professional skills by Papisza as a musician and the high values of her phonetical and linguistic data.

Shmidt, Victoria

University of Graz

Donohue, Christopher

National Human Genome Research Institute (USA)

Invincible Racism? Misuse of Genetically Informed Arguments against Roma in Eastern Europe

We aim to reconstruct the history of adapting the r/K strategy theory introduced by Canadian psychologist J.P. Rushton as proving intersectionality between race, intelligence, and criminal behavior. We interrogate the genealogy and application of this theory and its connections to ecology and genetics to critique it. Scholars applying Rushton's arguments to argue for 'behavioral issues' and 'limited capacity' of Roma in Czechia, Hungary, and Serbia have established an informal inter-country network tasked with the exchange of the research outcomes and approaches among the psychologists and anthropologists. We compare the critical response towards Rushton's theory in Canada and the United States with the critique of its dissemination in Eastern Europe through the lenses of historical and cultural peculiarities of boundary-work in science.

We analyze the large-scale influence of racialized and geneticized theories conceptualizing those "non-white" (mainly Roma and the migrants) individuals by geneticists and biologists in Eastern Europe as part of a 'boundary-work' aimed at differentiating "good" and "bad" science which explored human difference by genetic factors. We argue that in many instances eugenics, "scientific racism" and "race science" are inter-mixed through much of the history of the twentieth century, and even more so after the Second World War. The forms and shapes of these sciences continually change to accommodate developments in genetic sampling and analysis techniques, politics and social life, to integrate new methods and data, and to justify their continued flourishing and funding by government agencies and private businesses.

This multifaceted ubiquity of genetic explanation as both theory and praxis continue to be unrecognized not only among those who adapt and disseminate racially and genetically informed arguments, but also among those who try to negate and deconstruct scientific racism. Differentiating genetics as "true science" from scientific racism as a pseudo-science remains the predominant method of deconstructing racist arguments and ideas among its critics in CEE countries. We aim to explain why this strategy of boundary-work leaves limited options for assessing the risks of the misuse

of scientific argument by scientific racists, but unlimited opportunities for disseminating racialized and genetically reductive theories, which are responsible for real world violence against historically and presently marginalized communities.

Sidiropulu-Janků, Kateřina

Carinthia University of Applied Science, Austria

Jana Obrovská

Masaryk University, Department of Education, Czech Republic

Discursive Subjugation and the Ways Out. Czech Roma Mothers Narrate Three Generations of Othering Experience in Europe

In our contribution, we will present the results of the biographical study that was conducted among 25 Czech Roma mothers in February-July 2018 in two urban localities in the Czech Republic. Based on the analysis of in-depth biographical interviews we want to explore the self-perceptions of ethnic, cultural, gender, local as well as parental layers of identities of the mothers. We focus on their narrations of belonging and otherness and their interpretations of positive experiences of belongingness as well as coping strategies with negative experiences of being othered in inter-ethnic relations within formal as well as informal settings. This paper develops the coping strategies of the contemporary parent generation (namely mothers) of the third generation of Slovak Roma who came after 1945 to Czech lands. We want to explore the conceptualization of social identity facing adversity conditions, as well as search for elaboration of the potential of the biographical research for researching ethnic identity in contemporary Europe, especially on multi-generational scope. While emphasizing the biographical perspective of the informants we strive to produce emic knowledge to avoid epistemic injustice and bringing the underrepresented voice of Roma woman.

Singh, Punita G.

Ashoka University

Kyuchukov, Hristo

University of Silesia, Katowice

Convergence and Divergence between Romani, Punjabi and Hindi: Experiments with Methodology

The discovery of similar words in Romani and Indic languages in the 18th century led to the hypothesis that Roma originate from India (Rudiger, 1782; Grellman, 1783). Since then, researchers have compared semantic, phonological and grammatical aspects of Romani with Indian languages (Hancock, 2007–2008; Matras, 2002) and found further evidence, with Courthiade (2021) observing that there is a “striking constancy of the Indian element in the Romani language”. In the current study, we wanted to probe the ‘constancy’ and examine the mutual comprehensibility of contemporary Romani, Hindi and Punjabi given their shared lineage. To select an appropriate sample, we turned to the 207-word lists derived from the original suggested by Swadesh (1952). Online lists for English, Romani, Punjabi and Hindi were sourced. The aim was to find the percentage of ‘cognates’. The field of ‘glottochronology’ for which Swadesh created the lists, uses statistical data to date the divergence of languages from a common source. In addition to the percentage of shared cognates, relative rates of replacement and borrowing of words are required. Rather than dating divergence, we wanted to ascertain lexical convergence. Preliminary examination generated a lexical overlap of around 53% between Romani and Punjabi and 49% between Romani and Hindi. Challenges encountered included: (1) Lack of synonyms in the lists that could lead to missing related words (e.g., ‘*par*’ and ‘*pankh*’ both mean ‘feather’ in Hindi and Punjabi and the former is an obvious cognate of Romani ‘*por*’ but the latter is not); (2) Orthographic transliteration of these languages in the Roman script masks phonetics, leading to mis-mapping; (3) Subjectivity in judging cognates.

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Škobla, Daniel

Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences

Turning an Uneducated Gypsy into a Conscious Builder of Socialism. Cinematic Depiction of Roma in the Czechoslovakia's State-socialist Period in the 1950s

The focus of this article is on the cinematic representation of Gypsy/Roma and the state socialist period. My central assumption is that cinematography can help to uncover a period's ideas about the social order, hierarchies, and how the integration and social advancement of minorities are viewed and conceptualised. I see the motion picture as an idealised reflection of social reality, which functions in a certain political framework, in which symbols and meanings are arranged in such a way that they are the bearers of a certain set of beliefs. Films thus are carriers of the social imaginary as a condensed network of collectively shared significations, which can tell us about the ways in which dominant classes conceptualise minorities. Centre of my attention is the Czechoslovak film *My Friend Fabián* (*Můj přítel Fabián*, 1955). According to official production notes, the film tells the story of the transformation of an uneducated Gypsy into a conscious builder of socialism in The Kunčice Iron Works – "the great construction site of socialism." The film is replete with colonial tropes of uninhibited dancing, singing and exotica stereotypes and depicts imaginary Roma as incompetent individuals who are subject to the paternalistic care of the White communist functionaries. Finally, I argue, that regardless of the exoticisation and stereotypisation of Roma in the film, the story of Gypsy Fabián presents a model for Roma integration and social advancement via education and full-fledged integration into the working class.

Slavkova, Magdalena

Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Sciences

Romani Women's Evangelical Activities in Interwar Bulgaria

Gypsies/Roma became an important group for evangelical missionaries to win their own place in interwar Bulgaria. This was a period of the emancipation of women within the evangelical movement and it coincided with the creation of the first Romani religious societies. Unfortunately, little information is available on the history of female activities, but fragmentary data on their role can be found in various sources. For the purpose of this paper, I use information from religious periodicals issued in Bulgaria and the US, as well as documents and photographs from different evangelical churches' archives. The results of open-ended interviews with elderly pastors who have some information about this period are also considered.

During the period between WWI and WWII Baptist missionaries coming from the United States and Europe undertook proselytism among the Gypsies. Female believers were active on both the individual and community levels. There were examples of some strong women who wanted to follow the path of faith. From the pages of the "Evangelist" journal in the 1920s, we read about a case of a Gypsy Muslim woman from the Kalajdzii group in the town of Ferdinand, Northwest Bulgaria, who decided to convert, although her husband was against it. Some women were active in religious activities and supported their husbands or fathers who pastored the first Romani church in the village of Golintsi, Northwest Bulgaria. The daughter of the Romani pastor Georgi Stefanov, Keva, joined her father during his training in a Bible school abroad in the 1930s, where she attended a girls' school. An important role in this direction is played by a Bulgarian. Peter Minkov managed the first Baptist Church in the 1920s and founded a Gypsy Female Christian Society "Romni" (woman) in the village of Golintsi, comprising 19 members in 1927. Peter Minkov's wife was his mainstay in the activities of the Gypsy Evangelical Mission created in 1932, and trained female Gypsies in homework.

In the 1920s, Pentecostal missionaries from America arrived and had the greatest influence on the Bulgarian and Armenian populations in South Bulgaria, but Gypsies were also attracted to the evangelical communities in Yambol. Sister Duda, for example, is mentioned in the actual list of members of the Yambol Bulgarian Pentecostal church in the 1930s.

Smith, David

Lane, Pauline

Faculty of Health Education Medicine and Social Care, Anglia Ruskin University

The Experiences of Caring for Family Members with Dementia in UK Gypsy/Traveller Communities.

The presentation reports from the first in-depth study in the UK of the experiences of Gypsy/Traveller carers of family members with dementia. There are an estimated 885,000 people living with dementia in the UK. Of these 25,000 come from ethnic minority communities and with the ageing population, this number is increasing. However, despite the numbers of people from ethnic minority communities living with dementia, their needs are often not recognised in service development and they are often “invisible” within dementia research. While Gypsies and Travellers are one of the most marginalised ethnic minorities in the United Kingdom, there is a distinct lack of primary research on dementia and the needs of Gypsy and Traveller carers.

We conducted eleven in-depth, semi-structured interviews with Gypsy carers in the East of England and Derbyshire living in trailers and in houses. The presentation will discuss the findings according to the following objectives of the study.

- To identify some of the cultural and systemic barriers that Gypsy carers experience in dementia support services.
- To highlight some of the family and collective strategies used to offer support to family members living with dementia.
- To identify some of the pressures and concerns that individual carers face when trying to support family members living with dementia.
- To make recommendations on how to make dementia services more accessible and culturally appropriate to carers and their families

The presentation will contextualise the findings in the light of competing theoretical and conceptual frameworks for understanding health inequalities and for tackling them since the way a ‘problem’ is defined usually contains a proposal for its solution (Becker, 1967).

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Solimene, Marco

Anthropology Department, University of Iceland

The Bosnian House. Transnational Trajectories of (Non-)return among *Xoraxané Xomá* Based in a Roman *campo nomadi*

This paper presents preliminary findings of ethnographic research about transnational practices of a network of Bosnian *Xoraxané* families. The families here described are refugees from the 1990s war in former-Yugoslavia, and nowadays live in a state-run *campo nomadi* in Rome (Italy). In the arch of 3 decades, they learned to cope with housing segregation and diffused anti-Gypsy and xenophobic sentiments pervading Italian society, eventually getting rooted in the social, economic, and cultural fabric of the Eternal City. In the last 15 years, many started building or refurbishing houses located in the Eastern part of the Federation of Bosnia and Herzegovina, not too distant from their home-village (now situated in the *Republika Srpska*). Usually during summer, these families leave their homes in the nomad camp for short stays in their Bosnian houses (which otherwise remain empty for the most part of the year). The houses, and the transnational practices revolving around them, appear as expression of nostalgic attachments to a homeland, which these families forcedly left and which the war, international agreements and the shift to neoliberal economy radically transformed. While also connected to present aspirations, these transnational practices remain disconnected from any plan of actual return, as definitive returns to Bosnian territory have, until now, been the result of failures in the migratory project in Western EU. This paper reflects on ambivalence and complexity of transnational imageries and practices connected to the Bosnian houses, which reveal complex scenarios of identity, movements between EU and non-EU spaces, and unlikely returns.

Sorescu-Marinković, Annemarie

Institute for Balkan Studies, Serbian Academy of Sciences and Arts

The Linguistic Landscape of Banat Cemeteries: Deciphering Bayash Migration

The Bayash in Serbia are an invisible, hidden minority; they do not appear in population censuses, do not benefit of minority rights, and the mere existence of the com-

munity is in most of the cases only known to specialists. Documents certifying the history or existence of Bayash in Serbia are very rare, and the interest of researchers in the community has so far been a marginal issue. The existence of Bayash communities on the territory of Serbia has been discussed by linguists and anthropologists, on the basis of interviews in Romanian, their mother tongue (Sikimić 2003, 2013), or by historians, on the basis of documents from church archives combined with insider knowledge of the local situation (Măran 2021).

The present paper focuses on a new domain which can be used to identify and study the presence of Bayash in Serbia: the linguistic landscape, namely the epitaphs in several village cemeteries of Banat. Different from other epitaphs in the cemeteries under scrutiny, those of the Bayash are much longer and reveal the life stories of the people buried there: stories of poverty, migration and death abroad or return to the village of origin to die (Sorescu-Marinković 2021). These very detailed and emotional epitaphs can be read as genuine documents attesting the presence of the Bayash in the respective villages, but also their migration patterns and use of language.

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Stoica, Cristina

Western University, Canada

Objections to Deportations: Non-violent and Clandestine Protests to Roma Deportations to Transnistria

“Transnistria was a prolonged disaster” (Hilberg, 776). The claim, made by historian Raul Hilberg, is in reference to the genocide of the Roma and Jews committed during the Second World War under the Ion Antonescu regime on the Romanian-administered territory of Transnistria. Over the course of 1939 to 1945, approximately 26,000 Roma were deported to Transnistria where more than 11,000 Roma were victims of genocide. The forced deportation and marches of Roma deportees with the intention to ‘settle’ them in ‘Gypsy colonies’ in the region played a central role in the annihilation of all ‘unwanted’ and ‘foreign elements’ from Romanian society.

This paper will provide a case study of the various forms of objections and protests on a local and national level to the deportations of the Roma to Transnistria. The paper will be divided into two halves: in the first part, I will provide an account of the different forms of objections to deportations expressed by Romanian actors, the Romanian population, and government public figures to the deportations of the Roma. Petitions drafted by Romanians holding political or social positions in their locality pleading for the ceasing of deportations are well noted. In the second part, I will address the degree of agency exercised by Roma deportees in protesting their upcoming deportation orders or the deportation orders of their loved ones. Invalidating the government’s deportation orders and arguments for repatriation are rooted in four key tropes: the degree of ‘Romanianness’ the individual exuded, reaffirmation of Romanian citizenship, past military service or allegiance to the state, and claims that the injustice occurred as a result of confusion and ill-will on the gendarmes’ part.

Stoyanova, Plamena

Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Sciences

Leaders among the Gypsies/Roma of Bulgaria in the Years between the Two World Wars

The period between the two World Wars for Bulgaria was a time of coups, political crises, and bloody political events. Some of the wings of the Bulgarian Communist Party – one of the long-standing participants in the country's political life, were radicalized and went underground. This affected the lives of all its followers. Many Roma factory workers traditionally and actively supported BCP. They have their own influence among communist circles and are even a decisive voice for electoral results in certain regions of Bulgaria. Some of the most prominent names from this period among the Communist Gypsies are Nikola Tarzobaliev from Sliven and Shakir Pashov from Sofia. They are both active participants in worker strikes, and both have their own circle of followers. Being close in age and supporters of the same ideology, their fates are intertwined in many ways. What is common and what is different between these two famous figures in the history of Roma in Bulgaria? Are they allies or enemies? This paper will try to answer the questions by presenting the activities of both leaders in the Interbellum period, which coincides with their young and active years.

Tarlan, Kemal Vural

Kırkayak Kültür – Dom Research Workshop

The Other Refugees of Syria: The Gypsy Refugees in Syria's Neighboring Countries

The environment of war, conflict and violence continuing in Middle East for many years led to the displacement of the Dom society. The recent civil war and contested period in this geography exposed the Gypsies living in the Middle East to violence and forced migration even though they did not take a part in the war. The contested environment experienced especially in Syria led the Gypsies living in this country to take shelter in neighboring countries. The Dom who took refuge in Lebanon, Jordan, Iraq and Turkey are discriminated and excluded in these countries.

In the last 10 years, the Syrian Gypsies managed to take shelter in neighboring countries passing the radical militia and Syrian army. According to the leaders of Syrian Dom society and experts working on this subject and experts doing this research about 150 thousand Syrian Gypsies were spread to Turkey, Jordan, Iraq, Egypt, United Arab Emirates and European countries.

The fieldwork of the article dealing with the impact of civil war and contested processes over in Syria over the Gypsy communities were made by Kırkayak Kültür – Dom Research Workshop. The researcher aimed to determine the profile of Dom Gypsy society in Lebanon, Jordan and Turkey, their basic needs and to make a situation analysis including a regional mapping composed of the locations in Syria's neighboring Countries.

Tombat, Kabir

Department of Community and Occupational Medicine, University Medical Center Groningen, University of Groningen

van Dijk, Jitse P.

Department of Community and Occupational Medicine, University Medical Center Groningen, University of Groningen; Graduate School Kosice Institute for Society and Health, Medical Faculty, P.J. Safarik University; Olomouc University Society and Health Institute, Palacky University

Roma Health: Communicable Diseases across Central and Eastern Europe - a Review

The Roma are Europe's largest minority. They are also one of its most disadvantaged, with low levels of education and health and high levels of poverty. Research on Roma health often reveals higher burdens of disease in the communities studied. This paper aims to review the literature on communicable diseases among Roma across Eastern and Central Europe.

A PubMed search was carried out for communicable diseases among Roma in these parts of Europe, specifically in Romania, Bulgaria, Hungary, Serbia, Slovakia, the Czech Republic and Northern Macedonia. The papers were then screened for relevance and utility.

Nineteen papers were selected for review. They were overlapping and divided as follows: viral diseases 7; bacterial diseases 5; and parasitic diseases 11. Roma continue to

have a higher prevalence of communicable diseases and are at higher risk of infection than the majority populations of the countries they live in. Roma children in particular have a particularly high prevalence of parasitic disease.

However, these differences in disease prevalence are not present across all diseases and all populations. For example, when Roma are compared to non-Roma living in close proximity to them, these differences are often no longer significant.

Toyansk Guimarães, Marcos

University of São Paulo, Brazil

Jiménez-Royo, Javier

University of Seville

Dantas da Cruz, Jucelho

State University of Feira de Santana, jucelho@uefs.br

Western Romanies: Internal Diversity and Transnational Connections between Iberian and South American Calons

In this presentation, we introduce the population scattered throughout the Americas and Europe referred to as “Calós/Calons”, proceeding to analyze some cultural, organizational and identity aspects. We entered a comparative analysis between the Calós of Spain and Calons of Brazil, in order to present an overview of this Romani group, its internal diversity, the criteria of belonging adopted by the group and the development of relations between co-ethnics, focusing on how these populations relate its identity and political ideas to different spatial levels – national and global – and the trends of transnational rapprochement and consolidation.

Uherek, Zdeněk

Charles University / Czech Academy of Sciences

Romani Migration as a Subject of Media Attention in the Czech Republic

The Romani minority is not frequently emphasized in the Czech daily press. However, at the end of the 20th century, especially since 1997, and at the beginning of the 21st century, notably to 2004, when the Czech Republic joined the European Union, the Romani were regularly discussed in connection with migration. At that time, Romani from Czechia became a matter of foreign policy efforts of several states as applicants for international protection (asylum). In this role, they were a part of the media discourse that last revived in 2013, when Canada abolished the visa requirement for Czech citizens, which was introduced to ameliorate the number of asylum seekers from Czechia. So far, we have had on the migration topic mainly texts on press reactions from recipient countries (Matras 1998; Matras 2000; Guy 2004). The presented paper will give a clearer picture of the topic from the sending country's perspective. In my paper, I will focus on the reports of professional journalists and the development of the professional discourse, as the opinions of the general public operating on social networks have already been processed, at least for a limited time in the Czech language (Homoláč 2006; 2009). The difference in discourse between the sending and receiving countries stands out, especially in the comparison of the survey results from Germany collected by Christina Lee (Lee 2014). In my presentation, I will also show that the language of the media is evolving, and the rhetoric in connection with Roma migration from 1997 to the present is changing.

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Vaiman, Dmitriy

Perm Federal Research Centre, the Ural Branch of the Russian Academy of Sciences

Organization of Collective Farms by Roma Nomads during the Period of Collective Farm Construction in the 1930s Using the Example of the Collective Farm “Krasny Vostok” of the Bashkir ASSR

As a rule, the history of Roma in Russia reflects the most striking milestones in the history of national politics. One such period was in the 1930s, the period of collective farm construction and the involvement of Roma in the social and economic life of the country. Settled Roma farms were created on the initiative of the Roma people, who tended to economically adapt to the conditions of the Soviet command economy. Despite the similarity of general principles of collective farm construction, local support measures, and the further decline of Roma collective farms, the history of Roma collective farms in various parts of the USSR occurred in different ways. Archival materials of the Russian State Historical Archive clearly demonstrate the peculiarities of collective farm construction on the ground, revealing all the circumstances leading to certain consequences. One of the brightest examples of collective farm construction in the Ural-Volga region is the Krasny Vostok collective farm of the Bashkir Blagoveshchensk district of the Pokrovsky village council. It was a typical collective farm created on a national model. “Krasny Vostok” was organized on March 10, 1935, by Roma nomads in the amount of 23 farms. On March 17, 1935, the collective farm received a land plot of 400 hectares. At the time of its creation, the collective farm had 23 working horses and 23 nomadic carts on its balance sheet. Housing consisted of tents in the meadow on the territory allocated to the collective farm. In the first stages, the state provided the collective farm with everything necessary: seeds, agricultural implements, livestock, money. The case materials on the “Krasny Vostok” collective farm reveal the features of cultural and educational work within the framework of current national policy and all the circumstances of the organization of collective labor among the Roma population living on the territory of the modern Republic of Bashkortostan.

Viková, Lada

University of Pardubice / Charles University in Prague, Czechia

Ethical Issues of the Historical Research of the Roms Living in the Czech Republic between WWI and WWII

Through my research following three Romani families living in different Moravian villages during the interwar period I detected several ethical issues that should be discussed. First of all, these ethical issues concern questions of the dignity of Roma people living in a very marginalised position on the outskirts of the villages, where they, for example, encountered criminalization by the gendarmerie. To illustrate this specific status, I will describe the unresolved case of a Romani man, an alleged perpetrator of the theft, who was shot by gendarmes. It seems likely that none of the gendarmes was accused or investigated for this act. Against the background of efforts to integrate two of these Roma families into the majority, it is also possible to detect their efforts to break out of the position of “backward Gypsies” and to lean towards the Czech identity. Entering into mixed marriages had become one of the widespread strategies in these families. It is then a difficult question of what terms to use for these families. The environment was still referred to as “Gypsies” (and during WWII nearly all these families were sent to concentration camps), but on the other hand at least some members of the families themselves resisted this designation. The question of their identity or identities is also related to this designation. May we talk about them as Roma? And can we rely on their post-war statements on these issues? Beside that the paper will follow as a special topic the responsibility of the researchers towards informants etc.

Zahova, Sofiya

The Vigdis International Centre for Multilingualism and Intercultural Understanding,
University of Iceland

A Periodisation on Romani Migration(s) to Iceland: Reflections on Preliminary Research

The paper will discuss preliminary research on Romani migration to Iceland from synchronic and diachronic perspectives. The research results on the history of Roma in Iceland point to the fact that individual Roma families were coming to Iceland from

other Nordic regions throughout the twentieth century. After 1990, although small in numbers, Roma families have always been part of the Eastern European communities' migration to Iceland. In the period since 2016, also as an effect of the situation in post-Brexit Europe, a more compact migration of Romanian Roma families has been observed in Reykjavík. In contrast to the widespread media and public discourse on poor Roma migrants in Western and Nordic countries, Roma migration in Iceland remains almost invisible. The discussion addresses the following questions:

What periodisation of the Romani presence in Iceland can be made, considering the historical and socio-economic development of the country, as well as the history and ethnography of Roma in the Nordic and European context?

Can we speak of any particularities of the contemporary migration to Iceland when compared to other countries, especially in the Nordic region?

Závodská, Milada

Charles University in Prague, Czechia

The Aspects of the Education of Roma in interwar Czechoslovakia: Case Study of Daniel's Family

The paper focuses on the importance of education in the Romani ethnoemancipatory movement, and education is considered as a "way to emancipation". The siblings Antonín Daniel (1913-1996) and Anna Danielová (1921-1999) are known as important actors among the Roma in post-war Czechoslovakia. Antonín Daniel applied his excellent language talent and intellect already during his studies in secondary school in the mid-1930s (in fact his early Romani texts were later published in the *Journal of the Gypsy Lore Society*, 1994) and the line of institutional education also formed his own professional life as a teacher. Anna Danielová is (so far) known in the historical literature as "the first Romani girl who graduated from secondary school" in Czechoslovakia, however, no systematic attention has yet been paid to her studies and youth. The focus of the present paper, based on long-term archival research of the interwar period, is to point out the possibility of intellectual self-development, which influenced the Daniel siblings' further lives and their active participation in the Romani ethnoemancipatory movement.

Zlatanović, Sanja

Institute of Ethnography, Serbian Academy of Sciences and Arts

The Monument to Bakija Bakić in Vranje – Discourses and Practices Linked to Local Identification and Memorialisation

Roma musicians are one of the key symbols of the city of Vranje (southern Serbia). This is the case thanks to Bora Stanković's literary work, in which Roma musicians were depicted as excellent musicians, as extremely adept at playing, singing, and dancing, and as extremely original with a high artistic reach that led to international recognition. Through creative interpretations and the nurturing of the local musical legacy, Roma musicians have transcended local borders, and have made Vranje popular at festivals in Serbia and internationally. This paper explores the role of Roma musicians, especially trumpeters, in Vranje residents' local identification. It especially analyses the discourses and practices linked to raising a monument to Bakija Bakić (Vranje, 1923–1989), who stands out as a symbol of trumpeting in southern Serbia due to the specificity of his musical expression and his prestigious recognition. He is a musician who has started to forge a path for the Vranje trumpeters from the local to the international scene. The city raised a monument to Bakija Bakić in 2006 in Gornja Čaršija, a Roma settlement in which he lived his whole life. The choice of location for the monument (the city centre versus the Roma settlement) was the subject of a polemic, as besides being a famous citizen of Vranje, he was also a member of the Roma community. The paper draws parallels with the processes and procedures underpinning the memorialization of the Roma musicians Janika Balaž and Šaban Bajramović.

LIST OF CONTRIBUTORS

Åberg, Kai Viljami
University of Eastern Finland
kai.berg@kolumbus.fi

Achim, Viorel
Nicolae Iorga Institute of History, Romanian Academy
viorelachim@hotmail.com

Acković, Dragoljub
Roma Culture Museum in Belgrade, Serbia
ackovicd@yahoo.com

Adamek, Alma
Hungarian Fashion & Design Agency
alma.adamek@hfda.hu

Aleksandrović, Marija
Preschool Teacher Training College "Mihailo Palov" in Vršac, Serbia
maleksandrovic@yahoo.com

Baltsiotis, Lambros
Department of Political Science and History, Panteion University, Athens, Greece
balts@otenet.gr; l.baltsiotis@panteion.gr

Bauer, Sidonia Ria
Romanisches Seminar der Universität zu Köln, Germany
sbauer14@uni-koeln.de

Belák, Andrej
Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences
andrej.belak@savba.sk

Blomster, Risto
Finnish Literature Society
risto.blomster@finlit.fi

Bolton, Guy
University of Leicester, UK
gb257@leicester.ac.uk

Cañete Quesada, Carmen
Florida Atlantic University, USA
ccaneteq@fau.edu

Chernykh, Alexander V.
Perm Federal Research Centre, the Ural Branch of the Russian Academy of Sciences
atschernych@yandex.ru

Červenka, Jan
Faculty of Arts, Charles University Prague, Czechia
jan.cervenka@ff.cuni.cz

Chirila, Ileana D.
Department of Languages, Literatures, & Cultures, University of New Hampshire, USA
Ileana.Chirila@unh.edu

Ćirković, Svetlana
Institute for Balkan Studies, Serbian Academy of Sciences and Arts
svetlana.cirkovic@bi.sanu.ac.rs

Chovan, Shoshana
Department of Health Psychology and Methodology of Research, Faculty of Medicine,
PJ Safarik University in Kosice, Slovakia
shoshana.chovan@upjs.sk

Clark, Colin
The University of the West of Scotland
Colin.Clark@uws.ac.uk

Dantas da Cruz, Jucelho
State University of Feira de Santana, Brazil
jucelho@uefs.br

Deutsch, James
Smithsonian Center for Folklife and Cultural Heritage, USA
deutschj@si.edu

Donohue, Christopher
National Human Genome Research Institute, USA
christopher.donohue@nih.gov

Duminica, Ion

Institute of Cultural Heritage, The Academy of Sciences of Moldova

johny_sunday@yahoo.com

Dunajeva, Jekatyerina

Hungarian Academy of Sciences Centre of Excellence, Centre for Social Sciences, Institute for Political Science / Pazmany Peter Catholic University, Institute of International Studies and Political Science

katyadunajeva@gmail.com

Egri, Petra

University of Pécs, Hungary

epetra90@gmail.com

Erolova, Yelis

Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Sciences

kham@abv.bg

Filakovská Bobáková, Daniela

Department of Health Psychology and Methodology of Research, Faculty of Medicine, PJ Safarik University in Kosice, Slovakia

daniela.filakovska@upjs.sk

Filhol, Emmanuel

Bordeaux Montaigne University, France

emmanuel.filhol@free.fr

Fotta, Martin

Institute of Ethnology, Czech Academy of Sciences

fotta@eu.cas.cz

French, Lorely

Pacific University, USA

frenchl@pacificu.edu

Gáborová Kroková, Jana

University of Prešov, Slovakia

jana.gaborova.krokova@gmail.com

Gális, Martin
Charles University in Prague, Czechia
martin.galis@ff.cuni.cz

Gamella, Juan
Department of Social Anthropology, University of Granada, Spain
gamella@ugr.es

Goroľová, Lenka
University of Prešov, Slovakia
lenka.gorolys@gmail.com

Hagatun, Kari
Department of Education, University of Bergen, Norway
Kari.Hagatun@uib.no

Hajnóczky, Tamás
Archiepiscopal College of Veszprém /
Károli Gáspár University of the Reformed Church in Hungary
hajnaczkyt@gmail.com

Hajská, Markéta
Faculty of Arts, Charles University, Czechia
marketa.hajska@ff.cuni.cz

Hauge, Camilla
Teacher mediator for the Roma School mediator service in Oslo, Norway
camilla.hauge@bymisjon.no

Hertrampf, Marina
University of Passau, Germany
marina.hertrampf@uni-passau.de

Horvat Muc, Jožek
Roma Association of Slovenia
jozekhorvat.muc@gmail.com

Hrustič, Tomáš
Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences
tomas.hrustic@savba.sk

Jiménez-Royo, Javier
University of Seville
javierjroyo@gmail.com

Kaçiu, Ervin
Institute of Cultural Anthropology and Art Studies, Tirana, Albania
ervinkaciu@gmail.com

Kampmann, Edina
Universität Paderborn, Fakultät für Kulturwissenschaften
Insitut für Germanistik und Vergleichende Literaturwissenschaft
edina.kampmann@web.de

Katavić, Katarina
Department of Indology and Far Eastern Studies, Faculty of Humanities and Social
Sciences, University of Zagreb, Croatia
kkatavic@ffzg.hr

Koka, Ljuan
Political scientist, Serbia
ljuankoka@yahoo.com

Kostić, Vladimir S.
President of the Serbian Academy of Sciences and Arts (SANU)

Kovacheva, Lilyana
Independent researcher, Bulgaria
lilyana_kovatcheva@abv.bg

Kozubík, Michal
Department of Social Work and Social Sciences, Faculty of Social Sciences and Health
Care, Constantine the Philosopher University in Nitra, Slovakia; Department of Com-
munity and Occupational Medicine, University Medical Center Groningen, University
of Groningen, The Netherlands
mkozubik@ukf.sk

Kyuchukov, Hristo
University of Silesia, Katowice, Poland
hkyuchukov@gmail.com

Lajbenšperger, Nenad

Institute for the Protection of Cultural Monuments of Republic of Serbia

lajben@yahoo.com

Lane, Pauline

Faculty of Health Education Medicine and Social Care, Anglia Ruskin University,

Chelmsford, Essex, UK

pauline.lane@aru.ac.uk

Magano, Olga

Centre for Research and Studies in Sociology, Iscte—Instituto Universitário de Lisboa;

Open University, Portugal

olga.magano@uab.pt

Marginean, Mara

Babes-Bolyai University, Romania

maramarginean@yahoo.com

Marin, Manuela

Lucian Blaga University, Sibiu, Romania

marinmanuela2004@gmail.com

Maróy, Krisztina

Moholy-Nagy University of Art Design, Hungary

maroykrisztina@gmail.com

Marushiakova, Elena

University of St Andrews, Scotland

emp9@st-andrews.ac.uk

Marušiak, Juraj

Institute of Political Sciences, Slovak Academy of Sciences

juraj.marusiak@savba.sk

Matei, Petre

“Elie Wiesel” National Institute for the Study of the Holocaust, Romania

matei.petre.ro@gmail.com

Meheroglu, Yücel

Berlin Institute of Technology, Germany

ymeheroglu@yahoo.de

Mendes, Manuela

Centre for Research and Studies in Sociology, Iscte—Instituto Universitário de Lisboa
& Institute of Social and Political Sciences of the University of Lisbon
mamendesster@gmail.com

Mirić, Mirjana

Institute for Balkan Studies, Serbian Academy of Sciences and Arts
mirjana.miric@bi.sanu.ac.rs

Mocanu, Cristina

Lucian Blaga University of Sibiu, Romania
mocanucristina509@gmail.com

Moravčíková, Dominika

Institute of Musicology, Charles University, Czechia
dominikamoravikova@gmail.com

Nowicka, Ewa

Collegium Civitas, Poland
ewanowickarusek@gmail.com

Obrovská, Jana

Masaryk University, Department of Education, Czechia
obr@mail.muni.cz

Ort, Jan

Seminar of Romani Studies, Faculty of Arts, Charles University in Prague, Czechia
jan.ort@ff.cuni.cz

Oslon, Mikhail

Institute of the Polish Language of the Polish Academy of Sciences
neoakut@gmail.com

Petrović, Sonja

University of Belgrade, Faculty of Philology (Department of Serbian Literature with
South Slavic Literatures)
spetrovic20@gmail.com; sonja.petrovic@fil.bg.ac.rs

Petrovski, Daniel

Institute of Folklore “Marko Cepenkov”, Skopje
petrovskidaniel@gmail.com

Podolinská, Tatiana Zachar

Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences

Tatiana.podolinska@savba.sk

Popov, Vesselin

University of St Andrews, Scotland

vp43@st-andrews.ac.uk

Rigová, Edita

Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences

edita.rigova@savba.sk

Roman, Raluca Bianca

Queen's University Belfast/University of St Andrews, UK

raluca.roman@qub.ac.uk

Rotaru, Julieta

Institut National des Langues et Civilisations Orientales (INALCO), Paris

julieta.rotaru@inalco.fr; julieta.rotaru@gmail.com

Russel, Andrew

University of Liverpool, UK

andrew.russell@liverpool.ac.uk

Salo, Sheila

Independent researcher, USA

sheila.salo@gmail.com

Sawicki, Diethard

Senior Acquisitions Editor, Brill Academic Publishing / Ferdinand Schöningh

diethard.sawicki@brill.com

Schall, Verena

Language Council of Norway, Norway

verena.schall@sprakradet.no

Shapoval, Viktor

Moscow City University, Russia

liloro1@yandex.ru

Shmidt, Victoria
Institute of History, University of Graz, Austria
victoria.shmidt@uni-graz.at

Sidiropulu-Janků, Kateřina
Carinthia University of Applied Science, Austria
K.SidiropuluJanku@fh-kaernten.at

Singh, Punita G.
Visiting professor, Ashoka University, Sonapat, India
punita@gmail.com

Škobla, Daniel
Institute of Ethnology and Social Anthropology, Slovak Academy of Science
danielskobla@gmail.com

Slavkova, Magdalena
Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian
Academy of Sciences
chachipe@abv.bg

Smith, David
Faculty of Health Education Medicine and Social Care, Anglia Ruskin University,
Chelmsford, Essex, UK
david.smith1@anglia.ac.uk

Solimene, Marco
Anthropology Department, University of Iceland
solimene@hi.is

Sorescu-Marinković, Annemarie
Institute for Balkan Studies, Serbian Academy of Sciences and Arts
annemariesorescu@gmail.com

Stoica, Cristina
Western University, Canada
cstoica2@uwo.ca

Stoyanova, Plamena

Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian
Academy of Sciences
flame1228@gmail.com

Tarlan, Kemal Vural

Kirkayak Kültür – Dom Research Workshop
kemalvural.tarlan@gmail.com
kemal@kirkayak.org

Tombat, Kabir

Department of Community and Occupational Medicine, University Medical Center
Groningen, University of Groningen, The Netherlands
k.tombat@umcg.nl

Toyansk Guimarãis, Marcos

University of São Paulo, Brazil
mtoyansk@gmail.com

Tremlett, Giles

Hispanist, historian (Visiting Fellow Cañada Blanch Centre, LSE) and journalist (The
Guardian)
giles.tremlett@gmail.com

Uherek, Zdeněk

Charles University / Czech Academy of Sciences
zdenek.uherek@fsv.cuni.cz

Vaiman, Dmitriy

Perm Federal Research Centre, the Ural Branch of the Russian Academy of Sciences
dmitrii-vaiman@yandex.ru

van Dijk, Jitse P.

Department of Community and Occupational Medicine, University Medical Center
Groningen, University of Groningen; Graduate School Kosice Institute for Society and
Health, Medical Faculty, P.J. Safarik University; Olomouc University Society and Health
Institute, Palacky University
j.p.van.dijk@umcg.nl

Várady, Tibor

Full Member of the Serbian Academy of Sciences and Arts, President of the Board for the Study of Life and Customs of the Roma SASA
varadyt@ceu.edu

Viková, Lada

University of Pardubice / Charles University in Prague, Czechia
lada.vikova@seznam.cz

Witkowski, Maciej

WSB University, Poland
mwitkowski@wsb.edu.pl

Zahova, Sofiya

Vigdís International Centre for Multilingualism and Intercultural Understanding,
University of Iceland
zahova@hi.is

Závodská, Milada

Charles University in Prague, Czechia
Milada.Zavodska@ff.cuni.cz

Zevnik, Andreja

University of Manchester, UK
andreja.zevnik@manchester.ac.uk

Zlatanović, Sanja

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

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