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2024 ANNUAL MEETING OF

The Gypsy Lore Society

AND CONFERENCE ON ROMANI STUDIES

2024 ANNUAL MEETING OF THE GYPSY LORE SOCIETY AND CONFERENCE ON ROMANI STUDIES

25-27 September
2024 Sofia

BOOK OF ABSTRACTS

Magdalena Slavkova, Vanya Ivanova, Yelis Erolova and Plamena Stoyanova (eds.)

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INTRODUCTION

The Gypsy Lore Society is an international association of scholars, specialists, and experts, founded in Great Britain in 1888. Its annual conferences are among the most significant scholarly events devoted to Romani Studies worldwide. Each year the event takes place in a different country. This book contains abstracts of papers presented at the Annual Meeting of the Gypsy Lore Society and Conference on Romani Studies (25-27 September 2024). The conference is being held in Sofia (Bulgaria) for the first time since such important annual events have been organised on behalf of the Gypsy Lore Society.

The Annual Meeting of the Gypsy Lore Society 2024 and Conference on Romani Studies is held by the Balkan Ethnology Department, Institute of Ethnology and Folklore Studies with Ethnographic Museum of the Bulgarian Academy of Sciences.

The Ethnographic Institute with a Museum was established in 1949 when the Institute of People's Studies (1947) was merged with the National Ethnographic Museum (1906). The Institute (now named Institute of Ethnology and Folklore Studies with Ethnographic Museum at Bulgarian Academy of Sciences) conducts research, educational and applied activities in the fields of ethnology, folkloristics, cultural and social anthropology, ethnomusicology, ethnochoreology, art studies, and museology. Research is carried out in a Balkan, European, and global context.

The organisers invite contributions on various aspects of Romani Studies and encourage participants from various disciplines, including history, ethnology, anthropology, sociology, political science, linguistics, international studies, security studies, area studies, economics, geography, literature, and other fields of humanities and social sciences. Both theoretical studies and empirical contributions, including good fieldwork presentations, are welcome. Panels and individual paper proposals undergo a peer-review process by the Academic Committee.

The working languages of the conference are English and Romani.

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KEYNOTE SPEECH

Juan F. Gamella, University of Granada, Spain
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Title: Kris Beyond Borders: Autonomy, Agency, and Self-reliance in a Roma Diaspora

Abstract: This presentation will examine the conflict resolution system maintained by a Roma group that has migrated from the Romanian regions of Transylvania and Banat to over 16 countries in Western Europe and North America. The analysis is based on a long-term collaborative ethnography that permitted the detailed reconstruction of 76 conflicts that occurred between 2001 and 2022. This autonomous justice system, epitomized by the Kris courts, represents a form of embedded legal pluralism and network governance. It is a remarkable political achievement by a people without state institutions. Kris decisions minimize threats and violence while maintaining connectedness in the face of exclusion and discrimination. The evidence indicates that Roma groups are heterogeneous and internally differentiated. The conflict-resolution practices observed had not the Gaže or other Roma as their audience. In all the cases studied, the main motivation for performing a kris was the desire to resolve serious disputes and to reconcile disputants so that they could "eat together" again. The achievement of autonomous self-governance through restorative justice occurred within but was not determined by the broader political-economic spaces in which these people live. Together with other autonomous institutions, such as a marriage-gender system that has supported a successful process of physical and social reproduction, they demonstrate that Roma culture is not primarily a mechanism for ethnocultural distinction with the Gaže in mind. It is a product of Roma social agency, creativity and resilience often enacted in the most exacting circumstances. The uncritical notion that Roma only have a history as victims, or that their culture is essentially reactive to the pressures of their dominant neighbors is one-sided and unsatisfactory. Antiziganism does not define Roma cultures more than antisemitism defines Jewish cultures.

ABSTRACTS OF THE INDIVIDUAL PAPERS

Kai Viljami Åberg, University of Eastern Finland, Finland
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Title: Archiving the Romani Materials I Collected Empirically and Considering the Ethical and Practical Questions Related to Archiving

Abstract: Researching and writing about the past as well as the present of the Romani population is increasingly a challenge and a goal of the Roma. The goal is up-to-date as far as personal materials have been widely used in European Romani studies after the 21st century – especially in cultural-historical studies, whereby the focus of the perspective has shifted from the past to the examination of everyday life and culture without forgetting the past. Although individuality often tends to be the common denominator, on the other hand, it is shaped by many factors, for example, the mixing of politics and personal relationships, the collectivity and individual orientation of Romani culture, and the differently limited conditions of Romani life at different times.

In my opinion, the content of ethics can be broken down through opposites: purity/dirty of action; greed/generosity; small-mindedness/big-mindedness; honesty/dishonesty, etc. Here we follow Wittgenstein's definitions of ethics as the study of what is good, important, meaningful, and worth living. Still, regardless of the definitions, alienation, and objectification cannot be excluded from the scope of ethical concepts in human research (including music research as well). This follows from the fact that there is no "pure" science, but in scientific-practical activities the goals that research should have always been set. The goals arise from the scientific tradition, the practical starting points of the research and the reasons for which each research is carried out. These facts do not prevent the fact that the research results may also be important in other contexts, materials, and practices (see example Varto 2005: 10). In my presentation, it is precisely these points that lead me to consider the special nature of Romani materials – as any humanistic materials – in a situation where audiovisual materials are constantly more important.

In the following, I briefly present my presentation's key aspects and arguments. A) My material contains a lot of culturally sensitive material, some of which I do not want to spread among the rest of the Romani and the main population. Data processing therefore takes a lot of time. B) The rights of the Romani minority will not be realized if the material ends up in the archive that is either harmful to the individual or the community and socially and culturally harmful to them C) Structuring the data temporally and locally significantly increases the Romani minority's self-understanding of the past and locality, as well as the relationship with the majority population.

I have collected Roma materials in Finland – mainly in the east – and elsewhere in Europe since 1994. My material is really extensive. Because I am aware of the basic ethical and practical principles related to the transfer of materials and their possible future use needs.

Viorel Achim, Nicolae Iorga Institute of History, Romanian Academy, Romania
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Title: Two Petitions for Repatriation from the Rudari Deported to Transnistria (October 1942, November 1943)

Abstract: Petitions that the Roma deported to Transnistria sent to the governor of Transnistria and other leaders of the Romanian occupation administration in this Soviet territory, represent

a special category of historical sources. They provide valuable information about the harsh conditions in the deportation sites, the lack of food, the work done by the deportees, their relations with the occupation authorities and the local population, the efforts made by the deportees to improve their situation, etc. In addition, they allow knowing the perspective on the deportation that the Roma had at that time.

The most numerous petitions refer to repatriation; in them, the Roma ask to be sent home to Romania. This paper analyzes in detail two petitions with this content that were written or dictated by several *Rudari* men deported to Transnistria who had a prominent position in their group and called themselves "Rudar delegates". In these petitions addressed to the governor and the prefect of Golta district, the *Rudari* requested the repatriation of dozens of families from their group, with the motivation that their men were military elements (they did military service, participated in the war, had family members fighting at the front or died at the front, etc.). The analysis takes into account the concrete situation of the respective groups of deportees and the specifics of the two chronological moments; from the beginning of the deportation (autumn 1942) and from the last phase of the deportation, which began in the late autumn of 1943.

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Title: 10 Years Later: The Benefits of Planning in Co-operation with Romani and Traveller Caravan Site Owners in a Small Essex Local Authority

In December 2023, the UK government reverted to an older, more inclusive, legal definition of [sic] "Gypsies" and this triggered a new consultation over the new Local Plan of the Boroughof Brentwood should be implemented. Unlike previous plans, it envisaged caravan siteprovision for Traveller families as likely to grow at a similar rate to housing provision, effectively welcoming their cultural contributions to the broader community, from those Travellers who live in houses as well as those who live in caravans.

In 2015 the author discussed (1) the ongoing struggles of the Brentwood Gypsy Support Group from 1988 up to 2014, and the successful establishment during that period of a number of legal privately-owned Romani and Traveller caravan sites. This was contrasted with the far more famous struggle at Dale Farm and elsewhere in the neighbouring authority of Basildon, where millions of pounds were spent on largely unsuccessful attempts to expel Gypsies.

Based on fieldwork by the author over the past year, this paper will, while respecting the confidentiality of individual families, look at the progress made by families in beautifying and improving their sites over the period of lockdown and their responses, with the encouragement of council officials to an online consultation offering important possibilities for improving the security of their tenure and ownership and planning for the accommodation of the next generation. Of particular interest are the emergence of sites which include both houses and caravan provision, and the disappearance of the idea that Gypsies and their caravans need to be segregated away from regular housing and regular people. It will be argued that the situation in Brentwood shows that harmonious integration is no barrier to Romani and Traveller communities retaining their distinctive cultural identity, and the continuing strength of nomadic self-employment as a value does not prevent family members, who wish to, seeking salaried employment. Research is still needed on whether such developments have a measurable effect on local racist attitudes, but the hypothesis is offered to future researchers that comparative research on Brentwood and Basildon might show this.

(1) "Bretwood Gypsy Support Group: Lessons to be learned from a very small NGO" 2015

University of Chisinau, Moldova, International Romani Studies Conference (GLS).

Hamied M. Al Hashimi, International Colleges of Islamic Sciences,
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Title: Gypsies of Iraq and Religiosity: From Coexistence to Threat and Siege

Abstract: Although some of their professions and social practices conflict with religious convictions, the Iraqi Gypsies lived through a period of religious tolerance and coexistence during previous eras with their non-Roma social environment. This coexistence was characterized by a kind of caution and mutually beneficial relations. They did not face the excessive hostility and hatred directed towards them starting on 9th April 2003. Where Iraq was occupied and the previous regime in Iraq was overthrown. With this incident, the security system broke down, and the forces claiming to be religious broke loose and attacked some Gypsy villages, claiming that they were the cause of moral corruption. They terrorized safe people and shook their stability. Since that date, the Gypsy economic system, which was based on giving musical entertainments, organizing sex work, and selling alcohol in their areas of residence, has collapsed. Moreover, Gypsies follow the customs of the community associated with the religion under which they live. For example, in areas with a Shiite majority, they identify with the Shiites about burying the dead in the cemeteries of Najaf or Karbala. They also visit religious shrines, etc. While they follow the customs of Sunni Islam in areas with a Sunni majority. In any case, no one paid attention to these practices, but rather they were viewed as "deviant from religion." Society accepted them and coexisted with them, regardless of the authority's protection of them. Indeed, the Gypsy community was close to many senior figures in the ruling authorities before 2003. Some of them would spend evenings or nights in the Gypsy areas, lavishing them with money after they would give him all kinds of pleasure he asked for, including women, dancing concerts, and alcoholic drinks. In addition to that, their skilled musical bands, skilled Gypsy singers, and their dancing groups of beautiful girls used to give concerts in presidential palaces and on television stations during national occasions in particular. Unfortunately, reality turned upside down after 2003. Gypsies have faced physical attacks, ostracism, and exclusion, especially from radical militias. The infrastructure in their areas has collapsed, they are now suffering from a lack of basic services, and their economic resources have been cut off. They have no longer had any economic activity for years. Their main source of livelihood has often been the begging done by their women at road intersections in their neighbouring cities. Despite this, they must wear the niqab so that people do not recognize them for their physical facial features to avoid all kinds of harassment, including sexual harassment. This paper attempts to answer the following questions: How did the coexistence relationship between the Gypsy groups in Iraq and their society turn into a state of hostility and the imposition of isolation and exclusion on them? What is the relationship between the phenomenon of religiosity, and this transformed reality? What is the role of authority and the strength of the law in this relationship? Methodologically, the researcher relies on his long experience in the subject, his follow-up of all changes related to the Roma of Iraq, and his field visits to the Gypsy village in Al-Fawwar near the city of Diwaniyah.

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Title: Social Acceptance Attitudes of Iraqi People Towards: The Two Gypsy Groups "Qarach and Kawiliay": Comparative Study

Abstract: There are two main groups of Gypsies of Iraq: "Qarach", who live in the Iraqi Kurdistan Region (IKR), and "Kawiliya", who live in the rest of the country. The Gypsies are considered one of the most marginalized minorities in Iraq, not only socially, but also in terms of academic research interest, as very few social and anthropological studies have been conducted about them, especially in IKR.

This research aims to investigate the level of social acceptance attitudes of Iraqi People towards the (Gypsy: Qarach and Kawiliya). The main questions guiding this research are:

1- What is the level of social acceptance of Iraqi people towards the Gypsies?

2- Are there differences between the level of social acceptance towards the (Gypsies-Qarach) compared to the (Gypsies-Kawiliya)?

In order to answer these questions, we are investigating the attitudes and willingness of people towards social relations with the Gypsies, including marriage, friendship, and neighborhood, as well as their attitudes towards the political representation of the Gypsies in local and parliamentary councils. The researchers used a social survey with a random sample in Duhok City and Baghdad City; it reveals several noteworthy conclusions, including extremely low levels of social acceptance regarding marriage to Qarach, as to the attitudes of people of central and southern Iraq towards the Gypsy "Kawiliya." On the other hand, the social acceptance attitude toward friendship and neighborhood is relatively high, indicating a considerable level of integration of Qarach, especially when compared to the low social acceptance attitudes in central and southern Iraq towards "Kawliya". Regarding political representation, it has been observed that there are very high levels of social acceptance for (Qarach) in local and parliamentary councils of (IKR). There is a relative agreement on the necessity of allocating seats for Gypsies in these councils.

Mohammad Zameer Anwar, Central University of Gujarat, Indian Council for International Cooperation (ARSP), Centre for Roma Studies and Cultural Relations, India
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Title: Decoding the Egyptian Origin of Roma: Fact and Faith

Abstract: The premise of this paper is to decode the myth and revisit the facts regarding the provenance of the Roma Communities by piecing together classical and modern schools of thought and documents. The paper is a scholarly endeavour to navigate the historical and cultural alley of the Roma community as well as aims at demonstrating Indian lineage and civilizational affinity of Roma who share a common ancestry and maintain their Indian ethnic identity through their customs, traditions, values and manners which are based on archaic traditions of India. The research paper assumes the empirical and multidisciplinary approach in dealing with the historical dislocation and origin of the Romani people (or community) from India and the reality of their present-day links with India. The presentation provides an illuminating perspective on the origin and migration of the Romani population from India by dint of exploring myriad hypotheses, propositions, and findings. It intends to answer the questions about India – the cradle of Roma that is treated as an axiomatic truth in the narratives concerning the origin of Roma.

My paper also deals with the narrative that deconstructs the notion of Romani culture as primeval and exotic. It reflects the Roma's ethnic cultural components which stand on the lofty pedestal of hoary cultural heritage of India. Reckoning with Romani culture, the life of the Romani people has manifested that their own values, language, culture and tradition have been preserved and sustained irrespective of the country they reside in. One may say that Romani culture has a dual dimension: faithful preservation of the ancestral heritage and, at the

same time, flexible integration of foreign elements which appear attractive to the Roma. The paper seeks to draw the parallelism in customs, philosophy, and spiritualism between Roma and India, as Roma's cultural heritage symbolizes the cultural rubric and value system of the land of their origin – India. It is also imperative to note that Romani scholars also envisage that what unifies the different sub-variants of Romani culture is the motif of their age-old India's intangible cultural assets.

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Title: Social Mechanisms and Drivers Behind Poor Health of Marginalized Roma: Insights and Implications from Longitudinal Series of Studies in Slovakia

Abstract: Roma represent one of the largest ethnic groups worldwide that face marginalization across contexts. Yet, significant knowledge gaps persist regarding: A) social mechanisms supporting health-endangering practices in specific Roma; B) social mechanisms adversely affecting the use of health-system services by specific Roma; and C) "upstream" social determinants supporting both above pathways. To comprehensively explore these gaps, we conducted a longitudinal series of four explorative, in-depth studies spanning over ten years. The studies focused on marginalized Roma and health-system services in Slovakia, and in total included more than 250 respondents. Here, we summarize the novel insights provided by the study series and their implications. Concerning pathway A), we found that marginalized Roma can be socialized into ethnically framed racialized ideologies opposing the cultural standards of local "non-Roma" life, including some healthy preferences and practices. In turn, specific health-related exposures among such Roma might increase with their adherence to local counter-cultural ideals of Roma identity. Regarding pathway B), we found that health-services frontliners can lack any organizational support to understand better and accommodate the current living conditions and practices of marginalized Roma, their own and others' racism, as well as their own professional expectations regarding equity. Such lack of support leads many of the involved frontliners to become cynical regarding marginalized Roma over their careers, resulting in many Roma using healthcare services less effectively and exacerbating related health problems in both groups. Concerning pathway C), we found that the above pathways might be driven by the societal omnipresence of antigypsyism, i.e., racist and racialized anti-Roma ideas and sentiments.

Catalin Berescu, Research Institute for Quality of Life, Romanian Academy, Romania
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Title: The Promenade That Should Save Your Life. Floods and Segregation in Southern Romania

Abstract: There's a bad reputation following the name of this village. Thievery and violence, monstruous parties and legendary knifemen are part of the Southern plain folklore associated with the place. Prior to 2006, it was split between the old area, inhabited largely by Romanians, and "uphill", a relatively higher ground situated across the salty river that runs across a wide field. Nowadays, all Romanians but four families are gone, and a levee is protecting the central area. The departure happened in the aftermath of a major flooding that left three dead and led to the collapse of hundreds of buildings. It's not just the Romanians that are gone, but also the farms and the agricultural companies that were around, together with the territory that was part of the village. The first phenomenon has to do with the economic transition, the later with the

administrative autonomy that made the former village a commune in itself, run by a Roma mayor, with a Roma council. Nowadays, the commune is one of the most peaceful places I visited, and relatively prosperous. There are two reasons for that: remittances, and Pentecostalism. But the threat of a new flooding is ever-present.

We are all familiar with the issue of segregation from the perspective of human rights, and always having in mind the Jewish ghetto (Wirth). More recently most scholars tend to align with Wacquant's perspective on the ghetto as an institution, in the same vein with Wirth. But is our village a Roma ghetto, or a form of ethnic aggregation? The problem of segregation is rarely addressed in relationship with aggregation through the literature debates that usually describe cases and processes of spatial displacements (Gans, Musterd, Macura, Lancione). Both capitalism and the city are singled out as major causes of segregation (Davis, Picker, Desmond), but our current theoretical models seem to be leaving aside some of the Roma communities that I worked with.

Our case is focused on the history of the latest major flood and on the current planning struggles of an administration that is forced to practice a form of ethnic governance for which it is not prepared. If the village has to withstand another flood, the levee has to be reinforced. For now, part of it has been turned into a beautiful promenade with benches and public lighting. But from the Water Management perspective, this is illegal and should be demolished.

Guy Bolton, University of Leicester, UK
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Title: Recording of Roma Ethnicity in European Criminal Justice Statistics: How Do We Avoid the Pitfalls of Ethnic Profiling Whilst Enhancing Understanding of Intra-community Criminality?

Abstract: Careful measures are in place within Europe to limit the recording and retention of ethnicity in crime statistics. Whilst the European Commission acknowledges the need to collect data on racial or ethnic origin in order to make informed policy decisions, this is on the condition that no data collection activity should create or reinforce existing discrimination, bias, or stereotypes (European Commission, 2021). The risk of ethnic prejudice in policing Roma communities is well documented (See Gounev and Bezlov, 2006, for a case pertaining to Roma in Bulgaria). This creates a difficult balance in enhancing our knowledge on crimes that aren't overtly ethnically motivated but thrive in closely knit communities through exploitation of ethnic ties. The example discussed within this paper is human trafficking within the Roma community, a crime where the offender often shares the same ethnicity as the victim (Europol, 2011) as community-based trust is exploited in order to coerce and control. Despite evidence of intricate community level modus operandi, there remains a lack of available data on ethnicity of human trafficking victims / offenders in Europe. This makes it difficult to enhance understanding of offender / victim ethnicity ties in human trafficking cases. This paper explores how we can enhance awareness of intra-community human trafficking within the Roma community (And other communities) whilst avoiding the hijacking of statistics to reinforce discrimination and bias. I advocate for a move beyond binary understandings of ethnically / racially motivated crimes to an approach that more comprehensively acknowledges community level risk factors for complex criminality such as human trafficking.

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Title: Navigating Roma Representation, Agency, and State Policies in Ottoman-Turkish Landscape: A Long Durée Analysis

Abstract: Efforts to address the issues faced by Roma people in Turkey gained momentum from the 2000s onwards, largely due to Turkey's pursuit of EU membership and the adoption of EU norms that followed. The emergence of the Roma Civil Society Movement in the 1990s further propelled discussions on Roma rights and representation. Consequently, national and local authorities, various Roma NGOs, and scholars from diverse disciplines have begun addressing Roma issues through projects, policy initiatives, and scholarly publications. This led to a body of literature examining Roma experiences, focusing on themes such as social exclusion, discrimination, and challenges in health, education, employment, and housing. As we shall demonstrate, studies conducted by many academics working on Roma communities from different disciplines underline that Roma people have been symbolically and materially marginalized to varying degrees and in different ways from the Ottoman period to the present by those in power and/or most of the society. Roma people have been stigmatized, experienced different manifestations of social exclusion, and consequently faced socioeconomic discrimination. Especially with the influence of post-colonial readings in recent times, some researchers have written studies narrating how Roma people negotiate and fight against pejorative representations from the past to the present, different forms of discrimination, how they construct their identities, and how they organize to publicize their current problems and cope with these problems. Therefore, the aim of this study is to engage with Roma experiences at the intersections of representation, agency, and governmentality by taking a long durée perspective. By doing so, we hope to contribute to the discussion of continuities and ruptures regarding how Roma have been received and treated by those in power, and how, in turn, Roma negotiated their status in the Ottoman-Turkish landscape. This study is informed by several genres of sources. Besides relying on existing academic literature on Ottoman-Turkish Roma regarding state policies, representation, and agency, it is also informed by extensive archival research and fieldwork.

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Title: Nomadic Past and Modern Mobility of the Roma Kalderar in Russia

Abstract: A report based on the ethnographic field material uncovers peculiarities of mobility of Roma Kalderar in Russia in the XX end XXI century. Roma Kalderar can be classed as a seasonal nomadic group among the settled agrarian populations. In this particular way, nomadism was common for the group. It was brought by the tribes while settling in Russia. It changed a lot during the XX century. In the end great number of reasons led to settlement. The main thing for Roma Kalderar was trade. It was the key element to the group development and mobility of the tribes. Government policy towards Roma, as well as political, ideological, military, and other occasions, had a great impact on Roma's mobility and forced them to adapt to new rules and conditions in the settled territory. The history of the processes is presented on the local level which is reflected in the materials of one of the communities Ruvoni Roma Kalderar. Nomadism is presented not only in the recollections of the older generation but also in mentality, readiness to be mobile, and modern Roma mobility to change the place of living. The vision of nomadic traditions is preserved as a symbol of the Roma way of living and a key element of the Roma identity.

Colin Clark, University of the West of Scotland, UK
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Title: 'Persons Unknown': Imagining the Future Planning, Governance, and Regulation of Gypsy/Traveller Sites in Scotland

Abstract: In a recent paper for the journal Social Policy & Society (Clark, 2024) that examined the current provision and development of Gypsy/Traveller sites in Scotland, I rather pessimistically concluded:

> 'This bolder future – of new, safer, 'green' spaces for locating Gypsy/Traveller sites – will require something much more; a political will that seeks to challenge and change both discriminatory legislative planning issues, as well as deeper structural issues rooted in challenging the social abjection faced by Gypsy/Traveller community members and their long-held cultural preferences to stay on sites.' (Clark, 2024: 11)

In the current paper – which in many ways is a 'Part 2' continuation of where the previous Social Policy & Society paper ended – I aim to think ahead and imagine this 'bolder future' of social policy making whereby Gypsy/Traveller sites and their planning, governance, and regulation are freed from the narrow limitations and imagined fears of current sedentarist legal and policy mindsets (McVeigh, 1997).

To facilitate this speculative approach, I intend to show how structural inequalities and discrimination in providing culturally appropriate accommodation can be challenged and changed via innovative approaches to co-created policy-making that fosters a socio-economic and political environment that is both amenable to, and respectful of, both nomadic and sedentarist ways of living and livelihoods.

Fundamentally, this paper addresses two key questions: 1) how can flattie (non-Gypsy/Traveller) sedentarist objections to public, private, and roadside Gypsy/Traveller sites be accommodated for and, be more optimistic: 2) how can public opinion be influenced to be more accepting of Gypsy/Traveller sites – as previous empirical research has shown is entirely possible in the right context and circumstances (Duncan, 1996).

In closing, and in keeping with the spirit of the conference, the search for socially just and inclusive policies for providing accommodation should not be a case of building further divisions between those who prefer to stay in caravans, chalets, and trailers – and those who prefer flats and houses - but rather to imagine a re-landscaped and re-imagined Scotland that

can offer enough space for all to enjoy their lives and livelihoods.

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Title: The Racialized Other in German Romantic Literature: A Study on Romani Depictions in the Early 19th Century

Abstract: In my paper, I would like to present and analyze the depiction of Roma in German-language literary works of the early 19th century. Stereotyped representations indicate power relations in terms of race, ethnicity, religion, gender, and class. I will argue that such representations can be read as the effect as well as the cause of anti-Romanyism. While I will use discourse analysis to analyze these representations in terms of alterity, I will also aim to dissect the nexus of value, labor relations, and the social repression of anxieties. Such anxieties are seemingly externalized and projected onto Roma. As I examine literary texts from the corpus of "Gypsy Romanticism," I will highlight in particular representations of Roma that invoke fear and admiration alike. I will argue that the ambivalence of these representations bespeaks a measure of civilizational pain consonant with the rise of economic uncertainty that accompanied the contemporary genesis of national identities in the German-speaking world. I will examine three Romantic literary works—Achim von Arnim's Isabella von Ägypten, Ludwig Tieck's Die Elfen, and Jacob and Wilhelm Grimm's Der Jude im Dorn—focusing on the portrayal of "Gypsies" and its relation to Jews in these texts. My analysis delves into the ways in which these representations reflect societal anxieties, as well as socioeconomic relations and value systems of the time. The "Gypsy" figure is explored as an ambivalent character, often desired yet distanced, alongside its evenly negative complement: the Jew. I argue that Romantic literature employs the "Gypsy" as a metaphor for transgression and self-reflection. On the other hand, Jews seem to figure as an unchangeable threat in the texts. Both themes reflect the complexities and contradictions of the Romantic literary tradition. My analysis will highlight tropes reflecting projection and marking, and identify social critiques embedded in the narratives.

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Title: The Complicated History of Amedeo Modigliani's *Roma Woman with Baby* (ca. 1919)

Abstract: In December 2021, the National Gallery of Art in Washington, D.C., USA, proposed to change the title of one of the paintings in its collection from *Gypsy Woman with Baby* to *Roma Woman with Baby* (see image below). The reason—according to the memo signed by four of the Gallery's top curators and administrators—was that "The term 'Gypsy,' while once common, today has strong associations with false racial stereotyping." This recent title change

is clearly documented. However, so much more about the painting, which the Italian modernist artist Amedeo Modigliani (1884–1920) completed ca. 1919, is unclear.

For instance, at other times in the painting's history, the titles (in addition to the two noted above) have included:

La Bohémienne
La Bohémienne et son Enfant
Femme assise avec enfant
Femme rousse
La Giovane Fantesca
Gitane avec son enfant
The Gypsy – also Gipsy
Gypsy Mother
Maternité
Zingara con bambino

This paper seeks to clarify the complicated and often contradictory history of the painting. What do we know about the subject of the painting? When and where was she first identified as Gypsy, Gitane, Zingara, and why do different titles seem to disappear and reemerge at various times and in various places? Why does another painting (currently in the collection of the Denver Art Museum—see image below) of ostensibly the same woman—wearing the same clothing and painted around the same time by Modigliani—have the simple title *Portrait de femme*, rather than any other ethnic identifiers?

The answers to these questions are of interest not only to art historians but also to those who regularly attend the annual meetings of the Gypsy Lore Society and the conference on Romani Studies. The painting's history and trajectory speak to issues of exclusion, exoticism, inclusion, romanticism, and stereotyping. Research for the paper will cover a wide variety of sources, including curatorial and archival records from the National Gallery of Art and Denver Art Museum, the notebooks of Chester Dale (who purchased the painting in 1928), biographies of Modigliani, catalogs of exhibitions where the painting has been displayed, and reviews in newspapers and journals of those exhibitions.

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Title: Practices of (Re-)Territorialization in Marginalized Areas: The Case of Roma Community in the City of Pescara

Abstract: The present work addresses the case of a marginalized area in the city of Pescara, located in the Abruzzo region in the center of Italy. Despite this is one of the Italian cities with the highest density of population belonging to the Roma minority, it still represents a largely unexplored case. The field of research constitutes a peculiar context for at least two reasons. First, Pescara – commonly referred to by Italian public opinion as "the city of Gypsies" – has been one of the key places in the process of Romani sedentarization in Italy. Second, the city, as well as the entire region, stands as a national outlier because of the absence of nomadic camps. In Pescara, in fact, members of this community live in public houses located mainly in the area of investigation, the so-called Rancitelli neighborhood. Over the years, the neighborhood itself has become a place of social marginalization and (self-)ghettoization for the Romani population. Their presence within the area has led to the emergence of conflict situations with the majoritarian population.

In this sense, studying the experience of this local minority community becomes an opportunity to reflect on the creation of stigmatized spaces and, on the other hand, to investigate

its practices of (re-)territorialization. Through ethnographic work, therefore, the aim was to observe the interaction between Roma people and the majoritarian population in their daily lives within the neighborhood. In particular, using the visual method of photo-elicitation the intent was to stimulate the reflexivity and narrative memory of this local minority. The photos, indeed, depict the same interviewed subjects from the neighborhood in the 1980s and 1990s. To this end, old photos represent a medium through which members of this community are empowered to tell their histories, becoming politicized minority-based subjectivities through a process of reconstructing the local collective memory that has always been denied them.

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Title: Environmental Justice—The Case of Roma Recycler Communities

Abstract: Recently, the circular economy became widely praised as a green and economic solution to unsustainable and linear business practices. Meanwhile, the role of environmental justice in the circular economy is relatively understudied. This paper is motivated by the needto strengthen social considerations within the concept of circular economy and focuses on a group that has long been practicing circularity – Roma informal waste workers. This research pursues two goals: on the one hand, there is a need for a conceptual and theoretical frameworkto study forms of environmental injustice. To that end, this analysis is informed by critical environmental justice research and builds on the analytical concept of "slow violence." On theother hand, the paper aims to contribute to the understudied role of waste pickers in the EU- wide discourse regarding environmental justice. Through the analysis of 5 locations in North Macedonia, the paper looks into the life of different Roma communities that rely on waste collection and recycling to make ends meet. Case studies highlight the symbolic and economicrole of waste for Roma. The paper reveals the multidimensionality of the marginalization of waste collectors.

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Title: "Unfulfilled Roma History" in the Romanian Interwar Press: *The International Congress of the Roma* (1935–1938)

Abstract: In this presentation, I intend to introduce to historical debate the concept of the 'imaginary' international emergence of the emancipatory intention of Roma leaders from Romania, France, Poland, Brazil and Hungary. By 'imaginary', I suggest a hypothetical scenario, presented in the Romanian interwar press concerning „the International Congress of the Roma (Gypsies)", that could have occurred during the 1935–1938 period. This approach allows us to explore critically the sensation reflected in media and to discuss whether it addressed the possibilities and aspirations of the Roma community during this time. For the first time in Romani studies, I will attempt to discuss the imaginary 9 Roma international events between 1935 and 1938: "that have happened or were going to happen (with and without a fixed place and date)".
         I will also follow the proposed agendas for the International Roma Emancipatory Movement through analyzing the media accounts about the following 9 international events:
1. *The International Congress of All European Gypsies in Europe*, an expected event announced to take place in Chernautz city (Romania) on February 7, 1935. It intends to lay the foundations of a broad interstate Gypsy organization, "the International Roma Union",which will aim to intervene in the various states where Gypsies live "to improve their lot by granting

certain cultural and national freedoms".

2. *The World Congress of Gypsies*, a several-day event that took place in the village of Saintes-Maries-de-la-Mer (France), in 1935.

3. *All-Gipsy Congress*, an expected event in Rowno city (Poland), in 1936 to elect a Gypsy King.

4. *The Gypsy Congress*, an expected event in one of the outskirts of Warsaw city (Poland), in 1936 to elect a Gypsy King.

5. *The World Congress of Gypsies,* an event that took place in Brazil on April, 1936.

6. *The International Congress of the Roma*, an event that took place in Kowno city (Poland) on May 17, 1936

7. *The extraordinary Congress of Gypsies,* an event that took place at the military stadium in Warsaw city (Poland) on July 4, 1937, involved by the election, coronation and proclamation of the Voivode of all Gypsies – Janusz I Kwiek.

8. *First International Congress of Gypsies*, an expected event announced to take placein Budapest city (Hungary) on September 5, 1937, for discussions of the language and origin of the Gypsies, the organization of Gypsies from all over the world, the connection between Hungarian and Gypsy music, and "the convening in each year, in another country and another capital, of an International Congress of the Roma".

9. *The World Congress of Gypsies*, an expected event in Poland, in 1938 to constitute a Senate and to draft a petition to ask a part of the Abyssinian territory, to the foundation of a state for the Gypsies.

However, due to various political and social factors, this „9 Roma international events" did not trustworthy materialized. This highlights the challenges and complexities faced by the Roma community in their international pursuit of self-determination during this period.

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Title: The Influence of Conflict and (Neo)liberal Peacebuilding on Identities and Nationalisms among Ashkali and Balkan Egyptians in Kosovo, and Gypsies in Iraq

Abstract: Ashkali and Balkan Egyptians in Kosovo (henceforth referred to as 'the community'), and Gypsies in Iraq and the Kurdistan Region of Iraq (KRI) have experienced similar circumstances in terms of ethno-sectarian conflict, followed by (neo)liberal peacebuilding intervention, and enduring post-conflict social stigmatisation. Drawing upon the author's semi-ethnographic doctoral research with Gypsies in Rizgari, KRI, and the community in Fushe Kosove, Kosovo (with supplementary interviews conducted in Mosul and Peja), this paper will specifically analyse the ways in which conflict and (neo)liberal peacebuilding have influenced and shaped expressions of identity and nationalism within those groups.

The introduction of this paper will briefly touch upon community and Gypsy experiences of the respective conflicts in Kosovo and Iraq. It will then provide a short examination of how majority perspectives of conflict dynamics, coupled with neoliberal hegemonic narratives, have contributed to the enduring stigmatisation of these groups, with attendant negative consequences for development and social cohesion.

Adopting a structurationist approach (Giddens, 1984), the main body of this paper will explore the effects of the convergence of conflict, (neo)liberal peacebuilding, andstigmatisation in Kosovo and Iraq on one hand, and community/Gypsy responses to this convergence on the other. Specifically, this paper will argue that this convergence has createdcertain socio-political and socio-economic dynamics which have influenced the ways in whichthe community/Gypsies identify in terms of both ethnic identity and nationalism. In both countries, intra-group cleavages have emerged in response to everyday post-conflict dynamics. In Kosovo, this

cleavage is increasingly being drawn along ethnic lines, though a corresponding practice of calculated identity is becoming increasingly apparent. Contrasting this, in Iraq and the KRI, the cleavage is predominantly drawn along lines denoted by nation and national identity. In both countries, labelling of ethnic identity by both internal and external actors remains a source of tension, with potential repercussions for community representation.

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Title: Fashion Design and Activism: Romani Design Exhibition in the Hungarian Heritage House

Abstract: *Romani Design* is the world's first Roma fashion house, founded in 2010 to promote Roma communities' social and cultural integration. *Romani Design* is a crucial actor in the contemporary Hungarian fashion and design sector. Through their work, the designers, Erika Varga and Helena Varga, present the important role of Roma folk art and cultural heritage. The Roma dressing culture is an integral part of Hungarian, Central, and Eastern folk dressing traditions. From August 2023, the exhibition *Romani Design Fashion Art: Activism for Tradition* was on display for four months in the exhibition space of the Hungarian Heritage House (a national institution founded in 2001 by the Secretary of State for the Ministry of Cultural Heritage to preserve and promote Hungarian folk tradition), where the public could see the clothes of the artists' grandparents and new contemporary pieces made by the artists themselves. In addition to these, the exhibition also included a few "activist cardboard dresses" with messages such as "Stop cultural exploitation!" and "Knowledge is Responsibility." In my paper, I will explore how Roma culture is represented in the museum through the display of vintage and contemporary luxury clothes.

Yelis Erolova, Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Sciences, Bulgaria
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Title: The 1984/1985 Renaming Process in the Memories of Muslim Roma from Bulgaria

Abstract: The year 2024 marks the 40th anniversary of the comprehensive process of the mandatory change of the personal Arabic, Persian, and Turkish names of all Muslims in Bulgaria. This was also the beginning of another assimilationist project of the Bulgarian Communist Party (which ruled the state from 1944 to 1990) aimed at creating and consolidating an ethnically homogeneous socialist nation. For the Muslim Gypsies/Roma, who were a significant part of the Roma community, and Muslims as a whole in the country, the process of replacing their names with Bulgarian ones began much earlier as part of the government's measures to halt the tendency of Turkishization. From the early 1980s, this process became comprehensive and officially finalized in 1984 and 1985, when it was called 'Revival Process' (*Vazroditelen protses*) and justified in phraseology of restoring 'true nationhood'.

The paper presents various accounts of Muslim Roma affected by the state campaign of assimilation. Their recollections are part of biographical narratives collected in the framework of ethnological studies conducted among Muslim Roma living in different parts of Bulgaria, among those forcibly and voluntarily displaced in neighbouring Turkey, and among contemporary economic migrants in different Western European countries. Their diverse life experience and current socio-economic opportunities define different nuances and aspects of their historical memory of this traumatic period for all Muslims in Bulgaria.

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Title: Early Modern Deportations of Romanies to Portuguese African Colonies

Abstract: My conference presentation delves into an overlooked but fascinating aspect of Romani history. Based on my ongoing archival research and examination of secondary sources, I explore the presence of Romani people in Portuguese colonies between 1500 and 1800. Specifically, I examine the deportation and banishment of Romanies to the African continent – North Africa, Angola, Cape Verde, and São Tomé, with a special focus on Angola. The system of penal banishment, known as degredo, was extended to Ciganos and their associates in the 16th century, sending them to galleys or exiling them overseas. By tracing its historical development, through analysis of laws and other contemporary sources, I illustrate how the destinations and severity of banishment were determined by the needs of the maritime empire. My presentation argues that this system had a profound impact on the social life, community, and status of Romanies both in the colonial center and on the peripheries. This perspective on Romani global history and diaspora highlights how Romanies are modern subjects shaped by the same forces that have shaped our modern, globalized world, such as colonialism, conquest, and slavery.

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Title: Exploring Narrative Structures: An Analysis of Romani Narratives on Social Media, Demonstrated on Kris Speeches

Abstract: This paper seeks to contribute to the understanding of some specifics of Romani culture by employing a multimedia-centric approach to analyse the structure and narrative formulas employed in videos and presentations disseminated by the Roma community on social media platforms (mainly on FB). With a growing presence of Roma utilizing digital platforms to share their narratives and experiences, an exploration of the inherent structures of this material is at hand. The focus is mainly on the Romani Court "Kris," exploring its unique form, the content it addresses, and its representation on social media platforms. The Kris, a traditional Romani justice system, plays a crucial role in resolving disputes and maintaining order within some Romani communities. The study employs a multidisciplinary approach, combining insights from anthropology, history, sociology, and media studies to provide a comprehensive analysis.

Main part of the presentation will, however, analyse the speeches from linguistic point of view, to dissect various layers which are embedded in in them. By scrutinizing the linguistic patterns, visual elements, and rhetorical strategies employed in these presentations, we aim to unravel the unique storytelling techniques employed by the Roma, shedding light on their structure and formulaic language, which they employ within digital space. Furthermore, this research aims to identify recurrent themes, symbols, and motifs present in Romani speeches, providing insights into the cultural richness, diversity, and history within the community. Through the application of qualitative and quantitative analysis, we will discern the nuances of narrative construction, investigating how these digital narratives contribute to the preservation and dissemination of Romani culture in contemporary times and what they can tell us more. This exploration not only offers a valuable contribution to the academic understanding of

Romani narratives but also provides insights into the broader implications of digital storytelling within marginalized communities. By acknowledging and amplifying Romani voices in the digital sphere, this research seeks to elucidate the Roma narratives on a larger typological and diachronic scale.

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Title: Self-help Activities of Gypsy Musicians' Associations from the End of the "Blessed Years of Peacetime" to the Outbreak of World War II

Abstract: The aim of the presentation is to present the self-help and self-organisational activities of the associations and federations founded by Gypsy musicians in Hungary from the end of the 19th century to the middle of the 20th century. Although they formed the most affluent group of Hungarian Gypsies, many of them still lived in poverty, and social security was almost unknown to them. In the course of the research, I used primary sources mainly related to the Gypsy musicians' organisations, through which "Roma voices" were given an opportunity to express themselves in the study. This work gives an insight into the aims of Gypsy musicians and their associations, and their ideas about self-aid. What makes this group of sources unique is that the surviving sources from this period largely portray the Gypsies as the passive sufferers of public health and public order decrees. Nonetheless, the period being studied saw the desire for the introduction of financial aid through pensions, assistance for the ill, burials, and emergencies.

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Title: Romani History of Vas and Zala County in the 19th Century

Abstract: The work – which will be part of a volume of studies this summer – entitled Gypsies in Zala and Vas counties at the end of the 19th century is a historical-demographic overview, which sheds light on the groups of the Hungarian Gypsies living in Vas and Zala counties by examining the available data. How many were they? What did they do? What education indicators did they have and how were they related to the non-Gypsy society? In absence of their literacy, the study looks at their communities living here through the lens of Hungarian history. With the help of existing resources, it provides an insight into the lives of the Gypsies of these two regions, not only through the quantified data of statistical documents, but also through the perspective of contemporary politics and the press. Rather than following the great political caesura, it presents Gypsyism in the last ten years of the 19th century through the often-intricate threads of micro-history. Breaking with centuries of superficiality, it attempts to present a community that is superficially managed and fraught with anomalies by clarifying basic issues and resolving anomalies. During my presentation, in addition to local history, I would also like to focus on methodological issues of general application.

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Title: Rakovitza District One Year After the Flood on the 1ˢᵗ of June 2023

Abstract: On the 1ˢᵗ of June 2023, in the afternoon hours, a pouring rain starts flooding one district and some villages in the area of the town of Berkovitza in Northwest Bulgaria. For about half an hour, the rain causes great damage, especially in the Rakovitza district, mainly populated with Roma people. Due to the heavy rains, the river level in Rakovitza rises, and the houses situated on both sides of the river banks are flooded. The power of the fast-moving water starts dragging garbage, furniture, and various small items from the local inhabitants' houses and yards. The mayor of the town immediately announces a partial emergency and sends three teams of the district office "Fire Safety and Population Protection" to support the people. Local citizens are devastated, luckily there are no victims, but many of the houses are damaged, flooded on the ground floors, muddy, and wet. It takes days to clean the streets and to recover from the shock. Along with the support of the local people, volunteers, and representatives of the local authorities, some local Roma people, who work abroad, also return, with the sole intent of helping their families. The focus of the paper is to analyse the situation one year after the flood, to reflect on the memories of the local Roma people about the climate disaster, the lessons learned, and whether new coping strategies and mechanisms emerged both bottom-up from the local community and top-down from the local authorities. The study is part of the joint Bulgarian–Chinese research project "Impacts of Climate Disasters and the Coping Strategies in Bulgaria and China" between the Institute of Ethnology and Folklore Studies with Ethnographic Museum at the Bulgarian Academy of Sciences and the Institute of Ethnology and Anthropology at the Chinese Academy of Social Sciences within the period 2024 – 2025.

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Title: Ventured Romani Ethnicity and Gender in Manele, Romanian Pop Folk Music

Abstract: Manele, a pop folk music, has been popular in post-communist Romania. It has been a controversial music, for its appropriation of different music traditions, materialistic expressions, its association with the Roma and antisocial forces, and gender stereotypical representations. However, it gains popularity among the youth and lower strata of the society. In other words, manele has represented those who have been influenced by rapid social change. This presentation focuses on entanglement of ethnicity and gender in a music genre called manele.

Ethnicity and gender have been always used to appeal to audience in artistic expressions relating the Roma. In comparison with other pop folk music in Balkan countries, Beissinger points out that gendered and ethnic Others of the Romanian societies have been controlled and influenced in manele (Beissinger 2016:131). In Romania, the Lăutari Roma had played important roles in music traditions. But they have been accepted only if they serve for keeping "Romanian music tradition". Manele can threaten this seemingly "pure" Romanian music tradition, while it has been always the Roma who mediates different music traditions. Music skills, which has been one of the important livelihoods of the Roma, have been succeeded usually through male members of the Romanian Romani families. This is reflected in manele music production and representation; the limited number of female singers and musicians, and sensual back dancers behind manele PV. Yet the detail of partial involvement of women remains a matter of question.

This presentation first examines how manele is accepted in Romanian society today by introducing some manele cases in which Romani ethnicity and gender stereotype were depicted and became problematized. Secondly it shows how women (singers and dancers) have joined

and survived seemingly hyper-masculine world of manele production. Third it introduces how manele is consumed at wedding parties and daily lives of the Roma in Southern Romania. This presentation attempts to shed light on how manele prepares social spaces for those who live in contemporary Romania, especially women, to negotiate in changing social norms and manage their lives.

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Title: Not Another Voynich Theory: A Different Approach to Decoding the Voynich Manuscript

Abstract: The Voynich Manuscript remains one of the largest linguistic mysteries to date. Previous strategies, including alphabet substitution for computer analysis (Takahashi, 2011) and statistical analyses (Lindemann & Bowen, 2021), have not yielded sustainable results. My theory applies a different methodology, starting from the only legible word in the manuscript, combined with usage of modern translation technology and knowledge on the phonology of several languages. Previous research suggests that the Voynich manuscript may have been written in a Romance language (Zandbergen, 2016), and that word boundaries may not have been indicated clearly (Reddy & Knight, 2011). The only legible word in the entire manuscript is "atebra" (f72v1), yet scholars read it as "octebra" or "octebre" (most notably, Brumbaugh, 1978). Applying Reddy and Knight's (2011) hypothesis, I put a boundary between the (potential) article and the noun. Google Translate pointed to "a tebra" being Galician for "the darkness". Assuming Galician was the language and phrases such as "this/that [plant is...]" were traceable in the herbory, I looked for "desa", Galician for "this". The typical vowel distribution in Romance languages (Adamic, 2011) pointed to $\mathcal{S}\alpha\omega\mathcal{O}_9$ as the coded appearance in the manuscript. Galician aside, as I assembled longer words letter-by-letter, Google Translate routinely suggested Romanian, Basque and Greek as 'other' languages in the manuscript. Through dictionaries and literature on mixed languages in Galiza (Varela Pose, 2004), and as more languages emerged, I realized that this was a form of Proto-Romani. I double-checked an important coded letter, changing it in my legenda to a (hypothetical) /tʃ/ sound. This step uncovered various Hindi swearwords: चोर, thief, चुड़ैल, witch,...

Double-layered coding is an important characteristic of Romani writing (Toninato, 2012). Keeping in mind evolutionary changes from Hindi to Iberian Romani, such as the dropping of aspiration of plosives (Matras, 1995), I found double phonemes hidden under the same letter, e.g. in डंडा, stick, and चोद्दा, sex addict, where both /d/ḍ/ sounds were coded with . Many other such examples lead to more ambiguity, both cryptologically and lexically: boz (Romanian, danewort) / voz (Galician, voice) (f89v2) is another striking example.

In sum, my method combining phonological logic, languages identifiable via Google Translate, and a Proto-Romani interpretation of the Voynich manuscript, could lead to a breakthrough both for the decryption of the manuscript and for the perception of the Roma culture and language.

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Title: Roma of the Volga Region in the National Policy of the RSFSR in the 1930s

Abstract: This report analyzes the activities of the ongoing policy towards the Roma population, aimed at its involvement in agricultural cooperation and the creation of Roma collective farms in the Volga region in the 1930s. Indeed, during this period, even small nations received their own autonomy in the form of republics, districts and even areas. Therefore, the question of why territorial autonomy for the Roma was not founded in the Volga region seems quite relevant. Meanwhile, 1936-1937 in the RSFSR, as part of the policy of settling the Roma, the project to create a Roma national region in the Kuibyshev krai was seriously discussed and considered. The circumstances and reasons for the failure to implement the project of creating a Roma national region in the Volga region are being clarified. The sources allow us to reveal the circumstances of the discussion and preparatory work on the creation of the Roma national region. Author think, that the project of creating the Roma national region was strategically important for the Soviet leadership and the authorities made great efforts to implement it. By the beginning of 1937, all the necessary conditions for the creation of the district had been setup. However, after all, the reluctance of lower power structures to have the Roma population, the outbreak of repression, the liquidation of the All-Union Resettlement Committee and changing trends in national politics did not allow the project to be implemented.

The basis for the research report was the archival materials of the fund of the All-Union Resettlement Committee of the Russian State Academy of Economics (fund 5675), introduced by the author into scientific circulation for the first time. The funds contain a lot of information

and reports with a detailed description of Gypsy collective farms, including those containing ethnographic material.

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Title: *(La) Esmeralda* **– Gypsyistic Gender Fantasies in Literature, Opera, and Film**

Abstract: The female Gypsy in general and (la) Esmeralda in particular can be seen as figures of intersectional projection: Esmeralda represents an extreme of alterity, which, however, requires precise differentiation, as she embodies an interaction of ethnicity, class, and gender. This intersectional projection is inextricably linked to performativity. I, therefore, propose expanding the concepts of *Doing* and *Staging Gender* by including further categories of difference: *Doing Gypsy* describes the performative nature of Gypsyistic attributions, whereas *Staging Gypsy* refers to social and institutional frameworks. As both concepts cannot be seen independently of their respective ties to literary and medial genres, a genre- and media-based approach is promising for an analysis of *Doing* and *Staging Gypsy* and their intersectional implications.

This approach investigates the production of categories of difference and their transformation within the change of genres. In other words: It makes a significant difference whether Esmeralda appears in a novel, on a stage, or in a movie. Each genre has its own frames for producing a 'Gypsy' marked as 'other' in terms of gender, ethnicity, and class.

In my contribution, I will focus on Esmeralda in terms of Doing and Staging Gypsy in three different genres: Victor Hugo's novel *Notre-Dame de Paris / The Hunchback of Notre-Dame* (1831), his libretto *La Esméralda* which is set to music by Louise Bertin (1836) and Jean Delannoy's film *Notre-Dame de Paris* (1956) in which Emeralda is played by Gina Lollobrigida. By focussing on Esmeralda in these different contexts, I will discuss to what extent the 'production' of a female Gypsyistic 'other' differs from one genre to another.

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Title: "I don't Wish it on Anyone" - Narratives and Strategies for Overcome a Natural Disaster. Based on the Example of some Affected Gypsy Communities in Bulgaria

Abstract: Disaster anthropology places the human being at the core of its interests. It includes the whole palette of ways of communication, knowledge, behaviour, beliefs that are common to people who belong to a community, as well as the way they interact with the environment that naturally surrounds them. All of this is considered in the context of an emergency caused by some type of disaster or catastrophe.

Narratives are a kind of way of making sense of disasters and crises. The humanitarian sector communicates stories widely, encompassing representations of people and events. This report examines narratives of Gypsies collected by the author that relate to experiencing flash flood. In the last few years, such floods have affected Gypsy communities in Varna (2014), Berkovitsa (2023) and elsewhere around the country. The aim of the report is to present how the Gypsy minority affected by a natural disaster (flooding) in Bulgaria perceives the disaster and the recovery process after it. The essence of the socio-cultural dimensions of the catastrophe is found precisely in the extended post-catastrophe period when the crisis recovery is taking place and developing. This process consists of multiple aspects. The main ones include health, social psychological, and behavioural, among other elements of everyday life, social

and environmental. They are all interrelated, important and complex.

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Title: The Roma Paradox. The Roma Interbellum in the Formation of Romanian Fascism

Abstract: The period following World War I was a tumultuous time for Romania, marked by the nation's efforts to integrate and 'Romanise' its ethnic minorities. This paper explores the relationship between the Roma communities and the fascist groups in Romania during the interwar period. While Romanian nationalism evolved from Rom secular and Western influences in the 19th century to mystical and orthodox themes in the 1920's and 1930's, the Roma population, officially recorded as 262,501 by the 1930 census but believed to be as large as half a million, contributed to the state's campaigns for 'Romanisation'. Prominent Roma activists, including Georghe Lăzurică and Calinic I. Popp Şerboianu in 1937 engaged with Romanian ultra-nationalist parties, particularly the National Christian Party (NPC) led by the fascist Octavian Goga. This party uniquely supported the Roma by financially backing Roma emancipation movements and by including Roma candidates in their electoral lists to garner votes. This remarkable cooperation was abruptly halted by King Carol II's 1938 abolition of all political parties, followed by the German-Romanian collaboration on eugenic policies during World War II. These policies increasingly depicted the Roma as non-integratable, holding them responsible for the persistent underdevelopment of the Romanian majority in their owncountry. Starting in June 1942, Marshal Ion Antonescu ordered the deportation of thousands itinerant Roma to Transnistria, a region under Romanian control, resulting in the death of 11,000 to 12,000 Roma who succumbed to the harsh circumstances of starvation and disease (as well as summary executions) that marked their deportation and captivity.

In my paper, I will shed light on the remarkable cooperation between Roma emancipation groups and Romanian far-right parties, before the turning of the tide in 1938. In addition, I will explore the historical context of Marshal Antonescu's decision to deport the Roma. Was this influenced by the eugenic depiction of the Roma as a detrimental force within Romania, or was it a measure to cleanse the country of what he considered criminal elements among the Roma?

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Title: The Self-Awareness of Uzbek Lyuli

Abstract: Since the 14th century, a large number of Gypsies have lived in Bukhara, Uzbekistan. The Gypsies in Uzbekistan started having an active life in the middle of the 20th century and especially in the last 20-30 years. Fully settled Gypsies have formed separate communities in certain areas and neighborhoods. Today, there are about 2 000 Gypsies in Bukhara. Self-awareness is the ability to focus on oneself and how one's actions, thoughts, or emotions do or do not align with their internal standards. As a result of close ethno-cultural dialogue with the surrounding Uzbeks, there have been changes in the culture, economy and way of life of the Gypsies. However, changes in self-awareness have taken place at different levels in different parts of Bukhara region. For example, the ethno-cultural identity of the Gypsies of Kogon and Gijduvan districts of Bukhara differs from each other. National identity consists of two

components: ethno-cultural and political. Ethno-culture is often viewed as "the core of a nation and national identity", which includes language, mentality, history, culture, and religion. This presentation analyzes why there are such differences between Gypsies living in the same region and what these differences are. The author conducted sociological surveys and compared the traditional and modern self-awareness of Gypsies.

Martin Kovats, co-author of Rethinking Roma (Palgrave 2018), special advisor on the first EU Roma Framework, coordinator of articles on Roma politics/policy for the Foundation for Progressive European Studies, UK
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Title: The Political Construction of 'the Roma' – Population Estimates

Abstract: This paper develops the argument that the politicisation of Roma identity has constructed 'the Roma' as a discrete political object, which requires the quantification of Roma and their policy related circumstances and needs. The paper examines one aspect of this process – how Roma population estimates have been reached for political purposes. It compares the expert estimates published by the Council of Europe, census data and estimates derived from national Roma mapping research projects and discusses the methodological, legal and ethical distinctions between volunteered and externally attributed Roma identity. The analysis shows a privileging of larger estimates based on disregarding how subjects identify themselves and that, reflecting institutional policy interests, Roma has become a racialised marker of the poor and spatially marginalised.

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Title: Conflicting Interests in Language Management for Romani Speaking Children Entering Czech Primary School

Abstract: Czechia is a country where the idea of linking the state with ethnicity and language is deeply rooted despite traditional heterogeneity. The autochthonous minorities of this country of ten million include 250,000 Roma. Our ethnographic research has focused on the moment Romani speaking children enter Czech primary school. The research is based on interviews with Romani parents, kindergarten and school teachers, and psychologists from pedagogical consultant centers who assess the educational abilities of children before enrolment in five localities where Romani is used as a language of socialization. It shows that Roma parents attach importance to the Romani language as a sign of belonging and a major source of resilience against the majority that marginalizes them, but have naturalized the idea that it is the parents, rather than the school, who are responsible for the children's knowledge of Czech. While the state provides increased Czech language support to the children of Ukrainian war refugees, Mongolian workers and other "state minorities", and has undertaken international commitments to promote the use of traditional minority languages as well, Roma parents usually stop speaking Romani to their children, being worried that the school is not ready to work with children who speak other languages. The paper shows that this multi-level conflict

of interest is sometimes managed when a wider Roma community is involved.

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Title: Indigenous Methodologies in Romani Studies: State and Perspective of Research at the Crossroads of Social Sciences and Humanities

Abstract: The presentation will address the issue of indigenous methodologies, which is part of a broader reflection on the emancipatory paradigm of qualitative research oriented towards local, culturally diverse communities. The speaker will present the sources and characteristics of indigenous methodologies, pointing to their specific manifestations within the framework of research projects in the field of Roma studies. In a practical context, these reflections can serve as inspiration for culturally sensitive (concerning cultural minorities or excluded communities) idiographic research projects, enriching not only the researcher's workshop, but also contributing to increasing the field of conscious methodological choices of representatives of social sciences and humanities.

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Title: The Hungarian Gypsy King – The Memory of János Bihari on the Operetta Stage

Abstract: János Bihari (1764–1827), the Gypsy first violinist and songwriter, quickly stood out among the many musicians due to his unique performing skills and personality. Around 1800–1802, he has arrived in Pest and founded his band, which typically consisted of five members: Occasionally, he was invited to aristocratic events and even to the imperial court, and numerous anecdotes remain about the great figures of music history. Moreover, Bihari was one of the first musicians to work as an entertainer in restaurants and coffeehouses. Today, reminiscences of contemporaries, and numerous scholarly works are available about Bihari and his influence. His memory is preserved through statues, a dance ensemble bearing his name, a music school, and even several streets. This presentation focuses on the Hungarian operetta culture and the memory politics of the first half of the 20th century: one of the main programs of the centennial celebration (1927–1928) organized on the occasion of Bihari's death was a piece inspired by his life. In my presentation, I highlight the main points of the centenary, focusing on operetta entitled *Gypsy King* (1927, writers: Dezső Urai, Ernő Kulinyi, composer: Béla Nagypál) and thus the portrayal of Gypsies in Hungarian operettas.

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Title: Dom Community in Azerbaijan (Field Notes)

Abstract: The proposed presentation delves into the unique history and culture of the Dom community in Azerbaijan. It provides a concise overview of the first-hand experiences from two field research trips conducted in 2011 and 2022. The Dom Community in Azerbaijan,

estimated to be relatively small at about 3-4, with a maximum of 5-6 thousand people, has a history that is both scarce and incomplete, and still under-researched. It is believed that they settled in these territories in the 16th and 17th centuries, migrating from the Ottoman Empire and Persia. Currently, they reside in various regions of the country, presenting a rich tapestry of diversity for scholars to explore. Notably, the two largest compact settlements are in the city of Yevlakh and in the settlement Ramana, Sabunchinsk district of the capital, Baku.

The Dom Community in Azerbaijan is divided into two main divisions, which are likely formed based on their places of origin. These divisions are self-referenced as the Kurdish Dom and the Iranian Dom. The Kurdish Dom primarily reside in the town of Yevlakh, while the Iranian Dom are concentrated in the settlement of Ramana within Baku. Their mother tongues are Kurdish and Farsi, respectively. They also preserve fragments of their former native language, Domari, which is an integral part of their cultural heritage and identity.

The Dom community in Azerbaijan, often referred to as *Garachi* (Gypsies) by the surrounding population in the Azerbaijan language and *цыгане* in Russian, maintains a distinct identity. They categorically differentiate themselves from other Gypsy groups, such as the Roma and Lom, and prefer to avoid contact with them. Their identity is complex, multidimensional, and contextually dependent, clearly distinguishing between the two divisions. Both Dom divisions strive to maintain their detachment and unique cultural heritage and traditions.

In modern Azerbaijan, the Dom community faces various challenges. The main occupation for women and children is begging, while men engage in multiple types of unskilled labour. Some of them resort to temporary migration to neighbouring countries such as Georgia and the Russian Federation, mainly for begging. These migration patterns and occupational choices reflect the socio-economic conditions and challenges they face in Azerbaijan.

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Title: The Hamitic Curse: Traditional Romanian Discourses Legitimizing Gypsy Slavery

Abstract: This paper examines how the enslavement of Gypsies was understood in traditional Romanian society. For a long time, the discourse about the past was characterized by a religious imaginary that was strongly influenced by the Bible. Medieval chroniclers, for example, did not hesitate to describe the origins of their nations with biblical or classical figures, whom they referred to as ancestors. At that time, social status was what mattered most, and the Gypsies were primarily slaves. The Bible could inspire origin myths and was used as a kind of canvas to find explanations and justifications for Gypsy slavery. Noah's curse against Canaan specifically mentioned enslavement, and since the Gypsies were slaves, they were identified as descendants of Ham. In addition, Noah's curse was modified and altered to better fit the Gypsies. Thus, Noah supposedly cursed not only enslavement, but also that the sinner would become black. Depending on the characteristics of the slaves, this modification was made in the regions where the slaves were black (earlier in the Islamic world and more frequently after the 16th century in Christian Europe and especially in America). Later, with the disappearance of slavery in Moldavia and Wallachia in the middle of the 19th century, the references to this myth became fewer, but without disappearing completely. They continued to influence both the way Romanians perceived the Roma and the way the Roma saw themselves until the first decades of the 20th century. The sources used for this study begin with the chronicles from the 17th century, continue with collections from the late 19th century and end with the Romani press in the 1930s. Particular attention is also paid to a comparative analysis, with special consideration given to the situation in the USA.

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Title: An Ethnographic Inquiry into the Efficacy of Governmental Initiatives in Addressing the Socioeconomic Needs and Living Conditions of Ireland's Roma Community

Abstract: The Pavee Point (2018) Roma needs assessment was the first of its kind to take an in-depth look at lives as lived by Roma in Ireland, identifying communities facing high homelessness, inadequate housing, educational disparities, discrimination, limited healthcare access, and persistent challenges in overcoming social exclusion and marginalization, resulting in poorer health outcomes. While this research constitutes the main source of Roma research in Ireland, literature is limited. Brexit has brought forth concerns regarding Roma communities (Colin Clark, 2020) which is also a cause of concern for the Roma population who live in Northern Ireland. Research into the lives and needs of Roma communities in Ireland is crucial for addressing challenges, advancing social justice, promoting inclusion, and building stronger, more inclusive societies. The intricate tapestry of Ireland's social landscape is rich with diverse communities, each contributing to the nation's cultural mosaic. With this in mind, the research study aims to explore the experiences of Roma and Sinti communities in Ireland through an ethnographic approach, focusing on their everyday lives. The study uses casual conversations and purposive sampling to understand minority groups' subjective realities. Thematic analysis and interpretative phenomenological analysis are used to interpret participants' perspectives, emphasizing the importance of ethnographic research in understanding minority experiences without appearing patronizing or interrogative. The data collection and analysis methods complement the study's emphasized focus on ensuring community participation. Secondly, as Roma and Sinti communities are often incorrectly referred to as a homogeneous group, the research hopes to identify and record the various subgroups present. The research design is also inspired by Okely (2012), referencing anthropologists she interviewed, "They were open to what confronted them rather than following some formulaic agenda, the people whom they encountered helped shape the way" (p.153). Pavee Point's needs assessment identifies themes including housing, education, employment and discrimination. So far, these themes were also generated in our research. New additions have also been identified which include but are not limited to, identity and belonging, transnational relationships, media, social change, and how people adapt to those. Further research on needs and experiences of Roma communities in Ireland is pivotal. Employing an ethnographic approach while doing so has aided deeper understanding of Roma experiences while ensuring the research is non-invasive and participatory.

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Title: Roma Artistic Expressions in Portugal: an Exploratory Approach to Making Roma Culture Visible

Abstract: Portuguese Roma have been victims of persecution for centuries, but they have preserved their culture, showing cultural resistance and affirming their identity (Nunes, 1996; Costa 1995). Roma people are part of Portuguese society, yet the Roma culture is still little known and valued. Roma are most often associated with negative, homogenizing stereotypes and images and labelled as social parasites (Silva, 2022). Portuguese studies have focused more on precarious living conditions and poverty and social exclusion (precarious housing, high illiteracy and school drop-out rates, inaccessibility to the labour market and issues of racism and discrimination), segregation and marginalization (for example, Magano, 2010, Mendes, 2007). In general, Roma cultural issues and artistic expressions are still little studied. Family festivities are the main occasions for celebrating the family and manifesting the traditions of the culture (weddings, petitions, birthdays, baptisms, etc.). Visibility has increased with the dissemination of videos on social media of festivals, music and singing, as well as religious moments ("cultos"), in which it is possible to observe these artistic manifestations, assumed and interpreted by several generations of families.

It is therefore important to uncover and analyse the culture and artistic practices of the Roma that persist despite repression, particularly those who resisted 40 years of dictatorship and heavy police repression. The aim of this communication is to present an exploratory approach to Portuguese Roma artistic expressions, based on other European references (Marushiakova & Popov, 2016; Silverman, 2012) by analysing recordings available on social networks and other sources, in conjunction with the significance of the families' cultural heritage, while also equating the persistence of cultural ethnocentrism in Portuguese society with the failure to value Roma arts and failure to recognise Roma culture as part of Portuguese culture.

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Title: Beyond Homogeneity: Unraveling Power Dynamics and Socioeconomic Trajectories in Eastern Slovak Roma Settlements

Abstract: This paper critiques the homogenising discourses that often frame Roma settlements within narratives of exclusion, radical segregation, and extreme poverty, a portrayal that while capturing realities for some segments of Roma populations, fails to account for the complex power dynamics at play. Reflecting on Bourdieu's conceptualisation of power relations, this research argues for a nuanced interpretation of Roma settlements, emphasising the role of symbolic power and social structures in shaping their socioeconomic and cultural trajectories. Based on a decade-long comparative study (2005-2024) of two adjacent Roma settlements in eastern Slovakia, this research documents their divergent paths. A key finding is that the differential application of forms of power (as contepualised by Bourdieu or Wacquant) by the majority significantly impacts the economic and sociocultural capital of these settlements, challenging the notion of viewing them in isolation from the broader local community dynamics.

The study aims to diverge from conventional portrayals by highlighting social diversity within Roma settlements and critiquing the marginalisation perpetuated by dominant narratives. It discusses how social sciences, through exoticism and academic orientalism, often reinforce the image of Roma settlements as isolated entities. Through fieldwork, the paper presents instances of social mobility and coping strategies among Roma, countering the essentialized representations commonly found in academic and public discourses. Furthermore, this article engages with the anthropological focus on radical alterity, arguing that while it provides valuable insights into marginalised life, it also limits the understanding of Roma settlements by overstating their distinctiveness. In conclusion, this research advocates for a more comprehensive understanding of Roma settlements, recognising their diverse socioeconomic conditions and the structural challenges they face. By exploring the plurality of living situations and strategies within Roma settlements, this study contributes to a more complex and integrated view of their place within society.

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Title: The Price of Brides, Child Welfare, and 'Gypsy-lorism' in 1910s America

Abstract: In April 1919, Rosie Nicholas 'escaped' from the *kumpania* into which she had recently been married and turned herself into the Madison, Wisconsin police, who placed Rosie with a local charity until her case could be decided. According to newspaper reports, Rosie immigrated to the U.S. as a young child with her parents from Romania or Serbia, and 'settled' in Ohio. Her parents allegedly sold Rosie into marriage with a Romany boy from Chicago she had never met for $1660. Rosie claimed that after the wedding celebration, she traveled to the Madison area with her father and new family, but when her father departed, her new family put her to work stealing and telling fortunes to repay the bride-price. Through the summer, Rosie's case was a mainstay of the local and regional press. Despite her purported in-laws producing a marriage license and witness statements, and the eventual appearance of Rosie's mother, the judge eventually granted custody of Rosie to care of a residential Greek Catholic school, under the doctrine of *parens patria*, by which the State assumes the place of unfit parents.

This paper attempts to contextualize this complex social/legal encounter between early 20th century (immigrant) Romany families and youth, the custodial State, and the American public. I will juxtapose

- information — albeit fragmentary and of questionable provenance — about Romany immigrants to the US Midwest in the early 20th century, focusing on social organization (including marriage practices), and patterns of movement and employment;
- information relating to the American public's 'knowledge' and beliefs about Romany people, fueled by the ubiquity of Romany characters — particularly girls and women — in popular drama, film, fictional and journalism, trading in familiar stereotypes, and fueled to a lesser extent by personal experience with Romany people;
- information relating to the Progressive social welfare movement related to delinquent and neglected youth — with its legal, educational, correctional, and cultural ramifications— that was at its apex in the years right after WWI.

The goal of this ongoing research project is to offer a nuanced understanding of the local lives of some Romany youth in the context of broader currents in the history of ethnicity and race in the United States.

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Title: Romani Chords: Harmonic Heritage and Sounding Identities among the Roma in Slovakia

Abstract: The phrase "Romani chords" encapsulates the distinctively lush harmonic language of Romani musicians in Slovakia. This musical feature is key to impressing non-Roma audiences and something Slovak Roma consider a root of their entire musical culture. Romani chords are not merely a sonic phenomenon, though. They reflect long-established economic practices in Romani professional music-making, skills in creatively re-interpreting music of the surrounding non-Romani majorities, and a particular form of musical learning whereby folk knowledge passes from generation to generation. This GLS presentation will introduce an upcoming MSCA research project RomChords that aims to tackle this phenomenon in its anthropological and ethnomusicological complexity. The project is an interdisciplinary investigation approaching Romani chords as three types of data: a) sonic, b) visual, and c) ethnographic. The main ambition is to challenge the primacy of Western theories of harmony and to reconsider Romani chords from the Romani perspective, unearthing how Roma themselves perceive, conceptualise and theorise their chords. The project aims to answer the following key questions: What role do Romani chords play in the performance of Romani ethnicity? What is the significance of Romani chords for Romani professional musicianship? How do Roma learn Romani chords, and how do they innovate them? And what is the role of vision in learning and teaching Romani chords? The GLS presentation will focus mainly on the cultural significance of Romani chords within the context of Romani identity and musical traditions in Slovakia and explain how Romani chords are deeply intertwined with the broader cultural fabric.

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Title: The Censuses of Spanish Gitanos/*Calé* at the end of the Ancien Régime (1783-85). A Critical Overview

Abstract: In 1783, following the dictates of the last royal order specifically addressing the Gitanos/*Calé*, local authorities through Spain were required to list all Gitano families and individuals residing in or passing through their cities, towns and villages. By the middle of 1785, the entire list had been completed. This is the only census of Gitanos/Calé ever conducted in Spain, and forms the most important document of the Ancien Régime. Our team has reconstructed the entire census, finding information on near 13,000 Gitano people in 3,000 households living in over 600 localities in almost all the kingdoms and principalities of the country. The resulting database contains information on more than 30 direct, indirect and relational variables, including age, personal and family names, place of birth and residence, occupation, legal status, diseases, criminal records, mixed marriages… and indirect variables such as age difference between spouses, age at first known child, intergenesic periods, number of living children, etc. Our paper will begin with a brief overview of the Gitano population as it appears in the census. It seems that by the late 18th century, most Gypsies lived peaceful, industrious lives as blacksmiths, butchers, bakers, shearers, basket weavers, horse traders and agricultural workers, settled in villages and towns in the southern and Mediterranean regions, although they were forced to follow annual itineraries by labor demand in the changing agricultural seasons, which many did until the 20th Century. Many Gitano women helped their families and sold products, including food, to their *Payo/Gachó* neighbors. It was becoming increasingly clear to the most enlightened authorities that most of their illicit ways were generated or intensifed by the same regulations and pressures that were trying to correct or eradicate them. Second, we will address the question of how complete, valid, and reliable these censuses were. We will try to answer this question using data from contemporary independent sources, mainly 18th century parish records from parishes in three key places in Gitano history: the Triana district of Seville, the cities of Guadix and Granada. Our work in the parish and civil archives (see Gamella & Martin 2017; Gamella and Álvarez-Roldán 2023) allows us to trace genealogies that link Gitano people from this census to people alive today.

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Title: The Romany Archives

Abstract: There's a Ṛomano akIepat [rromanó akhepát] - the Archives of the Romany nation. It has existed for over 30 years as a private initiative and the work of several committed Romany enthusiasts (I lead it as a professional archivist). On 02/24/2024, 3 Ṛoms and 3 Ṛomnis finally established it as an Ukrainian NGO and on 28.03.2024 it became legal after the state registration. However, I will not talk about its history, neither will expatiate upon importance and the exceptional role of archives. I just want to present it as the *fait accompli*.

The ṚoAkI exists in the traditional "paper" form and in the modern electronic form, and is organized into baro sartI – tikno sartI – vistaro – tIag, i.e. big fond (collection) – small fond (subfond) – inventory – file (folder).

As of today, the ṚoAkI is divided into several relatively independent archives and includes:

1. Ṛomano akIepat – 28 bare sartIa and 30 tikne in the SartI 1. Roms (alphabetical), SartI 2 Romany organizations by countries, 36 in the SartI 4 Authorities by countries, etc. In totality this archives holds now over 30 000 documents.

2. Ṛomano pratimengo akIepat (photo) – 29 sartIa by countries (over 1000 entires).

3. Ṛomano đalpatrjango akIepat (video) – 70 vistare by countries (644 entries).

4. Ṛomano patrikango akIepat (media) – SartI 1 has 88 vistare holding 95 Romany/in Romani newspapers/magazines and over 1600 entries, and the nonRomany SartI 2 holds over 6000 articles from 189 sources in 58 countries. There are 2 special topical fonds – Sart 3 Expulsion of Roms from France in 2010 and 2012 with 1070 entries, and SartI 4 War of Russia against the Ukrainian nation with 352 entries.

5. Ṛomano betar akIepat (radio, wireless) now is the smallest holding only 26 entries.

There are subject and name indexes for the ṚoAkI. We hold as well some topical collections: Roms in painting – 240 images; Roms in philately – 199 stamps, envelopes, special cancellations; Conferences on Roms – 306 docs. We have compiled the cumulative and annotated index of documents that hold the state archives in 36, mostly European, countries – it contains the description of 3041 doc. between 1425-2014 (many descriptions have been translated into Ukrainian and English, and we continue this work). At the conference I will present the Ṛomano akIepat in inventories and tables.

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Title: The Role of the Eastern Orthodox Patriarchies in Maintaining the Roma Slavery in Romanian Principalities

Abstract: Since the fifteenth century, many monasteries from the Romanian Principalities were dedicated with their properties, including subservient peasants (*rumâni*), Roma slaves (*ţigani*) and their revenues, to Mount Athos and the Levantine Patriarchates of the Ottoman Empire (Constantinople, Jerusalem, Antioch, Alexandria and the holy places of Epirus). By birth all these slaves were residents of Romanian Principalities, but belonged to those foreign monasteries and to the Ottoman Empire. The monasteries had large estates and agriculture was exclusively based on free labour. The economic asset of these donations was established with great accuracy in the Romanian historiography. Nevertheless, research on the legal status of the property of the Eastern Orthodox Patriarchates over the Roma slaves and Romanian subservient peasants from Wallachia and Moldova is absent. Although the importance of the subject was acknowledged in the Romanian historiography, in works dedicated to the history of institutions there can be find more questions than answers. The paper discusses the economic interest of all Eastern Orthodox monasteries in maintaining the Roma slavery (*robia*) after 1746 when the Wallachian ruler of Greek extraction from Constantinople, reformer and intellectual Constantin Mavrocordat, abolished *rumânia* but maintained the *robia*. Another aspect discussed is the way the slave condition intersected with the Christian religion, since all slaves belonging to the clergy could not be of other faiths.

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Title: Why the Bulgarian Government Did Not Turn the Process of Desegregation of Roma Education into a State Policy? Can We Admit That Some of Our Judgements Could Have Been Wrong?

Abstract: The process of desegregation of Roma education is undoubtedly one of the most significant processes related not only to Roma education but also to the Bulgarian Roma in general after the political transformation of 1989. In this text I will describe the preconditions for the emergence of the process and the key characteristics of one of the greatest achievements in this field – the specific Bulgarian (Vidin) model of educational inclusion of Roma children

(2000 – 2010). I will explore how desegregation has spread as a process from the project of one NGO to more than ten cities and has become a leading priority for Roma activism in Bulgaria. On the basis of analysis of relevant documents, media coverage and eyewitnesses accounts, I will research the active role of the Roma NGO sector to initiate dialogue with the Bulgarian Government to move the process from the level of NGO projects to the level of state policy. Despite the Ministry of Education's initial denial of the existence of educational segregation, these negotiations eventually led to the adoption of the Ministry of Education's Educational Desegregation Strategy. The successful initiation of a state strategy based on positive results of its work is a unique achievement for the NGO sector in CEE region. Unfortunately, the Strategy remained only on paper and did not reach the stage of implementation.

The reason for the lack of activities for the implementation of the Strategy is not the lack of aspiration of the Roma community itself. On the contrary, the Roma community itself gave the idea of educational desegregation and initiated the process. Nor should the reason be sought in deteriorated inter-ethnic attitudes. On the contrary, ten years of NGO practices have proved that there is a normal acceptance of the process by the majority. There was also sufficient support for the process from the European institutions, including financial support. I will provide evidence for the hypothesis that the only reason why the implementation process has not started is the lack of political will on the part of the Bulgarian Government. I will also discuss whether Roma activism made some wrong judgments in this period.

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Title: The Genesis of the Romani Political Movement in Czechoslovakia 1948-1969

Abstract: The existing historiography of the Romani political movement in the former Czechoslovakia focuses on the period 1969-1973 and the establishment and activities of two officially accepted Romani organisations established in communist Czechoslovakia, the Czech and Slovak Unions of Gypsies-Roma (Lužica 2021; Lhotka 2009, Jurová 1996, Pavelčíková 2004). However, the establishment of these two organisations had a history that dates the activities of the Czechoslovak Roma to participate in the debate on the design and implementation of the policies targeting the Roma back two decades earlier, to 1948 (Donert 2017; Sadílková, Slačka, Závodská 2018). The paper presents the history of social and political engagement of the Roma in post-war Czechoslovakia during the first 20 years of its existence as a communist state (1948-1969), concentrating on the genesis of the Czechoslovak Romani political movement in the context of the dramatically changed social atmosphere following the communist coup d'état in Czechoslovakia in 1948.

As in other parts of the socialist block, the struggle over the status of the Roma as either a national minority with its political representation and rights, or a "backward" social group primarily in need of "help by the state" has represented one of the red threads in the history of the post-war relation of the state to the Roma. Along with this discussion, however came the even more important question of who should have the authority to define the "Gypsy problem", whose experience and perspective was to form the basis for formulating the content and focus of state policies aimed at "its resolution", and most importantly, what were the opportunities for the Roma to bring to the forefront the topics they themselves saw as crucial to the reconstruction of their communities and their progress to prosperity under socialism. The paper provides an insight into the chronology of the efforts by individual Romani activists or their organised groups to gain a voice and representation in the public debate on how to enhance the situation of the historically marginalized Romani population devastated by the Second World

War. Based on the analysis of documents written by the socially engaged Roma or reporting/reflecting on their activities, it examines some of their key arguments, visions and proposals put forward in their attempt to gain the equality promised by the new political establishment, and public representation.

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Title: Analysing European Union's Management of Diversity: The Case of the Roma

Abstract: The case of the Roma is a litmus test for the values of the European civil society and the European Union (EU). Although varied initiatives have been taken up by the European institutions to improve the condition of the Roma, they have failed to consider the diversity and complexities of political challenges that are bundled under the umbrella term "Roma issues". In positing the Roma as a specific transnational community, European institutions have used the Roma as an agenda-item for member-states while also augmenting their own status. With Roma identity being used as an umbrella term for groups who share similar characteristics culturally like the Travellers, Sinti, Kale, etc., a label of choice has been given to the member-states leading to implications which are homogenising. Diversity is thereby, cramped to an addendum.

The paper, in this context, attempts to scrutinize the ways in which the European Union has dealt with Roma diversity while advocating for the rights of the Roma and whether the policies on Roma have been able to deliver sufficient outcomes. Although the 'EU Roma Strategic Framework (2020-2030)' has been adopted by the European Commission, problems that were identified in the earlier framework (2010-2020) has persisted in areas like identification of target group, lack of clarity regarding the policy objectives coupled with a lack of methodology. The paper critiques the framework and argues that, despite politicisation of Roma identity, a relatively low base of indicators have been set for the Roma. By positing the Roma issues as complex and focusing specifically on economic policy initiatives, expectations of quick resolution are lower and traditional prejudices regarding the Roma as a social burden is reinforced. While ambitious, the framework stands at the risk of being yet another policy document that has not been able to deliver results for the Roma.

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Title: The Roma, the State and the Extreme Violence. Yugoslavia's War against NATO in 1999 and the Role of the Roma

Abstract: Despite its brevity, the 78 days long war in 1999 presented one of the fiercest conflicts belonging to the series of wars that accompanied the Yugoslav dissolution. The perspective of the Roma living at the moment in Serbia and Montenegro remains obscure despite now 25 years since the war ended. This paper analyses the three specific situations that took place during the NATO campaign against Yugoslavia. Firstly, on the 29th of March 1999, just five days after the beginning of the latest conflict, several thousands of Belgrade Roma gathered in order to express their protest against the NATO campaign but also to manifest their solidarity with the Serbs and the Yugoslav state. Secondly, the paper tackles the situation of the Roma who were directly involved in the fighting as Yugoslav soldiers. More precisely, the

focus is on the case that took place during the Kosare ground battle in Kosovo. As the NATO system could penetrate almost all Yugoslav communication systems and idea was born to place solely the Roma soldiers as operators who coordinated fire support between infantry and artillery. Roma were thus proclaimed to be the Serbian Navaho Indians. Finally, this research deals with the reasons why the Albanian guerillas targeted the Kosovo Roma in so many cases, seeing them as the supporters of the Serbian system in Kosovo. These three phenomena prove to be very revelatory about the status of Roma in Serbia at times of war but also at times of peace. The extreme violence of the 1999 conflict bore to the forefront the marginalized role of minorities but it also implied the ultimate deterioration of its status.

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Title: A Small Nation's Conformity vs. the Great Power Censorship, and Verbal Magic Behind the Scene

Abstract: Roma cultural initiatives have always been under the close attention of censorship authorities. The pre-war decade in the USSR was no exception in this regard. The authorities paid special attention to the aesthetic aspect in connection with the political tasks of the current moment. This was important in a country with a moderate literacy rate. At that time, the Roma song, performed from the stage, on the radio or on the gramophone, had an incomparably larger audience than the book in their national language. The decision of the authority was usually valid for one year. This meant that each song should receive an updated permit annually. The Roma choir then remained a profitable enterprise. New times demanded new industrial plots, and the Roma choirs were trying to meet the official requirements. However, this conformism often led to a contradiction between the new wording ("Why is Grisha happy, because he is a worker…") and the traditional tune known and liked by the audience and associated with the old text ("Why is Grisha happy, because he is a richman…"). This verbal modeling of a new wonderful world was an easier task than creating a new happy reality.

Along with traditional choirs, young Roma literature also created a new reality. The procedure of censoring Roma manuscripts has not yet been fully studied. It should be emphasized that the published Roma texts are strikingly unified both either in terms of their language, or their "politically correct" content. The small number of semi-literate authors led to a peculiar practice when the editor supplemented the initial original text with extensive paragraphs that fully met the requirements of censorship. The reverse operation (shortening) was also extremely popular. For example, the ethnic characteristics of the characters were emphasized in the manuscript of the short story by F. Daybero *Minku i Ostapo* (*Romano almanakho*, 1934 78–84), and almost lost in the published version. The main detail of the plot was that a Roma young miner *Minku* showed as high results as his colleague, an experienced Ukrainian miner *Ostapo*. The censorship has successfully turned a really sharp conversation between two workers into a reserved discussion between two well-mannered gentlemen. This kind of verbal magic was mainly based on the belief that anything not mentioned on the printed page did not exist in reality.

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Title: About a Little-known Bulgarian Playwright and Director – Ali Dervish

Abstract: This paper presents the life and work of a little-known Bulgarian playwright and film director who has left a lasting trace in the Bulgarian theater and film art. He was born in Pleven and is the son of Adil Dervishev (yatak [partisan helper] of the Pleven regiment, killed on 28.04.1944), he later got the opportunity to study directing in Moscow. After his return to Bulgaria, he worked as a director in the Turkish State Theatres in cities of Kardzhali and Razgrad. His works has been displayed in and out of the country. A large number of the radio theaters in Turkish, which are stored in the fund of the Bulgarian National Radio (BNR), are directed by him. In addition to theatre, Ali Dervis is also involved in cinema. He is the director of one of the latest documentaries about Atatürk, released in 2011 in two parts – "Mustafa Kemal Ataturk and Bulgaria" and "Peace in the country, peace in the world". My choice to present the life and work of Ali Dervis is related to the fact that little has been written about him in the scientific literature and is also curious case of a cultural figure who declared himself a Turk under socialism, but not all Turkish activists accepted him as such. Ali Dervis is known among cultural figures and intellectuals in Bulgaria for his Turkish identity and works which actively promote Turkish culture, but some activists from the Turkish community accept that he is actually of Gypsy origin. This text refers to archival materials, periodical publications and personal memoirs of Ali Dervis.

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Title: Reviving Rishi: Reviewing One Man's Mission to Reconnect India and Roma and the Relevance of His Legacy Today

Abstract: Any discussion on Roma and India invariably brings up the name of Weer Rajendra Rishi. A multilingual communicator, he held various positions in the Indian Foreign Service through the 1950s into the 70s that facilitated access to Roma across Europe and helped forge alliances, particularly with communities in the Eastern Bloc. Rishi was an active participant at the seminal World Roma Congress in 1971 and is credited with suggesting inclusion of the wheel on the Roma flag, evoking resonance with the Indian flag. He continued to be involved in transnational Romani activism and served as Honorary President of the International Romani Union. Rishi set up the 'Indian Institute of Romani Studies' in Chandigarh in the 70s and commenced publication of the journal "Roma". He invited many Roma to India to participate in festivals in the 1970s and 1980s. He was honoured with the Padma Shri award in 1970 by the Government of India for distinguished service in 'Literature and Education'. With knowledge of English and many Indian, Romance and Slavic languages, Rishi was able to put together lexical compilations connecting them (1974, 1981).

In his 1976 book "Roma", he proposed that the mass exodus of Roma between the 10th and 13th centuries took place from the 'Jat-Rajput' region of 'Greater Punjab'. With alternate theories abounding about the provenance of the 'proto-Roma', it would be informative to re-read Rishi's evidence in the context of 'standpoint theory' (Acton, 2008) and modern epistemological approaches that are sceptical of anecdotal accounts and often critique empirical methodology (Ray 2022, Surdu 2016).

The hiatus following the death of W R Rishi in 2002 is being redressed with the current effort to revive the Indian Institute of Romani Studies. An analysis of materials recovered from Rishi's archive and validation by erstwhile colleagues and family underscore his significant contributions and commitment to promoting Romani Studies and the Roma cause. In this presentation we revisit Rishi's oeuvre and its relevance today.

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Title: Parallelism between Indian Kalbeliya Folk Dance and European Roma/Gypsy Dance

Abstract: The Roma community, often referred to as Gypsies, is deemed to be the largest minority of Europe. Their folk dance is known as the Gypsy dance, drawing parallels to the Indian Kalbeliya dance. The Romani dance and music find their origin in India, establishing a cogent symbolic link between Roma and India. Music and dance have been one of the oldest professions of Roma, being one of the powerful tools for positive articulation of a public identity of Roma, is the only lustrous light in their otherwise gloomy life. Despite facing extreme poverty, challenges, and violations of basic rights, dance and music serve as a vital means of expression of their identity and livelihood, besides a real-life inspiration for the survival of the Roma community. Every aspect of Romani life, from rituals to festivals and various events, is accompanied by a myriad repertoire of dance and music. This research paper delves into exploring similarities of gestures, movement, motions, steps and other components between Indian Kalbeliya dance and European Roma/ Gypsy dance. Even emotion, expression, energy and vestibular of the Gypsy dance resonate with the artistic expressions of the Kalbeliya dance. The paper also aims at demonstrating parallelism between musical instruments used by Roma like the Dauli, Tapan and Zurna as well as those used by Kalbeliya dancers. The research draws on interviews and other means of primary data as a medium of study.

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Title: "Racialized" Class or Classless Race? The Construction of Roma in Socialist and Post-socialist Czecho-Slovak Cinema

Abstract: This paper critically examines the etic construction of Roma in the context of Czech and Slovak cinematography during the late socialist period of the 1980s and in the post-socialist period after 1990. It starts from the premise that cinematic works–which operate within particular symbolic and ideological frameworks–can serve to reveal ideas about social organization, hierarchies and ways of constructing and conceptualizing the integration of minorities. Thus, cinematic works can be seen as an idealized reflection of social reality in which codes are arranged to carry a particular set of beliefs. Although formally the socialist regime promoted equality, beneath the surface it disguised racialized social hierarchies.

Looking at films from the socialist period (Radikální řez, 1983 and Kdo se bojí, utíká, 1986), as well as a contemporary work (Cikán 2010), this paper employs race as an analytical concept in a diachronic way to analyze the cinematic construction of Roma. It focuses on the category of "whiteness" as it constructs and determines the Roma in film and in life, in order to understand the impact of integration policies that have produced and continue to produce controversial results. Methodologically, this article draws on film studies, postcolonial studies and archival research, as well as the author's findings from long-term anthropological research on the social exclusion of Roma in Slovakia.

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Title: Ritual Impurity in Romani Culture: Comparative Perspective

Abstract: All traditional cultures have or had in the past their value systems related to the ritual impurity, which is a universal tool to separate socially important things considered as opposite to one another. Not only do these systems differ from one another in degree of complexity, but also in the concepts of ritual impurity itself. In some cultures it is related predominantly to the relationship among human beings, particularly, men and women, in other – to the relationship between human beings and God. This fact is taken into account in our comparative studies that aims to show that the ancestors of the modern Roma, while entering Europe, are supposed to have ideology of impurity similar to Indian one and different from medieval European ones. Developed regulations aiming to avoid ritual uncleanliness have existed for centuries in South-Eastern Asia, but have not been known in Christianized European societies. On the other side, the mechanism of adoption by the Roma of some European elements related to ritual impurity should have been undoubtedly based on strong ideological closeness of these elements to the traditions of the Roma themselves.

Marianna Seslavinskaya compares Romani ideology of impurity with some other traditions. The Roma have the same type of ideology with the central role of women's uncleanliness and elaborated taboo system as many other communities, based on tribal organization. There, the idea of feminine ritual impurity constitutes an important part of everyday practices. This system is far from notions and practices of ritual impurity inherent to the Christianized societies of medieval Europe, as well to the Muslim ones. At the same time, the widespread Romani term for ritually unclean – *mahrime / mahardo* – comes from an important element of Pre-Christian Greek feminine fertility ritual, considered as very impure and dangerous for men.

The study carried out by Zameer Anwar, shines light on the rituals and mores which govern all aspects of Indian life with focus on the crucial life cycle rituals and especially on traditionally very strong norms relating ritual purity and impurity. The presentation is going to draw analogy in the concept of purity-impurity between Indian tribal or nomadic and Brahmanical societies and Romani societies as well as demonstrate the traditions of impurity in terms of Gadze and Mlecchas (the Sanskrit term Mleccha refers to a person who is impure, dirty or uncultured and of foreign origin) and how these practices establish link with each other.

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Title: Recovering Romani Heritage: Challenges in Decolonizing European Archives and Museums

Abstract: This paper investigates the strategies and challenges in identifying and recovering Romani voices in archives and museum collections. In most museums and archives, Roma are "absent," but not quite: the music, instruments, objects and cultural processes they have produced may be present but are usually not attributed to them. I will illustrate with several examples such as the metal objects (such as for looms, cookery, and horses) in ethnographic museums that are displayed but are not attributed to Roma. Emphasizing monoethnic nationalism, most historical/ethnographic museums and archives either ignore Roma or have scattered holdings. Several pioneering exhibits, however, have centered Roma, such as the 2023 Barvalo exhibit at the Museum of European and Mediterranean Civilizations in Marseilles: https://www.mucem.org/en/barvalo; the Museum of Romani Culture in Brno CZ has also been a leader in the decolonizing process.

Few Roma have taken part in formal archiving until the 2019 formation of RomArchive.eu, a pan-European digital project that centers Romani knowledge. I detail how RomArchive has endeavored to recover and document the history and the intangibleand tangible cultural heritage of Roma, including music, dance, and other visual and literary arts. I chronicle the major problems that we faced, such as identifying Romani curators, selecting music/dance genres and life histories to feature, as well negotiating restrictivecopyright laws and collaborating between Roma and non-Romani allies such as me. I was theBalkan music curator for RomArchive and have also worked with the European Institute of Roma Arts and Culture on heritage projects.

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Title: Romani Children in Integrated Centers: Resilience as an Experience of Revising Collective Identities

Abstract: Local integrated centres, originally established in the UK in the 1990s to help children from minority ethnic groups prepare for primary school, are one of the most common organizational approaches to helping Roma children, particularly those with limited access to nursery schools. I explore my three-year experience of working in a few of such centers in

Eastern Europe through the lens of revising collective identities among the main actors of such centers: children, their relatives, and helping professionals. Four main and interrelated dimensions of such identities, namely, child-adult, Roma – non-Roma, female-male, and professionals – relatives, frame the approach to exploring the exchange of identities in different milieus of collective activities. For differentiating the milieus I juxtapose two criteria, who initiates the activity either child or adult, and where the activity takes place, within the center as a part of Roma local community or outside, in the city. This differentiation aims to highlight communicative power and its reconstruction as the main source of resilience for Roma children who experience some form of violence, including witnessing violence against their parents and older siblings. I focus on three particular cases, 1) Sara (all names have been changed), a 4-5 year old girl whose mother was detained by the police using extremely severe direct violence; 2) Ron (4-5 years old boy) and Mara (6 years old), his older sister, whose mother was physically assaulted by her partner; and 3) Toby (a 6-year-old boy) who was placed in an institution for children with mental health issues and then removed by his parents due to physical abuse of his son. In these cases, I follow the obstacles and challenges in recognizing the interrelation between child's personality and child's collective identities. Along with this, I consider group dynamics of communication as a collective resource of resilience and the influence of children with different family experiences on our movement through mutually conflicting identities.

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Title: National Legislation and Local Practices Towards Accommodating Gypsies/Travellers in England 1960-2010

Abstract: The paper will report on an ongoing study using local government archives and documentary sources into how central government policy (e.g., the 1960 and 1968 Caravan Sites Act and 1994 Criminal Justice and Public Order Act) towards Gypsies/Travellers between 1960-2010 was implemented locally and of the factors shaping these outcomes in three local authorities in the south of England. The academic consensus regards post 1945 legislation as largely driven by 'ethnic-cleansing' through forced settlement onto sites or housing and rooted in structural racism or its more specific manifestation 'anti Gypsyism'. This discourse underpins much of the scholarly writing on the status and position of Gypsy/Travellers in UK society (James, 2023; Mc Veigh,1997). While settlement was often a stated aim of government policy in this era, this was tempered by the rights of 'genuine' Gypsies to retain their traditional lifestyles, and legal recognition of Romany Gypsies and Irish Travellers as ethnic-groups protected (in theory) by law from discrimination (Johnson and Willers, 2007). Certainly, official intolerance and discrimination has been a constant throughout English history in various socioeconomic and political contexts (Mayall, 1995). However, theories that posit institutional racism as the principle underpinning policy formulation and its implementation can generalise and homogenise social phenomena, overlooking how such forces are mediated historically, nationally and locally by a range of intervening factors to produce variations in local responses. Historical accounts suggest that both popular attitudes and official views varied across time and place. Cressey for example, notes that in England local attitudes and practices could be more ambivalent than conventional accounts would indicate, with prejudice and exclusion coexisting with acceptance and engagement (Cressey, 2018). Human agency is also absent in top-down structural analyses: local activism – both pro and anti-Gypsy - and the commitment, or otherwise, of bureaucrats and other social actors was often decisive in determining policy outcomes (Acton, 1974; Smith and Acton, 2018; Pateman,2021). Such an understanding is hampered by a lack of detailed empirical and comparative evidence on how national policies were interpreted and implemented (or not) locally; the historical and

sociological factors shaping local responses to travelling communities, or the role that anti-Gypsy prejudices played.

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Title: The Roma in the Demographic Policies of Socialist Bulgaria (1945-1989)

Abstract: After the Second World War, Bulgarian society experienced significant changes that led to a permanent reduction in the natural population growth among ethnic Bulgarians. Factors such as urbanization, economic development, and increased education contributed to the disappearance of the traditional large patriarchal Bulgarian family. The model of the four-member family with one or two children became more common, replacing the traditional family structure. Bulgarian rulers during the People's Republic of Bulgaria were alarmed by the decline in the birth rate, which was much slower among minorities such as the Turks and Roma. These ethnic groups, especially Roma, continued to adhere to their traditional family structures with many children. This adherence highlighted the unique demographic situation inBulgaria where the declining birth rate of the Bulgarians was seen as a potential danger againstthe high natural growth of the minorities. In the 1970s and 1980s, the Bulgarian Communist Party faced the challenge of the declining birth rate of Bulgarians and took measures to addressthis concern. This report will focus on the fears of the ruling circles during the socialist period.It will analyze the causes behind these fears and the measures taken by the authorities to addressthem.

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Title: The Eternal 'Other': Tracing the Evolution of Roma Stereotypes from the 15th Century to Modern Media

Abstract: This study examines the enduring stereotypes about the Roma/Gypsy from the fifteenth century to the present, focusing on how these perceptions have persisted, changed, or

been reinvented over time. By combining data from two Marie-Skodovska Curie Projects, which include historical archives and contemporary European media, we argue that theRoma/Gypsies have always embodied the eternal "other," present within the nation butexcluded from its membership boundaries. The history of the Romani in Western Europe beganin the early fifteenth century and was reconstructed through the observations of early scholars. These scholars' hypotheses about the Romani origins, some of which persist today, fuelled curiosity and prejudice. This period saw the rise of negative stereotypes, framing the Romani as embodying moral perversion and criminal behavior. Similar prejudices were directed at other marginalised groups, such as Jews and Moriscos, often culminating in their expulsion aspart of societal purification efforts. Sociologists note that stereotypes serve a defensive functionwithin society and become entrenched as part of group culture. The Romani were often accusedof heinous acts, such as child kidnapping—a stereotype that migrated across Europe during thesixteenth and seventeenth centuries, which further intensified their social exclusion. Legislative, literary, and artistic sources from these periods help trace the roots and spread of such stereotypes, providing a foundation for understanding their persistence and the mechanisms through which they were perpetuated.

The second part of this study highlights contemporary stereotypes about the Roma found in European media and political discourse. Using multimodal critical discourse analysis, we show that beyond the well-trodden discourses relating to criminality, primitiveness, or illiteracy, modern racism has taken on new forms. These contemporary prejudices are often disguised behind populist and nativist views. This analysis reveals that while some old stereotypes remain, new forms of stereotyping have emerged, reflecting changes in societal attitudes and media portrayals.

By exploring both historical and contemporary representations, this research aims not only to deconstruct these enduring stereotypes but also to promote a better understanding of structural prejudice and racism.

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Title: Historical Memory and Nomadic Narratives Among the Russian Roma of the Perm Region

Abstract: Historical memory is one of the key phenomena that determines the features of the orogonation and existence of oral folklore historical prose in Roma groups in Russia. Historical legends determine each individual Roma group, including the group of Russian Roma. The historical prose of Russian Roma reflects various events of Russian and local history. Among the main events reflected in Roma historical prose are texts that reflect both general Roma pages of history and characterize the events of individual clan and family groups. Among the main subjects are narratives about life under the Tsar, about the revolution, the civil war, collectivization, the closure of churches, about the Great Patriotic War, about the Decree of 1956 "On the inclusion of gypsies engaged in vagrancy in labor" and others. Among group, clan and family narratives, the main plots illustrate the peculiarities of the formation of the Roma population in the Kama region and the geography of nomadic movements of certain clan groups. A significant group consists of texts related to nomadic life, typical everyday ethnographic sketches of the nomadic past. The motives of the texts reveal images of nomadic life. Of course, all these stories contain both the real historical basis of the events described and traces of idealization and mythologization of the past.

In general, nomadic narratives are an important component of historical memory that

influence the construction and maintenance of Roma identity, and the forced abandonment of nomadic life during the Soviet period continues to be interpreted by Roma to the present day.

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Title: The Holocaust of the Roma and Sinti Through the Eyes of the Second Generation of Survivors

Abstract: This paper is a continuation of my own research project, which consisted of three in-depth studies of families from groups of indigenous Czech and Moravian Roma who were largely murdered in the CCs under nacis, tracing the history of these families from the end of the 18th century to the present. After the completion of this project, I contacted distant relatives of the families I had worked with, and I was also approached by several individuals from the second generation of survivors who asked if I could help them research the history of their families and their roots. In this paper I will first focus on the needs and expectations of selected descendants of survivors in our joint research area, summarising their attitudes towards the area we are exploring together and the motivations for their own research as they emerged from their narratives and reflections. I will also present some of our joint discoveries and the results of our joint search for their roots, for grandparents, aunts and uncles they could not know and who are still missing and missed today. Finally, I will focus on the relationship of these descendants to the Roma Holocaust, to the opportunities to participate in commemorations, exhibitions and other events commemorating the Roma and Sinti Holocaust, and their own ways of honouring the memory of their relatives and ancestors who perished during the Second World War.

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Title: De-mystifying Turkoman Gypsies: Administrative, Fiscal and Ethnological Findings

Abstract: The archives of Istanbul and Sofia hold a wealth of Ottoman documents from the 17th through the 19th centuries that discuss the existence of mobile groups referred to as Turkoman Gypsies (*Turkmān Ḳibṭīleri*). While contemporary literature abounds on Turkish-speaking Roma in the Balkans who identify as Turkish, the historical groups identified by the Ottomans as Turcoman Gypsies have not received as much scholarly attention. According to Ottoman authorities' records, these groups bore Turkic tribal names and maintained ties to Turkic tribal confederations, namely the *Ẕülḳadriyye* spin-offs. To tax service nomads, the Ottoman state employed various methods, one of which was the collection of a Gypsy cizye from those who traversed independently between client communities in its European and Asian territories. For nomads historically associated with pastoral nomadic confederations, the state relied on the authority of tribal leaders, *Voyvoda*s or *Aġa*s, to collect annual payments from service nomads. Some service nomads in this category severed ties with their host society and migrated to the Balkans for new opportunities. This departure from historical migration routes led to administrative and fiscal confusion. Tax collectors responsible for collecting Gypsy *cizye* attempted to categorise them under their tax category, leading to disputes between them, Turcoman Gypsies and Turcoman *Aġa*s. This presentation gives an overview of recent research that sheds light on the case of Turkoman Gypsies.

Milada Závodská, Institute of Ethnology and Central-European and Balkan Studies, Charles University, Czech Republic
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Title: Roma in Post-war Czechoslovakia in Scientific, Cultural, Pedagogical and Socially Active Attitude (1945-1968) – the Legacy of Joint Efforts to Equalise the Position of Roma in Society

Abstract: The paper focuses on the historically almost untreated topic of the development of professional interest in Romani language, culture and history in (not only academic sphere) post-war Czechoslovakia. [3] In fact, this topic can be traced both on the basis of archival historical sources, but also through personal memories or solitary concrete information of witnesses. While academic circles were, for different reasons, historically closed to Roma as actors (beyond the varying intensity of certain academics' cooperation with Romani consultants), in the early 1950s a number of Romani figures strove to be included as equal partners in this sphere, too. The paper explores the contribution of these circles to the social, political and ideological debates on the Roma and the regularization of their position in post-war Czechoslovak society. It is characteristic of this theme that only the actions of individual (co-)actors gradually create the preconditions for their readiness for later joint efforts to participate also in the first officialy-organized institution in Czech lands the Union of Gypsies-Roma (*Svaz Cikánů-Romů;* 1969-1973). Thanks to these personalities, then, we can observe in the period 1945-1968 in Czechoslovakia how the sphere of science and art, including also practical social work and pedagogy, more or less insistently sought to organically co-create the possibilities of a political approach to the equalisation of the position of the Roma in society.

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[3] The basic overview brought Sadílková, Helena and Kubaník, Pavel (2021). 30 years of Prague Romani Studies at Charles University (1991-2021). In *2021 Gypsy Lore Society Annual Meeting and Conference on Romani Studies* (pp. 21-36). Prague: Charles University. The most recently explores Závodská, Milada in 2024 forthcoming collective monograph Sadílková, Helena and Slačka, Dušan and Závodská Milada. *Eguality and Representation. Social and political engagement of Roma in communist Czechoslovakia 1948-68.* Paderborn: Brill | Schöningh.

PANELS

Hate Speech, Racism and Xenophobia against Roma People

Panel organiser: Olga Magano, Universidade Aberta, CIES-Iscte, University Institute of Lisbon, Portugal
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Abstract: The presence of Roma people in different countries on different continents reveals the persistence of racist expressions and practices against Roma people (FRA, 2022). There have been many examples throughout history, mainly exacerbated by successive measures of repression, assimilation, expulsion from territories and attempts at extermination. This is the extreme case with the condemnation to banishment and galleys (Portugal and Spain) (Costa, 1995), social invisibility and non-effective citizenship during dictatorial states (Portugal, Spain and Italy, for example), but also in the case of Eastern European countries with submission to slavery, later to the proletariat (Romania) and the horror of medical experiments and the Nazi holocaust which victimised not only thousands of Jews, but also Roma people (Margalit, 2002). As we go through the literature on the history of the Roma, even though most of it is written by non-Roma (Fraser, 1997), the panorama takes us back to the systematic confrontation of attempts at expulsion, elimination, discrimination, social and spatial segregation, racism and xenophobia. Hatred of Roma people continues to be a current problem that exists in every country where Roma live. In other words, even though we are in the 21st century and democratic states prohibit forms of racism, xenophobia and discrimination, in practical terms it still happens in everyday life. This phenomenon has been fuelled by the growth of racist movements and far-right parties in recent years.

Racist practices are ingrained in societies and it is difficult to deconstruct stereotypes and negative representations of Roma people, who are usually the victims of generalisations and essentialist perspectives (Stewart, 2012). In addition, more recently, hate speech in comments on news stories in the media and on social networks has become extremely serious, threatening the human and citizenship rights of Roma people (Tremlett et al. 2017; Magano & D' Oliveira, 2023). This panel hopes to bring together contributions from researchers from different countries and contexts on hate speech, racism and xenophobia, as well as exclusionary practices and the exclusion of Roma people from the spheres of citizenship, but also in terms of (non-) access to housing, access to employment and vocational training, education and health, and discuss perspectives for tackling this social and sociological problem.

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Title: Media Power and Resistance: Roma Media Stigmatization and the Possibility of Counterhegemonic Disidentification

Abstract: Modernity, new technologies and the invention of the mass media provided an optimized version of previous mechanisms of social control, stigmatization and social exclusion of certain groups, such as the Roma, who did not fit the national project. Contemporary media, as key institutions in the capitalist order, function equally as symbolic knowledge producers, social and economic entities, which can be viewed as interconnected roles in wielding ideological, economic and political power. They apply various techniques that serve to legitimize different policies targeting Roma, denigrated as not fitting the neoliberal frame, and provide ideological consensus. Previous media research in the materialist or epistemological traditions focused predominantly on these roles separately, rarely combing the analysis of discursive, institutional or socio-economic factors in negative media representation. The presentation aims to propose an analytical framework for deconstructing media stereotypes and the negative image of the Roma, discussing a possible synergy between Discourse Studies, Critical Media Political Economy, Cultural Political Economy and Critical Media Cultural Studies. This is done with the purpose of connecting the analysis of the "micro-physics" of power in everyday media discourse with macro forms of domination, related to economic interest (Smart, 1983).

First, Laclau and Mouffe's poststructuralist discourse theory will be discussed, who deconstruct the constant struggles over meaning of different discourses and their attempts to fix a particular view of society and identity that looks natural an convincing (Jorgensen and Phillips, 2002). Next, the critical media political economy approaches will be presented that deal with various aspects of media ownership, production, consumption and control. The synergy of both approaches will be illustrated with examples from a two-year study of the representation of Bulgarian Roma in the online media platforms of two of the most popular Bulgarian newspapers: "24 Hours" and "Telegraph".

Finally, the possibility of producing counterhegemonic discourse will be explored by focusing on the socio-economic conditions for access to representation and the possibility of structural change through new articulations and disidentification.

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Title: Growth of a Far-right Party in Portugal and Roma People as Targets of Hate and Racism

Abstract: In 2019, the far-right party Chega was created in Portugal. Since its creation, it has grown steadily in terms of voters, particularly by winning over municipalities that were traditionally considered the bastions of communism, where the Portuguese Communist Party gathered the most votes (Madeira et al., 2021). In the last legislative elections, on 10 March 2024, this party managed to elect 50 deputies, making it the third largest political force in Portugal. It is a populist party of the new radical right, nationalist and conservative, whose main aim is to combat the entry of immigrants into Portugal and the fight against Portuguese Gypsies. Although before the existence of this party the Gypsies were the main victims of hate speech and racism in Portugal (Silva, 2022), there has recently been a huge upsurge with the affirmation of the extreme right. They are also confronted with prejudices, stereotyped, essentialist and homogenizing representations (Costa, 1995), even when they are integrated and work and do not depend on Social Security assistance to survive (Magano, 2010; Magano& Mendes, 2021). Antigypsyism is a phenomenon on the rise and there is no penalization for hate speech. Like what happens in other European countries we are witnessing new forms of racism's expression, alongside the traditional ones, (Kyuchukov, 2012), through hate speech on social media (Tremlett et al, 2017), embodied in forms of Antigypsyism and Romaphobia (FRA, 2018; Stewart, 2012).

Most of the discourse on social media points to the Portuguese Roma being blamed for their situation, namely the lack of education and income from work, and they are also accused of damaging the social environment (Magano & D'Oliveira, 2023).

The main aim of this presentation is to question the factors behind the growth of hatred towards Gypsies, especially in the geographical areas where more Gypsies live, especially as this is the 50th anniversary of the implementation of the democratic system that ended the dictatorial system in Portugal. The aim is also to analyze different expressions of anti-Gypsyism in Portuguese society, especially those caused by the environment in which far-right ideas are disseminated in Portuguese society (press, television channels, proposed government programmes and social networks).

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Title: Romani Stereotypes Among Poles in the Perspective of the Last Four Decades

Abstract: The first groups of Romanies reached Polish territory at the turn of the 15th century. Since then, there have been successive waves of Roma migration into Poland. Throughout the period that they have been resident in Poland, Romanies have maintained their social and cultural separateness from the rest of the population. Although many times they have been subjected to attempts to assimilate them, the essential elements of their culture have survived. Some Romani communities that settled in Poland even a few decades ago, although living in the immediate vicinity and interacting intensively and in great numbers with non-Romani, are still considered "strangers" by their non-Romani neighbours. Distinguished by their different way of life and appearance, the Romanies are subject to intense stereotyping. Current state policy of social integration is effected mainly through broadly understood 'educational activities' in the mainstream and Romani populations as well. Numerous reports prepared by institutions responsible for monitoring the situation of Romanies show that, so far, the development of Romanies education has had but little impact on the problem of the Romanies social 'marginalization'.

In our paper, we intend to present an in-depth analysis of Romani stereotype as it appears in the results of a nationwide sociological survey in Poland, always based on representative samples, repeated according to an identical questionnaire in the years 1988, 1998 and 2018. We focus on the changes taking place in the spontaneous descriptions of Romanies over the last decades. They turn out to be important and, as we suspect, have a significant connection with deeper changes within Polish and European culture.

Pal o Roma romanes / Pa Rom romanes

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Pal o Roma romanes

Pro konferencii GLS sas dži akana konferenčno čhib jekhbuter angliciko. Amen paťas, hoj the romaňi čhib šaj chasňaras andro diskusii pal o romisticka buťa the disciplini u hoj the e romaňi čhib šaj jekhetaňarel eksperten pal buter lumakere thema. Vašoda o panelos nane definimen temaha, aľe čhibaha: the o referati the o diskusii musaj te jel andre romaňi čhib. Užaras referati butere subdisciplinendar romane študiendar (sar hin lingvistika, etnologia, historia, literarno vaj bašavibnaskero džaniben…) O vakeribena musaj te jen pre učo džanibnaskero levelos, no mangas tumen: musaj len te achaľon the o džene pal o aver džanibnaskre disciplini. Ole paneloha kamas (pašavreste) te sikhavel, hoj pal e romaňi tematika šaj diskutinas pro džanibnaskero levelos andre romaňi čhib. Imar andro berša 2021 the 2022 kerďam ajse paneli pro konferencii GLS u has ašarde. Šaj dikhen pro streamos romaňa televiziatar:
https://www.youtube.com/watch?v=qMqTHSSqo2o
O abstrakti bičhaven the andre romaňi romaňi čhib the angliciko (kampel soduj verzii). O kompletna referati pre konferencia ena ča romanes.

Pa Rom romanes

Pe GLS konferencii ži ákánik mindik vorbijas pe maj but englišicka šibasa. Ame paťas, hoď pa kadal phušimátura andaj intrégone akademickíva búťa šaj vorbinas vi romanes. Romana šibasa šaj vorbin khetánes le akademikura pi cára luma, taj šaj haťáren peske le ekspertura andaj sa intrégi thema. Kado paneli naj anglal dino la témasa, de la šibasa: i vorba (vi prezentácia, vi diskuzia) si t´avel feri romanes. Azír lešinas le referátura andaj akharsoske disciplíni romane studijendar (sar si lingvistika, etnologia, historia, literatura vaj romano arto). Kadal referátura si t´avel iskirime maj zurálasa akademickíva vorbasa, de vi kadej, hoď šaj haťáren la vorbake vi le manuš andaj áver disciplíni. Kadale panelosa kamas te sikhavas, hoď pa sogodi romani tématika del pe te vorbij romana šibasa. Aba abde berš 2021 taj 2022 kerdam kecave panelura pe konferencii GLS taj sas ašarde. Šaj dikhen po streamo andaj románi televizia:
https://www.youtube.com/watch?v=qMqTHSSqo2o
Le abstraktura trobuj te bišavel sel duje šibenca: englišicka vi romanes. Pi konferencia vorbija pe fere (numa) romanes.

Abstract: The common language of the Gypsy Lore Society conferences has been primarily English. We believe that Romani can also play the role of a language of common academic discussion about different issues and disciplines in Romani studies, which can connect the experts from different countries. The panel is thus not defined by its topic, but by the common language of their presentation: both the contributions and discussion must be in Romani language. This panel is thematically open, papers in any field of Romani Studies (e.g. linguistics, ethnology, history, theory of Romani literature or art) are accepted. That is why papers should be on high academic level but contributors are asked to make them comprehensible for researchers from different scientific disciplines. One of the aims of this panel will be to show the possibility of Romani language use in speaking about any topics on scientific level. We organized such panels already within the GLS conferences in 2021 and 2022 and they was successful. See the Romani TV`s stream here:
https://www.youtube.com/watch?v=qMqTHSSqo2o
Contributors are asked to send their abstracts in two language versions, both English and Romani. The language of their papers will be only Romani.

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Funcija romaňa čhibakeri andre literatura andre Čechiko

Literatura le Romengeri publikimen andre varekanutňi Čechoslovakija the nasigeder andre Čechiko šaj ulavas andro duj grupi. Jekhto has lekhaďi the publikimen andre majoritno čhib, aver hin varesar phandľi romaňa čhibaha. Miro referatos avela ča pal e dujto grupa. Sikhavela buter tipi ole phandľipnastar u buter funkciji romaňa čhibakere andre literatura. Anglune temi le referatostar ela:

1. Inicijačno funkcija romaňa čhibakeri: But romane autora chudle te lekhavel ča sar arakhle, hoj šaj lekaven romanes, varasavenge has akor vaj saranda berš.

2. Emblematicko funkcija: Paš o tipicka genďa emblematickona funkcijaha, sar hin e Biblija andre romaňi verzija, egzistinen andre Čechiko the romane prethovibena prestižnone autorendar, so kerlas o Emil Cina. No the andre originalna romane genďa hin emblematicko funkcija.

3. Čhib sar o limitos the produktos la moderniazacijakero andre literatura: romaňi čhib has tradičnones konstituimen ke perzonalno komunikacija the folkloris the kada šaj limitinel moderno literatura, no šaj avel the visares: e buťi so keren o moderna literarna autori šaj barvaľarel romaňi čhib.

4. Interesna varianti andro čhibakere verziji: Jekhtipickeder literarno publikacija hin bilingvno tekstos lekhado romanes the thodo andre čechiko vaj lekhado paralelnones andre soduj verziji. No o referatos sikhavela aver varianti:

a) Unikatno eksperimentos andro berš 1992, kana o publikačno kolektivos Romaňi čhib diňas avri pandž literarna publikaciji ča andre romaňi čhib.

b) Genďa vaj teksti so len lekhaďas Rom gadžikanes u has thode andre romaňi čhib.

c) Genďa so has lekhade romanes, no publikimen ča gadžikanes.

d) Bizarno hin jekh nevi genďi romane prozendar, o autori džanen romanes, no redigimen has o čechika verziji, paľis sa thoďas andre romaňi čhib aver Rom u o autori olestar na džanenas.

5. Tendenciji andre vitalita the prestiža la romaňa čhibakere andre literatura: Andre Čechiko republika džal vitalita čepo tele u na arakhen pes ajci neve autori so lekhadehas romanes. No načirla gejle avri duj neve literarna publikaciji andre romaňi čhib. Importantno hin the kada, hoj e prestiža romaňa čhibakeri na džal tele.

Title: Function of Romani Language in Literature in the Czech Republic

Abstract: We can recognize two groups of literature of the Roms (Roma) in the former Czechoslovakia or later Czechia from the linguistic point of view. The first group was written and published in majority language, the second one has some relation to Romani language. In my paper I will focus on the second group only. I will show various types of these relations and various functions of Romani language in literature. Main topic of my paper will be:

1. The initiatory function of Romani: For a significant percentage of authors, the discovery of Romani as a literary language was the defining moment when they started to write, some of them in the age about 40.

2. The emblematic function: Besides typical publications with emblematic function as translations of the Bible, other literary translations have also been created in the Czech Republic. Emil Cina, for example, translated the poetry of some prestigious Czech authors. An emblematic function is also, of course, held by the original works.

3. Language as a limit and as a product of modernization in literature: Romani as a traditional means of communication and language of folklore can limit the development of modern literature, but on the contrary the work of modern authors can develop and modernize Romani.

4. Interesting variations of language versions: A bilingual text written in Romani and translated

into Czech or written in both language versions is the most typical. But I want to show other variations:

a) Unique experiment of the publishing house *Romaňi čhib*: Five books published only in Romani in 1992.

b) Books or texts written by Romani authors in the majority language and translated into Romani.

c) Books written in Romani, but published in Czech translation only.

d) One bizarre collection of proses published last year: written by native-speakers of Romani, it was edited in Czech versions and then translated by another author into Romani without the authors' knowledge.

5. The decline in the use of Romani and changes in the prestige of Romani as a literary language: The vitality of Romani language has been declining and not enough new authors using Romany appear. But 2 new solo books in Romani after a long time were published in the last 2 years. And it is important that the prestige of Romani among Roma does not decline.

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Vývinové vlny literárnej tvorby Rómov v 90tych rokoch minulého storočia v novinách Romano nevo ľil na Slovensku

Táto štúdia prináša pohľad na vývinové vlny literárnej tvorby Rómov v novinách Romano nevo ľil v 90-tych rokoch 20. storočia. Devädesiate roky sú v rámci periodizácie rómskej literatúry na Slovensku zaradené do obdobia slobodnej literárnej tvorby Rómov. V tomto období boli Rómovia uznaní za národnostnú menšinu, zároveň to bolo obdobie seba identifikácie a budovania rómskej literárnej tvorby. Súčasne je to obdobie, kedy dochádza k rozmachu literatúry Rómov, v ktorej dominuje téma romipen. V literatúre je možné badať fakty, ktoré do značnej miery ovplyvnili vznik a vývin literatúry. Ide najmä o emancipačnú a agitačnú vlnu k prihláseniu sa k svojej národnosti, budovaniu a zachovaniu kultúry jazyka a slova. Ďalším fenoménom, ktorý sa ukazuje ako jeden z hybných činiteľov pri koncipovaní literatúry Rómov sú hnutia, ktoré vznikali s cieľom zamedziť rozvoj národnostných menšín, vrátane menšiny rómskej. Aj uvedený fenomén budoval obraz umeleckého slova a tvorby. Devädesiate roky vzhľadom na časový odstup je možné spracovať ako relatívne stabilizovanú minulosť s rozpoznateľnou vývinovou trajektóriou, ďalšie obdobia sú z viacerých aspektov (autorsky, poetologicky, námetovo a tematicky) prepojené s dneškom. V tejto situácii pre popis zvoleného literárneho poľa je základnou, najsamozrejmejšou a najprístupnejšou jednotkou konkrétne dielo. Dielo ako východisko rekonštrukcie ponovembrovej rómskej poézie a prózy nevnímam ako osamotený náhodný tvorivý výkon, ale v súvislostiach, ako výpoveď, ktorá je v kontakte s inými dielami, vzniká v určitých podmienkach (ako súčasť literárneho života) a v určitej dobe (nadobúda vzťah k danej kultúrnej a v niektorých prípadoch aj spoločensko- politickej situácii). Táto štúdia pri koncipovaní vývinových vĺn vychádza z periodizácie rómskej literatúry na Slovensku, literárnych diel publikovaných v časopise Romano nevo ľil a interpretačnej analýzy zohľadňujúcej reálie daného obdobia.

Title: Developmental Waves of Roma Literary Work in the 90s in the Newspaper Romano nevo ľil in Slovakia

Abstract: This study provides an insight into the development waves of the literary creation

of Roma in the newspaper Romano nevo ľil in the 1990s. In the periodization of Roma literature in Slovakia, the 1990s are included in the period of free literary creation of the Roma. In this period, the Roma were recognized as a national minority, at the same time it was a period of self-identification and the development of Roma literary work. At the same time, it is the period when there is a boom in Roma literature, in which the theme of romipen dominates. In the literature, it is possible to find facts that largely influenced the creation and development of literature. It is mainly an emancipation and agitation wave to sign up for one's nationality, building and preserving the culture of language and speech. Another phenomenon that turns out to be one of the driving factors in the conception of Roma literature are the movements that arose with the aim of preventing the development of national minorities, including the Roma minority. The mentioned phenomenon also built the image of the artistic word and creation. Given the time gap, the 1990s can be treated as a relatively stable past with a recognizable development trajectory, other periods are connected to today from several aspects (authorial, poetic, subject and thematic). In this situation, the basic, most obvious and most accessible unit for the description of the chosen literary field is a concrete work. I do not perceive the work as a starting point for the reconstruction of post-Vember Romani poetry and prose as an isolated, accidental creative performance, but in contexts, as a statement that is in contact with other works, created under certain conditions (as part of literary life) and in a certain time (acquiring a relationship with a given cultural and in some cases also the socio-political situation). In the first decade, the connection with the current presence is evident, because in that period the population census took place and the Roma were able to declare their nationality for the first time. This study is based on the periodization of Romani literature in Slovakia, literary works published in the journal Romano nevo ľil, and interpretive analysis taking into account the realities of the given period.

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E romaňi čhib andro školi pro Slovensko

E romaňi čhib pes jekhbuter chasňarel andre komunikacija maškar o Roma andro romane komuniti. Avka hin pre caľi luma u the ke amende pro Slovensko. Akana pes imar e romaňi čhib the sikhavel andro bazutna, maškarutne the bare školi. O romane čhave šaj sikhľon e romaňi čhib od kana sas kerdo nevo Sikhľuvibnaskero zakonos g.245/2008. Akaj hin kerde neve lačhe thana perdal nacijakere minoriti. Sikhavel pes e romaňi čhib so sas štandardizimen andro berš 2008. E baza hiňi thodži pro severocentralno dijalektos, angle oda bo kale dijalektoha vakeren pro Slovensko jekhbuter Roma. Vakera pal oda, soske oda hin mištes te sikhľol e romaňi čhib the pal oda, hoj o sikhľarde, so keren le romane čhavenca andro školi majinen te džanel romanes. Kada ľidžal ko inkluzivno sihľuviben andro školi, so akana hin imar hin šerutno principos andro sikhľuviben. Kada hin the lekhado andro Sikľuvibnaskero zakonos (§ 3 písm. d) g.245/2008). E čhib šaj el perdal o čhave varesavi barjera sar majinen te sikhľol, aľe le čhaven, kada šaj ľiždal the ko feder cirďipena maškar lende, ko sikhľarde, vajko sikhľuviben. The but džanle manuša andro aver themi lekhaven pal oda, hoj oda hin igen mištes, sar le čhaven pes anel ko sikhľuviben prekal lengeri dakeri čhib (Burton, 2013; Bachore, 2014; Kyuchukov, 2020; Dong et al., 2024).

Title: Romani Language in Schools in Slovakia

Abstract: The Romani language is mostly used as a means of communication in Romani communities. That's how it is everywhere in the world and in Slovakia. Today, however, Romani language is taught in primary, secondary and at university schools in Slovakia. It is also possible to teach Romani language thanks to the School law no. 245/2008 , which is still valid today. Suitable conditions for national minorities are created in it. The Romani language is taught in Slovakia, which was standardized in 2008 on the basis of the north-central dialect of Romani language, which is spoken by the majority of Roma in Slovakia. The article will also contain information about the benefits of teaching the Romani language, as well as about the teacher's positive knowledges of the Romani language. This brings us to inclusive education, which is a new principle of education and training in Slovakia according to the School Act (§ 3 letter d) No.245/2008. Language in teaching can become a barrier for students, but on the other hand, for joint learning, the relationship between students and teachers can be strengthened, or it can motivate them to learn. Well as many foreign researches showing higher school success of children in the case of their education in their mother tongue (Burton, 2013; Bachore, 2014; Kyuchukov, 2020; Dong et al., 2024).

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O báro alomáši andi Prága: diskriminácia le Romengi andaj Ukrajina

Ando jivend/távasi 2022, kana kezdijas o marimo pi Ukrajina, maj but manuš, so nášenas tar khotar taj so kamenas te bešen po Čecho, avenas pe báro alomáši (stacióno) andi Prága. Maškar le manuš, so si te žanas tar andaj Ukrajina, avenas vi but Rom, taj maj but lendar kapinde pe kado alomáši ando Apríli taj Majuši 2022, kana avenas sako děs vaď keťťi šela Rom. Deágorastúr, le Romane migrantura sas inkerde ávre dromesa sar le gáže andaj Ukrajina. Muri vorba avel avri andaj muro etnografickívo rodimo maškar le manuš, so denas žutóri pe báro alomáši andi Prága kodolenge, so nášenas tar andaj Ukrajina, taj so kerenas búťi andej čechicka (románe vaď gažikáne) organizácii, vaď so žutinas korkóri pestar, de vi anda muro rodimo andej média, sáve skirinas pa kado špeciálnívo kontexto.

Ande muro ľil sikhavou, sar sas kerdi kadi instuciálno žutóri le manušenge andaj Ukrajina pe báro álomáši andi Prága taj sar sas le Rom ando kado procesi inkerde le gážendar sar áver manuš, andaj áver rasa. Le Rom, so avenas andaj Ukrajina, gejle perdal bári diskrinácia aba pi Ukrajinsko – toucicko hranica taj kadi stigmatizácia taj kado zurálo rasizmo gelas lenca maj dúr. Anda kado módo, sar sas le Rom inkerde tista áveršandes, ável avri, hoď le Rom sas but marginalizujime taj diskriminujime. Kodole Romenge, so sas len duj pasportura (ukrajinsko taj ungriko) o them či paťanas, hoď nášen tar andaj Ukrajina. Le Romane migrantura chuťilenas áver standarto la humanitárníva žutóratar, či chuťilenas kasavo lášo chábe, kasavi higiena vaď kasave fejlura, sar le „párne".

Kana avile po alomáši, šudine len pe jekh rig le gážendar, či dine lenge sobi vaď khera te bešen ánde (sar le gážen), de si te ášile te soven pi phuv po alomáši vaď andej vonatura. O them taj le politikura vorbinas prej le, hoď či žanen te inkren pe, hoď naj „adaptujime" taj hoď aven andaj áver kultúra. Šaj phenas, hoď kado sa perel ando módo, sar sas le Rom aba keťťivar ande lengi névi história but tejle dikhle taj vi andaj báro anticigánismo, so si na feri po Čecho, de vi andej maj but thema.

Title: The Central Station in Prague: Discriminating Treatment of the Roma from Ukraine

Abstract: In the late winter/ spring 2022, after the beginning of the war in Ukraine, the central railway station in Prague was a key entrance gate to the CR for Ukraine refugees. Among the other forced migrants, an important number of Roma were coming, especially in April and May 2022, when there was several hundreds of Romani arriving every day. From the very beginning, the Romani refugees were treated in a different way than the other forced migrants from Ukraine. My paper based on ethnographic interviews with people involved in the aid in the Prague´s central station to refugees from Ukraine (Roma and Non-Roma, NGO´s, volunteers etc.), and also on media analysis, with the focus on report on this specific context. It focuses on the diachronic description of the institutional help to Ukrainian refugees in the Prague´s station and on processes of racialization and ethnic othering of Ukrainian Roma. Ukrainian Roma were discriminated already by Czech and Slovak carriers at the Ukrainian-Slovak border and this noticeable racism continued with them to other destinations. The dealing at the Prague central station has shown accumulated experiences of marginalisation and stigmatisation of Roma. The state did not believe to those Roma with dual citizenship (Hungarian and Ukrainian passports) to be refugees from Ukraine. The Romani forced migrants did not receive the same standards of humanitarian aid, so the food, hygiene and other assistance offered to them differed for those perceived as "whites". Since their arrival to the central station, they were housed separately from other migrants, did not receive the same accommodation and had to spend the nights on the floor of the station or in disused trains. Their marginalised position was rationalised in the political debate and framed as cultural differences and social "inadaptability". It can be concluded that Romani people have been viewed repeatedly in the same way throughout their recent history, which is related to the high degree of antigypsyism

that has taken root not only in the Czech Republic but also in other countries.

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O Roma andro mariben – le Romengero dikhiben pre diskriminicia le Romengeri andal e Ukrajina

Andre kada vakeriben kamav te del duma pal miro rodipen maškar o Roma, so žutinenas le Romenge, so denašenas pal e Ukrajina perdal o mariben. Kana chudľas o mariben, savore manuša žutinenas le ukrajinskone manušenge, so avenas andre europska thema. Agorestar o ukrajinska Roma has andre nekgoreder situacija, ňiko lenge na kamelas te žutinel, pro hraňici užarenas, o chaben len na denas, na has len kaj te sovel. O Roma andal o aver thema sig prinďarde, hoj kampel lenge te žutinel. Sig pes hazdľas maškar o evropska Roma barisolidarita, kamenas lenge savore te podel o vast. Andro miro rodipen kamavas te džanel, sar oRoma pro Čechi dikhenas pre situacija le ukrajinska Romenca, soske pes jon andre thode u soske pes marenas pal lengere čačipena. Miro phučiben has, či o Roma gondoľinen pre kada, hoj šaj avel baro lumakero mariben, či daran, u so bi kerenas, te bi pes ačhelas o trito lumakeromariben? So jon duminen, so bi pes ačhelas le Romenca pre luma? Nekbuteder respondenta phenenas, hoj lenge has igen pharo pal o Roma pal e Ukrajina u phenenas, hoj o gadže len ľikerenas kavka sar varekana o fašisti ľikerenas le Romen the le Bibolden (Židen) andro dujto lumakero mariben.

O Roma denas duma pal oda, sar jon achaľon kada savoro, so o gadže kerenas le Romenca u či jon gondoľinen pre kada, ko bi zaačhelas le Romen u ko le Romendar bi avelas kajso zoralo, hoj bi džanelas pes te marel pal le Romengere čačipena? Phučavas le čechikone Romendar, so žutinen ukrajinskone Romenge, so peske duminen pal kada, so šaj o Roma keren, te na aven diskrimimen, te bi chudelas o lumakero mariben.

Title: The Roma in the War – the View of the Roma on the Discrimination of the Ukrainian Roma

Abstract: My paper based on my research on Czech Roma, who were helping to the Ukrainian Roma, who had fled Ukraine because of the war. When the war began, many people decided to help people fleeing Ukraine, who were coming to European states. However, from the very beginning, it was the Ukrainian Roma who were in the unenviable situation of being left out of the aid. They waited for long periods at the Ukrainian border, often without food andsustainable accommodation. Their situation quickly provoked a reaction from the Roma, citizens of many European countries, who realised that they needed to be actively involved inhelping these people. The huge wave of Romani solidarity raised up very soon, many Roma were trying to help them in various forms. My paper focuses on the question, what was the view of the Czech Roma on the situation of Romani forced migrants, what was the innitial trigger for hepling them and why they were fighting for their civil rights. My research interestwas, what did the Czech Romani respondents thought about the threat of a third world war? Were they afraid of it? What they would do if the war had actually begun? And, according to them, what would happen with the Roma? Many respondents testified that they deeplyregretted the situation of the Ukrainian Roma and compared their treatment to the treatment ofJews and Roma by the fascists during World War II.

Romani people commented on their understanding of the whole process of the treatment of Romani people from Ukraine by Gadze, and gave their opinions on the question who would

stand up for Romani people if a war started, and who among the Romani people would be so powerful that would be able to fight for Romani rights? I asked the Czech Roma who helped the Roma from Ukraine what the Roma could do to avoid facing similar discrimination if a global war conflict were to start.

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E Buxljarimasko Proceso E Romani Čhibjaki Sar Dajaki Čhib Maškar E Romane Čhave Andi Serbia

I prezentacija ka sikhavel jekh eksperimentalno proceso e buxljarimaso e Romani čhibjaki sar dajaki čhib maškar e Romane čhave andi Serbia. Jekh eksperimento sas kerdo Romane čhavensa kaj sas sikade lenge tasvirja pe Romani tematika aj von trebulas te vakeren vare-savi paramisi pe akava so si makhlo pe tasviri. E paramisja e čhavorengi si ramosarde andi standartikani Serbikani versija katar i Romai čhib sar čhavrikane lila. Pala lestar akala lila den len e čhavorenge te ginen len andi Serbikani standartikani Romani kaj žutisarel len te buxljaren pesko džanglimos pe Romani gramatika.

Title: The Process of Developing the Romani Language as a Mother Tongue Among Roma Children From Serbia

Abstract: The presentation will explain about an experimental process of development of Romani as a mother tongue among Roma children in Serbia. An experiment with them was organized, where the Roma children are shown paintings with Roma topics, and they had to create stories about the content of the painting. The stories of the children are written down in a standardized Serbian variety of Romani in form of children's books. After that the books are given to the children to read them in a Serbian standardized Romani which helps them to develop further their knowledge on Romani grammar.

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Sar dikhen po márimo taj humanitárno žutóri le Rom andaj Ukrajina

Andi muri vorba kamav te sikhavav muro antropologickívo rodimo le Romenca, so nášle tar andaj Ukrajina, kana kezdindas o márimo (háborúvo). Kadale Romen rodous po Čecho, de vi andej ávera thema andi Europa. Phušous lendar, sar trajinas ánglal o márimo khejre pi Ukrajina. Kamous lendar te žanav, vaď sas prej le kerdi varisoski diskriminácia vaď rasizmo? Šonas le Romen pi áver rig le gážendar, kerenas lenca varesavi selekcia? Inkrenas le áversar sar le gážen?
Ando muro rodimo kamous te žanav, so sas, kana kezdindas o márimo, so ašilas pe khote le Romenca, sar avile le Rom pej ukrajinskívo hraňici taj apal maj dúr po Slováko (Touco), ando Čecho, Ungro, Poľsko, Ňamco vaď ande ávera thema? Rodous ávri, sar lenas taj haťárnas le Rom o žutimo le europskívo themendar taj vaď resaďile ande kadala thema la diskriminacijasa taj le razizmosa? Phušous lendar, so či tecijas lenge, taj sostar daranas?
Vorbinou vi paj metodologickíva phušimátura, sar sas mange phuterdo o vudar ká le Rom, anda kado, ká me kourkori sim Romni. Šaj žutij amati khetáni etnicita te rodas ávri lengi čáči vorba pa márimo, pa pesko trajo, pa bokh, pa dar vaď paj diskrimínácija?
Andi muri vorba me sikhavou vi fejlicka Romenge droma andaj Ukrajina andej maj bute

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evropskíva thema ká akánik bešen.

Title: War and Humanitarian Aid Through the Eyes of Ukrainian Roma

Abstract: The paper focuses on my anthropological research on Ukrainian Roma, who fled Ukraine after the start of Russian invasion. My research sample includes the Ukrainian Roma temporarily located in the Czech Republic, but also in other European countries. My primary research interest was their situation at home in Ukraine before the war, and I wondered if they had to face racism and discrimination there? I wanted to know what happened when the war started and how did they get across the Ukrainian border and further to Slovakia, the Czech Republic, Hungary, Poland, Germany or other countries? How did they perceive the help offered by European countries? Did they encounter different attitudes of help or even outright selection or discrimination and racism?

In my paper, I will also address the methodological questions, such as how important role played in my research the fact being Roma myself, whether and in what ways the common ethnicity belonging opened the doors in my research and how it helped to record truthful testimonies. Last but not least, I will briefly summarize the journeys of Ukrainian Roma refugees from Ukraine through various European countries to the destinations, where they now live.

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Siklimos e implikaturenge and Romani (Čh1) thaj Bulgarikani (Čh2) čhib katar e dočhibenge Romane chave andar i Bulgaria

Vorbe sar *jekh, nesave, sakojek, savore*, si kvantifajorja aj andi logika si len jekh prisizno džanglimos. Ande sa e čhiba kaj vorbin pes, e manuša keren interpretacija katar o džanglimos akala vorbenge kana len ande lengo than e imlikaturja. Te penav "O Petres xaljas nesave bikvitja" i interpretacija šaj te ovel kaj ov NI xaljas sa e biskvitja, aj akaleske te mangav, šaj te penav "O Petres xaljas sa e biskvitja"? E čhavore kaj si len 6 berš, aj maj ciknore, našti akjaren kaj e imlikatura *nesave* si maj xanci katar e *sa*. Ande but čhiba si jekh bizorali forma katar i vorba *nesave* kaj del referencija pe sa e numerja kaj si maj bare katar o *jekh*, aj zorali *nesave,* kaj značil *na-sa.* E čhave trebuj te sikljon i diferncija maškar lende. Ande akala breša e čhavore buxljaren o džanglimos katar i vorba *sa* andi propozicija sar "Sa e čhave xan biskvitja", aj ginidsaren kaj akaja proposicija naj korektno sostar varesave biskvitja ačhile. Sar akala duj arakhimata si phangle? Ame kerdam testo pe akales e čhavorensa kaj sikljon Romani khere, aj dži akana ni e kvantifajorja aj vi implakaturja naj sas testime ando barjarimos e čhavengo.

Duj grupe Romane čhave sa jekhethaneste 20 (10 čhave maškar 5-6 breša aj 10 čhave maškar 7-9 breša) sas testime jekhe specialno testosa kaj sas kerdo pe akava rodimos andi Romani thaj Bulgarikani čhib. Andi Bulgarikani čhib si but xanci ramosardo pe Bulgarikane implikaturja (i Kotova thaj o Yanakiev, 2003; i Nitsolova, 2008) aj pe Romane implikaturja si jekh publikacija kaj del desripcija lenge aj si ramosardo katar o Leggio (2011) thaj i Adamoub haj o Matras (2022). No ni andi Bulgarikani, aj vi ni andi Romani psiholingvistikani literature si publikacije pe akales sar e dočhibenge Romane čhave sikljon e implikaturja, kaj vorbin Romani thaj Bulgarikani. Akava rodimos si angluno kaj zumavel te arakhel savo si o proceso

siklimosko e implikaturenge katar e dočhibenge Romane čhave ande lenge duj čhiba.

Title: Acquisition of Implicatures in Romani (L1) and in Bulgarian (L2) by Bilingual Roma Children from Bulgaria

Abstract: Words like *one, some, every, all* are quantifiers, and in Logic they have a rather precise meaning. In natural language though, adults sometimes interpret the meaning of the term using an implicature. If I say, "Peter ate some biscuits", I might be interpreted as meaning that he did NOT eat them all, because otherwise, why would I not say "Peter ate all the biscuits"? But children less than six years or so do not always draw the implicature that *some* is less than *all*. In many languages there is a weak *some* referring to *any* number greater than *one*, and a strong *some* with the meaning *not-all*. Children must learn to distinguish these. Children round the same age extend the scope of *all* in "all boys ate biscuits", considering it false of a situation in which there are biscuits left over. How are these two findings linked? We tested this in children learning Romani, in which neither quantifiers nor implicatures have been tested developmentally. Two groups of Roma children all together 20 of them (10 children between 5-6 years old and 10 children between 7-9 years old) are tested with specially developed tests of implicatures in Romani and in Bulgarian. In Bulgarian linguistic literature there is very little written about the Bulgarian implicatures (Kotova and Yanakiev, 2003; Nitsolova, 2008) and on Romani implicatures there is just one publication describing them written by Leggio (2011) and Adamou and Matras (2022). However, neither in Bulgarian, nor in Romani psycholinguistic literature there are publications about the acquisition of the implicatures by bilingual Roma children, speakers of Romani and Bulgarian. This is the first study which considers the process of the acquisition of the implicatures by bilingual Roma children in both languages.

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Le dijalekcî êl řomane: kašt vaj talazuri?

And-o divano putêrďon vuni dumult-źangle puśimata la řomaja dijalektologija-kê: (1) sode sî êl "barê" grupuri le dijalektonen-gê? (2) save grupuri sî maj-pašê phangle jekh-jekhê-sa sar aver? (3) sî varê-savo geneticko fundo tela-l šêrune izoglosî, vaj von sî o rezultato khê talazîcko buhlimas-ko le sêmnonen-go thaj/vaj konkreto formen-go (haj kaďa maj-inťa)? Haťardo sî kê o "grupo" o balkanicko sî jekh buti riga-te, pala kodo kê perên ande les-te, maj-but, le dijalekcî kaj den duma pe len-de le řom kaj ći-muklesas len-gê papuri len-go balkanicko khêruno them, makar sa aver cîrden-pe vorta ka Balkano. Me thav angle jekh rîndo banalo haj naj-kaďa-banalo "purane" izoglosî kaj klasifikujin-pe len-ca le grupuri, apo dikhav: šaj sîkaďol varê-so kadale f'alos-ko and-o balkanicko "grupo" korkořo, vaj naj? Kado šaj śorêl vudud p-êl "proto-grupuri"

haj len-gi struktura, sar dićon and-êl balkanicko dijalektonen-go akanuno stato, so nigêrêl-ma ka vuni spekulacîji pa-l droma le purane řomen-ga migracîja-kê. Ê prezentacîja vortêćiv-la vuni dinamicko mapen-ca. Le divanos-ki logika haj les-kê anklimata phangle-le tang muřa haj K. Kožanovos-ka buťa-sa pe amaro "La řomańa ćhiba-ka etimologija-ko alavari" (ЭСЦЯ: rromanes.org/pub/ЭСЦЯ.pdf – gêtol-pe).

Title: Romani Dialects: Tree or Waves?

Abstract: The talk addresses a set of long-known problems of Romani dialectology: (1) how many "big" group of dialects are there? (2) which of the groups are mutually more closely related then others? (3) is there anything genetic about the main isoglosses, or are they the result of a wave-like spread of features and/or specific forms (etc.)? It is clear the Balkan "group" is a special case in that it mostly comprises the dialects spoken by Roma whose ancestors have not left their Balkan homeland, whereas all others stem *from* the Balkans. I establish several more or less trivial "old" isoglosses used for group classification and check to see whether anything similar can be shown for the Balkan "group" itself, which may or maynot shed light on the possible structure of "proto-groups" as reflected by the present state of Balkan dialects. This leads me to speculations on the migration routes of Early-Romani speakers. The presentation will be accompanied by dynamic maps. The logic used andconclusions drawn are closely related to my and K. Kozhanov's work on our Romani Etymological Dictionary (ЭСЦЯ: rromanes.org/pub/ЭСЦЯ.pdf – in progress).

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La Ukrajinatire Rrom Po Drom Karing Nevo inďeťeto Ande Vr'am'a Kala Žal O Marimos Taj I Migracyja

Kadeva rodimos sykavel sar žuven la ukrainatire rroma, save jekhethanes bute avre manušenca, ašade pestire cera taj našle ande Evropa katar rusycko marimos ande Ukrajina. Kaj te ťeras kadeva rodimos taj te haťaras savi si situaczja ame lasas bare interv'u le rromendar, kadela interv'u sine amaro instrumento ande ka rodimos. O rodimos sykavel so ukrainski rrom parrude pesko gyndo pala jirvalimos, parrude desavo dikhimos pe pesko trajo, aj desave rrom parrude pestiri jida. Ink'e desave rroma pa avr'ako line te polen pestiri kuľtura taj pesko them (Ukrajina). O rodimos sykavel, sar žal le rromendiri adaptacyja karing nevo trajo ande Evropa, kadeva žanglimos dašidel te posobil le manušendi, save kamen te ťeren proektur'a te ažutisaren le rromendi.

O rodimos prožalas ande duj pasur'a: katar o maji žy kav s'enťabri 2022 berš taj katar maji žy kav ijuli 2023 berš. Ame ťerďam bare interv'u le 17 rromenca, kaj te haťaras sar žal lengo trajo. Rezuľtatur'a la rodimastire sthode pa kotorra, kažno kotorr rozphenel pala razni aspektur'a ando trajo taj pala koda sar žal i adaptacyja važ i rrom, ande Evropa.

Title: Ukrainian Roma on the Way to a New Identity in the Context of War and Displacement

Abstract: This research examines Ukrainian Roma, who, along with many other refugees, were forced to leave their homes due to the Russian invasion and relocate to European countries. Using in-depth interviews as a research tool, we aimed to describe various aspects of the impact of emigration on the Roma community. Ukrainian Roma in Europe have reassessed the importance of education in their lives, changed some household habits, and some

women have abandoned the traditional long skirt, which is the most recognizable element of their attire. Noticeable changes also affected civil patriotism and the sense of belonging to the Ukrainian political nation. The presentation pays considerable attention to issues of Roma adaptation in Europe, which may have practical significance for the implementation of humanitarian projects aimed at working in Roma communities.

The study was conducted in two stages: from May to September 2022 and from May to July 2023. The methodology of contextual analysis of in-depth interviews (17 in-depth interviews) was used to analyze subjective testimonies and perspectives of participants. The presentation results are structured into sections covering various aspects of life and adaptation of Ukrainian Roma in the context of emigration.

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Romane alava pe robija: socijo-semantikano rodipen

Naj ćaćutne romane alava pe *robija*/o *robstvo*, aj vi pe o manuś o *robo*. Le maj but djalèktura si len duj alava: *i robija (o ropstvos)* thaj *o sklavipe*. Kodo *sklavipe* si jekh nevo alav/neologìzmo e rumunikane ćhibjatar (*sclavie*). I romani ćhib trebulas te lel sa kadala alava e gadžikane ćhibjendar: *ròbo, ròbija, ròbuś, robuśipen, ropstvos* aven katar i rumunikani thaj e slavikane ćhiba. Rotaru thaj Gaunt (2023) sikavde i socijo-semantikano evolùcja, sar e lava *rob* aj *robija* barvalile thaj buxlile and-e but śeliberśa. O *róbo* phenel pes *dās* and-e maj purane indikane ćhiba, kaj si i sanskritikani thaj i vedikani ćhib. O *dās* sas "jekh dženo kaj naj Arja", "jekh manuś katar jekh avrutni śel". Parpola (2012) sikavdjas so e *dāsa* sas jekh proto-śaka populàcja kaj kerdili slùga katar le Arja. Avdives and-e balkanikane romane djalekturja, o *das*, *i dasni* si o gadžo, o gavutno, thaj o boldo/xristjano (Boretzky thaj Igla 1994). Patjas kaj e indikane roma, kana avile and-o Balkano, amboldine/rinćhibjarde e vòrbe *rob* sar *das*. Maj palal, o mandaipen buxlilo te mothovel pes pal-o xristjano soske i sasti slavikani populàcja sas aba boldi. Śaj o lav *slavus* te avilo katar o bizantikano-grekikano lav *sklavenos* vaj kerdino leske influenciasa, katar o berś 1136 (Kłosowska 2020).

And-e Dunaoske Prinćipaliteta (Valaxija thaj Moldova), *róbo* thaj *robija* si "neve" alava, kerdine and-o 19to śeliberśa e romendar e francikane abolicijonistikane godjasa. Naśti te keras amari semantikani analiza e purane romane lilentsa andar i rumunikani (thaj transilvanikani) phuv, soske naj but kadala lila thaj soske liparen pen nùmaj lava sar misaljake *phandaimo*, *phandado, phandel*. Kadala mothoven pal-o astaripen, na pal-o "bi-vestipen". Kadi prezentacija sikavel varesave misalja katar le maj purane dokumenturja 19to śeliberśestar, dži k-i akanutni romani literatùra (o Mateo Maximoff, o Jan Hancock th.m.a).

Title: The Organization of Vocabulary Related to the Institution of Slavery in Romani Ćhib

Abstract: This is a presentation from ongoing research on the structuring of the vocabulary related to "slavery" in Romani language. The current Romani dialects do not have inherited words to designate "slave" or "slavery": they only have terms derived from contact languages, notably Romanian through Slavic: *robija* (f.). The Indo-Aryan etymon *das-/dās-*, non-Aryan population, probably indigenous, "enslaved" (v. Parpola 2012 for a synthesis on Vedic *dāsa-*) appears in an ethnonym found among the Balkan Roma, *dasno* (m.), *dasni* (f.), 'a non-Roma, more precisely, an individual from the surrounding population' or 'a Christian'. We can assume

that once they arrived in the Balkans, the Indian Roma translated the word "slave" (probably derived from or confused with the Byzantine *sklavenos* 'slave' since 1136, see Kłosowska 2020: 185-6) into their own language as *das* 'slave,' and this sense later extended to 'Christian,' as the Slavs of that time were already Christians. An analysis from the first attestations in the medieval chancellery documents, through the Romanian translations of the Christian sacred texts in the sixteenth century has evidenced the semantic evolution of the terms related to Roma slavery in Romanian (*rob*, *țigan*, *sălaș* etc) (Rotaru and Gaunt 2023). In Romani, the words *rob* and *robija* are neologisms that entered the language of the Roms from the Danubian Principalities, probably influenced by French abolitionist ideas. The few documents in Romani that we have within the Romanian area (including Transylvania) do not allow for an analysis of Roma slavery vocabulary. Forms of deprivation of liberty, such as incarceration following a judicial conviction, are translated by lemmas such as *phand-* meaning 'to tie up', 'prison, literally constraining'. The presentation shows several examples from the oldest attestation in the 19th century texts from Romanian quarters to the modern take of the Roma slavery vocabulary in the writings of Roma of Kalderash extraction who programmatically wrote on the Roma slave condition in Romanian Principalities, such as Mateo Maximoff and Jan Hancock.

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La Transilvanijatar doľikerdo trinečhibengero (Romano-Latiňiciko-Ungriko) lavengero kerdo andro dešochtoto šelberš

Ame (Viktor Shapoval, Julieta Rotaru the Aurore Tirard) zumavas te keras savori džanibnaskeri kritika te avridas čačunes sar e knižka o celo tekstos, kaj hin kidlo the le vasteha žužes irindo andro *Romano-Latiňiciko-Ungriko lavengero*. Koda lavengero has kerdo sar o paťivalo dinoro vaš le raske kaskero nav has Michael Pap Szathmári. Koja buťi sas la goďatar thodo avri, the la kerďas jekh Rom, kaskero nav has Michael Farkaš (koda znameňinel o Ruv) vaj Vištai. Koda ľil ľikerel pes andro foro Kluž (andre Rumunija), sar o raj Vekerdi diňas te džanen (2006). Koda manuš khardo o Ruv, jov has o Rom khatar o gav Višťa (Viștea, nadur le forostar Kluž, sar e Julieta odučharďas), jov študinelas andro Unitarianiciko *Collegium* (vaj e

uči škola) kijo foro Kluž. Peskiro lavengero jov thoďas the pro priklado iľas jekh duječhibengero Latiňiciko-Ungriko lavengero, savo ľikerďas 2147 lava. Koda lavengero has thodo pro priklado avre lavengereskero: jekh Latiňiciko-Ňěmciko lavengero, savo has furt džando, leskero autoris has Cristopher Keller, kon kerďas kodo ľil vaš raklorenge, save ča začňinen te sikhľon e latiňiciko čhib (vašoda jov kidňas anglal duj ezera lava). O Romano (vaj o trito) kotor has ďino opre maškar knižkakere ľila, u sako lav ľikerel peskero čislos. Avka lokhes arakhas savo Romano lav the savo latiňiciko lav zdžal pes khetane. Andre knižka o nabare dothovibena has kerde le pandže vastendar (manušendar). But thana hine, kaj dičhon phandle andre historia the kultura le ľilenca, save hine čirla irinde the avridine: Conrado Gesnero (le beršestar 1555), Heinricho Grellmanno (le beršestar 1783.) the Ignaco Fesslero (le beršestar 1787). Odo agorutno sikhavel amen o časo, kana le "Ruveskero" lavengero kampiľas te ačhel savoro kerdo (vaj o *terminus post quem*).

Odo lavengero kerďas la goďatar jekh Romano čhavo, vašoda odo lavengero hin jek barvalo kidľipen pale Romaňa čhibakeri historija.

Title: A Transylvanian Trilingual (Romani-latin-hungarian) Dictionary from the 18th Century

Abstract: This is an analysis of the forthcoming critical edition of the "Dictionary Gypsy-Latin and Hungarian, which was made out of curiosity for Michael Pap Szathmári by Michaelis Farkas alias Vistai […]". The manuscript is preserved in the Central University Library, Cluj, and has been described by Vekerdi (2006). The author nicknamed *Wolf* (Hungarian *Farkas*) was a Rom from Viştea (nowadays a village in Gârbău, Cluj) studying at the Unitarian College of Cluj. The basis of this trilingual dictionary is an enlarged Hungarian translation (2147 entries) of Cristopher Keller's popular Latin dictionary (approximately 2000 entries), a "short book made for the usage of the students of the elementary classes" (*usum infimarum classium puerillium excerpta*). The Romani lemmas are added by the "Wolf" on separate sheets intercalated between the printed pages of the original Latin-Hungarian dictionary. Marginal notes are added by at least five other co-authors, as well as copious introductory cultural and historical references: Gesner (1555), Grellmann (1783) and Fessler (1787), the latter being most probably the *terminus post quem* of the dictionary. This dictionary has been compiled by a Roma person from his own memory, that is why this dictionary is a unique and rich source for the history of the Romani language.

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Religiosity, Spirituality and Non-religiosity Among the Roma

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Aim of the panel: The main goal of the panel is to investigate and document manifestations of church and non-church religiosity among the Roma, including manifestations of modern and postmodern spirituality and hitherto unexplored phenomena of religious experimenting, de-conversion, non-religiosity and secularism.

Research on religious change and the exploration of its social impacts on Roma communities in different countries of the world is highly topical in the current academic research. However, it should be noted that the European research on Roma religiousness is still dominated by partial case studies that focus almost exclusively on Pentecostal, neo-Protestant and Charismatic movements (e.g. Thurffjell, Marsh, Eds., 2014; Zachar Podolinská 2021b, etc.). By all accounts, Pentecostalism, neo-Protestant and related Charismatic movements (so-called Renewalist movements) represent one of the fastest-growing segments of global Christianity in general, which is particularly true also in the context of Roma/Gypsy communities around the globe. In many national contexts (Central, Eastern, and South-Eastern Europe, as well as UK), the twentieth and twenty-first century faced the phenomena of new emerging churches and assemblies, particularly among Romani communities (see e.g. Acton 1979). Currently these have been raising the second or even third generation of followers, being firmly rooted in respective national contexts and local Romani communities. In academic studies, their impact on Romani communities in terms of changing the value system, cultural and ethnic unwritten community rules (e. g. Cantón Delgádo 2010; Slavkova 2014; etc.), primary and secondary social networking (e. g. Podolinská 2017; Podolinská and Hrustič 2010, 2011), economic behaviour (e.g. Slavkova 2018), social and space mobility (e. g. Ort and Dobruská 2018; Slavkova 2018), group cohesion, family and community morale (Podolinská and Hrustič 2010, 2011) etc., has been traced.

Despite the prevailing trend of research focused on Pentecostal, neo-Protestant and Charismatic churches and movements, we can find equally vibrant religious manifestations of what we call "Romani Christianity" (for Slovakia see Zachar Podolinská 2021b), or manifestations of modern and postmodern forms of religiosity and spirituality (e. g. Zachar Podolinská 2021a) Similarly, the study of such phenomena as deconversion and religious indifference among the Roma is present but rather rare (Hrustič 2014) As has been stated in the introductory paper of the monothematic issue of Romani Studies (2021, Ser. 5, Vol. 31, No. 2) focused on religiosity among the Roma worldwide, (Zachar Podolinská and Hrustič 2021), despite the majority of scholarly articles and books focus on Roma religiosity (traditional and non-traditional), we should bear in mind that many Roma live in environments where they are in daily contact with postmodern types of religiosity/spirituality, as well as with secularized and globalized culture. Among the Roma living in urban (and rural environments as well), a variety of phenomena of experimental religiosity has been documented (Zachar

Podolinská 2021). The project proposes, that in academic research we should approach Roma in the same way as mainstream society, where we recognize varieties of experimental and composite faiths, privatized beliefs, and individualized practicing (Podolinská 2010), etc. In this regard, we should also note that not all Roma are believers. Particularly this topic brings great potential for research on so-called "nones" and "dones" (never and former religious people) (Schwadel 2021). In current religious studies in Europe the research of non-religious people, nonbelievers, or believers without a fixed affiliation has increasing tendencies (e.g. Zachar Podolinská et al. 2019; Zachar Podolinská and Majo 2022). In European religious studies the research of non-religion and secularism is carried out by separate research teams and projects of international networks, while in Romani studies, such focused research has not yet taken place.

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Title: Project RELIROMA – Unveiling the Unexplored Faces of Religiosity, Spirituality and Non-religiosity Among the Roma in Slovakia

Abstract: The contribution will explore the goals and methodology of the project RELIROMA in order to get international feedback of academia. The main goal of the project is to obtain a dynamic perspective on religiosity, spirituality and irreligiosity in Slovakia in the context general international trends. As the last Census 2021 allows us to examine the correlation of nationality (including the so-called second nationality) and confessionality, we will present whether it is possible to identify and conceptualize the current "ethnic" and general national patterns of religiosity, spirituality, and irreligiosity in Slovakia on a large sample of the population. The results of the quantitative analysis will be considered in the selection of the sample for the qualitative module and for the contextualization of the individual local profiles obtained in the field. The main objective of the qualitative module is to investigate and document manifestations of church and non-church religiosity among the Roma in Slovakia, including manifestations of modern and postmodern spirituality and hitherto unexplored phenomena of religious experimentation, deconversion, non-religiosity and secularism. Qualitative research will take place both at the individual micro-level (individual, family, community) and in a broader scope at the meso-level (institutions, organizations, etc.) within the local social field. By focusing on no far unexplored phenomena on spirituality and non-religiosity among the Roma, the project ambition is to fill the gap at our knowledge and to understand the current Romani communities. in holistic way.

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Title: Religion as a Driving Factor of Increased Political Participation of Roma in Slovakia

Abstract: The proposed paper will analyze the relations between religion and political participation of Roma in Slovakia. The author will focus on the role of religion, mainly conversion and affiliation to various Evangelical and Pentecostal denominations in Slovakia. Increasing number of elected Roma mayors (and local councilors) in Slovakia disrupts the usual perception of the Roma as objects of decision-making process and passive recipients of various policies. In these paternalistic beliefs Roma have never been seen as actors who can control resources, who could hold the political power and who could decide how to use the resources. In this context, the author explains that conversions to Pentecostal churches empowers Roma as actors who are actively shaping their local agency, providing thus examples of how conversion to Pentecostalism contributes to increased political powers of the Roma.

Informal Roma leaders who accumulated economic capital are able to transform it to wider social capital by conversion to Pentecostalism and expanding their social bonds across their congregation(s) which finally leads to achieving political capital resulting in winning elected positions either on local or regional level.

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Title: Family and Faith in the Romani Community in Slovakia. A Few Remarks from the 2021 Census

Abstract: This contribution attempts to analyze the data on certain aspects of religious affiliation in Romani families in current Slovakia. The specific and unpublished 2021 census data on family members´ relations and religious affiliations were used. Such data provide information on the level of religious homogamy among Roma in relationship to certain demographic variables such as educational attainment, residence, and age. We also try to aim at the aspects of the transmission of denominational affiliation. This is one of the first attempts to provide an exhaustive yet mostly quantitative on how religious affiliation works in a specific ethnic, social, and cultural environment and what are the vectors of relationships among family members in two-generational families (where parents are either married or cohabitate).

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Title: Social Inclusion and Belonging to the Global Community of God's Chosen People of Evangelical Roma in Bulgaria and Slovakia

Abstract: Social inclusion and belonging of people with a minority identity in Christian societies is a complex process, with different positive examples and examples of barriers hindering integration. These barriers include mainly expectations to fit into community norms. Different acts of inclusion appear to frame the wider notion of social inclusion and belonging. Experiences exist to differ by individual Romani communities in Bulgaria and Slovakia, with rituals and practices that maintain their relational religiosity. Religious conversion of Roma to the New churches in both countries is well studied phenomena and a significant amount of works has been published (Marushiakova and Popov, 1999; Kováč and Mann, 2003; Славкова, 2007a; Slavkova, 2007b; Podolinská and Hrustič, 2010; Hrustič, 2012; Belišova and Mojžišova, 2014; Marushiakova and Popov, 2015; Erolova, 2017; Podolinská, 2017a,

Podolinská 2017b; Marushiakova and Popov, 2021; Podolinská 2021; Slavkova, 2021; 2024 and others). The Pentecostal and charismatic movements are the most popular among the Roma; still, there are differences in what impact the new evangelical churches have on the processes of social inclusion, arising from different social and religious contexts in both countries and the Romani groups that live there (Dasikane Roma, Xoraxane Roma, Erlii and others in Bulgaria, Slovačike Roma, Ungrike Roma, Vlachike Roma and others in Slovakia). Converted people believe that evangelicalism will eventually transform the lives of the Roma everywhere, uniting them as God's chosen people or God's nation. As a result, they see themselves as "New Roma". Although evangelical Roma undoubtedly share a sense of belonging to a global community, some differences emerge in how they imagine their belonging and how this imagined community is construed (Anderson, 1983). It is named as community of *God's chosen people* or *God's nation*, which represents not only differences in terms used, but it also carries symbolic differences. The majority of the studies in Bulgaria and Slovakia focused on similar topics of social inclusion through the evangelical church line, but some nuances appear in their analyses, which I will draw attention to in this discussion. Using emic perspectives, the main goal of this paper is to foster a conversation on the concept of God's chosen people, which is less studied topic within the much-explored research area of Romani Pentecostalism, and I will base my interpretations on fieldwork material and scholarly publications.

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RomIs: History and Ethnography of Roma in Iceland

Panel organiser: Sofiya Zahova, Vigdís Finnbogadóttir Institute, University of Iceland, Iceland
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Abstract: Until recently, Icelandic academics and researchers of Romani Studies alike believed Iceland to be a Roma-less territory with a rather homogeneous and isolated population in which Roma people were unseen until the late twentieth century. Despite this lack of actual contact, an image of the "Gypsies" ("sígaunar" and "tatarar" in Icelandic) has still been present in Iceland, and – similar to everywhere in the Western world – has been shaped by literature, art and folk narratives portraying the Gypsies/Roma between two interrelated extremes: an exotic one and a marginal one. Today, Iceland is the place of residence of East European Roma who are part of larger migrant communities. In recent years, the University of Iceland led several Romani Studies-related initiatives and projects. The institution also hosted academic conferences and public events with keynote speakers and presenters of Romani background from around the world. A second book presenting Romani literature in Icelandic translation is in the process of preparing to be released by the Vigdís Finnbogadóttir Institute and the university publishing house.

RomIs: History and Ethnography of Roma in Iceland (RomIs) is a multi-disciplinary research project with two overarching goals: first, to provide the first historical account of Romani presence in Iceland, and second, to look ethnographically into the contemporary Roma community and the institutions working with Roma in Iceland. RomIs the first ever research endeavour documenting Romani presence in Iceland during the twentieth century as well as the twenty-first century Romani migrations to the country.

This panel brings together the team of the RomIs project to present their research and discuss the main achievements and research questions in the broader context of Romani Studies and the history of the Nordic region. In addition, the current publishing activities of Romani literature in Icelandic translation will be addressed in a comparative perspective. The panel is comprised of six presentations, which will provide an overview of the research objectives and methodologies, and of the materials emerging from our ongoing activities.

Sofiya Zahova, University of Iceland, Iceland
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Title: The Romani Presence in Iceland: a Historical Overview

Abstract: The purpose of the presentation is to outline the findings of the multidisciplinary research implemented as part of the RomIs project. The talk frames the panel and offers a periodisation of the Romani presence in Iceland, 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.

Throughout the twentieth Roma who came to Iceland were primarily residents of other Nordic territories. The earliest evidence documenting Romani presence is from the early twentieth century when a Kalderash Romani family spent a summer in Iceland, then a territory of the Danish Kingdom. Before the First World War, Roma/Gypsies did arrive and try economic niches but their stays were shorter. During the interwar period, there seemed to be less travel and presence of Roma in Iceland compared to the period before the First World War. In the second half of the century individual (male) Roma travelled shortly to Iceland for trade purposes depending on their occupation and professional specialisation (horses, petty trade of wool products, etc.). Bosnian Roma were also present among the groups of Yugoslav refugees arriving in Iceland in the 1990s as a result of the Yugoslav wars.

The new millennium marks a new period in the history of Roma in Iceland. First, Roma individuals and families are part of each East European migrant community. Second, after 2016 many families, originally from the Bacău region in Romania, settled in the capital region of Iceland and formed a community with which the RomIs project has established collaboration.

The discussion is centred on outlining the first-ever history of Romani presence in Icelandic territories. Beyond that, it raises questions contributing to studies that critically deconstruct the discourse on Icelandic homogeneity and on 'Icelandic exceptionalism' when it comes to society's attitudes towards Others and particularly towards 'Gypsies'.

Guðmundur Hálfdanarson, University of Iceland, Iceland
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Title: "Do Not Let Foreign Vagrants Deceive You": Roma in Iceland at the Beginning of 20th Century?

Abstract: In the years before the First World War, news regularly appeared in the Icelandic press about groups of foreign vagrants who roamed around the country. It is not clear where these people originated, as some claimed to be Armenians, others said they were Samis from Scandinavia, and still others claimed to be Russian or Polish. Many doubted these claims and it was alleged that the foreign visitors were, in reality, all "Gypsies" pretending to be something else in order to deceive the unsuspecting Icelanders. The reaction to these foreign travellers were generally very negative in the press, as they were seen as deceitful, they could possibly carry diseases to the county, and they posed a moral danger to the nation. At the time, and there were no formal restrictions on foreign visitors entering the country, but the Icelandic authorities attempted to round the travellers up and deport them to Denmark and from there out of the state. Here I will discuss questions concerning the origins of these foreign travellers in Iceland (that is, were they really examples of Roma presence in Iceland in the early twentieth century?), the contemporary attitudes and government reactions to them, and finally how they are described in autobiographical literature of people who witnessed them in their youth.

Adriana Suiu, University of Iceland, Iceland
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Title: A Glimpse into the Contemporary Romanian Roma Migrations to Iceland

Abstract: The contemporary migration of Romanian Roma to Iceland remains a relatively unnoticed phenomenon, overshadowed by the broader immigrant population. This paper is based on an ethnographic study that delves into the live of this community in Iceland. Through qualitative methods, including literature review, observations, in-depth interviews, and virtual ethnography, the study investigates various aspects of the lives of the Romanian Roma in

Iceland such as living conditions, employment dynamics, access to essential services like education and healthcare, and encounters with discrimination. The paper also sheds light on the economic strategies of the Roma community in Iceland and their preference for Iceland as a migration destination.

In the first part of the paper, I will describe and analyse the results from the ethnographic study with a focus on community networks within Iceland as well as themigratory experiences of the families. The presentation will then discuss how Roma themselvesreflect on their experience in Iceland in comparison with their country of origin and other countries in which they have been living. The community exhibits remarkable adaptability, leveraging informal networks to carve out livelihoods in their new environment.

Finally, the discussion will elaborate on the findings of this research, providing insights into the Romanian Roma community in Iceland and their potential to inform policies and practices aimed at improving their lives. By amplifying their voices and experiences, this research contributes to a more comprehensive understanding of migration dynamics and advocates for equitable opportunities for all migrants, including the Romanian Roma community in Iceland.

Marco Solimene, University of Iceland, Iceland
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Title: Roma and the Educational and Welfare System in Reykjavík. Background, Research Questions and Methodological Challenges

Abstract: It is widespread opinion that there are no Roma in Iceland, and that, in case, their presence is (and has been) irrelevant and sporadic. This does not mean that the figure of the "Gypsy"/"Rom" is absent from Icelandic collective imagery; nor that Roma presence in Icelandic society, which has increased and become more stable in the arch of the last decade, did pass completely unnoticed. This contribution presents an overview of ongoing qualitative research framed within the RomIs project and investigating the approaches of the Reykjavík school and welfare system to the Roma presence in the capital area. It will first provide some reflections on the perception of Roma in contemporary Icelandic society, especially in light of the transformations that followed recent migration flows and the impacts of global mediascapes on Icelandic collective imagery. It will then present the main framework of the research, which is based on in-depth semi-structured interviews with representatives of the Reykjavík school and welfare system. It was, indeed, in the interlocution with these two institutional bodies that the Roma background of some students and their families went under the radar of the Icelandic system. The personnel of schools and welfare systems thus ended up functioning as the main contact points between Roma and Icelandic institutions, and often felt exposed to the challenges presented by (more or less imagined) specific social, economic, and cultural background of Roma students and families. The presentation will thus discuss background, working hypothesis and questions structuring the research, and also address the methodological challenges encountered during fieldwork and the solutions adopted to bypass them.

Jasmín Kristjánsdóttir, University of Iceland, Iceland
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Title: Findings From Ethnographic Interviews with Educational and Welfare Staff in Reykjavík Regarding Roma Students in Primary Schools and Their Families

Abstract: This presentation delves into findings from ethnographic interviews conducted as part of the RomÍs project, gathering data through interviews with school- and welfare staff

involved in the interlocution with Roma children and their families in Reykjavik and examining how encounters are described and presented by the staff. As the research is currently in the analysis stage, materials are approached with consideration to a working hypothesis. The discussion explores areas where these hypotheses are either supported or refuted by the collected data. Interviews reveal a sense of concern among school and welfare staff, which results from the awareness of the socio-economic situation many Roma families are faced with in their home country, Romania. This prompts a level of self-reflexivity among school- and welfare staff of their work. However, the findings also highlight that some factors, such as absence from school and communication barriers, are perceived as problematic and sometimes a form of "cultural difference." These issues evoke feelings of sadness, frustration, and perplexity among the interviewees. Navigating solutions to problems involves the utilization of both existing and newly developed strategies. Respondents describe systemic hindrances, that are often intertwined with broader structural issues stemming from increased reception of various groups, and they highlight what is currently lacking in terms of support. The accounts reflect how different institutions apply heterogeneous approaches and provide an indication of both diversified and shared perceptions of Roma identity among institutional staff in Reykjavík.

Birna Bjarnadóttir, University of Iceland, Iceland
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Title: Papusza's Forest and Undína's Ocean: Exterritorial Encounter in World Literature

Abstract: The first book in Icelandic on the Polish-Roma poet Bronislawa Wajs (1908–1987), known as Papusza, is scheduled to be published in 2024 by the Vigdís Finnbogadóttir Institute at the University of Iceland. The book contains Icelandic translations of Papusza's poetry and by itself, the publication of this book is a most significant event. It is anticipated that the book will enrich Icelandic culture by enhancing people's knowledge of Papusza's life and poetry, and of Roma literature and culture in general. However, in context with another soon-to-be published book by the same publisher, the timing of the publication of the book on Papusza is also of great interest. The other book is on Helga Steinvör Baldvinsdóttir (1858–1941), who wrote her poetry under the pseudonym Undína. On August 4, 1873, she emigrated from Iceland with the horse transport ship S. S. Queen, lived for the rest of her life in Canada and the US, and became one of the leading pioneer poets among Icelandic immigrants of North America. Whereas some of the forces at play in the lives of Papusza and Undína may seem worlds apart, seen from the perspective of world literature, their poetry unveils clear signs of an exterritorial poetic encounter that will be addressed in the paper.