

## THE GYPSY LORE SOCIETY

---

5607 Greenleaf Road  
Cheverly, MD 20785  
USA  
Tel: (301) 341-1261  
<http://www.gypsyloresociety.org>

**President:** Elena MARUSHIAKOVA  
Kv. Goce Delchev, bl. 110, en. G, ap. 64  
Sofia 1404, Bulgaria  
Tel: + 359 2 850 55 40  
E-mail: [studiromani@geobiz.net](mailto:studiromani@geobiz.net)



### LIST of ABSTRACTS

#### 2015 Gypsy Lore Society Annual Meeting and Conference on Gypsy/Romani Studies

Chisinau, Republic of Moldova, September 10-12<sup>th</sup>, 2015

The Gypsy Lore Society Annual Meeting and Conference on Gypsy/Romani Studies for 2015 will be held from the 10th-12h of September at the Institute of Cultural Heritage of the Academy of Sciences of Moldova, Chisinau.

The meeting is being organized on behalf of the Gypsy Lore Society by the team of the Institute of Cultural Heritage of the Academy of Sciences of Moldova ("Ethnology of Roma" Research Group) [<http://patrimoni.asm.md/>] in cooperation with Public Association "Porojan".

The Gypsy Lore Society, an International Association of persons interested in Romani Studies, was founded in Great Britain in 1888, so it is the oldest and most prominent academic organizations in the world. Since 1989 it has been headquartered in the United States. Its goals include promotion of the Romani studies; dissemination of accurate information aimed at increasing understanding of Romani life, history, language, cultures and contemporary situation in their diverse forms; and establishment of closer contacts among scholars active in Romani studies. The Annual Meetings of the Gypsy Lore Society are organized in collaboration with prominent scholars and academic establishments worldwide.

The Gypsy Lore Society has held annual conferences in some of the world's great cities: **Leicester** (United Kingdom, 1991); **Cambridge** (USA, 1992); **Washington D.C.** (USA, 1993); **Los Angeles** (USA, 1994); **Leiden** (Netherlands, 1995); **New York City** (USA, 1996); **Boston** (USA, 1997); **Arlington** (USA, 1998); **Florence** (Italy, 1999); **Washington D.C.** (USA, 2000); **New York City** (USA, 2001); **Budapest** (Hungary, 2002); **Ann Arbor** (USA, 2003); **Newcastle upon Tyne** (United Kingdom, 2004); **Granada** (Spain, 2005); **Tucson** (USA, 2006); **Manchester** (United Kingdom, 2007); **Washington D.C.** (USA, 2008); **Helsinki** (Finland, 2009); **Lisbon** (Portugal, 2010); **Graz** (Austria, 2011); **Istanbul** (Turkey, 2012); **Glasgow** (United Kingdom, 2013); **Bratislava** (Slovak Republic, 2014).

1. **ÅBERG Kai Viljami**, PhD

Adjunct professor of study on traditional music,

Department of Finnish Language and Cultural Research, University of Eastern Finland.

Lehmo/Kontiolahhti, **Finland**.

[kai.aberg@kolumbus.fi](mailto:kai.aberg@kolumbus.fi)

**Research concerning Romani music in Finland – In the Spirit of Romanticism or constructing reality**

The Interest in the Roma emerged in Finland in the 18th and 19th centuries in both scholarship and the arts. Researchers of Romani music unanimously rejected the idea of a national dimension for it, focusing their attention on all phenomena characteristic of Romani music. In the spirit of Romanticism and in its wake there was also discussion of the impression made by the music on its listeners. The political awakening of the Roma and their ethnic awareness were strengthened in the 1960s. The democratization of society was also reflected in the first attempts to organize among Finnish Roma, although national unity in politics did not initially give Romani actors room in which to operate. When the existence of the Romani language and Romani music was recognized at the political level and their significance began to be given more and more publicity, research began to focus national forms of “Gypsy music”. The study of Romani music and related publication work were revived in the atmosphere of identity discourse in the 1990s. New subjects of research were “Romaniness” and identity, variously defined as ethnic, national, religious, gender-related and, alongside these, musical. In this paper, I will show how the Cultural politics and the research concerning Finnish Romani music go hand in hand in different historical and cultural contexts. Based on my fieldwork research since 1994 I also argue that the study of Finnish Romani music and related perspectives and methods appear to go hand in hand with the ethnic-political activism of the Roma.

2. **ACHIM Viorel**, PhD in History

I Senior Researcher, Nicolae Iorga Institute of History.

Bucharest, **Romania**.

[viorelachim@hotmail.com](mailto:viorelachim@hotmail.com)

**Gypsies speak. An analysis of the petitions of the Gypsy slaves in the Romanian principalities, c. 1835-1855**

This paper deals with the petitions the Gypsy slaves in Wallachia and Moldavia have addressed to the state authorities in the last two decades of slavery. Some complains were made by the heads of the Gypsy groups, usually called *bulubaşa* (plural *bulubaşi*), who were intermediating the Gypsies’ relationship with their owner and the state authorities, or by ordinary Gypsies, members of a group or individuals living outside a group. Petitions refer to a large range of issues: the abusive treatment that some slave owners have applied to their slaves, abuses made by some landowners or some tenants who did not respect the contracts they have signed with the Gypsy workers, issues concerning the payment of the tax, the moving to another estate or to another village, complications related to marriages, misunderstandings and quarrels between Gypsies, abuses made by *bulubaşa*, etc. The paper not only deals with these complaints, but also discusses how the Gypsies related to the matters complained and how they saw their condition of slaves.

3. **ACKOVIĆ Dragoljub**, PhD in Romological Science

Director of the Museum of Romani culture,  
Active member of the Commission for the study of life and customs of the Roma in the Serbian Academy of Science and Art.  
Beograd, **Serbia**.  
[dragoljub.ackovic@ljudskaprava.gov.rs](mailto:dragoljub.ackovic@ljudskaprava.gov.rs)

**Translations of the Biblical texts on the Romani language in the countries of the former “Eastern Block”**

The first translated text, known to us is Gospel of Luke, Chapter X, verses 30-37, as well as Book of Kings, Part V, verses 16-28. Jozef Jeshina published these translations in the book “Romani Cheb” which was printed in Prague in 1886. J. Jeshina was not the translator of these texts, J. Puchmajer was. This Czech erudite made all mentioned translations back in 1819. The first complete translation of the Gospel of Luke was published on Romany dialect “Kalo”, spoken by Romani people in Spain.

During the XX century in many countries of this Region, appeared various translations of Gospel, and the complete New Testament on Romani language. During the first 15 years of 21st century, there have been various translations of Gospels and several translations of Old and New Testament, as well as dozens of so-called “Gospels for Children”. Members of smaller Protestant religious communities, such as Pentecostals, and others, published most of these books. In this text we will analyze translations of Biblical texts on Romani language from Russia, Romania, Bulgaria, Czech Republic, Slovakia, Poland, Moldova, Ukraine, Lithuania, Latvia, Albania and former Yugoslavia.

[1] In this text we will analyze translations of Biblical texts on Romani language from Russia, Romania, Bulgaria, Czech Republic, Slovakia, Poland, Moldova, Ukraine, Lithuania, Latvia, Albania and former Yugoslavia.

[2] Borrow George Embéo E Majoró Lucas, 1836. Spain

[3] Complete New Testament or it's parts are translated in Russia, Ukraine, Lithuania, Moldova, Hungary, Romania, Czech Republic, Slovakia, Latvia, Bulgaria, Albania and former Yugoslavia.

4. **ACTON Thomas A.**, PhD

Emeritus Professor of Romani Studies, University of Greenwich,  
Visiting Professor, Corvinus University of Budapest,  
Senior Research Fellow, Institute for Diversity Research, Inclusivity, Communities and Society IDRICS – Bucks New University.  
Brentwood, Essex / **UK**.  
[thosacton@yahoo.co.uk](mailto:thosacton@yahoo.co.uk)

**Brentwood Gypsy Support Group; Lessons to be learned from a very small NGO**

Brentwood Gypsy Support Group was founded in 1988 in response to a local anti-Gypsy campaign and has never had more than 20 dues-paying members. Although founded by gajo church members, it recruited members from local English Romani, Irish Traveller and Scottish Traveller groups and eventually extended a welcome to immigrant Roma. Although it became a majority Gypsy and Traveller organisation, the author, who was born in Brentwood, has acted as its secretary from the beginning. At the beginning of its history, local councillors were united in

opposition to any provision of caravan sites for Gypsies, and any acknowledgement of the Gypsy and Traveller communities. In the current draft local plan, however, it is recognised that when the area zoned for residential accommodation is increased, provision for the natural increase in the Gypsy and Traveller population is a natural part of this. The paper will show how local Gypsy and Traveller landowners have worked together to achieve this, responding to currents in national politics and getting assistance from bigger organisations to change local policy, and exemplify the practice of thinking globally but acting locally.

5. **ARMILLEI Riccardo**, PhD Student in Social Science  
Institute for Social Research – Swinburne University of Technology.  
Associate Research Fellow,  
Alfred Deakin Research Institute for Citizenship and Globalisation, Deakin University.  
Hawthorn – Melbourne, **Australia**.  
[armillei.riccardo@gmail.com](mailto:armillei.riccardo@gmail.com)

**The pyramidal governance of the ‘nomad camps’ in Rome: Corruption, lack of accountability and inefficiencies**

The present study explores the implementation of the ‘*Piano Nomadi*’ (Nomad Plan) in Rome. This policy was launched in 2009 by former right-wing Alemanno mayorship as part of the broader national ‘*Emergenza nomadi*’ (Nomad Emergency) introduced the previous year. Envisaged as a comprehensive re-organisation of existing camps in the capital city, Alemanno had presented his plan as a ‘Copernican Revolution’. Using material from the interviews conducted between 2011 and 2012 with privileged informants, I will look closely at the role played by Third Sector organisations (NGOs) in the management of the camps and at their interaction with local administrations.

My analysis reveals the existence of a pyramidal hierarchy in place, with top-down relationships connecting upper-level positions to lower-level positions at several points, but with no bottom-up exchange. On the one hand, disconnection existed between administrative and political levels, with directions from one echelon routinely being ignored by staff at another level. On the other hand, their sub-contracted agents (the NGOs working in the camps), while trying to improve the lot of the Romani peoples, ended up competing with one another, becoming self-referential and self-centred.

My investigation finds that national/local institutions and the NGO sector have failed to promote the social inclusion of this minority group. Their efforts have arguably further disempowered and excluded Romani communities. This study reveals the existence of a deeply rooted mechanism of marginalisation, the ‘camps system’, in which corruption, lack of transparency and accountability, inefficiencies and antagonisms between a variety of competing actors have contributed to reify and crystallise the marginalised condition of the Romanies living in camps.

6. **BACALOV Sergiu**, PhD in History.  
Senior Researcher, Institute of History, Academy of Sciences of Moldova  
Chisinau, **Republic of Moldova**.  
[bacalovsergiu@mail.ru](mailto:bacalovsergiu@mail.ru)

## **Documents relating to the history Bessarabian Gypsies Cossacks from villages Faraonovka and Kair**

In the proposed presentation the author will explore issues relating to the early 19th century history of Gypsies in Bessarabia. The inclusion a number of Bessarabian Gypsies in Ust-Danube Cossack Army Units will be discussed. Together with this the topic of creation of two Gypsy-Cossacks villages in the district of Akkerman (called Faraonovka and Kair) will be scrutinised along with history of development of ethnic and social composition of these two villages. The presentation is based on research of published and unpublished archival documents, many of them previously not explored or neglected in Romani studies.

### **7. BALTAG Victoria, PhD Candidate**

University College London.

London, UK.

[victoria\\_baltag@yahoo.com](mailto:victoria_baltag@yahoo.com)

### **The formal education of Roma women. Case study: The Caldarari community in Zania Village, Romania**

The aim of this paper is to examine the experience of learning within a Roma community in Romania, focusing on Roma women education.

In Zania, all the children (both boys and girls) go to kindergarden, then to primary school. When they reach 12-14 years old, girls and boys get married. Women get pregnant and they shall take care of their family. Most women grow up illiterate.

When they reach maturity, some women go back to school. My essay will emphasize the experiences of Roma women who engage in formal education after they get married. This will provide a tangible and visible focus for ethnographic research as I would like to stress out why and to what extent they enrol in school again. It is a study of how formal education affects women's life in Zania Village.

A 'good' wife will be obedient and listen to her husband and her husband's parents. Once she has given birth to children, she becomes more powerful in the family and starts to have more freedom, deciding herself when to go out, when to do shopping, when to go out with her children, etc. When the women in Zania want to take their driving licence test, they pay a private teacher to teach them to read and write. Some of women develop good learning skills, the private teachers say, and are able afterwards to write requests for school, doctor or village hall for themselves.

### **8. BEISSINGER Margaret, PhD**

Research Scholar and Lecturer,

Slavic Department, Princeton University

Princeton, NJ / USA.

[mhbeissi@princeton.edu](mailto:mhbeissi@princeton.edu)

### **Meeting the Challenges of the Profession: Contemporary Strategies of Music-Making among Roma in Romania**

The collapse of communism throughout Southeastern Europe over 25 years ago has brought political and economic transformations, EU membership, and globalization to formerly insular societies and has affected Romani culture profoundly. In Romania, as elsewhere, professional Romani music-making has changed due to both local and global culture: genres, instruments, and performance have evolved, and music as an occupation has become more demanding and competitive. Musicians have had aggressively to develop strategies to meet the professional challenges they are faced with. In this paper, I explore what these are and how successfully they are employed. I examine how several Romani musician families among whom I have spent much time since the late 1990s have adapted over the years to the difficulties of maintaining their professions. My findings are drawn from extensive fieldwork including interviews with the musicians in their everyday life as well as observations at performances. I argue that the most resourceful strategies that musicians from both city and village have developed include employing new music technology; attending urban educational institutions to improve skills and knowledge; creatively cultivating connections with urban musicians; and performing and traveling abroad. Finally, I examine to what extent ethnicity plays a role in the professional identity of today's Romani musicians.

9. **BELAK Andrej**, PhD candidate in Social Anthropology

Charles University in Prague, Faculty of Humanities,  
Department of General Anthropology.

Kosice, **Slovak Republic**.

[abendrej@gmail.com](mailto:abendrej@gmail.com)

**"Pseudo-fatalism? On embodying of racist concepts among segregated Roma in Slovakia**

Both in popular discourses as well as in empirically shy research, "fatalism" is often being evoked to describe or to explain common refusals of many segregated Roma to avail of particular apparent opportunities regarding "normal ways", "standard options" or "improvement opportunities" (e. g. supporting children's school attendance, following inexpensive general practitioners' recommendations or entering offered careers). While typically not being clarified further explicitly, these evocations seem to suggest that Roma resilience to non-Roma ways or aid is partially or fully an expression of a specific religious or philosophical tradition. Based on my ethnographic research among segregated Roma in Slovakia, I believe such uses of "fatalism" with respect to Roma might present an exocitizing misunderstanding. The people I was lucky to live with never rationalized their refusals to coop or to comply with apparently feasible non-Roma recommendations using references to own religious beliefs (themselves revolving rather around supposed God's preferential understanding of and empathy with the Roma as with a people non-compliant *naturally*) or to own philosophical views (themselves being rather individualized and fluid, yet always free of any kinds of cosmological determinism). Instead, restraint from experimenting with the non-Roma ways was here being considered rational based on personal experiences with previous experiments fails and on related beliefs and feelings holding Roma *bodily capacities* inappropriate for non-Roma ways in general. In my contribution, I would like to discuss these impressions based on a more detailed presentation of related ethnographic data.



**10. BOGDAN Ionela-Maria**, PhD candidate

University of Iceland.

Reykjavík, **Iceland**.

[ionelabogdan1@gmail.com](mailto:ionelabogdan1@gmail.com)

**Not so different after all: Work environment and cultural assimilation/resistance of Roma women during the Communist years**

At the present time in the public discourse, Roma are most often presented as being a homogeneous and to some extent exotic minority, reluctant at interacting with the majority, presumption that in many cases fails at being accurate. Throughout this article I will address this misperception in correlation with the work environment during the Communist years in Romania, focusing on Roma women from Sebeş, which used to work in the town's factories. It has to be noted that participation in the labour market represented an important aspect of the Communist regime and according to the law, everyone who was able to work, was required to do so. Having these starting points, the main aim of this paper is to explore the manner in which the work environment can constitute a case of cultural assimilation/resistance and to see the extent of such phenomenon. Using the methodology of Oral History it will be inquired the manner in which Roma women relate to their workplace referring to aspects such as: relations between minority-majority, gender issues, potential mentality changes, behavioral changes and structural/socioeconomic transfers between Roma women and Romanian women.

**11. BREAZU Petre**, PhD Candidate

Department of Media and Communication Studies /

School of Humanities, Education and Social Sciences

Örebro University

Örebro, **Sweden**.

[petre.breazu@oru.se](mailto:petre.breazu@oru.se)

**Discursive Constructions of the Roma in Romanian Newspapers**

This particular study is part of a larger research project on 'Discursive Representations of the Roma in European Media'. It focuses on the discursive representations of the Roma community in two influential Romanian newspapers, which are available both in print and online. Drawing on a critical perspective, I intend to reveal the global forms of representation of this ethnic group and other social actors in two well-known daily broadsheets which are believed to be the leading newspapers on the Romanian market. The study includes the analysis of the most frequent themes in which Roma are portrayed explicitly or implicitly, along with the semantic macrostructure of the selected news reports published within a four-year period (2011-2014). Employing a variety of approaches under the repertoire of Critical Discourse Analysis (CDA), this paper illustrates how Romanian newspapers build the discourse surrounding the Roma minority, especially in the post European Union accession context. First, I argue that Romanian media coverage of Roma issues is influenced or tries to imitate western media, especially British and French press; the construct of reverse discourse is used to legitimize or delegitimize controversial actions in which Roma/Romanians make headlines in the international news. It is also my query that political affiliation and sympathy of the selected newspapers do not influence the talk about Roma to a large extent. Secondly, in the context of European integration, the institutionalized discourse of recognition is based on a politics of universalism, where integration

equals assimilation, abandonment of cultural identities, and the realization of a homogenous society.

**12. BUTLER Dalen C., M.A. in Cultural Sustainability**

Goucher College.

Chaska, MN/USA

[dcbutler15@yahoo.com](mailto:dcbutler15@yahoo.com)

**Paradigm Shift: Cultural Sustainability and the Decade of Roma Inclusion**

This research explores the Decade of Roma Inclusion initiative, with special attention given to the Hungarian government's initiatives as part of the Decade. The Decade of Roma Inclusion (DORI) is a transnational initiative which focuses on creating socioeconomic inclusion for Romani communities. Along with a general exploration of the DORI, an analysis of its successes and failures in relation to its outlined priority areas is included in my research. I explore the possibility of using the core tenets of cultural sustainability as both a tool to gauge Roma agency and as a possible framework for future inclusionary policy work. I outline the key tenets of cultural sustainability as being the recognition of diversity as a strength and the use of culture as a tool for community well-being and as a lens in which to view socioeconomic considerations. Furthermore, I link cultural sustainability with social justice for Roma and, in turn, a new sense of cultural agency and representation. In applying a cultural lens to the Decade of Roma Inclusion, I determine that the initiative lacks in substantive cultural goals and indicators, which hinders the cultural well-being of Romani communities and further exacerbates the issues of racism, discrimination, and ingrained biases, which have led to exclusion. This research seeks to use a cultural sustainability paradigm to gauge both the effectiveness of inclusion as currently implemented and explore a new framework in which social justice, cultural diversity, and cultural sustainability are key priority areas.

**13. CAUNOVA Natalia, PhD in Psychology**

Senior researcher, Centre of Ethnology,

Institute of Cultural Heritage, Academy of Sciences of Moldova.

Chisinau, **Republic of Moldova.**

[ncaunova@mail.ru](mailto:ncaunova@mail.ru)

**The limits and possibilities of educational environment in the context of young Roma integration into society**

The problem of education in a multicultural society is a real issue for many countries. From the one hand, education has to encourage the understanding and retention of one's cultural distinctiveness and defining one's place in the world. From the other hand, one should understand and respect the other cultures. In a multicultural society, a raised attention has to be paid to the communicational interplay and tolerance of its members, to the responsibility and freedom of personal choice, to the self-actualization. The researchers argue that multiculturalism in education is the cultural pluralism, recognition of equality of all ethnic and social groups, forming the society, and development of cultural self-reflection. One of the most important



focuses of ethnic psychology is studying and analyzing limits and possibilities of accord among the processes of ethnic identification, socialization, education and individualization. Even for the rigid social groups, such as the Roma, this problem remains actual and needs to be solved.

One of the priorities for the system of education is its availability and good quality for the vulnerable social groups. The biggest complications in realizing these objects in Moldova arise in relation to the Roma ethnic minority. They arise because the Roma keep their traditional life style and corresponding cultural mechanisms, and their models of husbandry differ a lot from the ones of macrosociety. However, the biggest role there plays the discordance between the minority (Roma) cultural models and those of their environment. Thus, the effective process of young Roma inclusion in society and the system of education demands counting with their ethnosocial specific, as well as psychological conditions and factors of ethnic identity formation at this ethnic group. Besides, a special attention should be paid to the problem of designated programs elaboration for the ethnocultural competency development of educators and its realization among the teachers.

**14. CEMLYN Sarah, PhD**

Honorary Research Fellow

School for Policy Studies / University of Bristol and Corvinus University of Budapest.

Bristol, **UK**.

[Sarah.Cemlyn@gmail.com](mailto:Sarah.Cemlyn@gmail.com)

**RYDER Andrew**, Visiting Professor

Institute of Sociology and Social Policy, Corvinus University of Budapest.

Budapest, **Hungary**.

[andrew.ryder@uni-corvinus.hu](mailto:andrew.ryder@uni-corvinus.hu)

**The Gypsy, Traveller and Roma Third Sector in the UK: tensions, constraints and opportunities**

This paper considers the role, tensions and opportunities within the Gypsy, Traveller, Roma (GTR) third sector in the UK in initiating or contributing to advances in rights for their communities. Although the primary focus is the UK, there are also references to pan-European experience. After a brief explanation of the main groups considered, five major themes frame the discussion. These are: firstly, an outline of the size, shape and diversity of the sector and the complex relationship with GTR political and cultural experiences, including discrimination and reactive identity, intense bonding social capital and lower access to mainstream cultural capital; secondly, tensions between a service and gradual reformist orientation shaped by funding constraints and donor agendas compared to a more challenging, community driven and radical change orientation; thirdly, the extent, absence of or ambivalent support for change from national equality and rights agendas as against an emphasis on local decision making and 'democracy', which may simply enable local hostile majorities to exert more negative influence; fourthly, the salience or otherwise of racial equality within the third sector and in the wider political context, compared to a blander generic focus on multi-faceted equalities, as evident in the UK since the Equality Act incorporated and merged previous racial equality provisions and the monitoring bodies; and fifthly, the importance of solidarity across campaigns and minoritised groups, together with an evaluation of the specific contribution of Gypsies, Travellers and Roma to this wider struggle, for example their key role in highlighting the dangers of localism.

15. **CHEBOTAREV Vladimir**, Independent researcher  
Roma Kišynjovare  
Moscow, **Russia**.  
[vowo.vow@yandex.ru](mailto:vowo.vow@yandex.ru)

**KOZHANOV Kirill**, Researcher  
Institute of Slavic Studies, Russian Academy of Sciences.  
Moscow, **Russia**.  
[kozhanov.kirill@gmail.com](mailto:kozhanov.kirill@gmail.com)

### **The language of Kišynjovare in Russia**

A group of Kišynjovare (also referred to as Kišynjovcy) has moved to the Russian-speaking territory in the second half of the 19<sup>th</sup> century. It is clear that they came from the territory of Moldova, so their language is very close to the one spoken in Moldova. However, the development of the language on new territories led to various changes in its system. Some features might be of old origin, for example realisation of Romanian diphthong [oa] as [o] or [a], lexical alternatives: *cólo* or *lyičár* ‘carpet’, *bašél* or *hameíl* ‘to bark’ etc. Contacts with Eastern Slavic languages triggered a significant number of loanwords, as well as borrowing of morphology (verbal prefixes). In this paper we will discuss all examples of linguistic change both internal and induced by language contact.

16. **CHERNYKH Aleksandr**, Habilitation in Historical Sciences  
Research associate coordinator of History, Archeology and Ethnography Department,  
Perm Scientific Centre, Russian Academy of Sciences / Ural Branch.  
Perm, **Russia**.  
[atschernych@yandex.ru](mailto:atschernych@yandex.ru)

### **Gold in rites and customs of Kalderar Roma**

The article based on the field materials collected in gypsy band of the Kalderar Roma of the wolf clan uncovers attitude to the gold and golden items as well as the meaning of the gold itself. Gold in Roma culture has multi-functional purpose. Gold is an expensive metal that can measure and show family's wealth. Golden items is the best and the most expensive present. Gold is a status item in the Roma culture, for example, golden jewelry is the main accessory of bride's or women' costume. Gold is the main symbol of wealth, luck, beauty, youth and prosperity. Traditional Roma culture is deeply related to traditional mythological beliefs, rites and customs. Gold as a symbol of wealth is used in calendar fests and rites. Golden items are essential in New Year and New Year tree decoration. As a symbol of wealth gold is important for other rites such as making mascots of bats (*lilyako*) and fern blossoms. It was thought that a bat flew into the house brought happiness. So it was necessary to make a mascot from a wax sphere, gold, bread and bats. Mascot was kept behind icons or in feather bed. The owner of the mascot will have money, good business and gold. Gold is a part of the present to family celebrations such as christening of a newborn, wedding and others. Gold is a part of folk medicine. Great complex of gold beliefs is related to mythological characters which often are gold grantors, mermaids or wood spirits. Important complex of mythological beliefs was connected to the mosquito

character which was the owner of gold and treasure keeper. Providing of photo and video is planned.

**17. D'AGOSTINO Serena, PhD**

Researcher Migration, Diversity & Justice  
Institute for European Studies (IES),  
Department of Political Science of the Vrije Universiteit Brussel (VUB).  
Brussels, **Belgium**.  
[serena.dagostino@vub.ac.be](mailto:serena.dagostino@vub.ac.be)

**Romani Women Activism in Romania: the ‘Transformative Role’ of the EU?**

Inspired by existing research on the Europeanization of minority politics, this paper assumes the existence of a link between European integration and minority mobilization, in particular Romani women mobilization.

Building on both Europeanization and social movement theories, and using intersectionality as key-concept for explaining and exploring Romani women activism, this paper starts from the theoretical assumption that the EU provides minority activists with a new ‘arena’ for collective action, with new ‘opportunities’ at both the national and transnational levels.

Through a bottom-up investigation of Romani women activism in Romania, this study inquires whether it is possible or not to confirm this assumption, and explains why this is so. It explores the ‘effects’ of the EU integration process on Romani women activism by taking into account (i) the structural changes (e.g. resource access, level of professionalization, leadership, etc.) occurred in the last two decades in Romani women and/or pro-Roma women organizations and (ii) the ways their role changed in relation to both institutions (e.g. involvement in policy-making/consultation processes) and other relevant civil society actors (e.g. new partnerships and coalitions) at both the national and the transnational levels.

**Keywords:** Europeanization, intersectionality, minority activism, Roma women, social movements.

**18. DEUTSCH James I., PhD in American Civilization**

Associate Professorial Lecturer in American Studies, George Washington University,  
Program Curator and Editor, Center for Folklife and Cultural Heritage, Smithsonian Institution.  
Washington, D.C. / **USA**.  
[deutschj@si.edu](mailto:deutschj@si.edu)

**The King and the Boss: The Peculiar Relationship of Steve Kaslov and Franklin D. Roosevelt**

Popularly known as “the King” of the Rusuya or Red Bandana Russian Rom in New York City, Steve Kaslov (ca. 1888–1949) is a fascinating historical figure who has already merited some scholarly attention in the *Journal of the Gypsy Lore Society*. [1] However, relatively little attention has been paid to Kaslov’s peculiar relationship with Franklin D. Roosevelt, known as “the Boss” from his days as governor of New York State (1929–1932) and subsequently president of the United States (1933–1945). What seems especially ironic is that Kaslov was being investigated by police authorities, including agents of the Federal Bureau of Investigation, who seemed to know nothing about his relationship with “the Boss,” nor with First Lady Eleanor

Roosevelt. The prosecution of Kaslov, together with his sympathetic treatment by the Roosevelts, seems to exemplify treatment of Roma/Gypsies—both their inclusion and exclusion—within the United States at this time. Based on her contact with Kaslov, the First Lady observed that the Gypsies “are a sad people and a minority group I feel we should try to help.” And yet the FBI was also maintaining files on Kaslov, noting his aliases and suspected crimes. This paper seeks to probe deeper into the King-Boss relationship by utilizing resources from the FDR Presidential Library in New York and FBI files in Washington, D.C.

[1] See, for instance, Victor Weybright, “A Nomad Gypsy Coppersmith in New York” (1945) and Sheila Salo, ed., “The Ways of My People” (1995).

**19. DİNGEÇ Emine**, Assoc. Prof.

History Department, Arts and Sciences Faculty, Dumlupınar University  
Kutahya, **Turkey**.

[emine9@gmail.com](mailto:emine9@gmail.com)

**About the Gypsy Perception in Ottoman Empire**

This paper aims to discuss Gypsy perception in the Ottoman society. They were generally referred as "*Çingâne (Gypsy)*" or "*Kıpti (Kopt)*" in the Ottoman sources. They were sometimes *Ehl-i fesad* (Master of Mischief) and sometimes *gurbet taifesi* (abroad crew) in the same sources. These contradictory definitions were even used side by side as synonyms. In order to show how to use those related documents correctly, I will first introduce the Ottoman archival documents about Gypsies, give some examples about the mistakes in using them, and then try to show how to use them.

**20. DOBOS Balázs**, PhD

Scientific Secretary, Research Fellow

Centre for Social Sciences, Institute for Minority Studies of the Hungarian Academy of Sciences.  
Budapest, **Hungary**.

[dobos.balazs@tk.mta.hu](mailto:dobos.balazs@tk.mta.hu)

**Exploring the views and the main characteristics of Roma party leaders in Hungary**

Although, since the democratic transition, there have been several and often rival institutional arrangements established through which Roma might participate and attempt to influence policy-making, but given the continuing underrepresentation, their mobilization has become widely assumed as a failure. Accordingly, the primary focus of the literature has been on identifying and assessing the conditions and barriers to wide-ranging Roma political involvement. However, relatively little attention has been paid on how Roma identify and perceive themselves in the political structures, how they seek to draw boundaries, mobilize support, and define collective interests and objectives. Also, less attention has been paid on one of the possible institutional channels, on the main features of the more than 180 Roma political parties that have been created and registered in Central and South Eastern Europe. Despite their weak electoral support, little is known not only about how they perform as political parties but also about how these particular actors identify and seek to mobilize, and about the solutions and alternatives they offer to the

problems of Roma, with particular regard to both the internal heterogeneity, the uncertainties around group membership, and the multiple and often conflicting narratives and criteria that have prevailed in identifying Roma communities. To address these issues and to illustrate these dilemmas, the paper aims to primarily present the findings of a survey and semi-structured interviews conducted with past and present Roma political party leaders from Hungary.

**21. DUMINICA Ion**, PhD in Political Sciences

Head of the Department „Ethnical Minorities”, Centre of Ethnology  
Institute of the Cultural Heritage of the Academy of Sciences of Moldova.  
Chisinau, **Republic of Moldova**.  
[johny\\_sunday@yahoo.com](mailto:johny_sunday@yahoo.com)

**Safeguarding of the intangible Romani heritage in the Republic of Moldova threatened by the volatilization of the individual unexplored collections**

The paper is going to present results of the research project „Safeguarding of the intangible Romani heritage in the Republic of Moldova threatened by the volatilization of the individual unexplored collections”, which was developed in Moldova during 2014-2015 years. Traditional way of life of the Roma prone to permanent resettlement, unfortunately, threatening saving personal archives, established over many generations. They are endangered for a variety of reasons: when the owners of personal archives die, their descendants are not interested in preserving them, and there is little funding within the country for collecting and archiving them. This is reason why these archives gradually disappear by not being systematized and digitized. At the presentation I will highlight the most valuable historical Gypsy artifacts (photo images, manuscripts, periodicals, posters, various certificates of participation in socio-cultural events, individual employment contracts from the pre-industrial period) discovered in the Republic of Moldova, which represents an invaluable scientific resource for Romani researchers. During the Soviet period, Moldova was considered a country where the majority of Roma lived, and where they settled from other republics. The Roma community in Moldova had lived under typical conditions of a pre-industrial period and to a large part still lives this way. I will also present geographical location of Roma communities in Moldova, their traditional occupations, current social status and other information lesser known at the international Romani researches.

**22. DUMINICA Ivan**, PhD in History

Centre of Ethnology, Institute of Cultural Heritage, Academy of Sciences of Moldova.  
Chisinau, **Republic of Moldova**.  
[duminicaivan@yandex.com](mailto:duminicaivan@yandex.com)

**About issue of migration of Romani people from Bulgarian territory to the Rumanian principalities.**

Unknown archival materials about migration of Romani People in Wallachia and Moldova in period of Russo-Turkish Wars (1806-1812 A.D) will be represented in the report. They were recorded as Transdanubia migrants and included in submission of Guardian Anton Coronelli. Census of settlers who settled to the north of Danube was carried out in June-October 1811, in

that lists were included Romani People too. Source analysis shows that Transdanubia Romani People lived among Bulgarians, Greeks and Moldovans in Turnov country (in colonies Magurel, Carala, Flamanda and Gherlo villiage) and Ialomnits country (Calarash place and colonies Naparutsa, Satrunovsca, Beilinsca, Mirliansca) in specified period. In sources Romani migrants are divided into two categories: “Gipsies” and “Gipsies of Turkish Nation”, i.e. compilers of the lists meant in the first case Romani people who moved to Bulgarian territory from Romanian Principialites and later on returned with Transdanubia migrans, and Romani people who before lived permanently at Bulgarian territory.

**23. DUNAJEVA Jekatyerina, PhD**

Lecturer, Eotvos Lorand University,  
School of English and American Studies.  
Budapest, **Hungary**.  
[katyadunajeva@gmail.com](mailto:katyadunajeva@gmail.com)

**Changing Boundaries of Belonging: Roma in post-Socialist Hungary**

Nationhood and belonging are rooted in dominant political ideologies. Times of political and economic crises or upheavals, consequently, are critical junctures that allow reconceptualization of nationhood, redefining who belongs and who does not. Those who don't are the scapegoats, marginalized, or excluded groups. This paper considers the case of Roma in Hungary, whose struggle evolves in this very context. I distinguish two consecutive phases of economic and political upheavals in Hungary: regime change and the latest economic crisis that hit Europe (c. 2008). I argue that the time of regime change broadened the political arena to give space to (1) resurgence of nationalism, that manifested in support for far-right parties (i.e., Jobbik) whose political rhetoric is based on scapegoating and vilifying Roma; (2) non-state and EU-level organizations that joined the fight of Roma to offset the consequences of Roma exclusion, and empowered by European ideals of citizenship and belonging, strive to create a proud Roma nation as an integral part of the European community. Both sides maintain a different conceptualization of belonging and citizenship, and the ideological struggle intensified with the latest economic recession. In the context of these changes, building on a theoretical framework of Roma identity-formation and sense of belonging, I examine new coping mechanisms and adaptation to the challenging economic climate, as well as the accompanying social changes, especially the relationship of Roma with non-Roma, in-group solidarity, and allegiance with the state.

**24. FÉNYES Csaba, PhD Candidate**

Education and Society Doctoral School of Education,  
University of Pécs.  
Budapest, **Hungary**.  
[csaba@angoltanszek.hu](mailto:csaba@angoltanszek.hu)

**Treating Discrimination in Roma Education Policies**

In recent international policy documents, background materials and research papers alike, discrimination is regarded as one of the major problems underlying most problems Roma face. This implies that fighting discrimination should be one of the major goals of policies. This paper



aims to examine how some of the most recent national Roma policies handle discrimination in their problem descriptions, and how this translates into action plans or recommendations in individual policy areas. We will focus on education, but will also include an overview of other policy areas. We will investigate how the results of this analysis compare to recent international policy papers and scientific research results in general. According to our hypothesis, while international policy documents and scientific research all emphasize the importance of fighting discrimination and racism, and assign this task very high priority, national Roma policies often fail to address the problem effectively. Our research aims to discover some of the reasons behind this failure. One of them could be that policy makers fail to identify discrimination as a major source of the problems in problem descriptions and elsewhere, and sometimes even an unwillingness to acknowledge the importance of racism and discrimination. Another important reason we found is the lack of coherence and evidence based approach in policies. We use content analysis. Sources include the most recent policy papers submitted to the European Commission in 2011.

25. **FURTUNA Adrian-Nicolae**, Counsellor for Research  
National Center for Roma Culture, Government of Romania.  
Bucuresti, **Romania**.  
[adrian.furtuna@romanikultura.ro](mailto:adrian.furtuna@romanikultura.ro)

#### **Cultural mnemonics of the Romanian Roma's deportation to Transnistria**

Comparing the Roma population with the Jewish population during Holocaust, the number of the diaries kept by survivors, artistic representations of the persecution and extermination, number of poems or songs is much smaller in the lines of the Roma survivors comparing with the Jewish survivors. In the first part, my presentation aims to highlight songs, stories, poems and myths collected, in the period 2007-2015, from Romanian Roma survivors of the deportation to Transnistria 1942-44. I analyze their meaning in the context of Romani culture. In the second part, I analyze how the criteria used by the Romanian authorities regarding the deportation of the sedentary Roma population, influenced the modality in which Romanian Roma remember the deportation.

26. **GRADINARU Natalia**, PhD candidate in Ethnology and Cultural Anthropology  
Centre of Ethnology, Institute of Cultural Heritage, Academy of Sciences of Moldova.  
Chisinau, **Republic of Moldova**.  
[gradinarunatalia23@gmail.com](mailto:gradinarunatalia23@gmail.com)

#### **Health from the Gypsy tent- references of imagology and ethnoiatry**

The communication proposes to analyze the image of a healer of Romani origin, as one which is rather picturesque, specific for the cultural space between the rivers Prut and Nistru at the end of the 19<sup>th</sup> – the beginning of the 20<sup>th</sup> centuries. Regarded as “foreigners”, the Romani were usually inspired in the traditional mentality as people with supernatural powers and connection with evil forces. Collective representations referring to the Romani people, generated from medical folklore by means of binary opposition, highlight two protagonists – one as the source of misfortune and illnesses (induces illness by means of evil eye or curse) and another as the healer.

The belief that this “healer” could possess some special knowledge and relationships with other worlds evokes the state of uncertainty or fright, what imposed a certain attitude to him. For this reason the gypsy healer services were usually resorted to when any other method of treatment had failed. Another plausible reason is the viability and strength of this ethnicity, which, even though existed in tough conditions, had a low rate of diseases. The majority of the interviewed Romani (aged between 50 and 60) affirmed that they had never been ill, whereas some of them reported that they had addressed to the doctors only in cases when their parents had been seriously ill. Illnesses were treated by the Romani healers by means of plants, animal products and metals. An important role in the therapy belonged to spells, the most popular of which presupposed the transmission of an illness to the earth, grass, water, etc. The Gypsies were also searched for the rare medicine they supplied.

**27. GREENFIELDS Margaret, PhD**

Professor of Social Policy & Community Engagement

Director: Institute for Diversity Research, Inclusivity, Communities and Society (IDRICS)

Faculty of Society & Health / Buckinghamshire New University

High Wycombe, Buckinghamshire / UK.

[Margaret.Greenfields@bucks.ac.uk](mailto:Margaret.Greenfields@bucks.ac.uk)

**Perceptions, Prejudice and Policing: UK Gypsy, Traveller and Romani Experiences of the Criminal Justice 'Gaze'**

This paper will present 'work in progress' which sets out to explore from the standpoint of British Gypsy/Traveller/Romani (GTR) community members the impact of stereotypes and prejudice in their engagement in legal processes, and the interplay of such negative 'othering' on behaviours/engagement shaped and driven by social exclusion and marginalisation. Typically not only are the experiences of GTR people as *victims* of crime largely missing from public discourse, but so too are the experiences of GTR police/local authority officers - essentially those who experience and deliver legislation and enforcement 'at the sharp end'. This presentation takes as a starting point the thesis that presumptions of anti-social behaviour and criminal activity undertaken by GTR populations prevail in professional practice settings; attitudes which frame GTR people as a stereotyped and stigmatised criminal community. In such a context the lived experiences and contextualised community knowledge of GTR populations is essentially invisible to those individuals and actors who develop legislation and policy, and importantly largely excluded from the world-view of people who *learn to act* as enforcers whilst undertaking training to become police officers.

This presentation will utilise evidence from UK Accommodation Assessments undertaken by the author in which questions pertaining to GTR populations' attitudes towards and experience of policing were included in surveys, and will also make use of qualitative data in the process of being gathered from GTR community members and police and policy practitioners to demonstrate the ways in which presumptions of the population being a 'suspect' and criminally inclined community are embedded into popular discourse and exacerbated by a relatively low number of highly publicised examples of GTR criminality which when combined, serve to create an increase in intolerance, fear and stigmatisation of the population impacting on police-community interactions. The presentation will conclude with emergent findings pertaining to the

ways in which these discourses play central roles in the dynamics of everyday social control of GTR populations and posit some recommendations to diminish the results of embedded institutional racism which impacts on delivery of public services.

**28. HENRY Phil, PhD**

Director of the Multi-Faith Centre  
University of Derby.  
Derby, Derbyshire / UK.  
[p.m.henry@derby.ac.uk](mailto:p.m.henry@derby.ac.uk)

**Deviance and Difference, Stereotypes and Stigma: Pathologising Roma within the criminal Justice system in the UK, what evidence do we have?**

Recent movement east west of Roma migrants to the UK has brought with it a form of popular discourse, often media led and politically stimulated that pathologies and reinforces a range of negative stereotypes about Rom as criminals or responsible for collective acts of anti-social behaviour. This paper proposes to examine the evidence for how and why such generalized views could become embedded within UK narratives, and if we are in danger of producing and reinforcing anti-Gypsy racism leading to ‘moral panics’ (Young, 1971; Cohen, 1971, 1980, 2002). It will also consider the implications for stigmatising Roma peoples and how the creation of ‘spoiled identities’ (Goffman, 1963) are managed against the back drop of a growing popular imagination through which the *folk devils* of Cohens 1960s England could re-emerge. The theorising of deviance plays an important part in shaping public discourse and the debunking of myths and folk lore require active co-participation between agencies that are Roma-led through which critical non- Roma friends can provide support for Rom as relative new arrivals in UK communities. A case study of Derby’s Roma Community Care advocacy group provides a solution through which assistance and intervention in matters associated with criminal justice and anti-social behaviour can shape new narratives as starting points to reimagining the negative labels that currently exist.

**29. HRUSTIC Thomas, PhD**

Institute of Ethnology, Slovak Academy of Sciences.  
Bratislava, **Slovak Republic**.  
[tomas.hrusic@savba.sk](mailto:tomas.hrusic@savba.sk)

**Usury in segregated Romani settlements in East Slovakia**

The paper describes how moneylending has become one of the easiest and the most sustainable ways out of poverty for many Roma living in segregated settlements East Slovakia. This paper is trying to describe usury (lending and borrowing money with high interest rates) in broader context as a strategy advantageous for both parts - lenders and borrowers. Based on the author’s long term research in a segregated Roma settlement in East Slovakia the paper describes mechanisms of money lending with focus on interpretations of usury by loan sharks and by their clients. The borrowers’ perspective looks like a rational rather than irrational decision and though leading to vicious cycle of poverty it secures the means of existence for the short-term period. On the other hand, looking at loan sharks’ emic perspective, usury is the way how to

secure power and existence for a long-term period. Moreover, many Roma become at different times borrowers and lenders, using any cash at hand to invest into small loans. The paper in its conclusion shows ways how usury in the Romani segregated settlement leads to social mobility advantageous for lenders as well as borrowers, although, in the long term it brings possibilities for economic improvement only for a few, while limiting the financial possibilities of others. And it leads to statements that any policies and state mechanisms focused on repressive measures against usury will have to fail because only systemic tools to address poverty have a potential to cope with usury and its related side-effects.

30. **IVANOVA Eugenia I.**, Associate Professor  
Regional Historical Museum.  
Stara Zagora, **Bulgaria**.  
[evgenia\\_iv@abv.bg](mailto:evgenia_iv@abv.bg)

**KRASTEV Velcro**, PhD

Member on Commission for Integrations of the Romes to the National Board for Collaboration according Ethnic and Demographic Problems (NSSEDV) to a Council of Ministers.

Stara Zagora, **Bulgaria**.  
[tehnitari@gmail.com](mailto:tehnitari@gmail.com)

#### **Gypsies as Bulgarian citizens traditionally serve in the army**

During the First World War because of its duration, the immense bloodshed, positioning on several fronts, Bulgaria used all men capable of bearing arms including the Gypsies. There are Gypsies in almost all parts and divisions of the Bulgarian army during the war. They participate fully and equally in the war regardless of their internal separation between Christians and Muslims. Fought side by side with other fighters, displaying courage, dedication, using the lessons learned in peacetime barracks years. Side by side with other soldiers, adapt to the harsh conditions of the war and the accompanying scarcity of food, clothing, hygiene and poor living conditions. There is significant number of deaths on the front line, missing, wounded, dead from wounds and disease, war invalids. For shown heroism Gypsies were awarded orders and medals. The Communication will review only the hostilities that have been filed against Romania in 1916-1917, at so called North front.

31. **JAMES Zoë**, PhD  
Associate Professor (Senior Lecturer) in Criminology  
Plymouth Law School, Plymouth University.  
Plymouth, Devon / **UK**.  
[z.james@plymouth.ac.uk](mailto:z.james@plymouth.ac.uk)

#### **Policing Hate: An exploration of how hate crimes committed against Gypsies, Travellers and Roma are policed in Europe and a rationale for change**

The policing of Gypsies, Travellers and Roma in Europe is largely perceived as the management of problematic communities who do not conform to traditional notions of identity as encapsulated by sedentarist principles of stopping and staying in particular places. Despite the

diversity of Gypsy, Traveller and Roma identities that often have long-standing intergenerational roots in particular places, Gypsies, Travellers and Roma are stigmatised by communities as strangers who need to be controlled and assimilated in to the dominant cultural norms of nation states.

This paper explores how the institutionalised process of stigmatisation of Gypsies, Travellers and Roma has resulted in them experiencing high levels of victimisation predominantly borne of bigotry. The paper therefore examines how policing hate against Gypsies, Travellers and Roma in Europe is addressed by trans-national, national and local initiatives, policy and practice. The paper draws on empirical research and desk based policy analysis carried out by the author. The paper concludes that policing approaches across Europe are largely ill-prepared to support and manage Gypsies, Travellers and Roma as victims of hate crime. It considers new approaches to academic and practice perceptions of Gypsies, Travellers and Roma that may facilitate better policing of hate for these communities, and others, and thus challenges their wider societal stigmatization.

**32. JACOBS Fabian, PhD**

Researcher, Department of Cultural Studies,  
Sorbian Institute in Bautzen  
Leipzig, **Germany**.  
[fabianjacobs@gmx.de](mailto:fabianjacobs@gmx.de)

**Research institute and/or Minority institute? A comparative analysis of the ERI and the Sorbian Institute of the Sorbian Minority in Germany**

On March 26th 2015 Thorbjørn Jagland, Secretary General of the Council of Europe, and George Soros of the Open Society Foundation published their statement "Why We Are Setting Up a European Roma Institute" (ERI) on the webpage of the "European Voice". The authors expect a Roma-led ERI to "celebrate Romani heritage while also recording the Romani experience and acting as a vibrant creative hub", to "seek to educate the wider public on the richness and greatness of Roma culture and achievement", and also to "act as a policy advisor to the Council of Europe and member states". This statement raises questions regarding the character of the planned ERI and its position between different imperatives: to act as a Research institute with an academic focus on the one hand and/or as a Minority institute with a culture-lobbying as well as ethno-political focus on the other hand.

In my paper I present the case of a Slavic minority in Germany, the Sorbians in the Lusatia region, who for more than 60 years have had a Sorbian Institute with such a comparable double character. The paper addresses the experience of the Institute and its engagement in cross-disciplinary research by, about, for and with the Sorbian people. My aim is to contribute to a better understanding of the complex setting of a minority institution such as the one that ERI is intended to become -- facing different responsibilities for the communities and society as well as different expectations from the public, politicians, sponsors, activists and academics. In this way I wish to contribute to the discussion about the opportunities and limitations of public engagement with research in Romani Studies.

33. **KAHL Thede**, Acad. Univ. Professor  
Director of the Institute of Slavonic Studies  
Friedrich Schiller University Jena (FSU).  
Jena, **Germany**.  
[thede.kahl@uni-jena.de](mailto:thede.kahl@uni-jena.de)

**NECHITI Ioana**, M.A.  
University Assistant, Institute of Romance Studies,  
University of Vienna.  
Vienna, **Austria**.  
[ioana.nechiti@googlemail.com](mailto:ioana.nechiti@googlemail.com)

#### **The Rudari in Greece. A case study on language and identity**

The present paper is concerned with the language and customs of the Rudari “Gypsies” in Greece (cities Alexandria, Trikala, Larisa, Volos, Athens), who speak archaic dialects of Romanian and call themselves *Rudari*. Up till the beginning of the 20<sup>th</sup> century, the Boyash communities were almost unknown in the countries in which they lived. During the last two decades, their communities in Serbia, Croatia and Hungary have been subject of research, whereas their communities in Greece and Ukraine remained mostly unknown.

The Rudari vernacular in Greece has elements specific to several dialects spoken on the territory of Romania that result from recurrent cases of migration from the south of Transylvania to Lesser Walachia (Oltenia) and Greater Wallachia (Muntenia), hence of linguistic contact with the specific local dialect of each region in which they migrated. As a result, the Rudari vernaculars vary according to their extensive distribution area of Slovakia to Central Greece. Considerable variations and inconsistencies can also be noted within the language use of every individual person, what would entitle one to speak of idiolects. Even after more than 100 years of immigration, these communities have managed to preserve their Romanian language until today due to their history of settlement. However, their vernacular is menaced today because of lacking of institutional framework and because the Greek language represents today the only option for the youth who search to make a living outside of the community.

We dedicate this study to the description of the Rudari language on specific text sorts like “colinde” (Christmas songs) and fairy tales and of Rudari way of living in Greece, at the time when it has become ever more difficult for this community to assume its otherness. What role does the structural, socio-linguistic and extra-linguistic factors (e.g. old professions are getting lost, settlement factors, etc.) play in the whole context of linguistic contact and language shift. The present study is based on field recordings carried out between 2010 and 2014.

34. **KALININ Valdemar**, Private Researcher  
London, **UK**.  
[v.kalinin@btopenworld.com](mailto:v.kalinin@btopenworld.com)

#### **Roma and their Neighbours (self-identification and naming of non-Romani compatriots) in the Baltic Romani countries.**

Roma people are very particular about the way they recognise their co-tribesmen and how they define non-Roma in countries of their domicile.



The first division happens on sight – is this person a fellow Romani or not? When recognising the people as Roma but whose ethnicity they do not know, Roma use the names like ‘adale (those) *Pharaony* (Pharaoh’s people) or “*na amare Roma*” (not our Roma).

Non-Roma are generally called *gadzho*, (*gadzhi/gadzi-fem*).

If a non-Romani person’s ethnicity is known more precisely then there is an abundance of other names to further specify a group to which they belong to. For example, words like *judo*, *chindlo* (circumscised), *biboldo* (non-baptized) could be used for a Jewish person while ‘*karahay* (*karahaitsa/karahayka-fem.*) is used for Muslims. Roma call Russian people “*xalado*” (*xaladytsa – fem.*) bearing two meanings: a Russian or a soldier which probably reflects the fact that in the past the first contact Roma had with Russians in Eastern European countries like Poland, Lithuania, Latvia and Belarus were with Russian soldiers. In Belarus and Northern Lithuania the word *baro* (*bari [big] – fem.*) which also meant “communist”. In Poland the word *xalado/xaladytsa-fem* is used exclusively to identify police.

This wealth of imaginative adjectives and nouns to describe the people around them tells us a lot about Roma people and their curiosity about the communities around them but also perhaps the desire to identify the belonging to particular groups very definitely.

35. **KAMUSELLA Tomasz**, Habilitation in Cultural Studies,  
Associate Professor, Lecturer in Modern History,  
School of History, University of St Andrews.  
St Andrew, Scotland / UK.  
[tomek672@gmail.com](mailto:tomek672@gmail.com)

#### **Mapping Roma and Romani in Europe: Approaches and Challenges**

Until recently the Roma have remained the ‘great invisible’ of European history. Rarely do they and their language(s) feature on ethnolinguistic maps that became a leading genre of political cartography in Europe during the last two centuries. In my work-in-progress, *Atlas of Language Politics in Modern Europe*, I have attempted to depict the Roma and their language(s). Now, in collaboration with Elena Marushiakova and Veselin Popov, I am developing a multifaceted map that depicts Central Europe’s most important Roma communities and settlements. Two years ago I devised a ‘Romani-language map of Central Europe in 2009,’ because each and single ethnolinguistic group (or nation) in this part of Europe does produce maps of this continent in their own specific languages, bar the Roma. However, the challenge of the Roma’s multi-dialecticism and multilingualism stalled the project which now came to a methodological standstill. Besides presenting the completed maps, I hope to discuss with the audience how they could be improved, and especially how the challenges of producing a Romani-language map of Central Europe could be scaled.

36. **KÖVÉROVÁ Estera**, PhD Candidate in Education  
Institute for Research in Social Communication,  
Slovak Academy of Sciences.  
Bratislava, **Slovak Republic**.  
[koverova.ester@gmail.com](mailto:koverova.ester@gmail.com)

## **Part II: Way from school to community**

The paper deals with the concept of positive deviance. I focused on members of marginalized Roma communities – young people from socially disadvantaged families and their access to high school education. Simply said I would like to find out why in some cases young people from excluded Romani communities continue in the education and manage to graduate from high school and why they do not do so in most. I would like to discover in what way are the positive deviants able to overcome the problems of schooling, while others from the same community are not; considering the fact that all of them have access to the same resources. The study is based on „school to community“ research method. Last year I tried to study high schools as positive deviant systems. I tried to find out in what way are they different. How is it possible, that people from marginalized Roma communities are successful in these schools? What schools as a systems or teachers themselves do, to help young people from marginalized Roma communities overcome their problems connected with formal education? In recent paper I would like to bring forward some strategies of young people from marginalized Roma communities, their family members and another people around them, which help them to overcome problems connected with schooling and make them successful in process of formal education. I would like to take a closer look on families and communities.

37. **KOZHANOV Kirill**, Researcher  
Institute of Slavic Studies, Russian Academy of Sciences.  
Moscow, **Russia**.  
[kozhanov.kirill@gmail.com](mailto:kozhanov.kirill@gmail.com)

### **Tense and aspect in Soviet Romani**

Russian Romani is known to be a subject of significant influence by the Russian language, see [Rusakov 2001]. An important example of such influence is a reorganization of past and future tense systems. On the one hand, the borrowing of Slavic verb prefixes led to the association of Romani prefixed and non-prefixed verb forms with Slavic perfective and imperfective aspect opposition respectively, see [Русиков 2000]. The meaning of Romani imperfect tense has become limited to habitual situations. On the other hand, complex future was introduced into the dialect, see [Кожанов 2014]. The distribution of simple and complex future, as well as of prefixed and non-prefixed verb forms mirrors the Slavic (Russian) system. The aim of the paper is to compare the Russian Romani and Slavic systems and see if there are any differences. The research uses the data of Soviet Romani, a literary language created in the late 1920-s and based on Russian Romani.

38. **KUBANÍK Pavel**, PhD Candidate  
Seminar of Romani Studies, Department of Central European Studies,  
Faculty of Arts, Charles University in Prague.  
Prague, **Czech Republic**.  
[pavel.kubanik@ff.cuni.cz](mailto:pavel.kubanik@ff.cuni.cz)

**HUDOUSKOVÁ Romana**, Graduate student  
Seminar of Romani Studies, Department of Central European Studies,  
Faculty of Arts, Charles University in Prague.  
Prague, **Czech Republic**.  
[romana.hudouskova@ff.cuni.cz](mailto:romana.hudouskova@ff.cuni.cz)

### **Language maintenance and shift in Czech Romani Families: a language socialization perspective**

In our paper we would like to present some preliminary findings from our ongoing fieldwork on language socialization in Romani families in the Czech Republic. Recent sociolinguistic research on the situation of Romani in the Czech Republic (Kubaník et al. 2013) revealed that about one third of Czech Rom children (8-15 years old) are able to speak Romani. However, it seems that Romani is often not acquired at an early age and its acquisition has become a longer process than the acquisition of Czech. Since the above mentioned research focused especially on quantitative analysis of sociolinguistic situation of Romani in the Czech Republic, some important questions have not been asked. How are languages used (within child directed communication) in Rom families? Which (language) ideologies influence language change? What does a changing language situation mean in the context of socialization and enculturation? Inspired by the paradigm of language socialization (Duranti, Ochs, Schieffelin, 2012) - where acquisition of language(s) is viewed as a part of socialization (and socialization as a process based to a great extent on language interactions) - and particularly by its revealing insights into the process of language shift (Kulick 1992, Paugh 2012), we have started a research on language socialization of children in three different Czech Romani families. In these families we videorecord common interaction with children, make further interviews and observations, focusing on “socialization through the use of language and socialization to use language.

### **39. KYUCHUKOV Hristo**, Habilitation in Education.

Professor of Romani Language  
Guest- professor of Turkish Dialectology,  
Center for Area Studies / Institute of Social and Cultural Anthropology,  
Free University of Berlin,  
Berlin, **Germany**.  
[hkyuchukov@gmail.com](mailto:hkyuchukov@gmail.com)

### **Oral History of Tatar Roma of Bulgaria**

The paper is going to present research findings on particular group of Muslim Roma in Bulgaria – the so called “Tatar chingenesi” (Tatar Roma) from North East part of Bulgaria. The research is focused on language use and identity of this particular group of Roma and on their memories and connections with Crimea. Interviews about the name “Tatar chingenesi” and oral history on this issue are collected and analyzed. Most of the nowadays Bulgarian Tatar Roma do not remember their past and how their ancestors came to Bulgaria. Very strong assimilatory processes during the communist regime in Bulgaria, brought this particular Roma group to the

stage that they do not remember their history and they identify as Turks. Issues of the new identity will be discussed and analyzed.

40. **LARCHER Jonathan**, PhD candidate  
École des Hautes Études en Sciences Sociales (EHESS)  
Paris, **France**.  
[larcherj@hotmail.fr](mailto:larcherj@hotmail.fr)

**Romani and avant garde cinema: figurative diffamations and documented rectifications**

Since many decades academics and Romani intellectuals have condemned Gypsy stereotypes produced by European Cultural Industries. Today, the scope of Romani defamations has been extended to contemporary art, as Malmö Konsthall's (2015) contemporary art exhibition, or to fashion which reuses and appropriates the material culture of Romani families. These imageries produce new forms of discursive and figurative defamations which no longer use the usual terminology: Gypsies vs Roma, Țigani vs Rromi, or Gens du voyages vs Mănuș. The arguments contradicting these images are not only textual, but also visual. This paper is a research conducted in collaboration with the cinema historian, Nicole Brenez, which will result in the projection of avant-garde films at the French Cinemathèque in Autumn 2015. The dispersed corpus of these films, constituted for the occasion must be reconsidered: it is a precious documentation of defamatory images associated to Romani since the beginning of the 20th century and a work of documented rectification.

- Denouncing figurative defamations which have objectified Romani characters into simplified archetypes, a critique by diversion (*Carmen*, Reiniger, 1933) or the production of new figures (*AFERIM !*, Jude, 2015)
- Deconstructing visual regimes of alterity produced by the *Gadje* populations during their encounters with Romani families (*Frammenti Elettrici n°1: Rom*, Gianikian, Lucchi, 2001).
- Documenting contacts between Romani families and avant-garde (*Großstadt Zigeuner*, Moholy-Nagy, 1932), (*Django Reinhardt*, Paviot, 1957) which is a part of a long history of exchanges between the bohème artist and the "Bohemians" (Asséo, 2012).
- Figuring and reconstituting histories of Romani populations from within, based on film archives (*Balul Țiganilor*, Bulai, 2012) and testimonies (*This is History after all*, Mortimer, 2014).
- Figuring the sensitive experience of Romani and Travellers without fixating it into rigid entities (*Chuvihoni*, Le Bas, 2014).

41. **LEAHA Mihai Andrei**, PhD in Visual Anthropology  
TRIBA Film Romania  
Cluj Napoca, **Romania**.  
[tribafilm@gmail.com](mailto:tribafilm@gmail.com)

**The last Roma testimonies about Transnistria in the Documentary Film “Valley of Sighs”**

Transnistria was still part of the Soviet Union when German and Romanian troops invaded in 1941. Along with many Jewish deportees, some 25,000 Roma were transported there from

Romania. The prisoners were interred in appalling conditions, for the most part lacking food and winter clothing. It was a massacre perpetrated in slow motion: half of the deportees starved or froze to death if not killed by typhoid or acts of arbitrary violence first. Something of the unimaginable scale of this atrocity is conveyed by *Valea Plângerii / Valley of Sighs*, a documentary that is cautious and tenacious in equal measure. It shows interviews with survivors (who were children at the time) and eye-witnesses from surrounding villages, unearths military and police documents that plot the “progress” of the on-going genocide, juxtaposes this material with images of idyllic countryside in which the horrors of the past are barely conceivable. The result is a multi-layered filmic monument to the victims of a little-known chapter of the holocaust – and one that continues, in Romania, to be a taboo subject.

During the Second World War, 25000 Roma were deported in Transnistria by fascist Romanian regime of Marshal Antonescu. More than half of them died in terrible torments from hunger, cold, illnesses and crimes. After almost 70 years, Romania officially recognizes the Roma Holocaust and grants the remaining survivors a monthly allowance of 215 lei (40 Euros) and other benefits. Petre Matei, a Romanian historian is trying to help the Roma survivors to be within their rights but faces resistance from a rigid state apparatus. He wanders from village to village to meet the few remaining survivors, collect their stories and fill in the necessary documents for their pension. He then follows a long application procedure, traveling from institution to institution to find opposition and even racist behavior from the authorities and also rigid institutional bureaucracy. Meanwhile, many of the Roma survivors already ill and old are waiting for the decision of the authorities, while others will never live to get the compensation. 85 grams is the weight of an envelope filled with all the required documents for a deportee pension. But how can one measure and compensate for the human sufferance of the Holocaust?

**42. LOZOVANU Dorin, PhD**

Senior Researcher, National Museum of Ethnography and Natural History of Moldova,  
Association of Geography and Ethnology EGEA-Moldova.  
Chisinau, **Republic of Moldova**.  
[dorinlozovanu@yahoo.com](mailto:dorinlozovanu@yahoo.com)

**Romanian-speaking Roma communities outside Romania: distribution, ethno-linguistic identities and cultural interferences**

Among many different Roma communities who are individualized geographically, ethnographically, linguistically or by self-identification, we can mention a considerable number of Romanian-speaking communities of Roma origin. Their linguistic assimilation took part longer time ago, but many other particularities are still specific for Roma identification. Romanian-speaking Roma communities are to be found not only in Romania, but much more wide in all the South-East, Eastern and Central Europe. It is very difficult to estimate the exact number and even the area of distribution of these communities. The paper will present comparative study between the official data and field researches regarding Romanian-speaking communities known as Baiesi, Rudari, Caldarari, Karavlasii, Vlăhi etc. who live in Serbia, Croatia, Bulgaria, Bosnia-Herzegovina, Hungary, Czechia, Ukraine, Moldova and Russia. Geographical and demographic data of distribution, linguistic specific, ethnic and cultural

identity, interferences and stereotypes, will be provided by the comprehensive and comparative study on these communities. The research is based both on documentation and field researches of the author.

**43. MARDARE Gabriel, PhD**

Lecturer, Department of Romanian Language, Literature and Communication Sciences,  
"Vasile Alecsandri" University of Bacău  
Iasi, **Romania**.  
[mardareg@yahoo.fr](mailto:mardareg@yahoo.fr)

**Romanianness / vs. / Romaniness. The chronotopical series of exclusion in the culture media in Romania**

*Epistemological frameworks*

We believe that the life of any community is happening in the syncretic unity of space and time. This entity was named "chronotope" by Bakhtin. This virtual construction is manifested in every moment through what we call "chronotopies". To analyze their action in inter-ethnic relations, we will use the square of chronotopical series. This geometric figure illustrates the tensions between the four factors in the life of the individual and the community: (1) the identity composed by the language and ethnicity (the chronotopic ethnodidiomatique series (2) the body in its physical reality and its symbolic configurations (3) the aggregations called "corps social" ("social body") in French, that is to say- community, trades, "new tribes" generated by urban society, corporations, congregations) (4) the inter-actional processes (already existing, already designed, projections from the ethnic imaginary).

*The War of the two ROMs*

After the fall of Ceausescu, the representatives of the ethnic group called "Gypsy" by that time, claimed the right to be called "Rome". The identity claim (accepted in Europe) has generated violent reactions that have mobilized researchers (linguists, historians) and public opinion. The common denominator: only the Romanians have the right to use the group of letters (ROM) to define their identity (ethnic and idiomatic).

*The weapon of the media and the work of the Romanian imaginary*

The press (which had started the exercise of free expression) found in this identity struggle a good topic for the rating. The language of television - which focuses on the visual shock - translated this fight by exploiting the patterns of corporeality (morphology and look) and stories about the peculiarities of the social structure of the population. Our research proposes an integrated analysis of this phenomenon.

**44. MARUSHIAKOVA Elena, Assoc. Prof.**

Balkan Ethnology Department, Institute for Ethnology and Folklore Studies and Ethnographic Museum (IEFSEM) at Bulgarian Academy of Sciences.  
Leverhulme visiting Professor, University of St Andrews.  
President of the Gypsy Lore Society.  
Sofia, **Bulgaria**.  
[studiromani@geobiz.net](mailto:studiromani@geobiz.net)



**Veselin POPOV**, Assoc. Prof.

Balkan Ethnology Department, Institute for Ethnology and Folklore Studies and Ethnographic Museum (IEFSEM) at Bulgarian Academy of Sciences.

Sofia, **Bulgaria**.

[studiromani@geobiz.net](mailto:studiromani@geobiz.net)

### **Gypsy Guilds (ESNAFS) on the Balkans**

Unlike Central and Western Europe, where the access of Gypsies to professional guilds of the local population was denied for centuries, in the conditions of Ottoman Empire the participation in guilds of Gypsies, who were full-fledged citizens of the empire, was perceived as something completely acceptable and normal. Although formally the Ottoman Empire regulated legally the activities of the guilds only in 1773, the historical data shows that many Gypsies living in Constantinople, were members of different guilds already in previous centuries. Although the guilds in principle should not be detached ethnically, in the nineteenth century, along with the development of national movements among the Balkan nations, a process of separation of guilds along ethnic lines started. In the general context of these processes at the end of the nineteenth century were already registered separate Gypsy guilds in the Ottoman Empire, and later in the new independent states too.

The proposed presentation will introduce three flags of Gypsy craftsmen guilds (blacksmith in Prizren and Resen, and potters in Kyustendil), preserved until now. The history of the Gypsy guilds will be reconstructed primarily on base of materials from oral history of Gypsy communities. Together with this, the presentation will show the place of the guild's flags in the overall life of the respective Gypsy communities and their use in various calendar and family celebrations, customs and rituals, including nowadays. It will be presented also the development of some of the traditions of Gypsy guilds in the case of so-called 'Londžii' in Sofia, which are specific female institutions for financial support and mutual assistance and for regulation of relations in the local Gypsy communities.

#### **45. MARUŠIAK Juraj, PhD**

Institute of Political Science, Section III - Social Sciences, Humanities, Arts and Culture, Slovak Academy of Sciences.

Bratislava, **Slovak Republic**.

[marusiak.juraj1@gmail.com](mailto:marusiak.juraj1@gmail.com)

### **The impact of Roma issues on the transformation of the majority party discourse in Slovakia**

Paper deals with the impact of the Roma agenda on the political programs and rhetoric of the political parties representing non-Roma population in Slovakia. In 1990's the Roma voters were considered to be a potential target group not only for the emerging Roma political representation, but also for the political parties represented by the majority. Due to their fractionalization and fragmentation the Roma political parties failed to pass the electoral threshold. Only these Roma parties, which run for the MPs on the lists of ethnic Slovak or Hungarian minority parties, were able to enter the parliament.

The growing gap between the winners and losers of the neo-liberal social and economic transformation received the ethnic or even racial connotations and it became constructed as the

gap between the Roma people and majority, initially by the radical right parties. Since 2003 the neo-liberal discourse described Roma as the main beneficiaries of the welfare state. The success of the extreme right in the regional elections in Banská Bystrica region in 2013 caused the new wave of anti-Roma rhetoric in the agenda of mainstream political parties. The allusions to Roma agenda are exploited for the justifying of the neo-liberal economic reforms and cuts in the welfare system. However, it works as an effective tool of political mobilization not only in the case of radical right, but also in the case of centre-right and centre-left parties.

**46. MATEI Petre-Georgian**, PhD in History

National University of Political Studies and Public Administration  
Bucharest, **Romania**.  
[matei.petre.ro@gmail.com](mailto:matei.petre.ro@gmail.com)

**The Holocaust and the Roma in Romania: From Compensation Claims to Identity Building**

My paper analyzes how the Roma in Romania remember/ed the deportations to Transnistria during WWII and the conditions under which the Roma discourses could evolve during Communism.

Communist Romania preferred to ignore the Holocaust. Furthermore, with very few exceptions, the Roma were not mentioned among victims. Besides, until 1989, the Roma were not recognized as an ethnic group, being treated more like a kind of underclass. They did not stand a real chance to have their own narrative concerning their traumatic past.

Better conditions appeared only in the early 1970s due to: 1) creation of the International Roma Union, 2) certain emulation in Romania, 3) cooperation of the Roma leaders from Romania with their counterparts from abroad, 4) a more general interest of the Roma leaders to raise awareness concerning the Roma deportations in order to get compensations from Germany. Against this backdrop, the Romanian authorities, became interested in the compensations the Roma survivors were believed to obtain. The *Securitate* allowed certain Roma leaders (especially Ion Cioaba, himself a survivor) to convince other survivors to apply for German compensations. Later, in the early 1980s, Roma leaders like Ian Hancock, Romani Rose, , Grattan Puxon, Rajko Djuric, etc contacted Roma leaders from Romania and recommended them to resume their efforts to obtain such compensations, kept them updated about Holocaust related topics, provided them with articles, books, newsletters. But on the whole, the Roma leaders couldn't afford to be very vocal.

**47. MOROZ Yana**, PhD student of Cultural Anthropology

Bulgarian Literature Department, Sofia University St. Kliment Ohridski  
Sofia, **Bulgaria**.  
[yanamo@gmail.com](mailto:yanamo@gmail.com)

**God's Miracles in the Narratives of One Protestant Romani Society in Sofia**

The article presents my observations on the protestant community of "Ogna" church in "Hristo Botev", a zone in Sofia with inhabitants of predominantly Romany descent and it explores the specific representation of God and his miracles in the narratives of the church members. Many of them receive different Godly gifts, for example the one for healing, the one for prophecy, for

speaking heavenly languages and others. These miracles are not a religious element only, they have an important social function. The author looks into the anthropological roots of the different phenomena and offers some possible explanations of the various specific characteristics of the Gypsies' perception and experience of God. Intriguing material are the interviews with the church members where they talk about their experiences and share their interpretation of God's miracles.

**48. OPRESCU ZENDA Dan, PhD**

Senior Advisor, National Agency for Roma, Government of Romania.

Bucharest, **Romania**.

[dan.oprescu@anr.gov.ro](mailto:dan.oprescu@anr.gov.ro)

**The Main Conceptual Paradigma of Public Policies on Roma**

For more than two and a half centuries, almost all public policies on Roma issues were framed by two competing doctrines: the *theory of social inclusion* and the *theory of racial discrimination*. This paper analyses the main elements of these doctrines, and their current influence on recent Central and Eastern Europe public policies on Roma. Most of these public policies (called "strategies" or "national/regional programs") were designed without a clear conceptual framework -- but, generally, inside the demands of the social inclusion theory. The author follows the conceptual history of public policies on Roma since the 18th century to nowadays, i.e. since measures taken by the monarchs of the Enlightenment era to Roma strategies offered by the European Union, European governments, George Soros, World Bank, academics and activists.

**49. OSKOLSKAYA Sonya, Researcher**

Institute for Linguistic Studies, Russian Academy of Sciences.

St. Petersburg, **Russia**.

[sonypolik@mail.ru](mailto:sonypolik@mail.ru)

**On adjective agreement in Russian Romani**

Adjectives and other adjectival words (such as possessive nouns, adjectival pronouns and so on) can agree with head-nouns. Some of the adjectives (which are inherited) have the ending *-o* for masculine and *-i* for feminine singular in nominative case and the ending *-e* in all other forms: all oblique forms for both genders and all plural forms including nominative case. Adjectives that were borrowed from other languages have the ending *-o* for both masculine and feminine and the ending *-a* in nominative plural. They have ending *-one* in all oblique case forms. Moreover, adjectives can be used in long forms having the same inflectional system as nouns do: *tyknes*, *tykneske*, *tykneste* ... instead of *tykne*.

The adjectival inflection is well described in various grammars (Ventsel 1964: 65–66; Sergievskij 1931; Barrannikov, Sergievskij 1938). But it is still unclear what influences the choice of the "long" form. What is more, borrowed adjectives can be used in form with *-o* instead of all other forms. Another point is that even inherited adjectives may sometimes have form with *-o* instead of *-i*. So, the agreement turns out to be optional. In the talk, I am going to

discuss the influence of such parameters as pre-/postposition to the head, syntactic role and pragmatic status of the adjectives. The research will be based on the corpus of the Russian Romani texts which consists mostly of the literature that was published in the 1930s.

**50. OSLON Mikhail, PhD**

Institute of Slavic Studies, Russian Academy of Sciences.

Moscow, **Russia**.

[neoakut@gmail.com](mailto:neoakut@gmail.com)

**Historical phonology of Romani**

In this talk I give an overview of the various diachronic phonological changes that are reconstructed for the pre-European stage of Romani. Some of them are well-known (e.g. those described by Turner) and can hardly be questioned, while others are presented here for the first time and are subject to further discussion. I attempt to establish a detailed set of ordered rules (including those pertaining to stress) to account for the attested forms. This strict procedure may help date, or at least make some chronological assumptions as to the split of Romani into the main dialect groups.

**51. OSLON Mikhail, PhD**

Institute of Slavic Studies, Russian Academy of Sciences.

Moscow, **Russia**.

[neoakut@gmail.com](mailto:neoakut@gmail.com)

**Presentation and discussion of the book manuscript «The language of Russian Moldovaja Kelderari: a grammar of the Kelderash dialect of Romani spoken in a Russian-language environment»**

I would like to present the book I am currently working on, which may be of interest to Romani linguists. It should be finished by the end of this year and published next year. It is a detailed (over 600 pp.) grammatical description of one of the several Kalderash varieties spoken in Russia and Ukraine. Albeit the Moldovaja group constitutes the vast majority of the Kalderash living in the region, their language has not been previously described in any detail. The present description is mostly based on fieldwork. Download the current preliminary version of the manuscript: [https:// dl. dropboxusercontent. com / u / 21280621/Ослон.Язык русских котляров-молдовая.pdf](https://dl.dropboxusercontent.com/u/21280621/Ослон.Язык%20русских%20котляров-молдовая.pdf) (this file is constantly updated and expanded).

**52. PELEKANI Chryso, PhD Candidate**

Special Scientist, Turkish Section, Language Centre, University of Cyprus.

Limassol, **Cyprus**.

[pelekanichryso@gmail.com](mailto:pelekanichryso@gmail.com)

**KYRATJI Helen, PhD Candidate**

Head Mistress in Primary Education

Ministry of Education and Culture.

Limassol, **Cyprus**.

[Helena\\_Kyradji@yahoo.com](mailto:Helena_Kyradji@yahoo.com)

### **A socio-cultural analysis of the language contact between Turkish-Cypriot Gurbeties and Greek-Cypriot children living in a neighborhood at the city of Limassol, Cyprus**

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

#### **53. PETROVIĆ Jasmina, PhD**

Associate Professor, Department of Sociology,  
Faculty of Philosophy, University of Nis.

Niš, **Serbia.**

[jasmina.petrovic@filfak.ni.ac.rs](mailto:jasmina.petrovic@filfak.ni.ac.rs)

#### **CVETKOVIĆ Vladimir, PhD candidate in Sociology**

Novi Sad University

Niš, **Serbia.**

[vld.cvet@gmail.com](mailto:vld.cvet@gmail.com)

### **Transformation of family related attitudes and practices among Roma communities in Serbia**

Social reproduction depends on the way and nature family as a basic social unit is structured. However, there are many layers of this structure, and some are more essential for exact reproduction, while others leave more room for alterations. Arguably, three segments from which we can assess social reproduction and changes are: economic foundation of family, with roles, obligations and privileges based on income generation; intergenerational relationships, or how strong is the link between passing and coming generation; and gender acceptable sexual behaviour as an indicator of traditionalism and extent to which marriage and family monopolize inter-gender behaviour of group members. Recent survey of Roma population in Serbia provides

some insight into these three segments. Using cluster analysis we have looked for patterns in groups of attitudes expressed as agreement or disagreement with a number of statements. We have interpreted resulting clusters at the national level, and then more closely at the level of regions in search for differences. Observed differences were then analysed against each local/municipal context and circumstances specific Roma communities live in. These circumstances include socio-economic status, education level, size of household, and age of respondent. As a result we have been able to map territorial distribution of observed dominant patterns and Roma communities in Serbia, and context markers which can explain why observed patterns are dominant in specific geographical locations.

**54. PODOLINSKÁ Tatiana, PhD**

Director of the Institute of Ethnology, Slovak Academy of Sciences.

Bratislava, **Slovak Republic.**

[tatiana.podolinska@gmail.com](mailto:tatiana.podolinska@gmail.com)

**FENCES OF WAR: The God is not for everyone, the God is with Us! Religion as a push up factor of internal polarization among Roma in Plavecký Štvrtok in Slovakia**

In my previous research and studies I was focused on “positive” impact of religion on Roma communities in Slovakia, in terms of developing the social networking, accumulation of social and symbolic capital and increasing the potential of social inclusion, etc. The current contribution is in contradiction with the previous discourse, as far it is focused on the case, where the operation of “new religion” among local Roma has been used as a tool for fostering an accelerating the previous latent conflict among two local hostile Roma groups.

The contribution aims to map the activities of a new Christian religious movement - the Word of Life - among the Roma in Plavecký Štvrtok (Swimming Thursday) at Záhorie in Slovakia. The author uses comparative perspective and compares her own research from the years 2002-2003 with recent research focused on the actual development of situation. The author first concentrates on the history of the Word of Life’s operations among the Roma at Plavecký Štvrtok and, then, on mapping the activities of the congregation here. Further she uses the technique of mental mapping when attempting to give an account of the situation inside the local Romani “colony”. In 2003 the local Roma visibly split into two hostile groups; the division line has been marked by high solid fences (denoted by them *fences of war*) running through the central part of the colony. In search for causes of the differentiation and consequent polarisation in the sphere of religion, the author recorded reactions of both Roma groups to the missionaries of the Word of Life.

Despite of the main idea declared by pastor: “the God is for everyone!”, i.e. for all Roma, they started to use the religion as foster factor of their internal conflict, re-interpreting the main message of pastor into the idea “the God is with Us!” (Us = one of the local Roma group). Comparing the situation in Plavecký Štvrtok 13 years after the “war” in 2002-2003 the author concludes that some fences are still in use and the polarisation is still very intense. Missionary strategy of local charismatic movement World of life in the position face-to-face the strong internal conflict thus failed in the position of negotiator of peace and promotion of the idea “the God is for everyone”. The members of recent assembly are coming from the local periphery of Roma community or represent few young families without stabile position of prestige and honour within the local community.



55. **POVEDÁK Kinga**, PhD candidate  
Researcher, Group for the Study of Religious Culture  
SZTE (University of Szeged) – MTA (Hungarian Academy of Sciences).  
Maroslele / Csongrád County, **Hungary**.  
[povedakkinga@gmail.com](mailto:povedakkinga@gmail.com)

**Belonging, Integration and Tradition. Mediating Romani Identity Through Pentecostal Praise & Worship Music.**

The analysis of contemporary congregational music can provide us with new understandings of its theological contents and aesthetics, as well as the vernacular religiosity of the community associated with that music. I intend to interpret and make sense of the contemporary Pentecostal Romani musical scene in Hungary by focusing on contemporary praise&worship songs created by Romani musicians. I consider musical engagements as one of the most essential participatory ritual for Romani Pentecostals where religious music is not only music but also a transcendental communication which engenders and performs vernacular theologies and becomes a point of connection enabling individuals to locate themselves in social and cultural space and time. Local Romani compositions might lead us to understand the constitutive sense of belonging articulated in praise&worship compositions. These cultural artifacts support and give meaning to religion and spirituality through a series of mediations and messages. I explore how vernacular religiosity of the Romani is shaped sonically and lyrically, concluding that pentecostal Romani praise&worship songs work to mediate core religious values.

56. **RACLEŞ Andreea**, PhD candidate  
Graduate Centre for the Study of Culture in Giessen (GCSC),  
Associated to the Sociology Department at Justus Liebig University.  
Giessen, **Germany**.  
[andreea.racles@gmail.com](mailto:andreea.racles@gmail.com)

**Smells belong but belonging cannot smell. Talking and smelling with Romanian Ursari Roma**

During my ethnographic research among Ursari Roma from north-eastern Romania I have been frequently asked: “how can you stand living there, doesn’t it smell of Gypsiness?” This paper seeks to discuss the implications carried by the olfactory dimension of the domestic space for the discussion about Roma people’s negotiation of belonging(s). Pfaff-Czarnecka calls the attention towards belonging as constituting “disparate links as embodiment, resonance of smells and tastes, as well as rights, citizenship and property rights in particular (2011). Thus, the focus here is the social role of smells in everyday life and their links with the significances that this sensorial category has acquired due to narratives about what a moral, civilised and deserving citizen means. I will not discuss smells in Elisabeth Tauber’s manner that refers to farting as to a cultural action through which children start actively participating in creating the symbolic borders between the Gadže and the Sinti (2003). Instead, I take a cue from Ada Engebriksen who suggests that țigani and Romanians are part of the same social order and of the same political process that influences individual habitus and identity (1997). Firstly, the paper will discuss mechanisms of othering which rely on olfactory imaginaries operated by both Roma and non-Roma in relation with Roma houses. Secondly, it will be referred to the ways in which the

management of odors reflects the internalization of discourses about civilisation and modernity. Part of my on-going PhD project, these preliminary reflections are based on empirical material collected through olfactory diaries and olfactory mapping during a five-month anthropological fieldwork in 2014.

**57. RÁCOVÁ Anna, PhD**

Institute of Oriental Studies, Slovak Academy of Sciences.

Bratislava, **Slovak republic.**

[racova.anna@gmail.com](mailto:racova.anna@gmail.com)

**SAMKO Milan, PhD**

Institute of Romani Studies, Constantine the Philosopher University in Nitra

Nitra, **Slovak republic.**

[msamko@gmail.com](mailto:msamko@gmail.com)

**Structural patterns and semantic and pragmatic features of reduplicative constructions in Slovak Romani**

In their extensive book on total reduplication, Thomas Stolz, Cornelia Stroh and Ania Urdze (2011) point out to Romani as a total reduplication avoider. Their observation was based on the survey of Romani by Yaron Matras (2002), who did not mention any kind of reduplication phenomena in his book.

The aim of our presentation is to show that Slovak Romani is not reduplication-avoided language; just the contrary, total reduplication and also partial reduplication are employed there. Reduplication is understood by us as a process in which a reduplicand (an entire word, word stem, root or affix) is reduplicated as an image (reduplicant). With total reduplication reduplicand and reduplicant are formally identical (kana kana, sig, sig), with partial reduplication the components are not formally identical (bokh bokhatar). The output of the process is a reduplicative construction which is not just a sum of forms and meanings of its components, but it is an independent language sign with independent form as well as content. For instance, total reduplication of the interrogative pronoun kaj „where“ results in indefinite adverb kaj (na) kaj „anywhere“, total reduplication of the adverb sig „quickly“, i.e. sig sig, achieves augmentative meaning „very quickly“. Augmentative meaning is also achieved by the partial reduplicative construction bokh bokhatar (from great hunger), distributivity is expressed by the partial reduplicative constructions sikra sikratar, berš so berš, etc. In our presentation, we want to point to various structural patterns and semantic and pragmatic features of reduplicative constructions in Slovak Romani.

**58. ROCHA-ROJAS Sueli, PhD candidate in Hispanic Studies**

Diversity Fellow, Teaching Assistantship, Department of Hispanic Studies

**Texas A&M University.**

Texas, TX / USA.

[sueli@tamu.edu](mailto:sueli@tamu.edu)

***Latcho Drom: He who sings dispels his blues***

According to Walter Benjamin, “The function of film is to train human beings in the apperceptions and reactions needed to deal with a vast apparatus whose role in their lives is expanding almost daily” (25). An example where sociopolitical context achieved great prominence through film is *Latcho Drom*. This film shows the displacement of Gypsies from Rajasthan to Spain, through 8 countries. It shows the history of a people who have suffered in the concentration camps of Auschwitz and, long before that, almost met their extinction in the Spanish kingdoms. In *Latcho Drom*, music is the driver of the images and narrative axis. Silence and reflection are developed on the juxtaposition between music and image, where we are provoked to hear our own fears and pains. This paper examines silence as a form of strength and permanence of culture. Silence, as described by López-Quiñones, is a silence fatally associated with existence, forcing us to "hear the sound of our own pain with such intensity and clarity that the consequences would be madness".

59. **RUSSINOV Rumyan**, PhD candidate  
Director of the Public Policy Advocacy Centre.  
Sofia, **Bulgaria**.  
[rumyan.r@gmail.com](mailto:rumyan.r@gmail.com)

### **Roma Movement in Bulgaria after the Political Transformation in 1989**

On bases of analysis of mass media, document's and eyewitnesses accounts in my presentation I will offer periodization and typology of Roma movement in Bulgaira after 1989 and will discuss the reasons for it failures. I will outline three stages in the Roma movement after the political transformation in 1989: 1. First, romantic period,1989-1997. Roma organizations emerge as a natural outcome of a booming civil society in this period. The organizations are created by Roma intellectuals, without donor funds. Their main agenda is equal participation in the building of the new democratic society and recognition of Roma identity. 2. Second period, EU accession. The integration agenda dominates the Roma movement; Roma activists start dialogue with the government with demands for integration policies. Roma inclusion projects are started with donor funding and EU pre-accession funds. 3. Third period, after EU accession (2007 for Bulgaria and Romania) until today. Withdrawal of international donors from the Roma issue. Withdrawal of political support for the Roma movement in the “new democracies” on the part of the “old democracies”. Escalating anti-Roma propaganda in the “old democracies”.

The presentation will present following thesis:

In the first period 1989-1997, the Roma organizations were poorly organized and had no financial support. At the same time, these organizations promoted their own agenda and defined their priorities independently.

In the second period 1997-2007, numerous new Roma NGOs and pro-Roma NGOs emerged which were professionally organized. Very few of them, however, formulated their own priorities. Most Roma NGOs followed the priorities defined by their donors. The donors who funded activities in favour of Roma did not support the Roma organizations that had appeared in the first years after 1989; they did not use their expertise and did not rely on their experience. The main funding went towards new NGOs, often led by non-Roma, and employing young

Roma activists. Roma persons were rarely engaged in decision-making positions. Therefore, we can conclude that the projects about the Roma were much more than the Roma projects.

With regard to government policies for Roma integration, rhetoric prevailed over real action for the realization of proclaimed goals. That's why an accurate assessment would be that government policies did not take place rather than government policies did not achieve results.

60. **SAETHRE Eirik**, Associate Professor  
Department of Anthropology, University of Hawai'i at Manoa.  
Honolulu, HI / USA.  
[saethre@hawaii.edu](mailto:saethre@hawaii.edu)

**The Sociality of Self-Medication: The Use of Over-the-Counter Pharmaceuticals by Romani Inhabitants of Belgrade's Informal Settlements**

In recent years, the health of Roma has become a growing priority for European nations. In Serbia, the government has attempted to improve access to the public health care system but many Roma, particularly residents of informal settlements, continue to lack the required documents. Those unable to obtain state-sponsored health care are left with two primary alternatives for accessing biomedical therapies: private doctors and pharmacies. While private doctors are prohibitively expensive and consulted only in exceptional circumstances, pharmacies are visited much more frequently. Ranging in cost, over-the-counter medication is relied upon to treat a variety of illnesses. But without a doctor's prescription potent drugs such as antibiotics cannot be obtained, requiring Roma to make due with alternate pharmaceutical therapies. As individuals living in informal settlements suffer from higher rates of illness, these medicines are often used repeatedly and have become a routine part of people's lives. Drawing from sixteen months of fieldwork in and around Belgrade, this paper examines how over-the-counter drugs have become valuable commodities that shape not only Romani wellbeing but also Romani sociality.

61. **SĂCĂREA Diana-Alexandra**, PhD Candidate  
Babeş-Bolyai University  
Cluj-Napoca, **Romania**.  
[sacarea.diana@gmail.com](mailto:sacarea.diana@gmail.com)

**Back and forth – change of address, change of lives. Roma in Saxon houses: State policy or opportunity?**

Changes regarding Roma communities in postwar Transylvania bring into question urban and rural space, center and periphery. No doubt that marginality is a particular concept regarding Roma in Romania. Taking out exceptions, the fact that most sedentary Roma were settled on the outskirts of the cities and villages is a well-known and accepted fact. According to the historiography published in Romania after 1989, communist years bring along changes in Roma living conditions: some people living in the periphery moved to center, making room for a new population to settle (the nomads). This paper deals with the Roma who moved in the center of some former Saxon towns such as Reghin, Bistrița or Sighișoara seeking answers to research questions such as: How did Roma get to live in Saxon houses under the communist regime? How

did sedentary Roma communities perceive the migration towards the cities previously mentioned? Can we record any changes in terms of lifestyle, occupations, traditions, religion or language? In order to give some relevant answers, the research took as a starting point the archives and the post 1989 historiography. After that, an oral history approach was used to collect and recover life stories of Roma from Transylvania in the communist period which intends to complete the Romanian historical narrative.

- 62. SCHUSTER Michal**, Historian  
Curator of the Written Material Collection  
Muzeum of Romani Culture.  
Brno, **Czech Republic**.  
[historie@rommuz.cz](mailto:historie@rommuz.cz)

**ZÁVODSKÁ Milada**, Historian  
Librarian, Muzeum of Romani Culture.  
Brno, **Czech Republic**.  
[knihovna@rommuz.cz](mailto:knihovna@rommuz.cz)

### **Uncovering of the topic of Holocaust of the Roma in Czechoslovakia (1948-1989) and Czech Republic (after 1989)**

The theme of the Nazi genocide of Roma, sometimes also called as the „forgotten“ or „unknown“ Holocaust, has in the context of the postwar Czechoslovakia and Czech Republic after 1989 two basic aspects leading to forgetfulness and ignorance of these tragic events: 1. decision of the Roma survivors not to talk about these events, at home and publicly - *to live in hiding*, because they wanted to avoid any further racial persecution in the future; 2. lack of informations about the Holocaust of Roma in the majority public due to the political reasons - marginal research topic, absence of informations in the school education, absence of reflections in the public space and perception in the majority society.

The presentation deal with the topic of uncovering of the Holocaust of the Roma in the postwar era on different levels – academic, social and media level. On the academic level focuses in particular Prof. Ctibor Nečas (born 1933) - historian (Masaryk`s University, Brno), who has been co-worked from the end of the 60s with *Svaz Cikánů-Romů* (Union of the Gypsy-Roma, 1969-1973, the first Czech Roma organization) and has participated in the pious ceremonies to commemorate the Roma victims of the Holocaust. It also focuses the participation of Museum of Romani Culture in Brno on the compensation process of holocaust of the Roma after 1989. And also reflects the media intervention of the American researcher Paul J. Polansky and German journalist Markus Pape regarding former so called *gypsy camp* in Lety u Písku.

The part of the presentation include also the show of the unique historical Czech film „*A nezapomeňte na tohle děvčátko*“ - „*Please, do not forget this little girl*“ (Miroslav Barta, 1960, ČSSR, lenght 4 minutes, with english subtitles).

63. **SESLAVINSKAYA Marianna**, PhD Candidate  
The Russian Presidential Academy of National Economy and Public Administration.  
Moscow, **Russia**.  
[romaunion@mail.ru](mailto:romaunion@mail.ru)

**Formation of Roma population in Russia: XVII-XX centuries**

Factors and main stages of the Roma population formation in Russian Empire, as well as settling of the Roma in the Russian language territory are analysed. The sources layer of the late XVII<sup>th</sup> – XIX<sup>th</sup> century much of which has not yet involved in the historical and ethnographic Romani studies in Russia are used: tax records, materials of the statistical agencies and of the Ministry of Interior, federal and regional archives document's data, newspaper articles, traveller's notes, etc. Analyses of these documents in the context of historical events clarify terms and factors of the main Romani group's ancestor's appearance in Russia. In particular, the first document fixing stay of the Roma in Russian state is the bill of horse sale by Rom (obviously Servitka) from the city Zmieev in Kharkiv region (1699). The first Russian Empire's decrees concerning Roma (1733) refer to Servitka Roma in Slobodskaya Ukraine and to Lotfitka Roma and Chukhny of Ingria (area of St. Petersburg), the last became part of the Russian Empire in 1703 as a result of the Great Northern War. The appearance of the Kishinjovtsurja ancestors in southern Russia (area of the River Don and Kuban) refers to the 1830<sup>s</sup> data, and is associated with both social and migration Russian regional policy, and the socio-economic situation in Bessarabia. The first known data on Roma migrants from Hungary refer to 1869 (St. Petersburg region). General periodization of the Romani migrations in Russia is proposed.

64. **SHAPOVAL Viktor**, PhD  
Senior lecturer, Moscow City Teacher Training University.  
Moscow, **Russia**.  
[lilor1@yandex.ru](mailto:lilor1@yandex.ru)

**Pushkin's poem *Roma* and its translations into Romani as a symbol of cultural self-sufficiency**

Pushkin's poem *Roma* (1824) translated into three Romani dialects is interesting as a cultural value of changing meaning. In the translations Pushkin's devaluation of romanticism is even more noticeable. Translators tried to show not a mysterious and distant people, but their own or at least conceded as their own. Three similar dialects have some common words as contacting with the Russian language. Each full translation of this great poem is a great work and a symbol of cultural self-sufficiency. For this reason, it is interesting to look how three translators refund purely ethnic terms to code in Romani some peculiar concepts described or mentioned in Pushkin's poem.

65. **SILVERMAN Carol**, Professor  
Department of Anthropology and Folklore Program, University of Oregon.  
Eugene OR / **USA**.  
[csilverm@uoregon.edu](mailto:csilverm@uoregon.edu)



## **Strategic Constructions of Ethnic Identity: Case Studies of American Kalderash and Muslim Balkan Roma**

This paper analyzes how several Roma negotiated and sometimes changed their ethnic identities over their life course. I examine their process of situating their identities in dealing with non-Roma in the workplace, schools, neighborhood, political life, community organizations, places of worship, and creative life (music). Despite sometimes being phrased as immutable, ethnic identity is not primordial but rather situationally constructed. Identity making is a process that involves learning from history and from contemporary social and political constraints to predict which labels generate valuable cultural capital. Saxophonist Yuri Yunakov provides a revealing case study: growing up in Bulgaria, he believed he was Turkish/Muslim, but when he emigrated to the US he “discovered” he was Romani; furthermore, the label Gypsy served him well as a musician. On the other hand, many other Roma pass as other ethnic groups to avoid discrimination. American Kalderash have routinely passed in the US as other people of color, such as Puerto Ricans. However, recently, several Portland OR Roma have demonstrated their ethnicity publicly in court cases hinging on the cultural defense. For example, one legal tactic required emphasizing the isolation of Roma and their difference from majority American culture. A recent controversy over the label Balkan for a community organization of Muslim Roma in NYC illustrates that ethnic political alliances sometimes trump individual identity. These case studies show that identity making is historically, socially, and politically contingent. Research is based on 30 years of fieldwork with Balkan Roma in the Balkans and the US and with American Kalderash.

66. **SÎRBU Tatiana**, PhD in History  
Postdoctoral researcher, Institut Langage et Communication (IL&C),  
Laboratory of Prospective Anthropology (Laap),  
Université Catholique de Louvain (UCL).  
Louvain-la-Neuve, **Belgium**.  
[tanasirbu@yahoo.fr](mailto:tanasirbu@yahoo.fr)

### **The Policy of the «Tsigan villages » in Bessarabia under three administrations: tsarist, romanian and soviet (1812-1956)**

The situation of the Roma in Bessarabia under three administrations : tsarist (1812-1918) , romanian (1918-1940 , 1941-1944) and soviet (1940-1941 , 1944-1956) was the subject of my research in the context of my PhD thesis at the Free University of Brussels under the direction of Professor Pieter Lagrou and with the financial support of the Xenophilia / ULB Foundation. This thesis in history was publicly defended in June 2012. This presentation proposal aims to encourage the dissemination of the results of this research, which has so far been mainly limited to the Francophone world. We are at the macro level interested primarily in the policy of "Gypsy settlements" which we believe is the most revealing of the continuity between the three administrations. At the micro level, we followed the course of a few villages in central and southern Bessarabia under three administrations. Schematically, we can say that the Tsarist regime applied in Bessarabia a policy of forced segregation by settling. We illustrate the case of the "Gypsy villages" of Kair and Faraonovka. The Romanian administration during Antonescu's dictatorship pursued a policy of deportation to the outside of the “historic borders” of Romania, although initially there were discussions about creating "Gypsy settlements" in the region

Baragan in the south-east part of the country. As for the Soviet regime, it has opted for a policy of forced assimilation through segregation.

**67. SOLIMENE Marco, PhD**

Research fellow, University of Iceland.

Reykjavík, Iceland .

[mas18@hi.is](mailto:mas18@hi.is)

**Honourable traditions or dangerous customs? Ambivalent representations of “Gypsy traditions“ in contemporary Romania**

Non-Roma discourses concerning the Romani population in contemporary Romania often present “Gypsy tradition“ as central argument to either support or discriminate specific Roma communities. On the one hand, some communities whose working activities and dresses are identified with the “Gypsy tradition“ are relatively well-regarded by non-Roma society; on the other hand, other communities are discriminated and marginalized exactly because they would allegedly stick to “Gypsy” traditional lifestyle and customs. In one case, “Gypsy traditions” are seen under positive light, and even conceived of as vehicle and expression of Roma’s affirmation within the socio-economic context of Romanian society; in the second case, “Gypsy traditions” are presented as vehicle and expression of incompatibility with the Romanian values and lifestyle, and thus mark of social and cultural dangerousness. This paper is a provocative and partial exercise; it aims at exploring the ambiguity of non-Roma representations of “Gypsy tradition“ and the Romani strategic uses of these representations; and it reads such ambiguity in light of the centuries-long cosmology encompassed in the socio-economic system that supported, and supported itself on Gypsy slavery.

**68. STAN Lavinia Snejana, PhD**

Senior researcher, Oral History Institute, Babeş-Bolyai University.

Cluj-Napoca, **Romania**.

[slavinia@msn.com](mailto:slavinia@msn.com)

**Negotiated Communism: Gold Trade by Roma People in Romania during the Cold War**

Recent academic works on communist totalitarianism emphasize the fact that living in a communist country meant permanent negotiation with the established political system. These provide an image of a much more permissible system than considered before. This paper aims to present and analyze the history of Roma gold traders in communist Romania. Some of the questions to be answered are: How was it possible that during a very strict state policy that forbid any citizen to possess (and hold in their homes) gold, Roma were able to develop an alternative market which supplied the jewelry needed for the entire society? How (in)visible gold trade was in urban/rural landscape? What was the role played by local authorities in the negotiation of the gold trade? Are there any nowadays consequences of the illegal gold trade of the communist regime? Did the interplay majority (buyers) and minority (sellers) strengthen or not prejudices and/or stereotypes about the Roma, as seldom they were the only socio-ethnic group stereotypically associated with gold trade? Was gold trade a specific business for Roma in

Romania or are there other similar situations in other former communist countries? What was the relationship between gold traders Roma and gold mining Roma – a traditional Roma profession? In order to answer all these questions, the paper will be ground on oral history interviews and archival documents available in local and national Romanian archives.

**69. STOROZHKO Tetiana, PhD student**

Ukrainian Institute of Archaeography and Source Studies M.S. Grushevsky,  
The National Academy of Sciences of Ukraine.  
Kiev, **Ukraine**.  
[aza017@gmail.com](mailto:aza017@gmail.com)

**Visual component of recollection: photos, documents, things (ukrainian experience of Roma interviewing)**

The experience transfer and constructing memory of the common past in gypsy community exists in the form of oral narrations and stories. Our experience of interviewing Ukrainian Gypsy covers the period 2007-2015. It should be noted that in the early stages, in the absence of knowledge about the methods of field research, interviews intuitive attempts tend to Ukrainian ethnographic tradition of "aggressive" interviewing (M. Hrymych). This method is also used in cases when informant does not have narrator talent. The photographs, official documents, material attractions are the other updating mnemonic flows tool in the interview.

In addition to activation function the visual component acts as a means of informant representing. Thus, the interpretive approach to photography and photographic practice demonstrates different reading of the same phenomena for various people. Roma narratives are characterized by frequent appeals to newspaper articles, documents. This way they try to legitimize narrations, increase their meaning and provide the credibility of the narrator.

Widespread use of the video interview fixation ensured the preservation of non-verbal signals witnesses and enabled them to further analysis. Now, taking into account the work experience of the recorded interviews and studying methodologies of different disciplines, and, based on the experience of senior colleagues in oral history projects (including interviewers projects of Ukrainian Center for Holocaust history, Shoah Foundation, publishers of Markovska memoirs), we can talk about remembering visual component in a broader context. Modern Western European methods and technologies of musefication display video interviews to a new level. Create audio-visual archives, as well as providing access to wide audience materials through their presentation in virtual museums could become memory anchors not only for present but also for potential informants both in Ukraine and abroad.

**70. STOYANOVA Plamena, PhD**

Senior Assistant, Institute of Ethnology and Folklore Studies with Ethnographic Museum,  
Bulgarian Academy of Sciences.  
Sofia, **Bulgaria**.  
[flame1228@gmail.com](mailto:flame1228@gmail.com)

**Anti-Gypsyism in Bulgarian society after the political changes in 1989**

Political changes in Bulgaria at the end of 1989 and the following economical stagnation changed the life of many Bulgarian families. Until that moment, the attitude of the Bulgarian society towards Gypsies/Roma people was mostly that of neglect. However, as the time passed, it became openly hostile. In the decades of socialism most of the Gypsies were employed and many of them managed to live according the rules and expectations of the socialistic country.

The process of the integration of the Gypsies though was not completed by 1989. The change of the political system interrupted it and in many ways turned it back.

Even though many of the Gypsies were working, they were actually low skilled employees.

In the years of political transition, they are among the first to lose their job, and this leads to the marginalization of many of them. On the other, hand ethnic Bulgarians also become poorer, everyday crime rate increases and the relations within the entire Bulgarian society change.

In this situation, many people indicate Gypsies as one of the reasons for the problems in the country. Roma people have been openly accused in laziness, arrogance, in trading of votes during elections, in crimes, and, after Bulgaria became member of the European Union in 2007, in receiving excessive privileges due to their ethnic origin. This research report will follow the reasons, developments and manifestations of these sentiments in Bulgarian society. And last, but not least, the report will analyze the consequences of these attitudes to the second largest ethnic minority on the territory of Bulgaria.

**71. SUTHERLAND Anne H., PhD**

Professor Emeritus, Global Studies and Anthropology  
Department of Anthropology, University of California Riverside.  
Riverside, CA / USA.  
[annes@ucr.edu](mailto:annes@ucr.edu)

**Recent Changes in American Roma**

This paper is an analysis of the major changes in the Kalderasha and Machwaya Roma in America over the 45 years since my publication of the first detailed ethnography of these American Roma, *Gypsies, the Hidden Americans* (1975). In the paper, I discuss changes in the context of recent social and cultural anthropological theory in addition to recent globalization processes in migration and immigration, law, surveillance, new forms of internet communications, financial institutions and war. The data are based on contact with American Roma in the last 45 years and include personal communication with past informants, analysis of court cases involving Roma brought to me by defense attorneys, testimonials by evangelical Roma converts and both oral and written communications with Roma who have left the life. Use of media articles are kept to a minimum since they so often prove to be unreliable. This analysis will be published in monograph form.

**72. TIHOVSKA Ieva, PhD**

Jāzeps Vītols Latvian Academy of Music.  
Riga, Latvia.  
[ieva.tihovska@gmail.com](mailto:ieva.tihovska@gmail.com)

### **Collaboration of Roma and non-Roma in the first public musical performances of Lotfitka Roma in 1930s**

Unlike in Russia, Hungary or the Balkan region, musicianship has not been a traditional profession of Latvian Roma (Lotfitka Roma). The first reliable evidences of public performances by local Roma have been found in sources from the 1930s. However, the popular ‘Gypsy music’ niche was already established in Latvia, mostly by non-Roma, before that time. The general popularity of ‘Gypsy music’ encouraged Jānis Leimanis, the leading Romany activist, to establish a choir in 1932. The choir performed its debut concert on April 29, 1933, at the Latvian Conservatory. The choir collaborated with professional Latvian composers Jānis Kalniņš and Ralfs Alunāns. Concert reviews and the short life of the choir lead us to believe that the Latvian Romany debut on stage was not very successful. Both the choir’s musical authenticity and the quality of its performance were doubted. The case of this choir, as well as other sources from the 1930s, point to the great role of non-Romany participation in the first public performances of Latvian Roma.

73. **TUMMINELLI Maria Gloria**, PhD  
Università degli Studi di Milan  
Milan, **Italy**.  
[Mariagloria.tumminelli@hotmail.it](mailto:Mariagloria.tumminelli@hotmail.it)

### **The anti-Gypsy legislation of the Duchy of Milan in the sixteenth century**

The proposed research is about the circulation and the diffusion of the Gypsies in the Duchy of Milan in a period of political cultural and economic transition between the late Middle Ages and the early Modern Era. In this historical period, in which the Milanese Duchy was ruled by the Spanish. It's possible to collect evidence of a anti-Gypsy laws. The study develops through the analysis of different types of sources: bans, *gride*<sup>1</sup>, beggings and St. Charles Borromeo's diocesan synods. Bans and *gride* testify the will of the Duchy of Milan to deport “*cingani*<sup>2</sup>, vagabonds and bandits” to which the Gypsies were constantly associated. From the analysis of these documents it is quite evident, a negative evolution of the image of the gypsy from the first ban founded in 1493 to the many others that followed throughout the sixteenth century, they were accused of theft and of any kind of robbery and they had to face a tough penalties if they had not left the territory in the time established by the different bans.

Also interesting, to analyse the bags, so as to notice the vision of inclusion in the social background of Milan: Gypsies developed various trades and in some cases, were part of the army or cooperate with the Captains of Justice. They had a great knowledge of the bureaucracy of the Duchy in order to get passes, licenses for weapons and residence permits that they could often hold on condition of abandoning their wandering life in order to live as a Christian.

The aim is therefore to trace the evolution of the legal anti-Gypsy practice of the Duchy of Milan in the sixteenth century and the transformation of the image of the poor and the vagabond, who frighten the consciences because of the difficulties of control.

<sup>1</sup> It is the law enacted from the XVI century by the governors of Milan during the Spanish rule.

<sup>2</sup> It is the word used in the analyzed documents to refer to Gypsies.

74. **UHEREK Zdeněk**, PhD  
Institute of Ethnology of the Czech Academy of Sciences.  
Prague, **Czech Republic**.  
[uherek@eu.cas.cz](mailto:uherek@eu.cas.cz)

**The so-called Slovak Roma in the Czech Republic and after migrating from the Czech Republic abroad**

In this paper, I focus on changes in self-declaration of the Slovak Roma in relation to external social stimuli associated with migration and changes in the social context. In my speech, I summarize the knowledge gained by studying the Roma migrants from Slovakia to the Czech Republic and from the Czech Republic to Canada. Both of these migrations are the most significant for Roma in the Czech Republic, along with migration to the UK. In the interpretation, I use theoretical concepts related to theories of ethnicity, borders and migration.

75. **VAJDA Violeta**, PhD candidate in Anthropology  
University of Sussex, School of Global Studies,  
Institute of Development Studies, Power Participation and Social Change Team (UK).  
Resident Programme Manager, National Democratic Institute (NDI Budapest).  
Budapest, **Hungary**.  
[V.Vajda@sussex.ac.uk](mailto:V.Vajda@sussex.ac.uk)

**Non-Romani identity: towards a movement of allyship**

Recently, there has been a call emerging from Romani activists and academics for Romani Studies to take into account and incorporate the views of those that are the subject of research and policy development – Romani communities themselves. Partly, this reflects the frustration felt by many Romani activists with the fact that the level of anti-Roma racism endemic in European society is not acknowledged by the majority population. Instead, policy makers make repeated attempts at offering better employment and social welfare provision.

Many activists who are part of the Romani movement think that better economic and social welfare provision for those who have fallen through the cracks of the system misses the point of Romani emancipation. They are instead asking for a progressive political project that will engage directly with Romani identity, but more importantly with racism and its effects on Romani and non-Romani society.

It is this imperative that the present paper seeks to respond to, by examining how and under what conditions non-Romani people can contribute to the fight against racism aimed at Roma. It starts from the premise that non-Romani people have been conditioned to accept a distorted view of history that has led them to ignore the level to which they are both complicit with and can make a positive difference to anti-Roma racism. It goes on to show that by engaging with insights based on critical whiteness theory, non-Romani people and communities can become allies to Roma, committed to dismantling and addressing the legacy of anti-Roma racism.

76. **VARSA Eszter**, PhD  
Marie Curie postdoctoral fellow  
Institute for East and Southeast European Studies (IOS).  
Regensburg, **Germany**.  
[varsa@ios-regensburg.de](mailto:varsa@ios-regensburg.de)



## **The prevention of “unwanted birth”: Racism and the politics of reproduction in Hungary, 1960s-1980s**

This paper addresses discourses on reproduction and fertility control in Hungary between the 1960s and the 1980s from the intersectional perspective of gender and race/ethnicity. Feminist scholarship has already addressed the gendered processes behind the politics and practices of state socialist pro-natalism in Eastern Europe but little systematic attention has so far been paid to its racist undertones with reference to Roma. While raising attention to the alarming trends in decreasing birth rates among the majority population, Hungarian medical professionals highlighted the high infant mortality rates and the continuous increase in birth among Roma. Doctors propagated abortion as a means of fertility control among Romani women in the 1960s when legislation allowed only restricted access to abortion in Hungary. With the appearance of more sophisticated forms of fertility control and the (re)introduction of obligatory marriage counseling to increase birth rates in the 1970s, family planning and health education among Roma aimed at the popularization of contraceptives and the prevention of “unwanted birth.” Despite the official state approach to Roma as an ethnic layer to be assimilated into working class society, these medical discourses gave a racialized understanding of Roma familiar from eugenic thinking and scientific racism of the interwar period. Relying on medical journal articles, publications by the Hungarian Red Cross, local council and ministerial documents on birth control, family planning and “the Gypsy-question,” the paper focuses specifically on the contribution of medical professionals, especially doctors, to the politics of reproductive control, the gendered and racialized understanding of the “good citizen/mother” and thereby the processes of post-Stalinist nation building.

77. **VOJAK Danijel**, Research associate  
Institute of Social Science Ivo Pilar.  
Zagreb, Croatia.  
[danijel.vojak@pilar.hr](mailto:danijel.vojak@pilar.hr)

## **Roma in Croatia during the First World War, 1914 - 1918**

In recent years, Croatian historians have started to increasingly explore various areas related to the First World War, especially in political, military and social contexts. Incentives for research (or motivation) have come from a number of scientific meetings in Croatia and abroad which have primarily focused on marking the 100th anniversary of the beginning of World War I. Despite this increased interest, a weak interest in studying the history of minority communities, such as the Roma during this war, still can be noted in Croatian historiography. Such a lack of research is also evident in the case of Croatian historiography, where it remains neglected and in a way overshadowed by the suffering of Roma in the Second World War. There is not much information available on the history of Roma during the First World War in Europe. For the most part, it is limited to an offhand mention on how the Roma also participated in the war, or were its victims. The First World War certainly reflected on the life of Roma in the aforementioned areas, whether through their direct participation in the war as soldiers or indirectly as its victims. This work will be based on the analysis of archival and other relevant sources and literature, with the goal of researching the relationship between state (especially military) and local authority on Croatian areas, and towards Roma in the period from 1914 to 1918.

78. **WAMSIEDEL Marius**, PhD candidate in Sociology  
Department of Sociology, the University of Hong Kong.  
Hong Kong, **China**.  
[mariusw@connect.hku.hk](mailto:mariusw@connect.hku.hk)

**Roma at the Emergency Department: Non-Clinical Evaluation and Identity Work**

Based on six months of ethnographic fieldwork conducted in the emergency departments of two hospitals in Romania, this study documents the social construction, presentation, and negotiation of Roma ethnicity in everyday life. The first part unveils the informal categorization schemes devised by triage workers to make sense of the clientele, and the various assumptions informing them. It argues that staff members associate ethnicity with perceived legitimacy of the case, reasonableness of the visit, and moral stature of the patient. The second part discusses the contribution of Roma patients to the non-clinical evaluation. Particular attention is given to the lines of action and the repertoire of presentation-of-self maneuvers adopted by Roma patients in order to elicit favorable admission in a context of hostility, and to the gendered display of identity work. The third part investigates the mechanism whereby triage workers turn non-clinical considerations pertaining to Roma into formal classification in terms of priority level. The paper concludes by analyzing the production of ethnic exclusion in ordinary institutional settings and the role of street level bureaucrats therein.

79. **WAYMAN Dmitriy**, junior Research Associate  
History, Archeology and Ethnography Department,  
Perm Scientific Centre, Russian Academy of Sciences / Ural Branch.  
Perm, **Russia**.  
[dmitrii-vaiman@yandex.ru](mailto:dmitrii-vaiman@yandex.ru)

**Roma communities in Permskii Krai at the modern stage**

Two large groups of Roma (Russian Roma and Kalderar) are settled in the territory of Permskii Krai. Roma live both in cities and countryside. Roma living in the countryside keeps elements of traditional culture. In Permskii Krai we can find different families of Russian Roma: Gorbovich, Givy, Nemzengery, Bashnengery, Polyaki, Sapuny, Gubany. Russian Roma community is based not only on family-territorial principle alternatively to Kalderar. Sometimes community is based on ethnic-territorial ground when Russian Roma living in an urban area despite family ties can be a part of the community. Traditional activity of Russian Roma living in countryside is a seasonal grazing of livestock. One of the main sectors of activity is trading. Roma sell cars and jewelry. Kalderar live in compact groups in Perm. They call themselves Moldavian Roma as they consider themselves a part of Ruvoni family. The current group is a Ruvoni family or wolf family. Traditional activity of Kalderar is tinplating which impacted modern Roma business. The main activity among men is working with metals such as base metal trading and metal items repair. Traditional women activity is guess work. Bilingualism, traditional way of living, ethnic isolation, unique and particular material and spiritual culture are common for Russian Roma. Ethnicity preservation problems as well as educational and social issues are top problems for Roma these days.

- 80. WIEDNER Jakob Anton Paul**, PhD candidate in Linguistics  
Center for Multilingualism in Society across the Lifespan, University of Oslo.  
Oslo, Norway.  
[j.a.p.wiedner@iln.uio.no](mailto:j.a.p.wiedner@iln.uio.no)

**Norwegian Romani – a language on its own?**

In my talk I will present my preliminary findings of my PhD project at Oslo University about the special linguistic device of the Norwegian Romanifolk/Tater minority acknowledged as one of Norway's minority languages in 1998 (as 'non-territorial language' in the frame of the European Charter for Regional or Minority Languages), consisting of a strikingly high amount of Romani lexicon embedded in Norwegian grammar, a linguistic phenomenon often referred to as Para-Romani language (Courtiade 1991, Bakker, 1998). In comparison to earlier work on this special way of Roma speech in Norway (Sundt 1850, Iversen 1944) which aimed at describing it in terms of lexicon and grammatical peculiarities (and its Norwegian inflection) I focus on the way how speakers of Norwegian Romani perceive their linguistic behaviour and how they imagine to keep it for further generations and how it could be revitalized in terms of a "full" language. Therefore my analysis of Norwegian Romani is not a purely linguistic study of a linguistic variety in the Norwegian framework but an analysis of the metalinguistic discourse present among Romanifolk community members about what to do with the way they speak. As I will point out in during my presentation, the ideas—or rather ideologies—inside the community differ and this bears certain conflict potential in case the Norwegian authorities would decide to further integrate Norwegian Romani as an official minority language into their curriculum.

References:

Bakker, Peter (1998). "Para-Romani language versus secret languages: Differences in origin, structure, and use". In: *The Romani Element in Non-Standard Speech*. Ed. by Yaron Matras. Wiesbaden: Harrassowitz, pp. 69-96.

Courtiade, Marcel (1991). "Romani versus Para-Romani". In: *In the Margin of Romani. Gypsy languages in Contact*. Ed. by Peter Bakker and Marcel Courtiade. Amsterdam: Publikaties van het Instituut voor Algemene Taalwetenschap, pp. 1-15.

Iversen, Ragnvald (1944). *The Romany language in Norway*. Vol. 1. *Secret languages in Norway*. Oslo: Det Norske videnskaps-akademi.

Sundt, Eilert (1850). *Beretning om Fante- eller Landstrygerfolket i Norge: Bidrag til Kundskab om de laveste Samfundsforholde*. 2nd ed. Christiania (Oslo): Wulfsbergske bogtrykkeri.

- 81. ZAHOVA Sofiya**, PhD  
Assistant professor, Balkan Ethnology Department,  
Institute of Ethnology and Folklore Studies with Ethnographic Museum,  
Bulgarian Academy of Sciences.  
Sofia, Bulgaria.  
[szahova@yahoo.com](mailto:szahova@yahoo.com)

**Early marriages among Roma girls in Bulgaria: macro trends and communities' insights**

In Bulgaria, despite of the media and public stereotypes that Roma are getting married at child age, there is a steady trend of gradual increase in the marriage age among Roma. For, example in 2001 г. 8464 girls (not all of them Roma) under 18 are in partnership coexistence, 2283 of

them under 16 year. This number decreased with almost 40 % in 2011 - 5839 under 18 are in partnership coexistence and only 1507 of them are below 16 [1]. Even though in the recent past (until 1980s) 15-16 could be a 'normal age' for marriage of a girl, today the average marriage age is higher in almost all Roma groups. Both Roma children and their parents are interested in a higher level of education in view of the possibilities for better realization, better income and a better standard of living for the future family.

At some places and Roma communities however early marriage continues to be a common practice. This is due to number of reasons – the requirement of virginity and the fact that marriage is the only solution when the virginity is threatened, inclusion of the young bride earlier in the boy's family, etc.

In other communities, particularly in village and remote areas, Roma girls are not getting married until the age of 18, but at the same time they do not attend high school, not only due to economic reasons, but because attending a high school outside the community could threaten the 'good name and image' of both the girl and her family in view of her preparation for future marriage and family life.

The proposed presentation will discuss the macro trends in the marriage age of the Roma girls in Bulgaria, and will also pay attention to the community norms and point of view of Roma communities when it comes to marriage age, marriage strategies and plans for the daughters' future, as observed during a field research in 2014.

[1] Data from the National Statistical Office.

82. **ZALAR Vita**, B.A. in History  
Faculty of Arts, University of Ljubljana.  
Gabrovka, **Slovenia**.  
[vita.zalar@gmail.com](mailto:vita.zalar@gmail.com)

### **Exclusion and Inclusion of Roma and Sinti in Slovenia during the Second World War**

The paper examines the process and mechanisms of exclusion and inclusion of Roma and Sinti communities in Slovenia through the course of the Second World War. It analyses various forms and methods of exclusion, oppression, violence and war crimes committed over the sedentary and non-sedentary Roma and Sinti by the Italian, German, Hungarian occupation regimes and the Partisan Detachments of Slovenia. Forms of exclusion and oppression varied substantially from one regime to another, as did forms of inclusion. Quite a few Roma joined the partisan movement, especially in Dolenjska region. In sharp contrast to that some groups of partisans were responsible for eliminations of whole villages and travelling groups of Roma. These mass killings were justified by accusing the Roma of spying and selling information of military importance to the Italians. The Italian occupation regime in the newly established Province of Lubljana was responsible for deportations of some Roma groups to concentration camps in Italy. The German occupation policy included thorough mass deportations of Sinti groups in the northern Slovenia, Gorenjska region, thus permanently eliminating certain Roma surnames. However, the Germans showed a surprisingly different attitude towards the Roma on the territory of Province of Ljubljana. There, the Roma were allowed to join the antipartisan Slovene Home Guard, and thus became a part of a military formation, which was supervised by Germans. Based on archival sources and oral testimonials, the paper also addresses the importance of

taking notice of and analysing the changing attitudes of various wartime regimes towards Roma and Sinti.

**83. ZINEVYCH Natalia, PhD**

Senior Researcher, Ukrainian Institute of Archaeography and Source Studies M.S. Grushevsky, The National Academy of Sciences of Ukraine.

Kiev, **Ukraine**.

[starovyna2012@gmail.com](mailto:starovyna2012@gmail.com)

**Contemporary Romani Studies in Ukraine**

Romani Studies developed over the last two decades in Ukraine primarily as a thematic area in various disciplinary fields of socio-humanitarian knowledge and academic university research. In the post-Soviet period has undergone a remarkable transformation of social reality, has changed its display model, there were significant changes in strategy research.

At the level of expert knowledge of specific scientific developments were in demand at the level of state and local ethnic policy on Roma of Ukraine. In some international projects involved Ukrainian scientists and Ukrainian Roma field studies. We will carry out a general analysis of Romani Studies bibliography formed in Ukraine, coexistence of scientific and non-scientific knowledge.

In the report, we consider the impact on the Roma Studies: Applied demands of society, organizational hierarchy, symbolic status and "prestige" theme, international standards of discipline. Separately we will focus on the institutionalization of Romani Studies as specialized scientific knowledge (NAS of Ukraine) and in education (at the National University of "Kyiv-Mohyla Academy" and Uzhgorod National University), participation of Roma NGOs.

Today there is a problem of fragmentation-date source base Romani Studies. Archive heuristic activity in public and private archives is complicated. The report considered the problem of sources based on research facing non-Roma and Roma researchers. Since traditional Roma culture functioned in oral language environment for most typical Roma research addresses the methodology of oral history, which has its epistemological roots in the tradition of "classical" ethnography. Created array of sources allow you to analyze a wide range of issues: collective and group structures and processes; and private, personal experience; individualized strategies and practices, with careful attention to the individual as an effective history agent and personal experience as a basic social and cultural values of society.

**84. ZLATANOVIĆ Sanja, PhD in Ethnology and Anthropology**

Research Associate, Institute of Ethnography, Serbian Academy of Sciences and Arts (SASA). Belgrade, **Serbia**.

[szlat@eunet.rs](mailto:szlat@eunet.rs)

**Roma community in multiethnic village of Belo Blato (Vojvodina, Serbia): inter-ethnic boundaries and relations**

Belo Blato is a small village, located in central Banat area, in the municipality of Zrenjanin (autonomous province of Vojvodina, Republic of Serbia), with the current population of 1342

inhabitants (according to the last Serbian Census of 2011). Slovaks are the largest population, followed by Hungarians and Bulgarians Paulicians, other ethnic groups being much less present. Belo Blato holds a specific place on the symbolic map of Vojvodina. In the public discourse of Vojvodina, Belo Blato is shown for political and tourist purposes as an example of notable inter-culturality: ethnic, religious, linguistic and other boundaries are fluid and easily overcome in daily and ritual practice, and ethnic identities are situational, ambivalent and multiple. In the 1960s, mixed marriages are starting to emerge and today they have become a commonplace in the village. This is one of the reasons why inhabitants often use their own regional (Banat) and local (Beloblato) identity in public discourse, as an all-embracing identification. The image of Banat's inter-culturality and particularly that of Belo Blato as its chosen and prominent example, is enhanced and broadcast in the media, in tourism and other ways. Representatives of local state and activists of local institution underline the village's inter-culturality, which has advanced a step beyond multi-culturality. However, in conversation with the inhabitants, a different picture of the inter-ethnic dynamics emerges.

There are forty members of Roma community living in Belo Blato, who do not marry outside their group and do not participate in local rituals and gatherings. Interlocutors, members of other ethnic groups, describe them as diligent old inhabitants, but at the same time they are stigmatised and kept at a distance. The focus of this paper are the boundaries in the village often represented as the model of ethnic tolerance and interconnection.