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2025 Gypsy Lore Society Annual Meeting and Conference on Romani Studies – Conference Book

Aurore Tirard

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CONFERENCE BOOK

ANNUAL MEETING OF THE GYPSY LORE SOCIETY
CONFERENCE ON ROMANI STUDIES
PARIS, 2025

24-25-26, SEPTEMBER 2025
CAMPUS CONDORCET (AUBERVILLIERS)

**2025 GYPSY LORE SOCIETY ANNUAL MEETING AND
CONFERENCE ON ROMANI STUDIES – CONFERENCE BOOK**



2025 Gypsy Lore Society Annual Meeting and Conference on Romani Studies – Conference Book

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THE GYPSY LORE SOCIETY

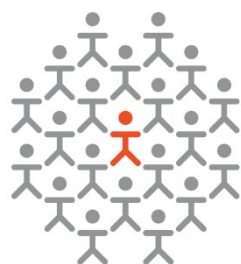
CAMPUS 
CONDORCET
PARIS - AUBERVILLIERS

תּוֹרָה национален שפה 文化 شرقية
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Institut national
des langues
et civilisations orientales

FNASAT GENS DU VOYAGE

 Institut Convergences
Migrations



**Institute of Ethnology
and Social Anthropology**
Slovak Academy of Sciences


Médiathèque
Matéo Maximoff

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ORGANISERS

The 2025 Meeting of the Gypsy Lore Society and Conference on Romani Studies are held at the Campus Condorcet in Paris – Aubervilliers, France, from 24 to 27 September 2025.

The meeting and the conference are organised on behalf of the Gypsy Lore Society by the Institut des Langues et Civilisations Orientales (INALCO) in Paris, the Institut Convergences Migrations (ICM) at the French National Centre for Scientific Research (CNRS), and the FNASAT Gens du Voyage – Médiathèque “Matéo Maximoff” in Paris.

Contact address: gypsyloreconference2025@gmail.com

Academic Committee

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Julieta ROTARU – Gypsy Lore Society General Secretary and Managing Editor *Romani studies*, Institut des Langues et Civilisations Orientales (INALCO), France

Aurore TIRARD – Institut des Langues et Civilisations Orientales (INALCO), France

Adèle SUTRE – Institut Convergences Migrations (ICM) at National Centre for Scientific Research, France

Conference Organising Committee

Aurore TIRARD – Institut des Langues et Civilisations Orientales (INALCO), France

Julieta ROTARU – Gypsy Lore Society General Secretary and Managing Editor of *Romani studies*, Institut des Langues et Civilisations Orientales (INALCO), France

Leny MAUDUIT – Médiathèque Matéo Maximoff, France

Magdalena SLAVKOVA – Institute of Ethnology and Folklore Studies with Ethnographic Museum at Bulgarian Academy of Sciences, Bulgaria

Adèle SUTRE – Institut Convergences Migrations (ICM) at National Centre for Scientific Research, France

Rodica Elena TUDOR – University of Bucharest, Romania

Institutions

The GLS annual meeting and conference on Romani studies are organised on behalf of the Gypsy Lore Society by INALCO, ICM-CNRS, the FNASAT and the Médiathèque “Matéo Maximoff”, Paris.

Founded in 1795 during the French Revolution, the **Institut national des langues et civilisations orientales** (National Institute for Oriental Languages and Cultures), located in Paris, is a public university teaching languages and cultures worldwide. Covering regions from Central Europe Africa, Asia, America, and Oceania, INALCO is the world’s largest language training provider with 104 languages as of today, wherein Romani is taught since 1968.

The **Institut Convergences Migrations** (ICM), located in Aubervilliers near Paris, brings together nearly 800 researchers from various disciplines and institutions around the issue of migration, combining social sciences and health sciences. Structured into five thematic departments and a training department, the ICM organizes joint research activities (seminars, scientific days, publications, etc.), funds emerging research projects, and young researchers. Since 2020, it has offered an innovative master's degree that combines teaching in the humanities, social sciences and life sciences. ICM is part of the French **National Centre for Scientific Research** (CNRS).

The Fédération nationale des associations solidaires d’action avec les Tsiganes et les Gens du voyage (**Fnasat-Gens du voyage**) is committed to the recognition of the full citizenship of “Gens du voyage” (Travelers) and their access to rights. As a network facilitator and driving force behind proposals, Fnasat runs the Matéo Maximoff media library in Paris and publishes the journal *Études tsiganes*.

Created in 1949 by the association *Études Tsiganes* and managed since 2004 by the Fnasat-Gens du Voyage, the **Médiathèque Matéo Maximoff** (media library) brings together a library of books and as well as documentary archives, visual and audio archives on the Roma worlds. Since 2014, it has been named after one of its founders, the Romani writer Matéo Maximoff whose handwritten archives it houses, photographic and film archives

INTRODUCTION

Gypsy Lore Society, its Annual Meetings and Conferences

The Gypsy Lore Society, an international association of persons interested in Gypsy and Traveler Studies, was founded in Great Britain in 1888. Its conferences are among the most significant annual scholarly events devoted to Romani Studies worldwide. Each year the event takes place in a different country, and is organised by the Gypsy Lore Society in cooperation with local academic institutions.

The research field of the Gypsy Lore Society has traditionally included many different communities which, regardless of their origins and self-appellations in various languages, have been referred to in English as Gypsies. These communities include the descendants of migrants from the Indian subcontinent which have been considered as falling into three large subdivisions, Dom, Lom, and Rom. The field has also included communities of other origins which practice, or in the past have practiced, a specific type of service nomadism. The breadth of the Society's interests is reflected in the [articles published in its journal](#) and [papers presented at its conferences](#).

The goals of the Gypsy Lore Society include promotion of the study of these communities, their history and cultures worldwide; dissemination of accurate information aimed at increasing understanding of them in their diverse forms; and establishment of closer contacts among scholars studying any aspects of these cultures.

The Society sponsors programs and conferences and publishes the twice-yearly Romani Studies (continuing Journal of the Gypsy Lore Society) and other occasional publications.

The Society established the Victor Weybright Archives of Gypsy Studies, a research collection specializing in recent scholarly work on Gypsy, Travellers and related studies, for the benefit of researchers and students. This collection, compiled from 1978 to 2012, is now the Gypsy Lore Society [Victor Weybright Archives of Gypsy Studies](#) collection within the Special Collections division of the Michigan State University Libraries. Earlier collections of the Gypsy Lore Society, 1888-1974, can be found at the [University of Liverpool](#).

Gypsy Lore Society meetings are held on an annual basis and are rotated among different countries. Meetings typically include presentations of recent research, discussion sessions, exhibits and films. Gypsy Lore Society members receive discounts on meeting registration fees.


Previous GLS Conferences 1979–2025

Year	Dates	Location
1979	3 February	Montclair State College, Montclair NJ, USA
1980	2 February	Montclair State College, Montclair NJ, USA
1981	7-8 February	Wagner College, Staten Island NY, USA
1982	6-7 February	Wagner College, Staten Island NY, USA
1983	11-13 March	University of Michigan, Ann Arbor MI, USA
1984	24-26 February	Wagner College, Staten Island NY, USA
1985	15-17 February	National Museum of American History, Smithsonian Institution, Washington DC
1986	21-23 February	Graduate Center, City University of New York, USA
1987	26-28 March	University of California, Los Angeles, USA
1988	25-27 March	Wagner College, Staten Island NY, USA
1989	7-9 April	University of Toronto, Canada
1990	30 March - 1 April	Wagner College, Staten Island NY, USA
1991	19-21 July	Leicester Polytechnic, Leicester, United Kingdom
1992	13-15 March	Harvard University, Boston MA, USA
1993	28-30 May	Catholic University of America, Washington DC, USA
1994	1-2 April	University of California, Los Angeles, USA
1995	29-31 May	National Museum of Ethnology, Leiden, The Netherlands
1996	28-30 March	New School for Social Research, New York NY, USA
1997	25-27 April	Boston University, Boston MA, USA
1998	27-28 March	University of Texas - Arlington, USA
1999	28-29 June	University of Florence, Italy
2000	11-12 August	Georgetown University, Washington DC, USA
2001	no meeting	
2002	6-7 September	Minority Research Institute at Hungarian Academy, Budapest, Hungary
2003	30-31 May	University of Michigan, Ann Arbor MI, USA
2004	3-4 September	University of Newcastle upon Tyne, United Kingdom
2005	9-10 September	Universidad de Granada, Spain
2006	2-3 June	University of Arizona, Tucson, Arizona, USA
2007	6-8 September	University of Manchester, United Kingdom
2008	28-30 August	Georgetown University, Washington DC, USA
2009	27-29 August	University of Helsinki, Finland
2010	8-10 September	Universidade Nova de Lisboa, Portugal
2011	1-3 September	European Centre for Modern Languages, Graz, Austria
2012	19-22 September	Istanbul, Turkey
2013	11-12 September	University of Strathclyde, Glasgow, United Kingdom
2014	11-13 September	Slovak Academy of Sciences, Bratislava, Slovakia
2015	10-12 September	Academy of Sciences of Moldova, Chisinau, Moldova
2016	14-16 September	Södertörn University, Stockholm, Sweden
2017	30 August - 1 Sept	University of Cyprus, Nicosia
2018	4-7 September	Bucharest, Romania
2019	15-17 August	Reykjavík, Iceland
2020	no meeting	
2021	8-10 September	Prague, Czech Republic
2022	28-30 September	Belgrade, Serbia
2023	3-6 October	São Paulo, Brazil
2024	25-27 September	Sofia, Bulgaria
2025	23-26 September	Paris, France

PROGRAMME










Tuesday, 23 September 2025

16.00 – 18.00 Meeting of the Board of Directors of the Gypsy Lore Society

 room 1.023 (*Recherche Sud* building)



Wednesday, 24 September 2025

9.00 – 10.00	Registration	 Foyer (<i>Centre des Colloques</i> building)		
10.00 – 11.00	Official Opening: Organisers , Condorcet Campus , Maison des Langues et des Cultures , Gypsy Lore Society , INALCO , Institut Convergences Migrations , Médiathèque Maximoff-FNASAT	 Auditorium 250 (<i>Centre des Colloques</i>)		
11.00 – 11.30	Coffee break Exhibitions about the <i>Gens du Voyage</i> (© MRAP) and about Matéo Maximoff (© FNASAT)	 Foyer		
11.30 – 12.30	Plenary session (lecture): Jana HORVÁTHOVÁ Moderator: Tereza RICHTÁRIKOVÁ The Museum of Romani Culture (1991–2025): The Result of Many Years of Efforts by the Roma in Czechoslovakia — Building, Challenges, Achievements, and Visions for the Future	 Auditorium 250		
12.30 – 14.00	Lunch break Book stand, Exhibitions about the <i>Gens du Voyage</i> (© MRAP) and about Matéo Maximoff (© FNASAT)	 Foyer		
Working sessions:				
	History (1) Moderator: Elena MARUSHIAKOVA	Arts: Performing Arts Moderator: Kateřina ANDRŠOVÁ	Open Panel 5: <i>Romaňi čhib the literatura (Romani language and literature, panel in Romani)</i> Convenor: Jan ČERVENKA	Anthropology (1) Moderator: Magdalena SLAVKOVA
	 room <i>Salle 100</i>	 room 3.08	 room 3.09	 room 3.10
14.00 – 14.30	Tamás Attila HAJNÁCZKY Era changes or cycle changes? Reflections and measures related to Gypsy settlements through the prism of the conjunctural time in 20th century Hungary	Emese LENGYEL Roma civic engagement through the example of the first Roma theatre in Hungary	Ibram AHMED & Huseyin KYUCHUK I historija katar o Fikri Šukriev thaj o zorasa paruvipe anava e xoraxane Romengo andi Bugaria ko komunistikano vahti	Lilyana KOVATCHEVA Customary and rite system of the Roma from Central West Bulgaria
14.30 – 15.00	Lada VIKOVÁ The right of domicile for the Romani family in the municipalities Lety by Písek and Hlavečnick?	Candéla THEVENIN Humour rromani, une voie pour la connaissance	Mihail OSLON Le vokalongo lunžimos ande řomaji	Vesna DELIĆ The „Eternal House” - Death Cult Among Roma in Montenegro: Typology and Mapping of Roma Cemeteries
15.00 – 15.30	Milada ZÁVODSKÁ Historical personality of Anna Danielová (1921-1999)		Jan ČERVENKA Čhibakero uzus andre lekhađi romaňi čhib	Juan GAMELLA Solax and armaja. A typology of Roma oaths as speech events
15.30 – 16.00	Zsolt Nándor HORVÁTH Regulation and registration of individuals labelled as “stray Gypsies” in Hungary		Chantal HILAIRE E feljastra ando historickivo le Kalderasko: le paramici le Parisoske aj le Torontoske Romenge	

16.00 – 16.30 Coffee break
 Book stand
 Exhibition about the *Gens du Voyage* (© MRAP)
 Exhibition about Matéo Maximoff (© FNASAT)

 Foyer

Working sessions:

History (2)

Moderator: Tatiana SÎRBU

Arts: Music


Moderator: Margaret BEISSINGER


Pre-arranged Panel: *Historicity, Migration and Origin of Roma: Indian and Iranian Perspective*


Convenor: Mohammad Zameer ANWAR & Mojgan ZARGAR


Health issues

Moderator: Olga MAGANO

 room *Salle 100*

 room 3.08

 room 3.09

 room 3.10

16.30 – 17.00 **Egemen YILGÜR**
 The Other Nomads through the Lens of the 1858 Ottoman Tax Reform

Carol SILVERMAN
 Transnational Balkan Romani Music: Global Audiences, Local Trends

Mohammad Zameer ANWAR
 Roma as A Historical Diaspora of India: Historiographical Analysis

Marius WAMSIEDEL
 Informal payments for health as a racialized project

17.00 – 17.30 **Plamena STOYANOVA**
 Reclaiming Birth Names for Roma Muslims in Bulgaria after 1989

Lynn HOOKER
 Romani Entertainment Musicians and Hungary's Heritage Institutions


Rimjhim SINHA
 Revisiting the Affinity of Romani Dance with Indian Folk Dance

Maciej WITKOWSKI & Ewa NOWICKA
 Mental well-being and living in, off or on the borderlines of ethnic community: four case studies





17.30 – 18.00 **David SMITH, Miranda MILLAN & Sophie COOK**
 Local Approaches towards implementing the 1960s Caravan Acts in the UK: three case studies from southeast England

Kateřina ANDRŠOVÁ
 "E mařina zapiskind'as..." – musicological reflection on varieties of the song from a set of field recordings by photographer Josef Koudelka from the 1960s

20.30 – 22.00 Screening of Super 8 films by Matéo Maximoff, and discussion with **Jonathan LARCHER**

 Médiathèque Matéo Maximoff

Thursday, 25 September 2025

9.00 – 10.00	<p>Obituary: Tribute to departed members of GLS and academics working in Romani Studies</p> <p>Tribute to Dragoljub Acković (1952–2025) Zlatomir JOVANOVIĆ, Sofiya ZAHOVA, Huseyin KYUCHUK</p> <p>Tribute to Judith Okely (1941–2025) Colin CLARK, Margaret GREENFIELDS & David SMITH “A deeply embodied anthropological praxis”: The contribution of the late Professor Judith Okely to Romani Studies</p>	 Auditorium 250 (<i>Centre des Colloques</i>)
10.00 – 11.00	<p>– Plenary session (lecture): Tommaso VITALE Moderator: Julieta ROTARU <i>Living with Antigypsyism: Contentious Embeddedness and the Struggle for Recognition in France</i></p>	 Auditorium 250
11.00 – 11.30	<p>– Coffee break Book stand Exhibition about the <i>Gens du Voyage</i> (© MRAP) Exhibition about Matéo Maximoff (© FNASAT)</p>	 Foyer
11.30 – 12.30	<p>– Open Panel 4: Book/Book Series/Journal Panel Discussion Convenor: Raluca ROMAN</p> <p>Petre MATEI & Julieta ROTARU <i>Romani Studies</i> (Continuing the <i>Journal of the Gypsy Lore Society</i>)</p> <p>Helena SADÍLKOVÁ & Lada VIKOVÁ <i>Romano džaniben</i>, Czech Romani studies journal (since 1994)</p> <p>Leny MAUDUIT <i>Revue Etudes Tsiganes</i></p> <p>Elena MARUSHIAKOVA & Magdalena SLAVKOVA The newly published books in the <i>Brill Series Roma History and Culture</i> - Papusza / Bronisława Wajs. <i>Tears of Blood: A Poet’s Witness Account of the Nazi Genocide of Roma.</i> - Magdalena Slavkova. <i>Conversion, Leadership, and Identity of the Evangelical Roma in Bulgaria.</i> - Raluca Bianca Roman. <i>Kaale Belongings and Evangelical Becomings: An Ethnography of Finnish Roma.</i></p> <p>Markéta HAJSKÁ <i>Markéta Hajská, The Stojka family. Spatial mobility and territorial anchoredness of Lovara Vlax Roms in the former Czechoslovakia.</i></p> <p>Aurore TIRARD – with Elisabeth WILLENZ (Notes de Nuit Publisher) - Hans Hesse, <i>Les Yeux d’Auschwitz.</i> - Hans Hesse, <i>Ich will, dass die Wahrheit siegt.</i></p>	 Auditorium 250

12.30 – Lunch break

14.00

Book stand

Exhibition about the *Gens du Voyage* (© MRAP)

Exhibition about Matéo Maximoff (© FNASAT)

 Foyer

Working sessions:

History (3)

Moderator: Petre MATEI

Social exclusion

Moderator: Thomas ACTON

**Pre-arranged Panel: RomIs:
History and Ethnography of
Roma in Iceland (1)**


Convenor: Sofiya ZAHOVA


Anthropology (2)


Moderator: Lynn HOOKER


**Pre-arranged Panel: Re-
ethnicization of Roma religious
culture: navigating between
heritage and innovation**


Convenor: Kinga POVEDÁK

 room 3.07

 room *Salle 100*

 room 3.08

 room 3.09

 room 3.10

14.00 – **Ayako IWATANI**

14.30

**Bodies as Archival Sites:
Remembering the Past for the
Romanian Roma**

Daniel GERBERY & Tomáš

MIKLOŠOVIČ

**When Work Does Not Pay: In-
Work Poverty in Marginalised
Roma Communities**

Guðmundur HÁLFDÁNARSON

**“Famous Vagrant Mob”:
Discourses on ‘Gypsies’, ‘Tramps’
and other ‘Begging Vagrants’ in
Early 20th-Century Iceland**

Tereza RICHTÁRIKOVÁ

**Hobo marks, criminal signs and
patrin: from pop-culture to
criminology**

Kinga POVEDÁK & Helena Mária

VARGA

**Sonic traditions and innovations:
music and identity in Hungarian
Roma religiosity**

14.30 – **Margaret GREENFIELDS, Ryan**
WOOLRYCH, Judith SIXSMITH, Rosa
CISNEROS, Aleksandar MARINOV,
Crina MORTEANU, Petr TORAK, Ann
HYDE, Gaba SMOLINSKA-POFFLEY

15.00

**Navigating Places and Spaces in
Old Age: Exploring the Rights of
Older Roma to Age Well in Urban
Environments**

Daniel ŠKOBLA & Richard FILČÁK
Roma poverty and marginalization
amid the decline of mining towns
in eastern Slovakia

Marco SOLIMENE
The ghost of the Gypsy: Sígaunar,
Romafólk and exceptionalism in
contemporary Iceland

Jekatyerina DUNAJEVA
Examining the Interplay of Social
Cohesion, Belonging, and Urban
Poverty: Case Study of Roma in
Budapest’s Hős utca
neighborhood

István POVEDÁK
The politics of the “Roma
pilgrimage” of Csátka

15.00 –

15.30

Jasmín KRISTJÁNSDÓTTIR
How gender and upbringing
shaped the Icelandic school and
welfare system’s reception and
perception of Romanian Roma
families

Sabrina TOSI CAMBINI
Engaging life: the ability to “cross
borders” and “change in the
continuity” among a network of
Romanian Rudari families

Lili KRISTON
The multilateral Mary: Marian
devotion in contemporary Roma
art & design

15.30 – Coffee break

16.00








Book stand

Exhibition about the *Gens du Voyage* (© MRAP)








Exhibition about Matéo Maximoff (© FNASAT)

 Foyer

Working sessions:

	Linguistics (2) Moderator: Mihail OSLON	Open Panel 1: Roma in and from Ukraine Convenors: Elena MARUSHIAKOVA & Veselin POPOV	Pre-arranged Panel: Romls: History and Ethnography of Roma in Iceland (2) Convenor: Sofiya ZAHOVA	Pedagogy (1) Moderator: Maria José CASA-NOVA	Open Panel 7: Teaching Romani literature Convenor: Anita TARNAI
	 room 3.07	 room <i>Salle 100</i>	 room 3.08	 room 3.09	 room 3.10
16.00 16.30	– Huseyin KYUCHUK & Ali EGI Language Use And Identity Of Lom People Of Cankiri, Turkey	Elena MARUSHIAKOVA & Veselin POPOV The Phenomenon of the Roma Women's Court: Overcoming or Modifying Traditions in Postmodern Society	Adriana SUIU From Romania to Reykjavík: Roma Identities and Religious Expressions	Valdemar KALININ Features of teaching the Romani language as a native language (Advanced Level)	Anita TARNAI Teaching Romani Literatures in the Global Classroom: A Case Study
16.30 17.00	– Isabelle JOUANNIGOT & Aurore TIRARD Les pratiques langagières des personnes se présentant comme « Voyageurs » en France	Mary Leonie McDONAGH, Karin WHITE & Grainne KETELAAR From the Ukraine to the Green Isle: Roma Experiences in the North West of Ireland	Sofiya ZAHOVA The (dis)connected history of Romani presence in Iceland in the context of Romani Studies	Norbert TÓTH Examination of Hungarian Roma Students' School Performance from the Perspective of Anthropology of Education	Lorely FRENCH "Hope: That Was What Strengthened Us": Workshops for School Children with Ceija Stojka's Art and Texts
17.00 17.30	– Gábor Biczó Language shift in isolated Vlach Roma local communities in Hungary and the issue of social integration	Gesine DREWS-SYLLA Who's the Victim? Narrating Hierarchies of Exclusion in Michal Blaško's <i>Obet'</i> (2022)	Racism Moderator: Marco SOLIMENE  room 3.08 Mohammad Zameer ANWAR Transnational Mobility of Roma Diaspora in Europe: Addressing Racial Paradigms	Jill DE VILLIERS The Development of Roma children in Turkey: Language and Reasoning about Others' Minds	Ondrej SKOVAJSA & Martin GÁLIS Giłora: An Interdisciplinary Approach to Romani Song Heritage
17.30 18.00	– Zuzana BODNÁROVÁ & Márton BALÓ Historical reconstruction and media representation of the earliest known demand for Romani linguistic rights	Markéta HAJSKÁ The Roma from Ukraine in detention centres in the Czech Republic	Colin CLARK The Resource Gathering Strategies of Romanian Roma in Oslo, Norway in the face of Everyday Anti-Gypsyism		
20.30 22.00	– Aperitif / drinks Concert: Trio Jazz Manouche (Dawson REINHARDT, Simba BAUMGARTNER, Tom GUILLOIS)				 Médiathèque Matéo Maximoff

Friday, 26 September 2025

9.30 – 10.30	Plenary session (lecture): Martin OLIVERA Moderator: Sabrina TOSI CAMBINI <i>A Fieldwork and Its Changes: Reflections on the Ethnography of the Gabori Roma, 1999-2025</i>				 Auditorium 250 (<i>Centre des Colloques</i>)
10.30 11.00	– Coffee break Book stand Exhibition about the <i>Gens du Voyage</i> (© MRAP)				 Foyer
Working sessions:					
	History: Holocaust Moderator: Plamena STOYANOVA	Open Panel 2: Religiosity, Spirituality and Non-religiosity among the Roma (1) Convenors: Tatiana ZACHAR PODOLINSKÁ & Juraj MAJO	Open Panel 3: Roma Slavery in the Romanian Principalities: New Contributions and Perspectives on Historical Dependencies, Emancipation, and Legacy (1) Convenors: Viorel ACHIM, Petre MATEI & Julieta ROTARU	Anthropology (3) Moderator: Elena MARUSHIAKOVA	Social inclusion and democracy Moderator: Daniel GERBERY
	 room 3.07	 room 3.08	 room <i>Salle 100</i>	 room 3.09	 room 3.10
11.00 11.30	– Danijel VOJAK Forgotten places of mass crimes against Roma in the Independent State of Croatia	Dmitry Igorevich VAIMAN Religious Practices of Russian Roma in Russia in the 21st Century	Viorel ACHIM Changes in the institution of slavery in the Romanian principalities from the mid-18th century to the mid-19th century	Kai Viljami ÅBERG Finnish Roma and culture - the change and development of the media landscape due to digitalization	Olga MAGANO Could be intercultural mediation the solution to Ciganos/ Roma integration? The Portuguese case and the example of Porto city
11.30 12.00	– Anders BLOMQVIST Towards a Genocide: The Persecution of Roma in Sub-Carpathia during World War II	Aleksandr Vasilievich CHERNYKH Contemporary religiousness of the Kalderash Gypsies of Russia	Julieta ROTARU Slavery in Eastern Europe: Status and Particularities in the Romanian Principalities. Ștefan Răzvan		Punita SINGH Quota–Unquota: Is the affirmative action framework in India a viable model for Roma emancipation?
12.00 12.30	– Maria José CASA-NOVA, Maria ALFREDO MOREIRA & Daniela SILVA Samudaripen - European Remembrance: voices of young Roma and non-Roma students	Magdalena SLAVKOVA The feminine spiritual authority in the Romani evangelical ‘home’ churches	George MOCANU The origins of Roma slavery in Romanian medieval principalities – a framework for a regional approach		Olga MAGANO & Fernanda LOPES The implementation of a democratic system and citizenship of Ciganos/ Roma people in Portugal: the paradigmatic case of Zebreira, Idanha-a-Nova, Castelo Branco District

12.30 – Lunch break


14.00 Book stand, Exhibition about the *Gens du Voyage* (© MRAP)

 Foyer

Working sessions:


Open Panel 6: *Le Rom ando historickivo taj ando antropologickivo rodimo (Roma in historical and anthropological research)*

Convenors: Markéta HAJSKÁ & Lada VIKOVÁ

 room 3.07


Open Panel 2: *Religiosity, Spirituality and Non-religiosity among the Roma (2)*

Convenors: Tatiana ZACHAR PODOLINSKÁ & Juraj MAJO

 room 3.08


Open Panel 3: *Roma Slavery in the Romanian Principalities: New Contributions and Perspectives on Historical Dependencies, Emancipation, and Legacy (2)*

Convenors: Viorel ACHIM, Petre MATEI & Julieta ROTARU

 room Salle 100


Pedagogy (2)

Moderator: Huseyin KYUCHUK

 room 3.09

Arts: Literature

Moderator: Sofiya ZAHOVA

 room 3.10

14.00 – **Iveta KOKYOVÁ**
14.30 Le šavoura, so či dičhon: So kerelas pe le šavourenca andaj Ukrajina andej čečická školi

Juraj MAJO & Tatiana ZACHAR PODOLINSKÁ
Some Current Aspects of Romani Religiosity, Spirituality, and Non-Religiosity in Slovakia – First Results from the RELIROMA Project

Thomas ACTON
Matéo Maximoff and his representation of the ending of Roma slavery in Romania as a foundational event in international Roma history of the last two centuries.

Christophe ANGEBAULT
« Les maisons, elles seront collées comme des classes ! » Relogement contraint, acculturation et jeu avec les institutions dans une pratique d'improvisation théâtrale avec des élèves Voyageurs

Courtney CALLAHAN
Roma as a Symbol of Nuevomexicano Resistance in Eusebio Chacón's *The Son of the Storm*

14.30 – **Janush PANCHENKO**
15.00 La Ukrajinatire Rrom ande la Ukrainatiri vojska: Identiteto taj Transformacyja ando Rusycko-Ukrajinicno Marimasko Kontěksto.

Elisabeth CLANET DIT LAMANIT & Aurore TIRARD
From Gypsy to צונוי-יברית Gypsy-Hebrew: A "passing" phenomenon in the Romani world

Petre MATEI
Echoes of the Past: Discourses on Roma Slavery in Romania and Their Role in Identity Construction (20th Century)

Isabelle JOUANNIGOT
Les pratiques langagières des élèves voyageurs, fantômes scolaires

Tomasz KAMUSELLA
Tears of Blood: Making Pampusza's Witness Account Available to the Global Public

15.00 – **Andrš ZBYNĚK**
15.30 Gilja anda e kolekcia, kaj cirdja tele o portretaši Josef Koudelka: So amenge dašti te phenen avri pala o 2. marimos hai palamarimosko vramja ande Českoslovakia

Eva-Liisa ROHT-YILMAZ
Converting identities and moralities: Pentecostal Christianity among the Roma in Estonia and Latvia

Petre PETCUȚ
L'esclavage des Roms dans l'historiographie roumaine : une mémoire refoulée

James DEUTSCH
A Cultural History of Misleading Terminology: The Case of Les Bohémiens/Bohemians

15.30 – **Dana Ema HRUŠKOVÁ**
16.00 O Romano zaačhado pro maškarmutno levelos

Tatiana ZACHAR PODOLINSKÁ
Anti-Maryism and Pentecostal Peripheralisation of Virgin Mary among the Roma in Slovakia (findings from the project RELIROMA)

16.00 – Coffee break

 Foyer

16.30 Book stand
Exhibition about the *Gens du Voyage* (© MRAP)

Working sessions:

Social resilience

Moderator: Daniel ŠKOBLA

Open Panel 2: Religiosity, Spirituality and Non-religiosity among the Roma (3)

Convenors: Tatiana ZACHAR
PODOLINSKÁ & Juraj MAJO

Open Panel 3: Roma Slavery in the Romanian Principalities: New Contributions and Perspectives on Historical Dependencies, Emancipation, and Legacy (3)


Convenors: Viorel ACHIM, Petre MATEI & Julieta ROTARU


Linguistics (2)


Moderator: Huseyin KYUCHUK


Arts: Visual Arts


Moderator: Gesine DREWS-SYLLA

 room 3.07

 room 3.08

 room *Salle 100*

 room 3.09

 room 3.10

16.30 – **Ali Egi**

Beyond Stereotypes: Raising Middle- and Upper-Class Roma through Social Mobility in Türkiye

Elisabeth CLANET DIT LAMANIT
“Spirituals Gypsies” in the Afro-Brazilian religion of Umbanda

Tatiana SÎRBU
(Re)defining statuses: the impact of the 1847 decree on the Roma of Bessarabia

Martin GÁLIS
Lexical Layering, Derivational Strategies, and Semantics in Slovak–Romani Romani-Slovak Lexicography

Rahime Özgün KEHYA
A Review of Film Studies on Roma in the Turkish Context

17.00 – **Melanie BOYCE, Sophie COKER, Dada FELJA, Margaret GREENFIELDS, Joanna KOSTKA, Chantal RADLEY**

Improving the experiences of Roma families in contact with children’s welfare services in England: findings from a mixed methods research study

Margaret BEISSINGER
Slavery among Romani Musicians (Lăutari) in the Romanian Principalities

Masako WATABE
Formalizing Rromani lexicon and grammar with the NooJ platform as linguistic resources

Barbara BÓDI
Identity interpretations in visual art in the dimensions of Hungarian Roma/Gypsy fine art

17.45 – Conference Closing

 Auditorium 250

18.30 Annual Meeting of the Gypsy Lore Society

OPENING WORD

ZACHAR PODOLINSKÁ Tatiana

President of the Gypsy Lore Society

Centering Roma Voices in digital future¹

Dear esteemed colleagues, scholars, friends, and honoured guests,

It is my deepest privilege, as President of the Gypsy Lore Society, to welcome you to Paris for our Annual Meeting and Conference on Romani Studies. In this magnificent city renowned for its artistic and intellectual traditions, we gather from all corners of the world, united by our commitment to advance knowledge, dialogue, and justice for Roma, Sinti, Gypsy, Traveller, and allied communities.

In our past gatherings, we have focused on urgent matters: the social impacts and lessons from the COVID-19 pandemic, the possibilities of digital anthropology for re-imagining research methods in Romani studies and—most recently—the importance of rigorous ethical frameworks when researching minority, or “non-mainstream” communities, that are usually addressed as excluded, marginalized, peripheral or vulnerable.

This year, as we convene in Paris amid rapid technological transformation, I ask you to join me in spotlighting a challenge and an opportunity of historic proportions—a theme moving quickly from the margins to the center of our field: the entwined futures of Artificial Intelligence and Romani Studies.

Why AI? Why Now?

Artificial Intelligence is already remaking economies, politics, language, education, and even our perceptions of human identity. As scholars and advocates for communities often pushed to the peripheries, we must confront AI not as a distant abstraction, but as a phenomenon shaping the lived realities, rights, and futures of all people, including Roma, across Europe and worldwide. Evidence is mounting, for example, that discriminatory bias in artificial intelligence (Noble 2018) systematically impacts Roma, with AI-powered systems already having led to denial of access or exclusion from essential services in some cases.²

¹ Opening speech for the Annual conference of Gypsy Lore Society, 24th September, 2025 (Paris, France).

² The Fundación Secretariado Gitano (FSG) in its 18th *Annual Report Discrimination and the Roma Community* (FSG 2022) stated the discriminatory bias in the use of artificial intelligence and its impact on the Roma community: “The increasing use of algorithms for decision-making and systems based on artificial intelligence in many sectors of society, economy and everyday life, may entail risks for the exercise of fundamental rights, given the different biases (ethnic, gender, etc.) that occur, directly or indirectly, in their design, due to the

Our societies face a “digital divide”³ that increasingly becomes a new axis of social exclusion—AI, with its transformative promise and risk of hidden bias, amplifies this divide. In this regard, we have to have in mind, that many Roma are an inherent part of the digital world and consume all its benefits and privileges, but we are specifically referring to those who are threatened by the rise of technologies due to structural inequalities and who do not have equal or have only limited access to digital rights. Some Roma and other racialized minorities—already underrepresented in digital infrastructure and education—now risk being further marginalized as algorithmic decision-making grows across predictive policing, welfare allocation, and housing. Recent studies have documented, for instance, how Roma kids, but also elderly people are disproportionately affected by *digital poverty*,⁴ which links directly to algorithmic bias and new forms of invisibility in policy design (FRA 2022).

Honestly, in Romani studies, we do not know, what kind of “digital divide” we face in our particular research focus—is it predominantly a gender, generational, disability, educational or geographic digital divide? (Munté-Pascual et al. 2025).

In this context, I would like to draw the attention of Romani studies scholars to the need to identify in which Romani communities we encounter the digital divide, and whether this divide has the same or different characteristics compared to neighbouring non-Romani local communities. It is not uncommon for even poor Romani households to pay for satellite connections, internet and mobile phones, thus participation in social networks is a routine part of life for at least the young and middle generations in vast majority of Romani communities.

It seems that the digital divide does not always correspond with a “marginalized position” or social deprivation. However, this does not mean that exclusion from potential opportunities and benefits cannot occur on an ethnic or racial basis. In addition to the mentioned threat of biased algorithmic decisions made by AI, there is a lack of research in Romani Studies to identify what extent Roma being inherent part of a digital world do not make full use of its possibilities and do not benefit from its potential, for example, by regularly consulting some type of AI. Similarly, there are no studies that determine the ability to critically assess the content of news published online or ability to understand the pitfalls of information provided by AI (such as inaccurate, incomplete, or entirely fabricated information and data).

use of big data that reproduce existing stereotypes and prejudices in society” (See: <https://informesdiscriminacion.gitanos.org/informes/2022-english>, accessed on July 30, 2025).

³ The digital divide is a multifaceted phenomenon that highlights disparities in the access to, usage of, and ability to benefit from information and communication technologies between disadvantaged groups and others. At present, multiple forms of digital divides exist, including (a) *the gender digital divide*, (b) *the generational digital divide*, (c) *the disability digital divide*, (d) *the educational digital divide*, and (e) *the geographic digital divide* (Peláez-Sánchez & Glasserman-Morales 2023).

⁴ Particularly, during the pandemic it was found that Roma children were disadvantaged by a move to online distance learning, while Roma communities and the elderly were disadvantaged by the lack of non-digital alternatives (DFG; Munté-Pascual et al. 2025).

The Dangers: Bias, Exclusion, and “Ethics Dumping”

Contemporary research makes clear that AI and algorithmic systems have an alarming tendency to reproduce—and sometimes exacerbate—existing social biases present in their training data and design processes. Systemic antigypsyism is being perpetuated by opaque algorithmic decision systems, leading to new risks for already marginalized groups, including the Roma.

Societies, communities, groups and individuals who live beyond or below the threshold of the digital divide are underrepresented in digital worlds—not speaking about the various types of metaverses. Paradoxically, it is precisely the metaverses—virtual 3D spaces, avatar worlds, AR/VR experiences—that could offer them an escape from or a substitute for their lived, disadvantaged, or unprivileged realities. Individuals without access to the digital world, do not acquire digital skills, they cannot make use of its possibilities and potentials. Thus, they are excluded from yet another type of privilege that is becoming part of mainstream standards. Exclusion from the digital world today relegates a person to a substandard position, which has a decisive effect on the quality and length of the life— influencing everything from the fundamentals such as education, employment, housing, health, and social inclusion, to subtler aspects like the sense of purpose, inner fulfilment, and happiness.

Another phenomenon, recently discussed by academics and EU is so-called “ethics dumping”—where social and ethical risks are displaced onto vulnerable communities (Schroeder et al. 2021).

Ethics dumping is a worldwide issue characterized by the relocation of research projects. Studies that would be forbidden, heavily limited, or considered highly condescending in wealthy regions are conducted instead in low-resource environments. Based on the viewpoints of researchers from affluent regions, six main categories were detected: condescending behaviour, unjust allocation of benefits and burdens, culturally insensitive practices, application of double standards, insufficient due diligence, and a lack of transparency (Schroeder et al. 2021).

Romani communities are sometimes the targets of various kind of research projects, yet the ethical standards of such studies are not always sensitively developed, for instance, written informed consent is not always culturally sensitive and “fully informed”, the data are only rarely discussed with participants or targeted communities, etc. Similarly, the duration, extent, and frequency of these studies are often not evaluated, which can be burdensome or disruptive to the normal functioning of the communities. This is not to mention the asymmetry of benefits, which most often do not flow back to the researched communities, even in cases of so-called participatory-designed research.

In sum, Romani communities frequently face a lack of transparency and recourse; they struggle with digital under-representation, asymmetrical access to the digital world, and unequal consumption of its opportunities and benefits. Moreover, they bear the consequences of AI errors or biases without adequate resources or institutional support. As our field critically asks: Who bears the cost of technological innovations, and who is silenced in the process?

The Promise: Empowerment, Agency, and Participation

Yet our vision must not be limited to critique and risk. We should take also opportunity to call to reimagine AI and digital technologies as tools of resistance, empowerment, and epistemic justice.

- **Language and Culture:** Roma communities, with rich oral traditions and endangered languages, are uniquely positioned to benefit from AI-driven language preservation, translation, and multimedia archiving.
- **Civic Participation:** Digital platforms and AI have enabled new forms of Roma activism, advocacy, and organizing. But such benefits only materialize if Roma themselves are empowered as creators, not just subjects, of these tools.
- **Research Renewal:** Leading Romani studies scholars now suggest that the intelligent application of AI can renew oral history research, open new archives, and even help decolonize knowledge production if anchored in participatory and community-driven frameworks (Oylupinar 2025). The path forward is ethics-aware, narrative-sensitive AI pipelines co-created with Roma communities (Zachar Podolinská 2024).

The Challenge: AI Literacy, Community Leadership, and Policy

Our task, therefore, is threefold:

1. To **interrogate and challenge** the ways AI can threaten rights and reinforce exclusion.
2. To **innovate and empower**—equipping Roma scholars, students, and community leaders with digital and AI literacy, ensuring active participation in research, advocacy, and policy design.
3. To **insist on accountability**—demanding transparency, ethics, and Roma participation from the institutions and companies whose technologies shape our communities' destinies.

Let this conference mark our advocacy for a new generation of Romani, Sinti, Gypsy and Travellers scholars to flourish in digital humanities, data science, and ethical technology governance. Roma voices should participate in co-designing, not merely responding to, the AI revolution.

A Roadmap for Romani Studies

In its *Path to the Digital Decade* Policy Programme (EC 2021), Europe has set out to drive a digital transformation of public services and the economy with the aim of securing the EU's leadership in digital innovation. This initiative seeks to promote digital policies that are human-centered, inclusive, and sustainable, thereby empowering citizens. Consequently, the European Parliament, the Council, and the Commission have jointly established shared values, rights, and principles for the digital decade, as outlined in the *European Declaration on Digital Rights and Principles* (2022). This declaration represents a significant opportunity, particularly for any people living in a *digital poverty*, as it holds transformative potential to enhance their well-being, enable them to pursue their aspirations, and support informed decision-making within the digital environment. In this context, digital transformation has

demonstrated its capacity to empower underrepresented groups and open new paths for self-sovereignty and agency (Qureshi 2022), provided that meaningful inclusion is ensured and the digital divide is addressed (Mehra et al. 2004).⁵

As we embark on this conference, let me propose a headline for Romani Studies in the era of AI:

From algorithmic marginalization to algorithmic justice: Centering Roma voices in the digital future.

Let us interrogate the politics of data—who counts, who is represented, whose stories are told. Let us share best practices for participatory digital research, support Roma-led tech and advocacy initiatives, and build interdisciplinary bridges with AI ethics, critical race theory, digital anthropology, and media studies. As front-line advocates have shown, universal and equitable access to digital tools is a necessary precondition for real participation and for contesting discriminatory digital policies.

In Closing

Let me close by invoking not only the challenges, but the possibilities. May this conference inspire rigorous debate, critical self-reflection, and collaborative strategy. Let us listen deeply to those most affected by technological change, and let us amplify their agency and creativity. Let our scholarship not merely analyze, but help invent, a more just and inclusive digital world for Roma and all marginalized peoples.

Welcome to Paris, welcome to the Gypsy Lore Society Annual Conference, and welcome to a new chapter in Romani studies.⁶

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⁵ “The internet has tremendous potential to achieve greater social equity and empowerment and improve everyday life for those on the margins of society” (Mehra et al. 2004).

⁶ The author thanks the AI assistant Perplexity for support in finding relevant literature and resources during the preparation of the manuscript. All sources and information found by the AI were verified by the author and, if necessary, corrected to meet the requirements of a scientifically rigorous work.

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KEYNOTE SPEAKERS

HORVÁTHOVÁ Jana

The Museum of Romani Culture (1991–2025): The Result of Many Years of Efforts by the Roma in Czechoslovakia — Building, Challenges, Achievements, and Visions for the Future

The Roma in Czechoslovakia had been striving to establish a museum dedicated to their own culture since the political liberalization following the Prague Spring of 1968. During this period, the communist regime briefly permitted the creation of the first Roma organization in Czechoslovakia—the Union of Gypsies-Roma (1969–1973). This Union, operating in the Czech Republic, was based in the city of Brno, which remains the seat of the Museum of Romani Culture. In addition to its goals of political representation, enhancing educational standards, and compensating Holocaust victims, the Union also pursued cultural objectives, including the establishment of a museum, specifically the Cabinet of Romani Culture. Collections were being assembled for this future museum. However, as the communist regime tightened its grip during the period of "Normalization" following the Prague Spring, it dissolved the Union, forcing those involved in both the Czech and Slovak Republics to shut it down. Consequently, from April 1973 until the Velvet Revolution, efforts to establish a Romani museum were suppressed for a long time.

Yet, shortly after the November Revolution (1989), these ambitions quickly resurfaced. In the early post-revolution years, only political parties emerged as Roma organizations in Czechoslovakia. They clearly expressed the Roma's desire to gain a share in state power—representation in legislative bodies, such as Parliament. Even these early post-1989 Roma political organizations—the political parties—included in their platforms the goal of establishing a Romani museum.

At that time, I had just graduated with a degree in history and was a member of the Central Committee of the largest and best-known Roma political party—the Romani Civic Initiative. When I left the party at the end of 1990, disillusioned with many of the ideals I had once held about working in such a party, the idea of founding a Romani museum remained firmly planted in my mind.

However, political parties at that time had more pressing matters to address, and none of them took up the task of founding the museum. So, in Brno, a small group of former Union members—Roma—came together and decided to take on the challenge of establishing the museum themselves.

Our original wish to establish the Museum of Romani Culture as a state institution was not feasible, so we founded it as an association-based museum. For the first eight years, the legal entity representing the Museum was its founding association, composed of experts and friends of the Museum of Romani Culture. In its first 14 years, the institution underwent a challenging experience working in the non-profit sector, initially operating as a civic association and later as a public benefit organization. However, without significant state support, it would not have survived to this day. By 2005, such support had become essential, leading to the Museum becoming a state-subsidized organization and joining the ranks of around twenty nationwide museums established by the Ministry of Culture of the Czech Republic.

The lecture will present the composition of the Museum's collection funds as well as its public activities beyond the creation, preservation, and exhibition of collection items. It will also cover the most recent period, which began in 2018, when the Museum was entrusted by the state with establishing additional branches, particularly Memorials to the Holocaust of Roma and Sinti at sites of their wartime suffering. The lecture will be accompanied by a presentation featuring extensive visual material.

OLIVERA Martin

A Fieldwork and Its Changes: Reflections on the Ethnography of the Gabori Roma, 1999-2025

Between 1999, the date of my first fieldwork among the Gabori in Transylvania, and today, many things have changed: in Romania and, more generally, in Europe, but also in anthropology, in the field of Romani studies, and, beyond that, in the social sciences, at various levels. I propose to revisit these evolutions, their impact on the field, on the Roma and their neighbors, but also on the ethnographer, his practices and analyses. This reflective perspective may help identify the weaknesses and blind spots, as well as the strengths and value of the ethnological approach, based on long-term relationships and intertwined subjectivities.

Un terrain et ses mutations : réflexions sur l'ethnographie des Roms Gabori, 1999-2025

Entre 1999, date de mon premier terrain chez les Gabori en Transylvanie, et aujourd'hui, bien des choses ont changé : en Roumanie et, plus globalement, en Europe, mais aussi en anthropologie, dans le champ des Romani studies et, au-delà, dans le milieu des sciences sociales, à divers niveaux. Je propose de revenir sur ces évolutions, leur impact sur le terrain, sur les Roms et leurs voisins, mais aussi sur l'ethnographe, ses pratiques et ses analyses. Ce retour réflexif pourra aider à identifier les faiblesses, les points aveugles comme les forces et la valeur de l'approche ethnologique, fondée sur des relations de longue durée et des subjectivités entremêlées.

VITALE Tommaso

Living with Antigypsyism: Contentious Embeddedness and the Struggle for Recognition in France

This keynote explores how antigypsyism structures social life in France, not only as prejudice but as a condition of living marked by stigma, contentious embeddedness, and dissonant recognition. Drawing on the CNCDH barometer, I show that hostility towards Roma and Traveller groups remains structurally higher than towards any other minority, sustaining a perception of radical otherness. Yet antigypsyism is more than a statistical pattern: it is reproduced and contested through public discourse, political agendas, media campaigns, and everyday encounters. Ethnographic and network studies reveal that Roma lives are deeply interwoven with neighborhoods, schools, workplaces, and associations, where solidarity, hostility, and indifference coexist in fragile balance. Mobilizations—whether civic, religious, or school-based—demonstrate both the limits of inclusion and the generative role of conflict in reshaping boundaries and claims to dignity. At the same time, the emerging struggle over the memory of the Roma genocide illustrates how recognition unfolds in dissonant ways, simultaneously denied, affirmed, and politicized. Antigypsyism, I argue, is not a fixed legacy but a dynamic and contested process: it exposes the contradictions of plural democracy, while opening unexpected spaces for solidarity and new forms of recognition.

Vivre avec l'antitsiganisme : enracinement conflictuel et lutte pour la reconnaissance en France

Cette conférence plénière analyse la manière dont l'antitsiganisme structure la vie sociale en France, non seulement comme un préjugé, mais comme une condition d'existence marquée par la stigmatisation, l'« enracinement conflictuel » et la « reconnaissance dissonante ». À partir des données du baromètre de la CNCDH, j'expose que l'hostilité envers les Roms et les Gens du voyage demeure structurellement plus forte que pour tout autre groupe minoritaire, nourrissant une perception persistante d'altérité radicale. Mais l'antitsiganisme dépasse le registre statistique : il se reproduit et se conteste à travers les discours publics, les agendas politiques, les campagnes médiatiques et les interactions quotidiennes. Les études ethnographiques et de réseaux montrent que les vies roms sont profondément liées aux quartiers, aux écoles, aux lieux de travail et aux associations, où solidarité, hostilité et indifférence coexistent dans un équilibre fragile. Les mobilisations – qu'elles soient citoyennes, religieuses ou scolaires – illustrent à la fois les limites de l'inclusion et le rôle génératif du conflit dans la redéfinition des frontières et des revendications de dignité. Parallèlement, l'émergence d'une lutte autour de la mémoire du génocide des Roms montre comment la reconnaissance se déploie de manière dissonante, à la fois niée, affirmée et politisée. L'antitsiganisme, soutiendrai-je, n'est pas un héritage figé mais un processus dynamique et contesté : il révèle les contradictions de la démocratie pluraliste, tout en ouvrant des espaces inattendus de solidarité et de nouvelles formes de reconnaissance

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PRE-ARRANGED PANELS

Pre-Arranged Panel 1: Romls: History and Ethnography of Roma in Iceland

Convenor: Sofiya ZAHOVA

Until recently, Icelandic academics and researchers of Romani Studies alike believed Iceland to be a Roma-less territory with a rather homogeneous and isolated population in which Roma people were unseen until the late twentieth century. Despite this lack of actual contact, an image of the “Gypsies” (“*sígaunar*” and “*tatarar*”) has still been present in Iceland, and – similar to everywhere in the Western world – has been shaped by literature, art and folk narratives portraying the Gypsies/Roma between two interrelated extremes: an exotic one and a marginal one.

Romls: History and Ethnography of Roma in Iceland (Romls) is a multi-disciplinary research project with two overarching goals: first, to provide the first historical account of Romani presence in Iceland, and second, to look ethnographically into the contemporary Roma community in Iceland.

The participants in the session will present the final results of the project inquiry into the presence and reception of Roma/Gypsies in Iceland as well as groups and individuals believed to be “Gypsies” in different historical periods from the early twentieth century until today. We will provide an overview of the research questions, outcomes and methodologies in the broader context of Romani Studies and the history of the Nordic region, demonstrating that Romani presence in Iceland is part of the connected histories of Roma as a transnational ethnic community.

HÁLFDÁNARSON Guðmundur

“Famous Vagrant Mob”: Discourses on ‘Gypsies’, ‘Tramps’ and other ‘Begging Vagrants’ in Early 20th-Century Iceland

During the first half of the 20th century, a new type of foreign travellers began to frequent Iceland, using increased communications to the distant island in the North Atlantic and relatively open borders in the years before the First World War. Unlike ordinary foreign tourists, these vagabonds – to use Zygmunt Bauman’s expression – did not come to the island to observe Icelandic nature or to visit historical sites. Rather, their intention was to collect money for their destitute families at home or to entertain the Icelanders with variety shows. The majority of these visitors maintained they were Armenian victims of persecution, while others claimed to be “Norwegian Lapps”, but in the Icelandic press they were all branded as “Gypsies”. To judge from numerous comments in Icelandic newspapers, the visiting vagabonds caused considerable concern among the Icelandic public, because people feared that the travellers intended to settle in country, and thus to replace domestic vagrants who had disappeared by the end of the 19th century. In the presentation, I intend to scrutinise the public discourses in Iceland on the “foreign vagrant mob”, as they were called in the media, discussing where the Icelandic commentators learned the terms to describe and classify the visitors. What did the term “Gypsy” (*Sígauni*) mean in Iceland at the time and why was it used for various groups of people ostensibly of diverse backgrounds? Moreover, why were these stray travellers, who stayed only for a few weeks in the country, so badly received and how do the discourses on them fit into the history of Icelandic immigration debates.

SOLIMENE Marco

The ghost of the Gypsy: Sígaunar, Romafólk and exceptionalism in contemporary Iceland

This paper reflects on some paradoxes emerged from the project *Romls: History and Ethnography of Roma in Iceland* and concerning how Icelandic society has responded to the presence of Roma families in contemporary Iceland.

The formation of a Roma community in the Reykjavík area is a relatively recent development and, so far, has not attracted societal attention, being generally downplayed in media and political debates. Besides, the few institutional actors that approached the Roma have demonstrated an unusual and genuine openness to the cultural diversity represented by the figure of the Roma/Gypsies (*Romafólk/Sígaunar*).

Nonetheless, despite the historical absence of virulent forms of anti-Gypsyism, the ghost of the exotic Gypsy has constantly influenced Icelandic collective imagery to the point of giving rise to urban legends that, upon closer examination, proved to be unfounded. Nowadays, it risks haunting certain encounters between Icelandic institutions and Roma families.

This paper proposes analyzing this situation through the lens of Icelandic exceptionalism. I will argue that the idealized image of Iceland as an anti-racist and tolerant country whose past is free from the stain of colonialism has positively influenced institutional approaches to Roma families. However, while preventing Roma from being framed within the blatantly anti-Gypsy rhetoric that characterizes many European countries, this idealized image is rooted in a national discourse shaped by (neo)colonial premises. These premises risk subtly resurfacing in the form of exoticization processes that construct the Roma as a radical alterity, which Iceland's professed multiculturalism may struggle to engage with and integrate fully.

KRISTJÁNSDÓTTIR Jasmín

How gender and upbringing shaped the Icelandic school and welfare system's reception and perception of Romanian Roma families

This presentation delves into findings from 15 ethnographic interviews with staff from the Icelandic school and welfare systems who have worked with Romanian Roma families. This research, conducted as part of the project *Romís: History and ethnography of Roma people in Iceland*, emerged in response to the significant challenges experienced by school and welfare staff in relation to the new and unfamiliar presence of Roma families in Icelandic society. The data from the research indicates that school and welfare staff working with Romanian Roma families had specific concerns over the welfare of Roma women and children. The staff and Roma families held differing expectations regarding the system's role in children's upbringing and women's empowerment, with the staff upholding the Western feminist perspective prevalent in Icelandic society. Problems identified by interviewees, such as living conditions, non-compliance, and student absenteeism, led school and welfare staff to question their biases and approach their work in a reflexive way. The unsuccessful attempts to integrate Roma people into Icelandic society on the institutions' terms resulted in dilemmas among the staff about their level of acceptance towards perceived Roma culture. The tension between working towards institutional objectives in education and welfare, on the one hand, and collaborating to build trust with Romanian Roma families, on the other, reflects broader issues encountered by staff who work with vulnerable groups. The influence of migration patterns on Roma transnational experiences and the reinforcement of negative cultural depictions by Western societies are also discussed. The increasing influence of neoliberalism on welfare states like Iceland, with its impacts on migrant reception and depreciation of female-dominated professions, are other key aspects that will be tackled.

This presentation, therefore, explores the current dilemmas that Icelandic school and welfare systems staff experience when working with Romanian Roma families in their attempt to implement integration policies effectively.

SUIU Adriana

From Romania to Reykjavík: Roma Identities and Religious Expressions

This paper examines the religious practices of Romanian Roma communities living in Reykjavík, focusing on how migration influences their spiritual and social lives. Most Romanian Roma living in the city follow Pentecostal Christianity, while a smaller number continue to maintain Orthodox traditions. Pentecostal gatherings are central to community life and are marked by passionate prayer, lively singing, and a strong sense of togetherness. These meetings often take place in private homes or rented garages, turning everyday spaces into important community places of worship and social connection.

Religious gatherings serve not only as moments of faith but also as spaces where people find support, share advice, and strengthen community ties. In the country of migration, these meetings help individuals deal with daily challenges while also maintaining a shared cultural and ethnic identity. Religion, in this context, becomes a way to feel at home and stay connected to one's roots. These gatherings also create informal networks of care, where members exchange practical help, emotional comfort, and spiritual guidance.

Based on ethnographic research, including interviews and observation, this paper explores how migration has led to changes in the religious expression of Ursari Roma migrants living in Reykjavík. It discusses how worship styles and group dynamics have adapted to life in Iceland. For example, the use of rented garages as worship spaces or outdoor spaces for baptism highlights the flexibility and resourcefulness of the community in creating sacred environments in new surroundings. These adaptations reflect both continuity with religious traditions in Romania and innovation in response to the challenges of migration.

By looking at these evolving practices, the study sheds light on the role of religion in helping migrant communities cope with displacement, build solidarity, and maintain identity. It also contributes to broader discussions on the intersection of religion, ethnicity, and mobility in Europe. The case of the Romanian Roma in Reykjavík illustrates how faith serves as both a spiritual anchor and a practical tool for community building in diasporic life.

ZAHOVA Sofiya

The (dis)connected history of Romani presence in Iceland in the context of Romani Studies

This paper discusses the methodology and findings of the research project *RomIs: History and Ethnography of Roma in Iceland*, which explores the historical presence, everyday experiences, and representations of Roma in Iceland. Drawing on archival research, media analysis, and ethnographic fieldwork, *RomIs* has been an opportunity to engage with findings, data and paradigms within the field of Romani Studies.

While Iceland has been largely absent from Romani Studies, we argue that Roma who have resided across the Nordic region, have also been present in Iceland, both historically and in recent decades. We reflect on how our findings challenge dominant historiographies that have excluded Roma from historical memory in Iceland. We view Roma as historical agents and knowledge producers on the examples of the extensive epistolary archive of the Bersico/Bersikof/Demetri family who were among the first Roma to venture into Iceland.

Regarding contemporary Romani migrations, our research diverges from the focus on Roma often involved in street economies or defined as “traditional”. Our analysis confirms that while the experiences of Roma living in Iceland align with patterns observed among Eastern European migrants in Iceland and among Roma in other Nordic and Western European contexts, there is still relative public invisibility. At the same time, Romani families’ encounters with the education and welfare systems often reinforce existing stereotypes. These findings open a broader discussion about the complexities of the institutional awareness about Romani presence and the role of academic research as the one produced within the *RomIs* project.

Pre-Arranged Panel 2: Re-ethnicization of Roma religious culture: navigating between heritage and innovation

Convenor: Kinga POVEDÁK

This panel investigates processes of re-ethnicization—specifically those that involve a renewed turn towards tradition—through various aspects of Roma religious culture in Hungary. For a long time, the religious life of Hungarian Roma communities appeared only sporadically in scholarly discourse. This lacuna can be attributed to two interrelated factors: (1) the religious policy of the socialist regime prior to 1989, which placed significant constraints on research in this area, and (2) the diverging strategies of the churches themselves.

Census data show that the predominantly Roman Catholic Roma population has long had to navigate the colonizing attitudes historically embedded in their church's engagement with Roma communities. At the same time, the growing number of Roma affiliated with Pentecostal congregations encountered a different challenge: the tendency of these communities to privilege universal Christian values over expressions of Roma ethnic identity. As a result, the incorporation of traditional Roma cultural elements into religious life—beyond the ritual expressions of folk belief—was significantly impeded.

Over the past fifteen years, however, there has been a noticeable resurgence in the visibility of ethnic markers. The phenomena of folklorism and the folkloresque have become increasingly evident in reconstructed traditions of dress, in the religious soundscape, and in the praxis of ritual. Yet this resurgence resists any straightforward interpretation. It cannot be viewed solely as a grassroots phenomenon or as an instinctive return to tradition; nor does an emphasis on individual innovation sufficiently account for its complexities.

Our panel seeks to explore this multifaceted phenomenon through the perspectives of various agents, including Romani Design, representatives of Christian churches, Roma religious communities and participants in the pilgrimage to Csatka.

POVEDÁK Kinga & Helena Mária VARGA

Sonic traditions and innovations: music and identity in Hungarian Roma religiosity

In Roma culture and within Roma religiosity, music holds undeniable significance. While acknowledging that this observation might risk reinforcing stereotypes, our intention is not to do so. Rather, this study examines the underexplored subject of religious Roma musicking. In this paper, I investigate how various churches and denominations in Hungary perceive the role of music in Roma missions aimed at converting individuals to Catholic, Pentecostal, Calvinist, or Baptist communities. Is it seen as an emotive pathway into spiritual narratives, a medium for cultural dialogue and negotiation, or is its strategic value underemphasized?

Who values the preservation of the Roma musical tradition within the framework of Christianity? Is it the community itself, or is it rather the missionary leaders who consider it a pivotal tool for representation? In this paper, I will analyze the narratives of leading figures in the Roma missions in Hungary, while also showcasing my understanding of the various Roma religious communities and investigating local initiatives to examine whether they cultivate a distinct Roma religious repertoire or predominantly rely on mainstream Christian (non-Roma) repertoires.

This paper shows how roma religious musicking functions as a rich cultural text that not only narrates the complex interplay between indigenous identity and Christian spirituality but also reveals key processes of cultural negotiation and self-identification. By examining musical style, lyrical content, and performance practices, the research sheds light on how Roma communities assert authenticity and resilience, and negotiate their spiritual belonging in diverse socio-religious contexts.

POVEDÁK István

The politics of the “Roma pilgrimage” of Csátka

The largest "Roma pilgrimage" in Central and Eastern Europe is organized every September in the small Hungarian village of Csátka. Around 30000 pilgrims arrive, of whom roughly 90% are Roma. The presence of the Roma has always provoked controversy among the authorities, the police, church people, the locals, and non-Roma pilgrims. One of the reasons for the disputes is that the vernacular religiosity and the behaviour of the Roma is considered “unusual” by members of the majority society. Roma have always dressed in their own festive costumes, spending money at the vendors on kitsch, bringing huge bouquets of flowers, enormous candles, and even making dozens of dresses for the Virgin Mary statue. All this is accompanied by ambiguity among the non-Roma pilgrims. The conflict between Roma and non-Roma is further intensified by the Roma “turbofolk” music party in the meadow near the church.

The ethnic pilgrimage is an excellent opportunity to analyze 1) Roma vernacular religiosity, 2) contemporary Roma folk art, 3) how Roma pilgrims connect and use religious images, including religious kitsch purchased from the vendors, and 4) the visual representation of the pilgrimage in various media.

In addition, the visual representation of the pilgrimage reveals strong colonisation strategies and mentality on the part of non-Roma pilgrims, the Catholic Church and clergy, and in media representations.

KRISTON Lili

The multilateral Mary: Marian devotion in contemporary Roma art & design

Marian devotion holds a significant place in Roma culture, intertwining spiritual, communal, and artistic expressions. This presentation explores how contemporary art and design reinterpret Marian iconography within Roma cultural narratives, focusing on Romani Design's artistic practice. Romani Design is the world's first Roma fashion studio and activist art initiative, founded by Erika and Helena Varga in 2010. The studio was founded with the purpose of using fashion and art as tools for empowerment, cultural representation, and social change. The founders' goal has been to challenge stereotypes, elevate Roma cultural heritage, and foster social equity by using art-based activism as a catalyst for change.

Through the *Gypsy Madonna* motif and the *Romani Madonna* collection, the panel details how traditional religious imagery is transformed into a medium for cultural advocacy, representation, and activism.

The key case studies are the *Körforgásban – In Circulation and Romani Design Fashion Art* exhibitions, which included a video artwork depicting statue of the Virgin Mary of Csatka (one of the most significant locations of Roma Pilgrimage in Europe) adorned with a Romani Design dress. This act, rich in iconographic and conceptual significance, reflects the Roma community's deep-rooted Marian devotion while reshaping its contemporary visual and spiritual interpretations. By personalizing and embodying Virgin Mary, these artistic interventions navigate between heritage and modernity, faith and cultural identity, while also exploring the role of Roma artistic expressions in contemporary art.

Analysing these works through the lens of design paradigms, their conceptual foundations, adaptation of religious traditions into contemporary aesthetics, and their role in cultural memory and advocacy are discussed. The presentation highlights the intersections of spirituality and activism, questioning how Marian imagery functions in secular and non-religious contexts, pop culture, and digital spaces. Ultimately, this paper contributes to broader discussions on religious iconography's evolving relevance.

Pre-Arranged Panel 3: Historicity, Migration and Origin of Roma: Indian and Iranian Perspective

Convenors: Mohammad Zameer ANWAR and Mojgan ZARGAR

The research paper chiefly intends to evince the reliable account of historical occurrences as well as substitute legends and myths with facts and findings besides phasing out the unexamined assumptions. The paper aims at reflecting Roma's historical, cultural and civilizational affinity with India, drawing on historical, cultural and anthropological studies. The research paper employs the empirical and multidisciplinary approach in dealing with historical dislocation and origin of the Romani people (or community) from India and the reality of their present-day links with India. The presentation provides an illuminating perspective on the origin and migration of Romani population from India by dint of exploring the both classical and modern historical accounts and documents. It intends to answer the questions about India - the cradle of Roma that is treated as an axiomatic truth in the narratives concerning the origin of Roma. Piecing through myriad hypothesis and findings is to feed to the narrative of "the long road of the Roma" over 1,000 years since the migration from the Indian territories.

ANWAR Mohammad Zameer

Roma as A Historical Diaspora of India: Historiographical Analysis

The research paper is a scholarly endeavour to navigate historical journey of Roma out of India to Afghanistan as well as to demonstrate their arrival to Persia (Iran), Asia Minor, Balkan and Europe. The history of Roma is part of shared history of India, as Roma and Indians shared the same fate. Roma were displaced by Sultan Mahmud, whereas numerous Indian villages and towns were burnt and desolated as well as a multitude of Indians were killed by the same sultan. Despite an elapse of more than thousand years of Roma's dislocation, Indians and Roma are knit together by a sense of shared culture and values. This is not only a historical and civilizational kinship but also a physical and genetic symmetry.

SINHA Rimjhim

Revisiting the Affinity of Romani Dance with Indian Folk Dance

Dance is an important vehicle of social and cultural identity. As a cultural symbol, it conveys the traditions, beliefs, customs and experiences of a particular community. In different cultures, the style of dance, its structure, and modes of performance reflect how a community expresses its collective memories and identity through artistic form. For the proposed research paper, the dance performed by the Roma community—Indian folk dancers—has been comparatively studied and analysed.

Because of their origin in India, music and dance of the Roma community have evolved from Indian musical and dance traditions, integrating different folk dance schools and styles. Even after nearly ten centuries of migration, the influence of Indian dance traditions remains prominent in Romani dance. The research paper examines the influence of Indian dance traditions on Romani (Gypsy) dance, besides analysing elegance, energy, rhythm, fluidity and styles between Indian folk dance and Romani dance.

The paper looks into the Romani folk dance in a historical context as well as demonstrates the cultural connections between Rajasthan's Kalbelia folk dance and European Gypsy dance. It illustrates the parallels between Romani dance and Indian Kalbelia dance with the focus on forms, movement, expression, technicality of dance, complex footwork, spins, etc.

OPEN PANELS

Open Panel 1: Roma in and from Ukraine

Convenors: Elena MARUSHIAKOVA and Veselin POPOV

Since the onset of the Russia-Ukraine war in 2022, millions of refugees from Ukraine have sought asylum abroad. Among these refugees is a significant number of Ukrainian Roma, who face unique challenges due to the lack of recognition of their history and culture, as well as issues related to adaptation, integration, and social inclusion in their host countries. Historically and presently, the experiences of Ukrainian Roma have been largely overlooked in academic discourse, leaving critical gaps in our understanding of their ethno-cultural identity and responses to contemporary upheavals.

This panel seeks to address these gaps by examining the historical, cultural, and social aspects of the Roma community in Ukraine and its internal diversity. It will also explore the current challenges they face both within Ukraine and across the broader European context.

This panel aims to highlight key areas of Roma life in Ukraine, including their history, internal community structures, self-governance, ethnic and national identity developments, and the transformation of their social position. We welcome a wide range of contributions that explore the Roma experience before and after the war and the circumstances of Ukrainian Roma in other European countries today.

We encourage submissions from scholars across disciplines, including history, anthropology, sociology, political science, cultural studies, and others addressing the following and similar themes:

- **Historical Perspectives:** The history of the Roma in Ukraine, with an emphasis on their experiences before, during, and after the current armed conflict. Topics may include migration patterns, historical marginalisation, and resilience.
- **Ethnic and Cultural Practices:** Exploration of Roma cultural traditions, language, and the complexities of ethnic identity within a rapidly changing political landscape.
- **Social and Economic Conditions:** An analysis of the social position of Roma in Ukraine, including issues concerning poverty, access to education, healthcare, and housing, along with barriers to integration within Ukrainian society and broader European contexts.
- **Impact of the War on Roma Communities:** The specific challenges faced by Roma in the context of displacement, including the trauma of war, refugee experiences, divided families, and the ongoing struggle for social justice and recognition within the diaspora.

- **Migration and Refugee Experiences:** Examining the experiences of Ukrainian Roma refugees, with a focus on integration challenges, discrimination, and their search for belonging in host countries.
- **Policy and Activism:** The role of local and international NGOs, governmental agencies, and Roma activists in advocating for the rights of Ukrainian Roma and supporting their integration into new societies.
- **Development of Pan-Roma Identity:** The influence of international, national and local Roma organisations and individuals in fostering a sense of belonging to the global Roma community through the use of symbols and collective actions.

This panel aims to foster interdisciplinary dialogue and provide a platform for research that illuminates the lived realities of Roma in Ukraine and abroad—historically and in the present day. We encourage researchers whose work focuses on Roma issues in Ukraine before the war, as well as those addressing the contemporary struggles of Ukrainian Roma in Europe, to submit proposals. We look forward to receiving diverse, thought-provoking contributions that will enhance our understanding of the Roma community in and from Ukraine, shedding light on both their unique experiences and shared struggles in the context of war, migration, and social change.

The panel is output of the project “Identity of Roma in Transcarpathian Ukraine: past and present” (VEGA, Project No. 2/0057/24).

Who's the Victim? Narrating Hierarchies of Exclusion in Michal Blaško's *Obet'* (2022)

Using the case study of the Slovak-Czech-German film *Obet'* (*Victim*) (2022), the proposed paper approaches the dynamics between different minority groups in the Czech Republic as the film analyzes them and translates them into a narrative and visual form. The film is based on an event that took place in 2012. In a false testimony, a young Ukrainian who hurt himself seriously by his own fault, accused Roma of having attacked him. The incident created public unrest and was used by right-wing forces to rally against the Romani minority in the Czech Republic. The film reapproaches the incident narratively and reframes it. In the film, which was shot before the Russian full-scale invasion of Ukraine, both Ukrainians and Roma represent different minority groups that are struggling for their rights in Czech society. While in the film the lie is still a lie, its causes and consequences are presented as a chain of structural mechanisms of exclusion that both groups are subjected to, yet very differently and with different outcomes in each case. Evidently, the film does not comment on the situation of Roma refugees in the Czech Republic today, it rather analyzes how social deprivation creates hierarchies of exclusion.

The film is not the only instance in which the event from 2012 was addressed in cultural memory. While the paper concentrates on the film as one of the voices, it also approaches different instances in which the event was addressed in public discourse, among them incidents that are knit into the dynamics set off by the Russian full-scale invasion of Ukraine and the ensuing situation of Roma as war refugees.

HAJSKÁ Markéta

The Roma from Ukraine in detention centres in the Czech Republic

At the time of the centralized assistance to people from Ukraine, from the very beginning of the War in 2022, the Czech Republic was taking a dual approach to Romani and non-Romani refugees. While ethnic Ukrainians were sent from Regional assistance centres for Ukrainians (KACPU) to various types of housing, including dormitories, hotels, and private accommodation, often with prices set in solidarity, Roma were systematically sent to former detention facilities, most often in Vyšní Lhoty or Bělá pod Bezdězem. The so-called detention centres, operated by the Refugee Facilities Administration of the Ministry of the Interior, have long served primarily to detain non-EU foreigners who have been issued administrative expulsion by foreign police officers or who have entered the Czech Republic in violation of Czech law, often without valid documents. When the war in Ukraine began, the purpose of these facilities was modified by a government resolution, which decided refugees defined as being from “a socio-culturally different background” would be sent here. This designation was introduced by Czech politics for Roma refugees, without direct reference to their ethnicity. Thus, the original clientele of the detention centres was temporarily transferred to other centres and the capacity was freed up for the Roma from Ukraine. Both these two centres are situated outside the village, in the middle of the woods, very far from shops, school or work. They are surrounded by barbed wire, with bars on the windows and the regime is closed, so, for the Roma, all of this evoked the feeling that they were sent to a prison, thus, they didn't want to stay there. A lot of Roma, who were sent here, refused to disembark from buses and started to cry, and they asked for other housing. This, however, made them ineligible for further State housing assistance, as they refused the housing allocated by the State. Several non-profit organisations, volunteers and activists assisting Roma have protested against the accommodation of Roma from Ukraine in these facilities, but still, several hundreds of Romani families have been treated in this way. Roma from Ukraine were treated in these centres as second-class citizens, as illegal migrants, without documents, without any rights in European Union, and all of it happened in the time of raising solidarity with the Ukrainians – but only with the white ones.

Le Rom andaj Ukrajina andej detenčiva centrura po Čecho

Kana kezdiyas o marimo pi Ukrajina ando berš 2022, o Čecho phuterdas ávri žutori le manušenge andaj Ukrajina duje fejlicka dromenca: áveršandes sas inkerde le Rom taj áversar le gáže andaj Ukrajina. Ande Regionálniva centrura la žutoráke le Ukrajinconge (KACPU) le gážen bišavenas andej hotelura, penziónura vaj andej privátniva khera, ká šaj bešenas jive vaj ká či poťinas but. Le Romen bišavenas ande detekčniva centrura, maj but ando gav Vyšní Lhoty taj Bělá pod Bezdězem. Kadala detenčniva centrura si kerde telaj Andrune Ministeresko Ofiso perdal migratura, taj aba but berš si puterde le žejnenge, so naj andaj europškiva thema, so sas našade ávri anda them vaj so sas le bajura le šingálenca po Čecho vaj so nás le dokumentura/ li'a. Kana kezdiyas o marimo pi Ukrajina ando berš 2022, o maj báro ofiso po Čecho das avri, hoď ande kadala dúj centrumura aba bešena fere kecave migratura, so áven avri anda “áver sociálno taj kulturno situácija”. Kadele dromesa le politikura kezdiinde te akharen le Romen, bi kodolesko te phenen direct avri lengi etnicita. Le migrantura andaj áver/ trinte thema sas šudine perdal ande ávera centrura, taj intrégi kapacita kadale kherengi sas phuterdi fere le Romenge andaj Ukrajina. Sej dúj centrura tord'on ávri andaj fóro/gav, maškar le veša taj le bolti, le školi, le bú'ta, sa si khotar naďon dúr. Sej dúj si phandade le sastrune kucime bárenca, le sástri si vi pej fejastru, o režimo si phandado, taj kado sa dičholas le Romenge sar phanglimo, taj azír či kamenas khote te bešen. But Rom, kana ingerde le khote le autobusonca, či kamenas ávri te žan andaj autobusi taj rovenas, hoď kamen te den áver kher. But kadalendar, so ášiline, apal nášle tar taj rodenas o drom palpále andi Prága vaj ando áver maj báro fouro. De o sistémoo sas kerdo káde, hoď kana vareko či las o kher, so das leske/lake o them, aba nás les/la áver šanca pi themeski žutóri vaj louve. Maj but organizácii taj le aktivistura, so žutinenas le Ukrajinconge, márnas pe anda lenge čačimátura taj phenenas, hoď o them náštik bišavel le Romen ande kadal centrura, de vi kade vaj ket'ťi šela Rom sas khate bišade. Le Rom sas káde inkerde sar le migrantura, co nášen andaj trinta thema, so naj le či soske čačimátura andi Europškívo unija, taj kado sa ášilas pe andi kecavi vráma, kana sako sikhavelas peski solidarita le Ukrajinconca – de fere le párnenca.

The Phenomenon of the Roma Women's Court: Overcoming or Modifying Traditions in Postmodern Society

The phenomenon of the so-called "Gypsy Court" (*Romani Kris, Sendo/Syndo, Davia*, etc.) has long attracted the attention of researchers in the field of Romani Studies, and the number of publications on this topic continues to grow. However, significant issues still remain under-researched or have received minimal attention. One of these issues concerns the role of Roma women in autonomous lawmaking and internal politics, as well as the extent to which they can protect their rights within this system. This research gap is puzzling, particularly given the widespread contemporary interest in Gender and Feminist Studies. Despite the popularity of these fields, scholars working in this area have largely overlooked the role of Roma women in traditional justice systems.

An intriguing contrast emerges when examining the status of Roma women through the lens of the community-society dichotomy. On one hand, there is broad consensus among researchers and human rights advocates regarding the position of Roma women in wider society. However, the situation is entirely different regarding their status within the Roma community. The dominant discourse on multiple discrimination portrays Roma women as victims of double discrimination—both as women and as members of an ethnic minority.

In this paper, we present an unexpected finding from our recent research among the Roma in and from Ukraine, which surprised even us. Our research has uncovered a previously unknown phenomenon: the existence of an all-female Roma court.

We will discuss the following issues: the reasons for the emergence of all-female Roma courts over the past two to three decades, their role within the Roma community, and the attitudes of Roma men toward their operation and legitimacy. Additionally, we will provide a detailed analysis of their organisation, procedures, types of cases handled, decision-making processes, and the use of magical practices within this framework. Finally, we will pay special attention to how the Roma Women's Court functions during the war in Ukraine and in the context of war-related displacement and refugee resettlement.

The presentation is output of the project "Identity of Roma in Transcarpathian Ukraine: past and present" (VEGA, Project No. 2/0057/24).

MCDONAGH Mary Leonie, Karin WHITE & Grainne KETELAAR

From the Ukraine to the Green Isle: Roma Experiences in the North West of Ireland

In 2021, Human Rights Watched expressed concerns about the violence faced by Roma in the Ukraine and the lack of accountability for this violence (<https://www.hrw.org/news/2021/11/29/radicals-target-roma-people-ukraine>).

Previously, Amnesty International had warned that attacks on Roma in the Ukraine were becoming increasingly vicious, while Stephen Mueller, advisor on international affairs with the Central Council of German Sinti and Roma refers to ‘strong Anti-Gypsism in the Ukraine. He also fears a repetition of the practice of expelling Roma and excluding them from reconstruction after the war as happened in places such as Kosovo (<https://www.theguardian.com/world/2024/apr/29/roma-postwar-ukraine#:~:text=In%20the%20years%20before%20Russia's,perpetrators%20be%20brought%20to%20justice>).

The discrimination against Roma in the Ukraine seems to have transferred to Ireland where resistance has been noted by settled Ukrainian refugees to share a neighbourhood with Roma families. This resistance, additional to prejudice against Roma and Travellers among the settled Irish and other populations, has led to the segregation of Roma from the Ukraine and increased disadvantage. A different layer of complexity has been added by the diversity of the different Roma groups and languages, such as Servi, Vlachs, Crimean, TransCarpathian or Ruska Roma.

As part of a wider study, ethnographic research is being conducted among Roma refugees from the Ukraine living in County Donegal, Ireland engaging in conversations with Roma from the Ukraine and participating in activities such as artist led workshops making use of ‘the common third’ approach. Mindful of the political, historical and cultural context, this research is concerned with people’s experiences of segregation, their perceived identity, their endeavour to make sense in a new and different culture, their struggles to maintain and pass on their own and their hopes and fears of a life in post-war Ukraine.

Open Panel 2: Religiosity, Spirituality and Non-religiosity among the Roma

Convenors: Tatiana ZACHAR PODOLINSKÁ and Juraj MAJO

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

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

Despite the prevailing trend of research focused on Pentecostal, neo-Protestant and Charismatic churches and movements, we can find equally vibrant religious manifestations of what we call "Romani Christianity (for Slovakia see Zachar Podolinská 2021b), or manifestations of modern and postmodern forms of religiosity and spirituality (e. g. Zachar Podolinská 2021a) Similarly, the study of such phenomena as deconversion and religious indifference among the Roma is present but rather rare (Hrustič 2014) As has been stated in the introductory paper of the monothematic issue of Romani Studies (2021, Ser. 5, Vol. 31, No. 2) focused on religiosity among the Roma worldwide, (Zachar Podolinská and Hrustič 2021), despite the majority of scholarly articles and books focus on Roma religiosity (traditional and non-traditional), we should bear in mind that many Roma live in environments where they are in daily contact with postmodern types of religiosity/spirituality, as well as with secularized and globalized culture. Among the Roma living in urban (and rural environments as well), a variety of phenomena of experimental religiosity has been documented (Zachar Podolinská 2021). The project proposes, that in academic research we should approach Roma in the same way as mainstream society, where we recognize varieties of experimental and composite faiths, privatized beliefs, and individualized practicing (Podolinská 2010), etc. In this regard, we should also note that not all Roma are believers. Particularly this topic brings great potential for research on so-called "nones" and "dones" (never and former religious people) (Schwadel 2021). In

current religious studies in Europe the research of non-religious people, nonbelievers, or believers without a fixed affiliation has increasing tendencies (e.g. Zachar Podolinská et al. 2019; Zachar Podolinská and Majo 2022). In European religious studies the research of non-religion and secularism is carried out by separate research teams and projects of international networks, while in Romani studies, such focused research has not yet taken place.

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CHERNYKH Aleksandr V.

Contemporary religiousness of the Kalderash Gypsies of Russia

Nowadays the Kalderash Gypsies are one of the largest Gypsy groups in Russia. Their faith is Orthodox Christianity. In recent years the field studies of Gypsy camps allowed to observe their contemporary confessional practices. Despite the anti-religious policy of the Soviet period, their commitment to traditionalism allowed them to preserve religious identity, Orthodox attributes and rituals till present day. But this very period of history when the temples were closed strengthened the regulation of the religious sphere by oral tradition and customs of norms that is also preserved nowadays. Among Orthodox rituals they still stick to wearing pectoral crosses and the shaping of the iconostasis at home that is related to norms, orders and prohibitions. Custom made festive golden decorations with religious plots of crucifixion and the image of Saint Mary are of special interest. In family life church rituals are used only during baby christening and funeral rites. In wedding traditions we haven't observed the performance of necessary religious rituals including church weddings. For the Kalderash Gypsies the collective character of religiousness is typical. The rituals and representations characteristic of the community are performed and maintained. Due to this reason the frequency of addressing to priests, visiting temples, the performance of certain religious rituals have a lot of different variants in each community. For example, in some cases it is a tradition to go to church and consecrate dishes on Easter, in other cases they don't practice this.

CLANET DIT LAMANIT Elisabeth

“Spirituals Gypsies” in the Afro-Brazilian religion of Umbanda

The Umbanda, born in the beginning of the 20th century in Rio de Janeiro, is a syncretic religion blending elements of Bantu cults, Catholicism, indigenous shamanism and Kardecist spiritism. Souls of certain deceased people are considered “entidades espirituais” (spirituals guides). They are invoked during ritual sessions and incorporate by mediums to assist the faithful attending the ceremonies.

Among this “entidades espirituais” we can find a representation of all the popular segments who have shaped the Brazilian society: souls of former African slaves, Native Americans, catholic folk saints, sailors, cow-boys, climate refugees from northeastern Brazil and ... Gypsies who are presents in the country since the very beginning of the Portuguese colonization.

These countless Gypsies entities, organized in Phalanges, are simply “spirituals Gypsies” and not “Gypsies by blood”. The mediums who incorporate them have no connection with ethnic Gypsies, but exhibit during the rituals the most common clichés: clothing, jewelry, attitudes, even in the language to express themselves, using “portunhol” a mixt of Portuguese and Spanish and some words supposed to be Romani.

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CLANET DIT LAMANIT Elisabeth & Aurore TIRARD

From Gypsy to צוען-יברית Gypsy-Hebrew: A “passing“ phenomenon in the Romani world

Since the birth and development of the evangelical movement around the world, a significant proportion of followers are Christian-Zionists who believe that the condition of the Second Coming of Christ is the return of all the Jewish people and the Lost Tribes of Israel in the Holy Land.

For some time, the thesis of a Hebrew origin is spreading around in some evangelical Romani groups who are getting closer to Messianic Jews and even to conversion. Biblical Hebrew study among some of them is increasing as well as questioning the etymology and the real origin of the Romani language.

MAJO Juraj & Tatiana ZACHAR PODOLINSKÁ

Some Current Aspects of Romani Religiosity, Spirituality, and Non-Religiosity in Slovakia – First Results from the RELIROMA Project

This paper presents the initial results of an interdisciplinary project focused on religiosity, spirituality, and non-religiosity among the Roma in Slovakia (RELIROMA). In collaboration with colleagues from three institutes, we have gathered valuable material over two years from numerous Romani communities across the country. These communities are diverse not only in their social and economic conditions, but also in their religious affiliations, levels of devotion, patterns of religious practice, degrees of acceptance by local religious leaders and majority communities, and their capacity to form independent groups with their own spiritual leaders.

Many of these aspects are compared with findings from the earlier SIRONA research project, which was conducted several years ago and focused on the social inclusion of Romani people through religious pathways. This comparison highlights both the stability and continuity of mission work and religious activities within the communities.

We offer a brief overview of preliminary findings on various aspects of faith, comparing Roman Catholic, Byzantine Catholic, mainline Protestant, and Pentecostal Romani communities across different regions of Slovakia. Most of the data (including photographs, interviews, and video recordings) collected so far comes from Eastern Slovakia, where communities display a wide range of religious identities.

A special focus of this project is the sophisticated and inspiring process of archiving the collected data, including the meticulous structuring and storage of metadata and research materials. This unusually careful archival approach is a unique feature of the RELIROMA project and is expected to set a new standard and routine for future research projects.

This paper is an outcome of SRDA project APVV–22–0389 “Research of religiosity, spirituality and irreligiosity among the Roma in Slovakia”.

Converting identities and moralities: Pentecostal Christianity among the Roma in Estonia and Latvia

In Estonia the mission among the Russian Orthodox, Lutheran and Catholic Roma by the Roma (Kaale) Pentecostal missionaries from Finland began in the beginning of 1990s, which was also the general period of the so-called religious boom that accompanied the collapse of the Soviet Union. Today their missionary work takes place both in Latvia, where the Roma community is significantly larger, and continues in Estonia, as the Roma live on both sides of the border and communicate with their relatives across the border.

The presentation is based on the results of my doctoral thesis, which I defended in 2024 at the University of Tartu. My research is based on ethnographic fieldwork among the Roma in Estonia and in the Vidzeme region of Latvia. It discusses the interplay of cultural and religious identifications of the Roma in the region during and after their conversion to Pentecostal Christianity.

I examine how the converted Roma create themselves as ethical subjects, caught between two opposing moral codes. For the analysis I draw from the distinction made between moral codes and ethics made by Foucault ([1985] 1990; 1997). Conversion to Pentecostal Christianity entails the need to prioritise the identity of believer and to accommodate the accompanying moral code. At the same time, Roma converts must maintain the relationships and values necessary to belonging to the wider Roma community.

I demonstrate that ethnicity plays an important role both in missionary work and in the sensory and embodied practices of experiencing faith. I point out that Roma missionaries from Finland and Roma in Estonia and Latvia's Vidzeme region create new networks and search for a common ethnic identity despite the internal differences among Roma groups. I conclude that the mission has a deeper impact when the missionaries of Roma origin combine Roma cultural identity with Pentecostalism and use a culture-specific approach. I demonstrate that there are a number of approaches that converted Roma individuals use to find ways of combining the conflicting moral norms and systems, thus shaping their Pentecostal moral selves. For instance, the condemnation of fortune telling by converted Roma is not always straightforward not only because of its economic importance, but also because of the need to maintain relationships with non-converted Roma and because of the need to preserve their cultural identity. This demonstrates how the converted Roma individuals must constantly find a balance between the different moral codes.

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SLAVKOVA Magdalena

The feminine spiritual authority in the Romani evangelical 'home' churches

With the advance of Romani Studies, a growing number of publications have focused on evangelical believers from different denominations, particularly on Pentecostal groups and born-again individuals. Researchers analyse how Romani churches exercise their multiple influences on the socialisation of the Roma within mainstream society, changing of the value system and cultural models of Roma. Also, the authors pay attention to the empowerment of Roma women within evangelicalism (Podolinská and Hrustič 2010; Gay y Blasco 2012; Thurffjell and Marsh 2014; Podolinská 2017; Marushiakova and Popov 2021; Slavkova 2021; Slavkova 2025). The core of the evangelizing efforts among Romani groups all around the world is the services in the home or the so-called 'home churches'. Among the Romani Christian believers in Bulgaria nowadays, the evangelical form of religious mobilization often leads to the creation of individual churches consisting of members with Roma identities, which, together with visits to a main church building, maintain religious services in the home. They are held at varying times and in range of locations during the week. It is usually the case that women take on responsibility of leading the prayers, Bible reading, hymn singing and visiting sick people. This technique of religious mobilization is a brilliant use of primary resources available to the religious society. The activities of female members along with their communication, interpersonal and prayer skills in favor of evangelization develop well in such a favorable environment. There is something specific in the Bulgarian case, and it is that these domestic churches are shaped as the most important cohesive faith units that often unite not only Roma but also Bulgarians together to hold domestic services in the Roma neighborhoods, because they are away from the view and the concrete interests of the communist authority, and thus survive during the communist regime, when the practicing of religious rituals was not possible. Thus they were able to withstand political pressure and economic problems. Women from those groups were often the first to convert; later, they brought their husbands or children to the congregation. Domestic (secret) religious gatherings during the communist non-religious context are a very important subject of study because then women could use their leadership skills and abilities and to serve people with it, and this paper will pay special attention to this topic, and it is also interested in whether these domestic gatherings have changed the religious role of women today.

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VAIMAN Dmitry I.

Religious Practices of Russian Roma in Russia in the 21st Century

According to field research data from 2015-2022, the communities of Russian Roma in the Ural region, regardless of their rural or urban residence, maintain a relatively high level of religious beliefs. At the same time, Russian Roma preserve a communal nature in celebrating Christian holidays. For example, in rural areas, traditions of visiting and greeting each other during Christmas have long been maintained. The holiday calendar of the Russian Roma is centered around major Christian holidays such as Easter, Trinity, Christmas, Epiphany, the Nativity of the Virgin Mary, and Elijah's Day. The main prayers are dedicated to Jesus Christ, the Virgin Mary, and Saint Nicholas the Wonderworker. Christian traditions also underpin family rituals. For instance, after baptisms, it is customary to lay out tables and gather guests, and wedding traditions are associated with the church ceremony of marriage. Visiting the church during major Christian holidays such as Christmas, Epiphany, Easter, and others is considered mandatory. In addition to Orthodox faith, elements of folk beliefs and representations continue to exist in their culture, intricately woven into their religious worldview and remaining relevant to this day. Thus, high religiosity, the preservation of certain communal forms of celebration, and the characteristics of their religious worldview today define this group.

ZACHAR PODOLINSKÁ Tatiana

Anti-Maryism and Pentecostal Peripheralisation of Virgin Mary among the Roma in Slovakia (findings from the project RELIROMA)

Until recently, a variety of Neo-Protestant, Baptist, Pentecostal, and Charismatic denominations have been active among the Roma in Slovakia (for numbers and localities, see Podolinská and Hrustič 2010, 2011) and their number is still growing.

The new Evangelical denominations come with an attractive programme, promising the Roma people not only to get out of the vicious circle of poverty but offering them also ethnic emancipation on a religious principle. In this respect, particularly Pentecostals provide an alternative, that is, Biblical ethnogenesis, offering the Roma a substitution of their ethnic identity for a religious one, appealing on the breaking away from the old ‘Gypsy story’ with a negative track record (Podolinská 2009, 2015, 2017b).

In terms of religion, the new faith comes with radical rewriting and ‘correction’ of the religious architecture of traditional Romani Christianity: (a) it brings a different concept of miracles, which is newly interpreted as ‘gifts of the Holy Spirit’; (b) it also comes with a competitive offer of a health programme for Roma families (attaching hands, group prayers for miraculous healing through the Holy Spirit, etc.); (c) it offers as well an alternative type of protection against the *mulos* and magical attacks. However, the main attack by Pentecostals is directed against the Virgin Mary. When addressing their new converts and their pre-conversion spiritual life, leaders repeatedly attack three pillars of traditional Romani Christianity: (a) the cult of the Virgin Mary; (b) anthropomorphism (‘idolatry’)—expressed in Roma household’s religious decorativism (holy corners, domestic altars, and devotion of holy pictures); and (c) strong belief in revenants—*mulos* (Podolinská 2014, p. 161). Moreover, Neo-Protestant and Pentecostal movements operating among the Roma in Slovakia come with an offer that strongly competes with the traditional competencies of the Virgin Mary (miracles, healing, and protection). By depriving Mary of her divine face, they remove her from the position of an unwritten, yet recognised member of the Holy Trinity, while rehabilitating the originally excluded member of the Holy Trinity—the Holy Spirit. Mary thus finds herself in religious isolation and is set aside to the periphery as a human figure of only marginal importance (Podolinská 2014, p. 162; Zachar Podolinská 2021, pp. 142-143).

The contribution examines cases of peripheralization or functional substitution of the Virgin Mary in Pentecostal Romani environment in Slovakia, including anti-Marian pastoral discourse and corresponding collective responses of Romani groups and communities. The author also works with individual testimonies of converts, documenting various types of polarities and doubts concerning the figure of the Virgin Mary before and after conversion. Additionally, the author refers to her longitudinal, multi-sited local research, which maps the visual forms of domestic devotion and the phenomenon she calls ‘empty spaces’—that is, the visual remnants of the cult following the previous veneration of the Virgin Mary (empty picture frames, vacant home altars, etc.).

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The contribution is output of the project APVV–22–0389 (RELIROMA) “Research of Religiosity, Spirituality, and Irreligiosity Among the Roma in Slovakia” and the project VEGA2/0104/23 “Marian devotion in Slovakia in the 21st century as a part of the enchantment of post-modern post-socialistic Europe” (Ethnographic perspective).

Open Panel 3: Roma Slavery in the Romanian Principalities: New Contributions and Perspectives on Historical Dependencies, Emancipation, and Legacy

Convenors: Viorel ACHIM, Petre MATEI, and Julieta ROTARU

While scholarly research on Roma slavery in Wallachia and Moldavia has advanced in recent decades, this significant historical infringement on human rights warrants further academic investigation. The topic has only recently begun to appear in encyclopedias and handbooks in Slavery Studies, though still sporadically. Reputable works such as the French-led encyclopedia *Les Mondes de l'esclavage. Une histoire comparée* (2021), edited by Paulin Ismard (Paris: Seuil), continue to omit Roma slavery from their analyses. Comparative studies are particularly lacking, and much work remains to be done to internationalize this subject.

Slavery is crucial for studying Roma history in Romania and beyond, given the almost total equivalence between Roma and slaves in Romanian territories over a long period (from the 14th century until their emancipation in the mid-19th century). While not the first or only slaves in these two Romanian principalities, the Roma came to constitute the largest part of the slave population. In administrative language, the term “gypsy” (in Romanian, *țigan*) became synonymous with “slave” (*rob*). Before the abolition of slavery in the 1840s-1850s, approximately 7% of the country’s population had the status of slaves or “gypsies.”

Slavery in the Romanian principalities proved to be dynamic, undergoing numerous adaptations and modifications while presenting similarities and differences compared to other contemporary forms of slavery. It was hereditary slavery, but especially in certain periods, there were entries into and exits from this socio-legal condition. Moreover, slavery continued to have a powerful impact on Roma and their integration even after emancipation.

Therefore, we propose an open panel dedicated to Roma slavery in the Romanian principalities for the 2025 Gypsy Lore Society Conference. The panel welcomes papers from all fields of research on Gypsy/Romani Studies and Slavery Studies, including but not limited to the following topics:

- The current state of research on Roma slavery, including the context of why interest in Roma slavery resurged in the 1990s
- The origins and challenges in defining Roma slavery
- The nature of Roma slavery and slave conditions

- The legal status of Gypsies in the Romanian Principalities, Transylvania, Bukovina, and Bessarabia – a comparative perspective
- Comparisons between Gypsy slavery and other types of slavery in various geographical spaces
- The abolition of serfdom and robia in the Romanian Principalities– a comparative perspective
- The intersection of racism and slavery and its impact on Roma segregation and exclusion
- The legacy of slavery in Romania– understanding modern Roma society
- Roma slavery in Roma political projects from approximately 1980 to the present
- The memory of slavery among Roma and non-Roma
- Roma slavery as historical trauma

We encourage submissions that explore new perspectives, case studies, and methodological approaches beyond the suggested themes.

ACHIM Viorel

Changes in the institution of slavery in the Romanian principalities from the mid-18th century to the mid-19th century

Slavery accompanied the history of Wallachia and Moldavia from the founding of the two principalities at the beginning and the middle of the 14th century, respectively, until their disappearance, through their unification into a single state called Romania (1859). Over the six centuries, slavery in the Romanian lands experienced numerous changes that referred not only to the ethnicity of the slave population, the demographic size of this group or the territorial aspects of slavery, but, among other things, also to the status of the slave and the way in which slavery functioned. Most of the changes took place between the middle of the 18th century and the middle of the 19th century, initially for fiscal reasons, and towards 1800 and under the influence of the Enlightenment, so that after 1831 (the age of the Organic Regulation or the age of emancipation) the modernizing current in the country and the pressures from abolitionists intervened.

This paper deals with these changes, the most important of which in terms of their implications for the life of slaves concerned slave marriage (several regulations between mid-18th century and mid-19th century) and the status of the slaves. The partial modification of the slave status, made in Moldavia by the new code of laws entered into force in 1817 and in Wallachia in the following years, established that henceforth in relation to his master the slave is a thing, and in relation to others besides his master he has the status of a person. This new view on slaves governed the legislation regarding gypsies (slaves) from the Romanian principalities in the age of emancipation. Now the state intervened in master-slave relations in a way never seen before. The changes that slavery experienced after 1831 will be discussed in the context of the policy of improving the situation of slaves and of the laws of emancipation from 1843-1856.

ACTON Thomas

Matéo Maximoff and his representation of the ending of Roma slavery in Romania as a foundational event in international Roma history of the last two centuries.

The late Sir Angus Fraser drew attention to Matéo Maximoff's early denials that his Kalderash people had ever been slaves. This paper will consider how and why Maximoff moved in a few years from this public stance to publishing a novel in 1955 loosely based on family traditions of his own grandfather's escape from slavery. It will particularly draw on Maximoff's own Romani translation of his 1955 novel, completed in 1982, but only now about to be published by Francis Boutle Ltd. The nuanced contrast of the Kalderash Romani words "*esklavuria*" and "*rhobimos*" together with the vocabulary used to discuss both the struggle for, and the machinery of, justice, show how Maximoff sought to redefine the history of slavery from the shameful to the heroic. It is not intended to compete with the welcome growth of archival research evident in this conference which is delivering us ever more nuanced pictures of the complexity and variety of the institutions of slavery and servitude. Rather it seeks to show how Maximoff, ahead of his time, contributes an essential new starting point to constructing a new popular narrative re-inserting Romani history into general human history in the age of imperialism.

BEISSINGER Margaret H.

Slavery among Romani Musicians (Lăutari) in the Romanian Principalities

This paper explores the nature of slavery and slave conditions as well as performance and legacy among *lăutari* (traditional Romani musicians) in the Romanian Principalities, a topic that has generally received little attention. *Lăutari*, along with other slaves, the majority of whom were craftsmen whose services were key to the running of institutions and privileged households (such as various types of *fierari* [smiths], *zidari* [brick layers], etc.), were termed “*țigani căsași* or *de curte*”: house or court “Gypsies” (Achim 1998: 37). *Lăutari* provided “services” for elite Romanians as well, however of a somewhat different nature from those of their fellow slaves. They performed music, song, and other forms of entertainment for members of the nobility, landowning class, and clergy. Little is known about *lăutari* in the early days of bondage in the Romanian Principalities. By the nineteenth century, however, historical accounts of what services, where, and for whom enslaved Romani musicians performed began to emerge. What are the earliest accounts of *lăutari* in service to the elite? What was the nature of the bondage that they endured? Under what conditions did they live? Was *lăutărie* [being *lăutari*] historically (i.e., in the context of enslavement) a hereditary “occupation”? What instruments did *lăutari* play, and which genres of music and song did they perform? To what extent did matters of performance reflect conditions of bondage? How did *lăutari* transition after the abolition of slavery in the mid-nineteenth century? What legacies of enslavement remain among the *lăutari* of twentieth- and twenty-first-century Romania? This paper represents a preliminary exploration of how Romani musicians have endured and performed bondage over the centuries as well as an attempt to situate the *lăutar* slave experience more fully within both Romani as well as Romanian history.

MOCANU George D.

The origins of Roma slavery in Romanian medieval principalities – a framework for a regional approach

The origins of Roma slavery in Romanian countries in the medieval period are considered obscure and often almost impossible to explain. Over the years, several hypotheses have been put forward to explain this social condition of the Roma, apparently unique in Europe. Most of these hypotheses lack a documentary basis and are in fact speculations of circumstantial evidence, being unable to provide a coherent explanation for the Roma enslavement. We will propose an exploration of the historiography dedicated to the origins of Roma slavery beginning with the 18th century up to the most recent attempts to explain how Roma came to be slaves in the Romanian principalities.

Next we will try to extend the scope of our approach and analyze the slavery system in the Byzantine Empire, Serbia and Bulgaria during the 13th to 14th centuries. The existence of slavery in the Byzantine and Constantinopolitan-influenced states of the Balkan Peninsula is often overlooked, with most attention focused on the slave trade in the Black Sea and Mediterranean Basin in the medieval period. As a starting point in an attempt to establish the origin of Roma slavery in the Romanian countries I would propose an overview of the legal regime of slavery in the Byzantine civilizational space.

I will try to specify the framing of the phenomenon of slavery in the wider area of the immediate neighborhood of Romanian countries, especially in the area of influence of the Byzantine Empire, whose social and legal structures were the foundation upon which the Romanian countries in the Middle Ages based their legal system. The uniqueness of the phenomenon of slavery in Romanian countries is usually asserted without documentary evidence or valid arguments to this effect – while a focused look at the contemporary legal systems of Serbia and Bulgaria may reveal that slavery was legally accepted in these states.

As a final step I will compare the oldest medieval documents from Romanian principalities referring to the Roma slavery with those referring to the slavery in the Byzantine commonwealth of the Balkan Peninsula. There is a strong possibility that this approach would yield a different perspective on the origins of Roma slavery.

MATEI Petre

Echoes of the Past: Discourses on Roma Slavery in Romania and Their Role in Identity Construction (20th Century)

Roma slavery in the Romanian Principalities (approximately 14th-19th centuries) represents an important chapter in Romanian history, although long marginalized in official historiography. The way this historical experience has been interpreted, acknowledged, or denied has evolved significantly throughout the 20th century, depending on Romania's social and political transformations. This paper aims to fill a gap by comparatively analyzing discourses about Roma slavery, as they were articulated throughout the 20th century, from the Roma perspective. The study follows how these discourses transformed according to the political and social context, as well as their role in identity construction. The analysis approaches three distinct periods: the interwar Roma movement period, the communist regime (focusing on the 1980s), and the post-communist period, highlighting the differences and similarities between discourses in each of these stages.

1. The interwar Roma movement period (1919-1940). After briefly capturing the historical context, I use Roma press and archives to analyze Roma discourses and address the differences between the discourses of Transylvanian Roma and those from the Old Kingdom, the extent to which Roma slavery was related to other servitude experiences (such as serfdom), and the relationship with the Romanian Orthodox Church.

2. The communist period (1945-1989). After a brief analysis of the broader context (communist ideology and the framing of slavery in the paradigm of class struggle, with the diminishing of ethnic perspectives), I focus particularly on the 1980s, when some Roma activists and intellectuals became exposed, also through the International Romani Union and other international contacts, to new ideas and discourses (such as the African American one) about slavery.

3. The post-communist period (1990-present). I analyze the new, more critical and radical approaches in the new democratic context, focusing on the analysis of ideas related to historical responsibility and victimization, the growing influence of African American models, and demands for official recognition and reparations.

In essence, the paper aims to provide a diachronic perspective on the evolution of discourses about slavery depending on the political and social context and an exploration of how the memory of slavery has been instrumentalized in Roma identity constructions.

PETCUȚ Petre

L'esclavage des Roms dans l'historiographie roumaine : une mémoire refoulée

L'historiographie roumaine a longtemps évité d'aborder l'esclavage des Roms, une institution pourtant centrale dans les structures sociales, économiques et juridiques des Principautés roumaines pendant plus de cinq siècles. À travers une analyse critique des textes historiques, des sources juridiques et des récits de voyageurs étrangers, cette communication retrace les différentes phases de traitement – ou d'évitement – de cette thématique dans l'histoire intellectuelle roumaine, du XIX^e siècle à nos jours.

L'étude met en évidence les mécanismes linguistiques (préférence pour le terme « servitude »), idéologiques (construction nationale par exclusion) et politiques (censure, assimilation, marginalisation post-abolition) qui ont contribué à une forme de silence institutionnalisé autour de cette mémoire. En confrontant les récits nationaux aux archives et aux travaux historiographiques contemporains, elle démontre que l'esclavage des Roms ne peut être compris uniquement comme un épisode localisé, mais comme un phénomène structurant, comparable dans ses logiques à d'autres formes d'esclavage étudiées au niveau mondial.

Ce travail s'inscrit dans une démarche de réécriture inclusive de l'histoire roumaine, en réaffirmant la nécessité d'intégrer la voix des Roms et la reconnaissance de leur passé dans la mémoire collective.

ROTARU Julieta

Slavery in Eastern Europe: Status and Particularities in the Romanian Principalities. Ștefan Răzvan

This paper reconstructs and reinterprets the history of the only voivode of Roma origin in the Romanian Principalities. Based on existing documents, this is the reconstructed history of Ștefan Răzvan, an ephemeral voivode of Moldova (26 Mars[20 April] 1595- 17/27 august[25 August/4 September] 1595). He was born in a Wallachian village owned by Michael the Brave, to a Muslim Roma father and an Orthodox Romanian mother. His origins are documented in a July 1595 dialogue between Michael the Brave and Polish diplomat Lubieniecki, later confirmed by Polish chroniclers: “his mother was Romanian (*matre Valacha*), and his father was among those ‘commonly called Gypsies’ (*quos Ciganos vulgo vocant*)” (Reinhold Heidenstein).

His father, a Muslim gardener from the Ottoman Empire, settled in a village along the Olt Valley. While he had been a free man in the Ottoman Empire, in Wallachia he became a state-owned Roma subject to princely taxation. Religious differences prevented his parents’ marriage. His father raised him in the Muslim faith and taught him Turkish. His mother, though the daughter of a bound peasant (*rumâni*), held the status of a free person. As their only child, Răzvan inherited the status of state-owned *țigan turcit*.

Distinguished by his abilities and knowledge of Turkish, Răzvan was sent by his master Michael the Brave to Constantinople with 6,000 gold pieces. There, he joined the entourage of Aron Vodă, who was seeking the Moldavian throne. Răzvan apparently lent Aron the money received from Michael the Brave—an act later probably referred to as “theft” in the voivode’s dialogue with the Polish diplomat. Facing death threats over this alleged theft, Răzvan fled to Moldova. There, he purchased from Aron a position in the Princely Council as “captain general of cavalry and infantry” or *hatman*. Required to convert to Christianity, he took the name Ștefan—an act that provoked the sultan’s fury and demands for his return to Constantinople for execution.

During the anti-Ottoman campaigns in Moldova and Wallachia, Ștefan Răzvan joined Aron Vodă in negotiations with the Christian League and led anti-Ottoman campaigns. He later fought alongside Michael the Brave against the Turks in October 1595, commanding 1,500 lancers.

In December 1595, following a decisive battle at Areni, Moldova, against Jeremiah Movilă’s army, he attempted to escape to Transylvania. Disguised as a peasant, he was betrayed, captured, and executed by impalement at Suceava, with his head displayed at the fortress entrance.

This history illuminates the multiple dimensions of slavery in this European region: the status of Muslim Roma in the Romanian principalities, mixed marriages between Roma and Romanians, marriages between couples of different faiths (in this case, where neither would renounce their religion), children’s status and religious freedom, cross-border professional mobility of Muslim Roma, traditional profession practice, and possibilities for social advancement.

SÎRBU Tatiana

(Re)defining statuses: the impact of the 1847 decree on the Roma of Bessarabia

In 1847, the Russian imperial administration issued a decree regulating the estate rights of the inhabitants of Bessarabia, a region marked by a complex ethnic composition and social hierarchies. While the decree was formally intended to clarify the administrative and fiscal classification of the population, it also marked an important change in redefining legal and social statuses for the population of this region. Of particular significance is its impact on the Roma population, who constituted most of the landlord-owned serfs in Bessarabia at the time. This presentation discusses the administrative challenges to implement the 1847 decree, which represents a precursor to the 1861 Emancipation Manifesto of Alexander II. The research examines how the local authorities dealt with implementing de facto the 1847 decree, with a special attention to the category known as “landlord’s Gypsies” (помещичьи цыгане). Based on a close reading of administrative archives and official correspondence produced by local civil authorities, the study analyzes the ineffectiveness of the decree and the perpetuation of the rights of the landowners over their Roma dependents. The archives records, most of them never published, offer valuable insights into how the imperial officials were trapped in their double positions – noble landlord and imperial civil or military servant – and the difficulty of moving toward broader emancipation policies.

Open Panel 4: Book/Book Series/Journal Panel Discussion

Convenor: Raluca ROMAN

Over the past years, there has been a flourishing of books, book series and journals within the field of Romani Studies, broadly defined, bringing together scholars from various other disciplines and offering a focused approach on topics related to Roma/Gypsy/Traveller communities. The aim of this panel is to bring together presentations of books/book series/journals in our field, with the aim of fostering discussion, debate and constructive criticism across different subjects/themes. We therefore invite submissions of individual book presentations, of book series presentations or journal presentations in the field, with the goal of exploring common themes as well as distinctive points of view. Through it, the aim is to promote not only a knowledge of recent long-form publications in the field of Romani Studies but also cross-disciplinary dialogue and collaboration between scholars. The focus of the panel will thus be not only on the presentation of the books/series/journals themselves, but on discussing the common themes emerging from recent scholarship in the field.

HAJSKÁ Markéta

Markéta Hajská, *The Stojka family. Spatial mobility and territorial anchoredness of Lovara Vlach Roms in the former Czechoslovakia*

The book reconstructs the stories of the Lovara community and their legal, economic and social ties to the territory of the Czech lands and Slovakia from the end of the 19th century to the end of the 1960s. The primary focus is on trajectories and spatial mobility of a family with the surname Stojka, reconstructed from archival records, respondent testimonies and other sources. Using a diachronic perspective, I trace the stories of descendants of the Stojka family who, in the final decades of the 19th century, were granted the right of domicile in the western Slovak municipality of Trenčianska Teplá, a family who gradually grew in each following generation through new descendants, their partners, and those couples' children. The story of the Stojka family is placed in two historical arenas: the history of Czechoslovakia, as an example of a newly-emerging Central European nation-state during a highly turbulent period of complex political changes, and, on the other hand, the history of Roms in Central Europe as a heterogeneous ethnic group that has historically formed part of local multi-ethnic societies.

The Stojka family belonged to a particular group of Roms, a minority within the diverse Slovak Romani population, self-identifying today as Lovara or Vlach Roms. The Lovara economies were based on regular trade routes of varying lengths across today's Czech and Slovak Republics, Austria, Poland and Hungary. At the same time, contrary to the popular misconception of "travelling Gypsies" as "non-belonging nomads", and notwithstanding the continuity of policing practices and securitisation of varying intensity directed at the people subsumed under this term by the changing state authorities, the Stojka family was also residentially and socially anchored in a particular local rural community through a network of diverse social relations including house ownership.

MARUSHIAKOVA Elena & Magdalena SLAVKOVA

- **Papusza / Bronisława Wajs. *Tears of Blood: A Poet's Witness Account of the Nazi Genocide of Roma.***
- **Magdalena Slavkova. *Conversion, Leadership, and Identity of the Evangelical Roma in Bulgaria.***
- **Raluca Bianca Roman. *Kaale Belongings and Evangelical Becomings: An Ethnography of Finnish Roma.***

During the presentation of these books, the authors will specifically discuss the challenges encountered in researching their topics and describe the issues that arose during their work on them.

Additionally, we plan to have a representative from Brill present who will introduce the future format of the publishing house and the guidelines for publishing books in the Roma History and Culture series.

MATEI Petre & Julieta ROTARU

***Romani Studies* (Continuing the Journal of the Gypsy Lore Society)**

Romani Studies (Continuing the Journal of the Gypsy Lore Society) is the leading journal in the field, being abstracted and indexed in major scholarly databases, publishing biannual issues with approximately 5 articles and book reviews.

Founded in 1888 in the UK as the Journal of the Gypsy Lore Society (JGLS) by David MacRitchie and H.T. Crofton, it was initially printed at Edinburgh University Press by the renowned Scottish publisher T[homas] & A[rchibald] Constable—who became His Majesty's Printer and Publisher in Edinburgh in 1835 and the Printer to the University of Edinburgh in 1836.

The journal's publication history includes several interruptions and revivals: a new series in 1907 under David MacRitchie; third series in 1922 under E.O. Winstedt; and fourth series in 1974 under David J. Smith. From 1991 to 1999, the journal was printed in the U.S.A. In 2000, under editor Yaron Matras, it was renamed *Romani Studies* and printing moved to Liverpool University Press.

Since 2020, the journal has expanded to 320 pages annually, with one issue per year being thematic. The special issues have covered topics such as: “Romani literature from its emergence in the 19th century to the digital age”: 30/2 (2020), edited by Sofiya Zahova, Lorely French, and Marina Ortrud M. Hertrampf; 31/2 (2021), “Religiosity and spirituality among the Gypsy/Roma in 21st century Europe: Theoretical framing and ethnographic perspectives”, edited by Tatiana Zachar Podolinská; 33/1 (2023), “Roma women and civic emancipation in the interwar period”, edited by Raluca Bianca Roman and Sofiya Zahova, and 34/1 (2024), “Epistemologies in Romani studies: Moving beyond othering otherness”, edited by Victoria Shmidt and Bernadette Nadya Jaworsky). The upcoming volume addresses “Religion and Roma social inclusion” with Stefan Tobler and Marius Parno as guest editors.

The journal provides authoritative content accessible to both academic professionals and general readers interested in Romani studies.

The two editors will invite authors to discuss their contributions to the journal and future opportunities for publication.

MAUDUIT Leny

Revue Etudes Tsiganes

Qui sont les Roms, les Manouches, les Sintî, les Gitans, les Voyageurs ? Pourquoi les désigne-t-on comme Tsiganes ou Gens du Voyage ? Sont-ils tous nomades ? Que signifie la sédentarisation pour eux ? En dehors de la France, dans quelles régions du monde les rencontre-t-on ? Quelles y sont leurs conditions d'existence en termes de travail, d'habitat, de santé, d'éducation des enfants ? Sont-ils des citoyens à part entière des pays où ils vivent ? Quel avenir peuvent-ils espérer ?

Depuis 1955, la revue " Etudes Tsiganes " répond à ces diverses questions en faisant appel aux meilleurs spécialistes issus de la recherche ou du travail social. Si, dans un premier temps, elle adopte plutôt la forme d'un modeste bulletin d'association paraissant trois à quatre fois par an, elle s'étoffe très vite, notamment en faisant une place de plus en plus grande à la photographie. A partir de 1993, elle devient semestrielle et s'organise autour de numéros thématiques : Europe, identité, musique, femmes, mémoire, communication, école, nomadisme... Aujourd'hui, la revue propose une structure plus élaborée avec, autour d'un dossier central, des témoignages, un courrier des lecteurs, des rubriques permanentes apportant des informations diverses sur l'actualité des Tsiganes en Europe et dans le monde, leur musique, les publications scientifiques et la documentation audiovisuelle.

Reconnue, notamment sur le plan international, comme seule revue de référence en langue française dans son domaine de prédilection, " Etudes Tsiganes " se développe plus que jamais comme instrument indispensable d'information rigoureuse et de réflexion à destination des chercheurs, des acteurs sociaux et du public plus vaste des citoyens curieux et engagés.

<https://www.fnasat.asso.fr/etudes-tsiganes/>

<http://www.etudestsiganes.asso.fr/nouvelleserie.html>

SADÍLKOVÁ Helena & Lada VIKOVÁ

Romano džaniben, Czech Romani studies journal (since 1994)

The journal *Romano džaniben* (ww.dzaniben.cz) is a Czech peer-reviewed open access journal. It is multidisciplinary (covering history, anthropology, linguistics, but also other humanities and social sciences). Texts by authors from all over the world are accepted and published in Czech translation, regardless of the language of the original texts, except for texts written in Slovak and Romani that are published in the language of the original text. The current issue and the entire archive (since 1994) are available online. The journal primarily serves the area of former Czechoslovakia and the surrounding Central European states, in the sense of presenting research and current events related to Roma living in this area, but also presenting the language, history and culture of Roma from other areas to a local audience (see issues 1 and 2/2021 which focused on the Roma and Romani Studies in Latin America).

The first editor-in-chief, Milena Hübschmannová, presented its mission as a platform where a) knowledge about Roma and the Romani life experience can meet, and b) texts by Romani and non-Romani authors can be published for c) Romani and non-Romani readers. We are trying to address this legacy in a completely different context of the current demands on academic publishing. The journal is divided into a peer-reviewed and a non-peer-reviewed section. The peer-reviewed part of the journal tends to be thematically focused. In choosing the focus, the journal seeks to contribute to the debate on current issues in contemporary Romani studies research and the current situation and public position of the Roma (recent monothematic issues concentrated on the Romani struggle for their rights, securitisation, decolonisation, etc.). In addition to reviews of Romani publications and artistic literature written by Romani authors, the non-reviewed section also includes texts presenting Romani artists of various genres and their work, Romani literary texts, as well as memoirs, interviews, archival materials and photographs, etc. The aim is to design the review section in such a way that it works with the topic(s) presented in the reviewed section. It is important for the editors of the journal to emphasise the participation of Roma in the management of the journal (including among the members of the executive editorial board, the editorial board, authors and reviewers) and to publish texts that are empirically grounded and use methodologies that take into account Romani perspectives and agency.

In what ways and at what levels should the Romani voice be represented in an academic Romani studies journal? Is there an audience that the journal does not address but could? We would like to discuss these and related questions during the panel.

TIRARD Aurore – with Elisabeth WILLENZ (Notes de Nuit Publisher)

- **Hans Hesse, *Les Yeux d'Auschwitz*.**
- **Hans Hesse, *Ich will, dass die Wahrheit siegt***

Within the panel, I present a research about the torture inflicted on a Sinti family in Auschwitz by Joseph Mengele and Karin Magnussen. The first book devoted to this topic is *Augen aus Auschwitz: Ein Lehrstück über nationalsozialistischen Rassenwahn und medizinische Forschung - der Fall Dr. Karin Magnussen*, by Hans Hesse, Klartext Verlag, Essen, 2001.

The second edition, revised and expanded, was published in 2023 in French: *Les Yeux d'Auschwitz. Trois familles sinti victimes des recherches médicales dévoyées de la scientifique nazie Karin Magnussen* by Hans Hesse, translated by Aurore Tirard, Notes de Nuit, Paris, 2023.

A third edition, revised and expanded so that it is now a new book with a new title, has just been published: *Ich will, dass die Wahrheit siegt* by Hans Hesse, Falkenberg, Bremen, 2025.

Open Panel 5: Romaňi čhib the literatura (Romani language and literature)

Convenor: Jan ČERVENKA

Imar le panelenca andre romaňi čhib pro konferenciji GLS andro berša 2021 (Praha) the 2022 (Beograd) kamahas la kolegiňaha te sikhavel, hoj pal e romaňi tematika šaj diskutinas pro džanibnaskero levelos andre romaňi čhib. Šaj dikhen pro streamos romaňa televizijatar le beršestar 2021:

<https://www.youtube.com/watch?v=qMqTHSSqo2o>

Amen kamahas te džal dureder, le eksperimentostar ko regulerna tematicka paneli. U imar pre konferencija andro berš 2024 (Sofija) pes sgejle andro „romano“ panelos ajci referata, hoj les ulađam andro duj tematicka paneli u sako amendar organizinlas jekh. Kole dromeha kamas te džal the adaberš. Andro panelos Romaňi čhib the literatura avena akceptimen referata ča pal o duj disciplini: lingvistika the literarno džaniben. O subdisciplini ole duje džanibnendar nane limitimen.

O abstrakti bičhaven the andre romaňi romaňi čhib the angliciko (kempel soduj verziji). O kompletna referati ena ča romanes. The o diskusiji avena ča romanes u užaras the ppt (vaj aver vizualna) prezentaciji andre romaňi čhib! Ma daran te chasňarel aver dijalekti sar hin o centralno (so hin ande leste lekhađi kadi propozicija). E praksija imar sikhad'as, hoj peske šaj achal'ugas mištes.

It was within the GLS in 2021 (Prague) and 2022 (Beograd) when my colleague and I introduced panels in Romani to prove the possibility of Romani language use in speaking about any topics on scientific level. See the Romani TV's stream from the 2021 conference here:

<https://www.youtube.com/watch?v=qMqTHSSqo2o>

We wanted to go further, from the experiment towards standard panels on particular themes. And already in 2024 (conference in Sofia) so many paper proposals came for the panel in Romani, that we were able to split it into two different panels, one organized by my colleague a one by myself. The same way will be followed this year: Only papers in linguistics and literary science will be accepted for the panel Romani language and literature. Subdisciplines of these sciences are not limited.

Contributors are asked to send their abstract in two language versions, both English and Romani. The language of their papers will be only Romani. Also the discussions will be held in Romany and if ppt or other visual presentations are used, the participanst are asked to prepare them in Romani, too! Please feel free also to use other Romani dialects than Central Romani (which is used in this proposal). Previous conferences` practice proved that we can understand each other quite well.

AHMED Ibram & Huseyin KYUCHUK

I historija katar o Fikri Šukriev thaj o zorasa paruvipe anava e xoraxane Romengo andi Bugaria ko komunistikano vahti

Ando 1982-to berš o Bulgarikano gavermento las te parovel e anava e muslimansko Romengo. Gasave zumavimata sas kerde vi maj anglal – ko agor e 1950-tone beršengo thaj ko angluno kotor e 1960-tone beršengo, ko 1930-to berša thaj ko 1940-to berša. Paluno proceso e paruvipnasko e anavengo e muslimansko Romengo andas maj palal jekh nevo proceso e paruvipnasko e anavengo zorasa e Bugarikane Xoraxanengo/Turkengo ande breša 1984-1985.

I prezentacija ka sikhavel i historija katar o Fikri Šukriev – jek muslimansko Rom katar jekh gavoro paš o foro Dolni Čiflik kaj arakhel pes andi uprini kotor ki Bugaria, naj but dur katar o foro Varna. O Fikri Šukriev sas e xoraxane Romendar kaj vorbisarelas numa turkikani čhib - akale Romendar, kaj sas asimilirime ko Osmansko Imperato, kana i Bugaria sas jekh kotor katar o Osmansko Imperato. Ko 1982 berš buteder muslimansko Roma zorasa paruvde pe anava thaj o gavermento prezentirinela odova sar voluntarno proceso, kerdo katar e Roma. O Fikri Šukriev savo sas intelektualco thaj poeto – vov ramosardas thaj publicisardas poezije ande bulgarikane gazete thaj žurnalja, na paruvdas pesko anav ando 1982-to berš thaj e themeski sekretna policija ingerde les ande policija thaj marde les, thaj mangle lestar te lel nevo bulgarikano anav. Vov ni manglja te kerel kodo thaj kerdas suicido – umbaldas pes .

I prezentacija ka sikhavel vi e forme sar barjarel pes lesko anav avdives aj sar i poesija e Fikri Šukrievsko sikhavel pes aj nakhavel pes pe xoraxani čhib andi Bugaria aj andi Turkija.

The story of Fikri Shukriev and the forced name change of Muslim Roma in Bulgaria during the communist era

In 1982 the Bulgarian government starts the change of the names of Muslim Roma. Such attempts were done earlier as well – in late 1950-s and early 1960-s, in 1930-s and in 1940-s. The last process of the change of the names of Muslim Roma brought later a new process of the change of names by force in 1984-1985 with Bulgarian Turks.

The paper is going to present the story of Fikri Shukriev – a Muslim Roma from the tow of Dolni Chiflik in Northeast part of Bulgaria. Close to the city of Varna. Fikri Shukriev belonged to the Turkish speaking Muslim Roma, who were assimilated in the Ottoman Empire, when Bulgaria was part of the Ottoman Empire. In 1982 most of the Muslim Roma were forced to change their names and the government presented it as a voluntary act form the side of Roma. Fikri Shukriev who was an intellectual and poet – he was writing and publishing poems in the Bulgarian newspapers and journals, did not change his name in 1982 and the secret services continued to oppress him, take him to police and beat him, humiliate him, and ask him to take a new Bulgarian name. He refused to doo that and he committed a suicide.

The paper also will present the forms of commemoration of Fikri Shukriev nowadays and popularising his poetry.

Čhibakero uzus andre lekhad'i romaňi čhib

Andre lekhad'i romaňi čhib hin adro varesave thema relativnones bari tradicija, no the avka hin angle late baro drom kijo stabilizimen lekhad'i čhib. Šaj avel hoj ņikhaj pre luma nane konsenzualno standardos so les chasňard'ahas romaňi elita andro sikh'ariben (edukacija), mediji, literarna ediciji vaj – phenas – the korespondencija. Pre jekh sera kada anel kreativita, pre aver sera e čhib nane stabilno.

Andre nastabilno čhib hin buter metakomunikacija, komunikacija pal e čhib. The o autoris the o genutno (adresatos) den adre kada but energija. Vašoda kampil andro partikularna romane dijalekti buter te stabilizinel o lavengere varijanti the frazi u mek buter kampil stabilno ortografija, te „automatizinas“ o drom so leha džal e informacija le autoristar ko genutno.

Andro referatos rodaha, či andro upruno centralno dialektos, so pes lekhavel andre Čechiko the pre Slovensko, imar egzistinel o čhibakero uzus u rodaha metoda, sar les te arakhel.

O phand'ipen (relacija) maškar o čhibakero uzus, e čhibakeri norma the o džanibnaskero rodipen andro čhibakere vaj ortograficka varianti avela sikhado pro trin konkretna egzempli:

- a) Sar pes lekhavel epenteticko „j“ andre grupa i (+j) + vokalos.
- b) Sar pes lekhavel o morfemos sik- /sikh-.
- c) Sar ačhil'as e apozicija phand'li andro manušengere nava.

Language Usage in Written Romani

There is quite a long tradition of written Romani in some countries but there still is a long way to stable written language. Probably there is no country where we could find consensual standard used by the Romani elite in education, media, editing of literary publications and also for example in correspondence. On the one hand this brings creativity, on the other hand – inconstancy.

Metacommunication, communication about language, is more present in a non-stabilised language. Both the author and the reader (addressee) spent too much energy on this. That is why it is necessary to stabilize the word variants and phrases in the individual Romani dialects and even more so to have a stable spelling in order to "automate" the path of information from the author to the addressee.

In this paper, we will investigate whether a language usage already exists in North Central Romani written in Czech Republic and Slovakia and we will look for a method how to detect it.

The interrelations between linguistic usage, linguistic norm and scientific research of linguistic or orthographic variations will be demonstrated on three particular examples:

- a) Notation of the epenthetic „j“ in the group i (+j) + vowel
- b) Notation of the morpheme sik- /sikh-
- c) Development of the tight restrictive appositive in personal names.

HILAIRE Chantal

E feljastra ando historickivo le Kalderasko: le paramici le Parisoske aj le Torontoske Romenge.

Le Rom Kalderas respisajile ande sa e lumia. Saj te roden le ande Europa, ande Merika, ande Australia aj ande Africa (George Calvet: 1993). La ma te sicuvav romanes le parisoske Romenca kaj sas Kalderas kana simas student ande ethnologie ande 1976. Maj palal, kana maladilem lenge njamurienca ande Toronto ande 1982, sicilem maj but lendar. Avav te dikhav le zi adzes i ande Toronto aj i ande Paris.

Le paramici kaj asundem le phurendar azutisarde ma te dav дума maj misto romanes. Von ingerde ma dur ande kavrja vramja aj ande kavrja thema. Atunci alardem ke le paramici sas e mandzin ke trobulas te sicuvav. Gindisardem ke le paramici saj te sikaven ma maj but buci kaj garade. Kamava te zanav kana sas ande kavrja ljumja, kana le rom geletar katar e Russia aj avile ande kavrja thema. Mangleme te zanav maj but pa le phurano zakonoske. Maladilem ekhe drabarniaca, Ava Stanley Mitchell. Voj gindisard'a ekhe model khere te drabarel. Voj phend'a ma ke lako model saj te azutil ma te alarav le paramici maj feder. Tolmacisardem lako model ekhe structuralist perspektivasa (Bremond:1973, Chantal Hilaire: 1989).

O pervo, divinisava pa le drama kaj le Rom phirde ande Russia zi ande Merika jek sel bers maj anglal. Lava ma te dikhav le divano pa le vici po dat aj pe de. Pomeniva Eric Windstedt (1914-1915) aj Mateo Maximoff (1993) ke von ramosarde pa le historickivo le familienge kaj zanav. O dujto, sikavava e structura le zakonoske kaj garade ande le phurane paramici.

A window on the Kalderas history: The paramici told by the Rom of Paris and Toronto

The Rom Kalderas are very widespread through the world. We can find them in Europe, the Americas, Australia and South Africa (George Calvet:1993). I started working with them as a student in ethnology in 1976 and have continued my work with their relatives in Toronto in the early eighties. I have been in contact with these families on both sides of the continents till today.

As I started using the paramici to improve my knowledge of romanes in Paris, I found out that the paramici were a primary source to understand the Rom's perceptions of their history and their society. I started to systematically collect these narratives when I came to Toronto. I analyzed some of them using Ava's Mitchell model, a member of the Romani community of Toronto (Chantal Hilaire: 1989). Ava Stanley Mitchell was a diviner. She told me that her model that she was using in her practises of fortune-teller would help me to understand the paramici. I translated her model using a structuralist approach (Brémond: 1973; Chantal Hilaire 1989). This translation did help me to gain more insight into their history and society.

I will discuss first the trajectories that these different families followed since they left the Russian Empire in 1917 using the paramici and genealogies which I collected. I will compare these data with what has been published by Eric Windstedt (1914-1915) and the Romano writer Mateo Maximoff (1993) as they wrote on the families whom I have known. Afterwards I will give some results of analysis on the rules of the Romani society as revealed in the paramici.

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OSLON Mihail

Le vokalongo lunžimos ande řomaji

Ande-l řomane dijalekturi le vokalongo lunžimos naj khê buti pr'a-mišto hat'ardi. Ande muřo referato kam dav krujal-dikhlimos le teorijengo kaj sî pa-j tema. Analiza le dinengi anda-l dijalekturi řaj řorêl êk cîřa udud pe-l lunžimatangi distribucîja. Sîkavav kê ando romungro (haj o vendicko) o lunžimos sas maj-anglal sar o kontakto le ungronca, so dićol ande-l unžilimata (kroatizmuri) anda Burgenlando. Buśol kê o lunžimos, sar fenomeno la fonologijako, nas lino (numa) anda-j ungriko řib. Maj-int'a, dikhav pe but alava kaj sî ande lende lunžimos haj zumavav te-hat'arav sar sas ê situacîja ande purani-řomani. O gîndo sî kê uni lunžimata sî purane haj amborim phangle le purane akcêntosa (sar ande-l dardicko řiba řina vaj dameli), haj aver lunžimata (maj-)neve le, makar uni mařkar lende sî sa-řomane. But nadumultane procêsuri garaven ê distribucîja ê purani, anda kođa êk laři rekonstrukcîja sî phari.

Vowel length in Romani

Vowel length in Romani dialects is not a very well understood matter. In my talk, I will provide an overview of theories that exist on the topic. Analysis of data from dialects may shed some light on the distribution of vowel length. I show that in Romungro (and Vend), existence of vowel length pre-dates contact with Hungarians, as seen in loanwords (Croatisms) from Burgenland. This means that vowel length, as a phonological phenomenon, was not taken (only) from Hungarian. Besides, I examine many words that contain long vowels, trying to understand the Common-Romani situation. The idea is that some instances of vowel length are old and possibly connected to old stress (as in Dardic languages like Shina or Dameli), while others are new(er), although some of them are Common-Romani. Numerous recent processes conceal the original distribution, which is why a good reconstruction is difficult.

Open Panel 6: Le Rom ando historickívo taj ando antropologickívo rodimo (Roma in historical and anthropological research)

Convenors: Markéta HAJSKÁ and Lada VIKOVÁ

O Romano paneli sas aba kerdo trival pe GLS konferencija (2021 andi Prága, 2022 ando Beograd, 2024 andi Sofija). Kado berš ame kamasas te žas maj dúj taj kamas te keras na feri jejkh paneli, ká šaj vorbij pe romanes pa akársoske akademickíva bú'ta, de kado berš ame phutras ávri dúj fejlicka panelura. Ande kado paneli avna akceptime fere referáta vaj bú'ta, so aven avri andaj historickívo vaj antrologickívo rodimo. Le subdisciplíni vaj tématika kadale duje disciplínendar naj limitime.

Le ánava taj abstraktura bišaven vi andi romani šib, vi englišicka, trobuj te bišaven sel dúj verziji. De i vorba ando paneli žala fere romanes. Vi i diskusija avla fere romanes taj ame lešinas vi tumare prezetáciji (ppt) vaj áver vizuálníva bú'ta fere romanes. Na daran te vorbin vi ávre dijalektonca, na fere Lováricka (so si ande leste iskirime kadi propozícija). I praksija aba sikhadas, hoj ame šaj peske haťáras šukares.

O panel'is andre romaňi čhib sas pro programos kije GLS konferencija imar buterval, sar trival (2021 Prahate, 2022 andro Beograd, 2024 andre Sofija). Mek oka berš, kana has andro planos ča jekh panel'is u savore šaj lenas peskere temi (a pal'is sas duj paneli – lingvisticko the historicko-etnograficko), kada berš amen kamas te džal imar dureder u phundravas imar duj špeciálna tematicka paneli. Andre kada panel'is avena akceptimen ča ajse referati the ajse temi, so aven andral historicko vaj antropologicko akademicko but'i. O subdisciplini vaj temi kale duje disciplinendar nane limitimen.

O tituli the o abstrakti bičhavana the andre romaňi čhib, the andre angličicko čhib: sakoneske kempel te bičhavel so duj verziji. Sakoneskero vakeriben andro panelos ela imar ča romanes. The e diskusija ela ča andre romaňi čhib. Vaš oda kampa, kaj the e prezentacija andro kompjutros (ppt) ela žužes romanes. Ma daran te vakerel andre aver dijalektos, vakerela pes na ča andre upruno centralno dijalektos (sar hin irimen kada tekstos). E praksija imar sikhadaš, hoj šaj amenge achal'uvav lačhes.

The panel in Romani has been realized already more than three times within the GLS (2021 in Prague, 2022 in Beograd and 2024 in Sofia). On the contrary to the last years, when the panels in Romani presented the possibility of Romani language use in speaking about any topics on scientific level (and then the contributions were separated into two panels - linguistic and historical-ethnographic), this year we will split the Romani panel thematically. This panel will only accept papers that focus on historical or anthropological research on Roma. Subdisciplines of these sciences are not limited.

Contributors are asked to send their title and abstract in two language versions, both English and Romani. The language of their papers on the conference will be only Romani. Also the discussions will be held in Romany and if ppt or other visual presentations are used, the participants are asked to prepare them in Romani! Please feel free also to use any Romani dialect, not only Vlax/Lovari Romani (which is used in this proposal). Previous conferences` practice proved that we can understand each other quite well.

HRUŠKOVÁ Dana E.

O Romano zaačhado pro maškarmhemutno levelos

Andre aktualna geopoliticka nalačhipena, the andro kontekstos kana barol e dar andre Evropa, mušinas te gondolinel pal o inkluzivno zaačhipen savore minoritengero, the andre upreder nacionalna sekuritna strukturi, sar hin o NATO vaj e Organizacija vaš o manušengero jekhetañiben (UNO). Kada so kamav te phenel, hoj akana le Romenge kempel lengero romano zaačhado andre kola strukturi. Kada romano zaačhado, andre situacija kana bi avlas le maribnaskro konflikto andre Evropa, mušinel te zaačhel so le Romenge kempel, the le Romengere čačipena. Dži do akana, so dikhl'am le maribnastar pre Ukrajina, sikhad'as amenge savi diskriminacija has pro Roma – ča so dikhas so kerenas le Romenca andre evakuačna droma, humanitarno šegetišagos, the andre azilovo protekcija andro aver themi. Te le Romen avela o zaačhado pre maškarmhemutno levelos, kada šaj avel e prevencija savore kajse problemendar, the šaj keraha čačikane zaačhipena andro krizova situaciji. Kada pal soste kamav te del duma hin bari tema andro svetos, kola lava hin pal e diverzita andro sekuritno struktura the kamen te sikhavel, kaj mušinas te zaačhel marginalizimen komuniti andre kala procesi.

Roma representation at the international level

In the context of current geopolitical threats and growing insecurity in Europe, it is essential to ensure the inclusive representation of all minority groups, including within supranational security structures such as the NATO or UNO. This text highlights the need for the presence of a Roma representative within NATO who could advocate for the specific needs and rights of the Roma population in the event of armed conflict on the European continent. Past experiences, such as the war in Ukraine, have demonstrated that Roma communities face systematic discrimination—whether in access to evacuation routes, humanitarian aid, or asylum protection abroad. Ensuring Roma representation at the international level could help prevent such issues and promote more equitable and just access to assistance during crises. The text underscores the importance of diversity in security structures and calls for the inclusion of marginalised communities in decision-making processes.

KOKYOVÁ Iveta

Le šavoura, so či dičhon: So kerelas pe le šavourenca andaj Ukrajina andej čechicka školi

O rodimo sikhavel pe románe šavoura andaj Ukrajina, so mind'ár kana kezdindas o mário pi Ukrajina ando berš 2022 avile po Čecho, taj sas šute pe jejkh rig andaj sikhavimo. Sikhavas pe kado, so vorbinas amenge le žejne, so kerenas le Romenca andaj Ukrajina bůti, hod' o maj báre raja andej čechicka gava, či kamenas te iskirij le románe šavouren andej školi.

Maj báro bajo sas, kana maj but sar 150 románe šavoura andaj Ukrajina si te phírenas sako d'ejs talam tranda kilométeru andi áver škola, ando áver fouru, ajke le raja ando lengo gav, ká bešenas, či kamenas le šavouren te mukhen ande školi.

O rodimo sikhavel po bajo la šibasa, ke khonik le šavourendar či žanelas te vorbij čechicka, khonik len či kamelas te žutisárel te aven integrujime taj te phíren andej školi. Buterval sikhadas pe, hod' khonik či dikhelas sar bajo, ká le šavoura či phírnas andi škola varikana intrego berš, vad' vi maj dúr. Anda amaro rodimo avel avri, hod' o sistémó či terejdij prá le. Naj anda kodo, so rakhlam ande amáro rodimo, phuteras avri i diskusija pa kado, hod' trobuj te keras maj inklúzivno politika taj maj láši žutóri le románe šavourenge andaj Ukrajina, so nášle tar ande ávera thema.

Invisible Students: Ukrainian Romani Children's Struggles in the Czech Educational System

This presentation explores the systemic exclusion of Ukrainian Romani children from the Czech educational system following their arrival after the outbreak of the war in Ukraine in 2022. Drawing on field recordings and testimonies—the study reveals how some municipalities explicitly refused to enroll Romani children in local schools. In one documented case, over 150 children had to commute approximately 30 kilometers daily because they were denied access to schooling in their place of residence.

The paper also highlights the linguistic barriers these children face and the lack of structural support for their educational integration. In many instances, the fact that children were absent from school for an entire year went unnoticed or unaddressed by authorities, raising serious concerns about institutional neglect. By presenting these testimonies, the paper calls for urgent reforms and the implementation of inclusive educational practices that take into account the specific challenges faced by Romani children in exile.

PANCHENKO Janush

La Ukrajinatire Rrom ande la Ukrainatiri vojska: Identiteto taj Transformacyja ando Rusycko-Ukrajinicko Marimasko Kont'eksto

Kadeja prizentacyja sykavela vaso la ukrajinatire rrom želetar po fronto te marenpe la Rusyjasa. Ander late šolpe bari sama kolesti, kaj te ha'aras, sar la Rusyjako marimos parruvel o rromimos — rromano identiteto taj rromano zakono ande Ukrajina. Ande prezintacyja sykad'ola, so gindon i rrom, pala koda so aver rrom želetar po marimos, taj sar parrudil'a o gindo pala la ukrajinatire xalavde žy kav 2022 berš taj pala leste. Ink'e avela systome situacyja sar akharenas le rromen ande Sov'ecki xalavde ando Dujto Lumako Marimos.

Somaj-baro amino ande kadeva rodimos — te ha'aras sar koda so rrom žan ande xalavde parruvel le rromengo gindo pala lengo than maškar savorre manuša ande Ukrajina, ċi dikhen vone per peste maj-but sar pe hraždanorur'a la Ukrajinatire ali na, i sar vone korkone pes prilen jekhatar.

Vaš o rodimos ame linesas panž intervju le rromendar, save želetar ande xalavde, panž manuša save naj ande vojska, taj trin fokus-grupe (katar trin dži kaj šov manuš ande jekh grupa). O intervju lelaspe kaj rrom andaj razni grupe: Servur'a, Vluxur'a, Ruski Rroma taj Slovacki Rroma. Kala manuša andaj kacave la Ukrajinatire regionur'a: Transkarpatija, Xersono, Zaporoža, Dnipro taj Odesa.

Okrim kada, katar ijuni 2023 dži jak ijuni 2025 ame t'erasas la ma'ako dikhimos, ande saveste me šavas sama taj pistrosaravas, sar žuven jekhatar rrom, so phenen taj so gindoj pala marimos.

Ukrainian Roma as Military Personnel: Identity Transformation in the Context of the Russian-Ukrainian War

This presentation will feature a report on the motivation of Ukrainian Roma to participate in hostilities during the Russian-Ukrainian war. Special attention is paid to how the Russian invasion has affected Romanipe — the ethnic identity and self-awareness of Roma in Ukraine. The views of civilian Roma on the participation of their compatriots in hostilities are examined, as well as the changing attitudes toward the Ukrainian army before and after 2022. Additionally, a comparative analysis with the experience of Roma conscription into the Soviet army during World War II is conducted.

The aim of the research is to analyze how participation in military actions affects the perception of national belonging, civic engagement, and internal self-identification of Ukrainian Roma.

The empirical basis of the research includes semi-structured interviews with ten individual participants — five Ukrainian Roma military personnel and five civilians — along

with three group interviews conducted in the form of focus groups, each involving between 3 and 6 participants. Representatives of various sub-ethnic groups participated in the study: Servur'a, Vlaxur'a, Ruska Roma, and Slovak Roma. The geography covered the Zakarpattia, Kherson, Zaporizhzhia, Dnipropetrovsk and Odesa regions.

Furthermore, ethnographic observations were conducted in the field from June 2023 to June 2025, making it possible to document everyday practices, discourses, and the dynamics of war perception within Roma communities.

ZBYNĚK Andrš

Gilja anda e kolekcia, kaj cirdja tele o portretaši Josef Koudelka: So amenge dašti te phenen avri pala o 2. marimos hai palamarimosko vramja ande Ĉexoslovakia

Ando referato kado del pe дума pala istorikani refleksia ande rromane gilja, kaj penge giljabenas le Rom ande purani Ĉexoslovakija, ando esto la Slovakiako. Le vlašike Rom len prasan Rumungri, le kalderaricka Rrom Poljača, ke lengi kultura hai дума ek cirra aver si. Kana o ašundo ĉexicko portretaši, o Josef Koudelka, phirelas beršende 1962-1970 maškar le slovakike Rrom, angle kodo sar vov teljardjas ando thema, atunča či kerelas numa portretura - sas les vi magnetofono hai cirdelas tele le rromane gilja. Maškar kadala gilja sas uni, kaj amenge phenen pala o trajo le Rromengo ando dujto lumako marimos hai vi pala kodo, sar le Rom teljarenas pala o marimos la Slovakiatar hai avenas ando Ĉexo. Lenge gilja či phenen pe, kodola gilja naj divanura, da dašti arakhas maškar lende nište istorikane leperimata. Kana arakhadilo ek baro njamo, giljabenas penge hai vi rovenas paša kodo. Kadja sitjile kadala brigake gilja vi lenge ternimata. Maj baro sas, kaj atunča ando šovardešte berša numa xanci Rrom ĉitisarenas vaj ramonas, dar saorre žanenas te gilabal. O autori kadale referatosko alosardja maj but teksti le giljenge - le Koudelkoske hai vi peske, save cirdja vov korkouro ando oĉtovardešte hai enjavardešte berša hai inke kak aver teksti le laše lilendar. Phenas o lil, savo ramosarde D. Holý hai C. Nečas pala ek brigaki gili „Aušvicate hi kher baro“. Kadi gilji astardja vi o Koudelka. O prezentatori kamel te sikavel le motivura, kaj mothon pala o holokausto hai pala o trajo ande komuniscicko vramja ando maj buchlo istorikano konteksto. Ando referato lela sama vi pe la šibaki simbolika hai pe le šibake averimata.

Collection of sound recordings by photographer Josef Koudelka: Echoes of the Second World War and the post-war period in Czechoslovakia in the lyrics of Romani songs

The paper deals with the reflection of the events of the Second World War and the post-war period in Czechoslovakia, as it appears in the songs of the so-called Slovak Roma, who are referred to by the Lovara as Rumungri and by the Kalderasha as Polyacha. The source material for the analysis of the lyrics are songs recorded by photographer Josef Koudelka in Roma settlements in Slovakia before his departure into exile. This collection of his from the 1960s contains several songs whose lyrics refer to historical events – the Holocaust and the post-war migration from Slovakia to Bohemia. The language of the songs is the north-central dialect of Romani spoken by the Roma in Eastern Slovakia. Although these are not purely epic songs of a balladic type, but lyrical-epic songs, they were an important part of collective memory, as they preserved and transmitted memories. This was done by passing on emotional experiences to the younger generation during family gatherings, when they were sung and played. An important condition for the creation and transmission of these

songs was the fact that the Roma were a non-literary community at the time of Koudelka's recording. The author of this paper will rely not only on the songs recorded by Koudelka, but also on his own collection of audio recordings of Romani songs from the 1980s and 1990s, and on texts published in scholarly literature and relevant songbooks. The author of this paper will not rely only on the songs recorded by Koudelka, but also on his own collection of audio recordings of Romani songs that he recorded in the 1980s and 1990s, and on texts published in scholarly literature and in relevant songbooks. The paper will partly build on the research of musicologist D. Holý and historian C. Nečas, who are the authors of the monograph "Žalující píseň", dedicated to the mournful song "Aušvicate hi kher báro". A version of this song also appears in Koudelka's collection. The aim of the paper is to present the Romani song as a phenomenon of collective historical memory, which was not bound to written sources, and to place it in a broader historical and socio-cultural context. His way of doing this will be to identify the basic motifs in the songs and analyse their symbolism, paying attention to stylistics and linguistic means.

Open Panel 7: Teaching Romani literature

Convenor: Anita TARNAI

I am proposing a panel on the subject of teaching Romani literature. I teach Romani literature to undergraduate students at Bard College. My course is offered through a global network (consisting of over forty institutions) so I have students in my class from different academic and cultural backgrounds reflective of the diversity of their institutions and geographies. I am looking for additional panelists to engage in a dialogue with about teaching Romani literature or other Roma related topics in academic or non-academic settings.

FRENCH Lorely

"Hope: That Was What Strengthened Us": Workshops for School Children with Ceija Stojka's Art and Texts

In 2025, the Ceija Stojka International Association (CSIA) received a grant from the "Kunst ist Klasse/Arts in the Class" Program of "OEAC," Austria's Agency for Education and Internationalization, supported the Federal Ministry of Education, Science, and Research of the Republic of Austria, to create and hold interactive workshops with school pupils aged 11-14 years old in upper-elementary and middle school on the work of writer, artist, activist, and education Ceija Stojka, survivor of three concentration camps under National Socialism. The funds have supported the creation of a digital, interactive "Flipbook" in German and English as a teaching tool and to develop and facilitate ten workshops. The project's team consists of Ceija Stojka's family members, members of the CSIA, a graphic artist, a consultant from the Romani community, and an artist and author of a youth book on Ceija Stojka. Guided by the story and illustrations of Maïa Kleinknecht, a young artist living in Berlin who became inspired by Ceija Stojka's poems to illustrate and write a book for young people about the artist's life and works, the Flipbook presents background materials on Ceija Stojka's biography and on the history and cultures of Roma as well as poems and passages from Ceija Stojka's writings, images of her artwork, historical photos, interactive activities, questions for discussion, and a bibliography. At the time of writing this abstract in spring 2025, the workshops are taking place with pupils in Austria, and plans for workshops in the United States and Germany are underway. We also envision the possibility of offering workshops to teachers, using the Flipbook as a guideline for teachers to implement the workshops themselves in their own classrooms. For the in-person workshops, students learn through a presentation by Nuna Stojka, Ceija Stojka's daughter-in-law, about the writer and artist and through a hands-on project of creating their own texts and artworks with messages about hope. By the end of this workshop, students become familiar with the life, artworks, and writings of Ceija Stojka; gain an understanding of the historical contexts of the Romani peoples, including the persecution they faced during the Samudaripen; and experience the power of art and writing to overcome trauma and to build resilience to traumatic situations by creating their own artworks with empowering, hopeful messages. My presentation will talk about this project, focussing on the important intersection between literature and art when teaching young people about the life and oeuvre of a survivor of the Samudaripen. The presentation will reflect on the successes and challenges of the project as they relate to teaching Romani literature to what is now the fourth-generation youth after the atrocities of the Samudaripen.

SKOVAJSA Ondrej & Martin GÁLIS

Gil'ora: An Interdisciplinary Approach to Romani Song Heritage

This presentation introduces Gil'ora, a Czech-based organization devoted to eponymous project of field documentation of traditional Romani songs, with the broader goal of transforming collected materials into educational resources for language learning, community engagement, and intercultural dialogue.

Gil'ora was founded in 2021 with the aim of documenting living Romani song traditions in their authentic, community-based contexts. Our team, composed of ethnomusicologists, linguists, anthropologists, musicians, educators, and community members, carries out fieldwork in Romani settlements across Czech Republic and also Slovakia, focusing on authentic music traditions that are often overlooked or insufficiently recorded. We record traditional songs preserving not only the audiovisual recording of the performance, but also the linguistic and socio-cultural richness present in these performances. We have already recorded and placed about 1000 songs on YT www.youtube.com/@gilora and these recordings are then embedded and accompanied by translations and further contexts on our website www.gilora.eu. Our focus is —as the title suggests— songs. Our main format is living room recordings, songs that Czech Roma play for themselves at home. We value authenticity and flexibility more than studio quality and offer more space to songs accompanied on acoustic instruments and marginalised styles of Roma music than to Pavlovce-nad-Uhom style with its characteristic keyboard hegemony.

A distinctive feature of our work lies in its interdisciplinary character: all recordings undergo careful linguistic transcription and translation, with attention to dialectal variation, prosody, and cultural nuance. The goal is to further analyze and annotate them, ensuring accuracy and cultural sensitivity. The resulting materials are then transformed into a range of pedagogical tools, including bilingual songbooks, interactive language-learning modules.

Our presentation – co-presented by Ondřej Skovajsa and Martin Gális – will share both methodological insights and practical outcomes. We will discuss fieldwork, technical aspects of audio and video documentation, advantages and disadvantages of the YT channel and its metadata, the added value of the website www.gilora.eu which promises the embedding Roma songs also across European borders, and the challenges of linguistic annotation in understudied dialects. We will also showcase samples of our educational outputs, including classroom-tested teaching materials that integrate music, storytelling, and grammar. In addition, we reflect on the ethical considerations of working with vulnerable communities, and our efforts to ensure that the results of our work are returned to the communities in accessible and meaningful ways.

Ultimately, Gil'ora is more than a research initiative—it is a community-based platform that celebrates Romani creativity, promotes linguistic awareness, and builds bridges between generations and cultures. Through our work, we aim to highlight the value of Romani languages and traditions as vibrant and dynamic, and to counter stereotypes by showing the richness and diversity of Romani cultural expression. We believe that music and language, when treated with respect and care, can serve as powerful tools for education, empowerment, and social change.

TARNAI Anita

Teaching Romani Literatures in the Global Classroom: A Case Study

Teaching a course on literature written by authors of Romani origin in the global classroom, where students come from multiple cultural, geographic and academic backgrounds, presents an instructor with a number of challenges while also offering unique opportunities for breaking the traditional mold of the classroom and advancing a culturally inclusive and experiential learning environment. To begin with, there are a number of challenges that come with the subject itself. The question of what constitutes Romani literature is still subject to debate. Can we assert that there is a transnational literary phenomenon reflective of the shared history and experience of discrimination and persecution – a common theme in the works of authors of Romani origin - when many of the authors distance themselves from the notion of “Romani author” and would prefer to be regarded as part of the literary tradition of the nation they live in? How do we generate much overdue awareness of works written by Roma authors while also doing justice to the great diversity of voices and stances on core issues such as representation, self-representation and identity? How does one, as a non-Roma instructor, navigate sensitive questions surrounding the identity of a community one does not belong to? Similar careful attention needs to be paid to the diversity of the students to ensure that the learning environment feels safe and the syllabus is relatable and representative of the students’ diverse cultural and academic backgrounds. This presentation explores how the concept of the course addresses its challenges and illustrates how its project-based methodology centered on the engagement of students in the co-creation of class content in a form of an e-book (comprising of students’ translations, adaptations and comparative analyses) can ensure that works from the students’ diverse geographies and literary traditions are included in the course discussions.

INDIVIDUAL SUBMISSIONS

ÅBERG Kai Viljami

Finnish Roma and culture - the change and development of the media landscape due to digitalization

The Internet has reduced the ability of established institutions to control the direction of public attention. For example, the news media can no longer select and organize the information coming to the public's attention as strongly as before. This development has led to equalization of information sources. At the same time, new strong financial institutions have entered the media field. In my presentation, I will initially examine the current media landscape targeting the Roma in Finland in general, its dimensions and how digitalization has changed it in particular. After that, dealing with Finnish Roma news and how it has developed for the Roma population with the change in the media landscape. The localization of Romani music in various media platforms is also central to my review; internet search engines and portals filter, classify and recommend media content with the help of sophisticated algorithms and influence the kind of content we encounter. Along with others, the following themes emerge as key questions:

- The centrality of crime reporting from the internal perspective of the Roma community.
- Problematization of the internal hierarchy of the Romani community from within the community (gender).
- The placement of different Romani music genres in the previous questions.
- The impact of socio-political decisions on media content.

My presentation is based on more than thirty years of intensive field research among Roma in Finland and other countries as a researcher - musician.

ACKOVIĆ Dragoljub †

Donja Gradina – The Romani Auschwitz

The aim of this paper is to examine the extent of the genocide committed against the Roma in the territory of the Independent State of Croatia (NDH), with particular focus on the Donja Gradina site, part of the Jasenovac camp complex. While it is commonly acknowledged that over 22,000 Roma perished in Auschwitz, in my talk I will argue that the number of Roma victims in Donja Gradina was significantly higher—between 80,000 and 100,000. These figures have previously been cited by scholars such as Dr. Rajko Đurić and Amir Brka, but often without extensive documentation. My recent research offers new evidence based on demographic data and historical records to support these estimates.

In my presentation, I will discuss how the 1931 Yugoslav census recorded more than 72,000 individuals who declared Romani (then referred to as “Gypsy”) as their mother tongue, including approximately 15,000 in the Drina Banovina. I will also refer to a 1939 register of Muslim parishes in Bosnia and Herzegovina, compiled at the request of the Reis-ul-Ulema in Sarajevo and listing substantial Roma populations across numerous localities.

Taken together, these sources show that in 1939 there were over 30,000 Muslim Roma and more than 20,000 Orthodox Roma living in Bosnia and Herzegovina. This demographic baseline is corroborated by the census conducted by the Ustaša authorities in 1941, and it provides a critical foundation for reassessing the scale of Romani persecution during the Holocaust in the NDH (Independent State of Croatia). In my talk, I will present findings published in my book *Samudaripen Roma u NDH*, where I argue that the often-quoted figure of over 80,000 Roma victims is supported by both archival and testimonial evidence.

In addition to addressing the numbers of victims, I will also reflect on the terminology used to describe the genocide of the Roma. Scholars and activists remain divided on terms such as *Porajmos*, *Samudaripen*, and *Kali Traš*, reflecting broader tensions in how the Romani Holocaust is remembered and framed. In this context, I will argue for the need to acknowledge regional specificities while working toward greater recognition of Romani historical trauma within European memory culture.

The overall aim of this paper is to contribute to a more comprehensive understanding of the genocide of the Roma in the NDH, grounded in empirical evidence and informed by Romani perspectives. By foregrounding the case of Donja Gradina, I hope to highlight the urgency of documenting and recognising these histories, not only within Romani Studies but also within Holocaust and genocide studies more broadly.

**Mr. Dragoljub Acković, prominent Romani Serbian scholar, activist and politician,
passed away on 27 June 2025, at the age of 72.**

ANDRŠOVÁ Kateřina

"E mašina zapiskind'as..." – musicological reflection on varieties of the song from a set of field recordings by photographer Josef Koudelka from the 1960s

The Romani slow song (called *čorikaňi gil'i* or *žalosno gil'i*) "E mašina zapiskind'as" reflects the situation and feelings of Slovak Roma who either on their own accord and under pressure, were leaving Slovakia and were involved in the process of settling the Czech border areas (the so-called Bohemian Sudetenland) from where the German population was displaced after the World War II. Musically, it is a variation on the old *hallgató* "Miri romňi so sal ajsi", but with updated lyrics. The same tune was used in 1980s by the Romani ensemble Čercheň based in the town of Rokycany. The new lyrics called "Šunen Roma" expressed protest against the forced sterilizations of the Romani women performed in the communist Czechoslovakia (until 1989). The photographer Josef Koudelka captured this song in the first half of the 1960s in several variations in the Slovak Roma settlements of Rakúsy and Jarabina, which Koudelka would visit repeatedly and where he made closest friends. From the folkloristic point of view, is this area a crossroads of the Goral and Ruthenian (Lendak) cultural spheres, which have both significantly influenced the melody, structure and interpretative style of the Romani songs. The paper, which is musicologically oriented, analyses and compares the varieties of the Romani slow song (*čorikaňi gil'i*) "E mašina zapiskind'as". At the same time, it deals with the issue of the appropriate transcription capturing finer intonation deviations in interpretation of this type of song, sometimes referred to in literature as *hallgató* and in romani folk taxonomy as *halgatonos* or *halgatovos*.

ANGEBAULT Christophe

« Les maisons, elles seront collées comme des classes ! » Relogement contraint, acculturation et jeu avec les institutions dans une pratique d'improvisation théâtrale avec des élèves Voyageurs

L'objet de cette communication sera d'étudier comment un groupe hétérogène d'élèves dits « Voyageurs » (majoritairement Sinté-Manouches) pense la transformation radicale de son mode de vie en caravane dans le cadre d'un programme d'expulsion/relogement de grande ampleur réalisé dans la région parisienne.

Pendant les trois dernières années de ce relogement, les élèves ont réalisé des ateliers d'improvisation théâtrale en petits groupes, en classe et sur leurs terrains, ateliers qui ont été filmés et transformés en un moyen-métrage intitulé Caravanes blues (2024). Partant d'une anecdote mettant en jeu la discrimination anti-tsiganes, Les élèves ont réinventé de manière très spontanée une forme de « théâtre de l'opprimé » (Augusto Boal) où ils jouent et mettent en jeu tout le système institutionnel de la société dominante (école, collectivités locales, police, justice, langue...) pour rendre une forme de justice à leur culture et à leur condition.

Une analyse minutieuse, théâtrale, socio-linguistique et politique, de leurs propos permet de comprendre la manière dont ils pensent le conflit entre les institutions de la société dominante et les institutions propres à leur communauté, mais aussi indissociablement la manière dont toutes ces institutions se pensent à travers leur corps et leur langage. De nombreux phénomènes linguistiques, écholalies, reformulations, intonations, lapsus, analogies, double ou triple énonciation, dialogisme et bilinguisme, se font jour qui sont autant d'interstices linguistiques où s'énonce et se questionne en même temps « l'encodage institutionnel » (Mary Douglas) en tant qu'il produit les places et les classes, les assignations identitaires, spatiales, linguistiques qui définissent le rapport entre la société dominante et la culture minoritaire. C'est ainsi que la proximité forcée induite par l'emménagement dans les maisons peut être comparée avec finesse à l'organisation des classes à l'intérieur de l'école. Ces élèves Voyageurs produisent alors un véritable savoir de l'impensé institutionnel de la société « gadji » en même temps qu'il cherchent à inventer une possibilité de perpétuer leurs propres codes institutionnels qui sont bouleversés par le relogement et menacés d'acculturation.

Dans une véritable « praxis » au sens que donne Cornelius Castoriadis, c'est-à-dire « ce faire dans lequel l'autre ou les autres sont visés comme êtres autonomes et considérés comme les agents essentiels du développement de leur propre autonomie », l'espace fictionnel de la théâtralité permet cette forme d'autonomie où peuvent se penser non seulement les institutions existantes, mais aussi l'instituant, au sens où se fictionnent d'autres « imaginaires institutionnels » possibles (Castoriadis).

L'étude reposera à la fois sur ce que le film donne à voir et à entendre, en acte, du jeu avec les institutions, ainsi que sur des entretiens conduits avec les élèves et/ou leurs familles, et enfin sur mes propres carnets de terrain accumulés en quinze de travail pédagogique et militant. Elle emploie des outils de l'analyse théâtrale, de la sociolinguistique, de l'anthropologie institutionnelle et de la philosophie politique pour essayer de donner à entendre la manière dont ces élèves peuvent espérer « persévérer dans leur être » et résister à l'acculturation dans le bouleversement institutionnel auquel ils sont assignés.

ANWAR Mohammad Zameer

Transnational Mobility of Roma Diaspora in Europe: Addressing Racial Paradigms

The study assumes the multidisciplinary approach together with empirical and analytical research methods in dealing with the transnational mobility of Roma Diaspora in consequence of the transformation of Europe from brutal societies to royal and imperial dynasties.

The premise of this paper is to revisit the fact in regard to persecution and racist violence besides depressing responses of most of European powers to the problems of Gypsies/Roma who were considered criminals because of their grievously deplorable position in the societies. Moreover, racial prejudices compounded by religious hostility persisted on account of their pagan practices and sorcery. It demonstrates the inimical attitudes of the authorities to master-less community with no fixed abode through the legislations dealing with vagabondage, beggary and sedentariness.

My paper also deals with the narrative that deconstructs the notion of itinerant character or nomadism being the chief cause of transnational movement of Roma community. The paper analyses the reasons of alienation of and prejudice against the European Roma as anti-Roma prejudice still lingers on throughout Europe. Far-right populism is gaining momentum across the west and it has been followed by a rise in attacks against Romani people. From France to Hungary, Roma communities and camps have been subjected to violence and threats.

The research paper is a scholarly endeavour to navigate the historical and contemporary alley of ethno-political conflicts the Roma communities got mired to as well as aims at exploring the deplorable situations of Roma community as they continue to face discrimination and unequal access to vital services especially health services, housing, education and employment as well as other underlying reasons which have been keeping Roma at the higher risk of impoverishment and marginalization which compel them to undertake transnational migration for their better prospects.

BICZÓ GÁBOR

Language shift in isolated Vlach Roma local communities in Hungary and the issue of social integration

In the last decade I have conducted lots of intensive anthropological fieldworks in more local Vlach Roma communities in Northeast Hungary. According to the fieldresults most of them are edging on the threshold of language shift. Behind the change of language there are more factors. The paper strives for revealing the most important aspects as well as the consequences of the language shift. In the families where the parents' mother tongue is the Romani one can observe the more and more frequent conscious decision of them to speak with their kids just by Hungarian. If we would like to understand the causes of this astonishing and crucial change of local culture, and beyond that the sociocultural followings of the turn, then we should focus on the long withstanding features of the Hungarian-Roma cohabitation. In my paper I will analyse the general tendencies of language usage in Vlach Roma communities including the cultural determinants of that. In other words, recognizing the chance of social mobility the most language shifts in isolated Vlach-Romani local communities in Hungary is a kind of ethnic strategy. Widespread recognition is that the social integration can be realized efficiently by the consciously decided language change that leads also to the cultural assimilation of the analyzed local communities.

In the paper I utilize Richard Alba's and Einar Haugen's theories of assimilation concerning the aspects of language shift. Furthermore, the contemporary theories of assimilation, especially the segmented assimilation helps to understand the similarities and differences between the certain local communities. In other words, according to the field results, however the consequences are same and the language change leads to similar situations, almost all the local Vlach Roma communities switch to use the Hungarian, but their routes are very different processes concerning the language assimilation because of the local peculiarities of the certain communities.

Towards a Genocide: The Persecution of Roma in Sub-Carpathia during World War II

This study investigates the persecution of Roma in Sub-Carpathia (Transcarpathia, today Zakarpatska oblast' in Ukraine) during World War II, focusing on whether these actions constituted traditional harassment or reflected a process of radicalization that pointed toward a potential genocide. While the history of the Roma during the war in Central and Eastern Europe remains under-researched, especially in contested border regions, Sub-Carpathia offers a unique case due to its incorporation into Hungary in 1939 and subsequent occupation by Nazi Germany in 1944.

The Roma in Sub-Carpathia, although initially spared the fate of the Jews who were deported and mass-murdered in May–June 1944, faced escalating persecution. These measures included forced labour, restrictions of movement, closed camps surrounded by barbed wire, and racial segregation. Physicians and civil authorities classified Roma as a public health problem, reinforcing racialized policies and contributing to their exclusion from urban centres. Police and gendarmerie routinely categorized Roma into wandering, settled, and musician groups, subjecting the first two to frequent raids, internment, and surveillance.

Evidence suggests that a number of Roma were deported in the summer of 1941 along with non-citizen Jews from Sub-Carpathia. While no direct documentation confirms mass killings of Roma at Kamenets-Podolsk, circumstantial evidence, including reduced census numbers and correspondence by Hungarian officials, indicates that 800–1,500 Roma may have been deported—some possibly murdered later in Nazi-occupied Ukraine.

The persecution intensified after the German occupation in March 1944. Plans to establish closed Roma camps and impose forced labour were documented, including the suggestion of a “radical solution” to the “Gypsy question.” Several survivors testified to systematic abuse, including rape of Roma women and cases of mass shootings, particularly in Barkaszó and the Munkács area. However, no central orders for genocide or deportation of Roma in Sub-Carpathia have been found, and most Roma in the region survived, largely due to the advancing Soviet Army in late 1944.

The study situates Sub-Carpathian developments within three scholarly perspectives on the Roma genocide: (1) the exclusivist position, denying a genocidal intent (Lewy, Karsai); (2) the inclusivist view recognizing a Roma Holocaust (Hancock, Bársony, Fraser); and (3) a middle-ground approach stressing circumstantial evidence (Weiss-Wendt, Stewart). The evidence from Sub-Carpathia suggests that while a full-scale genocide was not implemented, many preconditions—dehumanization, racial segregation, forced labour, and plans for ghettoization—were in place. Thus, the Roma were indeed facing a potential genocide that was interrupted by the shifting dynamics of the war.

This research contributes to the historiography of the Genocide of Roma by illuminating the local mechanisms of persecution in a contested borderland and by integrating oral testimonies with archival materials. It argues that Roma in Sub-Carpathia, although not annihilated, were subjected to policies that reflected genocidal logic, highlighting the need for further investigation and recognition of their wartime suffering.

BÓDI Barbara

Identity interpretations in visual art in the dimensions of Hungarian Roma/Gypsy fine art

The cultural and artistic values of Roma communities in Hungary are largely unexplored, and their empirical presentation based on research reveals innovative results previously unknown. The Roma visual arts movement, which began to unfold in the 1970s, along with its active contemporary processes, provides an exciting and constantly evolving organic surface for investigation, offering a new type of knowledge-based approach. I examine whether there exists a Roma visual arts movement, "Gypsy painters," or "Gypsy colors." In my research, I explore the role and impact of Roma identity in the context of the creation of artistic works, primarily from the perspective of the artist. In the context of art and identity, I outline the general development of the concept of identity based on Erik H. Erikson's (1950) developmental psychological theory of identity. Following a brief presentation of identity theories, the concept of ethnic identity according to Barthian theory is introduced, which states that individuals affect their environment, and this is particularly evident in the case of artists. According to the Barthian approach, the work of minority creators has a socially transformative effect. The starting point of this research is always the creator, specifically the relevant domestic Roma/Gypsy painters who have a significant impact on their environment through their artistic work, influenced by both their minority and majority communities. Therefore, the focus is not on the objects but on the subjects of the research, namely the Roma/Gypsy artists themselves and their cultural and artistic values.

The methodology of the research involves semi-structured expert interviews with the creators, as a primary objective approach, in line with the way Erik H. Erikson and Fredrik Barth developed their concept of identity as an inner process within the individual. During the research, the concept of Roma/Gypsy visual arts is defined, showcasing its diverse manifestations. Through the creation and analysis of a diagram titled "The Process of Initial Roma/Gypsy Visual Arts and its Transformation," I illustrate the various interpretative modes present in Roma visual arts. This expands the perspectives on Roma identity interpretations and creative mechanisms, providing space for broader interpretations of the artworks and their more realistic reception. The parallel between individual and various pervasive identity interpretations and the free, flexible versatility characteristic of art reveals constantly evolving and diverse interpretative modes, dismantling one-dimensional and limited stereotypes and making the reception of artworks more objective.

The research progresses from the personal interpretation of identity by Roma/Gypsy painters to the connection to collective identity consciousness, with the research findings reflecting from the perspective of universal art.

Historical reconstruction and media representation of the earliest known demand for Romani linguistic rights

In May 1850 a delegation of Romani people from Hungary gathered in a small town on the border of the Kingdom of Hungary and the Archduchy of Austria. They intended to present a petition to the Emperor, demanding equal linguistic rights for speakers of the Romani language. This event took place over a year after the announcement of the Imposed March Constitution, which sought to ensure equal rights for all nationalities throughout the empire while re-establishing a centralist and absolutist monarchy, and more than half a year after the Hungarian Revolution and War for Independence from the Habsburg dynasty had failed.

This intention was covered briefly in numerous newspapers in the Austrian Empire, which was also echoed in the Hungarian press. The event, which, despite its lack of success, can be considered a crucial milestone in the history of the Romani civil rights movement seeking recognition of the Romani language, has remained largely overlooked by scholars. Only a few books and papers, such as Tomka (1983: 51), Stolberg (2005: 100), and Marushiakova and Popov (2022: 11) mention it in passing, relying either on the brief newspaper reports or on a short reference found in Schwicker (1883), published over thirty years later.

Based on newly collected data, we attempt to reconstruct the event and place it in the historical context. Despite our best efforts, we were unable to locate the petition submitted by the Romani delegation; therefore, we will primarily rely on secondary sources to explore the event, including newspaper reports, eyewitness accounts and a memoir, while also considering books referring to this event.

We will adopt an interdisciplinary approach, examining the discourses through the lenses of sociolinguistics, historical research, sociology, and political science. Through an analysis of contemporary sources and drawing on the Discourse-Historical Approach (cf. Reisigl and Wodak 2015), we will examine the media portrayal of ‘the Gypsies’, ‘the Gypsy language’, and the event itself, shedding light on the linguistic manifestations of prejudice against the Roma and on the significance of this attempt to gain linguistic rights in the unfavourable historical circumstances. Finally, we show that this deputation was not an isolated case, as similar demands continued to emerge from the Romani community in subsequent years.

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BOYCE Melanie, Sophie COKER, Dada FELJA, Margaret GREENFIELDS, Joanna KOSTKA & Chantal RADLEY

Improving the experiences of Roma families in contact with children's welfare services in England: findings from a mixed methods research study

It is widely-recognised throughout Europe that disproportionality exists in terms of Romani and Traveller children's engagement with social care services. Official data suggests Romani and Traveller children are overrepresented in 'looked after' statistics in Britain; with anecdotal evidence suggesting many are from migrant Roma households. Language barriers, mistrust of authorities; lack of understanding of expectations of state-mandated 'good enough' parenting behaviours, and both overt and covert discrimination have been suggested as variables increasing the likelihood of state intervention and removal of Roma children from their families. Official statistics in the UK however elide data on indigenous Romani and Roma children, making it difficult to ascertain the number of Roma youth 'in care', or to interrogate factors predominantly cited by state authorities in child welfare proceedings.

Our recently completed co-produced (civil society and academic partnership) research set out to understand the variables impacting Roma families. Our mixed-methods approach combined data analysis; policy review; analysis of legal cases linked to care proceedings; in-depth interviews with legal and social workers, and focus groups with Roma families with lived experience of social care proceedings.

Our findings demonstrated a complex picture, highlighting both challenges faced by social workers, and problems encountered by Roma families resulting from rigid procedures and systemic discrimination. However, access to professionals with an understanding of socio-economic exclusion and racism experienced by Roma migrants plays a significant role in retaining intact family structures. Our resultant report includes policy and practice recommendations aimed at lawyers, social workers and other agents of the state.

Full report here: <https://www.advicenow.org.uk/research-and-policy/reports/come-us-peaceful-way>

CALLAHAN Courtney

Roma as a Symbol of Nuevomexicano Resistance in Eusebio Chacón's *The Son of the Storm*

In the novelette *The Son of the Storm*, New Mexican author Eusebio Chacón makes the notable choice to feature a Gypsy woman as a principal character. Given the political and racial climate of 19th-century New Mexico, Chacón's decision to make the main female figure a Gypsy woman and not an Indigenous, Mexican, or Black woman is striking. While the Gypsy figure is a well-established literary archetype, little scholarly attention has been given to the actual Roma communities present in 19th-century New Mexico and their influence on local cultural production. Following 1850, Roma groups migrated from Mexico into the American Southwest. Many set up camps along the Pecos River; Roma women offered to tell fortunes, and men often brought bears and monkeys that would perform in the streets. Roma women were looked at as exotic and magical; they were believed to have healing powers. On the other hand, they also inspired dark folklore. There was a common folk belief in 19th-century New Mexico that Gypsies stole children and ate them. The figure of the monkey as the devil and the gypsy woman as his fortune-telling assistant in Chacón's novelette appears to have been directly inspired by New Mexico's exposure to Roma culture at the time. The woman's choice to take care of the boy as if he were her own son directly counters the harmful folk belief. Whether this was intentional or not, Chacón simultaneously plays on traditional Roma stereotypes and subverts them. This narrative choice parallels the broader sociopolitical context of New Mexico during a time of national redefinition. After becoming part of Mexico in 1821, New Mexico was ceded to the U.S. in 1848 and became a state in 1912. People that resided in this territory were faced with the option of leaving their hometowns to go south to Mexico or staying and adjusting to life in a US territory. Many that stayed experienced racism and were labeled as "other." Those that stayed suddenly found themselves metaphorically "homeless" within a shifting national identity. As a traditionally nomadic and border-crossing group, the Roma became a fitting symbol for such marginalization and adaptation. I argue that Chacón's decision to use a Gypsy woman as a central figure in "The Son of the Storm" is twofold: it epitomizes the struggle of New Mexicans in the midst of changing borders and politics and it reflects his personal experience living in a diverse center of cultural production. His portrayal both engages with and challenges prevailing stereotypes, offering a nuanced symbol of belonging and transformation.

CASA-NOVA Maria José, Maria Alfredo MOREIRA & Daniela SILVA

Samudaripen - European Remembrance: voices of young Roma and non-Roma students

During the Nazi regime in the Second World War it is calculated that more than 500,000 Roma were assassinated, a fact still largely ignored in European history and culture (Guimaraes, 2015; Council of Europe, n.d.). The knowledge of their history and culture still faces a huge number of obstacles, resulting from widespread anti-gypsyism prejudice, discrimination, and exclusion in Europe (Council of Europe, 2020).

This presentation will address the results of an international project, funded by the European Union Commission under the Citizens, Equality, Rights and Values Programme (CERV), and developed in three European countries: Italy, Poland, and Portugal during 2020-2023. The project was developed through the participatory action research method with the aim of building a historical consciousness, through artistic forms, of the Roma genocide and help inscribe Roma history and culture in European history. In Portugal, the project involved 12 young Roma and non-Roma people as leaders of social transformation processes involving schools and communities in making the historical memory associated with Samudaripen visible. The aim of the project was to unveil the unknown (Roma Holocaust/Samudaripen) through research (bibliographic, graphic, literary), by young Roma and non-Roma and a visit to Auschwitz Birkenau, transforming this acquired knowledge into their own training and into the training of other young Roma and non-Roma in the schools and organizations carried out by the young people who were part of the project; to use the arts (painting, graffiti, cinema, theater) as a form of expression and transformation.

In this presentation we will highlight the reflections of young Roma after their visit to Auschwitz Birkenau and the reflections made by young people between 12 and 15 years old from 3 low secondary school classes in Portugal after carrying out 4 workshops of 2 hours each on the Holocaust and Human Rights. The results revealed that Samudaripen is largely unknown, including among Roma communities themselves. However, it is also validated as relevant content to include in school curricula. From the analysis of the drawings and the evaluation carried out by the school students on the importance of the project activities, three categories were created: i) *historical knowledge*, ii) *respect and acceptance of difference*, iii) *Human Rights awareness*.

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CLARK Colin

The Resource Gathering Strategies of Romanian Roma in Oslo, Norway in the face of Everyday Anti-Gypsyism

This paper reflects on some initial fieldwork conducted in Oslo during 2025 - with extended visits occurring in February and April - regarding the Romanian Roma presence in the capital city of Norway. Initial site visits have so far been made in Oslo to various public spaces and public service locations – such as close to the main train stations as well as busy street corners and thoroughfares - that Roma tend to occupy for economic business in and around the city centre in Oslo. Via detailed observation work, as well as some initial interpersonal contacts with Romanian Roma families, some tentative commentary can be made on the various types of street work that Roma engage in, as well as the resource gathering strategies and interactions that Roma have with non-Roma customers and clients (see also the recent work of Friberg, 2025). Some reflections on precarious housing and accommodation situations faced by Romanian Roma in Oslo can also be made, building on previous research (Soare, Adriaenssens, and Herans, 2024). Further, some initial informal contacts have been made with Norwegian state welfare agencies (i.e., contacts inside the Ministry of Labour and Social inclusion) as well as with key Norwegian non-governmental organisations and Roma-led voluntary agencies that work closely with Roma migrant groups (e.g., Romano Kher Cultural Centre, Roma Versitas Association, and the Selvhjelp for Innvandrere og Fyktninger (SEIF)). Some limited contact with the police services in Oslo has also been attempted, to examine their approaches to policing the Roma presence, when complaints are made by the public or by shopkeepers and the like, but this has been difficult due to an earlier scandal involving the existence of a ‘Roma Police Register’ (Lauritzen, 2024). The ongoing issues raised via the discovery of this ‘register’ by Professor Lauritzen mean that the Police force in Norway has been rather ‘closed’ and difficult to access for conversations on the Roma presence in Oslo. Nonetheless, the paper summarises this ongoing fieldwork, and reports on some tentative results and findings concerning resource gathering strategies of the Romanian Roma in Oslo and the varied ways they encounter everyday Anti-Gypsyism as part of their lives and livelihoods.

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CLARK Colin, Margaret GREENFIELDS & David SMITH

“A deeply embodied anthropological praxis”: The contribution of the late Professor Judith Okely to Romani Studies

With her passing in late March 2025, at the age of 84, it is appropriate to critically reflect on the significant contribution that Professor Judith Okely has made to a more critical and embodied Romani Studies. My interest in this matter, and my perspective on her varied contributions, is influenced by the fact I was fortunate to be supervised by Professor Okely as a rather young and naïve PhD student at Edinburgh University in the 1990s. Professor Okely had a remarkable academic career that saw her work in a number of quite different UK universities, including Durham, Essex, Edinburgh, and Hull, as well as an extended time - in retirement nonetheless - at her ‘home’ of Oxford, based in the International Gender Studies Centre at Queen Elizabeth House. Although Professor Okely had several diverse academic interests within the broad discipline area of cultural anthropology, including her love for extended fieldwork in Normandy (Okely, 2001), she will be most remembered as someone who challenged long-held conventions and wisdoms in what was becoming a more open and critical approach to transnational Romani studies. For me, she will also be remembered as someone who was a champion, mentor, editor, and harsh critic. Her breakthrough text, *The Traveller-Gypsies* (Cambridge University Press, 1983), received as much rich praise as it did fierce criticism. Some of the intellectual reactions were justified and merited, on both sides of the fence, but what was not deserved was the misogyny and sexism that Professor Okely had to endure. Indeed, later auto-ethnographic work by her often picked up on such threads and turned them on their head – ‘everything is content’, as she would say, ‘these comments are not just mere anecdotes!’ (Okely, 2020). What Professor Okely also did, across all her career and life, was to regularly cross the bridge between the role of academic, intellectual, policymaker, and activist. This is probably one of the most important lessons I took from my time with her, as well as the importance of ‘at-home’ anthropology and embracing all our senses in order to try and make sense of the various ‘life worlds’ we found ourselves in. For the discipline of Romani Studies, Professor Okely produced unique and novel insights that helped ‘make the familiar strange’, having an ability to ‘do’ fieldwork that often led to long-term friendships (this was also true of many of her former PhD students that she kept in touch with and worked with in her later years). This paper will try to pull together some core threads of Professor Okely’s impact on, and contribution to, Romani Studies and it will reflect her own passionate, lively, erudite, and abrasive approach to the joys of academic debate, discussion, writing, and reflection.

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The „Eternal House' - Death Cult Among Roma in Montenegro: Typology and Mapping of Roma Cemeteries

The aim of this paper is to examine two important aspects of the death cult among the Roma in Montenegro: the religious and the sociological. The first section explores the complex system of post-mortem beliefs, customs, and rituals among two distinct indigenous Roma groups in Montenegro. It also analyses the growing influence of Islam on traditional Roma structures. As a result of societal transitions and increased access to educational resources—such as the internet—it has been observed that Islamic practices are gradually replacing traditional Roma behavioural patterns, introducing religious customs previously unfamiliar to Roma communities in Montenegro (veiling of women, regular prayer attendance, fasting, the presence of an imam at funerals, the construction of Roma-specific mosques). In light of these rapid transformations over the past decade, this paper seeks to assess the extent to which religion has reshaped not only funerary practices but also the broader sociocultural framework of Roma groups.

In the second case, the objective is to examine how funerary rituals maintain and renew the social and familial networks between the indigenous Roma population and their diaspora (such as delaying the burial to allow for family members from abroad to attend, burying long-term emigrants in Montenegro, the monumental nature of gravestones, and the inscriptions on them). Additionally, as a crucial element of social relations, cemeteries throughout Montenegro will be mapped and their typology analysed. Given that it has long been established in the literature that cemeteries serve as a sociological reality—essentially a "mirror of the people"—the initial hypothesis is that, in Montenegro, cemeteries may reflect the relationship between the majority population and the Roma, as well as the divisions between various Roma groups and other minority ethnic communities. For this reason, a mapping and typology of Roma cemeteries will be conducted to determine whether Roma in Montenegro are discriminated against even in death.

For the purposes of this study, field research will be conducted. The primary methods will include in-depth interviews, comparison of the research findings with previously conducted studies - which I carried out for my PhD dissertation - photographic documentation of cemeteries, and analysis of available archival, ethnographic, and media materials.

DEUTSCH James

A Cultural History of Misleading Terminology: The Case of Les Bohémiens/Bohemians

The introduction to Jonathan Swift's *Treatise on Polite Conversation* (first published 1838) contains the following sentence:

I remember about thirty Years ago, there was a Bohemian Woman, of that Species commonly known by the Name of Gypsies, who came over hither from France, and generally attended Isaat the Dancing-Master, when he was teaching his Art to Misses of Quality; and while the young Ladies were thus employed, the Bohemian standing at some Distance, but full in their Sight, acted before them all proper Airs, and Heavings of the Head, and Motions of the Hands, and Twistings of the Body; whereof you may still observe the Effects in several of our elder Ladies.

According to the *Oxford English Dictionary*, Swift's use of Bohemian to describe Gypsies is the earliest such instance in the English language. However, even earlier references appear in French, perhaps as early as the fifteenth century, but certainly in Paul Scarron's *Le Roman Comique*, first published ca. 1651. In chapter 3, Scarron writes about "les voleurs de Bohémiens," which contains an annotation that "Les Bohémiens ont la peau cuivrée et les cheveux noirs." Clearly, for Scarron, les Bohémiens—with their copper-colored skin and their black hair—are not from Bohemia in central Europe, which had become a kingdom in the Holy Roman Empire as early as 1198.

This paper will explore how the word Bohemian (both in English and in French) became attached to gypsies, a meaning that the *Oxford English Dictionary* claims is "now rare," but which may appear as. Along the way, the word Bohemian also attached itself to someone who is "involved in the arts, who disregards or flouts social convention, and usually associates with others who have a similarly unorthodox lifestyle" (again according to the *Oxford English Dictionary*), or who is an "Artiste, littérateur, personne vivant sans règles, au jour le jour, hors des cadres sociaux," according to the *Centre national de ressources textuelles et lexicales*.

The location in Paris of the annual meeting of the Gypsy Lore Society and Conference on Romani Studies seems an opportune time to explore this topic, given that French was the language in which most frequently appear the connections among Bohemian = Gypsy = Free Spirit. One well-known example is Henri Murger's collection of stories, *Scènes de la vie de bohème* (1851), which became the basis for Giacomo Puccini's opera *La bohème* (1896).

That being said, this paper proposes much more than an investigation into etymologies and "ressources textuelles et lexicales." The double, if not also triple meanings, of Bohemian point to historical misunderstandings especially involving routes of migration of the Romani people, cultural romanticism and exoticism, and misleading stereotypes, many of which persist to the present day.

DE VILLIERS Jill

The Development of Roma children in Turkey: Language and Reasoning about Others' Minds

This research represents the first study of child development in Roma in Turkey with Huseyin Kyuchuk (Hristo Kyuchukov), looking at the relationship between complex language development and “theory of mind” reasoning in a group of 39 (16F, 23M) Roma children aged 4 to 8 years. 21 of the children were bilingual with first language (L1) being Romani and second language (L2) Turkish, and 18 of the children were monolingual speakers of Turkish. Both groups were from impoverished communities in Western Turkey. The children were tested by trained native speakers after parental and school consent was obtained. The purpose of the study was to connect the children’s ability to understand the beliefs of other people with their skill at complex linguistic tasks that relate to considerations of evidentiality. One language task entailed using short stories, after which the child had to verify the truth of two-clause sentences entailing causal relations using *because*. In some cases, the causes were factual as in, “The igloo melted because they lit a fire”. In other cases, children had to verify the truth of *evidential because* clauses that link conclusions to evidence, reversing the typical clause order for *because*. For example, “Martin went home, because his coat is gone”. Recognizing the truth of such a sentence relies on the understanding that the *because* clause relates to the evidence for the claim, not the cause. The second complex language task entailed answering *wh-questions from complements* such as “What did the woman say she caught?”, where she said something contrary to reality. Theory of mind tasks were classic “false belief” tasks involving *unseen displacement* and *unexpected contexts*, assessing the child’s understanding of what another character thinks. Statistical analysis of results using analyses of variance and regression reveal competence across all tasks by age 5 years in both Romani and Turkish as first languages. The finding on understanding others’ false beliefs is in keeping with universal findings on belief reasoning in this age range, however, bilingual participants performed slightly better in Romani (their L1) than Turkish. In terms of predictors for performance on understanding false belief, *evidential because* was highly correlated with belief reasoning, though *wh-complements* were also well understood earlier. In fact, performance on *wh-complements* was very strong. There is some preliminary evidence, in comparison with English speaking children, that the Roma children might be precocious in understanding *evidential because*, since both of their languages have grammaticalized evidentiality markings as part of their morphology. Previous research has argued that grammatical evidentiality could highlight *source of knowledge* for speakers of those languages.

DUNAJEVA Jekatyerina

Examining the Interplay of Social Cohesion, Belonging, and Urban Poverty: Case Study of Roma in Budapest's Hős utca neighborhood

This paper investigates how neoliberal urban poverty shapes group dynamics, belonging, and solidarity among marginalized Roma communities, through an in-depth case study of the Hős utca neighborhood in Budapest. Based on fieldwork and interviews conducted in 2019, and situated in the broader structural context of neoliberalism's social effects, the study explores the breakdown of community cohesion and the emergence of a pervasive culture of blame among residents. Although the primary research predates the 2023 demolition of Hős utca, the paper highlights how the neoliberal and racialized exclusion of Roma populations is a cumulative, ongoing process — making these findings timely and relevant for understanding contemporary patterns of urban marginalization across Europe.

The paper situates the case of Hős utca within a global trend of state withdrawal from social responsibilities, as extensively discussed in recent scholarship on the retreat of the welfare state, neoliberal citizenship, and "states of abandonment." Drawing from work by Wacquant, Brown, and others, it argues that neoliberal restructuring transforms citizenship from a collective right into an individualized responsibility, resulting in selective neglect, territorial stigmatization, and the racialized exclusion of vulnerable groups. In this context, the Roma of Hős utca are simultaneously abandoned by the state and blamed for their own marginalization.

By analyzing primary data about the social dynamics of Hős utca — including residents' narratives of blame, weakened solidarity, and a profound sense of exclusion — the study illuminates broader transformations in Eastern European cities and beyond. It further examines the role of non-state actors in attempting to rebuild community bonds and contest exclusionary narratives. Ultimately, the case of Hős utca reveals how contemporary neoliberal and illiberal governance models reconfigure the symbolic and material boundaries of belonging, contributing to critical debates on racialization, urban poverty, and the shifting nature of state-citizen relations.

Beyond Stereotypes: Raising Middle- and Upper-Class Roma through Social Mobility in Türkiye

Academic and public studies on Roma communities in Turkey have predominantly focused on poverty, discrimination, and exclusion. The Roma identity has long been defined as a lower class or disadvantaged category, leading to the reproduction of a homogeneous, and stereotypical portrait of Roma in academic literature and public perception. However, this study re-evaluates the positions of Roma within social dynamics by examining social stratification within the Roma community and the social mobility processes of middle- and upper-class Roma participants from the perspectives of life chances and lifestyles. Utilizing a qualitative research design, this study conducted face-to-face in-depth interviews with 33 Roma participants from various cities in Turkey.

The findings show that social mobility among Roma communities is both possible and widespread. Analyzing intra-group stratification dynamics reveals that middle- and upper-class Roma individuals achieve upward mobility through education, family support, economic opportunities, and status mechanisms within the community. Rather than concealing their ethnic identity, these individuals transform it into ethnic capital, facilitating their access to economic and political power both within and beyond their communities. Field data highlight the crucial role of family structure and education in shaping social mobility. Socioeconomic background, attitudes toward education, ethnic identity construction, and levels of social capital significantly influence individuals' mobility opportunities. Roma individuals who rise to the middle- and upper-class redefine the relationship between their identity and social status. Beyond their individual achievements, they are also positioned as intermediary (bridging) actors who disseminate economic and cultural capital through their established social networks, civil society activities, and intra-community solidarity mechanisms.

This study, while revealing the dynamics of social mobility within Roma communities in Turkey, simultaneously critiques entrenched social perceptions, deeply rooted stereotypes, and perceptions that position them as exotic or marginal, thereby presenting a holistic sociological perspective beyond a homogeneous Roma perception. As mobility opportunities increase, the relationships established with Roma identity also diversify. Consequently, social mobility ceases to be merely an exceptional and unattainable state for Roma communities, but rather becomes a significant phenomenon that redefines the place of ethnic minority groups in the process of social stratification.

Lexical Layering, Derivational Strategies, and Semantics in Slovak–Romani Romani-Slovak Lexicography

This paper presents an in-depth reflection on the ongoing development of a bilingual Slovak–Romani and Romani–Slovak dictionary, focusing on derivational morphology, selected lexicographical challenges, and semantic phenomena that arise while working on Romani lexicography and its complex dialectal landscape.

The lexicon of (East) Slovak Romani is shaped by centuries of intense multilingual contact, rapid sociolinguistic change, and internal diversification. These factors impose substantial challenges on lexicographic practices, especially in terms of standardization, semantic equivalence, and derivational modeling. One of the central problems addressed in this contribution is the asymmetry between the well-documented and relatively stable system of Slovak, and often fluctuating, and highly dialectalized system of Romani. The dictionary in question adopts the Northern Central dialect as its baseline while reflecting cross-dialectal variants, offering insight not just into lexicon but also into morphology and derivational processes.

A particular focus is placed on derivation and word formation. The dictionary includes not only root lexemes but also affixed forms, such as diminutives, different derivational suffixes, their distribution and complex verbal constructions. In many cases, derivational productivity in Romani relies heavily on borrowing and adaptation from Slovak, other contact languages and dialects. The integration of such borrowings presents additional complexity, e.g. (semi-)calques, innovative derivations with foreign prefixes, questions of grammatical compatibility and semantic transparency.

The dictionary also documents semantic shifts and calques resulting from long-term bilingualism and code-switching. Many Romani speakers in Slovakia increasingly favor Slovak lexemes even in intrafamilial speech, which results in the erosion of core vocabulary. Furthermore, newer borrowings overwrite older ones, contributing to a stratified, layered lexicon. The inclusion of literal translations and idioms serves to highlight conceptual metaphors and semantic expansion within Romani, especially in cases where a one-to-one lexical correspondence is lacking.

Morphosyntactic classification also proves to be a challenge. Many lexemes resist easy categorization: for example, some lexemes may function as a quantifier, adverb, or pronoun, depending on syntactic context. The dictionary's approach is inclusive yet transparent, marking such cases with careful notes or open categories where needed.

From a semantic perspective, Romani's tendency to form periphrastic expressions poses questions of lexical equivalence and condensation, as many Slovak terms have no direct Romani counterpart. The problem is particularly acute in the domains of abstract and collective nouns, or idiomatic expressions. Moreover, dialectal differences in the meaning of common words demonstrate the limits of unified semantic labeling.

Lastly, this paper addresses the broader lexicographic philosophy behind the dictionary: to serve both linguistic and pedagogical functions. That means minimizing technical barriers (e.g., eliminating excessive abbreviations), promoting standardized orthography, and including explanatory material that reflects the sociolinguistic realities of Romani speakers. Rather than enforcing a rigid norm, the project aims to establish a platform for lexical dialogue—one that empowers users while acknowledging internal variation and semantic fluidity.

This contribution invites further discussion on how dictionaries of minority, endangered, and contact-influenced languages can balance descriptivism, prescriptivism, and linguistic empowerment.

GAMELLA Juan

Solax and armaja. A typology of Roma oaths as speech events

Formal oaths are a key component of social cohesiveness and dispute resolution in many Roma communities. They are examples of the performative use of language and ritual. This paper is based on the initial study of a corpus of 42 Roma oaths collected in the long-term collaborative ethnography of a Roma diaspora originating in the Romanian regions of Transylvania and Banat, as well as 9 examples from other groups observed in digital media. Our study looks at the internal variance of oaths as speech events observed by thousands of people on the Internet. We confirm that Roma oaths have two main ceremonial modes: affirmative (*solax*) and threatening and cautioning (*del armaja*). They differ primarily in whether the conditional curses they contain are aimed at themselves or others. The affirmative oath (*solax*) may refer to the past to establish truth, or to the future and imply a commitment. Thus, we identified three main types of Roma oaths corresponding to three different illocutionary goals: achieving social truth, promising a course of action, or issuing a caution or a threat. These three types of oaths serve different purposes, have varying temporal orientations, and are associated with distinct gender expectations. They also encompass distinct forms of speech acts integrated into the complex pragmatics of speech events. In this paper, we present examples of each type of oath, together with a complete transcription of their verbal forms, to illustrate the model and to contribute to future linguistic analysis.

GERBERY Daniel & Tomáš MIKLOŠOVIČ

When Work Does Not Pay: In-Work Poverty in Marginalised Roma Communities

Participation in the labour market represents an important dimension of current concept of citizenship, playing role as a source of societal reciprocity and social integration. When it comes to the latter, paid work is seen as a main mechanism of poverty prevention and alleviation. However, a presence of poverty and deprivation in the working population shows that it does not always deliver its promises. This is a great paradox of developed societies: whilst strongly oriented toward (paid) work, they fail to ensure that it pays to work.

The presentation addresses the fact that being employed is not satisfactory condition to avoid poverty, when living in marginalised Roma communities. In particular, it explores the circumstances that generate in-work poverty and those that make it impossible to exit poverty when taking a job. In presentation, various geographical settings within the Roma marginalised communities, which differ by an extent of segregation, are compared in terms of in-work poverty and its trajectories.

Analyses are based on data from so-called MRK-SILC - a statistical survey of living conditions that was carried out by the Statistical Office of the Slovak Republic in Roma communities and that was constructed in line with the European Union Survey on Income and Living Conditions. It uses the same methodology, the same concepts and questions.

We are well aware that studying the lives of Roma people by quantitative methods misses their important aspects that can be found in shared meanings, interpretations, or individual biographies. Respecting the tradition of strong qualitative orientation of Roma studies, we would like to offer a perspective that draw attention to empirical regularities and micro- and meso-level mechanisms generating and maintaining state of poverty among working families, with the aim to deepen our understanding of a nature of employment in the areas with a high risk of social exclusion and to reflect on the role of public policies.

The contribution was supported by the grant APVV-23-0492 “Patterns and drivers of work orientations and work experiences in comparative perspective” and the grant No. 09103-03-V04-00536 “Applications and development of a microsimulation model to support the creation of policy decision-making”.

**GREENFIELDS Margaret, Ryan WOOLRYCH, Judith SIXSMITH,
Rosa CISNEROS, Aleksandar MARINOV, Crina MORTEANU, Petr
TORAK, Ann HYDE & Gaba SMOLINSKA-POFFLEY**

Navigating Places and Spaces in Old Age: Exploring the Rights of Older Roma to Age Well in Urban Environments

Background: This paper examines the ageing experiences of older Roma (aged 40+) in three UK cities - Glasgow, Luton, and Peterborough - as part of the ongoing *RomaPlaceAge* project¹. While the concept of ageing in place is widely promoted in policy and research as a means to support wellbeing in later life, the spatial dimensions of ageing among Roma communities remain critically underexplored. Much of the existing literature on ageing-in-place assumes access to stable housing, safe environments, and supportive services, conditions that are often absent in the lives of marginalised ethnic groups. Accordingly this study offers a unique perspective on the experiences of older Roma people living in the UK.

Approach: *RomaPlaceAge* employs a qualitative community-based participatory research (CBPR) approach, working with Roma community members as partners and co-researchers throughout the design, data collection, and interpretation phases of the research. This paper draws on over 65 semi-structured interviews (at the point of abstract submission) conducted by Roma community co-researchers, undertaken with older Roma adults across the three study sites. The interviews explored participants' everyday experiences of ageing in place, focusing on how individuals navigate home environments, community spaces, and urban infrastructures.

Findings: Findings reveal significant barriers to ageing well in place, including navigating home and community responsibilities, opportunities for social participation, feelings of belonging and attachment to outdoor spaces, and issues of respect and inclusion in health and social care settings. We reflect on some of the ways space is highly gendered in old age within Roma communities, including issues of safety and security, balancing caregiving roles in mid to later life and visibility within public space.

Implications: The paper contributes to a more inclusive and context-sensitive understanding of ageing in place, offering critical insights into how ethnicity, gender, and spatial inequality shape experiences for Roma people as they age. It concludes by offering recommendations for urban policy, planning, and ageing frameworks - particularly the age-friendly cities and communities' agenda - to better reflect the lived realities of Roma communities. In doing so, the paper highlights the importance of designing and governing urban environments in ways that recognise diversity in ageing and promote dignity, belonging, and inclusion for all.

¹ <https://romaplaceage.com/>

HAJNÁCZKY Tamás Attila

Era changes or cycle changes? Reflections and measures related to Gypsy settlements through the prism of the conjunctural time in 20th century Hungary

A continuity can be observed across the 20th century, as pertains to the Gypsy policies of different eras and historical periods. It is generally believed that policies related to Gypsies can be traced back to the dominant ideology of the time and the thinking of those in power. Most researchers, on the other hand, have been content choosing and then analysing a specific well-known decree, imposing it on the period under study and describing its implementation as a one-way process, free of any consequences. Based on over ten years of research, I would conclude that the bureaucracy's measures and ideas concerning Gypsy settlements were shaped by the interaction of previous decrees, the experience of their implementation and the social and societal situation of the Gypsies in the given period. Over time, they had a different rhythm and dynamic than major political events and epochal changes. In my research, I relied on Fernand Braudel's theory of timelines as the best way to capture the continuity of the bureaucracy's regulation and conceptions of Gypsy settlements across the periods. I examined my research topic in the conjunctural time span covering the medium-term cycles of the three time frames defined by Braudel. This is not to say that I wanted to explore the actions taken concerning Gypsy settlements over a multi-decade perspective, but that its dynamics are different from the time of events that focus on the present. At the same time, I have attempted to identify the previously mentioned cycles and the periods that compose them.

HOOKER Lynn M.

Romani Entertainment Musicians and Hungary's Heritage Institutions

For almost two hundred years, Romani musicians have been central providers of entertainment music in Hungary, in restaurants, theaters, concerts, and other social settings. Experts often dismissed the music they play, so-called “Gypsy music,” as “slop” that lacks both the seriousness of Classical music and the “purity” of “genuine” peasant music. Scholars, critics, and composers from Béla Bartók and Zoltán Kodály to the present have considered rural musicians, Roma and non-Roma, to be more “authentic,” and such rural musicians have served as key informants in the Hungarian folk revival movement. Since 1989, the formerly ubiquitous practice of Romani bands providing music in Hungary's urban restaurants and cafés almost disappeared.

Yet many Hungarians have long considered this kind of music-making to be a “commonly shared national tradition,” a vehicle through which the Hungarian soul... express[ed] itself,” and the crisis in the restaurant music industry provoked a reconsideration of this genre as a “true part of Hungarian musical culture.” In 2014, the Hungarikum Commission, a governmental heritage-supporting agency, added to the list of Hungarikums, or “outstanding national virtues,” the “classical magyar nóta”—the most important historical song genre associated with Hungary's Romani bands—as well as the Hundred-Member Gypsy Orchestra, praised for its “exemplary artistic and tradition-preserving activity.” In 2017, Hungarian Heritage House launched a grant program, Music-Making Hungary, for restaurants to hire bands in the tourist season. Urban entertainment musicians interviewed have been gratified by these acknowledgements, but musicians and culture workers struggle over how such heritage programs should be implemented. In the aftermath of the COVID pandemic, it appeared that the Music-Making Hungary program would not continue, but it has returned in 2024 and 2025. This presentation uses a combination of interviews, documents, and ethnographic fieldwork to show how individuals and institutions have struggled over the authority to define what kinds of music-making to value, and whether the Hungarian culture sector will support urban Romani musicians for their contributions to Hungarian heritage.

HORVÁTH Nándor Zsolt

Regulation and registration of individuals labelled as “stray Gypsies” in Hungary

Implementation of Ministerial Decree 15000/1916 BM eln. in Zala County

In 1916, the great powers of Europe fought a brutal war. The so-called “happy era of peace” that characterised modern Hungary (the Austro-Hungarian Monarchy) has long since fallen into oblivion. The deprivation and suffering caused by the war in the hinterland behind the stiffened fronts fundamentally changed the attitude of the majority society towards not only the non-Romani but also the Hungarian Romani communities. In 1916, The Hungarian Ministry of the Interior issued Decree „15000/1916 BM eln.” which regulated the mobility of the Hungarian „stray/vagabond” Romani community in 21 paragraphs and restricted them in many areas of life. According to the justification, the decree was necessary in order to fulfil their obligations as citizens, be it to pay taxes, perform military service or restore public safety. In Decree 15001/1916, the Minister of the Interior instructed the mayors on how to implement the regulations set out in Article 21. This study aims to present this measure on the example of a Hungarian administrative area called Zala County and to examine its implementation from a micro-historical perspective. It seeks answers to questions such as how has the concept of tented/stray or vagabond Roma been interpreted at different levels of administration? Who was included in this classification? In what ways were attempts made to limit the mobility of the Roma? What are the “Gypsy identity cards” and how far can they be seen as early signs of racism in Hungary, and what parallels can be drawn with European ones? What were the penalties for those who violated or failed to implement the regulation? How was it implemented and how successful was it, and what was the opinion of the contemporary press?

IWATANI Ayako

Bodies as Archival Sites: Remembering the Past for the Romanian Roma

It has been pointed out that the Roma or “Gypsies” have little interest in the past or they don’t collectively share the past by material means [Stewart 1997]. Their seemingly inattentive attitudes to the past have made present-oriented images of the Roma and resulted in slow compensation process after the Second World War. In the case of the Romanian Roma, approximately 25,000 Roma are estimated to have been deported to Transnistria and the half did not return [Achim 2004]. However, there are not many Roma who speak about the experiences in public, which makes it difficult to investigate what had happened to them during the War and the official compensation started only after the 2000s.

This presentation attempts to delineate how the Romanian Roma live with the past, especially when they have traumatic experiences or death of close families. First, the presentation focuses on their concept of irreturnability and returnability. Several examples of narratives about their community origin and memories of deportation to Transnistria suggest their idea of irreturnable place but returnable bodies. Second, the presentation examines the attitudes toward death of the Romanian Roma who keep photos or possessions of the deceased from archival approach. Through their attitudes toward the remains of the deceased, the past is revealed not as something to return but to create the present by resonating with memory of the living who regard the archives of the deceased. Third, the presentation discusses the archival role of Romani music. Manele songs about the families at weddings by Romani singers can be compared with non-Romani fanfare music at funerals.

JOUANNIGOT Isabelle

Les pratiques langagières des élèves voyageurs, fantômes scolaires

« Elèves à besoins particuliers », les enfants issus de familles se présentant comme Voyageuses ont des pratiques langagières qui véhiculent de nombreuses représentations. A partir d'un corpus d'échanges didactiques, d'entretiens et de productions libres, nous présenterons le contexte sociolinguistique dans lequel elles apparaissent et parfois s'affirment en classe. Nous en examinerons les éléments caractéristiques et les implications didactiques.

Lors de leur inscription à l'école, les enfants issus de familles qui se disent Voyageuses sont catégorisés comme EFIV : Enfant issu de Famille Itinérante et du Voyage (Circulaire n° 2012-142 du 2-10-2012). Dernier produit d'une longue histoire de prise en charge pédagogique spécifique, cette catégorisation donne lieu à une assignation identitaire institutionnelle, alimentée par les stéréotypes séculaires attachés aux Nomades-Bohémiens-Tsiganes-Gens du Voyage, qui imprime jusqu'aux recommandations pédagogiques officielles (Armagnague-Roucher et al. 2019). Les documents d'accompagnement nationaux pointent tous les pratiques langagières de ces élèves qui se nomment Voyageurs, comme une des raisons principales de leurs « difficultés » d'apprentissage (Armagnague-Roucher et al. 2019; MEN 2016).

Sans existence institutionnelle (Cerquiglini 1999), sans reconnaissance au sein des para-romani (Courthiade 2013; Bakker 2020), les pratiques langagières voyageuses constituent pourtant une communauté linguistique affirmée par ses locuteurs. Considérées dans la classe comme une variation sans qualité (Auger 2022), les pratiques langagières des élèves voyageurs sont ignorées des scénarii didactiques, disparaissant face à la (sur-)norme scolaire (François 1980). Dans le corpus collecté dans le cadre d'un travail doctoral, les enseignants pointent pourtant les « erreurs » de syntaxe, une morphologie flexionnelle hors norme, une confusion de phonèmes signifiants ([ã]/[õ]), ou un lexique « pauvre ». Les locuteurs insistent quant à eux sur l'insécurité linguistique (Feussi et Lorilleux 2020) ressentie à l'école, notamment en raison d'une interdiction partielle de l'usage du lexique familial. D'autres éléments plus ou moins saillants apparaissent comme sources de malentendus, impactant le dialogisme didactique (Delarue-Breton 2014) : recouvrements lexicaux partiels, différences syntagmatiques...

En soulignant proximités et divergences avec la norme scolaire attendue, nous analyserons la présence de ces pratiques dans l'enceinte scolaire. Nous montrerons que ces « erreurs », perçues comme l'expression d'un « français mal maîtrisé », constituent des pratiques langagières cohérentes et efficaces, porteuses d'identité, qui, comme toutes pratiques familiales minorisées, peuvent être support d'apprentissages scolaires (Escudé 2020; Auger 2021; Jouannigot 2024).

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JOUANNIGOT Isabelle & Aurore TIRARD

Les pratiques langagières des personnes se présentant comme « Voyageurs » en France

Se présentant comme voyageuses, les familles catégorisées par l'État Français sous la dénomination communautarisante de *Gens du Voyage* (Cossée 2016) ont des pratiques langagières empreintes des stéréotypes séculaires (Delépine 2012) attachés aux Tsiganes-Gens du Voyage. Ces groupes familiaux résidant en France parlent une variété de français considérée sans qualité (Canut 2007 ; Auger 2022), à la fois stigmatisée et stigmatisante. Balayée dans les textes de référence, elle n'y est mentionnée que comme un « argot voyageur » (Courthiade 2013 ; Williams 2014), un « parler voyageur » (Liégeois 2019 ; Coquio et Poueyto 2014), ou encore un simple sociolecte (Clanet 2007) et n'a pas statut de langue. Les discours épilinguistiques collectés, comme les rares textes mentionnant les locuteurs, font pourtant apparaître une « communauté linguistique » (Bretegnier 2017) voyageuse alors même que leur variété n'est reconnue au sein ni des langues régionales de France (Cerquiglini 1999) ni des dialectes issus du romani (Bakker et Mous 1994 ; Bakker 2020) – à l'exception notable de Nahon (2024) qui le considère comme une variété de para-romani.

Pratiques interlectales, à fonctionnement polynémique, ces pratiques langagières présentent des saillances qui soulignent une divergence évidente avec le français standard, notamment sur le plan phonologique. Les marqueurs distinctifs concernent notamment les voyelles (maintien voire extension du /a/ antérieur ; fusion de /ã/ et /ɔ̃/ en un unique phonème, souvent réalisé /ɔ̃/ ; maintien de l'opposition entre brèves et longues) et sont, pour certains, identifiés par les locuteurs aussi bien que par les « *gadjes* ». Sur le plan grammatical, la morphologie verbale est éloignée de la norme et construite sur des radicaux verbaux eux-mêmes non conformes. Nous constatons également l'utilisation d'un corpus lexical identifié comme « tsigane » car emprunté au romani, au manouche ou au yéniche : il est mobilisé par les locuteurs de manière dynamique dans l'interaction, principalement avec l'utilisation d'interjections, de bases verbales, ou encore de noms communs en insert. Un lexique archaïsant est souvent mobilisé, aux significations elles aussi divergentes de la norme, pouvant provoquer des malentendus avec les interlocuteurs extérieurs à la communauté. On observe enfin l'utilisation des termes de relations de parenté en adresse inversée.

L'analyse du corpus montre un certain nombre de caractéristique issues du français populaire tel que décrit par Gadet (1997), marqueur social, auxquels s'ajoutent des traits, spécifiques ou communs, à diverses variétés locales du français. Nous définissons ainsi le parler voyageur comme un ensemble de pratiques langagières qui font communauté, situé à l'intersection du para-romani, du français populaire et de français régionaux.

A partir d'un corpus collecté auprès de locuteurs aux profils variés, avec une méthodologie d'enquête ethnographique (Jouannigot, en cours) complété par des travaux récents (Nahon 2023, 2024), et des sources publiques diverses, nous présenterons une description des pratiques langagières de groupes familiaux qui se présentent voyageurs, dont le lien essentiel est l'appartenance au monde francophone, puisque leur parler est intercompréhensible avec les autres variétés du français.

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KALININ Valdemar

Features of teaching the Romani language as a native language (Advanced Level)

From experience of teaching adult Roma in Slutsk, Belarus

The author addresses the challenges of teaching the Romani language to its native speakers at an advanced level in Slutsk, Belarus. This presentation shares observations and experiences of social and methodological significance and introduces key recommendations as follows.

Some adult Roma in Belarus are not yet ready to be taught in a group; therefore, women shouldn't sit next to men unless they are close relatives.

Every course requires an adjustment period. The Roma are somewhat apprehensive that their 'secret' language is being emphasized in the classroom. A teacher or facilitator must be understanding and refrain from publicly suppressing them.

Teaching materials, aside from the book used by a teacher or tutor, should only be utilized with practical *Romanes* courses after the adaptation period.

The most obvious setbacks are:

- Firstly, there is a lack of common knowledge regarding the words and phrases (basic vocabulary) in everyday *Romanes*; what is familiar to one sub-group or even an individual may not be known to other groups of Roma, despite their potential relation.
- Secondly, there is a reluctance to accept certain common words from speakers, even those within the same groups.
- Thirdly, certain words associated with some Roma are deemed 'wicked' because of their secondary meanings in various nouns, adjectives, and infrequent verbs.
- Fourthly, there is resistance to using other words and phrases with the attitude that we are not inferior to the Roma who use them.
- Be patient with both sides: those who highlight the failure to know the word or phrase and those who use these words or phrases.

Conclusion: When the adaptation period is over, one should establish specific targets, including organizing a future competition or quiz with awards for winners. It is vital to help them understand that speaking good Romani fosters a sense of belonging and builds up the feeling of being Roma.

KAMUSELLA Tomasz

Tears of Blood: Making Papusza's Witness Account Available to the Global Public

Papusza's oeuvre is known worldwide in Jerzy Ficowski's Polish translations. Until recently the poet's work in Romani-language originals was not accessible, let alone published. The Polish translations were customized not to fall foul of communist censorship and in order to meet the mid-20th-century sensibilities regarding what 'proper poetry' should look like. In this process the voice of Papusza the Roma Homer was almost lost and quite seriously distorted. Unfortunately, these Polish-language adaptations continue to serve as the basis for translations into other languages.

The epic poem *Tears of Blood* has been hardly noticed in scholarship, yet it is the most important early witness account of the Roma Holocaust (Kali Traš). In 2018, with the support of Elena Marushiakova and Veselin Popov, Tomasz Kamusella initiated a project of translating the poem from the Romani original into English, Scots and Gaelic. The Scots poet Hamish MacDonald joined the team. Three years later, Emilia Kledzik located the poem's manuscript in a Polish regional library in Gorzów Wielkopolski and shared it with Elena. At this stage, Volha Bartash joined as the leading editor, while Viktor Shapoval as the project's paleographer and Romani translator. While a group of authors contributed chapters on the historical and cultural context of *Tears of Blood* and Papusza, Viktor painstakingly transcribed the Romani original phonemically recorded in the interwar Polish school hand. On comparison with the available Polish version, it was discovered that Ficowski excised almost three-quarters of the text.

Viktor translated the poem into Russian. Elena checked the translation against the Romani original. Drawing on the Russian translation, Tomasz developed a literal English translation, which Elena again compared with the original. Finally, Hamish used this version for developing an English poetic translation. At this time, with no standard Romani universally accepted, translation of Romani language writings into even main European languages requires teamwork. But this achievement shows that translating Papusza's writings from the Romani into English is possible and sheds much needed light on her work and its context. The resultant open access volume is a groundbreaking contribution to world literature and historiography. It makes this masterpiece of Romani literature freely available to scholars and readers at large.

KEHYA Rahime Özgün

A Review of Film Studies on Roma in the Turkish Context

This paper focuses on academic studies in film studies on Roma made in Turkey. Researchers in Turkey or researchers of Turkish origin have also analysed gypsy films produced in other countries. The study aims to analyse research focusing on Roma, comparing and synthesising perspectival tendencies, findings and arguments. By doing so, the study seeks to enhance the current literature on the topic by providing nuanced insights and a deeper understanding. Thus, synthesising the arguments will bring a perspective to the literature that can enhance existing knowledge and be used in practice. Roma in Turkey are one of the minority ethnic groups, each with their unique cultural heritage and various challenges. Similar to global trends, as with similar ethnic groups, there are prevalent representations and discourses of Roma in Turkish cinema and television films. These often portray Roma in stereotypical, negative, superficial images that overshadow their rich culture or the everyday, ordinary hardships they experience. Although there are occasional departures from essentialist imagery through nuanced and segmented portrayals, the representation of Roma is generally unsatisfactory in its authenticity and depth. “Which negative stereotypes about Roma are most prevalent in Turkish cinema and television? What concrete suggestions do the studies offer for improving the representation of Roma people in cinema and television?”. Therefore, the study aims to synthesise previous textual readings and focus on audience reception. Film studies were accessed through Google Scholar with the search words ‘Gypsies/Roma in Turkish cinema’ and ‘Gypsies/Roma in Turkish TV series’ in Turkish and English, and the intersection of film and Roma studies was sampled, regardless of whether it was a thesis, article or paper. The findings and arguments are synthesised in terms of how Roma should be represented and what kind of discourse and content should be produced. In doing so, it aims to contribute to the film literature, paving the way for more authentic and respectful portrayals of Romani culture and identity as a reference for future representations, ultimately leading to a better understanding and appreciation of this community in the broader social narrative.

KOVATCHEVA Lilyana

Customary and rite system of the Roma from Central West Bulgaria

The choice of the study region is based on the fact that Central West Bulgaria is primarily home to long-standing sedentary Roma communities who have largely preserved a standardized system of family and calendar holidays, customs, and rituals for decades. This allows us to track the dynamics of changes influenced by the surrounding socio-cultural environment.

The presentation will reveal the family and calendar holidays, customs, and rituals specific to the Roma living in Central West Bulgaria. The customary and ritual system is among the main markers of every ethno-culture, and this knowledge is fundamental for its comprehension. On the other hand, research on Roma ethno-culture in this border region of Bulgaria could eventually serve as a benchmark not only in other Bulgarian regions but also in the Balkans, where Roma from the same groups reside.

Generally, the Roma family and calendar customary and rite system coincides with the Bulgarian one (often this is the case even with the Roma Muslims). Moreover, cultural elements typical of the Turkish community living in Bulgaria are included syncretically in this system. Furthermore, some elements of the traditional Bulgarian customs and rituals, which fell into decay long ago, can still be observed in different Roma communities today. Yet, the formal coincidences do not lead to pithy unity; thus, the Roma rationalize and perceive the family and calendar customary and rite system as their “own,” meaning an important component of the overall Roma ethnoculture. As a result, every element of the system carries its specific Roma significance (for example, linked to some Roma legend, secondary explanation, modification, dressing, and changes in functions); one typical example is the celebration of calendar holidays in the old style.

KYUCHUK Huseyin & Ali EGI

Language Use And Identity Of Lom People Of Cankiri, Turkey

The paper is going to present results from a sociolinguistic study with Lom people of Cankiri in Turkey. The Lom community is less investigated among all three groups (ROM, DOM, LOM) who left India 1000 years ago. It is known that they speak a language which is an old variety of Armenian mixed with words from Indian languages. A small sociolinguistic study with 12 speakers (5 women and 7 men) between 18 and 94 years old was conducted in Turkish with representatives of Lom community in Cankiri, Turkey. Questions such as language use in different situations and how they identify themselves were asked. The findings from this study will be compared with findings about language use and identity among Romani groups from different countries.

LENGYEL Emese

Roma civic engagement through the example of the first Roma theatre in Hungary

The first independent Roma theater company in Hungary was established in 2004 under the name Independent Theatre Hungary, which creates socially reflective performances to this day. Its creation was primarily induced by the extremely stereotypical theatrical portrayal of Romani people, which generally reflected the majority society's image of Romani people. The theater, established under the artistic direction of writer, actor and director Rodrigó Balogh, has become a recognised and awarded example of Romani people self-representation across Europe. Its significance is demonstrated by the fact that it provides opportunities for talented Roma youth and Roma actors, thus also functioning as an educational workshop. Furthermore, most of their plays are original works, meaning they operate as a creative workshop, dealing with current topics affecting the Roma community, social issues, racism, and the prospects of young people. The field of Roma theatrical self-representation is extremely neglected in Hungary as well, but with two decades of work, Independent Theatre Hungary has become a defining independent theater.

The presentation aims to examine the self-representation strategies of two socially reflective plays and the specific social events while seeking answers to why Romani people theatrical self-representation is timely and what opportunities exist in the cultural industry in today's Hungary. The examples are the play Feather Picking (Tollfosztás) and the punk opera Builders of a Country (Országépítők). Feather Picking shows today's society and the reality of Romani people integration full of absurdity, hypocrisy, and horrors. Builders of a Country tells a historical story of the construction industry where Romani people have played a major role as workers since the beginning - as it seems. Moreover, the presentation also provides an opportunity to examine the operations of the theater, which has been in existence for over twenty years, from both theater history and social history perspective.

MAGANO Olga

Could be intercultural mediation the solution to Ciganos/ Roma integration? The Portuguese case and the example of Porto city

From the perspective of Giménez Romero (1997), intercultural mediation is a form of intervention by third parties in and around social situations of significant multiculturalism, aimed at achieving recognition of the recognition of the other and bringing the parties closer together, between ethnoculturally different social or institutional actors. However, the need for mediation is generally only emphasised in contexts of vulnerability and social exclusion (Guerra, 2008). Sometimes it is a question of attempts to 'normalise' the 'outsiders', those who differ from the 'established' (Elias and Scotson, 2000 [1965]), from a cultural point of view, since some citizens are viewed with strangeness or even as 'foreigners' (Simmel, 1997), spatially and socially settled and segregated from the urban fabric and the city (Wacquant, 2014).

Fifty years on from 25 April 1974, the persistence of gypsophobia (Bastos, 2012) and anti-gypsyism (FRA, 2022; Magano and D' Oliveira, 2023) in Portugal is notorious, and the right to non-discrimination and social integration, in the sense of citizenship, has yet to be fulfilled.

There have been several attempts to incorporate Ciganos/ Roma mediation professionals, but they have come up against the difficulty of formally recognising the profession. More recently, the creation of teams of Municipal and Intercultural Mediators, within the framework of the Strategic Plan for Migration, the National Strategy for the Integration of Roma Communities 2013-2020 and the Operational Programme for Social Inclusion and Employment (Portugal 2020) in 2018 sought to respond to the need for intercultural intervention with the Ciganos/Roma and immigrant population.

The aim of this presentation is to reflect on the role of Ciganos/ Roma mediators, in general in Portugal and in particular in the city of Porto, with regard to the action taken to mediate with Ciganos/ Roma people and families during the period of implementation and execution of the project in the municipality of Porto (March 2019 - April 2022). In this specific case, the results of a survey applied to Ciganos/ Roma people and interviews applied to technicians and mediators will be used to find out what impact the project had on public organisations and Ciganos/Roma and non-Ciganos/Roma residents. The results point to a huge range of activities, roles and expectations attributed to the mediators and the constraints they face in achieving objectives that are sometimes unattainable or beyond the reach of these interveners, who have no power of decision or mobilisation of human and financial resources.

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MAGANO Olga & Fernanda LOPES

The implementation of a democratic system and citizenship of Ciganos/ Roma people in Portugal: the paradigmatic case of Zebreira, Idanha-a-Nova, Castelo Branco District

The Ciganos/ Roma have been in Portugal for more than five centuries (since the first official registration), but there is still a huge lack of historical and social knowledge about their living conditions from their arrival to the present day. Knowledge is scarce and fragmented, both before and during the fascist state or 'Estado Novo' (Salazarism), when it was in force in Portugal (1933-1974). This was a period of dictatorship in which the relationship between the state and the Ciganos/ Roma was unknown. Only some information is known about the enormous repression experienced, persecution and expulsions, which contributed to the construction of an imaginary that reflects a past of constant flight (Mangas, 2021; Mendes, 2012). Thus, the state's strategy towards the Ciganos/ Roma has been characterised for centuries by segregation and merciless persecution (Bastos et al., 2007, Bastos, 2012; Silva, 2014). Every means was tried, even the most violent, to eradicate them from continental territory (expulsion orders; sentencing to banishment and deportations). Attempts at integration were rare and, when they did exist, they were always clearly aimed at repression, dissolution or domestication (Dias, 1995).

The few references available point to living mainly in rural areas, without sufficient means of subsistence, housing and health conditions (Brinca, 2012). The disappearance of some opportunities for seasonal work, such as tending livestock and picking fruit, has meant that, like many other Portuguese populations, they have migrated internally to the outskirts of large cities, especially Lisbon and Porto, and there has been a large-scale process of sedentarisation of the Ciganos/ Roma in Portuguese society (Costa, 1995). In 1952, the Ciganos/Roma were granted the right to citizenship, which required their children to enrol in school, be settled and do compulsory military service (Antunes, 1997). Since 1974, access to citizenship rights has expanded, as has the right to housing and health services (Mendes et al., 2014).

The democratic revolution of 25 April 1974 allowed for an unprecedented opening in terms of the possibility of settling and improving the living conditions of Portuguese Ciganos/Roma. The aim of this communication is to find out how the implementation of the democratic system impacted on the lives of Ciganos/ Roma families and contributed to their settling in certain social and territorial contexts, both urban and rural. We intend to present some exploratory results resulting from the application of qualitative methodology with in-depth interviews in which Ciganos/ Roma over the age of 65 are given a voice in various locations in Portugal. We will also use the results of an ethnographic investigation in a town in the central interior of Portugal that is characterised by many Ciganos/ Roma families - Zebreira, in the municipality of Idanha-a-Nova, in the district of Castelo Branco. In this town, Ciganos/ Roma makes up around 50 per cent of the resident population. Using an ethnographic approach, which includes fieldwork, participant

observation, interviews and documentary analysis, the research seeks to understand the historical and geographical trajectories of Ciganos/ Roma families, the factors that enabled them to remain and take root, as well as the social dynamics established with the surrounding community.

We intend to contribute to in-depth knowledge of a unique case of Ciganos/ Roma families settling in a single parish, promoting reflection on public policies for integration and social cohesion and their interconnection with the conditions allowed by the change in the political scenario in Portugal.

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RICHTÁRIKOVÁ Tereza

Hobo marks, criminal signs and patrin: from pop-culture to criminology

Hobo marks, criminal signs, patrin – a purportedly related phenomena spanning the globe. These small marks allegedly used by various travelling groups (including the Roma) to leave secret messages, seem an innocent and harmless facet of the early 20th century pop culture. Even a legend can, however, have far-reaching consequences, and the belief in hobo signs has been a curious part of the general exoticization and criminalization of the Roma. We aim to discuss how easily hear-say shifts into officialised knowledge and leaves lasting impression, especially in the case of a marginalised group. Furthermore, the wide spread of the belief in a secret language shared by different groups of outsiders illustrates the globalisation of both knowledge and policing, emerging at the turn of the 19th century, and reveals interesting parallels between popular culture and criminology.

SILVERMAN Carol

Transnational Balkan Romani Music: Global Audiences, Local Trends

This paper analyzes popular Balkan Romani music by comparing contemporary local performances inside Romani communities to those for non-Romani global audiences. Issues of genre, repertoire, instrumentation, text, and authenticity are examined, as well as the production and consumption of music. I trace how the brass band became the most popular form of Romani music for non-Roma due to its promotion in the 1980s by non-Roma producers, filmmakers, and arrangers. In contrast, the most popular form of Balkan Romani community music is the electrified and synthesized wedding band, which is, ironically, deemed inauthentic by most non-Roma. Moreover, wedding bands serve a growing transnational audience of diasporic Balkan Roma. Although these sites of performance and their audiences are very different, they are both embedded in processes of globalization. These two contrasting markets provide insights into the globalized nature of performative Romani identity.

Wedding bands featuring electrified melody instruments and two synthesizers are common in the southern Balkans and its diaspora in Western Europe and the U.S. Yet Romani synthesizer bands are almost never found on festival and concert stages in the “world music” scene. Instead, Balkan “Gypsy” music at festivals and concerts, produced by non-Roma, consists primarily of brass bands. The opposition “local vs. global” belies the transnational nature of both performance sites. This comparative study thus engages with scholarly conversations about transcultural audiences, migration, and media (White 2000). Building on Aleysia Whitmore’s work on the production and consumption of Afro-Cuban music on world stages (2020), I examine issues of context, genre, repertoire, instrumentation, and text, and how they intersect with the economics and power dimensions of music production and consumption.

This analysis draws on my fieldwork in both, local and world music sites. I began my research with Romani musicians in 1980, and, for over forty years, I have followed them, and the next generation of musicians, to celebratory events in the Balkans and the diaspora, and to global stages. Fieldwork took place in North Macedonia, Serbia, Bulgaria, and numerous diasporic locations in Western Europe and North America. To understand how Romani music operates, I approach it from several perspectives: the musician, who could be an artist, composer, arranger; the producer, who could be a booker, tour manager, company executive; and the consumer, who could be a global audience member, community member, family member. As a vocalist, booker, and tour manager for the Yuri Yunakov Ensemble, I viewed the music industry from several vantage points, both on and off stage (Silverman 2012, 15-17). I also examined print and social media about Romani music, raising questions about representation, and asking, who controls how Romani music is depicted visually and textually. My role as a non-Romani scholar/activist/performer has rendered me sensitive to issues of collaboration, active listening, and advocacy (Silverman 2018a).

SINGH Punita G.

Quota–Unquota: Is the affirmative action framework in India a viable model for Roma emancipation?

This paper explores the viability of adapting India’s affirmative action framework—particularly its constitutionally mandated system of quotas—as a model for the emancipation of the Roma in Europe. Given the challenge of managing demographic diversity and rampant inequality in a newly liberated nation, drafters of the Indian constitution like Dr B R Ambedkar included reservations for historically marginalized communities, bureaucratically labelled ‘Scheduled Castes’ and ‘Scheduled Tribes’ (GOI 1950), to which were later added categories like ‘Other Backward Classes’ and ‘Economically Weaker Sections’.

The quotas were intended to be time-bound and addressed both ‘redistribution’ and ‘recognition’ (Fraser 1996), aiming to reduce socio-economic disparities while acknowledging distinct cultural identities. The reservation system has indeed facilitated greater access to education, public sector employment and political representation, but has also surfaced complexities in implementation. While fostering measurable upward mobility for many, it remains contested due to challenges such as elite capture, the ‘creamy layer’ issue, urban-rural divides and persistence of inter and intra-group differences.

Drawing on a comparative analysis of the position of Dalits and others within this framework, the paper examines the potential relevance of such mechanisms for the Roma, whose socio-economic exclusion and racialized marginalization across Europe parallel the dynamics of caste-based oppression in South Asia. The discussion engages with the ‘Roma Strategic Framework for Equality, Inclusion and Participation 2020–2030’ (European Union 2020), evaluating its largely non-binding and programmatic orientation contrasted with India’s more legally entrenched and enforcement-driven approach to social justice.

The paper further examines pitfalls and ironies and warns against appeasement politics that could skew the system, moving the mainstream to the margins (e.g., reservations currently cover more than two-thirds of the Indian population). Internal heterogeneity among marginalized groups is also considered as a factor that needs to inform debates on equitable policy targeting. While acknowledging differences in the legal and political contexts of India and Europe, the paper argues that India’s experience with affirmative action strategies offers both cautionary insights and structural innovations that could inspire more effective, rights-based approaches to Roma inclusion, dignity and political empowerment.

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ŠKOBLA Daniel & Richard FILČÁK

Roma poverty and marginalization amid the decline of mining towns in eastern Slovakia

Rudňany, a former mining town in eastern Slovakia, is a case of environmental injustice, with the impoverished Roma ethnic groups bearing an uneven burden of the adverse environmental impacts of industrial activity. The greatest development of Rudňany took place after 1945, when a new industrial plant for the processing of complex iron ores was built here. The town experienced a dramatic economic decline after 1990 as a result of economic restructuring after the fall of socialist regime. Nowadays, a group of approximately two thousand ethnic Roma live in substandard conditions in shacks located on the outskirts of the town, on the sites of former mining tunnels, where they are threatened by landslides and contamination by toxic waste, from mining waste heaps that surround one of the Roma settlements.

In this paper, based on combination of research methods (archives and ethnographic field research), we examine historical economic and political context that has resulted in uneven distribution of environmental harms. We study interethnic relations and the power asymmetries that have shaped the lives of Roma in the village. We were interested particularly in access to decision-making and the coping strategies of the local Roma. The paper concludes with outlining of a more general pattern of the Roma marginalization against the background of the processes of economic restructuring that led to the decline of former mining towns in eastern Slovakia in the 1990s.

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SMITH David, Miranda MILLAN & Sophie COOK

Local Approaches towards implementing the 1960s Caravan Acts in the UK: three case studies from southeast England

The paper reports preliminary findings from an ongoing study examining the evolution of political, media and policy discourses surrounding the provision of public caravan sites between 1960-1990. The paper will present data from local government archives and documentary sources to outline how the 1960s caravan acts were implemented in three case areas in southeast England (Maidstone Kent, Bromley and Ealing, Greater London) in this period. It will emphasise the importance of historical context and the role of institutions with a power-resources perspective focusing on interest-groups and the role of ideas and values in advancing or hindering policy-objectives (Laloti, 2018; Korpi, 2006). Debates over site provision in this period contained both continuities and departures in form and content that reflected wider, and contemporaneous, issues and concerns in post-war society e.g., the state's relationship with, and responsibilities towards, minority groups, and the degree to which social policies should play a socialising and assimilatory function towards those groups or whether they should facilitate minority (nomadic) lifestyles, and the criteria for determining eligibility. Such questions had significant political and practical implications in planning, developing and implementing a public sites programme revealing divergent power relations, priorities and interests between different government tiers, geographical administrative boundaries and between local authorities and their constituents.

We will present emerging evidence concerning the factors determining how, and where, Gypsies and Travellers were accommodated in the three localities; the influence of different governmental and social actors in local decision making, and their respective influences in shaping outcomes. The tensions inherent in these competing interests and priorities highlight how policy making and implementation is complex, multicausal and resistant to change with outcomes varying spatially and temporally (Hudson et al, 2019). Hyman's study into the 1968 Caravan & Sites Act's implementation for example, revealed 'that between local authorities there were great variations of practice and effectiveness of the implementation of the Act' (1989, pp. 1-2). More recently, Ruston's (2023) wide ranging report into the provision of Gypsy and Traveller sites through the planning system since 1960 found a similar diversity of practices and outcomes at the local level. This paper contributes to an understanding of how these national policies were implemented (or not) locally; the historical and sociological factors shaping local responses to travelling communities, and the role that different interests – both pro and anti-Gypsy played.

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STOYANOVA Plamena

Reclaiming Birth Names for Roma Muslims in Bulgaria after 1989

During the socialist era in Bulgaria (1945-1989), there were several instances of forced renaming that affected various groups, including Muslim Roma (from 1959 to 1961 and from 1981 to 1984), Muslim Bulgarians (from 1962 to 1963 and from 1970 to 1975), and the Turkish population of the country (in 1984-1985). The government characterized this initiative as the "Revival Process," claiming it was a return to Bulgarian ethnicity. Following the fall of the socialist regime in 1989, individuals who had been forcibly renamed were granted the right to reclaim their birth names. Interestingly, many opted to retain their Bulgarian names instead, a trend observed among Muslims of all ethnicities.

This report will specifically focus on the choices made by Roma Muslims regarding their birth names: whether they choose to reclaim them or continue using their Bulgarian names. It will explore the reasons behind these decisions and their impact on the social and economic aspects of their lives. Furthermore, it will examine how these choices relate to their identity and whether their new names influence their present and future.

THEVENIN Candéla

Humour rromani, a path to knowledge

In France, nomadic Roma and Manouches form a common administrative group with so-called ‘Voyageurs’¹ groups. While they may share certain traits with them, they are often studied as part of this non-sedentary community. Using a multidisciplinary approach, Rromani studies document and provide insights into these different groups. For a long time, these societies have maintained relatively closed universes and cultural systems, which in some ways explains their longevity (Williams; Piasere; Marushiakova; Courthiade; Seslavinskaya). For a long time, the sources and fields of observation were administrative and police documentation (Lory), rarely those derived from documents of practice (Clanet dit Lamanit), and more recently the performing arts have figured prominently in research (Manrique; Pasqualino; Thède; Baraldi). However, objects such as amusement and jokes have received very little attention. Breaches have been opened up in the field of linguistics by Marcel Courthiade (2002) and Noemi Tudor (2024) and from the point of view of anthropology, by the enlightening contribution of Patrick Williams (1999) on the practice of humour among the Manouches of Paris.

With the emergence of the internet, members of itinerant groups, including Roma and Manouches, have acquired the visibility offered by social networks. Since the 2010s, short sketches have been available to everyone on the Youtube platform (Loiseau). They depict characters in everyday situations, signifying cultural practices of ethnic marking, occupation and sharing of space with other Voyageurs groups. These societies are scrutinised and adulated for their real or supposed artistic qualities and know-how, but they are also negatively categorised and ostracised. Between these pendular movements of classification made of amalgams, the creators of audiovisual sequences have emerged. Thanks to the internet, they have found a new channel of communication for expressing the community in a different way (Pastinelli), using humour and laughter (Le Breton).

In these short sketches lasting just a few minutes, the setting, the attitudes, the Rromani language mixed with other languages all contribute to structuring a message in a joking tone: a transmission of knowledge takes place (Ingold). Some of the sequences have a clear educational purpose. The message is received differently by different viewers, because not everyone is the intended recipient. Keys to understanding are often provided in the comments posted online by Internet users.

In this paper, I propose to compare some aspects of these productions created by ‘Les Chicken Wings’ and ‘Logan de Carvalho’, among others. They mischievously show what links or differentiates them from the other groups of Voyageurs to which they more or less claim to belong. They draw on their own experience to create their sketches. The jokes are about language, group practices and ontological explanations.

¹ I am limiting myself to France, so the terminology remains in French. The translation of the word [voyageur] into English [traveller] refers to other nomadic groups in Great Britain. To avoid any confusion, I will retain the French term [voyageur] for this presentation.

There is work on signifiers (Boyer) based on stereotyped representations of seasonal or even nomadic groups of workers. One of the central elements is the mobile home. The caravan is a source of imagination: it is the expression of a closed and codified environment. It acts as both set and character; it's a play space where the performers interact. It's the ideal setting for physical acting, the interpretation of dialogue with its intonations that underline the intentions of the sequence as well as those of the authors.

Two short sequences will be proposed for this presentation for anthropological reflection.

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Humour rromani, une voie pour la connaissance

En France, les Rroms et les Manouches nomades forment un groupe administratif commun avec les groupes dits « Voyageurs ». S'ils peuvent montrer certains traits communs avec eux, ils sont souvent étudiés comme une part de cette communauté non sédentaire. Dans une approche pluridisciplinaire, les études rromani documentent et apportent des réflexions sur ces différents groupes. Ces sociétés se sont longtemps maintenues dans des univers et des systèmes culturels relativement clos, ce qui explique par certains aspects, leur longévité (Williams ; Piasere; Marushiakova ; Courthiade ; Soslavinskaya). Les sources et les terrains d'observation ont longtemps été la documentation administrative et policière (Lory), rarement ceux issus de documents de la pratique (Clanet dit Lamanit), et plus récemment les arts performatifs occupent une bonne place dans la recherche (Manrique ; Pasqualino ; Thède ; Baraldi). Cependant, les objets tels l'amusement ou les plaisanteries ont été très peu abordés. Des brèches ont été ouvertes dans le champ de la linguistique par Marcel Courthiade (2002) et Noemi Tudor (2024) et du point de vue de l'anthropologie, par l'éclairante contribution de Patrick Williams (1999) sur la pratique humoristique chez des Manouches de Paris.

Avec l'avènement d'internet, des membres issus de groupes itinérants, dont des Rroms et des Manouches ont acquis une visibilité qu'offrent les réseaux sociaux. Depuis les années 2010, des petites saynètes sont disponibles pour tous sur la plate-forme Youtube (Loiseau). Elles mettent en scène des personnages dans des situations quotidiennes, signifiant des pratiques culturelles de marquage ethnique, d'occupation et de partage d'espace avec d'autres groupes du milieu des Voyageurs. Ces sociétés sont scrutées et adulées pour leurs qualités réelles ou supposées dans le domaine artistique, leurs savoir-faire, mais elles font aussi l'objet de catégorisations négatives

et sont ostracisées. Entre ces mouvements pendulaires de classification faits d'amalgames, ont émergés des créateurs de séquences audiovisuelles. Ils ont trouvé grâce à internet, un nouveau canal de communication pour faire et dire autrement la communauté (Pastinelli) en mobilisant l'humour et le rire (Le Breton).

Dans ces petites saynètes de quelques minutes, le décor, les attitudes, le parler en langue rromani mélangé à d'autres parlers concourent à la structuration d'un message sur le ton de la plaisanterie : une transmission de savoir opère (Ingold). Certaines séquences sont clairement réalisées dans une perspective pédagogique. La réception du message diffère selon les spectateurs, car tous ne sont pas les destinataires. Des clefs de compréhension sont souvent présentes dans les commentaires déposés en ligne par les internautes.

Dans cette communication, je proposerai de comparer quelques aspects de ces productions créées entre autres, par « Les Chicken Wings » et « Logan de Carvalho ». Ils donnent à voir avec malice ce qui les lie ou les différencie des autres groupes de Voyageurs dont ils revendiquent plus ou moins l'appartenance. Ils puisent dans leur propre expérience la matière de leurs saynètes. Les objets de plaisanterie portent sur le langage, les pratiques des groupes, et les explications ontologiques.

Il y a un travail sur les signifiants (Boyer) qui s'appuient sur des représentations stéréotypées de groupes travailleurs saisonniers voire nomades. Un des éléments centraux est l'habitat mobile. La caravane est porteuse d'imaginaire : elle est l'expression d'un milieu clos et codifié. Elle fait office de décor comme de personnage ; c'est un espace de jeu où interagissent les interprètes. Elle est le cadre privilégié pour le jeu corporel, l'interprétation des dialogues avec leurs intonations qui soulignent les intentions dans la séquence tout comme celles des auteurs.

Deux brèves séquences seront proposées pour cette communication pour une réflexion anthropologique.

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TOSI CAMBINI Sabrina

Engaging life: the ability to “cross borders” and “change in the continuity” among a network of Romanian *Rudari* families

The paper deals with mobility and migration processes of a large network of Romanian *Rudari* families, and it is based on a long lasting fieldwork – from 2008 to 2020 – during which I “followed” the network mainly in an Italian metropolitan area and in various Romanian villages but also in other European countries.

My ethnographic approach looks at the present through the reconstruction of historical depth; connects migration strategies with kinship models; explores the transformations in the life of families and the "negotiation" of their "presence" both in immigration and origin contexts; explores the category of "ethnicity" through the dynamism of ethnicization processes; and leaves open reflections on future generations and possible new investigations.

Mobility is embedded in the history of this network, strictly linked to their social and economic organisation, and the rise of the network itself. Furthermore, the socio-spatial morphogenesis of the villages of origin (that I found in the present) is the "product" of the mobility (choice, induced or forced) of the families during their history.

Mapping the spatial and geographical mobilities of the families – characterised by border-crossing, deportations and forced transfers – since the end of the 19th century, (and intertwining it to the genealogical space and to their social and economic organisation), allows us to understand the present of cultural and relational frames, and mobility as the principal ground of the flexibility through which they face economic and social situations, the perception and management of time and space of their life.

Adopting a “moving gaze” that I define as "pendular", I have explored the migrations paths of the families in various countries, their experiences related to the occupations of uninhabited buildings (in Italy), the homing processes (both in Italy and Romania), the movement of objects, ideas and imaginaries, the movement/displacement in time of the *sense of presence* and being at home and the meaning of the movement/displacement among the different generation of the families members.

Finally, *Rudari* family-cultural intimacy joins the forms of mobilities and the marriage patterns, that shape the transnational configurations that life histories reveal, together with the aspirations of people and the transformations faced in their lives and in their multiple life contexts.

TÓTH Norbert

Examination of Hungarian Roma Students' School Performance from the Perspective of Anthropology of Education

Researches with a sociological approach to education call attention to the fact that family background and parents' attitude towards education determine children's school performance (Forray, 2004). It is especially relevant in the case of Roma students. Taking into consideration this theoretical phenomenon, the current lecture intends to present a qualitative research that has been carried out in three settlements of Hungary.

On one hand, we tend to get acquainted with primary school teachers' perception about Roma students' school performance and Roma parents' principles regarding the values of school and studying. To map the problem, we conducted structured interviews (N=39) with elementary school teachers of the examined three settlements (Ibrány, Kótaj and Tiszabercel).

The perspective of the research is based on Anthropology of Education which deals with local communities, since according to its basic concept it is not possible to generate general solution proposals that can be valid for all communities. The main reason for this is that the social mechanisms in individual communities are situational, so the solution attempt must also be situational (Spindler, 2000).

Due to the Anthropology of Education approach of our research, after getting familiar with educational institutions in detail, we continued to collect the empirical data in the Roma communities of the three settlements. During our investigation, we analyzed the role that Roma families play in their children's schooling. We were curious about how Roma tradition and culture affect children's school performance and further education aspirations. Structured interviews (N=40) were carried out with Roma parents to comprehend and to reflect upon the local situation.

VIKOVÁ Lada

The right of domicile for the Romani family in the municipalities Lety by Písek and Hlavečnick?

Lety by Písek is a small village in South Bohemia, known in particular for the fact that a large-scale pig farm was built here in the 1970s on the site of a former concentration camp for Romani families, where over 300 Romani prisoners, mostly children, perished between 1942 and 1943. Activists, led by descendants of the survivors, fought for the removal of the pig farm for commemorative reasons for over 20 years, and it was not until 2024 that a memorial could be opened on the site of the camp. However, this research finds out, that the village also played an important role in the case of the determination of the right of domicile of an extended Romani family with the surname Růžička, which had previously claimed the village of Hlavečnick in Eastern Bohemia. The paper is based on a search for the traces of this family and a detailed analysis of documents from the years 1850-1942 concerning the efforts of its members to have their right of domicile recognised in these two Czech municipalities (Hlavečnick in East Bohemia and Lety by Písek in South Bohemia). The transformations of the actions of the councils of these municipalities illustrate, on the one hand, the obstacles to the successful coexistence of Romani families in the Czech environment, and on the other hand, the efforts of Roma to legalize their residence in specific municipalities and to achieve legitimacy for their stay in a specific locality from which they could not be expelled. In the former Austro-Hungarian Empire, the institution of the so-called right of domicile was originally a tool used to control how many potential soldiers a municipality could send to the army. On the basis of this law, home certificates and vagrant books were subsequently issued, as well as passports for persons who left their home municipality to work or study in cities or foreign countries. Gradually, the obligations of the home municipalities to take care of their needy, including returning aging and helpless persons, were linked to the home law. Thus, the municipalities gradually began to reject and disregard the right, especially among the poorer and destitute inhabitants. These rejectionist attitudes often affected the Roma inhabitants, who spent most of the year on the road and often returned to their home villages as a wintering place or as a harness - the municipalities then often turned to higher authorities with protests and refused to continue to recognize the right of domicile for specific families. The paper reveals not only other cases of this mechanism, but also a particular case study from Bohemia, where knowledge of Romani history is still full of historical gaps. Interestingly, one of them concerns the otherwise well-known village of Lety by Písek.

VOJAK Danijel

Forgotten places of mass crimes against Roma in the Independent State of Croatia

The genocide of the Roma population in Independent State of Croatia during Second World War still to this day remains an under-researched topic in Croatian historiography. Many aspects of that suffering and death have been insufficiently researched, one of which is the issue of the implementation of a policy of mass crimes against the Roma population. The Second World War on the territory of Croatia began in April 1941, when German military units, together with other allied armies, defeated the army of the Kingdom of Yugoslavia in just a few days. The pro-fascist and ultra-nationalist Ustasha movement led by Ante Pavelić seized power with the support of Germany and Italy, and they declares the Independent State of Croatia. Soon after, was established the repressive policy of the Ustasha regime which was based on racial laws and a policy of persecution of minority (or as they called them undesirable) parts of the population, such as Jews, Serbs and Roma. One of the most significant parts of this Ustasha repressive policy was implementation of the policy of mass crimes against the Roma population. The presentation will analyse the question of whether crimes against the Roma population were carried out as part of a systematic (genocidal) policy against them or whether the Roma victims were part of collateral war operations against other groups of victims. Then, the presentation will specifically focus on the issue of the establishment of the camp system as a place for implementing a systematic policy of terror against the Roma population. In the last part of the presentation, will be analysed the question of how the postwar authorities in the Croatia treated the culture of memory at the sites of mass crimes in the context of the genocidal suffering of the Roma population.

WAMSIEDEL Marius

Informal payments for health as a racialized project

This paper examines the intersection of informality, morality, and ethnicity by looking at how Roma and non-Roma individuals in Romania perceive and experience informal payments for health services. So far, the studies on informal payments in post-socialist contexts focused on the general population, without considering how different ethnic groups are impacted by and construct the practice. To address this neglect, this paper draws upon in-depth qualitative interviews with 17 Roma and 10 non-Roma people in Romania who sought health services in the year before the interview.

While previous works considered informal payments as occurring along a continuum ranging from corruption to culturally embedded gratitude, this paper argues that they also function as a racialized project, reproducing and reinforcing ethnic distinctions in post-socialist Romania. In the case of Roma, the widespread discrimination and the felt stigma create a general perception that informal payments are inevitable, even when they are regarded as a pernicious practice. The impact of informal payments on Roma is ambivalent. On the one hand, for some patients it mitigates discrimination and contributes to dignified care and even preferential treatment. On the other hand, for many people who are in economically disadvantaged positions, informal payments create an additional financial barrier to seeking care, reinforcing the unequal access to health services and contributing to health inequities.

The paper argues that informal payments are embedded in everyday negotiations of visibility, trust, and worth – negotiations that are deeply influenced by ethnicity. As a racialized project, informal payments structure micro-social processes of inclusion and exclusion along ethnic lines, shaping who is perceived as deserving of care, who gains access to various privileges, and who remains marginalized in the health system.

WATABE Masako

Formalizing Rromani lexicon and grammar with the NooJ platform as linguistic resources

This paper presents a set of linguistic resources corresponding to formalized Rromani dictionaries and grammar: 1) common to all Rromani speakers, 2) consistent but easy to use, and 3) accessible online.

Today, communication is often realized in written and digital form (e.g., social media, chat, etc.). However, the Rroms do not fully benefit from new technologies adapted to their language.

Rromani has been integrated into Google Translate in 2024. Its translation quality is misleading at all levels: lexical, grammatical, orthographic, and dialectal. For example, translating *thule bakră* which means either “fat ewes” in the direct plural or “fat ewe” in the oblique singular, Google produces the single translation “fat goats.” The English noun corresponding to *bakri* is not “goat,” but “ewe” and other morphological properties such as oblique singular are ignored.

Stochastic methods allow the development of certain resources quickly, but they always contain several types of error. Whereas, linguistic methods take more time, but are more reliable.

NooJ < <https://nooj.univ-fcomte.fr/> > is a linguistic development environment linguists use to describe natural languages, by constructing linguistic resources in electronic dictionaries and formal grammars. For example, when an inflectional paradigm is applied to a lexical entry *bakri* [ewe], NooJ automatically generates all inflected forms associated with different morphological properties: *bakri* (direct singular), *bakră* (direct plural), *bakră* (oblique singular), and *bakrën* (oblique plural).

Then, all inflected forms are stocked in NooJ as linguistic resources to analyze the corpus. If NooJ recognizes ambiguous forms (e.g., *thule bakră*), NooJ will show the annotation of all of them, opposing to statistical likelihood, such as Google Translate. To remove ambiguities, we have formalized syntactic grammar with NooJ.

Regarding writing, we adopted the Rromani alphabet which was standardized at the IRU Congress in 1990. The Rromani alphabet enables speakers of different dialects to understand each other in writing and gives them comfort in pronunciation.

The initial Rromani electronic dictionary we presented at the 2018 GLS conference contains only 650 lexical entries taken from a tiny corpus and more than 25,000 inflected and derivational forms generated automatically. Now, we converted about 4,500 lexical entries from an editorial dictionary (Courthiade, M. et al. 2009) into NooJ format. We chose this editorial dictionary that includes all Rromani dialects to not prioritize any dialects since the declaration at the first IRU Congress in 1971 says, “No dialect is better than others.”

The Rromani linguistic resources will be downloadable from the NooJ website very soon. The NooJ platform allows the formalization of complex grammar but is easily used. Therefore, it is accessible to all users, including non-scientists. The final set of resources can be used to identify each Rromani dialectal variant and can be integrated into pedagogical applications. It would be available as a new digital and linguistic tool for all speakers of Rromani: native speakers and learners, regardless of their dialects.

WITKOWSKI Maciej & Ewa NOWICKA

Mental well-being and living in, off or on the borderlines of ethnic community: four case studies

Our ethnographic research over the past 25 years among Roma in Poland shows that a typical statement about the conditions for the survival of Romaniness is a strong belief in the necessity of living in an ethnic community. In order for Roma culture to survive, it is necessary to socialize in a relatively closed environment, in which a broadly defined family group transmits the language, creates extremely strong bonds of loyalty and shapes the most important elements of Roma customs. Living in such conditions is presented as a condition of happiness and colloquially understood psychological well-being. While this belief is by far the dominant one, many Roma declare the opposite. We learned the stories of people who, although they were raised in Roma communities, more or less abandoned the “Roma world” by choosing to live in an environment dominated by non-Roma and opening up to new forms of Roma identification.

In the paper, we present and analyze four very specific life stories of people from Roma communities who, as a result of a combination of complex circumstances (and also their own decisions), began living outside their own ethnic community. We try to show how these stories relate to established theories in the social sciences about the relationship between psychological well-being and leaving the ethnic community.

A typical way of predicting the fate of people belonging to deeply integrated ethnic communities who move out of their own group is to point to the higher probability of their psychological well-being problems, in the long run leading to social marginalization. Hence the belief in the beneficial role of a strong ethnic identity in stabilizing mental health. By analyzing the cases we have selected, we do not intend to falsify these findings, but to show, much more complicated nature of the phenomena determining the formation of individual mental well-being, escaping standard models and theories. From an anthropological perspective, we point to the role of dramatic subjective decisions made under specific circumstances and their short- and long-term consequences. Against the backdrop of the individual fates of our narrators, we present the significance and ambiguous role played in their lives by such factors as religious spiritual transformation, the local government's resettlement program, severe illness and the peculiarities of the ethnic subgroup to which one belongs.

The analysis leads us to the conclusion of the remarkable plasticity of psychological processes determining adaptation to life among non-Roma and the role of emotional crises in the decision to abandon life in the Roma community.

YILGÜR Egemen

The Other Nomads through the Lens of the 1858 Ottoman Tax Reform

The prevailing literature on peripatetics within the Ottoman Empire has primarily concentrated on the Roma community in Ottoman Rumelia. This emphasis is mainly due to the visible presence of the Roma in that region as well as the accessibility of state records about the empire's European territories, which can be found in Ottoman archives located in Istanbul and Sofia. Recent academic research has expanded this focus by incorporating newly discovered archival materials that shed light on the experiences of non-Roma peripatetics in Ottoman Asia and their interactions with the Ottoman state. In line with these recent scholarly efforts, this presentation primarily utilises registries created by Ottoman bureaucrats after the 1858 tax reform, which sought to replace tax farmers with state agents possessing a lower degree of autonomy. To capture the local knowledge traditionally held by tax farmers, who had historically collected the Gypsy cizye from peripatetic groups, the state mandated an extensive registration of these communities across the empire. The outcome of this initiative resulted in registries compiled by state authorities in various localities, which are still preserved as scattered documents in the Ottoman archives of Istanbul. A comparative analysis of Gypsy cizye registries from the late 17th century and 19th-century records reveals that the Ottomans extracted Gypsy cizye from several peripatetic groups, including Doms, Loms, and Abdals, in various cities throughout Ottoman Asia, such as Kastamonu, Çankırı-Tosya, Ankara, Malatya, Harput, and Aleppo. Moreover, tax collection responsibilities for peripatetics integrated into pastoral nomadic tribal organisations were assigned to prominent tribal leaders in Teke and Aydın. Following the 1858 tax reform, the administration consolidated these two groups under a unified fiscal revenue system.

ZÁVODSKÁ Milada

Historical personality of Anna Danielová (1921-1999)

The paper focuses on the historical personality of Anna Danielová (1921-1999) : it examines the prerequisites that the talented Romani young girl student applied first in her education and later in her professional career. It explores the exceptional strength of Danielová's personal commitment with which she drew on her professional competencies for the better quality of life of Romani people in Czechoslovakia. Danielová's life story is thus interconnected not only with the activities of her older brother, Antonín Daniel (1913-1996), but also with other actors among the Romani intellectuals who have repeatedly opened a dialogue with the power structures of Czechoslovakia since the end of World War II.

The paper presents the results of several years of historical (archival) research, which has finally resulted in a complete and detailed biography of Anna Danielová. It reveals Danielová's original professional career as clerk (in civil service), together with her lifelong strong internal continuity of Romani identity, resulted in her work in the establishment (1968) and existence of Union of Gypsies-Roma (1969-1973). Danielová was among the most active staffers of this organization (UGR). Her work in the Commission of Former Concentration Camps Prisoners by UGR related to the agenda of the rehabilitation of Romani victims of the Holocaust has been documented in great detail. Moreover the paper brings it revelations of newly discovered historical phenomenon of „Commission of Women“ and its preparations within the Union of Gypsies-Roma, where Danielová was the important actor. The legacy of Anna Daniel's life's work places this woman among the important Romani female personalities in XX. century.

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SOCIAL EVENTS

Book stand

The conference is pleased to welcome publishing houses related to Romani studies:

Romani Studies journal (represented by Petre MATEI & Julieta ROTARU): *Romani Studies, Continuing Journal of the Gypsy Lore Society*, founded in 1888 (new series 1902; third series 1922; fourth series 1974; fifth series 1991), is an Open Access journal published by Liverpool University Press on behalf of the Gypsy Lore Society. It receives funding from the Gypsy Lore Society that ensures the journal remains free and accessible to all readers. The journal publishes articles on history, anthropology, ethnography, sociology, linguistics, art, literature, folklore, and music, examining various aspects of cultures of groups traditionally known as Roma/Gypsies, as well as travellers or similar itinerant or nomadic groups. *Romani Studies* publishes two issues annually, in June and December, featuring approximately 5 articles per issue and several book reviews, totaling 180 pages. The journal welcomes co-editors who propose themed volumes. *Romani Studies* is the leading journal in the field, being indexed and abstracted in numerous databases, including: America: History and Life, Anthropological Index Online, Anthropological Literature, Cabell's Whitelist, Historical Abstracts, IBZ/IBR, International Bibliography of the Social Sciences, International Current Awareness Series, Linguistic Bibliography, Linguistics and Language Behavior Abstracts, MLA Bibliography, Norwegian Register for Scientific Journals, RILM, Scopus, Sociological Abstracts and Social Sciences Citation Index, Web of Science.

Website: <https://www.liverpooluniversitypress.co.uk/journal/rost>

Contact: romanistudies.authors@gmail.com

Études Tsiganes journal (represented by Lény MAUDUIT): the French social science journal devoted to Roma, “Gypsies” and Travelers. It was created in 1955 and renewed as a new series has existed since 1993. It is the only French-language scientific journal dedicated to Roma, Manouches, Gitans, Sinti, Yéniches and *Gens du voyage* (French Travelers). Initially more akin to an association newsletter, the journal gradually evolved into a scientific publication. Among peer-reviewed journals, *Études tsiganes* stands out for the associative nature of its publication, which has never been called into question. FNASAT-Gv assumes the tasks, costs and responsibilities of publisher, while guaranteeing the complete independence of the Scientific Council. It is currently published in Paris by the FNASAT (Fédération Nationale des Associations Solidaires d'Action avec les Tsiganes et les gens du voyage), that assumes the tasks, costs and responsibilities of publisher, while guaranteeing the complete independence of the Scientific Council. The journal particularly encourages contributions from young researchers. The topic of each issue is decided by the editorial

academic board composed of researchers in history, sociology, sociology, anthropology, linguistics, etc. All issues are available at the Matéo Maximoff media library.

Website: <http://www.etudestsiganes.asso.fr/>

Contact: revue@fnasat.asso.fr

De Gruyter Brill publishing house: De Gruyter Brill is a leading global academic publisher with a history dating back to the 17th century. Known for excellence in the humanities, social sciences, law, and more, the publisher offers high-quality books, journals, and digital resources to researchers and institutions worldwide. Through its imprint Brill | Schöningh, the publisher has become a key platform for Romani Studies. A milestone was the triptych (2021–2022): *Roma Voices in History* (2021); *Roma Writings* (2021), *Roma Portraits in History* (2022). These works laid the foundation for the acclaimed book series: Roma History and Culture Series. Established to integrate Roma history and culture into the mainstream of European and global scholarship. Published volumes include: *Shakir Pashov. History of the Gypsies in Bulgaria and Europe* (2023); *The Wallachian Gold-Washers. Unlocking the Golden Past of the Rudari Woodworkers* (2023); *Stalin vs Gypsies. Roma and Political Repressions in the USSR* (2024); *Papusza. Tears of Blood. A Poet’s Witness Account of the Nazi Genocide of Roma* (2024); *Conversion, Leadership and Identity of the Evangelical Roma in Bulgaria* (2025); *Equality and Representation: Social and Political Engagement of Roma in Communist Czechoslovakia, 1948–1968* (forthcoming 2025); *Kaale Belongings and Evangelical Becomings: An Ethnography of Finnish Roma* (2025). With these pioneering works, Brill | Schöningh has established itself as a central hub for advancing Roma history and culture in international academia.

Website: <https://brill.com/publisher/BDFS>

Contact: kirsti.doepner@degruyterbrill.com

Wallâda publishing house (represented by Françoise MINGOT): *Éditions Wallâda* was founded in 1982 in Avignon, after a meeting with Father Fleury, chaplain of the Poitiers concentration camp and a great resistance fighter. The first collection was devoted to “Gypsies” with the initial work *Où vas-tu, Manouche?* by Joseph Doërr (out of print), followed in 1983 by *Un camp pour les Tsiganes et les autres* by Jacques Sigot on the Montreuil-Bellay Concentration Camp. Subsequently, other novels dedicated to Roma and “Gypsy” were published, stories, poetry, CDs (Lick, Ricardo, Miguel Dufour, Roberto Lorier, Joseph Stimbach), works of Matéo Maximoff (*Le prix de la liberté, Savina*) and Vania de Gila-Kochanowski (*Romano Atmo, Le roi des serpents, La prière des loups*).

Website: <http://wallada.free.fr/>

Contact: wallada@free.fr

Notes de Nuit publishing house (represented by Elisabeth WILLENZ): Notes de Nuit was founded in 2009 and now comprises three collections, all of which, mirroring each other, revolve around the Holocaust. Notably, the *Immediate Past* collection primarily publishes texts and diaries of deportees murdered in the death camps, forgotten words that we strive to rescue, as well as books and stories by those who survived. In 2023, the house published the translation of a historical essay, *Les Yeux d'Auschwitz* by Hans Hesse, which traces the persecution of a Sinti family from Bremen, Germany.

Website: <https://www.notesdenuit-editions.net/>

Contact: contact@notesdenuit-editions.net

L'Asiathèque publishing house (represented by Leny MAUDUIT): L'Asiathèque was first founded in 1973 as a bookstore specializing in Asian languages and cultures. It then developed as an independent publishing house, particularly in the field of language teaching in close collaboration with INALCO university (language handbooks, dictionaries, linguistics works, bilingual literature), and extended its scope of activities to the languages and cultures of Africa, Latin America and Central Europe. L'Asiathèque notably published *Dictionnaire tsigane-français, dialecte kalderash* by Georges Calvet.

Website: <https://www.asiatheque.com/en/>

Contact: info@asiatheque.com

L'espace d'un instant publishing house (represented by Leny MAUDUIT): The publications chosen by *Espace d'un instant*, partners of the Maison d'Europe et d'Orient, are mostly directly inspired by the rankings of the European theatre translation network Eurodram. The editorial line is mainly focused on contemporary writing, without neglecting gaps in the repertoire, within the framework of European, Central Asian and Mediterranean dramaturgy – from Iceland to Afghanistan. It particularly favours critical perspectives and theatrical research, linguistic diversity, and possible links with French-speaking theatre. These are almost exclusively theatre translations, with a few exceptions for French-speaking authors and theoretical works. Various anthologies (Bulgaria, Belarus, Caucasus, Croatia, Iraqi Kurdistan, Turkey, Ukraine) have also been published. The latest work published by Espace d'un instant is the play by Roma actress and director Alina Şerban, *La grande honte* (*The Great Shame*).

Website: <https://parlatges.org/>

Contact: agence@parlatges.org

Petra publishing house (represented by Patricia FERTÉ): Petra specialises in humanities and social sciences, French and foreign literature, children’s literature, comparative literature and philosophy. It has published several works on Romani studies, notably through the collection edited by Alain Reyniers, *Romané Chavé*, which aims to publish original scientific research in French, mainly related to anthropology, history, sociology and social geography, as well as similar reference works that are difficult to access for a French-speaking audience. The published works focus on “Tisganes” and related populations (Roma, Manouche, Sinti, Gitans, Yéniches, Travelers, etc.) living in France, Europe and elsewhere in the world. They contribute to enriching knowledge about these populations and to their recognition as fellow citizens.

Website: <https://www.editionspetra.fr/>

Contact: info@editionspetra.fr

Exhibition about Matéo Maximoff: A lifetime dedicated to creation and transmission



Website: <http://exposition-mateo-maximoff.fnasat.asso.fr/>

Matéo Maximoff was interned with his family in French internment camps, and became one of the first to bear witness to the Roma genocide during the Second World War. His epic tales draw on family histories. Yono, Mateo's great-grandfather, a slave like many Roma in the Romanian principalities in the 19th century, inspired the hero of his novel *The Price of Freedom* (1955). Fantastic stories and tales passed down by Roma at wakes permeate these novels.

Several of these works are autobiographical. The intense life of this young, self-taught orphan is itself eminently romantic. He was a boilermaker, a traveling cinema projectionist, a critically acclaimed author of his first novels, *The Ursitory* (1946) and *Savina* (1957), a privileged contact for cinematographic productions on the Romani world, a translator of the *New Testament* into the Romani language, and a lecturer. He was also a photographer and filmmaker, author of a collection of more than 8,000 images and Super 8 films, which constitutes an invaluable testimony to the lives of Roma, Gitanos and Manouches over the course of half a century, in France and around the world.

This exhibition is based on his archives, deposited at the FNASAT-Gens du voyage media library that is named today *Médiathèque Matéo Maximoff*. We explore more than a century of Romani presence in France, but also, through the stories of their ancestors and the characters in their novels, the key events in "Gypsy" history around the world.

An exhibition organised by the Matéo Maximoff Media Library / FNASAT-Gens du voyage

Editorial concept by Evelyne POMMERAT, adaptation by Leny MAUDUIT.

Graphic design by Vincent DEVILLARD

With the kind contributions of Nouka MAXIMOFF and Antoine LE ROUX

Exhibition about the French Travelers



© Gabi Jimenez: *Fils de la lune*

Voyageuses, Voyageurs, que veulent-ils ?

Website: <https://mrap.fr/exposition-voyageuses-voyageurs-que-veulent-ils-et-livret-pedagogique.html>

Booklet: <https://mrap.fr/IMG/pdf/livret-mrap-36-hd.pdf>

What do French *Voyageurs* want? They want... to travel, to choose their lifestyle, to be recognized as citizens, to work, for their children to go to school, to stay healthy, for the persecutions of 1940 to 1946 to be recognized, for an end to racism and discrimination. They are fighting for their rights.

The MRAP (Movement against racism and for friendship between peoples) created an exhibition on French *Gens du Voyage* Travelers, which includes 11 panels designed and produced based on *Voyageurs'* testimonies. It expresses their demands, evoking their perspectives on various aspects of their history and their current lives, while respecting their diversity.

Project conceived, organised and edited by the Mouvement contre le racisme et pour l'amitié entre les peuples (MRAP)

Screening of Super 8 films by Matéo Maximoff

On the occasion of the GLS conference on Wednesday 24 September at 8.30 pm, the *Médiathèque Matéo Maximoff* will be hosting a screening of Super 8 films by Matéo MAXIMOFF, presented by anthropologist and filmmaker Jonathan LARCHER.

In the 1960s, Matéo Maximoff acquired a Super 8 camera and became a self-taught reporter. The 70 films in his archive reflect his many different interests: his life among the Roma people of Montreuil and the surrounding area, his stays with the Manouche people, Gitans Voyageurs throughout France, his travels to meet Roma people around the world, evangelical missions, and, from the 1970s onwards, the Roma congresses of the International Romani Union.

Jonathan Larcher wrote in *Images Re-vues* journal: “Matéo Maximoff’s films thus constitute a remarkable audiovisual chronicle of the movement of Romani men and women in the context of the emergence of the Gypsy Pentecostal movement and an international Romani political movement.”

Admission is free, but we kindly ask you to register: documentation@fnasat.asso.fr.

Place: Médiathèque Matéo Maximoff / Matéo Maximoff Media Library

59 Rue de l'Ourcq 75019 Paris (for practical information, see p. 200)

Date: Wednesday, 24 September 2025, 20.30 – 22.00



© Michèle Brabo: Matéo Maximoff – 1985

Concert

On the occasion of the GLS conference on Thursday 25 September at 8.30 pm, the *Médiathèque Matéo Maximoff* will be hosting a concert by a *Jazz Manouche* trio comprising Dawson REINHARDT (guitar), Simba BAUMGARTNER (guitar), and Tom GUILLOIS (contrabass). They are part of the pure tradition of Django Reinhardt's Manouche Jazz – Simba BAUMGARTNER is also Django's great-grandson, and Dawson REINHARDT a cousin and member of the family.

Admission is free, but we kindly ask you to register by email at the following address: documentation@fnasat.asso.fr.

Place: Médiathèque Matéo Maximoff / Matéo Maximoff Media Library
59 Rue de l'Ourcq 75019 Paris (for practical information, see p. 200)

Date: Thursday, 25 September 2025, 20.30 – 22.00



Dawson REINHARDT



Simba BAUMGARTNER



Tom GUILLOIS

PRACTICAL INFORMATION

Conference details

The conference features paper presentations and topic-focused panels. The panels are both pre-arranged and open.

The conference begins on the morning of Wednesday, September 24, 2025, and close on Friday evening, September 26. The working hours are from 9h30 to 12h30 and from 14h to 18h.

The total time for presentation of a paper is expected to be 30 minutes: 20 minutes for the paper and 10 minutes for discussion. The presentation languages are English, French and Romani.

Free Wi-Fi is available using Eduspot / Eduroam network. You can also use the specific local Wi-Fi network (name: **Campus Condorcet Colloques**) with the password **Campus93!**

Contact address: gypsyloreconference2025@gmail.com

Condorcet Campus

The sessions and panels of the conference take place on the new humanities campus, a hub of conference and exhibition centre belonging to various research and universities in Paris, Campus Condorcet, Aubervilliers.

Campus Condorcet is France's largest and most modern urban campus, inaugurated in 2019. The campus hosts 11 universities and research institutions specialized in humanities and social sciences, including Ined, CNRS, EHESS, EPHE, Université Paris 1 Panthéon-Sorbonne, and the largest scientific library in France. Referred to as the City of Humanities and Social Sciences, the Campus is developed as a prominent hub for research, both in France and internationally. It offers a wide range of amenities and its surroundings are highly attractive due to their proximity to Paris, the National Archives, the City of Sciences and Industry, and many other attractions.

The Campus buildings are linked together by the *Cours des Humanités*. Arranged around a large research library, the site provides its users with the facilities to host researchers, students and course programmes, as well as all the necessary resources for life on campus. These facilities are shared between 11 buildings: Conference centre, EHESS research building, INED headquarters, Scientific incubator and Campus Condorcet (EPCC) Headquarters, Research library building, Cultural and associative centre, South research

building, North research building, Researchers' residence, Condorcet Alpha and Condorcet Omega Student residences.

Island 1: a building that hosts research units, including dedicated areas for the CNRS, ENC, EHPE and the Université Paris 8. The ground-floor base for this building houses the student restaurant managed by CROUS de Paris, the ENC's archeology laboratory and 5 rooms seating between 25 and 50 people. Nearby, the Cultural and Associative centre is devoted to student initiatives. This island also includes a student residence.

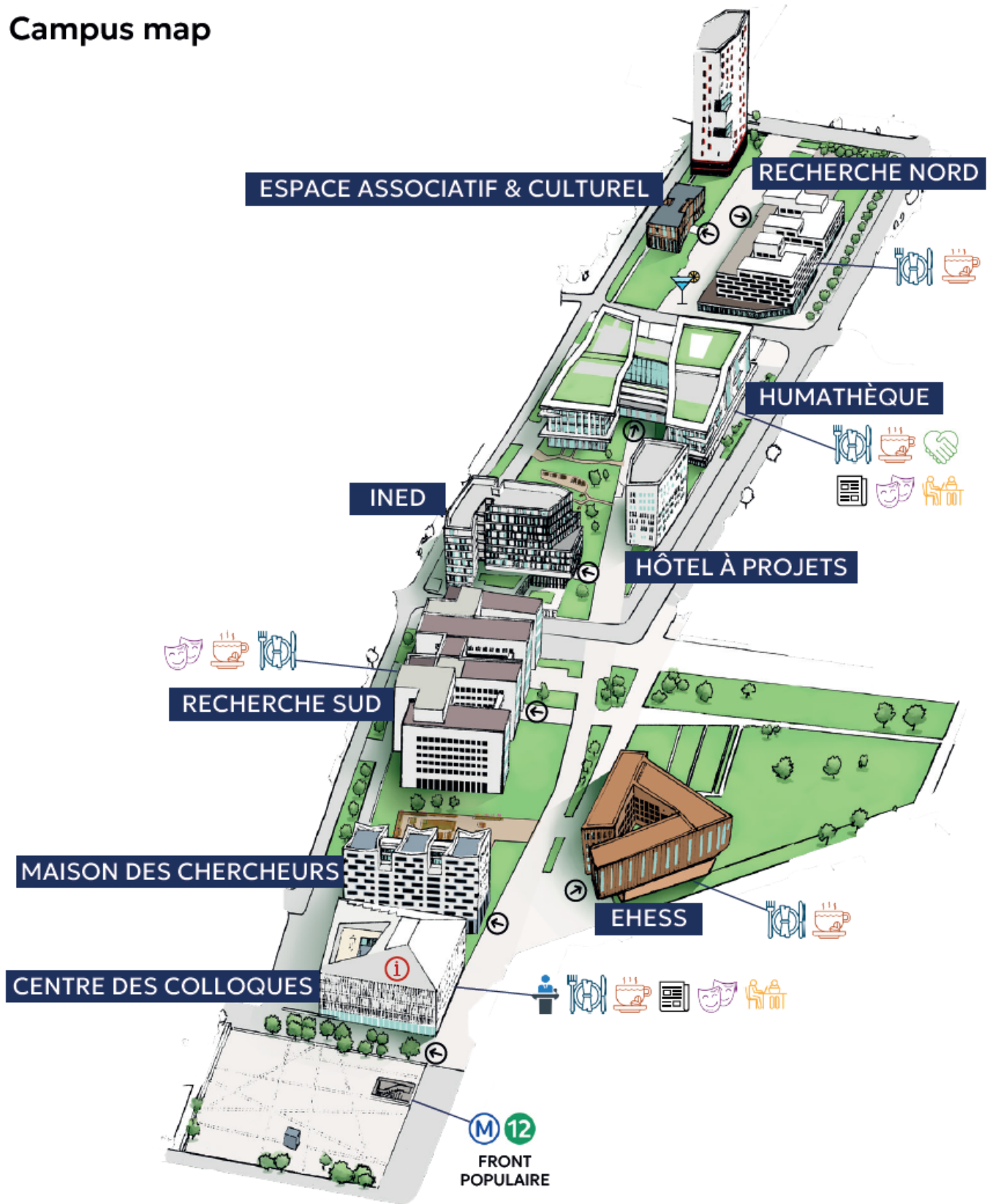
Island 2: to the south of the GED, the INED headquarters, the Scientific Incubator and the EPCC headquarters are housed in the same building.

Island 3: a building that hosts research units from the Université Paris 1, Université Paris 3 and Université Paris 13, as well as a few EHES units. The ground floor comprises 7 rooms seating between 25 and 50 people, as well as the socio-medical centre and union offices, which can be accessed via a separate entrance from rue des Fillettes. Within the same island, further south, is the Researchers' residence, the ground floor of which is occupied by the Faculty club and Conference centre. A brasserie is planned on the corner of avenue de la Métallurgie and rue Waldeck-Rochet.

Interactive map of the campus: <https://www.campus-condorcet.fr/cartographie>

Campus Address: **Campus Condorcet – Centre de colloques**
 Place du Front Populaire 93300 Aubervilliers

Campus map



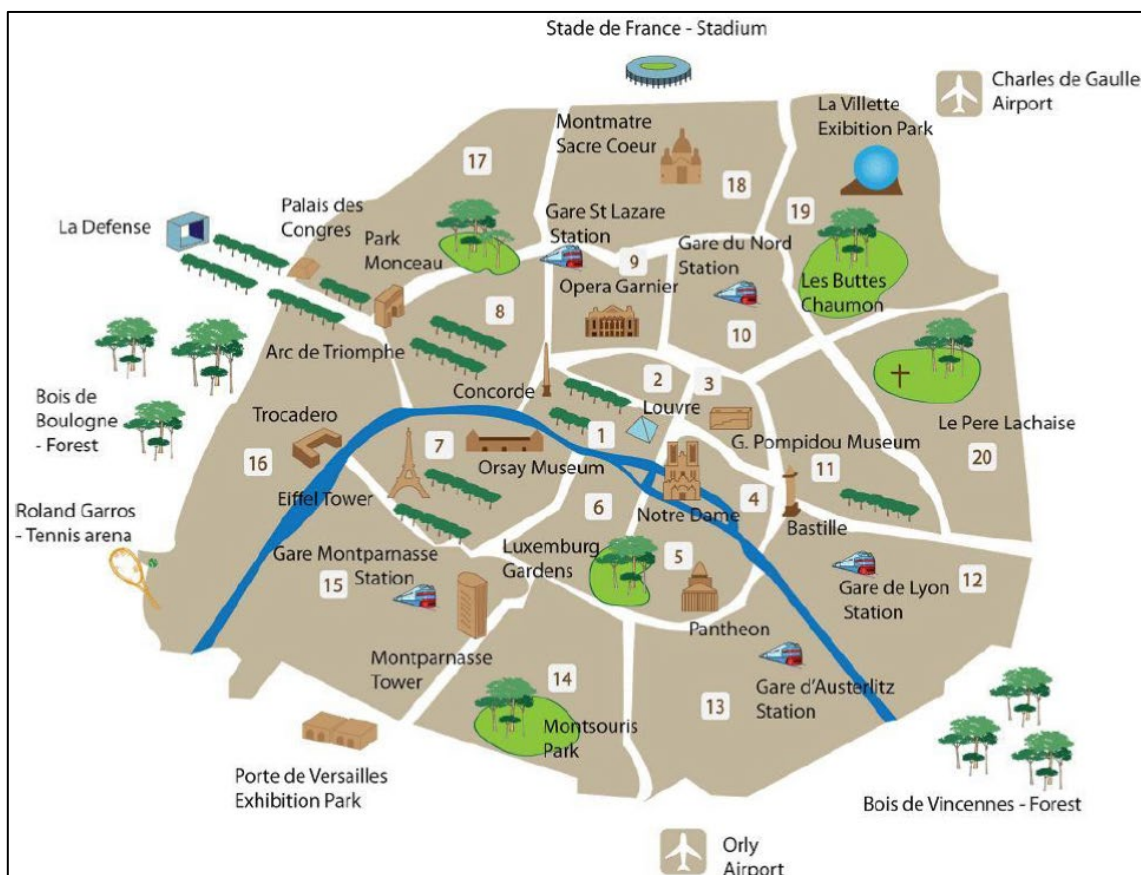
USEFUL INFORMATION

- | | | | | | |
|--|-----------------------|---|---------------------------------|---|-----------------------|
|  | Lunch pickup points |  | Plenary sessions & Registration |  | Side events |
|  | Coffee breaks |  | Civil Society Forum |  | Publishers & Journals |
|  | Welcome drinks garden |  | Co-working spaces | | |

City of Aubervilliers and tourism in Paris

Aubervilliers and its surrounding are major immigration districts in the Paris region, known for their remarkable cultural diversity. Exploring their urban landscapes provides a unique opportunity to discover the history and contemporary sociology and economics of migration throughout the 20th century. Condorcet campus is based in a thriving urban area, with real estate dynamics further accelerated by the hosting of the 2024 Olympic Games, a joint effort between Paris and Aubervilliers. During your stay for the 2025 GLS conference, you have the opportunity to discover a wide variety of places like:

- the historic centre of Paris with some historical places like the *Sorbonne University*.
- the landmarks along the metro line 12 that takes you from Aubervilliers to the South of Paris, passing on its way the *Place de la Concorde* (M 12 Concorde), bordered on one end by the *Jardin des Tuileries* (M 12 Concorde or M 1 Tuileries) leading up to the *Louvre* (M 1 M 7 Palais Royal–Musée du Louvre), and the *Champs-Élysées* (M 1 M 13 Champs-Élysées–Clemenceau, or M 1 George V, or M 1 M 9 Franklin D. Roosevelt, or M 1 M 2 M 6 Charles de Gaulle – Étoile), leading up to the *Arc de Triomphe* (M 1, M 2 M 6 Charles de Gaulle – Étoile) on the other; the Parliament building *Assemblée Nationale* (M 12 Assemblée Nationale), the beautiful banks of the river Seine the *Musée d'Orsay* (M 12 Solférino, or RER C Musée d'Orsay), if you feel like discovering some impressionist art.
- closer to the Campus Condorcet, you can discover the territory first-hand with the help of local guides called [Les Hôtes Urbains](#) –an association offering district tours guided by their inhabitants, focusing on the cultural and historic heritage.



Transportation to Major Landmarks

Here is a list of lines and stations to access Paris's must-see landmarks:

- **The Eiffel Tower**

Metro: Trocadéro Line 9, Bir-Hakeim Line 6, Ecole Militaire Line 8

RER: Champs de Mars – Eiffel Tower Line C

Bus: Eiffel Tower or Montessuy Bus 82, Eiffel Tower Bus 30, Champs de Mars Bus 86 or 69, Pont D'Iena Bus 72.

- **The Louvre**

Metro: Palais Royal / Louvre Museum Lines 1 and 7, Pyramides Line 14

Buses: Nos. 21, 24, 27, 39, 48, 68, 69, 72, 81, 95

Batobus: "Louvre" stop, Quai François-Mitterrand. • Montmartre

Metro: Anvers and Blanche Line 2, Abbesses Line 12, Lamarck Caulaincourt Line 12 (To reach the back of the hill)

Bus: No. 40.

- **Arc de Triomphe**

Metro: Charles de Gaulle Etoile Lines 1, 2 and 6

RER: RER A

Train: Lines J and L

Bus: Charles de Gaulle Etoile No. 22, 52, 73, 92, 341.

- **Champs-Élysées**

Metro: Franklin Roosevelt Lines 1 and 9, Champs-Élysées Clémenceau Line 13

Train: Lines J and L

Bus: Rond-Point des Champs-Élysées No. 42, 72, 73, 80, 93.

- **Notre-Dame-de-Paris**

Metro: Mabillon Line 10, St Germain-des-Prés Line 4, Rennes Line 12

RER: RER B

Train: Lines L, N, TER

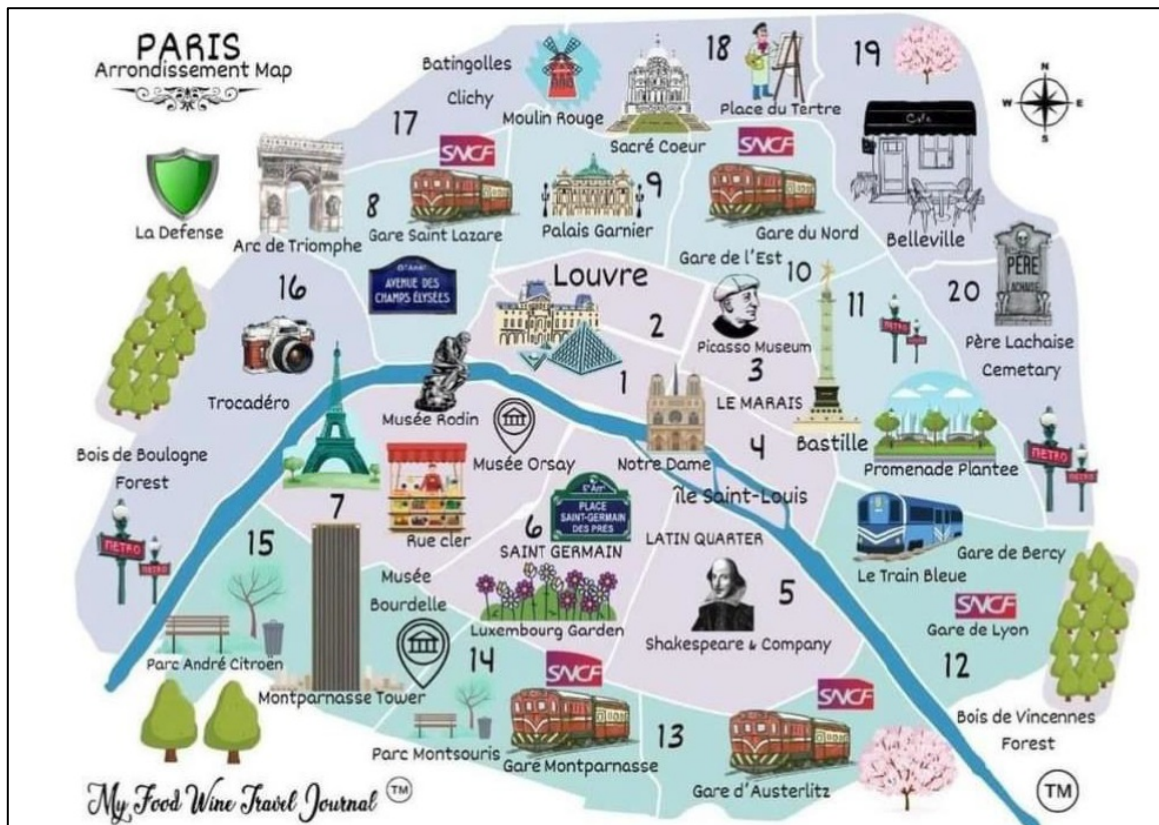
Bus: Saint-Sulpice Church No. 63, 70, 86, 96; Saint-Suplice No. 84.

- **Palace of Versailles**

RER: RER C

Train: Lines L, N

Bus: Orangerie Gate No. 11, 40, 44; Palace No. 1, 14.

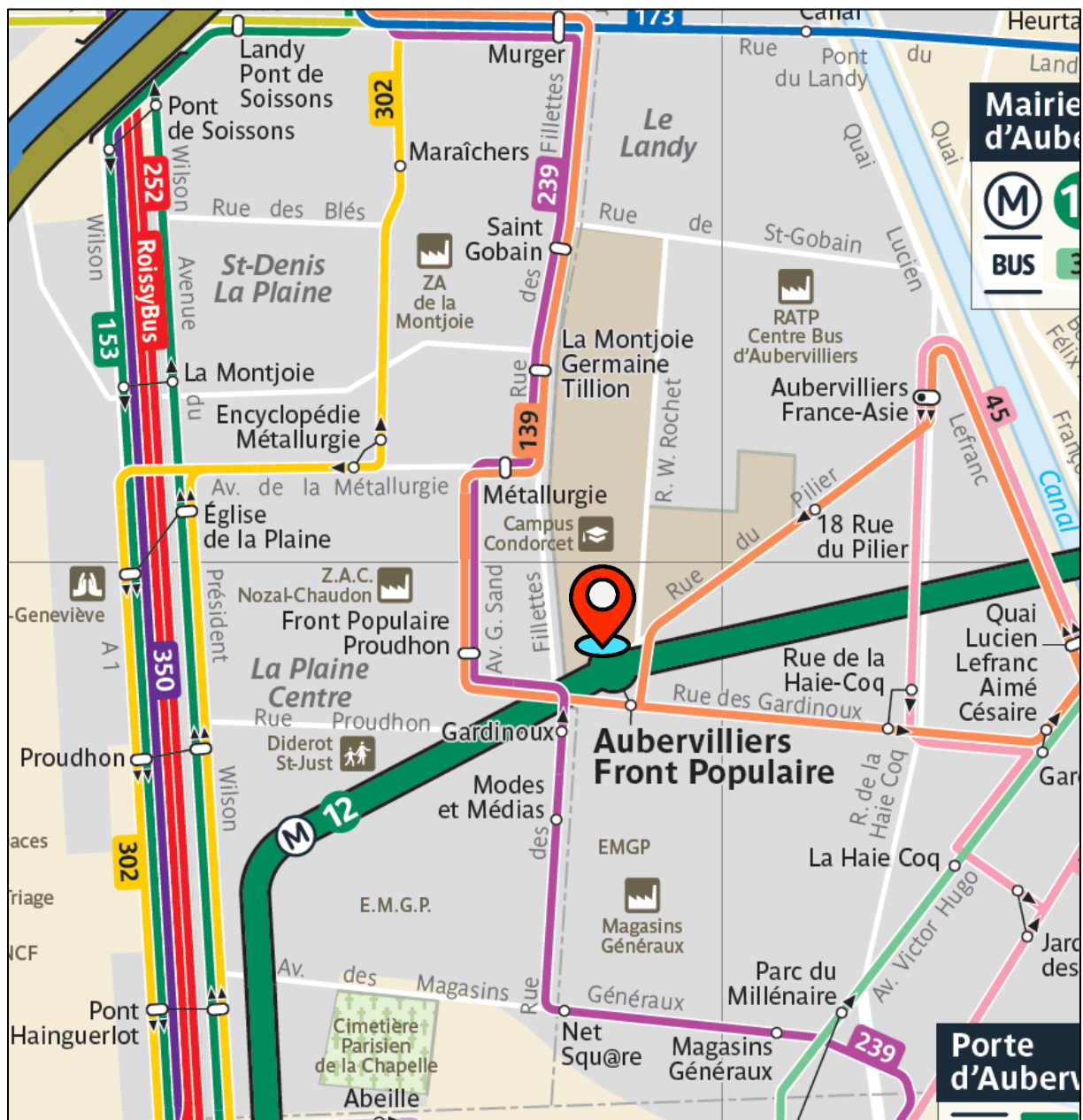


Transportation network

We recommend installing the © Bonjour RATP app (<https://www.bonjour-ratp.fr/>) or © Île-de-France Mobilités (<https://www.iledefrance-mobilites.fr/>). These applications allow you to build routes from one point to another, and can inform you in real time of any traffic disruptions. The metro and RER (Paris-suburb trains) timetables are fairly reliable – despite the inevitable and frequent technical and human problems. On the other hand, don't trust the bus timetables as these depend on the extremely unpredictable road traffic.

Campus Condorcet is located in Aubervilliers just on the outskirts of Paris, near one of the Paris airports (Roissy Charles de Gaulle, CDG). It benefits from the extensive regional public transport network. It is located just off the Front Populaire metro station (L12).




Campus Address: Campus Condorcet – Centre de colloques
Place du Front Populaire 93300 Aubervilliers



How to get there by public transport

Metro  **12 Front Populaire**

Busses  **139, 153, 239, 302, 512** (Front Populaire-Proudhon, Métallurgie, Proudhon)





RER  **B La Plaine Stade de France**, then take bus  **139** and bus  **239**

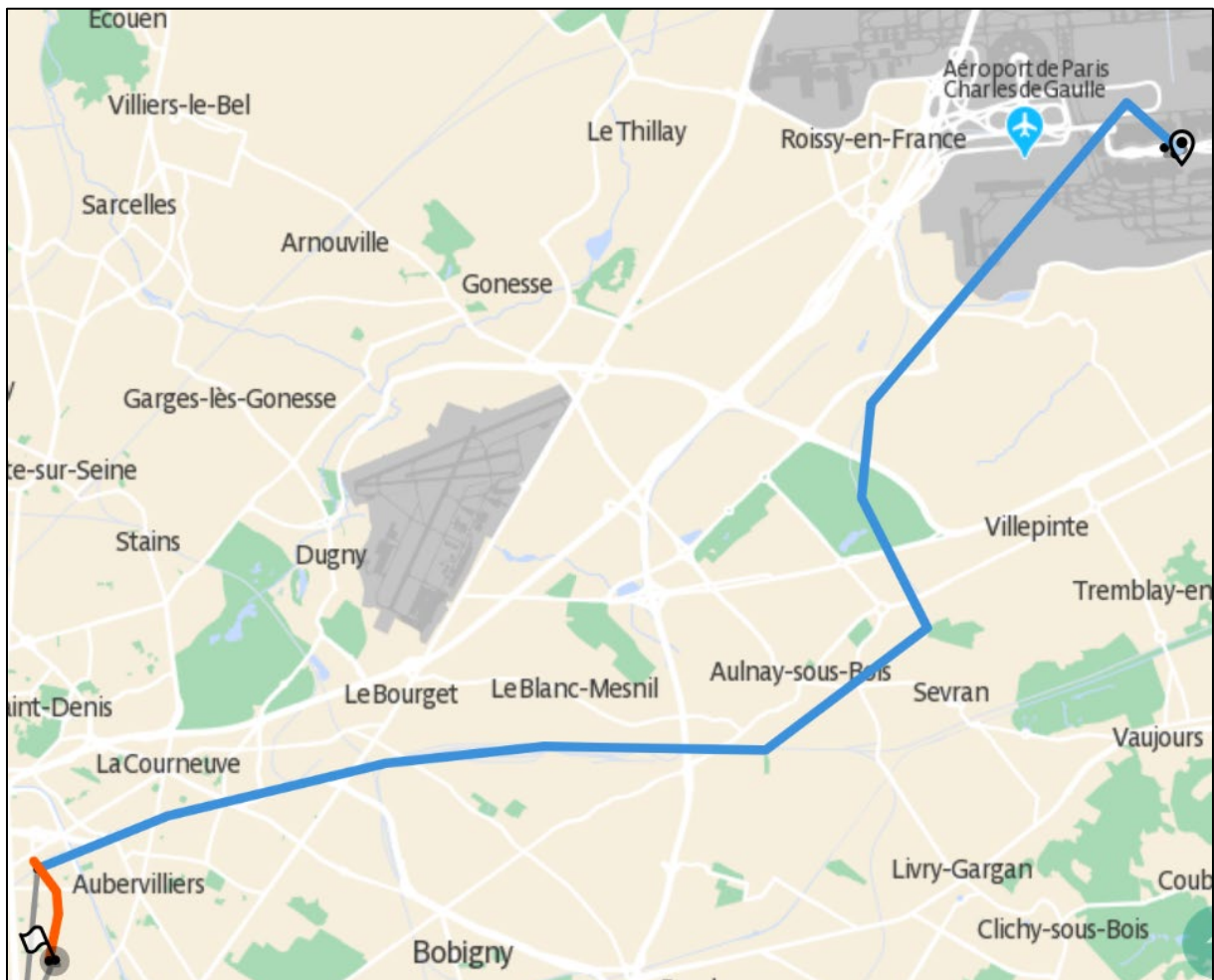
RER  **E** station **Rosa-Parks**, then take bus  **239**

Tram line  **3B** station **Porte de la Chapelle**, then take metro  **12**

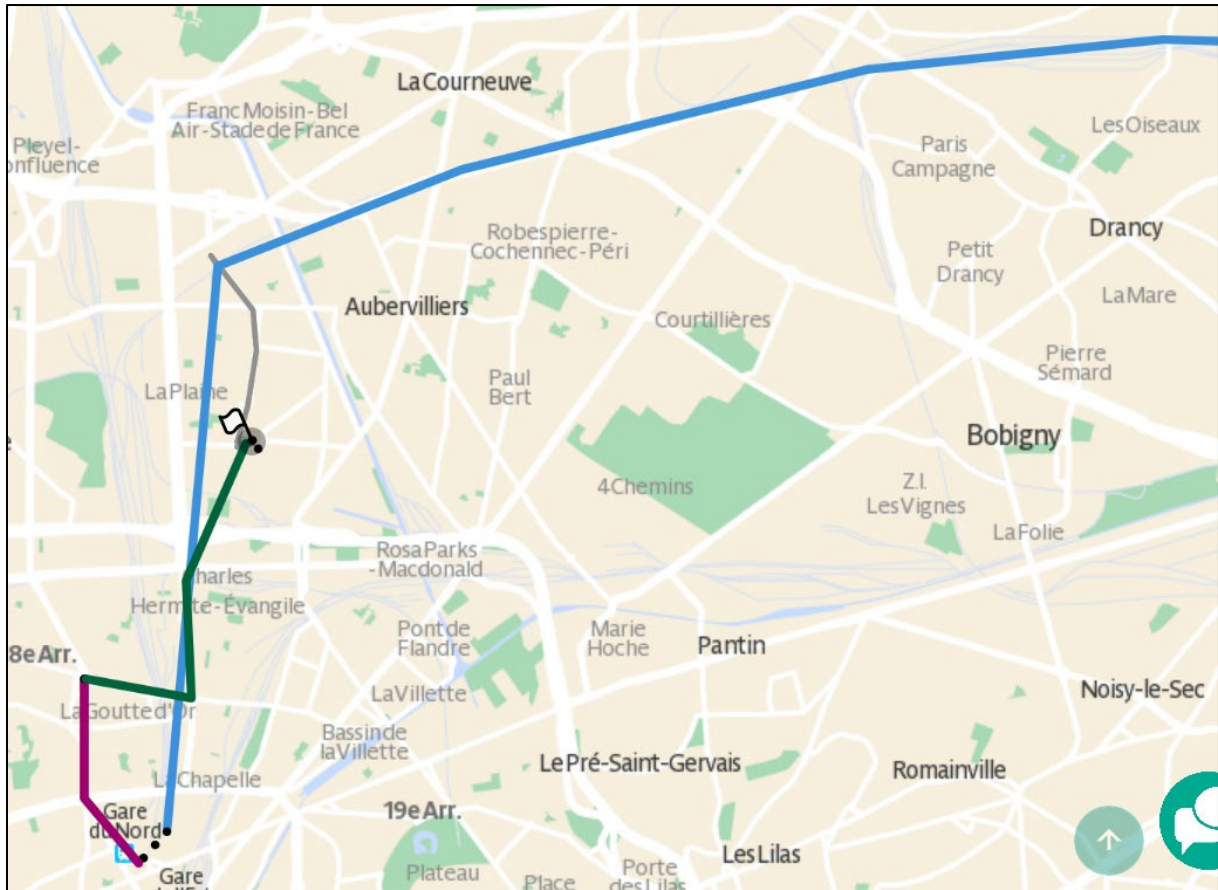
How to get there from Airport Charles de Gaulle

It takes around 1 hour to get to the campus. You can access it either

- taking the RER from the station  **B Aéroport Charles de Gaulle 1 or 2** until the station  **B La Plaine Stade de France**. Then taking the bus from the station  **139 La Plaine Stade de France RER** until  **139 Front Populaire – Proudhon**.



- or taking the RER from the station **RER B Aéroport Charles de Gaulle 1 or 2** until the station **RER B Paris Gare du Nord**. Then taking the metro from the same station **M 4 Gare du Nord** until **M 4 Marcadet-Poissonniers**. Then taking the metro from the same station **M 12 Marcadet-Poissonniers** until **M 12 Front Populaire**.



Where to eat next to the campus

Cheap cafeteria food: the Student CROUS Restaurant welcomes students, researchers and administrative staff from Monday to Friday from 11 am to 2:30 pm, on the ground floor of the North research building, 14 cours des Humanités. The restaurant cooks up a variety of dishes (vegetarian meals, grilled foods, salads, etc.) at reasonable prices.

Address: ground floor of the North research building, 14 cours des Humanités, Aubervilliers

<https://www.campus-condorcet.fr/en/for-daily-life/food-and-drink/the-crous-student-restaurant>

Typical Parisian brasserie: Brasserie Le Front Populaire

Address: 3 rue des Fillettes 93210 Saint Denis

<https://wiimenu-qr.com/app/offre.php?r=258>

Typical Parisian gourmet brasserie: Brasserie Le Clos

Address: 28 Rue Waldeck Rochet 93300 Aubervilliers

<https://www.brasserieleclos.fr/menus-carte/>

Parisian Italian-like restaurant: La casa del Oscar

Address: 9-11 Mail Jean Zay 93210 Saint-Denis

<https://fr.restaurantguru.com/Casa-Del-Oscar-France/menu>

Vietnamese food: Bolkiri

Address: 111 Av. du Président Wilson 93210 Saint-Denis

<https://restaurants.bolkiri.fr/street-food-vietnamienne/saint-denis/>

Chinese street food: Séverine

Address: 9 Av. George Sand, 93200 Saint-Denis

<https://fr.restaurantguru.com/Severine-Saint-Denis>

Chinese restaurant: Pachira Aquatica

Address: 8 Rue de la Haie Coq 93300 Aubervilliers

<https://pachiraaquatica.fr>



Accommodation next to the campus

Several hotels (2 to 5 stars) are within moderate distance from the main conference venue at Campus Condorcet, Aubervilliers, particularly near the Stade de France. The Front Populaire station on Metro line 12 is adjacent to Campus Condorcet, connecting to central Paris on one side and Aubervilliers on the other.

- A limited number of fully equipped flats with 3-star hotel services are available at **Break and Home**, located in the heart of the Condorcet Campus and close to transport. (<https://www.breakandhome.com/condorcet/en/sleep/>)

Address: 3 cours des humanités, 93300 Aubervilliers

- **EasyHotel Paris Nord Aubervilliers** is located near the campus.
(<https://www.easyhotel.com/fr/hotels/france/paris/paris-nord-aubervilliers>)
Address: 35 Rue des Gardinoux, 93300 Aubervilliers
 - **Ibis Budget Paris Aubervilliers** is quite affordable.
(<https://all.accor.com/ssr/app/ibis/rates/3491/index.fr.shtml>)
Address: 53-61, rue de la Commune de Paris 93300 Aubervilliers
 - The Campus lies just south of the *Stade de France*. **Ibis hotel Saint-Denis Stade Sud** is approximately 2.5 kilometers north of the conference venue.
(<https://all.accor.com/hotel/2792/index.fr.shtml>)
Address: Rue de la Cokerie, Av Francis de Pressencé 93210 La Plaine Saint Denis
 - The budget **Hotel F1 Stade de France** is located immediately next to Ibis.
(<https://all.accor.com/hotel/3072/index.fr.shtml>)
Address: Rue de la Cokerie, Av Francis de Pressencé 93210 La Plaine Saint Denis
 - To the east of Campus, also about 2.5 km away, you'll find **Ibis Styles Hotel Paris Saint Denis La Plaine**. (<https://all.accor.com/hotel/8538/index.fr.shtml>)
Address: 212 avenue du President Wilson, 93210 La Plaine Saint Denis
-
- Some hotels in Paris, near Aubervilliers: **Remix Hotel** (<https://www.remix-hotel.com/>)
Address: 28 ter, avenue Corentin Cariou 75019 Paris
 - **Ibis Paris la Villette Cité des Sciences**
(<https://all.accor.com/hotel/1401/index.fr.shtml>)
Address: 31-35, quai de l'Oise 75019 Paris
 - **Hotel Mercure Paris La Villette**
(<https://all.accor.com/hotel/8816/index.fr.shtml#origin=mercure>)
Address: 216 Avenue Jean Jaures 75019 Paris
 - **Campanile Prime - Paris La Villette** <https://prime-paris-la-villette.campanile.com/fr-fr/>
Address: 147/151 Avenue De Flandre 75019 Paris
 - **Hotel Holiday Inn Express Paris Canal de la Villette**
(<https://www.ihg.com/holidayinnexpress/hotels/fr/fr/paris/parlv/hotel/detail>)
Address: 68 Quai De La Seine Paris, 75019 France
-
- Some hotels in Pantin, near Aubervilliers: **Hotel Mercure Paris Porte de Pantin**
(<https://all.accor.com/hotel/2799/index.en.shtml>)
Address: 22 Avenue Jean Lolive 93500 Pantin
 - Hotel **Campanile Paris Est – Pantin** (<https://paris-est-pantin.campanile.com/fr-fr/>)
Address: 62-64, Avenue Jean-Lolive 93500 Pantin
-
- Apartment Hotel: **Aparthotel Adagio Access Paris la Villette** (<https://www.adagio-city.com/fr/hotel-8368-aparthotel-adagio-access-paris-la-villette/index.shtml>)
Address: 28 bis avenue Corentin Cariou 75019 Paris

- Youth hostels in Paris, near Aubervilliers: **Generator Paris 9-13** (<https://staygenerator.com/hostels/paris>)
Address: 9-11 Place du Colonel Fabien 75010 Paris
- **St Christopher's Inn Paris – Canal** (<https://www.st-christophers.co.uk/paris/canal-hostel/>)
Address: 159 rue de Crimée 75019 Paris
- **St Christopher's Inn Paris Gare du Nord** (<https://www.st-christophers.co.uk/paris/gare-du-nord-hostel/>)
Address: 5 rue de Dunkerque 75010 Paris

Médiathèque Matéo Maximoff

A resource centre was created in 1949 by the **Association des Études Tsiganes** (Association for Gypsy Studies) with the aim of gathering and disseminating information on the world of Roma, Manouche, Gitans and Travelers. In 1990, the resource centre evolved into a **Médiathèque** (media library), that has been managed and run by the *Fédération Nationale des Associations Solidaires d'Action avec les Tsiganes et les gens du voyage* = FNASAT (National Federation of Solidarity Associations for Action with “Gypsies” and Travelers) since 2004. In 2014, it was named after Matéo Maximoff when his daughter Nouka Maximoff entrusted the writer's archives to it as part of an agreement with the *Association pour la Dissémination des Oeuvres de Matéo Maximoff* = ADOMM (Association for the Dissemination of Matéo Maximoff's Work). The media library is open to professionals and the public without any formalities. Since 2010, its programme of activities has been supported by the Ministry of Culture and the City of Paris.

FNASAT-Gens du voyage was founded in December 2004 as the merger between the *Études Tsiganes* association, the *Union nationale des institutions sociales d'action pour les Tsiganes* = UNISAT federation (National Union of Social Institutions for “Gypsies”), and the *Union nationale pour l'action auprès des Gens du voyage* = UNAGEV federation (National Union for Action on “Gens du voyage”). Involved in promoting access to rights and recognition of the French Travelers, FNASAT's national network has gradually built up solid expertise and in-depth knowledge of the people, situations, local characteristics and public mechanisms. It also draws on a network of partners and researchers. FNASAT structures its activity into areas of expertise: legal, training, housing and health. Today, most professional associations involved in promoting the rights of *Gens du voyage* and ensuring they are taken into account in public policy, are grouped together in FNASAT network. FNASAT aims to gather useful resources, disseminate them more effectively and also run the Matéo Maximoff media library. In addition to its role as a resource centre, the media library is also a venue for cultural programming and academic initiatives. In addition, the journal *Études tsiganes* promotes research work and a selection of recent publications. Particular attention is paid to the work of young researchers. Finally, the network's

knowledge and expertise are disseminated through training activities that aim to empower local actors and help them break the isolation they often experience from institutions.








The Médiathèque resource centre is inseparable from the figure of **Matéo Maximoff**. Considered one of the great Roma writers, he was a key figure in the *Association Etudes Tsiganes* (association for “Gypsy” studies) and the eponymous journal (*Etudes tsiganes*) founded in 1955, in which he published numerous articles. Matéo Maximoff is the author of a dozen books that have been translated worldwide. He was one of the first writers to bear witness to the genocide of the Roma during the Second World War, and he himself was interned with his family in French internment camps. As such, several of his works are autobiographical or draw on family history. His other novels are inspired by the fantastic stories and tales passed down by the Roma during evening gatherings. He was also a photographer and filmmaker, author of a collection of more than 8,000 photographs and several Super 8 films that constitute a valuable testimony to the life of the Roma, Manouche and Gitans over half a century in the many countries he travelled to. His whole archive has been housed in the media library since 2014. In 2017, on the centenary of his birth, the journal *Études tsiganes* dedicated a special issue to him ([Matéo Maximoff, un écrivain dans le siècle](#)).

An [online exhibition](#) about Matéo Maximoff’s life and work was created by Evelyne POMMERAT and then adapted as large format panels. They are presented at the 2025 GLS conference on Wednesday 24 and Thursday 25 September.

On Thursday 25 September at 8.30 pm, the Médiathèque will be hosting a screening of Super 8 films by Matéo MAXIMOFF, presented by anthropologist and filmmaker Jonathan LARCHER.

On Thursday 25 September at 8.30 pm, the Médiathèque will be hosting a concert by a *Jazz Manouche* trio comprising guitarists Dawson REINHARDT and Simba BAUMGARTNER and double bassist Tom GUILLOIS. Admission is free, but we kindly ask you to register by email: documentation@fnasat.asso.fr

Address: 59 Rue de l'Ourcq 75019 Paris

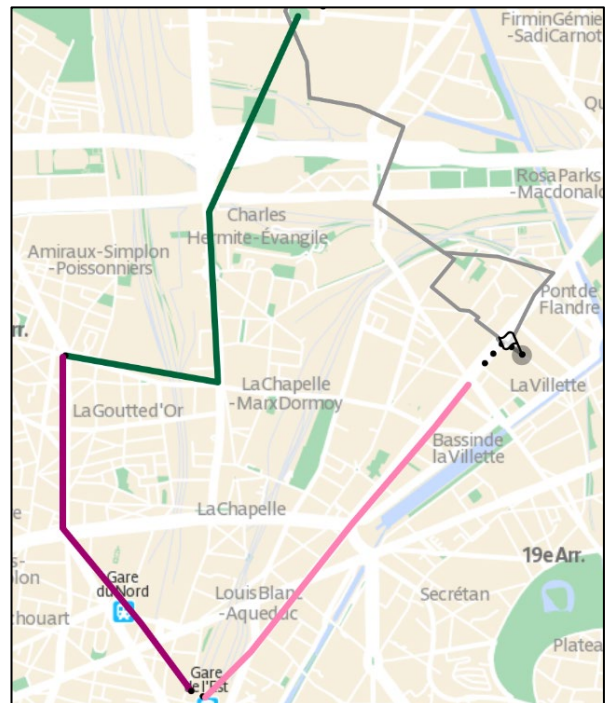
The media library, recognisable by its sign, is located on the ground floor at the end of an inner courtyard. The nearest underground station is  **7 Crimée** (then walk for 4 minutes) or  **5 Ourcq** (then walk for 11 minutes). The nearest bus stations are  **60 Flandre**,  **71 Flandre**,  **54 Flandre**,  **54 Flandre**,  **54 Crimée**.

Free Wifi is available in the media library.

How to get there from Condorcet Campus

It takes around half an hour to get to the Media Library. There are different itineraries:

- taking the bus from the station **239 Métallurgie** or **239 Front Populaire – Proudhon** until the station **239 Rosa Parks**. Then walk ca. 850m until 59 Rue de l’Ourcq 75019 Paris.
... or taking the bus from the station **60 Rosa Parks** until the station **60 Flandre**.
- taking the metro from the station **12 Front Populaire Nord** until **12 Marcadet-Poissonniers**. Then taking the metro from the station **4 Marcadet-Poissonniers** until **4 Gare de l’Est**. Then taking the metro from the station **7 Gare de l’Est** until **7 Crimée**. The media library is then a 4-minute walk away.



2025 GYPSY LORE SOCIETY ANNUAL MEETING AND CONFERENCE ON ROMANI STUDIES – CONFERENCE BOOK

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