

**“GELEM, GELEM --- HOW FAR HAVE WE COME
SINCE 1971?”**

**BRINGING RESEARCH WITH ROMA INTO THE
PUBLIC SPHERE**

Book of Abstract

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ACCESS TO HIGHER EDUCATION AS A KEY FACTOR IN THE 21ST CENTURY EXPLOSION OF ROMANI VISUAL ARTS.

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In 2006 the Exhibition *Second Site - Avere Yakha – Avere Thana* by Daniel Baker, Ferdinand Koci, Damien LeBas, and Delaine Le Bas, was the first exhibition by a group of Romani and Traveller visual artists who were all college-trained, and came from more than one country and had established professional careers independent of the folkloristic ‘Gypsy culture’ industry. This exhibition inspired a Romani art historian, Timea Junghaus to create a virtual exhibition for the O.S.I. of more than 300 professional Roma artists, which in turn led directly to the creation of Roma Pavilions at the Venice Biennale.

In the 20th century there had been a feeling across both the capitalist and communist worlds that entering college took people out of Roma, Gypsy and Traveller culture; and indeed many who did so either kept their ethnicity quiet, or did so at least until they had tenure or were otherwise successful. It will be argued that the New Roma art movement presented a counter-example, in which college education equipped Roma, Gypsy and Traveller artists to intervene on the global art scene, in which cultures are always in dialogue, asserting their own vision of the world in conscious contradistinction to the situation in which they were just the object of the gaze from the artists of majority cultures. So far from losing their own culture, they also campaigned for a popular art culture enabling amateurs outside the professional art world to do art for themselves, and try to re-take control of the shaping of their environment.

AVERSIVE RACISM AND CHILD PROTECTION PRACTICE WITH GYPSY, ROMA AND TRAVELLER CHILDREN AND FAMILIES

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Reiterating the urgent need for the development of anti-racist practice with Gypsy, Roma and Traveller families, this discussion paper develops the conclusions presented by Allen and Riding (2018) in the Fragility of Professional Competence report.

Summarising extensive fieldwork research that included focus group interviews with 155 child protection professionals, Allen and Riding explained that explicit and implicit discrimination was a contributing factor to the institutional racism experienced by Gypsy, Roma, and Traveller communities within child protection in England. Their main conclusion, that institutional racism exists within a system grounded in law, equality, child, and family rights, justice and fairness, requires further substantiation.

Moving away from the notions of automatic prejudice and unconscious bias, we introduce the theory of aversive racism to highlight the rarely seen paradox in child protection. A paradox that exists when child protection practitioners who, by nature of their professional status, publicly sympathise with Gypsy, Roma and Traveller communities as victims of injustice, support the principle of equality, and regard themselves as non-prejudiced, but simultaneously possess negative feelings, views, and beliefs about them.

Emphasising the opportunity for child protection professionals to identify racism and diversify power systems, we introduce three characteristics that represent important initial steps to address the intersecting oppressions that many Gypsy, Roma and Traveller children and families face. Concentrating on the opportunity for change, we will also share an account of the Gypsy, Roma and Traveller Social Work Association; a group that aims to challenge racism and enable child protection professionals to stand with children and families at grassroots, and promote their right to live self-determined lives without fear, discrimination, or retaliation and explore this further through an example of good practice from a local authority in England.

SOCIAL MEDIA ROMANI ACTIVISM DURING THE COVID-19 PANDEMIC IN ROMANIA

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During the state of emergency in Romania (spring 2020) returning Roma migrants, as well as Roma living in poverty neighborhoods were portrayed as *Infectious Others* in mass media and on social media platforms. Racist tropes about the alleged `Gypsy criminality` or `Gypsy violence` reemerged and were amplified when narrating conflicts between Roma and law enforcement. These localized incidents were turned by state authorities into public health emergencies and a punitive order was imposed as *negative quarantine* (Anghel, Berescu, Alexandrescu, forthcoming). Processes and practices of securitization and criminalization of Roma are not new, and have characterized many responses to health and socio-economic crisis in the recent history of European nation-states (Solonari, 2007; Turda, 2007, van Baar, 2017).

We ask if the more intense online presence of Roma and pro-Roma activism during the first Covid-19 lockdown was just a reactive activity or if it will have a longer lasting impact on the practices of decolonizing discourses, on identity framings or in the internal debates of the activist community?

While there is a burgeoning literature in the last three decades on the rising Roma political activism, less attention was paid to Roma activists and lay peoples' use of different online platforms in order to express their civic agency. Our presentation aims to fill this gap by scrutinizing what Isin and Nielsen (2008; 2013) called `acts of citizenship` - practices, events and discourses - through which Roma people constitute themselves as citizens. We build our arguments by analyzing discourses, events and communication practices observed on Roma related platforms and social media pages of well-known Roma activists and new actors. On the latter, we pay attention to social media content of individual Roma Facebook users that was broadcast by the mainstream media. We show that there was a visible expansion of grassroots activism at the start of Covid-19 pandemic and a plurality of new actors entered the ethnic social media scene.

Effective ways of working to achieve greater health, a video and a campaign about breastfeeding

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This presentation discusses the importance of a film, entitled “Roma Women talk about Breast-feeding” made as part of a Darzi Fellowship in Health Leadership, and shows how the agency of Roma women themselves can be mobilized to benefit the community. The film was co-produced in 2018-19 with Slovakian Roma mothers living in Kent, England, and can be accessed at:

<https://www.youtube.com/watch?v=Edn6Dy5ZLHk&t=9s>

The principal researcher had years of contact with this community as a health visitor, visit-ing families ante and postnatally, and it was striking that low numbers of mothers choose to breastfeed their children. Breastfeeding has long been acknowledged as a positive health benefit for child, mother and the wider community (Lancet, 2014). As Roma com-munities are shown to experience considerable health inequalities (Zeman et al, 2010 and Condon, 2014, 2018), improving the life chances of babies could definitely be of benefit.

The film was born of discussions with Roma mothers who were concerned to support younger parents in their infant feeding choices. Co-production meant that every stage was a collaborative process. Although they were initially very shy and unsure about ap-paring in a film, but on the day their courage and conviction shone through. All the in-terviews were unscripted, unprepared and mainly spoken in Slovak. The Roma mothers found it an empowering process and showing leadership qualities, some went on to be-come trained breastfeeding peer supporters.

It was shared widely on social media and shown extensively, used by Public Health Eng-land during National Breastfeeding week (2019), at several conferences and as a teach-ing tool for health visitors and midwives. Roma Support Group uses it as part of its re-sources. In this time of Covid-19, its video form means that it can continue to be shared widely. The paper concludes discussing the importance of assessing its impact.

“BREXIT, COVID... WHAT IS COMING NEXT?” – ROMA COMMUNITIES FROM CENTRAL AND EASTERN EUROPE IN GLASGOW AND THEIR EVERYDAY STRATEGIES FOR NEGOTIATING UNCERTAIN TIMES.

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The current period – 2020/2021 – has been one of great uncertainty and difficulty for many minority communities living and working in Scotland. This is certainly the case for various Roma communities from central and Eastern Europe who reside in Glasgow. Already preoccupied by day-to-day issues with austerity, discrimination and Brexit, the COVID-19 pandemic has added a further layer of complexity and hardship to what is already a very precarious and uncertain situation. This paper begins to explore some of the fundamental issues and challenges currently being faced by mainly Slovak, Polish (Polska) and Romanian (Kalderash) Roma families in the Govanhill area of Glasgow and the manner and means by which they negotiate their everyday lives. In many ways, it is argued that the consequences of the global pandemic have merely underlined and amplified some of the already existing tensions and stresses that have been caused by the divisive Brexit vote. Immediate decisions are now being faced regarding whether to stay in Scotland, and apply for settled status, or to return home to Slovakia, Romania and Poland – when safe to do so - in order to both ‘escape’ Brexit and to be with extended family in a time of a global public health crisis. It is evident that the routes and pathways being followed by families are not at all easy but, at the heart of these decisions, are four key factors: family safety and welfare, income generation, securing settled status and post-COVID-19 prospects. All of these factors, to a greater or lesser extent, now dominate discussions in terms of Roma family life in Glasgow. From both public policy and NGO agency practice perspectives it is useful to also consider how various public sector and voluntary sector agencies have engaged – or not engaged – with the Roma communities who are facing multiple pressures just now. The only thing that is certain just now is that any decisions that are being made are not at all straight-forward or easy.

Revealing the competence of Roma children in their first language of Romani.

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The paper by our colleague Bill New in this collection demonstrated the persistence of ethnic stereotyping in pseudo-scientific justifications of the relegation of Roma children to special education. More than 50 years ago William Labov's research in the US showed that the claims of class or ethnic cultural deficiency in linguistic and cognitive development were an artifact of the ethnocentric perceptions of researchers, rather than a truth about human development. Language acquisition normally takes place on a rapid time course when children are immersed in discourse, within a wide range of economic and cultural variation. The problem lies with researchers who fail to recognize the richness of languages and dialects not their own, or fail to use native speaking testers, or materials that are culturally or linguistically appropriate.

We present data from linguistic research with Roma children between 3-6 years old from different European countries: Bulgaria, Macedonia, Serbia, Croatia, Slovakia, Czech Republic and Sweden, to show that Labov's conclusion also holds good for Roma.

The children were divided into three age groups: 3-4 years, 4-5 years, and 5-6 years and they were tested with a specially designed Romani Language Assessment Test, developed by the authors in 2013. All the children were tested in their mother tongue - the community dialect they acquire from birth. The assessment requires sophisticated understanding and production of a range of linguistic forms, even extending them to words the children have never heard. We provide illustrations from three subtests to illustrate.

Despite the demands, the results showed that most of the Romani-speaking children understand the tasks well and are approaching adult-like standards by the age of 5 years, in keeping with data on children learning similar forms in other languages.

RELIGIOUS FREEDOMS OF MUSLIM ROMA IN BULGARIA

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Abstract: Since the end of the communist regime in 1989, in the Bulgarian society, including the ethnic minority communities, processes of ‘return’ to religiosity, as well as change in religious affiliation are observed. The constitutional right of religious freedom is a problem that in its actual applications faces various challenges, especially in several cases of Muslim Roma local communities. The paper presents the results of an ethnological study on the current conditions of practicing the Islamic confession among traditional Muslims and newly Islamized (or re-Islamized) Roma analyzing the reactions and decisions of local and state authorities, media and public reflections, and expert assessments.

REPRESENTATIONS OF GYPSY, ROMA AND TRAVELLER COMMUNITIES IN HIGHER EDUCATION WIDENING PARTICIPATION DISCOURSE

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Available evidence points to considerable under-representation of Gypsy, Roma and Traveller (GRT) communities in higher education. After being historically overlooked, growing research attention is being devoted to improving access and participation in HE for GRT students, and pockets of good practice in this area are emerging. However, confusion surrounding appropriate definition and targeting of these groups within widening participation initiatives forms a key barrier to inclusion. This presentation will report on preliminary findings from a Society for Research into Higher Education funded project which aims to provide conceptual clarity around how GRT communities are currently represented in widening participation research, policy and practice. The research consists of three strands: a systematic literature review; a documentary analysis of current constructions of GRT communities in Access and Participation Plans (APPs); and a Delphi study to determine priorities for future research and practice in this area. Outlining results from the first two strands in particular, we highlight an overarching representation of GRT higher education participation as an atypical event, requiring a personal triumph over adversity. Only 86 of the 245 APPs reviewed (35%) make any reference GRT communities, with just 14 (16%) naming GRT communities explicitly as target groups. We also identify ambiguity in regard to the treatment of GRT communities as ethnic or 'other' groups within plans. GRT communities are referred to as ethnic groups in only 7% of plans, and 17 of the 86 plans referring to GRT communities (20%) do not use the appropriate capitalisation, given the recognised status of Gypsy, Roma and Traveller ethnicity. Discourses driving a lack of systemic action to promote GRT participation in HE will be outlined, and emerging insights from the Delphi study discussed.

CIGANOS AS A TRADITIONAL PEOPLE: ROMANIES AND THE POLITICS OF RECOGNITION IN BRAZIL

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In my presentation I will describe how, over the last two decades, Ciganos (Romanies) in Brazil have been politically recognised as distinct. Brazil is one of the few Latin American countries which legally recognise Romanies. The form of this recognition takes in the country, however, is distinct from that in Europe. Although the term (ethnic or national) ‘minority’ is the most common way to refer to Romanies in Europe, in Brazil the concept that grounds Cigano official recognition is that of ‘traditional peoples’ (*povos tradicionais*). The term had originally emerged as an approximation between conservationist efforts to preserve biodiversity and social justice and land-rights struggle. Some traditional peoples – such as Indigenous peoples, communities of quilombo descendants (maroons) or Ciganos – use ethno-racial criteria (to greater or lesser extent) to identify as such, others (e.g., Amazonian rubber tappers) highlight their work activities and work organisation in connection with specific ecosystems and uses of territories. In the paper I will characterise how inhabiting the categorical concept of ‘traditional peoples’ has allowed Ciganos to create new relationships with the state institutions and other actors. It enabled them to recast their situation on a different scale and as related to that of other communities. At the same time, extending this legal category to cover Ciganos reshapes the meaning of provisions for traditional peoples and has called for inventiveness on the part of actors involved. The case of Brazil brings to the fore ways Romani ethno-racial meanings, boundaries and groupings are being constituted in relation to other ethno-racial projects with which they share fields of social meanings. In contrast, dominant Europe-centred analysis conceptualises Romani ethno-racial projects as discrete and isolated, and only in relation to the dominant group (i.e., minoritisation).

GOOD PRACTICE IN SUPPORTING GYPSY, TRAVELLER, ROMA, SHOWPEOPLE AND BOATER (GTRSB) STUDENTS INTO AND WITHIN HIGHER EDUCATION

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Sherrie Smith and Margaret Greenfields will discuss the importance of the campaign, coordinated by Bucks New University, which emerged from a Westminster roundtable hosted by Baroness Whitaker in 2019 which drew together NGOs, academics, graduates from the GRT communities and education policy specialists to explore how best to support widening participation for GTRSB communities. On 20th January, 2021, over 150 Roma, Gypsies, Travellers, Roma, Showpeople and Boaters came together with universities, regulators, politicians, policy specialists, and NGOs to attend the formal launch of a Pledge to support this innovative policy and practice development; an approach which has now been formally adopted by a number of British universities, with other institutions currently going through the process of debating and committing to the Pledge.

The presenters will discuss the co-production and collaborative development of the Pledge which brought together the above stake-holders to ensure diversity of voices and collaborative agreement over its core elements, enabling universities and key policy agencies such as the OfS and HESA to obtain more, and more robust, data, and create an egalitarian and dialogic space for knowledge production, as well as exploring the attractiveness of a “strength in numbers” approach to garnering more support from both universities and community members in higher education. Although Pledge activities are still at a relatively early stage in the UK, as in other countries, the participation of the diverse GTRSB communities in Higher Education has reached a critical mass which is finally being acknowledged by the academy.

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**BREAKING WITH THE PAST AND LOOKING TO THE FUTURE –
THE UK GYPSY, ROMA AND TRAVELLER SOCIAL WORK
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While UK social work has made great strides in tackling issues of racism in recent decades, an area where social work has been conspicuously absent is in working ethically and effectively with Gypsy, Roma and Traveller (GRT) people and communities.

Children and young people from GRT communities are disproportionately brought into state care, while mental health challenges continue to worsen, and disabled people do not access services. Despite a plethora of academic and government reports decrying discrimination, poverty and educational non-achievement, little has changed for GRT communities in the UK for decades. Recent Conservative government initiatives in the UK continue to oppress communities, seeking now to criminalise overnight stopping, and thus further erode a lifestyle. The knowledge base regarding GRT cultures remains pitifully low among social workers and other professionals.

In response to the above issues, the institution of UK social work has now come out of the shadows and, for the first time in history, a group of social workers of GRT heritage and their allies - The GRTSW group - has formed. This group provides mutual moral support, and is seeking to change the relationship between social work and GRT communities, by working in partnership, rather than conflict.

A motion passed at the 2020 Social Workers' Union AGM demanded that teaching in Higher Educational and field practice must include GRT knowledge and sensibilities. Professional social work institutions in the UK (BASW; JUSWEC) and internationally (IFSW) have supported the GRTSW group's mission. The group have been involved in promoting the HE Pledge, and have delivered training to a range of organisations. We also have members from Eire, and seek allies internationally to help us effect future change after a past 50 years of malpractice.

IDENTITY DIMENSIONS OF HIGHLY QUALIFIED MOBILE ROMA

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The paper focuses on the identity dimensions of the highly qualified Roma who have practiced different forms of mobility/migration, exploring two counter narratives of Roma who live currently abroad and those who have recently returned in Bulgaria. What is the predominant identity among the representatives of both these groups – do they feel more Bulgarian or European and how these identities change in time and according to the place? What are the leading identity markers „here“ (country of origin, Bulgaria) and „there“ (country of destination, other EU member state). The paper presents primary reflections on the topic, thus questioning initial hypothesis within the first stage of the project „Contemporary Bulgarian Identity – National and European Dimensions“ funded by the Bulgarian National Science Fund (BNSF), KII-06-H50/6 from 30.11.2020.

SOCIOLINGUISTIC SITUATION OF XORAXANE ROMA FROM CHILE AND PERU

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The paper is going to present results from a field work among Xoraxane Roma from Chile and Peru. They came to Latin America and particularly to these two countries some 120 years ago before the First World War to start in Europe. They emigrated from Serbia and they kept the dialect which was spoken in Serbia that time. The dialect spoken by the now spoken by Xoraxane Roma in Latin America is a variety of a Balkan Vlax Romani with influences from Turkish, Serbian, and Spanish. The everyday communication between family members is observed and recorded. The issues of code switching and code mixing in the paper are going to be discussed.

IDENTITY BEHAVIOURS – ADAPTIVE STRATEGIES – EDUCATION - PROBLEMS AND PERSPECTIVES OF THE INTEGRATION OF THE ROMANI COMMUNITY

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The presentation will focus on Identity behaviours – adaptive strategies – education as a theoretical framework. Problems and perspectives of the integration of Romani community, because through indicating the specificity of identity and culture of Romani people, I refer in my presentation to their participation in education and specific social and vocational activity of members of this ethnic group. I point to the need to construct programs, projects, local policies toward Romani people. However, through evaluating the latter, I also refer to the specificity of Romani communities from the countries in which I was carrying out the research, indicating the elements of identity, culture, education, and joint participation, actually its level, in the context of still incomplete integration with the societies of the culturally dominating majorities.

THE POLITICAL VOICE OF ROMA COMMUNITIES

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Politics is the arena where Roma communities can pool their collective resources and mobilize around a collective identity, but this is an arena where Roma have struggled to make their voice heard due to embedded structural obstacles such as racism. The presentation develops a theoretical understanding of political voice and the role that voice plays in ensuring collective and public agency outside of conventional/electoral channels. To this end, it considers how political voice of Roma is based on understandings of autonomy, representation and constitution, and the interplay between these elements. The paper examines the role that protest plays for Roma communities in rupturing conventions of democratic spaces creating new opportunities to be heard, for new voices to emerge thus demonstrating the regenerative and constitutive qualities of voice. Political voice is a metaphorical cry, shout, or demand to be heard which pierces the façade of ‘proper’ politics. To rupture the existing political order is to do justice to all those voices which are never heard or are actively silenced or ignored under normal circumstances of democracy, to do justice to those whose very existence is systematically excluded from the landscape of so-called legitimate politics.

THE INTERNATIONAL ROMA MOVEMENT BEFORE WWII: A HISTORICAL REALITY OR A MEDIA PHENOMENON?

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The processes of Roma civic emancipation in the region of Central, Southeastern and Eastern Europe date back to the second half of the 19th century, and took place in the conditions of the three great multinational empires at that time - the Austro-Hungarian, Ottoman and Russian. These processes were characterized by rapid development, especially after the end of the First World War, when in the conditions of the newly established nation-states in the region many diverse Gypsy / Roma associations and organizations were created. One of the key issues related to this movement for Roma civic emancipation is whether it remains closed within individual countries or has its own international dimensions, ie. whether there is possible to trace the historical beginning of the modern Roma international movement.

The proposed presentation will critically analyze the available primary historical sources, gathered along the respective vast region, reflecting key moments from the development of the international Roma movement during this period according to its contemporary interpretations – the so-called International Gypsy Congress in Kisfalú in 1879, the Roma Congress in Bucharest in 1933 and the adoption of the so-called the international Roma flag, the calls for the creation of a Gypsy state by the so-called Gypsy kings in Poland, the alleged mission of representatives of the international Gypsy movement in the 1930s in Bulgaria, etc.

The final conclusion of the research is unambiguous - all these events were entirely media phenomena, on the basis of which their contemporary interpretations arise, and which have no real historical basis.

It should be noted, however, that in some cases the Gypsy/Roma activists themselves initiate with their statements these media manipulations, i.e. the very idea of an international dimension of the Roma movement existed already then, but it was used instrumentally - to raise the public image of the national Gypsy / Roma organizations in the respective countries in the region.

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REPRESENTATION OF ROMANI WOMEN IN LITERATURE, MEDIA, AND FILM

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My presentation aims to summarize and discuss the key findings of my research on the representation of Romani women in literature, media, and film. The research is significantly important because of its intent to deepen understanding of the Romani women's representation and its recent changes caused by the emergence of Roma self-narrative. For centuries, the stereotypical image of the Roma – including Romani women – perpetuated and strengthened in society and culture. Among women of color (women of non-white communities), Romani women's representation has been problematized, stigmatized, mythicized, stereotyped, sexualized, and exoticized. In consequence, Romani women are misrepresented or often underrepresented in the areas of arts, literature, film, media, and culture. Their image is dominated by anti-gypsyism. For decades, Romani women's characters in opera, art, film, literature were created and presented by external and passive observers of the Roma. The narrative of these works was most often incompatible with Roma's self-representation. Romani women were presented as "others", "demonic Gypsy", "dirty", "thief", "sexual objects", "fortune tellers". The recent emergence of the Roma narrative created the opportunity to present Roma culture, Romani women identity, define women role in Romani culture, express Romani hood, and the true image of Romani women. Currently, after centuries of being "objects," Roma are taking over the power of their representation and became the "subjects" of their self-representation. Thanks to the effort of Roma scholars, activists, writers, and authors, the major society starts to recognize that the image and myths of "Gypsies" have nothing in common with real Roma, including Romani women. The phenomenon of Roma narrative started the process of changing the approach to the Roma representation perpetuated in societies and at the same time began the process of persecuting proper and true representation of Romani women.

ON THE HISTORY OF THE DISPLACEMENT OF ROMA CHILDREN INTO SPECIAL SCHOOLS

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Beginning in the early 1960s across communist Europe, Roma children have been placed in disproportionate numbers in special schools for the 'mildly mentally retarded', as a means of keeping them out of mainstream schools and away from 'normal' non-Roma children. This practice continues even today in post-communist countries, and has been the subject of several cases brought to the European Court of Human Rights in Strasbourg. Most of the attention in these cases, and in the related activism of the NGOs that have sponsored these cases — like OSI — has been on school segregation itself, and on the failures of due process in placing Roma children in special schools instead of mainstream schools. I would like to turn our attention instead to how psychiatric and educational authorities justify their presumptions that Roma children *and their families* are, from the beginning, mentally deficient. In practice then, the diagnosis of mental retardation becomes a confirmation of 'what we already knew,' that these children are unfit for normal schooling, that they are essentially ineducable. To this end, I would like to share some research — still in the early phases — on how social psychiatric concepts of mental retardation and 'family disability' came to be rationalized and rendered into policy in the 1970s, using Hungary as an example. This involved the convergence of the ongoing Western-European history of eugenics-based racial reasoning, with the expansion of the Russian science (and institutions) of *Defektology*.

**INSTITUTIONAL ADVANCEMENT OF THE ROMANI LANGUAGE
(AND OTHER GYPSY AND TRAVELLER LANGUAGES) IN
EDUCATION, TRANSLATION AND OTHER ACADEMIC
LINGUISTICS**

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[https://www.basw.co.uk/media/news/2020/jul/gypsy-roma-and-traveller-social-
work-association](https://www.basw.co.uk/media/news/2020/jul/gypsy-roma-and-traveller-social-work-association)

Founded in 1888, the Gypsy Lore Society (GLS) set out to describe and preserve Welsh Kale Romani customs, culture and language. Leaders in this effort were John Sampson, Francis Hindes-Groome and Dora Yates, among others who took on self-appointed roles as ethnographers, anthropologists and linguists. Today's cyber culture had spurned a proliferation and renewed interest in educating on the culture and customs of Welsh Kale.

Yet what people read is not the words of the Welsh Kale families; the Wood, Roberts, Lovell, Lee, Boswell, Ingram families and others. In its place are the words of those Victorian ethnographers whose influences were the history of the world seen through British eyes; simply as a straight line from cultures to possess the deep roots of civilization itself. The purer and more hidden the better. We question the "scientific racism", theory of the GLS's "Pure Blood" Rom as we assert that our own voices and legacy have earned us a rightful place in the wider collective as we commit to standing together in our ethnicity, diversity, and authenticity with all Roma.

An example of this recovered collective memory is a presentation about a Welsh Kale language program – Shikawa Romanus. We propose the program should be used in the advancement of the Romani language and be included in any Romani educational curriculum, steps are already underway to achieve this in the new schools curriculum in Wales.

Presentation is by two descendants on the Wood and Lovell/Lee Welsh Kale families.

ETHNOCIDE IN KOSOVO

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This paper will discuss the causes of the suffering of the Roma population in Kosovo, arguing that structural racism has meant international “humanitarian” intervention has actually intensified the ethnocide of Roma.

The civil war between Albanians and Serbs, in 1998 and 1999, brought the largest pogrom against a Roma population since 1945. At least 130,000 Roma were forced to flee to western EU countries. After the failed Rambouillet negotiations between Serbs and Albanians, NATO decided to bomb Serbia and Kosovo. This "humanitarian bombing" lasted for 78 days, supposedly to stop alleged ethnic cleansing by Serbs of Kosovo Albanians. After the bombing stopped, in Kosovo region 40, 000 so called UN peacekeepers and 5,000 K-FOR UN police force were deployed. Around 400 International NGO including the Red Cross, Red Crescent, Oxfam, Médecins sans Frontières etc. set up shop.

After just a few days of all these International Institutions settling in Kosovo, massive ethnic cleansing of Roma was started by the Kosovo Liberation Army and extremist Albanians in front of the very eyes of these internationals. This paper attempts to explain why an international intervention justified as against ethnic cleansing so blithely facilitated it, in order to restore the flow of raw materials for export. It examines the effects on the life of Roma who became afraid even to use their own language.

Kosovo declared its independence in 2008, and even if it was not universally accepted, it marked the political victory of those who committed ethnocide. Not a single KLA commander has been charged with crimes against humanity nor Roma compensated for their lost loved ones or homes and NATO countries are still deporting back Roma refugees. The presentation concludes that deconstruction of this historical amnesia must occur to get any justice for the Roma.

THE BEGINNING OF THE ROMANI LEXICOGRAPHY IN ROMANIA

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The possibility of standardizing the Romani language is one of the most topical and challenging issues debated in Romani studies nowadays. In order to create a standard language, also called a “literary language” in the Eastern-European linguistic tradition, one needs to work on a corpus of texts written in that language. Ideally, they should be from several historical periods stretching from oldest time up to the present. One of the most widely spoken dialects of Romani čhib is Vlax-Romani, so called because of its contact language, the Daco-Romanian dialects. The Vlax-dialects of Romani have been described in their grammatical aspects, phonetics, morphology, syntax and lexicology (Matras 2002, Boretzky 2003), and from comparative dialectological standpoint (Boretzky & Iglă 2004). Further, one of the most spread sub-dialects of Vlax, Kalderaš, with Romania as its origin, has descriptive grammars (Gjerdman and Ljungberg 1964, Boretzky 1994, Matras 1994, Hancock 1995). As far as research on the historical grammar of any Vlax-dialect, there are various articles pertaining to aspects of the Romani čhib in historical perspective. These studies are based on texts in Romani language, mainly of folkloristic content. For the Vlax-dialects in Romania, the historical documentation is better represented in Transylvania. For the Romanian Principalities of Wallachia and Moldavia, there exist folklore collections and linguistic data mentioned in various published sources (such as foreigners’ travelogues) which may be used as descriptive monograph/data for historical documentation of the language.

However, there is much unpublished material that awaits publication which will be presented in the introduction of this paper. Two of these unpublished texts are two lexicographic works from Nineteenth century. The first manuscript is a hitherto unknown dictionary of Romanian to Romani, and the second is a bi-directional Romani dictionary. Both these works are in manuscripts held in the Romanian Academy Library, their authors are known, and their date of composition may be estimated with a certain precision. They are the first lexicographic works of Romani čhib in Romanian Principalities, which will be presented from the point of view of their sources, the structure of the entries, grammar, orthography, etc.

THE MAWLID AS A RELIGIOUS IDENTITY MARKER OF THE MUSLIM ROMA IN BULGARIA

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The Mawlid is one of the main complexes of ritual practices in the culture of Sunni Muslims in Bulgaria. It is practiced by all Muslim communities across the country and it is an integral part of their calendar and family customs. For Muslim Roma, the Mawlid is an important marker of their religious identity. The study is based on field materials collected from different parts of the country in the period 2016-2020 and it continues under the project „Contemporary Bulgarian Identity – National and European Dimensions“, funded by the Bulgarian National Science Fund (BNSF) (KII-06-H50/6 from 30.11.2020).

THE ROMA HOLOCAUST: REMEMBERING THE PAST AND SHAPING THE FUTURE

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The Holocaust is part of every child's formal education in England as part of the Key Stage 3 History curriculum, and the establishment of Holocaust Memorial Day ensures that remembering the Holocaust is now an integral part of the calendar. This makes it so important that the Roma experience is not 'overlooked' or unacknowledged but is fully included in a broader Holocaust narrative and in the way the Holocaust, or Nazi persecution more generally, is remembered and taught.

In my paper, I will introduce Holocaust Memorial Week at the University of Essex (which I instituted in 2007 and coordinated until 2016) and the Dora Love Prize for schools in Essex in Suffolk (which I set up in 2012), discuss their aims and principles, and ask how far they achieved what I hoped they would do: raise awareness and knowledge of the many groups persecuted by the Nazis and their specific experiences, and link past experiences with continuing discrimination and marginalisation.

Progress since the 1971 World Romani Congress with regard to including the Roma experience as an integral part into a broader Holocaust narrative has been extremely slow and very patchy, and I will argue that initiatives such as Holocaust Memorial Week at Essex and the Dora Love Prize are important and promising steps to combat the 'cultural forgetting' (Anna Reading) of Roma history. Memorialising the Holocaust is important for the Roma because (as John Megel suggested) only after understanding and communicating their own history will the Roma be ready to face the future: it is an important step to transforming themselves from a mute and subjugated victim to a self-determined subject through their own efforts. At the same time, an integrative, or inclusive narrative, memory and commemoration which is not based on a hierarchy of victims or a monopoly of suffering as are so many existing narratives of the Holocaust, is equally important for the majority societies in order to shape an integrative narrative of our common history, present and future.

In my paper I will discuss both perspectives and suggest ways to develop more intercultural trust and arrive at a new form of discourse.

HERITAGE INTERSECTIONS: EU FUNDS, TOURISM AND NEOLIBERAL GOVERNMENTALITY OF ROMANI CULTURE

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The accession of Bulgaria to the European Union in 2007 has triggered the allocation of significant financial investments in the tourism sector, which were supposed to enhance local and regional development in the country. After the transition to a market economy, adaptation to the European single market and a series of economic and financial crises, public funds for archaeological sites attracted the interest of many business companies. The touristic appropriation of heritage established not only its marketization but also silenced its social and cultural values. Furthermore, in the field of intangible heritage these developments affected numerous traditional practices and the communities that had safeguarded them. Thus, the mainstreaming of such neoliberal governmentality reconfigured the whole understanding of cultural heritage and its appropriate meanings and uses. The application of this rationality to the Romani minority requires further attention since it reveals the intersections of broader socioeconomic inequalities and ethnic Othering.

The establishment of the project culture in Bulgaria has also appropriated the Romani communities and their heritage at different levels. Drawing upon several examples of EU funded local initiatives, this paper aims to problematize the instrumentalization of people, and Roma in particular, as a symbolic resource for the sake of project applications. I will argue that while such approaches legitimize various interventions, led mostly by non-Romani organizations and institutions, they fail to engage local communities, but contribute to the deeper exoticization of Roma and the erosion of their vernacular heritage.

THE MISSING VOICES OF DISABLED PEOPLE IN UK GRT COMMUNITIES - ISSUES OF IDENTITY AND GENDER

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In 2019/20, the University of Worcester, England, researched the missing voices of disabled people within UK GRT communities. Despite considerable literature existing regarding morbidity and mortality, hardly anything has been written/filmed about disabled identities within GRT communities.

The research was co-produced with a disabled persons' network 'Shaping Our Lives', and members from the GRT community were part of the project steering group. Access to GRT groups was via 'community connectors', with mixed methods of focus groups and social media surveys being used to elicit perspectives on disability. Explored also was whether there was interest in joining the voices of disabled GRT community members with the wider disability movement, adding strength and diversity.

Findings were that carers for disabled members were almost exclusively women, across all UK GRT communities. Some communities received no, or very little, help with disabled family members because of a professional belief that 'they look after their own', compounded in some cases by a reluctance by GRT families to facilitate disabled members attending outside disability organisations. A lack of appropriate information about provision for disabled community members was identified as problematic, while the stigma and shame traditionally associated with disability were still evident.

Messages are that GRT communities must take this conversation forward, that community connectors must become more knowledgeable about disability rights, and that disabled people's organisations must be pro-active if they are genuine about wishing to embrace disabled members from their local GRT Communities.

The conversation has been started and four accompanying videos are available.

**THE INFLUENCE/IMPACT OF THE ROMA POLITICAL -
INTELLECTUAL ORGANIZATIONS AND PROMINENT
INDIVIDUALS ON THE COMMEMORATION OF ROMA VICTIMS OF
THE SECOND WORLD WAR IN CROATIA**

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The suffering of the Roma in the Second World War can be considered a key historical event that influenced the overall history of the Roma. At the same time, the Roma suffering in the Independent State of Croatia almost destroyed the Roma population as a result of the Ustasha genocidal policy. After World War II, the Yugoslav socialist authorities suppressed a culture of remembrance of Roma victims as a consequence of an ideological policy of suppressing the ethnic identity of all war victims. Due to that, commemoration of Roma victims, erection of monuments and other features of memorialization of the Roma victims were suppressed. With the improvement of the political and social position of the Roma minority community in the Republic of Croatia from 2001, the systematic commemoration of Roma victims was initiated by Roma political representatives and Roma NGOs. Thus, since 2012, the central commemorative place for Roma victims in Croatia has become the Roma cemetery in the village of Ustice, which during the Second World War was the main execution site for Roma in the Jasenovac concentration camp. The next step in commemorating Roma victims was the opening of the Memorial Center in Ustice in 2020, which intention to become an institutional center for the memorialization of Roma suffering in the Second World War. The presentation will analyse the process of memorialization of Roma victims in Croatia, from the end of the Second World War until today. The research will analyse the influence of Roma organizations and prominent individuals on the process of commemorating Roma victims of the Second World War in Croatia.