

The program will gauge the development of Romany politics and culture from a persecuted minority through to the emergence of Romany organisations equally from from the perspective of Romologia as from that of the social scientific study of the countries of the region and Hungary in particular. Two main approaches have dominated the teaching of Romany issues: a culturalist/ethnic approach which stresses Romany cultures and an economic approach which stresses 'poverty.' This course will challenge simple, mono-causal explanations for the state of Gypsy/non-Gypsy relations and will challenge students to think more broadly about the Roms and the societies they live in.

It will pose and answer questions like:

- How has the history of eastern European and former Soviet Union societies led to current difficulties? Why are those who blame the Roma themselves missing the point? What can we learn from a comparative sociology of marginalisation?
- In what senses are the Roma a unitary ethnic group? What difference does it make if they are not? How did Roma populations preserve their identities and ways of life over the past six hundred years? Romani language is arguably a quintessential feature of Romani identity, although this is not as simple a matter as might first appear since there are groups who identify as Romany without speaking Romani. How does an understanding of the structure of Romani aid understanding cultural and identity debates at national and transnational level? Roma are known by non-Roma as Gypsies, Zigeuner, Cigány: what is the effect of outsiders' ideas about Gypsies on the Roma's own ideas of themselves? Is there a unity to Romany music across Europe and how may the elite musicians contribute to the development of Romany culture more generally?
- Why do European societies find the idea of a nation without territory, a people that seems more mobile than others, so threatening? Is there a racialisation of poverty in post-communist societies and what political measures can be taken against this? What is the history of the Nazi persecution of the Roma, and why has it been largely forgotten? What forms of Roma politics have emerged across Europe and what do they offer the Roma today?

Students will learn how Roma issues cannot be treated in isolation as the problem of one ethnic group and yet how, at the same time, Roma cannot just be lumped together with other poor people. Students will learn that to understand Roma/non-Roma relations is to develop a deeper (and essential) understanding of their own societies.

Through an intensive period of fieldwork students will be introduced to leading problems that are faced by Roma in Hungary today and through seminar work will have the chance to see how such fieldwork can be integrated into teaching about Roma within Romology courses.

Finally students will be prepared to teach about Roma using the materials and ideas developed in this course. Materials will be posted on the web site for further and wider use by interested parties.

Apart from encouraging innovative and original research work., this summer school and related preparatory activities will also offer a unique chance to east European and other *educators* to come into contact with the most advanced work on Roma in the region as well as a much broader international range of scholarship. It is not possible to provide coherent teaching on Romany problems in any one country outside of a broader comparative and international perspective and so this course will provide an essential foundation and framework for the growing number of people who are demanding training in teaching Romology and preparing materials for such courses.

Trainers of Romology teachers need to be able to gauge the development of Romany politics and culture over the past century from the perspective of Romologia and from that of the social scientific study of the countries of the region and Hungary in particular. This course will offer its participants such an opportunity. The three main activities which are envisaged all encourage participants to engage with a broader intellectual field than one they have encountered so far, by initiating small research projects of their own on the current state of romology and by designing teaching materials themselves.

General Training Language

Resource Persons: **Yaron Matras; Andrea Szalai; Katalin Kovalcsik**

Yaron Matras

Romani language and Romani origins

This lecture outlines the contribution that linguistics has made to determining Romani origins and India, and further to tracing migration routes to Europe, and within Europe, and to understanding recent settlement patterns across Europe.

Andrea Szalai

Sociolinguistics and the Romani-related research

In the modern Romani-related linguistic research significant progress was made in the fields of typology and dialectology, contact linguistics, sociology of language (mainly in language policy and language planning), and theoretical linguistics. Considerably less attention has been paid to language use in its social context in various (Rom and non-Rom) Gypsy communities. Information concerning language use that is relevant from sociolinguistic point of view is often published as the 'by-product' of anthropological, ethnographic research. For this very reason close-readings and secondary sociolinguistic analysis of the language data provided by others is often rather profitable. To illustrate the significance of the sociolinguistic perspective we take a closer look at some features of former (often 'linguistic') approaches to Romani and Boyash languages and oral cultures, especially in Hungary.

The focus of the **first session** is on macro-sociolinguistics. I will concentrate on the characteristics of Romani- and Boyash-paired bilingualism, the consequences of diglossia in language use of the Romani and Boyash speech communities; misinterpretations in the former descriptive linguistics and in educational policy and praxis; some theoretical problems with the definition of minorities' mother tongue(s), language proficiency, bilingualism etc. in sociological statistics, census figures; language policy, language planning and linguistic human rights problems with special attention to education.

The **second session** deals with some characteristics of language use in Rom communities - from a linguistic anthropological approach. I will show how anthropological, linguistic and ethno-musicological research took the relations of culture and language use into consideration, concentrating on the registers, styles of Romani (distinction between '*vorba*' and '*duma*'); the linguistic features and usage rules of formal style and performance; features of particular, mainly narrative genres and aspects of the linguistic socialisation process in Rom communities. This session will show how theoretical concerns of sociolinguistic research has revealed basic patterns of language use in various Romani-speech communities: eg. status, solidarity and politeness; conversational routines in formal and informal situations (greetings, address forms etc.) euphemism and taboos, etc. In the presentation of these topics I

intend to concentrate on gender differences manifest in communicative competence and pay special attention to certain speech acts whose felicity conditions are related to gender-based status differences.

Kovalcsik Katalin

Romani in use: uses and abuses of linguistics

One Session

The nature of Gypsy culture is predominantly oral and the state of the languages (Romani and Boyash) spoken by Gypsies in Hungary is diglossic. Although the majority of the Gypsies here are not bilingual, in general these so-called 'Hungarian Gypsies' speak a dialect of Hungarian that is often more archaic than the language spoken in their surroundings and its use is not heavily influenced by written culture. In this sense one can say that the language of these people is really in diglossic state as well.

The session will present this situation with examples and touch upon consequent linguistic human rights and educational problems too.

Sociology and Anthropology

Resource Persons:

Dr. Michael Stewart; Dr Paloma Gay y Blasco, Janos Ladanyi, Aladar Horvath, Yaron Matras and Katalin Kovalcsik

Michael Stewart

Anthropological approaches to the Roma

Five sessions

These introduce students to the different schools in research on Roma at the same time as uncovering the variety of Romany experience across the continent using English language monographs. We will also cover the history of communist assimilation policies in Hungary and Czechoslovakia (for which we have the best documentation) and their legacy today for the ethnicisation of Roma politics.

Part Two will place the experience of different east and central European Roma peoples in comparative perspective notably with other poor peoples of Europe and North America. Classic studies in urban ethnography will be introduced, their intellectual context and importance explained. Parallels and contrasts will be drawn with regional academic work. One special session will place the Roma holocaust in context using the lecturers current archival and testimonial research.

1 How have ethnographers approached Roma/Gypsies?

This will contrast the sociological and anthropological approaches and consider varying notions of culture and ethnicity with particular reference to the contrast between those who stress the internal constructin of Romany value and those who stress external socio-structural forces.

2 Scapegoating the Gypsies from socialism to post-socialism

Will consider why Gypsies did not fit communist models of nation and how they became 'the other' of state socialism as a consequence of assimilationist public policy. This session will look at forms of stereotyping of the Romany minority.

3 Romanji Butji – The economics of Roma adaptations and the non-Gypsy context

The transformation of traditional Romany occupations during the past 150 years and their social and cultural implications.

4 Race, class and the 'culture of poverty' theory

Will consider in particular the lessons that can be learnt from contrasting the US and European experience of racism and racial conflict and the consequences of applying certain sociological models (Lewis) in eastern Europe

5 Marginality and temporality

Romany and Gypsy peoples have been associated with a distinctive orientation to the present by hostile, ethnographic and romanticising authors.

Janos Ladanyi

Three sessions

Sociology, Poverty and Ethnicity – an introduction for Romology.

What are the historical determinants of the present position of Roma and Gypsies in the social division of labour?

What are the implications for Romology of the sociological approach?

The History of the Civil Rights Movement

2 Sessions

Aladar Horvath

This session will reflect on twenty years of personal involvement in Romany politics in Hungary and more recently on the international stage, relating to debates within the Romany movements concerning national and transnational strategies reflecting on the transformation in representations of Roma over the past two centuries.

Yaron Matras

The Romani Civil Rights movement in the early 1990s

The lecture introduces the origins of the modern Romani civil rights movement in its post-war period, then concentrates on events immediately following the political transition in central and eastern Europe, and the internationalisation of Romani politics in the period that followed.

Ladanyi and Stewart

Three sessions

How is Romology currently taught in European countries and how can it be improved with methods from latest, international social sciences and humanities?

Bringing together the research of all the students, Hungarian and International these three seminar discussions and practical workshops will examine the assumptions and methods of Romology in different parts of Europe with comparative comments on parallel disciplines.

Modular Tracks

Alongside the general seminars there will also be modular tracks in which groups of participants specialise. These tracks will, in part, run parallel to one another.

Track 1 Language

Yaron Matras

Romani Language: Structure, History, and Identity

The focus of these sessions will be on the history and structure of the Romani language and the use of Romani as a vehicle of both social integration and identity maintenance. Romani language is closely tied to Romani identity and Romani history for many groups. Nonetheless, examples such as Anglo-Romani and Calo constitute quite different linguistic systems, and there are also groups who identify as Romani while speaking some form of a majority or minority European national language. Since Romani always exists in contact with other languages, the study of Romani grammar brings unique perspectives to issues of language history and language contact. This is especially true owing to the unidirectional nature of Romani multilingualism, even in the Balkans, where bi-directional multilingualism was the norm for centuries. The standardization of Romani, so that the language can serve as a subject of study in non-Romani schools, as a vehicle of education (language of instruction), and as a language of literacy and access to resources (power), is a process that is being carried out at a number of levels and in various ways in different countries. An understanding of the structure of Romani is essential to comprehending the development of the standards. Moreover, a knowledge of Romani linguistic history and dialectology is indispensable to any encounter with these debates at the transnational level.

The course does not presume a familiarity with either linguistics or Romani, although students with such experience will benefit from it. The introduction will acquaint the student with some of the basic principles of linguistic science that are essential to an informed understanding of Romani history and modern Romani language questions. The sessions will also cover the basics of Romani dialectology and Romani grammar in a manner accessible to the non-specialist but with points useful to the specialist. The approach will be of value both to those who do not know Romani and to those who speak Romani as their native language but have not had the opportunity to study it in a formal context. Issues of contact with non-Romani languages will also be treated. The sessions will also address issues of standardization and identity in both general terms and looking at specific cases.

Modular session 1: Structure and history of the Romani language

The session offers a more in-depth examination of the lexical and grammatical structures of Romani, layers of loanwords from other languages, and connections to related languages in India, and to neighbouring languages in Europe.

Modular session 2: The dialects of Romani

The lecture surveys principal features of Romani dialects and dialect groups, and implications for the classification of dialects.

Modular session 3: Romani codification and standardisation

The history of codification attempts and current trends in the codification of Romani and Romani literacy are dealt with.

Modular session 4: Is there a Near-Eastern branch of Romani?

This lecture examines the Domari language, spoken by the Dom or so-called 'Middle Eastern Gypsies', and its relation to Romani.

Andrea Szalai

Three sessions on Romany as used diglossically in communities in the region of central and Eastern Europe and the implications

Track 2

Romany History

Resource Persons: **Leo Lucassen, M Stewart,**

Leo Lucassen

Stigmatisation and everyday interaction: 'Gypsies in western Europe 1800-1970'

In this course we will first of all concentrate on the labelling process of very diverse groups of itinerants in Western European countries (Great Britain, France, Germany and the Netherlands) and show how these have been brought under the 'Gypsy' label in the course of time as consequence of government policies and practices. At the same time we will look at similar groups who escaped the labelling and go into the reasons for this divergent development. Secondly attention will be paid to people concerned. Who were they? Where did they come from? What occupations did they exercise and how was the relation with the non itinerant population? This approach will, finally, challenge a lot of common sense (ethnological) assumptions about the origin and nature of Gypsy groups by putting them in a much broader socio economic framework.

The history of people labelled as Gypsies, Tsiganes, cigány, bohémiens or Zigeuner has thus far attracted hardly any serious attention. Moreover, those who have devoted their research time and energy, have predominantly focussed on the antagonistic nature of the relationship between Gypsies and non Gypsies (or *Gadze*). This has produced a historiography, in which Gypsies are portrayed as victims of racism or as criminals who more or less caused the repression themselves by their anti-social behaviour. As a consequence we know a lot about the Gypsy hunts in 17th and 18th century Western Europe, the genocide in the 20th century, or about the enslavement of Gypsies in the principalities of Wallachia and Moldavia until the 1860s, but surprisingly little about the day to day interaction with the rest of society. This dominating approach is not only top down, it also fails to differentiate according to time and place so that the impression is conveyed that the 'fate' of the Gypsies was universal and only marginally influenced by time and place.

The History of peoples 'without history,' Interdisciplinarity and the direction of Romany Studies

Leo Lucassen

Gypsiology and historiography

In the course of the past few centuries a lot of different images about so called Gypsies and other itinerant groups have been dominant in all strata of Western-European societies. In the eyes of sedentary people they were seen as Jews, spies for the heathens, social scum, exotics from the East, romantic outsiders, stubborn criminals and racial half-castes. They were (and still are) admired as performers on the stage, and at the same time despised as members of the audience. In writings about their historical evolution their position as people being different (racial, cultural, social or ethnic) is stressed, which is the main reason they are never looked upon as members/citizens of national societies. What are the reasons for this process of exclusion? In these two sessions and classes I will, by analysing some illustrative texts considered in their historical context, try to give some insight into the nature of 'Romany studies' or 'Gypsiology'; the tensions between facts and fiction; the relation between 'knowledge' and government policies in different states; and the pro's and cons of the dominant paradigms in Gypsy-studies and other social and socio-historical work on travelling groups. By reading and analysing texts together with the students I hope to open their eyes for the corrupted views on the Gypsy way of life in writing on European history.

Reading list to be provided on condition of course acceptance.

Lucassen, L.

The challenge from the Dutch School

Over the last decades, social historians have focused more than ever on the lives of common people. The rise of labour and ethnic history and the interest in what German colleagues have coined *Alltagsgeschichte* have stimulated many scholars to dig deep into the social, economic and cultural dimensions of the most diverse groups and categories. What are the lessons of this work for Romany Studies? This seminar will also deal with criticisms from historical linguistics of the social constructionist approach to Romany populations through a discussion of the notion of diaspora with reference to Romany and Gypsy peoples.

Michael Stewart

The National Socialist "Solution of the Gypsy Question"

One

The Nazi Persecution of the Gypsies in the Third Reich. The Pre-War Years 1933 - 1939

Two

The Nazi Persecution of the Gypsies during World War II. 1939 - 1945

Three

The Persecution of Gypsies in eastern and South eastern Europe 1930-1945

Four

The Preconditions and aftermath of Genocide

Stewart, M and Blasco, G y

Two seminars

Memory and Forgetting

‘Ethnography of the past in the present’

Roma have often been associated with a distinctive and particular relationship to historical time. This seminar will look at the commemoration of the past in Romany communities which do not formally maintain a sense of 'history.'

TRACK 3 Politics, Identity and Ethnicity in Romology

Michael Stewart

Tradition and Romany politics

Will consider whether the notion of ‘invented tradition’ degrades and denigrates the efforts of the powerless or newly empowered to validate their own history? What does the social analyst do when caught up in the claims and counterclaims of those they study?

Identity politics, and ‘Alternative politics’ among the marginalised poor.

How might the politics of everyday life and the politics of states meet? What difficulties do Roma face in constructing a politics of identity?

Paloma Gay y Blasco

Feminist Perspectives on the Anthropology of Gypsies/Roma

2 sessions

Anthropological accounts of Gypsy/Roma communities have often placed special emphasis on practices and understandings to do with gender relations and with the sexed body. For example, rules and expectations about the performance of appropriate Gypsy behaviour - which separate Gypsies from non-Gypsies - are most often gendered. And, through such things as pollution beliefs and virginity rituals Gypsies/Roma often turn the sexed body into the surface where they inscribe their communal identity. How do Gypsies/Roma, in Europe and elsewhere, conceptualise and manage the sexed human body? In what ways do practices and understandings to do with gender and sex help Gypsies/Roma maintain their distinctiveness from the dominant non- Gypsies? In order to address these questions we will reconsider material from key ethnographies using the analytical tools and perspectives provided by feminist anthropology.

Katalin Kovalcsik

Creating a Common Roma Culture – Studies from Ethnomusicology

1 Session

It has been over ten years since Gypsies achieved ethnic minority status in much of eastern Europe. Parallel to the political process arose the requirement of establishing

an ethnic culture not only as a kind of inner need but also on the level of political expectations. The session will present the processes of the symbolic construction of a common “Roma” culture after the regime change in Hungary. This session relies on research conducted among all three major Romany groups in the country and surrounding territories. The processes referred to will be placed in a broader comparative context.

Mobility, Culture and the roles of the non-Gypsy Intellectual

LECTURER
Judith Okely
Professor of Anthropology
University of Hull

Professor Okely's syllabus covers three main themes. First, the meanings of mobility, sedentarism and territory and the various cultural and political conflicts that arise around a non-territorial people. Second, using material from the ethnography of British and other Traveller Gypsies or Rom (including Kertesz-Wilkinson's study of South Hungarian Rom music) students will be introduced to a distinctively anthropological sense of culture as creative selection and ingenuity. Finally it will be shown that it is not possible to study Gypsies without also studying and writing about the non-Gypsies, that is, for this lecturer, herself. The nature of anthropological fieldwork will be explained and students will be encouraged to consider the role of the non-Gypsy intellectual as participant

Dr. Irén Kertész Wilkinson

Two sessions

1) Roma/Gypsy and Traveller Music (incl. Hungarian Roma music

Making use of social scientific research into various Gypsy groups I summarised a set of more or less shared categories such as

- a) non-nation-state way of living;
- b) without a homogeneous language, music or religion;
- c) sharing a set of 'purity' systems or 'shame'
- d) economic dependence on the dominant society but if possible or forced to in an entrepreneurial position and examined how these may effect musical processes.

Findings:

- a) musical practices not only parallel socio-economic values but provide a possibility for an alternative mode of interaction,
- b) Accommodate aesthetically pleasing items, or good performers regardless of ethnic or gender belonging,
- c) Embody contradicting meanings and the complexity of individual identity.

2. Investigating the virtually unexplored vocal traditions of the Hungarian Romungros, and the wider implications of Roma/Gypsy music research

- a) Part-singing “in upper and lower thirds, fourths, fifths” for which the conceptual model is the Gypsy band tradition.
- b) Differentiation is made also between part-singing that follows the string band tradition and its modern version, the guitar accompaniment tradition.
- c) Comparison to Vlach Roma practice from folk and analyst points of view.

Track 4 Sociology, Poverty and Civil Rights

Residential and Educational Segregation, Underclass formation and post communist economics

LECTURER
Janos Ladanyi
Kozgazdasagi Egyetem

This course will provide students with an introduction to sociological approaches to economic differentiation, poverty, underclass formation and the politics of resistance to discrimination in the region. The course will examine the history of educational policies towards Roma, of housing policies from 1945 to the present and of the numerous struggles since 1986 to prevent further ghettoisation of Roma communities. One session will consider transformations in the nature of poverty in eastern Europe since 1930 and the ‘racialisation of poverty’ hypothesis. Another will deal with the methodological problems involved in determining the demographics and socio-economic composition of Roma populations in eastern Europe today.

These sessions will be held in conjunction with Tibor Derdak, Gabor Fleck and Andras Kovats.

PRACTICAL COURSE WORK AND FIELD TRIP

A two day field trip will be organised to the South of Hungary where the complex and shifting relationship between people’s who speak Romany, Hungarian (and para-Romani) and Beasi/Romanian can be observed in modern Hungary. Preparatory work by the field work team enables a rapid survey of the two communities to be carried out (with the help of local interpreters) and on one weekend day the results are then ‘put together’ with the help of the field-work co-ordinators (Artemisszio Alapitvany) and the Course Directors.

Sessions will also be led by the Course Directors in planning research proposals and designing course outlines for use beyond the PHARE course. These sessions will examine ways in which Roma issues may be dealt with in the classroom and research programs contrasting a number of different curricula and developing practical skills of creating new curricula relevant to the needs of students in the region today.

Finally a series of FILM Screenings will also be organised to provide alternative means of presentation of Romany materials. Course organiser Dr Stewart is a former BBC documentary producer and will lead two sessions on documentary film and Romology.

Gadjo Dilo

Black Cat, White Cat

T'an Baxtale! : Roma in Russia Lemon and Nakamura. 1994.

Larks on a String (Czechoslovakia) 1969, dir. Jiri Menzel

Latcho Drom (Hungary-France) 1994.

Across the Tracks, Dir J Blake, *Disappearing World*, 1988 (Roma in Hungary)

What Magdalena Said, Dir. M Stewart, *BBC Everyman* 1993 (Czech/Roma relations)

The Forgotten Holocaust, Dir. G. Case, *BBC Inside Story* 1989

An Andalucian Journey, Dir. J. Bokova, (Flamenco)

Time of the Gypsies, Dir. E. Kusturica 1990

(a) Summary Course outline

TOPICS and ROLE IN COURSE	RESOURCE PERSON	NO. OF HOURS	TEACHING MODE	DISCUSSION POINTS
General Lecture and discussion Stream on Disciplinary approaches to Romany Studies				
Romani language and Romani origins	Y Matras	2	Lecture and participatory discussion of key texts	This lecture outlines the contribution that linguistics has made to determining Romani origins and India, and further to tracing migration routes to Europe, and within Europe, and to understanding recent settlement patterns across Europe.
Shifts focus to the study of language in use in living social contexts and the political context of research.	Andrea Szalai	4		How does an ethnographic approach shape linguistic research? What are current issues in language policy in Hungary and Romania
Popular misconceptions and Linguistic human rights. Develops Szalai's arguments in a model	Katalin Kovalcsik	2		What is the real linguistic situation among the supposedly monolingual 'Hungarian Gypsies' and what are the

case study.				policy implications of these findings?
Introduces the range of ethnographic work on Romany populations providing the background for much of the rest of the course.	Michael Stewart	10		Can a focus on social structure as determining Romany forms be reconciled with the emic perspective of those who stress the internal construction of social value among Roma?
Sociology, poverty and Ethnicity- an introduction	Janos Ladanyi	6		What are the historical determinants of the present position of Roma and Gypsies in the social division of labour and what are the implications for Romology of these facts?
Politics of civil rights movement	Aladar Horvath	2		What all Romology teachers need to know about the history of the movement
The Romani civil rights movement in the early 1990s	Yaron Matras	2		The lecture introduces the origins of the modern Romani civil rights movement in its post-war period, then concentrates on events immediately following the political transition in central and eastern Europe, and the internationalisation of Romani politics in the period that followed.
Critique of Romology as currently practised	Ladanyi and Stewart	6		How is Romology currently taught and how can it be improved with methods from international social sciences and humanities?
MODULAR Streams – Language, History, Anthropology, Sociology and the Romany Studies Paradigm				
TRACK ONE LANGUAGE The nature of linguistic evidence concerning Romany and the implications for early Romany history. Introduces historical linguistics and the use of language studies in Romany Studies	Yaron Matras	8	Lecture + participant discussion	What does the history and structure of Romany teach us about Romany history? What is the nature of Romani bilingualism and how has this effected Romani in use? What does linguistics tell us about language standardisation?
Diglossia, Romany and Romany sociolinguistics	Andrea Szalai	8		The teaching of Romany in Romology courses – divergent approaches
TRACK TWO -	Lucassen	2	Seminar	What is the relation between

HISTORY The history of Romany Studies themselves. Provides the backbone for the seminar theme on historical challenges to Romany Studies paradigms	& Ladanyi		throughout with participant presentations	'knowledge' and government policies in different states; and the pro's and cons of the dominant paradigms in Gypsy-studies and other social and socio-historical work on travelling groups?
Introduces Historical approaches to Roma. Introduces historical work on Roma and indicates different analytical and research strategies for work in the archives.	Leo Lucassen	8		How can the traditional focus on the role of and relationship with the state be complemented by those looking at everyday life of migrant, service peoples and how can time and place be accorded a true importance in the study of Romany populations?
A case study: the National Socialist Persecution of the Gypsies. Provides a sustained example of historical research and feeds into debates in second stream of the course on history and the representation of the past	Michael Stewart	8		Why and how did the National Socialist persecution of Romany peoples differ from earlier and later periods of repression? What methods are appropriate in the construction of the history of a people without their own records?
TRACK THREE – POLITICS IDENTITY AND ETHNICITY				
Tradition and Politics; Politics and marginality	Michael Stewart	8		Romany political forms and alternative politics
Looks at the influence of feminist approaches – raising issues in the nature of social science research as well as extending Stewart's presentation of the field	Paloma Gay y Blasco	6		In what ways do practices and understandings to do with gender and sex help Gypsies/Roma maintain their distinctiveness from the dominant non- Gypsies?
Ethnomusicology and Anthropology. Challenges models of the closed evolution of cultural forms	Katalin Kovalcsik	2		How can ethno musicological studies enrich understanding of Romany hybridity?
Mobility, Culture and the roles of the non-Gypsy Intellectual	Judith Okely	6		Territoriality, culture and the role of the external observer in sociology.
Music and Anthropology	Iren Kertesz Wilkinson	4		How does the study of music in performance transform our understanding of romany sociality?

TRACK FOUR – SOCIOLOGY, POVERTY AND CIVIL RIGHTS	Janos Ladanyi	8		Economic differentiation, social exclusion, resistance to discrimination
	Tibor Derdak	4		
	Gabor Kertesi	4		

* nominal figure since field trip = 2 full days plus one full day seminar back at CEU.

Total of 60 class with 34 practical hours. The course structure is modular so that any one student will only attend 72 hours of instruction.

(b) Students will first of all be requested to provide a research paper on the current state of Romology in the field of their particular interest (linguistics, sociology, literature etc.) for the preparatory seminar. This piece of work will be examined. Secondly they will be examined on the basis of their field-work reports and the Romology course outlines they develop during the course. These examinations will take place at the end of the course.

(c) The field visit is carried out in two communities where students are paired and given a series of research tasks to accomplish (visiting and interviewing the entire range of the community and official functionaries) and requested to complete fieldwork report forms. Upon return to Budapest an entire day is spent analysing the reasons for the differences between community A and B and the implications of these findings for understanding the plight of the Hungarian Roma today. We will also have a session on critique of methods to assess the use of such methods in Romology courses.

The practical work will also extend into course preparations in which students will be shown how to prepare course materials and sent off to develop outline projects using library and web based materials. These courses will then be discussed in seminar format with the course directors and other members of the course.

Both practical outcomes (fieldwork reports and Course structures) will form the basis of examination by the course directors of the participants.