

PREAMBLE

'Romology' is increasingly widely taught in schools and especially in the training institutes of teachers, the police, social workers and other agencies of the modern state. The aim of this course is to take a critical look both at current practice and, through an examination of academic research, to consider what might replace current bad practice.

The program will gauge the development of Romani politics and culture from a persecuted minority through to the emergence of Romani organisations equally 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 Romani issues: a culturalist/ethnic approach which stresses Romani cultures and language 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, in order to encourage a more critical approach to the idea of 'Romology.'

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 Romani 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 Romani music across Europe and how may the elite musicians contribute to the development of Romani 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 Romani 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 Romani 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 - lectures for all members of the course

Language

Yaron Matras

General session ONE: Romani language and Romani origins: science and myth. 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.

General Readings:

Matras, Yaron. 2002. *Romani: A linguistic introduction*. Cambridge: CUP

Bakker, Peter et al. 2000. *What is the Romani language?* Hatfield: University of Hertfordshire Press.

Hancock, Ian. 1995. *A handbook of Vlach Romani*. Columbus: Slavica.

Hancock, Ian. 1984. *Romani and Angloromani*. In: Trudgill, Peter, ed. *Language in the British Isles*. Cambridge: Cambridge University Press. 367-383.

Hancock, Ian F. 1988. *The development of Romani linguistics*. In: Jazayery, Mohammad Ali, and Winter, Werner. eds. *Languages and cultures. Studies in honor of Edgar C. Polomé*. Berlin: Mouton der Gruyter 183-223.

Language and Origins – Myth and Science

Hancock, Ian. 1995. *A handbook of Vlach Romani*. Columbus: Slavica.

Kochanowski, Vania de Gila. 1995. *Parlons tsigane*. Paris: L'Harmattan.

Lee, Ronald. 1998. *The Roma: Origins and diaspora*. www.romani.org/toronto

Okely, Judith. 1997. *Some political consequences of theories of Gypsy ethnicity. The place of the intellectual*. In: James, Allison et al, eds. *After writing culture. Epistemology and praxis in contemporary anthropology*. London: Routledge. 224-243.

Okely, Judith. 1984. *Ethnic identity and place of origin: The Traveller Gypsies in Great Britain*. In: Vermeulen, Hans and Jeremy Boissevain, eds. *Ethnic challenge. The politics of ethnicity in Europe*. Göttingen: edition herodot. 50-65.

Rishi, W.R. 1995. *Roma - Descendants of warrior classes of India*. Roma 42-43 and www.romani.org/rishi

Matras, Yaron, The Role of Language in mystifying and de-mystifying Gypsy identity, in Saul, N. & Tebbutt, S. eds. *The role of the Romanies*. Liverpool: Liverpool Univ Press 2003

General session TWO

Romani in its European Context (Standardization of Romani - Local and Global)

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

Friedman, Victor A. 1995. Romani Standardization and Status in the Republic of Macedonia. *Romani in Contact: The History, Structure, and Sociology of a Language*, ed. by Yaron Matras. Amsterdam: Benjamins. 203-217. [ISBN 90-272-3629-1 (Eur.)]

Hancock, Ian. 1993. The Emergence of a Union Dialect of North American Vlax Romani, and its Implications for an International Standard. *International Journal of the Sociology of Language* 99.91-104. [publ. by Walter de Gruyter; 0165-2516/93/0099-0091.

Kenrick, Donald. 1996. Romani Literacy at the Crossroads. *International Journal of the Sociology of Language*. 119.103-123.

Matras, Yaron. 1999. Writing Romani: The Pragmatics of Codification in a Stateless Language, *Applied Linguistics* 20/4 481-502.

Matras, Yaron. 2002. *Romani linguistics*. Cambridge University Press. Chapter 11

General Anthropology

Michael Stewart

Anthropological approaches to the Roma

Two sessions

The first hour will introduce students to the different schools in research on Roma at the same time as uncovering the variety of Romani 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.

In the specialist lectures (see below) I 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 The contribution of anthropology to Romani studies (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 constructing of Romani value and those who stress external socio-structural forces.

An overview of the ethnographic approach to Roma/Gypsies

Okely, Judith 1983 *The Traveller Gypsies*, U. Cambridge Press

Kaminski,

Marek I. 1983 *The State of Ambiguity: Studies of Gypsy Refugees*

Gay y Blasco,

Paloma 1999 *Gypsies in Madrid: Sex, Gender and the Performance of Identity* (Manuscript)

- Gropper, Rena 1975 *Gypsies in the City: Culture patterns and survival*, Princeton, New Jersey: Darwin Press
- Acton, Thomas 1974 *Gypsy Politics and Social Change*, London: Routledge, Kegan Paul
- Silverman, Carol 1982 Everyday Drama: Impression Management of Urban Gypsies, in *Urban Anthropology* 11/2: 377-398
- Sutherland, Anne 1975 *Gypsies: The Hidden Americans*
- Silverman, Carol 1988 Negotiating Gypsiness: Strategies in Context, *Journal of American Folklore*, Vol. 100, pp.261-275
- Williams, Patrick 1982 The Invisibility of the Kalderash of Paris: Some aspects of the economic activity and settlement patterns of the Kalderash Rom of the Paris suburbs, pp 315-344, in *Urban Anthropology*, 11 no 3-4
- Douglas, Mary 1966 *Purity and Danger*
- Stewart, Michael 1997 *The Time of the Gypsies*, Boulder: Westview
- Kaminski, Marek I. 1983 *The State of Ambiguity: Studies in Gypsy Refugees*
- Okely, Judith 1983 *The Traveller Gypsies*, U. Cambridge Press
- Kaminski, Marek I. 1983 *The State of Ambiguity: Studies of Gypsy Refugees*
- Gay y Blasco, Paloma 1999 *Gypsies in Madrid: Sex, Gender and the Performance of Identity* (Manuscript)
- Gropper, Rena 1975 *Gypsies in the City: Culture patterns and survival*, Princeton, New Jersey: Darwin Press
- Gronfors, Marti* 1979 Ethnic Minorities and Deviance: The relationship between Finnish Gypsies and the Police, *University of Helsinki, Sociology of Law Series No. 1*
- Lucassen, Leo
Willems, Wim &
Cottaar Annemarie 1998 *Gypsies and Other Itinerant Groups: A socio-historical approach*, London: MacMilan
- Okely, Judith 1996 *Own or Other Culture*, Routledge

Session 2 will involve students presenting their own understandings with contributions and summary from class teacher

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 Romani minority.

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| Mirga, Andrzej | 1993 | The Effect of State Assimilation policy on Polish Gypsies, in <i>JGLS</i> 3/2: 69-76 |
| Stewart, Michael | 1997 | <i>The Time of the Gypsies</i> , Boulder: Westview |
| Kaminski, Marek I. | 1983 | <i>The State of Ambiguity: Studies in Gypsy Refugees</i> |
| Mirga, Andrej | 1987 | The Category of <i>Romanipen</i> and the ethnic boundaries of Gypsies, <i>Ethnologia Polonia</i> , 13: 243-255 |
| Zsolt, Csalog | 1992 | We offer our Love: Gypsies in Hungary, <i>New Hungarian Quarterly</i> , 33/127: 70-80 |
| Kenedi, Janos | 1986 | Why are the Gypsies the scapegoats and not the Jews?, <i>East European Reporter</i> |
| Havas, Gabor
Kertesi, Gabor
Kemeny, Istvan | 1995 | The Statistics of Deprivation, in <i>New Hungarian Quarterly</i> 36: 67-80 |

General Politics

The History of the Civil Rights Movement

4 Sessions

Aladar Horvath

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

Yaron Matras

General session on politics: 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 Romani nationalism and the Romani movement.

Readings:

Acton, Thomas. 1998. Authenticity, expertise, scholarship and politics: Conflicting goals in Romani studies. Inaugural Lecture Series, University of Greenwich.

Gheorghe, Nicolae, & Tanaka, Jennifer. 1998. Public policies concerning Roma and Sinti in the OSCE region. OCSE Human Dimension Implementation Meeting Background Paper 4. Warsaw: ODIHR/OSCE.

Hancock, Ian. 1991a. The East European roots of Romani nationalism. *Nationalities Papers* 19-3.

Matras, Yaron. 1998a. Review of Mirga & Gheorghe. *Journal of the Gypsy Lore Society* 8, 151-154.

Matras, Yaron. 1998b. Between Acton and Willems: The power of a target audience. Commentary to Thomas Acton's Inaugural Lecture, circulated on Romnet, June 1998.

Mirga, Andrzej, & Gheoghe, Nicolae. The Roma in the twenty-first century: A policy paper. Project on Ethnic Relations, May 1997.

Germany:

Central Council of German Sinti and Roma. 1994. Minority protection for Sinti and Roma within the framework of the Council of Europe, the CSCE and the UNO. Heidelberg. pp 83-111.

Margalit, Gilad. 1996. Antigypsyism in the political culture of the Federal Republic of Germany: A parallel with antisemitism? *Analysis of Current Trends in Antisemitism* No. 9, Hebrew University of Jerusalem.

Matras, Yaron. 1998. The development of the Romani civil right movement in Germany 1945-1996. In: Tebbut, Susan, ed. *Sinti and Roma. Gypsies in German-speaking society and literature*. New York: Berghahn. 49-64.

Matras, Yaron. 2000. Romani migrations in the post-communist era: their historical and political significance. *Cambridge Review of International Affairs* 12-2, 32-50.

Eva Sobotka

An overview of state policies towards Roma in the 1990s

International human rights norms and Roma policy formation in the 1990s

Human Rights discourse and politics have changed the way Roma have been treated by the state. The first attempts to use human rights discourse to achieve Roma policy change date back to the 1970s, though the development towards human rights objective in policy making took on more significant pace, similarly as in other human rights issues, during the 1990s.

I devote attention to the shift in Roma policy context - from defining Roma policy in terms of solving the 'gypsy problem', to understanding that Roma policy is an issue of human rights or 'Roma Rights'. International norms to which the CEE governments adhered enthusiastically at the beginning of the 1990s, began to work in the Roma policy milieu only after significant effort was put to the issues by trans-national organisations, human rights activists, some governments, donors and, consequently, mushrooming number of NGOs, working on the Romani issue.

Until the end of 1999, virtually all CEE governments showed hostility towards the concept of Roma Rights. By June, 2003, at the Open Society Institute, European Commission and World Bank conference, entitled 'Roma in the Expanding Europe', held in Budapest, Hungary, a number of the same states showed, not only understanding of the concept of Roma Rights, but adopted the language of Roma Rights as their own - language carefully

crafted by the European Roma Rights Center, a public interest law organisation, active in the field since 1996, and a number of Romani activists over the decade.

Recommended Readings:

(on introduction to the human rights discourse)

Petrova, Dimitrina. The Denial of Racism, in *Roma Rights: Race, Justice and Strategy for Equality*, ed. Cahn, Claude (New York: International Debate Education Association, 2002), 208-224.

Cahn, Claude, The Names, *Roma Rights* 1, 2004, 5-6.

Lee, Ronald, What is Roma Rights? *Roma Rights* 1, 2004, 33-41

Sobotka, Eva. Human Rights and Policy Formation towards Roma in the Czech Republic, Slovakia and Poland. Tel Aviv: Stephen Roth Institute, [to be published in 2004]

(on trans-national Roma issue building)

In Search of a New Deal for Roma, ERRC Interview with Nicolae Gheorghe, in Cahn, Claude (New York: International Debate Education Association, 2002), 197-205.

Fighting for the Rights of Roma – A Productive Effort in the General Struggle for Human Rights, interview with Nicolae Gheorghe, *Roma Rights* 1, 2004, 33-41.

Kawczynski, Rudko, (1997), The Politics of Romani Politics, in *Transition*, September 1997, 24-29.

(on domestic levels of policy making and the role of inter-governmental organisations)

Martin Kovats (2001) “The Emergence of European Roma Policy.” In Guy, ed. *Between Past and Future: the Roma of Central and Eastern Europe*. Hartfield: University of Hertfordshire Press, 93-116.

Vermeersch, Peter. EU Enlargement and Minority Rights Policies in Central Europe: Explaining Policy Shifts in the Czech Republic, Hungary and Poland. *Jemie Special Focus*, 2003, Issues 1 [Online] Available: <http://www.ecmi.de/jemie/specialfocus.html> [12th May, 2003]

Sobotka, Eva. Crusts from the table: Policy formation towards Roma in the Czech Republic and Slovakia. *Roma Rights*, 2001b, 6, (2-3) [Online] Available: www.errc.org

(on the post 1990 domestic policy contexts)

Guy, Will, (2001) “The Czech lands and Slovakia: another false dawn?”, in In Guy, ed. *Between Past and Future: the Roma of Central and Eastern Europe*. Hartfield: University of Hertfordshire Press, 285-332

Kovats, Martin, (2001) “Hungary: politics, difference and equality”, In Guy, ed. *Between Past and Future: the Roma of Central and Eastern Europe*. Hartfield: University of Hertfordshire Press, 333-350

Foszto Laszlo and Marian Viorel Anastasoai, (2001) “Romania: representations, public policies and political projects, In Guy, ed. *Between Past and Future: the Roma of Central and Eastern Europe*. Hartfield: University of Hertfordshire Press, 351-369.

Marushiakova Elena and Vesselin Popov, (2001) Bulgaria: ethnic diversity – a common struggle for equality, In Guy, ed. *Between Past and Future: the Roma of Central and Eastern Europe*. Hartfield: University of Hertfordshire Press, 370-388.

Russinov Rumyan, (2002), The Bulgarian Framework Programme for Equal Integration of Roma, in *Roma Rights: Race, Justice and Strategy for Equality*, ed. Cahn, Claude (New York: International Debate Education Association, 2002), 185-196.

GENERAL INTEREST

Livia Jaroka
MEP Hungary

Livia will come and give an impromptu talk on the challenges and openings that the EU offers to politicians concerned with Romani issues

Kato Csilla and Dumitru Budrala
Foundation for Visual Anthropology

A new ethnographic film on Roma from Transylvania –first ever showing!

General Sociology

Janos Ladanyi

Ethnic Conflicts in East and West Hungary: Szekesfehervar and Miskolc compared

Readings to be provided in class

Székesfehérvár and its nearby villages in comparison with the small villages of northeastern Hungary. What factors determine the intensity and frequency of roma non-Roma conflicts?

Romology

Ladanyi, Stewart and Spreizer

Six 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 Stewart and Ladanyi's 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.

One of these sessions is a **joint seminar** with *Blasco, Spreizer, Ladanyi and Stewart* on the topic of the teaching of Romology today. Relation of power and knowledge. Role of different paradigms in the analysis and treatment of social problems

Alenka Spreizer

The Construction of Romani Culture in Slovenian Romology

The lectures will discuss the conception of knowledge which was newly invented as a pseudo-scientific field. During the recent years Slovenian Romology has been represented as an important national and scientific field. The main focus, based on the author's fieldwork, is

on the social anthropological analysis of Slovene Romology, Slovenian Romologists and on the discourses and social imagination of Roma.

Slovenian Romology is explored as an example of a tradition of knowledge, which was and is still marginalised. The marginalisation of this field makes possible the re-invention and persistence of archaic theorisation of scholars on Roma, and vigorous reproduction of the implicit and explicit chauvinist and racist discourses on e.g. Romani “race”. This is further enabled through the specifics of culture and religion. In the context of national and regional discourses Slovenian Romologists themselves and their knowledge are celebrated instead of being rethought: while Romologists are reproducing orientalism, sedentarism etc. they are at the same time represented as the “Bards of Slovenian Romology” and as “Romani friends”. This lecture will attempt to show the consequences of the fact that the pseudo-scientific discourses of Slovenian Romologists are reflected in the legal and governance system, which regulates the minority policy.

CORE READINGS:

Gropper (Cotton) Rena 1954. An Anthropologist Looks at Gypsology. *Journal of the Gypsy Lore Society*, 3rd Series, XXXIII: pp. 170—120.

Gropper (Cotton) Rena 1955. An Anthropologist Looks at Gypsology. *Journal of the Gypsy Lore Society*, 3rd Series, XXXIV: pp. 20—37.

Howell, Signe 1994. »Reading Culture: Or How Anthropological Texts Create Fieldwork Expectations and Shape Future Texts«. In: Eduardo Archetti (Ed.) 1994. *Exploring the Written: Anthropology and the Multiplicity of Writing*. Scandinavian University Press.

Willems, Wim 1998. »Ethnicity as a Death –Trap: the History of Gypsy Studies«, pp 17—34. In: Leo Lucassen, Wim Willems & Annemarie Cottar (Eds.) *Gypsies and Other Itinerant Groups: A socio-historical approach*. London: MacMillan Press LTD.

Willems, Wim & Leo Lucassen 1998. »The Church of Knowledge: Representation of Gypsies in Encyclopaedias«, pp 35—54. In: Leo Lucassen, Wim Willems & Annemarie Cottar (Eds.) *Gypsies and Other Itinerant Groups: A socio-historical approach*. London: MacMillan Press LTD.

Knežević Hočevar, Duška 1996. Božo Škerlj, Slovene Anthropologist: Dilemmas and Controversies of an Early Professional Career. *Antropološki Zvezki*, 4: pp. 25—34.

Janko Spreizer, Alenka Slovenian Romology and the construction of »Romani culture«

Janko Spreizer, Alenka Autochthonous and non-autochthonous Roma: Socio-political construction of ethnic differences in Slovenian Romology and Romani discourse

Okely, Judith 1993. *The Traveller-Gypsies*, Chapter 1 Historical Categories and Representations, pp 1—27. & Chapter 2 Modern Misrepresentations, pp. 28—38.

Stewart, Michael 2001. Communist Roma Policy 1945—1989 as seen through the Hungarian Case, pp. 71—92. In: Will Guy (Ed.) *Between Past and Future: The Roma of Central and Eastern Europe*. University of Hertfordshire Press.

Stewart, Michael 2002. Deprivation, the Roma and »the underclass«, pp. 133—157. In: Chris Hann (Ed.) *Postsocialism: Ideals, Ideologies and Practices in Eurasia*. Routledge.

LECTURE 1:

1. Introduction: »Isolates of Gypsies and Calvinians in Prekmurje (1960—1962)«

This lecture will discuss the beginnings of the Slovenian »modern romological science« in 1960s and the field research »Isolates of Gypsies and Calvinians in Prekmurje (1960—1962)« conducted within this field. What is Slovenian Romology, what was its pseudo-scientific tradition and what were its problem fields? Romology is going to be analysed as an eugenically inspired interventional science. The eugenic notions on Gypsy villages as biological isolates and the construction of Romani racial types will be critically explored.

LECTURE 2:

2. The Revitalisation of Romology in Post-Socialism

The romological writings in postsocialism will be situated within the political context of the Slovenian independence after the year 1991, and the protective legislation for minorities. The course will address the perpetuation of romological mythologies, discourses on »vanishing Romani culture«, and its folklorisation. The critical approach to the Slovenian romological tradition and its re-inventions will be of value to those who wish to explore Romani Studies as well as those wanting to conduct field research with the Roma.

Stewart, M and Blasco, G y

One seminar

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 Romani communities which do not formally maintain a sense of 'history.'

Readings

Gay y Blasco, P. 2002. ‘We don’t know our descent’: How Gitanos of Jarana Manage the Past, in, *J.Roy.Anthrop .Inst.* (N.S.) **7**, 631-647.

Bloch, M. E. F.

1998. *How We Think They Think*. Boulder, Co.: Westview.

Buruma, I. 1994. *Wages of Guilt: Memories of War in Germany and Japan*. London: Vintage.

Clendinnen, I. 1999. *Reading the Holocaust*, Cambridge, Cambridge University Press.

Cole, J. 1998. The work of memory in Madagascar, in *American Ethnologist*, **25** (4), 610-633.

Connerton, P. 1989. *How Societies Remember*. Cambridge: Cambridge University Press.

Gay y Blasco, P. 2002. ‘We don’t know our descent’: How Gitanos of Jarana Manage the Past, in, *J.Roy.anthrop .Inst.* (N.S.) **7**, 631-647.

Halbwachs, M. 1925 *Les Cadres Sociaux de la Memoire*. Paris: Presse Universitaire de la France.

Kirmayer, L. 1996. Landscapes of Memory: Trauma, Narrative and Dissociation, pp. 173-198, in Lambek and Antze (eds).

Lambek, M. & Antze, P. (eds). 1996. *Tense Past: Cultural Essay in Trauma and Memory*. London: Routledge.

Neisser, U.

& Fivush, R. eds. 1994 *The Remembering Self: construction and accuracy in the self narrative*, Cambridge, Cambridge University Press.

Van de Port. 1998. *Gypsies, Wars, and Other Instances of the Wild*.

- Webber, J. 2000. Lest We Forget! The Holocaust in Jewish Historical Consciousness and Modern Jewish Identities, pp. 107-135, in G. Abramson (ed) *Modern Jewish Mythologies*. Cincinnati: Hebrew Union College Press.
- Young, J. 1993. *The Texture of Memory: Holocaust Memorial and Meaning*. New Haven: Yale University Press.

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 lectures do 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.

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.

Matras, 2002, Ch 3-6 see above
Bakker et al. 2000 – see above
Hancock 1995

2. **The dialects of Romani**

This session will go over the basic linguistic structures and dialectal differentiation of Romani, so that the student has an understanding of the way that dialects are classified.

Matras, 2002, Ch 2
Bakker et al. 2000

3. **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.

Matras, Y. The state of present-day Domari in Jerusalem. *Mediterranean Language Review* 11, 1-58. 1999.

Matras, Y. Defining typical features of minor languages (with special reference to Domari). In: Sherzer, Joel & Stolz, Thomas (eds.). *Minor Languages. Approaches, definitions, controversies*. Bochum: Brockmeyer. 1-14. 2003

Matras, Y. Two Domari legends about the origin of the Doms. *Romani Studies*, 5th series, 10, 53-79. 2000.

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.

Readings:

Dorian, Nancy C. ed. 1989. *Investigating Obsolescence*. Cambridge: Cambridge University Press.

Kovalcsik, Katalin 1999. Aspects of Language Ideology of a Transylvanian Vlach Gypsy Community. *Acta Linguistica Hungarica*. 46 (3-4): 269-288.

Réger, Zita 1988. A cigány nyelv: Kutatások és vitapontok. (The Romani Language: Research and Points of Contention.) *Műhelymunkák a nyelvészet és társtudományai köréből*. 4: 155.178.

Réger, Zita 1995. The Language of Gypsies in Hungary: An Overview of Research. *International Journal of the Sociology of Language*. 111: 79-91.

Saville-Troike, Muriel ed. 1982. *The Ethnography of Communication*. Oxford: Basil Blackwell.

Schiffman, Harold F. 1996. Diglossia as a Sociolinguistic Situation. In: Florian Coulmas ed. *The Handbook of Sociolinguistics*. 204-215. Oxford: Blackwell.

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Track 2 Anthropology

Blasco, Okely, Kovalcsik, Kertesz-Wilkinson, Stewart

Stewart

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

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

- | | | |
|-----------------------|------|---|
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| Gropper, Rena | 1975 | <i>Gypsies in the City: Culture patterns and survival</i> , Princeton, New Jersey: Darwin Press |
| Gray, J. N. | 1984 | Lamb Auctions on the Borders, <i>Archiv. Europ. de sociol.</i> , xxv , pp. 55-82 |
| Pardo, I. | 1996 | <i>Managing existence in Naples : morality, action and structure</i> |
| Okely, J. | 1983 | Chapter on Economics, <i>The Traveller Gypsies</i> |
| Little, L. | 1978 | The Jews in Christian Europe, Ch. 3 in his book <i>Religious Poverty and the Profit Economy in Medieval Europe</i> . Cornell |
| Le Goff, J. | 1980 | <i>Time, Work and Culture in the Middle Ages</i> , esp. chapters 2, 3, 5 & 8. Chicago |
| Delbos, G. | 1982 | Leaving Agriculture, Remaining a Peasant, <i>Man</i> 1982, 17 (4), PP. 747-65 |
| Cole, S. | 1991 | <i>Women of the Praia , Work and Lives in a coastal Portugese community</i> , Princeton. Ch. 5 Work and Shame: the social construction of gender pp. 77-107 |
| Fel, E. and Hofer, T. | 1969 | <i>Proper Peasants</i> |
| Pine, F. | 1987 | <i>Kinship, Marriage and Social Change in a Polish Highland village</i> . PhD thesis. |

2 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

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- Dominguez, Virginia 1977 Social Classification in Creole Louisiana, *American Ethnologist* 4:
- Wacquant, Loic 1994 Dangerous Places: violence and isolation in Chicago's black belt and the Parisian Red belt, in W. Wilson ed. *Urban Poverty and Family Life in Chicago's inner city*. OUP
- 1995 The New Urban Colour Line: the state and the fate of the ghetto in post-Fordist America, in C. Calhoun ed. pp. 231-276 *The State and the Fate of the Ghetto in Post-Fordist America* ***
- 1997 Pernicious Premises in the Study of the American Ghetto, *International Journal of Urban and Regional Research*, 20 With comments, pp. 341-353
- 1999 The Cunning of Imperialist Reason, Theory, Culture and Society, 16-1, February 1999, pp. 41-57 (with P. Bourdieu)
- Gilroy, Paul 1998 *There Ain't No Black in the Union Jack: The culture and politics of race and nation*, (originally pd. 1992), Routledge
- 1995 The New Urban Color Line: the state and the fate of the Ghetto in post-Fordist America, in C. Calhoun ed. pp. 231-276 *The State and the Fate of the Ghetto in Post-Fordist America*
- Gilroy, Paul 1992 One Nation under a Groove: The cultural politics of Race and Racism in Britain, in Eley and Suny eds. *Becoming National: A Reader* OUP
- Pasqualino, C. 1996 The Cock and the Hen, *J.G.L.S.*
- 1997 *Dire Le Chant*, Paris

3 Marginality and temporality

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

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& Stewart, M. 1999 Consider the Lilies of the Field, pp. 1-24 , *Lilies of the Field: Marginal People who live for the moment*, Westview Press

Gill, T. 1999 Wage hunting at the margins of urban Japan, in Day et al ed. as above

Meillassoux, C. 1973. On the Mode of Production of the Hunting Band, pp. 187-203 in P. Alexandre ed. *French Perspectives in African Studies: A collection of Translated Essays*. Oxford: International African Institute.

Woodburn, J. 1968. "Discussions, Part II," p. 91, in R.B. Lee and I. DeVore (eds) *Man the Hunter*. Chicago: Aldine.

1998. "Sharing is not a form of exchange": an analysis of property sharing in immediate return hunter-gatherer societies, pp. 48-63, in C.M. Hann ed., *Property Relations: Renewing the Anthropological Tradition*, Cambridge: Cambridge University Press.

Hannerz, U. 1969 *Soulside*, Columbia UP.

Lewis, O. 1968 Introduction, *La Vida : a Puerto Rican family in the culture of poverty*, San Juan and New York

MacLeod, J. 1987 *Ain't no makin' it : aspirations and attainment in a low-income neighborhood*

Uchiyamada, Y. 1999 Two Beautiful Untouchable Women: Processes of Becoming in Southern India, in Day et al. ed. above

Willis, P. 1993 *Learning to Labour: How Working Class Kids Get Working class Jobs*.

Myers, F. 1988 Burning the truck and holding the country: property, time and the negotiation of identity among Pintupi Aborigines, In Barnard A and Woodburn J ed.s *Hunters and Gatherers, Vol 2, Property, Power and Ideology*

Reger, Zita & Gleason

Jean 1991 Romani Child directed Speech and Children's Language among Gypsies in Hungary, *Language and Society*, 20: 607-617

Lemon, Alaina 1996 Hot Blood and Black Pearls: Society, Socialism and Authenticity at the Moscow Romani Theatre, *Theatre Journal*, pp. 479-494

Paloma Gay y Blasco

Feminist Perspectives on the Anthropology of Gypsies/Roma

2 and one half 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.

Ann Sutherland. 1977. *The Body as a Social Symbol Among the Rom.* In *The Anthropology of the Body* (edited by J. Blacking). London. Academic Press.

Anne Sutherland. 1975. *Gypsies > The Hidden Americans.* Prospect?. Waveland Press.

Judith Okely. 1983. *The Traveller-Gypsies.* Cambridge. Cambridge University Press.

P. Gay y Blasco. 1999. *Gypsies in Madrid: Sex, Gender and the Performance of Identity.* Oxford. Berz.

Michael Stewart. 1997. *The Time of the Gypsies.* Boulder: Colorado. Westview.

P. Gay y Blasco. 1997. A 'Different' Body? Desire and Virginity Among Gitanos. *Journal of the Royal Anthropological Institute.* Vol. 3, no. 3, pp. 517-535

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 Romani groups in the country and surrounding territories. The processes referred to will be placed in a broader comparative context.

It has been over ten years since Gypsies achieved the ethnic minoritised state. Parallel to the political process arose the requirement at establishing their own ethnic culture not only as a kind of inner need but also on the level of Hungarian political expectations. The lectures will present the processes of the symbolic common “Roma” culture established after the changing of the regime. That means that the traditional genres and ideologies gain another meaning and will be new built. The processes will be compared to the (Gypsy and non Gypsy) experiences in the other post-socialist countries.

References:

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Kovalcsik, Katalin 1999. The Role of International “Gypsy Music” in the Development of the Ethnic Musical Culture of the Gypsies in Hungary. In: Bruno B. Reuer ed. *New Countries, Old Sounds? Cultural Identity and Social Change in Southeastern Europe*. 75-90. München: Verlag Südostdeutsches Kulturwerk.

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Lange, Barbara Rose 1996. *Lakodalmas* Rock and the Rejection of Popular Culture in Post-Socialist Hungary. In: Mark Slobin ed. *Retuning Culture. Musical Changes in Central and Eastern Europe*. 76-91. Durham and London: Duke University Press.

Pettan, Svanibor 1996. Selling Music. Rom Musicians and the Music Market in Kosovo. In: Ursula Hemetek ed. *Echoes of Diversity. Traditional Music of Ethnic Groups – Minorities*. 233-245. Wien: Böhlau Verlag.

Rosenberg, Neil V. 1993. *Transforming Tradition. Folk Music Revivals Examined*. Urbana and Chicago: University of Illinois Press.

Silverman, Carol 2000. Music and Power: Gender and Performance among Roma (Gypsies) of Skopje, Macedonia. In: Max Peter Baumann ed. *Music, Language and Literature of the Roma and Sinti*. 247-262. Berlin: Verlag für Wissenschaft und Bildung.

Musicology and Anthropology

Irén Kertész Wilkinson

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.

1. Research carried out in the late 80s in two south-eastern Hungarian Vlach Roma communities..

- a) Fieldwork research methodology: participant –observation.
- b) Administering three musicological tests.

2. Specific aspects:

- a) Parallel between Roma’s egalitarian ethos and repertoire: there are no specific children, women and men songs but performance stylistics.
- b) Parallel between women’s socio-economic status and musical role as helpers and supporters but also as occasional leaders and challengers of status quo.
- c) Parallel between social and musical position: prominent individuals have a privileged position at musical events regardless of their musical competence. But

musically competent performers able, at least temporarily, ascend beyond their social status.

3. Musical analyses:

- a) Melodic and temporal variations in connection to communal and family traditions b) Whilst also illustrating distinctive performances of a number of individuals.

4. Result:

- 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

1.

- 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.

2

- a) Musical and socio-cultural relationship.
b) Gender and music.
c) Children and music making
d) Musical practices in trans-national cultures.
e) Re-valuation of the ideology of national cultures, that is music as a homogeneous, within a linguistically and geographically bounded unit
f) The folk concepts and percepts on musical practices as a way of expressing cultural values.
g) Performance as a dominant aspect of musical expression over stylistics, or the musical product.
h) The processes of adaptations, creations and re-creation, transformations, variations and improvisations
i) Interaction between folk and art vernaculars
j) Jazz.
k) Musical performance as a way of expressing complex identities
l) The importance of music in surviving (healing).
m) The importance of emotional and affective intelligence in social life

1995b "Therapeutic Aspect of Vlach Gypsy Singing". In K Dorotheva ed. *Voice and Ritual*. Folklore Commission of the Russian Union of Composers. Moscow: Institute of State Art. Pp 107-123.

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2002 Between Life and Death: Mourning and Funerary Rites among the Hungarian Roma" in Linda P. Austern ed. *Music, Sensation, and Sensuality*. New York&London: Routledge. Pp:181-199.

Irén Kertész-Wilkinson. Genuine and Adopted Songs in the Vlach Gypsy Repertoire: A Controversy Re-examined. *British Journal of Ethnomusicology*
14 pages

Bálint Sárosi. Gypsy Musicians and Hungarian Peasant Music. 1970 Yearbook of the International Folk Music Council
10 pages

Barbara Rose Lange. "What Was That Conquering Magic...": The Power of Discontinuity in Hungarian Gypsy *Nóta*. *Ethnomusicology*, Fall 1997. 11 pages

Judith Okely

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

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

Lecture/Session 1

MOVEMENT, SEDENTARISM AND TERRITORY

Reading

R. McVeigh 1997 "Theorising sedentarism: the roots of anti-nomadism", Ch. 1 in 'Gypsy Politics and Traveller Identity' ed. T. Acton, Univ of Hertfordshire Press

J. Okely 1983 'The Traveller-Gypsies' Ch. 4. "Economic Niche" and Ch. 8 "Travelling". Cambridge University Press

Lecture/Session 2

CULTURE AS CREATIVE SELECTION AND INGENUITY

Reading

J. Okely 1996 "Trading Stereotypes"(ch. 3) in 'Own or Other Culture', Routledge

J. Okely 1996 "Fortune-Tellers : Fakes or Therapists" (ch 5) in op cit

I. Kertesz Wilkinson 1997 'Vasar Van Elottem'/ 'The Fair is Ahead of Me', Institute for Musicology of the Hungarian Academy of Sciences

J. Okely 1977 "Non-territorial culture as the rationale for the Assimilation of Gypsy Children," in 'Childhood' vol 4 number 1, pp 63-80

J. Okely 1983 "Symbolic Boundaries" ch 6 in 'The Traveller-Gypsies'

Lecture(s)/ Session 3

ANTHROPOLOGICAL FIELDWORK AND PRACTICE: THE GAJE INTELLECTUAL AS PARTICIPANT

Reading

J. Okely 1996 "Fieldwork in the Home Counties: Double vision and Dismantled Identity" ch. 1 in 'Own or Other Culture'

Kenna 1992 "Changing places and altered perspectives; research on a Greek island in the 1960s and in the 1980s" ch. 9 in 'Anthropology and Autobiography' eds J. Okely and H. Callaway, Routledge

Okely 1987 "Fieldwork up the M 1: policy and political aspects" in Anthropology at Home' ed. A. Jackson

Okely 1994 "Thinking through Fieldnotes" ch. 1 in 'Analysing Qualitative Data' eds A. Bryman and R. Burgess

Okely 1997 "Some Political consequences of theories of Gypsy Ethnicity" in 'After Writing Culture' eds A. James, J. Hockey

Okely 1999 'Writing anthropology in europe: an example from Gypsy research' Folk Vol 41.

Track 3

Romani History

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 Romani 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 'Romani 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.

NOTE - the reading lists for this section are for your further use: not all items listed will be discussed! Nor are you expected to read more than the small amount on the web site!

Wim Willems. In Search of the True Gypsy. Introduction by Heinrich Moritz Gottlieb Grellmann
36 pages

Chapter 7: Annemarie Cottaar. The Making of a Minority: The Case of Dutch Travellers.
10 pages

Chapter 8: Leo Lucassen. A Blind Spot: Migratory and Travelling Groups in Western European Historiography
9 pages

Chapter 9: Leo Lucassen. The Clink of the Hammer was Heard From Daybreak till Dawn: Gypsy Occupations in Western Europe (19-20th Centuries)
11 pages

Leo Lucassen and Wim Willems. The Weakness of Well Ordered Societies. Gypsies in Europe, the Ottoman Empire and India 1400-1914. Paper for the NIAS-Conference 'Accommodating Cultural and Religious Differences'. 2001.
56 pages

Further reading:

Adams, Thomas McStay, *Bureaucrats and Beggars. French social policy in the age of Enlightenment* (New York and Oxford 1990).

- Barany, Zoltan, 'The East European Gypsies in the imperial age', *Ethnic and Racial Studies* 24 (2001) no. 1, 50-63.
- Becker, Peter, 'Vom "Haltlosen" zur "Bestie". Das polizeiliche Bild des "Verbrechers" im 19. Jahrhundert', in: Alf Lüdtke (ed.), *'Sicherheit' und 'Wohlfahrt'. Polizei, Gesellschaft und Herrschaft im 19. und 20. Jahrhundert* (Frankfurt am Main 1992) pp. 97-132.
- Beier, A.L., *Masterless men. The vagrancy problem in England 1560-1640* (London etc. 1985).
- Clasen, Claus-Peter, 'Armenfürsorge in Augsburg vor dem Dreißigjährigen Kriege', *Zeitschrift des historischen Vereins für Schwaben* 78 (1984) pp. 65-115.
- Cottaar, Annemarie, Leo Lucassen & Wim Willems, *Mensen van de reis. Woonwagenbewoners en zigeuners in Nederland (1868-1995)* (Zwolle 1995).
- Danker, Uwe, *Räuberbanden im alten Reich um 1700: ein Beitrag zur Geschichte von Herrschaft und Kriminalität in der Frühen Neuzeit* (Frankfurt am Main 1988).
- Davis, Natalie Zemon, *Society and culture in Early Modern France* (London 1975).
- Egmond, Florike, *Underworlds. Organized crime in The Netherlands, 1650-1800* (Cambridge 1993).
- Fahrmeier, Andreas, 'Passwesen und Staatsbildung im Deutschland des 19. Jahrhunderts', *Historische Zeitschrift* 271 (2000) 57-91.
- Feldman, David, 'L'immigration, les immigrés et l'État en grande-Bretagne aux XIXe et XXe siècles', *Le Mouvement Social* no. 1888 (Juillet-septembre 1999) 43-60.
- Fontaine, Laurence, *History of pedlars in Europe* (Cambridge 1996).
- Fraser, Angus, *The Gypsies* (Oxford 1992).
- Fricke, Thomas, *Zwischen Erziehung und Ausgrenzung. Zum Württembergischen Geschichte der Sinti und Roma im 19. Jahrhundert* (Frankfurt am Main 1991).
- Fricke, Thomas, *Zigeuner im Zeitalter des Absolutismus. Bilanz einer einseitigen Überlieferung* (Pfaffenweiler 1996).
- Gatrell, V.A.C., 'Crime, authority and the policeman-state', in: F.M.L. Thompson, *The Cambridge social history of Britain 1750-1950* (Cambridge 1990) vol. 3, pp. 243-310.
- Geremek, B., *Truands et misérables dans l'Europe moderne (1350-1600)* (Paris 1980)
- Geremek, B., *Les fils de Caïn. L'image des pauvres et des vagabonds dans la littérature européenne du XV^e au XVII^e siècle* (Paris 1991).
- Gmelch, Sharon, 'Groups that don't want in: gypsies and other artisan, trader and entertainer minorities', *Annual Review of Anthropology* 15 (1986) pp. 307-330.
- Gmelch, Sharon & Pat Langan, *Tinkers and travellers* (Dublin 1975).
- Gutton, Jean-Pierre, *L'état et la mendicité dans la première moitié du XVIII^e siècle: Auvergne, Beaujolais, Forez, Lyonnais* (Saint-Etienne 1973).
- Härter, Karl, 'Soziale Disziplinierung durch Strafe? Intentionen früneuzeitlicher Policeyordnungen und staatliche Sanktionspraxis', *Zeitschrift für Historische Forschung* (1999) no. 3, 365-379.
- Hehemann, Reiner, *Die Bekämpfung des Zigeunerunwesens im Wilhelminischen Deutschland und in der Weimarer Republik, 1871-1933* (Frankfurt am Main, 1987).
- Higgs, Edward, 'The rise of the information state: the development of central state surveillance of the citizen in England, 1500-2000', *Journal of Historical Sociology* 14 (2001) no. 2, 175-197.
- Hochstadt, Steve, *Migration and modernity. Migration in Germany, 1820-1989* (Ann Arbor 1999).
- Inalcik, Halil, *An economic and social history of the Ottoman empire, part 1 1300-1600* (Cambridge 1994).
- Jütte, Robert, *Poverty and deviance in Early Modern Europe* (Cambridge 1994).
- Lucassen, Leo, 'A blind spot: migratory and travelling groups in Western European historiography', *International Review of Social History* 2 (August 1993) pp. 209-235.
- Lucassen, Leo, 'Eternal vagrants? State formation, migration and travelling groups in Western-Europe, 1350-1914.', in Jan Lucassen & Leo Lucassen (eds.), *Migration, Migration History, History: Old Paradigms and New Perspectives* (Bern etc. 1997) 225-251.
- Lucassen, Leo, 'A many-Headed monster: The evolution of the passport System in the Netherlands and Germany in the Long Nineteenth Century', in: John Torpey & Jane Caplan

- (eds.), *Documenting Individual Identity: the development of state practices since the French Revolution* (Forthcoming Princeton University Press December 2001) 235-255.
- Lucassen, Leo, Wim Willems & Annemarie Cottaar, *Gypsies and other itinerant groups. A socio-historical approach* (MacMillan/St Martin's Press 1998).
- Mac Laughlin, Jim, 'European gypsies and the historical geography of loathing', *Review* XXII (1999) no. 1, 31-60.
- Mayall, David, *Gypsy-travellers in nineteenth-century society* (Cambridge 1988).
- Petit, Jacques-Guy and others, *Histoire des galères, bagnes et prisons XIIIe-XXe siècles* (Toulouse 1991).
- Rao, Aparna (ed.), *The other nomads. Peripatetic minorities in cross-cultural perspective* (Köln etc., 1986).
- Schubert, Ernst, *Arme Leute. Bettler und Gauner im Franken des 18. Jahrhunderts* (Neustadt a.d. Aisch, 1983).
- Schubert, Ernst, *Fabrendes Volk im Mittelalter* (Bielefeld 1995).
- Scott, James C., *Seeing like a state. How certain schemes to improve the human condition have failed* (New Haven 1998).
- Slack, P.A., "Vagrants and vagrancy in England 1598-1664", in Peter Clark and David Souden (eds.), *Migration and society in early modern England* (London 1987), pp. 49-76.
- Steinfeld, Robert J., *The invention of free labor : the employment relation in English and American law and culture, 1350-1870* (Chapel Hill 1991).
- Tebbutt, Susan (ed.), *Sinti and Roma : gypsies in German-speaking society and literature* (New York [1998]).
- Tilly, Charles, *Coercion, capital, and European states A.D. 990-1990* (Oxford 1990).
- Torpey, John, *The invention of the passport : surveillance, citizenship, and the state* (Cambridge 2000).
- Van Leeuwen, Marco, 'Logic of charity: poor relief in preindustrial Europe', *Journal of Interdisciplinary History* XXIV (Spring 1994) no. 4, pp. 589-613.
- Vaux de Foletier, F. de, *Les tsiganes dans l'ancienne France* (Paris 1961).
- Woolf, Stuart, *The poor in Western Europe in the eighteenth and nineteenth centuries* (London etc., 1986).
- Zysberg, André, *Les galériens. Vies et destins de 60.000 forçats sur les galères de France 1680-1748* (Paris 1987).

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 Romani Studies? This seminar will also deal with criticisms from historical linguistics of the social constructionist approach to Romani populations through a discussion of the notion of diaspora with reference to Romani and Gypsy peoples.

Readings

- Nancy L. Green, 'The modern Jewish Diaspora. Eastern European Jews in New York, London, and Paris', in: Dirk Hoerder and Leslie Page Moch (eds.), *European migrants. Global and local perspectives* (Boston 1996) 263-281
- Donna Gabaccia, *Italy's many diasporas* (Seattle/London 2000).
- William Safran 'Diasporas in Modern Societies: Myths of Homeland and Return', in *Diaspora* 1 (1991)
- John A. Armstrong 'Mobilized and Proletarian Diasporas', in: Steven Vertovec & Robin Cohen (eds.), *Migration, Diasporas and Transnationalism* (Cheltenham 1999)
- Gabriel Sheffer 'The Emergence of New Ethno-National Diasporas', in: Vertovec & Cohen (eds.), *Migration*, 396-419

Michael Stewart

The National Socialist "Solution of the Gypsy Question".

Chronology of the Nazis` Persecution of Gypsies. 1933-1945. 2 pages

Erika Thurner. Gypsies in Austrian Burgenland – The Camp at Lackenbach (In the Shadow of the Swastika. The Gypsies During the Second World War. Centre de Recherches Tsiganes. University of Hertfordshire Press, 1999. pp. 37-58)

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Michael Zimmermann. The Soviet Union and the Baltic States 1941-44> The Massacre of the Gypsies (In the Shadow of the Swastika. The Gypsies During the Second World War. Centre de Recherches Tsiganes. University of Hertfordshire Press, 1999. pp. 131-148)

Leo Lucassen. Men noemde hen zigeuners... De geschiedenis van Kaldarasch, Ursari, Lowara en Sinti in Nederland (1750-1944). Amsterdam`s-Gravenhage. 1990. pp. 377-383 (summary)

Mark Biondich. Persecution of Roma-Sinti in Croatia, 1941-1945 (United States Holocaust Memorial Museum – Center for Advanced Holocaust Studies, Roma and Sinti: Under-Studied Victims of Nazism, Washington D.C. 2002. pp. 33-47)

Rdau Ioanid. The Holocaust in Romania. The Destruction of Jews and Gypsies under the Antonescu Regime, 1940-1944. Chapter 7. (Chicago. 2000. pp. 225-237)

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Kenrick, Donald

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Lecture and class Two

Memory and commemoration of the Genocide of the Roma

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- Lutz, Brenda D
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Lecture 3

Politics, Identity and Ethnicity in Romology

Tradition and Romani 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? We will also in discussion consider how the politics of everyday life and the politics of states might meet. What difficulties do Roma face in constructing a politics of identity?

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Linnekin, J. 1991 Cultural Invention and the Dilemma of Authenticity, *American Anthropologist* 93: [with comments and response by Hanson]

Trevor-Roper,

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- Foster, Robert J. 1995 *Print Advertisements and Nation Mankind in Metropolitan Papua New Guinea*, in Foster ed., pp. 151-181 AS ABOVE
- Fox, R.G. 1990 *Nationalist Ideologies and the production of national cultures*, Washington: American Ethnological Society, 0 913167 355
- Hancock, Ian 1997 *The Struggle for the Control of Identity*, in *Transitions*, Sept. pp 36-44. ***
- 1999 *The Roma: Myth and Reality*, paper presented at Creating the Other Conference (also at <http://www.geocities.com/Paris/5121/mythandreality.htm>) ***
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- Lipuma, Edward 1995 *The Formation of Nation States and National Cultures in Oceania*, in R. Foster Ed. *Nation Making: Emergent Identities in Postcolonial Melanesia*, pp 33-68 AS ABOVE
- Tennekoon, N. 1988 *Rituals of Development: The Accelerated Mahavali Development Program of Sri Lanka*, *American Ethnologist*, 15: 294-310

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

- Beck, Sam 1993 Racism and the Formation of a Romani Ethnic Leader, in *Perilous States: Conversations on culture, politics and nation*, ed. G. Marcus, U. Chicago Press
- Gleason, P. 1983 'Identifying Identity: A Semantic History', in *The Journal of American History*, 69, 4, March, pp. 910-930,
- Handler, R. 1994 'Is "Identity" a useful cross-cultural concept?', in J.R. Gillis (ed.) *Commemorations: The Politics of National Identity*, Princeton UP
- Ortner, Shelly 1995 Resistance and the problem of ethnographic refusal, *Comparative Studies in Society and History*, 37:73---93.
- Brubaker, Rogers & Cooper, F. 2000 Beyond Identity, *Theory and Society* 29: 1-47
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- 1) "Pushkin, 'The Gypsies,' and Russian Imperial Nostalgia"
 - 2) "Roma, Race and post-Soviet Markets"
 - 3) "The Gypsy Stage, Socialism, and Authenticity"
- Pushkin, Aleksandr. 1824. *Gypsies*.
- Szuhay, Peter. 1995. "Constructing a Gypsy National Culture," in *Budapest Review of Books*, 5/3, (Autumn): 111-120.
- Trumpener, Katie, 1992. "The Time of the Gypsies: A 'People Without History' in the Narratives of the West," in *Critical Inquiry* 18 (summer) 1992: 843-884.

- Van de Port. 1998. *Gypsies, Wars, and Other Instances of the Wild*.
- Lemon, Alaina 1996 Hot Blood and Black Pearls: Society, Socialism and Authenticity at the Moscow Romani Theatre, *Theatre Journal*, pp. 479-494 ***
- 1998 *Between Two Fires: Gypsy Performance and Romani memory from Pushkin to postsocialism*, Duke. Ch. 3: What is your nation? **DL**
- Szelenyi Ivan
with János Ladányi
2003 Historical Variations in Inter-Ethnic Relations: Toward a Social History of Roma in Csenyété, 1857-2000, Forthc. In *Romani Studies Draft version* ***
- Szalai, Julia nd Struggles for Recognition at Odds: Clashing Interests of Gender and Ethnicity in Local Welfare in Contemporary Hungary. ***
- Szuhay, Peter 1995 Constructing a Gypsy National Culture, *Budapest Review of Books*, 5/3: 111-120 ***
- Kymlicka, W. 1995 *Multicultural Citizenship: A Liberal Theory of Minority Rights*, Oxford University Press.
- 2001 *Politics in the Vernacular: Nationalism, Multiculturalism and Citizenship*. Oxford University Press, 2001.
- Taylor, Charles 1994 The Politics of Recognition, in A Gutman ed. *Multiculturalism* Princeton NJ: Princeton University Press *** **DL**
- Wacquant, Loic 1998 The Prizefighter's Three Bodies, *Ethnos: Journal of Anthropology*, 63, no 3 pp. 325-352
- Kymlicka W. 2000 "Nation-building and Minority Rights: Comparing West and East." *J. of Ethnic and Migration Studies*, 26/2 (2000): 183-212.
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Opalski, M. ed.s. 2001 *Can Liberal Pluralism be Exported? Western Political Theory and Ethnic Relations in Eastern Europe*. Oxford: Oxford University Press.
- Turner, T. 1994 *Anthropology and Multiculturalism: what is Anthropology that Multiculturalists should be mindful of?* **DL**
- Hannerz, U. 1969 Mainstream and Ghetto in culture, pp 177-200 in *Soulside*, Columbia UP.
- Day, S. Papataxiarchis, E.
& Stewart, M. 1999 Consider the Lilies of the Field, pp. 1-24 , *Lilies of the Field: Marginal People who live for the moment*, Westview

- Gill, T. 1999 Wage hunting at the margins of urban Japan, in Day et al ed. as above
- Kelly, R., 1991 'Diaspora and World War: Blood and Nation in Fiji and Hawaii', in *Public Culture*, 3, pp. 475-97

Track 4 Sociology, Poverty and Civil Rights

Janos Ladanyi, Aladar Horvath, Livia Jaroka

Janos Ladanyi

Residential and Educational Segregation, Underclass formation and post communist economics

This course composed of **FOUR SESSIONS** 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.

- Ladányi, János-Szelényi, Iván: The social construction of roma ethnicity in Bulgaria, Romania and Hungary during market transition. *Review of Sociology*. Vol. 7 (2001) 2, 79-89.
- Ladányi, János-Szelényi, Iván: The nature and social determinants of roma poverty - Across national comparison. *Review of Sociology*. Vol. 8 (2002) 2, 75-96
- Ladányi, János-Szelényi, Iván: Historical variations in inter-ethnic relations: Toward a social history of Roma in Csenyété, 1857-2000. *Romani Studies* 5, Vol. 13. (2003), 1-51.
- Ladányi, János-Szelényi, Iván: Class, ethnicity and social-ecological change in post-communist Hungary. In: Enyedi, György (ed.): *Social Change and Urban Restructuring in Central Europe*. Akadémiai Kiadó. Budapest. 1998. pp.67-86.
- Ladányi, János: Patterns of residential segregation and the Gypsy Migration in Budapest. *International Journal of Urban and Regional Research*. 1994. Vol. 17. No.1. pp. 30-41.
- Ladányi, János: Residential segregation among Social and Ethnic groups in Budapest during the post-communist transition. In: Marcuse, Peter and van Kempen, Ronald (eds): *Of States and Cities. The Partitioning of Urban Space*. Oxford University Press. Oxford. 2002. pp. 172-182.
- Ladányi, János-Szelényi, Iván: *Patterns of Exclusion*. Stanford University Press. 2004. (forthcoming). Introduction. Pp. 4-41. Ch. 3 Post-communism: The Making of the Rural roma Underclass. pp. 1-71. Conclusions. Pp. 1-7.

Aladar Horvath

Current struggles of Roma in Hungary and the EU context

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 Romani, 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 Romani 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

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 Romani Studies				
The nature of linguistic evidence concerning Romani and the implications for early Romani history. Introduces historical linguistics and the use of language studies in Romani Studies. Issues of standardisation	Y. Matras	4	Lecture + participant discussion	What does the history and structure of Romani teach us about Romani history? What is the nature of Romani bilingualism and how has this effected Romani in use? What does linguistics tell us about language standardisation?
Ethnographic film and Romology	K Csilla	2	Film and discussion	What are the challenges and possibilities of using film in Romology
Introduces the range of ethnographic work on Romani populations providing the background for much of the rest of the course.	M. Stewart	4	Lectures and discussion	Can a focus on social structure as determining Romani 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	J. Ladanyi	2	Lectures and discussion	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	A. Horvath	2	Lectures and	What all Romology teachers need to know

			discussion	about the history of the movement
Civil Rights history	Y. Matras	2	Lectures and discussion	What form may the politics of a non-territorial ethnicity take?
Memory and commemoration in comparative perspective	P. Blasco & M. Stewart	2	Seminar	Ways of dealing with the past vary among Romani groups. How can we understand and teach this without resort to romanticisation?
International Human Rights Norms and Roma Policy Formation in the 1990s	E. Sobotka	2	Lecture	How have Human Rights discourse and politics changed the way Roma have been treated by the state?
Critique of Romology as currently practised	J. Ladanyi M. Stewart and A. Spreizer	10	L&S discussions. Sprezier L and D	How is Romology currently taught and how can it be improved with methods from international social sciences and humanities?
The history of Romani Studies themselves. Provides the backbone for the seminar theme on historical challenges to Romani Studies paradigms	A. Spreizer J. Ladanyi, M. Stewart and P. Blasco	2	Seminar throughout with participant presentations	What is 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?
MODULAR Streams – Language, History, Anthropology, Sociology and the Romani Studies Paradigm				
TRACK 1 LANGUAGE				
Structure, History, Dialects of Romani. Issues of codification and standardisation. The relationship of near-eastern Domari to European Romani	Y. Matras	6	Lecture + participant discussion	What are the lexical and grammatical structures of Romani, what dialects exist of the language and what can we learn about population history from the existence of these dialects? What linguistic and sociolinguistic issues arise in codification? Is Domari related to Romani?
Popular misconceptions and Linguistic human rights. Develops Szalai's arguments in a model case study.	K. Kovalcsik	2	Lecture and discussion	What is the real linguistic situation among the supposedly monolingual 'Hungarian Gypsies' and what are the policy implications of these findings?
TRACK 2 ANTHROPOLOGY				
Anthropology of Roma in comparative perspective: race, poverty and temporality	Stewart	6	Lecture and seminar	What a comparative sociological perspective teaches us about Roma and poverty in eastern Europe.
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	P. Blasco	5	Lectures and discussions	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	K. Kovalcsik	2	lecture	How can ethno musicological studies enrich understanding of Romani hybridity? A case study: Mihaly Rostas: storyteller extraordinaire
Mobility, Culture and the roles of the non-Gypsy Intellectual	J. Okely	6	Lectures and discussion	Territoriality, culture and the role of the external observer in sociology.
Music and Anthropology	I. Kertesz-Wilkinson	4	Lectures and discussion	How does the study of music in performance transform our understanding of Romani sociality?
TRACK 3 HISTORY				
Introduces Historical approaches to Roma. Introduces historical work on Roma and indicates different analytical and research strategies for work in the archives.	L. Lucassen	5	Lectures and discussion	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 Romani populations?
A case study: the National Socialist Persecution of the Gypsies. Provides a sustained example of historical research	M. Stewart	6	Lectures and discussion	Why and how did the National Socialist persecution of Romani peoples differ from earlier and later periods of repression? What methods are appropriate in the

and feeds into debates in second stream of the course on history and the representation of the past. Includes a discussion of identity politics in the 21 st century				construction of the history of a people without their own records?
TRACK 4 SOCIOLOGY, POVERTY AND CIVIL RIGHTS	J. Ladanyi	8	Lectures and discussion	Economic differentiation, social exclusion, resistance to discrimination Housing, poverty, racialisation of poverty, 'underclass' and sociological method.
	L. Jaroka	2		
	A. Horvath	2		

Track 5 FIELD TRIP **Szuhay and Stewart** **25 hours**

Total of 86 classes 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.

Some additional readings that may be of interest:

- | | | |
|----------------------------------|--------|--|
| Beck, Sam &
Gheorghe Nicolae | 1981 | From Slavery to Co-inhabiting nationality: The political economy of Romanian Gypsies, unpd. paper *** |
| Beck, Sam | nd | The Origins of Gypsy Slavery in Romania, unpd. paper |
| Lampland, M. | 1991 | Pigs, party secretaries and private lives, <i>American Ethnologist</i> , vol 18 no. 3, pp. 459-479 |
| Mosse, George | 1997 | The Science of Race, Ch 6, pp. 76-93 in <i>Toward the Final Solution</i> (Originally pd. 1978), New York : Howard Fertig |
| Werbner, Pnina &
Modood Tariq | 1997 | <i>Debating Cultural Hybridity: Multicultural Identities and the Politics of Anti-Racism</i> , London: Zed |
| Fanon, Franz | (1991) | The Negro and Language, in <i>Black Skin, White Masks</i> , Pluto Press |
| Gibson, T. | 1986 | <i>Sacrifice and sharing in the Philippine Highlands : religion and society among the Buid of Mindoro</i> , Athlone |
| Myers, F. | 1986 | Pintupi country, Pintupi self : sentiment, place, and politics among western desert aborigines, Smithsonian Institution Press, Standard loan |

- Papataxiarchis, E 1991 Friends of the heart, in *Contested Identities*, ed P. Loizos and E. Papataxiarchis
- 1994 Man Makes Himself: Emotion and the Alternative Politics of Autonomy in Aegean Greece, in *Terrain 22*: 5-20
- Papataxiarchis, E. no date Dealing with Disadvantage: Emotion and Social Hierarchy in 'Low' Politics
- Danforth, Loring M. 1984 The Ideological Context of the Search for Continuities in Greek Culture, *Journal of Modern Greek Studies*
- Verdery, Katharine 1990 The Production and Defense of "The Romanian Nation", 1900 to World War Two, in R. Fox ed. *AS ABOVE WEEK ONE*
- Herzfeld, Michael 1981 *Ours Once More: Folklore, Ideology and the Making of Modern Greece*, Austin: University of Texas Press, LC81 01 0398
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1969 Marc Sand (Social Commission Secretary) tours Europe and drafts the Wiklund Report (Doc.2629 5 Sep.)

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CLRAE continues to have frequent resolution and hearings on Romani issues down to Pardubice meeting (October 1977, in Slovakia).

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1987 "Gypsies and Travellers" (2nd Ed. 1994, 1995 in English) published as a dossier for inter-cultural teacher-training; Teachers' seminars held at Donaueschingen, 1983, 1987.

The European Union

1981-4 Various initiatives by MEPs lead to committee debates and parallel policies being started for

(a) Occupational Travellers (Mainly Showmen and bargees) by Resolution of 16 March 1984 - leads to foundation of EFECOT

(b) Gypsies/Travellers - Resolution of 24 May 1984 on the Situation of Gypsies in the Community, which calls for similar policies to 1975 Council of Europe Resolution and results in a large research project, based at Centre de Recherches Tsiganes in Paris, which publishes

a report in 1987 "School Provision for Gypsy and Traveller Children"

After consultation these lead to two resolutions, on 22nd May 1989 of the EU Council of Ministers, on School Provision for

1) children of occupational Travellers (89/C 153/01)

2) Gypsy and Traveller Children (89/C 153/02)

5) The EU resolution of 22nd May 1989 of the Council and Ministers of Education on School Provision for Gypsy and Traveller Children (89/C 153/02)