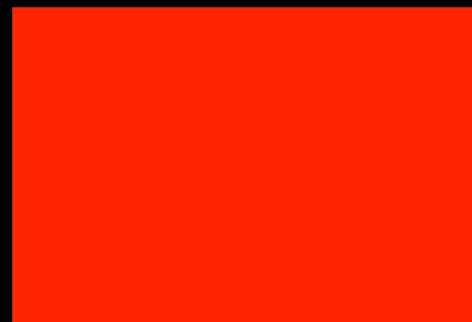
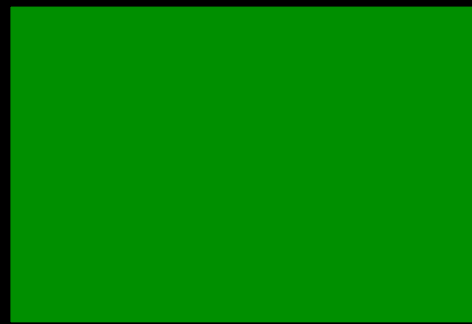




Getting to Know the Roma Communities in England:

A basic guide for practitioners, students and teachers



European Dialogue

European Dialogue (ED) is a British-based, not for profit organisation, which pilots innovative models of good practice working with local, national and international partners, experience and participation, on the implementation of national social inclusion policies at local level. ED strives to be a catalyst between local, national and international governing bodies and excluded communities and vulnerable minorities by engaging and supporting them in combating discrimination, racism and intolerance, and in promoting democracy, human rights, equality, social cohesion and safe communities, by enhancing their effective participation.

ED recently completed a nationwide mapping survey of patterns of settlement of Roma communities from new EU Member States in England, commissioned and funded by the Department for Children, Schools and Families. In 2009, it also undertook a joint project with Oxfam GB, and conducted a Fundamental Rights Agency (FRA)/European Rights Centre (ERRC) study into the movement of A2 and A8 Roma to the UK in relation to the right to free movement within the EU, part of a comparative study undertaken in Spain, Italy, Finland, France and the UK. Some of European Dialogue's past work includes a year-long project to develop the capacity of the National Federation of Gypsy Liaison Groups in England; and TRAILER, a two-year human rights development project with 5 Roma, Gypsy, Traveller partners in Britain and Europe.

www.europeandialogue.org

Acknowledgements

European Dialogue (ED)'s consultant Heather Ureche authored the booklet and ED Project Manager Lucie Fremlova edited it.

The contents of the booklet in no way reflect the official stance of the funder, the Department for Children, Schools and Families.

Gelem Gelem: Anthem of the Roma

Gelem, gelem, lungone dromensa
Maladilem bakhtale Romensa
A Romale katar tumen aven,
E tsarensa bahktale dromensa?
A Romale, A ChavaleVi man sas
E k bari familiya,
Murdadas la e kali legiya
Aven mansa sa lumniake Roma,
Kai putaile e romane dromaAke
vriama,usti Rom akana,
Men khutasa misto kai kerasa
A Romale, A Chavale

I went, I went on long roads
I met happy Roma
O Roma where do you come from,
With tents on happy roads
O Roma, O brothers I once had a great
family,
The Black Legions murdered them
Come with me Roma from all the world
For the Roma roads have opened
Now is the time, rise up Roma now,
We will rise high if we act
O Roma, O brothers

The Roma Anthem was written about the Porjamos, the Gypsy Holocaust when many millions of Gypsies were killed in the Nazi death camps. It has recently been adopted as the Roma national anthem and sadly still has relevance today.

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- Are they the same as English Gypsies and Travellers?
- Are they allowed to be here? Can they work?
- What rights do they have?
- We hear stories about early marriage and underage pregnancies. Are they correct?
- Some people believe that the Roma have so many children so that they can get more money in benefits. Do you think this is really true?
- Why do so many of them live in such overcrowded accommodation?
- Why do they not make more effort to learn English?
- Why do so many fail to send the children to school regularly?
- Some people say that the Roma parents are not interested in education for their children, is this accurate?
- The media says that Roma are really very rich and have large mansions at home and they just pretend to be poor. Is this right?
- Some Roma wear long skirts and traditional clothes, some do not. Why is that?
- Do all Roma have the same religion and speak the same language?

- **Who are the Roma, where do they come from, why are they here?**

The Roma are one of the groups of Gypsies that originally arrived in South Eastern Europe from the northern part of what is now called the Indian sub-continent, probably the area around Kashmir. The word “roma” is taken from rrom – meaning “a man” in the Romani language, therefore rroma means men. It has been adopted as an alternative to the various translations of what we in English, refer to as Gypsies which is a title felt by many to have pejorative overtones. Some Gypsies prefer to be called Gypsy, some prefer Roma. Not all Gypsies are Roma, however all Roma are Gypsies. Some Roma respondents in the DCFS study told us that in England they felt proud of their Roma ethnicity for the first time in their lives and they were able to confidently declare their Roma identity publicly.

Central and Eastern Europeans, including the Roma, have been moving to Western European states, including the UK, throughout the 20th

century. The most recent of these movements has been over the past two decades. Political changes associated with the 1989 collapse of the Communist regime saw the borders of the former Communist states open: in the 1990s, the Roma came to the UK mainly as asylum seekers. As very few of them succeeded in their attempts to gain refugee status in the UK, ultimately they were deported.

Since the 2004 and 2007 EU enlargements, the movement of A2 and A8 citizens, including the Roma, has become much more substantial. They have been able to exercise greater freedom of movement, in line with Directive 2004/38 on the right of citizens of the European Union and their family members to move and reside freely within the territory of the EU.



Photo of a dilapidated barn in Stará Červená Voda where some Roma from Vsetín in the Czech Republic were transported and expected to live. Taken by Lucie Fremlová in May 2007

Parallel to this, new EU anti-discrimination legislation was being transposed into the domestic legislation of the majority of new EU Member States. However, to date, it has not provided efficient protection from discrimination for most A2 and A8 Roma.

Until the present day, far-right political parties and extremist movements have targeted the Roma, using verbal abuse and advocating (and many a time resorting to) physical violence against them. Brutal attacks, which have left many Roma

seriously injured, even killed, have been occurring recently across Central and Eastern Europe. As a result of the brutal assaults and killings¹ of Roma by neo-Nazi and skinhead movements, which dramatically increased at the beginning of the 1990s and have experienced a revival during 2008, as well as the overall social exclusion and lack of access to most public and social services, many have been fleeing the area of Central and Eastern Europe over the past two decades.

- **Do all Roma have the same religion and speak the same language?**

The language that is used by these groups within the community is Romani or Romanes, of which there are a variety of versions, or dialects depending on the areas in which the speakers have been brought up. The majority of Roma, probably as many as 95%, also speak the language of their home states fluently. Therefore most Roma coming

¹ Over the past 18 months, in Hungary, the Czech Republic and the Slovak Republic, anti-Roma violence has gained significant prominence in the media. The attacks, involving firebombing, shooting, stabbing, beating and other acts of violence, have already taken the lives of eight people and have left dozens of others with serious injuries. Many of the attacks have targeted families and children. <http://www.errc.org/cikk.php?cikk=3042>

from Romania speak Romani and Romanian equally well. Those younger Roma who have been born or brought up from their early years in the west, UK, Germany, Italy, Spain and so on, may not speak their home country language at all; they will speak Romani at home and the language of their country of residence when at school or out in society. This is also true of younger children who have not yet started school, although in this case language may be restricted to just Romani. Only very few Roma can write or read Romani which has been for the most part, until recently, a spoken language without any grammar or other formal norms or rules.

Roma have many religious beliefs and none. The majority of the Roma living in England are Christian; Catholic, Orthodox, Pentecostal or belonging to the Evangelical churches. However there are a few Roma who come from the former Yugoslav states, who are Muslims, and also some who have joined Mormon and Jehovah Witness congregations.

- **Are they the same as English Gypsies and Travellers?**

They are the same but different is the answer. English Romany Gypsies have been settled here for many hundreds of years, they have in that time changed many of their traditional ways; adapted to the world they live in and in some cases have become more like the mainstream population. That said, their forebears were Roma and Sinti or members of other Gypsy tribes who came here from Central and Eastern Europe. They all have the same ancestral roots in India and their languages all have the same Sanskrit base.

It often surprises both the Roma and English Gypsies that they share some common language and traditions. The Roma clans coming here now are different, both from the English Gypsies and from each other. Something that they all have in common however is the way they have to contend

with racism and prejudice as a part of their daily lives. This discrimination effects all of them and strengthens their sense of community, turns them away from the mainstream and towards each other and makes them untrusting of outsiders. They also have some customs in common, particularly around hygiene, relationships, childbirth, death and food preparation.

- **Some Roma wear long skirts and traditional clothes, some do not. Why is that?**

The Roma from Romania generally tend to be the most traditional in many ways, and this includes dress. Some women of other nationalities (Polish, Slovak, Hungarian and Bulgarian for example,) also wear the longer skirts, depending on which area they come from.



*Taken in Cluj County, Romania
by Heather Urechia, July 2008*

The Czech and many of the Polish Roma usually wear more modern western style clothing. Generally speaking Roma children, mainly the girls will not wear traditional dress until they get engaged or married. The reason for this difference is complex but it is most easily explained by saying that the Roma who have lived more in mainstream society, gone to school, had jobs and maybe gone on to secondary education, are those who tend to cast off the traditional dress and many traditional behaviours. Those Roma who until they came to the west had lived in settlements and rural villages, had not had very much schooling or been able to work are likely to be the most traditional.

- **Are they allowed to be here? Can they work?**

The Roma are most certainly allowed to be here, provided they are (and the majority are) citizens of one of all the 27 EU Member States. Some are able

to work, some are not, depending on which EU state they come from.

There are substantial restrictions placed by the UK Government on A8 and A2 nationals in respect of employment, residence and benefits. These are complex and we have added further detailed information in the appendices for those who wish to be clear about these restrictions.

- **What rights do they have?**

A8 and A2 nationals coming to the UK have some of their rights curtailed as mentioned above (see Appendix). They do have the right to medical treatment within the NHS and to education just as any other EU citizens.

Local authorities in England have statutory duties to Roma under race legislation (see below). They also have an obligation to improve outcomes for all children; including Roma children, under the Every

Child Matters agenda. This encompasses the universal services to which every child has access, and more specialised and targeted services for those children with additional needs.

The Race Relations (Amendment) Act 2000 places a duty on most public authorities to eliminate race discrimination, promote equality of opportunity and good relations between all racial groups. Named public authorities are required to review their policies and procedures; to remove discrimination and the possibility of discrimination; and to actively promote race equality. It amends the Race Relations Act 1976, which makes it unlawful to discriminate against anyone on grounds of race, colour, nationality (including citizenship), and ethnic or national origin. Nothing is taken away from the 1976 Act, but the amended rules are more enforceable and include a positive duty to promote racial equality.

Public authorities are required not only to address unlawful discrimination where it occurs, but also to be pro-active in preventing it from occurring. The Race Relations (Amendment) Act 2000 also places a duty on schools to

eliminate unlawful racial discrimination and to promote equality of opportunity and good race relations when carrying out their functions.

Gypsies, Roma and Travellers of Irish Heritage are identified racial groups and are therefore covered by the Race Relations Act, **as legitimate ethnic minority communities.**

- **We hear stories about early marriage and underage pregnancies. Are they correct?**

Until very recently the expected age for Roma young people to marry was indeed very young. This often meant that it was not unusual to find a couple aged twenty or so with three or four children. This is gradually changing and these days' young people are usually at least 16 or seventeen before they

marry. Many Roma couples have traditional weddings; sometimes they also have a civil ceremony as well to confirm the legalities. Sometimes the only ceremony they go through is the traditional one and this can cause problems as they then have no way of proving their relationship or, in some cases, the parentage of their children. Marriages are often arranged by the families when the children are quite young: there are then contractual obligations involved, the fulfilment of which is considered a matter of honour. However if, when the time comes, the young people are not happy with their parents' choice, they are rarely forced to go through with the marriage. More and more often these days the young people choose their partners for themselves.

In some more remote communities, there are still cases of brides being *stolen or sold* but these old traditions are rapidly dying out and are very much frowned upon by the majority of Roma. It is generally considered to bring great shame to the

family if the girl proves not to be a virgin on her wedding night and in most cases this would void all obligations on the part of the groom's family. This explains the attitudes many parents have towards keeping teenage girls in education and why the girls are so often *watched* by male friends and relatives whilst away from home.

Although much of what is cited above is very different to the norms of today's mainstream western societies, it should be remembered that many of these ways were also considered *normal* here in the not too distant past. It is also a fact that pregnancies outside marriage are rare within the communities as is divorce, in both cases much rarer than in the mainstream populations.

As in the case of many of the East Asian communities, it is usual for Roma extended families to share a home and to share the raising of the children. The economies of the family cooperative means that large families are considered a blessing. In some of the post-communist states

where the Roma come from, both contraception and abortion were illegal. Religious and cultural beliefs also encourage parents to have large families.

The idea that Roma choose to have many children only to obtain state benefits is frankly ludicrous, as is the way that the media portrays all Roma as benefit fraudsters, cheats, and even criminals. The benefit system in the UK is difficult to navigate even for those who read and write fluently and fully understand the system and its official terminology. For new migrant families with less than perfect English, making any benefit claim is difficult. Most Roma claimants approach a support worker of some kind to help them fill in the required paperwork; all of this would seem to rule out deliberate fraud except in a very few rare cases.

- **The media says that Roma are really very rich and have large mansions at home and they just pretend to be poor. Is this right?**

The media generally portrays all GRT communities in the most negative and ill-informed way, the Roma are an easy target as they are both Gypsies and migrants and have few influential friends who can defend them.

There are some Roma who have left their homes in Central and Eastern Europe and worked for many years in Spain, Italy, Germany and the UK. Some have migrated to Canada, the US and Australia. Those who have been able to find work for themselves and their families and save some money may decide to go back home, buy land and build themselves houses. Money of course goes much further there; some of the houses are quite grand and spacious enough in most cases to accommodate a large and growing family. It would be wrong to say that this wealth has in every case been acquired morally and honestly; in all communities there are some who make a living dishonestly and the Roma are no exception to this.

The majority of Roma are not in this class, they come to the west to escape the racism and discrimination which effectively prevents them from providing a reasonable life for their families. At home they lived in poverty, unable to get a decent education, housing or employment, and they lived in constant fear of abuse, violence and even death. They are not well off in the UK but they have at least escaped this type of total inequality and endemic racism. Above all here they have hopes of having a better future. Seeing how hard life is for Roma moving to the west it is a salutary reminder of just how intolerable their life back home must have been.

- **Why do so many of them live in such overcrowded accommodation?**

The majority of Roma of course do not have large mansions, they save their earnings to provide for their futures (as many will not qualify for any

pension) and for their children. Many have parents, children and siblings at home who need care and financial help, and so a share of wages is sent home each month. This often leaves the migrant families managing on very little and they live collectively to defray living costs.

In the case of the A2 Roma from Romania and Bulgaria things are a little different and even more difficult. In their homes in this country there may be three or four nuclear families sharing one house. Usually they are all related and are supporting each other. However because of the employment regulations mentioned earlier there may be only one or two adults who have the right to work and are, in fact, employed. This means that these Roma are very poor living well below what we consider the poverty line. In addition they have no right to benefits or to free school meals, uniform or transport. We found that the average number of

people living in Romanian Roma homes in England was 9.48.²

- **Why do they not make more effort to learn English?**

Those readers who have tried to find places on ESL courses will know how difficult it is, those for whom English is not their mother tongue will also know that studying English requires a great deal of time and effort. For the Roma, many of whom have poor levels of literacy in their own languages, whose first preoccupation is to find work, accommodation and provide for their families; formal learning is not something that they consider a priority.

Roma adults just like anyone else are often embarrassed by their lack of education and are uncomfortable with the idea of attending classes which they may not be able to understand. ESL classes are generally aimed at students who have

² The average number of people living in a household was 5.92. On average, 9.48 people lived in Romanian and Bulgarian Roma households, as opposed to Czech, Slovak, Polish and Hungarian households with an average of 3.72 people.

basic reading and writing skills; very few available courses cover basic literacy skills. For most Roma therefore learning English is a purely oral experience, just as it has been for many other groups of migrants coming here over the years. However acquiring language in this way necessitates that you mix with native speakers on a regular basis; Roma tend to live in isolated community groups and only once they are at school or work do they start to talk to other English speakers. It therefore follows that the women, who are less likely to go out to work, will be the last to learn the language. This is unfortunate as it means that children, even those who have been born here, go to school at five with virtually no spoken or written English, having been raised by non-English speaking mothers.

- **Why do so many fail to send the children to school regularly?**
- **Some people say that the Roma parents are not interested in education for their children. Is this accurate?**

Firstly it is not true that Roma children do not attend school nor that their parents have no interest in education. The majority of those Roma children living in England do go to school particularly those from the A8 countries; and the figures show that many of them do very well once they overcome any language difficulties.

Roma across Central and Eastern Europe are effectively barred from participating in the social, economic, public and political life of their home countries. Roma adults have been pushed out of the workplace and of mainstream housing into the margins of majority society. Roma children have been habitually segregated into special remedial schools on the basis not of special educational

need, but on their ethnicity. In some cases they may have been refused entry into education of any kind. Many adult Roma, particularly those from A2 member states have never had any formal education.

The most frequent reason given to the DCFS researchers by A8 Roma parents for not sending children to school was illness; A2 Roma respondents cited lack of money for clothes and school meals or high mobility caused by making frequent trips to other places in England, and occasionally to their country of origin. No access to free school meals and subsidies for school uniforms were also an area of major concern to both the Roma and practitioners. Both groups were concerned about the distance many of their children had to travel to get to secondary schools, as the children were often unfamiliar with the area and for many travel costs were also an issue.

Romanian Roma respondents hinted at the cultural differences relating to age: boys and girls aged 13

and onwards were often considered and thought of themselves as being already adult. The girls were being protected and prepared for marriage by being kept at home with mother and the other women. Boys aged 16 might well be working and contributing to the family's income.

“Some of the families have settled well but for a large number there are issues with accessing good and adequate accommodation with legal rents and rent agreements; families being moved every 6 months by the landlords so affecting work and school opportunities. Issues with receiving benefit they are entitled too, massive delays resulting in extreme poverty and critical food provision.”

Practitioners were concerned because such heavy financial and social strains have implications for the whole family and also on their ability to comply with their statutory obligations. For example, it was argued that in cases where families were facing the greatest levels of poverty, the children were far less likely to attend school regularly, not only for the reasons cited above but also because the families immediate daily priorities lay elsewhere: mainly in securing their day-to-day livelihoods. The wellbeing

of children is predominantly reliant on the wellbeing of their parents/carers. Therefore, it follows that a child's chance to do well at school depends, to a high degree, on the family's financial situation and overall material security; both of the above rely on the parents' having the opportunity to work. Where the chances to engage formally with the labour market are restricted, this cannot but have an adverse impact on the children.

It was accepted by everyone involved in the DCFS study that education was the key to solving most of the problems faced by migrant Roma communities. Education not only for the Roma but for others both living and working with them.

APPENDIX

Legal background to EU citizens' rights

As a direct result of the accession process, Poland, the Czech Republic, Hungary, Estonia, Lithuania, Latvia, Slovenia, Slovakia (as well as Malta and Cyprus) acceded to the European Union in May 2004. Subsequently, Romania and Bulgaria became EU Member States in January 2007. With most of the border controls lifted, all EU citizens were able to start exercising their right to freedom of movement and residence within the EU in line with Directive 2004/38.

In April 2004, the Commission introduced a directive requiring EU MS to transpose the right to free movement into domestic legislation. Certain restrictions on free movement remain for A8 and A2 nationals, countries which became EU member states in 2004 (the Czech Republic, Estonia, Hungary, Latvia, Lithuania, Poland, Slovakia,

Slovenia) and in 2007 (Bulgaria and Romania) respectively.

The protection of the rights of Roma is a legal requirement placed on all EU Member States due to the legally binding Race Equality Directive (2000/43/EC) and Employment Equality Directive (2000/79/EC). Alongside the European Convention on Human Rights, the Framework Convention for the Protection of National Minorities and the Charter of Fundamental Rights associated with the 2007 Treaty of Lisbon, they form the legal basis for the protection of rights in employment and for combating exclusion and persecution on the grounds of race and ethnicity.

Directive 2004/38/EC of the European Parliament and of the Council of 29 April 2004 on the right of citizens of the Union and their family members to move and reside freely (Freedom of movement for workers) within the territory of the Member States defines the right of free movement for citizens of the

European Economic Area (EEA), which includes the European Union (EU) and the three European Free Trade Association (EFTA) members.

Article 18 of the Treaty establishing the European Community (TEC) is key to the right of free movement as it lays down the principles of citizenship of the Union.

Article 39 provides the right of free movement of workers. 'Anyone who is exercising an economic activity subordinate to another person and who receives remuneration for that activity over a period of time is a worker under EU law. Anyone who is seeking work or taking up work has the right to cross EU borders for the purpose of doing so.'

A2 and A8 citizens, including the Roma, are able to exercise their right to free movement within all the European Union Member States. However, upon the 2004/2007 EU enlargement a series of employment restrictions was imposed by the British

government on citizens from A2 and A8 countries coming to the UK, including Roma.

Since May 2004, A8 nationals have been able to work legally in the UK only after registering with the Home Office within 30 days of beginning their employment. This takes place within the scope of the 'Worker Registration Scheme' (WRS).

Registration with the WRS is compulsory for all A8 nationals who settled in the UK following the 2004 EU enlargement. This does not apply to self-employed people and those granted status as asylum seekers.

A8 citizens, including the Roma, are entitled to some basic social assistance, such as Housing Benefit, Council Tax Benefit and Tax Credits, whilst they are working, provided they are registered and qualify for the benefits in question. Only after an A8 citizen has been working legally for at least a 12-

month period, without taking a break of more than 30 consecutive days, can they claim social security benefits. These include job seekers' allowance and income support.

Romanians and Bulgarians, including Roma, can move and live freely in the UK.

However, they can only remain in the UK legally without work for the first 3 months. Then, in order to work legally in the UK, A2 citizens need to apply for an accession worker card, unless exempted under special conditions. Most categories of employment require the employer to obtain a work permit for the employee before applying for an accession worker card, (known as the Purple work card). However, in certain permit-free categories it is necessary for the A2 citizen to apply for an accession worker card, in these cases the employer need not apply for a permit. If employment begins without having obtained correct authorisation, the employee and the employer are both considered to be committing a criminal offence.

The ban on employment applies to all A2 citizens who came to live in the UK following the 2007 EU enlargement with the aforementioned exceptions. This does not apply to self-employed people or those granted status as asylum seekers.

Romanian and Bulgarian citizens aged between 18 and 30 can also work in the UK under the Sectors Based Scheme (hereafter SBS). The SBS allows UK based employers to recruit low skilled workers from Bulgaria and Romania to vacancies in the food manufacturing sector that cannot be filled by resident workers. Work authorisation for A2 citizens is already considered to be in place in the following cases: if the person has been given leave to enter or remain in the UK before 1 January 2007 or if the person has come to the UK as part of the Seasonal Agricultural Workers Scheme (SAWS) and holds a valid work card issued by a SAWS operator.

USEFUL CONTACTS AND WEBSITES

European Dialogue

www.europeandialogue.org/contact_us.html

lucie@europeandialogue.org

Roma Support Group

www.romasupportgroup.org.uk

RAPAR

www.rapar.org.uk

H-PAN

enquiries@hpan.org.uk www.hpan.org.uk

The Children's Society Roma Project

www.childrenssociety.org.uk/all_about_us/how_we_do_it/working_with_children_and_young_people/pro_new_londoners/New_Londoners_2061.html

NATT

www.natt.org.uk

ACERT

www.ACERT.org.uk

Gypsies/Roma/Travellers

- Gypsy Lore Society
- The Patrin Web Journal: Romani Culture and History
- ROMBASE
- Romani.org
- European Roma Rights Centre (www.errc.org)
- Fundacion Secretariado Gitano (www.gitanos.org)
- The Derbyshire Gypsy Liaison Group (www.dglg.org)
- Travellers' times ONLINE (www.travellerstimes.org)
- Travellers in Leeds (UK)

Genealogy

- Romany and Traveller Family History Society (UK)
- National Fairground Archive (UK)

Language

- The Manchester Romani Project

Arts

- Gipsy Kings World Music band, singing in the Gitane dialect
- Gordon Boswell Romany Museum
- Archive of Traditional Welsh Music
- English Folk Dance and Song Society

Societies and Collections

- Brotherton Library, Leeds (Romany collection)
- Bodleian Library, Oxford (Papers of T.W. Thompson)
- Museum of English Rural Life, Reading (Robert Dawson Romany Collection)
- Victor Weybright Archive, Gypsy Lore Society (USA)
- US Holocaust Memorial Museum (USA)
- RADO: Romani Archive and Documentation Center (USA)
- Folklore Society
- George Borrow Society

FURTHER READING

Between past and future: The Roma of Central and Eastern Europe
Will Guy (Ed.)

The Education of Gypsy and Traveller Children
ACERT

English Gypsies and State Policies
David Mayall

A false dawn: My life as a Gypsy woman in Slovakia
Ilona Lacková

The Final Chapter: Volume 3 of The Gypsies during the Second World War
Donald Kenrick (Ed.)

From coppersmith to nurse: Alyosha the son of a Gypsy chief
Gunilla Lundgren and Alyosha Taikon

From "Race Science" to the Camps: Volume 1 of The Gypsies during the Second World War
Heuss, Sparing, Fings and Asséo

Gaining Ground: Law Reform for Gypsies and Travellers
Rachel Morris and Luke Clements (Eds.)

Gypsies and Flamenco: The emergence of the art of flamenco in Andalusia
Bernard Leblon

The Gypsies during the Second World War
(various)
Volume 1: From "Race Science" to the Camps
Volume 2: In the shadow of the Swastika
Volume 3: The Final Chapter
Donald Kenrick

Gypsies in the Ottoman Empire: A contribution to the history of the Balkans

Elena Marushiakova and Vesselin Popov

Gypsies: From the Ganges to the Thames

Edward Proctor

Gypsy politics and Traveller identity

Thomas Acton (Ed.)

Here to Stay: The Gypsies and Travellers of Britain

Colin Clark and Margaret Greenfields

FORTHCOMING Insiders, Outsiders and Others: Gypsies and Identity

Kalwant Bhopal and Martin Myers

Learn Romani: Das-dúma Rromanes

Ronald Lee

FORTHCOMING Nomads under the Westway: Irish Travellers, Gypsies and other traders in west London

Christopher Griffin

The Roads of the Roma: A PEN anthology of Gypsy writers

Hancock, Dowd and Djuric (Eds.)

Rokkering to the Gorjios: In the early nineteen seventies British Romany Gypsies speak of their hopes, fears and aspirations

Jeremy Sandford (Ed.)

Roma, Gypsies: Texts issued by International Institutions

Marielle Danbakli

Romani culture and Gypsy identity

Thomas Acton and Gary Mundy (Eds.)

The Romani World: A historical dictionary of the Gypsies

Donald Kenrick

Scholarship and the Gypsy struggle: Commitment in
Romani studies
Thomas Acton (Ed.)

School Provision for Ethnic Minorities: The Gypsy
Paradigm
Jean-Pierre Liégeois

In the shadow of the Swastika: Volume 2 of The Gypsies
during the Second World War
Donald Kenrick (Ed.)

Shared sorrows: A Gypsy family remembers the Holocaust
Toby Sonneman

Smoke in the Lanes
Dominic Reeve

Stopping Places: A Gypsy history of South London and
Kent
Simon Evans

A way of life
Donn Pohren

We are the Romani People
Ian Hancock

What is the Romani language?
Peter Bakker and Hristo Kyuchukov

Winter Time: Memoirs of a German Sinto who survived
Auschwitz
Walter Winter

European Dialogue offers training Seminars on Roma history, culture and other Roma related issues, tailored to meet your specific needs.

For more information, contact us.