

**Chapter 1 : The Roma and the Holocaust of World War II**

*Provides a study of state policies against Gypsies and local enforcement. The text throws light on attitudes to more recent immigrants. It includes an overview of Gypsy persecution in Europe from the.*

Stereotypes and Reactions London Nomads, c. In eighteenth-century English accounts Gypsies were generally lumped together with Irish travellers and vagrants. But by the nineteenth century a series of powerful romantic notions about Gypsy life began to predominate. A new interest in Gypsy "lore" and in the Romani language can be identified, at the same time that new efforts were being made to "convert" Gypsies to a sedentary lifestyle. In the Proceedings Gypsies are usually stereotypically accused of dishonesty or craftiness and are often found directing victims to the locations of stolen goods. From the late eighteenth century onwards, they are also particularly associated with the crime of "animal theft", reflecting the particular involvement of Gypsies in horse dealing. Racial stereotypes are occasionally employed, with physical descriptions including swarthy skin and the wearing of ostentatious, colourful clothes. Introductory Reading Travellers and Tramps Although Gypsies formed the most distinct group of seasonal travellers, they formed only one fragment of a wider world of casual labour and tramping, the denizens of which ebbed and flowed in and out of London with the seasons. The market gardens which surrounded and fed the capital required strong backs in the spring and autumn, while in the nineteenth century the hop-fields of Kent drew huge numbers of Londoners for the harvest in September, forming a traditional End End "holiday" for many, and a welcome period of high wages for all. Throughout the period covered by the Proceedings pedlars and entertainers set off in April and May to carry their goods to an otherwise isolated rural audience. Building work, and work on the canals and railways, was also necessarily seasonal, creating spikes in demand for the labour of the "navigators", and leaving them to drift back to London for the cold, wet months of December, January and February, when little could be accomplished out of doors. In the eighteenth century, St Giles, Whitechapel, and The Borough boxed the compass with cheap accommodation. And in the nineteenth century, each new railway terminus brought into being its own set of inexpensive lodging houses. Introductory Reading Legal Contexts Throughout the late medieval and early modern period Gypsies were subject to profound legal oppression across Europe. In England and Wales they were treated under the brutal sixteenth-century vagrancy laws, and were specifically included in the Vagrants Act. Most Gypsies could not claim a legal "settlement", so their treatment under the act was more problematic and varied. Gypsies were also affected by government attempts to regulate pedlars and hawkers by the issuing of licenses. With the evolution of the Poor Law following , the issue of "settlement" became less important, but vagrancy laws continued to have their impact. Because most types of vagrancy were not felonies, however, few trials of Gypsies for this offence can be found in the Proceedings but see those of Peter Lawman and Francis Buckley. Instead, Gypsies appear most frequently as defendants, witnesses and victims in trials for more serious offences. Other travelling and seasonal workers were similarly caught in a web of legislation and regulation. The Vagrancy Acts of and formed the legal framework within which many a wandering labourer was forced to operate, and those who fell foul of the laws were frequently summarily punished by whipping or a stint in the house of correction. Travelling actors and players were also similarly singled out within legislation and subject to strict legal control. And while the less well-policed spaces of the capital provided a winter refuge from the attentions of the authorities, both parish and ward constables in the eighteenth century, and the new police forces of the nineteenth, looked on unsettled labourers with a jaundiced eye. Alternative eighteenth-century spellings include:

**Chapter 2 : To Roma (Gypsies) – Resources4Missions**

*In the history of Gypsies there have been numerous instances of public power - the official, legalised authority of the state - being used to specifically persecute this minority Group. General surveys chronicle the story of enforced slavery, deportation, death penalties and attempted genocide.*

Origins[ edit ] The historical origins of Irish Travellers as a distinct group is still unknown. Research has been complicated by the fact that the group appears to have no written records of its own. A suggestion that they might be of Romani extraction [10] has been disproved by genetic evidence, which finds no connection to Romani groups. It has since been recognised that no single explanation is likely to be adequate in answering this complex question. Current scholarship is investigating the background of Gaelic Ireland before the English Tudor conquest. The mobile nature and traditions of a Gaelic society based on pastoralism rather than land tenure before this event implies that Travellers represent descendants of the Gaelic social order marginalised during the change-over to an English landholding society. The study provided evidence that Irish Travellers are a distinct Irish ethnic minority, who have been distinct from the settled Irish community for at least years; the report claimed that they are as distinct from the settled community as Icelanders are from Norwegians. This apparent distance though may be the effect of genetic drift within a small homogeneous population and may therefore exaggerate the distance between the two populations. An estimated time of divergence between the settled population and Travellers was set at a minimum of 8 generations ago, with generations at 30 years, hence years and a maximum of 14 generations or years ago. The best fit was estimated at years ago, giving an approximate date in the s. Irish Travellers are not an entirely homogeneous group instead reflecting some of the variation also seen in the settled population. Four distinct genetic clusters were identified in the study, and these match social groupings within the community. Two main hypotheses have arisen, speculating whether: This would favour the second, endogenous, hypothesis of Traveller origins. Shelta has been dated back to the 18th century, but may be older. Issues with mobile sections of the population came under loosely defined vagrancy laws , ultimately of English origin. In the 1963 government of Ireland established a "Commission on Itinerancy" in response to calls to deal with the "itinerant problem". The Commission had no Traveller representatives, neither were they consulted. With an overall population of just 0. There were found to be 9, Travellers in the 0-14 age range, comprising Children of age range 0-17 comprised Following the findings of the All Ireland Traveller Health Study estimates for , the figure for Northern Ireland was revised to 3, and that for the Republic to 36, In addition to those on various official sites there are a number who are settled in local authority housing. These are mostly women who wish their children to have a chance at a good education. They and the children may or may not travel in the summer but remain in close contact with the wider Traveller community. According to research published in , Irish travellers in the US divide themselves up into groups that are based on historical residence: The Cant spoken in the US is similar to the Cant spoken in Ireland, but differs in some respects in that the language has transformed into a type of pidgin English over the generations. They typically work in asphaltting, spray-painting, laying linoleum, or as itinerant workers to earn their living. This is evidenced in a report published in Ireland, which states that over half of Travellers do not live past the age of 39 years. Another government report of found: From birth to old age, they have high mortality rates, particularly from accidents, metabolic and congenital problems , but also from other major causes of death. Female Travellers have especially high mortality compared to settled women. The study, including a detailed census of Traveller population and an examination of their health status, was expected to take up to three years to complete. The birth rate for the Traveller community for the year was On average there are ten times more driving fatalities within the Traveller community. According to the National Traveller Suicide Awareness Project, Traveller men are over six times more likely to kill themselves than the general population. According to Judith Okely, "there is no large time spans between puberty and marriage" of Travellers. Okely wrote in that the typical marriage age for females was 16-17 and the typical marriage age for males was 18- Yet only 15-year-old enumerated Irish Travellers identified themselves as married. They are too small a minority, i.

The term gypsy first appears in records dating back to the 16th century when it was originally used to refer to the continental Romani people in England and Scotland, who were mistakenly thought to be Egyptian. Please update this article to reflect recent events or newly available information. Unemployment among male Travellers measured 73 percent according to the self-assessed principal economic status question on the census form. The national measure of unemployment for males on a comparable basis was 9. Corresponding rates for females were 63 percent for female Travellers and 8 percent for the female population overall. Such percentages for more valuable non-ferrous metals may be significantly greater. Many families choose not to reveal the specifics of their finances, but when explained it is very difficult to detect any sort of pattern or regular trend of monthly or weekly income. To detect their financial status many look to the state of the possessions: In March they were designated an Irish indigenous ethnic group. The European Parliament Committee of Enquiry on Racism and Xenophobia found them to be among the most discriminated-against ethnic groups in Ireland [83] and yet their status remains insecure in the absence of widespread legal endorsement. The court hearing in resulted in suspended sentences for all the defendants. A Study of Irish Travellers in Prison Mac Gabhann, found that social, economic and educational exclusion were contributing factors to the "increasingly high levels of imprisonment" of Irish Travellers. Halting site A complaint against Travellers in the United Kingdom is that of unauthorised Traveller sites being established on privately owned land or on council-owned land not designated for that purpose. However, Travellers also frequently make use of other, non-authorised sites, including public "common land" and private plots such as large fields and other privately-owned land. A famous example was Dale Farm in Essex. The Travellers claim that there is an under-provision of authorised sites. The Gypsy Council estimates an under-provision amounts to insufficient sites for 3, people.

**Chapter 3 : Romani people - Wikipedia**

*Mayall, D. , English Gypsies and State Policies (The Interface Collection), Hatfield: University of Hertfordshire Press. Office of the Deputy Prime Minister (now Communities and Local Government) a, Planning for Gypsy and Traveller Caravan Sites, Circular 1/06 (ODPM), London: ODPM.*

We discussed issues of origin, education, culture and their place in the eyes of the white Hungarian majority. As a child, growing up in a Hungarian family, the word Roma existed only as the name of a city in central Italy. The peoples collectively known as Roma were known in my household as gypsies. They were dirty, they were criminals, and they were not to be associated with in any way, shape, or form. They were bad from birth. Stories of young gypsies who would corner you in broad daylight to steal your money and your coat are common among children, whether or not they were true, and were not forgotten by adulthood. The majority wanted to assimilate them somehow into their culture, but did not want them as their own neighbors. The Jewish problem was to be solved by forcing Jews to wear yellow stars on all clothing, then herding them into ghettos, and finally moving them to concentration camps, where they were killed immediately or worked to death. The Nazis felt this solution to be the only way of saving the Aryan race from being tainted by Jewish blood. Roma were also forced to wear symbols on their clothing, then moved into the newly evacuated ghettos from where they were taken into concentration camps and either killed or worked to death. Jews were defined as anyone who: After , however, a person could be considered having too much Gypsy blood in them if two of their eight great-grandparents were even part-Roma. Of course, no claim can be made that their experiences were the same, but similarities can often be found. Arguments among scholars about the uniqueness of the Holocaust are widespread, ranging from those who feel the Holocaust was specifically Jewish, to those who feel that all victims equally played a part. In this paper, I will first introduce some quotes from certain scholars who feel that Roma should not be recognized equally with Jews as victims of the Holocaust. I would then like to look at the experience of Roma in the Holocaust, beginning with laws and decrees passed against them, and ending with their struggle for recognition today. Hopefully, this will end in a basic understanding of what role the Holocaust had for Roma and why they, too, were equally victimized during the Holocaust. One of the best known Jewish survivors of the Holocaust is Elie Wiesel. His many books dealing with life in and after the concentration camps are required reading for many high school students. In , after his appointment to chairman of the United States Holocaust Memorial Council, he wrote a report to the president in which he said While Gypsies were killed throughout Europe, Nazi plans for their extermination were never completed nor fully implemented. However, Nazi plans for the annihilation of European Jews were not only completed but thoroughly implemented. You will find that he did not fulfill that responsibility because he focuses only on the importance of the Jewish aspect of the Holocaust. Other scholars have written similar statements, acknowledging the fact that Roma were victims, but emphasizing that they were not a central focus of the Holocaust. Most of the non-Jewish people would not have been killed because the killing machinery would not have been put into operation Others were drawn in -- with horrific results -- but the key object and common thread was always the Jews. It is also important to note that when capitalized, Holocaust refers specifically to the mass murders perpetrated by Nazis during World War II. When not capitalized, it can be used to describe any mass slaughter. Though McFee expects us to assume he is speaking of the Holocaust during World War II, he does not make the distinction between capitalized and non-capitalized holocaust in his quote, thus misleading us. Because there was no intent to kill all Romanies, and because policies against them were not motivated by Nazi race theory, their treatment cannot be compared with that of the Jews and therefore they do not qualify for inclusion in the Holocaust-in sum because their treatment did not constitute a genocide and it was not motivated by a policy based on Nazi race theory. You will notice some very peculiar commonalities. Roma Experience Laws against Roma had been passed almost since the day they arrived in Europe. In the very beginning, rumor spread that they were a band of Christian Egyptians fleeing persecution, thus coining the term Gypsies from the word Egyptians. However, as a darker skinned people who did not lead the settled lifestyle of peasants already in the area, they were immediately suspect. Other countries, such as

Romania, France, and Spain, later pass laws calling for the resettlement and murder of Roma. People throughout Europe had become settled into their own towns, intermingling with neighbors and setting up a social order based upon a fixed way of life. Roma, being a nomadic group, could not fit this way of life. The differences in religious and cultural practices led to rumors of them being magicians or vampires, which in turn led to their ostracization. Being culturally unacceptable did not matter to most Roma. The nomadic Roma lead very different lives from the Europeans of the time and did not care to assimilate themselves into that way of life. They were most comfortable carrying on the practices and the ways of life of their ancestors. However, being economically unaccepted was another matter. Because people were constantly suspicious of these wandering peoples, they could not form the business relationships which would give them a way of making a living or a trading base. Often, families would have to steal in order to eat, because nobody would transact with them. During the 1930s, the legal oppression of Romanies in Germany intensified, despite the official statutes of the Weimar Republic that said that all its citizens were equal. However, with his new appointment as Chancellor, he could mold the laws to fit his own agenda, which included the eradication of anyone non-Aryan or with contrasting political views. In 1935, both Roma and Jews were officially labeled second-class citizens, "depriving them of [all or any of] their civil rights. Roman Mirga was one of the earliest Roma Holocaust survivors who had his story made into a book. This was in 1945, more than 40 years after being liberated. His story gives us the truth about what it was like to be a prisoner at Auschwitz. One might say he was one of the lucky ones, because his father was a musician favored by the camp authorities. It is important to note that in many concentration camps Roma families were held together. However, this was not done because Nazi officials felt any kindness toward the families. It was simply more expedient, and caused the guards less problems, to leave families together for processing. I suddenly heard music. It was intended to calm the Jews going inside, soap and towels in their hands, no doubt believing they were taking a bath. Except that it was not a bath-house, but a crematorium. The Gypsy orchestra was there. Medical experimentation and sterilization were also a large part of the role of Roma in concentration camps. The best known doctor who led medical experimentation was Dr. Mengele took a particular interest in Roma children. He was a very paradoxical figure, because at times he seemed to be especially fond of the Roma children, but then at any given time he would be terribly cruel to them. Mengele was also known to kill pairs of twins specifically for the purpose of performing autopsies on their bodies. When the needle broke and the child died, Mengele cut the child open from the neck to the genitals, dissecting the body, and took out the innards to experiment on. Salt water experiments, in which Roma were either injected with a salt water solution or given nothing more than salt water to drink began in at Sachsenhausen, Buchenwald and Dachau. Of the ten subjects, the only two who died were used as a control group and not injected. One of the injected survivors was then killed and dissected for an autopsy. They cut off our hair and everything to be hairless. It was done by women, then a doctor examined us thoroughly they examined, you know, everything. He was the one who gave an injection to me and to all the others, to everybody. You know, he gave me an injection down there Everything went black I fell off that examining table. They kicked me away, it was time for the next. They gave me an injection like that one in eight months and after that I did not have that monthly thing. When I went to Roma settlements and spoke to the men and women, I learned that the more children one has, the higher status he holds among his fellow Roma. Using this assumption, we can understand why sterilization was such a horrible experience especially for young Roma women. Not only would they not be able to bear a child, which is difficult for anyone to accept, but they would be considered lower than their counterparts who had children, or who could still bear children. In sterilization we see not only a physical maiming, but also a psychological scarring with social repercussions. In the beginning of their internment, Roma were supposedly allowed to live as long as they could in the camps, dying only from disease and starvation. We have to note that many Roma never made it to the camps, but were shot right outside of the cities where they lived, or in the forests, or on the way to the camps. How many Roma were killed before they arrived at camps is impossible to know, mostly because there is no specific documentation about those killings. Other documentation classified them not as Roma, but as criminals or sometimes even as Jews. Of those that did make it to the camps, it was not until later in the war when they were being gassed in large numbers. The first group of Roma to be gassed occurred in January as

an experiment, which was actually the first gassing using Zyklon-B in Nazi history. Two-hundred and fifty Roma children were used to test the effects of Zyklon-B. Needless to say, the experiment was successful in that it killed all children, and would be used from then on to gas prisoners. Some died after liberation because they ate themselves sick. The food they received in the concentration camps lacked any nutritional value. They were given very little bread, which was often withheld from them as punishment. Using modern day treatment of anorexia patients, who are also severely malnourished, we learn that in order to reduce the chances for heart failure, patients must begin with a calorie count as low as 1, calories a day. Ilona Raffael remembers when the Russians liberated her: Many of us got sick because people, whose stomach had contracted, ate a lot. I was clever enough not to eat much food; first I drank a lot of tea. Unfortunately, those that did not know merely added themselves to the death toll. Another terrible situation for Roma upon liberation was their lack of placement. Unlike other survivors who had families waiting for them in the Americas and throughout Europe, Roma often had no one. They had no other country to flee to and usually no family outside of their own tribe. Their caravans had been burned, their horses shot, and all of their belongings confiscated. Because everything they owned before the war had been carried with them, such as musical instruments, work tools, and their wagons, once they were free they had nothing. The Roma also did not have foreign organizations to fight for their rights and to help them re-start their lives. They left the camps empty-handed, with nothing but their weak legs to get them back to their hometowns.

**Chapter 4 : Dual Nationality**

*The Gypsies are now recognized to have originated from northern India and to have arrived in Europe around the 14th century. This deprives the Gypsies of an historical homeland and a state able to protect their rights, even outside its borders.*

Endonyms[ edit ] Rom means man or husband in the Romani language. The feminine of Rom in the Romani language is Romni. However, in most cases, in other languages Rom is now used for people of all genders. Some Romanies use Rom or Roma as an ethnic name, while others such as the Sinti , or the Romanichal do not use this term as a self-ascription for the entire ethnic group. Both Rom and Romani have been in use in English since the 19th century as an alternative for Gypsy[ citation needed ]. Romani was initially spelled Rommany, then Romany, while today the Romani spelling is the most popular spelling. Occasionally, the double r spelling e. The term Roma is increasingly encountered, [83] [84] as a generic term for the Romani people. Romani language , Romani culture. The Spanish term Gitano and French Gitan have similar etymologies. This designation owes its existence to the belief, common in the Middle Ages, that the Romani, or some related group such as the Middle Eastern Dom people , were itinerant Egyptians. The word Gypsy in English has become so pervasive that many Romani organizations use it in their own organizational names. This exonym is sometimes written with capital letter, to show that it designates an ethnic group. Tsinganoi, Zigar, Zigeuner , which likely derives from Athinganoi , the name of a Christian sect with whom the Romani or some related group became associated in the Middle Ages. Romani populations For a variety of reasons, many Romanis choose not to register their ethnic identity in official censuses. There are an estimated 3. Several million more Romanies may live out of Europe, in particular in the Middle East and in the Americas. Sometimes a subgroup uses more than one endonym , is commonly known by an exonym or erroneously by the endonym of another subgroup. The only name approaching an all-encompassing self-description is Rom. Subgroups have been described as, in part, a result of the Hindu caste system , which the founding population of Rom almost certainly experienced in their South Asian urheimat.

**Chapter 5 : Stereotypes and the state: Britain's travellers past and present | History and Policy**

*Richardson J., Ryder A. () New Labour's Policies and Their Effectiveness for the Provision of Sites for Gypsies and Travellers in England. In: Sigona N., Trehan N. (eds) Romani Politics in Contemporary Europe.*

Where Travellers were featured in photographs they were in quaint rural settings, typically engaged in peg-making or basketry, with a bow-topped caravan in the background. In part writers were motivated by the assumptions that Britain was becoming increasingly crowded, urbanised and modernised, and that Gypsies and their way of life were therefore in terminal decline. Cases where Travellers failed to conform to romanticised stereotypes, through living on long-term, urban sites or dealing in scrap metal or modern furniture, for example, were explained as the result of miscegenation. Why is this important? And the significance of writers propagating the simultaneous romanticised and debased stereotypes of Travellers became more pronounced over the course of the century as face-to-face encounters between Travellers and the majority population declined. This economic shift was compounded by the continued clearance of inner-city slum areas, where traditionally many Travellers had found accommodation during winters or for longer periods, and the major changes in planning control and zoning of development following the Town and Country Planning Act. Rather, they were and are depicted as social failures, who had a duty to settle down and become integrated. In trying to untangle this it is important to understand the specificity of the nature of the British state: So, in contrast to Germany in the first four decades of the twentieth century, the British state specifically did not collect information on Travellers as a group - during the wars, for example, they were issued with the same type of ration cards as travelling salesmen, and no records were kept of their enlistment into the armed forces. In part, this stance of central government was due to the assumed impartiality of the state and the professional self-image of civil servants. We can see this most strongly in the Home Office in the first half of the century which repeatedly refused to confirm bylaws put forward by local authorities specifically targeting Travellers as a group. For similar reasons it, along with the Ministry of Health, blocked various incarnations of the Moveable Dwellings Bills in the 1930s and 1940s. Civil servants may have been happy legislating against certain behaviours - lighting fires near highways, camping in particular places for longer than specific periods - but they shied away from legislating against certain named groups. It is also crucial to disentangle the rhetoric and practice of different levels of the state. Conversely, the closer to the ground - most typically parish and district councils - the more prejudiced and anti-Traveller the body is likely to be. This suggests that, structurally at least, central government was and remains well-placed to resist repressive measures towards Travellers. Yet, this position has been consistently undermined by two factors. Layered on to this was the near universal personal prejudice of the civil servants themselves, for as one confessed: The stereotypes generated by popular writers and gypsologists were consequently able to fill the vacuum created by the absence of active bureaucratic engagement and policy. And yet the marginal position of Travellers, and the fact that many aspects of their traditional lifestyles conflicted with new regulations, meant they were more vulnerable to the negative aspects of these changes than most of settled society. Through control of physical space, behaviours and standards of living, government, backed by regulatory bodies and the police, regularised lifestyles and narrowed the definition of what was normal and acceptable. The Act attempted to resolve the crisis over the chronic post-war shortage of stopping places through requiring local authorities to provide official sites for Travellers. The second, and crucial, undermining factor has been that, while central government may pass legislation, it is reliant upon local government to put it into practice. Research shows that local harassment and eviction has always been a factor in the lives of Travellers, but before the Second World War this tended to be localised, often inconsistent and frequently unsustainable. However, through the creation of the planning system, the need for local licensing of caravan sites and the development of officially-provided caravan sites post-war, local prejudice was given free reign. Where official sites were given permission, then almost without exception they were located in the most marginalised and stigmatised spaces available - next to motorways, sewage works, land fill sites - far from residential areas. It was largely only through the provision of a per cent grant from central government that any progress was made in official site

provision over the s. Even before the removal of the obligation of local authorities to provide official sites as part of the Criminal Justice and Public Order Act, there was an absolute shortage of stopping places for Travellers. The aim of the Act was to require Travellers to provide their own sites through buying land and applying for planning permission. In fact it has resulted in a crisis perhaps comparable to that of the s: Despite the over-riding failure of government policy on the provision of sites post there have been a number of developments which suggest that state-Traveller relations may be at a turning point. The legal acknowledgment of the ethnic status of Romany Gypsies and Irish Travellers although not Scottish Travellers in combination with the Race Relations Amendment Act, has strengthened the ability of Travellers to challenge discriminatory behaviour. Similarly, the Human Rights Act which incorporates the European Convention on Human Rights has been used successfully by some Gypsies and Travellers facing eviction from unauthorised sites. Within many local authorities, while planning and environmental health departments often continue to treat Travellers with suspicion, designated Traveller education and health teams have made significant advances in providing sensitive and appropriate services. Gradual changes have also been made to the provision of accommodation for Travellers and Gypsies. An acknowledgement of the importance of central funding in ensuring the proper care of official sites was made in when a refurbishment grant was introduced to help local authorities refurbish and build Gypsy and Traveller sites. The developments however, should not be used as a signal for governmental complacency but rather as a first step. The Act failed to reintroduce the obligation to provide caravan pitches, and there is extensive anecdotal evidence of poor spending of the refurbishment grant. Historically, local authorities have largely only enacted policies for Travellers under the direction of, and with funding from, central government. Until there is a sea-change in attitudes at the local level - so often still dominated by outdated stereotypes - Travellers will continue to be treated as twilight citizens on the margins of society.

**Chapter 6 : Communities - Gypsies and Travellers - Central Criminal Court**

*Book of the Week: English Gypsies and State Politics: 7 (Interface Collection) By David Mayall. From the time of their first appearance in England in the early 16th century to the present day Gypsies have been considered a "problem" by the British state.*

Firstly, Gypsies formed a tiny percentage of the population in 19th C England. According to the census data, the population of England rose from 8. Secondly, Gypsies were largely illiterate throughout the period and the result of these two facts has meant that almost all works about Gypsies are by outsiders. These sources are full of misconceptions about aspects of their work and lives, based on the existing prejudices of the writer. While we must treat these sources with care, it is possible to use, them together with autobiographies of Gypsies living at or around the end of this period to put together a overview of 19th century Gypsy life. The maintenance of Gypsy Life in the 19th Century A backbone of the Gypsy family economy was the selling of small goods by women and children, whether home made as in pegs, mats, flowers and baskets or bought in. Additional income came from love charms and fortune telling. In general Gypsy men would not go out selling; they would tend the horses and the campsite while the women, who were viewed as less of a threat by settled society, would knock on doors. At the site they would make goods such as pegs, flowers and skewers, mend items such as pots and kettles and sharpen knives. The Gypsy preacher, Rodney Smith explained: When she leaves the wagon in the morning to go her rounds she arranges with her husband where the wagon shall be placed at night. Some men worked with horses in occupations such as farriers or horsemen. Many men would also trade horses, a vital requirement for Victorian mobility, and found a ready market in the settled world. Gypsy families took part in casual farmwork when it was available, normally at piece work rates and outside the winter months. Some farmers might not employ them, but for many others, Gypsies formed a valued element of contract labour. There was a requirement for short term labour to bring in crops such as peas, strawberries, hops and fruit, as well as field work such as the corn harvest, hoeing, weeding etc. Men were also responsible for the keeping of dogs which were widely used to hunt game " rabbits, hares and pheasants. Other birds, hedgehogs, fruit and vegetables were gathered, and on occasions stolen, from the fields around them. This element of petty crime is important to the public viewpoint of Gypsies. Despite such minor offences Gypsies seem to have committed no more major crime than other people. They do not commit big robberies. They do not steal horses or break into banks" But they take potatoes from a field or fruit from an orchard " only what is sufficient for their immediate needs. Most of them never dream that there is any sin or wrong in such actions. Most of these travellers comprised a mobile labour force that was overwhelmingly single and existed as part of a reserve army of labour i. They included artisans on the tramp, casual industrial labour, contract farm labourers, Irish navvies, drovers, tramps, salesmen and thieves. In contrast to them, groups such as Gypsies, show people and some hawkers chose to take their families with them. As such they could rarely rely on wage labour alone to support themselves and had to look to alternative means of support. They used had their own transport and accommodation and avoided using the casual wards and lodging houses that many other travellers experienced. While summers were normally spent on the road, winters were usually spent at long existing and often large scale sites. Some were essentially rural such in those in the New Forest or at Kirk Yetholm in the Scottish Borders; while many sites were to be found at the edge of major cities and towns, e. Belvedere marshes in London or the Black Patch, an industrial waste site which was the main stopping place in Birmingham for up to Gypsies. In certain places such as Notting Hill in London, or Kirk Yetholm they might take over houses for the winter, or occupy yards at the back of streets. While a few remained at these sites all year, the great majority left to travel during the summer, following circuits to find work and business in areas they knew. Changes and pressures on Gypsy life during the 19th Century Though some Victorian writers mourned the move to an urban society and foresaw the death of Gypsy stopping places, they seem to have over-exaggerated greatly. An investigation at the end of the century also found that within 15 miles of London no fewer than 72 commons existed, encompassing a total of around 19, acres. They show that fewer than 40 entries arose as the results of complaints; these were of a minor nature

horse straying and general nuisance being the most common. Few Gypsies stayed more than two nights at any spot, and the usual campsites were commons rather than the side of the road. The evidence from the diaries suggests that Sussex police rarely intervened at Gypsy stopping places and were even less likely to actively prosecute them for overnight stops. During the 19th Century there was a slow takeover of certain stopping places used by Gypsies, especially their winter sites in urban and semi-urban settings. Near cities the demand for housing and the campaigns of landowners moved them out from sites such as Norwood and Notting Dale, while the continuation of enclosure removed them from sites such as those within Epping Forest. However the ability of Gypsies to move on and find other sites during the period meant that they were not prevented from maintaining an itinerant lifestyle and moving reasonably freely through most of the country. At most, the increased restrictions on land may have meant that Gypsies travelled in smaller groups. With the population of England only half that of the present day for most of the period, England was an emptier place and the pressure on land was less intense. Towards the end of the century other changes affecting the Gypsies arose as the result of an increase in state intervention. These all gave more power to local authorities to regulate aspects of Gypsy life, but like the earlier Vagrancy Act of 1824, they were enforced in a variable way, so that these powers were rarely used consistently, even at a county level. In education, whatever reformers said, many schools did not want to receive Gypsy children, and many landowners and councillors were uncertain of their powers and reluctant to try to use them. Though individual landowners and men of influence might complain bitterly about Gypsies, and these are the voices that have come through most loudly to us in the records, this did not translate into universal action at this time. Samuel noted that although travellers were subjected to hostile legislation and harassment, it was the mechanisation of the harvest, the replacement of casual with fixed workers, the rise of fixed holiday resorts instead of fairs and the extension of shops across the country that seems to have caused the reduction in both opportunities and numbers of the non Gypsy traveller. As an example, although the day of eviction in at the Black Patch is the one that is recorded in the newspapers, and by Mayall, it was the sixty years of tolerated occupation previous to this that was more important to Gypsy life.

**Alternative perspectives on Gypsy life**

**Romantics** In the discourse on Gypsies in the 19th Century there were several divergent streams of thought running at the same time. The first of these major streams was the romantic perspective, which was a staple of novelists and writers throughout the century. In this Gypsies were both romanticised both as part of old England and exoticised as part of an Oriental cultural group. They were seen as savages to be preserved; sometimes dangerous, sometimes noble, but always disconnected from mainstream society. This view was transmitted through writers such as Walter Scott e. Guy Mannering, George Eliot e. They hunted down Gypsies in archive and field and judged them by what they saw as their degree of closeness to this ideal, often ignoring evidence to the contrary, such as their intermarriage with outsiders. All those who did not conform to these ideals and especially other travellers were viewed as worthless. In these beliefs the Gypsy lorists were followers of the Romantic racism of Herder, which upheld the primacy of racial culture and especially of language in the identification of a separate people.

**Reformers** In comparison with the romanticism of the writers and lorists a separate reform perspective existed, driven largely by missionaries and social reformers such as the Quaker John Hoyland, James Crabb in the New Forest, John Baird in the Borders and later on by George Smith of Coalville. In this view Gypsies were seen as ignoble savages who refused to accept a settled lifestyle or to be converted to normal existence. Most of those reformers who wanted to integrate the Gypsy, believed that their spirit had to be broken, or else retrained when they were still children, in order for Gypsies to be remade as non-Gypsies and become true members of Victorian society. Thus it was the way of life that was focused on by these writers, with the Gypsies being racialised as a degenerate, corrupted and corrupting people. They then branded those remaining as members of a worthless underclass who were steadily increasing in numbers and, by implication, in threat. Support for this perspective came from others who saw the Gypsy as dangerous to the order of society. As the century progressed, reformers found support increasing both locally, and centrally, for their attempts to bring Gypsies into line with their view of how society should function. As Gypsies were moved further from the norm and knowledge of settled society with the advance of urbanisation and industrial society, the limited toleration which had been extended to them began to weaken.

But as we have seen, it did not break, and Gypsy life was able to continue in the face of the reformers' attempts to transform them. Alternative perspectives on Gypsy life

Pragmatists In contrast with these two stances, I want to put forward another one which was held by a significant number of people, especially those who came into contact with Gypsies on a regular basis such as farmers, householders, traders and rural workers. In this view, Gypsies are seen as part of 19th century life, and as members of a landscape in which they are given a role as strangers who, although potentially a nuisance, are recognised and assigned a role in the structure of society. This view might be mistaken for the romantic one, but in fact is rooted in the practical world of using goods and services which the Gypsies provide. By its nature it was largely a rural viewpoint, but where Gypsies settled in town sites, such contact could also take place. Mayall gives a good example of this view when he looks at the New Forest Gypsies where: He saw Gypsies in the context of rural life and his poems addressed the attractive side of the Gypsy life. This image encompassed the Gypsies as they were; used for providing music, for buying goods and abused for their pilfering. It is a fundamentally tolerant view and one which is in line with others working and living alongside Gypsies. At the same time there was also suspicion of the Gypsies as outsiders, shown by the way they were used as bogeymen to make troublesome children behave or else be carried away by the Gypsies. Unlike the reform viewpoint there was no attempt to change the identity of the Gypsy and a settlement evolved which both sides could live within. Gypsies might remain separate, but they were not unknown to the world around them. They were treated as outsiders but they could be on the social level of those they mixed with and occasionally married with. There is widespread evidence of Gypsies intermarrying with non-Gypsy society. These findings indicate that, despite the status of the Gypsies in Victorian society, people in settled society had contact with them on a daily basis and could consider settling with them. The internal components of Gypsy identity Gypsies carried their own ideas of self-identity throughout this period, ones which rejected many of the conventional standards of industrial society. The key aspect of this identity in this period was not just the fact of travelling, as some Gypsies did not travel on a regular basis. At least as important was the refusal to adopt the wage economy and the subordination implied by it. It formed a core basis of Gypsy identity, and seems to have been driven as much by the internal desire of the Gypsies to retain identity as by the requirements of the settled society that they remain outside their realm. The adoption of these beliefs differentiated Gypsies from other travellers who lived within the parameters of non-Gypsy society. A consistent finding through the century was that there was a widespread use of a version of Anglo Romani throughout England. Despite, or probably because of the rate of intermarriage observed earlier, Gypsy culture seems to have adopted a set of criteria which allowed for outsiders to live within Gypsy society and for their children to be considered by other Gypsies as full Romanies. Those marrying Gypsies had to make a choice about whether they were to enter Gypsy society. There was a continuity of cultural practices found by writers throughout the century from Hoyland to Boswell. Reviewing this evidence, it appears that Gypsies created and managed to maintain a separate identity in this period. Conclusion Gypsies never held centre stage in writing about the 19th Century, due to their small numbers and their existence on the margins of settled society. None the less, their physical and ideological difference from the main trends of the century meant that they were objects of curiosity to many within the settled population. It has also meant that they were placed within a debate about the effects of the industrialisation of English society, particularly the urbanising and modernising aspects of the period. Gypsy culture seems to have remained relatively stable throughout the 19th Century. This culture had evolved ways of incorporating outsiders while retaining self identity and whilst over the period some Gypsies may have blurred at the edges with the people they worked and lived with, they maintained a coherent core identity. It is not the origin but the retention of core aspects of this culture over such long periods that is the curious and significant factor here; as this is what was relevant to their life in 19th century England. Gypsy identity was created by an interchanging dynamic between their own internal socio-economic position, their internal culture and the views held by external society. The key change in this period among these factors seems to have been a slow shift in external views of Gypsies from being a known group of strangers, who held a definite role, to an unknown group without value, no longer having any role or purpose and increasingly cut off from much of the urban and suburban population.

## Chapter 7 : Monthly Immigrant Visa Issuance Statistics

*To Roma (Gypsies) NOTE: much more than just outreach to, includes their history, culture, language etc. English Gypsies and State Policies Mayall, David.*

Non-citizen nationality status refers only individuals who were born either in American Samoa or on Swains Island to parents who are not citizens of the United States. The concept of dual nationality means that a person is a national of two countries at the same time. Each country has its own nationality laws based on its own policy. Persons may have dual nationality by automatic operation of different laws rather than by choice. For example, a child born in a foreign country to U. Or, an individual having one nationality at birth may naturalize at a later date in another country and become a dual national. However, persons who acquire a foreign nationality after age 18 by applying for it may relinquish their U. In order to relinquish U. Dual nationals owe allegiance to both the United States and the foreign country. They are required to obey the laws of both countries, and either country has the right to enforce its laws. It is important to note the problems attendant to dual nationality. Claims of other countries upon U. In addition, their dual nationality may hamper efforts of the U. Government to provide consular protection to them when they are abroad, especially when they are in the country of their second nationality. Dual nationals may also be required by the foreign country to use its passport to enter and leave that country. Use of the foreign passport to travel to or from a country other than the United States is not inconsistent with U. Enroll in STEP Subscribe to get up-to-date safety and security information and help us reach you in an emergency abroad. Links to external websites are provided as a convenience and should not be construed as an endorsement by the U. Department of State of the views or products contained therein. If you wish to remain on travel. You are about to visit:

## Chapter 8 : The nature of Gypsy identity in 19th Century | History For Modern Times

*In eighteenth-century English accounts Gypsies were generally lumped together with Irish travellers and vagrants. But by the nineteenth century a series of powerful romantic notions about Gypsy life began to predominate.*

## Chapter 9 : Irish Travellers - Wikipedia

*Mayall, D, English Gypsies and State Policies (University of Hertfordshire Press, Hatfield, ) Mayall, D, Gypsy-travellers in Nineteenth Century Society (Cambridge University Press, Cambridge, ).*