

Slavic regions. The evening also provided participants with opportunity to get moving, thanks to the exemplary pedagogical guidance of Laura Kolačkovská, who taught two traditional dances from Slovakia.

Given the impact of the previous meeting's disruption by the Covid-19 pandemic, the participants in the symposia greatly appreciated the warmth of face-to-face interaction. The cohesion of the group was further enhanced by there being no parallel sessions scheduled, allowing everyone to fully enjoy each paper. A heartfelt thanks goes to the organisational committee and the programme committee for orchestrating such a memorable event. Special commendation is due to the students from the Dance Department of the Music and Dance Faculty of the Academy of Performing Arts for their exemplary production and organisation of the event.

As a final thought, I would like to revisit the question posed during the introductory speech by the

director of the Institute of Ethnology, Jiří Woitsch: what constitutes the "Slavic world"? How might we go about exploring this (almost *fictional*) world, one that is geographically scattered across 40 degrees latitude and more than 50 degrees longitude, that shares such a diverse political and cultural history, and that has linguistic ancestry as probably the only commonality? Using music and dance *as lenses* to examine both congruences and differences offers an exciting avenue for unravelling the complexities of this enigmatic world. It enables us to discern continuities and discontinuities that may go unnoticed by other scholarly lenses. Thus, conferences like this one, producing ample food for thought, have significance not only for ethnomusicology and ethnochoreology but also for anthropology, political science, and cultural studies. The Slavic world will surely remain a captivating field for this study group for many years to come.

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2023 Annual Meeting of the Gypsy Lore Society and Conference on Romani Studies, São Paulo, Brazil, October 3–6, 2023

The Gypsy Lore Society (GLS) is an international organization that, according to its website, "promotes the study of Gypsy, Traveler, and analogous peripatetic cultures

worldwide." Every year, the GLS organizes the Annual Meeting and Conference on Romani Studies in a different country. Over the past two decades, the conference has

become one of the most prominent events in Romani-related scholarship. These conferences foster interdisciplinary and cross-regional collaborations and debates, enabling reflections on current challenges and perspectives in the field. Specific conference themes vary based on location and local committee preferences. The 2023 annual conference was held in São Paulo, Brazil, from October 3 to 6 and focused on the following topics: different and innovative methodological approaches, the varied faces of antigypsyism, and the situation of Romani people outside Europe.

The conference was the first of its kind to be held in the Southern Hemisphere and marked an important milestone in the recognition of Romani experiences outside Europe. Over the last few decades, there has been a growing scholarly interest in Romani Studies in Latin America, and this event served as a testament to its gradual consolidation. Additionally, the conference provided an excellent platform for Brazilian scholars to present their work to an international audience. The conference, which was organized by the Center for Research and Training at the SESC São Paulo on behalf of the GLS, was attended by many artists, activists, and scholars from different disciplines and countries. I attended multiple panels at the conference and took part in accompanying events. Due to the abundance of sessions running simultaneously,

I couldn't participate in all of them. However, I would like to highlight a few sessions and aspects of the conference based on my experiences and the conference materials.

The conference program consisted of six keynote lectures, 110 paper presentations divided into three parallel hybrid sessions, two film screenings, and a performance by Marcelo Cigano and his band. The band is comprised of members of Romani origin and is well known for their outstanding performances. Two speakers from the Czech Republic, including myself, were present at the conference. My colleague from the Institute of Ethnology of the Czech Academy of Sciences, Zdeněk Uherek, presented a paper that analysed the consumption patterns of middle-class Rumungre Roma in the Czech Republic, Slovakia, and Canada. In my own presentation, I examined the way non-Iberian Romani migrants were portrayed in newspapers from the state of São Paulo between 1880 and 1889.

In her opening address, Tatiana Podolinská, the president of GLS, emphasized the importance of scholars adopting digital ethnography to study online worlds and develop new modes of ethnography in today's rapidly changing world. While these thematic areas are not entirely new, her comments reflect the current need to reevaluate the methods, ethics, and politics of Romani-related scholarship in order to address the changing landscape

(e.g., Fotta, M. and Gay y Blasco, P. *Ethnographic Methods in Gypsy, Roma and Traveller Research: Lessons from a Time of Crisis*. Bristol: Bristol University Press, 2024). The next speaker, Ronaldo dos Santos, who leads the Secretariat of Policies for Quilombolas, Traditional Peoples and Communities of African Origin, People of Terreiros, and Ciganos at the Federal Ministry of Racial Equality, announced that the Secretariat is committed to including the category of “Cigano (Romani)” in the 2030 national census. This commitment comes in the wake of a heated debate in Brazil about the recognition of Romani people in the country and their access to social opportunities and public policies.

During the opening ceremony of the conference, the winner of the Gypsy Lore Society Book Prize in Romani Studies was announced. The biannual prize was awarded to Jana Horváthová, the director of the Museum of Romani Culture in Brno, for her book titled ... *to jsou těžké vzpomínky* [...these are painful memories] (Horváthová, J. ... *to jsou těžké vzpomínky*. Brno: Větrné mlýny, 2021). Horváthová addressed the audience through a prerecorded message. The book is an 800-page collection of firsthand Roma and Sinti testimonies about life before and during WWII. The conference organizers also prepared a guided tour of Ceija Stojka’s exhibition for the 35th Bienal de São Paulo at the Museum of Art of São Paulo.

The conference offered many interesting sessions that covered topics such as the history and collective memory of the Romani people, education of Romani children, Romani activism, migrations, transnationalism, and cultural heritage. One of the panels, organized by Brigitte Grossman, particularly caught my attention, as it aligned with my interests in migration and transnationalism. In the session, Vanya Ivanova discussed how highly qualified Roma in Bulgaria transcend national identification processes; Yelis Erolova discussed a case study that illuminated the situation of relatives of migrants left in Bulgaria, focusing on Roma families from various settlements in the northeast region of the country; Sofiya Zahova presented letters from a Nordic Romani family, delving into themes of correspondence, agency, and writing; and finally, Guy Bolton’s contribution aimed to untangle the intricacies of human trafficking within Roma migrant communities in the United Kingdom.

Another session I found remarkable was a panel conducted entirely in Romani, which underscored the significance of using Romani as a scholarly language. Equally fascinating was a session on resistance and mobilization led by Brazilian Calon activist and scholar Aluizio Azevedo. The discussions in this panel covered various aspects of resistance and mobilization, including Matheus Alvim Batista’s seg-

ment on Romani mobilization in São Paulo. Courtney Callahan highlighted the similarities between the interpretations of “Gelem, Gelem”, the Romani anthem, by Brazilian Romani activist Nicolas Ramanush and the Colombian group Amé Le, respectively. Cassi Coutinho delved into themes of citizenship and fundamental rights for Romani people in Bahia, Brazil, while Phillippe Cupertino and Gabriel Nascimento examined the story of Maria Jane Soares Targino Cavalcante, a Brazilian Romani woman, and her journey to becoming a prominent Romani political leader in present-day Brazil.

It is significant that the conference was open to a non-academic audience and took place in the

SESC São Paulo, which usually offers courses with a focus on commerce or cultural activities tailored to the broader public. The event thus attracted people who might not have been familiar with Romani Studies. I talked to several participants who appreciated that the event took place beyond traditionally closed university spaces. In addition to the exchange of knowledge, the conference thus contributed to a broader dissemination of Romani-related scholarship and, within the Brazilian context, highlighted the need to promote and recognize Romani experiences, history, and culture.

The next Annual Meeting and Conference on Romani Studies will be held in 2024 in Sofia, Bulgaria.

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