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**Roma/Gypsies from the view of existential psychology**

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**The Roma/Gypsy Issue in the Concept of Klára Samková**

The twentieth century brought not only the theory of relativity, psychoanalysis, and the discovery of the gene, but also two of the most terrifying wars in the history of the planet. The wars wiped out millions of victims including minorities in various ethnic groups during the Holocaust. Perhaps mankind has never been doing as well as it is now, and perhaps its collective memory has never been as traumatized as at the time that immediately preceded our own. Between the everyday psychology and psychiatry there is a fuzzy transition from the study of behavior and experience of individuals in human groups and human relationships to the coarse manifestations of pathology, bubbling out as many other diseases of the biological nature of our mind. While social phenomena are studied mostly from the standpoint of the humanities, individual pathology is studied from a medical point of view. Somewhere on the border there is anthropology related to ethnography. Unlike the author of this book, few people are burdened by a group problem in today's world, let alone the Roma/Gypsy issue. They would walk the paths of sociological, anthropological and ethnographic studies towards the psychological depths armed with psychoanalysis, despite the fact that the work of Freud himself had called for such an excursion. From today's perspective it is also a daring excursion, which will undoubtedly find a wave of criticism and opposition in its trail. One can only hope this very real, eye opening story will evoke sustainable discussion based off of its originality and raw content. Psychoanalytic method of existential study of ethnicity may not be entirely relevant, (how it was discussed in: Loužek M.: „Can psychoanalysis be applied to politics? “ on the 13th psychoanalytic psychotherapy Symposium in Opočno, September 2006), and it probably isn´t, but it is certainly a profound refreshment in the flood of shallow political debates about the so-called Roma/Gypsy issue. The author in her psychological autopsy shows an unusually deep familiarity with the content of processed material, as well as the psychoanalytic view, which certainly goes beyond the ordinary knowledge of a contemporary Czech intellectual.

Sigmund Freud, who had phased the development of an individual into the narcissist, Oedipal, and normal adulthood, was looking for a parallel of such phasing in the development of nations until the period of animistic (mythological) over a religious period to the "scientific" systems. In the “scientific“ systems there is no space left for the omnipotence of God or man because we admit our smallness and we bend to natural gusts and death. Nevertheless our faith in the rationality still has ties with religion. August Comte has a similar understanding of the history of mankind. Karl Gustav Jung considered archetypes for a source of ideologies. From this perspective Gustav Jung was studying the psychology of Nazism as a force that fascinates people from within. In terms of psychoanalytic existential theories it is possible to understand the following interpretation of the Roma/Gypsy psychology as a clash of different developmental stages of the majority and minority group, not only as a result of minority traumatization, as the author concludes at the end of this book. Reduction of developmental, archetypal, cultural, historical, and psychological conflicts of "multi-speed" European population to a mere consequence of post-traumatic stress disorder, transferred to other generations of Roma/Gypsy, is perhaps too much of a shortcut. However, everything that precedes it in the book is a large scale and desirable analysis of the problem one nation faces that has a great value even without its psychiatry, or rather in spite of it. That is mainly to the author's credit because the experts who criticize her approach had, quite acutely, neglected their own study of the Roma/Gypsy fate, unlike for example; the fate of the Jews. The book you hold in your hands is a challenge and a mission for all who have the desire, equipment, and responsibility to walk the indicated paths of research.

Cyril Höschl

**To the Klára Samková´s book for the happy journey**

I once again went into town to wander the bookstores, various meetings, and pubs. A young man was selling the journal of homeless people in the center of Prague. I only had a hundred bill, so I told him to give me back just half. He spoke about children who have nothing to eat so I left him the full hundred. After three steps, he ran after me and asked me if I could be so kind and return the magazine, which I did and went on. On that walk, I meditated on the fact that my gadjo (non-Gypsy) peers had taken larger amounts of money from me and never asked if “I would be so kind.” I picked up my wife’s manuscript from a publishing house, nice book but we refused to pay a lot of money for its release. Later I went to my friend's DTP studio where they had recorded the text files, videos, and photos onto a CD for me. Without the complete recording, they let me pay them. Following all of these events, I arrived at the meeting with a friend who is going through a divorce and whose former partner has decided that she will destroy his livelihood. Along the way to meeting my friend I bought two books, the first by Thilo Sarrazin regarding how Germany is committing suicide because of its too generous and ill-advised social and immigration policy, as well as a book by Tony Judt “Ill Fares the Land” on a topic that Western-style state has no alternative.

At home, news covering the negotiations of the Prime Ministers of all governments of the European Union in Brussels were awaiting (European taxpayers and banks, which is in my secular head almost the same, will pay Greece's statistical fraud and consumer binge, plus create a "wall" for the payment of similar offenses in other rich European countries indebted economies.) In my email there was also a manuscript study of the psychological reasons for social exclusion of Roma/Gypsy from Klára Samková. She has disproved my belief that I know something about this topic. I wrote her immediately, saying “My hat goes off to you.“ She wrote back of her plans to save up enough money by next year to release the text, she certainly planned on it. I then wondered about why the newspaper, where I regularly send glosses on their request, does not send me payments and why a partner who promised to arrange a distribution of my film, for which I pay him, has not done so. So on and so forth. The evening before I went to bed I poured me some homemade pear brandy from eastern Slovakia (54.9%), read the text of George Scherer about philosophical problems of death and wondered repeatedly about why I actually buy such books. I wonder why I read them and write on my own as well; when 1) it is all different and 2) nobody seems to give a shit.

What is the lesson here? It seems like everything contorts around money. However, without mutual trust, decency, and respected rules it is dancing in the cemetery of hopes - including that of freedom and solidarity. Yeah Roma/Gypsy, the Roma/Gypsy problem exists. Wake up to that fact. Just like the Jewish problem is the work of anti-Semites, the Roma/Gypsy issue is a construct of those who hate Roma/Gypsy or made a business out of this topic. One can say the Roma/Gypsy problem doesn´t exist, but how do you explain the ghettos, antisocial way of life, handlers, and eaters of the so-called social benefits? What about the experts, politicians, and officials, who are capitalizing on this problem (yes on both sides) and the pogrom-like tuned crowd - of those who claim to know the solution to the Roma/Gypsy-Gadjo[[1]](#footnote-2) tensions, it chills me to my core. Some lie, others snap straight for a final solution. What is especially monstrous, are those who taught others to depend on the state and benefits under the slogan of solidarity and justice.

Ghettos are, in slightly exaggerated terms, today's version of concentration camps. They are inhabited by those sentenced to life. I think especially of those beautiful children who will grow up a citizen on the outskirts with habits instilled in them from living life at the bottom.

What to do? Well, what now? It is no need not to babble just to do a specific job. Identifying with others in their homes, offering friendship, a helping hand, getting out of the vicious circle of mutual isolation. It is her, the mother of fear and hatred, loathing and prejudice. Do not tell me to go by example. Rather, ask at your parish, if you are believers. Why are there not missionaries, at the places of segregation, poverty, drugs, unemployment, and illiteracy? Roma/Gypsy people are mostly truly believing Christians. Have a look into the faces of people who gather together at the North Bohemian town squares. Can you see at least a hint of positive emotions? How about the faces of those who are scapegoats? Isn´t this a prototype of the next conflicts, that nobody will win? Wouldn´t it be better if we just turned our attention more on ourselves and inside of ourselves rather than on politics, mediators, leaders of whatever, or deprivants who enjoy the opportunity to show themselves on TV?

Fedor Gál

**The Way of Questions**

Regarding the Roma/Gypsy issue my final goal involves trying to grasp the subject and overall understanding of personal Roma/Gypsy issues, particularly in the Czech Republic. Ideological framework consists of a publication called "Existential Psychotherapy" written by a well-known American professor of Psychiatry Irvin D. Yalom. The author discusses four major themes of human life- death, freedom, existential isolation, and lack of meaning of life. "Roma/Gypsy issue" of Yalom’s professional and methodological guidance distinctively exploits the feelings of the Czech and Slovak Roma/Gypsy/Gypsy community in defined circuits. In my interpretation I use a combination of a broader knowledge of law, philosophy, and psychology as well as the fact that both the title of "Roma/Gypsy wife", after the divorce as if the title "Roma/Gypsy mother", and especially due to the former Roma/Gypsy politician title I had access even into intimate spheres of the Roma/Gypsy community. At the same time I am striving to maintain a rational distance, allowing personal and emotionally heightened experience to be intellectually analyzed. I also find it crucial to bring an entirely new logical context on top of outlining the basis for real solutions regarding coexistence of the Roma/Gypsy minority and the majority society. The displayed direction solving the Roma/Gypsy issue is applicable throughout Europe not only in relation to Roma/Gypsy. The main concepts can be extracted toward the application and understanding of other ethnic conflicts, especially in Europe.

The thesis that the Roma/Gypsy people must tackle the fundamental existential anxieties, caused by the millenniums-long threat to their intellectual integrity and the uncertainty of physical survival, by which they are consistently prosecuted, is the basis of the proposed solution. They must accept their fate and the fact that they are Roma/Gypsy. Only on the basis of their own self-acceptance can they begin working on eliminating all of their determinants solicitudes and apprehensions which are repeatedly experienced by each generation. It is exhibited again and again to existential threat; the trans-generational anxiety transferred from past generations continually strengthening the perpetuation and trauma of all new generations. The result is post-traumatic stress disorder, which generations of Roma/Gypsy are currently suffering from and which largely affects their behavior. This behavior is a consequence rather than a direct cause, which results from a legion of previous experiences and existential suffering. Therefore at first sight, meeting the Roma/Gypsy people often ends up illogical and unacceptable.

To alleviate existential stress factors, the Roma/Gypsy acquired certain patterns of behavior which do not allow them to come out of their social exclusion, almost like a shell. However, these patterns, guarantee the maintenance of their intellectual integrity, which appears as a key positive factor in survival at both group and individual levels. Their socio pathological behavior is therefore significantly a positive factor for them as it nourishes their psychological needs and gives them the opportunity to live while maintaining personal integrity. This interpretation then leads to the conclusion that tackling the social exclusion of Roma/Gypsy people with the standard tools of social work is doomed from the very start. Social work makes some symptomatic manifestations invisible; it does not eliminate the deep cause of social exclusion.

When viewing the current "solution" of the Roma/Gypsy issue from the suggested point of view, we have no choice but to refuse the modern practices promoted and operated against the Roma/Gypsy not only by the Czech Republic but as a whole. The presented work provides a new paradigm that allows for a starting point to find other strategies concerning Roma/Gypsy issues, different from those existing, strategies with real hope for true and perpetual success.

Klára A. Samková

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**I. Introduction to Problem**

The Roma/Gypsy issue is viewed from many angles; sociological[[2]](#footnote-3), ethnological, linguistic, criminological, or in aspects of social work. Very rare are attempts to grasp the Roma/Gypsy issue from the psychological point of view. Few attempts have been made to formally address the necessity of the Roma/Gypsy Issue from a Psychological standpoint; one came from author Petr Bakalář with his controversial book titled The Psychology of Roma/Gypsy[[3]](#footnote-4). Although the book may have been considered a compact entity, it did cause a range of professional discussion among psychologists and sociologists, since the presentation of the facts reported in it contradicted the fundamentals of scientific work[[4]](#footnote-5). Part of the professional community, particularly associated with human rights organizations, rejected the book[[5]](#footnote-6). The various proponents of racial theories and evidence of Roma/Gypsy inferiority including their inability for "re-education"[[6]](#footnote-7) was the result of P. Bakalář work. What is completely missing[[7]](#footnote-8) in the work should have addressed the Roma/Gypsy in terms of psychological analysis and a comprehensive model of the mind. That would more than describe the details and behaviors of individual Roma/Gypsy people, or rather the readers’ ability to understand them. Application of the model of mind based on Freud's structural model of Id – Ego – Superego is ultimately needed to understand the real motives of mind of each person. Therefore it is imperative for a more complete understanding of the Roma/Gypsy as a whole.

From a methodological point of view it is particularly important to address the question whether generalization, in which Roma/Gypsy will be seen as monolithic subject that would be able to submit to psychological analysis, is acceptable. After all, for analysis, it is typical that the therapist - client relationship or the therapist –with a small group of clients, relationship utilizes feedback. In both cases, the therapist receives feedback and determines whether the psychological analysis is moving in the right direction. The most common objection in solving the Roma/Gypsy issue is endlessly repeated admonition that the Roma/Gypsy are not united and ultimately are unable to create a unified political representation. They are divided linguistically[[8]](#footnote-9) and also socially. In addition, the majority society often refers to the fact that the Roma/Gypsy themselves are divided into groups, which are remnants of the caste system from the deep past. According to the prevailing view of the majority society it is therefore impossible to consider Roma/Gypsy a solid community, which can be accessed with a coherent approach.

On the other hand, many people including politicians consider Roma/Gypsy people as too homogenous a group and as a condition for a solution or even resolution of the "Roma/Gypsy issue" they consider the distribution of the Roma/Gypsy in terms of both social and geographical terms. In order to solve the Roma/Gypsy issue, some of them require an artificial division of the Roma/Gypsy in various social and education groups. Only with such diversified groups they say it is possible to see change and to solve the Roma/Gypsy issue with a single concept. [[9]](#footnote-10) It is believed that the Roma/Gypsy people are not a nation, so it is impossible to treat them as one. According to generally accepted definitions of the nation, however, Roma/Gypsy meet all the attributes of a nation[[10]](#footnote-11) with one exception. Members of a nation are usually connected by common culture, history, and language, often economic life and inhabited areas. The usual argument is that the Roma/Gypsies don´t inhabit a single territory and above that – in terms of the best traditions of the 19th century – they didn´t create their own nation state. At a time when there is a gradual unification of European states into the European Union, however, even this restriction shall cease to apply. The Roma/Gypsy people, although in a very small degree, participate in general and political matters. From their own subjective point of view their home is uniform areas of European or Euro-American ground defined by the Euro American cultural environment. There are various definitions of the term “nation“, all completely ignoring an important aspect, "the subjective side of things:" If the Roma/Gypsies themselves identify as a nation, if they feel to be Roma/Gypsy or not. It is known that the Roma/Gypsy divide or separate themselves within their clutch. However, this division has a different content than the inner negation of national identity. An example might be a slight antagonism of the terms "fajne Rom" and "dupko" or "degeš". All of them are Roma/Gypsies, but "fajne Rom" is in the traditional concept such a Roma/Gypsy person, who would never fraternize with a "dupko" or "degeš" and such would greatly disagree with intergroup marriage.

Together with the subjective feeling of belonging, despite all reservations the Roma/Gypsy people are feeling, they share other attributes of culture, history and language, which should deem this group a nation. With that addressed it is clear their way of economic life has much room to grow.

**II. Existential View of (Psycho) Analysis**

In addition to the features of a nation, there are other links that bind Roma/Gypsy together. It is their inner experiences. All Roma/Gypsies share their inner mental space which is just the determining factor that makes them typologically uniform in a situation where they are completely dispersed in the majority society. The mental attitudes of individual members of the Roma/Gypsy society, regardless of social membership, are so consistent that we can generalize what is true about the features that are perceived as Roma/Gypsy. We can usually apply this generalization to individuals who belong to this nation. On the contrary, those features which we attribute to a nation, we can find in various forms even in the vast majority of individuals forming this study group. It is therefore possible to move from applied psychoanalysis to the kind of issues research that is closer to the concept of individual psychoanalysis.

When examining a shared mental space of Roma/Gypsies, we find the predictable Jungian archetypes, but in this shared mind it is also possible to find sharing of the basic cornerstone existential anxieties. These anxieties create trauma and their aftermath is so destructive that every Roma/Gypsy, not just as a human being but also as a member of a very specific group, is haunted by them all their life. Their behavioral automatisms are established which he cannot eliminate without a thorough and intensive psychotherapy session. According to Irvin D. Yalom[[11]](#footnote-12), man faces four fundamental existential anxieties. These create an internal conflict stemming from a confrontation with the conditions of human existence[[12]](#footnote-13). These sources of fear are a common part of human destiny, but according to I.D. Yalom, each person is experiencing them individually[[13]](#footnote-14).

However, it is obvious the individual ways of experiencing anxiety may be very similar in a certain group of people, even to the extent that their individual differences cease to be significant. Thus, these anxieties can become not only a common basis for a fellowship group of people, but also the basis for understanding the minds of people making up this group and then for the understanding of the group itself. The essential existential anxieties are:

1. Fear of death

2. Fear of freedom

3. Fear of loneliness

4. Fear of losing the meaning of life

We can say that the Roma/Gypsies as a coherent group of people basically share these anxieties and their perception; as well as experiencing of these existential anxieties has a major impact on the overall character of the Roma/Gypsies. Recognition of these anxieties and ways of how the Roma/Gypsy perceive them, explains both their sense of self as well as mechanisms of their behavior.

It is a bare fact that to this day we failed to reveal the inner mechanisms of the behavior of the Roma/Gypsies, their value system, and way of life. Even though various methods, e.g. methods of Criminology, were used to understand these patterns we were still unsuccessful. None of these applied methods brought a complete understanding of the "Roma/Gypsy soul" so that an effective model for resolving the problems of the Roma/Gypsies could be developed. On this basis, a model that would be based on knowledge that could lead to precisely targeted results has yet to be discovered.

**II.1. Fear of death**

Fear of death is an existential anxiety par excellence, anxiety more the "anxious" because it is hidden. For easily unveiled reasons it is very often neglected by psychoanalysis itself[[14]](#footnote-15). For Roma/Gypsies, however, it is the cornerstone foundation of their life attitudes. The importance of death in life is similar to the lighthouse effect[[15]](#footnote-16). It is the goal, the final station, which has a power to either get rid of all sense of life, or to bring a person to another, authentic form of being. Let's look at how death is being viewed in not only the dominant Euro-American society, but basically wherever there was any human culture.

Death as the deepest reflection of life is inherent in all religious systems. People in all cultures have a significant relationship with it, whether they believe in life after death as Christians or Muslims or believe in reincarnation as Buddhists, Hindus or Druze. Even for atheists, for whom there is nothing after death, death is a safe haven. Not for nothing even the archaeologists often talk about different cultures in connection with the cult of burying the dead. To this day, the funeral is perceived as a very important social service, and a state guarantees a certain standard to every deceased person when handling his inanimate body[[16]](#footnote-17). To this day, it is generally being condemned, if a society or an individual is not behaving to a human remnant in a way that is consistent with the generally perceived morality and is even regarded as deplorable if the family members don´t say their goodbyes within some ritualized ceremony. Death is seen as a final refuge and its existence is not an obstacle to a lasting relationship. It is beautifully captured in Jan Neruda´s poem called “Matička” (Mother)[[17]](#footnote-18). Roma/Gypsies look at death in a completely different way. Even the Jews, other nation living in a space of the Euro-American diaspora, with its terrible experience Shoah, do not share this perception of death as something dangerous and uncertain with the Roma/Gypsies. Jews had had their own cemeteries - true, they were inadequate and vilified, but they had them. Only Roma/Gypsies were outlaws, who were denied burial at the cemetery grounds. They were worse off than suicides and unbaptized newborns and according to medieval tradition, persisting up to 19th century, they were defined locations without Christian blessing in the corners of the cemetery, usually near the ossuary or mortuary. Funeral of an outlaw, whose position in the Middle Ages approached the status of Gypsies, Théophile Gautier described in a breathtaking Romantic novel Captain Fracasse, when he recounted a funeral of an itinerant actor[[18]](#footnote-19).

Death was traumatic for Roma/Gypsies not only for the death itself, but also because it did not bring either relief, repose or safety. The funeral was very risky and stressful affair. Roma/Gypsy feared that the corpse will be defaced, and it will not be given a peaceful rest in the grave. The funeral was dangerous even for those who buried it, because they could be attacked. Roma/Gypsies had to face these risks in some European countries in the 20th century[[19]](#footnote-20). There is a practice described as the nomadic Roma/Gypsies used to bury their dead by the roads or in the woods.

For the grave was not easily identifiable, and thus avoid the possibility of its violation, the dead Roma/Gypsy were buried standing up. Then the tomb was flattened with the surrounding terrain as much as possible so it was not noticeable, which obviously caused the inability for the family to worship the sacred place.

The fact, that to this day the Roma/Gypsy´s perception of the grave as a symbol of nature sanctuary is not taken for granted, is possible to observe from their present behavior. For example,  
 in Brno there is a part of some clearly not racially oriented members of the majority society who perceive as inappropriate, that the families of Olach Roma buy best burial places in Brno´s central cemetery, which used to belong to mostly old German business and aristocratic families, and install magnificent monuments on them with rich decoration.[[20]](#footnote-21) In terms of experienced trauma, however, these actions of Roma families is fully understandable, they finally - for the first time in their history enjoy death and its safety. For the Roma family, the resting place of  
a deceased is for the first time an anchor symbol of a place and it lives there and in time[[21]](#footnote-22). The tomb has become a clear dividing line between past and future.

From this trauma of death as a dangerous part of life perspective, there also appears in a different light still protracted case of Roma/Gypsy concentration camp in Lety[[22]](#footnote-23). The previously concentrate camp in Lety near Písek was built during the time of the Second World War only for Gypsies, who were deported from there to Auschwitz, where they were murdered. The buildings and barracks of the camp, was in a place where there is one of the biggest piggeries in South Bohemia today. As a memorial site an apocryphal space was chosen, which is located behind the former camp, and is often affected by the uninviting odor of animal feces. The fact, that despite numerous promises of the government, the Federal Republic of Czechoslovakia and later the Czech Republic, and the pressure of the European Parliament, that it isn´t possible to worship the Roma/Gypsies at the historical site of their death, shows that death is dangerous not only for itself but also because of what comes after it. Nowadays, when the question of redemption of the pig farm was repeatedly discussed in the media, the application of the Roma/Gypsies to build a memorial at the historical site turns against them with reference to economic inefficiency and the inefficiency itself of such request. For Roma/Gypsies, however, a rejection of their request to move the pig farm and build an authentic reverent sacred place implies something else as well, deep in their subconscious: every violent death is senseless, and that applies many times more for a death in a concentration camp. The only thing that can justify such a death and can overcome the trauma of it, is to give it a meaning. The purpose of death may be the archetypal victim. Today´s Roma/Gypsies subconsciously perceive and interpret death of their ancestors as a sacrifice they had put on the altar of humanism and justice. Mourning for their sacrifice is still alive and they ask that this sadness was recognized by the majority, and even shared[[23]](#footnote-24). They ask the majority society to acknowledge and accept their sacrifice on the altar of democracy by building a memorial. By deeply symbolic act of acceptance of the Roma/Gypsy sacrifice, the majority society would also implicitly recognize the right of Roma/Gypsies on participation on the democratic and humanistic society, for which the sacrifice was made. In the perception of the Roma/Gypsy, it wasn´t their right to participate on the democratic and humanistic society (through its institutional anchoring) actually implemented. In fact, this participation right actually doesn´t exist and the problem of pig farm in Lety confirms its absence. A similar situation is with the other former concentration camp in Hodonín by Kunštát in Moravia (district of Czech Republic), where until recently the original concentration camp barrack was used within a local recreational facility. After the redemption of this object by the Government in order to set up Information Center Roma/Gypsy memorial, the management was entrusted not to the Museum of Roma/Gypsy Culture in Brno ( distance 51 kilometers), but completely illogically it is supposed to be managed by the Museum of Jan Ámos Komenský in Uherský Brod (139km). While it was a co-founder of the Museum of Roma/Gypsy culture, a significant Roma/Gypsy representative Ing. Karel Holomek, who has sought for such information and reverent venue for twenty years, and who co-founded the Museum of Roma/Gypsy culture, was omitted. Even at this level, the government denies the Roma/Gypsy to participate in creating their own history.

Culturologists indicate that oral tradition is alive for more than six generations, and then its authenticity expires. At least last three generations – a period that is indisputably own to a memory of each individual – the Roma/Gypsy, however, again and again face with the phenomenon of death as a dangerous end of their days, which brings another danger; for the dead and for those who will mourn him, too. The oldest generation still remembers the extermination and concentration camps, particularly Auschwitz concentration camp[[24]](#footnote-25). The younger generation is traumatized by a violent act pursuant to Act No. 74/1958 Coll., about the permanent settlement of migrating persons, which brought social death and the real death to the number of them[[25]](#footnote-26). The youngest generation has a vivid memory of several racially motivated murders of young Roma/Gypsy, especially Tibor Danihel in Písek in 1993, Tibor Berky in Žďár nad Sázavou in 1995 and Ota Absolon in Svitavy in 2001[[26]](#footnote-27). New reminder that the mere solidarity by itself with the Roma/Gypsy ethnic group brings danger, was an attack on Roma/Gypsy home in Vítkov, in which the two-year Natalie was mutilated for a lifetime. In this situation, not only there is no trauma abatement of unnecessary violent death, but this trauma is again reinforced by other experiences of the same kind and is being transferred to even qualitatively different level.

In the Roma/Gypsy folklore, the fear of death and wandering spirits is manifested constantly. "Mule" are the dead who have no peace – how could they, if they have no grave ... Death is something that is consistently present, of what it is necessary to have a constant fear[[27]](#footnote-28). For the Roma/Gypsy, being dead is not a way of existence that could be expressed by a perfective state: for a true understanding of the Roma/Gypsy perception of the "state of deadliness" only continuous tense would be suitable, but which did not reflect the dying, but death as a peculiar phenomenon, which is bounded by death in the beginning and which still persists. For Roma/Gypsy it is natural that even the dead are present with them, and regardless of their "cadaverous state" they are part of their lives[[28]](#footnote-29). From this perspective, the divide between life and death is not perceived by Roma/Gypsy as something fundamentally antagonistic.

Death is terrible by its rather different component: namely, the inability to change its status, its passivity. Being dead is to lose control over own life and lose the opportunity to integrate into the Roma/Gypsy community – that is the aspect that causes another anxiety in Roma/Gypsy. That such a turbulent state is to be feared, and there is no need to desire it in any way, is obvious. Perhaps this feeling of endless anxiety of death and being deathly is one of the subconscious reasons why there are virtually no suicides among the Roma/Gypsy[[29]](#footnote-30).

The approach of Roma/Gypsy is that with you cannot be better off with death or with life. Thus the death and fear of it became a constant source of anxiety, from which one can escape neither with life nor with death. Even without further psychological research it is obvious how this primary fear and anxiety have devastating consequences, how they control each individual with a debilitating power and prevent him from developing of his potential and also active dimension of his personality.

**II.2. Fear of Freedom**

Roma/Gypsies were always seen as the freest of all human beings. In this respect, many looked at them with certain envy. It therefore seems doubtful if there can exist something like the fear of freedom at all within the Roma/Gypsy people and whether such a fear, if it does exist, is able to cause any negative impacts. In order to deal with the problem of freedom, it is necessary first define what freedom is, in what sense it was used in relation to the Roma/Gypsies and whether that use is justified.

Freedom is generally perceived in meanings[[30]](#footnote-31):

1. Opportunity to exercise one self’s will, freely decide and act

2. Autonomy, independence (of nation and state)

3. Freedom of residence and movement

4. Status of an unwed person

5. State of carelessness and boundlessness (of various duties)

Now let us examine the various aspects of the concept of "freedom" in terms of whether Roma/Gypsies were receiving it and whether the presence or absence of one of every aspect of liberty had an impact on the mental health of an individual.

**II.2.1 ad.: Freedom as an opportunity to exercise one self’s will, freely decide and act**

In terms of psychology, it is precisely this sense of freedom that forms the human mind and determines whether a person is or is not free. This meaning includes in particular the following key aspects[[31]](#footnote-32):

- The freedom of man to create his own life

- The freedom of human to desire, choose, act and subsequently change.

Each individual has limited freedom to create, or at least significantly influence their own lives, which is well expressed by Immanuel Kant, who also addressed the question of freedom and the right clasp. The essence of his view is embodied in the famous sentence that *“... freedom in society is only possible within the law as a summary of the conditions under which it can merge with the arbitrariness of one another according to the general law of liberty”[[32]](#footnote-33)*. Freedom of the individual is obviously limited in other ways[[33]](#footnote-34). Physically – for example gravity; from the inside – for example reduced sanity, intoxication, addiction, disease; and also from the outside, for example, the authority of parents, society, state. For our study there is the fundamental question of whether Roma/Gypsies had "freedom" to influence their own lives. Looking at the legislation from 18th to 20th century, as it will be interpreted in the sub-chapter on liberty as freedom of movement, we find that they did not. Their legal status determined, they were always the object of relationships and their own decision-making opportunities for themselves narrowed down to the closest personal relationships. According to historical records, even there, where the majority of society did not interfere with the private lives of Roma/Gypsy did so themselves. Until very recently it was the parents. If they didn´t arrange the relationship directly, they at least "recommended" suitable partners to their offspring[[34]](#footnote-35).

It is therefore evident that the degree of personal freedom as the freedom to create their own lives and choose between different options did not virtually. So far it is still the same in many aspects. A clear example of this lack of freedom is the current practice of Czech Republic's policy towards the Roma/Gypsies, which is based not on the emancipation of Roma/Gypsies, Roma/Gypsy movement and Roma/Gypsy people, but on social work with them, including the creation of essentially hypocritical and demeaning Agency for Social Inclusion in “excluded” localities[[35]](#footnote-36). In this respect, government policy[[36]](#footnote-37)continues to be the denial of freedom[[37]](#footnote-38), so that already from this definition, it cannot lead to the goal.

**II.2.2 ad.: Freedom as autonomy, independence (of nation and state)**

Like with the question of the existence of personal freedom, there has to be a negative answer to the question of the freedom as independence. Roma/Gypsies are the only nation which in modern history cannot even theoretically claim any autonomy on a basis of continuous settlement, because there doesn´t exist such. They are also the only European nation, which is denied both the boon of existence of a "parent state", and regional autonomy (eg, the Basques in Spain), which is a constant source of cultural and national integrity and, of course, an economic sponsor of provided values[[38]](#footnote-39). Not even in the past, the Czech Republic - and for our further consideration of the relevant area, which is Slovakia - there was nothing that could be considered a Roma/Gypsy state or autonomous body.

The only evidence of some degree of national or quasi-state subjectivity is a charter issued by King Zikmund of Hungary in Spiš, eastern Slovakia, on 18 April 1423.[[39]](#footnote-40)

The peculiarity of this Roma/Gypsy status remains completely misunderstood by the major society and the negative effects of this are consistently underestimated. It is fatally distinct in culture. Members of other ethnic minorities having rights under Article 3 of the Constitution of the Czech Republic of 16 December 1992, of course, fully utilize the opportunities offered by the parent states, such as satellite broadcasting, publishing books, textbooks, organization of cultural events, etc[[40]](#footnote-41). Czech Republic or any other state does not carry the responsibility for creating the cultural development of the Roma/Gypsy and their national identity. According to long-term attitudes of members of other minorities living in the Czech Republic, so it is not only the majority of the Czech society, the Roma/Gypsy should receive the same space as members of other nationalities[[41]](#footnote-42). The fact that these minorities have their own state to which resources they can turn to remains completely disregarded. The real equalization of Roma/Gypsy with other nationalities could occur only if the Czech Republic - in intensive cooperation with other members of transnational communities, such as the Council of Europe or the European Union – would at least compensate in the culture area for the lack of cultural nation-state as a source of cultural and social identity of the Roma/Gypsy ethnic minorities. Instead, the steady relationship creates really deep imbalance between the nationalities of the nation-state on the one hand and Roma/Gypsy/Gypsies on the other. As consideration de lege ferenda (the considerations, as the law should be) it is necessary to mention the Roma/Gypsy hope towards the European Union. Here it is the first time to have not only the cultural chance but also the political emancipation of the Roma/Gypsy in certain quasi-state formation. With the weakening role of the individual States of the Union, which is particularly noticeable after the Treaty of Lisbon, with the movement of people between individual countries, it ceases to have meaning in electoral arrangements by individual nations or nation-state units. Here for the first time, there might be relevant that in the European Union there are over ten million Roma/Gypsies[[42]](#footnote-43).

**II.2.3 ad.: Freedom as freedom of residence and movement**

Freedom of movement, migration, is a romantic element, which accompanies Roma/Gypsy for centuries and the majority society often interprets it as a proof they are the freest people on Earth. This view prevails even today, when many participants in online discussions, call for "migration permit"; that would allegedly resolve the Roma/Gypsy issue. For such a pseudo-romantic attitude there can be considered the already mentioned repeal of the entirely obsolete Act No. 74/1958 Coll.; this occurred not earlier than in 1998. It was obvious that this law contradicts the Constitution and can never be realistically implemented, much less forced. It should be said that the problematic clasp of migration and freedom and was unconsciously felt by Czech romantic poets of first half of 19th century[[43]](#footnote-44). If we professionally analyze the legal situation of 19th and the first half of the 20th century, then there can be absolutely no doubt that traveling was an expression of oppression, not freedom. The question of freedom of movement is closely related to the issue of so called rights of domicile[[44]](#footnote-45). Right of domicile meant the solidarity between a person and a city or village, where the given person has been born. For the first time it had appeared during the Theresian reforms[[45]](#footnote-46) and was independently modified after the abolition of serfdom in 1848[[46]](#footnote-47). Its basis was that after a certain period (first four year, then ten year period) during which a person voluntarily remained permanently in the municipality in his or her proper home, he or she then obtained a home right within this municipality, thus a right to the minimum of municipal social security. This "ordinary residence" was the place where the person resided "with the intention of establish his or her center of economic life on the site”[[47]](#footnote-48). In Hungary, there were incorporated other conditions for admission of continuous residence to the village, especially integrity. The minimum time was two years residence and during that period the applicants „still carried the municipal, and if there were none, other public burdens, and they were not criminally charged or convicted, nor fell into a public charity to become a difficulty"[[48]](#footnote-49). The condition, that during the whole time of the applicant's home law request he could not draw any "social benefits assistance", was enshrined in all jurisdictions. It should be noted that the "assistance for the poor" was considered such a provision, which "is provided by the authorities according to the poor people laws”.[[49]](#footnote-50) This "... is not only a full provision, but includes permanent assistance to the needy person who lacks even a partial means for the life necessities, which means a mere contribution to rent, which is consistently provided to the poor by a community”.[[50]](#footnote-51) In the legislative setting, it was clear that the domicile right could never be reached by nomadic Roma/Gypsies, the majority did not - according to the description of methods of acquiring the domicile right - or any original right for home, so the vagabond law had applied to them. The domicile law provided a protection of two kinds: the one who had consumed the right for home could not be exiled or banished from the home village. In case of emergency, his home village was obliged to secure a "provision for the poor." In other words - the right of domicile determined the local jurisdiction in order for the social benefits to be provided. In relation to the first type of protection provided by domicile law, it must be noted that in certain cases, the home town had the right of a person who was found in its territory, but did not have the domicile right here, and expel. As protection against the expulsion and the "social benefits" the Roma/Gypsies were excluded[[51]](#footnote-52) but then, that establishment survived until the postwar period. [[52]](#footnote-53) The practice of accepting the traveling Roma/Gypsies into the village or city has been repeatedly described in literature by both Roma/Gypsy and Czech authors; it is acceptable to generalize the finding that the townships were trying to prevent the acceptance of the Roma/Gypsy community in multiple ways.[[53]](#footnote-54)

It is obvious that today's perception of "freedom of movement" was not freedom in the true sense, but its opposite, it was not the ability to travel, but actually a forced and ongoing escape. It is paradoxical that while on one hand, the permanent settlement was constantly impeded by all possible means; on the other hand, migration was persecuted and punished. The many centuries dragging legislation of the same content is a testimony of its own. Probably the first regulation of the official persecution of the Roma/Gypsy was issued in 1697 by Leopold I. In it he declared the Roma/Gypsy as "vogelfrei", meaning that anyone could kill the Roma/Gypsy people as they were outside legal protection.[[54]](#footnote-55) This was followed by the aforementioned resolution of the Empress Maria Theresa in 1754 about expelling vagrants and beggars, which was valid with various modifications until the adoption of a decree of the Ministry of the Interior in Vienna from 14. 9. 1888 summarizing the existing anti-gypsy measures. This decree concerned the expulsion of Roma/Gypsy with foreign nationality, defining punishment, and pushing out the nomadic Roma/Gypsy.[[55]](#footnote-56) Czechoslovakia modified the existing legal regulation of wandering Gypsies Act No. 117/27 Coll. of 15.7. 1927.[[56]](#footnote-57) This legislation, although from ideologically different sources, but with the same purpose and with the same or even more damaging impact on the Roma/Gypsy, was followed by Act No. 74/1958Coll. about the permanent settlement of migrating persons. Based on the implementing regulations, the individuals designated as "nomads" were prohibited to leave without permission from places where they were established. It is noteworthy that "vagrancy" is being punished by the current legislation, or is a reason for refusal of protection contained in the Convention on the Protection of Human Rights and Fundamental Freedoms.[[57]](#footnote-58)

From this point of view, "freedom movement" is a category of law which is still to be discussed again and again. From the notion of freedom as such, it is clear that Roma/Gypsies had no freedom, in the sense of their ability to freely decide on the place where they will live, in essence, never- at least until the end of the 1960´s, when the last mentioned law ceased to be enforced.

Now, however, it should be pointed out that centuries of bondage stay enforcement legislation since 1989 has been gradually replaced by the socio-economic enforcement. The today´s existence of more than three hundred deprived areas- social ghettos compound in overwhelming majority of the Roma/Gypsy population in Czech Republic is again just a consequence of the factual impossibility of the realization of freedom of movement.[[58]](#footnote-59) In principle, the possibility of an adverse effect on the mobility of the socially excluded Roma/Gypsy from the ghettos is a requirement of homeowners renting apartments after passing the three month deposit, a condition, which is not possible to be fulfilled by the people living on the welfare[[59]](#footnote-60).

Lack of freedom to live on freely chosen place and freedom of the residence continues to this day in various forms.

**II.2.4 ad.: Freedom as a condition of the person who hasn´t wed yet.**

It would seem that this interpretation of freedom does not make any sense for assessing our question, namely the concept of Roma/Gypsies and Roma/Gypsies in general as being internally free. This view accentuated by the twenty-first century post-modern experience, in which the importance of marital status of individuals is still shrinking from the social point of view. At the same time, being forced to live in undesirable and unwanted partnerships is perceived as an attitude beyond any acceptable standard. For Roma/Gypsies, however, the issue of marriage is crucial in the community as well as the majority of society. For centuries the marriages of Roma/Gypsy occurred in very different ways compared to the majority of society.[[60]](#footnote-61)

Majority society knew civil and religious weddings but later the civil wedding was completely displaced by the religious ceremony.[[61]](#footnote-62) Roma/Gypsies were however almost completely excluded from the "sacrament of marriage", especially because of their nomadic way of life.[[62]](#footnote-63) In addition, the role of religious marriage could be perceived by Roma/Gypsies quite differently than by the majority society.[[63]](#footnote-64) Also it is evident from today´s tradition that the Roma/Gypsies chose both the civil and religious marriage much later on. They would usually wed after several years of cohabitation, which "worked" and which brought at least one child.

Roma/Gypies traditionally conclude their marriage before their community[[64]](#footnote-65). Therefore, from the perspective of the majority society, they remain an unmarried couple and their children were reasonably perceived as illegitimate. Up to half of the 20th century these children had completely different status than children of married couples, the Roma/Gypsies found themselves in a disadvantaged position just by being born. They were looked down on as people without domicile rights, as well as people who were not legitimate origin[[65]](#footnote-66).

Within the majority of society, marriage is now the domain of freedom of acting of each individual, meaning the members of the major society are free to choose who they want to marry. In the traditional Roma/Gypsy society, it was unthinkable that young people made choices about their partners themselves.[[66]](#footnote-67) Although the situation is gradually changing, even fully integrated Roma/Gypsy parents are unhappy when their child brings home a partner from a "bad family." In this respect, the Roma/Gypsies often perceive interracial marriages as undesirable because a partner from a non- Roma/Gypsy family is from an "unchecked family”.[[67]](#footnote-68)Aside from the topic of freedom of choice, (even in the case of a free choice of partners), another problem follows regarding domestic violence in the Roma/Gypsy community. In her generation layer, the author did not meet a gypsy woman who did not admit in a confidential conversation to be attacked physically from her husband or partner.

The habit of violent behavior towards a woman, unfortunately, persists in the younger generation, too, though it is no longer the standard[[68]](#footnote-69). Although it might seem that the question of freedom as a condition is irrelevant for assessing the freedom, the reflection outlined above demonstrates that it is not. On the contrary, further perspectives are opening up and are indicative of the narrowed possibilities each individual Roma/Gypsy person faces regarding truly free decision making. This lack of freedom is highlighted even greater by gender inequalities in which the traditional role of Roma/Gypsy women is still substantially less free than the status of Roma/Gypsy men.

**II.2.5 ad.: Freedom is a state of carelessness and boundlessness**

The last interpretation of freedom is that the possibility of freedom is a state in which the individual is not restricted by the various obligations; in its essence he is carefree. A common example of not being burdened with obligations and to be careless is childhood.

a) Freedom and lack of freedom

The family is characterized as "social womb“[[69]](#footnote-70). This social womb protects a child against problems that are found in his age group beyond his strength. Its role is more or less to complete the "birth" of an adult, a physically and mentally healthy individual, fully adapted to the troubles of adulthood. Looking into the Roma/Gypsy ghettos with many people addicted to drugs or alcohol, not working, and receiving social benefits, it may appear that the people in this community are carefree and in a sense more free than the majority population[[70]](#footnote-71) . In fact, it is exactly the opposite; carelessness is not an act of free choice and certainly not the result of social protection, which would allow it. It is, on the contrary, the result of powerlessness to change factors in their lives[[71]](#footnote-72). The lack of responsibility is seen again, not an act of free choice, but rather the inability to have any real worries, with whose solution can achieve a qualitative improvement in their lives. After all of the aspects and interpretations regarding the word "freedom" that have been discussed, the conclusion can be summarized that the Roma/Gypsy, in all interpretations, are considered the least free ethnic group addressed in Europe. They are perhaps the only nation that has been entirely denied the experience of freedom both collectively and on an individual basis. It is obvious that freedom is a phenomenon with which Roma/Gypsy are barely familiar with. However, they have great experience in protecting at least a small spiritual space within their society. It then radiates fundamental distrust of all "Gadjes" to all who might want to threaten and destroy even this tiny bit of their own free identity. This topic also springs deep rooted disdain from traditional Roma/Gypsy people regarding members of their own family, called "coconuts" in argot. This description is a crude way to describe those who denied their Roma/Gypsy ethnicity, they remained black on the surface, but they are white inside just like a coconut. Such people are seen as those who let others steal the last bit of freedom from their own soul and thus lost essentially any inherent human value. For the same reason, the Roma/Gypsies are extremely sensitive and perhaps even say hypersensitive to any manipulation of their traditions, even if done with "good intentions"[[72]](#footnote-73). These good intentions, to make change in the community, can be considered a threat for the last bit of freedom that they have left.

Because what the Roma/Gypsies are protecting is so fragile and always being an incomparably weaker minority to the majority opinion, they have also developed specific ways of promoting their own interests. Due to their centuries-old experience they never go into open conflict, they rather float around the problem like the plunging river and they emerge with the problem in places where they feel safer. They are accustomed to proceed very slowly, gently, imperceptibly, yet relentlessly. In a way, they are masters of the continuous and almost invisible diplomacy, ensuring them for centuries the highest good, namely, survival. The result of this invisible diplomacy emerges again completely invisible and seemingly unexpectedly. An example may be the speech of U.S. Secretary of State Hillary Clinton, which was presented on April 8, 2009 on the occasion of International Roma/Gypsy Day[[73]](#footnote-74). Those who have long been in the Roma/Gypsy movement, they can trace the threads and the efforts of individuals, resulting in an unprecedented show of solidarity of the world's superpower with Roma/Gypsy.

Those who are following the study of will as "the organ of the future"[[74]](#footnote-75) cannot forget the distribution of voluntary behavior by Leslie Farber[[75]](#footnote-76). He divides will into two components. One area will be "conscious" will, experienced during the event. One can describe without great difficulty its presence, shape and size, its nature is utilitarian: doing this and that to win this or that[[76]](#footnote-77). Roma/Gypsies are not following this way and remain extremely resistant to use their own will in this way; we constantly witness this from the view of the majority society. On the contrary, it seems that their true essence is Farber's second component of will, referred to as "unconscious area of will." This area - very possibly in accordance with the above analogy of the plunging river– is defined as "Subterranean stream of life that has direction, but not individual objects or targets".[[77]](#footnote-78) By further investigation of this type of will manifestations we will probably get into the collective unconsciousness field, which as it turns out, probably is of major importance for the Roma/Gypsies and their lives.

b) Why fear of freedom?

The sheer and multilateral lack of freedom in various private and group life levels is a historically frustrating life experience that accompanies a major existential anxiety for the Roma/Gypsies.[[78]](#footnote-79) Lack of freedom brings another "byproduct" whose consequences are far more disastrous than the aforementioned anxiety. Under the concept of freedom as the possibility to shape their own life, there is another existential problem hidden, unexpected in a way, namely the problem of responsibility[[79]](#footnote-80). For one to be responsible it means they are the undisputed author of events or situations which arise[[80]](#footnote-81). To be aware of the responsibility means to be aware of one´s destiny. Responsibility is part of natural existence and if liability arises from freedom we therefore cannot ask for it or expect it from the persons to who are not free themselves. If, on the basis of the above analysis, we evaluate the degree of Roma/Gypsy’s lack of freedom, it is obvious that maintaining today's instruments of the majority policy towards them, it is utterly unrealistic to claim that the Roma/Gypsies have responsibility for their own life. Elementary human psychological processes prevent that responsibility to form.

Being responsible has yet another meaning: to have control over one’s own life. This usually brings a profit of increased freedom, and the greater opportunity to deal with one’s life truly freely. Responsibility increases freedom, which is also a precondition for accountability- this is a closed circle. However, if someone gives up control, or if one concludes that between his behavior and the result there is no correlation, such individual ceases to act effectively. He falls into inactivity and surrenders to reach freedom and ownership, which is according to him ineffective. The average Roma/Gypsy is in relation to the majority of the boundless skepticism in the belief that he cannot affect his own life. He feels declass, non-existent, and does not address any question of freedom or bondage because he does not even know this reflection. To give up freedom means resignation for personal integrity, which has a major influence on the whole personality of the person. People who have lost their belief in the power to act for themselves and to influence their own experiences soon suffer from depression. The real loss of an option to act for himself causes overgrowth of depression into a serious mental disorder.[[81]](#footnote-82)

Loss of control over one´s own life can however also bring unexpected gains, namely care. This mechanism probably stems from the fact that personal freedom is unconsciously perceived by the majority as a condition of personal integrity, as part of the personality, as a value, and something that no one voluntarily gives up. It is obvious that if someone lost a part of their freedom and therefore one part of their personality, they have fallen into a state of mental, physical, or social need and deserves some sort of public aid. In the case of Roma/Gypsies, where this issue is more than problematic it is simple to say that they deprived themselves of their freedom and thus personal integrity caring effect has more consequences. If the majority society provides care for Roma/Gypsies, they are getting unprecedented goods - namely the adoption and acceptance by the major society. They lost the freedom with all its pros, but they get attention, and therefore acceptance. Even if it's adoption in a negative sense, it is - very often for the first time in their lives - they are receiving genuine equal acceptance. It is irrelevant in the prison whether someone is a Gypsy or not. The majority society does not realize that the loss of freedom can have extremely positive significance for Roma/Gypsy. With the loss of liberty they get into a unique position because it is a situation where they are treated equal by default and standards set forth in the facility. In prison they are among others who had lost their freedom.

Returning to the definition of mental health: The mental health is essentially the ability to work effectively and creatively, while maintaining mutually satisfying relationships.[[82]](#footnote-83) Relations with the majority society in which - whether they want or not - Roma/Gypsies live, they are desperately lacking satisfactory relationships. One of the ways to establish these relationships is the realization of delinquent behavior. It provides all around benefits for Roma/Gypsies. For the first time they are actually treated as equal persons, who shall receive attention. We can say that it is only in prison, the place where the degree of freedom and the possibility of a self-image is so dramatically narrowed, they get their first sense of real freedom for the first time in their lives. Likewise they receive care and attention which they would otherwise never get according to their experience if they did not behave in a delinquent manner. It is essentially completely indifferent to whether the care and attention is given due to positive reasons (I am being accepted) or negative reasons (I am frowned upon). The absolute value of attention remains the same. Roma/Gypsies saturate their emotional needs for acceptance and attention by behavior which is repeatedly described in the literature, but the mechanism is very difficult to understand.[[83]](#footnote-84) In order to understand this easier it may help to think of this in terms of something we use in everyday life, like a heat pump. This can draw heat from an environment that is objectively very cool - just a few degrees above zero - and heat the house at a comfortable temperature, let´s say around 25 degrees of Celsius. At first glance it seems impossible and the principle of heat pump heating is understood by the general public only by awareness of another fact of everyday life- that the refrigerator cools or freezes, but stokes on the other side. Similarly, Roma/Gypsy who commit delinquent or criminal behavior, saturate their emotional need for positive acceptance by the majority paradoxically with attention paid to them which results into their rejection by the majority. Delinquent behavior that will bring punishment in the form of restrictions on personal freedom is a guaranteed tool for admission into a mainstream society, to gain equal status, attention and then to obtain freedom to the extent that it is linked to the equal status of all prisoners. To have an identical opinion, the primary need is to create a relationship, whatever the type. The need for a quality relationship is secondary, it is known from a number of psychological, psychiatric, and even purely medical experiences.[[84]](#footnote-85)

In this situation, it is surprising that anyone wonders about high levels of crime and delinquency among Roma/Gypsy. This need for relationship, regardless of its quality, lies under the explanation of another phenomenon, well known from social work and after-care, namely the phenomenon of repetition. The tendency to repeat can mean that there is even hope that this time the traumatic situation (here the rejection by the majority society and the so-called maladjusted, delinquent behavior, etc.) will not be repeated that it will be finally cleared from personal history.[[85]](#footnote-86)

Returning to the original situation that individual finally mastered, would cause that the next iteration (here undesirable situation) would have not occurred. Repetition, which always gives the same negative reactions, becomes almost obsessive behavior. It is possible to offer a way out not by the one who repeats this behavior, but by those who are exposed to such behavior. To cut the stereotype has unexpected, different to the original complaint, completely inadequate results. Such stereotypes experienced changes which had been repeatedly described over the history of education of children, particularly traumatized, deprived, and many-sided problematic children.[[86]](#footnote-87)

Further, the foregoing clearly shows that unless there is enabled the essential Roma/Gypsy participation in the implementation of all aspects of their own free development, they will continue to use the subconscious mechanisms of transmission behavior described here regardless of the unacceptability of the majority.

Roma/Gypsies are members of the European area and will remain those. It is clear that everything depends on the understanding of the described psychological patterns of behavior as well as taking into account policy towards the Roma/Gypsies. The extent of this understanding is the future outlook, whether Roma/Gypsies remain members of the European area for better or for worse.

**II.3. Fear of loneliness**

It was described above, that the Roma/Gypsies are not free, while they create their own certain aspects of lack of freedom.[[87]](#footnote-88) This is particularly the lack of freedom dictated by other members of the community. So the question remains, why do the Roma/Gypsy remain in this community and actually actively volunteer to exhibit another kind of oppression? The answer is very simple: Roma/Gypsies bear the stigmas which are easily recognizable outside their community. Nor escape from their own community does have to bring relief from the fact they are seen as Roma/Gypsy with all the negative connotations that the "stigma" carries. Never mind the patterns of behavior resulting from social inclusion and let´s pay attention only to the external signs that identify the Roma/Gypsy as a member of this ethnic group. They are:

**a- Appearance**

**b- Speech**

**c- Social Status**

It would seem that given the way the population migration occurs not only within Europe, that the Roma/Gypsy appearance would no longer be noticeable. However, in practice it virtually never happens that Roma/Gypsy are confused with other nationalities, such as Arabs or the Spaniards. If this confusion takes place, there is a culture shock with which they cannot fully and particularly not immediately or adequately, deal with.[[88]](#footnote-89)

**ad a/ appearance**

It is true that except for the color of the Roma/Gypsies they are notable by their stocky figure. Just by looking, we can state that a large portion of adult Roma/Gypsy population suffers a high degree of obesity. The question arises whether it is a genetic predisposition, or if their obesity is a subject to particular social and dietary patterns of behavior. The very appearance of the Roma/Gypsy also clearly reflects their medical condition, it is significantly worse than that of majority society and of other nations, which appearances are physiognomically similar to Roma/Gypsy people.[[89]](#footnote-90) Adverse health of the individual members of the Roma/Gypsy ethnic group is of course blindingly obvious.[[90]](#footnote-91)

**ad b / speech**

For the younger and the youngest generation of Roma/Gypsy in the Czech Republic it is characteristic that they do not speak Romani language, and if they do, it is very limited and broken. The younger generations mostly understand Romani language, or at the very least its basics, since Romani language is still the domestic means of communication among the middle and older generations. At this point it must be said that the Roma/Gypsy do not see their speech as the only means of communication, but also as a tool to maintain a certain intimacy.

The fact, that almost no one understands their speech, is to guarantee them the freedom to express opinions that would never publically do otherwise.

Speaking out loud and knowing that they could be heard by a member of the majority society could be a considered a threat to their society. Therefore, if a Czech or other member of mainstream society learns Romani language, it is not accepted by the Roma/Gypsies as an advantage, but rather as an element of danger: the person would most likely be considered a spy, who they have to be careful around. Therefore, the Roma/Gypsy do not promote their language. This is perhaps one of the reasons why a certain part of the Roma/Gypsy´ intellectual elite is preventing the introduction of Romani language in schools under the guise of "uselessness". If they were to begin to teach Romani language massively, there would have to be published textbooks (which are now virtually non-existent, especially for children) and Romani language loses its exclusive status of the refuge. The fact remains that Romani language textbooks can rarely be found on the Internet.[[91]](#footnote-92)

Mastering Romani language can only be deemed acceptable by those partners who married into the Roma/Gypsy. This also reflects the status of students in the Department of Romistic Studies at the Charles University.[[92]](#footnote-93) In the school year 2010/2011 there studied (only judging by the Roma/Gypsy family name) ten Roma/Gypsies of the 63 students in the specified bachelor degree program; it can also be deduced that there was one Roma/Gypsy out of twelve students in the master´s degree program offered at the university. All department employees are "non Roma/Gypsy." It is obvious that the Department is not an authentic Roma/Gypsy phenomenon, but an academic department about the Romistic, like other linguistic disciplines.[[93]](#footnote-94)

Roma/Gypsies are involved only sporadically in dissemination of knowledge about their own language and their own language studies. Even if the Roma/Gypsies do not speak Romani language - indeed, even if they cannot speak Romani language at all – the affiliation to their ethnic group is relatively easily identifiable just based on their speech. Even children who cannot speak Romani, take the typical syntax for Romani namely from their parents, and use it also in Czech. A separate chapter on the language problem is an insufficient supply of Czech words among children and adults, which is given by the fact that Czech language is not the primary, native language of Roma/Gypsy children. However, these children cannot speak Romani, therefore they reach the paradoxical situation that can be compared to a situation where the Czechs only learned spoken language such as English, but they could not speak the original native Czech language. The residues of the original language, Romani language, remain audibly at a first glance in the Czech speech of the Roma/Gypsy. It is also caused by the so-called "breath sounds" (kh, ph, th, ch) contained in the Roma/Gypsy language and sometimes incorrectly applied to the pronunciation of Czech words.

The biggest problem is however the accent. Romani language has their accent on the penultimate syllable.[[94]](#footnote-95) It is audible here by virtually all persons of Roma/Gypsy origin, if they do not reach higher education and then move into an entirely different conversation practice. The accent is so evident that the Roma/Gypsy can be easily identified on the phone, too. It can be reasonably assumed that the continued strong Roma/Gypsy accent in the Czech language, along with often differently pitched voices that are substantially more guttural than the one of members of mainstream society (it is not only the Czechs, but also the Slavic, Germanic, and other non-Romani languages ​​in general) are signs on which the basis of Roma/Gypsy people are identified by the majority society. This leads to an example regarding their discrimination in employment.

Another feature separating Roma/Gypsy from the majority are their surnames. The Roma/Gypsy origin can be directly inferred from an extensive group of the surnames: Horváth, Oláh, Balog, Lakatoš, Tancoš, Giňa, Demeter, Koky, Sivák, Žiga, Horvát, Červeňák, Bílý, Biely, Baláž, Cína, etc. Roma/Gypsies themselves perceive these names so discriminatory that, when a Roma/Gypsy marries a Czech female with a Czech sounding surname,[[95]](#footnote-96) he very often takes his wife´s surname.[[96]](#footnote-97) It is usually easy to identify someone as being a member of the Roma/Gypsy community within the first few seconds of an introduction.

**Ad c/ Social status**

Undoubtedly, the prevailing part of the Roma/Gypsy population has a social status deeply below average. This fact is so well known that the Roma/Gypsy issue is incorrectly confused as a social problem. Therefore, let us pause at the question of social status, and ask whether Roma/Gypsies are defined by their social status or not.

From the perspective of the majority, Roma/Gypsy people are defined by their social status, and their questions are therefore addressed only by tools used in solving social problems, despite the fact that it is a society-wide, respectively Roma/Gypsy-wide matter.

"Roma/Gypsy case" in fact branches into two areas. One is the problem of the majority society; the second is the problem of the Roma/Gypsy. Although it seems that both problems are identical, they are not at all. This dichotomy arises very clearly when we look at the basic “bare" goals of Roma/Gypsy and mainstream society as well as the resources that both groups are in extremis committed to use meeting its goals. The goal of Roma/Gypsies is to survive as Roma/Gypsies – the goal of the majority is not to have problems with the Roma/Gypsies.

Let us start from the collective unconscious of Jung's theory and determine the undoubted proposition that each individual is influenced by his Ego and is a part of the collective unconscious.[[97]](#footnote-98) This collective unconscious does not have to be just "general" human, creating universal archetypes, but it may also be common to a particular group of people sharing a common destiny, in our case to Roma/Gypsy. To maintain their own “I”, each individual needs to identify not only with the personal but also collective identification. He cannot choose just one, and he certainly cannot control it by volitional resources – it is engraved in the very deep layers of our unconscious. Anchoring in this psychological layer is a prerequisite for mental health and stability of the individual. Each Roma/Gypsy (like any other person) has the right to survive and live in psychological well-being. If he doesn´t have this basic well-being, if he is not afforded the "anchored soul", it results into a psychiatric disorder, which is not possible to be regulated by any volitional resources. We defined the inalienable right of Roma/Gypsy to survive by the right for mentally stable existence.[[98]](#footnote-99) Unfortunately they cannot survive in any other way than just as Roma/Gypsy, because otherwise they would lose connection to the collective unconscious, and thus would lose even themselves. On the other hand, opposite the Roma/Gypsy´ right to survive as Roma/Gypsy there is an indisputable right of the majority society that no group can cause them any excessive difficulties. This follows from the principle of equality and the principle of equal rights and obligations of all human beings. This right to equal access defines the right of the majority society towards the Roma/Gypsies. Let's watch extreme tools, which each group is willing to use to achieve the objectives of their group goals. Roma/Gypsies are willing to completely put aside the laws of the majority society, exploit and abuse the social system, be proactive to the criminal acts of property, and violent nature in general. Majority society is willing go all the way to a totalitarian version of the "ultimate" Roma/Gypsy problem with a solution by setting up concentration, extermination, and labor camps. In a democratic option they proceed "only" to the distribution of Roma/Gypsies into different groups according to the "degree of acceptability for the majority," or evictions of Roma/Gypsies in places considerably unfavorable for life.[[99]](#footnote-100)

The first stage of such a "final solution" is undoubtedly the introduction of mandatory community service as a condition of obtaining benefits. There is of course nothing wrong with the pursuit of such course work, but in relation to social benefits it is a clear assignment of the task to a certain social status, and breaking out of it will be almost impossible. The above tools for solving the problem are used by each in its own way, to varying degrees, and in different extents.

When used for hundred percent, it is obvious that not only targets but also the means to achieve these goals are mutually incompatible. In addition, the objectives of a group bring a direct threat to the objectives of the second group.

To make the situation regarding the social status of Roma/Gypsies more complicated, both problems, which is the majority´s problem with the Roma/Gypsies and Roma/Gypsy problem itself, is manifested outwardly as well, namely by the social exclusion of Roma/Gypsies. Our analytical mind is accustomed to different things looking differently, or that one thing is viewed differently from different points of view. We have little experience with two completely different things showing exactly the same features. "It looks like a duck, eats like a duck, quacks like a duck, then it's a duck ..."That's what happened to the Roma/Gypsy issue.

Although Roma/Gypsy can define their problem as a problem of national collective identity, the majority society defines the Roma/Gypsy issue as a social problem.[[100]](#footnote-101) Because the majority society owns the power tools to enforce its view, the Roma/Gypsy issue was defined as social problem regardless of the feelings of the Roma/Gypsy community. No one asked whether this social problem is the primary problem or whether it is merely the expression of some other issue. That is why nobody properly used other tools to address the Roma/Gypsy issue apart from those normally used to address poverty, crime, and lack of education - including its de facto rejection. However, current solutions are inefficient, financially extremely demanding, and very easy to abuse; in addition do not solve the problem.[[101]](#footnote-102) In spite of the fact, that these tools have been totally ineffective for decades, the majority society is completely and absurdly not discouraged at all and still uses them. For "social inclusion" it even set up a special government agency, which is a sign of flagrant system error.[[102]](#footnote-103)

The majority of society is not discouraged from this behavior by even well-known international experience with similar problems, particularly the Inuit - the Eskimos in Canada, or the Aborigines in Australia. It was also initially claimed that these social problems had their origin in the lack of education.[[103]](#footnote-104)

The problem that still remains unnoticed by the majority is a condition where the Roma/Gypsies can break out of their "standard" social environment either through education or economic success. In another case of the social status of Roma/Gypsy in the eyes of mainstream society, Roma/Gypsies automatically lose their identity, so in this respect being away from their shared social Roma/Gypsy status, it is completely counterproductive for them; with improving their position they may cause significant losses in their self-identification.[[104]](#footnote-105) If the Roma/Gypsy emerge from their social status, they are likely to have major problems with the perception of themselves as Roma/Gypsy henceforward. If they lose their social status, are they still entitled to call themselves Roma/Gypsy? On what basis? It is a question that every intellectual Roma/Gypsy needs to ask, as well as each Roma/Gypsy who reaches a certain level of education or social status outside his community sector. Answering this question can be so difficult because the Roma/Gypsy rather unconsciously decide not to improve their own social status so he/she doesn´t question their own identity within the soul. This is more important than social status, and even more important than the basic material security. Thus, if a majority society does not offer to Roma/Gypsies - or if they themselves do not reach towards a different confirmatory character other than social status, it cannot be expected that Roma/Gypsies will seek escape from their low social status.[[105]](#footnote-106)

If we reflect on the work of Irvin D. Yalom and his conception of existential loneliness, we must deal with three types of loneliness defined as:[[106]](#footnote-107)

a) - Interpersonal

b) - Intrapersonal

c) - Existential

AD a) Interpersonal loneliness

is generally experienced as isolation from other people. At first glance it may seem that Roma/Gypsy do not suffer from this insulation. This is true only to a certain extent. In fact, they suffer from complete interpersonal loneliness in terms of contacts with the majority society. For each Roma/Gypsy it is very unusual to meet with members of the majority society. Certainly, the vast majority of Roma/Gypsy people have no friends among the majority members where they could visit each other in homes, or engage in common/ leisure activities. Working processes was the only contact Roma/Gypsies had with members of the majority at the level of partnership for years. "Going with Gadjo after work for a beer" was of course much more normal during the communist regime, when the failure of work obligation was prosecuted criminally, than in the days when among the Roma/Gypsies unemployment reigns in places amounting to 90% at the local community level. Loss of work was not only the Roma/Gypsy loss of financial security, but it was for them, perhaps especially, the loss of social contact. Loss of work brought interpersonal loneliness to Roma/Gypsies. Moreover, the working contacts were the only contacts, where the Roma/Gypsies could be seen as colleagues, regardless of the status of work performed.

Working on the trenches for water pipes and telephone cables, which was their normal typical work, they were all diggers indiscriminately of 'color' colleagues. Ever since the standard was founded in 1989 that ordinary Roma/Gypsy is unemployed person, Roma/Gypsies do not meet with members of mainstream society for "a beer", but in many cases, they meet with members of the majority society as with people of power. This applies to teachers in schools, doctors, social workers, and officials at the office. Each of these people has the power over Roma/Gypsy in some way: he can worsen or improve the life of that Roma/Gypsy person. Under such circumstances, it cannot be said there is created such a relationship between Roma/Gypsy and majority society, which would preclude a sense of interpersonal loneliness. A power relationship excludes the trust that is needed to create any positive relationship. Roma/Gypsy in fact do not know of the situation in the second decade of the 21st century in which "Gadjos" from the majority society were part of their lives and at their home such as extended family, permanent neighbors, and good friends within the clubs or churches.

Yet the Church, which is systematically engaged in work with Roma/Gypsies not as an "object", but actually enroll them into its ranks as full members of religious congregations, have partial success in Roma/Gypsy communities. It should be said that according to the long-term observation in Czech Republic mainly Jehovah's Witnesses managed to penetrate and establish truly cohesive Roma/Gypsy relations on a larger scale.[[107]](#footnote-108) Let's thank them for it, regardless of what people think of their faith.

Interpersonal alienation of Roma/Gypsy from mainstream society has its counterpart on the Czech side. The last contact with the Roma/Gypsy, which most people remember (if they ever had any contact at all), is the schools visit at the elementary level and some children's games. However, at secondary schools the Roma/Gypsies begin to fade away from members of the majority society and as adults they only encounter the Roma/Gypsy people indirectly.

The television coverage portrays the Roma/Gypsy people as a socio-pathological phenomena and as deviants of violent or property crime. The public is vastly unaware of the fact that Roma/Gypsies and Czech parts of society live in mutual segregation. It is clear that if the Roma/Gypsies want to escape their interpersonal loneliness, they have no choice but to cling to the members of their own community, no matter how they act and what they represent. Intrapersonal loneliness is a process in which one separates parts of himself. It's a very personal crisis state of mind.

AD b) Intrapersonal loneliness

Sigmund Freud speaks of "isolation" when his experiences stripped of its emotions and his associative connections are interrupted. Thus the individual is isolated from normal thought processes. Contemporary psychotherapy considers this isolation as a formal defense mechanism, which leads to fragmentation of the "self." Intrapersonal loneliness occurs when a person suppresses his own feelings or desires. He takes the commands and prohibitions as one's own motives, he does not trust his judgment, and thus he buries his own potential. From this area there couldn´t be found a better fitting description of the current mental status of the Roma/Gypsies, in particular from the so-called "socially excluded" ones. Roma/Gypsies believe they lost power over their lives, as it is entirely and exclusively in the hands of the majority society. Let´s focus on the idea, where Roma/Gypsies can express their individuality that is where they can present themselves not as Roma/Gypsies, but as people, as individuals with their own unique ideas and points of view. They are in charge of when and where they can take over and be in control of their lives. In addition to family life, where everyone is tied by family traditions and stereotypical images of the "correct" Roma/Gypsy behavior, the case of criminally troublesome behavior is unfortunately seen again in. When a Roma/Gypsy decides to attack a lone pedestrian because of a theft, the "action" is fully on his hands, even if he is caught by the police. If arrested, and convicted, it is clearly a result of his own behavior, not the arbitrary decision of a public authority, on which he has no effect. Therefore, the criminal behavior has strictly positive effects of psychotherapy for offenders, regardless of subsequent punishment. Even then, his punishment has a positive effect, since it harmonizes the cause and effect; it gives the offender a confirmation of reality and rule over his fate. Suddenly, his thinking and behavior has logic: if I hadn´t assaulted the Gadjo, they would not catch me and I would not be in jail now. It is thus the result of my own behavior, not a decision from some Gadjo office.

The aim of most psychotherapy is comprehensive restoration of man, his overall personal integrity. The whole Gestalt therapy[[108]](#footnote-109) is founded on this principle, which is based on the principle of "here and now." For further consideration it is necessary to recall in detail the principles of Gestalt psychology. "Here and now" is actually the only "dogma" that this kind of therapy has. It is inconsistent with a causal approach (it is not looking for the cause) or with the final approach (it is not looking for purpose.) We are aware of past and future, sometimes quite concentrated, in this present moment. This does not mean that we cannot look backward or forward. Often it is even necessary to look in the past and future, we also choose to form a standpoint of “here and now. “ One can only understand and integrate what he experienced. Personal experience is a prerequisite and a means of personal transformation.

From these principles it is clear that the offender being in the state of intrapersonal loneliness at the time of committing the offense basically indulges into the Gestalt therapy, restores consciousness that "I" is not "you", he gets in touch with himself (with one of his parts, he is just aware of) or with his environment (people, family, culture, which he is just aware of), and he mentally consolidates his personality and experiences a feeling of control over his life. Under these circumstances, wanting the perpetrators to stop committing crimes is probably doomed to the same degree of success as offering cooked carrots instead of marshmallows to a small child, - when the carrot is also so sweet, and also has a similar color as the marshmallows. However, it should be stressed that the presentation of this view, offending, has absolutely no excuse, much less the support. It is just trying to point out that even criminality has its reasons, different than the acquisition of assets, not to mention the existence of some "criminal genes", as claimed by even some scholars. If the real causes are not removed, it cannot be realistically expected to significantly reduce crime in the Roma/Gypsy population.

It is clear that the Roma/Gypsies suffer deep cleavage of their self and essential intrapersonal loneliness. It is known that handling such mental states is very difficult, practically impossible to do yourself. If mainstream society constantly wants the Roma/Gypsy to cope with their problems themselves, because everyone is solely responsible for himself, its request is roughly the same kind as when asking the diabetic to talk his Langerhans islets of the pancreas into being restored and re-supply the body with insulin.

AD c) Existential loneliness

means insurmountable gulf between man and any other one. It is also separateness between man and the world. According to Erich Fromm, loneliness is the primary source of anxiety, and to be separated is to be cut off, without being able to use one´s human skills.[[109]](#footnote-110) The main defense against the terror of existential loneliness is the interpersonal relationship. It is not only the tool that removes the existential horror of loneliness, but it is what gives human a dimension of his humanity. We can even think about whether a person as an individual without relations with the outside world is even a human and whether if such a lonely life has some sort of meaning.[[110]](#footnote-111) Martin Buber claimed that the fundamental way of a human existence is a relationship.[[111]](#footnote-112) The founder of humanistic theory Abraham H. Maslow then considered neurosis as a deficit disorder stemming from a lack of fulfillment of basic psychological needs. Those are safety, belonging somewhere, identification, love, respect, and prestige.[[112]](#footnote-113)

Now, let's cover individual components of existential loneliness and examine whether we can or cannot find it among Roma/Gypsies. If we find it, then let us ask how this deficiency affects their behavior.

Existential loneliness can manifest itself in a member of the Roma/Gypsy community as:

1. Isolation from majority society and the State in which the Roma/Gypsy lives

2. Isolation from the Roma/Gypsy community

3. Possibility or impossibility of use his abilities

II.3.1. Isolation from majority society and the state, in which a Roma/Gypsy lives,

is a fundamental problem, which is ever present in a Roma/Gypsy community. Roma/Gypsies are completely excluded from any participation on the power, even by the one percent that corresponds to their population.[[113]](#footnote-114) If we are satisfied with coarse data and we assume that the CR has 10 million inhabitants and 300,000 Roma/Gypsies, then the Roma/Gypsies hold about 3% of the population of Czech Republic. In a two hundred Chamber of Deputies, there should therefore be five to six Roma/Gypsy deputy members,[[114]](#footnote-115) and one senator in the Senate. In local councils, with regard to the specific presence of the Roma/Gypsies in a community, the current percentage then. Yet even in municipalities where there is more than 3% of the Roma/Gypsy population of the national average, there is regularly no Roma/Gypsy councilor there. In the government between the years of 1993 - 2010 there were 215 ministers.[[115]](#footnote-116) If Roma/Gypsies participated in the state power in proportion to their population numbers, then there would have to be six to seven ministers from their ranks in this government.

Likewise, we can consider the relative positions occupied by senior government officials to ordinary employees of state administration. The numbers do not support affirmative action and quotas installation, they only point to a generally known fact that in government, especially in high places, there are no Roma/Gypsy at all. Not even one Roma/Gypsy was a Minister and none appeared among senators. Roma/Gypsy representation in Parliament and former Czech National Council was corresponding in a reasonable amount to the numerical representation of Roma/Gypsies in proportion to the total population only in 1990-1992.

Based on the above statements, it is clear that the Roma/Gypsies are completely removed from the administration of the State in which they live. They are downright lacking even a single type of contact with the majority society that is not based on superiority power of majority members. At this point, it is necessary to return to the comparison so popular in the media, exampling how Vietnamese and other national minorities living in the Czech Republic "do not cause problems and are fully integrated."

Each of the named members of ethnic minorities lived thru participation in power, as a group where they came from, and is still experiencing it in the present. If it is not like that in the Czech Republic he gains the experience vicariously through participation in public life in his home state. If we frequent any Vietnamese or Chinese store selling food or textiles, we often times see a salesman who while simultaneously taking care of individual customers he watches broadcast television or satellite internet from his home country, he reads his press published either in the Czech Republic or imported from his original homeland.[[116]](#footnote-117)

If these minorities are members of "majority society" in their home country, they have no hidden inferiority complexes and feelings of exclusion even in a country where they form an immigration minority. However, Roma/Gypsies are completely missing this “home” state life experience in which they could have taken an administration part. Even in the Balkans, where there are small towns for example of 20,000 Roma/Gypsy inhabitants, the Roma/Gypsies do not get into positions in which they could legitimately participate in municipal or government administration or power. Separation from majority society and from society as a whole is almost absolute.

II.3.2. Isolation from the Roma/Gypsy community

Because the need for relationship and belonging to human society is a basic human psychological need, Roma/Gypsies are left with nothing but to cling to their own community regardless of its quality or the lack of it. Here we find ourselves at the next question, which is that archetypal space of the collective unconsciousness, uncovered by Carl Gustav Jung. The fact that the space of the collective unconsciousness really exists and is a source of shared experiences, collective identity, and the information, we learn from a number of independent sources. This information field, also called morphic or morphological, has recently been the subject of intense scientific research. In family constellations, this sharing is called a knowing field.[[117]](#footnote-118) The way this science-based field works is handled for example by R.T. Bradley, who in his article "The psychophysiology of intuition: quantum holographic theory of nonlocal communication" concludes that certain people can non-verbally share their information field; they may draw from it, it can manifest itself as intuition.[[118]](#footnote-119) In this case it is probably a very old evolutionary ability even from a time when the central nervous system wasn´t developed and the impulses from the environment were processed by the heart. R.T. Bradley shows in his research a fact that the heart responds to impulses from outside the body significantly faster than the brain.[[119]](#footnote-120)

From this perspective, the folk idiom of "thinking by heart" is in accordance with scientific knowledge. Completely compatible with this view are the results of research investigating the effects of prayer on healing the patient.[[120]](#footnote-121) Today there is no doubt that prayer for the health of a significant other, improves the patient's chance of recovery a measurable 10 to 15%.[[121]](#footnote-122)

It is not decisive what religion is both prayer and patient. Prayer was even regarded as a legitimate force to support the enforcement of political intentions.[[122]](#footnote-123)

The existence of a common information field has been recognized in Indian philosophy, which was morphed into the modern concept by Ervin Laszlo.[[123]](#footnote-124) Similar content is the theory of morphic or morphological fields which is generally not recognized, promoted by Rupert Sheldrake .[[124]](#footnote-125)

We are already getting close to the edge of the esoteric or occult theory perhaps, but even without them it can be said that coherence of Roma/Gypsy "information field" is disproportionately greater than that of members of majority society, which is split by other elements, such as social status, diversity of opinion, different lifestyles, etc. For any Roam/Gypsy person, the isolation from the Roma/Gypsy community means a painful experience. It is a distressing condition that forces them to re-connect even at the cost of significant deterioration of personal status.[[125]](#footnote-126) This obsessiveness with which Roma/Gypsies return to the place of the original "connection", and life in non-idealized unitedRoma/Gypsy community describes with extreme virtuosity, on a great literary level and in terms of the Roma/Gypsy experience totally authentically M. Šmaus in his novel „Děvčátko, rozdělej ohníček“. ("Little girl, make a campfire)"[[126]](#footnote-127)

The main characters of the story come back to a Roma/Gypsy settlement in the Eastern of the Slovak Republic, razed to the ground, running away from the "benefits of civilization" from Czech towns to come to places utterly unfit for life, for reasons they themselves cannot describe. The author also illustrated the huge isolation of Roma/Gypsy from majority society, including the lack of mutual positive behavior patterns. [[127]](#footnote-128)

Although we can build skepticism towards various theories about the Akashic, morphological, and similar fields, we can hardly ignore the family constellations theory of Bert Hellinger.[[128]](#footnote-129) Within the broad therapeutic practice B. Hellinger and his followers have shown that people are inter-connected within the relationships in their family. They transmit the connection to each other as behavioral patterns, regardless of whether there is personal mediation of transmission patterns of behavior or not. Hellinger says that "everyone is involved in his own way" and that basic, entirely unconscious bond of each child is a sense of belonging with the original family. The biggest threat to the child is to be excluded from the family. The child lives with conviction:

“I ​​belong to this family and I want to belong there.”

“I will share a common destiny with her, whatever it is”.[[129]](#footnote-130)

This feeling of "I will share the common destiny, whatever it is" is the sensational setting or backdrop of the Roma/Gypsy community. If a Roma/Gypsy feels that his "fate sharing" is threatened, he will take steps allowing the threat to pass. Practical inability to demolish eastern Roma/Gypsy settlements and increasing number of Roma/Gypsy ghettos in the Czech Republic is a result of their sense of danger due to separation from the only community in which Roma/Gypsies are fully accepted. Housing policy significantly contributed to the formation of Roma/Gypsy ghettos in the Czech Republic. Rent control led to a wildfire of evictions, especially of those who could not adequately defend themselves the legal way. Then unemployment rates skyrocketed and other phenomena took place. The cause of formation and persistence of Roma/Gypsy ghettos is simply protecting themselves against existential loneliness. If this inner feeling of loneliness in an alien world continues, if "our" world does not become "their" world too, the effort to eliminate Roma/Gypsy ghettos cannot bring positive results.

II.3.3. The possibility or impossibility to use one´s abilities,

the need to use ones intellectual skills belongs to basic fundamentals of human psychological needs. Despite the ability to "show what I can do" people integrate into society by their skills, knowledge, and usefulness and they gain prestige with other people. From this perspective, it is then possible to look at education not only as an economic stimulus, but also as a ticket to the society in which the winner of the education will be accepted. Indeed, perhaps behind the many affairs regarding obtaining the titles (ironically only by members of the majority society) there is not only a desire for material gain resulting from a higher social status, from a higher qualification, but the desire for adoption of the company.[[130]](#footnote-131) In this regard, it is unmistakable that the "upstart titles" never come from social classes that are truly "at home" in the education society, but instead of social classes that do not enjoy the prestige and respect of their environment. One of the reasons why Roma/Gypsies refuse education is a belief that there is no level of education that earns them respect, it does not improve their acceptance in society, thus does not alleviate their existential loneliness. If we accept the theory that educational attainment brings two "bonuses", economic and social advancement, and one of these bonuses is not achieved by education for Roma/Gypsies, then the question remains whether a fifty percent profit, and that itself is also discussable, is a sufficient motivating factor for the efforts to obtain education.

There is no doubt even with Roma/Gypsy distribution of intellect is a subject to distribution of probability, which is graphically depicted by well-known Gaussian curve.[[131]](#footnote-132) As in eachnot-distorted population by previous selection, in Roma/Gypsy society intellect moves within the meaning of the mentioned diagram.[[132]](#footnote-133) The intellectual potential is in stark discrepancy with both educational attainment and with Roma/Gypsy intellectual performances presented before the public majority. Because the exact number of Roma/Gypsies in the Czech Republic is not known, it is virtually impossible to show specific figures of vocationally trained, high school, and college students percentage coming from the Roma/Gypsy population.

In the report on the status of Roma/Gypsy communities in the Czech Republic there is stated that in 2003 there was 9.3% among Roma/Gypsy of vocationally trained and 1.3% had secondary or higher education. A separate category of college students does not exist, according to known estimates it is currently only a few dozen people, not exceeding one hundred. The number of persons, who have completed higher education, i.e. with the Gaussian curve does not correlate perfectly with the distribution of intellect in the Roma/Gypsy population; it radically misses its course. The purpose of this paper is not to discuss why Roma/Gypsies do not or cannot reach higher education. Many works deal with this issue, it is a favorite topic of various bachelors, or thesis works. Probably the most comprehensive study dealing with the situation of basic education is the Brno study "Long-term monitoring of the situation of Roma/Gypsy communities in the Czech Republic – Moravian sites", published with the support of the Czech Republic Government Office – Czech republic Office of the Government Council for Roma/Gypsy Community Affairs in 2008.[[133]](#footnote-134) We often hear about such phenomena as different pre-school education or a different relationship of human to human. Even if we talk about a child within the meaning of mutual respect, different life goals and moral values, differently perceived Czech language, a different situation of Roma/Gypsy child in Czech team in the sense of xenophobia and discrimination, different motivations while achieving the goals, different notions of time, space and distance.[[134]](#footnote-135)These characters are only descriptions of the condition of the majority society. What is the subjective Roma/Gypsy perception, not that they are uneducated in "Gadjo" sense, but they cannot manifest their intellectual abilities[[135]](#footnote-136) ?

We can learn about these phenomena only indirectly, but all the more effectively. Lack of opportunities to succeed in life in an appropriate way is demonstrated and reflected in psychosomatic diseases. Meaning that uterine cancer of famous Czech writer of the first half of 19th century, Božena Němcová, who succumbed in her forty-three years, can be correlated very well with her sigh, that she wanted to be born 150 years later when the woman will have the same intellectual opportunity as a man does. Likewise, rheumatism of Eliška Krásnohorská, the women writer one generation younger then Němcová may be perceived as such, for which she almost couldn’t write in the last years of her life.

If we look at the health of the Roma/Gypsy, of whom we have already reported it is clear that such a positive physical "health" cannot be achieved by mentally healthy population.[[136]](#footnote-137) If the average life expectancy of a majority population and Roma/Gypsy population differs by 15 years, then it is important to consider this life circumstance as a mirror image existence as is being talked about in the doctrine of psychosomatic diseases.[[137]](#footnote-138) In this case it is possible to agree with the view of Wilhelm Reich, which states that "mental injuries are manifested in the physical structure and it is possible to emotionally capture them, relive and heal it that way."[[138]](#footnote-139) Interesting deduction comes out from the extension of average age research after 1989.[[139]](#footnote-140) The aim of the cited short article was to point out the extremely favorable trend in life expectancy in the post-communist Czech Republic. After stagnation in median men´s life expectancy between the years 1970-1990, there began an immediate rise in the median life expectancy after 1990 in comparison with EU countries that were much faster. This rate of increase in life expectancy did not correspond flawlessly with the pace of economic change, including improved health care, as they occurred only with hindsight. The author of the quoted text is convinced that the immediate extension of life is associated with the removal of psychosocial stress, anxiety and depression, which occurred with the fall of communism. It states that psychological factors are particularly important in the pathogenesis of ischemic heart disease and arterial hypertension. Health and the median survival rate of the population is therefore a direct and relatively accurate indicator of the political health of society. Therefore, if the Roma/Gypsy have a "lower middle life expectancy", the lowest of all peoples living in Europe, it clearly means that they suffer from major mental health problems, caused by a high degree of probability by psychosocial pressures. Inability to use their human skills separates the individuals from society, it gauges them as socially useless and unwanted, condemns them to an even more profound intellectual solitude and therefore the resulting emotional loneliness.

Inability to manifest their personal usefulness brings other socially dangerous phenomenon, markedly, boredom[[140]](#footnote-141). Boredom is defined as *"a mental state in which a man shows an absolute lack of interest in his usual daily activities."* A person, who is bored, although he would like to get involved in any activity, fails to get excited for much of anything. Perhaps the inability of Roma/Gypsy to persevere in one activity such as walking to work regularly as they are repeatedly and constantly criticized by members of the major society is in fact lethargy. "Boredom" is according to contemporary psychological knowledge caused by chronic depressive states that are associated with certain attention disorders.

The review author states that one falls into a state of "boredom" in several ways. The first one is to force oneself to deal with unwanted, unpopular activities. The second way is obstruction of anything that one wants to do. The Gaussian curve shows that the Roma/Gypsy employment inclusion does not reflect the spread of their intellect. It is equally clear that the vast majority of Roma/Gypsy is invariably far too low to intellectually exercise, which leads to depression and consequently to "boredom" and even the inability to cope with situations that are a normal part of everyday life.

Deficiency of intellectual ideas and opportunities for Roma/Gypsies, especially in excluded localities, get them into a state of some kind of “frozen mind” which clearly has deep psychopathological roots inherent in the very foundations of the mind. If we were to summarize the problem of existential loneliness, we can say that the loneliness of the Roma/Gypsy in majority society and the inability to apply their individual skills leads to pathological dependence on the Roma/Gypsy community in which it is replaced by other ways of belonging to the company. The question is, to what extent can we call the fellowship with the Roma/Gypsy community a voluntary sharing of common destiny and to what extent it is actually usury, forced by otherwise threatening anxiety arising from the existential loneliness.

**II.4. Fear of losing the meaning of life**

If we talk about the loss of meaning in life as it was conceived by Yalom I.D., we talk about losing his own sense. We are dealing with a fundamental existential question expressed in the title of a famous Gauguin painting "Where we come from? What are we? Where are we going?" From the psychologists, C.G. Jung deeply engaged in the question of the meaning; he believed that *"Sense of loss makes it impossible to live life fully, and is therefore equivalent to illness"[[141]](#footnote-142)*

According to him, "loss of meaning in life plays a key role in the etiology of neurosis. This must be ultimately understood as soul suffering which did not find its purpose."[[142]](#footnote-143)

Even psychologists who do not identify with the existential approach to psychotherapy or psychological trauma itself recognize that the loss of meaning in life is a major stress factor. The situation is even more complicated by the fact that it is difficult to interpret what is "the meaning of life" in itself. In the western world the Judeo-Christian tradition provides comprehensive semantic schema based on the assumption that the world and human life are part of a God´s plan. Life properly lived will be rewarded. God provides meaning of life of every individual person and the task of each person is to find and fulfill God's will.[[143]](#footnote-144) God is perfection to which it is necessary to get as near as possible during one´s lifetime. Aristotelian tradition declared intellectual perfection the most desirable. There is nothing further from the Roma/Gypsy point of view than the Judeo-Christian-Aristotelian conception of the meaning of life. If the meaning of life can relate to the two levels, the "space" level, including the question of "why there is life", and the personal level "what is my role and purpose in life", with Roma/Gypsy, we come to the question in the interspace. By self-reflection of their destiny they come to the question of why they were born as Roma/Gypsy. They consider "being a Roma/Gypsy" as such determining factor that the question of greater or smaller importance of being gets lost. At the level of personal search for identity Roma/Gypsy do not ask themselves the meaning of life. At the level of "cosmic problem" they fatalistically retain the solution to God; he certainly has his plans and knows what he's doing. A certain degree of fatalism here intersects formative with the question "why to be a Roma/Gypsy." Roma/Gypsies are convinced that, in the response to the question "why to be a Roma/Gypsy" is fully contained an answer "why to be a man" when after all, from a purely linguistic point of view, "Rom" just and are forcedly seeking an explanation for it. Although their religion and adherence to a particular church is only a very small part of their community, in principle, they are all faithful.[[144]](#footnote-145) In the Czech and Slovak countries there are mostly Catholics, in Balkans, however, there are known Muslim enclaves, Roma/Gypsies in Bulgaria and Russia are committed to orthodoxy.

A crucial condition for an explanation of the meaning of life is to answer the question of one´s origin, of owns identity. Into this search of the origin – the cause of the existence as Roma/Gypsy are reflected two non-Christian fundamental aspects of faith still latently present in the religious conception of Roma/Gypsy reality. In particular, it is a phenomenon of karma as something that always catches a person, from what there is no escape. Every man "deserved" his life in some way and Roma/Gypsy too would want to find out just why they deserved such a cruel fate as to be born a Roma/Gypsy. The author has often been met with an attitude where the Roma/Gypsies themselves perceive their own existence as a punishment for their past sins, including sins of past lives. Roma/Gypsy are therefore certain, not entirely in a conscious way, that reincarnation is a "reality of everyday life." Under these circumstances, however, it is difficult for them to fight against their fate. Thus, there is a dichotomy of approach to life, a dichotomy that is totally foreign to the majority population, probably even unknown. On one hand, the members of this ethnic group do not defy their heavy fate of "being Roma/Gypsy" (this is certainly the fate of heavy punishment for sins committed in the past or in previous lives, and it is therefore necessary to carry that "Christian" cross till death.)

On the other hand the author never heard from them, that after death, "a resumption of heavy Roma/Gypsy destiny" is followed by a new life, maybe not as a Roma/Gypsy, therefore, in their opinion in a lighter, simpler, and more joyful environment. Conversely, after the sinner shall serve his sentence in the Roma/Gypsy/Gypsy body he becomes a Roma/Gypsy corpse that has been mentioned in that continuous time. The Roma/Gypsy is a man born under bad acts which he had committed as a non-Roma/Gypsy and with endless punishment from which there is no escape. Roma/Gypsy destiny is to live like a Roma/Gypsy, die like a Roma/Gypsy and then to be dead as a Roma/Gypsy. How not to fall into sheer existential skepticism with this understanding of their own lives, this is a real kind of the art. Yet Roma/Gypsy, as each member of mainstream society, seek some way to deal with their own lives, how to improve it, to become secure for themselves and their families. This discrepancy can be seen at any attempt to improve their current environmental status which may mean resisting the "fair punishment." It must be followed by another penalty just punishing the rebellion.

Already Arne Mann said in his article: *"I am convinced that the only possible way of handling the problem of integration of the Roma/Gypsy population into majority society is versatile support of their spiritual development."[[145]](#footnote-146)*

The spiritual dimension of integrating the "socially excluded localities" (properly said Roma/Gypsy communities) into the majority structures was consistently utterly ignored in all concepts of government. However, if the fundamental dichotomy of existential dimension does not help the Roma/Gypsies to overcome this, if a mainstream society through their churches or even "just" by honest looking people does not offer together with social programs and methods and formulas behavior as "make up" for their alleged guilt of leaving their social status, there cannot be expected any improving of the system of the integration of Roma/Gypsies into majority society life. It has already been said above that the meaning of life is fundamentally linked to the question of the origin of the Roma/Gypsy. Individually, it has been searched through genetic studies in an effort to determine in which "Eve's tribe" is each Roma/Gypsy individual. But only a few people underwent this private search, so the results have not even a value of casuistry.[[146]](#footnote-147)

Further research is taking place in the field of language, where the linguists are trying to extrapolate the original homeland of the Roma/Gypsies[[147]](#footnote-148) from many borrowings and then to find out why Roma/Gypsies left it. Today the generally accepted idea is that the Roma/Gypsy language, Romani, is closely related to Hindustani. On the basis of linguistic analysis it can be estimated that, given the linguistic changes that took place on the Indian subcontinent, the departure of Roma/Gypsies from India took place in the period between 6th and 9th century.[[148]](#footnote-149) Conversely, Miroslav Krško in a series of articles published between the years of 1993-1994 in Romano Nevo Ľil[[149]](#footnote-150), emphasized the extraordinary amount of borrowed language of Aramaic, the Middle East origin of Roma/Gypsy was supposed to be proved. Some researchers dealing with the issue of Roma/Gypsy origin are even trying to find arguments for the interpretation of the Roma/Gypsies as a lost 13th Jewish tribe of Ruben. The Middle East origin of Roma/Gypsies is also a subject to a minimum of two orally transmitted traditions at least as residing in the territory of present day Israel / Palestine. According to Roma/Gypsy fairy tales, Roma/Gypsies are permitted to steal because they pitied the suffering of Jesus Christ, and stole the nails which should be nailed to the cross so that the Romans could not crucify him. The execution was at least delayed thanks to Roma/Gypsies. The second tradition is worshipping of "Kali Sára" thus the black Sarah.[[150]](#footnote-151) She should come as black (Roma/Gypsy) maid with Maria of Magdal and the other two Mary (Mother of Christ and her sister) on the south of today´s France, in Saints Marie de la Mer, Provance.[[151]](#footnote-152) Holy Pilgrimage to Sarah, which is held annually in late May, is purely a Roma/Gypsy pan-European affair. [[152]](#footnote-153)

There have not survived any reports about the Indian history of the Roma/Gypsies in Europe in any form. Some may question whether the information, why and when Roma/Gypsies left India, will be found in other sources. According to personal communication of a Kurdish attendee at a human rights conference organized by Minority Rights Group in London in 1996, Kurdish historical documents contain series of materials about the Roma/Gypsy history and origin, especially Yazd’s records. On their basis Roma/Gypsy were originally warriors’ caste, whose job was to protect India against raids and the seizure of the expanding Muslim troops. Roma/Gypsy generals did not live up to their task, therefore, were expelled from India and were forbidden to wear any weapons, unfortunately, the author hasn´t been able to verify this oral communication. Roma/Gypsies themselves are looking for their origins and traces at absurd places and to their amazement, they find some.

Since it can hardly be assumed that there are more readers of science fiction among the Roma/Gypsies, it probably remains a hidden fact to the majority of readers that at least the first few parts of the sci-fi cult classic "Dune" by Frank Herbert is using Roma/Gypsy in their description. Description of the reportedly under-rated primitive indigenous tribe Fremen, ruling by unprecedented forces, contains a number of clearly identifiable Roma/Gypsy customs. "Mysterious language" of Fremen, Shakobsa, can then be translated into standard, generally understandable, language because it is Romani language.

Unfortunately, such traces of Roma/Gypsy origin do not add peace and security of self-identification. For example, they are among those states that are the only people returning from Shamballa, mystical kingdom in inner Asia, whose members are endowed with special magic abilities.[[153]](#footnote-154) According to oral tradition, Roma/Gypsy afoul of Shamballa internal rules, lost most of their magical abilities and today's "guessing" and "divination" out of hand, or from the card is simply a reflection of their former magical dispositions.

There is a rich list of interpretations of the origin of Roma/Gypsies with which the author has met during the last twenty years of her life during certain coexistence with Roma/Gypsy communities. This is not supposed to stand the arguments for this or that interpretation. The author only attempts to show the urgency with which Roma/Gypsies look for their origin, and their meaning in history and how important this search is for them as well as the devastating effects it has when they are unable to find it. It is clear that the personal and historical inability to anchor creates a cause of fundamental existential stress, evidenced by the lack of understanding of their own destiny and their role in it. In any case, the Roma/Gypsies are denied what Will Durant describes as the meaning of life as when he writes: “*The meaning of life lies in the opportunity, which we get, to create something or to contribute to something greater than ourselves. Man must be lifted from himself and what is supposed to give his life meaning must make of him a cooperating part of a larger scheme.”[[154]](#footnote-155)* Similarly, A.H. Maslow sees reason for existence in the fulfillment of one´s potential and that of a wider society.[[155]](#footnote-156) The impossibility to "engage in something that goes beyond the individual" is typical for all Roma/Gypsy, even to a large extent also for those who have attained higher education and who withdrew from their ethnicity group. Even with the loss of Roma/Gypsy identity, it does not allow participation in the intellectual efforts of the majority society, which creates and provides these overlaps. When one losses the meaning of life, it leaves a feeling and sense of one´s existence, as Viktor E. Frankl, the founder of logotherapy, has in mind. It could be traced from Roma/Gypsy manifestations that are typical for such a state.[[156]](#footnote-157)

Reportedly, there are two stages of loss of sense syndrome, the existential vacuum and existential neurosis. The first is characterized by a subjective state of boredom, apathy and emptiness, which are exactly how the Roma/Gypsies are described in the above text, a syndrome typical of the Roma/Gypsy population. Severe loss of meaning in life, existential neurosis can, according to V. E. Frankl, take on any form of clinical neurosis. The clinical neurosis has its manifestations in alcoholism, depression, obsession, delinquency, sex hyperinflation, addiction to gambling, etc. Besides sex hyperinflation, that can take on the form of loss of sexual inhibitions as seen in thriving prostitution in part of the Roma/Gypsy population, we can find all of the above mentioned symptoms among the Roma/Gypsy. Moreover, using the interpretation of these symptoms (note the presence of existential neurosis) we can explain the behavior of most of the Roma/Gypsy viewed by majority society not only as inappropriate situations, but also completely incomprehensible.

A good example is the "machete attack", which took place on August 7th 2011 in a bar with slot machines in a town called Nový Bor located in northern Bohemia.[[157]](#footnote-158) The conflict arose after two Roma/Gypsy youths wanted to play the slot machines and were asked for their ID card by the staff. It should be said that these young men used to go routinely to this casino in the past and played slot machines, regardless of their age below eighteen years. It was made clear that the staff did not enforce the eighteen year age limit in the past and decided to start enforcing this rule on August 7th 2011. Consequently, now the young men began to argue with the waitress. One of the guests had entered the argument and punched one boy.[[158]](#footnote-159) The two young Roma/Gypsies left and soon five local Roma/Gypsies showed up to protect the young one´s interests, armed with batons and machetes, and attacked the casino Czech guests. They then ended up with cut and sword-cut wounds in hospital, one person with serious injuries to the head. Although the case was widely published, no one had thought to forage along the inside of its cause. "Machete attack" is a typical example of completely inappropriate, even absurd reaction, to a situation which is essentially banal. Let us first uncover what would be "normal."

In the days preceding the conflict there were several casino closures based on various checks throughout the Czech Republic, some of them just because there were underage players caught at slot machines. Media quite widely reported this coverage however it can be reasonably assumed that the local youths from Nový Bor didn´t get this information. Conversely, the casino staff acted in accordance with this received information: she protected her business she did not want to have problems that could jeopardize the casino room. Therefore, she took adequate steps leading to excluding the minors. She expressed her concern over the law by the ID requirement. The youths of course did not understand the requirement and its reasoning, given the absence of other information. They interpreted the expulsion as unauthorized and a form of bullying, on the part of the casino staff, probably because they were Roma/Gypsies.

Now let us try to interpret the emotional stress from the assailants´ and expelled people´s point of view. The young men, who came to play, found themselves faced with a situation in which they lacked cause and effect. So far, they usually visited the casino, now it was had banned while nothing has changed on their end. They got into a sub alternate power position where they lost control over their lives, unable to influence the possibility of what they wanted to do. They couldn´t affect re-enabling of playing the slots any way; aging and coming of age just cannot be accelerated. Moreover, by this prohibition they may have lost a single contact point with the majority on an equivalent level: they were there as paying guests as well as "Gadjo". In this situation it is not surprising that this new status became quite stressful for them, separating them from the "normal" life and bringing them extreme anxiety. Other members of the Roma/Gypsy community felt threatened in the same, sparking both youngsters to invite the help or others who subsequently attacked the casino staff and the Czech guest. As we stated above, the new "defenders" fell into a state of intrapersonal loneliness and in this respect they responded adequately according to them. At the very least they tried to somehow take control over their lives even at the cost of committing a serious crime for which they will undoubtedly be punished with long prison sentences. By the violent attack, they subjectively got a real feeling of control over their lives representing one of the main sources of mental health.[[159]](#footnote-160)

This example is in terms of mutual coexistence of Roma/Gypsies and Czech society, it’s a typical example of the mutual misunderstanding of the causes and consequences with the common denominator. That is a lack of communication, passing each other in the perceptions of the causes and consequences. In essence, each participant responds to what he has in his head and not to the actual stimuli coming from the other side. Roma/Gypsy responded to the construct that did not exist, they presumed the Czech waitress had intention to pass discrimination onto them, exclude them from the society, and take over their lives. The Czech side first presumed that Roma/Gypsies had intended on committing a threatening act to their business, which was playing in the casino although they were not eighteen, then committing a brutally violent crime "just like that". Nobody evaluated the situation according to how far the Roma/Gypsies were willing to go which turned out to be all the way to violent crimes. The Roma/Gypsies did this in order to maintain their living space; nobody was thinking about how much and why they cared about the access to the casino so much. At this point, the author considers it necessary to state that she doesn´t excuse the Roma/Gypsies attackers behavior in any way, much less approves, but she believes that it is important to analyze their behavior, to understand it and to articulate its true cause. Only in this way do both parts of society, the Roma/Gypsies and the Czech parts, can try to take relevant steps to prevent the eventual recurrence of similar acts of violence and irregularities. In that case, another aspect of the expression of existential crisis can be well demonstrated.

As Albert Camus explained in detail in his work, any destiny can be surmounted by scorn.[[160]](#footnote-161) In "Sisyphus" he came to belief that the meaning of life can be based on the decision to stand in the middle of absurdity and thus reach the position of heroic nihilism. That's exactly what happened to the Roma/Gypsies. The difference between freedom and imprisonment, between life and death is too small for this difference to be worth fighting for. In cases such as the machete attack in Nový Bor, there starts a vegetative form of existential disease which is the most extreme degree of futility. I.D. Yalom (referring to the work of Salvatore R. Maddi, professor of psychology and social behavior at the University of California[[161]](#footnote-162)) describes it as follows:

“*A man is not compulsively looking for meaning in something, or furiously attacking the sense itself which has been acquired by others. Instead, he falls into a severe state of aimlessness and apathy, into a state that has broad cognitive, emotional, and behavioral expressions. The cognitive component is a chronic inability to believe in the usefulness or value of any actions. Emotional coloring is pervasive emptiness and boredom wreathed by episodes of depression. The overall level of behavior is low to moderate, but even more significant is the lack of behavior selectivity, a man does not care which actions, if any, he does.”[[162]](#footnote-163)*

It is a state of difficult existential crisis in which Roma/Gypsies are found. It has many causes, which sources the author tried to describe. Without removal of these causes it is utterly impossible to change the behavior patterns of the Roma/Gypsy. These formulas are not really controlled by volitional acts, but are imposed by certain states of mind, and these states always occur as a result of a thousand year trans - generationally transmitted course of action. It is possible only for extremely strong individuals to escape on their own from these behavior patterns, and even they might have a hard time. The huge level of effort that must be made ​​to break out from the bonds of mental addictions and automatisms, explains, why so few Roma/Gypsy actually integrate into mainstream society. It also explains why if the integration occurs, it means a complete cut off from the Roma/Gypsy community, thus the binding schemes that Roma/Gypsy ethnicity brings with them. It would seem that under these circumstances it is not possible to find a way out, because it is not quite possible to describe the Roma/Gypsy mental condition as a group (unless, of course, on the basis of our considerations we do not simply state that the Roma/Gypsy suffer from multiple existential anxiety in its most severe forms) and it is not possible to change anything in the existing state. Fortunately this is not true.

**III. The basic psychological needs**

Subsequently let us focus on highlighting the issue of meeting the basic psychological needs since their deficit is the trigger for existential anxiety of loneliness. The basic psychological needs according to the definition of A. H. Maslow (See note. 105) are:

1. Safety

2. Belonging somewhere

3. Identification

4. Love

5. Respect

6. Prestige

**III.1. Safety**

Roma/Gypsies suffer by the lack and a sense of security, which was repeatedly mentioned in this interpretation. In fact, every generation "lived thru" their sense of danger, which was more or less fatal. It is not significant for peace of mind that the Roma/Gypsy community is protected from attacks in such manners as was picked in the case of the Roma/Gypsy hostel in Varnsdorf, North of Czech Republic, in September 2011, thus deploying riot police.[[163]](#footnote-164) The fact that police had to protect the Roma/Gypsies (even if successfully) has the same psychological effect for the Roma/Gypsies as if they did not receive protection. The existence of constant specific protection needs is still a present traumatizing part of their everyday lives.

**III.2. Belonging somewhere**

The only place that fully belongs to the Roma/Gypsies is the Roma/Gypsy community. It is remarkable how little the teachers and social workers pay attention to the fact that not only children, but adults as well, are accepted unconditionally by their community. The only reason for denial of unconditional acceptance is a violation of traditional Roma/Gypsy values, but even this denial is conditional and may be temporary. What was intolerable ten or twenty years ago and led to irreversible elimination from the community is now tolerated because Roma/Gypsies are aware of enlarging pressures (their behavior is more intuitive in this respect than rationally justified.) The breach of Roma/Gypsy traditional values ​​may be due to a situation in which the individual came under pressure of Destiny; that is pretty much represented by a majority here.

The Roma/Gypsy community is giving up their traditional values that way, both in terms of their decline and the development of tolerance. This case clearly demonstrates the alienation of a son who reached his hand at his mother, which was and absolutely unforgivable offense in earlier times. Even under these circumstances, the mother did not cease to love her son and kept praying for "his healing", it was meant for the healing of his soul, which committed the terrible deed. The Roma/Gypsy community commonly accepts individuals who have a fundamental problem with the inclusion in the majority society, for example, returnees from many years of imprisonment. A separate question is how this "unconditional acceptance" given by Roma/Gypsy community identifying with a wide ranges of people and to which extent is such acceptance really the characteristic of the Roma/Gypsy, given by the awareness of a shared destiny. Although the majority society routinely confuses ethnicity with broad family ties, however, the question arises to what extent is the blood kinship cultural and social construct specific for Roma/Gypsies.[[164]](#footnote-165) Regardless of whether the perceived and demonstrated solidarity has the "blood" or social basis, it is characteristic for Roma/Gypsies to take all circumstances of life fatalistically in nature. They are aware that "such things happen" and that one does not have to succeed, though he is trying hard. They are aware of the crucial role played in the lives of individuals which can be a coincidence.[[165]](#footnote-166) In essence, they are far less causalitic than the majority society in this respect. This approach naturally leads to a reduction in the sense of responsibility for their lives. With regard to knowing what is legally called a "vis major", the Roma/Gypsies are ready to accept individuals who are unsuccessful, sick, addicted to drugs or alcohol, and intellectually deep below average into their community. They don´t even have problems with adopting strongly and unequivocally homosexually orientated individuals. Even those were "created by God" and it is not up to people to criticize God's creation or even correct it. In this respect, it is possible to say that a very ordinary unconditional acceptance by the community has counterproductive effects such as motivation for increasing efforts of children to improve their school performance. "Well, he is stupid, God didn´t give him any intelligence," Roma/Gypsy mother nods her head and presses her son to her breast. Her son would achieve very nice school results if led in a systematical guidance with moderate pressure (common procedure in families of the majority population). In this respect, it is a task for teachers to find other motivational factors that encourage Roma/Gypsy children. Children of the majority population often study "to please the Mother /Father." Roma/Gypsy child pleases his parents just by the fact that he exists. Any other specific performance on his part is useless in his eyes and theirs. Unconditional acceptance of the Roma/Gypsy into the community, even if accompanied by criticism, has not only positive effects, namely the relationship confidence and the certainty of acceptance, but also negative effects. The negative effects are linked to the feeling that "there is always a place to run to", so it is not that necessary to try to integrate into mainstream society. The solution of course is not to disperse Roma/Gypsy communities but to relax the pressures on this community so that it is not necessary to resort back to it in all situations. This would allow for the individual to have the opportunity to go for a safe "walkabout" after the majority structures.[[166]](#footnote-167)

**III.3. Identification**

The question of identification is usually tied to the question "what makes Roma/Gypsies a Roma/Gypsy". It has been already said that the Roma/Gypsies are often classified by the majority according to their ethnic / national origin on the basis of their social status. If they lose this social status, not only Roma/Gypsies themselves begin to doubt their own identification, but paradoxically, so does a member of the majority society. "If this doctor/ lawyer/ journalist/diplomat is the Gypsy, who am I then? Do I also happen to be a Gypsy? What differentiates me from him? From Gypsy?“ This suddenly- appearing uncertainty of members of the majority‘s self-identification - is often reflected in the inadequacy of behaviors towards Roma/Gypsy, with a different "non-Roma/Gypsy" social status, and tends to slip into aggressive behavior.[[167]](#footnote-168) Frequent sighs of Roma/Gypsy stem from this behavior formula of members of majority society who complain that, "Poor Roma/Gypsies are wrong. Rich Roma/Gypsies are also wrong. Stupid Roma/Gypsies are wrong. Educated Roma/Gypsies are also wrong." It is no coincidence that the most negative anti-Roma/Gypsy moods or anti-Roma/Gypsy attitudes are reflected by the people who themselves share Roma/Gypsy‘s social status; the mere fact of belonging to the majority society is making them feel they are "better".

During the September demonstrations in Varnsdorf, members of the majority society argued that Roma/Gypsies do not work, but instead take the social benefits, even though a number of the majority society live on unemployment benefits. In fact, hundreds of these dissatisfied people marching "against Gypsy nuisance" were led by Lukáš Kohout, an unemployed (white) man with a repeated criminal past who was adopted from an orphanage before graduating from special school.[[168]](#footnote-169)

**III.4. Love**

Love is an individual need connected with an evolutionary embodied instinct to ensure the reproduction of the genus through sex. It should be noted, that in terms of the majority society, Roma/Gypsies are quite romantically associated with the idea of ​​"true love". The famous film, "Gypsies Go to Heaven"[[169]](#footnote-170) became the prototype for it. This association is still maintained in newer films as well, such as, "Rabbit above Precipice".[[170]](#footnote-171) According to the author, no specific "Gypsy Love" exists, but rather, the exceptional consistency in relations between Roma/Gypsy partners is given by the economic and social necessity. The question arises, "To what extent would these relationships be consistent if these bonding pressures didn´t exist”? It can be reasonably assumed, that in the absence of social necessity and external pressures of society, in a situation where this relationship is the only refuge, the number of divorces and breakups in the Roma/Gypsy population would quickly reach the same frequency as in the majority society. It is important to also look at love from I.D. Yalom´s point of view:[[171]](#footnote-172)

*"People who are motivated by personal growth, and people who are motivated by the lack of it, demonstrate different types of interpersonal relationships....People motivated by personal growth do not require constant satisfying of his interpersonal needs… On the other hand, the shortcomingly motivated person communicates with others in terms of performance."*

There are simply different ways of motivation, with different sources. *[[172]](#footnote-173)* Lack of love then leads to the perception of others as the source of scarce goods, particularly of material nature.

*“Aspects of others that are unrelated to the needs of the evaluator are either completely overlooked or considered to be irritating and threatening."*

There is the paradoxical phenomenon of lack of love in interpersonal relations among members of Roma/Gypsy and members of majority society. This leads to ignoring the real needs of the members of both groups, even though both of these needs; and their fulfillment are entirely justified. Mutual not-love only leads to depletion of both communities, and to a sense of threat that is mutual. Group thinking prevents the relationship individualization and the emergence of positive emotional engagement - love.[[173]](#footnote-174)

**III.5. Respect**

Respect is an essential attribute of Roma/Gypsy behavior and the scale of success of an individual. Unlike in the majority society, Roma/Gypsy "respect" is not acquired by the one who rules the largest funds. It is instead acquired by the one who "lives well" or who lived his life in accordance with the traditions (or at least not in conflict with them); one who gave service to his family. Even the very poor Roma/Gypsy can enjoy respect. Roma/Gypsies repeatedly and absolutely unsuccessfully tried to gain respect of the majority society. In this respect, there are consequences of total lack of any conception of all governments and their "concept" of the Roma/Gypsy community, where none of the doers ever understood what is the right currency for Roma/Gypsies, for which they are willing to do practically anything: it is, of course, respect. None of the governments has created a strategic plan for strong support of individuals whose actions would be in accordance with interests of the majority society and none of them did support the Roma/Gypsies systematically. Yet it was, and is, relatively easy to attract even more people to the desired behavior this way. Ironically, both post-revolutionary presidents who gave at least one state honor each to Roma/Gypsy were closest to understanding the functioning of the word "respect".[[174]](#footnote-175)

**III.6. Prestige**

First, it is necessary to understand that the concept of "respect" and "prestige" are not the same thing. In the majority society, these categories overlap so that it can seem that they actually merged, in Roma/Gypsy concept however, the categories are different. For example, someone who shows off the attributes of wealth with a large and expensive car or something like gold enjoys prestige. However, it does not automatically mean that he also deserves respect. The author believes that the Roma/Gypsies themselves are wrong in the notion of "respect" and "prestige" in relation to the majority society. Based on observation of behavioral patterns of successful members of the so-called majority society they are convinced that if they achieve the prestige they automatically gain respect from the majority society. Because after a hard massage especially by tabloid media they connected prestige in the majority society with the achievement of material standard of the "rich," they think that by the acquisition of wealth, in any way, they will also gain respect of majority society and thus the acceptance by the majority. Roma/Gypsies have absolutely no experience with that part of majority society, which despises racketeering and privatization standards or correspondingly shows respect based on other measures than material ones. It is therefore possible that the Roma/Gypsies don´t know about such a perception of the world by the majority society.

Then it happens when some Roma/Gypsies reach some significant material goods, not surprisingly, nor prestige or respect comes with it. They of course cannot get respect or prestige from the same wealthy Czech individuals who worked through gaining wealth in the same way as these Roma/Gypsies. This is because here (but on another level) again occurs a problem with the self-identification of the majority society member. The problem already described above regarding sharing their low social status with the Roma/Gypsy: "If this Roma/ Gypsy is as rich as I am, who am I then? How am I actually different from Roma/Gypsy person?" Those members of the majority for which material status is not a basic evaluation criterion, then cannot give off prestige to any member of the Roma/Gypsy community, who had worked his way to wealth. At this point the communication between the Czech majority and Roma/Gypsy minority completely fails of what is actually desired and supported by the majority. It would be useful for the majority society to articulate precisely, WHAT, or which behavior will bring prestige to Roma/Gypsy and more importantly, what will bring them the respect of the majority society. It is then up to the majority society and its power structures to make systematic steps in the direction that would not only support such a strategy, but mainly make it visible.[[175]](#footnote-176)

From this overview it is clear that if we summarize the basic psychological needs according to A. H. Maslow’s thesis, namely safety, of belonging somewhere, identification, love, respect, and prestige, Roma/Gypsies suffer from severe deficits, whether more extensive or less extensive, they encompass all these items. It is therefore evident that such a fundamental imbalance cannot bring mental health to individuals or to communities formed by these individuals.

**IV. Psychological trauma and its treatment[[176]](#footnote-177)**

Posttraumatic stress disorder as a diagnosis is included in the international classification of mental illnesses since 1968. It is caused by an unusually threatening event due to which experience mental disorders may appear. The first group of major stressors is natural disasters. Their force is of course terrible, especially when it causes the sacrifice of human lives, particularly when these victims are close relatives. The worst impact on mental health, however, is those events in which human intent plays the role. Meeting with human cruelty and brutality affects the basic trust in human goodness and meaningfulness of the outside world. Experiencing helplessness and violent disruption of personal integrity are deep intervention into his psyche. According to the established definition of mental stress, it is a negative emotional tension of vegetative tension (activation), which by its inertness reduces the ability of a subject to return the body to the level of activation to its pre-stress or relaxation level. Furthermore, chronic stress

"......is the result of the ability of our nervous system to add negative emotional vegetative tensions lingering from one stimulus situation with the tension that arises in an entirely different stressogenic situation .... Prolonged stress can cause pathological changes in the organism."[[177]](#footnote-178)

Translated into understandable language, this means that after the effect of a stress factor (while existential anxiety is undoubtedly a stress factor) the body remains in a state of certain arousal. If there is an additional stress, the effects are added together and the result can be, and clearly is in the case of Roma/Gypsies, an inadequate response of an initiative emerging from the other stress. It matches the sum of all stressful stimuli character. In fact, there is a behavior that was so excellently played by Michael Douglas in "Falling Down"[[178]](#footnote-179) when the initial complaint, which was getting stuck in a traffic jam in the heat was followed by its inadequate and subsequent use of firearms by a person who was just "angry" in the beginning which shows what stress can lead to.

An effective tool to combat psychological stress is individual characteristics of people who are described differently by various psychological schools ***.***However it is generally possible to say that the understanding of the outside world, a sense of belonging to this world, the manageable world and satisfaction with one´s position in the world build the stress wall. At first glance it is obvious that Roma/Gypsies as a whole did not build resistance dams against stress. This aspect is even more striking when you recall the concept of three personal attitudes underlying moral resistance: [[179]](#footnote-180)

- Responsibility, a commitment to yourself and to work

- Management, defeating and feeling that one is in control of their feelings and actions

- Attitude, according to which the change represents a challenge and is seen as an opportunity, not as a threat.

It is clear that even these three "personal attitudes" are not a strong forte of Roma/Gypsies, because they see every change primarily as a direct threat so their lives and related experiences and actions are out of their control. Their work responsibility is significantly weakened by almost non-existent responsibility for oneself. Let us go back to the construct of psychological trauma and try to determine both its systemic causes and his features. Psychological trauma is generated by one experience or long-lasting stressful situations exhibiting the following features:

- Externality causes, the individual himself did not cause the trauma

- Extreme creepiness, we can talk about "bifurcation point" where none of the previous life

experience in itself contained the germ of a future happening- Immediate danger to life or

physical integrity

- Creating sense of helplessness

The essence of trauma is that psychological and biological mechanisms of adaptation of the individual are damaged by the action of external agents. Internal and external resources are no longer able to cope with threats, frightening experiences flood and paralyze self-defense system, they destroy the sense of internal control and competence and undermine confidence in the meaning, order, and continuity of human life. Traumatic response is a response to helplessness. If you cannot attack or escape, there is a disorganization of individual components of the normal response of the organism to the dangers and these components tend to persist in their futility long after the true state of danger subsides. Here it should be emphasized that the experienced horror brings physiological responses that are measurable. Especially in children, this physiological condition can persist long after remission of the primary causes of trauma, while the memories of the traumatic experience may have the same effect as the initial trauma, even if any external cause of the trauma no longer exists[[180]](#footnote-181).

The states, whose basis lies in physiological reactions, can become steady character traits by the repetition. Very simply put, repeated traumatic events lead to a specific, scientifically measurable chemical reaction in the brain. Long-term exposure to these substances flooding the brain again and again can lead to permanent changes in the brain they eventually may appear as a trait, although they are the physiological consequence of artificially induced pathological changes. Such a "trait", which has its origins rooted in repeated trauma, is overreaction to danger and is a completely incomprehensible and inadequate response. Same as was the essence of "machete attack" in Nový Bor casino. To this, at first sight, incomprehensible act from the Roma/Gypsies, it is then necessary to add one more explanation: being a victim of trauma is so exhausting and devastating that the much better option for anyone's to cause trauma himself. We come here to the theory of psychological transference and counter-transference, which already exceeds the scope of this text. The key features of the traumatic experience, is the intangibility and impossibility to escape. At the moment it is not possible to rely on mind control of the situation, simply because the brain hasn’t stored any relevant patterns or is so distraught by the resulting stress that it cannot apply these formulas. (This is why soldiers are trained by drill. In a stressful, life-threatening situation it isn´t possible to rely on the rational management of the situation and we must rely on automatic processes.) Failure to give some sense to experience, reasonably answer the question "why", destroys the possibility of adaptation because the man is essentially unable to adapt to anything, to which he had lost its sense. It wasn´t possible to adapt to the concentration camps, for example, it was possible only to try to find some way of survival.[[181]](#footnote-182)

Trauma cannot be assimilated because it threatens the basic idea that the individual has about the world and his place in it, images of himself as integrated, valuable and inviolable being. Trauma leads to constant anxiety, to the feeling of extreme loneliness and helplessness. It causes a breach of links and relationships so that the traumatized individual internally oscillates between extreme isolation and the desire for a strong protecting relationship. Trauma can be divided into three forms:

- Primary trauma when the individual is a direct target of aggression, such as homicide, injury, expulsion, murder forced passive watching or similar assault

- Secondary traumatization, when a close person experienced the primary trauma, especially a family member

- Tertiary trauma that occurs from a connection with primarily or secondarily traumatized people when the claimant is a member of the persecuted group or is in contact with her as a witness, etc.

Experiencing existential anxiety as described above, seems to cause traumatic disorders among the Roma/Gypsies. It has the ability to branch into two directions: towards membership of the primary to tertiary trauma and in in the direction of flow of time, thus transgeneration wise. Considering today's Roma/Gypsy population, we can characterize its members without any difference as tertiary traumatized. Roma/Gypsies fronting the racist attacks faced them because they were Roma/Gypsies therefore all others who are members of this group are automatically at risk merely by belonging to the group.

Given the close family relationship it is very likely that a large proportion of tertiary. More traumatized people will have the experience of the secondarily traumatized. In addition, we can talk about transgenerational transmission in other directions.[[182]](#footnote-183)

First direction of transmission is that in the background of many otherwise inexplicable, especially emotional trauma disorders are the second generation traumas. The victim of trauma has a tendency to become the traumatizer himself, thus shift the violence which had been committed on him further.[[183]](#footnote-184)

Second direction represents the traumas experienced by one generation that do not subside with it, but the consequences of past traumas are transmitted to the next generation. According to Israeli research the effects of trauma of people who survived the Holocaust, appeared even in the generation of their grandchildren.[[184]](#footnote-185) Under these circumstances, however, there is a "traumatic vector addition" so that in the case of the Roma/Gypsy community its members carry both transgeneration traumas and also suffer from various degrees of trauma experienced by each age cohort. According to D. R. Catherall,

*"The consequences of trauma are sometimes so strong that it can be transmitted transgeneration wise and appear in the generation of children who weren´t born at the time of trauma.“[[185]](#footnote-186)*

D.R. Catherall, who is dealing with transgenerational family trauma transfers as his main specialty, states that the burden on the new generation by the full reactivation of original trauma in a different context can often have more destructive consequences than the original trauma. Exactly this "reactivation in another context," occurred in the case of the Roma/Gypsies. In the case of the Nazi extermination of the Roma/Gypsy during the Second World War it was obvious to them, as well as to the majority of society, that the ruling regime is not a normal one. That it was a state of war threatening the whole being of society. Even Roma/Gypsies had to be aware of the threat to society, not just to themselves. A much more disproportionately dramatic reactivation of Roma/Gypsy experience with murder, however, occurred in the Czech Republic after 1989 with the establishment of a democratic regime. The majority of society, as well as Roma/Gypsies, accepted it as correct and just democracy and bringing hope to all. That is why it had absolutely devastating psychological impact on Roma/Gypsy, that under these "normal conditions" there were racially motivated murders, especially the murder of Tibor Danihel in Písek in September 1993 and subsequent murder of Tibor Berki in Žďár nad Sázavou in May 1995. Their dream of a just society collapsed, the Roma/Gypsy community has not recovered from this collapse of ideas yet. In this situation it is largely admirable that there is someone able to think "normally" in the Roma/Gypsy community and is able to avoid the consequences of experienced trauma or handle them mentally.

It is known from the results of studies on psychological problems of victims of the Jewish Holocaust that the descendants of Holocaust survivors suffer from the so called "Children of Survivor Syndrome - COS", still manifesting itself in the third generation of offspring. This is done by non-specific high vulnerability to all stressful factors. If we focus on the symptoms underlying trauma, we find out that Roma/Gypsies are indeed suffering from classic symptoms of PTSD, i.e. post-traumatic stress disorders, chronic or delayed (Posttraumatic Stress Disorder, Chronic or Delayed), which are included in medical diagnosis’s in a large group of anxiety disorders labeled by a numerical code F41.3.[[186]](#footnote-187)PTSD which manifests itself as depression and anxiety with increased irritability, unpredictable aggressiveness, exaggerated startle reactions, impulsive behavior, including sudden wandering, difficulty with memory and concentration, emotional instability, headache, and dizziness. PTSD existence can be proved by EEG monitoring, particularly in relation to sleep mode. REM sleep is significantly reduced in PTSD. It is not known that anyone has ever done such research with the Roma/Gypsies.

**V. Conclusion**

The author tried to prove that the problem of the Roma/Gypsy and their integration into majority society is not primarily a social issue, conversely, that social status is the result of the actual primary cause of exclusion, different from the social status. The recurrent traumatic life diagram of the Roma/Gypsy for thousands of years is the real cause, among other things manifesting itself as an inability to escape from the social environment that is characterized by bringing Roma/Gypsy a strong existential anxiety. Therefore, the Roma/Gypsies find themselves marginalized as people with a range of psychopathological traits or behavioral patterns. To "cure" the social exclusion of Roma/Gypsy primarily by the instruments of social work is and will continue to be completely ineffective in this situation. Social work can only be a complementary tool; if the factors that actually cause social status of Roma/Gypsies do not pass, there cannot be any improvement, not for Roma/Gypsies and therefore not for the majority society.

While resolving an issue, it is customary to identify the originator of trouble, simply put, to determine "who is to blame." Such assessment when examining the so-called "Roma/Gypsy problem" is completely pointless. The originator of the current situation cannot be blamed either on Roma/Gypsies or on the majority society. It is the result of the thousand-year history, which substantial effects cannot be affected or changed by grasping the current reality. No wonder the Orthodox Church theology says that the question of guilt is a devil construct, because guilt is so scathing that it prevents the rectification and throws all its energy into "the giving a pass to oneself". So if we ever were to search for the author of guilt, then it could probably be attributed to the persistence of the majority society despite unsuccessful attempts for such a solution at unbearable positions of "Roma/Gypsy problem" evaluation as a social problem; on the Roma/Gypsy side it would be the permanent inability to understand the inadequacy of their own actions towards the majority society.Sin, deserving condemnation, has only a lack of effort and feedback rejection of everyday reality. The author reiterates that this work should not serve as an excuse or apology of any antisocial or even criminal behavior on the part of Roma/Gypsies, and subsequently on the part of the majority society.

According to the generally accepted medical principle that “a good diagnosis is half the therapy", the author believes, that the analysis approach and conclusions resulting from them can serve as a rational basis for resolving the actual thorny "Roma/Gypsy issue".

The author is aware that at this level she may be accused of academic intellectualism, since the public does not want alternatives to the promoted populist solution consisting in essentially complete removal of Roma/Gypsies anywhere (at least behind the city) and to leave them to their destiny even at the cost of re-incarceration for their presumed criminal activities.

The answer to how to proceed can be given only by experts dealing with the group (psycho) analysis and therapy. It is not true that such a solution does not exist, that it is a too difficult task. One time American experts were faced with the question of how to improve education of the socially weakest American stratum. The result of their efforts was a children's show "Sesame Street"[[187]](#footnote-188), which positive effect is statistically well documented. However, the professionals who engaged in solving such a very difficult task could find a way how to simultaneously act therapeutically on about 300,000 people, how to lead them to understanding of their own situation, and how to convey this therapy to all sections of the Roma/Gypsies divided not only ethnically but also religiously, economically, and intellectually. Likewise, at the same time, at least to some extent, to subject the majority society to a group therapy in order for it to understand Einstein's famous quip that it is foolish to want to tackle difficult things by simple means.

This leads to a task that is truly worthy of the twenty-first century: to resolve the problem of the whole nation by Roma/Gypsies targeted psychotherapy. A necessary condition but not sufficient, would be the accelerated opening of dialogue between the Roma/Gypsies and Czech (or, generally in Europe the major society) so that the Roma/Gypsies themselves could participate to the greatest extent possible in solving their problem. If the basic division is not reversed, according to which Roma/Gypsies are only objects of care and efforts to change, while the majority of society is the only mover and originator of these changes, any chance for improvement of conditions will be very illusory.

At the same time we get to answering of fundamental Roma/Gypsy existential questions, namely "what the Roma/Gypsies are really for." The author dares to say that the Roma/Gypsies have traits of the "pilot project."

The model of traditional Chinese medicine will serve well to understand the relationship between the Roma/Gypsies and majority society; according to it any system is organized according to the principle of holographic projection. This is known as the "principle of first similarity".[[188]](#footnote-189). It says that every system is organized so that each part can receive information about the whole system to obtain its functional and structural integrity, so that the microsystem was simultaneously the projection of the macrosystem, so that the microsystem could decode information about the macrosystem. It is noteworthy that according to Chinese medical knowledge, there is an informing projection in the microsystem in advance, compared to the macrosystem. Watching these "minor" changes of the microsystems allows the Chinese medicine to intervene preemptively before a health problem erupts in full. It seems that the correlation between the Roma/Gypsy community and majority society works exactly in the same manner.

The challenges which the majority society is supposed to be facing in the future in an incomparably larger scale appear first at Roma/Gypsies. It happened in the mid 90´s in the 20th century, when the case of Červeňák´s in Ústi nad Labem revealed the urgent problem of social housing. In 2011, the issue of social housing and its availability to young families and pensioners especially, is one of the keystone social issues. Similarly, the judgment of the Grand Chamber of the European Court of Human Rights in Strasbourg in Holubová case and other against the Czech Republic (discrimination against Roma/Gypsy pupils placed in special schools) directly pointed to the fact that there was something wrong in the entire Czech primary education.[[189]](#footnote-190) If the Czech Republic read this judgment correctly, that as a warning to the general systemic problems that, in principle, concern not only Roma/Gypsy pupils, but the whole schooling system, the Czech educational system might not have to face problems which concern not only Roma/Gypsy pupils, but all of them.[[190]](#footnote-191)

Likewise, we come to the conclusion that the key to addressing the "Roma/Gypsy issue" is not social work, but a complete rebuilding of relationships in the society especially with the help of psychotherapy directed at Roma/Gypsies. The majority society, whose members suffer like Roma/Gypsies in a hidden less developed form and with lower frequency, needs such a therapy too.[[191]](#footnote-192)

Here, the Roma/Gypsies indicate again where to go, they again act as a foreshadow of something that may be a complete change of paradigm of today's Western world. If we go on the indicated road together with the Roma/Gypsies, we will not really solve their problem. It is not just a problem of the majority society with the Roma/Gypsies, but also many other problems all of us face, even those that we can now maybe name the most.

**About the Author:**

**JUDr. Klára Alžběta Samková, Ph.D.,**

born in 1963 in Brno into the family of art historians of Bohumil and Eva Samek. She and her family is not of Roma/Gypsy origin. She graduated from law school in Prague and in Brno, she defended thesis on the topic of "The transition from a democratic to Nazi government in Germany in 1933" in 1986 at the Charles University in Prague; there she also completed a doctorate in history of state and law and theory of law. She defended her dissertation thesis of "The protection of human rights with regard to their origin" (The biological origin of human rights) in 2008 at the Department of Theory of Law at the Law Faculty of Masaryk University in Brno. She completed a number of foreign placements aimed at the protection of human rights, including internships in the Canadian Parliament and the Canadian Human Rights Commission and next in the U.S. Congress in the House office of Congressman Christopher Cox.

In 1990 she was elected on the candidate ticket of the Civic Forum for Roma/Gypsy Civic Initiative, as a Parliament member of the Federal Assembly of Czechoslovakia. During her two-year mandate she worked in the constitutional committee. Although not of Roma/Gypsy origin, in 1992-1993 she was the Vice President of the Roma/Gypsy Civic Initiative, for both the Czech and Slovak Republic. She had co-founded Roma/Gypsy Civic Initiative in 1989 and left four years later. In 1993, she prepared with Congressman Tom Lantos the first hearing before the

Commission on Human Rights Congress and U.S. Senate (Human Rights Caucus) to question the status of Roma/Gypsy in Central and Eastern Europe. She participated in the negotiations which successfully resulted in the adoption of the International Romani Union to the UN in 1993.

In 2003 she was nominated by President Václav Klaus on the site of the Constitutional Court judge, in this instance the Senate rejected her candidacy due to her supposed "immaturity." The negative factor for the rejection of her candidacy probably was due to the concurrent success at the European Court of Human Rights. This was in direct connection with the time of the decision making, of her becoming a judge at the Constitutional Court. At this time she concluded a settlement with the Czech Republic for her Roma/Gypsy clients, the Červeňák family from Ústí nad Labem, which was perceived not only by the populist public, but also by some of the Senate senators, as a "gift" that the "gypsies did not deserve" regardless of the fact that it was a result of a lawsuit.

In the years 1993-2010 she was married to a Roma/Gypsy activist Ivan Veselý, who comes from the second largest Roma/Gypsy settlement in Slovakia, Smižany. This way, she came into direct contact with traditional Roma/Gypsy family in its most original and accessible environment and has grown into it for the past sixteen years. With Ivan Veselý she has a daughter Daria (born 1998).

The author deals with human rights throughout her entire professional career, its philosophical aspects and in particular their correlations with biological evolution. She is intensely interested in the Roma/Gypsy issue not in terms of Roma/Gypsy studies or social work, but in terms of a holistic grasp of the philosophical issues, aiming towards a comprehensive understanding of it so that this understanding could be the starting point for finding effective tools to deal with Roma/Gypsy issues.

In 1996-1999 she managed the legal section of the Czech edition of Cosmopolitan, in 2007-2010 she worked with the Aktuálně.cz editors; she was devoted to political commentary and mostly Roma/Gypsy issue with her own blog. She is a collaborator of the web server www.finmag.cz, which deals with wider aspects of economics, she also writes for the magazine ONA Dnes, she publishes relatively widely in professional and social journals.

JUDr. Klára Alžběta Samková has even made numerous appearances in the media. She is a regular commentator on political, legal, and social events, which she frequently uses social networks for, especially Facebook. Her ironic commentaries are being sought-after by private persons, for journalists they serve as a source of information and notice of interesting correlation.

She is of a conservative political opinion, currently she is a member of TOP09 and a

representative of City of Prague 2. She is a member of the Old Catholic Church.

She works as an attorney focusing on human rights, family law, including representation before the European Court of Human Rights in Strasbourg. She has been successful there in eleven cases, which makes her the most successful Czech lawyer in this Court. At the European Court she also leads a mass complaint of 5000 homeowners on the illegality of rent regulation. Her other specialty is the so-called "hard cases" in which private interest coincides with the general interests of society to respect the rights and achieving justice (see www.lawyers.cz).

Her private opinions is possible to follow on her private web sides [www.zrcadleni.cz](http://www.zrcadleni.cz/) (mirroring), but only in Czech.

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1. “Gadjo” means in Roma/Gypsy/Gypsy language a person of non-Gypsy origin. Originally means “the peasant”.  
     
     
     
     
     
     
     
     
     
     
     
     
     
    [↑](#footnote-ref-2)
2. For example, books series for Social Policy of Socioklub Prague publishing house, followed by Romové v České republice (Roma/Gypsy in the Czech Republic) (1945-1998). Socioklub, Prague 1999. - Navrátil, P. and colleagues.: Romové v české společnosti. Jak se nám spolu žije a jaké má naše soužití vyhlídky (Roma/Gypsy in Czech society. How we live together and what are the prospects for our coexistence). Portal, Prague 2003. - Otázky sociální inkluze romské komunity (Issues of social inclusion of Roma/Gypsy community). Collection of the Faculty of Social Studies, University of Brno, Social Studies 10, 2003.

   [↑](#footnote-ref-3)
3. Bakalář, P.: Psychologie Romů. (The Psychology of Roma/Gypsy). Votobia, Prague 2004.  
     
     
     
     
     
     
     
     
     
     
     
     
     
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4. See Halatka, D., Psychologie Romů? (The Psychology of Roma/Gypsy?) In: http://www.blisty.cz/2004/6/16/art18538.html (first visited Jan 23rd, 2009)

   [↑](#footnote-ref-5)
5. See, e.g., Kamín, T. Reviews on http://www.helcom.cz/rservice.php?akce=tisk&cisloclanku=2004062916, further

   Halatka, D.: http://www.blisty.cz/2004/6/16/art18538.html or Balvín, J.: Etika a edukace (Ethics and Education), the http://www.vuppraha.cz/media/353(all first visited Jan 23rd, 2009).

   [↑](#footnote-ref-6)
6. See, e.g., the blogger Elfstone: http://www.svice.cz/clanek631-Proc-nemame-radi-Romy or http://braters.balder.prohosting.com/knihy/knihy.htm. (Here is a book by P. Bakalář even offered scanned in pdf format, this is clearly a violation of copyright.)

   [↑](#footnote-ref-7)
7. Catholic priest Jiří Rous, Zvláštnosti psychiky Romů (Special psychological traits of Roma/Gypsy) in the online magazine ChristNet.cz 1.3. 2002 (<http://www.christnet.cz/magazin/clanek.asp?clanek=1240>).

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8. The issue of the Roma/Gypsy language: Hübschmannová, M.: Romaňi čhib – Romština (Roma/Gypsy Language). Několik základních informací o romském jazyku (Some basic information about the Roma/Gypsy language). In: Bulletin of the Museum of Roma/Gypsy Culture 4,1995, p. 26 to 29 -, Liégeois, JP.: Rómovia, Cigáni, kočovníci – dějiny a současnost v evropském kontextu (Roma, Gypsies, nomads - past and present in a European context). Information and Documentation Centre of the Council of Europe, Academia Istropolitana, Bratislava 1995. French original: Roma, Tsiganes, voyaguers. Conseil de lEurope,

   Strasbourg 1994, p. 41-52.

   [↑](#footnote-ref-9)
9. See, e.g., the distribution of Roma/Gypsy into groups according to former Deputy Prime Minister J. Čunek: <http://zpravy.idnes.cz/cunek-chce-rozbit-romske-klany-a-rozdavat-byty-za-odmenu-pkp-/domaci.asp?c=A080915_172404_domaci_lpo>.  
     
     
     
     
     
     
     
     
     
     
     
     
     
    [↑](#footnote-ref-10)
10. See: http://cs.wikipedia.org/wiki/N% C3% A1rod.

    [↑](#footnote-ref-11)
11. Yalom, I. D.: Existenciální psychoterapie (Existential Psychotherapy). Portál, Prague 2006. (Existential Psychotherapy. Yalom Family Trust, New York, the 1980) -next only Yalom,

    I.D: 1.c.

    [↑](#footnote-ref-12)
12. Yalom, I. D.: l. c., p. 16.   
      
      
      
      
      
      
      
      
      
      
      
      
      
     [↑](#footnote-ref-13)
13. Yalom, I. D.: l. c., p. 20.  
      
      
      
      
      
      
      
      
      
      
      
      
      
     [↑](#footnote-ref-14)
14. Yalom, I. D.: L. c., p. 69n.  
      
      
      
      
      
      
      
      
      
      
      
      
      
     [↑](#footnote-ref-15)
15. Yalom, I. D.: L. c., p. 80  
      
      
      
      
      
      
      
      
      
      
      
      
      
     [↑](#footnote-ref-16)
16. See now Czech Funeral Law Act No. 256/2001 col. [↑](#footnote-ref-17)
17. Neruda, J.: Básně (Poems). Československý spisovatel (Czechoslovak writer), Prague 1973, p. 121 Originally part of a collection of Hřbitovní kvítí (Flowers of Cemetry). This is the verse: „A kdyby byla snad / svázaná v uzlíčku, / přec bych ji miloval / tu drahou matičku“ ("And if she was maybe / tied in bundles, / yet I loved her / the dear Mother.") The author refers to the ancient burial practice: When there was supposed to be deposited a new deceased to an old burial place, the bones from the previous funeral were picked up, tied in a clean linen cloth and placed on a new coffin. In such a situation, author praises Mother "in bundles" as well as his relationship to her. [↑](#footnote-ref-18)
18. Gautier, T.: Captain Fracasse. Odeon, Prague 1984: ... This ready the parade came out through the back door leading into the fields to avoid curious glances and speeches, and headed to a place that landlady labeled as appropriate for Fanfaron could be buried without someone objecting anything against it because there was the custom to throw dead animals who had died of a disease, place very unworthy and unclean for burial of human remains. ... The land around there was covered with animal carcasses, half covered by snow. ... The actors put the body on the ground and the pub´s porter began vigorously digging a pit, while shoveling the black lumps into the snow ... the hole was rapidly deepening. It was opening its jaws large enough to swallow a thin corpse, when there the villagers ran up and began shouting insults against Huguenots and looked as if they wanted to attack the actors, even threw a few stones ... ")

    [↑](#footnote-ref-19)
19. Fonseca, I. Bury me standing. The Gypsies and Their Journey. Random House, London 1995  
      
      
      
      
      
      
      
      
      
      
      
      
      
     [↑](#footnote-ref-20)
20. The author experienced also a similar reaction from her Father, professional art historian, who is in terms of historical development close to understanding of the present. Even he, however, didn´t consider the historical-psychological interpretation of the phenomenon and he thought of Roma/Gypsy´s behavior as a proof of their arrogance and boastfulness. He accepted the Roma/Gypsy´s behavior after an explicit explanation of the phenomenon of "safe death".  
      
      
      
      
      
      
      
      
      
      
      
      
      
     [↑](#footnote-ref-21)
21. According to unverified reports the Kočka family, operating the fair attractions area at the Prague Exhibition Grounds, called "secular" by Slovak and Moravian Roma/Gypsy, ie carouselers traveling the world, of Roma/Gypsy origin. The Kočka family, however, reportedly consider themselves to be the original Czech Roma/Gypsy and bear heavily that the Roma/Gypsy/Gypsy community do not consider them as “true” Roma/Gypsy/Gypsy. If one should measure "the real Roma/Gypsy" judged by grave decorations, then murdered Václav Kočka Jr. was clearly a Rom/Gypsy. On his palatial grave there is his statue placed, his life-size figure. It can be considered the first tomb decoration of this kind on a Roma/Gypsy grave. If we consider that the figural decoration of the tomb is part of European civilization, for three thousand years, without touching the Roma/Gypsy, the phenomenon of "safe death" is especially distinct.Thereto: http://zpravy.idnes.cz/video-zavrazdeny-kocka-ma-u-hrobu-sochu-v-zivotni-velikosti-i-plysaky-1ez-/domaci.aspx?c=A100916\_134759\_praha-zpravy\_zep

    [↑](#footnote-ref-22)
22. Concerning this issue: Pape, M.: A nikdo vám nebude věřit (And no one will believe you). A documentary about the concentration camp in Lety by Písek. G plus G, Prague 1997.   
      
      
      
      
      
      
      
      
      
      
      
      
      
     [↑](#footnote-ref-23)
23. Nečas, C.: Nemůžeme zapomenout - Našti bisteras (We cannot forget). Forced concentration camp in the narrative of Roma/Gypsy survivors. Publishing house Univerzita Palackého, Olomouc 1994

    [↑](#footnote-ref-24)
24. More: Memorial Book: The Gypsies at Auschwitz - Birkenau. State Museum Auschwitz - Březinka, 1992. - Das Schicksal der Sinti und Roma/Gypsy im KL Auschwitz - Birkenau. Oświęcim 1994- Kladivová, V.: Konečná stanice Auschwitz – Birkenau (The final

    station Auschwitz – Birkenau). University of Palacký, Olomouc 1994- Nečas, C.: The Holocaust of Czech Roma/Gypsy. Prostor Prague 1999.

    [↑](#footnote-ref-25)
25. Act No. 74/1958 Coll. is accessible eg http://www.lexdata.cz/lexdata/sb\_free.nsf/c12571cc00341df1c12566af007f1a09/c12571cc00341df1c12566d40071d4af? OpenDocument This Act was repealed by Act No. 57/1998 Coll.

    [↑](#footnote-ref-26)
26. List of racially motivated murders (see: http://www.tyden.cz/rubriky/domaci/obeti-rasovych-utokuod-roku-1990\_28695.html) contains thirteen racially motivated murders, of which ten victims were Roma/Gypsy, one Czech protesting against skinheads´ racial invectives, one Sudanese and one citizen of Turkey.  
      
      
      
      
      
      
      
      
      
      
      
      
      
     [↑](#footnote-ref-27)
27. Concerning this issue: Hrdličková, L.: Smrt a pohřeb u Romů (Death and burial at Roma/Gypsy). In: DINGIR 7, 2004, No. 1 p. 19 to 21.

    [↑](#footnote-ref-28)
28. The author witnessed how her former brothers in-law went to the cemetery to visit their brother who died at the age of three months. With a matter of course they acted to the deceased as he were an adult male, the same as themselves. Younger brothers gave him respect as to an elder, so that they lay lighted cigarettes on his grave. Likewise, when there was a tragedy in the former author's family in which a child was born dead, there was a proper burial of this child with all the baby´s layette. The baby´s funeral was also his ceremonial acceptance into the family. From the effort that the family had to spend on obtaining the child's body and was allowed to bury him properly, it can be concluded that this procedure is percept by the non-Roma/Gypsy/Gypsy society as very unusuall.For completeness, we have to say that this event occurred in 2010 in the eastern Slovakia.

    [↑](#footnote-ref-29)
29. On the topic of suicide rates among the Roma/Gypsy, there has been done no research. The author here relies on casuistry, where she has been asking in any targeted Roma/Gypsy community for more than 10 years if anyone knows any Roma/Gypsy, who would commit suicide. The answer is always very astonished twisting heads, arguing with other members of the community and reaffirmation there is no such negative phenomenon. There was recorded a suicide of a young man half Roma/Gypsy origin from Mikulov, who was heavily involved in criminal activity, etc. character. In addition to the official version of suicide, there was strong suspicion of murder by some of his accomplices, but that has not been proven. In recent years, suicide attempts begin to occur among pubescents and adolescents, often in connection with the use of drugs, so it is not quite certain whether it is a demonstrative suicide attempt, a genuine suicide attempt or a "mere" drug overdose. Other evidence of suicides among the Roma/Gypsy, the author failed to discover. In contrast, it is common in the majority society for an adult to meet on average three to four suicides of people who he or she personally knew in his or her lifetime. Analysis of two cases of attempted suicide and one finished suicide among the Roma/Gypsy is engaged in Helena Konečná´s Final thesis, which was written in 2011 at the Pedagogical Faculty of Masaryk University in Brno, department of Social Pedagogy.   
      
      
      
      
      
      
      
      
      
      
      
      
      
     [↑](#footnote-ref-30)
30. Dictionary of Standard Czech for school and public. Academia, Prague 1994, p. 427 (heading freedom). - However, there is abundant literature on the very notion of freedom.

    [↑](#footnote-ref-31)
31. Yalom, I. D.: L. c., p. 225n.  
      
      
      
      
      
      
      
      
      
      
      
      
      
     [↑](#footnote-ref-32)
32. To the idea of freedom see also: Kant, I.: Základy metafyziky mravů (Introduction to metaphysics of Morals). Svoboda, Prague 1976, p. 101n.  
      
      
      
      
      
      
      
      
      
      
      
      
      
     [↑](#footnote-ref-33)
33. See Wikipedia heading: http://cs.wikipedia.org/wiki/Svoboda.

    [↑](#footnote-ref-34)
34. Even the parents of the author's ex-husband, who is of Roma/Gypsy Eastern Slovakia settlements Smižany, found two suitable brides for him during the '80s. From the second already engagement diner, the happy groom escaped through the window in the morning after his relatives got him drunk and were pushing him into the bed with the soon to be bride. He prevented arranging next marriages under the threat of complete separation from family.

    [↑](#footnote-ref-35)
35. See for example the description of the concept of the individual states in the material [*Návrh Agentury pro odstraňování sociálního vyloučení a jeho prevenci v sociálně vyloučených romských lokalitách*](http://www.dzeno.cz/docs/Agentura.doc) *(*Agency design for the removal of social exclusion and its prevention in socially excluded Roma/Gypsy localities) published on http://www.dzeno.cz/docs/Agentura.doc, p. 18n. To the communist history of Roma/Gypsy also *Cikáni v ČSSR v procesu společenské integrace* (Gypsies in ČSSR in the process of social integration). Rotaprint; due to time inclusion, links probably come from the second half of the 70´s (author is not specified). There, on p. 491 it is refered to the ČSR Government Decree No. 279/1970, SSR Government Decree No. 94/1972 and CSSR Government Resolution No. 231/1972, in which the controlled assimilation method (scattering) has been replaced with the principle for complex integration process.

    [↑](#footnote-ref-36)
36. See: http://www.socialni-zaclenovani.cz./

    [↑](#footnote-ref-37)
37. The same errors - and the question is whether it was a mistake or intention - was committed by George Soros, who supported the Roma/Gypsy in Central and Eastern Europe since the mid 90´s through his Open Society Fund and Open Society Institute, while the authentic international Roma/Gypsyni organization, Roma/Gypsyni Union, was in the field of international activities completely suppressed and pushed away. It is significant that in terms of personnel in the Czech Republic there have been linked these so-called "pro-Roma/Gypsy", but apocryphal administrative departments, because, as the Agency for inclusion ... and the Open Society Fund in the Czech Republic are run by former staff of the People in Need Foundation, which pushed completely authentic local Roma/Gypsy activities in the Czech Republic.

    [↑](#footnote-ref-38)
38. See for example Decision of Grant Commission of the Ministry of Culture of the Czech Republic, where the Roma/Gypsy projects are regularly constrained, by just the representatives of other minorities, with reference to the "equality".  
      
      
      
      
      
      
      
      
      
      
      
      
      
     [↑](#footnote-ref-39)
39. Bartl, J. and others: Pramene k dejinám Slovenska a Slovákov (Sources for the history of Slovakia and Slovaks) 5. Literary Information Centre, Bratislava [2001]. Original documents have not been preserved, but there is a copy of the full text scribe executed in Regensburg, Bavaria when it was submitted by the wandering Roma/Gypsy to the city council: „*My, Žigmund, z Božej milosti rímsky kráľ, vždy rozmnožiteľ ríše, a kráľ Uhorska, Čiech, Dalmátska, Chorvátska atď. Všetkým našim verným, šľachticom, rytierom, kastelánom, úradníkom, mýtnikom, slobodným mestám, mestečkám a ich richtárom, ustanoveným a jestvujúcim v našom kráľovstve a pod naším panovaním pozdrav a prejav náklonnosti. mýtnikom, slobodným mestám, mestečkám a ich richtárom, ustanoveným a jestvujúcim v našom kráľovstve a pod naším panovaním pozdrav a prejav náklonnosti. Dostavili sa k nám osobne verní naši Ladislav, vajda Cigánov, s ostatnými, ktorý k nemu patria, a naliehavo predostreli tu na Spiši v našej prítomnosti ponížené prosby, aby sme im ráčili zabezpečiť rozsiahlejšie milosti. Preto sme im, pohnutí takouto prosbou, udelili túto slobodu a prísne nariaďujeme a prikazujeme Vašim Vernostiam touto listinou, že kedykoľvek príde tento vajda Ladislav a jeho ľud na naše spomínané panstvá, totiž do našich miest a mestečiek, aby ste tohto vajdu a jemu podriadených Cigánov bez akýchkoľvek prekážok a nepokojov podporovali a chránili, ba aj bránili pred všetkými napadnutiami a útokmi. Ak by medzi nimi samými vznikli nejaké nesvornosti alebo nepokoje zo strany kohokoľvek, vtedy nech ich súdi a oslobodzuje (len) tento vajda Ladislav a nikto iný spomedzi Vás. Listinu prikazujeme po prečítaní vždy vrátiť predkladajúcemu. Dané na Spiši v nedeľu pred sviatkom svätého Juraja mučeníka roku Pána 1423, panovania nášho v Uhorsku 36., rímskeho 12, v Čechách 3. roku.“ (*"We Žigmund of God's grace king of Roma/Gypsy Empire, always the proliferator of the empire, and king of Hungary, Bohemia, Dalmatia, Croatia, etc. To all our faithful, aristocrats, knights, castellans, officers, tax collectors, the liberal cities, towns and its reeves, providing and existing and in our kingdom and under our reign our greeting and expression of affection.. Came to us personally our loyal Ladislav, Chieftain of Gypsies, with others belonging to him, and has introduced to us in Spiš in our presence their lowly prayers to ask us to ensure greater grace for

    them. Therefore, we have, moved by such a request, granted this freedom and strictly ordered and commanded your loyalty to this deed that whenever comes this Chieftain Ladislav and his people on our mentioned estates, even in our cities and towns, to protect and even defend against all attacks against this Chieftain and his subordinate Gypsies without any hindrance and disturbances. If between themselves should occur any discordor unrest by anyone, and then let (only) this Chieftain Ladislav, judge and exempt and no one else among you. We instrument to always return the order after submitting. On file in Spiš the Sunday before the feast of Saint Georg the Martyr of the Lord 1423, in the reign of our Hungary 36., Roman Empire12, the Lands of Czech Crown 3rd year. "

    [↑](#footnote-ref-40)
40. The Charter of Fundamental Rights and Freedoms, which is part of the Constitution, the III. head, esp. Art. 25.

    [↑](#footnote-ref-41)
41. Roma/Gypsy/Gypsies themselves are well aware of the possibility of self-emancipation through the European Union, therefore, there are no opponents of European integration process among them.

    [↑](#footnote-ref-42)
42. See wikipedia: Romani people by country, at: http://en.wikipedia.org/wiki/Roma/Gypsy\_people\_by\_country, visited on 24.2. 2009

    [↑](#footnote-ref-43)
43. See the end of the poem by the poet Karel Hynek Mácha contained in his prose “Cikáni” ("Gypsies") (Collected Writings of K. H. Mácha. B. Kočí, Prague 1906, p. 84), which the author gives out as an authentic song Gypsy-Nagy Idoi nota:Is overwhelmed, unhappy tribe  
    Under the sword bent his head! -  
    There are strong castle his home,  
    Peaceful homeland vast region.  
    His sons in the wide world  
    They are driven - in a beautiful apartment!  
    Blue azure him shelter,  
    Green Mountain's walls,  
    Heaven is a lamp.  
    East and West Pink  
    Are purple tapestries,  
    Frames which, flowering branches,  
    At the head of its walls, blue mountains! -  
    Why are you so sad, my tribe?  
    You my tribe - clan of the Gypsies? [↑](#footnote-ref-44)
44. Public Law Dictionary 1. Eurolex Bohemia, Prague 2000, pp. 434-449 (heading right of domicile). [↑](#footnote-ref-45)
45. The basis was the highest resolution of Maria Theresa of 16 November 1754 to expel vagrants and beggars, the other predecessor of legislation "home rights" was Conscript and efferent patent on the census of persons of compulsory military duty of 25 October 1804. [↑](#footnote-ref-46)
46. Provisional Municipal Act - Imperial Patent No. 170 row z. (Imperial Code) of 17 March 1849, with various modifications to the Czech lands, Austria and Hungary, amended during the second half of the 19th century and later taken over by the receptionist Act No. 11/1918 Coll. into Czechoslovak law. [↑](#footnote-ref-47)
47. The amendment of the Austrian Right of domicile Act No. 222/1896 Collection of the Laws [↑](#footnote-ref-48)
48. § 11 -15 Act. Article XVIII/1871 on the organization of municipalities, efficiency valid from the 10. 6. 1871 [↑](#footnote-ref-49)
49. Dictionary of public law 1 Eurolex Bohemia, Prague 2000, p. 441. [↑](#footnote-ref-50)
50. Ibid. [↑](#footnote-ref-51)
51. Therefore, even the current debate about Roma/Gypsy ´s "excessive pumping" of social benefits and efforts to reduce them even further, have not only economic importance. Removing the social benefits is subconsciously perceived as a first step for subsequent expulsion from the society - back to a state where the domicile right was exercised and it meant home deprivation for the Roma/Gypsy. [↑](#footnote-ref-52)
52. The validity of the laws, on which the system of the “Domicile” operated, were cancelled by the Act. No. 174/1948 Coll., what means, the cancelling of the “domicile” was one from the first acts of the communistic government, who came into the power in Czechoslovakia in February 1948. It is also one from the reasons, why Roma/Gypsy/Gypsies, were usually from political point of view very pro-communistic orientated. [↑](#footnote-ref-53)
53. For example this novel describes the situation just before the World War II: Čep, J.: Cikáni (Gypsies). Munich 1953: “Gypsy wagon got stuck on the dirt road that made the land border between the two villages. A verdict was announced over the wandering old breed, which made Gypsy families to settle there, where they were at that moment and it lasted several weeks, as both villages disputed which of them will have to take care of the undesirable citizens. How could the villagers gladly accept among themselves these mysterious dirty and torn people, who followed unfamiliar laws and traditions, who spoke a language that was unlike any other, they ate carrion which they dug out at night, and did no doubt indulge in all sorts of infamy. ... When last major disasters descended on our world, Gypsies, who were walking the countries and nations for centuries without being intermingled, suddenly found themselves in the mesh of hatred and chains, for which there was with no doubt no forms in their thinking or expression in their language. Did they know about democracy, about Hitlerism, Munich, the Protectorate? How about talking with each other about all these things... ... When I came to the church one morning, I saw that the priest walked out from the cemetery, the sexton was with him, flickering a lantern, and another two or three dark figures. The priest barely nodded at me. He was strangely silent at the breakfast, and even sadder than usual. - "We had a funeral today," he said finally. "Newborn of the gypsy wagon. Probably died from the cold. Just froze. "... The incident apparently prompted the authorities that they finally acted; we saw soon after a gypsy family driving into the village: the men were pulling the wagon shaft, women were pushing in the back, and brats were running around, browsing in the snow or sticking their bristle heads out of the tiny windows. They housed them in two ruined cottages at the end of the village, facing the forest, everything all over the place, and sighed heavily.” [↑](#footnote-ref-54)
54. http://www.skola.romea.cz/cz/index.php?id=historie/09, visited on 25. 2. 2009 [↑](#footnote-ref-55)
55. http://www.skola.romea.cz/cz/index.php?id=historie/11, visited on 25. 2. 2009 [↑](#footnote-ref-56)
56. http://www.skola.romea.cz/cz/index.php?id=historie/13, visited on 25. 2.2009 [↑](#footnote-ref-57)
57. Convention on Human Rights and Fundamental Freedoms was signed on November 4, 1950 among fifteen European countries and entered into force on September 3, 1953. Article 5, paragraph 1 reads: Everyone has the right to liberty and security. No one shall be deprived of his liberty save in the following cases, if this happens in accordance with a procedure prescribed by law*: “... e) the lawful detention of persons to prevent spread of infectious diseases, of persons of unsound mind, alcoholics or drug addicts* ***or vagrants***.” The European Court of Human Rights is also clear that the Convention permits deprivation of liberty for reasons of social control. (See: Flegl, V. Constitutional and international human rights. C.H. Beck, Prague 1997.) [↑](#footnote-ref-58)
58. More information on http://www.gac.cz/html/index.php?action=folder\_content&lang=cs&catalog=specials&folder\_id=34 [↑](#footnote-ref-59)
59. The establishment of § 686a of the Civil Code is available on http://business.center.cz/business/pravo/zakony/obcanzak/cast8h7.aspx.

    [↑](#footnote-ref-60)
60. See: http://www.varianty.cz/cdrom/podkapitoly/d01kapitoly.pdf, p 37 (accessed 7. 3.2009). [↑](#footnote-ref-61)
61. The concept of marriage since the Middle Ages, see also: Vacková, J. Van Eyck. Academia, Prague 2005, p 123n. There, in connection with the interpretation of the image Arnolfini´s Brides and Grooms from the year 1434. [↑](#footnote-ref-62)
62. According to personal communication with PhDr. Jana Horváthová, director of the Roma/Gypsy Museum in Brno, first evidence of a religious marriage between Roma/Gypsy is from the very end of the 19th century in South Moravia, it was a unique case. According to oral communication with Iveta Demeterová, her grandmother had a religious wedding in Bardějov in the Slovak Republic in 1923 and her parents had a religious wedding at the same place in 1946. The condition was belonging to the parish community and preparing for marriage within the so called catechism. Author was unable to find earlier oral tradition of marriages while searching in the community. [↑](#footnote-ref-63)
63. 1. According to personal communication with PhDr. Tomáš Haišman, it is important to have in mind two facts while considering the Roma/Gypsy weddings:Religious weddings were not being held at the beginning of cohabitation, but years apart, after birth of several children.
    2. Religious marriage played a ritualistic role, when this essentially alien cultural pattern was adopted into the Roma/Gypsy environment it played a substantially different role that the one served in the majority public.

    [↑](#footnote-ref-64)
64. Lacková, E.: Narodila jsem se pod šťastnou hvězdou (I was born under a lucky star). Triáda, Prague 1997. [↑](#footnote-ref-65)
65. Different marital status and children out of wedlock has been featured in many First Republic laws, such as the Act. No. 96/1925 Coll. about the mutual ratios of religions, when the illegitimate children followed the mother's religion. [↑](#footnote-ref-66)
66. The issue of primus transmitted across generations of marriages, about which parents make decisions, see also movie: Král Cikánů "(King of the Gypsies), directed by Frank Pierson, USA 1978 [↑](#footnote-ref-67)
67. The author herself went through this experience, when had married into the Roma/Gypsy family with high socio social status in the local community. Her belonging to one of the well-known Czech intellectual families generated no enthusiasm in the family of her husband. [↑](#footnote-ref-68)
68. According to the latest statistical estimates 38% of Czech women encounter domestic violence, which is well above the European average. It is possible that the Roma/Gypsy take their behavior and patterns of mainstream society, especially from the socially weak parts of the society, with which they are more often in the contact. [↑](#footnote-ref-69)
69. Chvála, V. - Trapková, L.: Rodinná terapie a teorie jin-jangu (Family therapy and the theory of yin-yang). Portál, Prague 2008, p 118 n. [↑](#footnote-ref-70)
70. See for example the report „Až na dno“ ("To the bottom") of staying in the Roma/Gypsy ghetto in Chomutov. In: Magazine Dnes (Today) 12. 3. 2009, the reporter Tomáš Poláček, p 11 to 17. [↑](#footnote-ref-71)
71. Hereto Brabec, J. Chomutovská reality show on the portal Respekt,http://glosy.respekt.cz/Chomutovskareality-show-3898.html?rw=yes&mf=1; visited 13. 3. 2009 [↑](#footnote-ref-72)
72. The expression of such concerns is for example the behavior of Roma/Gypsy during the acceptance of gifts, grants, and charity meant to help in an emergency. Roma/Gypsy fear that receiving the gift creates a bond that could be a "Trojan horse" to their inner corner of their freedom. However, because they necessarily need material assistance, they resolve this conflict by pretending they did not receive anything. The majority of society then blame them for being rude and not saying thank you. The only way to overcome this, is to provide social support and charitable donations "as if they were not provided." It is indeed the will of the donor whether he gives something and what it is going to be. In this model of dealing between the donee and the donor a different kind of relationship that is not based on gratitude, but on an equal partnership may be developed. [↑](#footnote-ref-73)
73. http://www.romea.cz/index.php?id=detail&detail=2007\_5918 [↑](#footnote-ref-74)
74. See the work of Hannah Arendt (1906-1975), as quoted by Yalom, I. D: l.c, p 299. [↑](#footnote-ref-75)
75. Farber, L.: The Walls of the Will. Basic Books, New York, 1966. [↑](#footnote-ref-76)
76. Yalom, I. D.: l c, s 306. [↑](#footnote-ref-77)
77. Yalom, I. D.: l c, s 306. [↑](#footnote-ref-78)
78. On September 16, 2011 during an incidental meeting in the Czech Television the Roma/Gypsy reporter Richard Samko told the author the following incident reports from the shooting in a very turbulent Varnsdorf: Roma/Gypsy from conflicting local hostels invited the reporter home, where they talked. At about 10 o´clock in the evening a local policeman entered the Roma/Gypsy home without invitation and without knocking and demanded the end of "gathering", or to be clear Richard Samko´s visit at the hosts´ apartment. A reporter expelled the policeman from the private home with reference to the violation of domestic freedom. Local Roma/Gypsy -his hosts - were allegedly totally confused of his actions and said that police comes uninvited and without permission to their homes routinely. The author gained information on similar experiences from stories of Roma/Gypsy in Ústi nad Labem - Předlice. Social workers there go to Roma/Gypsy housings quite frequently, without notice, they kick in the door, they say so they don´t touch the handle with their hands. Generally, similar stories about this way of superior behavior to Roma/Gypsy/Gypsies are experience of plenty local Roma/Gypsy/Gypsy communities. [↑](#footnote-ref-79)
79. Yalom, I. D.: l c, p 226n. [↑](#footnote-ref-80)
80. Sartre, J-P.: Being and Nothingness. An Essay on Phenomenological Ontology. OIKOYMENH,

    Prague 2006. (Being and Nothingness: An Essay on Phenomenological Ontology. Washington

    Square Press, New York 1966, p 633.) [↑](#footnote-ref-81)
81. Yalom, I. D.: l. c., s. 271n [↑](#footnote-ref-82)
82. Lanyado, M. - Horne, A.: Psychotherapy of children and adolescents - a psychoanalytic approach. Triton, Prague 2005, p 406 [↑](#footnote-ref-83)
83. Winnicott, D. W: Hate in the Counter - transcendence. The International Journal Of Psychoanalysis 30, p 69-74, see: www.pep-web.org/document.php?id=ijp.030.0069a&type=hitl. [↑](#footnote-ref-84)
84. Poněšický, J.: Psychosomatika pro lékaře, psychoterapeuty i laiky (Psychosomatic for physicians, psychotherapists and laics). Triton, Prague 2002, p.27. [↑](#footnote-ref-85)
85. Ibid, p.28 [↑](#footnote-ref-86)
86. Eg.: Makarenko, A.S. About raising children in the family. The legacy of Comenius, Prague 1950. Also: http://www.novysmer.cz/content/view/306/; there Makarenko citation principles: Maximum of demands, maximum of respect. [↑](#footnote-ref-87)
87. An example is the aforementioned fact that the vast majority of Roma/Gypsy women (in fact we can talk about all the women) are repeatedly beaten by their husbands or partners. Yet these women remain in marriage with their husbands. It's still better for them than to lose the entire community. [↑](#footnote-ref-88)
88. From her own experience the author can refer to a situation where she accompanied her former Roma/Gypsy husband to the pharmacy for medicine for their daughter. Pharmacist then asked the husband if he spoke Czech, as she apparently considered him a foreigner. She might have based on his clothing brand Bushman and a leather hat, which he had brought as a souvenir from South Africa. At this point it should be noted that Roma/Gypsy lack the ability to dress casually, the change comes with the youngest generation that took up to rap mode. Responding to the simple question of understanding Czech was completely chaotic for the interviewee and he was bringing up this event for many years after that. The same was the reaction of the author´s then twelve year old daughter, when the staff at the Holocaust memorial in Berlin offered her information material in Turkish assuming that it was her native language. Her daughter's reaction was aggressive, she shouted at the poor worker in English that some Roma/Gypsy have survived concentration camps and whether that fact bothered her or not. The poor girl who was dealing information booklets desperately stuttered an apology and basically ran away. The author then tried to explain, with great effort, to her daughter the inadequacy of her speech. [↑](#footnote-ref-89)
89. The issue of the health status of Roma/Gypsy has long been handled by RNDr. Emil Ginter, DrSc., i.e. in the study Sporivé gény a naši Rómovia (Such thrifty genes and Our Roma/Gypsy). In: Vesmír 84, 2005, No. 11 and related passages therein (http://www.vesmir.cz/autor/rndr-emil-ginter-drsc). [↑](#footnote-ref-90)
90. See: http://mighealth.net/cz/index.php/Zdravotn% C3% AD\_ state. According to 2000 data, life expectancy of Roma/Gypsy is significantly shorter compared with the general average, the difference was 11.5 years for men and 14.4 years for women. Infant mortality rate among Roma/Gypsy was more than twice as high. There were also significantly greater incidences of some infectious diseases, especially viral hepatitis A, tuberculosis, and dysentery. There is significantly higher incidence of diabetes among the Roma/Gypsy - the level of 19.2% -compared to 5% in the Czech population, likewise the same with hypertension. Much of the Roma/Gypsy population has experience antidepressants treatment; their hospitalization is more frequent. Due to this fact the proportion of people of Roma/Gypsy origin receiving partial or full disability pension is several times higher than in the general population of the CR. In the majority population, 3.2% of the population receive full disability pension, 9.4% among the Roma/Gypsy; 1.2% drew partial disability pension in the majority society versus 9.2% among the Roma/Gypsy. [↑](#footnote-ref-91)
91. See: http://romsky.wordpress.com/category/online-kurz/ [↑](#footnote-ref-92)
92. see http://www.romistika.eu/ [↑](#footnote-ref-93)
93. In this context it is important to note the existence of the Gypsy Lore Society (http://en.wikipedia.org/wiki/Gypsy\_Lore\_Society) based in the UK as early as 1888, now operating in the U.S. This company is basically an organization interested in the folklore of the Roma/Gypsy as a trait being studied as an object. A similar approach is applied in the civic association Roma/Gypsyno džaniben issued by the same named magazine (http://www.dzaniben.cz/?c=t). Civic association itself becomes an entity whose principal activity is the “issuing of the same named journal of the Roma/Gypsy studies." This of course is not wrong. Roma/Gypsy studies are a science like any of the other social sciences. It does not however address problems of the Roma/Gypsy themselves; it only (through some artifacts of material culture) describes them. From this perspective, Roma/Gypsyni Studies are perceived by Roma/Gypsy as an alien element that does not affect them significantly. [↑](#footnote-ref-94)
94. About the Romani language i.e. Šebková, H.: Nástin mluvnice slovenské romštiny (pro pedagogické účely). (Outline of Slovak Romani grammar (for pedagogical purposes)). J. E. Purkyně University, Ústí nad Labem 1998 (also at:http://rss.archives.ceu.hu/archive/00001112/01/118.pdf). [↑](#footnote-ref-95)
95. According to the Czech Statistical Office, there is no evidence, when a man takes wife's original surname. Such data would probably be obtained only by registers exploitation, particularly in areas with a higher proportion of the Roma/Gypsy population. [↑](#footnote-ref-96)
96. After the Second World War, the Slovak Roma/Gypsy experienced the same phenomenon as the Czech Jews. Jews often had German names, and after the war there was a large wave of making their German sounding surnames sound Czech -like. (Taussig - Tomský, Rosenbaum -Růžička, etc.). Similarly, the Slovak Roma/Gypsies often had Hungarian, therefore also socially and politically unacceptable, surnames. One of those who changed his surname from the Hungarian name "Bangö" into the Slovak-sounding, was the grandfather of the author's ex-husband. He took advantage of his Roma/Gypsy nickname designating him for jester, so he adopted the surname "Veselý." So he is Ján Bangö - Veselý, participant of Slovak National Uprising alongside with Cpt. Nálepka, maintained in the Museum of Slovak National Uprising (http://www.muzeumsnp.sk/index.php) under his original name "Bangö, but no one would be looking for Roma/Gypsy origin in that name there. Even this way Roma/Gypsy lose their history. It is noteworthy that non-Roma/Gypsy-sounding name "Veselý" was adopted by a husband of a granddaughter of renamed Bangö -Veselý, though his surname Šarišský cannot be clearly labeled as Roma/Gypsy. He also used the opportunity to get rid of the name of even a little suspicion of Roma/Gypsy origin and to take a clear non-Roma/Gypsy surname. [↑](#footnote-ref-97)
97. Jung, C. G.: Duše moderního člověka (The soul of modern man). Atlantis, Brno, 1994. [↑](#footnote-ref-98)
98. The issue of Roma/Gypsy and mental illnesses see text of the psychologist Mgr. Andrea Tibenská who identified herself as Roma/Gypsy (Roma/Gypsy and mental illnesses. In: Psychiatry in Practice 9, 2008, pp. 191-192). Mgr. Tibenská deals with both cathartic technique experience of Roma/Gypsy and also with their relationship to the "normal" and notes that the Roma/Gypsy are often set "slightly paranoid" against the majority of society. Officially, the Report on the status of Roma/Gypsy communities in the Czech Republic from 2004, however, does not address the issue of mental health at all (http://www.vlada.cz/scripts/detail.php?id=7721). According to the author's own observations, Roma/Gypsy are gradually changing their relationship to psychiatry and many have said in the last two to three years in private conversations, they suffer from depression and are coming for medication to psychiatric outpatient clinics. Thus obtained medication is used by other family members as well as just the patient listed in a medical facility. This trend was confirmed to the author by other members of Roma/Gypsy communities from different places in the Czech Republic. In the Slovak Republic, use of antidepressants is less widespread with regard to their lower affordability. [↑](#footnote-ref-99)
99. The author first met with this problem in Prostějov in late summer 1998. In Vodní Street near the center, there lived the so-called respectable Roma/Gypsy family in a house belonging to the city. Under the pretext of repairs, although the family had been duly paying rent, they were evicted and placed into the building associated with the asylum house in a remote extra region, the street name of "Za Určickou ulicí." From there the children had to walk to school on a district road for about 3km, which was, of course, very poorly maintained in the winter. Sidewalk did not exist there, the bus connection was minimal. It is obvious what the school attendance was like. In addition, the building was equipped with barred windows and totally inadequate electric heating, for which the family was unable to pay. The community policy has become a complete bane for the family. [↑](#footnote-ref-100)
100. At this point it is necessary to bring to mind even a power problem; it had been defined by Afro-American leader Malcolm X in the early 60´s, who refused African-Americans to cooperate with the whites, even with those who do "mean well." He argued that the position of the black minority and white majority power is so unbalanced that blacks are so deep in sub alternative position that they will never tell the truth and what they really think to the white people but it is always just what they think that the whites want to hear. According to the author, this attitude can be largely applied to Roma/Gypsy. To see more: The Autobiography of Malcolm X as Told to Alex Haley. Ballantine Books, New York, 1973. [↑](#footnote-ref-101)
101. It is indeed ironic that the majority of those members who rail against the social benefits and social assistance to Roma/Gypsy, that is, those who instinctively feel that something is wrong, they are branded by the majority as racists and those with unacceptable attitudes. This again brings us to the phenomenon where one final speech - opposition to the social benefits, etc. - is interpreted as something that is not only because it outwardly appears as a different phenomenon. This attitude is not racism, on the contrary, it is the expression of responsible access to state resources and effort to notice the malfunction of the state solution; therefore, it is a civilly responsible approach. [↑](#footnote-ref-102)
102. See: http://www.socialni-zaclenovani.cz/ - Agency for Social Inclusion of “excluded” localities. (The Czech government is even brave enough to call the “Roma/Gypsy problem” really as the Roma/Gypsy/Gypsy one and describes it as he “social exclusion of certain localities”). [↑](#footnote-ref-103)
103. In 1991 the author completed an internship in the Canadian Parliament and the federal Canadian Human Rights Commission at the invitation of the Canadian Bar Association. During the talks at various government places, such as the Ministry of Health, Ministry of Immigration, for the natives and other issues, she was already made aware of exactly what will happen if the problem of the Roma/Gypsy will be conceived as a social problem rather than national identity. Even Canada had committed the same thing to Inuit - Eskimos as the Czech society did towards the Roma/Gypsy; is a confusion of their problem with a social problem. Canadians wiped out Eskimo / Inuit dogs in the early 60´s to cut off their masters from their traditional nomadic way of life; children were collected from the families and given to boarding schools to receive adequate education. The result was total alcoholism, drug addiction, and drug dealing, along with more than 90% unemployment and massive dependence on state social benefits. They experienced total resignation to the community and often the basal personal life, prostitution and a massive crime; all these are phenomena which are well known in connection with Roma/Gypsy. Reversal in this disastrous trend of Eskimo / Inuit population was brought by recognition to the Eskimo / Inuit people as the nation and by promoting the rights of national self-awareness and traditional national values. (The use of both names Eskimo / Inuit population for this is necessary, because the Inuit is less known concept in the Czech Republic. In Canadian reality, however, the Canadian term "Eskimo" is about the same connotation as our "Gypsy" or even more pertinently, "cigoš.") It is to be recalled that today´s multicultural Canada is not the way it is, because it had been invented by a few idealistic intellectuals, but simply because other attempts did not work. Australian government suffered exactly the same experience with Aborigines and New Zealand government has been through this with the Maori. Despite these richly documented experiences, the Czech government obstinately insists on solving the problem of the Roma/Gypsy as if it were a social problem. [↑](#footnote-ref-104)
104. It was quite an unforgettable experience for the author to spend an evening with the President of the Group of Social Democrats in the European Parliament Assoc. Jiří Havel. During the common dinner there had been discussion among fellow friends until the moment in speech about a certain young lady, the wife of a long time ČSSD collaborator. There were no limits in the astonishment of the MEP over the statement that the lady was Roma/Gypsy. He had never even remotely thought of such an option. At the moment she had obtained Czech surname and high management position in an international company, no one linked her with the Roma/Gypsy ethnic group despite the fact that in terms of physiognomy and skin color she was a "real gypsy". Then she essentially lived a "double life" - alongside with her husband and at work she was an exotic-looking woman of the mainstream society; she revealed her Roma/Gypsy identity only to her own Roma/Gypsy family. [↑](#footnote-ref-105)
105. At first sight this construct may appear very unlikely. Our subconscious mind is working on a different basis than the consciousness and often manifests itself in a way that is completely opposite of rational understanding of the problem. For example, according to car crash accidents research there is about 25% of hidden suicides in fatal road accidents. In terms of the traffic situation, there is no reason for an accident, especially not for an accident with such fatal consequences. The subconscious, however, assesses the situation so that it prefers death just to escape from the situation which may seem insoluble. The relationship of unconscious wishes and their projections into reality is brilliantly portrayed by Arkadij and Boris Strugackij in the sci-fi "Picnic on the road" (Mladá fronta, Prague 1985). Andrej Tarkowski then ingeniously converted into a film Stalker (1978-79). [↑](#footnote-ref-106)
106. Yalom, I. S.: l c, p 360n. [↑](#footnote-ref-107)
107. Jehovah's Witnesses are the only church that currently distributes its materials in Roma/Gypsyni language(http://www.watchtower.org/rm/kt/article\_01.htm). Although this version is the official Watchtower site downshift under Macedonia, every Czech and Slovak Roma/Gypsy understands its contents. For example of the approach of another Churches, the Roma/Gypsyn Catholic Church deals with Roma/Gypsy only marginally and in a manner based solely on the positions of the majority society (see for example:http://www.christnet.cz/magazin/clanek.asp?clanek=1306). Again, the Roma/Gypsy are portrayed as essentially socially pathological individuals, which should be approached in a manner reminiscent of the spread of Catholicism in the Spanish conquest of South America. [↑](#footnote-ref-108)
108. Interpretation of the term at: <http://www.gestalt.cz/gestalt/co-je-gestalt>. [↑](#footnote-ref-109)
109. Fromm, E.: Umění milovat (The Art of Loving). Czech club, Prague 2008. [↑](#footnote-ref-110)
110. This motif is known in folk tales, for example, O zlatém kapradí (“The golden bracken”), where the poor boy is promised wealth, as long as he will not share the wealth with anyone else for one year. Shepherd finally rejects all the wealth on the brink of madness and returns voluntarily to poverty. Karel Jaromír Erben processed the same topic in his ballad „Poklad“("The Treasure"). [↑](#footnote-ref-111)
111. Buber, M: Já a ty (Me and you). Kalich, Praha 2005. Also:http://klubslunicko.cz/slunce/buber.htm (visited 19. 9. 2011). [↑](#footnote-ref-112)
112. Maslow, A. H.: Toward a psychology of being. Van Nostrand Reihold , New York 1968, p 21 to 22 (See also the Slovak translation: Maslow, A. H.: K psychológii bytia. Persona, Modra [2000]). [↑](#footnote-ref-113)
113. The problem of determining the actual number of Roma/Gypsy living in the CR is practically insoluble. It is possible to estimate competently, that there are 300,000 Roma/Gypsy living in CR in 2011(see: http://studie.blog.cz/0902/kolik-romu-zije-v-ceske-republice-demografie-a-jeji-problemy; visited the 19.9. 2011). [↑](#footnote-ref-114)
114. In the Chamber of Deputies, there were Roma/Gypsy deputies according to the data obtained from http://www.psp.cz/sqw/fsnem.sqw?zvo=1 : 1990 to 1992 in the Federal Assembly: Gejza Adam from Slovakia for the Roma/Gypsy Civic Initiative, the public ballot against violence and Karol Seman elected for Communist Party, from the Czech Republic, a non-Roma/Gypsy Klára Samková within the civic Forum, nominated by the Roma/Gypsy Civic Initiative, in the Czech National Council for Roma/Gypsy citizens' initiative on the ballot of the Civic Forum: Dezider Balog, Ondrej Giňa, Zdenek Guži, Karel Holomek, Milan Tatár, for a Communist Party Ladislav Body. In 1998-2002, Roma/Gypsy Monika Horakova Mihaličková was a member of the Czech National Council , elected on the Union Freedom candiadte list. [↑](#footnote-ref-115)
115. See the simple sum obtained from: http://www.vlada.cz/cz/clenove-vlady/historie-minulych-vlad/prehledvlad-cr/1993-2007-cr/default.htm (visited 19. 9. 2011 ). [↑](#footnote-ref-116)
116. It cannot be overlooked that there are 90.5 million inhabitants in Vietnam, not to mention the 1 billion 300 million Chinese people living in China. Although not consciously, subconsciously, members of "majority society" are aware of the fact that the Czechs themselves are substantially smaller "minority" compared to these numbers than the Roma/Gypsy in the Czech Republic. A certain degree of respect for the Vietnamese and Chinese people stems from these high ethnic group numbers. [↑](#footnote-ref-117)
117. See: <http://www.duhovacesta.cz/systemicke-konstelace-a-vedouci-pole>. or any information bout the family constellation and the Bert Hellinger. [↑](#footnote-ref-118)
118. Bradley, R.T.: The psychophysiology of Intuition: a quantum-holographic theory of nonlocal communication. In: World Futures - Journal of General Evolution ", January 2007. Also on http://www.wedietorememberwhatwelivetoforget.com/files/Bradley\_Psychophysiology\_of\_Entreprenuerial\_Intuition.pdf (Visited 20. 9. 2011). [↑](#footnote-ref-119)
119. See above. [↑](#footnote-ref-120)
120. See: http://czo-vp.webnode.cz/news/ost23/. [↑](#footnote-ref-121)
121. Výzkumy potvrzují, že modlitba zlepšuje zdraví („Studies confirm that prayer improves health“). In: http://www.magazinzdravi.cz/vyzkumy-potvrzuji-zemodlitba-zlepsuje-zdrav (visited 24. 9. 2011). [↑](#footnote-ref-122)
122. For this example: Huxley, A.: Grey eminence. Avatar, Prague 1998. The author deals with the life and activities of the Secretary of State for Foreign Affairs of Cardinal Richelieu, Father Joseph, who for the realization of his political objectives founded in 1606 in Fontevrault in Poitou women´s monastery called “Calvarians” – Of Daughters of the Holy Cross – which by its contemplation and prayer should provide spiritual support in political activity. [↑](#footnote-ref-123)
123. László, E:. Věda a ákášické pole (Science and the Akashic Field). Pragma, Hodkovičky [2005]. [↑](#footnote-ref-124)
124. <http://malec.borec.cz/bordel/Rupert_Sheldrake-Morficka_rezonance.pdf>, and all the work of Rupert Sheldrake, see www.sheldrake.org [↑](#footnote-ref-125)
125. Author can connect a story from her own experience: In the central Bohemian village, married to a Czech man, a number of years living in a very nice and spacious house there is one of the sisters from West Slovak Roma/Gypsy family branch. Because there is no other Roma/Gypsy there in the village, she complains of loneliness and invites her family members to visit. In the summer of 2010 her sister arrived from Slovakia, who lived in a village with a large Roma/Gypsy settlement. According to the original idea she was to stay with her sister in the Czech Republic throughout the whole summer. A few days after her arrival, however, she left without any apparent cause. Author met with this visitor a day before her unannounced and unexpected departure. It was obvious that this lady suffered from a major psychomotor restlessness. Still was always turning, as if listening to the voices of the unknown wave frequencies, or even more as she was capturing unknown odors. Whereupon, without reasonable grounds, she left in a hurry, despite the several hundred kilometer journey, physically exhausting and costly way. "She could not last here without the Gypsies," the hostess explained to me with a complete understanding of the apparently illogical behavior of her sister and also with great sadness that she must once again face the separation from the Roma/Gypsy community.Not only from this example, the author got the impression that the ability to "connect" at a distance with the local Roma/Gypsy community is different for different people. Different is the need for the connection, so different is the ability to face the loneliness in the majority society. So it seems that Roma/Gypsy are not able to consistently live without contact with other members of their communities. Mutual contact is not possible to fully replace even by other manifestations of Roma/Gypsy culture, as Gypsy music recorded from the media or movies with Roma/Gypsy theme. One of the ways that Roma/Gypsy face loneliness and separation from their own community is playing "personal" videos. Therefore, it is common to make video recording of weddings, birthday celebrations, and similar family celebrations. Many hours of recordings are often showed off in the full uncut version, not only during the next meetings or reunions, but mainly in moments of separation from their loved ones. [↑](#footnote-ref-126)
126. Šmaus, M. Děvčátko, rozdělej ohníček (Little girl, make a campfire) (On cikňi na bari, čarav tro voďori). Knižní klub, Prague 2005. [↑](#footnote-ref-127)
127. Šmaus, M., p 188: "Finally the nurse came, she invited Andrejko in and he stood there in leaky socks, and was shaking like a freshly sheared sheep, until there came a young doctor in a white coat and said, Congratulations, Father. Andrejko held that hand, still trembling and could not break away, because not many Gadjo in his life have shaken his hand and none was the doctor ... ") [↑](#footnote-ref-128)
128. Hellinger, B. – ten Hovel, G.: Family constellations. Revelatory power. Triton, Prague 2004, or also: http://[www.hellinger.com/](http://www.hellinger.com/) [↑](#footnote-ref-129)
129. 129 http://czo-vp.webnode.cz/news/ost23/, p.37 [↑](#footnote-ref-130)
130. The author never saw her Roma/Gypsy friends from different social stratums more amused than during the commentary on the case of "Pilsen law" affair, where the Faculty of Law gave the title of “Doctor of the Law” to certain politically involved people for any study effort. The impact of studying and a strange awarding of titles by Faculty of Law University of Western Bohemia in Pilsen has shaken legal communities and will have an impact on the credibility of legal science, but among the Roma/Gypsy it has received an overwhelming flood of jokes, including the amusement of the "let the children be tutored by Řápková" (mayor and MP, PSP whose studies are of questionable character). [↑](#footnote-ref-131)
131. To the re-distribution of measurement results with respect to a reference value, see also: Vácha, J.: Problém normálnosti v biologii a lékařství (The problem of normality in biology and medicine). Avicenum, Prague 1980. [↑](#footnote-ref-132)
132. Hereto Gould, S.J.: Jak neměřit člověka. Pravda a předsudky v dějinách hodnocení lidské inteligence. (How not to measure a person. Truth and prejudices in the history of evaluation of human intelligence). Lidové noviny Publishers, Prague 1998. [↑](#footnote-ref-133)
133. Kašparová, I. - Ripka, Š. - Sidiropulu Janků, K.: Dlouhodobý monitoring situace romských komunit v České republice (Long-term monitoring of the situation of Roma/Gypsy communities in the Czech Republic). Moravian localities. Office of the Czech Republic, the Office of the Czech Republic for Roma/Gypsy Community Affairs - Faculty of Social Studies, Masaryk University in Brno, Department of Sociology, Department of Social Anthropology, Prague - Brno 2008. [↑](#footnote-ref-134)
134. See: http://tolerance.cz/kurzy/hejkrlikova.htm (visited 20. 9. 2011). [↑](#footnote-ref-135)
135. The question of the Roma/Gypsy and non-Roma/Gypsy approach to education was widely discussed by Petra Gelbart, half-Roma/Gypsy herself, a doctoral student in musicology at Harvard University, in her work on the formal and informal music education of Roma/Gypsy children, came to the conclusion that even the Roma/Gypsy child has incomparably deeper musical knowledge than a music teacher in elementary school. This brings to light the concept of incompatibility for what it is "education" according to school curriculum continues to be perceived as uneducated and often even uneducable. It is likely that this difference in approach to what is "education" is perceived differently at Roma/Gypsy from what is perceived as the education of the majority. Taken from the unpublished work of P. Gelbart and completed by a personal interview with the doctoral student. [↑](#footnote-ref-136)
136. The problem of physical and mental health clasp also: Servan-Scheiber, D.: Uzdravení bez léků – cesta ze stresu, úzkosti a deprese (Healing without medication - a way out of stress, anxiety and depression). Portál, Praha 2005. [↑](#footnote-ref-137)
137. Tepperwein, K.: Skrytý význam nemocí. Naučte se rozumět řeči vlastního těla (Hidden meaning of illness. Learn to understand your own body language). Eugenika Bratislava 1998, pp. 19n. - Dethlefsen, T. - Dahlke, R.: Nemoc jako cesta (Illness as a way). Triton, Prague 2011, p 10-70. - Novotný, P.: Proč jsme nemocní (Why we are sick). Dialogue, Liberec 2008, p 72:"The vast majority of diseases are caused by an individually raised and often traceable contradiction that we have caused in our psyche for example by our thinking, behavior and feelings." [↑](#footnote-ref-138)
138. Reich, W.: Funkce orgasmu. Sex-ekonomické problémy biologické energie (Function of the Orgasm. Sex-economic problems of biological energy).Concordia, Prague 1993. The author wishes to thank Mrs. Magdalena Pechová, owner of Concordia Publishing House, which despite the general inaccessibility of this publication found one of the last copies and donated it to the author. [↑](#footnote-ref-139)
139. Ginter, E.: Poznámky k dĺžke života. Postavenie Českej republiky (Notes on the length of life. Status of the Czech Republic). In: Vesmír 90, 2011, p 430 [↑](#footnote-ref-140)
140. Reviews of Jiří Patočka for the article in the International Journal of Epidemiology. In: Vesmír 90, 2011, p 384. [↑](#footnote-ref-141)
141. Jung, C. G. Myth of Meaning, p 130 Taken from: Yalom, I. D.: l c, p 426 [↑](#footnote-ref-142)
142. Yalom, I. D.: l c, p 426 [↑](#footnote-ref-143)
143. Yalom, I. D.: l c, p 429 [↑](#footnote-ref-144)
144. A.: Duchovná kultúra Romov (Spiritual Culture of Roma/Gypsy). In: DINGIR 7, 2004, No. 1, page 10 [↑](#footnote-ref-145)
145. Mann, A.: Duchovná kultúra Romov (Spiritual Culture of Roma/Gypsy). In: DINGIR 7, 2004, No. 1, p.12 [↑](#footnote-ref-146)
146. See: www.oxfordancestors.com, there can be ordered tracking both female and male line of ancestors. According to family tradition, "where memory reaches the author´s ex-husband has only Roma/Gypsy ancestry. Yet, according to genetic analysis, even after paternal line, even after maternal line there has not been confirmed any "Indian origin". Then the author corresponded on the Indian origin of Roma/Gypsy with Dr. Bryan Sykes´ colleagues, author of the bestselling book The Seven Daughters of Eve (WW Norton & Co.., Bantam, London 2001; in Czech Sedm dcer Eviných, Paseka 2004), who, as professor of genetics at the Institute of Molecular Medicine at the University of Oxford "invented" the possibility of identifying genetic lines. They told the author that the prof. Sykes even took his time to do genetic research on the origin of the Roma/Gypsy. This material can be traced at the following links: Origins and Divergence of the Roma/Gypsy (Gypsies) Gresham et al., 2001, American Journal of Human Genetics, vol 69, pp. 1314 to 1331:https://springerlink3.metapress.com/content/8387046882868007/resource-secured/?target=fulltext.pdf&sid=3ziv3wkuv31il1eertjvvgc4&sh=www.springerlink.com Further work on genetic research of Roma/Gypsy are: Dopamine metabolism-related genepolymorphisms in Roma/Gypsy (Gypsy) and Hungarian populations of authors Ágnes Fehér, Anna Juhász, Agnes Rimanóczy, Péter Álmos, Judith Béres, Zoltán Janka János Kálmán.http://www.springerlink.com/content/l442877576754665/ and the Humanities, SocialSciences and Law - Encyclopedia of Medical Anthropology 2004, Volume II, 923-929, DOI: 10.1007/0-387-29905-X\_93. [↑](#footnote-ref-147)
147. Regarding the Indian origin of Roma/Gypsy also see the introduction to anthropological vocabulary http://is.muni.cz/do/1431/UAntrBiol/el/antropos/slovnik.html. [↑](#footnote-ref-148)
148. See: http://www.romea.cz/index.php?id=detail&detail=2007\_6536 visited 25. 9. 2011 [↑](#footnote-ref-149)
149. http://www.rnl.sk/ - Articles of M. Krško are not in the online archive. I thank the members of the editorial "New Roma/Gypsy list" issued by the Slovak Republic, who used the most reliable hardware, that is own brain, remembered when these articles were issued and the provided the author with these in the scanned form. The author expresses warm thanks to them. [↑](#footnote-ref-150)
150. See: http://en.wikipedia.org/wiki/Saint\_Sarah. [↑](#footnote-ref-151)
151. See the Three Marys: http://en.wikipedia.org/wiki/The\_Three\_Marys. [↑](#footnote-ref-152)
152. See: http://en.wikipedia.org/wiki/Saint\_Sarah Pilgrimage, visited 25. 9. 2011 [↑](#footnote-ref-153)
153. <http://en.wikipedia.org/wiki/Shambhala>. [↑](#footnote-ref-154)
154. Durant, W.: On the Meaning of Life. Ray Long and Richard R. Smith, New York, 1932. Taken from the publication: Yalom, ID: lc, p 439 [↑](#footnote-ref-155)
155. Maslow, A.H.: Toward a psychology ..., p 142, in: Yalom, I.D.: lc, p 443 [↑](#footnote-ref-156)
156. Frankl, V. E.: Vůle k životu (The will to live). Cesta, Brno 2006. [↑](#footnote-ref-157)
157. see http://zpravy.idnes.cz/skupina-muzu-napadla-macetou-obsluhu-herny-v-novem-boru-p2t-/krimi.aspx?c=A110807\_155845\_liberec-zpravy\_ab: (visited 25. 9. 2011). [↑](#footnote-ref-158)
158. The event is described differently. Richard Samko, a Czech television reporter, who documented this affair at the crime scene states, in oral communication, that one of the Roma/Gypsy youths was attacked by one of the casino guests to the extent that he came home covered in blood, which subsequently triggered revenge and the "machete attack." However, the media was silent about this fact. Another version of the story states that the Roma/Gypsy boys were expelled from the casino when they won and were refused to be paid out by the casino staff. [↑](#footnote-ref-159)
159. Taylor, S.E. - Brown J.D.: Illusion and Well-Weing. A Social - Psychological Perspective on Mental Health. In: Psychological Bulletin 103, 1988, p 193-210; link in: Gilbert, D.T. Trip over happiness, p.44 [↑](#footnote-ref-160)
160. Camus, A,: Mýtus o Sysifovi (The Myth about Sisyphus). Garamond, Prague 2006. [↑](#footnote-ref-161)
161. See: http://socialecology.uci.edu/faculty/srmaddi, visited on 26. 9. 2011 [↑](#footnote-ref-162)
162. Yalom, I. D.: l c, p 456 [↑](#footnote-ref-163)
163. See: <http://aktualne.centrum.cz/domaci/regiony/ustecky/clanek.phtml?id=714412>. [↑](#footnote-ref-164)
164. The issues are addressed in detail by Jaroslav Skupnik: Antropologie příbuzenství. Příbuzenství, manželství a rodina v kulturně antropologické perspektivě. (Anthropology of Kinship. Kinship, marriage and family in culturally anthropological perspective). Slon, Prague 2010. [↑](#footnote-ref-165)
165. Roma/Gypsy feel very close to the perception of fate and chance, as Daniel T. Gilbert describes in the book Škobrtnout o štěstí. Jak se chytá zlatá muška (Trip over happiness. How to catch a goldfly). Dokořán, Prague 2007. It is funny that the Roma/Gypsy in their utter formal ignorance come to essentially the same conclusions as the Professor of Psychology at Harvard University does. [↑](#footnote-ref-166)
166. "Walkabout" is a traditional Aboriginal wandering throughout the bleak inlands when using only local resources that the non-natives do not know how to use. It is usually associated with adult trials, where young men learn to survive in extreme conditions. [↑](#footnote-ref-167)
167. The author remembers the Civic Forum members‘ panic attacks in the early months when the Roma/Gypsy signed up and began to attend "Špalíček", the former Civic Forum residence on Wenceslas Square. Even very humanistic-minded people had difficulties addressing JUDr. Emil Ščuka as a "Doctor" or treating him like any other Czech university student. The ones in question showed typical panic symptoms, including redness, stammering, and/or excessive sweating. Extraordinarily, JUDr. Ščuka passed these manifestations of Civic Forum members with a smile and basically helped them to overcome THEIR barriers, rather than Roma/Gypsy barriers. In my opinion, this is one of the reasons why there has been a successful partnership between Roma/Gypsy Civic Initiative and the Civic Forum. [↑](#footnote-ref-168)
168. see: http://www.lidovky.cz/romove-varnsdorfanum-vadi-podvodnik-a-lhar-kohout-vsak-ne-p3t-/ln\_domov.asp?c=A110904\_134927\_ln\_domov\_spa About Lukáš Kohout also: Kohout, L. - Veselá Samková, K: Falešný asistent na křídlech parlamentu (Fake assistant on the wings of Parliament). Ikar, Prague 2006. [↑](#footnote-ref-169)
169. Originally: Tabor uchodit v něbo, Film of the USSR (1975), directed by Emil Loteanu. [↑](#footnote-ref-170)
170. Originally: „Zajac nad bezopasnoj“ Film of Russia (2006), directed by Tigran Keosajan. [↑](#footnote-ref-171)
171. Yalom, I. D.: l c, s 375 [↑](#footnote-ref-172)
172. On the issue of motivation: Nakonečný, M.: Motivace lidského chování (The motivation of human behavior). Academia, Prague 1997. [↑](#footnote-ref-173)
173. We can look at the resulting situation by an experience described in a book by Wilfried Nelles. Life does not have a reverse. Instead there is an evolution of consciousness, spiritual growth and family constellations. Ježek, Rychnov nad Kněžnou (2010), p 65. A project supported by F. Berta Foundation explored family and group constellations courses in Afghanistan. When therapists worked with people on conflict resolution, members of warring parties were surprised to find that counterparties also suffered from the war and grieved over their fallen. Roma/Gypsy are not able to understand Gadjo‘ fundamental problems. And the idea that the Roma/Gypsies have family and personal feelings, aesthetic needs, or even the same problems as members of majority society, is completely alien, both to ordinary workers and the government. The idea that the majority society shares anything with the Roma/Gypsies (even watching the same television programs) is unthinkable for many people. [↑](#footnote-ref-174)
174. In 2002, Václav Havel awarded Ing. Karel Holomek with a Medal for Merit of III. Degree. In the same year, V. Havel awarded medals (Medal for Merit of III. Degree) to a long-time head of the department of Roma/Gypsy Studies, FF UK, PhDr. Milena Hübschmannová, CSc. Her contributions to the building of the field are widely recognized even by the Roma/Gypsy themselves, regardless of the fact that she was not a Roma/Gypsy. In 2006, Roma/Gypsy Milan Horvát received a medal Merit III. Degree from Václav Klaus. [↑](#footnote-ref-175)
175. The author is able to imagine such Premier Award for contributions to the development of Czech Roma/Gypsy relations or for Roma/Gypsy development in the Czech Republic, organization of state /government reception at 8 April, which is International Roma/Gypsy Day. (The International Roma/Gypsy Day see: http://romove.radio.cz/cz/clanek/20289) to which Roma/Gypsy, who in the past year contributed to the development of their ethnic group in some way would be invited. In this respect, the example is a state dinner organized in honor of Canadian Governor Michaëlle Jean, on 1. 12. 2008 in the Spanish Hall of Prague Castle. (see: http://www.canada.cz/am3/files/Program\_navstevy.pdf) Four Roma/Gypsy were invited out of approximately one hundred guests, the Roma/Gypsy community perceived it as a highly prestigious reward for those four Roma/Gypsy´s work in CR and at the same time as a recognition of the very existence of Roma/Gypsy in the Czech Republic. [↑](#footnote-ref-176)
176. The following considerations and observations concerning psychological trauma, unless otherwise stated, are based on Daniela Vizinová and Mark Preiss publications: Psychické trauma a jeho terapie (PTSD). Psychologická pomoc obětem válek a katastrof. (Psychological trauma and its treatment (PTSD). Psychological assistance to victims of wars and disasters). Portál, Prague 1999. [↑](#footnote-ref-177)
177. In: Machač, M. - Machačová, H. - Hoskovec, J.: Emoce a výkonnost (Emotion and performance). State Pedagogical Publishing House, Prague 1985 [↑](#footnote-ref-178)
178. See: http://www.csfd.cz/film/8221-volny-pad/ Volný pád (Falling Down) U.S. - France - Great Britain, 1993. Directed by Joel Schumacher. [↑](#footnote-ref-179)
179. Šolcová , I. - Kebza, V.: Rozdíly v úrovni a struktuře osobnostní odolnosti („Hardiness“) u vzorku americké a české populace (Differences in the level and structure of personal resilience ("Hardiness") for a sample of American and Czech population). In: Czechoslovak Psychology 40, 1996, pp. 480-487. - Vizinová, D. - Preiss, M.: Psychické trauma a jeho terapie (PTSD), (Psychological trauma and its treatment (PTSD)), p.16 [↑](#footnote-ref-180)
180. Monica Lanyad, Ann Horne, Psychoterapie dětí a dospívajících – psychoanalytický přístup, (Psychotherapy of children and adolescents - a psychoanalytic approach) Triton, Prague 2005, p. 378 [↑](#footnote-ref-181)
181. Frankl V.E.: see: A přesto říct životu ano. Psycholog prožívá koncentrační tábor (And despite say yes to life. Psychologist experiences concentration Camp). Carmelite Publishing house, Kostelní Vydří the 2006 [↑](#footnote-ref-182)
182. The Question of Transgenerational transmission is completely processed in: Tóthová, J.: Úvod do transgenerační psychologie rodiny (Introduction to Transgenerational Psychology of a Family). Portál, Prague 2011 [↑](#footnote-ref-183)
183. Lanyado, M. - Horne, A.: Psychoterapie dětí a dospívajících – psychoanalytický přístup (Psychotherapy of children and adolescents - a psychoanalytic Approach). Triton, Prague 2005, p 374. The author adds that she considers the primary or secondary trauma shift to be the cause of mutual violence in Roma/Gypsy families, especially mass violence by Roma/Gypsy men against Roma/Gypsy women. It is not known that there exist data on crime within the Roma/Gypsy community in the Czech and Slovak Republic, thus the crime (especially violent crime), whose subjects, attacker and the victim are Roma/Gypsy. It can be expected however, that it is possible to find a similar correlation in the Roma/Gypsy community, as it is pointed out by the critical study of American sociologist (Murray, Ch. A.: Losing ground - American social policy 1950 - 1980. Sociological Press, Prague 1998). In this crucial sociological study in already 1984 the statistical data highlighted which shows that the number of black murderers grew in parallel with the number of black victims. Thus, that crime of Afro-American minority is addressed primarily to its own ranks. [↑](#footnote-ref-184)
184. For this example: Volkan, V.D. - Ast, G. - Greer, W.F. Jr.: Third Reich in the Unconscious. Brunner Routledgee, New York - London 2002, then Epstein, H,: Children of the Holocaust. G.P. Putnam's Sons, New York, the 1979 [↑](#footnote-ref-185)
185. Catherall, D. R.: Family stressors. Interventions for stress and trauma. Brunner -Routhledge, New York, the 2005 [↑](#footnote-ref-186)
186. see: http://www.uzis.cz/cz/mkn/index.html [↑](#footnote-ref-187)
187. see: Gladwell, M. Bod zlomu – O malých příčinách s velkými následky (The Tipping Point - About small causes with big effects). Dokořán, Prague 5, 2006, pp. 80-116 [↑](#footnote-ref-188)
188. Růžička, R.: Mikrosystémy akupunktury z hlediska současného poznání (Microsystems of Acupuncture from the view of present knowledge). Poznání, Prague 2002. [↑](#footnote-ref-189)
189. Judgment of the European Court of Human Rights No. 57325/00 of 13 November 2007. [↑](#footnote-ref-190)
190. Hereto: iDnes: 7. 12. 2010: [Smutná zpráva ze školních lavic. Čeští žáci se zhoršili nejvíc ze všech](http://zpravy.ihned.cz/cesko-skolstvi/c1-48491970-smutna-zprava-ze-skolnich-lavic-cesti-zaci-se-zhorsili-nejvic-ze-vsech). (Sad news from the school. Czech pupils worsened most of All). OECD compares knowledge after three years. Czechs last succeeded in Math, but that's not true anymore. http://zpravy.ihned.cz/c1-48491970-smutna-zprava-ze-skolnich-lavic-cesti-zaci-se-zhorsili-nejvic-ze-vsech. 19.9. 2011: Ministry of Education wants to stop children getting empty-headed :http://www.rozhlas.cz/radio\_cesko/tiskdomaci/\_zprava/domaci-tisk-19-zari-2011-949845. [↑](#footnote-ref-191)
191. That the topic of psychotherapy becomes very lively is suggested by a new Czech TV series about psychotherapy Czech marked simply as Therapy, from October 2011 it is included in the TV channel HBO program. It is an international format of the original Israeli and later American production, which the U.S. aired as the episodes called „V odborné péči“ ("In Treatment")(see:http://www.serialzone.cz/serial/v-odborne-peci/). [↑](#footnote-ref-192)