

**Abstract in English**  
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This work develops a historical-sociological approach analysing the general practices, the strategies, the actions and the discourses of Romani and Romani-Friendly organizations through the lenses of the theories about *nationalism*. It focuses on the overlapping and the contradictions found among the different actors of the *Romani Nationalism*. This research defines the *Romani Nationalism* as a movement which does not have a clear forerunner and does not have a uniform perspective and inclinations, notwithstanding the common agreement not to aim for the establishment of a Romani state. In order to understand such dynamics, the research questions and chapters were divided in three main areas. In the first part, it is discussed if the framework of the Romani and Romani-Friendly organizations can be seen as nationalist, basing the discussion in authors as Gellner (1983), Smith (2008) and others. The comparison with Hroch's (2000) model of analysis about *nationalism* indicated the existence of a structure which is not (only) a nationalist movement, but also an anti-racist mobilization which employs nationalist tools. The second part analyses the *Roma Nation* along a set of representations which can be analytically divided in *Pan-Romani* and *Social-Political*: the first, enforcing a kinship among all Gypsies/Roma; the second, highlighting shared social, political, and economic challenges. These sets of representations about the Roma Nation started to be internationalized, supported and instrumentalized by the International Romani Union (IRU) to legitimize their (claimed) position as political representatives on behalf of the Romani people. Moreover, after the fall of the Iron Curtain, the representations of Gypsies/Roma as a nation constituted the framework used by the Western Donors to justify their (social) investments in Eastern European countries, consequently being locally applied by the sponsored actors, depending on their context, their needs, their space and time. The final chapter focuses on how the Gypsy/Romani populations are portrayed within museums in Europe and America. It is concluded that the museums usually support essentializations, exoticizations and generalizations about the Gypsy/Romani populations. Such representations about the Romani historiography and culture are results and sources for coherent narratives supporting a *Romani Nationalism*. Therefore, *Romani Nationalism* challenges the 'only one nation fits in one country' mind-set, one of the characteristics of the *principle of nationalities*. It is also possible to say that *Romani Nationalism* is not only an ethnic-cultural movement looking for (some level of) political self-determination, but also represented as a fight for better life for the populations known, called and self-ascribed as Gypsies/Roma throughout the World.

**Keywords**

Nationalism; Gypsy/Romani people; Representations; Political Representativity, Museums; Romani Holocaust; Memory; Modernization