groups in the area believe that the procedures were conducted solely to decrease the number of offspring the Gypsy women could produce. Due to common illiteracy amongst the group, many women signed consent forms without being properly informed of the effects of the operations (Czech regret, 2009).

In his autobiography, *Goddam Gypsy*, Ronald (Yanko) Lee further demonstrates the continued discrimination that people of the Gypsy race endured well into the 1960s. Taking place in Montreal, Canada, the book is a great example of the struggles that faced Gypsies even outside of Germany, or Europe in general. Though the book speaks thoroughly of the stereotypes and fears surrounding Gypsies, possibly the greatest challenge that Lee had to face was finding work, because he was openly a Gypsy, though he was well-educated. Even though he possessed a bachelor's degree he was unsuccessful in getting hired due to the existing stereotypes of Gypsies as lazy, worthless, and uneducated. Lee strongly portrays throughout the book the common opinion of society that "the Gypsy can't be allowed to exist as is, he has to be lobotomized like any other nigger before he can enter the white man's world" (Lee, 1971, 116).

Taking into account the discrimination that Gypsies have faced before, during, and after the Holocaust in countries around the world, it is obvious that they have relatively little support from any group outside of their own race. By choice they isolated themselves, and unjustly they were punished for their nonstandard lifestyles, with no other group involved or interested enough to stand up for them. With little outside interest in the topic, the issue of spreading awareness of these acts, especially the Holocaust, becomes quite a challenge due to the fact that Gypsies are very reliant on oral traditions (Milton, 1991, 377). As a method of separating themselves from the traditions of the *gadje*, education was irrelevant to their nomadic lifestyles. Not only was it viewed as unnecessary, but it was also seen as a threat to their way of life. The *gadje* attended school, and therefore it was not for the Gypsy (Altman, 2003, 59).

Illiteracy is so common amongst the Gypsy people, especially the Romany Gypsies, that at least up until 1971, they lacked even a dictionary representing their language. Lee, along with Demitro, a patriarch Gypsy, attempted to publish the first dictionary of the Romany language. However, though they completed the dictionary, they could not find anyone interested in publishing it (Lee, 1971, 110 & 233). Opposing the process of education, Lee, who is an educated and literate Gypsy, explained why he believes illiteracy is beneficial to the Gypsies:

> You can go anywhere in the world and earn your living by your own wits and skills, you have no mental hang-ups because you haven't read all the drivel written by other hung-up scribblers, you have no doubts or fears. You don't know how lucky you are…. You have a way of dealing with people, some instinct…. Only the simple people like you Gypsies really make sense (Lee, 1971, 27-28).

This was especially an issue for Lee, because though he was educated, he was

seldom treated as such. Being an advocate for Gypsy rights, he feared that once newspaper articles were printed involving his public support of these inferior beings he would have trouble even getting hired as a dishwasher (Lee, 1971, 214).

However, though Lee respects and understands the illiteracy of the Romany Gypsies, it is largely due to this reason that more emphasis is placed on Jewish sufferings of the Holocaust than is placed on the Gypsy aspect. Jewish citizens that survived these atrocities have been much more apt to produce testimonies and memoirs (Milton, 1991, 377). Many Gypsies who do wish to share their stories of survival must do so orally. Toby Sonneman, author of S*hared Sorrows: A Gypsy Family Remembers the Holocaust*, was able to record stories from surviving members of the Mettbach Gypsy family through interviews, which generated evidence suggesting similar persecution of the Gypsies to the commonly accepted persecution of the Jews (Sonneman, 2002). But without her dedication to this area of research it is possible that the stories of the Mettbach family would go untold to the rest of the outside world, like too many other illiterate victims of the Holocaust.

In another example, a movie, titled *Porraímos: Europe's Gypsies in the Holocaust*, was created, which also allowed Gypsies to speak of what they experienced, rather than resorting to pen and paper (Isles, 2002). It was not announced whether or not the five Gypsy survivors interviewed in the movie were illiterate or not, but based on Gypsy tradition, they too could have been verbally telling their story because it was the only way they could. However, though Gypsies are often illiterate due to the importance that is usually placed on tradition, they should not, as a group, be considered to be against modernization. For example, Lee's autobiography displays the Gypsies as a group that is anxious for international recognition and the ability to move forward. Even Gypsies that are soaked in tradition, like Lee's friend Kolia, still desire to be able to read and write in order to catch up to the abilities of the rest of the developed world (Lee, 1971, 27).

Partly due to this reliance on oral tradition, along with other relevant aspects, the idea of the Holocaust has been largely attributed to the anti-Semitic stance of both the Nazi regime and of Adolf Hitler (Milton, 1991, 376). It is apparent that Hitler's main occupation was with 'the Jewish Question,' considering that throughout the entire twelve years that he served as Reich Führer of Germany he referenced the Gypsies only twice (Lewy, 1999, 202). It is understood, however, that under Hitler's Third Reich, policies called for the removal of anyone who differed from the pure German ethnicity, which included Jews, Gypsies, and the handicapped (Bauer & Milton, 1992, 517). However, Heinrich Himmler, Minister of the Interior, and consequently very powerful man to the Nazi Regime, developed quite an interest in determining the origin of the Gypsies. Believing the possibility that pure Gypsies could actually be of Aryan descent from their Indian origin, he became obsessed with determining the pure Gypsies from