the *Zigeunermischlinge*, or mixed Gypsies. Though many Gypsies ended up being spared due to Himmler's initial decisions to exempt pure Gypsies from deportations, an overwhelming percentage of Gypsies were indeed targeted by the Nazis as a means to fight 'the Gypsy Plague' (Lewy, 1999, 204, 208-209).

One of the main misconceptions of the involvement of Gypsies in the Holocaust lies in the numbers of victims. It is true that more Jews were annihilated during the Holocaust than any other victim, but approximately the same percentage of Gypsies died as did Jews throughout that same period of time (Milton, 1991, 377). In total, the Holocaust claimed over 500,000 Gypsy lives, accounting for approximately one-third, or 33.3 percent, of the Gypsy population living in Europe (Altman, 2003, 73). Most historians believe that Jewish deaths during the Holocaust ranged between 4.5 million, and 6 million, or approximately 40 percent to 60 percent (Shermer & Grobman, 2000, 177, 190). Though the estimated number of Jewish deaths is indeed higher, the statistics of Gypsy deaths reach a much more significant number than is often recognized, one that is closer to the losses of Jewish victims than is acknowledged. Simultaneously, while most Jews living in Germany survived, Gypsies suffered great losses. For every six Gypsies living in Germany prior to 1933, five of them would die due to Nazi policies (Sonneman, 2002, 83).

For many reasons however, anti-Semitism appears to be the main focus in which the Holocaust continues to be remembered. Claims that the Holocaust only victimized the Jews on a genocidal level make it easier to point sole responsibility on the fanatical anti-Semitism of Hitler and his closest followers. Including Gypsies and the handicapped as simultaneous victims of genocidal acts passes responsibility onto a much larger population of German citizens, including bureaucrats, scientists, and policemen (Milon, 1991, 377). Essentially, the genocidal acts committed toward other non-Germanic groups were ignored in order to protect Germany and its ordinary citizens, who may have actually played a part in the atrocities of the Holocaust.

Instead, the victimization of the Gypsies is ignored by some on the questionable grounds of racism. According to the United Nations Convention on the Prevention and Punishment of the Crime of Genocide, genocide is defined as "any act committed with the idea of destroying in whole or in part a national, ethnic, *racial* or religious group" (Genocide: Convention, 2009). By this definition, many historians exclude Gypsies as victims of racial persecution due to the Nazi stigma of Gypsies as asocial (Sonneman, 2000, 25). It was easier to pass off anti-Gypsy policies as policies against criminals and vagrants instead, since they largely enforced the common Gypsy stereotypes (Milton, 1991, 377). Since Gypsies were commonly believed to be cheats, liars, and thieves anyway, they were considered to be unproductive and unnecessary to the success of any society, and the removal of them was not largely fought against (Birnbaum, 1971, 259 – 264). Contrarily, however, the implementation of the decree for 'Combating the Gypsy Plague' in 1938 clearly relied upon procedures that were inarguably racist, calling for thorough examinations which would allow for racial classification of Sinti and Roma Gypsies living in Germany. Furthermore, instructions from the Criminal Police regarding methods of enacting this decree were clearly racist. The instructions declared that "the aim of the measures taken by the state must be the racial separation once and for all of the Gypsy race from the German nation, the prevention of miscegenation, and finally the regulation of the way of life of pure and part-Gypsies." The decree essentially outlawed the traditional Gypsy way of life, including banning traveling in large groups and placing restrictions on marriages amongst Gypsies (Sonneman, 2002, 94).

By denying that policies were implemented against the Gypsies on racial terms Germany had the benefit of not having to pay reparations to them for the physical and psychological damages afflicted on them during the genocide of their people, although Jewish victims were receiving restitution payments (Milton, 1991, 377). Even when Gypsy survivors fought for the right to receive restitution payments, their complaints usually fell on deaf ears. Not until 1956 did the Federal Court decide that Gypsies were allowed to gain access to these payments, but it was ruled that they could only be compensated for acts of persecution committed beginning with the 1943 deportations. Anything prior to that would not be considered, although eventually the ruling was changed to allow for consideration of offenses committed as early as 1938. However, by this time many of the victims had already died (Sonneman, 2002, 116).

In other cases in which the victims had survived long enough to receive the payments, they had to go through considerable efforts to prove they were deserving of it. Sophie Höllenreiner, a Gypsy survivor of the Holocaust, was subjugated to horrifying activities while held in Auschwitz concentration camp, in which she was harnessed like a horse and forced to run around on her knees for hours, all while being beaten by the SS officials. After the incident, she was never able to gain full use of her knee again, but because she had no proof that the injury had occurred as a result of this game, she was denied reparations. They told her that the injury could have occurred before she was forced to endure these hardships at Auschwitz (Sonneman, 2002, 162).

Contrarily, Jewish victims received reparations much earlier than Gypsies. In fact, before Hitler's Final Solution had been thoroughly implemented, legal scholars were already deciding on a way that Germany would have to compensate for its persecution of the Jewish victims (Rosensaft & Rosensaft, 2002, 1)

However, just as Gypsies have faced difficulties attempting to claim financial reparations, they have also struggled to receive reparations in the form of land, as the Jews have done. Simultaneously as a means to obtain reparations, while also combating their racial classification as outsiders or underdogs, Gypsies have long been working toward procuring a land for their people. However, while Jews were granted the country of Israel under authority of the United Nations