Training Course to Access Adult Education for Roma Women

Educational Programme

Skola
Feminista
Romani

This guide is a result of the project:

ADULT SCHOOLS FOR INCLUSION IN THE DIVERSITY OF ROMA WOMEN

Co-funded by the
Erasmus+ Programme
of the European Union

Participating organisations:

Asociación Gitanas Feministas por la Diversidad (Spain)

Fundación Punjab (Spain)

RIBALTAMBIÇÃO - Associação para a Igualdade de Género nas Comunidades Ciganas (Portugal)

La Voix des Rroms (France)

Centrul Rromilor "Amare Rromentza" (Romania)

E-Romnja Association for Promoting Roma Women's Rights (Romania)

More information: skolaromani.org

EDUCATIONAL PROGRAMME

CONTENTS

WELCOME

Dear teachers, this Educational Programme aims to support your work with Roma women at risk of exclusion, low qualifications and/or early school dropout. We offer this guide to help you reflect and share with Roma women from a critical perspective. We hope that it will be of interest to you and that it will benefit Roma women to continue building their citizenship and resistance. We hope that on this occasion, they will find teachers capable of understanding the complex anti-Roma system that is reproduced in formal education and that the guide offers the necessary tools to neutralise it and regain their interest and motivation towards education.

This material was prepared with dedication for Roma women by Roma women's associations, and we hope it will be useful to you. If you have any questions, please contact us through the website www.skolaromani.org

INTRODUCTION

The following is the completeprogramme that will allow teachers (both in formaleducation centres and in social entities and institutions) to implement the TRAINING COURSE FOR ACCESS TO ADULT EDUCATION FOR ROMA WOMEN. A training course created by and for adult Roma women, which aims to promote inclusion and the development of transversal and academic skills that allow these women to reincorporate into the formal education system through traditional schools for adults.

This course is one of the main results of the project "ADULT SCHOOLS FOR INCLUSION IN THE DIVERSITY OF ROMA WOMEN" co-financed by the Erasmus+ Programme and which has allowed us to establish intense work networks between social entities of and for Roma women from Romania, Spain, France and Portugal, which have facilitated the exchange of experiences and the implementation of joint projects aimed at the inclusion and empowerment of Roma women, through their own action and initiative.

This Educational Programme aims to foster the development of social, civic and intercultural competences, critical thinking, and to fight against the discrimination,and racism suffered by Roma women.

This programme is especially focused on adult Roma women. On the one hand, to their education, which, in accordance with European Union guidelines, indicates the need to acquire key competences asrequirement to achieve, as citizens, a full personal,and professional development that meets

the demands of today's reality.

And on the other hand, towards empowerment and the fight against the oppression and exclusion to which Roma women are subjected. Where they can confront the different axes of oppression to which they are systematically subjected: discrimination, patriarchy, impoverishment, social rejection, lack of job opportunities...

A course aimed at educational and personal empowerment, to encourage the critical analysis of female students in order to understand their context... and their strength to forge a path on their own, without the need for guides or "helpers", from their own autonomy. A path that is based on training and education, on accessing formal education and obtaining qualifications (diverse and varied, far from the stereotypes that are strongly established in our social imaginary and that categorise all Roma women as street vendors, hairdressers, shop assistants, cleaners...).

In order to achieve these ambitious objectives, an innovative and easily replicable teaching programme is proposed here with three learning areas:

FORMAL LEARNING AREA

This area of the course will seek to develop the literacy, numeracy and digital literacy skills of Roma women learners. Although itsis formal, the learningand spaces will be based on non-formal and informal education.

NON-FORMAL LEARNING AREA

This area will seek to develop the self-confidence, empowerment, study habits and citizenship awareness of Roma adults with early school leaving, low qualifications or qualifications.

TEACHER TRAINING AREA

Starting from the methodological section, where we show pedagogical strategies for inclusion in the classroom to teachers, showing them the social, economic, family and work needs that Romany women usually have and what processes should be followed to achieve the proposed educational objectives. All this through a flexible and innovative methodology for the training of adult Romany women that encourages the participation of the students while at the same time is compatible with their daily responsibilities.

This material not only shows the teachers of the training course how to structure the contents and give guidelines on how to teach the Didactic Units, but also has specific contents to help teachers in other areas (secondary, vet, traditional adult centres) to favour the inclusion of Roma women in their classrooms.

We hope that through the pages that make up this didactic programme we will help you, the teacher, to get to know betterof some of your students and start on a path that will provide them with the necessary tools so that the Roma women who attend your course will be able to break the mechanisms that perpetuate stereotypes, segregation and machismo that project them into a grey and dark future.

But this course also aims and aims to make you, as a Roma woman, realise your capacity and power to change a society made up of different groups and classes that instead of promoting your equality, are based on prejudices and stereotypes that endorse the segregation to which you are subjected on a daily basis. This course is for you to understand that you are not alone and that you are strong enough to make a difference.

CONTEXT

European Context

The Roma population is the largest ethnic minority in Europe, estimated around 10-12 million people[1], with the largest presence in Eastern European countries. The living conditions of a large part of the Roma population are below the poverty line[2]. Antigypsyism, social exclusion and rejection by mainstream society and institutions punish and determine their living conditions. The situation of marginalisation and exclusion is still present after centuries of history on the continent. The studies carried out by the European Agency for Fundamental Rights (FRA) reveal their living conditions are similar to underdevelopment[3]. Poor housing, lack of access to electricity, drinking water, employment, education, training or health, life expectancy, food deprivation and quality of life, highlight the inequalities in Europe with respect to the Roma population. Historical deprivations that have provoked the disadvantage, inequality, racism and discrimination of an entire population, denying them opportunities for citizenship and making them the most excluded ethnic group in Europe.

It is estimated that half of the Roma population is under 30 years old. This young population lives a particularly vulnerable situation in the European context due to antigypsyism.

Roma women throughout history have been excluded from society, persecuted, imprisoned, exterminated... Today, this situation persists

---

1   Data according to European Union Agency For Fundamental Rights. FRA.
2   (poverty line in force in the respective countries) According to FRA study. Second European Union Minorities and Discrimination Survey Roma: key results. November 2016.
3   https://www.efe.com/efe/espana/portada/la-discriminacion-pone-a-los-gitanos-de-ue-en-condiciones-subdesarrollo/10010-357513

and translates into social exclusion and limitation of equal opportunities. Citizenship cannot be exercised without minimum levels of equality and status.

Fighting against social exclusion means reclaiming the role of the Roma community as a historical subject fully capable of exercising their rights, as well as participating in the processes that define the ways of life and coexistence that determine their personal and social development. In this sense, formal education should be a tool to reduce and even erase inequalities, not perpetuate them. It is essential that Roma women have the possibility to promote their socialisation and provide key knowledge to transform the social environment in accordance with their needs and based on their analysis and proposals.

As we have already mentioned, school dropout and failure at school is recurrent in Roma communities and among Roma women. In general terms, the Roma population has received less formalthan the general population as a whole. This lack ofin the formal education systems leads to serious difficulties in terms of employability, social participation, emancipation, access to housing, etc.

School failure and drop-out is not a cultural question of Roma women, it is a failure of the education system and of society as a whole, who fails to ensure the permanence of women

from the largest ethnic minority in Europe and their educational success. The causes of dropout and failure are multiple, such as historical exclusion, school prohibition or segregation, lack of recognition of Roma culture in the classroom, historical suspicion of Roma women, discrimination suffered in the education system, lack of basic needs, lack of opportunities after education, etc.

According to the FRA report, the most worrying aspects of the situation of the European Roma population are as follows:

1. Discrimination. 1 out of every 2 Roma is a victim of discrimination.

2. Living conditions. 80% are at risk of poverty compared to 17% of the EU average. 30% live in households without tap water, access to water situates them at the same level as the population of Ghana or Nepal.

3. Youth unemployment. The percentage of young people between 16 and 24 years old, in particular women without employment, education or vocational training remains high compared to the average of the general population.

4. Education. An average of 16% of Roma women have never attended formal education. This average increases for those over 45 years of age. Only 15% of Roma youth complete compulsory education.

This programme aims to contribute to the education and access to training of Roma adult women in Europe.

The situation is alarming, so there is an urgent need to improve their lives. According to the European Union Agency for Fundamental Rights (FRA)

The situation of Roma women in Europe is not homogeneous, although Roma communities are diverse across the continent and the different territories, so are Roma women. We must bear in mind that Roma women experience different realities depending on where they live, how their daily lives are configured, the learning they have developed in each context, the socio-economic and educational environment, etc. Therefore, the acquisition of competences cannot be carried out through identical educational strategies; each case must include the necessary nuances to adapt their acquisition to the context in which the teaching-learning process takes place.

Roma women are heterogeneous, this x-ray of the situation in Europe does not mean that all Roma women are under the same conditions, and we do not intend to promote stereotypes and prejudices about them, but it is necessary to know the general context in which the women with whom we are going to develop this programme together find themselves.

Roma to whom the programme is addressed are heterogeneous women,

with a diversity of and motivations and with different curricular or learning. Despite this initial diversity, we find common life experiences and identities, all of them with the common denominator of discrimination and lack of opportunities, regardless of social status, training or income. And in turn, possibly all of them share a motivation to learn in some way. Motivation that we will have to maintain and insist on throughout the training.

Equality and integration of Roma according to the FUNDAMENTAL RIGHTS REPORT 2020

'*The year 2019 marked 10 years since the Council of the EU adopted Conclusions on the inclusion of Roma, prepared at the first meeting of the EU Platform for Roma Inclusion. The document contained 10 common basic principles on Roma inclusion. Principle 4 calls for all Roma inclusion policies to "insert the Roma in the mainstream of society (mainstream educational institutions, mainstream jobs, and mainstream housing)" and overcome "partially or entirely segregated education or housing" where it still exists. But ten years of efforts at EU, international, national and local levels appear to have resulted in little tangible change, as evidenced in FRA's surveys and reports and the European Commission's 2019 Report on the implementation of national Roma integration strategies. Many Roma continue to live segregated lives. They*

face hostility from non-Roma neighbours and mistrust local and national politics that fail to take effective steps to tackle anti-Gypsyism.'

https://fra.europa.eu/sites/default/files/fra_uploads/fra-2020-funda-mental-rights-report-2020-opinions_es.pdf

Spain

Roma population in Spain is very heterogeneous, according to the ECRI report[4] there may be around 800,000 persons who share a strong sense of identity and a common past. A large part of the Roma population in Spain lives a situation of marginalisation and exclusion in different areas of life: education, employment, housing and health care. The Roma population of migrant origin is particularly vulnerable.

There are majorin education, high rates of school failure, drop-out and absenteeism among the most vulnerable Roma population, in marginalised neighbourhoods andschools, in general there is a lack of formal education due to the discrimination that they face on a daily basis.

The housing conditions are still poor in many areas, a significant part lives in sub-standard housing and the vastof

the inhabitants of shanty-towns are Roma, lacking access to basicsuch as electricity, water, hygiene and food, as in the rest of the European countries.

The Roma population in Spain has been present since the 15th century, and has been persecuted since their arrival through laws and pragmatic measures aimed at their assimilation and extermination.

At present, we can say that the population pyramid of the Roma communities in Spain (as in the rest of Europe) is a young population, with higher birth rates than the average population, although with a tendency to decrease.

Despite the diversity of the Roma population in Spain, inequalities persist with respect to the average population, exclusion, lack of access to housing, education, employment, etc.

For the last 12 years, the country has been receiving Roma migrants from Eastern European countries, most of whom find themselves in a situation of greater vulnerability, in substandard housing, squatted housing, unemployed, engaged in begging and scrap metal as there are no programmes or policies for them, as well as suffering from the profound rejection of society.

The Roma population is the most discriminated ethnic minority and the

---

4   Report of the European Commission against Racism and Intolerance (ECRI) on the Spanish Roma community. Strasbourg, 20 February 2001 (coe.int). Strasbourg, 20 February 2001 (coe.int)

least accepted according to the surveys of the Spanish Centre of Sociological Research. This discrimination translates into lack of opportunities, lack of equality, lack ofaccess to goods, services, employment, education, housing, etc.

France

Like in other countries, the exact number of Roma in France is unknown, and may vary between 20,000 and 400,000 Roma. It is possible that around 12,000 are living in camps, which the French authorities are constantly trying to ban.

The Roma population in France shares a similar history to the Roma population in Europe.

At present, there are threethat can be differentiated according to their migratoryor time of arrival in the country: Gitans (of origin or links to Spain), Roms (Eastern European population) and Manouches or gens du voyage (persecuted administratively, banned from parking in parking lots, unable to develop professions, impeded to register and vote…).

In the last decade, the French government's policy has led to the expulsion of the European Roma population; in 2009, more than 10,000 Roma were deported to Romania and Bulgaria.

During 2010 and 2011, flights were organised to send French Roma to Romania. These deportations were accompanied by compensation of 300 euros for adults and 100 euros for minors, as well as a declaration of non-return.

The situation of the Roma population in France is similar to the Roma population in Europe: unemployment, lack of training, lack of access to goods and services, lower levels of health, and the disadvantage of the Roma population in relation to the majority population.

Portugal

According to the European Commission against Racism and Intolerance (ECRI), there are approximately 50,000 to 60,000 Roma in Portugal[5] out of a total population of 10,295,909.

Portugal is one of the European Union countries with the highest number of Roma living in poverty, according to the report published by the European Union Agency for Fundamental Rights, included in the United Nations Development Programme (UNDP) (2012), with an estimated 95% of the population living in marginalisation and poverty[6].

The report highlights that only 15% of younghave completed secondary school, less than 30% have access

---

5   Report on Portugal, European Commission against Racism and Intolerance, adopted on 20 March 2002, Strasbourg, 4 November 2002.
6   http://spanish.people.com.cn/31620/7827016.html

to paid employment and around half of the Roma population lives in households without basic(electricity, kitchen, bathroom, access to drinking water, etc.).

The survey also shows that around 40% of the people interviewed are part of a family where some of its members went to bed hungry at some point due to lack of money to buy food.

There are therefore many factors of vulnerability that characterise Roma communities in Portugal. All these data are approximations based on surveys. As in other EU countries, segregation is not allowed in the collection and breakdown of data by ethnicity, race, etc. So the data gives an approximate information of the situation. Since there is no quantitative data, it just gives us a glimpse ofwith specific characteristics, or part of a population with specificbecause they are Roma.

The first reference to Romain Portugal dates back to the 15th century. Nowadays they are mainly concentrated in the coast, near the border and in Lisbon.

The Roma community is one of the most vulnerable groups suffering poverty and exclusion. Also subject to multiple prejudices and stereotypes.

Their situation in general terms implies poor living conditions, housing, training, basic access to goods and services, health, employment and education, where poverty is inherited from generation to generation.

With regard to education, there is a high rate of failure and abandonment. Hence the need to specifically address the education of the population in general and of adult Roma women in particular, so that they can reach a similar academic and training level to that of the general population. Formal education and the education system sometimes perpetuate social reproduction, making social mobility almost impossible generation after generation. In the school environment, discriminatory and racist practices towards the Roma population are reproduced, favouring the perception of school as a hostile space and making it difficult for them to cotinue.

This educational situation has an impact on access to employment (lack of opportunities, work niches, discrimination by co-workers and employers), access to decent housing, basic services, segregated neighbourhoods, settlements, etc.

The Portuguese Constitution incorporates the principle of equality in Article 13: Principle of equality

• All shall have the same social dignity and shall be equal before the law. - General guarantee of equality

• No one shall be privileged, benefited, disadvantaged, deprived of any right or exempted from any duty on grounds of descent, sex, race, language, territory

of origin, religion, or ideological conviction, education, property, social circumstances or sexual orientation.

Council Directive 2000/43/EC of 29 June 2000 implementing the principle of equal treatment between persons irrespective of racial or ethnic origin establishes a framework for combating discrimination on grounds of race or ethnic origin with a view to putting into effect the principle of equal treatment.

Article 240. Racial discrimination is criminalised in the Portuguese Penal Code.

Romania

As in the other countries and in Europe as a whole, the Roma population in Romania has been subjected to persecution, forced assimilation, extermination, discrimination, indifference and slavery throughout its history. In 1862, the last group of enslaved Roma was put up for sale.

The Council of Europe estimates that approximately 1.85 million Roma live in Romania (8.32% of the population).

The official population census of Romania, which includes the ethnicity of the Romanian population, declares 3.2% of the total Romanian population to be Roma. There arethat it is

around 10%, which means that there is a high number of Roma people who do not define themselves as such in order to avoidthat this entails in racist societies.

As a World Bank study indicates, the Roma population has serious economic problems (9 out of 10). The schooling situation is precarious compared to the majority population and 1/3 of Roma job seekers have faced discrimination.

According to STRATEGY OF THE GOVERNMENT OF ROMANIA FOR THE INCLUSION OF THE ROMANIAN CITIZENS BELONGING TO ROMA MINORITY (2012-2020) the Roma population has higher unemployment rates compared to the total population (48% compared to 7%), as well as much higher part-time employment rates compared to the total population (65% compared to 10%), data that place the Roma population at a great disadvantage and impoverishment. Inof employment and participation in the formal labour market, it should be noted that the Roma population in Romania generally has a lowerof education compared to the majority population, which limits their access to the labour market. Unemployment rates are three times higher than those of the general population.

These disadvantages also occur in the field of education: illiteracy affects more than 30% of adult Roma, and

there is still no full schooling or completion of basic education.

According to the National Strategy for Roma Inclusion in Romania, maternal mortality among Roma patients is 15 times higher than the national average. The risk of infant mortality is 4 times higher than in the general population and their access to vaccination is lower.

PROGRAMME OBJECTIVES

The main objective of this Educational Programme responds to the need to expand access to learning opportunities for Roma women.

The objective is to be able to facilitate the incorporation of Roma women to adult education. All the entities which are part of the project agree that training and education are important for Roma women, but this does not mean that only formal studies, qualifications and meritocracy should be the only system of knowledge, experience and wisdom that is recognised.

Motivate them to return to education and formal educational spaces.

To widen access to training opportunities for Roma women who lack basic skills or have little or no qualifications.

This is why we believe that in order to be able to access adult education, it is more necessary to work on competences related to Roma identity, self-knowledge and recognition as a community, as People. Work on capacities to exercise citizenship, to provide Roma women the tools to claim their rights and improve their situation of discrimination and training.

This Educational Programme is designed for all the Roma women who experience multiple levels of exclusion. For us, it is unacceptable that Roma women cannot have equal access to the social, cultural, educational, employment, legal and health resources to which they are entitled as European citizens. The living conditions of Roma communities in Europe can sometimes be compared to those of populations in impoverished countries (substandard housing; overcrowding; persecution; lack of resources, drinking water, electricity, and communications; over-representation in prisons, digital divide, political representation, representation in Roma associations, etc.).

School "failure" and/or early dropout of Roma women from formal education is not only due to internal factors related to their communities, it is the failure of society as a whole, who abandons them and does not attend the specific needs of minorities. The situation of dropout and absenteeism is not improving and no policies or

models have reversed the situation. The education system and policies aimed at improving the situation of Roma in education have not improved. The expected results in terms of success, labour market insertion and institutional representation continue to fail. School success goes hand in hand with labour normalisation and rights. All the "school success" stories of Roma people have as a common denominator the experience of non-discrimination during their education. Respect and inclusion as a guarantee of rights is part of success and continuity in education. Experiences of discrimination deeply affect school success. Therefore, education and the return to education of Roma women is also an exercise in citizenship.

This Educational Programme is born from the need to create material to support Roma women in the defence of their rights, knowledge of their history, the fight against patriarchy, their rights as women (rights to our bodies, our sexuality, greater participation in community and political life), and empowerment. We fight against patriarchy -both from within and from outside the community- which oppresses all women.

The Educational Programme is aimed both at teachers and Roma women, and can be used jointly and guided by teachers or autonomously by Roma women. Our aim with this material is to:

• Transform the system and combat stereotypes

• To promote learning about Roma history and culture.

• To promote positive attitudes towards the Roma community.

• To become aware of their rights as citizens.

• To encourage debate and develop Roma feminism.

• To raise awareness and train teachers who work with Roma women.

• Motivate Roma women to use and exercise their rights.

Adult education and training in Europe aim to widen access to learning opportunities.

Among the specific objectives of Adult Education and Training, the following stand out:

• acquire basic training, increase and refresh adults' knowledge, abilities and skills on a permanent basis, and facilitate access to the different types of provision within the education system.

• improve their professional qualification or acquire the necessary training for the practice of other professions.

• respond adequately to the challenges related to the gradual ageing of the

population, ensuring older people the opportunity to increase and update their skills.

• foster real equality of rights and opportunities between men and women

• acquire, increase, and renew the knowledge, abilities, and skills required in order to create companies and carry out business activities and initiatives

Erasmus Plus Programme Regulations

This project seeks to promote the full inclusion of these adult Roma women by reintegrating them into the education system, generating their interest in learning and collaborating in the construction of a new society fair, egalitarian and without racism. From this perspective, we consider that inclusion implies that people are incorporated into society through school, given that school education is a factor of social inclusion.

Specifically we are pursuing:

To provide uneducated Roma women over the age of 18 who have failed at school with the tools, knowledge and skills to successfully reincorporate them into education and achieve greater social inclusion

Improve and expand the provision of high quality learning opportunities that are tailored to the individual needs of Roma learners aged 18+ with low skills or qualifications to acquire literacy, numeracy and digital competence skills, including through the validation of skills gained through informal and non-formal learning;

To increase demand and participation through effective outreach, orientation and motivation strategies that encourage adult Roma women to develop their competences for inclusion;

These objectives are in line with the objectives set out in the ERASMUS PLUS 2018 PROGRAMME GUIDE and specifically with the priorities:

IMPROVING AND EXTENDING THE SUPPLY OF HIGH-QUALITY LEARNING OPPORTUNITIES tailored to the needs of the ROMA community, especially Roma women who suffer from multiple levels of exclusion. As well as orienting towards literacy and improving their reading and digital skills, while developing self-confidence, empowerment, study habits and citizenship awareness of Roma adults with early school leaving, low qualifications or certifications. The aim is to achieve key progress towards higher qualifications through the validation of skills acquired through informal and non-formal learning.

EXTENDING AND DEVELOPING EDUCATORS' COMPETENCES, particularly in the effective teaching of literacy, numeracy and digital skills to low-skilled or low-qualified adults, including through the effective use of ICT;

PROMOTE SOCIAL INCLUSION. Through specific outcomes for the Roma community in the field of adult women's education, the aim is to address diversity and to promote through integrated and innovative approaches, the appropriation of shared values, equality, including gender equality, non-discrimination and social inclusion.

Adult Education Regulations

The objectives and principles of adult education are set out in the Law ECD/651/2017, of 5 July.

The objectives and principles of adult education are set out in Chapter IX of Organic Law 2/2006, of 3 May, on Education:

1. The aim of adult education is to offer all those over eighteen years of age the possibility of acquiring, updating, completing or extending their knowledge and skills for their personal and professional development.

2. In order to achieve the proposed aim, the educational administrations may collaborate with other public administrations with competences in adult education and, in particular, with the labour administration, as well as with local corporations and the various social agents.

3. Adult education shall include the following objectives:

a) To acquire basic training, to broaden and renew their knowledge, skills and abilities in order to maintain and facilitate access to the different teachings of the educational system.

b) To improve their professional qualification or to acquire a preparation for the exercise of other professions.

c) To develop their personal abilities, in the expressive, communicative, interpersonal and knowledge-building fields.

d) To develop their capacity to participate in social, cultural, political and economic life and to exercise their right to democratic citizenship.

e) To develop programmes that reverse the risks of social exclusion, especially for the most disadvantaged sectors.

f) Respond adequately to the challenges posed by the progressive ageing of the population by ensuring that older people have the opportunity to increase and update their skills.

g) To prevent and resolve personal, family and social conflicts peacefully.

To promote effective equality of rights and opportunities between men and women, as well as to analyse and critically assess inequalities between them.

4. Adults can learn both through formal and non-formal educational activities and through experience, work or social activities, and therefore connections will be established between both and measures will be adopted for the validation of the learning acquired.

Education system in Spain

The key competences in the Spanish Education System are listed and described in Law ECD/65/2015, of 21 January, which describes the competences, contents and assessment criteria for primary education, compulsory secondary education and baccalaureate.

Education system in Portugal

The key competences in the Portuguese Education System are set out in Decree Law 6/2001 and in the regulations Regulatory Dispatch n. º 5908/2017.

Education system in Romania

Key competences in the Romanian Education System are listed in POS-DRU 55/1.1/S/41523 ID 41523 - Obiectivul general al proiectului.

The main legislative texts regulating the system of Adult Education (AE) in Romania are:

• National Education Law no. 1/2011, and its successive amendments and additions.

• Governmental Decree No. 129/2000 on Vocational Training for Adults, republished in the Official Gazette, Part I No. 110 of 13 February 2014; by NCA decision No. 57/03.03.2014 the regulation on Vocational Education and Labour Training was approved. Specialists will be able to identify the specific activities of a job, as well as the skills necessary to exercise it at a minimum acceptable level on the labour market, considering the main functions and responsibilities specific to a job, described in the International Standard Classification of Occupations (ISCO), in the Romanian Classification of Occupations (COR) and in the European Classification of Skills/Competences, Qualifications and Occupations (ESCO).

• Legislative texts subsequent to DG 129/2000 (on implementation rules, methodologies, procedures, classifications and specific lists), which regulate: criteria and procedures for quality assurance of adult education training programmes.

• Competence-based vocational training, assessment and certification;

• Assessment and recognition of

competences acquired in non-formal and informal educational contexts.

• Labour Code (newly published Law no. 53/2003 and its successive amendments and additions) has specific provisions regarding vocational training in companies and encourages the obligation of companies to provide vocational training to staff every two years (or every three years for companies with a small number of employees); Law no. 76/2002 on insurance systems for unemployment and employment promotion and its successive amendments and additions; Government Decision no. 918/2013 on the approval of the National Qualifications Framework.

• Other legislative texts concerning vocational training regulated at sectoral level. These regulations may concern the content of training, the conditions of access to training, providing training, evaluation and certification of training results. Through Adult Education Training legislation in Romania, the main European principles concerning transparency of qualifications and recognition of competences and qualifications have been implemented, regardless of the learning context.

Education system in France

The common basis of knowledge, skills and culture in the French Education System is set out in Decree n° 2015-372 of 31 March 2015.

BASIC AND EDUCATIONAL COMPETENCES

Introduction

This Educational Programme aims to foster the development of social, civic and intercultural competences, critical thinking, and to fight against the discrimination, segregation and racism suffered by Roma women.

This programme is focused on adult Roma women. The European Union guidelines indicate the need to acquire key competences as a necessary requirement to achieve a full personal, social and professional development that meets the demands of today's reality as citizens.

All individuals need key competences for lifelong learning for their personal fulfilment and development, as well as for active citizenship, social inclusion and employment. Key competences are therefore relevant to all sectors of education and training (schools, vocational education and training, higher education, adult learning) and

to non-formal and informal learning, which is what concerns us here and which we intend to reinforce in the process of adult Roma women acquiring competences in the European framework. The key competences that we intend to address here focus on non-formal educational settings for adults in order to motivate and ease the way back to education for those adult Roma women who dropped out or did not have full access to an educational itinerary.

The OECD (Organisation for Economic Co-operation and Development) in the DeSeCo Project (Project for the Definition and Selection of Competences, 2003) defined competence as "the ability to respond to complex demands and to carry out diverse tasks appropriately". Competence "involves a combination of practical skills, knowledge, motivation, ethical values, attitudes, emotions, and other social and behavioural components that are mobilised together to achieve effective action". They are thus seen as knowledge through practice, i.e., knowledge acquired through active participation in social practices and, as such, can be developed both in formal educational contexts, through the curriculum, and in non-formal and informal contexts.

Competences are therefore conceptualised as "know-how" that is applied to a variety of academic, social and professional contexts. To transfer this know-how to different contexts, it is essential to understand the knowledge present in the competences, and its connection with the practical skills or abilities that it includes.

Competence-based learning is characterised by its comprehensive and transversal nature as well as its dynamism. Therefore, a competence-based teaching-learning process must be approached from all areas of knowledge and by the whole educational community, in both formal, non-formal and informal settings. Its dynamism is reflected in the fact that competences, are not acquired and then remain unaltered, but they entail a development process through which individuals gradually acquire higher levels of performance through their use.

In addition, this learning experience provides a comprehensive education for those who, by the end of the academic period, will need to be able to transfer their acquired knowledge to the new instances that will appear in their chosen life option. In this way, they will be able to reorganise their thoughts and acquire new knowledge, improve their performance, and discover new forms of action and new skills that will enable them to efficiently carry out tasks, thus favouring lifelong learning.

The European Union has contributed to the definition of key competences in education. In its Lifelong Learning Programme (2006), the EU adopted a

framework of key competences. Out of the eight competences defined in the Recommendation of the European Parliament and of the Council of 18 December 2006 on key competences for lifelong learning, in this guide we will work on the following competences throughout seven didactic units:

1. Communication in the Mother Tongue

Essential knowledge, skills and attitudes related to this competence:

Communicative competence results from the acquisition of the mother tongue, which is intrinsically linked to the development of an individual's cognitive ability to interpret the world and relate to others. Communication in the mother tongue requires an individual to have knowledge of vocabulary, functional grammar and the functions of language. It includes an awareness of the main types of verbal interaction, a range of literary and non-literary texts, the main features of different styles and registers of language, and the variability of language and communication in different contexts.

Individuals should have the skills to communicate both orally and in writing in a variety of communicative situations and to monitor and adapt their own communication to the requirements of the situation. This competence also includes the abilities to distinguish and use different types of texts, to search for, collect and process information, to use aids, and to formulate and express one's oral and written arguments in a convincing way appropriate to the context.

A positive attitude towards communication in the mother tongue involves a disposition to critical and constructive dialogue, an appreciation of aesthetic qualities and a willingness to strive for them, and an interest in interaction with others. This implies an awareness of the impact of language on others and a need to understand and use language in a positive and socially responsible manner.

Furthermore, in the context of the mother tongue, Romani for Roma women implies a recognition of their own language, one which is not studied in any formal educational setting. For those Roma women who were deprived of their language as a means of forced assimilation, it signifies acknowledging an identity-based knowledge which has been forbidden and persecuted for centuries. Attending an educational setting where their mother tongue is recognised, studied, and valued can imply a change in Roma women's perspective and appreciation in terms of their relationship with education. It also encourages and favours teachers' understanding of the rights which were taken away from those Roma people whose mother tongue is

Romani, also during their education. Through the linguistic literacy unit, they can access texts and poems in their mother tongue and work in an educational space and environment on the use of their language of communication which until now has not been valued or treated as a tool for educational inclusion and cultural recognition. Contributing and valuing the language employed, gives status to the students.

2. Communication in Foreign Languages

Communication in foreign languages broadly shares the main skill dimensions of communication in the mother tongue: it is based on the ability to understand, express and interpret concepts, thoughts, feelings, facts and opinions in both oral and written form (listening, speaking, reading and writing) in an appropriate range of societal and cultural contexts (in education and training, work, home and leisure) according to one's wants or needs. Communication in foreign languages also calls for skills such as mediation and intercultural understanding. An individual's level of proficiency will vary between the four dimensions (listening, speaking, reading and writing) and between the different languages, and according to that individual's social and cultural background, environment, needs and/or interests.

Essential knowledge, skills and attitudes related to this competence:

Competence in foreign languages requires knowledge of vocabulary and functional grammar and an awareness of the main types of verbal interaction and registers of language. Knowledge of societal conventions, and the cultural aspect and variability of languages is important.

Essential skills for communication in foreign languages consist of the ability to understand spoken messages, to initiate, sustain and conclude conversations and to read, understand and produce texts appropriate to the individual's needs. Individuals should also be able to use aids appropriately and learn languages also informally as part of lifelong learning.

A positive attitude involves the appreciation of cultural diversity, and an interest and curiosity in languages and intercultural communication.

For those adult Roma women whose mother tongue is not Romani, as its use was legislated and forbidden under penalties of imprisonment and mutilation, it means bringing them closer to, and learning about the history and culture which they have been deprived of and denied. This initial contact also generates identity and a common destiny with their own people. It provides the ability of recognition amongst themselves and to communicate using basic language.

Recognising similarities between their own everyday words of Caló origin and Romani.

We will also work on this competence throughout the didactic unit on linguistic literacy, through exercises and poems where they will be able to recognise and get to know the language and its use.

3. Digital Competence

Digital competence involves the confident and critical use of Information Society Technology (IST) for work, leisure and communication. It is underpinned by basic skills in ICT: the use of computers to retrieve, assess, store, produce, present and exchange information, and to communicate and participate in collaborative networks via the Internet.

Essential knowledge, skills and attitudes related to this competence:

Digital competence requires a sound understanding and knowledge of the nature, role and opportunities of IST in everyday contexts: in personal and social life as well as at work. This includes main computer applications such as word processing, spreadsheets, databases, information storage and management, and an understanding of the opportunities and potential risks of the Internet and communication via electronic media (e-mail, network

tools) for work, leisure, information sharing and collaborative networking, learning and research. Individuals should also understand how IST can support creativity and innovation, and be aware of issues around the validity and reliability of information available and of the legal and ethical principles involved in the interactive use of IST.

Skills needed include the ability to search, collect and process information and use it in a critical and systematic way, assessing relevance and distinguishing the real from the virtual while recognising the links. Individuals should have skills to use tools to produce, present and understand complex information and the ability to access, search and use internet-based services. Individuals should also be able use IST to support critical thinking, creativity, and innovation.

Use of IST requires a critical and reflective attitude towards available information and a responsible use of the interactive media. An interest in engaging in communities and networks for cultural, social and/or professional purposes also supports this competence.

The competences we aim to develop will be worked on throughout the entire course and materials. As it is a basic competence which is needed in today's world, the syllabus has been thought so that it can be implemented using the new information

technologies. That is why we initiate with the unit Digital Competence, to build on and improve skills throughout the course.

4. Learning to Learn

'Learning to learn' is the ability to pursue and persist in learning, to organise one's own learning, including through effective management of time and information, both individually and in groups. This competence includes awareness of one's learning process and needs, identifying available opportunities, and the ability to overcome obstacles in order to learn successfully. This competence means gaining, processing and assimilating new knowledge and skills as well as seeking and making use of guidance. Learning to learn engages learners to build on prior learning and life experiences in order to use and apply knowledge and skills in a variety of contexts: at home, at work, in education and training. Motivation and confidence are crucial to an individual's competence.

Essential knowledge, skills and attitudes related to this competence:

Where learning is directed towards particular work or career goals, an individual should have knowledge of the competences, knowledge, skills and qualifications required. In all cases, learning to learn requires an individual to know and understand his/her preferred learning strategies, the strengths and weaknesses of his/her skills and qualifications, and to be able to search for the education and training opportunities and guidance and/or support available.

Learning to learn skills require firstly the acquisition of the fundamental basic skills such as literacy, numeracy and ICT skills that are necessary for further learning. Building on these skills, an individual should be able to access, gain, process and assimilate new knowledge and skills. This requires effective management of one's learning, career and work patterns, and, in particular, the ability to persevere with learning, to concentrate for extended periods and to reflect critically on the purposes and aims of learning. Individuals should be able to dedicate time to learning autonomously and with self-discipline, but also to work collaboratively as part of the learning process, draw the benefits from a heterogeneous group, and to share what they have learnt. Individuals should be able to organise their own learning, evaluate their own work, and to seek advice, information and support when appropriate.

A positive attitude includes the motivation and confidence to pursue and succeed at learning throughout one's life. A problem-solving attitude supports both the learning process itself

and an individual's ability to handle obstacles and change. The desire to apply prior learning and life experiences and the curiosity to look for opportunities to learn and apply learning in a variety of life contexts are essential elements of a positive attitude.

A positive attitude includes the motivation and confidence to pursue and succeed at learning throughout one's life. A problem-solving attitude supports both the learning process itself and an individual's ability to handle obstacles and change. The desire to apply prior learning and life experiences and the curiosity to look for opportunities to learn and apply learning in a variety of life contexts are essential elements of a positive attitude.

A positive attitude includes the motivation and confidence to pursue and succeed at learning throughout one's life. A problem-solving attitude supports both the learning process itself and an individual's ability to handle obstacles and change. The desire to apply prior learning and life experiences and the curiosity to look for opportunities to learn and apply learning in a variety of life contexts are essential elements of a positive attitude.

5. Social and Civic Competences

Social and civic competence aims to develop the following skills and knowledge:

• Understand the codes of conduct in different societies and environments

• Understand the concepts of equality, non-discrimination between women and men, different ethnic or cultural groups, society and culture

• Understand the intercultural and socio-economic dimensions of European societies

• Understand the concepts of democracy, justice, equality, citizenship and human rights

• Communicate in a constructive way in different environments and demonstrate tolerance

• Display solidarity and interest in solving problems

• Constructive participation in community activities

• Decision making in local, national, or European contexts through voting

• Develop an interest in socio-economic development and in its contribution to greater social welfare

• Be willing to overcome prejudices and respect differences

• Take part in democratic decision-making at all levels

These include personal, interpersonal and intercultural competence and cover all forms of behaviour that equip individuals to participate in an effective and constructive way in social and working life, and particularly

in increasingly diverse societies, and to resolve conflict where necessary. Civic competence equips individuals to fully participate in civic life, based on knowledge of social and political concepts and structures and a commitment to active and democratic participation.

Social competence is linked to personal and social well-being which requires an understanding of how individuals can ensure optimum physical and mental health, including as a resource for oneself and one's family and one's immediate social environment, and knowledge of how a healthy lifestyle can contribute to this. For successful interpersonal and social participation, it is essential to understand the codes of conduct and manners generally accepted in different societies and environments (e.g. at work). It is equally important to be aware of basic concepts relating to individuals, groups, work organisations, gender equality and non-discrimination, society and culture. Understanding the multi-cultural and socio-economic dimensions of European societies and how national cultural identity interacts with the European identity is essential.

The core skills of this competence include the ability to communicate constructively in different environments, to show tolerance, express and understand different viewpoints, to negotiate with the ability to create confidence, and to feel empathy.

Individuals should be capable of coping with stress and frustration and expressing them in a constructive way and should also distinguish between the personal and professional spheres.

The competence is based on an attitude of collaboration, assertiveness and integrity. Individuals should have an interest in socio-economic developments and intercultural communication and should value diversity and respect others, and be prepared both to overcome prejudices and to compromise.

Civic competence is based on knowledge of the concepts of democracy, justice, equality, citizenship, and civil rights, including how they are expressed in the Charter of Fundamental Rights of the European Union and international declarations and how they are applied by various institutions at the local, regional, national, European and international levels. It includes knowledge of contemporary events, as well as the main events and trends in national, European and world history. In addition, an awareness of the aims, values and policies of social and political movements should be developed. Knowledge of European integration and of the EU's structures, main objectives and values is also essential, as well as an awareness of diversity and cultural identities in Europe.

Skills for civic competence relate to the ability to engage effectively with others in the public domain, and to

display solidarity and interest in solving problems affecting the local and wider community. This involves critical and creative reflection and constructive participation in community or neighbourhood activities as well as decision-making at all levels, from local to national and European level, in particular through voting.

Full respect for human rights including equality as a basis for democracy, appreciation and understanding of differences between value systems of different religious or ethnic groups lay the foundations for a positive attitude. This means displaying both a sense of belonging to one's locality, country, the EU and Europe in general and to the world, and a willingness to participate in democratic decision-making at all levels. It also includes demonstrating a sense of responsibility, as well as showing understanding of and respect for the shared values that are necessary to ensure community cohesion, such as respect for democratic principles. Constructive participation also involves civic activities, support for social diversity and cohesion and sustainable development, and a readiness to respect the values and privacy of others.

This competence will be worked on through several of the proposed units, both formal and informal. Culture and Inclusion; Self-confidence and Leadership; Digital Literacy; Romani Literature for Linguistic Literacy; Societies, Territories and Historical Processes; Rights, the World of Work and Labour Rights; Social, Civic, Intercultural Development. Romani Feminism;

6. Cultural Awareness and Expression

Cultural awareness and expression is defined as the appreciation of the importance of the creative expression of ideas, experiences and emotions in a range of media, including music, performing arts, literature, and the visual arts.

Essential knowledge, skills and attitudes related to this competence:

Cultural knowledge includes an awareness of local, national and European cultural heritage and their place in the world. It covers a basic knowledge of major cultural works, including popular contemporary culture. It is essential to understand the cultural and linguistic diversity in Europe and other regions of the world, the need to preserve it and the importance of aesthetic factors in daily life.

Skills relate to both appreciation and expression: the appreciation and enjoyment of works of art and performances as well as self-expression through a variety of media using one's innate capacities. Skills include also the ability to relate one's own creative and expressive points of view to the opinions

of others and to identify and realise social and economic opportunities in cultural activity. Cultural expression is essential to the development of creative skills, which can be transferred to a variety of professional contexts.

A solid understanding of one's own culture and a sense of identity can be the basis for an open attitude towards and respect for diversity of cultural expression. A positive attitude also covers creativity, and the willingness to cultivate aesthetic capacity through artistic self-expression and participation in cultural life.

Our aim is that by working on this competence in a cross-cutting manner, the Roma women who participate in this educational programme will find their own cultural contribution to European culture and cultural expression is acknowledged.

As with other competences, cultural awareness and expression will be developed through different formal and non-formal units. Linguistic Literacy; Societies, Territories and Historical Processes, Social, Civic, Intercultural Development. Romani Feminism.

It also develops an awareness of the recognition and diversity of cultural expressions, as wealth and heritage.

This Educational Programme is composed of 7 didactic units through which the following formal and non-formal educational competences will be developed.

Non-formal Basic and Educational Competences

In this Educational Programme, the following non-formal competences are developed through the proposed didactic units.

Interpersonal, Intercultural and Social Competences and Civic Competence. Social and civic competence refers to personal, interpersonal and intercultural competences and cover all forms of behaviour that equip individuals to participate in an effective and constructive way in social and working life. This competence corresponds to personal and collective well-being. Understanding the codes of conduct and customs of the different environments in which the individual develops is essential. A civic, active, and democratic participation of an individual is ensured thanks to these civic competences, especially through knowledge of social and political notions and structures (democracy, justice, equality, citizenship and civil rights).

Competencias interpersonales, interculturales y sociales y competencia cívica. La competencia social y cívica remite a las competencias personales, interpersonales e interculturales, así como a todas las formas de comportamiento para participar de manera eficaz y constructiva en la vida social y profesional. Esta competencia se corresponde con el bienestar personal

y colectivo. La comprensión de los códigos de conducta y de las costumbres de los distintos entornos en los que el individuo se desarrolla es fundamental. Un individuo puede asegurarse una participación cívica, activa y democrática gracias a estas competencias cívicas, especialmente a través del conocimiento de las nociones y las estructuras sociales y políticas (democracia, justicia, igualdad, ciudadanía y derechos civiles).

Cultural Expression. Implies knowing, understanding, appreciating and valuing with a critical spirit and an open and respectful attitude, the different cultural and artistic manifestations, using them as a source of personal enrichment and enjoyment and considering them as part of the wealth and heritage of the peoples.

Entrepreneurship. Understanding how societies, trade unions and business organisations work. Knowing the opportunities that are available for personal, professional and commercial activities. Analytical capabilities, adapting to change, communication skills, self-awareness and self-esteem, initiative, interest, proactivity etc.

Communication in the Mother Tongue and Communication in Foreign Languages. Knowing the diversity of language and communication depending on the context. Knowing the main characteristics, styles and registers of language. Vocabulary. Grammar. To express oneself in spoken language in different communicative situations, understand various texts, express oneself in writing, be open to critical and constructive interaction, recognise dialogue as an essential tool for coexistence, and be interested in interacting with others.

Learning to Learn. This refers to lifelong learning, i.e., to the ability to continue learning effectively and independently after the educational stage. Besides controlling one's own skills, knowledge and being properly motivated, this implies knowing how to appropriately use study strategies and techniques.

Personal Autonomy and Initiative. Responsibility, perseverance, self-esteem, creativity, self-criticism and personal control are some of the skills associated with this competence. These skills allow learners to apply a strategic vision of the challenges and opportunities they have to face throughout their lives and facilitate decision-making.

METHODOLOGY

An appropriate methodology is essential to carry out the programme presented here. It should be active, participative and varied in order to give the class a good rhythm and facilitate the teaching and learning process. The participation of the students is the fundamental axis of the learning model.

The aim is that each student initiates a learning process in which she is the one who guides her own steps. They will be able to organise their training according to their objectives and needs, in such a way that they will develop skills in an active way and in accordance to their own principles.

The organisation and methodology of adult learning should be based on self-learning and should take into account the students' experiences, needs and interests, and can be developed through face-to-face learning as well as distance learning.

We propose an open, flexible training, adaptable to the needs of each student or group of students, to their time and their learning pace.

1. The methodology of these courses will be flexible, open and inclusive, based on self-learning and taking into account the students' experiences, so that it responds to their abilities, interests and needs, with special attention to the specific needs of educational support.

2. The methodology will aim to promote the acquisition, consolidation and development of the key competences of lifelong learning by means of meaningful learning processes: working with projects connected to their daily experiences as adults and based on the cultural background that each student brings to her learning activity.

3. The proposed tasks will facilitate self-learning and the development of autonomy and personal initiative and will be adapted to the students' previous experiences, so that they respond to their abilities, interests and needs.

4. The approach of the activities should take into account the social component of the learning process and contribute to the development of communication and cooperation skills.

5. The teaching process will be designed to provide pupils with the basic instrumental learning to be able to have some guarantee of success in their current and future educational pathway.

6. The curricular design of the area will integrate knowledge in a globalised way and not as a mere accumulation of educational units.

A Methodology based on Participation

The methodology we are going to use throughout the course is based on the participation of the students in their own teaching and learning process.

For this purpose:

a) We will use the students' previous ideas as a starting point.

b) We will use different sources of information, putting forward hypotheses about the topics we work on.

c) We will generate contexts where reflection and debate are possible using sources of information and reasoned propositions.

In short, having considered the objectives, contents and educational resources, we will work with a varied, active, participative methodology inserted in what has been called meaningful learning.

Theoretical explanations will alternate with specific practical activities in which the students are involved and collaborate in the construction of their own learning.

Awakening the curiosity and maintaining the interest of the students is a continuous challenge for the teacher, that is why it is important to select activities that are motivating and help to capture their attention, both at the beginning of a subject or class

and during its development. When selecting activities, two basic principles should be taken into account: inclusion of activities to understand concepts and models, and activities to learn to solve a problem or carry out an investigation.

Type of Activities

Several types of activities will be carried out:

1. Initial activities: aimed at motivating the students and getting them to make their previous ideas explicit. To be able to express and expose in their own words the ideas and previous knowledge of the proposed topics

2. Development activities, in which we will work on procedures which are specific to our subject, such as analysis of films on topics of interest, practical exercises related to defending and exercising of rights, creation and expression in their mother tongue, reading activities, observation, debate and exhibition activities, in order to acquire critical and reflective skills

3. Activities to test and assimilate knowledge, including: presentation of research, synthesis activities, sharing and exchanging learning experiences with the teachers

4. Reinforcement activities: we will make continuous revision by

means of sharing, the methodology

5. Activities outside the classroom: observation, analysis, reading and writing activities can be carried out outside the classroom or group space.

Teaching Strategies

The learning-teaching method should be oriented towards discussion and/or teamwork, we understand that sharing, cooperative learning, helps to broaden the students' knowledge. This interactive approach in which students are responsible for their own learning and that of their classmates is a strategy of co-responsibility to achieve group goals and incentives. Developing active and meaningful learning in a cooperative way.

The teaching-learning method, problem-based learning (PBL): the starting point is a problem designed by the teachers, the students in working groups will have to approach in an orderly and coordinated way the different phases that involve the resolution or development around the problem or situation. Active learning is developed through problem solving.

Learning through the virtual classroom. Teaching through the computer with a connection to the network as a communication system between teachers and students.

Through individual tutorials, personalised attention, project-based learning and learning contracts.

Group learning and peer learning. Cooperative learning and problem-based learning (PBL).

The methodology will be mainly face-to-face, but non-face-to-face is also possible as the materials, links and activities are available online.

The materials we propose are designed to motivate the educational processes of adult women, that is why there are educational units that can start from their own interests in order to motivate women to start or continue in these educational processes.

CLASSROOM PLAN

The educational units that are developed in this programme and that we consider necessary to improve the situation and motivate Roma women are the following:

1. Culture and Inclusion

2. Ethnic Pride and Leadership

3. Digital Literacy

4. Romani Literature for Linguistic Literacy

5. Societies, Territories and Historical Processes

6. Rights, World of Work and Labour Rights

7. Social, Civic, Intercultural

Development. Roma Feminism

In order to work on all these competences and the development of the units we can establish a classroom plan. This consists in planning how the sessions will be developed, but it is always necessary -especially in this type of course- to have the capacity to change the plan and be flexible, depending on the needs that may appear. The figure of the trainer, the teacher, is that of a catalyst of knowledge, who helps to share accumulated knowledge, also transmitting as much knowledge as possible. The classroom plan will help to organise the content of the different sessions, always taking into account the previous knowledge of the students (as they are adult women) their focus of interest and their participation. A basic guide from which to start.

It is important to have a classroom plan in order to have the necessary resources, material and tools available. It is necessary to know beforehand the contents, the objectives, to use appropriate methodology for each group (not all groups will be the same, nor are they based on the same knowledge, so we must adapt our methodology). The timing must also be planned and agreed with the group, involving them in the decisions and time they dedicate to their training.

The classroom plan must also consider how we will place ourselves with the students. If we intend to use a participative, peer-to-peer, collaborative methodology, we will arrange the learning situation mainly in a circle, placing the teacher's chair in the same position, as a facilitator of the knowledge process on an equal basis as the students. For the work in groups and pairs, the circle model is maintained, keeping the distance to be able to have conversations and develop the work.

TEACHING UNITS

Non-formal Teaching Units

We begin the units of this educational program with the non-formal contents, since we consider that it is necessary to work on certain aspects related to the experience of being a Roma woman in order to be able to approach the formal contents later on. These non-formal units will help to build a relationship of trust among the group and with the teachers.

We consider culture and inclusion, empowerment and self-confidence fundamental elements of non-formal education to strengthen knowledge and subsequent training in non-formal contents. These topics can be an exercise of introspection and analysis

of the Roma women who start the training, helping to build their self-confidence, empowerment and social analysis of what it can mean to be a Roma woman in a context of prejudice, stereotyping and antigypsyism.

We believe that by identifying in the classroom these basic and essential elements for Roma women, and working on dignity, recognition and belief in themselves and in the group, it will favor their learning and continuity in training.

Non-Formal Teaching Units

CULTURE AND INCLUSION: IDENTITY, STEREOTYPING, PREJUDICE AND ANTIGYPSYISM

1. INTRODUCTION

In this unit, we will address the concepts of stereotype and prejudice, how Roma women have been perceived throughout history and how this perception leads to discrimination, racism and antigypsyism.

We will also learn about Roma women and our history, which differs from the representations in the media or the dominant existing models in the collective imagination. The histories that feminist Roma women are trying to rescue in order to reconstruct their own history. The ethnic, social and cultural diversity of the Roma people serves to understand the position of women in the Roma world.

In short, in this first topic, we will address how Roma women are perceived and represented in the collective imaginary, at the same time we will demonstrate and analyze how these stereotypes can be broken through the construction of our own history, both as People and our life stories.

Roma women may find it interesting to know and recognize themselves as a group in order to combat antigypsyism, and at the same time understand the construction of stereotypes and prejudice.

2. OBJECTIVES

• To analyze the perception of Roma women in the collective imagination

• To learn how stereotyping, prejudice and discrimination are constructed

• Encourage critical thinking

• Knowing and detecting antigypsyism

• To learn new stories of Roma women

• Discovering another reality about Roma women

• Reflecting on how rescuing other models of Roma women can help to break stereotypes

• Elaborate own models of Roma women's life stories

3. COMPETENCES

En esta Unidad se trabajarán las Competencias interpersonales, interculturales y sociales y la competencia cívica.

La competencia social y cívica remite a las competencias personales, interpersonales e interculturales, así como a todas las formas de comportamiento para participar de manera eficaz y constructiva en la vida social y profesional. Esta competencia se corresponde con el bienestar personal y colectivo. La comprensión de los códigos de conducta y de las costumbres de los distintos entornos en los que el individuo se desarrolla es fundamental. Un individuo puede asegurarse

una participación cívica, activa y democrática gracias a estas competencias cívicas, especialmente a través del conocimiento de las nociones y las estructuras sociales y políticas (democracia, justicia, igualdad, ciudadanía y derechos civiles).

Puesto que el alumnado al que nos dirigimos son mujeres gitanas adultas, es necesario dedicar atención especial al antigitanismo, antigitanismo de género y la prevención y lucha como prioridad transversal en todos los ámbitos posibles, al igual que la discriminación.

4. CONTENIDOS

4.1 Stereotyping and Prejudice

In order to understand how the collective and individual imaginary creates an image of the Roma community and Roma women, it is necessary to know how stereotypes and prejudices are constructed and how they transform into discrimination.

Stereotypes are cognitive constructs that refer to the personal attributes of a social group; they are usually shared beliefs about a group or collective and are intended to explain the social reality of the group.

Prejudice is the effect or the evaluation of the group. It has an emotional component: how I feel towards this group. A feeling that derives from previous notions about what that group is like (stereotype). Ignorance and ignorance about the Roma community foster stereotyping and systematic discrimination.

Discrimination is the negative conduct, unfair treatment towards that group or collective. It may constitute a crime.

Stereotypes arise from the social environment, they are a reflection of the history and culture of a community

Stereotype: How do they imagine us? How do they see us?	Prejudice: How do they feel when they meet or interact with a Roma person?	Discrimination: How do they behave?
Example: Roma are thieves.	I think I'm going to be robbed	I move apart/ I don't rent her the apartment/ I don't hire her for a job, etc.
Example: Roma women are not educated, culturally backward, not feminist enough because of their culture.	They feel intellectually and culturally superior.	Assistentialism, charity, helping position, representation on our behalf, absence and exclusion of Roma women in positions of power.

or society. After learning the history of the Roma people and the laws to which they have been subjected for almost half a century, we can observe how neither the perception nor the relationship with the Roma community has changed.

Society perceives the Roma community as marginal and rooted in traditional and patriarchal values: lives in exclusion, lacks education, sells drugs or lives on subsidies, lives in shantytowns, lacks hygiene and at the same time is perceived or imagined as a society with deep-rooted and traditional values, such as the extended family, devotion and belief in religion. The Roma population is also seen as patriarchal, with women submissive and proud of their traditional roles.

Eversince the construction of the nation-states in Europe, an idea of what Roma and the Roma identity is, as opposed to national identities, is constructed. An imaginary of what it is to be a Roma or the history of the "other" is constructed in order to construct one's own national identities in a positive way.

Perhaps more than any other culture in the world, Roma culture is perceived almost exclusively through the stereotypes of non-Roma people instead of through the thinking, feeling and practice of Roma people.

And given this situation, which explains so well what happens in the collective imagination and the consequences it has, what happens to Roma women, how do they imagine themselves, how do they feel and how do they behave?

As Delia Grigore, Roma anthropologist and professor at the University of Bucharest, writes, when it comes to Roma identity, it is infinitely more important what others think about Roma than what they really are: it is a culture of shame and the construction of images around the social representation of others based on their own culture. On multiple occasions a stigmatized culture focuses on demonstrating to the outside more than doing it for its own sake. This suffocates the authentic ways of Roma by the fiction of the imaginary and the social construction of what it is to be a Roma, constructed exclusively to satisfy the expectations of others, and betraying everything that is in harmony with the real ways and beings of Roma.

In a historical and actualized context in which to be Roma is to be guilty or responsible for belonging to an excluded group, unsuccessful, racially discriminated, lacking access to development resources, mainly marked by negative stereotypes, the only chance one has is to reject the group of origin, to escape from it, to despise and hate what they are and to do everything humanly possible to become something else, to become another ethnic identity, more successful, more

welcome in society, more adapted to everything around them, to be always ready to change like a chameleon so as to be tolerated or, hopefully, accepted.

Surviving and not living, seems to be the slogan of a culture like the Romani. To survive means to forget the tragic history, to fulfill expectations, to build itself following the imposed stereotypes, both negative and positive.

What you see when you look at the Roma culture is mainly the stereotype, we have the opportunity to discover the true Romani identity, which is deeply hidden by the expectations we have of it. So, we have to do an exercise of liberation, free ourselves form any previous notions we think we know, even everything the Roma themselves say they are, we invite you to empathize with Roma people, live with them and within their community, convert to their culture, enter their homes with respect and humility, open and ready to learn.

«When someone is invisible, for being Black, Indian, woman, mestizo or poor, when someone is systematically ignored because of their race, gender or other condition, the first thing they do is try to exist, raise their hand, stand up and say "Here I am! I exist." That is the logic of identity. In the logic of the dominated, the first thing is to make oneself visible, to name oneself, to recognize oneself. It is an unavoidable step in the process of becoming subjects» (Zibechi, 2015). This is how collective memory is built, becoming a subject and not ab object" and self-identity.

4.2 Where Does the Negative Image of Roma Women Come From?

The media play a key and fundamental role in disseminating ideas about racialized groups in the collective imaginary, as is the case with Romani women. The news, be it press, radio or television, constantly refer to the ethnicity of women in the news, thus associating Roma culture or ethnicity with crimes, fights, confrontations, drugs... and in turn promoting hate speech against the Roma population.

The media, the news, the written press, television, TV programs where Roma reality is distorted, the grotesque reality shows of Roma women and adolescents, series and movies where the role of Roma women is that of delinquents, traffickers, thieves, dedicated to the picaresque, folkloric... legends and stories about Roma women. There are a series of legends in which Roma women are associated with negative aspects (sinister, evil eye, scammers, tricksters...) Even the dictionary of the Royal Spanish Academy itself, which in its latest edition continues to include the word "*trapacero/a*" (scammer) in its definition of Roma. The Portuguese language dictionary also calls the Roma population "*trapacera*", as well as in English

dictionaries.

Until 2009 in the Romanian Language dictionary, the definition of Roma was "*dark-skinned person who steals*".

The association *Gitanas Feministas por la Diversidad* (Roma Feminists for Diversity) protested in front of the RAE headquarters in protest against this definition:

http://www.20minutos.es/noticia/2289538/0/rae-no-suprimira/diccionario-acepcion-gitano/polemica/

Stereotypes are resistant to change because the images in our minds are simpler and more fixed than the course of events. Even when prejudices are contradicted with facts, we resort to censoring or distorting them in order to justify the prejudice and the stereotype.

4.3 Images of Roma Women

4.3.1 How is the Image of Roma Women Constructed?

Ethnographic studies by "Romanologists" about Roma people have gone through different phases. In the beginning, when their arrival to the European continent was detected, they awakened a fascination due to the attraction for the Orient. During Romanticism, studies present "the Roma" from the bohemian point of view and link it to the naturalistic ideal. During the construction of nation-states in Europe, studies on Roma people begin to construct a negative stereotype, depicting them as antisocial, without any interest in assimilating themselves to the emergence of national identities or to the societies in which they live, self-marginalized, thus legitimizing and "naturalizing" social inequalities. Women have also been "represented" (underrepresented, distorted...) in these studies.

The representations of the Roma population and of Roma women have varied over time, responding to ideological and political interests. From then until today, stereotypes and prejudices in studies about the Roma population are constructed negatively. Possibly because those who carry out and propose these studies are white people who see Roma women and their people as the object of study. From the romantic view to the negative interpretation, the Roma woman has been represented as a mother, sorceress, witch, magician, artist, fortune teller, healer, the incarnation of sexuality and sensuality, pure and chaste, passionate and fiery, vagabond, ragged, out of society, free, submissive... till the current representation and stereotype of the thieve and immigrant woman.

A Roma feminist perspective is necessary in order to begin to approach the

reality that we live, describe it, create it, fight it and change it.

Colonial discourse and hegemonic feminism portray Roma women as victims of their oppressive culture, which serves as a pretext to "colonize" their discourse, to speak for them, to free them from their chains of patriarchal oppression as if these non-Roma women and men were alien to patriarchy. Roma women have their own history of struggle, conquests, emancipation and their own formulas to combat patriarchy.

Roma women are not a homogeneous group, belonging to the same culture or ethnicity, they are heterogeneous.

The image that the media disseminate about Roma women, as mentioned above, dehumanizes and undervalues them.

We can find similar examples in
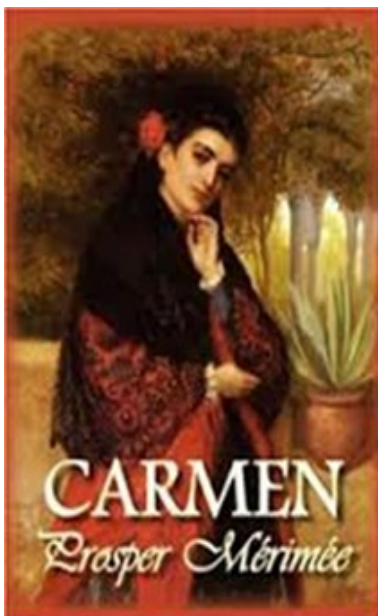
television programs, advertisements, literature, etc., in all the countries that participate in this project. The same pattern of discrimination and presentation and representation of Roma women and the Roma people throughout the continent is repeated in the same way.

4.3.1.1 Spain

In Spain, we find programs such as "*Palabra de Gitano*", where the interest towards Roma culture was focused on the "*handkerchief test*", which they present as if it was something widespread, generalized and practised by all women

El programa "*Gipsy King*" cumple la misma función de presentar como esperpento a la comunidad gitana, a las mujeres de la comunidad gitana, distorsionando y haciendo mofa de las realidades de las mujeres gitanas. En este tipo de programas se trata a la población gitana como meros objetos de diversión y entretenimiento.

In the USA and in the United Kingdom, similar programs appear "My big fat Gypsy wedding" where again they ridicule rites, traditions and customs and represent them as grotesque, ordinary, ridiculous, conflicting, tacky… with many fights and aggressions as if it was part of Roma life. And of course: Roma women being the centre of all the arguments.

4.3.1.2 Romania

EIn Romania there are several soap operas by Roma and about Roma. "*Inimă de țigan*", is presented as a story of love and passion, dreams and prohibitions, ambition… of characters who must obey tradition and at the same time struggle to achieve their dreams. It perpetuates and stereotypes the image of the Roma community. Like other series such as "*Regina*" where

the collective imaginary about Roma people Roma women is reinforced with negative stereotypes and clichés.

4.3.1.3 Portugal

In Portugal, the novel "*A Herdeira*" tells the story of a Roma girl who is the heiress of a great fortune. Fugitives, shootings, kidnappings, couples who are engaged since they were children by their families, etc. A story of love and a lot of drama as they define it, a story of prejudice and stereotype as we analyze it, which encourages separation and the construction of the "other" based on fiction, nothing to do with reality.
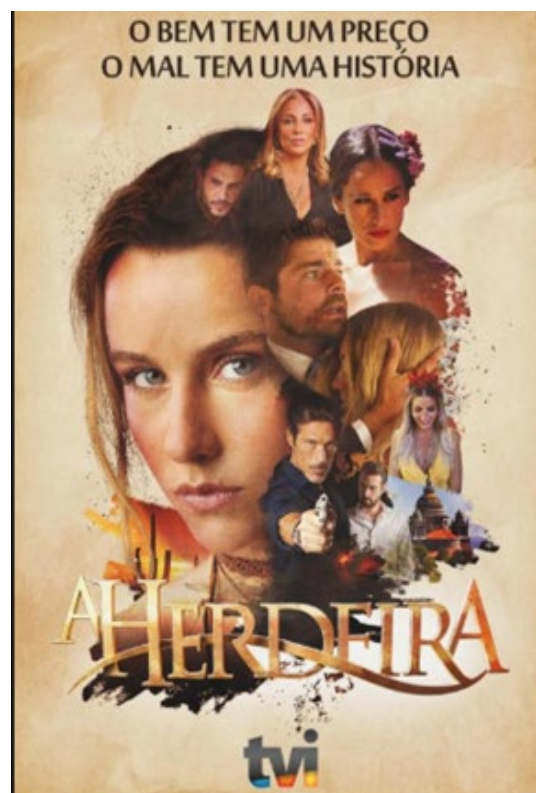
4.3.1.4 France

In France, documentaries such as "*Gens du voyage contre riverains: la tension monte*" represent a conflictive Roma community, which constantly needs police intervention due to the problems it causes in the places where they live. On the TV channel France 5 they broadcast the program *C dans l'air: "La délinquance: La Route des Roms"*, where they accuse the Roma population of delinquency, with statements such as prostitution of minors, crime, old and prevailing mafias, clans engaged in organized crime... with expert criminologists in the program.

4.4 What are the Consequences?

These programs have a double effect: not only do they generate prejudices and stereotypes, promoting hate speech and not representing the heterogeneity of the Roma community, but they also produce a Pygmalion effect in part of the Roma population. The fact that the media represent women in this way makes many Roma women believe that they are or must be like this in order to be Roma. It influences self-esteem, self-perception, awareness conscience and culture. Reproducing discourses imposed by the dominant society.

Other stories of Roma women are not disseminated, and for Roma feminists it is a priority to make visible those Roma women who are relevant to the community and those who have made history in order to dignify their image, to have references and to raise awareness in the dominant society.

In the media, ethnicity is always mentioned in stories or news that damage the image of Roma women.

The image of Roma women in the collective imagination (as well as in the studies of academia and institutions) is always an object and never a subject.

The absence of research and gender studies on Roma women (carried out by Roma women) makes it difficult to reconstruct and rescue the stories of Roma women that serve as a reference model.

If the images projected of Roma women were positive and free of stereotypes and antigypsyism, Roma girls would be offered the possibility of being activists and militants, but they are unknown and invisible. They would have the option of being plastic artists -not exclusively folkloric- poets, researchers, politicians… or whatever they decide to be, but they are faced with cultural models imposed by the dominant society that limit their vital options. These same limitations of vital options are interpreted by the dominant society as limiting options internal to Roma culture itself. However, sociological, historical or anthropological analyses haven't even considered the question that the origin of these limitation of options is external to the group.

4.5 Antigypsyism

Widespread hostility and negative prejudices towards the Roma population represent potential conflicts that can translate into crime, discrimination and antigypsyism.

Antigypsyism is the specific form of racism against the Roma population, gender antigypsyism, scarcely analyzed in academia, invisible in reports on racism, but denounced by Roma women, is the specific racist

violence exercised against Roma women. According to the definition of the European Roma Information Office of 2005, antigypsyism is as a specific type of racist ideology, different and at the same time interconnected with other types of racism.

Antigypsyism shows itself through violent forms, hate speech, exploitation and discrimination. Discourses and representations in academia, politics and society, segregation, stigmatization, exclusion are other forms of antigypsyism.

The term antigypsyism first appeared around 1920 and its current use is based on the academic debates of the 1970s and 1980s. It was not until the year 2000 that it began to be used in European institutions, thus recognizing that the Roma community are victims of a specific type of racism.

The current situation of the Roma People throughout Europe is marked by antigypsyism. The common experience of all Roma women is to have suffered antigypsyism and discrimination at some point in their lives or in the life of a family member or close acquaintance.

Antigypsyism is the specific form of racism suffered by the Roma population. It is an ideology based on racial superiority. It is a form of institutional racism fed by historical discrimination. It is particularly persistent, violent, recurrent and trivialized. It is the main cause of the inequalities suffered by the Roma population.

Antigypsyism is an old ideology shared by broad layers of the European majority society that leads to a specific and particular form of racism and discrimination directed towards populations defined as Roma and that stigmatizes our identity and affects all the people who make up the European Roma community regardless of social or cultural class and gender.

The ideology behind antigypsyism is the vile belief in the inferiority of Roma people that is reinforced in the history of persecution and in stereotypes and prejudices.

Extreme poverty and social exclusion reinforce the disadvantages faced by Roma women across Europe

According to the Spanish Centre of Sociological Research's surveys, 40% of the Spanish population would be very or quite annoyed to have Roma neighbors; and 59% claim to have little or no sympathy towards the Roma population. These surveys reveal a prejudiced perception of the Roma population. We can say that we face a very worrying situation: the Roma community is the most rejected social group in Spain, and the social image of the Roma community produces serious discriminatory effects. One out of every four people surveyed would not like their children to share a classroom or school with Roma students.

A high percentage of the population states that they do not want to have Roma neighbors. They claim that they how they are like: noisy, very large families, they do not respect order, they bring problems and drugs to the neighborhood, bad people, in short. These are the perceptions revealed by the Spanish Centre of Sociological Research's surveys.

Even when there is no social contact or conflict with the Roma population, the majority society rejects them. These perceptions and ideas make life difficult for the Roma and even more so for Roma women, who, as we have seen above, tend to play a role as the group's link to the majority society, which exposes them to racist looks and acts.

In these photos we can see how anti-gypsyism, gender antigypsyism and the dehumanization of Roma women are manifested. These aggressions have gone unnoticed, have not received the attention they deserved nor the condemnation by institutions, political groups or civil society... and they are not being prosecuted either.

This occurred on March 17, 2016 in Madrid's Plaza Mayor. The Public Prosecutor's Office sentence demanded that the defendants pay compensation of 600 euros to each of the four victims and that, alternatively, they be sentenced to ten months' imprisonment for a crime against moral integrity.

March 18, 2016 in Prague. A group of men urinate on Roma women.

These cases happen once and again, however, law enforcement does not foresee it and does not prevent it from happening again.

Roma feminists wonder where the feminist movement is in the face of aggression against these women. This is yet another criticism of hegemonic, white, Western feminism. The oblivion or omission of the oppressions of poor, migrant and Roma women.

In many cases antigypsyism, discrimination or hate speech is perceived by Roma as something that cannot be changed. Victims of ethnic or racial discrimination do not usually report these crimes because they are have gotten used to the fact that in most cases nothing ever happens or the damage to the victim is not repaired either partially or fully.

Racist structures operate on different levels, physical, economic, class violence... and in a specific way when it intersects with gender. The violence exercised by other women towards racialized women is not horizontal violence, it is violence marked by racist structures, it is structural violence.

Shehrije Balaj, the first woman to testify in Belgrade against the Serb fighters who raped her during the Kosovo war, was effectively abandoned by the Kosovo and Serbian authorities. She was never added to the lists of any of the Kosovo NGOs assisting wartime rape victims. She also failed to obtain sexual violence victim status, a Kosovo government plan that allows survivors to claim a monthly pension.

It is an example of institutional anti-gypsyism. As is the Swedish government's 100 years of continuous and systematic sterilization of the Roma population, which has only recently been recognized.

FEATURE

Kosovo Roma Woman 'Died in Despair' after War Rape Testimony

November 19, 2019

Shehrije Balaj, the first woman to testify in Belgrade against Serbian fighters who raped her during the Kosovo war, was effectively abandoned by the Kosovo and Serbian authorities afterwards and left to suffer, her son told BIRN.

Suecia persiguió y esterilizó a los gitanos durante 100 años

Publicado: 31 mar 2014 14:02 GMT | Última actualización: 31 mar 2014 14:04 GMT

En un informe del Gobierno conservador sueco se admite que a lo largo de los últimos 100 años el Estado persiguió y esterilizó a los gitanos, les arrebató a sus niños y prohibió a esa minoría la entrada en el país.

Another clear example of institutional antigypsyism is that which segregates Roma students from non-Roma students in schools. This segregation continues to exist in one form or another, openly or in a veiled way in the schools of all the countries that make up this project, as well as in the rest of Europe.

In every European city we can identify excluded, segregated neighborhoods, with the highest rates of illiteracy, unemployment, lack of communication, lack of basic supplies, where most of the Roma population of European cities is overcrowded and concentrated. These are images that are repeated throughout the European map.

En el este de Hungría la segregación gitana sigue existiendo en las escuelas

EFE | Nyíregyháza (Hungría) | 16 oct. 2016

Koscie, Eslovaquia

Some European politicians do not hide, nor do they hesitate to spread their messages of hatred towards the Roma population and the measures to be taken against them.

The Strasbourg court condemns France 9 years later for the dismantling of a camp, since they did not receive a relocation proposal from the government and authorities.

Salvini propone crear un censo de gitanos en Italia: "Los que sean de aquí, por desgracia, hay que quedárselos"

○ Racismo

○▷ El ministro de Interior ha anunciado que "los extranjeros que permanezcan de forma irregular en Italia serán expulsados", mientras que "los gitanos italianos por desgracia hay que quedárselos"

SEGÚN DENUNCIA AMNISTÍA INTERNACIONAL

Valls, el azote de los gitanos: París ha expulsado a 10.000 desde enero

La polémica sobre los gitanos cobra fuerza. La CE advirtió ayer que los rumanos y búlgaros gitanos tienen derecho a residir donde quieran en la UE

4.5.1 Gender Antigypsyism

As we have just seen above, also means that Roma women have less access to the labour market, less access to housing, are persecuted in supermarkets and stores under suspicion of theft, serve longer sentences for crimes similar to those of other non-Roma women, are over-represented in prisons, it means that the research, conferences and speeches about Roma women are made by non-Roma, that there is no representation of Roma women in positions of power, that Roma marriage does not give them the same rights, that the police persecutes and considers them suspicious, that for decades Roma women have been forcibly sterilized in Europe, that this has not been recognized in some countries and that the victims have not been asked for forgiveness or compensation. That every time we go out on the streets, we are considered victims of our culture.

Gender antigypsyism is a term used to describe the specific forms taken by anti-Gypsy stereotypes and discrimination faced historically and on a daily basis by Roma women. The lack of rigorous studies results in a lack of knowledge, however, we assume that the extent of hate crimes committed against Roma women is greater and that they may be the main target of antigypsyism, due to the patriarchal system and to the role that Roma women play in their communities and as intermediaries with the majority society.

Gender antigypsyism can be defined as racism towards Roma women, based on racial and sexual or gender overlap, where Roma women are dehumanized. It is a consequence of the historical discrimination and the centuries of oppression, slavery, genocide to which the Roma People has been subjected, with special discrimination against women. We have seen throughout this unit how Roma women have suffered specifically this oppression and slavery just because they are women and Roma.

Gender antigypsyism is society's indicator to measure cultural diversity and gender as categories that participate equally in society. Therefore, it is structural and systemic, there is a

racist and patriarchal ideological and institutional structure that sustains it. It is based on a hierarchical system that is sustained with prejudices and stereotypes on Roma women. These practices, hatred and anti-Roma crime are not the results of the precarious living conditions and exclusion of Roma women; on the contrary, this situation is the result of antigypsyism, as the latest FRA reports affirm.

There is an acceptance and normalization of antigypsyism and gender antigypsyism, as shown by the surveys on the acceptance and inclusion of the Roma population, where it is openly stated by non-Roma citizens that they would not like to Roma neighbours or that their children go to school with Roma students (Spanish Sociological Research Institute survey, November 2005). Since the image of the Roma woman is constructed as "the other", the thief, the perverse, the evil one, etc., the collective imaginary justifies discrimination against her: "she deserves it", "it's normal that this happens to her". Antigypsyism is not only committing the crime, but also accepting it, or failing to denounce it

Ea este Florica, femeia bătută cu mopul de șoferul de microbuz și umilită și jignită de operatoarea de la 112, unde a sunat să ceară ajutor

and thus building a society in democracy and equality.

Gender antigypsyism is the critical analysis of antigypsyism with a feminist and gender perspective.

In this news, we can see how a Roma woman is beaten, humiliated and harassed by a bus driver when trying to get on the bus. She calls the emergency services, but she is left unassisted and receives more discrimination and hate speech towards her person and ethnicity.

https://www.libertatea.ro/stiri/rasismul-de-la-112-o-operatoare-sts-injura-o-femeie-roma-batuta-vorbiti-ca-ciorile-trazni-v-ar-du-te-dreacu-2736227

4.5.1.1 Types of Gender Antigypsyism

- Attempted murder
- Humiliation
- Derogatory comments
- Rape and harassment
- Forced sterilization, sterilization without consent or information, sterilization proposal
- Coordinated hate attacks
- Pogroms and burning of houses
- Expulsions
- Insults
- Being followed in stores and shopping malls
- Denial of access to entertainment venues
- Denial of goods and services
- Exclusion of social groups
- Jokes and humour making fun of Roma
- Harassment, bullying
- Denial of one's own history
- Construction and reinforcement of prejudices about the image of the Roma woman
- Low institutional representation
- Low representation in spaces of power
- Low representation in participatory and decision-making spaces
- Sexual slavery
- Slavery
- Persecution
- Suspicion of theft
- Lower life expectancy in Roma women (15 -20 years)
- Higher infant mortality rate
- Obstetric violence
- Overrepresentation in prisons
- Harder sentences for the same crime
- Digital divide
- Impoverishment
- Labour niches
- "Sticky floor" (no labour mobility or

access to the labour market).

• Glass ceiling, also in relation to other non-Roma women (more training, experience, but less responsibility and salary).

• Lack of trust, distrust

• Suspicion

• Unfounded allegations

• Fears, fear of their presence

4.6 European Legislation

4.6.1 Council Directive 2000/43/EC of 29 June 2000 implementing the principle of equal treatment between persons irrespective of racial or ethnic origin

It establishes a framework for combating discrimination on the grounds of racial or ethnic origin, with the aim of implementing the principle of equal treatment in the Member States, and establishes the concept of discrimination.

https://eur-lex.europa.eu/legal-content/ES/TXT/?uri=CELEX:32000L0043

4.6.2 Resolution 2005/2535(RSP) 2005 of the European Parliament

which for the first time used the term *antigypsyism* in an official EU document. This resolution recognizes that the failure to combat racial discrimination and xenophobia against Roma, especially by public authorities, is a factor that encourages the persistence of problems in society.

https://www.europarl.europa.eu/sides/getDoc.do?pubRef=-//EP//TEXT+TA+P6-TA-2005-0151+0+DOC+XML+V0//EN

4.6.3 The OSCE, the European Fundamental Rights Agency (FRA) and the Council of Europe (CE) have been pioneers in exploring the implications of antigypsyism and placing it on the agendas of policy makers.

ECRI Recommendation n.13 of the Council of Europe (2011), remains the benchmark for addressing antigypsyism in all its dimensions.

https://www.coe.int/en/web/european-commission-against-racism-and-intolerance/recommendation-no.13

According to the FRA, European Fundamental Rights Agency, following the results of the EU-MIDIS II survey, conducted in 2016, the data indicate that the most egregious forms of antigypsyism, hate crimes and harassment that continue to hinder Roma inclusion are worrying. They show

that, despite several years of inclusion efforts, on average, one in three Roma surveyed has experienced some form of harassment, whether offensive or threatening comments, being threatened with violence, offensive gestures or inappropriate staring, receiving offensive emails or text messages, and finding offensive, personal comments on the internet. Even more troubling, four per cent experienced physical violence motivated by antigypsyism, and, of those, only one in three reported this to any organization, including the police. This shows that not enough attention has been paid to manifestations of antigypsyism in the form of anti-Roma hate crime. As expected, this diminishes the trust of Roma in their public institutions, in particular, law enforcement and justice, seriously undermining social inclusion efforts.

https://fra.europa.eu/en/publication/2018/roma-inclusion/fra-opinions

4.6.4 The European Commission against Racism and Intolerance (ECRI), in its Recommendation No. 13, establishes the existence of a specific form of racism against Roma people: antigypsyism.

According to ECRI, this racism is recurrently displayed and is commonly trivialized while acts of violence continue to grow and remain unpunished on European territory.

Recommendation No. 13 ECRI

https://www.coe.int/en/web/european-commission-against-racism-and-intolerance/

4.6.5 European Parliament Resolution2017/2038(INI) of October 2017 to combat antigypsyism proposes that antigypsyism constitutes a human rights violation and in turn calls on the Member States to adopt measures to prevent, condemn and combat hate speech.

This resolution recognizes the multiple and intersectional discrimination faced by Roma women.

"*40. Notes with concern that Roma women are exposed to multiple and intersectional discrimination for being women, and for belonging to the Roma ethnic minority group and thus find themselves in a disadvantaged position when it comes to participating in society at all levels and to accessing basic services and resources; highlights that discrimination is even more acute for Roma women and girls without identity papers; emphasises that improving the situation of Roma women and girls requires specific and targeted non-discriminatory policies which enable equal access to employment and education, including life-long learning, and which ensure quality housing – a key*

to improving their living conditions and combating poverty and exclusion".

It also echoes the situation of discrimination faced by Roma women in Europe and calls on member states to improve the situation.

"24. Is alarmed by the discrimination against Roma women, who are often placed in segregated, sub-standard maternity wards, and face physical abuse, neglect, under- and mistreatment by medical staff when attempting to access sexual and reproductive healthcare services, and who often do not access mobile health screenings; urges the Member States to set up a monitoring and corrective mechanism to this end immediately, and to ensure that medical personnel who violate ethics are held accountable; calls on the Commission and the Member States to enhance efforts to foster sustainable and comprehensive capacity-building for Roma women, to create specialised structures such as clearing points in order to provide tailored health information material, and to provide the necessary support for community-health initiatives"

Mentions the atrocity of forced sterilization, the need for reparations and recognition for victims.

"26. Urges Member States to condemn forced sterilization, to provide compensation to Roma women subjected to state-supported systemic sterilizations, and to publicly apologize to the victims of this crime against humanity."

While expressing concern over the removal of children from their mothers and fathers.

"27. Is deeply alarmed by the phenomenon of unlawful removal of Roma children from their parents; calls on Member States to investigate such cases without delay, and take appropriate measures in order to prevent them."

https://www.europarl.europa.eu/doceo/document/A-8-2017-0294_ES.html?redirect#title2

4.6.6. EU Strategic Framework for Roma Equality, Inclusion and Participation (7 October 2020)

This strengthened and reformed EU strategic framework in favour of the Roma population, which establishes a comprehensive approach based on three pillars. This approach completes the socio-economic inclusion of marginalized Roma by promoting equality and participation. All Roma should have the opportunity to realize their full potential and to participate in political, social, economic and cultural life.

It contains guidelines for the planning and implementation of national strategic frameworks for the inclusion of the Roma, the fight against anti-gypsyism, the fight against multigenerational poverty, the promotion of the participation of the Roma, and the reflection of diversity. In addition

to the points that the national strategic frameworks for Roma inclusion should contain.

It also mentions, after the pandemic, the reinforcement of measures to prevent/mitigate the disproportionate impact of the crisis on the Roma population, as well as the promotion and dissemination of Roma art, history and culture.

https://data.consilium.europa.eu/doc/document/ST-11605-2020-ADD-1/en/pdf

5. ACTIVITIES

5.1 Activity 1. What Does the Media Say? Critical Analisis of Media

> Esta actividad permitirá a la alumna reconocer cómo los medios de comunicación difunden una determinada imagen de las mujeres gitanas, creando y fomentando el estereotipo.

In the media, ethnicity is always mentioned in stories or news that damage the image of Roma women, thus evidencing bad journalistic practices and how it can incite hate speech.

Let's analyse some of that news or comments on social media.

If we have an internet connection and computers or mobile devices we can search for news in pairs, individually or projecting them on the board with the help of the facilitator/teacher. We will search for news that mention ethnicity related to crime or stereotype. Once we have found a piece, we can discuss in the large group what we think about it: Is it necessary or relevant to mention ethnicity? Is it mentioned in the same type of news in which the perpetrators are gadje? How did you feel?

An example:

https://www.elespanol.com/reportajes/20180325/caballo-manos-clanes-gitanos-gordos-casiano-heroina/294470859_0.html

> **Materials:** Conexión a internet, dispositivos móviles, ordenadores... o prensa escrita.

> **Duration:** Esta actividad puede tener una duración aproximada de 2 horas. La primera media hora para encontrar y leer la noticia, la siguiente hora y media para poner en común y debatir.

5.2 Activity 2. Telling our Life Story

> A través de esta actividad las alumnas podrán elaborar el relato de su propia vida, siendo conscientes de sí mismas como sujetos. Dar valor e importancia a su propia vida

As we have seen during the unit, the image that is projected of Roma women is negative, so we shall write our own positive story. Who we are and what we do. Our "documentary", our "series" from our perspective. Brief life story.

We all have a unique life and are capable of narrating and telling stories. How do we tell ours?

The writing of the life story is done through individual reflection, for this, we can propose a series of questions to start the beginning of the story. If possible, they can document their own story with photographs, videos, audio.

Where were you born? Who were your parents? What was your childhood like? Family, parents, friends...

Materials: Writing materials

Duration: The duration of the activity can be divided into two 2-hour sessions until the life story can be told and another session where they tell their story to the group

5.3 Activity 3. We Meet Other Roma Women Who Break Stereotypes

Through this activity, students will learn about and make visible the stories of other Roma women who break stereotypes and the "prophecy" to which a Roma woman is condemned. They will reflect on the image of Roma women in the media and their knowledge of their own history.

We research Roma women. On www.skolaromani.com you can find women who are the counterexample of the negative mainstream news and documentaries, those who are never shown.

In pairs, individually or projected on the big screen for the whole group, we shall consult the web page where Roma women appear different to the images in the media and the collective imaginary. Once the web page has been consulted, we shall discuss in groups the women they have met, about the referents close to them and about how the media show Roma women.

Materials: Internet connection

Duration: 2 hours

5.4 Activity 4. We Point Out Our Experience of Antigypsyism

Through this activity the students will narrate, in oral or written format (whichever they prefer) their experience of antigypsyism. Each one of them has probably experienced anti-Roma discrimination in some way, if not directly, through a close relative or friend.

Define in your own words your experience of antigypsyism.

Define in your own words antigypsyism.

Materials: Writing materials

Duration: 2 hours

6. FOR GROUP DISCUSSIONS AND REFLECTIONS

6.1 Group Discussions

At the end of each session we present to the group what we have learned, and, once we finish the activities, we shall also discuss the experiences and what we have learned, as well as what we have been able to do during the time of the training in relation to the proposed theme, stereotype, prejudice, antigypsyism, discovery of life stories or Roma lives different from those shown in the media, etc.

During the sessions, what do you think you have learned? Have your expectations about the topic been met? How do you evaluate this unit?

How has your perception of racism and antigypsyism changed and in what ways has it made your life easier or better?

What do you think is the collective imaginary, stereotypes and prejudices about the Roma population?

How do you think society perceives the Roma population as a whole? Are there differences between the perception of a Roma man and a Roma woman? What ideas and stereotypes appear when the word Roma is mentioned? And you, what do you think?

Have you seen how you are able to learn, observe and analyze and develop critical awareness and capacity?

As a proposal, we can play this video to encourage students to participate and give their opinion.

Learn from Georgiana Aldessa of E-Romnja, what you can do to help change the mentalities and prejudices of our society in Roma communities.

https://youtu.be/OKdueBkRbl4

7. EVALUATION CRITERIA

• Identifies antigypsyism in the media (TV, press...)

• Constructs alternative stories of Roma lives

• Shows interest in the subject matter and contributes with her knowledge

• Relates and identifies discriminatory facts

As an evaluation task, they shall take a picture of something in their daily lives that reflects antigypsyism or gender antigypsyism in their immediate environment, taking as an example some of the denouncements, reports and mobilizations that we have exposed during the unit. It can later be uploaded to social media or shared for social denunciation. The work can be done in pairs, and if the students don't have access to a camera (mobile phone), we can facilitate in some way that they can take a photo and capture the image. Example on the right side.

Sí, así es como lucen las calles de nuestra comunidad romaní en Mizil en el año 2021, siglo XXI

Décadas de promesas, décadas de mentiras.

Hasta cuándo deberíamos ser pacientes?

✿ · Calificar esta traducción

Captura de Facebook E-Romnja. Donde fotografía el estado de las calles de la comunidad de Mizil. Enero 2020

8. LEARNING OUTCOMES

• The student has the ability to analyze how Roma women are perceived in the collective imagination.

• Is able to summarize and understand how stereotyping, prejudice and discrimination are constructed.

• Has the capacity and critical

thinking on the subject

• Able to detect antigypsyism

• Presents a positive attitude towards the rescue of real Roma women's stories and elaborates her own models.

• Recognizes the existence of another reality about Roma women and how this can help to break the stereotypes and provide alternatives for other Roma women.

9. WEBGRAFÍA

https://e-romnja.ro/

https://amarerromentza.org/

https://www.lavoixdesrroms.com/

https://www.gitanasfeministas.org/

https://www.skolaromani.org

https://www.skolaromani.org/aula-de-jovenes/personalidades-feministas/

https://www.skolaromani.org/aula-de-jovenes/historia-de-las-gitanas/

https://www.plataformaong.org/recursos/156/guia-de-recursos-contra-el-antigitanismo

https://eur-lex.europa.eu/legal-content/ES/TXT/PDF/?uri=OJ:-C:2018:346:FULL&from=ES

http://www.recensamantromania.ro/noutati/volumul-ii-populatia-stabila-rezidenta-structura-etnica-si-confesionala/

https://fra.europa.eu/en/publication/2014/discrimination-against-and-living-conditions-roma-women-11-eu-member-states

http://educatolerancia.com/pdf/Material%20Didactico%208_En%20Defensa%20de%20las%20victimas.pdf

European Roma Information Office (ERIO). www.erionet.org

https://www.elmundo.es/internacional/2014/05/27/5384a03be2704eeb-5d8b4575.html

https://www.pikaramagazine.com/2014/10/las-gitanas-feministas-nos-estamos-organizando-para-dejar-de-ser-islas/

Archivos de Gipsy Queens

https://www.cuatro.com/los-gipsykings/gipsy-queens/32675/

Esterilización forzosa de mujeres romaníes

https://www.indret.com/pdf/933.es.pdf

https://www.unitedexplanations.org/2012/10/12/gitanos-en-la-ue-el-equilibrio-imposible-entre-el-respeto-a-los-derechos-humanos-y-el-racismo-institucional/

https://ctxt.es/es/20200401/Politica/31931/Jose-A-Cano-Eslovaquia-coronavirus-gitanos-ejercito-racismo.htm

Nos movilizamos

https://www.lavanguardia.com/television/20160330/40748371248/mediaset-polemica-gitano-discriminacion-los-gipsy-kings-protesta.html

https://www.elplural.com/sociedad/denuncian-que-mediaset-presente-la-cultura-gitana-como-una-carrera-por-la-ostentacion-sin-valores-eticos-ni-morales_78814102

https://www.elnortedecastilla.es/gente-estilo/201603/29/gitanas-feministas-diversidad-prepara-20160329203811.html

https://www.20minutos.es/noticia/2289538/0/rae-no-suprimira/diccionario-acepcion-gitano/polemica/

https://www.abc.es/internacional/20131017/abci-gitana-francia-201310171347.html

"Não Engolimos Sapos"

https://tvi24.iol.pt/dossier/ciganos-uma-longa-sina/5a6f1def0c-f202387f94013c

https://www.publico.pt/2016/10/01/sociedade/noticia/projeto-nao-engolimos-sapos-chega-a-lisboa-com-exposicao-1745815

MADRES ROMANÍS GANAN CASO DE DISCRIMINACIÓN HOSPITALARIA EN LA CORTE SUPREMA DE HUNGRÍA

http://www.errc.org/press-releases/romani-mothers-win-hospital-discrimination-case-in-hungarian-supreme-court

ANEXO de la COMUNICACIÓN DE LA COMISIÓN AL PARLAMENTO EUROPEO Y AL CONSEJO Una Unión de la Igualdad: Marco estratégico de la UE para la igualdad, la inclusión y la participación de los gitanos. 7 DE OCTUBRE 2020

https://data.consilium.europa.eu/doc/document/ST-11605-2020-ADD-1/es/pdf

Europe's Roma: 'Even dogs can't live like this' under Covid

https://www.bbc.com/news/av/world-europe-55928910

10 BIBLIOGRAFÍA

Grigore, Delia

Introduction in the Study of Traditional Culture Elements of the Contemporary Rromani Identity (2001, University of Bucharest – CREDIS, Bucharest)

Rromanipen – Keystones of Rromani Culture (2011, National Center for Roma Culture, Bucharest)

Contemporary Rromani Identity – between Ethno-type and Stereotype (2017, Amare Rromentza, Bucharest)

Zibechi, R. (2015). *Descolonizar la rebeldía. (Des) colonialismo del pensamiento crítico y de las prácticas emancipatorias.* Andalucía: Zambra.

Non-Formal Teaching Units

ETHNIC PRIDE AND LEADERSHIP

1. INTRODUCCIÓN

We consider that the current situation and context of Roma women is not conducive to and does not encourage a positive collective perception of their ethnic self-esteem.

The purpose of this unit is to learn about, assess and promote ethnic self-esteem, empowerment and leadership.

The perception and construction of ethnic self-esteem is linked to social participation, defence of rights, training, expectations and achievement of these, cultural demonstrations, inter-group relations, leadership, etc.

We can affirm, as several studies have concluded , that there is a relationship between ethnic identity and well-being, as well as between a positive attitude and a sense of ethnic belonging with a better quality of life and less distress.

Ethnic self-esteem is an indicator of inclusion, through which social relations are evaluated and valued. There is a relationship between the construction of ethnic self-esteem and prejudice in cognitive-perceptual processes. This perception of prejudice is based on the construction of stereotypes, prejudiced feelings, physical appearance, racial discrimination, which end up affecting ethnic and collective self-esteem, and also influence the processes of learning, motivation,

achievement of goals, etc.

In order to be able to develop this unit, it is necessary that the group feels deeply united and in total confidence with the trainer or facilitator. It would be positive that in this unit they could count on a female trainer of reference who shares ethnic belonging in order to be able to convey the idea of transformation of ethnic self-esteem and in turn to be able to empower towards a school of leadership.

2. OBJECTIVES

• Learn about ethnic self-esteem

• Strengthen ethnic self-esteem

• Build support among students

• To learn about and promote care and self-care

• Build trust among women

• Build and learn about sisterhood (phenjalipen)

• Create safe spaces, and spaces of trust

3. COMPETENCES

The basic competences developed in this unit are related to basic social and civic competences. We believe that ethnic self-esteem, empowerment and leadership are key to the acquisition and development of the rest of the

formal and more complex competences.

If we focus on these, we will make progress and establish the foundations to develop the rest of the competences we wish to acquire throughout our training.

The acquisition of competences is determined by values, position in the social system, belonging, belief system, etc, and can determine the type of emotional intelligence competence development we work on (self-esteem, assertiveness, empathy, etc).

Developing our ethnic self-esteem, in an optimal, balanced way, makes it possible to learn about who we really are, to know and evaluate how we feel collectively and how we want to improve the points where we find greater vulnerability.

Ethnic self-esteem is key for learning, for personal and collective development and adds value to basic educational competences.

Building a good self-esteem allows a constructive and convergent dialogue, to approach different situations directly and act according to what is considered correct, it will be possible to critically analyse the situations experienced and act accordingly.

The ability to recognise and work on collective self-esteem, ethnic self-esteem, will enable the development of leadership, teamwork, learning, planning, vision of the future and

transformation by the communities themselves.

4. CONTENTS

Self-concept, Self-esteem and Ethnic Self-esteem

Self-esteem is basic for full development of the students, successful social relations, personal improvement, achievements, etc. The development of self-esteem is related to the context, that is why it is necessary to build positive self-esteem.

The subjective evaluation of ourselves and of our group influences all aspects of our daily life, determines our behaviour, our social relations, our success at work, academia, interpersonal, inter-community, etc.

Self-concept

The idea and representation we have about ourselves. This is a cognitive element that includes all the ideas about ourselves, abilities, physical appearance, etc., but without issuing a positive or negative judgement. (Valles:1998)

E.g.: "My hair is brown".

Self-esteem

Self-esteem is the evaluation of our self-concept, the comparison between our own representation of ourselves with the external "ideal model" that we have interiorised or which has been socially imposed. Thus, we positively or negatively value each characteristic of ourselves (physical, psychological, social image) compared to the "ideal model".

E.g. "My hair is brown" can be a positive or negative thing, a virtue or a defect, depending on the context and the ideal social image.

Ethnic and Gender Self-esteem

Ethnic self-esteem can be defined as the positive or negative evaluation of one's own group of belonging within the parameters of a model or ideal group of what a community should be like.

Identity is a multi-level term that can refer to who a person is, how they see themselves, how other people see them and the characteristics that differentiate them from others. This is multi-level because it goes beyond a simple name, but frames a person's entire perception of themselves and the world around them. Whether these are chosen or ascribed identifiers (imposed and projected by mainstream society) they will affect many aspects of the person's life.

According to Phinney and Ong (2007), ethnic identity is part of social identity, a self-concept of oneself derived from belonging to a certain group. It is therefore understood as the sense of belonging to a certain group, which can be modified and change throughout life. According to the authors, this sense of belonging "*can develop over time through processes of research, learning and engagement*".

The mechanisms underlying the concept of ethnic self-esteem:

Knowledge or exploration: group members identify with the group through practices, knowledge or experiences;

Ethnic identification or affirmation: people may feel more or less positively attached to the group they are part of.

In the case of Roma women, we know that knowledge, information and practices are largely mediatised and/or manipulated by the media and dominant narratives which have sought to exterminate them. Identification with the group can be positive, a feeling that they belong (as women and as Roma) but under the gaze of stigma, exclusion and marginalisation.

Bearing this in mind this, we can deduce that exploration, research, education and knowledge of one's own culture, gender and historical memory can foster ethnic self-esteem and positive valuing of female students as part of Roma communities and acceptance

of others (Rotherham-Borus, 1944).

According to Tajfel (1981) when minority or subordinate groups are perceived as inferior or marginal, mechanisms of reaffirmation, revaluation and vindication of the group itself -the pride of being Roma- can be activated. Ethnic identity is crucial as it has to face two situations, stereotypes and prejudices while maintaining cultural heritage vis-à-vis the majority group, which means that ethnic identity is a relevant factor and is in line with self-esteem (Phinney, Jacoby and Silva, 2007).

As we shall observe in the unit Romani Literature for Linguistic Literacy, based on Professor Delia Grigore's text[1] "*A Pattern of Thinking in Romani Poetry*", the ethnic self-esteem of Roma communities, as a minority group that throughout history has been considered inferior, has the majority group as its ideal reference point. Hence, dominant social perceptions about Roma or Roma women are internalised and assumed. What is thought, projected and produced by society about Roma women is received and perceived by Roma women as was also their own.

If the representations about Roma women are negative, the perception, self-concept and self-esteem that Roma women have about themselves will be negative and they will not be able to build an ethnic and gender self-esteem that allows them to develop personally due to their distorted self-esteem.

How I perceive myself (perception), how I want to be (ideal) and what others want me to be (the desire of others).

This sequence of thought can occur in the construction of ethnic and gender self-esteem: I am what the "other" believes about me, because this "other" is superior to me. "*I am what the otherness believes about me, because this otherness is superior to me*".

The main source of distortion of self-esteem in Roma communities is related to internalised social stigmas, which are difficult to deconstruct because the weight of society is overwhelming. Exclusion, persecution, genocide have effects on collective consciousness. The deprivation of rights and access to resources results in the loss of ethnic dignity, and guilt and shame as factors that place Roma people in these conditions.

The ethnicity of Roma women has a social impact on their identity as they are continually undervalued institutionally. From an early age the images they grow up depict the majority as a successful group with non-Roma girls

---

1   Senior Lecturer at the University of Bucharest, Faculty of Foreign Language and Literature, Rromani Language and Literature Section. President of the Rroma Center, Amare Rromentza.

who read, study, play, who appear on television and in the media, etc., creating a feeling that does not allow them to connect with other girls, they are not represented and begin to feel excluded. What are the consequences of growing up with constant messages that being white is better and being Roma is being marginal, foreign, delinquent, dirty...? The message that being Roma means working harder to look for opportunities in a system that rejects them and considers them inferior, problematic, is not projected.

The stigma of Roma identity entails the internalisation of a negative image, amplified by the systematic use of racially and ethnically harmful language containing negative stereotypes towards Roma in contemporary society.

The image has turned the self-esteem of Roma communities into self-stigmatisation and loss of positive identity references. The consequences of self-stigma leads to the construction of survival strategies, acculturation and a self-fulfilling prophecy: if a situation is defined as real, this situation ends up having real effects[2]. The group ends up living situations that they assume are real. They adapt their behaviour to that situation that has been previously defined as real, thus fulfilling the self-fulfilling prophecy.

The expectations they have of us end up being fulfilled. "*Subjective impressions that can be projected into reality, and thus become true for those who project them*"[3] and for those who are projected.

Therefore, it is necessary to re-establish perception, social images in order to create a positive ethnic self-esteem.

Increasing ethnic and gender self-esteem requires identifying oneself as part of a group, feeling a sense of belonging, recognising common and shared values. To be able to be proud of oneself it is necessary to know who you are, and for this yoe need to share and get together with people of your (ethnic and gender) belonging, to distance yourself from others and to see the differences and similarities with others similar to you. It is thus necessary not to fall into a process of cultural assimilation or appropriation by the majority society, as well as to be able to reaffirm one's own values, one's own cultural creation and representation.

Self-concept, self-esteem and ethnic self-esteem are totally interdependent, they are permeable and can vary over time, they develop throughout life.

Self-esteem begins to develop as soon as we become aware of ourselves as

---

2   William I. Thomas (1928)
3   Social Behavior and Personality. Contribution of W. I. Thomas to Theory and Social Research. Edmond H. Volkart [ed.] N.Y.: Social Research Council, 1951: 14

people. This means that social and family relationships, the context and environment, and our experiences from that moment on can have a positive or negative influence.

Self-esteem and collective self-esteem is learned throughout life.

Leadership and Leadership Schools

We can affirm that in every country women are leading different issues, until recently this leadership was carried out in communities or groups and not in public spaces. Despite having developed leadership in their communities, Roma women's political and social participation in mainstream society is still limited. They find themselves both as women and as a part of a marginalised group in what the anthropologist Marc Augé would call a "non-place", with the desire to participate, participating as if we were inside, but at the same time being outside. Playing in turn a fundamental role in building bridges. And ultimately, suffering the racist and patriarchal system.

Roma women are capable, as producers and reproducers of culture, of building alternative leaderships based on the confluence of different social and cultural experiences. Roma

women's leadership has opened the possibility to create and exercise full citizenship for the Roma population.

Roma women's leadership is based on transnational thinking and feeling, on beliefs, values and ideas that are shared across borders, but which are also affected by processes of acculturation and assimilation, which is why it is so important to create their own spaces for training, where they can share experiences, read, build trust, create groups for self-knowledge and transmit their own knowledge and know-how. These groups make it possible to articulate proposals and raise awareness. These spaces are conducive to developing culture and political, gender, ethnic and class awareness, related to the cause of Roma women.

It is important to develop ethnic and gender affiliation in order to be able to talk about leadership. This means that it is necessary to build a positive ethnic and gender self-esteem. We need to recuperate and reconstruct historical memory as People and as women.

The leadership schools imply a recognition and organisation in defence of Roma women's rights.

An example of this is the flash mob "*The rapist is you*"[4] produced by young Roma women. This represents gender awareness and a particular form of vindication, putting the existence

---

4   This flash mob or performance was carried out in Chile by the feminist group Las tesis, and had great repercussions at an international level.

of our Roma women's bodies on the table, denouncing the situations we suffer due to the fact of being Roma. Leadership gives voice to women who have traditionally been silenced and oppressed by the majority, racist and patriarchal society.

E-Romnja. Flash mob: *Violatorul esti tu/ O violatori san tu*

https://fb.watch/6lQz7htOZW/

More examples of the school of Roma women's leadership can be found in *Gitanas Feministas por la Diversidad.* After many years of meetings, training,

debates, knowledge, talks, participation, Roma women take to the streets and organise themselves around their rights as women, claiming spaces and also the need to be present in decision-making in the political and institutional sphere and in the feminist movement.

In turn, these public demonstrations and organisation imply that another image is beginning to appear and project itself on both the collective imagery and Roma women's perception and self-perception of themselves. This modifies and improves their self-esteem and ethnic self-esteem.

Phenjalipen

We can translate this ancestral and millenary word by the word coined by Marcela Lagarde in the 1990s as sorority.

Phenjalipen means sisterhood, a group of self-reference, self-awareness and mutual help, which has served as a survival tool throughout the history of Roma women's resistance. Without this concept and this practice, the life and existence of the Roma population and Roma women would be unthinkable. We speak of phenjalipen when women took up arms to save their lives in concentration camps, when they fled from forced labour camps and houses of mercy, when they worked in the public space while the majority of women still remained in private spaces. When every woman embraced and supported another to make her grow and get stronger. This is the long road of the collective memory of Roma women and the emergence of Roma feminism.

5. ACTIVITIES

5.1 Activity 1. Like a Girl

This activity will help students to understand the capacity and impact of dominant messages on the idea, self-esteem and perception of being a girl. Through this activity they will be able to identify the imposition and consequences of stereotyping on girls/women's lives, and their self-esteem.

https://youtu.be/s82iF2ew-yk

Students and teachers sit in a circle to watch the video "*Like a girl*" (3 minutes).

¿What does it mean to do something like a girl?

Once the video has been viewed - it can be watched more than once - we will start the debate.

What do girls think it is like to do something like a girl? On the other hand, what do women and boys think it is like to "do something like a girl"?

Is it possible to think that the same is true for Roma women?

Materials: Proyector, ordenador, conexión a internet

Duration: 1 hora. Visionado del video y debate

5.2 Activity 2. Self-esteem Test, Ethnic Self-esteem[5]

This activity will enable students to learn about and recognise their situation in terms of self-esteem and ethnic self-esteem and to discuss possibilities for improvement.

1. 1 feel that I am as valuable as anyone else.

2. From time to time I think I'm no good at anything.

3. I am happy to be a member of my ethnic group.

4. I feel strongly attached to my ethnic group.

5. I enjoy meeting and interacting with people from other ethnic groups.

6. I don't usually look for friends from other ethnic groups.

7. Have you ever felt discriminated against because you belong to your ethnic group?

8. Do you think that belonging to your ethnic group can prevent you from getting a good job?

9. In general, how often do you have contact with people from other ethnic groups?

10. How important is it for you to have contact with people from other ethnic groups?

A sheet of paper with the questions will be handed out individually. Once it has been distributed among all the students, each question will be read and explained to facilitate the understanding of those questions that generate doubt or confusion. Also it will be explained that the test is simply to get an idea of what the general feeling their self-esteem, ethnic self-esteem and their perception of discrimination is.

The test is not intended as an evaluation tool, but as an element to encourage reflection and debate on self-concept, perception and self-esteem as a group, to be able to reflect on how they have reached this point and what are the consequences it has and has had in their lives and how to improve the situation.

Materials: Classroom, paper test, pencil

Duration: 1 hour, explanation and test, discussion after the test

---

5 Based on Self-esteem Scale (Rosenberg, 1965), Multigroup Ethnic Identity Measure (Phinney, 1992), Other Groups Orientation Measure (Phinney, 1992), Perceived Ethnic Discrimination Measure (Smith, 2003), Contact Scale (van Dick & Wagner, 1995).

5.3 Activity3. My Business Card

With this activity the students will be able to introduce themselves by thinking about themselves in a positive way. They should verbalise the positive aspects they feel they have, identifying them and sharing them with the group. Listening to their own words can help them to recognise all the positive things they have.

We present a card to be filled in with the pupils' information, which can be copied on the board or given to each pupil to fill in.

My name is.................very nice, by the way. My city is called............I live in the neighbourhood.........I've lived here since...............

I am .... and I know how to .... and I like ....

But above all, what i do best is ....

Once the card has been filled in, they will introduce themselves one by one by coming out to the centre of the group, in a loud voice. Giving voice to their positive qualities, listening to themselves and being listened to by the group.

Materials: Classroom, paper with card, pens, pencils, chalk, blackboard

Duration: 1 hour to write, memorise and present out loud

5.4 Activity 4. My community

This activity will enable learners to be aware of the positive aspects of ethnicity while naming the issues that need to be improved. It does not aim to analyse negative aspects, but to name the missing issues for communities to improve.

The facilitator/teacher will write these columns on the board. The pupils will intervene by contributing what they see as positive and the needs they think could be improved. It can be one student writing what they all say or each student coming up and writing their contribution on the board.

Once it has been completed, it will be read aloud and discussed.

What aspects are positive, why, what is needed to improve your communities and how can this be resolved?

The best of my community	What you need to improve
• We all know each other	• Better jobs
•	•
•	•

Materials: Classroom and blackboard

Duration: 1 hour. Presentation on blackboard and discussion

5.5 Activity 5. Roma Women Are...

This activity allows students to draw up a list of positive characteristics that define them. They can keep in mind a battery of non-stigmatising and non-stereotypical elements about themselves. This exercise aims to counteract the prejudice and stereotypes imposed by mainstream society.

The activity consists of making a list of positive and non-stereotypical aspects of Roma women that the students will elaborate.

A decorative mural can be made for the classroom or in common areas. It can be a Roma flag or the image of a Roma woman. On it the pupils will write the words and positive aspects that a Roma woman carries with her.

The result should be at least 2 or 3 adjectives per pupil, in order to have a wide range of good, positive and ethnic self-esteem-enhancing words on our walls, reminding us of how we see ourselves and what we are.

Materials: Paper, cardboard, continuous paper, coloured markers, coloured crayons, scissors, pencils, etc.

Duration: 2 hour session, or as long as necessary depending on the mural

5.6 Activity 6. I Have Been Able and Will Be Able To...

This task will enable the students to become aware of their achievements so that they can feel capable of achieving their next challenges.

Give each student the staircase card, which shows a person halfway up the

stairs. We will ask them to write on the lower steps what they have already achieved, and on the upper steps the aspects that they want to overcome in the short-medium term, by trusting their skills and abilities. Students who wish to present their personal and motivational ladders to the group will be invited to do so.

Materials: Staircase poster, sheets of paper, pencils

Duration: 1 hour

5.7 Activity 7. Who Loves Me Rightly?

This activity allows us to put on paper and visualise all the people that each student feels or has felt loved by. It highlights the value of being treated well, cared for, recognised and loved by family, friends, teachers, neighbours... people who accept and love me.

We will give the pupils a piece of cardboard, on which they will draw a frame as a photograph or picture. They will call it *Who loves me rightly?* And put it in the centre of the cardboard. Around the question, they will write the names or stick the photos of people they have felt loved by throughout their lives. Once this has been done, we will comment on who loves us and how we have felt doing this activity.

Materials: Cardboard or card to make the frame, decorative material for the card (colours, glue, glitter, etc.), paper, pens, scissors

Duration: 2 hours

6. GROUP DISCUSSIONS AND REFLECTIONS

6.1 Group Discussion

At the end of each session, we shall discuss what we have learnt, and when we finish the activities, we shall also comment on the experience, what we've learnt, what we take with us, etc. In this unit we will mainly focus on how we have felt.

During the sessions, what do you think you have learned?

How do you currently assess your self-concept and ethnic self-esteem?

Do you think you'll be able to remember how you have felt when you need to rely on your skills and abilities?

7. EVALUATION

In this unit the main evaluation technique will be active observation and interaction in the discussion. Through the activities, as well as participation in the discussions and conversations with the teacher or facilitator, it will be possible to observe whether the objectives proposed in the topic are being developed.

At the end of the whole programme and activities, they can do the test proposed in Activity 2 again and compare the evolution.

As an observation tool for the evaluation we can use the following template:

1.   Self-concept adjusted to reality

2.   Learned about her positive and negative aspects

3.   Assumes mistakes as necessary steps in learning

4.   Desire to overcome limitations

5.   Has confidence in her abilities

6.   Values the people who appreciate her for who she is.

7.   Values others and appreciates their abilities

8.   Acknowledges the others and knows how to work well together

For teachers, this self-assessment template may be useful.

1.   I accept the students as they are.

2.   I treat them with the same respect as any other citizen.

3.   I do not make comparisons between students.

4.   I provide positive reinforcement.

5.   I treat everyone equally and fairly.

6.   I value their creativity and participation, as well as their initiative.

7.   I am optimistic.

8.   I remind students of their courage, skills and abilities.

9.   I show and reinforce their achievements.

10.   I create a climate of trust in the classroom.

11.   I practice active listening.

8. LEARNING OUTCOMES

• Capacity to identify and understand the concepts of self-esteem and ethnic self-esteem.

• Improving the ability to perceive the group of belonging.

• Awareness of the need for self-care and trust groups.

• Familiarity with the concept and

identify the practice of phenialipen

• Capacity to assess her self-esteem situation and the ability to modify and develop it.

• Learned about the possibilities of Leadership Schools

9. WEBGRAPHY

Claves Feministas para liderazgos entrañables. Marcela Lagarde

https://xenero.webs.uvigo.es/profesorado/marcela_lagarde/liderazgos.pdf

Identidad étnica y autoestima en jóvenes indígenas y mestizos de San Cristobal de las Casas (Chiapas México)

http://www.scielo.org.co/pdf/acp/v14n1/v14n1a09.pdf

Autoestima personal y colectiva: asociación con la identidad étnica en los brasileños

https://revistes.ub.edu/index.php/Anuario-psicologia/article/viewFile/17426/20216

10. BIBLIOGRAPHY

Vallés, A. (1998). Como desarrollar la autoestima de los hijos. Madrid: Editorial EOS.

Racial and Ethnic Effects on Identity and Self-Esteem. (2020, Mar 23).

Garma, A. M. y Elexpuru, I. (1999). El autoconcepto en el aula. Recursos para el profesorado. Barcelona: Edebé.

Formal Teaching Units

DIGITAL LITERACY

1. INTRODUCTION

This unit has been created in response to the challenge and the need to guarantee equal opportunities and access to information and training for adult Roma women who participate in the training.

If you have developed all the sections of the proposed webgraphy, you have the capacity to develop the unit we propose.

Digital literacy complements the rest of the units, which propose the approach of new technologies for the professional and personal development and educational return of adult Roma women. This unit will facilitate the access and extension of the rest to the units.

Unlike traditional literacy (reading and writing), in this case, it is aimed at women who have not had access to new technologies or have not been able to complete a structured training, to provide them with new knowledge and skills related to new forms of communication and access to information. In some cases, this knowledge is based on intuition or learning in family environments, hence the need for an organized approach and knowledge on the use of new technologies.

Increasingly, it is necessary to acquire digital skills, both for looking for jobs and for different trainings.

Digital competence and information processing involve the safe and critical use of ICT to obtain, analyze, produce and exchange information. This competence refers to the student's ability to search for, obtain, process and communicate information and transform it into knowledge. This implies the ability to access information and transmit it in different formats, as well as to make use of technological resources to solve real problems efficiently.

In order to guarantee learning in this unit, it is necessary that the students have access to mobile devices and computers, at least one device and computer for every two students, and access to the Internet.

If possible, try to guarantee access to new technologies and communication in their daily lives. That they can go to public centres for consultations, to the centre where training is provided, public wifi, etc. To correct as far as possible the digital divide and the gender digital divide.

The best way to handle new technologies is by practising, so it is necessary to ensure their access so that they can access and learn about devices, possibilities, etc.

2. OBJECTIVES

• Bringing new communication and information technologies closer to female students

• Learning to use computers and the Internet

• Encourage the search for information through different devices (tablets, computers, telephones, etc.).

• Training digital competences

• Encouraging interest in learning, searching information online

• Encourage the search for knowledge, research capacity and critical spirit

• Encourage a positive attitude towards the digital field

• To provide knowledge of the language of interactive multimedia documents and the way in which they are integrated.

• Promote the knowledge and use of information devices

• To provide knowledge and appreciation of the social and cultural implications of new technologies

• To favour the attitude as critical receivers and responsible users in contexts of democratic communication through new technologies

3. COMPETENCES

LThe key educational competences developed in this unit are those related to digital literacy.

Digital Competence. It implies the safe and critical use of ICT to obtain, analyze, produce and exchange information. We consider it as a set of knowledge, skills for the conscious use of the tools of the new information and communication technologies (ICT). These competences have become fundamental in today's education, due to the presence of ICT in everyday life and in the access to education and training.

The European Parliament states that digital competence is one of the 8 key competences that any young person must have developed by the end of compulsory education in order to be able to enter adult life in a satisfactory manner and to be able to develop lifelong learning throughout life. (Recommendation 2006/962/EC of the European Parliament).

Therefore, it is of great importance to be able to facilitate training and access to the necessary competences and skills in the context and training of adult Roma women, thus improving access to education through open educational resources that improve the quality and equity of access to training and education.

As indicated by the European

Commission (2019) digital competence is definitive and a condition to be able to benefit from the multiple options offered by new technologies for more effective, motivating and inclusive learning.

The European Commission published in 2013 the Framework for Developing and Understanding Digital Competence in Europe (DigComp), updated in 2016 and in 2018 in the European Council Recommendation of 22 May 2018.

Five areas are established in this Framework: information, communication, content creation, security, problem-solving.

The areas to be addressed in this unit refer to the navigation, search and filtering of information, data and digital contents and their evaluation (understanding and evaluating the information obtained).

Interacting through digital technologies, information sharing, online citizen participation and digital identity management.

We can understand that this competence also involves communicative competences since they will learn to send and receive messages in a comprehensible and contextualized way through ICTs.

4. CONTENTS

4.1 The computer

The computer is a recent invention, just over 50 years old, but it has revolutionized the world. Although it may seem complex and complicated, it is not, it is just another machine that we can use just like the cell phone, television or other tools that have been incorporated into our lives.

The keyboard and the mouse. These are two fundamental components of the computer. To learn how to use the computer, we must lose our fear of it and experiment. Practice, as in all learning is fundamental. The more practice we do, the better handling and fluency we will have when using the computer. Nowadays there are touch screens (such as tablets) that

have the same function as the keyboard or mouse.

4.2 The mouse

The mouse can be connected to the computer through a USB port (computer plug) or it can be wireless. The mouse is composed of 2 buttons and may also have a wheel in the middle for scrolling.

4.2.1 How to Use and Hold the Mouse

• Place your hand on the mouse.

• Make sure that the index finger is on the left button and the middle finger on the right button.

• The thumb, ring finger and little

finger will help to hold and move the mouse.

4.2.2. What to Do With the Mouse

When we move the mouse, the computer pointer moves on the screen. This can be in the shape of an arrow or a hand, it can also have other shapes, but these are the most common ones.
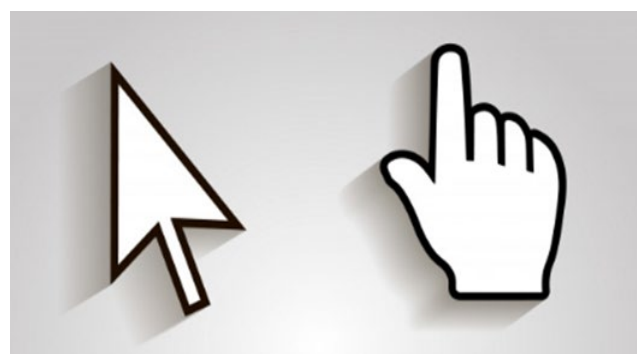
Click: Press the left button.

Right-click: Press the right button.

Double click: Press the left button twice quickly.

Dragging the mouse: Press the left button while moving the mouse, this will move whatever is selected (below) the mouse on the screen.

4.3 The keyboard

The keyboard is used to enter commands and data into the computer.

Depending on the language the letters may be arranged differently, the keyboard that is commonly used with the Latin alphabet is called QWERTY (because of the first letters of the keyboard starting from the left). Like the mouse, we use the keyboard to give orders to the computer, it can be compared to a typewriter, but with many more advantages, it allows us to work or process texts with many more tools.

4.3.1 Keyboard areas

See diagram below.

Keyboard areas

Main keyboard

Its main function is to allow us to interact with the computer in a natural language, not a specialized technical language, through a series of characters, which are represented in the keys.

Function keys

They allow us to perform different functions depending on the program we have active. For example, the F1 key in some programs opens the program's help window.

Edit keys

Its function is to move the cursor to the beginning or end of a line, insert characters, to delete or go to the previous or subsequent page of a document.

Keypad

We use these keys when we want to type numbers. To use it, the NumLock option, which is located in the upper-left corner of the numeric keypad, must be active. Usually, a green light turns on when it is activated.

4.4 Let's Get Started!

Once we press the power button (screen and computer) the desktop will appear on the screen. On the desktop we find the elements (icons) as the folders, where we will save files, the trash (where the documents that we eliminate will go), the browsers or search engines, etc. By double clicking on the icons you can either open a folder to see its contents or open the browser to search on the web.

When you select a folder, a new window will open, in the upper right side
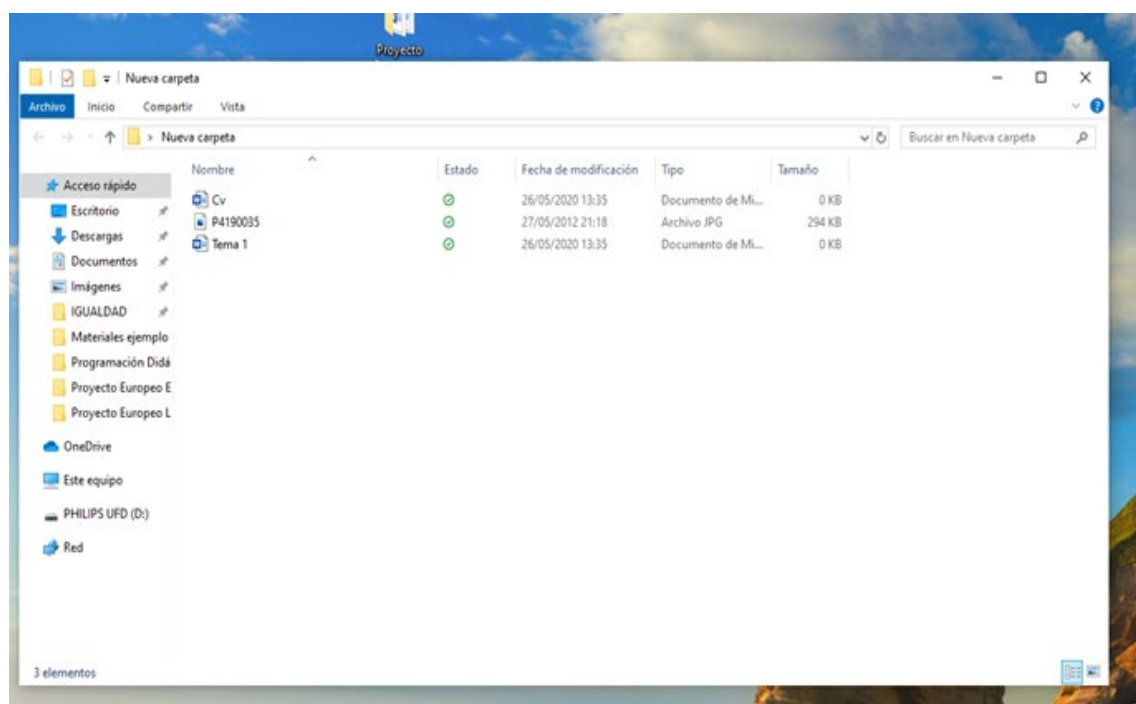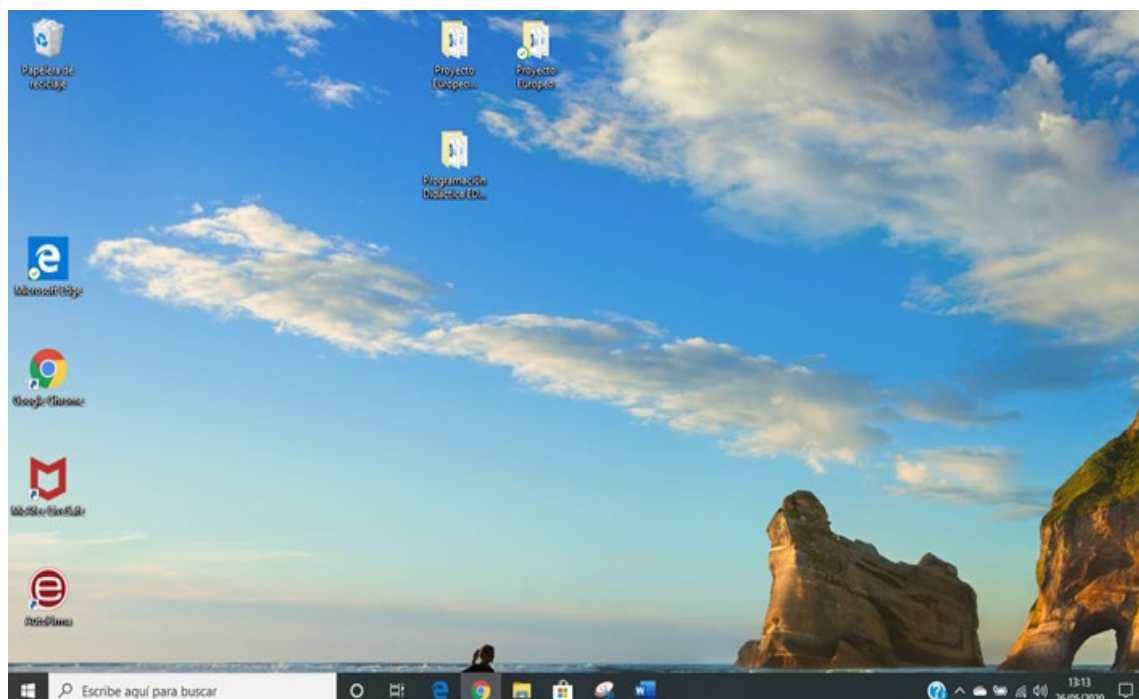
there are several symbols: close, en-
large and minimize. To select the files
we must place the mouse over any of
them and double click to open them.
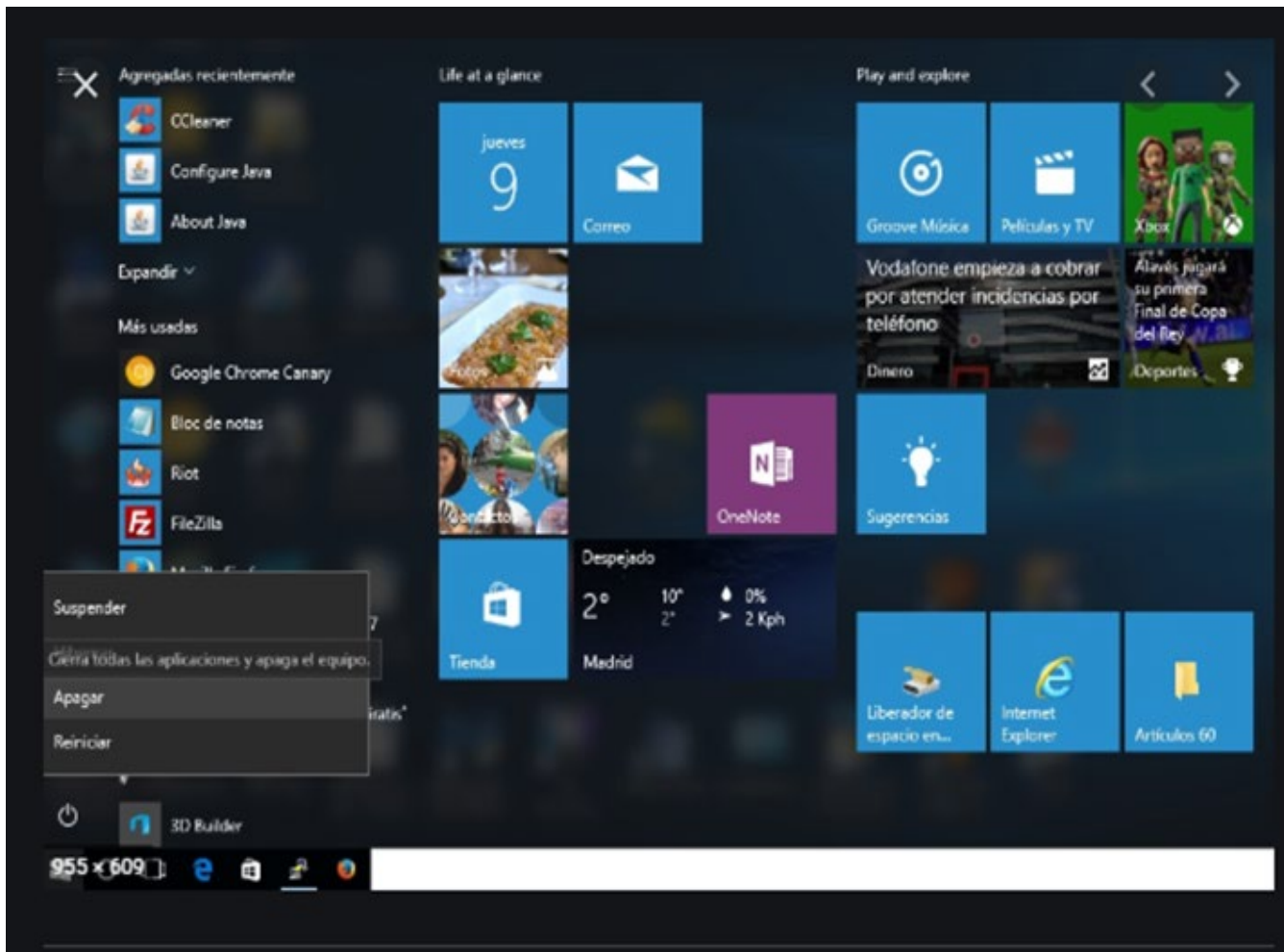
4.4.1 How to Save Information on the Computer

The computer can also be a place to
store files, letters, photos, songs, lists,
etc. That's why we need to learn how
to save files correctly and know how

to find them later.

Files: Each of the documents we have
(photos, texts, videos, songs, etc.) has
a format depending on the type of file
it is.

Folders: To save the classified infor-
mation we can do it by creating fol-
ders. Right click, new, folder. We can
use them to save information, we need

to name each folder to know what it is we keep in it.

How to create files: to create a file or a document we can use the mouse, right click, select "new" and select the type of file we want to create from the drop-down menu.

Files and folders already created can be moved and copied to store them also in other places. Put the mouse over the icon you want to delete, copy or erase, click on the right button and select the action you want to perform.

4.5 Internet

Internet is one of the inventions that have revolutionized the 20th century, just like the steam engine or electricity, Internet has changed the way we produce, work, communicate, relate to each other and even play. The Internet is a networking method that connects computers and allows the exchange of information between them. It is a network that is accessible to anyone with a connection.

The Internet can be a very useful tool today that can help us in the society in which we live, where information and communication are so important. Knowing and being able to manage access to the internet, information and social media can help us improve our daily lives.

Through the internet we can have access to information, knowledge, make

consultations, administrative procedures, different types of operations, making things easier and saving time. and time. We can communicate more quickly and economically in real time and with image (virtual communication with all those people who have internet and means). Unlike telephone communication, we can see in real time the image of the person or people with whom we communicate, as well as share other types of documents at the same time (files, songs, photos) which they can receive immediately. One of the advantages of internet access is the possibility of choice and selection of the information you wish to consult and/or receive.

The Internet also makes it easier for people with the same interests and motivations to meet. It is a means of exchanging opinions that can generate networks and social organization for the defense of rights and/or denunciation.

If we are able to make good use of the web, networks and communication, we can advance in terms of human rights, justice, democracy, equality, non-discrimination, culture of peace, education, defense of rights, citizenship or political participation.

So far, we have mentioned the multiple uses and benefits that we can obtain from Internet and social media, networks, but there are also negative aspects that we must know, since depending on how it is used it can imply

risks or even crimes (cybercrime).

There is a lot of information and it is presented in a disorganized way, so it is easy to get lost in the searches, they can become endless. This is why we must narrow down what our interest is and learn to not "get lost" in the search. Know what I am interested in looking for or knowing.

The exchange of information and communication can be anonymous, and we do not know with whom we are communicating, we should never share personal data, passwords, accounts or personal information. We must make sure that if we make purchases on the Internet that they are secure pages. It is necessary to control Internet access for minors, not only for the information they can receive, but also for their safety. We must know how to make good use of new technologies, and not let them absorb part of our time (like television…) or create dependencies. The fact that there are risks does not mean that we should not use them for our own benefit. We must have the ability and knowledge of the dangers involved and also be aware of our children. Our challenge and our goal is to be aware and make good use of it.

To have access to the Internet we must contract a provider (a company).

4.5.1 How to Search for Information on the Internet?

The Web: Web pages can contain text, images, animations and video. Web pages are connected to each other by links, allowing the user to jump from one page to another. Browsing the Internet is to go through the web, moving from one page to another.

The web is a part of the Internet that is accessed through a browser that will allow us to access the Internet.

The address of a web page always begins **https://www.**

https://www.skolaromani.org/

How can we search for information on the Internet? How do I find an address, a topic of interest, information about a town, a city, a museum, a school, job offers…? Everything can be searched on the Internet, but how?

The search engines, based on the keywords that we write in the search, offer us a list of links or web pages that include the words of our search. There are several search engines and we can

choose the one that best suits us or according to our needs. Search engines analyze millions of web pages when we do a search and show us the result of all the pages that contain the words we ask for.
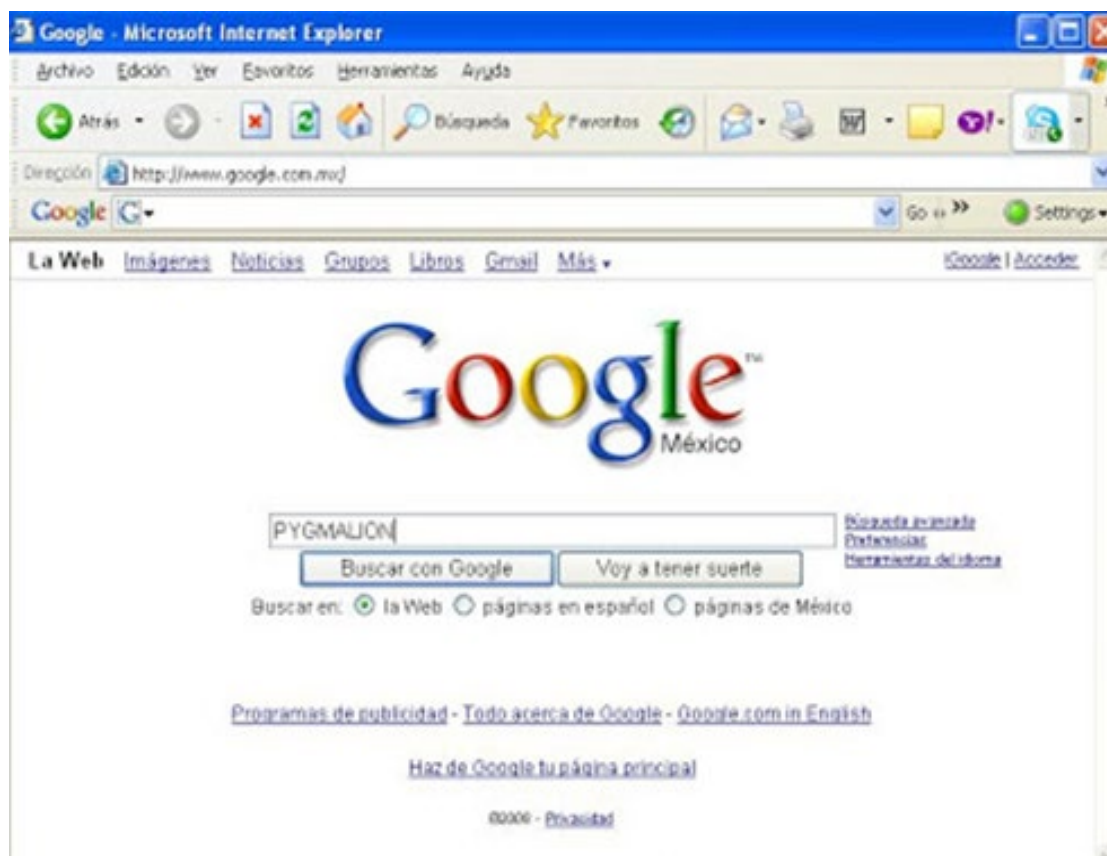
4.5.2 How to Search?

We must select the search engine, once it opens, in the bar that appears in the center of the image we introduce our search and press "Enter". It is necessary to bear in mind that the search engine will show us all the pages that contain the words that we have written, that is why it is necessary to define as much as we can our search using concrete words. Once the list appears, we will have to know how to differentiate which pages interest us and which don't. From the list we select those we want to consult.

4.6 E-mail

E-mail is an Internet service that allows us to exchange messages, e-mails, with people who can be anywhere in the world. E-mails can contain text, images, music, videos and different types of files. Unlike regular mail, it reaches the recipient almost instantly.

E-mail is an application through

which you can receive and send mail, like traditional postal mail but instantaneous, without waiting. You can exchange, send and forward: letters, information, images, videos, and other multimedia files. To receive and send emails you must register with an email account, nowadays all smartphones usually need an email account.

If the e-mail address where we send the e-mail is not correct or the mailbox is full, a message will be sent to the inbox warning us.

We can check our email from any computer, tablet or mobile device connected to the internet. If the messages are not deleted, they will stay in our email account.

The e-mail tool has:

Inbox: The messages we have received are in the inbox

Outbox: The messages we have written to be sent are located in the outbox

Sent items: Messages already sent

Draft: Messages that are still being written or are pending finalization are listed

Deleted items: Messages that have been deleted (sent or received) are listed

Spam: It is unwanted mail, usually sent through mass mailing

Priority: this is a section where the messages that are considered relevant and important are shown

Social: in this folder are the commercial messages, social media messages, etc.

Promotions: in this tray you will find offers, announcements, promotions

Contacts: this is where you can find the contacts to whom you have sent e-mails or saved their addresses, it is like an address book

We must be careful with the mails since through them sometimes virus are sent that can damage our computer or hack our account and access our data, so it is very important to block and delete or report as spam those emails that are not reliable.

4.6.1 How to Create an Email Address?

• Log in to the website of the provider you want to open an account with.

• Complete the registration form (only to create the account).

• We accept the terms of use.

• The user name we choose may already be in use, we will be offered an alternative.

• The chosen password must be sufficiently secure (letters, numbers, uppercase, lowercase) and easy to remember.

• We can have more than one email account.

• Once the account is created, we access it, search for "New Message", enter the recipient's address, write in the body of the message or attach a file, put the subject of the message (what the message is about) and click on "Send".

4.7 Social Media

Social media: in the virtual world, these are sites and applications that allow the exchange of information between people or companies. Relationships can be created by groups of interest, affinity, friendship, in a quick manner and without geographical limits. Some of the most used social media are Facebook, Twitter, Instagram, tiktok, Linkedin, YouTube, Pinterest... each of them is used in a different way. For example, Linkedin is indicated for job search, Instagram is used to share photos, Twitter is used to share opinions or news in a few characters.

4.8 Instant Messaging

4.8.1 What is Instant Messaging and How Does it Work?

Instant messaging and IP telephony are communication servers offered by the Internet. They allow the exchange of messages (text, voice and image) between two people (or more) who are connected to the Internet at the same time, anywhere in the world. Communication can take place in real time and with people we know. In order to have access it is necessary to have an internet connection and to have the application installed. The difference between e-mail and social networks is that this type of communication is done simultaneously, as if it were a chat, but through the computer, it is a type of encounter, or non-presential meeting.

4.8.2 Instant Messaging

It allows us to "chat" by writing instant messages to each other, having a real-time text message conversation between two people who have exchanged email accounts and added each other. We communicate through a window (box on the screen) that allows us to write and see the answers. This option also includes the possibility of talking through the microphone, or being able to see each other through the webcam.

4.8.3 How is it Used?

To use instant messaging we must have an email account, it is also necessary to have the email address of the person we want to communicate with and add them to our contacts. When we have the contacts added we will be able to exchange messages in real time with all the people in our list that are connected (the icon will appear green as an indication that our contact is connected and available). To do this we must double click on our contact, as long as he/she is connected. A window will open that will allow us to write the text and send it to the selected person, we use the "Enter" key to send the message. To speak you must have installed the microphone and headphones or speaker.

There are also video conferencing services, through Gmail. Outlook… or platforms such as Zoom, where it is not necessary to be registered and you can connect to the group videoconference through an invitation, where they provide you with the meeting code or a link that allows you to access it. These platforms are starting to be widely used for distance learning and online working meetings due to covid-19.

5. ACTIVITIES

5.1. Activity 1: "What Use is the Internet to Me?

> This activity will allow the facilitator/teacher to learn about the students' abilities and starting point, as well as their expectations about the use of the web. Its risks and benefits.

We divide the group into two subgroups.

Each group, arranged in a circle, should write and agree on a list of actions that can be done through the Internet.

Once the list is done, they should present it to the class and write each action separately on a piece of paper, card or poster board.

Each proposed action may be of a general nature (anyone can do on the Internet) and others of a personal nature (I can do on the Internet). There will also be positive and negative actions.

The facilitator, on the wall, on a panel, on the blackboard or on a large cardboard, will delimit four spaces where the cards of the actions will be placed. General use, Personal Use, Positive use and Negative use.

At the end of the activity, in front of the panel, we will emphasize and keep those positive aspects of personal use in order to work on them during other sessions. Measures and advice will be

offered for the negative aspects raised (do not provide personal data, block content, do not respond to spam or unsafe or unreliable messages, do not enter advertising, be aware of the use made by minors, set schedules, make use of control and restriction of access to certain pages and content, only accept people you know in social media (or with a certain degree of acquaintance).

In case the students don't come up with enough actions, we can have several proposals ready to work on them during the activity.

Materials: Classroom, cards, cardboard, panel, sheet of paper, pen, marker pens, tape paper or Post-It.

Duration: This activity can be developed in about 2 hours approximately, but if necessary, it can be done in two sessions.

Access to information	Send a CV	Consult homework	Search on topics that interest me	Watch documentaries
Talking to my family	Send mail	Study online	Organize groups with the same interest	Communicate with my friends
Search for offers	Buy clothes	Find an address	Search how to get to a site	View images from other countries
Read news	Language learning	Listening to music	Meet people	Impersonal and dangerous communication
Pedophilia, pornography, violence	Excessive advertising and tracking of my preferences	Wasting time doing nothing in particular	Make a medical appointment	Administrative procedures

5.2 Activity 2. Search for Reliable and Interesting Information

Esta actividad permitirá a las mujeres acceder a información que parta de su centro de interés, además de poder discernir sobre la fiabilidad de la información y la elección para su información. Argumentar el uso de internet en la búsqueda de opinión proporcionará seguridad en el uso y manejo de este.

This activity will be done in pairs, each pair should elaborate a series of reasons for searching information in the web - why do you think that through the internet you will find the information you need and it is a good way to find it?

Available information, updated and reliable information, varied information on the same subject, easy access, quick response, would not know where else to look for it...

Once the benefits of Internet research have been argued, the facilitator provide information about the Internet as one of the most accessible media, which offers information more quickly, where less time is spent, where more information and variety is offered and at the same time is up to date.

In pairs, search for national or international pages about the defense of rights and the defense Roma women's rights.

Once the search has been carried out, they will explain the search engines used, as well as the websites found, the difficulties and/or the websites that were not useful in the search. It will be possible to verify how with the same indication different websites have been reached and consulted, according to the selection and the interest of each couple.

Materials: Classroom, internet access, computers for each pair of students

Duration: This activity can be done in a 2-hour session. We advise to leave the first half hour for the introduction of the topic and the debate. And the last half hour for the conclusions of the search.

5.3 Activity 3. I've Learnt a New Way of Communicating

This activity will allow the students to recognize their knowledge of the language and the new way of communication they are learning.

In pairs, a card will be offered to do join the boxes.

"at" sign	www.gitanasfeministas.org
Website	@
Emoticon-emoji	maria.cortes@gmail.com
Email	
Link	
Browser	https://www.skolaromani.org/temas/primer-congreso-feminismo-romani/
Social Media	

In the following tab we will identify the parts of a mail in different accounts.

On the images provided, the students will have to recognize and write down the parts mentioned by the teacher - inbox, sent, received, contacts, social folder, promotion folder, send an email, forwarding, message body... verifying how each one has a different design, but they fulfill the same function. They respond to the same language.
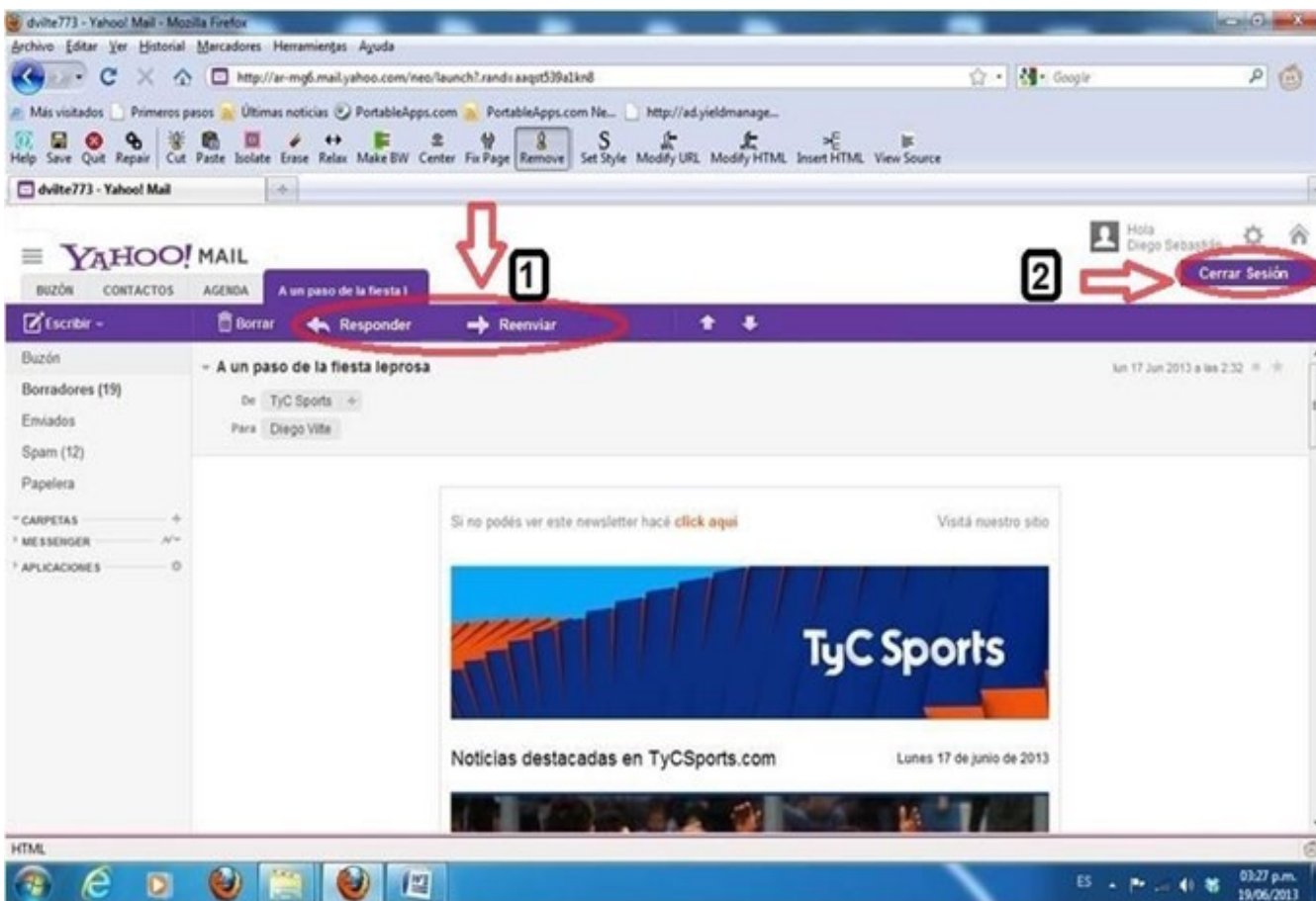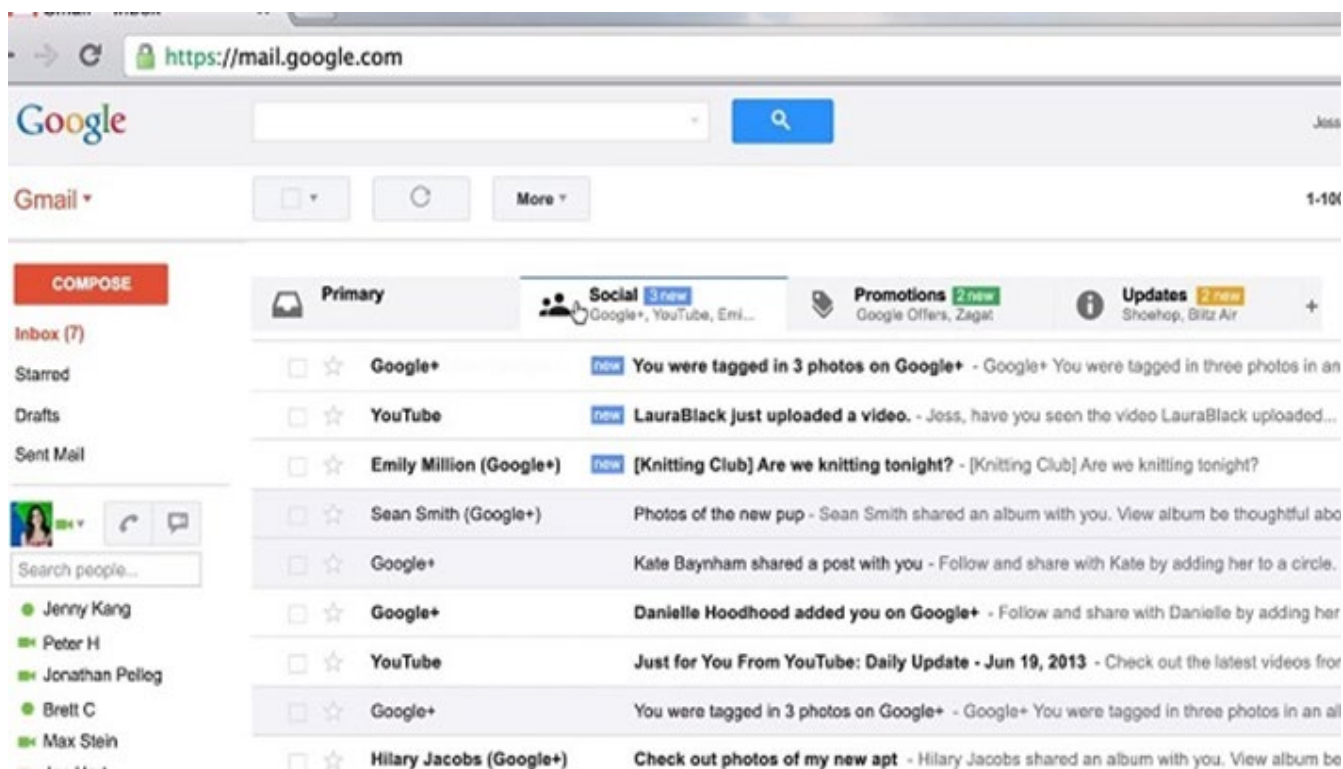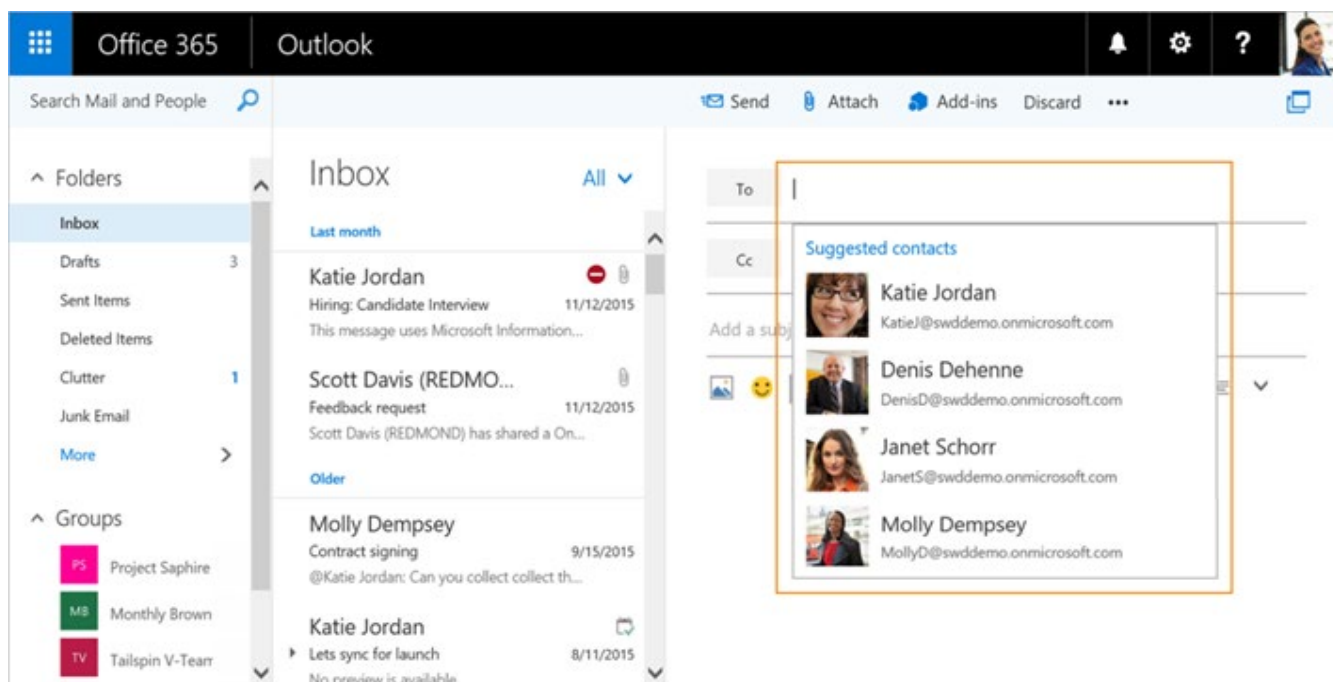
5.4 Activity 4.
I Communicate Through the Internet. My E-mail.

> In this activity we will learn how to send, forward and manage our e-mail. This activity will allow the students to create and have their own e-mail account.

Although this activity is an individual one, since it consists of opening an e-mail account for each student, it will also be done in pairs, since we understand that one learns better when we work as a group, as a team and in a shared way.

The facilitator will provide guidance on how to open an e-mail account, if possible, projecting the page on the blackboard so that the students can follow the steps. If this is not possible, they can comment aloud on the instructions and check the steps indicated for opening the e-mail account computer by computer. They will be recommended to use their name and surname, so that it can be an account to be used for jobs, administrative procedures, etc., and not to use pseudonyms, nicknames or funny names, to give the tool a serious profile.

Once they have opened their e-mail accounts, e-mails will be shared among the students, sending, receiving and forwarding information. The proposal is to be able to send the website of the material being worked on, as well as to attach a file, a unit, a photo of the group...

> **Materials:** classroom, internet access, computers for each pair of students. Have files prepared so they can forward them and attach them

> **Duration:** This activity can have a duration of approximately one hour

5.5 Activity 5.
I Communicate on Social Media

> In this activity, the students will learn how to open an account on social media and participate.

As in the previous activity, this one will be done in pairs, and they will decide which social media is the most appropriate for the type of communication they want. Opinion, debate, share with family members, follow people they know, etc.

Once they have decided on the platform in which they are going to register, they should give their explanation, the reason for opening an account in that platform.

As in the previous activity, the facilitator can project how to register in social networks on the projector or supervise and help out the work in pairs.

The activity consists of opening an account or profile and interact in some of the possible ways (Instagram: upload a photo and follow; Facebook, share a message; Twitter, follow people of interest and comment on some event, etc.).

> **Materials:** Aula, acceso a internet, ordenadores cada pareja de alumnas. Tener preparado los archivos que se proponen adjuntar o reenviar.

> **Duration:** Esta actividad puede tener una duración de unas 2 horas aproximadamente.

5.6 Activity 6. Let's Get Together!

> In this activity students will learn how to participate in group meetings through some platform (e.g. Zoom, Teams, etc.) The meeting can be used to discuss topics of interest learned throughout the course.

This activity can be done through the Zoom platform, one of the students can create the meeting and invite the others. The person in charge of the training can also make the invitation and the meeting.

The activity consists of meeting and connecting in the right way through the invitation.

A topic of interest and an agenda for participation are proposed for the meeting.

E.g. Meeting of female students.

Agenda:

1. Presentation of the teachers.

2. Presentation of the students (each

one should make a presentation of herself, her interests, situation, learning, hobbies, etc.).

3. Presentation of cases of discrimination. Each student will explain what she understands by discrimination, if she believes it has ever happened to her or someone close to her.

4. To discuss proposals on how to act in such cases.

Materials: classroom, internet access, computers, headphones, loudspeakers, microphone, etc.

Duration: This activity can take up to 2 hours approx.

Complementary activity: We can meet at home. If we have computers and internet connection, we will schedule a formal or informal meeting with the students, even if it is only 5 minutes with the students.

6. FOR GROUP DISCUSSION AND REFLECTION

6.1 Group discussions

At the end of each session, we present to the group what we have learned, and, once we finish the activities, we shall also discuss the experiences and what we have learned, as well as what we have been able to do during the time of the training in relation to internet, communication, social media, emails, etc.

During the sessions, what do you think you have learned? Have your expectations about the topic been met? How do you evaluate this unit?

How has your perception of the Internet changed, how has it made your life easier or better?

Have you seen how you are able to set yourself new challenges and achieve what you set out to do?

7. EVALUATION CRITERIA

In this unit the evaluation criteria will be the following:

• Identifies the different parts of the computer.

• It has the capacity to communicate through the Internet, via e-mail, social media, etc.

• Shows interest in the use of new technologies.

• Knows how to send emails and share files in a secure way.

For this purpose, in each activity we will be able to check if the skills and abilities mentioned have been acquired.

Also, if it is convenient, an evaluation test can be carried out, which will consist of sending an e-mail (among classmates or teachers) attaching a news item related to Roma communities and the digital divide. To do this, the students will first have to know how to search for information, know how to attach a file or link and send an e-mail. If they can develop this activity they have successfully passed the unit.

8. LEARNING OUTCOMES

• Consult the Internet, search for information on topics proposed in the classroom.

• Computer skills and internet access.

• Selects information of interest from reliable pages through different devices.

• Shows interest in continuing to learn on the Internet with critical and investigative skills.

• Positive attitude towards the digital field.

9. WEBGRAPHY

Some interesting sites to look for information:

https://e-romnja.ro/

https://amarerromentza.org/

https://www.lavoixdesrroms.com/

https://www.gitanasfeministas.org/

https://www.skolaromani.org

Formal Teaching Units

ROMANI LITERATURE FOR LINGUISTIC LITERACY

1. INTRODUCTION

In this unit, students will be able to train reading and writing skills in their mother tongue and/or foreign language (not all Roma women speak Romani) as well as working on language, reading, writing and reading comprehension skills.

We shall approach the urgent need to dignify the mother tongue, the language used by millions of Roma around the world, which allows them to recognise themselves as such and also as a community. A language that is not used by institutions and that, despite the fact that it is thousands of years old and a rich sign of identity, its value is not recognised.

Today, although digital formatting and texts are becoming more and more widespread, the written code is still in force. In the 21st century, we continue to read and write, even if it occurs in virtual spaces, social media, chats, instant messaging, etc. The difference is the medium in which we express the language. Therefore, traditional literacy skills are still fundamental, even if we must also adapt them to cuRent digital competences, since, in the new digital context, different media and languages converge. As citizens, this implies a new challenge: we must be familiar with the diverse and new ways in which written messages appear and also how to interact with them.

It is essential to incorporate the different languages, as well as to encourage and assess the skills needed to communicate in today's society.

Reading comprehension, critical reading, being able to use the essential information after reading and to know how apply our knowledge.

Taking into account the students to whom this material is addressed, adult Roma women, it is necessary to acquire a socio-cultural perspective on literacy in reading and writing, where we can incorporate the practices of reading, writing and knowledge of their daily lives in order to be able to connect the value of literacy and its importance in daily life.

Eric Donald Hirsch (2015) developed the concept of linguistic and cultural literacy. This theory is based on the acquisition of the necessary of skills and knowledge for an adequate communication with speakers of other languages and/or cultures. It implies being able to read with an adequate level of comprehension, correlating what text with its context and meaning. Therefore, we will start with readings from the students' own culture.

Traditional literacy and literacy skills, according to research, depend on the student's environment and socio-cultural context. One of the challenges we may face is the lack of knowledge, apathy, or lack of literacy skills due to the living conditions to which the

learners are exposed.

We have found that when we debate and comment texts in groups instead of individually commenting or summarizing the text in a written and more traditional format, the group becomes an interpretative community and favours reading comprehension. This improves and encourages dialogical comprehension and rhetorical skills.

The proposed texts are ones that are close to our own culture and realities.

2. OBJECTIVES

The specific objectives of this unit are:

• To approach reading and writing through knowledge of the history and culture of the Roma population.

• To promote literacy

• To improve students' and teachers' knowledge of Romani literature and poetry.

• To develop oral and written expression and communication skills.

• Encourage memorisation strategies.

• Reinforce ethnic self-esteem through knowledge and readings of Roma poetry.

• To work on creativity.

• To understand the social and historical reality of Roma people.

3. COMPETENCES

The competences we develop in this unit are related to communication in our mother tongues and/or foreign language, as we will use texts from the different participating countries of the programme in order to be able to use them independently of the country we are from (Spanish, Portuguese, Romanian, Romani, etc).

Communication competences result from the acquisition of the mother tongue, which is intrinsically linked to the development of an individual's cognitive capacity to interpret the world and relate to others. In order to be able to communicate in one's mother tongue, a person must have knowledge of vocabulary, functional grammar and language functions. This involves awareness of the main types of verbal interaction, of a range of literary and non-literary texts, of the main features of different language styles and registers, and of the diversity of language and communication according to context.

Individuals should possess the necessary skills to communicate in spoken or written form in a variety of communicative situations and to control and adapt their own communication to the requirements of the situation. This also includes the skills to distinguish and use different types of texts, to search for, collect and process information, to use assistive tools, and

to formulate and express one's own oral and written arguments in a convincing and contextually appropriate way.

A positive attitude to communication in the mother tongue involves a willingness to engage in critical and constructive dialogue, an appreciation of aesthetic qualities and a desire to master them, and an interest in interaction with others. This implies the awareness of the impact of language on other people and the need to understand and use language in a positive and socially responsible way.

Moreover, in the context of the mother tongue, Romani means for Roma women a recognition of their own language, which is not studied in any formal educational setting. For those Roma women who were deprived of their language as a means of forced assimilation, it means the knowledge of an identity that was forbidden and persecuted for centuries. Attending an educational space where the mother tongue is recognised, studied and valued can mean a change of perspective and appreciation on the part of Roma women in terms of their relationship with education. It also encourages and favours teachers' understanding of the rights taken away also during the training of all those Roma whose mother tongue is Romani. Through the linguistic literacy unit, they can access texts and poems in their mother tongue and work in an educational

space and environment on the use of their vehicular language, which until now has not been valued or treated as a tool for educational inclusion and cultural recognition. The contribution and valorisation of the language used gives the students status.

Communication in foreign languages implies, in general terms, the main skills of communication in the mother tongue: it is based on the ability to understand, express and interpret concepts, thoughts, feelings, facts and opinions in written and spoken format (listening, speaking, reading and writing) in a range of social and cultural contexts (such as education and training, private and professional life and leisure) according to one's wishes or needs. Communication in foreign languages also requires skills such as intercultural mediation and understanding. The level of proficiency of each individual varies in each of the four dimensions (listening, speaking, reading and writing) and will also vary according to the language concerned and the individual's social and cultural background, environment, needs and interests.

Essential knowledge, skills and attitudes related to this competence:

Competence in foreign languages requires knowledge of vocabulary and functional grammar and awareness of the main types of verbal interaction and registers of the language. Knowledge of social conventions, cultural

aspects and linguistic diversity is important.

The essential skills to communicate in foreign languages are the ability to understand oral messages, to initiate, maintain and conclude conversations, and to read, understand and produce texts appropriate to the individual's needs. Individuals must also be able to use assistive tools correctly and to learn other languages also informally in the context of lifelong learning.

A positive attitude involves an appreciation of cultural diversity and an interest and curiosity in languages and intercultural communication.

For those adult Roma women whose mother tongue is not Romani (its use was legislated and forbidden under penalties of imprisonment and mutilation) this means an introduction and learning of the history and culture of which they were stripped and deprived. This initial contact also creates a common identity and destiny with their own people. It provides the ability to recognise each other and to communicate basic words, as well as to recognise the similarity between their own everyday words in Caló and Romani.

This competence will also be worked on in the educational unit on linguistic literacy, through exercises and poems they will be able to recognise and get to know the language and its use.

4. CONTENTS

The contents of this unit is mainly taken from the article "*A Pattern of Thinking in Romani Poetry*" by Professor Delia Grigore[1].

A Pattern of Thought in Romani Poetry

The Roma are transborder people, originating in India, who arrived in Europe around the year 1,000 as nomadic people. They are spread all over the world, especially in Europe, South and North Americas, and Australia. Most Roma live in Europe, the population is estimated between 10 and 12 million persons[2]. It is estimated that the largest number of Roma live in Romania, approximately 620,000 were officially declared in the 2011 census and between 1,800,000[3] and 2,500,000[4] have been identified in sociological research and European

---

1   Lectora Senior en la Universidad de Bucarest, Facultad de lengua extranjera y literatura, sección de lengua Romaní y literatura. Presidenta de *Amare Romentza*.

2   Roma and Travellers - Homepage (coe.int) (Informe del Consejo de Europa, 2011)

3   Roma and Travellers - Homepage (coe.int) (Informe del Consejo de Europa, 2010)

4   Minority Rights Group, World Directory of Minorities, Londres: MRG International, 1997, pág. 240.

reports. These data serve to reflect on the implications of identifying oneself, proclaiming oneself as Roma, on the consequences it could have in our lives. We shall analyse the persecution and attempted genocide to which the Roma people have been subjected throughout history.

All this is necessary to understand Romani literature, its beginning and its evolution. We believe that it is necessary to define and understand the pattern of thinking of the Roma, especially in what concerns the relationship with their own self, in order to understand Romani literary production.

The History of life as a People and the shared collective experience have an impact on the very lives and literary creation (and art in general) of Roma authors. Today, the European Roma Institute for Arts and Culture (ERIAC) [5] exists to increase the self-esteem of Roma and to decrease negative prejudice of the majority population towards the Roma by means of arts, culture, history, and media.

ERIAC acts as an international creative hub to support the exchange of creative ideas across borders, cultural domains and Romani identities. ERIAC aims to be the promoter of Romani contributions to European culture and talent, success and achievement, as well as to document the historical

experiences of Romani people in Europe. ERIAC exists to be a communicator and public educator, to disseminate a positive image and knowledge about Romani people for dialogue and building mutual respect and understanding.

The Institute aims to educate and inform the non-Roma population about Roma arts and culture and to help for creating understanding, tolerance and mutual respect between Roma and non-Roma communities; to raise awareness among European institutions, policy-makers and stakeholders about the role of Roma arts and culture and to build up a broad partnership across Europe (and beyond) for support of Roma arts, culture and communities.

There is a need for recognition of Roma culture and cultural and artistic expression, literature is also part of the creation and cultural expression of a community.

Ethnic Self-Esteem through Literary Representation

The Roma, as members of a minority group—who are considered deviant and inferior—have the majority as a reference group— who are considered successful and representative—and for this reason they internalize the social representations of the majority about Roma and perceive these as

---

5   https://eriac.org/

belonging to the Roma themselves. While such representations are mainly negative, the self-image of the Roma also becomes negative and their ethnic self-esteem sinks. Moreover, in considering the three egos, what Roma believe about themselves (the actual perceived ego) is, in most cases, contrary to what they would like to be (the ideal ego) and what the Roma believe they should be, following the wishes of those surrounding (the wanted ego), circumstances which lead to a distorted self-esteem, with crushing result.

Moreover, if we consider, what Roma believe about themselves (in most cases, contrary to what they would like to be) and what Roma believe they should be, following the wishes of those around them, lead to a distorted self-esteem, with a crushing result.

How I perceive myself (perception), how I want to be (ideal) and what others want me to be (the desire of others).

Attempts to escape from this crushing feeling are expressed, very often, by the unconscious assumption of a split, schizoid, dual ego, which conceals and falsifies its essence, to cope with the need to produce an impression suitable for the society. In other words, it develops a strategy for adjustment to the social environment where it is placed. The individual rejects or conceals his real deep identity and acts as if not himself, but someone else; the fictional ego takes the place of the authentic ego and self-identification is based on the reflective difference: I am what the otherness believes about me, because this otherness is superior to me.

As the main source of Roma self-esteem's decrease, we can identify internalized social stigma, opposed to and defeating any other factors able to improve ethnic self-esteem. The legacy of an exclusive history has had decisive effects on the Roma collective mind. The deprivation of the individual of his rights and of access to any resources for social development is leading to the loss of ethnic dignity and to the installation of self-blame and self-shame of Roma self-esteem: "*What is more to say... we, Gypsies, are guilty for all what happen to us, if we were different, the Romanians wouldn't hate us, they have their reasons, because we are too much thieves and we don't like work or school! (...) We here, we do not count, we are different, but the others...*"[6] This testimony and feeling is an example self-perception that could come up in different Roma communities.in the different Roma communities about their own self-perception.

The stigma of the Roma identity has

_____

6   Vatras (camp) Roma, 34 years old, 10 years of schooling, Bucharest. (Interview conducted by Delia Grigore in 2008)

led to an internalization of a negative image—amplified by systematic usage of racially damaging language containing negative stereotypes toward Roma in contemporary society

This image has transformed the Roma's self-esteem into self-stigma or—even worse or equally bad—a sort of self-hate, both of which are almost irreversible especially in the context of a formal monocultural education, the loss of their identity references, and of the absence of institutions capable of creating and representing a Roma cultural model, such as the Romani literature.

The occurrence is comparable with what Theodor Lessing calls "self-hate", referring to the Jews: *the psychology of the Jews is nothing else but a particularly enlightening exemplification of the psychology of a suffering minority.*[7].

The result of this process of internalization of stigma has led to the construction of a strategy of survival based on a schizoid personality, which is fragile and vulnerable in the existential skidding, has led to the rejection of the authentic ego, of the deep ego, and to embracing a fictional ego, false and inadequately adjusted to the requirements and expectations of an alienating society. As deep and extended as the acculturation process becomes, ethnic self-esteem sinks, eventually converting into self-contempt.

In the context of a stigmatized ethnic identity, much-needed "integration" in a society of the other, which rejects the specificity in order to achieve the much-discussed mainstreaming—a concept which can successfully replace assimilation, without any negative connotation—becomes the ideal method to impose the self-stigma against ethnic self-esteem. But if this process were able to produce a culturally neutral and complete citizen from the perspective of observing his civil rights and obligations, it would be possible to say that the society does not lose anything because of the low self-esteem of certain of its members or groups. But experience proves that an individual with low self-esteem, no matter if it be personal or ethnic, more easily abandons not only his ethnic identity, but also his citizenship responsibilities.

If the social environment is teaching you that you are good for nothing because you belong to the Roma people, you will lose self-confidence, you will internalize this social label, and you will not only cease any effort to prove otherwise, but, even more, you will cease to assume any responsibility, considering it as exceeding your cognitive and active abilities, and you will start to behave in a way that matches

---

7   Théodore Lessing, *La Haine de soi, le refus d'être juif*, Paris: Berg International, 1990, p. 38

this other-applied label and to answer the negative expectations of the society by a deviant social attitude, which could also lead to crime.

Therefore, the interests of the whole society should be to make efforts for increasing the self-esteem, including the ethnic self-esteem of its members, especially focusing on stigmatized minorities such as the Roma.

The self-esteem of each group, specifically, of a people confronted by a historically negative self-conception, as the Roma are, can increase only if the group has the means to find itself as a group, with a deep sense of membership in common values and shared standards. To be proud of yourself you must know who you are; to know who you are you need to gather together, to take distance from others and to see what sets you apart from the others and what you have in common with others similar to you. What should a people develop in order not to fall into a slow but sure process of cultural assimilation? The answer is easy to state: their own values. How should they be cultivated? By cultural production in the mother tongue, in other words, by literature.

This is the historical context in which Romani literature began and developed: more a weapon than an artistic gesture.

Beginnings and Context of

Romani Literature

Romani literature is quite young; it is less than 100 years old, so its main style is poetry. It emerged after the 1917 communist revolution in Russia, and it developed to its highest extent under the communist regime in the former Yugoslavia in the years 1950–1960, so both its birth and its most glorious age are linked with "the hope for equality and social progress" of leftist transitions. There were times when the poorest and the most excluded, among them the Roma, were encouraged to express themselves, also through literature.

Romani literature itself glorified, during its beginnings, this newly installed political system, but we have reason enough to believe that, most of the time, it was a sincere glorification, coming from the fact that, before the communist era, the condition of the Roma in society was extremely poor, characterized by poverty, exclusion, and open anti-Roma racism culminating in the Holocaust, known as Samudaripen in the Romani language, and, at least in the first years of the communist regimes, there were signs that the situation of the Roma would be hugely improved by a sustained process of integration.

The Roma hoped that they would have the chance to finally become citizens of the countries they had lived in for centuries, for which they worked

and fought and to which they brought important cultural and not only cultural contributions. It is difficult to challenge the reality that, in the beginning of the communist age, the Roma obtained not only the right, but also the means to establish and develop their own cultural and educational institutions, such as the first Romano theater "Romen," created in Moscow in 1931; "Nevo drom," the first magazine published in Romani language; a school teaching in the Romani language opened in Užhorod; and the first alphabet book published in the Romani language and the first radio broadcasts in the Romani language, in Moscow, all occurred around the year 1925.

It is also true that, beyond the advantage obtained from the pure glorification of the political regime coming from the open and sincere collective soul of the Roma, after realizing the danger such a freedom of expression given to an ethnic minority could represent, including the potential uprising of that people it might cover, communist dictators began to forbid the use of the Romani language in cultural public institutions such as the Romani theater and to apply a strong and extremely rigid system of censorship to Roma cultural and educational institutions, especially the newly born Romani literature.

For this reason, during that time, most of the themes of Romani literature came directly from the need to prove that the writer was in complete solidarity with the political regime.

O Dragano le Trumpesqo-Jevremović[8]

---

8   O Dragano le Trumpesqo-Jevremović, "Sostar, daie, biandian man?" in: Gheorghe Sarău, *Culegere de texte în limba Ţigănească* [Collection of Texts in Romaní Language], Bucureşti: Editura Didactică şi Pedagogică, R.A., 1995, p. 96

Sostar, daie, biandian man?	Why, mother, did you give birth to me?
Ciacio drom te arakhas, *Amaro phandado kolin te putras!* *Kiden murshen ai kiden zor,* *Te ciaces anklias p-o 'gor!* *Amare vasta si puterde,* *Nais e Devlesqe,* *Ajutin amen vi'l Gaje/* *Te avas mai bahtale!*	*To find the real way* *To open our heavy soul! Gather men, gather power,* *To really arrive to the shore! Our arms are open,* *Thanks, God,* *The Gage also help us* *To be happier!*

O Shaip Jusuf[9]

Resliam p-o agor e dromesqo	We arrived at the end of the road
Arakhliam o agor e dromesqo, vi o lachipen e khamesqo, *an-o maripen e Titosa anglal ikliliam* *te na acias bithanesqo.* *Iekhipen kerdiam a Titosa*	*We found the end of the road and the kindness of the sun,* *to fight with Tito we began/* *not to stay without a place of ours.* *We became one with Tito*

---

9   O Shaip Jusuf, "Resliam p-o agor e dromesqo" in: *Etudes Tsiganes. Littérature Romani, no. 4* (1991), p. 52.

A Pattern of Thinking in Romani Literature

But this is only the early infancy of Romani literature. If we further analyse its main themes over the decades, beyond chronologies and authorship, we can shape a pattern of thought and Roma literature's view of the world, the way it deals with the relationship of Roma to themselves and to others. In other words, we can define a pattern of Romani thinking, mainly because, being so young, Romani literature is still very much linked to the collective mind and soul, to Romani folklore and, most of the time, writers aim to represent Roma, less than to represent themselves or their own views. Although for an author, who is by definition a strong individuality, aspiring to be representative of a collectivity, diminishing or even erasing his or her personality, is certainly a mask, it is more than useful when the

Sostar, daie, biandian man?[1]	¿Por qué, madre, me diste a luz?
Sostar, daie, biandian man? Sostar, Devla, Rom kerdian man? *Mashkar o them nashti jav,* *MuRo than kathende nashti arakhav,* *Kai te jav, kai te aresav,* *Musai lokhes thai cioral te phurdav*	*¿Por qué, Dios, ¿me hiciste gitano?* *Para ir siempre por todo el mundo* *No encontrar mi lugar en ningún lado,* *A dónde ir, a dónde llegar, Incluso para respirar tengo que hacerlo despacio y sigilosamente*

---

1   O Dragano le Trumpesqo-Jevremović, "Sostar, daie, biandian man?", in: G. Sarău, *Culegere de texte în limba Ţigănească* [Collection of Texts in Romaní Language], p. 95

writer becomes a standard bearer or vanguard of a newly born nation in the process of definition and expression.

This is why the main themes of Romani literature throughout time are nomadic life, tragic history, racism, and stigmatized ethnic identity, all surrounded by sorrow, pain, and sadness, but also by hope and high dreams.

The poet asks himself, *"Why did God make me a Roma?"*, synthetically describing, in these lines, the dramatic fate of the Roma, permanently excluded from everywhere in the Gage's society.

As already stated, Romani identity is deeply stigmatized by negative stereotypes in collective memory and this is, many times, reflected in the Roma poetry:

O Dorutzi Iujef, "Rom san"[1]	You are still Rom
Shai keres but, phari buti: 'Rom san!' *Iva san shukar, godiaver: 'Rom san!'* *Shai san tu o maizuralo: 'Rom san!'* *Iva san baro-barvalo:* *Vi atunci Rom san!*	*You can do many difficult things:* *'You are still Rom!'* *In vain you are beautiful, clever:* *You are still Rom!* *You can be the most powerful:* *You are still Rom!* *In vain you are great, wealthy:* *Even then you are still Rom!"*

---

1 Dorutzi Iujef, "Rom san" = "You are still Rom", in: G. Sarău, *Culegere de texte în limba Ţigănească* [Collection of Texts in Romaní Language], p. 66

In Romani poetry, nomadic life is mainly seen as having been forced upon the Roma, as having been imposed from the outside as a curse, as a demonic tool to keep the Roma excluded from the society: the romantic view is almost never linked to a symbol of freedom.

Bi kheresqo bi limoresqo[1]	Without house, without grave
Tu bi limoresqo	*You without a grave*
Amen bikheresqo (...)	*Us without a house (...)*
Kai mai	*Where to*
Jikai mai (...)	*Till when (...)*
Phandlo si amenqe o devel	*The sky is closed for us*
I phuv shargo kai ciuci si	*The yellow earth is void*
bi khanikasqo	*nobody's*

---

[1]   O Rajko Djurić, "Bi kheresqo bi limoresqo" in: G. Sarău, *Culegere de texte în limba Ţigănească* [Collection of Texts in Romaní Language], p. 98

The leitmotif of the road is everywhere in Roma poetry, representing the tragic fate of the Roma, the marginalisation of the Roma, the loss of any point of reference, the feeling of loss itself.

Mashkar-e hasarde droma jivimnasqe[1]	Among the roads of lost life
Pe-l droma[2]	On the roads
Pe-l droma le gavenqe / (...)	*On village roads / (...)*
Pe-l droma le forenqe / (...)	*On town roads / (...)*
Pe-l droma le kimponqe / (...)	*On field roads / (...)*
Pe-l droma le Francuzosqe / (...)	*On French roads / (...)*
Pe-l droma la Europaqe / (...)	*On Europe's roads...*

---

[1]   O Rajko Djurić, "Bi kheresqo bi limoresqo" in: G. Sarău, *Culegere de texte în limba Ţigănească* [Collection of Texts in Romaní Language], p. 98

[2]   O Mateo Maksimoff, "Pe-l droma" in: G. Sarău, *Culegere de texte în limba Ţigănească* [Collection of Texts in Romaní Language], p. 82-83

Roma Literature: A Weapon for Emancipation

The themes of Roma poetry focus on the shared collective experience of discrimination and the consequences of discrimination.

There is no escape, no protection, no hope, no help. The roads are endless and empty. The nomadic life is extremely difficult, even tragic, leading to poverty, hunger, thirst, illness, even death:

The theme of racism is an obsessive one in Romani poetry, the accent falling on the hate the non-Roma feel for the Roma and on the consequences of this hate—a total exclusion from society. Roma children are seen as the main victims of discrimination and exclusion, stifled by poverty, hunger and frost

One of the most significant poems on the topic of racism is "Pe-l droma" by Mateo Maksimof, a Kalderash Roma from Spain, who speaks about the historical injustice done to the Roma, about extreme poverty caused by racial discrimination, about nomadism as a curse, caused by banishment and forced eviction, about the Roma who are begging to survive and about the murdered Roma in the past, today, and tomorrow.

Pe-l droma[1]	On the roads
« *Pe-l droma le gavenqe*	*On village roads*
Iek vurdon miśkil	*A wagon is moving*
Tzirdino katar iek gras slabo	*Pulled by a lean horse*
Ci len sama so si	*They don't even know where they are*
Le kimpuri	*Fields*
Le thana	*Places*
Le xara	*Valleys*
Iek vurdon miśkil	*A wagon is moving*
Tzirdino katar iek gras slabo	*Pulled by a lean horse*
Pe-l droma le gavenqe	*On village roads.*

1   Mateo Maksimoff, "Pe-l droma", in: G. Sarău, *Culegere de texte în limba Ţigănească* [Collection of Texts in Romaní Language], p. 82-84

Pe-l droma le forenqe	On town roads
Iek Roma ai lesqi familia	A Rroma and his family
Tzirden.	Pull.
Spiden	Turn
Jan palal	Go back
Iek vurdon miśkil	A wagon is moving
Iek gras phurdino	A swollen horse
Mai kino lestar	More tired than it
Uni phalia	Some wagon planks
Pe-l śtar rati grinćinin	Crunch on the four wheels
Iek vurdon purano	An old wagon
P-el śtar droma le forosqe.	On four town roads.
Pe-l droma le kimponqe	On field roads
Le mai śukar kimpuri la lumiaqe	The most beautiful fields in the world
Kudola le Frantzuzosqe	French ones
Iek vurdon purano	An old wagon
Iek gras nasavlo	An ill horse
Iek familia ciori	A poor family
Le staturi dopaś nange	Half-naked bodies
le punre melale	Dirty feet
Le bal pharade	Stirred hair
Jan palalek vurdon purano	Go back
Ai iek gras nasavlo.	An old wagon
	And an ill horse.
Pe-l droma le Frantzuzosqe	On French roads
Kai anklen	That go up
Kai xulen	And down

Ai kai mai anklen	*And again go up*
Iek ciori familia Romenqi	*A poor Rroma family*
Iek gras kai manai les duxo	*A horse that has no longer breath*
Iek kheroro kai phirel	*A little house that walks*
Iek jukel nasavlo bokhatar	*A dog ill from hunger*
Iek familia kai merel bokhatar	*A family dying of hunger*
Rodel pesqo xamos	*Are striving for a bread*
Peske familiaqe ai pesqe	*for them*
Grastesqe	*and for their horse*
Te na meren	*Not to die*
Te na meren bokhatar	*Not to die of hunger*
Pe-l droma le Frantzuzosqe.	*On French roads.*
Pe-l droma la Europaqe	*On Europe's roads*
Mii ai mii	*Thousands and thousands*
Vurdona miśkin	*Wagons are moving*
Katar le Rom kai roden	*Because the Rroma are striving*
Maren pe te avel len o traio	*And fighting for their life*
Pe-l droma	*On the roads*
Pe-l gava	*In the villages*
« Nai slobodo te beśen »	*"It is forbidden to stay "*
Pe-l foruri	*In the towns*
« Nai slobodo te mangen »	*"It is forbidden to beg "*
Pe-l kimpuri	*In the fields*
Feliastri si vudara phandade.	*Closed windows and doors.*
Pe o Frantzuzo	*In the French*
Lil baro	*Constitution*
Ai lil ćhavorenqo	*And the law for children's rights*

Pe e Europa	*In Europe*
Mudarde	*Killed*
Le berśa kai nakhle	*In the past*
Le berśa akana	*Today*
Le berśa kai avena	*And tomorrow*
Pe-l droma la Europaqe.	*On Europe's roads.*
Pe-l droma la lumiaqe	*On the world's roads*
Milivoia ai milivoia	*Millions and millions*
Vurdona miśkin	*Wagons are moving*
Familii bokhale	*Hungry families*
Bokhale anda sa	*Hungry for everything*
Anda o manro ai anda o lon	*For bread and salt*
Katar o kamimos ai e vortaćia	*For friendship and justice*
Katar o mukimos ai e mila	*For tolerance and pity*
Milivoia ai milivoia Rom	*Millions and millions of Rroma*
Gras nasavle	*Ill horses*
Ćhavore phurangle	*Barefooted children*
Romnia sikaven o vast	*Begging women*
Kai roden penqo xamos	*They strive for their bread*
Pe-l droma la lumiaqe.	*On world's roads*

Directly linked to racism, the theme of the Holocaust / Samudaripen is also massively present in the Romani literature as in the Romano folklore:

"Auschwitz"[1]	"Auschwitz"
Muj shuko, *iakha kale, /* *vusht shudre,* *acipen.* *Ilo cindo,* *bi ogesqo,* *bi lavesqo,* *nanai roipen*	*Dry mouth,* *gloomy eyes,* *cold lips,* *silence.* *Broken heart,* *soulless,* *wordless,* *this is not a wailing*

---

1   Santino Spinelli, "Auschwitz", in: G. Sarău, Culegere de texte în limba Ţigănească [Collection of Texts in Romaní Language], p. 128

"O Iertisaripen"[1]	Forgiveness
Nanaj lokhes, phrala, *nanai lokhes te iertisares* *(…)* *Te iertis len so ciorde ciavoRen, chiniarde manushen,* *tasavde len,* *phabarde len milionentza?* *(…)* *Odova puchipen ni del amen te sovas:* *sar te iertisaras?*	*It is not easy, brother,* *it is not easy to forgive* *(…)* *To forgive the ones who stole our children,* *who slaughtered our people, who choked them, who burned millions of our men?* *(…)* *This question keeps me up at night:* *how to forgive them?*

---

1   Nina Vinkova, "O Iertisaripen", in: G. Sarău, *Culegere de texte în limba Ţigănească* [Collection of Texts in Romaní Language], p. 138

On the other side of the poetic road there is the symbol of protection, love, and kindness: the mother, but also surrounded by a tragic aura: the Romani mother is poor, sometimes a beggar, she cries much, until her eyes are left without tears.

Often, Romani poetry is a wail lamenting a mother's death, for her who died young, leaving her children alone and forever in sorrow and mourning, with a husband who also died young and with a life which was as painful as her death.

Nevertheless, in all this tragic pattern of thinking, there is still a hope for the Roma, weak, but becoming more and more powerful: a hope to be recognized and respected as citizens of the countries in which they live, with all the civic rights coming from this status and to be recognized and respected as a nation or at least as a national minority, with all the cultural and political rights coming from this status:

• the fight for the recognition of their ethnic identity and for the destigmatization of this identity, for gaining dignity, building up ethnic self-esteem and recovering real deep values of the Romani culture such as the Romani language.

• high respect for the elders.

• love and purity, story-telling, music

• happiness at the birth of boys

• Indian origins to be proud of and the absolute need for the commitment of all Roma to proudly assume the ethnic identity of being a Rom

• the positive stereotype of the magic Romani love

• a world freed of racism, where equality and happiness are achieved by everybody, Roma and non-Roma

From tragedy to hope, from stigma to ethnic self-esteem, Romani poetry is still a weapon fighting for Roma cultural emancipation from the spiritual slavery of being assimilated by the culture of the dominant majority and from the ethnic self-stigma coming from historical exclusion and racism; it defines a pattern of thinking representing more the collective mind and soul of the Roma and less the individual view of its writers.

Beyond universal feelings of love, hate, longing, belonging, sadness, joy, doubt, fear, and courage, and beyond the universal search for the main questions of mankind about the beginning and the end of the world, about the sense of life, about time and space, about beauty and ugliness, about divinity and humanity, about life and death—Romani literature includes all these themes, but it is not secure enough to totally focus on these general topics without taking into account the ethnic wound of being the most excluded group of the contemporary

world among the ethnic groups which live in the middle of the modern world. That is why Romani literature is still at war for the spiritual decolonization of the Roma and for the Roma to be recognized as one of the cultured nations of the Earth.

NOTE: Poetry translations from Romani into English were done by Delia Grigore.

5. ACTIVITIES

5.1. Activity 1: We Read What We Sing

This activity will help the students to improve their reading skills (speed and agility) through songs that they know and sing by heart. They will also develop and improve their reading comprehension. It will also provide teachers with a cultural approach and the recognition and appreciation of their own culture and knowledge.

Sitting in a circle, we hand out a sheet of paper with the lyrics of the chosen song (depending on the country, area or community of the students). We listen to the song (YouTube, CD...) and while they follow their reading sheet with the lyrics of the song.

Materials: audio player, sheet of paper with the lyrics of the songs, lyrics of the songs projected on the blackboard

Duration: 1 hour sessions for each song composed

Proposed songs

Portuguese

Song: ***Gosto de Ti***

Singer/songwriter: Nininho Vaz Maia, Cristiano Maia

https://youtu.be/TEr5c_HiA2E

Logo pela manhã

Logo pelo acordar

Saudades do meu Tano

Saudades me vai matar

Logo pela manhã

Logo pelo acordar

Saudades da minha Ionara

Volto-me doido a chorar

E vem a noite espero pelo vosso olhar

Sinto a vossa presença me fazem acreditar

Ai eu gosto de ti, e eu gosto de ti

Deus sabe que é verdade e eu gosto de ti

Ai eu gosto de ti Deus sabe que é verdade e eu gosto de ti

Ai eu gosto de ti Deus sabe que é verdade

Logo pela manhã

Logo pelo acordar

Saudades do meu pai saudades me vai matar

Logo pela manhã

Logo pelo acordar

Saudades da minha Ionara

Volto-me doido a chorar

E vem a noite espero pelo teu olhar

Sinto a tua presença fazes-me acreditar

Ai eu gosto de ti, ai eu gosto de ti

Deus sabe que é verdade e eu gosto de ti

Ai eu gosto de ti Deus sabe que é verdade e...

Song: ***O meu primeiro amor***

Singer: CIDÁLIA MOREIRA

https://youtu.be/sVN3nWw-ndo

Ai quem me dera

Ter outra vez vinte anos

Ai como eu era

Como te amei, santo Deus!

Meus olhos

Pareciam dois franciscanos

À espera

Do sol que vinha dos teus

Beijos que eu dava

Ai como quem morde rosas

Quanto te esperava

Na vida que então vivi

Podiam acabar os horizontes

Podiam secar as fontes

Mas não vivia sem ti

Ai como é triste

De o dizer não me envergonho

Saber que existe

Um ser tão mau, tão ruim,

Tu que eras

Um ombro para o meu sonho

Traíste o melhor que havia em mim

Ai como o tempo

Pôs neve nos teus cabelos

Ai como tempo

As nossas vidas desfez

Quem me dera

Ter outra vez desenganos

Ter outra vez vinte anos

Para te amar outra vez!

Popular songs

Antonio está en una boda. Rumba Portuguesa.

https://youtu.be/BFfiUwbd6HI

Los Tangueros Portugueses - Oh, Sandra Sañoriña

https://youtu.be/z-EJpiFDLxg

Romanian

Song: **Saraiman**

Singer: Romica Puceanu

https://youtu.be/s5GPiIcpAGI

> De te-ar bate, neică, bate
> Dragostile mele toate,
> Dragostile mele toate,
> Șaraiman și șaraiman. (bis)
> Nu cred c-ai putea dormi,
> Nici pe alta, a iubi
> Ah ah ah ah ah ah ah ah...
> Căci iubire ca a mea
> Nu găsești la nimenea,
> Nu găsești la nimenea,
> Șaraiman și șaraiman. (bis)
> Și nici suflet mai cu dor,
> Pentru tine, puișor,
> Ah ah ah ah ah ah ah ah...
> Neică, de-aș știi c-ai veni,

> Drumul ți l-aș pietrui,
> Drumul ți l-aș pietrui,
> Șaraiman și șaraiman. (bis)
> Tot cu flori și cu safiu,
> Ca să nu vii prea târziu

Spanish Castellano

Song: **Leyenda del Tiempo**

Singer: Camarón de la Isla

Authors: Federico García Lorca / Ricardo Pachón Capitán

https://youtu.be/NIm_LFfeP5g

> El sueño va sobre el tiempo
> Flotando como un velero
> Flotando como un velero
> Nadie puede abrir semillas
> En el corazón del sueño
> En el corazón del sueño
> El tiempo va sobre el sueño
> Hundido hasta los cabellos
> Hundido hasta los cabellos
> Ayer y mañana comen
> Oscura flores de duelo
> Oscura flores de duelo
> El sueño va sobre el tiempo
> Flotando como un velero
> Flotando como un velero
> Nadie puede abrir semillas

En el corazón del sueño
En el corazón del sueño
Sobre la misma columna
Abrazados sueño y tiempo
Abrazados sueño y tiempo
Cruza el gemío del niño
La lengua rota del viejo
La lengua rota del viejo
El sueño va sobre el tiempo
Flotando como un velero
Flotando como un velero
Nadie puede abrir semillas
En el corazón del sueño
En el corazón del sueño
Y si el sueño finge muros
En la llanura del tiempo
En la llanura del tiempo
El tiempo le hace creer
Que nace en aquel momento
Que nace en aquel momento
El sueño va sobre el tiempo
Flotando como un velero
Flotando como un velero
Nadie puede abrir semillas
En el corazón del sueño
En el corazón del sueño

Song: ***Verde que te quiero verde***

Singer: Manzanita

Authors: Federico García Lorca/ José Ortega Heredia

https://youtu.be/f5UdpFDh6os

Verde que te quiero verde
verde viento verdes ramas
el barco sobre la mar
el caballo en la montaña.

Verde, que yo te quiero verde.

Con la sombra en la cintura
ella sueña en la baranda
verdes carne, pelo verde
su cuerpo de fría plata.

Compadre quiero cambiar
mi caballo por tu casa
mi montura por tu espejo
mi cuchillo por tu manta.

Compadre vengo sangrando
desde los Puerta de Cabra
y si yo fuera mocito
este trato lo cerraba.

Original poem by Federico García Lorca (1928):

> Romance sonámbulo
> Verde que te quiero verde.
> Verde viento. Verdes ramas.
> El barco sobre la mar
> y el caballo en la montaña.
> Con la sombra en la cintura
> ella sueña en su baranda,
> verde carne, pelo verde,
> con ojos de fría plata.
> Verde que te quiero verde.
> Bajo la luna gitana,
> las cosas la están mirando
> y ella no puede mirarlas.
>
> Verde que te quiero verde.
> Grandes estrellas de escarcha,
> vienen con el pez de sombra
> que abre el camino del alba.
> La higuera frota su viento
> con la lija de sus ramas,
> y el monte, gato garduño,
> eriza sus pitas agrias.
>
> ¿Pero quién vendrá? ¿Y por dónde?
> Ella sigue en su baranda,
> verde carne, pelo verde,
> soñando en la mar amarga.

> -Compadre, quiero cambiar
> mi caballo por su casa,
> mi montura por su espejo,
> mi cuchillo por su manta.
> Compadre, vengo sangrando,
> desde los puertos de Cabra.
> -Si yo pudiera, mocito,
> este trato se cerraba.
> Pero yo ya no soy yo,
> ni mi casa es ya mi casa.
> -Compadre, quiero morir,
> decentemente en mi cama.
> De acero, si puede ser,
> con las sábanas de holanda.
> ¿No ves la herida que tengo
> desde el pecho a la garganta?
> -Trescientas rosas morenas
> lleva tu pechera blanca.
>
> Tu sangre rezuma y huele
> alrededor de tu faja.
> Pero yo ya no soy yo,
> ni mi casa es ya mi casa.
> -Dejadme subir al menos
> hasta las altas barandas,
> ¡dejadme subir!, dejadme
> hasta las verdes barandas.
> Barandales de la luna
> por donde retumba el agua.

Ya suben los dos compadres
hacia las altas barandas.
Dejando un rastro de sangre.
Dejando un rastro de lágrimas.
Temblaban en los tejados
farolillos de hojalata.
Mil panderos de cristal
herían la madrugada.

Verde que te quiero verde,
verde viento, verdes ramas.
Los dos compadres subieron.
El largo viento dejaba
en la boca un raro gusto
de hiel, de menta y de albahaca.
-¡Compadre! ¿Dónde está, dime?
¿Dónde está tu niña amarga?
¡Cuántas veces te esperó!
¡Cuántas veces te esperara,
cara fresca, negro pelo,
en esta verde baranda!

Sobre el rostro del aljibe
se mecía la gitana.
Verde carne, pelo verde,
con ojos de fría plata.
Un carámbano de luna
la sostiene sobre el agua.

La noche se puso íntima
como una pequeña plaza.
Guardias civiles borrachos
en la puerta golpeaban.
Verde que te quiero verde,
verde viento, verdes ramas.
El barco sobre la mar.
Y el caballo en la montaña.

Pero yo ya no soy yo,
ni mi casa es ya mi casa
dejadme subir al menos
hasta las altas barandas.

Compadre, quiero morir,
decentemente en mi cama.
De acero, si puede ser,
con las sábanas de holanda.

Compadre donde está dime,
donde está esa niña amarga
cuantas veces la esperé
cuantas veces la esperaba.

Song: **Orgullo**

Singers: Las Grecas

https://youtu.be/ChD689oB8u0

Orgullo siempre tuviste, tú siempre tuviste orgullo,

Pero ya te lo advertí, cuando quiero soy muy dura

No, no, me convencerás, contigo no me iré jamás,

Vete y déjame vivir tranquila

Yo sé que tu comprenderás que nos ha separado el destino

Será mucho mejor, que aquello que pasó, lo echemos en olvido

Sola vivo con mis penas, y ya no tengo alegría

Ni siquiera me saludan aquellos que me querían

Por eso que era mentira, lo hacías por engañarme

Me encuentro enferma en la cama y nadie viene a visitarme

Para qué vienes a verme, si tú no tienes conciencia

Estuve enferma y tú no viniste, tú tienes alma de fiera

Sabéis que salud no tengo, ahora sé que no me quieres

Que me querías por el dinero y eso es lo que más me duele

Por eso que era mentira, lo hacías por engañarme

Me encuentro enferma en la cama y nadie viene a visitarme

Nonaino, nonaino, naino

Nonaino, nonaino, naino

Nonaino, nonaino, naino, naino, naino, naino, naino (x3)

Romani

Song: ***Chaiorie shukarie/ Caje sukarije/ Chaje Shukarije***

Singer/Author: Esma Redzepova

https://youtu.be/UcaHAL38j4M

Romani	English
Čajorije, šukarije	*Little girl, pretty one*
Ma phir urde pala mande	*Little girl, pretty one, don't walk slowly behind me,*
Ma phir urde pala mande, čaje! (čaje!)	*don't walk slowly behind me, girl!*
Čajorije, šukarije	*You have eaten and burned me,*
Ma phir urde pala mande	*you have taken my heart,*
Ma phir urde pala mande, čaje! (čaje!)	*turn, look at me, girl!*
Haljan, pekljan man (čaj' šukarije!)	*AAAaaaa...*
Mo vodži liljan (čaj' šukarije!)	*Look down, my heart is burning, bring water,*
Irin, dikh man, čaje!	*Little girl, pretty one, don't walk slowly behind me,*
Haljan, pekljan man (čaj' šukarije!)	*don't walk slowly behind me, girl!*
Mo vodži liljan (čaj' šukarije!)	*You have eaten and burned me,*
Irin, dikh man, čaje!	*you have taken my heart,*
Ahaaaah Ahaaaaa Aaaaaaa Aaaaaa	*turn, look at me, girl!*
Haljan, pekljan man (čaj' šukarije!)	
Mo vodži liljan (čaj' šukarije!)	
Irin, dikh man, čaje!	
Haljan, pekljan man (čaj' šukarije!)	
Mo vodži liljan (čaj' šukarije!)	
Irin, dikh man, čaje!	
Heeeeeeey Hoppaaa	
Tele dikhe, vogi tare, pani ane	
Čajorije, šukarije	

Romani	
Ma phir urde pala mande	*Little girl, pretty one*
Ma phir urde pala mande, čaje! (čaje)	*Little girl, pretty one, don't walk slowly behind me,*
Čajorije, šukarije	*don't walk slowly behind me, girl!*
Ma phir urde pala mande	*You have eaten and burned me,*
Ma phir urde pala mande, čaje! (čaje)	*you have taken my heart,*
Haljan, pekljan man, (čaj' šukarije!)	*turn, look at me, girl!*
Mo vodži liljan, (čaj' šukarije!)	*AAAaaaa...*
Irin, dikh man, čaje!	*Look down, my heart is burning, bring water,*
Haljan, pekljan man, (čaj' šukarije!)	*Little girl, pretty one, don't walk slowly behind me,*
Mo vodži liljan, (čaj' šukarije!)	*don't walk slowly behind me, girl!*
Irin, dikh man, čaje!	*You have eaten and burned me,*
Ahaaaah Ahaaaaa Aaaaaaa Aaaaa	*you have taken my heart,*
Haljan, pekljan man, (čaj' šukarije!)	*turn, look at me, girl!*
Mo vodži liljan, (čaj' šukarije!)	*AAAaaaa...*
Irin, dikh man, čaje!	
Haljan, pekljan man, (čaj' šukarije!)	
Mo vodži liljan, (čaj' šukarije!)	
Irin, dikh man, čaje!	
Ahaaaah Ahaaaaa Aaaaaaa Aaaaaa	
Ahaaaah Ahaaaaa Aaaaaaa Aaaaaa	

Song: ***Tutti Frutti te kelas***

Singer/ Autor: Adrian Minune

https://youtu.be/sB-L6BZUqyc

Romani	English
Tutti frutti te kelas, te kelas	*Tutti Frutti we're dancing,*
Te giljavas.	*We're dancing and we're singing.*
Te kelas te giljavas,	*We're dancing and we're singing,*
E romencar te pagjas.	*We're drinking with the men.*
So danav so te kerav, pala late me merav.	*I don't know what to do, I'm dying for her. (x4)*
Sa o roma daje te kelav,	*All the men, mother, are dancing, all the men, mother, are drinking.*
Sa o roma daje on pijelav	
So danav so te kerav,	*I don't know what to do, I'm dying for her. (x4)*
Pala late me merav.	
Kako uvil to pamato,	*I made myself drunk, I went on my own.*
A man marga korkoro.	*I sang myself a song about love.*
A garavla kaj geli,	*I don't know what to do, I'm dying for her. (x*
Tilatari za vogi.	
So danav so te kerav,	
Pala late me merav.	

5.2. Activity 2: Writing Down What We Sing

This activity helps the students to review and learn about spelling rules, gender, grammar, semantic development, etc.

In pairs or individually the students will write down the songs that they have previously read and sung and that they already know and are familiar with in their context and everyday life.

Materials: audio player, sheets of paper, pencils

Duration: 1 hour

5.3. Activity 3: Clap the Words Together

In this activity we will discover the tonic syllable of words in order to learn basic spelling rules, accentuation, etc.

Once seated or standing in a circle, with the facilitator or teacher in the same circle, we establish the rule of clapping on the tonic syllable and snapping the fingers on the unstressed syllables.

With the songs we have worked on or with some suggestions and proposals from the students, word by word we will discover the musicality of the words.

Eg. El-eph-ant: clap-snap fingers-snap fingers.

Materials: Hands for clapping, fingers to snap

Duration: 1 hour

5.4. Activity 4: A Collective Story to Tell

This activity encourages reading and creates reading references by listening to the stories elaborated and audio-recorded by the students. It encourages creativity. This collective story will also facilitate a debate on the life of Roma women in the community.

Before starting this collective storytelling activity, we shall explain the narrative pattern of a story or tale, the different parts it consists of: exposition, climax and denouement, etc.

As usual in group activities, we sit down in a circle and work together to create a story. We decide a title and each student will give a sentence until we finish the story of the life of our Roma protagonist, it can start with her life and end with her old age or death.

The life of …… (common name of a Roma girl in the community): The facilitator/teacher will introduce the first sentence. "Once upon a time a Roma girl called… was born in…." from here on the story is continued by the next person sitting beside her. Someone takes notes of the story (either someone from the teaching staff or each student writes her own narration: adapt it to the level of the group).

Once the story is written we will record the story, each student will record the story and thus will have an audio book and a written story to listen to, read and propose at home/community as an activity.

Materials: Paper and pencil. Recorder or mobile phone to read and record the final story.

Duration: 2 sessions, 2 hours long each. First session to create the story. Second session to record the story.

5.5 Activity 5: Roma Tales

This activity promotes ethnic self-esteem by valuing the community's own cultural heritage. In all cultures there are oral traditions, tales, legends, or family, neighbourhood or neighbourhood stories that are well-known and transmitted but not written down, and which shape values and beliefs, as well as social behaviour.

Materials: Paper and pencil. Recorder or mobile phone to read and record the final story.

Duration: 2 hour sessions for oral presentation and story recollection, 2 hour sessions to record. It will depend on the number of students and the number of stories.

This session is intended to make students feel comfortable and confident, sure of themselves and their belonging, to be able to express and share the stories and oral histories that they feel are specific to their community. Once shared, they can write, read aloud, record and work on their own text.

As it can imply an ethnographic activity, we encourage teachers and students to send it through the website www.skolaromani.org so that at some point they can consult their tales and stories through the page where the formative material is found, equating Roma tales with the value of the material on the website. It is important to take care of the material you collect and work with, they may prefer it to be confidential, as it may expose internal cultural issues.

5.6. Activity 6: Reciting Romani poetry

Getting to know the important texts of Romani culture. Learning to intonate, modulate voice, speak in public. Overcoming shyness. Confidence and training in reading skills. Reinforce ethnic self-esteem through knowledge and recognition of their culture. We work on reading comprehension

Throughout the unit we have touched several poems in Romani, accompanied by a translation. This activity consists of reading aloud these poems. After an individual reading, the poems will be read aloud by the students, followed by a discussion on the themes and events that have provoked this literary artistic expression.

Poverty, nomadism, Samudaripen, racism, antigypsyism.

6. FOR GROUP DISCUSSIONS AND REFLECTIONS

6.1 Group Discussions

At the end of each session, we shall discuss collectively what we have learnt and what we have been able to do during the training in relation to writing, reading and Romani literature.

Questions:

During the sessions, what do you think you have learned and have your expectations about the topic been met? How do you evaluate this unit?

How has it changed your perception of Roma culture and cultural creation, where has it made you feel better, where has it made you feel worse?

What has struck you most about this theme? Have you seen yourself recognised in a song, in a poem, in the collective history, in one of the stories?

Have you realised you are able to set yourself new challenges and achieve them?

7. CRITERIOS DE EVALUACIÓN

In this unit the criteria to be assessed will be the following:
• Improved ability to express oneself, organise ideas, communicate and share ideas in groups.

• Good listening, respect the interventions of colleagues, capacity to comment on the ideas put forward in conversations and debates.

• Understand and analyse the texts worked on.

• Expressing own ideas.

• Capacity to complete, deduce and induce simple reasoning.

• Showing interest in reading.

If deemed appropriate, an evaluation test may be caRied out, which will consist of writing and expressing a feeling or experience that is consider relevant in your life.

8. LEARNING OUTCOMES

• Positive attitude towards reading and writing.

• Capacity to handle simple texts.

• Ability to read in front of the group.

• Understand and know how to express what one reads

• Shows interest in continuing to read and encourages reading among her peers

9. WEBGRAPHY

https://youtu.be/TEr5c_HiA2E

https://youtu.be/sVN3nWw-ndo

https://youtu.be/BFfiUwbd6HI

https://youtu.be/z-EJpiFDLxg

https://youtu.be/s5GPiIcpAGI

https://youtu.be/sB-L6BZUqyc

https://eriac.org/

https://lyricstranslate.com

https://src-h.slav.hokudai.ac.jp/coe21/publish/no30_ses/p161-178.pdf

10. BIBLIOGRAPHY

Théodore Lessing (1990), *La Haine de soi, le refus d'être juif*, Paris: Berg International

Rajko Djurić, *La literature des Roms et Sintis*, in: *Études Tsiganes, no. 4* (1991)

Formal Teaching Units

SOCIETIES, TERRITORIES AND HISTORICAL PROCESSES

1. INTRODUCTION

Throughout this unit we will introduce the history of the Roma people, the different theories about their origin, the documented history of their arrival in Europe, and the most important laws and "pragmáticas" (laws inherent to the legal system of the Ancien Régime in Spain) against them.

The history of Roma People today is the story told by the "other" and the "others". There are hardly any written records of their journeys and pilgrimages. All works on Roma history have been written from a Eurocentric, Western and patriarchal perspective. The testimonies come from the same powers and populations that have maintained conflictive and rejecting relations with Roma. As our history is written by those who sought the reduce us, we will try to take a look at it from its origins to the present day.

2. OBJECTIVES

• To know and contextualise the situation of the Roma population.

• To take a journey through the history of the Roma People from its origins to the present day.

• To provide a critical understanding of the history of the Roma People.

• Acquire basic knowledge about the historical highlights in the history of the Roma population.

• To learn about the collective history of Roma women's resistance.

• To learn the basic elements that make up the history and context of the Roma population.

• Relate the history of the Roma People to the current situation.

• Encourage cooperation and teamwork to consolidate and achieve new knowledge

3. COMPETENCES

The competences we intend to work on in this unit are those related to History and Geography. The key competences to be worked on will be civic and social competences.

Through the proposed objectives the students will be able to initiate and develop the following skills and knowledge[1]:

• Understand the codes of conduct of different societies and environments

• Understand the concepts of equality, non-discrimination between women and men, different ethnic or cultural groups, society and culture

---

1   According to the OECD, DeSeCo project (2003)

• To understand the intercultural and socio-economic dimensions of European societies

• Understand the concepts of democracy, justice, equality, citizenship and human rights

• Know how to communicate constructively in different environments and show tolerance

• Showing solidarity and interest in solving problems

• Participating constructively in community activities

• Making decisions in local, national or European contexts through the exercise of the vote

• Have an interest in socio-economic development and in its contribution to greater social welfare

• A willingness to overcome prejudices and respect differences

• Participating in democratic decision-making at all levels

These competences include personal, interpersonal and intercultural competences and cover all forms of behaviour that allow individuals to participate effectively and constructively in social and professional life, especially in increasingly diverse societies, and, where appropriate, to resolve conflicts. Civic competence allows individuals to participate fully in civic life through the knowledge of social and political concepts and structures, and a commitment to active and democratic participation.

Social competence related to personal and collective well-being requires an understanding of how individuals can pursue an optimal state of physical and mental health, for themselves, their families and their immediate social environment, and how a healthy lifestyle can contribute to this. In order to be able to participate fully in social and interpersonal settings, it is essential to understand the codes of conduct and generally accepted practices in different societies and environments (e.g. at work). Equally important is an understanding of basic concepts relating to the individual, the group, work organisation, gender equality and non-discrimination, society and culture. It is also essential to understand the multicultural and socio-economic dimensions of European societies and to perceive how national cultural identity interacts with European cultural identity.

Key elements of this competence include the ability to communicate constructively in different contexts, to show tolerance, to express and understand different points of view, to negotiate with confidence, and to empathise. Individuals should be able to manage stress and frustration and express them in a constructive way, and also be able to distinguish the professional from the private sphere.

This competence is based on a collaborative attitude, self-confidence and integrity. Individuals should be interested in socio-economic development, intercultural communication, diversity of values and respect for others, and be willing to overcome prejudice and compromise.

Civic competence is based on knowledge of the concepts of democracy, justice, equality, citizenship and civil rights, as well as their formulation in the Charter of Fundamental Rights of the European Union and in international declarations, and their implementation by various institutions at local, regional, national, European and international institutions. This includes a knowledge of contemporary events, as well as of major developments and trends in national, European and world history. Awareness of the aims, values and policies of social and political movements should also be developed. Knowledge of European integration and EU structures and their main objectives and values is also essential, as well as awareness of Europe's diversity and cultural identities.

Civic competence skills relate to the ability to interact effectively in the public sphere and to show solidarity and interest in solving problems that affect the local or wider community. It involves critical and creative reflection and constructive participation in community or neighbourhood activities, as well as decision-making at all levels, local, national or European, in particular through voting.

Full respect for human rights, including equality as a basis for democracy, and an appreciation and understanding of the differences between the value systems of different religions or ethnic groups provide the basis for a positive attitude. This includes a sense of belonging to one's own locality, one's own country, to the EU and Europe in general and to the world, and a willingness to participate in democratic decision-making at all levels. It also includes manifesting a sense of responsibility and showing understanding and respect for shared values that are necessary to ensure community cohesion, e.g. respect for democratic principles. Constructive participation also includes civic activities and support for social diversity and cohesion and sustainable development, as well as a willingness to respect the values and privacy of others.

4. CONTENTS

4.1 Orígins

There are several theories about the origins of the Roma People and their arrival in Europe. Egypt or India have been the origins attributed to Roma when they came into contact with the European population. Linguistic

research has finally situated its origins in India.

At first it was thought that Roma came from Egypt, the first Roma communities that arrived on the peninsula in 1425 presented themselves as Counts of Minor Egypt, hence they were called Egyptians, Egyptians and finally gypsies. They were presented as Counts of Minor Egypt because their place of departure on this migration was probably Greece, in the Peloponnese port of Methoni, known at the time as Little Egypt because of its resemblance to the Nile. There is also confusion about the origin due to the migrations of Egyptian craftsmen to Constantinople during the same period. There

are documents from 1422 where Roma are still aware of their Indian origin, although they were considered as originating from Egypt by the majority society and later this origin was assumed by the Romani community.

German linguists studied the language, establishing a relationship with Sanskrit and locating its origin in India. After studying the dialects of the common language of the Roma population in Europe, the conclusions place the origin of the Roma people through the study of Romani in India, specifically in Kannauj.

4.2 Arrival in Europe

Their arrival in Europe dates back to the 14th century. The fall of Byzantium at the hands of the Turks led to their arrival and dispersal throughout Europe in the 15th century. It is said that on their arrival in Byzantium they were called Gypsies by a Franciscan monk who describes how they lived in caves and long tents near Candie (Iráklio) Crete.

The population is concentrated in greater numbers in Moldavia and Wallachia, where they were goods that could be bought and sold, forced to work on the lands of lords, servants in churches or warriors. Roma were enslaved in some parts of Europe until the mid-19th century. Enslaved Roma women were also subjected to sexual slavery.

Spain

In the Iberian Peninsula, the first safe-conduct dates from 1425, when King Alfonso V of Aragon authorised Conde Juan de Egipto Menor and his people to travel through his lands. This safe-conduct was followed by others for other counts, Tomás, Andrés, Pedro, Martín, Jacobo, Pablo, Miguel... the same safe-conducts that appear in the chronicles of other European countries.

It is also possible to trace the pilgrimage through the geography of the peninsula by means of the various safe-conducts, the arrival in Andalusia via Jaén on 22 November 1462 of the Counts of Little Egypt, Tomás and Martín.

The pueblo gitano as the majority population called them because of

the confusion about their origin, call themselves Rromano people in general. Most of the Roma population in the Iberian Peninsula identifies itself as Kales. At the end of the 19th century, another Roma migration from Europe (Zingaro, Hungarians or Bohemians) arrived on the peninsula, and at the end of the 20th century, a new Roma migration, known as Romanian and Hungarian Roma. Roma migrations have not been homogeneous nor have they occurred at the same time.

Map of the main Roma migrations 900-1720

At first, the authorities on the mainland were welcoming, but it was not long before they began to enact anti-Roma laws.

The first picturesque and romantic perception of the Roma turns into rejection and persecution. Four major pragmáticas stand out:

Pragmática 1499 (Expulsion or annihilation)

Pragmática 1633 Assimilation without expulsion under threat of slavery and subjugation

Pragmática 1749 "The Great Round-up" (to put an end to the Roma population, order to arrest every Roma, forced assimilation or annihilation).

Pragmática 1783 ("Recognition of citizenship", enlightened assimilation)

The constitution of 1812 legally considered Roma born in Spain, for the first time since their arrival on the Peninsula in 1425 (almost four hundred years later), as Spanish citizens, until the return of King Ferdinand VII in 1814.

During the Civil War, Franco's side drew up a draft of the Penal Code, article 2 of which provided for "the penalty of rigorous imprisonment for those who marry individuals of an "inferior race" and even considered expulsion.

During Franco's dictatorship, life for the Roma population continued to be terror, and they were subjected to persecution. New restrictions were decreed. For example: the obligation to speak only Spanish ("Romani" would also be considered criminal slang); the drafting of the "Law on Social Danger and Rehabilitation" (clearly applied to Roma in the 1970s); the use of the Civi Guard as the enforcement arm of the dictatorship's policy towards the Roma population (LEBLON, 1993).

Persecution is reflected in the various anti-Roma laws and pragmáticas from 1499 to 1978. 479 years of systematic legal oppression against the Roma population, which is reflected in more than 250 laws, the last laws being abolished in 1978.

Portugal

It is quite possible that the arrival of Roma population in Portuguese territory occurred in the middle of the 15th century, with the beginning of Portuguese anti-Roma legislation with the Decree of 13 March 1526, issued by King John III, which denied us entry into the country and determined the expulsion of those who were already in Portuguese territory.

Portugal historically dealt with the Roma issue in a similar way to other Western European countries, but with one peculiarity: it deported Roma to its colonies in Africa and America.

Romania

The oldest mentions of Roma presence in those territories date back to the 14th century. Their arrival was welcomed due to their abilities, as it was basically an agricultural land under the rule of the Ottoman Empire. In order to permanently preserve the essential economic factor that the Roma represented, the authorities and the Church soon prevented them from travelling.

Over time, Roma people became the property of the state, the Church or the boyars, large landowners, and became slaves.

Those who belonged to private individuals, to the boyar landowners, were always in a more difficult position.

The emancipation of Roma was the result of several laws: the Organic Regulation of 1831, the laws of 1843 and 1844 that freed slaves belonging to the State; the law of 1847 that freed slaves owned by the Church; and the laws of 1855 and 1856 that served to emancipate those owned by private individuals (boyars) who -in a terrible display of injustice - were compensated for their losses at the rate of 8 gold pieces for each freed slave.

When slavery was abolished a large number of Roma families left the country and migrated to Central and Western Europe as well as to America. This second wave of Roma migration had an impact on the local Roma populations that has not yet been sufficiently researched. We do know that the arrival of these Roma did provoke a whole new series of anti-Roma stereotypes.

In the 19th century, the Roma population continued to be enslaved in the Wallachian and Moldavian areas.

It was not until 1855 that slavery was abolished in Moldavia, later Wallachia drafted a new constitution (Romania) allowing the right to nationality to the

Roma

Roma slaves for sale. Wallachia, 8 May 1852.

18 men, 10 boys, 7 women and 3 girls.
In good condition.

France

In 1419 the small French wine press of Châtillon-en Dombes made a donation to a group carrying letters from the Emperor and Duke of Savoy.

The Roma population in France is currently estimated at between 15,000 and 400,000 people, a heterogeneous group with very diverse backgrounds and histories, including different nationalities, as a result of contemporary history and migration.

Known and referred to as Gitans (linked to Spanish Roma), Manouches (Europe), Roms (recent European

migrations from Eastern Europe), Tsiganes, Romanichel (a pejorative term) and Bohemians. They are also referred to as Non-settled ethnic minority or gens du voyage.

Throughout history, Roma in France have also been the object of laws and discrimination; there are texts specifically aimed at the Bohémiens (Roma) from the 16th to the 19th centuries, as well as texts aimed at vagrancy, nomadism or begging, which to all intents and purposes include Roma (Liégeois, 1987: 114).

From 1504 onwards, it was forbidden to live in a house, to live with more than 3 or 4 people, to "be a Roma", begging, wandering, nomadism, forming gangs on main roads, giving and asking for alms... sentences and punishments involved being outlawed, sentencing to galleys (for men), flogging, branding, banning, shaving (women and girls), houses of mercy and hospices (for minors), deportations, allowing local communities to "march in order and armed and fire on them".

In modern times, France continues deporting Roma.

4.3. Contemporary History: Samudaripen. Porrajmos. Roma Genocide

In contemporary European history and in the history of the Roma population and Roma women, there is a horrifying passage: the Nazi genocide.

The persecutions and attempts of assimilation and extermination since their arrival in Europe have continued throughout history time and again, increasing at some moments of modern history, such as Nazism.

During the 19th century in Europe with the theories of evolution and social Darwinism, Roma were described as inferior races, and not "culturally advanced" like other "territorially settled" peoples.

With the rise of fascism in Europe, Roma also continued to be targeted for extermination, the Nazis considered them an inferior race. During the Porrajmos, Samudaripen, Roma genocide or Nazi genocide against the Roma people, more than three quarters of the European Roma population was exterminated, more than half a million people were massacred in concentration and extermination camps. According to Ian Hancock, 80% of the European Roma population was murdered in Nazi concentration camps. Roma were identified with the brown triangle and tattooed with the Z for Zigeuner (Roma). In 1920 a census of the Roma population and a

ban on entering public places began, in 1930 they were recommended for sterilisation, accused of being the ones who had brought foreign blood into Germany. In 1943 they were selected for sterilisation or castration by injection, to prevent their "racially diseased" offspring, until 1945 Roma people were persecuted, imprisoned, tortured, sterilised, gassed, used in medical experiments, forced labour, etc. On the night of 2 to 3 August 1944, "The Night of the Roma", more than 5,000 Roma were gassed (Zigeunernacht). However, no Roma testified at the Nuremberg trials, nor did they receive compensation for war crimes. It was not until 2005 that the UN General Assembly approved a day of remembrance for the Holocaust (Nazi genocide). It is only in 2012 that Germany will dedicate a memorial to the Roma victims. 16 May is Roma Resistance Day. In 1944 in the Auschwitz II Birkenau extermination camp, the Roma camp, there were around 6000 Roma people. The resistance told the prisoners of the Nazis' intention to gas them, they did not show up for the count that day and did not cooperate with their jailers. They broke into the tool shed and armed themselves with shovels, picks, and dismantled the bunk beds to make stakes out of them. The children collected stones to defend themselves. The Nazis were met with armed resistance ready to defend their lives. Nothing like this ever happened in Auschwitz. On that day they could not be taken to the gas chamber. They were punished by fasting. On 2 August the Auschwitz prisoners were all gassed.

We would have liked to be able to tell the history of the Roma population and of our Roma ancestors ourselves, with our own feelings, from their feelings and experiences, not from

Brown triangle identifying the Roma population. Tokens and concentration camp

the documentation of the legislation against our existence and the persecution of our people, or from the academic studies carried out by non-Roma people, who to this day continue to do so without any of us, from mistaken and stereotyped visions, their narrations have nothing to do with our history.

Pursued, exterminated, fugitives... we resist alive!

5. ACTIVITIES

5.1 Activity 1. We Situate Roma Migrations

This activity will help students to locate, through Roma migrations and the arrival of Roma in Europe, capitals, cities, countries... on the political map of Europe.

By doing it in a very visual way (experiential) the activity is less theoretical and learning is more enjoyable.

The map of Europe can be used in whatever format is most accessible, mural, electronic whiteboard, projector, individual paper, or interactive link, with the students indicating the different countries and capitals on the map.

It can be done as a puzzle, placing the pieces on a template previously marked with the map of the countries and matching each country on the corresponding part of the map.

The activity can be carried out together with the group or individually. Depending on the modality to be carried out and the availability or not of individual computers.

Interactive map of Europe. In these links you will find interactive maps to facilitate learning.

https://mapasinteractivos.didactalia.net/comunidad/mapasflashinteractivos/recurso/mapa-de-europa-paises/d2bfae17-7658-4d3d-bce3-d4d5f-316c52b

https://mapasinteractivos.didactalia.net/comunidad/mapasflashinteractivos/recurso/geo-quizz-europa-juegos-geograficos/ec39f807-3509-4247-9cbe-807224bb43ec

Materials: (Depending on the modality, or if considered it is possible to do both versions, puzzle and interactive).

Electronic whiteboard, projector, computer, poster board, sheets of paper, country silhouettes and board with the demarcation of the European countries to place the country silhouettes/countries cards.

Duration: 1 hour

5.2 Activity 2. We Also Use the World Map

> This activity will help students to locate, through Roma migrations and the presence of Roma in different countries, the continents.
>
> By doing it in a very visual and practical way (experiential), the activity is less theoretical and learning is more enjoyable, just like the previous one.

As we know, Roma migrations have been present on all continents throughout history.

With the world map, using whatever format is most accessible, mural, electronic whiteboard, projector, individual paper, or interactive link, the pupils should indicate the different countries and capitals on the map.

It can be done as a puzzle, placing the pieces on a template previously marked with the map of the countries and matching each country on the corresponding part of the map.

The activity can be carried out together with the group or individually. Depending on the modality to be carried out and the availability or not of individual computers.

Interactive maps of the world. In this link you will find games to learn and manage the different maps:

https://mapasinteractivos.didactalia.net/comunidad/mapasflashinteractivos/recurso/continentes-y-oceanos-del-mundo-mapamundi/df0e-d3bc-50da-4b05-a85e-d2d7b68d5fdf

> **Materials:** (Depending on the modality, it is also possible to do both versions, puzzle and interactive).
>
> Electronic whiteboard, projector, computer, poster board, sheets of paper, country silhouettes and board with the demarcation of the European countries to place the country silhouettes/countries cards.

> **Duration:** 1 hour

5.3 Activity 3. "Latcho Drom" (The Good Journey)

> This activity will allow students and teachers to show the history of Roma migrations, thus getting to know other countries, cultures, societies and artistic expressions. It will allow for reflection and debate in the classroom on the conditions and life of Roma communities.

Tony Gatlif's documentary film Latcho Drom (1993) traces, through Roma music and dance, their departure from India until their arrival in Spain. During the journey it mentions the concentration camps, we can see a tattooed gypsy singing a sad song. It

has a duration of 103 min.

https://youtu.be/2lt3tdmKnJE

> **Materials:** Projector and computer on which to view the film. It can be in the classroom or in an open space in the community.

> **Duration:** The film is 103 minutes. The discussion and subsequent work can be divided into 2 sessions of 1 hour each.

Topics for further discussion:
- What did you think of the documentary?
- What aspects stand out as relevant, what has caught your attention?
- Have you ever recognised your community?
- What stories have you been told?
- Can you relate a moment in the film to a historical moment?

5.4 Activity 4. We Know the Anthem

> In this activity, both pupils and teachers will learn about and work on the Romani anthem. To frame it historically and relate it to the identity and common destiny of the Roma population. It will facilitate ethnic, historical and cultural recognition.

The Romani anthem, *Gelem, Gelem*, refers to a horrible period in our contemporary history, the Roma genocide by the Nazis.

This anthem was composed by Jarko Jovanovic from a Roma folk song from Eastern European countries. Its lyrics are inspired by the experience of the Nazi concentration camps during World War II. It was adopted as an anthem at the London Congress in 1971.

In this activity we will listen to it and its translation for those students who need it. You can listen to it and learn to sing it according to the versions of each country. This activity can also be used to improve reading and writing and the learning and valuation of Romani as a Roma language.

> **Materials:** Internet connection, computer, or any device to play it and/ or watch the videos of the anthem.

> **Duration:** 1-hour session

https://youtu.be/hgGjpgVcxb8

https://youtu.be/6utHRgK04Dk

https://youtu.be/_CbWSIEws-Q

https://youtu.be/UiIcfH0_Z3g

https://youtu.be/n38OtcwBSyI

Romanés	Español
Gelem, gelem lungone dromensar	*I went, I went on long roads*
maladilem baxtale Rromençar	*I met happy Roma*
A Rromalen kotar tumen aven	*O Roma where do you come from,*
E chaxrençar bokhale chavençar	*With tents on happy roads?*
A Rromalen, A chavalen	*O Roma, O brothers*
Sàsa vi man bari familja	*I once had a great family,*
Mudardás la i Kali Lègia	*The Black Legions murdered them,*
Saren chindás vi Rromen vi Rromen	*Men and women were dismembered,*
Maskar lenoe vi tikne chavorren	*Among them, also little children*
A Rromalen, A chavalen	*O Roma, O brothers*
Putar Dvla te kale udara	*Open, God, Black doors*
Te saj dikhav kaj si me manusa	*You can see where are my people.*
Palem ka gav lungone dromençar	*Come back to tour the*
Ta ka phirav baxtale Rromençar	*Roads and walk with lucky Romani*
A Rromalen, A chavalen	*O Roma, O brothers*
Opre Rroma isi vaxt akana	*Up, Gypsy! Now is the time*
Ajde mançar sa lumáqe Rroma	*Come with me Roma*
O kalo muj ta e kale jakha	*World brown face and dark eyes*
Kamàva len sar e kale drakha	*Much as I like black grapes*
A Rromalen, A chavalen	*O Roma, O brothers*

5.5 Activity 5. Roma Timeline

In this activity, students and teachers will collectively draw a chronological timeline of Roma History that will allow them to learn about the history and milestones in the history of the Roma People in a visual way.

Based on several proposed images, which will be printed out on a large DIN-A5 sheets of paper, the students, in groups or pairs, depending on the total number of the group, will write and narrate in their own words the historical event to which it refers.

Images are proposed to make the timeline, but if the group has and shows interest, they can make their own image of the event they are going to report.

1.   Departure-Origin (Map)

2.   Arrival in Europe (Map - Document safe-conduct)

3.   Pragmáticas and legislation

4.   World War II, Roma Genocide (Triangle and concentration camp)

5.   Roma presence in Europe

Finally, the timeline will be presented as an exhibition mural in the classroom or in a space where it can be seen and explained by the students themselves.

The mural can look like this:

Salida y origen

El Pueblo Gitano tiene origen en la India...

Llegada a Europa

Desde el S.XV encontramos documentación escrita de la presencia del pueblo gitano...

Pragmáticas y Legislación

A lo largo de la Historia se han elaborado leyes y pragmáticas...

II Guerra Mundial. Genocidio Gitano. Samudaripen. Porrajmos.

Con el auge del fascismo...

Presencia en Europa

En la actualidad...

Materials: Computer with Internet connection, printer, white paper or cardboard, pens and markers, cardboard pen, cutter or scissors, sticky tape, glue, tacks to display the timeline.

Duration: 3 sesiones de 2 horas

5.6 Actividad 6. Homenaje a las víctimas del nazismo

> This activity allows them to develop organisational and expressive skills and at the same time acquire awareness and critical analysis of history and civic and citizenship awareness, learning and deepening their knowledge of the values of diversity and democracy, as well as recuperating and learning about the stories of Roma women.

This activity consists of building a socio biography of Roma women who were victims of Nazism. Several names of Roma women will be proposed so that, in pairs, the students can research them on the internet and tell their lives and stories in their own words. As in previous activities, the proposed biographies will be displayed somewhere in the classroom or community space so that they can be explained by the students themselves.

The biographies to be researched may vary depending on the country where the activity takes place and whether the students know and have a reference of a woman close to them, a family member or an acquaintance in the community.

Settela Steinbach

Alfreda Markowska – Noncia

Lily van Angeren-Franz

Rita Prigmore

Ceija Stojka

Anna Mettbach

Philomena Franz

Hildegard Franz

Bronisława Wajs – Papusza

Elisabeth Guttenberger

Rosa Winter

Hildegard Lagrenne

Materials: Computer with internet connection, cardboard, markers, pencils, photographs, printer.

Duration: 3 sessions of 2 hours

6. FOR GROUP DISCUSSIONS AND REFLECTIONS

6.1 Group discussions

What did you know about the history of the Roma People and were you able to study it at school? Why do you think you did not study it during your formal education? What repercussions do

you think that not knowing one's own history can have on Roma women?

We reflect on the situation of Roma women. What repercussions, what consequences does history have on Roma women today, how or where does it place them in today's context.

7. EVALUATION CRITERIA

The evaluation will be continuous throughout the unit, focusing on the activities and collective work sessions, where working groups are carried out, together with the teaching staff, the students will correct and evaluate their work as they go along.

As an evaluation instrument, it is proposed to observe attitude, involvement and participation. Follow-up of the tasks.

The evaluation of the subject will be based on the final exhibition (Roma biographies and chronology).

8. LEARNING OUTCOMES

The learning outcomes to be achieved in this subject are the recognition of Roma culture and history as a fundamental part of history, understanding the main milestones in the history of the Roma People.

• Develop spatial-temporal vision and knowledge through the different maps: representation and location and movement through time.

• To understand migration as a historical phenomenon that enriches and shapes different cultures.

• Recognising and emphasizing Roma women in history

• Ability to relate the history of the Roma population to the current context and situation through critical analysis.

9. WEBGRAPHY

Gitanos. Los olvidados del holocausto

https://youtu.be/x9Xmg2RBzKw

https://www.ushmm.org/wlc/es/media_oi.php?ModuleId=0&MediaId=7340

Gitanos: La historia de un pueblo que no escribió su propia historia. Gómez Alfaro

https://dialnet.unirioja.es/descarga/articulo/2241837.pdf

The digital Roma Archive shows contemporary letters and documents of Roma persecuted and murdered under Nazism. These individual voices oppose the interpretative power of the authors.

https://www.romarchive.eu/en/

www.romasintigenocide.eu/fr/home

Interactive maps for learning through play

https://mapasinteractivos.didactalia.net/comunidad/mapasflashinteractivos/recurso/mapa-de-europa-paises/d2bfae17-7658-4d3d-bce3-d4d5f-316c52b

https://mapasinteractivos.didactalia.net/comunidad/mapasflashinteractivos/recurso/geo-quizz-europa-juegos-geograficos/ec39f807-3509-4247-9cbe-807224bb43ec

Texts by Antonio Gómez Alfaro

https://dialnet.unirioja.es/servlet/autor?codigo=85262

http://www.culturaydeporte.gob.es/archivos-aca/actividades/documentos-para-la-historia-de-europa/gitanos.html

https://es.wikipedia.org/wiki/Pueblo_gitano#/media/Archivo:Romani_population_average_estimate.png

10. BIBLIOGRAPHY

Gómez Alfaro, Antonio. "*La gran redada de gitanos: España, prisión general de gitanos en 1749*" Ministerio para las administración. 1993

San Román, Teresa. "*La diferencia inquietante: viejas y nuevas estrategias culturales de los gitanos*". Siglo XXI. 1997

Zoido Naranjo, Antonio "*La Ilustración contra los gitanos*" Antecedentes, historia y consecuencias de la Prisión General. Ed. Signatura. 2014

Angus Fraser. "*Los gitanos*". Ariel 1992

Fernández Fernández, Dolores. Rodríguez Padilla, Eusebio. "*Mujeres Gitanas represaliadas en la provincia de Granada durante la guerra civil y la posguerra (1936-1950)*". Arráez editores. S.L. Colección Memoria Histórica de Andalucía. 2010

Liégeois Jean-Pierre (1987) "*Informe para una formación intercultural de los enseñantes. Gitanos e Itinerantes*". Asociación Nacional Presencia Gitana. Acatarí Esichén Asidiajú Callí. Madrid

Formal Teaching Units

WORLD OF WORK. RIGHTS, ADVOCACY, HUMAN RIGHTS AND LABOUR RIGHTS

1. INTRODUCTION

This unit addresses the urgent need for Roma women's empowerment and recognition of their rights.

We observe how Roma women, in very different realities, see how their health, housing, employment, equal opportunities, legal and social protection and freedom of movement rights are violated systematically. These situations, as well as hardly known, analysed or denounced, are silenced and even assumed by the victims themselves, as something normalised in the context in which they live. The violation of rights and the lack of access to rights has been a reality, generation after generation, with the consequent lack of expectations of change and respect for human rights for the Roma population.

In this unit, we propose the challenge of disseminating the value and existence of these rights that protect us in order to have the capacity to denounce, mobilise and defend them.

In this issue, we address the legal tools and bodies to defend human, social and labour rights.

2. OBJECTIVES

• To learn that we all have rights that are enshrined in various international declarations

• Empowering to demand rights

• To know, assume and value the rights and obligations included in the Universal Declaration of Human Rights and the Constitution

• To defend equal rights and opportunities for all people

• To use new ICTs to search for information on the subject

• To value and respect the difference between sexes and the equality of rights and opportunities related. To reject stereotypes that discriminate between men and women

• To reject situations of injustice and existing discrimination based on sex, origin, beliefs, social differences, sexual orientation, or any other type of discrimination as violations of human dignity

• To recognise the importance of the Declaration of Human Rights

• To analyse the causes of human rights violations

• Encourage respect, dialogue and participation in problem solving

• Making rights violations visible

• Recognise discrimination as a violation of human rights

• To learn about basic labour

legislation, rights, and obligations

• Understanding relations of production throughout history

3. COMPETENCES

The primary focus of this unit is on social and civic competences, the acquisition of knowledge about the Universal Declaration of Human Rights and the different constitutions.

We could include and allude to competences in linguistic communication as this unit promotes the understanding and use of legal terms, charters and treaties. In addition to the search for information from different sources, we could also include critical analysis and comprehension. The search for information facilitates digital competences and skills, (learning to select and compare information, search different sources, etc.) and promotes the competence of learning to learn in an autonomous, critical, and reflective way.

4. CONTENTS

Universal Human Rights

On December 10, 1948 in Paris, after the Second World War, the General Assembly of the United Nations, Resolution 217 A (III), ratified the 30 articles of the Universal Declaration of Human Rights. This resolution was followed by new agreements, such as the International Covenant on Civil and Political Rights, the European Social Charter, the International Convention on the Elimination of All Forms of Racial Discrimination or the Convention on the Elimination of All Forms of Discrimination against Women.

The Universal Declaration of Human Rights, together with the two covenants, the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights, make up the International Bill of Human Rights.

The document sets out the rights and freedoms to which all humanity can aspire on an equal basis. It is an important reference at an international level. It aims to build a better, fairer and dignified life, while it is an instrument to defend and fight for rights.

The Universal Declaration of Human Rights proposes inalienable social, political, economic, cultural, civic and social rights to all people, in order to live a dignified life, without fear or misery. These rights should not belong to a few, nor are they specific to a particular country, a particular social group or a particular economic moment, they are the rights of all people; they are not a reward or something to be earned; they do not depend on

social or economic status.

However, the fact that there is a Universal Declaration of Human Rights has not guaranteed human rights, it has not put an end to human rights abuses and violations today, but it has provided a reference and a framework for preventing and denouncing non-compliance.

The Universal Declaration of Human Rights is the legal framework for the protection of all people[1].

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective

---

1   https://www.un.org/en/about-us/universal-declaration-of-human-rights

remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 13

1. Everyone has the right to freedom of movement and residence within the borders of each state.

2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.

2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

1. Everyone has the right to a nationality.

2. No one shall be arbitrarily deprived of his nationality nor denied the right

to change his nationality.

Article 16

1. 1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

2. Marriage shall be entered into only with the free and full consent of the intending spouses.

3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

1. Everyone has the right to own property alone as well as in association with others.

2. No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.

2. No one may be compelled to belong to an association.

Article 21

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

2. Everyone has the right of equal access to public service in his country.

3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realisation, through national

effort and international co-operation and in accordance with the organisation and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

2. Everyone, without any discrimination, has the right to equal pay for equal work.

3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be

given to their children.

Article 27

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realised.

Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.

2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein..

What is the European Social Charter?

The European Social Charter is a set of social and economic rights at European level, drawn up by the European Council in 1961.

This charter presents rights related to employment, housing, health, education, movement of people, non-discrimination, social protection and welfare. It also addresses issues to protect more vulnerable citizens such as the elderly and/or youth and those who may find themselves in more precarious situations.

To monitor the implementation of the Treaty, the European Committee of Social Rights was set up to issue reports on countries' compliance with the Charter.

Rights guaranteed by the Charter [2]:

Housing:
• access to adequate and affordable housing

• reduction of homelessness; housing policy targeted at all disadvantaged categories

• procedures to limit forced eviction;

• equal access for non-nationals to social housing and housing benefits;

• housing construction and housing benefits related to family needs

Health:
• accessible, effective health care facilities for the entire population;

• policy for preventing illness with, in particular, the guarantee of a healthy environment;

• elimination of occupational hazards so as to ensure that health and safety at work are provided for by law and guaranteed in practice;

• protection of maternity

Education:
• free primary and secondary education;

• free and effective vocational guidance services;

• access to initial training (general and vocational secondary education),

university and non-university higher education, vocational training, including continuing training;

• special measures for foreign residents;

• integration of children with disabilities into mainstream schooling;

• access to education and vocational training for persons with disabilities

Employment:
• prohibition of forced labour;

• prohibition of the employment of children under the age of 15;

• special working conditions between 15 and 18 years of age;

• the right to earn one's living in an occupation freely entered upon;

• an economic and social policy designed to ensure full employment;

• fair working conditions as regards pay and working hours;

• protection from sexual and psychological harassment;

• freedom to form trade unions and employers' organisations to defend economic and social interests; individual freedom to decide whether to join them;

• promotion of joint consultation, collective bargaining, conciliation and

---

2   https://www.europarl.europa.eu/meetdocs/2004_2009/documents/dv/chartesocia-ledepliant-/CharteSocialedepliant-en.pdf

voluntary arbitration;

• protection in case of dismissal;

• the right to strike;

• access to work for persons with disabilities

Legal and social protection:
• legal status of the child

• treatment of young offenders

• protection from ill-treatment and abuse

• prohibition of any form of exploitation (sexual or other)

• legal protection of the family (equality of spouses within the couple and towards children, protection of children in case the family breaks up)

• the right to social security, social welfare and social services

• the right to be protected against poverty and social exclusion

• childcare

• special measures catering for the elderly

Movement of persons:
• the right to family reunion

• the right of nationals to leave the country

• procedural safeguards in the event of expulsion

• simplification of immigration formalities

Non-discrimination:
• the right of women and men to equal treatment and equal opportunities in employment;

• a guarantee to all nationals and foreigners legally resident and/or working that all the rights set out in the Charter apply regardless of race, sex, age, colour, language, religion, opinions, national origin, social background, state of health or association with a national minority;

• prohibition of discrimination on the basis of family responsibilities;

• right of persons with disabilities to social integration and participation in the life of the community

The Constitution

The Constitution is the supreme rule of the legal system and organises the public authorities, defines their role and their relations. All citizens are subject to it.

The constitution is a legal-political text that arises from the constituent power. It defines and creates the recognised powers (executive, legislative and judicial). It is the fundamental law of the state, where the rights of citizens are included. It is the legal framework. In these links you can find the full text of the Constitution of your countries. Each Constitution is the result of a specific historical, political and social context, which is why they

are not all the same, nor were they all created at the same time. They all guarantee the rights of citizens. These are the Constitutions currently in force, but they are not the first ones that have existed in each country.

Spanish Constitution 1978

https://www.boe.es/buscar/act.php?id=BOE-A-1978-31229

Romanian Constitution 1991

http://www.constitutia.ro/const.htm

French Constitution 1958

https://www.assemblee-nationale.fr/connaissance/constitution.asp

Portuguese Constitution 1976

https://www.parlamento.pt/Legislacao/Paginas/ConstituicaoRepublicaPortuguesa.aspx

Labour Law

So far, we are familiar with the charters or constitutions that provide the legal framework to guarantee citizens' rights. In this section we will look more closely at issues related to labour law.

Law is the set of rules that regulate and make it possible for people to live together.

Labour law is the set of rules that regulate the relationship between the worker and the employer, collectively or individually, and guarantee the rights of workers.

Labour and the relations of production have been influenced by the conditions of each historical moment.

We could distinguish 3 major periods:

Ancient Times:

In tribal societies, work was organised through the work of several families, nomadic and later agricultural. It is related to self-consumption, producing what is necessary for survival.

In rural societies, there are councils that control production and ownership to ensure the common good and interests.

In the ancient cities (Greek and Roman civilisation), various tribes were grouped together, through military organisation, obtaining land through warfare. There are citizens and slaves.

Middle Ages:

Feudal city, fiefdoms. Land lies in the hands of large landowners (large estates) and is worked by serfs according to the rules of the feudal lord. They pay taxes. Craftsmen must be in guilds according to hierarchy (craftsman, journeyman, apprentice).

Industrial Revolution:

Appears because of industrial development and trade. Working class and entrepreneurs.

This phase brings with it high concentrations of workers with the purpose to obtain higher production, which leads to a series of social problems related to housing, occupational health (high mortality, occupational accidents, health problems), child exploitation (child labour is allowed), labour exploitation (working conditions established solely by the employer, working up to 15 hours a day, no weekly rest, wage and labour inequality between men and women).

These social problems led the working class to organise through the labour movement, to defend its rights through trade unions, strikes, demonstrations and confrontations in factories.

From this point onwards, the state intervenes and begins to regulate the relations between owners of the means of production (employers) and workers.

- Child labour is prohibited.
- An 8-hour working day and weekly rest are established.
- There is compulsory employment insurance.

At present, labour relations are regulated by Workers Statute in each country. Labour law is regulated by the Constitution, laws, regulations, procedures, collective agreements, the employment contract, and local and professional customs and practices.

In the international sphere, labour-related laws are set out in European Union regulations, International Labour Organisation conventions and various international treaties.

The basic rights of working people pertain to:
- Right to strike and freedom of association
- Right to work and wages
- Right to collective bargaining
- Right to social security
- Rights to health and safety at work
- Rest periods and paid holidays
- Non-discrimination
- Privacy and respect for their dignity
- Rights of assembly

The general duties of workers:
- Good faith
- Diligence
- Comply with health and safety measures
- Fulfilling the contract and contributing to production
- Fulfilling agreements with the employer

Collective bargaining agreements are agreements between workers' representatives and employers to establish the working conditions of a specific

professional sector (e.g.: hotels and catering, agriculture, education, etc.)

The employment contract is an agreement signed between the two parties, the worker and the employer, and cannot go against the above rules.

Labour Rights in the European Union: What is Labour Law?

On this page, you can find out about labour rights in the European Union:

https://ec.europa.eu/social/main.jsp?-catId=157&langId=es

5. ACTIVITIES

5.1 Activity 1. Illustrate our Rights

The aim of this activity is for students to learn about the Universal Declaration of Human Rights. To know and be aware that these rights are also theirs and belong to them. To incorporate human rights as their own, which they are entitled to as human beings.

Declaration of Human Rights or hand them out as individual photocopies to the students. We do an individual reading, then a collective reading, where the articles are read one by one. Once they have been read, we comment on the articles, what each one means, whether they believe they are in force, whether they believe that in their lives they are fulfilled and guaranteed or whether they are violated.

We will then choose one of the articles in pairs, write it and illustrate it on the poster board. The students will write the article and draw it as they perceive it or as they wish to express it. All the articles and their artistic expression will be displayed in a visible place in the classroom, school, or community.

Materials: Human Rights Charter, (slides or on paper handouts for the pupils) paper, markers, crayons, cardboard, continuous paper for mural.

Duración: 2 sessions of 2 hours

5.2 Activity 2. Same conditions, Same Rights?[3]

This activity will help students to understand the unequal situations they face and the consequences of these. They will reflect on the injustice of expecting to achieve the same goal without equal opportunities.

---

3   Based on COLECTIVO AMANI, Educación intercultural: análisis y resolución de conflictos, 6th edition, Madrid, Popular, 2006. (Modified activity)

Divide the group into two and place each subgroup in different spaces or far away from each other. We tell them they must carry out a task according to the instructions we give them, during which they cannot ask questions or see the other group doing the task.

One group will be given the following instructions: You have 15 minutes to make a collage about fashion in women's clothes, here you have magazines, scissors, cardboard, colours, crayons, glue.

We will approach the other group and give them the following instructions: waki sa 15 minutes for conada, dirate yor mangala so quiran, pukalaja negazina tola, pernanbica, calica, camusa, pisa, guachipei...

Once the 15 minutes are up, we will approach each group to inform them of the end of the time and we will present the two works. Praise the good work done by the first group and the good result. We will ask for explanations of the work done by the second group (the one without instructions) and we will blame them for the result obtained, comparing it with the first collage.

After carrying out the activity and commenting on the results of the collage, we reflect as a group.

How did we feel? Was there any moment in which you wanted to belong to the other group? How did you feel when evaluating the results? Did the groups start from the same situation? Is this experiment similar to any situation in life? Do we have the same rights and the same opportunities? Did you think about the people in the other group? What did you feel?

Materials: Magazines, scissors, paper, cardboard, glue.

Duration: 1 session of 1 hour. 20 minutes for explanation and collage making. 40 minutes discussion.

5.3 Activity 3. The Alien[4]

Through this activity, students and teachers will gain a better understanding of the difficulties of migration processes and/or ethnic minorities in situations of discrimination. To understand what it means to become "the other" for the majority of society.

The activity consists of imagining and describing the life of an alien. We will form groups of 4-5 students. Using paper and pencil, the students should describe how they imagine the alien, how he/she is, his/her culture, music, way of dressing, tastes, values, how

_____
4   Based on eliceo.com, modified activity

he/she live, and at the same time draw a picture of the alien. All the characteristics that are going to define the alien, as well as the drawing, must be agreed upon as a group.

Once the idea and character have been described, the groups will have to discuss what his/her life is like on Earth, how he/she is treated, how he is perceived, what difficulties does he/she face when trying to communicate, how can he/she meet people, where can he/she live, how to find food, how does he/she establish relations, finds friendship, who welcomes him/her and who understands him/her.

After the explanations and the situation, we will move on to a large group discussion.

What have we used to imagine the alien? Has it influenced our way of being and our lives? Are the different aliens created by the groups similar? What problems do they have, and how do they feel about their life on Earth? Have they experienced discrimination? Which type, why? Is their experience similar to any of ours? Have you ever felt this way? When?

Materials: Paper, pencil, colours

Duration: 1 session of 1 hour

5.4 Activity 4. Entering the Circle

The aim of this group activity is to enable the students to express and verbalise how they feel when they are not accepted or included in different areas (work, majority society, access to resources, goods and services, etc.) through an exercise that simulates their lived experience. The aim is to address inclusion and social participation on equal terms, analysing the responses and feelings during the exercise.

In a large space, in the classroom or outside, we will ask for the collaboration of 2 volunteer students. The rest of the group will stand forming a circle, facing inwards with their arms tightly intertwined and closing the circle with their bodies, leaving no space for entry, simulating a barrier, an insurmountable human wall. The exercise consists of the two volunteer students trying to enter the inside of the circle in some way, trying to find a space to enter or a way to enter. The pupils in the group have to prevent this so that they can move around, group together more, etc.

After the activity, whether they were able to enter or not, there will be a group discussion about what happened, how we went through it, what

we felt. Did we feel comfortable not being allowed in? How did you feel when you wanted to enter and were not allowed in? Is it similar to any situation in our lives?

Materials: Classroom or space to stand in a circle and move around easily

Duration: 1 session of 1 hour. Explanation and circle 10 minutes. 50 minutes discussion

5.5 Activity 5. Search for News on Rights Violations

This assignment aims to raise students' awareness of the situation of rights violations that occur in our lives, as well as to elaborate a critical comment and develop internet research skills, digital literacy.

The existence of treaties and charters to protect and watch for citizens' rights has not guaranteed the fulfilment of these in any part of the world. For this reason, we are going to go online and search news item to comment on this violation of rights. To do this, we will have to identify which rights we believe may be violated and carry out a search or access the local press and look for the news item that refers to rights that have been left unprotected.

The search will be done in pairs if we have enough computers and connection, otherwise, it can be done in groups with a projector so that the students can watch the screen and carry out the search at the same time as they participate. If we do not have any possibility of connection and computer, we will provide newspapers from previous days.

Once the search has been carried out and the news item has been found, we will elaborate a summary and explain to the large group which right we have found has been violated.

For this activity, we can rely on the charters and constitutions for consultation.

Materials: Computers, internet connection. Newspapers. Bill of rights, constitutions

Duration: 1 session of 2 hours

5.6 Activity 6. Historical Evolution of Labour Rights

This activity will allow us to observe how it has been possible to change and acquire labour rights.

As in other activities, on this occasion

we will elaborate a visual mural to show the evolution of labour relations throughout history and the conquest of rights.

We propose 4 periods, where students will write and express how work and production relations were understood throughout history. They can illustrate each period either with drawings, collages, photos or drawings consulted on the internet.

If there is a particular local period that needs to be mentioned, it is proposed and highlighted on the mural (successful strikes, demonstrations that have made wage improvements possible, etc.).

ANCIENT TIMES	MIDDLE AGE	INDUSTRIAL REVOLUTION	PRESENT TIME
Family work, survival, slave-masters.	Feudal city, landlord, serfs, taxes, artisan guilds. Witches.	Industrial development, workers, working conditions, rests, remuneration, working hours.	Collective bargaining agreements, employment contract, paid rests, paid holidays, rights and duties.

The mural will be placed somewhere visible in the classroom or in the community.

At the end of the mural, we will discuss the conquest of rights, how have they been achieved, and is it possible to continue advancing?

Materials: Continuous paper, felt-tip pens, photocopies, pencils, colours, glue, scissors, etc.

Duration: 1 session of 2 hours

5.7 Activity 7. At Work

In this activity the students will be able to express and work on their oral communication skills during the debate, as well as learn about the current situation of the labour market.

We propose this cartoon by Forges to start the debate: What is the employer offering the worker? Does stable work exist nowadays? How would you define precarious work? Could you describe your ideal job?

Cartoon by Forges
Boss: *We're going to sign a 5 minutes contract and later on, we'll see.*

We propose this cartoon by Forges to start the debate. What is the employer offering the worker? Does stable work exist nowadays? How would you define precarious work? Could you describe your ideal job?

For the next session we offer the cartoon *Precarious Employment*.

For the debate, we will introduce the type of work they do in the cartoon, their working conditions, how they affect people's lives, feminised jobs, part-time work, precarious contracts.

How could this situation be reversed?

Precarious Employment
Worker: *I work 65 hours a week for a part-time salary and full time anger.*

Materials: Cartoons and discussion spaces

Duration: 2 sessions of 1 hour each. 1 cartoon per session

5.8 Activity 8. Spreading the word about Rights

This activity will enable students to improve their communication skills through social media and to improve their use of new technologies while learning and disseminating the Charter of Human Rights among their contacts, family, friends and community.

This activity can be carried out depending on the motivation and use of new technologies of the students. If they have mobile phones, internet connection and social media such as Tik Tok, Instagram, Twitter, Facebook; depending on the social media they use, we will decide where and what we shall upload, a text, image or video or reading of each article of the International Declaration of Human Rights. Once this has been done, it will be circulated through the networks. Some of the articles may be accompanied by an image or photo denouncing their violation (e.g. Article 25: Housing: a photo of substandard housing; Article 13: Everyone has the right to freedom of movement and residence within the borders of each state: photos of evictions of Roma population.)

Materials: Computer, mobile phones with an internet connection, camera and social media. Cardboard, photos, paper, pencils.

Duration: 2 sessions of 2 hours

6. GROUP DISCUSSIONS AND REFLECTIONS

6.1 Group Discussion

At the end of each session, we discuss in the group what we have learnt once the activities are finished. We also talk about the learning experience, as well as what we have been able to do during the time the training has lasted in relation to the subject treated.

During the sessions, what do you think you have learned and have your expectations about the topic been met? How do you evaluate this unit?

How has your perception of fundamental rights changed, and how do you think you have improved your knowledge?

7. EVALUATION CRITERIA

The assessment of this unit, given its complexity, will be global and continuous. Knowledge acquired by the students throughout the training process can be assessed by means of the prior ideas they have already acquired. We will observe their attitude towards learning and assess the elaboration

and participation in the proposed activities, presentations and group work.

As an evaluation test, the mural with the articles of the Declaration of Human Rights will be assessed, as well as a short test in which the students will have to write down 5 of the articles that they found most interesting, comment on them and give their opinion on the subject and whether they have observed the violation of the Declaration at any time.

8. LEARNING OUTCOMES

The student:
• Is able to recognise the basic principles of the Universal Declaration of Human Rights.

• Is able to recognise the basic principles and protection of the European Social Charter.

• Recognises the main articles of the national constitution.

• Can recognise and reject violations of rights.

• Has the ability to identify and reject inequalities.

• Has developed responsible attitudes that can contribute to improving his or her current situation.

• Is able to analyse the labour market and basic labour rights.

9. WEBGRAPHY

References:

Labour law

https://ec.europa.eu/social/main.jsp?-catId=157&langId=en

Combating discrimination at work

https://ec.europa.eu/social/main.jsp?-catId=158&langId=en

European Social Charter

https://rm.coe.int/168047e013

https://www.europarl.europa.eu/meetdocs/2004_2009/documents/dv/chartesocialedepliant-/CharteSocial-edepliant-en.pdf

Human Rights

https://www.ohchr.org/en/issues/pages/whatarehumanrights.aspx

https://www.apdha.org/media/DUDH_apdha.pdf

https://www.un.org/en/about-us/universal-declaration-of-human-rights

Illustrated Declaration of Human Rights

https://www.un.org/en/udhrbook/pdf/udhr_booklet_en_web.pdf

Constitutions:

Spanish Constitution 1978

https://www.boe.es/buscar/act.
php?id=BOE-A-1978-31229

Romanian Constitution 1991

http://www.constitutia.ro/const.htm

French Constitution 1958

https://www.assemblee-nationale.fr/
connaissance/constitution.asp

Portuguese Constitution 1976

https://www.parlamento.pt/Legisla-
cao/Paginas/ConstituicaoRepublica-
Portuguesa.aspx

Fundamental principles and rights at work

https://www.ilo.org/declaration/lang-
-en/index.htm

Formal Teaching Units

SOCIAL, CIVIC, INTERCULTURAL DEVELOPMENT. ROMA FEMINISM

1. INTRODUCTION

In this unit, we address a central axis for building better lives, debating and learning about Roma feminism.

We urgently need to talk about Roma women, about Roma feminism, about Roma women's organisations and associative and protest movement, about racism, about gender antigypsyism and, in short, about the history and proposals of Roma women.

The exclusion of Roma women from mainstream feminist discourses has led to the development of strategies to claim the rights of Roma women based on their ethnic identity. The invisibility of Roma women and hegemonic feminism has meant the need to build an intersectional, class, gender and race/ethnic Roma feminism[1].

2. OBJECTIVES

• Raise awareness of gender and identity.

• Understand the concepts of multiple discrimination and intersectionality.

• Learn about the history of feminism.

• Enhance appreciation of feminist movements.

• To analyse some features and characteristics of feminist movements, with an emphasis on Roma feminism.

• Raise awareness of the need for Roma women to organise and associate in order to defend their rights.

• To know the demands and contributions of feminism and Roma feminism.

3. COMPETENCES

EIn this topic, we shall work on social and civic skills and learning to learn.

These fundamental competences will enable students to understand how to learn, to develop their ability to continue learning. To improve the ability to organise, tasks, time, individual and collective work through training

---

1   López Olvera, Sara (2020) Mujeres olvidadas. From the silent revolution to the noisy revolution of Roma Feminism. MASTER'S DEGREE IN APPLIED RESEARCH IN FEMINIST, GENDER AND CITIZENSHIP STUDIES. Jaume I University. Castellón.

and information on concepts such as feminism, equality and Roma feminism. The students should be able to understand and identify their abilities to overcome learning challenges.

Social and civic competences refer to the ability to relate to people, society and democratic participation in social and civil life. With this unit on Roma feminism, we aim to make Roma women aware of the need to participate and build a fairer and more democratic society in which they are also included. By raising awareness of Roma women, history and organisation, they will understand the need for social and civil engagement.

The students should be able to develop interpersonal, intercultural and social competences, such as civic competences. The idea is to convey the need for the participation of Roma women in the construction of social and professional life.

This unit is fundamental to ensure civic, active and democratic participation, primarily through the knowledge of the notions and social and political structures (democracy, justice, equality, citizenship and civil rights) of Roma women and their organisation and defence of these.

4. CONTENT

Our history

The absence of historical memory of the Roma people reveals the ignorance and neglect to which the history of the Roma population, of Roma women, has been subjected to. This is why it is necessary to carry out and contribute to the historical recovery by also making Roma women visible, their contributions to the construction of organisation, demands and the struggle for the rights of Roma women.

It is necessary to recuperate memory in order to build a feminist genealogy, reclaim Roma protagonists in order to broaden and revalue their experiences, understand and write history.

It is essential to mention and reclaim the place of Roma women both in collective feminist memory and also in our story as People. It is necessary to trace a thread with the past in order to learn about and build the present and guide the future. To contribute to and extend collective feminist memory to the always forgotten women, the "other" women, who have always been present but always ignored. To incorporate the experience of Roma women organising and defending their rights to historical and feminist memory. (To preserve collective memory, recuperating it as historical memory), thus questioning the

traditional androcentric and racist narrative. And thus, making Roma women visible through the biographical genre as a legitimate way of constructing history[2].

The under-representation of women in research, as studied by Henrietta L. Moore (1999), distorts the society that is being studied. Research projects portray the own ideas of the researcher, the object of study is distorted and the analysis is carried out from the ideological bias, typical of the West. The feminist perspective proposes a new paradigm where ethnocentrism and androcentrism do not bias the object of study or its analysis.

Colonialism, ethnocentrism, racism and androcentrism define the starting points and the interpretation that all social disciplines - history, sociology, etc. have made of Roma population, women and gender relations (race and class).

"Romanologists" studies on the Roma people have gone through different phases. At first, when their arrival on the European continent was detected, they aroused a fascination due to Europe's attraction to the Orient. During Romanticism, studies viewed "the Roma" as bohemian and related it to the naturalist ideal. During the construction of the nation-states in Europe, studies on Roma people began to construct a negative stereotype, presenting them as antisocial, without any interest in assimilating themselves to the emergence of national identities or to the societies in which they live, self marginalised, and thus legitimising and "naturalising" social inequalities. Women have also been "represented" (under-represented, distorted...) in these studies. An example of a classic study in which Roma women are represented and defined can be found in Quindalé's Roma Dictionary:

"*Las gitanas dicen la buenaventura y venden filtros de amor; y las crónicas de los tribunales revela de cuando en cuando asesinatos de amantes o maridos por mujeres celosas, demasiado confiadas en sugestiones de esas astutas hechiceras, que lo mismo encuentran creyentes entre las personas de alto rango de la moderna Inglaterra que encontraban entre las principales de la antigua España (...) Desde las orillas del Indo hasta el campo de Gibraltar, esa ha sido siempre la peculiaridad distintiva de la gitana. Obscena en sus gestos y ademanes, obscena en sus palabras, obscena en sus cantares, pero casta en su cuerpo (...) La gitana tiene en sí además de la regularidad de sus facciones, de sus esbeltas formas, de su ligero talle, de sus agraciados modales, una mirada especial a la que se le atribuyen grandes pasiones.*" (Sales de Mayo, 1870)

Representations of Roma population

---

2   Idem

and Roma women have varied over time, responding to ideological and political interests. From then until today, stereotypes and prejudices in studies of the Roma population have been constructed negatively. From romantic to negative interpretations, the Roma woman has been represented as a mother, sorceress, witch, magician, artist, fortune teller, healer, the incarnation of sexuality and sensuality, pure and chaste, passionate and fiery, vagabond, ragged, out of society, free, submissive… to current stereotypes and representation of thief and immigrant.

Feminism identifies with women, but "*not with women situated in different social and historical contexts, but with women who are part of the same sociological category*" (Moore, 1991:24).

The history of Roma women is also the history of women's oppression. The perception and importance of women, and of Roma women throughout history, has not been taken into account or studied in a rigorous or scientific way by historians.

Among the demands of the Roma associative movement is the need for the historical study of the Roma people and Roma women, in an attempt to avoid the Eurocentric, patriarchal and racist bias that operates in the hegemonic thinking of academia. Constructing history from the respective historical contexts and elaborating their own foundations, thus positioning themselves as subjects of thought, ceasing to be objects of analysis and elaborating and legitimising the production of knowledge as situated (Donna Haraway, 1995).

A Brief History of Feminism in the West

In this section we will briefly review the history of feminism in the West, the most relevant contributions and theories throughout its history. Feminist theoretical discourse is a cultural construct that is the product of a bourgeois and Western social and cultural context from which "*other women*" were excluded for decades.

Feminism[3] as a theory, social practice, politics and thought aims to raise awareness and put an end to the oppression of women, thus achieving a fairer society.

As Ana de Miguel explains[4], there are three main periods in which feminist

---

3   Alda Facio calls all feminisms "Feminism with a capital *F*". FACIO, Alda: "Hacia otra Teoría Crítica del Derecho", in FRIES, Lorena and FACIO, Alda (Comp.): Género y Derecho.
4   Ana de Miguel. "Feminismos" in 10 key words on Women. Directed by Celia Amorós. Ed. Verbo divino, 1998.

theories and practices are developed[5]. Premodern feminism, modern feminism and contemporary feminism, where Roma feminism would come.

Premodern Feminism

Premodern feminism covers the period from the first manifestations of "feminist polemics" to the Enlightenment. There are manifestations of these in the classical past, the sophistic enlightenment puts forward the idea of equality between the sexes. The Middle Ages were a period of obscurantism for women, who could be accused of witchcraft and executed at the stake. The Renaissance introduced the concept of autonomy, but it did not include women. The debate on the sexes was opened. Christine Pisan's "*The City of Ladies*" (1405) already attacked the idea of women's inferiority, praising "feminine" virtues, but it was not until the 18th century that the idea of equality was formulated.

In the words of Ana de Miguel, the historical recuperation of feminist memory is still in progress. Research adds new names. From the new feminist perspectives, it is claimed that this historical construction of premodern feminism is not unique and exclusive to white Western women, so that authors such as Mernissi rescue women with rank and power throughout the centuries from the forgotten history of the East and the West, black women reconstruct their history from "the black point of view", indigenous women maintain and care for their legends. Roma women reclaim romni studies to be able to investigate, learn about and reconstruct their history in order to decolonise the construction of the history of the Roma people, Roma women by Romanologists, from an exhaustive and objective analysis without the bias of the outside gaze, both androcentric and racist, stereotyped and prejudiced in its interpretations.

Modern feminism

Modern feminism began with the Enlightenment, when a new political and social order took shape. Poulain de la Barre's "*On the Equality of the Sexes*" (1673) is considered the first work based on the inequality of the sexes. The Enlightenment affirms that people are born free and equal, with the same rights, therefore Feminism would be the radicalisation of the

---

5   Reference is also made to feminist "waves". The first wave corresponds to the movements of the end of the 19th century and the beginning of the 20th century (right to suffrage). There is no agreement on this, Amelia Valcárcel points out that the first wave arose with Enlightened Feminism and not with suffragism. The second wave began in the 1960s with the resurgence of feminism and the third wave in the 1980s focused on the diversity of women.

Enlightenment project of equality.

During the French Revolution, when women were excluded as they were during the Enlightenment, strong demands for sexual equality were generated by writing "*Cahier de doléances*"[6], women's clubs were created, they took part in the armed popular movement, they defended their participation in the army. Olympe de Gouges wrote "*The Declaration of the Rights of Women and Citizens*" (1791), Wollstonecraft wrote "*A Vindication of the Rights of Women*"[7] (1792). She claimed concrete political and civil rights in addition to the demand for women's individuality and the ability to choose.

For Ana de Miguel, "*the French Revolution was a bitter and probably unexpected defeat for feminism*"[8]. The Jacobins closed the women's clubs and prohibited women's participation in political movements, with the guillotine or exile being the solution to the problem of trying to surpass the laws of "nature" and attempt to be "statesmen".

It was during the 19th century that feminism reappeared with greater force as a social and international movement. The claims of the enlightened feminists for egalitarian principles were reflected here in order to provide a solution to the problems brought about by the Industrial Revolution and capitalism. Inequality, misery, poverty, exploitation, women were denied civil and political rights, the working class and working-class women did not benefit from the achievements of the Industrial Revolution. It is this context that leads to the development of emancipatory and social theories. The movement re-emerges in the face of another new offensive against women as a consequence of capitalism.

Proletarian women are massively entering the labour market, as Angela Davis points out:

"*Yet the incipient industrialisation of the economy was simultaneously eroding women's prestige in the home—a prestige based on their previously productive and absolutely essential domestic labour. Their social status began to deteriorate accordingly. An ideological consequence of industrial capitalism was the shaping of a more rigorous notion of female inferiority.*"[9]

While in the bourgeoisie women spent more time at home, women organised

---

6   List of grievances presented by women when they were excluded from the three estates (clergy, nobility, and the commoners) to write complaints to Louis XVI. They called themselves "*the third estate of the third estate*". In "*Feminismos*" Ana de Miguel. op, cit.

7   In 1790, Wollstonecraft wrote "*Vindication of the Rights of Man and of the Citizen*" defending the philosophy of human rights, and two years later she broadened it to include the extension of rights to women.

8   Ana de Miguel. "*Feminismo*" op.cit, p. 9.

9   Angela Davis, "*Mujeres, raza y clase*" 1981. Akal, Madrid.

themselves to demand the universal right to vote, a cross-class demand. In the United States, they also joined the struggle with the abolitionist movement, in 1848 the "Seneca Falls Declaration" was approved, the[10] first convention on women's rights in the state of New York, the fundamental text of suffragism, where women declared their independence from the authority exercised by men and from an oppressive system, and proposed resolutions to improve women's rights. The critique of black feminists in the words of Angela Davis:

"*The Seneca Falls Declaration proposed an analysis of the female condition which disregarded the circumstances of women outside the social class of the document's framers.*"[11]

In 1866, Stuart Mill presented the first petition for women to vote in the English parliament, in Spain the debate did not take place until the Second Republic, in 1931, same as in Portugal (but during Franco's dictatorship the right to vote was lost). In France in 1944, after the Second World War, in Romania since 1948.

In the well-known socialist feminism, it was the utopian socialists who analysed the situation of women on the basis of the analysis of the economic and social situation of the working class. Fourier, Owen, Saint Simon, Flora Tristan "*Unión Obrera*" (1843). They conceived the institution of marriage as a repressive institution.

Marxist socialism developed theories on the origin of women's oppression, establishing that the cause of inequality was social and not natural. Private property and the sexual division of work exclude women from social production, relegating them to the private sphere, so one of the ways of emancipation was their incorporation into production and economic independence. For Marxist socialism, gender unites women and class divides them. They supported the suffragette demands for tactical reasons, criticising the fact that bourgeois women did not take into account the situation of proletarian women. The emancipation of women is impossible under capitalism. The struggle of women is the struggle of the working class. Kollontai in her works "*The Social Basis of the Women's Question*" (1907), "*Sexual Relations and the Class Struggle*" (1911). Theorising about equality and the situation of women in capitalism, she elaborates an emancipatory strategy through three areas, work, family and relations between the sexes. Clara Zetkin promotes a women's socialist movement by organising an international women's conference in 1907. They

---

10   Document based on the US Declaration of Independence. In which they denounce the political restrictions to which women were subjected.

11   Angela Davis op.cit. p.62.

analyse the intersections of oppression, gender and class. They add the class perspective and class struggle to the analysis. Patriarchy and capitalism go hand in hand.

The anarchist movement as a social and political movement also included women who participated in the struggle for equality, although it did not have as extensive a theoretical elaboration as Marxist socialism. Anarchist free women rebelled against hierarchy, authority and the state (neither god, nor master, nor party). They did not attach importance to the struggle for the vote, nor did they, like the socialists, consider the need for a regulating state.

They do not participate in the suffragette demands.

Contemporary Feminism[12]

During the interwar period, feminism declined due to political, economic and social circumstances. Simon de Beauvoir's "*The Second Sex*" (1949) attempts to construct an explanatory theory of women's subordination, starting from the question "*What does it mean to be a woman?*". She argues that you are not born a woman, you become one.

Betty Friedan[13] in "*The Feminine Mystique*" (1963) analyses the situation of women's dissatisfaction, they cannot realise personal projects due to the role of mother and wife and those who are not content with this role assignment are blamed.

Black or Roma women for example, due to their situation of marginalisation and exclusion, and because of the need to survive, hadn't been relegated to the domestic sphere. Whether as live-in maids in North America (Black women) or due to the situation of persecution, marginalisation and imprisonment (Roma women) they have always been forced to find means of subsistence outside the domestic sphere. So, the debate and the struggle for socio-labour inclusion for them is more tied to getting to jobs that are neither precarious nor marginalised. The jobs they occupy, or the form of subsistence has the same characteristics as that of their partners, they carried out similar jobs (slavery, street vending, scrap metal, etc.). Post-war women were, after having joined the labour market, were excluded from the public space and the labour market, relegated to the domestic sphere. Hence the call for the inclusion of women in the public sphere. During the 1960s, the inequalities of the system - classist, sexist, racist, imperialist, etc. came to the surface and feminism

---

12   López Olvera, Sara. (2014) "Construyendo el feminismo gitano" Universidad de Granada

13   Leading representative of liberal feminism.

organised itself independently. This led to a split between radical feminism, the "political feminists" who claimed that the origin of women's oppression was capitalism, and the "feminists" who were critical of the sexism of the left. Kate Millet's "*Sexual Politics*" and Shulamith Firestone´s "*Dialectic of Sex*" (1970) are key works that introduce concepts such as patriarchy, gender and sexual caste. Awareness-raising groups are created.

Feminism of difference[14] argues that inequality is the patriarchal characterisation of women and the efforts of feminism of equality are not necessary as women neither want nor can equalise men in a world made by men.

Feminism in the 1970s differentiated sex from gender, the biological from the culturally constructed. The construction of the sex-gender system does not make the difference between women visible. The rejection of monolithic, universalist, elitist and elitist visions that lack cultural, racial and sexual plurality and that ignore the situations and causes of women's oppressions.

The "third wave feminism" [15] or feminism of the 1980s emphasises the diversity of women. They question the term "woman", as essentialist

and homogenising. It focuses on the variables of the diversity experienced by women. The analysis is based on the variables and intersections of gender, race, ethnicity, sexual orientation, country of origin. They claim feminism should pay attention to race-ethnicity, class, sexual orientation, as it has reduced the category of analysis assuming heteronormativity and heterosexist assumptions, in opposition to the "modern colonial gender system" (Lugones, 2008).

"Decolonial" feminism takes on the critiques of "classical" feminist thought made by women that come from the margins, the subaltern, the other voices of feminism.

Classical feminist thought has been elaborated by white women, who have occupied a privileged social status due to their class and racial conditions.

Every different moment of theoretical and practical elaboration of feminism responds to the situations of oppression perceived by women in the historical context in which they live. Latin American women, Black women, impoverished women, migrant women, women from impoverished countries, do not begin their struggle demanding equality or the difference between genders, they fight against

14   Equality feminism encompasses Marxist, socialist and liberal feminism. According to Celia Amorós "Feminismo, Igualdad y diferencia", equality feminism has its roots in the Enlightenment.
15   It is also referred to by various authors as postcolonial feminism, intersectional feminism, Third World feminism, postcolonial or peripheral feminisms.

discrimination, poverty, marginalisation, social injustice. Once these situations have been overcome, men and women will be freer and more equal, and it is then that one of the basic premises of feminism, equality, can start to be partially realised. The difference or addition to this "wave" is that women are aware of the unique challenges they face, socioeconomic status, religion, origin, migration, "race", equality with men from their own culture.

The main criticism of classical feminist theory is that this theory does not serve to interpret the reality of oppression of all women (racialised, impoverished, lesbian, immigrant, Muslim, indigenous...).

We are witnessing the "*fact of the pluralisation of feminist theorising*"[16]. This fact of theoretical pluralisation that occurs between the different intersections, gender, sexual orientation, "race", culture, class, etc, emphasises the "social ethics" of feminism by denouncing other prejudices and discriminations that are added to sexism (racism, ethnocentrism, homophobia, classism, etc).

Feminist critique focuses on how gender influences the production of knowledge and how sexism constructs bias in this production. Gender does not operate independently, as it does not account for the multiple forms of oppression to which other women are subjected. This point of view assumes that the category "gender" represents all women. This is what some critical decolonial feminist theorists propose to call "gender racism"[17].

The "other" feminists, the Roma feminists, highlight the intersection between the structures of domination between the androcentric system, racism, coloniality, heteronormativity, etc.

Feminism has not taken up the demands of all women, it has been constructed drawing from a specific history and specific women who belong to the majority culture, consequently it needs to revise its principles and it has brought the emergence of "other" feminisms by ethnic minorities.

Intersectionality.[18] Voices and experiences of Roma women.

In order to understand the situation

---

16   María José Guerrera Palmero. "Contemporary feminist theory. Una aproximación desde la ética" Instituto de investigaciones feministas. Complutense University of Madrid. 2001
17   María Lugonés proposes that the gender category should only apply to people of European origin.
18   Basado en la intervención de Gregoria Lincan, Roma feminist activist, en el Salto, Incluison Diversity (2021) https://www.salto-youth.net/downloads/4-17-4178/IDTalksIntersectionalArticle.pdf

and the analysis of Roma women, it is necessary to understand and deepen our understanding of the concepts of sex, gender, "race" and class: these are categories of analysis that intersect their social, cultural and identity reality.

https://youtu.be/hOnVo78-6b0

Intersectionality is the concept that focuses on the multiple identities of individuals in a system of jointly interfering oppressions.

It was coined by Kimberlé Crenshaw in 1989, a Black feminist woman, professor of Law at the University of California. It is very important to know that intersectionality has its roots in Black feminism.

Crenshaw explains intersectionality analysing how Black women are discriminated against in the labour market without having access to the jobs that white men and Black men have.

Over time, the concept of intersectionality has been given more definitions and has been complemented by more identities, different perspectives and different life experiences, which have made the notion more complex. The most important thing to know is that **intersectionality focuses on the voices of the most vulnerable groups that are part of society**.

We may think that intersectionality is challenging to put into practice, and yes, it is. The systems of oppression that affect individuals based on their multiple identities, such as gender, race, class, sexuality, age, religion, colour, systems such as racism, sexism, classism, are not easy to deal with either.

Why is it essential for feminist movements today?

It is essential because intersectionality theory helps us to see the inequalities that exist in the societies which we are a part of. It emphasises the differences between women, the diversity of people's identities, the struggle for empowerment, solidarity and at the same time shows very clearly the power relations in society, community, oppressions and privilege.

As feminists, the proposal is to balance the scales of the different systems of inequalities so that we are all aware of how we use our privileges, step back and bring the most vulnerable voices to the forefront.

Only in this way will the feminist struggle be successful in achieving gender equality.

How can an intersectional perspective be incorporated and developed?

It is necessary to know that there are multiple identities and multiple struggles which means that for some of us it is more difficult to obtain equal opportunities.

Women are discriminated against based on the intersection of their

identities. Identities cannot be viewed separately; for example, a Roma woman is discriminated against because of her gender, ethnicity and class. It is impossible to choose a single identity. Also, muslim women are discriminated against on the basis of gender and religion, black trans women are discriminated against on the basis of their gender, race, colour, sexuality. So we must address the problem by considering all the identities without reducing the person to a single one and creating intersectional policies.

Listen to the voices and needs of those most affected by the oppressive system. Step back and support them to speak for themselves and their communities, create partnerships and alliances with Roma women working at local levels. Develop projects and campaigns that enable access to resources and spaces where Roma women can participate for themselves.

An understanding of the evolution of the concepts of race and gender is necessary to understand antigypsyism in order to pinpoint the intersections and oppressions faced by Roma women. In the unit "CULTURE AND INCLUSION: Identity, stereotyping, prejudice and antigypsyism", we focus on gender antigypsyism.

CHALLENGES OF INTERSECTIONALITY: VOICES AND EXPERIENCES OF ROMA WOMEN. Carmen Gheorghe

https://fb.watch/6rb_KHj2oG/

Roma Feminism

Unlike Western feminism, and especially European feminism, Roma women have maintained a double militancy, connecting their work for women's rights to the struggles for the dignity of their community and for the defence of their civil rights, hence their interest in continuing to participate in Roma non-governmental organisations. This double militancy, however, has had to overcome a lot of resistance, both from the feminist movement and from the Roma movement. Both movements have been influenced. On the one hand, feminist organisations have seen the need to incorporate cultural diversity into their analyses of gender inequality and, on the other hand, the Roma movement has had to contemplate the demands and aspirations of Roma women and add them to their demands regarding racism and classism suffered by the Roma community. Since the 1980s, in the field of social anthropology, gender definitions already had introduced the concept of cultural diversity.

It is precisely the same paternalist, universalist, ethnocentric and essentialist ideology that underlies Western feminist movements, that stimulates insurmountable prejudices -in this case, Roma culture is seen as the generator and cause of gender inequalities. Feminists advocate for cultural rupture and for "consciousness-raising"

of women from other cultures, while Roma women retreat in the face of these ethnocentric attacks. In this situation, Roma women are often unable to recognise what "hegemonic", white, gadjo feminism has meant in their lives.

"*We consider our feminism to be a matter of social justice.*" (Guru)[19]

This phrase connects the struggle of Roma women and the denunciation of the situation of Roma people. It is these women who face difficulties and are faced with the challenge of constructing a feminist discourse that is permeable and accepted by Roma women where patriarchy and racism meet, and that at the same time is based on their own experiences and cosmovisions. Roma women's struggles for emancipation are linked to economic, social and cultural demands due to the shared experiences of racism, marginalisation and exclusion that have shaped their gender identities. Roma culture and Roma women are perceived and represented as submissive to the patriarchal order, with the only viable model of emancipation being "conversion" to the civilised, gadjo world.

Demands for equality cannot imply the homogenising "equality" of other women from other cultures. Likewise, defining Roma cultural identity is complicated, due to the heterogeneity within the group, which is one of the characteristics of the identity itself.

For decades, administrations, associations and NGOs that assume "gender policies" have tried to work with Roma women based on ethnocentric analyses, in an attempt to assimilate Roma women. These practices have had a low impact on the transformation and emancipation of their lives and the situations they suffer.

These women continue to be constructed and perceived as passive subjects, victims of patriarchy and/or capital. Their struggles, both internal and external, are never taken into account, nor are they represented as active subjects in the construction of their communities and the emancipation of women, even though surveys and sociological analyses consider them the driving force for change and transformation of the society, due to the cascade effect they have over them and their approaches of "modernity", recognising their importance and value in their environment.

Feminism, understood as an ideology and a practice of opposition to patriarchal power, has not been exclusive to the West, nor has it been exclusive to white women. The construction of feminism from the perspective of Westernism has resulted in "colonisation".

---

19   María José Jimenez Cortiñas. Social worker. President of Asociacion Gitanas Feministas por la Diversidad en 2012. Universidad de Murcia. Junio 2012.

Coloniality has also penetrated feminism, thus converting the discourse of Roma women (as is the case with women in Latin America, Africa) into the object and not the subject of their demands, history and experiences. There is thus "another" history, another part of history, theory, movement and feminist practices that have not been taken into consideration or have had little importance for academic study.

Feminism has not taken up the demands of all women, it has been constructed with a specific history and specific women belonging to the majority culture, which has meant a revision of its principles and the emergence of "other" feminisms by ethnic minorities.

Our starting point is the social position of Roma women; as a group, they are shaped by the intersection of, at the very least, ethnic, gender and class inequalities, facing multiple discrimination.

The relevance of gender in understanding anti-Roma racism and the importance of gender for the Roma movement in general are topics of debate among Roma women activists and in their interactions.

Some forms of discrimination, exclusion and violence affect Roma women disproportionately or exclusively.

Their emancipatory and equality models don't pretend to copy gadjo feminist models; they pretend to change and create new models through their own culture.

Roma women vindicate the changing nature of their cultures, the history to be rewritten by their own people, and they reject assimilation or other forms that attack their dignity and culture. It is a double struggle: to maintain their cultural difference from the majority society and at the same time the struggle to change the uses and customs that they consider contrary to their rights as women. Their struggle, like that of other women who don't belong either to the "majority" or "dominant" culture, is the right to reconstruct their history and culture, to confront it and to be able to construct their options from the cultural pluralism to which they belong.

Present times

Roma women are currently "building bridges" between the different struggles they are involved in by having to participate in the various movements, feminist, Roma and LGTB, by the importance of racism (in the first one), the relevance of feminism (in the second one) and of diversity (in the third).

From a culturally situated gender perspective, Roma women discuss sexism and "Romanism" with some Roma or pro-Roma organisations and question academic feminism that has

not taken them into account in its analysis by not including the intersectional analysis of the multiple axes of discrimination to which their lives are exposed and of which they are aware.

The demands and forms of struggle and organisation of Roma women are giving rise to the emergence of a new Roma feminism, which coincides with the demands of mainstream feminism but differs in some respects. The specific ways in which their gender identities are constructed, due to their cultural identity, history, relations with the majority society and class position or socio-economic situation mark these differences. The Roma women's movement, at national, European and international level, is calling on academic feminism to build a more inclusive and intercultural feminism that takes into account cultural specificities and respect for difference. At the same time, they are fighting within the Roma movement and trying to ensure that it takes up the specific struggles of women from the ranks of the broader demands for human rights for their people and creating spaces for the exchange of experiences, struggles and agendas.

The creation of spaces and meetings for Roma women, who also find the need to self-organise, fight and make visible their situation, their identity,

and analyse the factors of inequality, has favoured the construction and demands of Roma's rights and Roma feminism.

Roma feminists are doing feminist intervention in communities, developing theory and contributing to feminist thinking by expanding their knowledge, advocating and supporting Roma communities and Roma women. They aim to ensure diversity by putting the experiences and problems faced by Roma girls and women at the centre of political and policy agendas.

Within the demands, we also find successes and advances of Roma feminism.

In Romania, the concept of multiple discrimination was first introduced into Romanian law in 2006. The initiative came from a group of Roma feminist activists who fought for gender equality legislation to recognise the discrimination faced by Roma women and other women of other ethnicities, women with disabilities, etc.

In Spain, the Congress of Roma Feminism was held in 2017. There, Roma activists and academics from around the world debated on Roma feminism.

In Portugal, they are Roma feminist women who have taken the lead in the Nao Engolimos Sapos [20] campaign and

20   In some shops, the figure of a toad is placed at the entrance in order to prevent access to Roma, as it was traditionally considered a sign of bad luck. The aim: to scare Roma away from access to goods and services.

multiple activities for the continuity of formal training, the empowerment of women and the fight against racism and stereotyping. In France, they commemorate and celebrate the Romani Resistance Day by reclaiming memory, struggle and dignity.

5. ACTIVITIES

5.1 Activity 1. Does it Happen Every Day? Multiple Discrimination

This activity will help students to express and verbalise the daily violence they face due to their condition as impoverished Roma women. It will help teachers to understand better the students' context, experiences and life perspectives.

We introduce the concept of multiple discrimination and intersectionality. Afterwards, we propose to the students to write and/or express situations they have experienced or have been told about that can be identified as situations of discrimination and multiple discrimination and they develop and present them to the large group. Define multiple discrimination in your own words.

Following the exercise, in another session, we presented and developed *"Together we rewrote Florica's story"*.

A bus driver physically assaults a Roma woman with a broom when she tries to get on the bus. The case became known after one of the bus passengers filmed the incident and posted it on social media. After the aggression Florica called the emergency service, but the operator not only did not take her seriously, but insulted her, "You talk like a crow! You must have driven him crazy!" (referring to the driver) "Go to hell!"

https://www.libertatea.ro/stiri/rasismul-de-la-112-o-operatoare-sts-injura-o-femeie-roma-batuta-vorbi-ti-ca-ciorile-trazni-v-ar-du-te-drea-cu-2736227

A partir de 2020 Florica puede acceder a una vivienda a través de una campaña realizada para comprar un hogar.

Florica's story reveals all the forms of discrimination to which Roma women are subjected: racism, sexism, classism, etc. A person like Florica is denied all rights: access to housing, property rights, housing conditions. And unfortunately, many women like Florica go through situations like this on a daily basis. The system is not set up to support them, but the solidarity you have shown has strengthened and given us and Florica hope, because we felt that we were not alone in the struggle against oppression. (E-romnja)

The outcome of feminist solidarity. Phenjalipen.

Again we return to the large group to discuss the news and how life has developed after the intervention and support of Roma feminist solidarity to discuss the needs for organisation, advocacy, mutual support.

Materials: Paper, sheet of paper, projector to project news and images of Florica

Duration: 2 sessions of 2 hours

5.2 Activity 2. The Strength of my Women

This exercise allows students to learn about their own life history and the genealogy of their women's struggle. For teachers, it will allow them to learn about the historical context and life of Roma women.

The activity consists of establishing a historical line of women relatives, their historical context, and their different life struggles. They shall draw a family tree, which can be in the form of a tree or boxes and lines of kinship. The names of women from previous generations, family members, close relatives, whether or not they are related by blood (mothers-in-law, neighbours, cousins...) are written in these boxes.

Once the tree has been established with the familiar and close women, we will tell a brief story of their lives,

their context and their struggles or courage at the time, emphasising their strengths. We will describe each one in 3 sentences.

Then we will put all these phrases together and finally put them in each student's box as a compilation to remember that we are the sum of all that they were.

The activity is done individually, but by talking and sharing ideas with the group, there may be women who are referents and family members of the same group and shared stories may emerge.

Teachers can make a comparison with their family structure and the lived context of their family experience in order to verify or not the historical privileges they have enjoyed. Review their life experience and that of their family members. Contextualise Roma women's lives and access to rights.

Materials: Poster board, sheets of paper, colours, pencils... perhaps a projector to project an example of a family tree drawing, poster board with a pre-designed tree

Duration: 2 sessions of 2 hours each

5.3 Activity 3. Let's Draw Feminism

This activity offers the possibility of creating a feminist timeline and of seeing the conquests made by women in the West in a visual way and in a mural. It provides students and teachers with a vision and knowledge of the improvements and achievements in women's rights against patriarchy.

In this activity we will make a mural with historical milestones in the struggle for women's rights.

We propose a series of events that mark the history of feminism.

The aim of the mural, the exhibition, is to represent relevant moments throughout history with drawings and a poster made with the artist's own words. The mural ends with the interpretation or representation of Roma feminism.

Materials: Pintura, proyector, fotocopias, folios, carteles, papel continuo, plantillas, papel pluma, lápices... necesario para realizar un mural.

Duration: 3 sesiones de 2 horas

Premodern Feminism	Modern Feminism
Debate "*Feminist Controversies*". Middle Ages: Witchcraft Renaissance: "*The Book of the City of Ladies*" (1405) by Christine Pisan	Illustration: Poulain de la Barre "*On the Equality of the Two Sexes*" (1673) French Revolution: Olympe de Gouges writes the "*Declaration of the Rights of Woman and of the Female Citizen*" (1791). Wollstonecraft wrote "*A Vindication of the Rights of Woman*" (1792). Suffragism: Women's right to vote. (Year of the country) 8th March. International Working Women's Day. Women and the labour movement.
Contemporary Feminism	Gitano Feminism. Roma Feminism.
Interwar period: Simon de Beauvoir "*The Second Sex*" (1949) Betty Friedan "*The Feminine Mystique*" (1963) "*Third Wave Feminism*": Women's Diversity, Black women, indigenous women, Intersectionality.	Intersectionality. Multiple discrimination. Privileges Gender/Race/Class/... Georgiana Lincan Carmen George MªJosé Jimenez Carmen Fernández Maria Gil... 16 May: Romani Resistance Day

5.4 Activity 4. We Draw our Feminism

This activity will help both students and teachers to get to know and recognise the genealogy and demands of Roma feminists, projecting their history in a visual way.

In this activity, as in the previous one, we will make a mural with the historical milestones in the fight for Roma women's rights. We will propose a series of milestones for the drawings, the mural, and the text. The students can also propose specific local or national events that they consider relevant. They can also propose figures

and references to be included in the mural.

As proposals we can count on the women we present on the website www.skolaromani.org.

https://www.skolaromani.org/personalidades-feministas/

> **Materials:** Pintura, proyector, fotocopias, folios, carteles, papel continuo, plantillas, papel pluma, lápices... necesario para realizar un mural.

> **Duration:** 2 sesiones de 2 horas cada una

5.5 Activity 5: Are Women Born or Made?

> This activity will allow students and teachers to reflect on the sex-gender system, the weight of culture and the construction of the concept of gender.

The exercise consists of a reflection around the question posed by Simon de Beauvoir in "*The Second Sex*" (1949) when she attempts to construct an explanatory theory of women's subordination.

What does it mean to be a woman?

Are women born or made?

What does it mean to be a Roma woman?

Do all women suffer the same oppressions? Why?

> **Materials:** Classroom or space to discuss in a circle

> **Duration:** 1 session of 2 hours

5.6 Activity 6. Reflections on Privilege

> In this assignment, students and teachers will be able to reflect and discuss the idea of privilege, how it manifests itself, who has more privilege and why.

We will do an individual reading of the text, then we will read it aloud together in the group, each student reading one paragraph (depending on the level of the group).

Following the text, we shall now proceed to the debate on

How do they feel? What is your opinion about the author's experience and statement? What do they understand by privilege?

TEXT

OPINION - "*I am a Roma and I feel privileged because my skin is white*". An editorial about a relatively unknown reality.

-"In my community in Mizil, I always heard people say: *Dikta, mandro kai si, penes che si gadji!* (*Look how pretty she is, she looks like a Romanian girl!*)" by Georgiana Lincan

• Even though I am part of a marginalised Roma community in Mizil, I nevertheless have white skin. Most of the time I can pass as "gadjie" (non-Roma).

• I have Roma friends who don't want to stand out in the sun, so that they don't get tanned, or who buy skin bleaching cream.

• I think I need to talk more about white skin privilege.

Georgiana Lincan is 24 years old and has been working for 6 years for E-Romnja, an NGO working to promote Roma women's rights.

I am Roma, from a "traditional" Roma community in Mizil. From the age of six months until I was eighteen years old, I was raised by grandmother whose only source of income were my uncle's disability pensions. I was supported by different people throughout my life, both financially as well as spiritually, until I completed my Master's degree in political science.

I have been working for E-Romnja for six years – The Association for the Promotion of Roma Women's Rights. Through this work I try to offer to Roma women growing up in similar communities the same support I received.

As a Roma woman coming from a very precarious community, I can say that the access to education is not only dependent on your will to achieve something in your life, but also on an entire context: the parents' mentality, the family's financial situation, the home environment, the educational system, sexism, discrimination, unequal opportunities, etc.

I realised I needed to speak more about the privilege of white skin once I got to the U.S.

Even though I come from a marginalised and stigmatised Roma community, I nevertheless have white skin. I didn't realise how important it was for me as Roma to talk about "white privilege", meaning the privilege you can hold purely on the basis of having white skin, until last month, when I visited the U.S.

I visited the U.S. through the "Professional Fellows Program", an exchange experience for bourgeoning leaders financed by the U.S. State Department and coordinated by Ce-Re (The Center for Resources for Public Participation). The duration of the program is a month and a half and targets people in Eastern Europe who work or would like to work in community organising.

Colorism is a subject that is not often discussed in Europe; however it is

quite well-known and important in the U.S. "*Colorism refers to discrimination based on skin color. Colorism disadvantages dark-skinned people while privileging those with lighter skin*", writes American journalist, Nadra Karem Nittle.

"*Dikta, mandro kai si, penes che si gadji!*" (Look at how pretty she is, she looks like a Romanian girl!)

Because I have white skin, I mostly pass as "gadjie" (non-Roma). Even if I strongly take hold of my ethnicity, because I am proud that I am a Roma and that I am a part of the community in Mizil, my identity is often questioned.

Many times, non-Roma (the majority population) tell me I am an "exception", Roma activists I meet tell me I am too white to be Roma, and in the community, where everyone knows me, I often hear "*Dikta, mandro kai si, penes che si gadji!*" (Look at how pretty she is, she looks like a Romanian girl!) from many people.

The Roma have internalised the racist perspective that white skin is automatically a sign of physical beauty and have lower self-esteem if their skin is darker. "To be white" becomes synonymous with "to be beautiful", therefore "to be beautiful" is equal to "to be in the majority" in a white European country. Consequently, it can be understood that a person coming from an ethnic minority, who is affected by

colourism, is prone to developing an inferiority complex in regards to the majority.

In the book "*Black Skin, White Masks*", Franz Fanon explains that 'In a white society, from early childhood, a person learns to associate "blackness" with "wrongness"'. And when children of colour are exposed to such experiences, they will develop a childhood trauma as a mental wound that affects their personalities. Those affected by colourism will often feel reduced to just their dark skin.

Girls with white skin who are about to become brides are valued much more than those with darker skin.

I know cases where arranged marriages are still planned, and girls with white skin who are about to become brides are valued much more than those with darker skin.

I have Roma friends who don't want to stand out in the sun, so that they don't get tanned, or who buy skin bleaching cream as a reaction to the beauty standards fixed by the majority society, and are met with negative attitudes from the majority society in public spaces.

The feeling of guilt will always put you in a defensive, selfish position.

I am certainly not trying to suggest that in becoming aware of one's own privilege causes someone to feel guilty because you are white or part of

the majority. The feeling of guilt will always put you in a defensive, selfish position, while actually and more importantly, those who are underprivileged are in need of alliances and allies.

When I was in the U.S., I spoke with African-American and Hispanic women about their work and the problems they encounter in their communities and found that there were many similarities between our communities: they also face challenges in terms of discrimination, racism, sexism, and segregation in schools and cities. They, like us, wish to get involved in more activities, yet family life occupies a lot of their time.

I resonated with a lot of the problems and barriers that the African-American community faced, yet, however much I can understand all the systems of oppression, I will never feel discrimination in the same way as African-American women, or in the way that Roma girls and women in my community with darker skin do.

Materials: Text by Georgina Lincan "*I am Roma, and I feel privileged because I have white skin*"

Duration: 1 session of 2 hours

6. GROUP DISCUSSIONS AND REFLECTIONS

6.1 Group discussions

At the end of each session, we discuss in the group what we have learnt and what we have been able to do during the training about feminism and Roma feminism.

What did you think of the topic, and did you know about feminism and Roma feminism?

What did you learn during the activities, and were your expectations met?

How has your perspective on feminism changed?

Do you think this could be the answer to the current situation of Roma women?

7. EVALUATION CRITERIA

In this topic, the assessment will be continuous throughout the activities and focused on the collective discussions and reflections and the group learning and debates. Together with the teachers, the students will reflect and expose themselves throughout the activities.

As an evaluation instrument, we propose to observe attitude, involvement, and participation. Follow-up the proposed tasks.

The final presentation about the strength of their women and history, and their argument and reflection on their struggle will be considered for the unit assessment. We will also evaluate the participation in the debate about privilege.

8. LEARNING OUTCOMES

• The learning outcomes pursued in this unit are recognising the feminist struggle and the specificities of Roma feminism as a tool and instrument for the organisation and defence of Roma women's rights.

• To develop a capacity and a historical vision of women's struggle and the conquest of rights.

• To recognise the historical moment and the concrete struggle of the moment.

• Develop the tools to analyse ethnicity, gender, class and other oppressions.

9. WEBGRAPHY

Some interesting websites where you can find information:

ID Talks Intersectional by Georgiana Aldessa

https://youtu.be/hOnVo78-6b0

ID Talks Intersectional: We are all so different in different ways.

https://www.salto-youth.net/downloads/4-17-4178/IDTalksIntersectionalArticle.pdf

The urgency of intersectionality. Kimberlé Crenshaw

https://youtu.be/akOe5-UsQ2o

https://www.womankind.org.uk/intersectionality-101-what-is-it-and-why-is-it-important/

https://www.vox.com/the-highlight/2019/5/20/18542843/intersectionality-conservatism-law-race-gender-discrimination

Crenshaw, Kimberle (1989) Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics

https://chicagounbound.uchicago.edu/cgi/viewcontent.cgi?article=1052&context=uclf

COLECTIVA FEMINISTA LA REVUEL-TA. Dos categorías de análisis que nos aporta la teoría feminista: Patriarcado y género.

http://www.larevuelta.com.ar/articulos/ST_2010_01_31_c.html

JABARDO VELSACO, MERCEDES. (2013) "*Apuntes para una genealogía del pensamiento feminista negro*" nº56 de Pueblos. Revisya de información y debate. Abril 2013.

http://www.revistapueblos.org/?p=14081

CHALLENGES OF INTERSECTIONALITY: VOICES AND EXPERIENCES OF ROMA WOMEN. Carmen Gheorghe

https://fb.watch/6rb_KHj2oG/

Carmen Fernández y Sara Olvera. Movimiento ruidoso de mujeres gitanas feministas

https://youtu.be/SNarrzRc1js

Nao engolimos sapos

https://elpais.com/internacional/2019/07/08/mundo_global/1562589607_950398.html

https://www.facebook.com/naoengolimossapos/

https://www.lavoixdesrroms.com/

www.skolaromani.org

https://www.skolaromani.org/personalidades-feministas/

10. BIBLIOGRAPHY

CARMONA, SARAH (2011). Mirando al futuro: la memoria como espera/ Hacer memoria: el relato de las mujeres. El caso gitano. Memoria de la mujer gitana; un todo por hacer. Congreso Mujeres en el Mediterráneo. Santander 2011. I Congreso Internacional Mujeres Gitanas.

CURIEL, OCHY (2009) "*Descolonizando el feminismo: una perspectiva desde América latina y el Caribe*" Ponencia Coloquio latinoamericano sobre Praxis y Pensamiento Feminista. Buenos Aires.

DAVIS, ÁNGELA (2004) "*Mujeres, raza y clase*" Ed. Akal. Madrid.

DE MIGUEL, ANA. "*Feminismos*" en 10 palabras clave sobre Mujer. Dir. Celia Amorós. Ed. Verbo divino. 1998.

GREGORIO GIL, CARMEN (2009) "*Mujeres inmigrantes: Colonizando sus cuerpos mediante fronteras procreativas, étnico-culturales, sexuales y*

reproductivas". Viento Sur Nº 104, págs. 42-54.

GREGORIO GIL, CARMEN. (2006) Contribuciones feministas a problemas epistemológicos de la disciplina antropológica: representación y relaciones de poder. AIBR. Revista de Antropología Iberoamericana, Ed. Electrónica 1 (1): 22-39

KÓCZÉ, ANGÉLA. (2009) MARIA POPA, RALUCA. (Col). "*Missing intersectionalityRace/ethnicity, Gender, and Class, in current research and policies on Romani Women in Europe*" Policy Studies Series. Center for policy studies central European University. Budapest.

MOORE, HENRIETTA L. "*Antropología y feminismo*". Cátedra. Madrid, 1991.

STOLCKE, VERENA (1999) "*¿Es el sexo para el género como la raza para la etnicidad?*" Cuadernos de debate Nª6. Programa de Investigaciones Socioculturales en el Mercosur. Instituto de desarrollo Económico y Social. IDES.

Skola
Feminista
Romani

Co-funded by the
Erasmus+ Programme
of the European Union