

**Training Course to Access Adult Education
for Roma Women**

Ethnic Pride and Leadership



Adult Schools for Inclusion
in the Diversity of Roma Women

2018-1-ES01-KA204-050783



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



This guide is a result of the project:

**ADULT SCHOOLS FOR INCLUSION
IN THE DIVERSITY OF ROMA
WOMEN**

This project has been funded with support from the European Commission.

This publication reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.



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

Subject to Creative Commons license:

This document is subject to a license that allows it to be downloaded and shared as long as the author is being credited, but it's not allowed to change its content in any way or to be used commercially.



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 Roms (France)

**Centrul Rromilor “Amare
Rromentza”** (Romania)

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



Ribaltambição



More information: skolaromani.org

ETHNIC PRIDE AND LEADERSHIP

CONTENTS

1. INTRODUCCIÓN	7
2. OBJECTIVES	7
3. COMPETENCES	7
4. CONTENTS	8
Self-concept, Self-esteem and Ethnic Self-esteem	8
Self-concept	9
Self-esteem	9
Ethnic and Gender Self-esteem	9
Leadership and Leadership Schools	12
Phenjalipen	14
5. ACTIVITIES	16
5.1 Activity 1. Like a Girl	16
5.2 Activity 2. Self-esteem Test, Ethnic Self-esteem	17
5.3 Activity3. My Business Card	18
5.4 Activity 4. My community	18
5.5 Activity 5. Roma Women Are	19
5.6 Activity 6. I Have Been Able and Will Be Able To	19
5.7 Activity 7. Who Loves Me Rightly?.....	20
6. GROUP DISCUSSIONS AND REFLECTIONS	20
6.1 Group Discussion	20
7. EVALUATION	21

8. LEARNING OUTCOMES	21
9. WEBGRAPHY	22
10. BIBLIOGRAPHY	22

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 mediated 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 text¹ "*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 effects². 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.

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

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 you 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

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-esteem⁵

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. I 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, black-board

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
<ul style="list-style-type: none"> • We all know each other • • 	<ul style="list-style-type: none"> • Better jobs • •

Materials: Classroom and blackboard

Duration: 1 hour. Presentation on blackboard and discussion

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

5.5 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.

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.



This project “ADULT SCHOOLS FOR INCLUSION IN THE DIVERSITY OF ROMA WOMEN” has been funded with support from the European Commission. This publication reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.



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