

## Part I - Local Mapping

## 1.1. National Context

### 1.1.1. The Roma Community in Portugal

A historic retrospective about the ways of life of Roma communities, concludes that their current situation is still very vulnerable and in spite the social transformations that have been taking place and some improvements of their situation, there are still a series of factors that converge on to a great resistance to their integration, namely: social exclusion, discrimination, mobilization difficulties, resistance to education, loss of economic resources, decline of traditional professions, high level of detentions and obedience to very strong internal rules.

Roma have been in Portugal for at least five centuries, and early on a notion was created in Portuguese collective imaginary of an otiose and undesirable people, a negative image that has lingered on trough history up until our days. For centuries the policies that have been put in to practice regarding Roma communities have been policies denying their existence has a group, measures that have taken several forms, from exclusion to assimilation.

Some historical references mention that during some reigns (Filipe's Reigns) death penalty was instituted for Roma that dared to enter the kingdom's territory, and exile was one of the most common. Later on, a politician named Pina Manique (1800) ordered the removal of children from «vagrant parents» (Coelho, 1892). In 1985, National Republican Guard (G.N.R) ordered “a special vigilance over the nomads” (article was deemed unconstitutional in 1989). Across the country several municipalities continued, for a limited period of time, to allow the presence of “nomads” in their territories.

Therefore an attitude of rejection has become, ever since, a dominant element in the relations between these populations and their environment, with difficulties in accommodation, precariousness in health, expulsion and forbidden the access to public places, general rejection, creating tensions, generating conflicts, especially in times of crisis has those that we are going through at the present moment.

Scarcity and dispersion of available information, the absence of ethnic statistics on essential characterization domains are some of the factors that point out the difficulty of understanding clearly and systematically this community.

Therefore it is considered essential to implement a system of available information on strategic areas for the development of this project:

1. Population numbers and their spacial distribution on Lisbon district.
2. Education/schooling

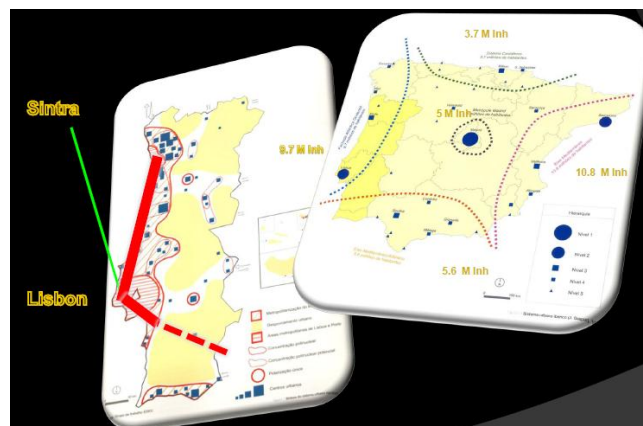
3. Work/income
4. Ethos and stigma

### 1.1.2. Population dimension and spacial distribution on Lisbon district

In Portugal, the organization SOS Racism (2001), through an inquiry made next to city councils has produced a total number of 21 831 Roma, and Castro (2008) through two inquiries with City councils and G.N.R. established a total number of 34 000 (data from the report on auditions on Portuguese Roma, reference to European year for the intercultural dialogue). For the European Commission Against Racism and Intolerance (ECRI) there are between 50 000 and 60 000 Roma in Portugal. More recently (2011), within National Strategy for Roma Integration until 2020, data reveled the existence of 55 000 Roma.

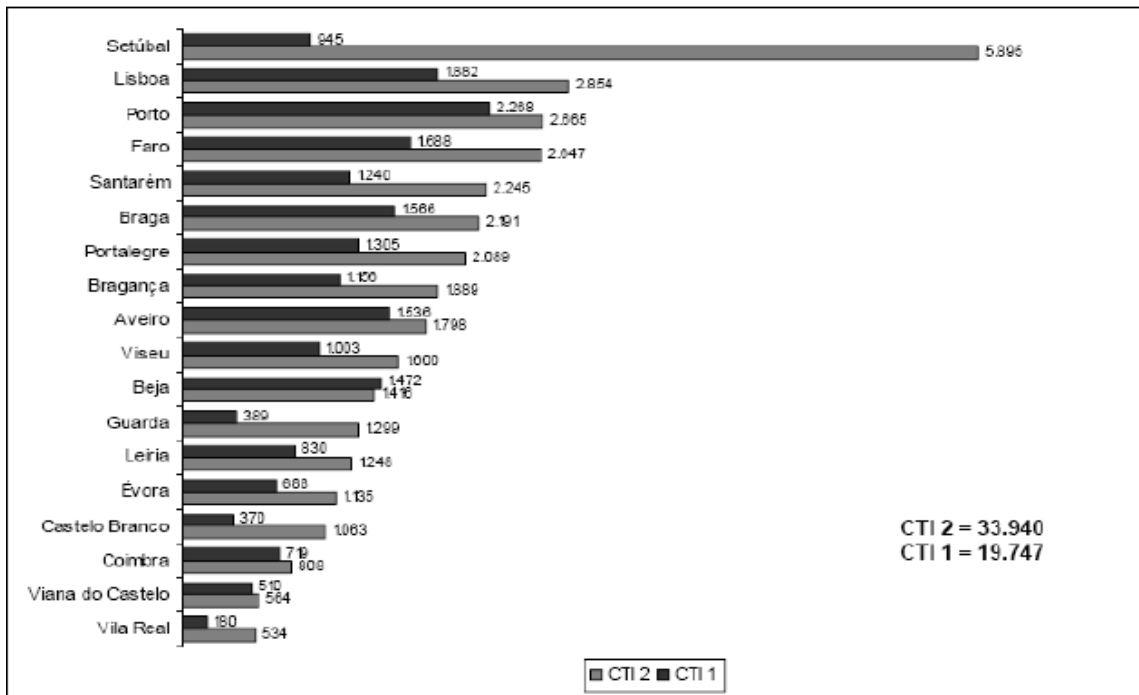
The exact motives and the way of dispersion of Roma across Europe is not known, they arrived at the Iberian Peninsula through Spain where they were object of religious persecutions by Catholic Kings, reasons that have taken them to come to Portugal.

They have established themselves mainly on coast line areas, Lisbon being the second highest council with the greatest number of Roma population. With the end of the transhumance and the process of fixation witch is related with the process of social housing, which allowed, for one side the improvement of housing conditions where they lived, but on the other hand changed the social-economic equilibrium of the community through changes in the means of sustenance (transhumance economy) and to creating a significant more dependence of social support.



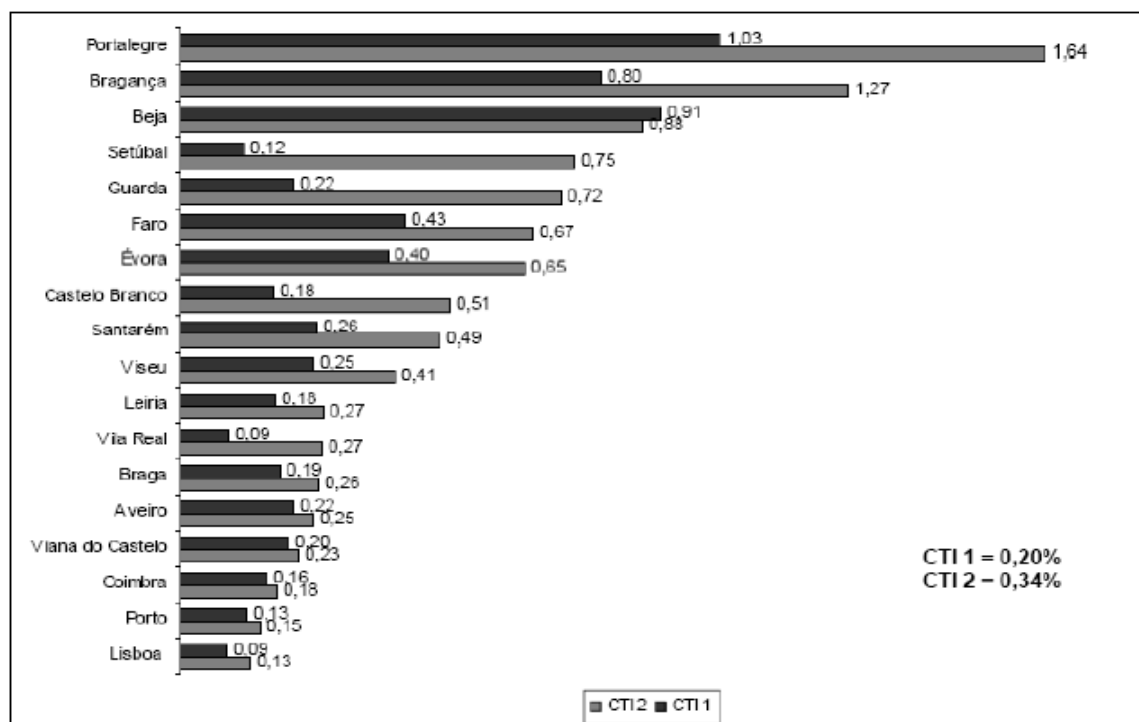
*Distribution of Roma numbers per district*

(Casto, 2006 in Auditions Report on Portuguese Roma: 13)



*Weight distribution of Roma relative to the resident population per district*

(Casto, 2006 in Relatório das audições efectuadas sobre Portugueses Ciganos: 14)



### 1.1.3. Education/Schooling

It is consensual that the majority of the Roma community has very low or no schooling and that formal education is not valued by the community. Only after the second half of the eighties, with the creation of the minimal ensure income (Rendimento Social de Inserção –RSI), it was realized the children’s needs for integration on the educational system, and it became mandatory by the subsidiaries to assure that their children attend school, which came has a great contribution to keeping Roma children in school.

We can identify some characteristics of this community in the access and utilization of educational services:

- a) Few go through preschool;
- b) Drop out and irregular class attending rates are high, many times related with family and cultural responsibilities;
- c) Success at school is low;
- d) There are a lack of social skills in face of the dominant society, but totally adequate to the reference community;
- e) Difficulties in accepting rules;
- f) There is a low participation in the activities of the educative community;
- g) Low parental involvement and a disregard for formal education, contrary to the traditional oral education. (Report of the auditions on Portuguese Roma)

To understand the Roma ethnic vision towards school, one has to know its ethnicity, the processes of socialization, family education, their perspectives and expectations of life. It is important to know that at school there are two structurally different cultural systems: Roma culture, unwritten, of oral transmission, that values concrete thinking, knowledge is related with the performance in daily activities that reproduce the culture of the social group, in opposition to societies majority culture, an educated society, of written transmission, valuing abstract thinking and scholarly knowledge (Caré, 2010).

Some studies imply that around 38% of Roma community is less than 15 years old. If we consider the existence of some 40 thousand Roma, we may conclude that there are approximately 15 200 Roma children with less than 15 years old (Auditions report on Portuguese Roma).

In mandatory education, Roma children school situation reveals itself, in terms of results, incommensurable with the rest of Portuguese children, even with those of Cape-Verde children that, amongst all foreign children, were the ones that had the worst performance. The situation

reveals itself in all its gravity when observing the enormous strangulating path of the mandatory and secondary schooling, starting right after basic school.

Data available from academic year 2003/2004 (Bastos et al, 2007/a), reveals that from 8324 children and young Roma enrolled, 86,7% were at basic school, from which is deduced the existence of a very high retention rate (relative to 49,6% of the total number of students). On academic year 2004/2005, 91,4% of retentions were not due to learning difficulties, but due to a high level of school absenteeism. On high school (including technological courses) enrollments of Roma young represented a residual weight, justifying a particular effort for the correction of this situation.

Some of the reasons that explain the absenteeism phenomenon and school dropout within Roma ethnicity, are due to the processes of socialization, in which the rhythm of children's lives is set by the rhythm of the adults (street vending, long displacements, wedding's, marriage arrangements, family responsibilities, funerals, ...).

In this context the feminine position is of special relevance. The fact is that the great majority of young girl's drop's out of school around the age of 10 years old, in disrespect with what law stipulates regarding mandatory schooling.

For Roma community the women should play the role of wife and mother, and simultaneously give continuity to the traditions and ethnic precepts backgrounds. The subordination of women is a constant, the girl obeys the father, then the brothers, with marriage, to the husband, and when an old women or widow, to sons. Roma women are raised with the sense of duty toward their family and kin, with their lives dictated by their social roles and the roles that the community will attribute them.

The status of the Roma women, their educational process and socialization, the key roles which are set to them within the family and community, demands that from an early age they remain next to her mother, protected from eventual external influences, so to acquire all precepts and cultural values, ancestors knowledge is passed on through generations, assuming all Roma women has guardians of traditions. To avoid their affective involvement with members from the rest of society, which may lead to marriage outside the community or the eventual loss of virginity, are the main reasons for which children are precociously taken out of school, preventing them, even if against their will, from remaining in school for longer (Casa-nova, 2002; Mendes, 2005; Pereira Bastos, 2007; Casa-Nova, 2009, in care, 2010).

It is interesting to note that these "feminine questions" are supported by Roma women, making them feel strong and valued by the ethnicity and the men, morally superior to the women

of the majority culture, that are considered promiscuous regarding men, for not understanding in the same way the value of virginity. The preservation of virginity, the social function that represents in the concept of family and community honor, making proof of it, ritual of Roma marriage, gives them a feeling of power over men, it's their glory crown. Instead of reaching an understanding in a situation of submission, fragility, they assume what Casa-Nova (2009 in care, 2010) designates has an attitude of "Subordinated dominance of the male gender", whose prestigious and image to family community depends of women behavior, from the preservation of virginity until marriage, or avoiding affective relationships outside the ethnicity.

This seems to be a main question for the explanation for Roma young girls low schooling and early school dropout. Women seem to be a hostage of the community, functioning has a banner for ethnic identity, in her condition of breeder, follower and providing continuity to the ethnicity and it's traditions. That is way it is submitted to surveillance by all community that seems to take over her body, will, feminine attributes and fertility.

Also important is to mention that the characteristics of some educational communities end up to reinforce the difficulties felt by these communities, namely the rigidity of the educational system, that ignore children's own values, ignoring their difficulties, especially for those that don't go through pre schooling period, to remain in enclosed environments for long periods of time and were discriminatory as prejudices manifestations are frequent against these children.

#### **1.1.4.. Work / Income**

Traditionally, Roma are hawkers, basket weavers, work on junkyards collecting metals, horse breeders and seasonable agricultures, with little or no professional skills.

Changes in markets, the reorganization of the economy, the disappearance of fairs and agriculture life, which represents Roma traditional ways of life, affected them in particular, which have no conditions for which lead to the loss of their autonomy and dignity.

Other fields of traditional work, beside sales in fairs, for example, working on junkyards collecting metals or basket weavers are also disappearing.

Roma lost the traditional forms of work, have not acquired the formal skills necessary for the integration on labor market, impoverished and lost their autonomy.

The negative representations, the stigmas (that affect all the poor e more severely the Roma community, due to ethnicity differentiation factor), are factors of discrimination that don't allow for easy access to jobs.

It is a common situation when an employed Roma is fired after is ethnicity is known (which Leeds many to live in a situation of ethnic clandestinely).

This situation caused an increase in illegal activities such has narcotics and weapons trafficking.

The data from Moreira's Study (1998) reveal a Roma incarceration rate higher than the rest of the population; in 1997 it was registered 145 inmates per each 100 thousand habitants. 20% of those have been in prison more than once, detained for felonies related with narcotic traffic 64%, 22% due to theft and simple and aggravated robbery and 8% for homicide or attempt of homicide.

The author questions if this community is inclined toward illicit activities or it may be the eye of police and law that may be pointing them out insistently and with some inflexibility.

From the analysis of the levels of legal penalties amongst Roma population and the rest of the imprisoned population, it is visible a number of differences that show Roma inmates with heavier penalties that those of the rest of the inmates.

Regarding the characterization of Roma inmate population, age varies from 16 to 78 years old, with higher incidence on age groups ranging from 21 to 29 and 31 to 39 years old. Has for gender distribution, there's been a progressive increase of feminine population from 29 years of age and a decrease of masculine population. In most of these situations women are drafted to elicit activities by man, although this happens mainly after they reached puberty.

Around 80% of inmates has no schooling or manifested any intention to do so inside prison. Has far has professional occupation, conclusion drawn is diversely quit scars, 77% been street and fair vendors, and with little statistical significance, basket weavers and housewives in case of women.

In this context, two political measures are responsible for the greatest thrive, until now, in improving life conditions of Roma population in Portugal: The Special Rehousing Program (PER/1993), regarding the field of housing, and the already mentioned, the Social Insertion Income (RSI).

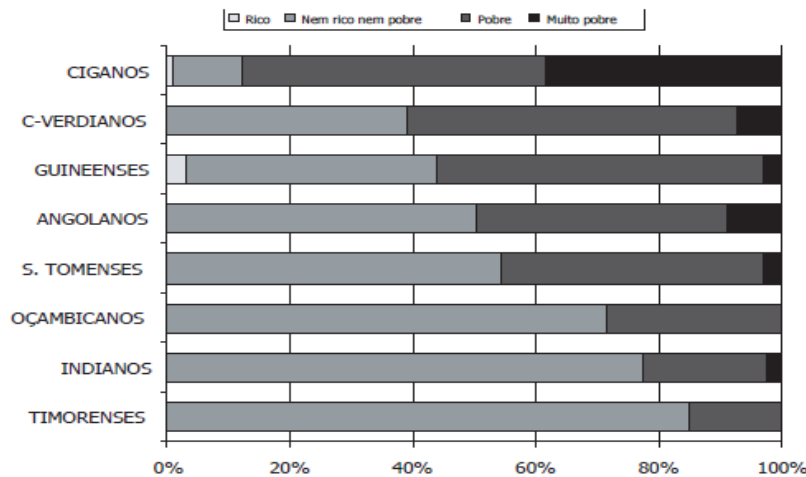
According to data from National Social Security (2008), the number of Roma families that beneficiate from RSI are 5275, corresponding to 3,9% of the total of all beneficiated families. Lisbon district has the highest number of beneficiated families, with 609 families.



Roma community is marked by a high number of families living in extreme conditions of poverty and dependence. Their poverty is extreme and their mean way of life is ever distant from the rest of the population.

*Self-evaluation, by Roma, of their family economical condition, comparative analysis, 1991*

(Brutos, 1991 in Bastos, 2007: 47)



### 1.1.5. Ethos and stigma

Roma live in Portugal for 500 years, they are Portuguese, they are scattered across national territory, they follow their own social criteria where at the base of its organization is family (family is more important than the individual itself). It is also marketed by collective memory and strong identity, and strong connection to the group of origin.

Roma are the only ethnic minority recognized as such in Portugal and their closed culture, strongly embedded by tradition and a coercive endogamy protect this poor marginalized minority through centuries of exclusion and even prosecution. Roma perception of themselves, as individuals and of the surrounding groups and ecosystems, lead Roma to an extreme situation: a small, divided group, stacked between mandatory tradition and urgent change claimed by today's world. This situation is visible on social exclusion and poverty, but its deep roots reside in two main elements of Roma Ethos: the consanguinity / endogamic rules that ensure women are the fiduciary guarantee of succession of men's identities, privileges and belongings, between generations. The valuation of an oral culture and the social under valorization of education as a

useful tool for life (an effect stronger among women). Social mobility in Portuguese society is based very much on education. Therefore the exclusion of women of the educational process and the low rates of educated men, drive Roma into a situation of very few chances to compete with the majority. On the other hand, minimum wage and welfare subsidies are dependent of mandatory attendance to elementary school. This is slowly changing the panorama and puts under stress the will of the new generations and Roma tradition administered by elders. A social tension between generations that Roma society never experienced before in Portugal. Surely an opportunity but also a dangerous path as Roma have to face deep contradictions with their Ethos: the very definition of who they are.

Cultural preservation is fundamental, has a guarantee of continuity has a group, and in that sense they have developed adaptive strategies, involving the young, searching for the conciliation of the past and the modern times. It's about the preservation of its culture and identity and the adaptation to new social and economic realities, where change is a constant and goes into direct conflict with the strong Roma tradition, creating adaptive difficulties.

We face a community with a strong sense of identity transformed into a self-defense mechanism and strategy for survival, against a history of social animosity and marginalization.

There are a set of structural practices and traditions that have prevailed:

- a) Respect for Roma laws applied by internal court that solves conflicts and allows life in community possible;
- b) Respect by family (most important element of the community, more important than the individual);
- c) Respect by the children and the old;
- d) Respect by endogamy (respect for marriage according to tradition, for feminine virginity, marriage between cousins, ...);
- e) Respect for women virginity (that implies that she cannot have relationships outside the community and therefore must abandon school precociously), has a guarantee of consanguinity, supporting the transmission of goods between families and generations;
- f) Power resides with old man with the consequent submission of women. (Auditions report made on Portuguese Roma).

Social representations relative to Roma are generically negative and are therefore a limitation to their integration. Portuguese public opinion is the worst of the European Union: it's the most racist and stereotyped, the one that most rejects Roma own self cultural elements and that relates poverty, Roma and exclusion has the same. The media lacks information and education on the subject, they transmit stereotyped images, negative and of great violence, with the

consequent production of negative effects next to the populations. Generally pointed out has the most rejected, underdeveloped, unruly to any structure. The media is fundamental in the deconstruction of the stereotype and the building of bridges through the diffusion of information that explains models or clarifies behaviors.

## 1.2. Local Context

### 1.2.1. Mira Sintra Roma Community

In 2007, Sintra's city municipality promoted sociological research on "Roma community of Sintra county" (Bastos, 2007 A e B) from where the following conclusions were drawn.

Sintra is a county with a strong Roma presence, with 68 families, that's 289 people (1996 data), which represents the 5<sup>th</sup> county with the highest number of Roma families. The presence of this population in Sintra is related to the tendency of Roma families to concentrate on urban or suburban spaces leaving rural parishes.

There are 602 Roma individuals in the county, corresponding to 0,17% of the population, in a universe of 363755 habitants, being Mira Sintra parish where lies the greatest percentage (1,62%) in face to total population.

*Main demographic indicators (Bastos, 2007/A)*

| INDICADORES                         | SINTRA  |                    | PORTUGAL<br>(Censos 2001) |
|-------------------------------------|---------|--------------------|---------------------------|
|                                     | Total   | Sintrensés ciganos |                           |
| População residente                 | 363.755 | 602                | 10.475 milhares           |
| População feminina (%)              | 51,2    | 49,3               | 51,7                      |
| População com 0 – 14 anos (%)       | 18,1    | 38,1               | 16,0                      |
| População com 65 e + (%)            | 10,3    | 2,2                | 16,4                      |
| Dimensão média familiar por fogo    | 2,8     | 4,74               | 2,8                       |
| Famílias com 5 e + pessoas por fogo | 6,7     | 46,7               | 9,5                       |
| População cigana                    | 0,17    | —                  | 0,4                       |

### 1.2.2. Mira Sintra Roma community socioeconomic characterization

Mira Sintra Parish was established in 2001 and has a population of 6149. It is marked by the contrast between two urbanization moments, in 1975 with the Ancient Neighborhood and in 2000 with Foundation D. Pedro IV Neighborhood.

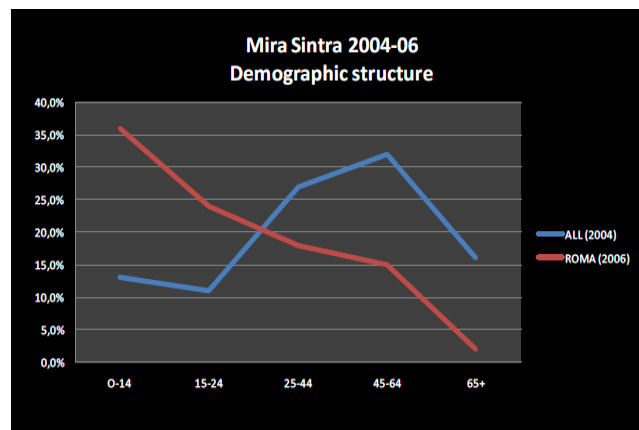
Foundation D. Pedro IV neighborhood is inhabited mainly by immigrants from African origins and by all parish Roma population, that in this way is located only on this neighborhood.

At Mira Sintra the total percentage of people of Roma ethnicity is 1,62% which translates on being the parish with the highest percentage of Roma in the population of the entire county.

More than half of the Roma population of Mira Sintra Parish is young, 60% has less than 25 years old, and population with 65 years old or more represents 2% of the entire population.

As far as population distribution through age groups, the parish is in tune with county and national tendencies, it's a young population that is characterized by a high birth rate and a number of old aged people of little significance.

| Age group      | Men | Women | Total |
|----------------|-----|-------|-------|
| 65 e +         | 0   | 2     | 2     |
| 46-64          | 10  | 5     | 15    |
| 25-44          | 10  | 8     | 18    |
| 15-24          | 12  | 12    | 24    |
| 0-14           | 21  | 15    | 36    |
| Missing Values | 2   | 3     | 5     |
| Total          | 55  | 45    | 100   |



As far as educational resources, Mira Sintra has recorded a significant decrease of illiteracy amongst the young. But comparison between genders reveals that Mira Sintra has higher percentage of illiteracy amongst women than men. The age group where the highest number of school dropout occurs is between the ages of 15 to 18 years old, with 71%. There is an absence of adults or young studying or that has completed the third 3<sup>rd</sup> cycle of schooling. None the less in school year of 2009/2010, it was registered two Youngman on the 7<sup>th</sup> grade. At the present school year of 2011/2012, there are 4 Youngman on the 7<sup>th</sup> grade.

| Educational resources of Roma children and Youngman at Mira Sintra (n.º)* |                             |         |                                  |         |  |         |  |         |                               |         |
|---|-----------------------------|---------|----------------------------------|---------|--|---------|--|---------|-------------------------------|---------|
|   | Number of enrolled students |         | Number of students passing grade |         | Number of students that failed passing grade |         | Number of students that have cancel their enrollment |         | Number of students transfered |         |
|   | 2009-10                     | 2010-11 | 2009-10                          | 2010-11 | 2009-10                                      | 2010-11 | 2009-10  | 2010-11 | 2009-10                       | 2010-11 |
| 1º Ano  | 11                          | 6       | 5                                | 5       | 5  | 1       | 0  | NR      | 1                             | NR      |
| 2º Ano  | 10                          | 4       | 4                                | 4       | 1  | 0       | 4  | NR      | 1                             | NR      |
| 3º Ano  | 1                           | 0       | 0                                | 0       | 1  | 0       | 0  | NR      | 0                             | NR      |
| 4º Ano  | NS                          | 3       | NS                               | 3       | NR   | 0       | NR   | NR      | NR                            | NR      |
| 5º Ano  | NS                          | 4       | NS                               | 3       | NR   | 1       | NR   | NR      | NR                            | NR      |
| 6º Ano  | NS                          | 2       | NS                               | 2       | NR   | 0       | NR   | NR      | NR                            | NR      |
| 7º Ano  | NS                          | 1       | NS                               | 0       | NR   | 1       | NR   | NR      | NR                            | NR      |
| TO TAL  | 22                          | 20      | 9                                | 17      | 7  | 2       | 4  | NR      | 2                             | NR      |

\*Data mate available by the schools of the parish regarding the mediator project

| Sintra's adult Roma educational resources at Mira Sintra (%) |           |              |    |    |       |
|--|-----------|--------------|----|----|-------|
| Adult educational resources                                  | Illiterat | Basic school |    |    | Total |
|  |           | 1º           | 2º | 3º |       |
| Women  | 63        | 25           | 13 | 0  | 50    |
| Men  | 50        | 38           | 13 | 0  | 50    |
| 18-24  | 29        | 57           | 14 | 0  | 44    |
| 25-44  | 50        | 25           | 25 | 0  | 25    |
| 45-64  | 100       | 0            | 0  | 0  | 12    |
| 65 e +   | 100       | 0            | 0  | 0  | 19    |

Has far has ways of life of Mira Sintra Roma community, the profession of fair seller or vendor is the most common, with 55% of total active adults.

| Ways of life and strategies of survival of Roma community of Mira Sintra (%) |        |           |            |         |          |                  |          |                       |       |
|--|--------|-----------|------------|---------|----------|------------------|----------|-----------------------|-------|
| Fair vendor  | Hawker | Housewife | Unemployed | Retired | Pensions | Invalid/Sickness | Non-Roma | Students and children | Total |
| 55   | 10     | 16        | 8          | 2       | 2        | 6                | 18       | 33%                   | 100%  |
| 49%  |        |           |            |         |          |                  | 8%       |                       |       |

### 1.2.3. Ethos and Stigma

José Bastos et al (2007/A) study concludes that technicians from several institutions of Sintra’s county have a very negative vision of Roma community, although they consider that such characterization are inherent to the defensive response of Roma against discrimination and persecution that they have suffered. It has been identified two positions: Accusatory and interpretive.

| Accusatory point of view | Interpretive point of view    |
|--------------------------|-------------------------------|
| Primitive, tribal        |                               |
| Nomads, unstable         | Persecution responsive        |
| Unadoptable              | In the process of integration |
| Different and dangerous  | Victims of discrimination     |
| Intimidatory             | Object of prejudoious         |
| Conflicting              | Non problematic               |
| Violent, aggressive      | Unjustifiably attacked        |
| Delinquent, marginal     | Non delinquents               |
| Demanding, plaintiffs    | Cooperative                   |
| Abrupt, non attentious   | Vehement                      |
| Unqualified              | Marginalized                  |
| Closed down              | Excluded                      |
| Refractory               | Protected by the population   |
| Unreliable               |                               |
| Selfish                  | Respectful                    |
| Opportunists             | Business oriented             |

|                                       |   |
|---------------------------------------|---|
| Liars                                 | With survival strategies                      |
| Sexist                                | With different traditions                     |
| Repressors                            | Defenders of shame                            |
| Territorial                           |   |
| Vain                                  | Affirmative, salient                          |
| Dirty                                 |   |
| Negligent with children               | Careful with children                         |
| Little ambition regarding sons future | Preoccupied with their sons future            |
| With cognitive difficulties           | Intelligent, smart                            |
| Unmotivated to studies                |   |
| Must be treated has any other citizen | Must be targeted for specific social programs |

In workshop project “I Am Roma”, local intervention technicians can have a more territorial vision of this dimension.

| Dimension   | Word (voting)   |
|---|---|
| Words that come to your head                      | Family (8), Arts (7), Sales (3), Tradition (3) and Communication (2).   |
| Reality and context in which this population live | Poverty (4), Unemployment (1), Sale (1), Skills, Unemployment, school unsuccessful (1), Exclusion (1), Mistrust (3), Little relevance (3), Schooling (4), RSI (4), incomprehension, Exclusion (2), Housing conditions (4), Pregnancy at adolescence (1), Change (1), Little integration (3), different in the wrong way (4) |
| Self-perception that Roma have of themselves      | Deserving (3), Untouchable, Many rights, Tradition (4), Discriminated (4), misunderstood (6), Don't have opportunities (4), AUTHIRITARIAN (Men vs women – “macho”), Only rights (1), Family (2), United (1), Have tradition (1), Different for the better (2)   |
| Perception that others have of them               | Uncivilized (4), Lack of hygiene (3), Not to be trusted (4), Don't follow rules (3), Only have rights (4), Lazy, To many subsidies/benefits (6), Thief's/counterfeiting (1), Infantile negligence (1), Problem makers (2), Self-excluded (3) Don't want to change (4)   |

### 1.3. SWOT Analysis

(Parish Social Committee Analysis, on the social dialogue of Mira Sintra on immigrants and ethnic)

| <b>Strength</b>  | <b>Weaknesses</b>   |
|--|---|
| <ul style="list-style-type: none"> <li>- Parish 2<sup>nd</sup> Generation Choices program Candidacy approval, with activities oriented to immigrants and ethnic minorities;</li> <li>- Existence of a specific project of Casa Seis for Roma project - Espaço Jovem Cigano;</li> <li>- Good integration of Roma children in infantile and juvenile activities at Casa Seis and at school</li> <li>- Resident Roma community feel integrated at Mira Sintra;</li> <li>- Roma community capacity for cohesion;</li> <li>- Existence of a fair in the parish that integrates all vendors that make the enrollment.</li> </ul> | <ul style="list-style-type: none"> <li>- Multicultural populations have difficulties living together at Foundation D. Pedro IV neighborhood;</li> <li>- Roma community is not very participatory in the organization of the comity of Foundation D. Pedro IV neighborhood;</li> <li>- Existence of Roma families living in roulettes at the back of buildings at Foundation D. Pedro IV urbanization;</li> <li>- Existence of Roma families in situation of poverty and social exclusion;</li> <li>- Lack of facilities for the headquarters for the activities to take place.</li> </ul> |
| <b>Opportunities</b>   | <b>Treats</b>   |
| <ul style="list-style-type: none"> <li>- Good articulation between county institutions that provide support to immigrants and ethnic minorities</li> </ul>   | <p>(Have not been identified.)</p>  |

The technicians of city hall of Sintra have identified has the main constrains/obstacles sensed at the interventional with Roma community the following aspects:

- Ignorance and incomprehension on behalf of social intervention agents of the specificity of Roma populations.

- For one side Roma population homogenization attempts, but also despise for history and dynamics particular to any territorial context of relations that are built amongst different ethnic groups and between each one and the local institutions and services.

- Literacy deficit that generally affects Roma populations in a situation of greatest social vulnerability that transforms, many times, the relations with schools, services and institutions in relations of mistrust and almost imminent conflict. Each one of these parts reacts accordingly with the image that it has of the other: Roma people fear been “deceived” by services technicians



that know how to speak a language that they not always understand, and act by gathering the family, to pressure them. On the other hand, technicians generally can't listen Roma people without fearing being "deceived".

- The situation of poverty and severe lack of economic resources, educational resources, of professional skills, etc, that places Roma people in great disadvantage in having access, including, to the specifically created social measures to respond to the most needed groups of the population.

### 1.4. National strategy

On European community's speech to the council, to the social and economic committee and regions committee, approved by European commission on the 5<sup>th</sup> of April 2011, that establishes national strategies on the European set for the integration of the Roma until 2020, it reads: *"many amongst the 10 to 12 million of Europe's Roma people face prejudice, intolerance, discrimination and social exclusion in daily life. They are marginalized and live in precarious socioeconomic conditions. This is not acceptable in the European community at the dawn of the 21<sup>st</sup> century. (...) The present set searches to find tangible changes in the lives of people of Roma origins. (...) To move forward in the integration of Roma, it is now essential to go to a higher gear and search for national integration politics, regional and local focus in Roma in a clear and specific way, and take clear measures to their needs so to eliminate the disadvantages in which they live. (...) The equal treatment principle doesn't prevent member states from maintaining or adopting specific measures to avoid or eliminate the disadvantages connected to ethnic or racial origins (...) State members (...) should actively take action with specific programs that involve regional and local authorities."*

European framework establishes 4 crucial areas that should integrate national strategies: access to education, employment, health and housing.

Therefore, member states had to present their national strategies until December 2011. The national strategy, whose final text has not yet been published, establishes its intervention, it's a fundamental step and a strong reminder to member states to the situation of Roma vulnerability and to the means and ways to solve it. The document, which at the mean time has been placed to public scrutiny, establishes the following priorities:

| Axe | Priorities |
|-----|------------|
|-----|------------|

|                    |  |
|--------------------|--|
| I                  |  |
| Transversal        | <ol style="list-style-type: none"> <li>1. Set up a consultative group for Roma communities' integration.</li> <li>2. To perform a national study, of broad character, that allows the study of Roma socioeconomic situation.</li> <li>3. Promote the integration of local police and security forces and justice services in the local partnerships.</li> <li>4. To disclose national strategy next to territorial security and justice members.</li> <li>5. Develop an integrated and multi sectorial approach/actuation with the active participation of Roma people and families and with the participation of Roma communities within social action.</li> <li>6. Reinforce the qualification of the capabilities of attending professionals and provide social support to Roma people, families and Roma families.</li> <li>7. Motorization and optimization of social support to Roma people, families and communities: correct execution lines and identify operational opportunities.</li> <li>8. Appreciate Roma family values in a set of respect and dialog with Portuguese society essential values.</li> <li>9. Invest in mediation and feminine associativism has vehicles for women participation and condition for their empowerment.</li> <li>10. Promote training actions on citizenship next to Roma communities.</li> <li>11. Incentive to Roma community's participation has an exercise of citizenship.</li> <li>12. Support initiatives/projects from organizations from civil society.</li> <li>13. Promote the training of Roma sociocultural mediators.</li> <li>14. At a medium term, to generalize municipal mediator project.</li> <li>15. Promote training/awareness actions on non-discrimination.</li> <li>16. Appreciation of Roma history and culture.</li> </ol> |
| Education          | <ol style="list-style-type: none"> <li>17. Improve knowledge of Roma students and trainees at school.</li> <li>18. Guarantee access to preschool education.</li> <li>19. Increase schooling indicators, assuring that all Roma children complete basic mandatory school.</li> <li>20. Promote schooling at high school level and make incentive to college education</li> <li>21. Prevention of early schooling dropout.</li> <li>22. Guarantee access to learning trough life.</li> <li>23. Promote training to educative agents in the diversity of Roma culture with the participation of elements from those communities has privilege mentors and interlocutors</li> <li>24. Promote the fight to illiteracy.</li> </ol>  |
| Housing            | <ol style="list-style-type: none"> <li>25. Improve knowledge of Roma community housing conditions.</li> <li>26. Reinforce, in the set of housing policies, promotion of practices of Roma integration</li> <li>27. Provide adequate response to housing requests and qualify housing spaces.</li> <li>28. Promote access to the market of private property, rental and acquisition.</li> </ol>   |
| Training and emplo | <ol style="list-style-type: none"> <li>29. Promote a better understanding of Roma communities.</li> <li>30. Capacitate services and suit training answers to the specificities of Roma communities.</li> <li>31. Promote access to job market and creation of self-job.</li> </ol>   |

|        |   |
|--------|---|
| yment  | 32. Increase professional skills with the objective of better job market integration.<br>33. Develop an integrated approach next to Roma communities privileging partnership or team work.<br>34. Revitalize traditional activities of the Roma communities for their socio-professional integration.<br>35. Develop information/awareness actions and disclosure of good practices.      |
| Health | 36. Promote training/information actions on education for available health services<br>37. Contribute for gains in health for Roma community's through prevention.<br>38. Sensitize and train health professionals for cultural diversity.<br>39. Create and/or deepen proximity relations between health services and Roma communities, establishing bridges and fostering partnerships. |

For the persecution of these priorities the actions to take are mainly: the creation of local and strategic partnership networks, involvement of Roma community and use of mediators, creation of training and information actions to all local players regarding discrimination, creation of activities to increase the awareness and the knowledge of public opinion towards Roma culture and history.

### 1.5. Municipally strategy

In Portugal the Roma situation has never taken the political relevance necessary for the promotion of important changes in Roma lives, in part due to the lack of strong internal leaderships, in the other hand the absence of awareness from general society.

On the other way, at a local level, Roma populations are extremely visible and local authorities have the local power and specific skills to fight segregation and social economic exclusions of Roma community.

The need for a greater knowledge of the reality of Sintra's Roma communities has taken Sintra city council to promote a study on "*Sintra's Roma – A structural dynamic approach*", developed between September 2005 and July 2006, through the acquisition of services from Center of Studies of Migrations and Ethnical Minorities (CEMME) of University of Human Social Sciences, Lisbon's New university, and published in December 2007 with the support of ACIDI.

In 2009, Sintra city council applied to Municipals Mediator projects, promoted by the ACIDI - High Commissariat for Immigration and Intercultural Dialogue, I.P. And In that sense an action plan was defined and has specified the following areas of intervention:

a) Education – Break the cycle of poverty and social exclusion of Roma communities can only be achieved through the increase of educational resources to younger generations. In that sense, one of the objectives of the project at Sintra is to ensure children and young regular schooling paths.

b) Training and employment – Increase personal and social resources, educational, and qualifications and professional skills of young adults is another objective and is due to the needs to create conditions to access work market and new occupations.

This diversification of professional activities which they can access, will have a significant step towards independence by been less dependent on decaying activities and social support, but also by having an income has implications on how to look and plan the future and stop living for the day. Has one young Roma, employed at the local parish mentioned us, *“it’s a new way of life. Working we know that the end of the moth we can count on that income”*, with fairs we never know what to expect to have.

c) Intercultural relations – To improve the interaction between Roma communities and broad society is another objective of Municipals Mediators project.

In spite of Municipal mediator not having intervened in the field of housing, it’s a field in which mediator intervention would have not resulted in a significant improvement due to the complexity and the duration of the involved processes. In the meantime, this is a specific area that has been earning a greater attention by Sintra City county, namely in searching resolution for priority situations.

All actions taking place are based in partnerships with local institutions in the different intervened territorial sectors. It is also based in the preoccupation in drafting answers up to the needs and aspirations from Roma people involved.

To assure the effectiveness of the actions, Sintra City County has been mobilizing resources through applications to different programs, such has the case of I am ROMA.

## 1.6. Sintysis of Roma integration strategies

|             | National strategy  | Municipally strategy  | Classification | I am Roma  |
|-------------|--|---|----------------|--|
| Transversal | 1. Creation of a consultive group for the integration of Roma communities.   | Creation of the Parish social committees and networks of partnerships.  | ***            | Constitution of a Local Action Group that can involve all intervenient (social workers, stakeholders and Roma).  |
|             | 2. Perform a national study, of broad character, that may allow knowing the socioeconomic situation of Roma communities.   | Perform the study "Sintrensens Ciganos" (2007) e Diagnósticos Sociais do Concelho e Freguesias.   |                |  |
|             | 5. Development of an integrated and multi sectorial approach/actuation with active participation from Roma people and families and representatives of Roma communities within social action field. |   | ***            | Constitution of a Local Action Group that can involve all intervenient (social workers, stakeholders and Roma).  |
|             | 6. Reinforce the qualification of professional skills to those who will be attending and be accompanying the social path of people, families and Roma communities.                                 |   | *              | Create know-how skills and empower local actors involved in tackling Roma discrimination.  |
|             | 8. Appreciation of family values in a set of respect and dialog with the essential values of Portuguese society.   | To improve interaction between Roma communities and society through Municipal mediators project.  | **             | Listening to what the Roma community has to say, organization of reunions with men and women, about the stigmas and problems felt by the community.              |
|             | 11. To provide incentive for Roma community to participate has a citizenship exercise.   | Promote actions next to children, young and their families through the approach of themes in the domain of education for citizenship. (Projeto de Mediação Intercultural no Atendimento em Serviços Públicos (ACIDI))                           | **             | Listening to what the Roma community has to say, organization of reunions with men and women, about the stigmas and problems felt by the community.              |
|             | 12. Support initiatives/projects from organizations from civil society.  | Temporary transfer of an equipped room to the Roma Evangelical Church and financial support for action development (2008-2011).   |                |  |
|             | 13. To promote the training of Roma sociocultural mediators.   | Existence of municipal mediator Project.  |                |  |
|             | 14. On the medium term to generalize the Municipals mediators' project.  | Continuity of municipal mediator Project.   |                |  |
|             | 15. Promotion of training/awareness actions on non-discrimination.   | Meeting Portuguese Roma: sociocultural and negotiation spaces (14 and 15 April, 2008). Meetings with professionals within the spread of the Project For the Dream, promoted by and AMUCIP CESIS – (23, 27 and 28 October 2008 and 27 May, 2009) | ***            | Creation of a communication campaign effective in tackling Roma stigma. Flag Actions bridging Roma Culture with others ( Fashion and Cartoon movie for children) |

|                         |   |  |      |  |
|-------------------------|---|--|------|--|
|                         | 16. Appreciation of Roma history and culture.   | Project I Am Roma  | **** | Flag Actions bridging Roma Culture with others ( Fashion and Cartoon movie for children) mainstreaming these strong points of Roma culture into the publics with a stronger impact on the future (children and women that are main educators). |
| Education               | 17. To improve the knowledge schooling situation of Roma students and trainees at school.       |  |      |  |
|                         | 18. Guarantee the access to preschool education.  | Ensuring regular school attending for children and young Roma.   |      |  |
|                         | 21. Prevent early school dropout.   | To ensure regular schooling paths for children and the Young.  |      |  |
| Training and employment | 29. Promote a better understanding and knowledge of Roma communities.                           | Perform the study "Sintrenses Ciganos" (2007) e Diagnósticos Sociais do Concelho e Freguesias.   | **   | Create a sewing / Fashion workshop for several months course involving a modern fashion designer and Roma women.   |
|                         | 31. To provide access to employment for hire or reward and the creation of self-employment.     | Necessity of establishment of conditions for the access to work market and new occupations.  |      |  |
|                         | 32. To increase professional qualifications with the objective of market of work insertion.     | Increase in personal and social resources, educational and the qualifications and professional experiences of young adults.            | **   | Development of a brand with Roma inspirational motives and a unique design, involving a modern fashion designer and Roma women in a sewing / Fashion workshop for several months.  |
|                         | 33. Development of an integrated approach next to Roma communities valuing work in partnership. | All actions in course are based in work in partnership with local institutions at the different sectors of the intervened territories. | **   | Constitution of a Local Action Group that can involve all intervenient (social workers, stakeholders and Roma).  |
|                         | 35. To development information/awareness and disclosure good practice activities.               |  | ***  | Develop methodologies to communicational supports that defy Roma stereotypes and highlight good practices by means of a European exchange program.   |

## Part II - Local Action Group

The definition of Local Action Group assumes the involvement of partnerships at several levels. At a national level, entities with expertise on this field and/or with great visibility and recognition national and international. At a county level, entities that are responsible for the definition and promotion of development strategies. At a local level, entities with the knowledge of the local reality, mainly resources and needs of resident populations that are key elements in local network partnerships. Still at this level, institutions and development projects, "executive" entities of the measures and political orientations, that have a direct and regular contact with Roma community. For last, the involvement of Roma community, in Portugal the associativism in this community is of little relevance and inexistence at Mira Sintra. The mediator project has come to allow the existence of a representative and interlocutor with the community. This mediator will be present at every developed action, other groups of the community will be involved in specific activities.

| Entity | Action   | General objectives  | Roma community intervention  |
|--------|----------|---|--|
| ACIDI  | National | <p>Its mission is to collaborate in the conception, execution and evaluation of public policies relevant for the integration of immigrants and ethnic minorities, has to promote the dialogue between diverse cultures, ethnicities and religions.</p> <p>The specific mission of ACIDI is specified in law decree nº 167/2007 of May the 3<sup>rd</sup>.</p> | <ul style="list-style-type: none"> <li>- Coordinator of National Strategy for the Integration of Roma Communities.</li> <li>- GACI - Supporting Office for Roma Communities: whose mission is to reinforce intercultural dialogue, promote citizenship and give voice to Roma culture and entity.</li> <li>- Municipal project mediators: has the objective to improve the access of Roma communities to services and local equipment and promote communication between neighboring Roma communities regarding prevention and conflict management.</li> <li>- Programa Escolhas (Choices Program): aims to promote children and young social inclusion coming from vulnerable socioeconomic contexts, particularly immigrant and ethnic minority descendants, aiming to equal opportunities and reinforcement of social cohesion.</li> </ul> |



|                                       |                 |  |  |
|---------------------------------------|-----------------|--|--|
| <p>Calouste Gulbenkian Foundation</p> | <p>National</p> | <p>The Calouste Gulbenkian Foundation is a private Portuguese institution of public utility, whose statutory goals are the promotion of art, science, education and charity.</p> <p>In the field of charity, the program of human development searches to contribute for the social integration of the most vulnerable social groups of the population and urban communities, through innovative responses.</p>  | <p>- The Calouste Gulbenkian Foundation promotes, directly or in partnership with other entities, a set of programs and projects of support to the community in the following fields: Children and young at risk, ageing well fair, Migrations, Poverty and deficiency.</p>  |
| <p>Sintra City Council</p>            | <p>County</p>   | <p>It is up to the municipalities to ensure the satisfaction of the necessities of local communities at several levels (socio-economical, territorial planning, basic sanitary, housing, health, education, culture, environment and sport), and define social cohesion and development strategies (Law n.º 169/99, of September the 18<sup>th</sup>).</p> <p>In the social area the action focuses on:</p> <ul style="list-style-type: none"> <li>- In the fight against poverty and social exclusion promote inclusion and social cohesion;</li> <li>- Promote a social integrated development through an integrated and systematically planning, favoring synergies, knowhow and resources;</li> <li>- To provide incentive to networks of social support that contribute to an equal coverage of services and social equipment through the county and, for the reduction or eradication of social poverty</li> </ul> | <p>Social action, Health and Housing Department – Health and Social Action Division – Ethnic minorities and immigrant support team: work developed regarding the support to immigrants and ethnic minorities follows the division intervention strategy, founding itself in a straight articulation with local organizations and with orientations produced by central administration on identifying the needs and searching for answers.</p> <p>The projects and ongoing initiatives in this specific fields try to provide answers to two major objectives:</p> <ul style="list-style-type: none"> <li>- Access to effective exercise of rights and duties on the different dimensions of citizenship.</li> <li>- Promotion of diversity values next to the counties and council organizations.</li> </ul> |

|                            |       |   |  |
|----------------------------|-------|---|--|
|                            |       | <p>and social exclusion;</p> <p>- Promote spaces for analyses and discussion of problems and potentialities, giving them visibility, favoring a collective and responsible conscience about the different social problems.</p>  |  |
| Mira Sintra Parish Council | Local | <p>City councils have the mission to provide the service in a continuous and integrated way, searching for, citizens, equipment and county spaces appreciation.</p> <p>At a local level to provide incentive to networks of social support that contribute for equal coverage of the county by services and social equipment that make contributions to the reduction or eradication of poverty and social exclusion.</p> | <p>Action plan strategy for Social development of Mira Sintra parish on Roma communities:</p> <p>Axis 1- Families in a situation of poverty or social exclusion.</p> <p>Strategic objectives: Reduce the situations of poverty and social exclusion; reduce the isolation of the elderly and dependents.</p> <p>Specific objectives: Promote responses of integration for the Roma population; promote the increase of skills for life of adult Roma.</p> <p>Axis 2- HOUSING</p> <p>Strategic Objectives: Improve on the parish image; improve the utilization of public spaces and its accessibilities</p> <p>Specific objectives: Promote alteration in social life behaviors in common spaces</p> <p>Axis 3- EDUCATION</p> <p>Strategic objectives: Reduce school dropout and failure rates and improve quality of life of school population; Improve the level of schooling in the general population</p> <p>Specific objectives: Precocious diagnose of situations of school failure and dropout; Promote</p> |

|   |          |   |   |
|---|----------|---|---|
|   |          |   | psico-social follow of students, in particular those in a situation of greatest vulnerability   |
| Casa Seis – Association for communitarian development | Local    | Casa Seis – Association for communitarian development is a private social solidary institution (IPSS) that intends through, activities of social action for family support and infancy and youth, prevent deficiency situations and promote communitarian integration, reduce, in a development perspective, diverse social problems that transversely affect individuals and families.   | Choices Program – Program “New challenges II”   |
| Choices – Project “New challenges II” Choices program | Local    | <p>The New challenges II program, developed regarding the Choices program, is at Mira Sintra parish since 2002.</p> <p>The project is a consortium with Casa Seis – Association for communitarian development has a manager and promoting entity, Sintra city council, Mira Sintra parish, CECD or Center of education for the deficient citizen, D. Domingos Jardo Basic school, Matias Aires High school, AESintra or Sintra Business Association and Intercultural school of professions and sport of Amadora has partners entities.</p> | <p>Develops a centralized intervention on the individual accompaniment of the young having has a base an ecological approach, articulating and intervening on the several contexts at which young are inserted (school, family, community).</p> <p>The main objectives of the project are the development of personal and social skills for social inclusion and improve skills in face to competitiveness and work market insertion and promote the practice of healthy life styles.</p> |
| Etnoideia   | National | Entity specialized in social intervention, acts on rural and urban means through the application of participative methodologies to urban planning and social neighborhood communitarian dynamics and scholarships of exclusion and poverty, with  | Project I Am Roma   |

|                       |  |   |  |
|-----------------------|--|---|--|
|                       |  | particular emphasis on inter-ethnic and intercultural dialogue issues.          |  |
| Other – to be defined |  | Strategic partnership with impact on the campaign of disclosure of the project. |  |

## Part III – Action Plan

### 3. 1. Participative process



Regarding the action plan preparation, several meetings were promoted with local entities. On May the 20th a project presentation workshop was held with several technicians from Mira Sintra parish local intervention. Through the utilization of participative methodologies this process has as an objective insure the best possible alignment of technics analysis of those who act and know the territory.

The workshop alignment was essentially the following:

- Preparation: Previous preparation (crossings with diagnostics, existing studies and ongoing projects), with Sintra city hall, Mira Sintra parish and local associations.
- Workshop objectives: Program information, objectives and actions; synthesis diagnostics; identification of problems and opportunities; identification of ideas for projects with prospects of development next to Roma community; and identification of Roma individuals with leadership profile.

1. Vote georeferenced

Connotation / Spatial Segregation



**Worst place in the neighborhood (orange):**

- Urbanization Fundação D. Pedro IV (3x)
- Bandas neighborhood (5x)
- Street next to CECD sales point/drug traffic (1x)

**Best place of the neighborhood (white)**

- D. Pedro IV foundation (1x)
- House of culture (1x)
- Urban park (2x)
- Access street to JFMS/Lidl (1x)
- School (2x)
- Swimming pool (1x)
- Friendship plaza (2x)
- House areas Francisco de Assis street (1x)

**Most attended place by Roma (yellow)**

- Lidl (3x)
- School (4x)
- Foundation IV urbanization (4x)
- Former Mira Sintra parish installations (1x)

Neighborhood assets/ Opportunities



**Priority intervention area (orange):**

- Foundation D. Pedro IV urbanization (3x)
- Back of Foundation
- School (2x)
- House of culture (1x)

**Opportunities (yellow):**

- School (4x)
- Garden
- Green and vacant spaces next to Foundation neighborhood (1x)

- House of culture (1x)
- House Six Association (2x)

**Movable assets (white)**

- House Six Association (1x)
- Mill and park (1x)
- Garden (1x)
- House of culture (2x)
- School (3x)
- Back of the neighborhood (2x)

2. Keyword

|   |   |  |
|---|---|--|
| <p>1. Tell what is the first word that comes to mind about the Roma?</p>  | <p>The words are diverse, resulting in five areas targeted by technicians: Family (8), Arts (7), Sale (3) and Tradition (3) and also the Communication (2).</p>     |  |
| <p>2. Tell what is the first word that comes to mind about reality, the context in which this population lives?</p> | <p>Poverty (4x)<br/>Unemployment (1x)<br/>Sale (1x)<br/>skills Academic failure (1x)<br/>Excluded (1x)<br/>Lack (3x)<br/>Little Importance (3x)</p>                 | <p>Educational (4x)<br/>RSI (4x)<br/>Incomprehension<br/>Excluded (2x)<br/>Housing Conditions (4x)<br/>Teenage Pregnancy (1x)<br/>Change (1x)<br/>Little Integration (3x)<br/>Different in the negative (4x)</p> |
| <p>3. What is the perception that Roma have themselves?</p>   | <p>Worthy (3x)<br/>Untouchables<br/>Many rights<br/>Tradition (4x)<br/>Discriminated (4x)<br/>Misunderstood (6x)<br/>Don't have opportunities (4x)</p>              | <p>Authoritarian (Man vs Women - "male")<br/>All rights (1x)<br/>Family (2x)<br/>Cohesive (1x)<br/>They Tradition (1x)<br/>Different for better (2x)</p>   |
| <p>4. Say in one word which is the perception others have of them?</p>  | <p>Uncivilized (4x)<br/>Poor hygiene (3x)<br/>Untrusted (4x)<br/>Do not comply with rules (3x)<br/>Only have rights (4x)<br/>Too many subsidies / benefits (6x)</p> | <p>Child negligent (1x)<br/>Just arrange problems (2x)<br/>Self-excluded (3x)<br/>Do not want to change (4x)<br/>Thieves / Counterfeiting (1x)<br/>Lazy</p>  |





During the workshop it was requested the filing of individual forms that had as an objective the identification, having in consideration the self-perception of Roma and social stigma, of the main problems, the existing stigmas, an executable solution by the technician/organization, an executable solution by the project I Am Roma, the main results expected and those one would not wish to happen at the end of the project.

The following results were obtained:

#### **1° Main Roma problems**

- Low qualifications and skills.
- Unemployment/work market insertion.
- Housing.

#### **2° Main Roma problem in this aspect**

- Low qualifications.
- Early school dropout.
- Stereotyped image: “subsidies dependents”, “Don’t want to work”, “unoccupied”.
- Cultural issues.
- Closed communication with self-exclusion tendencies.
- Very visible discrimination in employment area.
- Housing (life and hygiene conditions).

#### **3° A executable solution for you/for your organization**

- Insistence in valuing schooling and reinforcement of skills of the young/adults.
- Deconstruct, next to children, gender stereotypes.

- Work with groups of Roma population in developing social and professional personal skills.
- Schooling: children integration, continuity of Roma children in school, completion of mandatory schooling. This response is provided by the school, the population has been approached/sensitized but there isn't much adhesion.
- Mobilization and creation of brief moments of social and personal skills development.

#### **4° Executable solution in conjunction with project I Am Roma**

- Promotion of difference has a space of opportunity and sharing.
- Involve the local partners for the mobilization/creation of resources.
  - Entrepreneurship and local business creation support.
- Training, especially for women. For example, sewing.
- Training adapted to the population of Mira Sintra (Adult and young population).
- Training sessions creation and support in the creation of self-jobs.

#### **5° The main result wished for the project**

- Greater opening – Broader Roma/community relations
- Promotion of relationships of trust.
- Increase in schooling (children, women and generally with effects on the image that others have on the Roma people.
  - Manage the professional integration of some Roma people.
  - Increase skills, especially of women.
  - Some changes: greater integration of Roma community in the schooling of children and adults, integration in the job market, better life conditions, better acceptance, better relationship between Roma and the other community.
- A better integration and opportunities to be seen in the time change.

#### **6° What wasn't wished to happen at the end of the project**

- That this study be just another study of the evaluation in the field, without any indication of (a possible) solution, for the slightest that it may be, on the short or long period.
- That there aren't any perspectives of change in themselves, for only changes at this level can bear fruit in the future and with effects at personality level – themselves and others.
- That the work didn't take place directly with the Roma community, with concrete actions. The intervention must be directed in the way has to decrease their self-exclusion tendency.
- That the intervention had no impact in the Roma community.
- That nothing changed and that the vision of the remain community worsen.

### 3. *Rain of ideas*

The 3rd dynamic consists of a rain of ideas of actions that would be on track with the objectives for the project and executable at a local level, therefore several ideas were debated and are presented in the following table:

| Priorities (in Mira-Sintra) | Areas - Problem / Potential  | Intervention vectors |            |               |                  |                  | Actions to develop (ideas)  | Development of the action proposal   | Partners to develop                   |
|-----------------------------|--|----------------------|------------|---------------|------------------|------------------|---|--|---------------------------------------|
|                             |  | Educational          | Employment | Communication | Arts / Tradition | Entrepreneurship |   |  |                                       |
| 1                           | Women unemployment, low ambulant sales rate, insertion of women in labor markets, low available income in families |                      | X          |               |                  |                  | Sewing workshop associated to fashion for development of models for sales, clothing, accessories, bags/purses | <ul style="list-style-type: none"> <li>- The development of an Etno Brand which guarantees the sustainability, transferability and philosophy of the project.</li> <li>- The creation of tag ("Roma Trend") with specific cultural references of the Roma community also alluding the Roma identity to a modern and innovative design with commercial potential.</li> <li>- Development of a Fair Trade (Solidarity) model through the creation of a structure of fair redistribution of profits, beginning with the production (prime matter and collaborators), distribution and reinvestment (replication, formation and augmentation of the production basis).</li> <li>-Credibility and recognition of the brand through entities "stamps" that develop their activity on integration of ethnic minorities, namely ACIDI or companies that want to assume a compromise of social responsibility.</li> </ul> | Etnoideia, Fashion Designer, ACIDI    |
| 2                           | Music  |                      |            | X             | X                |                  | Music workshop (guitar and box), traditional fusion music composition (contemporary – mainstream).            | Production of a show to follow the fashion show but available for independent exhibit. Mixed teachers (Roma and non-Roma in coaching) and composition of fusion music culturally accepted by a wide sociological basis.  | Etnoideia, Musicians, Composer, ACIDI |
| 3                           | Roma laws (non-earth blood and propagation by oral tradition = structural implications in women condition)         | X                    |            |               |                  |                  | Juvenile and infant investigation and exposition club, competition with an award "The mysteries of Life"      | Long-term substitution (2 generations) of the blood-test proof for the DNA as a fiduciary element of succession and transmission of goods, titles, kinship and rights. Attenuation of the pressure upon the feminine condition without cultural alienation of the Roma law fundamentals.   | School, Church, Science Centre, ACIDI |
| 4                           | Horses   |                      |            |               | X                |                  | Infant investigation-action club focused on horses and the valorization                                       | Adoption of a horse in a visible and prestigious place (Zoo or equivalent). Practice of horsemanship in prestigious center.  | Zoo, Horsemanship center, ACIDI       |

|  |  |  |  |  |  |  |                            |  |  |
|--|--|--|--|--|--|--|----------------------------|--|--|
|  |  |  |  |  |  |  | of Roma knowledge on them. |  |  |
|--|--|--|--|--|--|--|----------------------------|--|--|

During planning phase, the main problems of the Roma community were identified and the intervention strategies discussed, through a participative process that involved the technicians that have intervened and know the reality of these populations and some leaders of the local community.

### **3.2. Problem definition**

Surrounding all problems there is a common cause that conditions the integration of the Roma community – The stigma.

The stigma can be defined as “a deeply profound depreciative attribute, a social categorization that disqualifies people or groups, inhibiting socialization in its full” (Goffman, 1975 in Galinkin, 2003: 158)

Having in consideration what was previously described, project I am Roma comes with a local intervention strategy that pretends to sensitize and change the negative perception of Roma community, through a campaign of innovative and effective communication and the development of a transferable, sustainable, effective participatory methodology.

### **3.3. Target Public**

Has object of intervention two groups are defined: women and children. Women because, according to Roma community, the only patrimony that they have is the culture that they pass on, and women are the reserve of that culture. It is up to women the education of the young, where they learn from early and in an informal and continuous atmosphere, the basic mechanisms of socialization on their specific economical activities, of survival and also an attitude of resilience in a society that they feel has hostile. At the same time the isolation of women from, formal and informal knowledge of non-Roma community, school early dropout, difficulty at attending professional training or the access to work market, turn women into the most vulnerable element inside and outside this community.

The children, because they are the ones that will give continuity to family traditions, and because the development of prejudice and stigma starts in infancy and can only be changed through a precocious intervention.

Roma women and children not only have a main role in maintaining the customs and traditions, but also they intrinsically represent important agents of change. This group and the socioeconomic situation of Mira Sintra Roma community, has previously presented is representative of the national situation.

Therefore in consonance with what was defined on national and local/municipal strategy, the defined strategy is based on the development of a campaign of communication that fights stigmas and prejudice amongst Roma community, starting from a network of partnerships and audition of all local players and the appreciation of Roma culture.

### **3.4. Goals**

1. Create know-how skills and empower local actors involved in tackling Roma discrimination, with particular focus on children. Develop methodologies to communicational supports that defy Roma stereotypes and highlight good practices by means of a European exchange program.
2. Enhance the European collective conscience about the mandatory that Roma children access education and that of Roma in general in economic and political life, as well as the violence they're targeted in European space.

### **3.5. Specific Goals**

1. Constitution of a Local Action Group that can involve all intervenient (social workers, stakeholders and Roma).
2. Creation of a communication campaign effective in tackling Roma stigma near children.
3. Creation of a communication campaign effective in tackling Roma stigma near women in general and enhancing the economical chances of Roma women.

### 3.6. Flag Actions

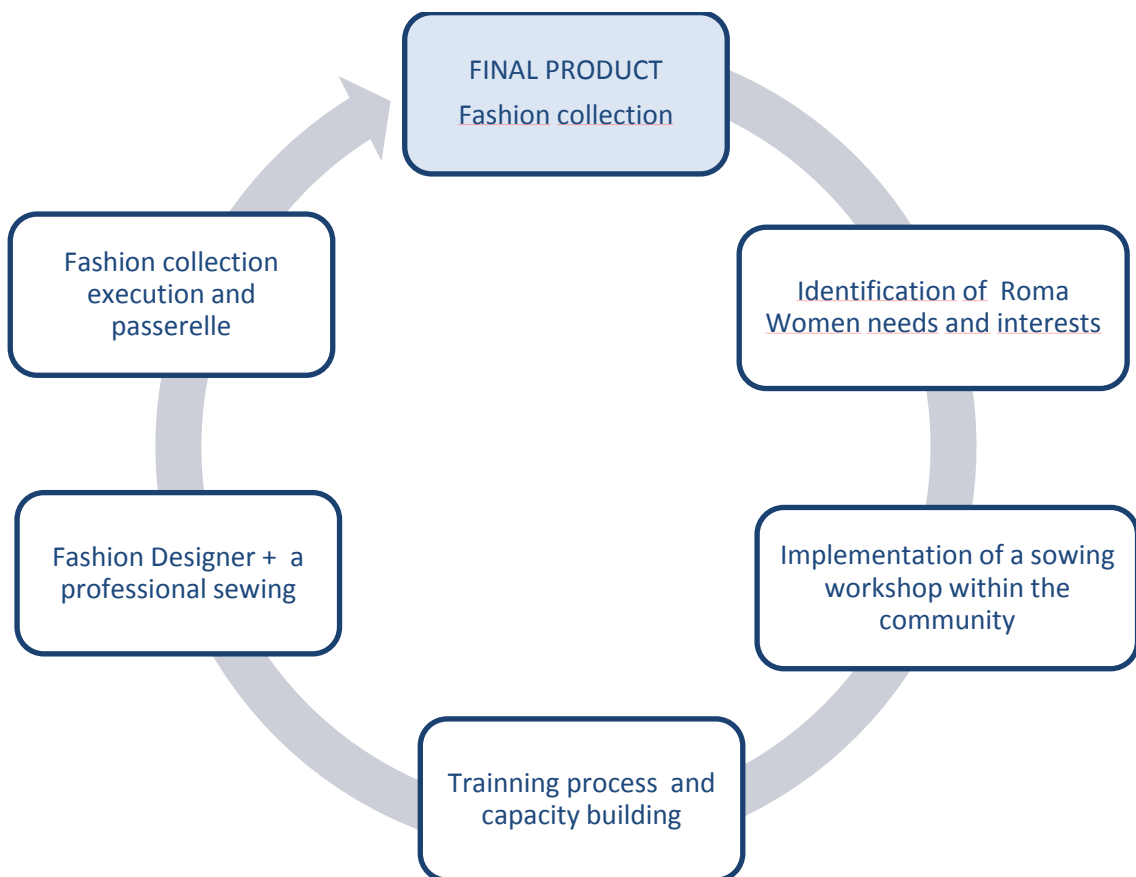
| Flag Action   | Activities  | Strategies  | Expected Results  |
|---|---|---|---|
| - Constitution of a Local Action Group that can involve all intervenient (social workers, stakeholders and Roma).   | - Involvement of local stakeholders and partnership meetings.   | - Definition of strategic partners group, local and national.   | - Innovational strategies definition to tackle Roma stigma near general population.   |
| - <b>Flag action – 1</b><br>Creation of a communication campaign effective in tackling Roma stigma near women in general and enhancing the economical chances of Roma women.            | - Development of a brand with Roma inspirational motives and a unique design.<br>- Create a sowing / Fashion workshop for several months Sowers course involving a modern fashion designer and Roma women.<br>- To create a collection of originals to show in a fashion event.<br>- Produce a Fashion-Show.<br>- To trigger a possible commercial approach to the brand created if successful. | - Using fashion as a communicator to access both Roma and non-Roma women in a common ground.<br>- Development of a brand with Roma inspirational motives and a unique design, involving a modern fashion designer and Roma women in a sowing / Fashion workshop for several months. | - To reach the intercultural dialogue practice by promoting usage of Roma inspired clothes by women in general, making them aware of it thus contributing to change their Roma stigmatized mind-set.<br>- As an impact, to Improve the economic situation of the Roma women that participated in the project sowing/fashion workshop. |
| - <b>Flag action – 2</b><br>Production of a tune Movie for children, named “As aventuras do Cig” / “Rom’s Adventures” with multicultural children-heroes including a Roma (Cig = Roma). | - With the children, retrieve traditional children’s tales within the Roma community.<br>- Group of children (mixed) from “Casa 6”, perception of children’s imaginary about the Roma culture and life.<br>- Group of children  | - To invest efforts in reproductive action with medium/long term effects via elementary education i.e. inducing positive connotation of Roma in all children at an age when their socialization and personality are under construction.   | - Association of positive aspects connected with Roma culture/people and progressive stereotypes change.<br>- To get medium/long term effects that last   |



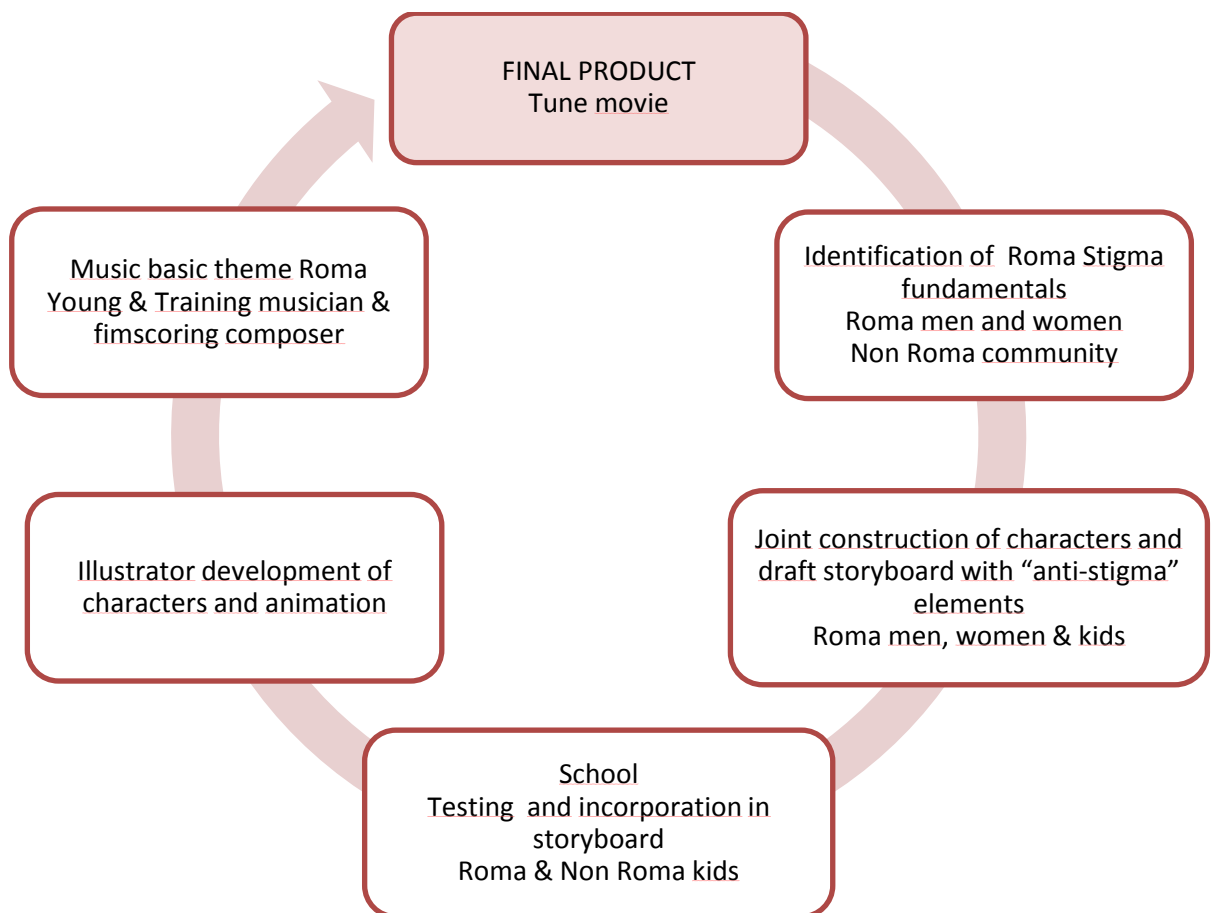
|  |  |   |  |
|--|--|---|--|
|  | <p>from elementary school (2nd grade) “school n° 2”, validation of their stories and characters created.</p> <ul style="list-style-type: none"> <li>- Listening to what the Roma community has to say, organization of reunions with men and women, about the stigmas and problems felt by the community.</li> <li>- Participated construction of storyboard and characters with a group of Roma men and children.</li> <li>- Workshop with young Roma musicians and a professional film scoring composer to produce the music for the movie.</li> <li>- Production of tunes animation and finalization of the movie.</li> </ul> | <ul style="list-style-type: none"> <li>- Specifically by producing a Tune Movie for children, named “As aventuras do Cig” / “Rom’s Adventures” with multicultural children-heroes including a Roma (Cig = Roma).</li> </ul> | <p>beyond childhood during adolescence and adult life. Also to have an impact in families via children.</p> <ul style="list-style-type: none"> <li>- With an inspiration in Roma music, develop original composition of fusion music attractive to general society.</li> </ul> |
|--|--|---|--|

### 3.7. Methodology

Has for the first action flag, the methodology goes through a phase of identification of Roma women needs and interests of those that have pointed out swing has their greatest interest. The creation of a sewing atelier at Mira Sintra and the development of sewing training, adapted to the characteristics of the group. This training and skills process has the collaboration of a trainer and a fashion designer and has the duration of 8 months. On par with this process, fashion prototypes have been developed, with the group, inspired in Roma culture, resulting in a fashion collection that will be presented to the community.



In the second action flag, the methodology goes through the identification of stigmas within the Roma community, this survey took place next to women, children and men, Roma and non Roma. A storyboard was developed, in conjunction with the several groups of the community, and defined the characters characteristics. The script was validated by a group of Roma and non Roma children during a school activity. During this process a group of young Roma musicians was involved, that played and developed a theme with a composer, and are presently having classes with a musician, with the objective of collaborating in the development of the sound track for the cartoons. This action has the support of an illustrator that is producing the characters and movie animation.



### 3.8. Products and expected results

The final product of the first action flag is the creation of a fashion collection inspired in Roma culture. This collection has as public-target the women of Roma and non Roma community, and the divulgation to all the community.

For the feminine public, and has a form of promotion to the collection, the release campaign settles on parades next to Mira Sintra community and divulgation of the brand in shopping malls and the internet. For the general public the defined strategy is released by the media, mainly TV channels, through the established partnership with the ACIDI.

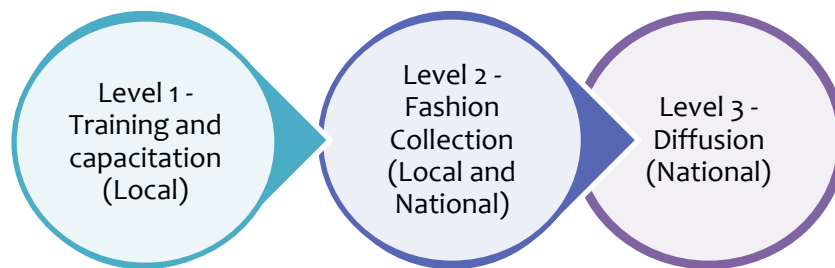
The final product of the second action flag is the creation of an infant animation film “*As aventuras do Cig*”, that can be utilized has a recreational and pedagogical resource for several publics, namely to promote the importance of school next to Roma communities, therefore going in line with the national strategy for Roma integration and Municipal actions. This resource can be used by the educational community to fight discrimination and the Roma stigma amongst children. In last, the diffusion to the general public by the media.



## **Part IV – Participative campaign and capacitation process**

## 4.1 Action Flag I – Fashion

The strategy for intervention and communication was developed at three levels: local, through training and capacitation of a group of roma women; local and municipal, through the creation of a fashion collection and display; and last, national, with the release of the results and products developed within the project.



### Training and capacitation

The methodology used consisted in the identification of the needs and interests of a group of roma women, which revealed sewing has the activities of their greatest interest.

Molded to the measures of this group of roma women, this project intended to contribute in the creation of an alternative to their current professional situation, through learning professional skills and, simultaneously, to value, before themselves and the community their own skills and competences.



## Training program

Sewing training took place from October the 20th 2001, to July the 31st 2012, with a two or three day per weak class schedule. Time schedules and training classes durations were defined with the trainees in order to accommodate training activities with family life.

The training program comprised a total of 258 hours, and it was structured in accordance with the national qualifications board training referential. The program included the following subjects:

- Introduction to sewing
- Exercise with thread
- Introduction to clothing production
- Introduction to model creation
- Introduction to cut
- Skirt model creation
- Skirt and dress cutting
- Preparation, assembly and skirts finishing
- Creation of dress models
- Preparation, assembly and dress finishing
- Creation of models for fashion shows



Training was mainly practical and took in consideration the level of knowledge of the trainees in this field of expertise, as well has their low school qualifications. Focus was paid in the creation of works of small dimension that presented immediate results, due to the trainee's low ability to resist frustration. Focus was also given to embroidery works, which involved manual work, and in this way helped in the initial difficulties in the adaptation to sewing machines.



Trainees



Tânia da Silva Fernandes  
22 years old, 6th grade.



Mariline Garcia dos Reis  
21 years old, 6th grade.



Maria do Céu Reis  
29 years old, 4th grade.



Vânia Lúcia Silva Marques  
24 years old, 4th grade.



Fátima da Silva Rosa  
27 years old, illiterate.



Diana Lúcia Costa Reis  
24 years old, 6th grade.



Ana Trindade dos Reis  
21 years old, 4th grade.

**Evaluation of Training**

The process of evaluation was continuous, with a moment for evaluation in group, taking place at the end of each month with all main aspects under evaluation being related with assiduity, participation and training functioning.

Has for the first aspect, assiduity, we have considered that the participants, having in consideration initial expectations, were assiduous. When missing a session, they would, usually, present a justification, and the motives for not attending were always related with family and health issues. Two of the participants left training due to becoming pregnant.

These were the results obtained:

| Trainee | Number of training hours |
|---------|--------------------------|
| 1       | 231                      |
| 2       | 210                      |
| 3       | 186                      |
| 4       | 231                      |
| 5       | 129                      |
| 6       | 237                      |
| 7       | 111                      |

The group has demonstrated to be very participative and cohesive from the beginning of the training. This aspect is related with the fact that the trainees were acquainted with each other before the training, lived in the same neighborhood and had attended another training before.

We consider that, for one side, it was a positive aspect, because there was a good relationship between trainees, team spirit and mutual support, on the other hand, it made it harder for the follow up technicians and trainers to get close. This difficulty was only felt when aspects from their lives and some specific cultural issues were brought up. In this last situation, when an attempt was made to deepen some specific roma cultural issue, the trainees would pass on the questions to other elements of the community, namely men/husbands.

This question came to highlight some existing theoretical aspects about roma community, the difficulties felt/verbalized by local intervention technicians, the importance for the existence of the mediators for the roma community to facilitate these processes, has well has the importance

of the involvement of all members of the community in the intervention, with special attention been paid in the role of men.

There were still two formal evaluation moments of the trainees, one in January and the other in July at the end of the training.

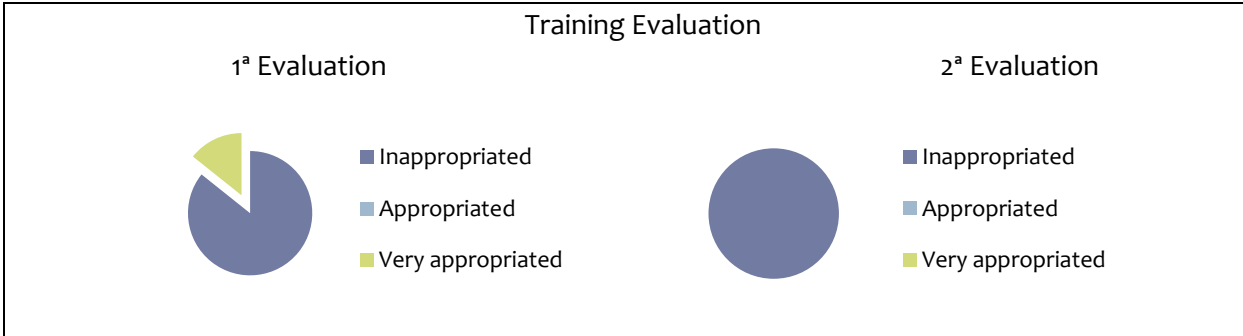
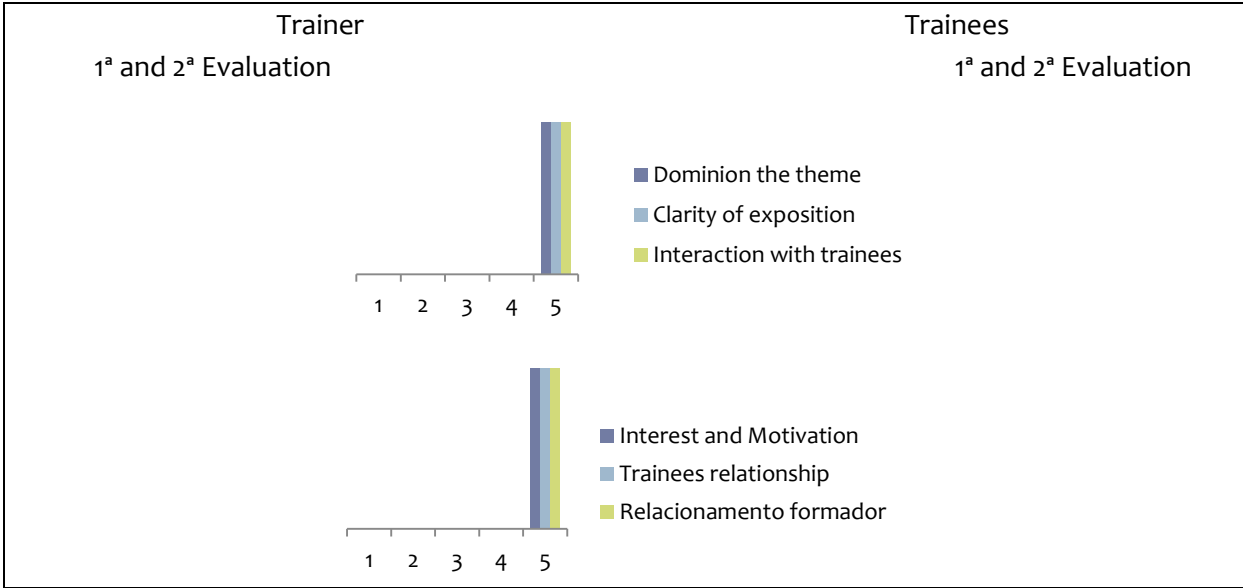
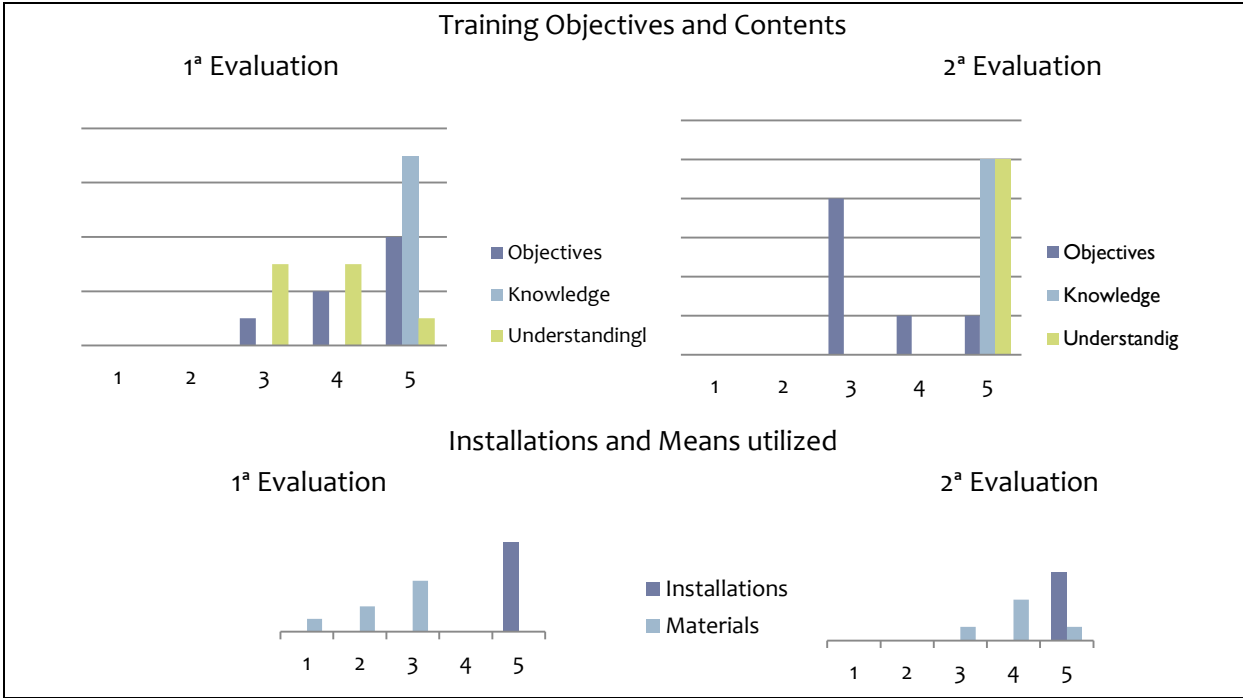
The evaluation of the trainees doesn't differ significantly in the two moments, but is relevant to highlight that at the beginning of the training there was a greater difficulty in understanding the themes and subjects, with that difficulty being overcome with the adaptation of the teaching methodologies and continuity of the training.

We can also conclude that as their knowledge in sewing increased, so did their realization that meeting the objectives was harder than earlier predicted. This demonstrates a high degree of criticism on behalf of the trainees, and that is related with the increasing degree of complexity and demanding tasks in hand.

This question takes us to another aspect that is related with training time, the aspect evaluated more negatively. The trainees evaluate has insufficient, the time for training, for two reasons:

- This training had as objective the development of basic skills in sewing. With the acquired knowledge, the trainees can now perform small domestic repairs, but they are not prepared for a professional work in this area. It is important to mention that none of the trainees had any training in this area, and a professional training course with a certification level of 2° grade in sewing/designer, requires a total training time of 840 hours. Also crucial in the learning process are the motivations, aptitudes and skills of each person.

- We consider that the other motive is related with the lack of future expectations and the inexistence of the project's continuity. In this sense, the local partners have a crucial role in the continuity of the work that they have been developing with this group, and in the follow-up and individual orientation for each situation.



### Fashion Collection (Local and National)

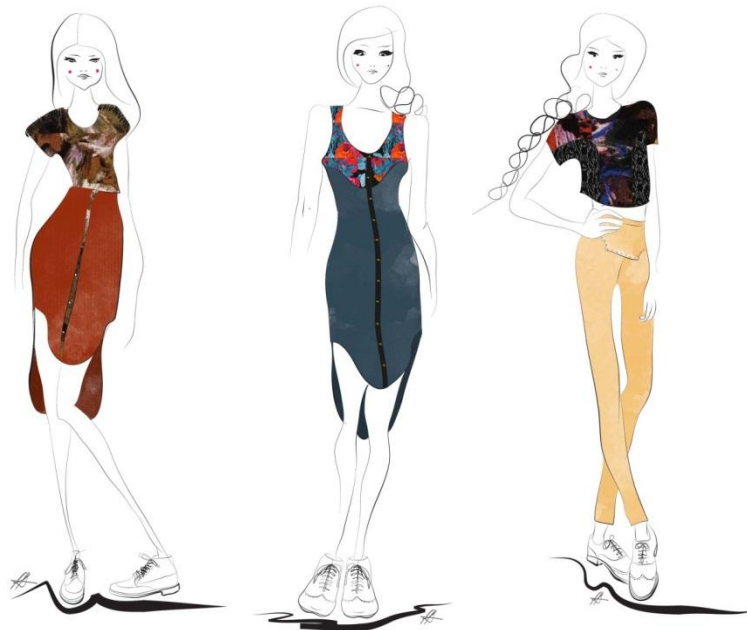
This collection, named “Roma Trend”, was developed in parallel with training, and involved the group of trainees, a professional sewer and a fashion designer, and has resulted in 27 designs of unique ethnic inspiration.

A survey was made about the costumes used over time as well as community hearings and identification of ethnic elements.

Ethnic elements are present in the collection, such as; color patterns, golden, fringes, slopes, popular proverbs stampings, stones and tacks application, and all combine with the heterogeneity and modernity of the organic and fluid shapes produced with national products.

In this link, the designer that participated in the project presents some of the elements that have inspired this collection - [www.ritafonso.carbonmade.com](http://www.ritafonso.carbonmade.com).

These are some examples of the model drawings actually made.



A small marketing poll was made, with an inquiry being made to the roma and non roma community, for validation of collection’s shapes and patterns. The results were very positive, mainly regarding the shapes, in specific the slopes and cloth overlays. (Questionnaire and results in annex 1 and 2)

## 4.2. Flag action 2 – Tune Movie

The participative process can be systemized into three phases:

Diagnostic ⇨ construction ⇨ validation

### Diagnostic

The diagnostic phase had the objective to identify the main existing stigmas about roma community.

This phase has gone through the constitution of the local action group, has described earlier, that involved a group of local and national technicians with intervention next to the roma community.

Mira Sintra community was also heard through the participative process, and to them was presented the initial diagnostic, sharing their perceptions about social representations and existing stigmas about roma community.

We conclude that there is a convergence of visions from technicians and roma community, with a strong awareness of social conscience regarding existing stigmas about their community, with which they don't agree, and were they also build a stereotyped vision of non roma community.

It's a stigmatized community that simultaneously values, the characteristics that distinguishes them from the majority (family cohesion, the roma traditions, freedom,...), and the characteristics of the majority (work stability or the access to certain social practices), that are, in some cases, contradictory (Fonseca, 2005).



The process of diagnosis is not watertight and was perfected through the duration of other phases of the projects development, with the main stigmas being incorporated in the children's animation movie, with the adequate adaptation of the message to the targeted audience.

The main stigmas identified were:

- Feelings of mutual disbelief from roma and non roma communities;
- Roma don't work, they only have rights, they self-exclude;
- They don't value school or institutions;
- They have no hygiene and are aggressive.

After the identification of the main stigmas, the next step was the identification of specific cultural aspects (children histories, music, objects, traditional clothing,...) that could represent roma culture. For example, it's important to mention that one of the characters, *Ruca*, is the interpretation of pony that exists in Mira Sintra, and being identified has a defining traditional element of roma communities.

### **Story creation**

The process of creation was mainly centered in the participation of the young, from roma and non roma communities, but also, several meetings took place with roma men and women therefore involving all community.

Playful methodologies were used in the activities for the development of the various aspects of the construction of the story, from the context where the story is set, the main problem, the characters (physical characteristics and personalities) and scenery elements.

Activities were performed with two groups of roma children, with ages varying from 6 to 14 years old, with the elaboration of the initial script and the definitions of the characters characteristics.

It was a complex process that allowed for the identification of some of the cultural issues and the stigmas that we consider important to mention:

Although being quit imaginative, the stories end up being related to day to day events (anniversaries, school and neighborhood) and there wasn't any defined historical references

specific to roma culture. It was also mentioned by the group, the fact that they have never heard any traditional stories.

Both group speeches were marked by violence, struggles and land or “brides” disputes, however, the elders tried to integrate in the story, Portugal’s historic references,

Has for the friends of the hero, in the first group, friends would only be roma children, has for the second group, it was spontaneously mentioned that not only roma children would be friends.

Regarding differentiator aspects of non roma community, for the first group, it was only manner of speaking, the music and dancing. The second group mentioned other issues, however, they have considered that the others, the “the non roma”, considered roma has been liars and thieves.

**Validation**



In the test and validation phases both roma, and non roma children have participated. The story was presented and validated by two classes from the first cycle of basic education.

| Participantes   | Description  | Conclusions  |
|---|--|--|
| Two classes of the 2nd year.  | The activity was organized into three moments; Description of the activity’s objectives, classroom story reeding and analysis.   | The story had a positive evaluation.   |
| Class 1 with 22 students, 15 male and 7 female.<br>Has for origins, 3 are roma, 9 africans and 1 Brazilian. | <i>Class 1</i><br>After the story reeding, a summary was made with the students, where the main aspects been memorized were the bad wisard that wanted to end the cartoons, but, of a group of friends and the good wisard will be facing evil.<br>The group had some dificulties in memorizing the characters and their names, mainly those in English. | We find it to be of easy understanding and memorization.<br><br>In the analysis with technicians, it |



|   |  |  |
|---|--|--|
| <p>Class 2 with 21 students, 8 male and 13 female.</p> <p>Has for origins, 3 are african and 3 roma.</p> <p>Present at the meeting were: the related class teachers, the school principal, a Sintra city hall technician and the roma mediator.</p> | <p>Mentioned characters included, CIG, Megamorte, Perola, Ruca and Fast.</p> <p>Regarding the characteristics of the characters, the group has not identified their multicultural origins, even after they were mentioned during reeding session or in the analysis.</p> <p>The majority of the group identified itself with CIG, for being the hero, and he was not identified as a roma, and Megamorte, for its powers. In their imagination, the phisical characteristics of the characters are comum with those of non roma Portuguese children (small, thin, white skin, brown eyes and hair).</p> <p>In this class, we registered a weak participation of children from roma or other cultural origins .</p>   | <p>was consensual that the difficulties in the identification of the multicultural origins of the characters was related with the absence of virtual images.</p> <p>Has for the imagination of the young about the roma comunity, the diferences are only related with the form of expresion, dance and music.</p> |
|   | <p style="text-align: right;"><i>Class 2</i></p> <p>In the story’s summary, this class was more detailed, describing the various happenings and characters.</p> <p>Two characters were not mentioned, and they had the same dificulty with names of English characters.</p> <p>Regarding the characteristics of the characters, this group identified diverse cultural origins, with the hero being identified as a roma, another characters as of african origin, and other with a chinese background.</p> <p>Perhaps due to a greater number of girls in this class, there was a greater identification with the character Su and the good wisard. The other characters mentioned were; CIG, Megamorte and Ruca. This last one, due to the fact that there is a cartoon with a character with this name, because in the story “amigos do cig” this character is a pony.</p> <p>It is important to mention that one of the children considered that the name “Megamorte” (megadeath) perhaps wasn’t the most adequate for it brought feelings of great sadness.</p> <p>He proposed the name “Megamau” (Megaevil) or Mega M., and eventually, the “Megamau” name was adopted for the movie.</p> <p>In this class, we verified a greater participation of</p> |  |

|  |   |  |
|--|---|--|
|  | roma children. It was also identified, by themselves and others, the characteristics that distinguish roma, from non roma children, only in the form of expression and dancing. |  |
|--|---|--|

The process of validation was mainly centered in the participation of the young population, roma and non roma, but there were also meetings with roma men and women, involving all the community with men being more active in participating than women.

Another validation activity was the presentation of “As aventuras do Cig” to the group of roma mediators from the AICIDI Roma Municipal Mediator program, and for last, the return of the result to the community.



## Part V - Campaign and impact

## 5.1. Action Flag I – Fashion

### Fashion Collection (Local and National)

The collection was presented at the Mira Sintra annual festivities, on the 6<sup>th</sup> of October 2012, and was received with great receptivity by roma and non roma communities.

For the organization of the event, a partnership was established with the local marketers, that demonstrated some initial resistance in collaborating in an initiative with the roma community, however, that situation was overcome when marketers show the collection and the results of the work made by roma women, which was over their expectations.

This initial situation reflected the reality lived by this community and all the issues regarding the stigmas that are associated to roma community, but from one side, demonstrated that the strategy defined by the project, works, and that namely through work appreciation by this community, their culture and a communication campaign, stigmas can be overcome.

This image clearly demonstrates this fact, the initial resistance was overcome, and the marketers that initially didn't want to participate with the roma community, eventually posted in their shops the news regarding the show.



Fashion show release poster1

Also, non roma girls participated in the fashion show as well as two roma musicians who played throughout the display. The Mira Sintra roma community was present and participated actively.



At the end of the show, trainees went up to the stage where training certificates were presented by the Mayer of housing, health and social action department.



### Diffusion (national)

The release of the projects communication campaign, at a national level was presented in the show “Us” dedicated to roma community, which passed on national TV channel RTP2 on the 14th October 2012. The report can be seen through the following link: <http://youtu.be/xVwfpVUohpM>

It was also made a report by the TABU magazine which is a weekly magazine of the Sol national journal (annex 3).

Several flyers and a roll up’s were made for the project’s divulgation, and they are circulating through several local and national institutions.

## 5.2. Action flag 2 – Tune Movie

The product developed was an animation movie with the duration of 3 minutes and destined, simultaneously, to TV release and, socio-educative intervention in school and community environment. It was developed through the participative process with Mira Sintra roma community and two versions were produced, one in Portuguese, and the other in English destined to be released in the European Union.

Apart from the movie, a small publication was also made and it presents the methodology developed together with a set of pedagogical and technical activities to support the in the movie and theme understanding.

The activities are divided into two groups: exploration and exploitation of the film's theme (culture, diversity, identity, interculturality, stigma, ...). The activities propose are suggestions that can be adapted to different contexts and publics.

This pedagogical kit was thought for young children and general public, but mainly, to teachers of the first and second cycle of basic schooling and other technicians, that intend to develop activities regarding the promotion of inter-cultural and cultural diversity has well has and to fight stigma next to roma community and other ethnic minorities.

This action was released through the same means of communication has that of action flag – fashion, national TV channel and weekly magazine, with the TV report being available in the following link:

<http://youtu.be/K57i1IZPJWo>

It is foreseen the realization of awareness meetings next to educational and intervention community professionals.

## 6. Challenges and final considerations

Roma are victims of racism, discrimination and social exclusion, live in deep poverty lacking access to healthcare and decent housing. Many Roma women and children are victims of violence and exploitation. Many Roma children are on the streets instead of going to school. Lacking education levels and discrimination in labor markets have led to high unemployment and inactivity rates or, low quality, low skill and low paid jobs for Roma. This is the black picture of the situation of roma in Portugal and Europe, and it is still far away from being overcome.

A better integration of Roma is therefore both a moral and an economic imperative, which moreover will require a change of mindsets of the majority of the people as well as of members of the Roma communities.

Mind change is a slow process that should go from a local to a national approach. This was one of the main challenges faced in the process, not only the time to make it happen but also the time for that change to take roots.

However, we have considered that the main objectives defined were achieved. There was a strong participation of the Roma community, that although it is accused of not participating and exclude yourself, if exposed in this project and felt that his image was enhanced. This project came also demonstrate that the community is receptive to social intervention, even in some less conservative areas, as was the construction of a tone movie.

We believe that the products created, mainly at the level of stigma fight and promotion of intercultural education, will be an important resource for local institutions, and will serve as a reference on the reflection on the roma community situation.

The methodology used proved itself effective in the involvement and participation of roma and non roma population, that being one of the most innovative factors of the project.

Any project aimed at the inclusion of Roma should be implemented with the participation of the communities themselves in the development, implementation and evaluation. In this sense, the results are products created of the participatory process.

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## 8. Attachments

### 8.1. Marketing probing



#### Sondagem de Marketing

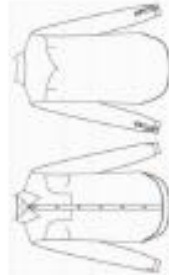
Inquirido  
 Sexo  Masculino  Feminino  
 Idade \_\_\_\_\_ anos  
 Escolaridade \_\_\_\_\_

#### Formas



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava

Comprava até \_\_\_\_\_ €



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava

Comprava até \_\_\_\_\_ €



1. Não Gosto
2. Gosto Pouco
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4. Gosto Muito (Vestia)
5. Adoro e Comprava

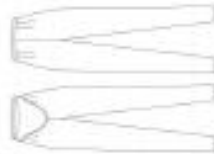
Comprava até \_\_\_\_\_ €



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava

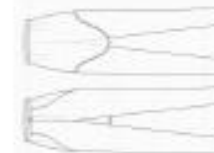
Comprava até \_\_\_\_\_ €

1



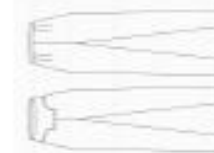
1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava

Comprava até \_\_\_\_\_ €



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava


Comprava até \_\_\_\_\_ €



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava


Comprava até \_\_\_\_\_ €





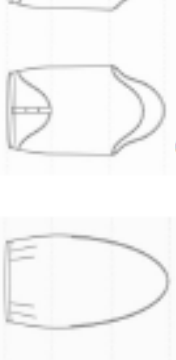
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2. Gosto Pouco   
3. Gosto   
4. Gosto Muito (Vestia)   
5. Adoro e Comprava

Compra até \_\_\_\_\_ €



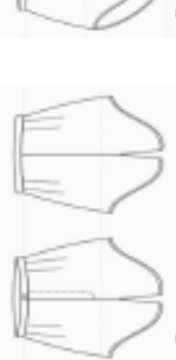
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2. Gosto Pouco   
3. Gosto   
4. Gosto Muito (Vestia)   
5. Adoro e Comprava

Compra até \_\_\_\_\_ €



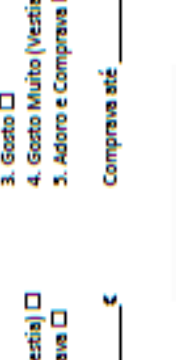
1. Não Gosto   
2. Gosto Pouco   
3. Gosto   
4. Gosto Muito (Vestia)   
5. Adoro e Comprava

Compra até \_\_\_\_\_ €




1. Não Gosto   
2. Gosto Pouco   
3. Gosto   
4. Gosto Muito (Vestia)   
5. Adoro e Comprava

Compra até \_\_\_\_\_ €




1. Não Gosto   
2. Gosto Pouco   
3. Gosto   
4. Gosto Muito (Vestia)   
5. Adoro e Comprava

Compra até \_\_\_\_\_ €




1. Não Gosto   
2. Gosto Pouco   
3. Gosto   
4. Gosto Muito (Vestia)   
5. Adoro e Comprava

Compra até \_\_\_\_\_ €




1. Não Gosto   
2. Gosto Pouco   
3. Gosto   
4. Gosto Muito (Vestia)   
5. Adoro e Comprava

Compra até \_\_\_\_\_ €




1. Não Gosto   
2. Gosto Pouco   
3. Gosto   
4. Gosto Muito (Vestia)   
5. Adoro e Comprava

Compra até \_\_\_\_\_ €



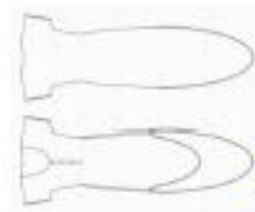
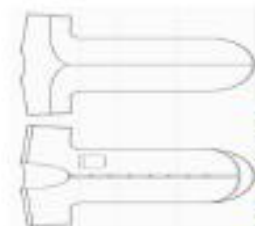
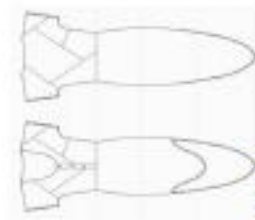
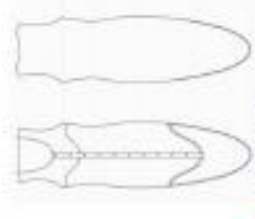
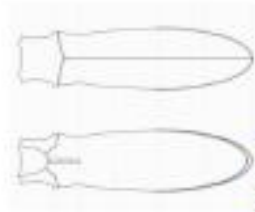
1. Não Gosto   
2. Gosto Pouco   
3. Gosto   
4. Gosto Muito (Vestia)   
5. Adoro e Comprava

Compra até \_\_\_\_\_ €



1. Não Gosto   
2. Gosto Pouco   
3. Gosto   
4. Gosto Muito (Vestia)   
5. Adoro e Comprava

Compra até \_\_\_\_\_ €













|   |   |   |   |   |
|---|---|---|---|---|
|    |    |    |    |    |
| <ol style="list-style-type: none"> <li>1. Não Gosto <input type="checkbox"/></li> <li>2. Gosto Pouco <input type="checkbox"/></li> <li>3. Gosto <input type="checkbox"/></li> <li>4. Gosto Muito (Vestib) <input type="checkbox"/></li> <li>5. Adoro e Comprava <input type="checkbox"/></li> </ol> | <ol style="list-style-type: none"> <li>1. Não Gosto <input type="checkbox"/></li> <li>2. Gosto Pouco <input type="checkbox"/></li> <li>3. Gosto <input type="checkbox"/></li> <li>4. Gosto Muito (Vestib) <input type="checkbox"/></li> <li>5. Adoro e Comprava <input type="checkbox"/></li> </ol> | <ol style="list-style-type: none"> <li>1. Não Gosto <input type="checkbox"/></li> <li>2. Gosto Pouco <input type="checkbox"/></li> <li>3. Gosto <input type="checkbox"/></li> <li>4. Gosto Muito (Vestib) <input type="checkbox"/></li> <li>5. Adoro e Comprava <input type="checkbox"/></li> </ol> | <ol style="list-style-type: none"> <li>1. Não Gosto <input type="checkbox"/></li> <li>2. Gosto Pouco <input type="checkbox"/></li> <li>3. Gosto <input type="checkbox"/></li> <li>4. Gosto Muito (Vestib) <input type="checkbox"/></li> <li>5. Adoro e Comprava <input type="checkbox"/></li> </ol> | <ol style="list-style-type: none"> <li>1. Não Gosto <input type="checkbox"/></li> <li>2. Gosto Pouco <input type="checkbox"/></li> <li>3. Gosto <input type="checkbox"/></li> <li>4. Gosto Muito (Vestib) <input type="checkbox"/></li> <li>5. Adoro e Comprava <input type="checkbox"/></li> </ol> |
| Compreava até _____ €   | Compreava até _____ €   | Compreava até _____ €   | Compreava até _____ €   | Compreava até _____ €   |

3

### Formas e Padrões

|   |   |   |   |
|---|---|---|---|
|   |   |    |   |
| <ol style="list-style-type: none"> <li>1. Não Gosto <input type="checkbox"/></li> <li>2. Gosto Pouco <input type="checkbox"/></li> <li>3. Gosto <input type="checkbox"/></li> <li>4. Gosto Muito (Vestib) <input type="checkbox"/></li> <li>5. Adoro e Comprava <input type="checkbox"/></li> </ol> | <ol style="list-style-type: none"> <li>1. Não Gosto <input type="checkbox"/></li> <li>2. Gosto Pouco <input type="checkbox"/></li> <li>3. Gosto <input type="checkbox"/></li> <li>4. Gosto Muito (Vestib) <input type="checkbox"/></li> <li>5. Adoro e Comprava <input type="checkbox"/></li> </ol> | <ol style="list-style-type: none"> <li>1. Não Gosto <input type="checkbox"/></li> <li>2. Gosto Pouco <input type="checkbox"/></li> <li>3. Gosto <input type="checkbox"/></li> <li>4. Gosto Muito (Vestib) <input type="checkbox"/></li> <li>5. Adoro e Comprava <input type="checkbox"/></li> </ol> | <ol style="list-style-type: none"> <li>1. Não Gosto <input type="checkbox"/></li> <li>2. Gosto Pouco <input type="checkbox"/></li> <li>3. Gosto <input type="checkbox"/></li> <li>4. Gosto Muito (Vestib) <input type="checkbox"/></li> <li>5. Adoro e Comprava <input type="checkbox"/></li> </ol> |
| Compreava até _____ €   | Compreava até _____ €   | Compreava até _____ €   | Compreava até _____ €   |

**4**

|  |  |  |  |
|--|--|--|--|
| <br><ol style="list-style-type: none"> <li>1. Não Gosto <input type="checkbox"/></li> <li>2. Gosto Pouco <input type="checkbox"/></li> <li>3. Gosto <input type="checkbox"/></li> <li>4. Gosto Muito (Vestib) <input type="checkbox"/></li> <li>5. Adoro e Comprava <input type="checkbox"/></li> </ol> <p>Comprava até _____ €</p> | <br><ol style="list-style-type: none"> <li>1. Não Gosto <input type="checkbox"/></li> <li>2. Gosto Pouco <input type="checkbox"/></li> <li>3. Gosto <input type="checkbox"/></li> <li>4. Gosto Muito (Vestib) <input type="checkbox"/></li> <li>5. Adoro e Comprava <input type="checkbox"/></li> </ol> <p>Comprava até _____ €</p> | <br><ol style="list-style-type: none"> <li>1. Não Gosto <input type="checkbox"/></li> <li>2. Gosto Pouco <input type="checkbox"/></li> <li>3. Gosto <input type="checkbox"/></li> <li>4. Gosto Muito (Vestib) <input type="checkbox"/></li> <li>5. Adoro e Comprava <input type="checkbox"/></li> </ol> <p>Comprava até _____ €</p>   | <br><ol style="list-style-type: none"> <li>1. Não Gosto <input type="checkbox"/></li> <li>2. Gosto Pouco <input type="checkbox"/></li> <li>3. Gosto <input type="checkbox"/></li> <li>4. Gosto Muito (Vestib) <input type="checkbox"/></li> <li>5. Adoro e Comprava <input type="checkbox"/></li> </ol> <p>Comprava até _____ €</p> |
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1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava

Comprava até \_\_\_\_\_ €



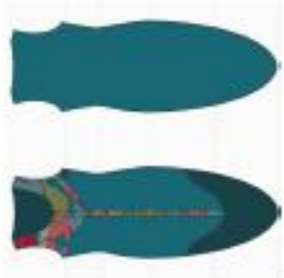
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2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava

Comprava até \_\_\_\_\_ €



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava

Comprava até \_\_\_\_\_ €



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava

Comprava até \_\_\_\_\_ €

5



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava

Comprava até \_\_\_\_\_ €



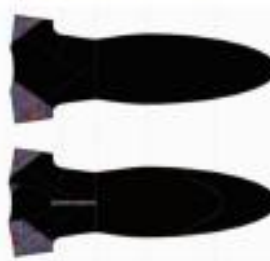
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2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava

Comprava até \_\_\_\_\_ €



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava

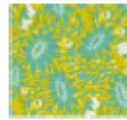
Comprava até \_\_\_\_\_ €



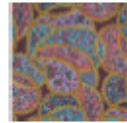
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2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava

Comprava até \_\_\_\_\_ €

## Padrões



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava



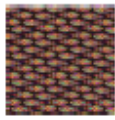
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2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava



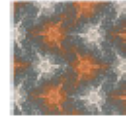
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2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava



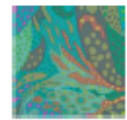
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3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava



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2. Gosto Pouco
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2. Gosto Pouco
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5. Adoro e Comprava



1. Não Gosto
2. Gosto Pouco
3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava



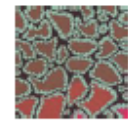
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3. Gosto
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1. Não Gosto
2. Gosto Pouco
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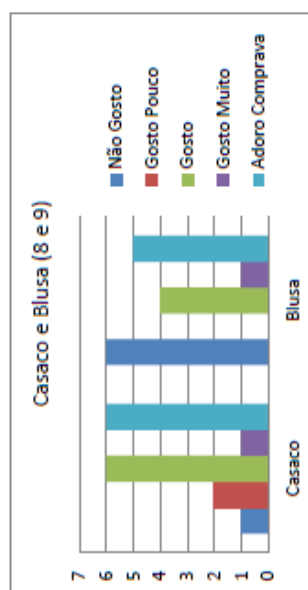
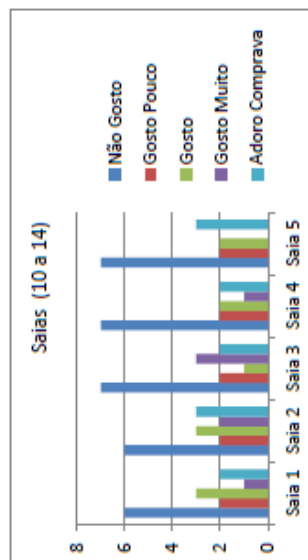
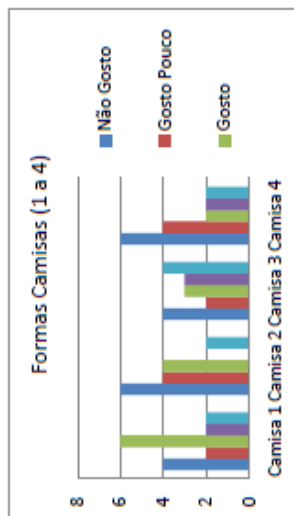
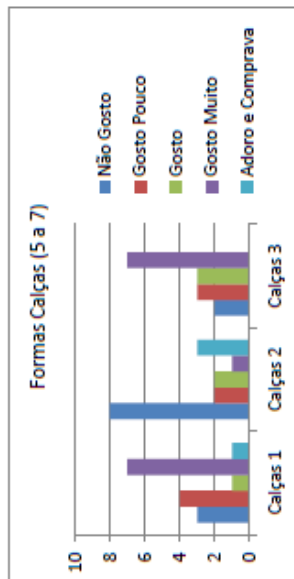


1. Não Gosto
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3. Gosto
4. Gosto Muito (Vestia)
5. Adoro e Comprava

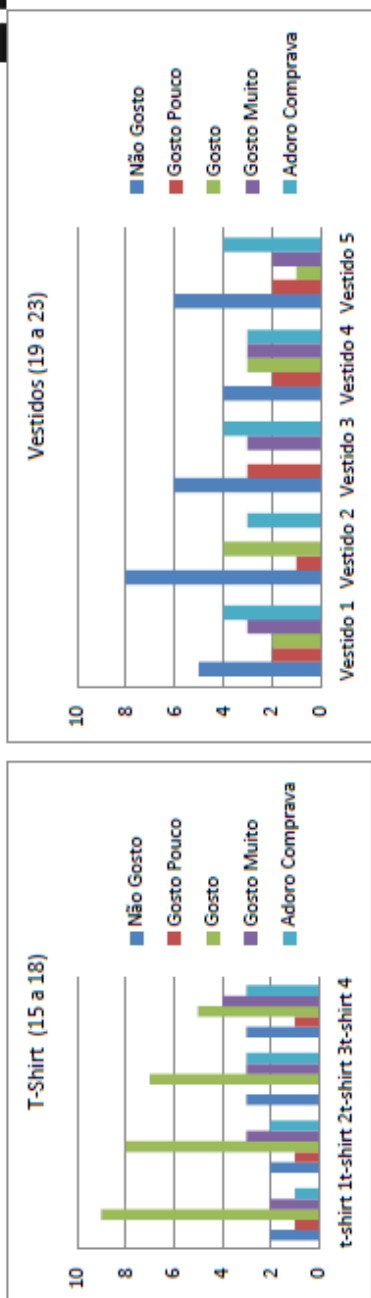
## Sondagem de Marketing

Inquéritos aplicados - 16

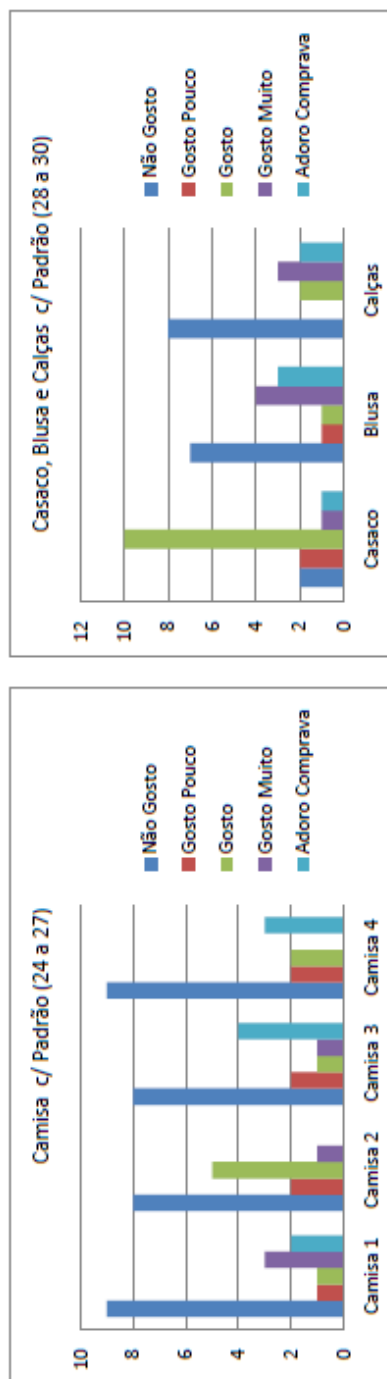
### Formas



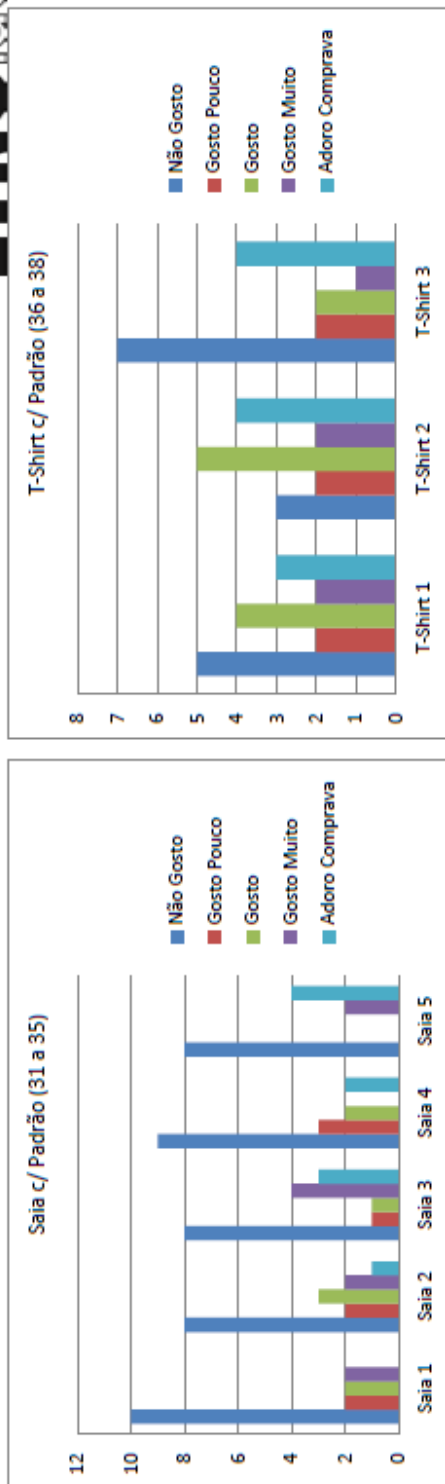
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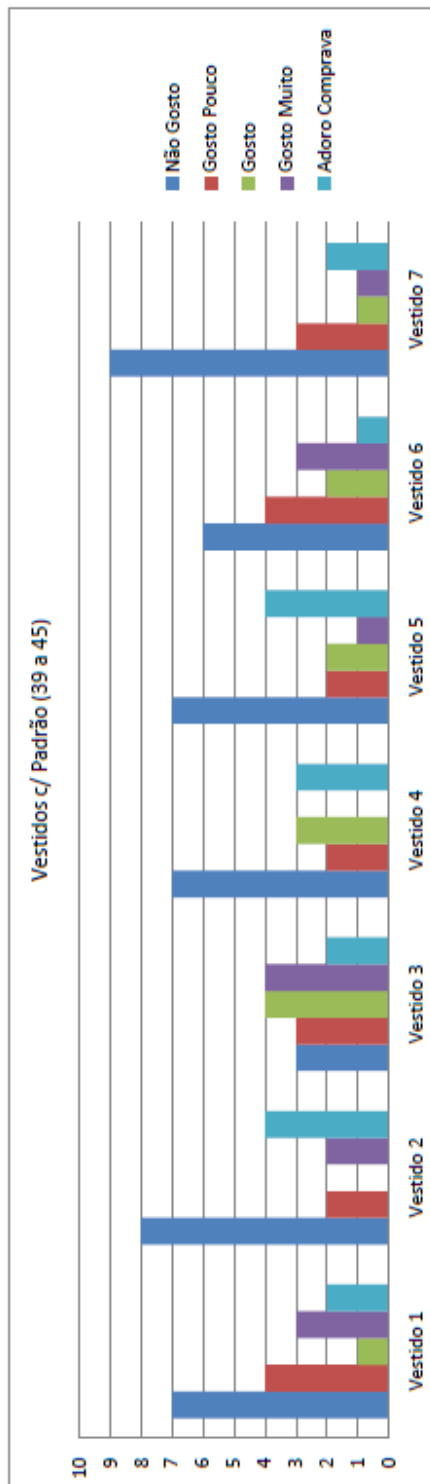
## Formas e Padrões



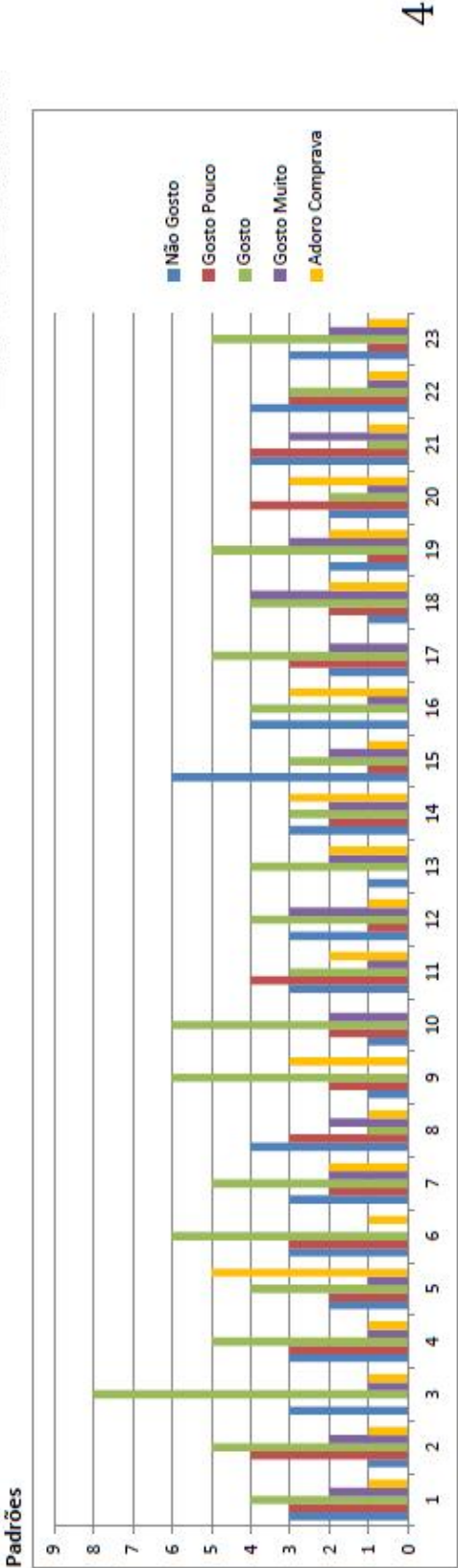




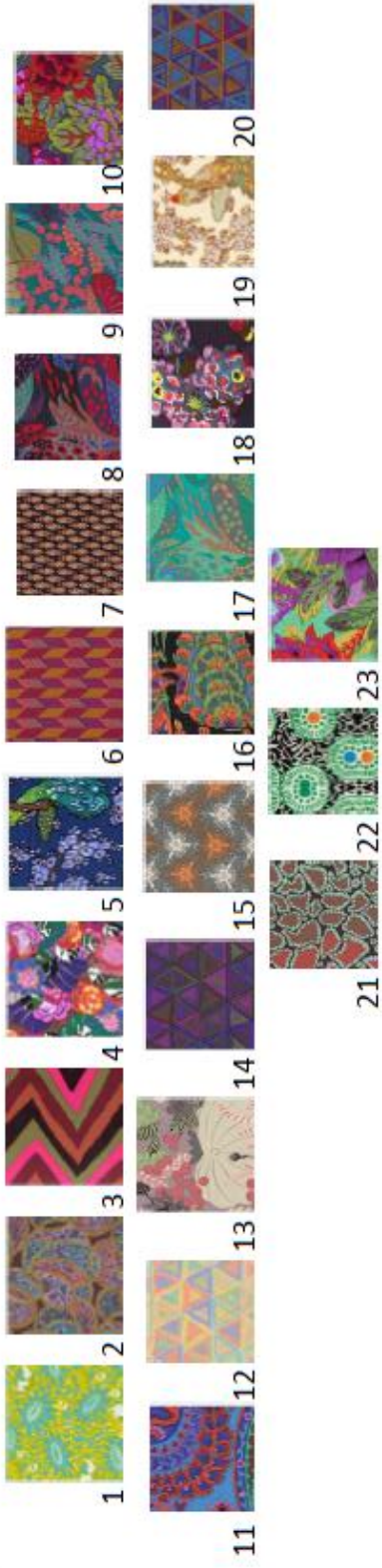
3



# ETNOideia®



4



SEDE (correspondência): Beias Clube de Campo, Rua do Lago de Prata, 44 - 2605-299 Beias - PORTUGAL - Fax: 21 962 5435 [info@inetcbout.com](mailto:info@inetcbout.com)  
 ESCRITÓRIO: Rua Alexandre Herculano, 52-B, 2605-015 Beias - PORTUGAL - Tel: 21 432-4358 Fax: 21 414 7301



### 8.3. Report by the TABU magazine

reportagem



## Dar a volta À SINA

Criada por ciganas do concelho de Sintra, a etiqueta Roma Trend revela, mais do que uma coleção de moda, uma arma no combate à exclusão social. Para travar com a ajuda de Cig, o primeiro herói cigano dos desenhos animados portugueses

Texto de Paula Cardoso | Fotografias de José Sérgio

#### Cruzam-se burburinhos adultos

ritmo do entra e sai de propostas da pass  
reife. Sem inibições de ruído, cliques a  
lescentes estasam preferências por mu  
quins de curvas pronunciadas. De u  
ponta à outra da pista - livremente é  
posta sobre o átrio da Igreja Paroquial  
Mira Sintra -, as reacções inflamadas e  
firmes a assinatura amadora do desfil

«Aguenta corações, entretem o amir  
dor de serviço, num pré-aviso à acclera  
dos batimentos cardíacos: «Vem al i  
garis». Um coro de apupos históricos  
cerca as apresentações, e só ao descer  
da última coleção da noite se desarm  
tam ligeiro da festa. «Chamamos a at  
ção de todos para este momento. O que  
ver de seguida são roupas confeciona



em Portugal por um grupo de mulheres ciganas residentes na freguesia».

### Mudar mentalidades sob o signo da integração europeia

Desde o início dos desfiles nas primeiras filas, e sempre com os olhares repartidos entre as tropéias dos filhos e as propostas exibidas na passerelle, as estilistas de quem se fala não moderam entusiasmos. «Claro que as pessoas vão gostar. Temos de ser positivas, não é?» O plural, conjugado pela voz da mais velha do grupo, une os esforços de Céu, de 38 anos, Diana de 24, Tânia de 23 e Marilene de 20. Todas ciganas, moradoras em Mira Sintra e mãos casadas, as quatro dispõem os apelidos nas identificações mas não abrem mão da assinatura crida para fazer a diferença: a Roma Trend.

Apresentada no último sábado no âmbito do projecto da União Europeia 'I am Roma: Changing Mindsets', a marca resulta de meses de formação, moldada à medida da desconstrução de velhos preconceitos.

### A marca de roupa cigana resulta de um projecto da União Europeia para derrubar preconceitos contra a etnia

no da comunidade, evidencia-se aqui pela descrição de Paula Simões, vereadora da Câmara Municipal de Sintra, a entidade que, através de uma rede de parcerias, agarrou o desafio europeu de mudar mo-

A começar na imagem. «Por um lado temos o estereótipo da mulher cigana de luto, que veste integralmente preto. Por outro lado temos o estereótipo das gerações mais jovens que vestem cores muito alegres. O contraste de estilos, tipicamente associado ao visual femi-

nilidades, «isto não apenas para que a residente população possa encarar a comunidade cigana com outros olhos, mas também para favorecer a auto-valorização dos próprios ciganos».

A meta, traçada desde 2011, apenas Otília Vasconcelos num ritual religioso. «Vivo em Mira Sintra há 37 anos e não perco uma festa de São Francisco de Assis, o santo padroeiro da paróquia», conta esta agostada da Força Aérea já destruída das últimas movimentações na passerelle. «As ciganas? Ah, as últimas... sim senhora, está muito juntas a coleção». ▶



ANTES do desfile à passerelle, as modelagem e conversas entre as modelos. Todas voluntárias

COM 27 criações apresentadas no último sábado, o quarto de criadoras do braço agora uma alternativa de negócio





YAMA, Mariana, Diana e Cécilia recebem as ideias das mãos da vereadora Paula Mendes

### Tudo funciona contra o cigano

Apesar de os traços da etnia surgirem diluídos nas criações do quarteto – «as roupas são mais ou menos o nosso estilo, só que com poucos enfeites para adaptar ao gosto do resto das pessoas» –, Rita Afonso, designer e formadora do grupo, não esquece o impacto das primeiras impressões.

«Na reunião com as comerciantes envolvidas no desfile estavam todas quase em tom de gozo. Do género: 'Deixa lá ver o que é que as ciganas fizeram'. Depois olharam para as peças e ficaram... 'ah, eu até gosto destes colhões'».

O comentário de consideração intrusiva na conversa Jorge Miranda, parceiro do 'I am Roma' através da empresa Etno Ideia. «É isto. Reparem no efeito em termos de conotação social. As mentiras da freguesia são cuidadosamente preparadas para vestir a roupa feita pelas ciganas. Este é o clique que se pretende, anima-se o empresário, com as energias canalizadas para a inversão de lógicas. «Um comércio funciona tudo contra a etnia. Há que encontrar os pontos fortes da comunidade e valorizá-los».

«Esperamos que as pessoas mudem de opinião», desejam os amigos Nelson e Samuel, em noite de desfile transformados em banda sonora da coleção Roma Trend. «Acham que os ciganos só sabem fazer confusão, bater nos outros e roubar», enumeram a duas vozes os músicos da ocasião e personagens-chave das Aventuras do Cig.

«Ainda que a orquestra lhes tenha dado outra roupagem, foram eles que compuseram os dois temas dos bonecos», aponta Tozé Salomão, vizinho que nos últimos meses encaminhou os acordes da dupla cigana.

«Limitei-me a organizá-los, numa estrutura com princípio, meio e fim. Isto porque tocar eles já tocavam. A diferença é que faziam isso de uma forma que se pode considerar anárquica».

**«Acham que os ciganos só sabem fazer confusão, bater nos outros e roubar. Esperamos que mudem de opinião», dizem Nelson e Samuel**

### De povo vilão a boneco herói

Agora, pelo que se percebe no derradeiro ensaio antes da subida à passarela, as regras das pautas musicais dão o tom para as composições, invariavelmente desafiadas em

ritmo flamengo. «De duas músicas o trabalho cresceu para quatro ou cinco», elogia o mestre Tozé, com a progressão dos pupilos à flor do orgulho. «Também aprendi com eles», defende o guineense, automaticamente apoiado pelo coro de Nelson e Samuel. «O Tozé aprendeu conosco e nós aprendemos com ele».

Juntos, todos desmentem uma ideia acentuada por ecos das más notícias: a rivalidade entre africanos e ciganos. «O quê? Os meus melhores amigos são cabo-verdianos», indigna-se Nelson, de volta ao resumo de preconceitos que mancham a fama da etnia.

De corte e costura – actividade seleccionada pelas mulheres para oito meses de aprendizagem – à construção, pelos homens, do perfil do primeiro herói cigano dos desenhos animados portugueses, repete-se a luta contra o peso dos estigmas. «Um das primeiras conclusões a que chegámos, nas reuniões para o desenho, foi de que o Cig tinha de ser bonito, como Jorge Miranda, criador do conceito do herói animado. «Qual a importância da beleza? É simplesmente uma forma de contrariar a imagem de mau aspecto que a comunidade diz que os outros têm e aos respetos. Da mesma forma, continua o empresário, o grupo de trabalho bate-se pela desconstrução de mais uma ideia feita de

SOB o comando de Tozé, Nelson (esq) e Samuel desam novos tons aos ritmos flamengo





«As roupas são mais ou menos o nosso estilo, só que com poucos enfeites para adaptar ao gosto do resto das pessoas», revela o quarteto



A BANCA cívica cigana associou-se à apresentação dos projetos da ROMA TRAMP

que o cigano é desonesto, mentiroso e indigno de confiança.

«Todas estas palavras foram usadas pelos próprios e foram contrariadas através da história do Cig, que, segundo aquilo que ficou combinado, teria de ter um comportamento muito correcto». Por exemplo, o herói cigano poderia ter de guardar uma coisa muito valiosa.

As sugestões, entrelaçadas a conteúdos não ciganos recolhidos em contexto escolar; inspiraram os primeiros três minutos de um desenho animado que se pretende converter em série televisiva e material de apoio pedagógico. O duplo alcance, em fase de captação de apoios, ganha contornos de missão pela voz de Helena Torres, coordenadora do Gabinete de Apoio às Comunidades Cigano do Alto Comissariado para a Imigração e Diálogo Intercultural (ACIDI).

«O desafio principal é fazer com que as comunidades maioritárias e as minorias se conheçam», projecta a responsável, de horizonte apontado para uma das apostas do ACIDE: o trabalho dos mediadores municipais ciganos. «São eles que fazem a ponte entre a comunidade e as instituições», explica Helena Torres, depressa voltada para uma necessidade há muito identificada.

#### Valorizar as mulheres

#### e elevar a escolarização

«A ideia de que a educação dá ferramentas para o resto da vida ainda não está generalizada», lamenta a coordenadora, desde o arranque do gabinete do ACIDI, em 2007, às turras com o mesmo abandono escolar que inquieto o mediador João Montez.

«A comunidade ainda olha para as meninas de 14 e 15 anos como mulhe-

res em idade para casar, e isso acaba por fazer com que os estudos fiquem para trás», observa João, defensor acérrimo de uma maior escolarização delas e deles. «O meu trabalho também é esse: mostrar as vantagens da formação».

O princípio, de estudar para vencer; ganha adeptos na freguesia de Mira Sintra, onde não faltam exemplos de mudança. «Temos duas ciganas a trabalhar na creche do centro de dia, e na própria junta há um colaborador cigano», aponta o presidente »



AS AVENTURAS do Cig apresentam o primeiro herói cigano dos desenhos animados portugueses

## INTEGRAR RENDE MILHÕES DE EUROS

«Um quadro sombrio». Sem cânticos de linguagem, a Agência dos Direitos Fundamentais da União Europeia (UE) esboça a negro os resultados do Inquérito Piloto sobre Ciganos, realizado em Portugal e noutros 10 Estados-Membros. As conclusões – apresentadas no final de Maio deste ano como «um primeiro passo para colmatar a grave escassez de dados relativos à situação socioeconómica dos ciganos na UE» – revelam que 90% da comunidade vive abaixo do limiar da pobreza, sendo que em cada três elementos está no desemprego.

Para agravar ainda mais as estatísticas, apenas 15% dos jovens adultos ciganos inquiridos possuem habilitações ao nível do ensino secundário ou profissional. De mais indicadores – recolhidos através de 22.200 entrevistas a ciganos e não ciganos, num universo que envolvia 54.287 agregados familiares – evidenciam-se ainda as dificuldades de integração social, com metade dos participantes a declarar ter sido vítima de discriminação nos últimos 12 meses.

Empenhada em inverter esta tendência de exclusão da minoria étnica mais numerosa da UE – 6 milhões nos 27 –, a Europa comunitária proclamou o período de 2005 a 2015 como a Década da Integração dos Ciganos. Marcada por várias iniciativas de inclusão, esta temporada ganha visibilidade em Portugal através do projecto *1* em forma: *Changing Mindsets*. A iniciativa, que como o nome indica, aposta na mudança de mentalidades, desenvolve-se até ao início do próximo ano, mas não foge aos esforços de integração a nível europeu. Além da Década dos Ciganos, os 27 apoiam projectos de combate aos estereótipos através da Estratégia Europa 2020. Apresentada pela Comissão Europeia como uma saída para a crise, a iniciativa passa pela optimização do potencial económico desta comunidade. Afinal, calculam os especialistas do Banco Mundial, só em retorno fiscal a integração dos ciganos no mercado de trabalho europeu poderá render cerca de 175 milhões de euros anuais aos cofres de cada Estado.

R.C.



NA PELE do mediador, João Mattos faz a ponte entre ciganos e instituições

Rui Pinto, retomando uma ideia aforada pela vereadora Paula Simões.

«Muitas das barreiras vêm da própria comunidade, pelas resistências a novos ritmos de vida».

Também por isso, completa a responsável da Saúde, Habitação e Acção Social da Câmara de Sintra,

«promover comportamentos diferentes junto da etnia, tanto ao nível da valorização do papel da mulher como da aposta em competências que não colidam com a cultura».

Como o corte e a costura, ofício de liga-

**«Ainda se olha para as meninas de 15 anos como mulheres em idade para casar, e isso faz com que os estudos fiquem para trás»**

ção a novas oportunidades. «Agora que apanhámos o gosto, depois de toda a dificuldade que foi aprender a mexer nas máquinas e fiar os moldes, claro que gostávamos de vender», celebra Tânia, apenas travada pela realidade de insuficiências. «É cedo para montar negócio porque nem sequer to-

mos o material». Mas, lembra-se, entre

colhões de peças da Roma Trend, as limitações fizeram-se para ser ultrapassadas: «Quem acreditava que conseguiríamos fazer tudo isto?».

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JORGE Miranda do Etno Iêto, Helena Torres do ACIN e a designer Rita Abreu no ateliê de formação