

IMPROVING SOCIAL COHESION

Good Practices Guide for Citizenship
and Relations between Gypsy and non-Gypsy
Persons, Institutions and Communities



Project
co-funded by:



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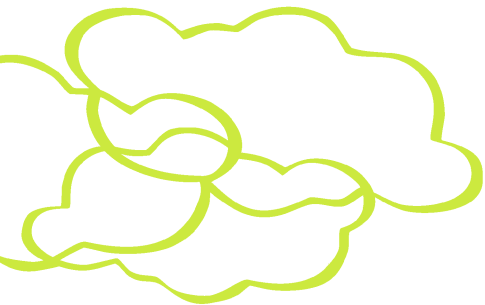


I. INTRODUCTION

ONE PROJECT, ONE SUCCESSFUL EXPERIENCE

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CONTENTS

I. INTRODUCTION – ONE PROJECT, ONE SUCCESSFUL EXPERIENCE

II. ONE PROJECT – AN INTEGRATED APPROACH

PILLAR I: The Reconciliation of Work with Family Life and Schooling Trajectory – The “Support and Reconciliation Space”

1. Framework
 2. Implementation of the Space – What conditions? What steps?
 3. How was it done?
 4. Difficulties encountered and strategies for overcoming them
 5. Results and gains
- Summary

PILLAR II: Paid Work – Exploring Steps towards Professional Integration of Gypsy Persons

1. Framework
 2. Prospects for Gypsy persons from Bairro da Cucena in terms of professional integration: *Tertúlia* on Work, Employment and Professional Training and their developments
 3. Adapted information materials
 4. Work experience placement with tutoring.
 5. Results and gains
- Summar

PILLAR III: Empowerment - “Training for Gypsy Persons”

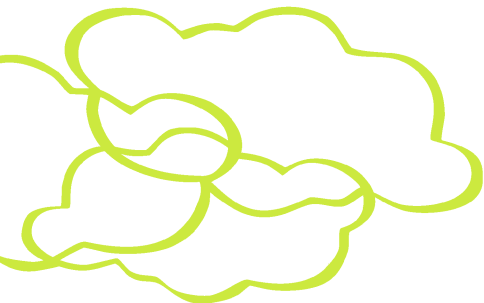
1. Framework
 2. Pilot course for the initial training of trainers, with certificate of academic ability
 3. Specific training for social and community intervention by AMUCIP
 4. Other factors of empowerment for AMUCIP
- Summary

PILLAR IV: Citizenship – “Training Social Agents,” “*Tertúlias* for Exchanging Knowledge” and “Information for Citizenship”

1. Framework
 2. Training for social agents
 3. *Tertúlias* for exchanging knowledge
 4. Information for citizenship
- Summary

Annexes





I. INTRODUCTION

ONE PROJECT, ONE SUCCESSFUL EXPERIENCE



There was an Association of Gypsy women¹ – the only one at the time and still the only one² – that wanted to help improve the life of their community's children. It proposed to do this by taking risks: Within their own community because: “who do these women think they are?” and from public and private bodies usually concerned with 'social care' because: “there are solutions in the community for all children and ghettos cannot be encouraged.”

There was a public service that aimed to make information about work abroad more accessible to the Gypsy community and to work alongside it to deepen the concept of global citizenship in another EQUAL Project³ in which it was the mediating body.

03

There was a Study Centre⁴ with wide and recognised experience in research and practice that worked with people vulnerable to social exclusion.

There was an EQUAL Program that received applications in the area of reconciling family and working life.

And there were various problems and needs identified⁵, also taking into account the needs expressed by other institutions⁶:

- The improvement of conditions for the proper reconciliation of work and family life and for ensuring continuity of school attendance with the aim of educational success, in particular of Gypsy girls, specifically through provision of transport between home and school, and after-school care for the children of Bairro da Cucena.

¹ AMUCIP – Association for the Promotion of Portuguese Gypsy Women and Children.

² The Gypsy associative world, according to the records of ACIDI, High Commission for Immigration and Intercultural Dialogue, numbers more than 15 associations.

³ EQUAL Project 'Migration and Development', for which the mediatory body is the DGACCP – Department for Consular Matters and for Portuguese Communities.

⁴ CESIS – Centre for the Study of Social Intervention.

⁵ Namely based on the diagnosis made in Action 1 of the Project.

⁶ CHBA –Baixo Alentejo Hospital Centre, E.P.E, previously SA.

- Increase attraction of school and training in order to diversify life and work options, particularly for Gypsy women and children;
- Empowerment and boost to personal and relationship skills of Gypsy women and children;
- Promotion of relationship and intercultural skills and boosting citizenship of Gypsy persons and families;
- De-construction of stereotypes and the boosting citizenship of Gypsy persons and families;
- Development of relationship and intercultural skills of workers and central and local public administration bodies, as well as other public and private entities;
- De-construction of stereotypes and boosting citizenship of workers and central and local public administration bodies, as well as other public and private entities
- Improvement of Gypsy persons' and families' access to and relations with social services, including health services.
- Creation of new solutions for dialogue between workers and central and local public administration bodies, as well as other public and private entities, and Gypsy persons and communities;
- Boosting empowerment and personal and technical skills of AMUCIP and its associates for social intervention, namely when acting as a non-governmental organisation (NGO) and for dialogue between institutions and persons and Gypsy communities.

With these resources and this knowledge⁷, the “P’lo Sonho é que Vamos” Project was set up, with the following main objectives:

- To construct and test transferable solutions for the reconciliation of work, personal and family life and the schooling trajectory of Gypsy people in Bairro da Cucena;
- To boost AMUCIP's empowerment and its capacity for social intervention, namely identifying training and professional solutions adapted to Gypsy persons abroad;
- To train 72 workers to develop intercultural skills and organise one work experience placement for a Gypsy person in the Baixo Alentejo Hospital Centre, for future hiring as mediator between the services and Gypsy persons and communities;
- Raise awareness/inform people from Gypsy and non-Gypsy communities in Seixal, Beja and Serpa about intercultural dialogue and the boosting the practice of citizenship;

⁷ Incluindo os do ICE – Instituto das Comunidades Educativas, durante a Acção 1 do Projecto.

- Create information products that are transferable and adapted to Gypsy communities for the promotion of the human development of Gypsy persons and of reciprocally positive images of the Gypsy and non-Gypsy communities.

The result was a product which is expressed in the “Successful Practice” that, particularly for those wishing to apply it is set out here.



A saying – “Like for Like”

The decision to make an application to the EQUAL Program was neither easy nor obvious.

AMUCIP had seen some of its attempts at approaching to other institutions and other programmes to fulfil its aims of providing a an extra-curricular space to support Gypsy children and others, who had been re-housed at Bairro da Cucena, from Arrentela, where they had already benefited from that support. It had given up on the idea that all that was needed was a will for direct intervention by Gypsy persons for all doors to be opened up. It had also been discredited by its own community because it had, after all, not been able to have its project accepted by institutions within the wider community. The beginning (five years ago) had not been easy, as there had been “opposition both from the Gypsy and the non-Gypsy communities”⁸. AMUCIP’s experience is the expression of how these women experience different contexts of socialisation and have experiences of inequality marked by a silence that has become natural. However, amongst Gypsy people there are now those who say: “stop looking at women as if they were programmed to be housewives, wives and mothers (young single woman, 19, in AMUCIP, 2006:83) and that was certainly the reading that was initially made when AMUCIP was set up. However, the strategy of discrete and prudent visibility and the difficulties in being accepted by the Gypsy communities themselves that the Association faced are evidence of a certain “tension” that emerged between “ethnicity and gender.” (cf. McCarthy, 1994, in Cortesão, et al, 2005:15) which certainly drove change in the heart of the communities.

Thus, despite having an enormous fear of failing, knowing that they were little prepared for the mainly bureaucratic demands of an EQUAL project, not wanting to “stretch further than able” – a great effort of adaptation was required, new skills were needed, dealing with schedules and agendas, thinking long term, planning for the long term, making frequent joint decisions, adjusting to a repayment system of funding which it new was complicated and expected to be lengthy – and return to

⁸ According to the words of the AMUCIP President.

being criticised for stepping into the unknown without the blessing of the community, despite having doubts about whether they would accept an “equal to equal” participation right up until the deadline for the application, the women of AMUCIP decided to be part of the Development Partnership of this EQUAL project because they realised they had to take the risk. They accepted because they had confidence in themselves and the Partnership. Because the Partnership trusted them and their potential. Because they believed themselves to be people like any other. Because, understanding the current limitations of street selling as a source of income and rejecting both illegal situations and dependence on subsidies, they saw a future in their choice. Because they took on the idea that it was not enough to overcome poverty, but that they also had to take on citizenship. And their desire thus took on a proud and winning strength.

Perhaps strengthened by the conviction that “nobody better than its own members can transform the daily reality of the women and children of the Gypsy communities,” the women of AMUCIP, supported by the “P’lo Sonho é que Vamos” Project are, little by little, building a “culture of commitment” (cf. Charlot, 1999, in Cortesão, et al, 2005:15) which allows them to reconcile and live “within two cultures” (Casa-Nova, 1999 in Cortesão, et al, 2005:15): “We can always do what we want to do without giving up what we are” (President of AMUCIP).

We should, however, bear in mind that many of the elements that are often referred to as being specific to Gypsy culture, are actually inherent in certain cases to populations with less 'structured' and compartmentalized lifestyles compared to the mainstream population, and in other cases to groups with a lower level of formal literacy and more antiquated ideas about the roles of men and women in society that are expressed through customs which are perpetuated without much reflection.

Therefore, on the one hand the holistic view of life is increasingly upheld, and, on the other, the diversity of points of view of men and women on the gender issue in Gypsy communities was a constant throughout the project and is evident in this Guide.

In this area it is important to emphasise the idea that there are no static cultures and that the defence of cultural freedom, as upheld by the United Nations⁹, also implies the freedom to choose, adopt and blend elements of other cultures that each individual’s intelligence considers beneficial.

⁹ UNDP – United Nations Development Program – 2004 Human Development Report on Cultural Freedom.



The “blessed house”

To achieve its aim, AMUCIP needed a space that could be as much its headquarters as a place for activities and for accommodating its documental heritage dispersed amongst its members' houses.

For a long time it had been trying to get Seixal Town Council to allow it to use an abandoned house right in the middle of Bairro da Cucena – a social re-housing area with a strong Gypsy presence (62 families, with a total of 258 members, of which 138 were women and 120 men) with different kinds of problems and difficulties with school and professional integration processes – visible to everyone and close to everyone. “If associations from other communities had been given headquarters then why shouldn't we?” The 'blessed house' was both the foundation for the dream and the possibility of making it a reality.

There were several delays before the house was granted, as the Council had been particularly sensitive to the following aspects:

- AMUCIP is an association of Gypsy women with motivation and projects to promote social work within its own community and also the neighbourhood;
- AMUCIP pledged that there would be no overlap with the intervention work carried out by Seixal's Misericórdia;
- The visibility of empowerment of Gypsy women is decisive for their affirmation within the Gypsy community and, consequently, for the promotion of gender equality in that community;
- To carry out social work within the Gypsy community, AMUCIP needs to be able to prove that it is recognised by the wider community;
- The work begins at the core of a wider partnership, like that of the Project Development Partnership, which provides technical support to AMUCIP;
- The Association's intervention may establish a standard of good practice, boosting the positive image of the Council area in terms of social intervention;

- The Association and its work may become a factor in the mutual opening up of Gypsy and non-Gypsy communities, and a facilitator for dialogue between the two, with Gypsy women being the cautious and discrete main players in this transition.

This was how the 'Dream', now as an EQUAL project, gave AMUCIP the foundation it had been missing. "For Gypsies to believe, they have to be able to touch." The 'blessed house' was proof of AMUCIP's credibility.

Although the headquarters of AMUCIP actually went beyond this space for support of reconciliation and on to encourage teenage Gypsy girls to remain in school. New functions emerged that are still based at the headquarters: *Tertúlias* for knowledge exchange (see Pillar IV), professional training (see Pillar II), a reference point for the wider community with regard to Gypsy communities, a logistical 'base' for AMUCIP's social and community intervention work, a resource for mediation with institutions that are part of the wider community: school, social security and the council.

A DEVELOPMENT PARTNERSHIP

Main obstacles to proper functioning

We start with obstacles in order to understand that they are not accidental, but rather a certainty in the process. The timeline of one project is very short for people and institutions on both sides to adjust to so many new things and take them in.



08

After the first flush of enthusiasm - "Let's go! We can do it! There's no other useful option unless we do this!" - we had to negotiate the application.

It was a lengthy process that required a great capacity to understand different cultural realities and lots of patience from all partners. Everybody started out with their own presumptions and understood them as being presumed by everybody else. Everyone thought they were right.

Everyone had more preconceptions than they had initially thought. So work 'about themselves' carried out by the Partnership since it was first formed and for the duration of the Project, established an autonomy that is now seen as genuinely positive by all those involved in this successful practice.

Very often the obstacles came from outside of the Partnership but they had very negative effects on the way it functioned. Amongst them, money difficulties were a particular problem due to the irregularity of incoming funds which was a destabilising factor within AMUCIP, and that almost led the association to give up.

Furthermore, financial restrictions, forced a partial reworking of one of the project's aims – at a certain time, it gave up on purchasing a school bus for the children of Bairro da Cucena to get to and from school. Anyone who wants to try something similar should not be put off. In relation to Gypsy communities, there might not yet be an association. However, a project people believe in can be the driving force for a new association to be set up. The project can count on this creation process, and from the start seek to both develop the skills of future members allowing them to take on roles in the association, and to promote activities that will shape its purpose. As will be seen¹⁰, this was the route taken by AMUCIP during the 'P'lo Sonho é que Vamos!' Project, despite the fact that it was already formally an association.

What had to be ensured and what steps needed to be taken

The 'work about themselves' which has already been mentioned, involved the mutual and constant use of:

- the ability to listen;
- the ability to question one's certainties;
- the willingness to understand the reality and values of others;
- the ability to accept and interpret the languages, positions and behaviours of other cultural habits and other lifestyles;
- mediation with respective communities to which one belongs;
- versatility to find solutions to unforeseen requests;
- the strength to persevere with aims, in spite of what sometimes appear to be misunderstandings and setbacks;

It is considered that any Partnership that involves, on a level playing field, entities from Gypsy and non-Gypsy communities will have to be willing to accept this, and that acceptance must be mutual in order to be equally respectful, and for this adjustment - which has to be made on both sides - to be equally profitable.

Therefore efforts have been made to develop these skills within a formative framework of intercultural learning, supervised by the same training body, CIDAC¹¹, in relation to AMUCIP, which will be explained later¹², and in relation to CESIS and DGACCP via modules on the issue within the scope of other projects.

¹⁰ Pillar III - Empowerment

¹¹ The Amílcar Cabral Centre for Information and Documentation. CIDAC was also the training body for social intervention agencies in the "P'lo Sonho é que Vamos" Project, as is explained further in Pillar IV.

¹² Pillar III

However, whoever wishes to repeat the experience must not think that training is enough to permanently ensure good relationships. Gypsy and non-Gypsy persons are not used to working together and their respective methods and expectations are very different. Everyone thinks that their way of doing things is the best and perhaps even the only way of doing things 'well'. It is through daily perseverance, plenty of debate during meetings, with trust, sincerity and the real desire on both sides to make progress that we broaden our understanding of other realities, something that allows us to better know ourselves.

There are many steps to be taken but there will also be setbacks because two communities used to regarding each other with suspicion, will not come to a full and mutual understanding overnight. However, this Project has proved that many of the myths on both sides, intensified over generations, can be exploded to everyone's benefit. One of these myths is that "Gypsies don't want to work." Another is that "non-Gypsies don't bother with Gypsies unless it is to make them to do what they want."

In relation to overcoming financial issues, use was made of donations from institutions and individuals within the Partnership and from the Support Network, as will be outlined in more detail later. As far as donations within the Partnership are concerned, the mediating body provided funds to AMUCIP several times and in different ways, and the public body transferred the first repayments due to it, making repayment more manageable from then on.

Widening the Development Partnership

By the final phase of the Project, the Baixo Alentejo Hospital Centre, E.P.E. formally became a part of the Development Partnership. For purely bureaucratic reasons the Hospital Centre had not been part of the Partnership at the time of the application to Action 2. However, it consistently took part in several of the Project's activities, as well as being a member of the Support Network.

What is suggested and what goes beyond the Development Partnership

Co-funding Programs that intend to work in a context of citizenship with people and communities that have little mutual acceptance, including Gypsy communities, should take into account the following:

- that the absence of projects and common working practices and a lack of trust require time to be set aside for essential learning about working together;

➤ financial frailty and the intermittent nature of sources of income demand greater trust on the part of the funding bodies, and a regular transfer of amounts that does not hold back of affect the enthusiasm put into these projects due to the great demands of structural change that they imply.

Who would benefit from this dimension of the Practice?

This dimension of the Practice is aimed at two kinds of beneficiary:

- any Gypsy associations and agents from public or private body at a central and local level, that work with Gypsy associations or with other “basic associations” that intend to work as partners for joint and integrated social intervention.;
- community initiatives with support programs for social cohesion that aim to work with people whose socialisation processes are very different from the norm of a given society and who are very financially vulnerable.



THE SUPPORT NETWORK

In addition to the Development Partnership, the “P’lo Sonho é que Vamos” Project has enjoyed the participation and contribution of a wide range of different entities that make up the Support Network.

This network aimed, above all, to bring together people and entities with the same objectives that are capable of:

- Establishing themselves as facilitating agents in the implementation and development process of some of the Project’s activities;
- Contributing towards the identification of consistent strategies for the sustainability of the solutions created;
- Following critically the process of building and validating products;
- Giving credibility to, internalising and disseminating the innovative experiences carried out.

The establishment and functioning of the Support Network also allowed for the expansion of the Project's partnerships without compromising the flexibility and performance of the Development Project (DP).

The following entities became part of the Support Network:

- ACIDI – High Commission for Immigration and Intercultural Dialogue, I.P.
- Beja Municipal Council
- Seixal Municipal Council
- Serpa Municipal Council
- IEFP – National Centre for Trainer Qualification.
- Seixal Health Centre
- Department of Health
- Montepio Foundation

The Network's support for the Project was particularly active and contributed a great deal towards making it a reality. Of that support, the following stand out:

From Seixal Municipal Council:

- the granting of the building from which AMUCIP and the Space for Support of Reconciliation referred to in Pillar I, operate;
- the regular payment of water and electricity for the AMUCIP headquarters.;
- identification of training needs amongst its staff and communication with other entities in the Social Network;
- occasional support in the running of some of the activities at the "Space for Support of Reconciliation," namely the Theatre Workshop activities.

From the IEFP, specifically through the National Centre for Trainer Qualification:

- organisation of the training course for trainers referred to in Pillar III;
- participation in the work and employment *tertúlia* together with the Seixal Job Centre and in subsequent events with the participation of the Seixal Centre for Professional Training;
- involvement in putting together the leaflet, "Crop Harvesting and Rural Work in Spain."

From the Montepio Foundation:

- financial support¹³ for building work at the AMUCIP headquarters;
- financial support for AMUCIP to solve cash flow problems;

From Seixal Health Centre:

active participation in the training of agents, namely in demonstrating good practice in the Health on Wheels Project and the co-organisation and promotion of *tertúlias* on health that took place at AMUCIP headquarters, which are referred to in points 1 and 2 of Pillar IV, respectively;

From ACIDI, the High Commission for Immigration and Intercultural Dialogue,

- the opportunity to be involved in pairing networks;
- the acquisition of training services in the area of Gypsy culture.

From Beja and Serpa Municipal Councils, participation was, primarily, in making training aimed at social agents feasible, and communicating with other partnership bodies in their respective social networks.

What was needed for the Network to work well?

The Network was itself the result of the contact networks of entities belonging to the Development Partnership. Trust often came from afar, and was already well-established. On the other hand, approval of the application by EQUAL Program Management was the passport that opened the necessary doors. Up until this Project, AMUCIP, which had been founded in 2000 and had already applied to other funding programs and requested a space be granted for its headquarters and for the development of social intervention activities, had not met with favourable responses.

The Network was also a window of opportunity for all its members to increase their awareness of the needs and characteristics of Gypsy people and institutions through the process of building harmonious, multicultural societies.

¹³ In addition to the amounts the Project had set aside for this purpose.

THE TRANSNATIONAL PARTNERSHIP



“P’lo Sonho é que Vamos” forms part of a Translational Partnership with two other EQUAL projects: One from Italy, “In Carovana. Sulla via delle Stelle”, and one from Spain, Eurorromí, the latter being aimed specifically at the Gypsy women of Andalusia.

The three projects share a common objective of promoting training and employment opportunities for Gypsy people.

The development of the transnational partnership transformed it into a significant space for sharing and exchanging experiences and for contact with other realities, in particular, with associations and alliances of Gypsy women in Andalusia.

Andalusia. This gave an important boost to AMUCIP’s international visibility and recognition, especially after taking part in the first European Forum of Gypsy Women that took place in Seville.

Transnational activity thus made an obvious contribution to the empowerment of AMUCIP – travelling abroad, taking part in international meetings ‘from equal to equal’ , seeing so many associations of Gypsy Women in Spain and even their respective federations, analysing through personal contact the way many Andalusian Gypsy women have tackled the pursuit of their studies and their professional careers in various sectors of the job market in Spain – highlighted the benefit of learning English as the language for access to information and for communicating with international contacts.

It is also important not to forget that the transnational partnership was an opportunity for the partnership as a whole, providing chances to socialise and strengthen personal relationships, as well as creating the conditions for experiencing new realities, new landscapes, widening horizons and enriching perceptions.

IMPROVING SOCIAL COHESION

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II. ONE PROJECT

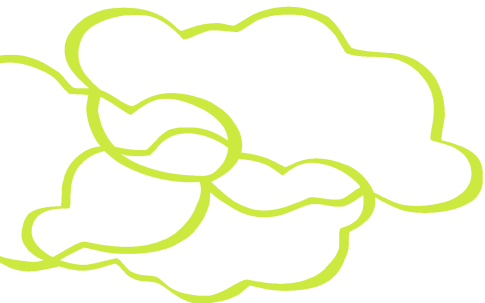
AN INTEGRATED APPROACH

PILLAR I

RECONCILIATION OF WORK AND FAMILY LIFE AND SCHOOLING
TRAJECTORY – THE "SPACE FOR SUPPORT OF RECONCILIATION"

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II. ONE PROJECT AN INTEGRATED APPROACH

“Improving Social Cohesion – Guide to Good Practices for Citizenship and Relations between Gypsy and non-Gypsy Persons, Institutions and Communities”, has arisen from the “P’lo Sonho é que Vamos” Project, a citizenship project, that aims to contribute towards boosting social cohesion in Portugal through use of an integrated vision of relations between Gypsy and non-Gypsy persons and communities, based on four related and intertwined pillars, that form the Good Practice of the Project, established according to the EQUAL idea of “from equal to equal” and served by many different instruments.

Underlying the Project and its activities is the DP’s understanding that any interventions that aim to improve the situation of Gypsy persons and communities, should have the integrated view presented and develop the skills of both people who identify themselves more with the wider community, and of people who recognise themselves as being part of the Gypsy community, in order to achieve understanding and good relations on both sides, bearing in mind the diversity of socialisation processes, lifestyles and cultural heritage, within the framework of human rights and of the rule of democratic law.

The Project’s practices are thus to “work with” not to “work for”, which implies refusing not only interventions from outside or those prepared by agents from the wider community without the direct participation of Gypsy persons and their organisations in any part of the process, as well as rejecting stances that see only one side as having to change.

It is also this innovative dimension of the practices that is understood to respond not only to the strategic vision that informs the Project as a citizenship-related intervention amongst equals, but also to calls from various international organisations (the UN, UNESCO, the Council of Europe) and from the European Union, namely during the “European Year of Equal Opportunities for All” and preparations for the “European Year of Intercultural Dialogue”





PILLAR I

RECONCILIATION OF WORK AND FAMILY LIFE AND SCHOOLING TRAJECTORY – THE “SPACE FOR SUPPORT OF RECONCILIATION”



1. FRAMEWORK

The cultural standards of Gypsy communities are characterised by gender-based social roles, and therefore experiences, namely within families, and life and work paths are very different for Gypsy women and Gypsy men, making women particularly discriminated against in terms of access to number of resources: “(...) the rare studies available show that Roma women encounter even more difficulties than Roma men and women of the wider population in accessing education, employment, healthcare and other services necessary for complete social inclusion”, (European Commission Study, The Situation of Roma in an Enlarged European Union, 2004, p.40 and following).

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Considering the educational situation of many Gypsy people and, in spite of the fact that most children these days are enrolled in school (a consequence, namely, of the setting up of insertion programs by the Social Insertion Income – RSI – and, previously, by the Guaranteed Minimum Income – RMG), their trajectory continues to be characterised, in many cases, by failure – due to difficulties these children have in adapting to school but also difficulties the schools have in adapting to the children¹ – and by dropping out of school early².

¹ As demonstrated and broken down by initiatives like the Nómada Project, promoted since 1995 by the ICE – Institute of Educational Communities.

² In this respect, lack of personal hygiene is frequently referred to in the council areas of the Alentejo region as a problem which aggravates the relationship Gypsy children have with school. Generally the fact that their age, with its inherent physical developments and social expectations from the Gypsy community, is older than the average for the classes they join, creates further alienation from school by Gypsy children and adolescents.

There are very few Gypsy boys who continue their studies beyond primary school yet there are even fewer (or almost no) Gypsy girls who do this³, which is noted in international reports: “Gypsy girls are particularly susceptible, for cultural reasons, to dropping out of school at a very early age” (3rd Report from the European Commission Against Racism and Intolerance – ECRI – on Portugal, adopted in 2006 and publicised in 2007, p. 30, § 112).

It is known that Gypsy girls, once they reach puberty, ‘will be talked about’ if they remain in school, jeopardising what they need for social acceptance and therefore their status as adult women: Marriage to someone within their own community. Besides which, from an early age these girls are expected to carry out domestic tasks and care for younger siblings, as a way of preparing for their own roles as married women and mothers.

“Destined” to accompany their husband in his economic activities, these women nevertheless have an important role, and are not merely, “another pair of hands”. In street trading, for example, they really have an important role in that, generally, they are the ones who appear on the stalls, proclaiming their wares and prices, and getting the attention of potential customers.

Women are still the ones who ensure the unity that exists between work and family within Gypsy communities. In effect, work and family life are not two separate areas, rather the whole family will go to fairs and markets or even to places of seasonal rural activity, in Portugal or Spain, it being the responsibility of women to provide care for the children, as much at home as elsewhere. Within a system of enculturation, children are educated within the family, at least until they are 6-7 years old, there being a resistance to delegating this task to any institution (vd. Cruz, 2004).

Why, then, do we talk of the need for reconciliation between two dimensions that do not actually seem to constitute separate realities in the Gypsy community? Because this lack of division has repercussions for Gypsy women who are always, in their daily lives, trying to maintain a difficult balance between work and care, in a real exercise in multitasking that characterises gypsy communities. As one of the women at AMUCIP put it: “A Gypsy woman’s life is harsh!” “Sometimes it was tiring, rushing between seeing to the customers and clinching the sale, and wiping the children’s noses.”

Because this set-up limits the children in terms of access to a right that would help them.

³ In the academic year 2003/04, 9,335 children of Gypsy ethnicity were enrolled in the education system, 88% of whom were in primary school (according to data from the Office for Information and Evaluation of the Education System).

In effect, the fact that children, at least during their first years of life, should never be far from the 'protective' gaze of family members means that support structures are generally seen as inadequate and viewed with suspicion. This puts Gypsy children at an even greater disadvantage in relation to others on school entry.

Because the notion that, as a result of school attendance, girls could be "talked about" or "lose their value" definitely limits their school trajectory, thus also restricting their life options in the future. If reconciliation is a condition of citizenship and a way of promoting citizens' personal and professional fulfilment, then speaking about reconciliation within Gypsy communities takes on a new relevance, such is the significance of realising unfulfilled dreams.

"I don't feel professionally fulfilled. All I do is look after the house and my siblings. I would like to be able to work in the canteen of the school where my younger siblings study. I would earn money to buy nice party clothes but my aunt and uncle don't want me to, because they say that if I go out to work I would lose my 'value' and then it will be harder to get a husband. I'd like to be a make-up artist." Single 22 year-old woman. (AMUCIP, Tomar a Palavra, 2006, p. 50)

"I don't feel fulfilled. I do domestic chores, I look after my younger sister. I got married and went selling. I would like to be a lawyer or a judge." Married 22 year-old woman. (AMUCIP, Tomar a Palavra, 2006, p. 52)

"I don't like street selling. I would like to have an education and a job. I don't like the Gypsy life, it's a very hard life. If I could have studied, my dream would have been to have a job like being an air hostess for TAP." Widow, 52 years old. (AMUCIP, Tomar a Palavra, 2006, p.47)

"I've always been street selling. I feel fulfilled because that was all I could do, but I did it well. I am a good professional. I would have liked to sing the fado." Widow, 83 years old. (AMUCIP, Tomar a Palavra, 2006, p.46)

Bearing in mind these and other experiences of Gypsy people and communities, the Project understood that the traditional concept of work-family reconciliation should be widened, with a view to gender equality in Gypsy people, across the various generations within families, in a way that it began to incorporate an aspect of school trajectory, particularly of Gypsy girls.

2. IMPLEMENTATION OF THE SPACE – What conditions? What steps?

This narrative aims to give an account of the experience in terms of definition and implementation of a solution to support the reconciliation of professional life with personal and family life and the school trajectory of Gypsy women and men, carried out for the first time in Portugal by an association of Gypsy women, and primarily focused on Gypsy people, their sons and their daughters.

The Space created within the scope of the Project, in the first quarter of 2006, at AMUCIP's headquarters, in Bairro da Cucena, Seixal Council area, allows Gypsy people to benefit from childcare for their children designed, managed and organised by women from their own community, where various activities are available that meet their needs and motivations.

This Space came out of a diagnosis in which Gypsy women took part and the results of which are detailed below. It formed the basis for identifying problems that obstruct Gypsy children's, especially Gypsy girls', full access to the right to an education and that are, at the same time, factors in the overload of the daily lives of Gypsy women, despite having differing effects throughout their lives.

THE CONDITIONS:

The Dream and the Desire

The Space is the result, above all, of the dream and desire of five Gypsy women who founded AMUCIP to have a place where Gypsy children could be cared for after school. The dream of having a space intended for the children of Gypsy families fulfils two further aims: That of carving another professional path for themselves possible, beyond the traditional one of street trading, making use of previously acquired knowledge and skills; and promoting its recognition, in the heart of the Gypsy community, in which children are considered a great blessing. This dream cannot, of course, be dissociated from their desire to set themselves up as an association in order to carry out social intervention work aimed, primarily, at people within their own community, something that is still (practically) unheard of. This desire rests on the assumption that there is a need for change in terms of broadening the professional prospects of Gypsy men and, particularly, of Gypsy women, and improving conditions for children's, particularly girls', access to the education system.

As mentioned earlier, a system of enculturation predominates within Gypsy communities, which leads to a refusal to delegate educational tasks to any type of institution, these being generally considered inadequate and regarded with distrust.

Perhaps strengthened by the conviction that “nobody better than its own members can transform the daily reality of the women and children of the Gypsy communities,” the women that today make up AMUCIP can be the most suitable to promote and facilitate, not only Gypsy children’s right to an education, but also their right to the success of an appropriate educational trajectory. As has been said so many times: “We want to have a space where we can look after our children so that they don’t arrive at school without even recognising a pencil or knowing the colours, while the other, non-Gypsy children already bring with them a lot of experience and are at an advantage, because almost all of them have been to pre-school”.

THE CONDITIONS: **The Basic Training of AMUCIP women**

The basic training of AMUCIP women who, through the “P’lo Sonho é que Vamos” Project, thought up and developed the “Space for Reconciliation Support,” has come to be a fundamental condition for the implementation of the practice.

These women, with the exception of one, had previously successfully completed a training course in socio-cultural mediation, whilst receiving the minimum wage, since attending a training course was one of the actions laid down in their Insertion Programs. By attending the course trainees also received a grant, which was an added incentive for those without any other source of income or any funds to invest in the (already disappearing) activity of street trading. Later on however, “came the taste” for learning and the recognition that having information and knowledge is an indispensable tool for (new) professional insertion.

Two of these women also have a course for educational caretakers and another two attend flamenco dance lessons, at level I and II, at the Prodance academy.

The schooling of AMUCIP women is at the level of year 6 and year 9 of school. Four graduated year 9 through the process of Skills Recognition, Validation and Certification or professional training with school diploma. Like the vast majority of Gypsy girls, they didn’t complete more than the Year 4 as children; despite their interest in school and in studying, they had to give it up. They sometimes say that their preparation is not the same as people who spent nine years in school, and that the effort they have to make in order to meet their current professional demands, is greater than that of other people who benefited from a regular school trajectory.

Amongst their aspirations there is an ever-present and indomitable desire to continue studying throughout their lives – two of these women are now trying to get year 12, through the New Opportunities Program, details of which will be found in Pillar II.

Throughout this project, and as a fundamental empowerment strategy, to which Pillar III is dedicated, the training of AMUCIP women was considered a priority. They achieved the Certificate of Educational Aptitude from the IEFP through attendance and completion of an Initial Course of Training for Trainers, they were learners at the Specific Training for AMUCIP and one of them took part in a post-graduate course “Knowing how to manage projects in partnership,” provided by ISCTE and funded by the EQUAL Management Office. They also took part in internal training sessions of the Development Partnership, namely on the subject of Gender Equality.

THE STEPS:

The Investigation – They got together and said...

The investigative phase is an important time and, usually, the first to occur. In this case, an enquiry of various local entities took place (through the involvement of the Seixal Social Network) into the problems of Gypsy persons and communities in terms of their school and professional insertion, as well as their access to other conditions and resources essential to exercising citizenship. Furthermore, a session was held with Gypsy women, resident in the Seixal council area, so that they themselves could have their say on the same kinds of issues, as well as on the acceptance of a solution aimed at Gypsy children, developed entirely by Gypsy women.

Therefore, for this meeting to take place it was necessary to:

- Find a comfortable space, in a central and accessible location, with a separate but nearby room for the appropriate supervision of the children the women might bring with them, and also for their entertainment with learning through play activities;
- Ensure comfortable conditions for the meeting (having enough chairs, having refreshments available to the participants);
- Contact potential participants on an individual basis. This contact was made by members of the AMUCIP team, given their direct knowledge of Gypsy persons in the Council area;
- Be welcoming, greeting each woman on arrival;
- Ask the right questions for a debate, organising so as not to stray from the topics that had justified the intervention.

The discussion therefore flowed, confirming and enriching a technical investigation, although it was already prepared with the active participation of the AMUCIP women.

Emphasis was placed upon the devaluing of school compared to the predominance of street selling, an activity for which academic learning is not considered relevant, with the added argument that street selling “is in the blood,” “passes from generation to generation,” “is learnt through life from childhood”, further stressing the need to “keep an eye on” the children, on the basis that education happens in the family and the notion that “Gypsy women with their children are like ticks on dogs.”

However, there is the recognition that street selling, which is still the predominant economic activity within Gypsy communities, is in a process of rapid decline, making it increasingly difficult to ensure an income for families.

In this context of decline, many Gypsy women and men are faced with a lack of formal education and/or professional training, professional experience or traditions, which would allow them to build new professional projects.

Therefore there is recognition of the crucial need to raise awareness among Gypsy mothers and fathers, most of whom did not attend school themselves, of the necessity and the benefits of education for their children and, in particular for their daughters.

Complaints from participants were also directed towards school. About one school that “singles out” Gypsy boys and girls - “Only my niece was told to plait her hair because of nits!!” - and that they don’t use “plain language we can understand.”

Particular reference was made to Bairro da Cucena in Seixal, to its geographical isolation and lack of public transport, particularly linking it with schools, issues that were considered to be further obstacles along the educational process for children of Gypsy families, because “palpable” problems are added to the lack of motivation and distrust that already exists.

The need was expressed, particularly by Gypsy woman, for ‘flexible’ childcare services, that is, adapted to the pace of life, wishes, experiences and demands of the Gypsy communities⁴.

The implementation of the “Space for Support of Reconciliation” in Bairro da Cucena arose from this investigation, seeking to establish itself as a social space where Gypsy women talk with other Gypsy women, inspiring a confidence based on the idea that “they are one of us,” and where focus is placed on the importance of school to attain other lifestyles that are starting to be wished for (and demanded) in the face of the obvious difficulties of a life largely dependent on street selling.

⁴ In this case, reference should be made to the openness and interest shown by the Seixal Santa Casa da Misericórdia, managing body of the recently inaugurated Bairro da Cucena Community Centre, in coming to work in a cohesive way (via a previously established protocol) with the care and entertainment of children and young people, namely of Gypsy ethnicity, to develop the Project in this neighbourhood.

To sum up, the needs that gave rise to the creation of the “Space to Support Reconciliation” are as follows:

- Sistema de ensino-aprendizagem unicultural.
- Demotivation to learn and resulting school absenteeism of Gypsy children.
- Early school drop-out of Gypsy girls due to an obligation to care for younger siblings and/or early marriage.
- Gypsy persons and communities not valuing school.
- The lack of a habit of leaving children in the care of others, outside the Gypsy family group.
- Lack of welfare solutions in the neighbourhood that are appropriate for the experiences of Gypsy children.
- Isolation from the outside of families in Bairro da Cucena.
- Lack of public transport to carry out the journey to and from school.
- Marked gender inequality within Gypsy communities that manifests itself as a work overload for Gypsy women.

THE STEPS:

Construction of the Local Network

The absolute need for a physical space in order to turn this practice into a reality, dominated proceedings right from the outset, as previously reported. At the same time as premises were granted, it was necessary to set up the essential links with those institutions already present in the parish, one of which runs a social support group in Bairro da Cucena, in order to prevent potential overlaps and to establish the synergies needed for more effective social intervention. Following this process of negotiation, an inter-institutional cooperation protocol had to be set up, defining the limits of intervention for each of the bodies, and establishing some rules governing the definition of target groups for each service. However, this protocol, was never discussed in great detail, nor was it signed by the partnership body, although, in practice, cooperation “in the field” has been carried out.

Always with the intention of valuing the importance of partnerships for the growth of the Association, and for strengthening its social intervention work, AMUCIP and the Project supported the design of the Space and its activities during deliberations carried out within the Social Network. This resulted in AMUCIP being invited to join the Local Council for Social Action of Seixal, via Seixal Municipal Council (made a member of the Project Support Network in the meantime) as well as the Welfare Commission for the Parish of Paio Pires.

Within the scope of the latter, a plan of action was developed specifically for Bairro da Cucena, and AMUCIP was actively involved in putting it into practice.

The “Space for Support of Reconciliation” has the cooperation of the following entities as part of the institutional network:

- Seixal Municipal Council (granting of the Space; payment of water and electricity running costs);
- Seixal Job Centre (participation in the Training and Employment *Tertúlia*);
- Seixal Health Centre (joint organisation of various tertúlias on maternal and infant health);
- Primary Schools (Paio Pires, Casal do Marco, Escola nº1 do Fogueteiro);
- The Republican National Guard (GNR) of Paio Pires (collaborated on some activities);
- Paio Pires Parish Council (supported some activities);
- Seixal *Santa Casa da Misericórdia*.

AMUCIP's participation in existing structures at a local level has allowed it to show that it is possible for Gypsy and non-Gypsy persons to work together. Also, this participation has raised the visibility of the work carried out by AMUCIP and of the potential of those who carry it out, thus contributing in a decisive way towards its establishment as an entity for social and community intervention and, therefore, towards the credibility it needs to continue its work.

It is also important not to forget the significance of the Montepio Foundation – another member of the Project's Support Network – in making the Space for Support of Reconciliation. This body, as part of its concern for social responsibility, granted a subsidy to the association that (complementing the Project's financing) meant that essential work could be carried out at the premises granted by Seixal Municipal Council to create the appropriate conditions for the supervision of children and for the scheduled activities to take place. The case presented to the Montepio foundation rested on the innovative character of this intervention, showing the availability of an association of Gypsy women to:

- apply real solutions to resolve problems;
- encourage the mothers and fathers of the children using the abovementioned services, to take part in debates on different themes relating to the exercise of citizenship within the context of democratic rule of Law;
- encourage other women from other Gypsy communities to actively participate in solving the problems of their communities.

AMUCIP has developed other partnerships with, amongst others, the GRACE Association, that supported AMUCIP in the needs it identified, via the Giro Project: Logistical support – donations of equipment (washing machine, dishwasher, fridge, television, DVD player, five laptop computers and two desktop computers, photocopier); educational material; clothes and food. The 2006 GRACE Volunteer Day, took place for the benefit of AMUCIP and all the local partners took part, with a total of 70 children and 40 adults from various parts of the town: Arrentela, Fogueteiro and Cucena.

The following activities took place:

- it workshop for mothers of children who use the Space;
- support for the creation of the educational vegetable garden, with ground clearing and planting;
- painting of the boundary wall of AMUCIP headquarters;
- road safety campaign – escort of children to the nearest school – Casal do Marco – wearing reflective vests appropriate for improved safety;
- gymkhanas.

THE STEPS:

Preparation of the Space

This was one of the comments from the AMUCIP women, which came to light later, regarding the Development Partnership's insistence on preparing the creation and the functioning of the "Space for Support of Reconciliation", based on a methodology of planning. The phrase highlights the need for projects to allow time and capacity for the mutual deconstruction of fixed ideas, which boosts trust and favours the negotiation of activities to be developed.

These preparation sessions, in fact, became ongoing training sessions and led to the (written) definition of work aims in direct relation to the diagnosis carried out; to the planning and scheduling of activities; to the creation of various kinds of registration methods; on providing different kinds of assessment. It could be said that this was one of the most difficult tasks for the Project, in that it met with resistance, even from people open to the processes of change, because it goes against some important elements of their lifelong daily existence.

The result of this work was a PowerPoint⁵ presentation, put together by AMUCIP itself, in the context of Specific Training (a sub-product of this guide, in pillar III - Empowerment) which has been used as a tool for presentation of and publicising the association's activities.

⁵ In an annex.

3. WHAT WAS DONE AND HOW?

Aims of the Space

The aims of the Space were defined by the Gypsy women of AMUCIP themselves, in the context of Specific Training, as previously mentioned. Transferring what they had “in their heads” to paper via the written word was a very difficult task for those who have lived all their lives based completely on oral tradition. Initially this was seen as unnecessary and looked down upon. However, once the PowerPoint presentation was completed, AMUCIP considered this to have been one of the most useful things it did for the Association.

General Aims

- Raise awareness in Gypsy children and young people, as well as their families, of the need to take advantage of the minimum level of compulsory education.
- Provide room for Gypsy women to be able to reconcile their working, personal and family lives with the schooling trajectory of their children.
- Inform/raise awareness in people from the Gypsy and non-Gypsy communities in Bairro da Cucena about intercultural dialogue and increasing the exercise of citizenship.

Specific Aims

- Promoting the personal and creative development of children/young people in their free time.
- Instil rules for work and hygiene habits.
- Developing skills of concentration, observation and group work, *knowing how to be, knowing how to do and knowing how to know.*
- Motivating children/families via learning support, about the benefit of school to their growth process.
- Making school/family communication easier.
- Motivating teenagers through dance to return to and develop their studies and/or training.
- Holding *Tertúlias* with families from Bairro da Cucena for intercultural dialogue.

Activities

The activities in the Space, which try to meet the needs identified and the interest expressed by the beneficiaries, are the following:

Mediation: School / Space / Family / Children

The schools the children attend were contacted and meetings took place, at AMUCIP's headquarters and at the schools, for a more personalised accompaniment of these pupils' school trajectory.

Also, and at the same time, a link is set up between school and family, via the development of a group of occasional activities, such as: The GRACE Volunteer Day, the Inauguration of the AMUCIP headquarters, the spreading of information via word of mouth to families in the community of Bairro da Cucena, the registering of children who have long periods of absence from school or difficult family circumstances of any kind.

Learning Support

This support allows fairly precise information to be obtained as to the skills and knowledge of each of the children in terms of their education.

14 It is an activity that takes place every day at the Space, as these children do not have access to the necessary support and help at home from their parents, most of whom are illiterate.

Learning through play activities / Handicrafts

These activities operate an open-door policy, aiming to develop the ability to function in a group situation, the recognition of skills, manual dexterity, respect for house rules and for their peers, and creativity in carrying out the proposed tasks.

Work is carried out with plasticine, collage, group painting using backing paper, clay modelling, etc.

Dance workshop: Flamenco / *sevillanas* / Gypsy dance fusion

This activity is probably the one the children like the most.

The intention is to 'captivate' young girls between 13 and 16 years old through dance, motivating them to return to their studies. This aim has already been achieved as far as two of these girls are concerned: One moved from Year 4 to Year 5, and another, who had previously abandoned her education, is now attending an adult education course.

The workshop was also a space in which:

- They switched off from their everyday problems;
- They let off steam;
- They release pent up anger;
- They got rid of stress built-up due to various factors;
- And, not least, they enjoyed themselves free from any social pressure of traditional gender roles.

Recycling and the environment

In these activities, work on recycling and the environment was the focus and the aim was to deal with the theme of recycling with the children who used the Space, raising awareness of the importance of recycling, and making new from old. The strategy centred on the building of recycling centres and on the selection of cut outs to represent the different materials that could be put into the respective recycling banks. This strategy was carried out in the form of a game.

Occasional thematic workshops were organised on oral, personal, home and urban hygiene.

Educational vegetable garden

The educational vegetable garden was an activity that was planned but not fully carried through. To develop this activity AMUCIP had the support of the GRACE Association and of Seixal Municipal Council, both of which donated materials, namely earth, various vegetable and herb seeds (lettuce, carrot, coriander, parsley etc.), some fruit trees and gardening tools. As well as this, volunteers from GRACE and Seixal Municipal Council were made available to guide the children involved in this activity, on that first day.

AMUCIP's role in this activity was related to maintenance of the educational garden, impressing on the children that this was their space. This maintenance should be done weekly, with the active participation of the children. However the continuation of this activity, so valued by the children, lacked specialised supervision, and it was not possible to obtain it, despite the numerous requests that were made. From the first harvests, the produce was distributed among the children at the Space. In their turn, the mothers of these children sought out the AMUCIP space to ask for some produce, which became a pretext for informal chats about their children's schooling.

Holiday Camp and other outings and activities

This activity took place in the month of July (in 2006 and 2007), achieved through various outings, with the support of Seixal Municipal Council by the provision of transport. It was very gratifying for AMUCIP to see the happiness of the children from the neighbourhood who had never seen the sea.

The same was true when they went to the Zoo, where they enjoyed lunch at McDonald's.

Together with the Cucena Community Centre of *Seixal Santa Casa da Misericordia*, it was possible to organise further outings to pools and parks.

Activities that took place but were not planned

Theatre workshop:

It took place twice a week, in the context of the partnership with the Seixal Municipal Council, with the guidance of an activity leader from the Social Welfare Office who works directly with the children. The activities consisted namely of ice-breaker games, role-play, work on concentration span and the rules for good group dynamics.

This workshop resulted in the performance of a play at the Recycling Fair about the Environment. The activity leader bore witness to the positive effect of the development of this work at one of the education *tertúlias* that took place at the AMUCIP headquarters, confirming the respect of the children for each other, for adults and for the space.

Romani Workshop:

This activity came about because of a feeling that the mother tongue of the Gypsy community, Romani, was being lost. They thus tried to revive it by pointing out some of the words the children used in their daily lives.. (for example: potato, olive oil, bread, olives, milk, cheese, police, thief, pig). The workshop found that the children who knew the most Romani were the ones who had the most difficult lives. The more urbanised among them had already been losing their traditional language.

Jewellery Workshop

As the only activity for the older girls was dancing, other activities were sought that might interest them. In this process, jewellery-making was identified – necklaces, bracelets and rings – to be displayed and sold during Social Week in Seixal. The possible profits from this would be used to buy materials for the continuation of this activity of which the girls were so fond.

Information Technology – Internet access

Since the installation of internet at the AMUCIP headquarters, several people have asked if they can use this service: the girls look for things related to music and fashion, but also some Gypsy men want to look for employment or information about cars.

So this activity reinforced the need for Gypsy people to attend school in order to improve their writing skills. The women of AMUCIP say: “The Internet is another world and they are realising that without school they can’t access that other world.”

The beneficiaries and their involvement

The families and children that take part in the “Space for Support of Reconciliation” are mainly from Bairro da Cucena. They include:

- 20 children (18 of whom are Gypsy) between the ages of 6 and 12, 13 girls and 7 boys, who regularly attend the Space.
- 15 young girls in dance: flamenco, *Sevillanas* and Gypsy dance fusion.

The definition of the selection criteria for beneficiaries was based on meetings held with two of the local partners that work directly in the area of social intervention within Bairro da Cucena: Seixal Municipal Council and Seixal *Santa Casa da Misericórdia*, so as to avoid any overlap of interventions. This was also the age group AMUCIP considered to be a priority for intervention, to reverse the trend of school drop-out rates, in particular among Gypsy girls moving from Year 4 to Year 5, and bearing in mind the possibilities of the physical space and the team.

An information leaflet was prepared, publicizing the Space, and posted on the front and back doors of the headquarters, containing information about enrolment. The take-up was so great that after 3 days there were no more places left.

4. DIFFIULTIES ENCOUNTERED AND STRATEGIES FOR OVERCOMING THEM

For children to be accepted they had to attend school, only being allowed to stay at the Space for that part of the day when there were no lessons. The involvement of the families in some of the activities is achieved by going door-to-door.

At the start of each activity the boys and girls are asked what they most like doing and, together with the AMUCIP mediators, the activities to be carried out are decided upon.

In spite of this, “the participation of the children in these activities is very difficult given that they get bored quickly and want to be able to easily switch from one activity to another.” There is therefore a particular concern to work on perseverance and the importance of finishing a task that has been started. For many reasons, this is also a space for citizenship.

Sustainability of the Space

The question of possible payment for coming to the Space, albeit a symbolic amount, was discussed at length. But the offer made by the *Misericordia*, to include food, would make the Space less competitive, without the payments contributing in any significant way to sustainability. From this came the importance of drawing up a Protocol with Social Security to allow it to maintain these facilities and respective services to the community.

Relations with schools:

In order to carry out this activity it was necessary to set up contacts with the schools to promote mutual understanding between the teachers and the AMUCIP team, and to present the mediation work between Space/school/family that the Association was proposing to carry out.

Several meetings were scheduled that did not take place due to a number of different factors: An initial lack of knowledge about the work AMUCIP was setting up in this area; changes to the education system that left little time for teachers to devote to activities outside school hours; a certain lack of openness and a resistance to partnership work, to name but a few. The continuation of the work helped to break down some of the initial resistance, based namely upon more effective mutual understanding. The level of connection and trust established in the meantime were obvious to see at one of the think tanks on education that took place at AMUCIP headquarters, of which there is an almost complete video record.

Children's participation in the activities:

The children's participation in the activities was initially quite problematic, given their concentration difficulties and lack of experience of group work.

Not attending pre-school education, added to the high level of school absenteeism leads, along with other factors, to the children not only being unable to carry out a task from beginning to end, but also to them becoming distressed at being shut in a room for any great length of time.

One strategy shared between the AMUCIP team and the children attending the Space was the definition of rules for behaviour – for example, “Knock on the door without kicking it,” “Put litter in the bin” and “Keep your voice down and take it in turns to speak.” The continuation of the work with these children has brought about an alteration in their behaviour in that they show more respect for others and accept the group nature of the activities in the room. The creation of the theatre workshop previously mentioned, that stirred up lots of interest from the children, also contributed in a significant way to the gradual overcoming of this difficulty.

Raising awareness about education among children and young people:

Raising awareness about attendance of compulsory education remained far from achieving the results that had been hoped for, particularly in terms of Gypsy girls pursuing their education beyond Year 4. Structural changes to the Gypsy community are in question here, which naturally means slow rhythms and long term perspectives. Nevertheless, a greater recognition on the part of Gypsy persons of the importance of continuing with studies is beginning to appear, particularly in order to be able to access the Internet and to overcome difficulties in writing. The mothers seem to be the most aware of this but they are not yet able to assert themselves and go against deep-rooted traditional customs, namely not to “go against what their husband thinks.” In the words of AMUCIP, this is the way to go, considering that, similarly to other Gypsy women, such as those of AMURADI (Association of Roma Women at University of Andalusia), the fact that women do not pursue their education is not part of Gypsy culture, but rather derives from a custom that can be turned around to the benefit of all.

On the other hand, within the wider community, it was not possible to remove all the obstacles to consistent school attendance by these children, notably transport to the schools. This was considered a priority from the outset in order to promote access to education for Gypsy children living in Bairro da Cucena, given the difficulties of access to schools that serve the neighbourhood.

The fulfilment of this aim came up against several obstacles, such as the impossibility of purchasing a vehicle within the scope of PIC EQUAL. In order to overcome this obstacle, the Project made various efforts to obtain sufficient funds to purchase a school bus to secure said transport, appealing to the responsibility/solidarity of companies, via the RSO (Organizational Social Responsibility) and directly to Toyota, given the similar and well-known nature of this company's support, namely for cultural activities developed by local authorities. All of which had no positive results. In this context, and because the advanced stage of the project and the scale of the costs involved (vehicle, fuel, insurance) would substantially increase the cost of the Project, threatening its future, and would not contribute to its sustainability, other, alternative means were tried to overcome this difficulty. These included meetings with the Education department of the Seixal Municipal Council, which is responsible for school transport at primary level, with a view to securing transport for children from Bairro da Cucena to school and back.

5. RESULTS AND GAINS

In this area of the practice the results were as follows:

- a space for social and community intervention, created and run by Gypsy women and recognised by Gypsy persons and communities as a friendly and trustworthy place;
- a mechanism for mediation between schools and Gypsy families put into action by Gypsy women;
- the balancing of elements of change, conceived and developed by Gypsy women, with respect for the values and standards of Gypsy culture, in the activities and functions of the Space;
- the development of skills by the women of AMUCIP for the management and implementation of a space for looking after children;
- greater availability and autonomy of Gypsy women who, on leaving their children at the space, get more time to themselves;
- development of Gypsy children's personal and social skills, namely in the area of sticking to timetables;
- motivating Gypsy teenagers through dance to return to and develop their studies and training.;
- the example of the AMUCIP women and other Gypsy women and young people, namely the establishment of an activity other than street selling;

- Increased credibility and recognition from Gypsy persons and communities, as well as from other public and private bodies of the local social network, of AMUCIP and its members as agents for social intervention and service providers for their own community.

The following testimonials are evidence of this recognition:

From users of the Space:

- “Since I’ve been coming here my life has changed, because with the help of the monitors I managed to go to school. They enrolled me in school and took my grandma by car because there was no transport. Now when I get out of school I have somewhere to go.” (Débora, 9 years old).
- “If it wasn’t for the ‘Space’ I would spend the afternoons at home, because I wasn’t always allowed out because at my age I can’t go out in the street with my younger sisters.” (Tâmara, 14 years old).

From mothers using the Space:

- “AMUCIP is a great help because I have to go out to work and so I know my daughter is safe, and not walking the streets.” (Mother of Telma, employed by the Parish of Paio Pires, 32 years old).
- “I hope that this month goes quickly because you’re really needed; while they are here I can breathe easy.” (Mother of Rita, student in adult education, 25 years old.)

From local institutions:

- “I congratulate you for the participation of the Gypsy population in the Recycling Fair.” (Councillor Corália Ribeiro, of Seixal Municipal Council).
- “I have highlighted the important role and the work done by AMUCIP in the development and dialogue in Bairro da Cucena.” (Fernando Gomes, President of Paio Pires Parish).
- “I congratulate AMUCIP, they were the ones who participated most actively in cleaning up the neighbourhood.” (Eunice, Healthy Seixal Task Force at Seixal Municipal Council).
- “AMUCIP’s work is very important because of its proximity with the population. In the educational context they play a very important part, transmitting the valuing of school to parents.” (Dora Abreu, Clerk for the Social Action Task Force of Seixal Municipal Council).

PILLAR I Summary

Aims

General Aims:

- Create and organise a place where Gypsy women can leave their children during out-of-school hours;
- Making another professional path for themselves possible, beyond the traditional one of street trading, making use of previously acquired knowledge and skills; and promoting its recognition, in the heart of the Gypsy community, in which children are considered a great blessing;
- Raise awareness in Gypsy children and young people, as well as their families, of the need to take advantage of the minimum level of compulsory education;
- Provide room for Gypsy women to be able to reconcile their working, personal and family lives with the schooling trajectory of their daughters and sons;
- Inform / raise awareness in people from the Gypsy and non-Gypsy communities in Bairro da Cucena about intercultural dialogue and increasing the exercise of citizenship.

Specific Aims:

- Promoting the personal and creative development of children / young people in their free time;
- Instil rules for work and hygiene habits
- Developing skills of concentration, observation and group work, *knowing how to be, knowing how to do and knowing how to know*;
- Motivating children/families via learning support, about the benefit of school to their growth process;
- Making school/family communication easier;
- Motivating teenagers through dance to return to and develop their studies and/or training;
- Holding *Tertúlias* with families from the neighbourhood for intercultural dialogue.

Number of participants/beneficiaries involved

Total 35, of whom 33 are Gypsies
Men 7, of whom 6 are Gypsies
Women 28, of whom 27 are Gypsies

- 20 children (18 of whom are Gypsies) between the ages of 6 and 12, 13 girls and 7 boys, who regularly attend the Space;
- 15 young girls in dance: flamenco, Sevillanas and Gypsy dance fusion:

As the Space is also used for activities referred to in other Pillars, reference should be made here to the respective documents.

Central characteristics of the action

Needs that give rise to the action:

- Demotivation to learn and resulting school absenteeism of Gypsy children.
- Early school drop-out of Gypsy girls due to an obligation to care for younger siblings and/or early marriage.
- Gypsy persons and communities not valuing school.
- The lack of a habit of leaving children in the care of others, outside the Gypsy family group.
- Lack of welfare solutions in the neighbourhood that are appropriate for the experiences of Gypsy children.
- Isolation from the outside of families in Bairro da Cucena.
- Lack of public transport to carry out the journey to and from school.
- Marked gender inequality within Gypsy communities that manifests itself as a work overload for Gypsy women.

Context

Location: AMUCIP Headquarters, Bairro da Cucena, Paio Pires, Seixal Municipal Area.

Characteristics of the Space: Single-storey house, with two large rooms (one for the daily use of children and another for tertúlias,, training, meetings and the dance workshop) and a small one (office and filing), a kitchen, a bathroom, a porch, a cellar and a small yard with some fruit trees and beds for the vegetable garden.

Characteristics of the communities:

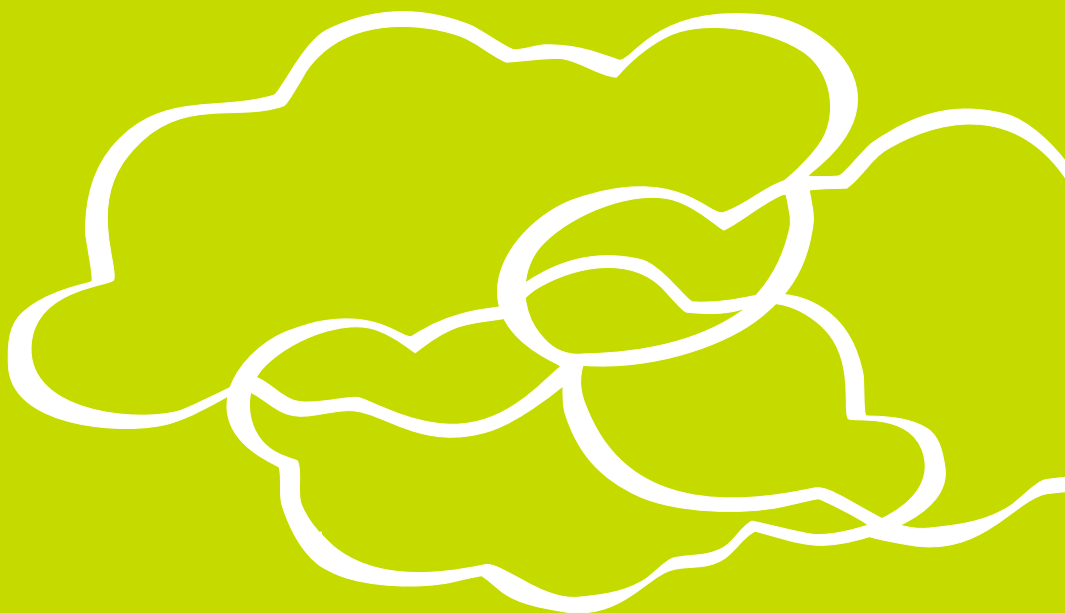
Cucena is a social re-housing neighbourhood with a strong Gypsy presence (62 families, with a total of 258 members, 138 women and 120 men) with its own set of different kinds of problems and difficulties encountered in the process of professional and educational integration. The Gypsy families were re-housed in Bairro da Cucena from Arrentela where the children enjoyed free time support.

Significant results

- Creation of a space for social and community intervention, created and run by Gypsy women and recognised by Gypsy persons and communities as a friendly and trustworthy place;
- Demonstration to other Gypsy persons of how it is possible to balance the participation of Gypsy women in activities conceived and developed by them, introducing some elements of change, with the relation to traditional practices, nevertheless maintaining respect for values and norms of Gypsy culture;
- Demonstration of this solution as a contribution towards the development of personal and social skills in Gypsy children, especially in terms of sticking to timetables, as well as motivation of Gypsy teenagers, namely through dance and IT, to return to and develop their studies and training;
- Demonstration of this solution as a contribution towards strengthening the increased credibility and recognition from Gypsy persons and communities, as well as from other public and private bodies of the local social network, of AMUCIP and the women who are its members as agents for social intervention and service providers for their own community.

IMPROVING SOCIAL COHESION

Good Practices Guide for Citizenship
and Relations between Gypsy and non-Gypsy
Persons, Institutions and Communities



II. ONE PROJECT

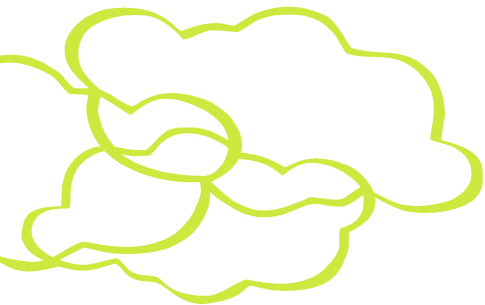
AN INTEGRATED APPROACH

PILLAR II

PAID WORK – EXPLORING STEPS TOWARDS
PROFESSIONAL INTEGRATION OF GYPSY PERSONS

Project
co-funded by:





PILLAR II

PAID WORK – EXPLORING STEPS TOWARDS PROFESSIONAL INTEGRATION OF GYPSY PERSONS



1. FRAMEWORK

01

Although the issue of “paid work” was put to the women of AMUCIP as a factor for development and improvement of the living conditions of their community – as they also recognised how much they had personally benefited and widened their horizons with the training courses they had attended¹, adapted or their levels of knowledge and with a “training exchange” that allowed them to ensure their upkeep – professional insertion was not, initially, an autonomous aim of the project. However as the Project developed the importance of this issue became evident, namely in terms of empowerment of AMUCIP in relation to Gypsy and non-Gypsy people and institutions, on the one hand, for its increased “acceptance” as a “privileged speaker” in Bairro da Cucena and, on the other hand, for the strengthening of citizenship in public and private life of Gypsy men and women. In fact, after AMUCIP was set up in Cucena, several women from the Gypsy community approached it showing interest in finding means for work and training and asking for support from this Association for that purpose. And, on several occasions, it was mentioned by associates of AMUCIP, people who initially had criticised the founders of the association now explicitly recognised the advantages of the initiative.

The registration of that interest - which led to the progressive construction of a consolidated instrument in the form of a questionnaire to survey training needs² identified by the potential trainees themselves, to *Tertúlias* for Knowledge Exchange³ and contacts with the Seixal Job Centre and Professional Training Centre – and the existence of other dimensions of the Project connected with professional insertion of

¹ “Socio-cultural mediation” and “Educational monitor” – as part of the “Insertion Programmes” of the “Minimum Guaranteed Income”.

² Questionnaire in an annex.

³ See Pillar IV on the concept, its development and its application.

Gypsy people – training in a job and subsequent creation of employment for the Gypsy participant in the Baixo Alentejo Hospital Centre; improved access to information on work and employment, namely in terms of agricultural harvesting in Spain – led to the re-assessment of the theme in the final product via Pillar II dedicated to “Paid work,” which included several instruments adapted to the target population by the Project and that could help with the “Professional Insertion of Gypsy People.”

2. EXPECTATIONS OF GYPSY PEOPLE FROM BAIRRO DA CUCENA IN TERMS OF PROFESSIONAL INTEGRATION: *TERTÚLIA* ON WORK, EMPLOYMENT AND PROFESSIONAL TRAINING AND ITS DEVELOPMENTS

As soon as it became clear that Gypsy people were interested in the possibility of doing training, preliminary contact was made with Seixal Job, and from the outset the centre was open to looking at specific situations. The possibility was then considered of holding a *tertúlia* on the issues, for discussion amongst Gypsy people and institutions from the majority community⁴.

The aims were:

- First of all to demonstrate the need and desire of Gypsy people to attend training courses to improve opportunities for training and work – for creation of their own job or working for a third party - despite; and
- Secondly to show that childhood marked by a reduced capacity of attraction of school and training for diversifying life and work options in adult life implied minimum levels of pay that would not allow them to dedicate themselves to new professional training without having to ensure their and their family's upkeep by other means.

Thus a *tertúlia* was organised at AMUCIP headquarters in Bairro da Cucena, about work, employment and professional training. This was attended by various people from the Gypsy community, the Development Partnership and the Supervision Network, and at the request of the IEFP Board, the Director of the Seixal Job Centre and a representative of the EURES Network (Free Circulation of workers in the member states of the European Union) of the Regional Delegation of Lisbon and the Tagus Valley.

In the discussion it became clear that many Gypsy people – men and women of differing ages and marital status, including widows – were interested not only in diversifying their work, basically because “selling no longer has a future,” but also widening their horizons. They told the Director of Seixal Job Centre that they were

⁴ In November 2006.

interested in increasing their knowledge and noted their interest in several types of professional training, which they detailed and indicated their preferred areas. Some of their statements and expectations are transcribed below:

- "By doing a course I think I will have more professional wellbeing and be personally fulfilled."
- "Future is very black. Sales are in decline."
- "I'd like to prepare myself to have other opportunities of work."
- "I'd like to have a job to reduce my difficulties and have a better life."
- "I haven't got great prospects at the moment because of my ethnicity, but with this course I am sure that the situation would change."
- "The sky is the limit and I like to aim high, and difficult causes give me even more strength."
- "Prospects are bleak, but this course could be a door to accessing employment."
- "If I'm not given the opportunity to learn, I don't think I will be able to."
- "It would be a benefit if I had qualifications and had finished a course."
- "I have a dream... one day to be able to open a shop to sell clothes and to work as a volunteer for charities."
- "I've been a housewife all my life and I'd like to have a professional opportunity."
- "I see my future as working in a stable job, which I would preferably get through the course I would like to take." Like that, as my husband also Works I would like to help him to pay the house expenses and bring up our children."
- "With a lot of effort I managed to finish Year 9 of school. With this course and Year 12 equivalence I could feel much more secure and comfortable about my Professional future."
- "The life of a housewife is castrating and I would like to change and learn new things."
- "Information technology is a good option for whoever wants to manage a business, whatever it might be."
- "I'd like to have a steady job and pay social security, so that I can have a guaranteed pension."
- "I'd like to have the opportunity to change my area of work and to get the tools to allow me access to that change on a professional level."
- "I'd like to go on a course that gives me more qualifications for a job because the life of selling at fairs is coming to an end."
- "As a Gypsy woman living in a common-law marriage this course would be an opportunity to increase my knowledge."

Following this *tertúlia*, and continuing with its activity, AMUCIP handed out and collected 79 questionnaires about the training needs identified by Gypsy people, through which it was possible to assess which areas were most interesting to the population, their qualifications and their difficulties and abilities in terms of performance, not only on a professional level.

The statistics of the main results are included in the annex.

Negotiations with IEFP followed, which have already led to a level 1 English course being held, in which 15 people enrolled 6 of whom were Gypsy women, and which is being held at AMUCIP headquarters. Regardless of the assessment, in terms of positive action for equal opportunities, of situations that fit into the currently available training, the IEFP services responsible will within the scope of QREN, assess training solutions for people on the abovementioned list, who showed interest and meet requirements.

Needs detected

Several studies (namely Magano and Silva, 2000; Cortesão, et al., 2005) have shown that Gypsy culture has systematically refused to submit to rules of a capitalist labour market and has distanced itself from the type of rationale that sustains it, which can be considered a strong refusal of proletarianisation, without doubt the reason behind the reluctance by many employers to take on Gypsy people – the persistence of prejudices and discriminatory attitudes in employment, in relation to Gypsy people and it is in fact recognised as a serious problem by Community authorities (cf. European Union, 2004; Council of Europe, 2005). However, the emergence of new needs in this respect is becoming evident, following the increasingly visible compression of opportunities created by traditional economic activities.

This compression is seen from various fronts: Street selling is increasingly repressed by police forces and is controlled by local authorities and fairs and markets have slowly disappeared or lost their importance. Also new pricing logic has been introduced due to the proliferation of hypermarkets, as well as by the rapid increase in the number of stores managed by Asian immigrants that go into competition with the prices traditionally charged by Gypsy salesmen and women.

Portuguese Gypsy citizens in relation to seasonal agricultural work, particularly in Spain, have also been faced with increased competition from North African and East European immigrants, who are preferred by employers, because they travel alone, without taking their families with them, including children. This is witnessed by and is a concern of the Directorate-General for Consular Affairs and the Portuguese Communities and the Portuguese consular network in Spain (particularly the consulate in Seville), aware as it is of its responsibilities in terms of providing support

to Portuguese workers abroad, namely in relation to community laws on freedom of circulation of workers⁵.

Thus in this context of compression, if not actual destruction, of traditional work opportunities, many Gypsy men and women have begun to have ambitions for another “future” and aspire “for their descendents a future that does not involve ‘selling” (Dias, Eduardo Costa, et al, 2006:92)⁶. However, this aspiration is confronted with an absence or schooling and/or professional training, experience or professional tradition that allows them to easily construct new Professional projects, running the risk of dreams being left unfulfilled: “When I was small I used to play-act fair selling, like my father. My daughter only plays with papers, she wants to be a lawyer” (a person present at the *Tertúlia* on Education).

As can be seen from the characterisation of the target audience and consequently the analysis of the results, most of the Gypsy people that took part in the *Tertúlia* and which signed up to request Access to training did not have a regular school trajectory and neither had they attended any kind of professional training.

It is known, because it has often been proven, that the official education system is little adapted to the diversity and multicultural nature of current societies.

Existing training sessions are little adapted to the socio-cultural reality of people with few qualifications.

It therefore becomes necessary for the lack of education of this target population to be studied by drawing up individual skills balance sheets, studying and proposing different training trajectories, according not only to the local needs for providing services, but also with activities that can be carried out individually or via family-owned businesses.

05

Conditions for implementing solutions

These training solutions have to be the result of work in partnership that involves the target population through appropriate speakers, the local authorities and public and private school education entities, in order to adapt existing references and validate alternative training paths, as well as accompany each individual in during their learning process. Only this way will it possible to break the cycle in which these people with few qualifications find themselves, allowing to obtain, at least, a level 1 qualification.

⁵ Nos concelhos de intervenção do projecto, no Alentejo, foi comunicado que haveria menos famílias ciganas a participar nas campanhas agrícolas sazonais em Espanha.

⁶ Embora o estudo citado não possa ser considerado como representativo (foram realizadas apenas 21 entrevistas), ele aponta para uma nova tendência dentro de uma franja da população cigana que não deve ser descurada.

In fact, solutions of this kind have already been implemented by a partner body of this Project - the DGACCP – within the scope of Operational Programme No. 9 (QCA I) of Employment and Professional Training for Adult Emigrants, in which the recorded success rate was 98% in obtaining diplomas. Negotiations were carried out with professional training schools and the adult education system to establish professional profiles, adapting the training references (school and Professional) based on the skills balance sheets of various European community member states (France, Germany, the Netherlands and Spain.). It should be noted that the target population was made up of Portuguese adult men and women without any qualifications and who dropped out early from school, and who were working those countries.

Involvement of the target population

AMUCIP on holding the *tertúlia* on “Employment and Training,” used a strategy of individually raising awareness and calling up interested people almost door-to-door on the basis of a civil attitude of equality of rights and opportunities, with the ultimate aim of contributing to improving the living conditions of its community. The level of active participation was significant – discussions and filling out questionnaires – by the Gypsy communities in the neighbourhoods of Cucena, Arrentela and Fogueteiro in this *Tertúlia*, and a lot of interest was shown in the topics discussed.

Implementation methodologies and instruments to be used

From the Project’s key methodology of “working with and from equal to equal” joint demand rose – from the Gypsy community and public and private entities – for specific responses to the specific training in needs of people with little schools and few qualifications. AMUCIP proposed, as a solution for proximity, the use of its space to hold the training session, which was agreed by the Seixal Professional Training Centre. The organisation of the previously mentioned English course was carried out based on this model, with the Training Centre recommending a teacher and bearing the costs of the activity.

Difficulties encountered and strategies for overcoming them

The main difficulties and obstacle encountered arose from very irregular schooling trajectories, particularly with regard to schooling for women and girls. The lack of schooling and poor qualifications of the majority of Gypsy people, who currently have no professional options is exacerbated by a lack of preparation on the part of the official education and training system for irregular personal development trajectories of both young people and adults.

It is considered vital and urgent for social peace, in the present and especially in the future, to create strategies for recovery or Professional insertion of people with little schooling and few qualifications, through use of new ways of overcoming the difficulties that have been identified over the last few years. These ways of overcoming difficulties are:

- Working together with training bodies, both school and professional, public and private with central and local organisations that work with these target populations in order to choose the professions that could provide responses for needs on a local, regional, local authority, neighbourhood level etc. followed by the involvement of training bodies in adapting existing training references and building training profiles that are differentiated and adjusted to the skills of the candidates for that training;
- Development of the skills historically recognised in Gypsy people – entrepreneurship, Sales, marketing – in training for self-employment or setting up family businesses, providing local responses to local needs [for example, carpentry, handicrafts, mechanics–car and motorcycle – clothes making and pattern cutting, cookery and pastry-making, gardening, seed nurseries, etc.];
- Creation of a “Exchange for attending training” for this target population as a compensatory positive action as the Gypsy community has been the target of great inequality for centuries.

It should be noted that this problem covers most of the Gypsy community as well as all the people that, for any reason, have reached adulthood with an irregular school trajectory, have dropped out of school early or with few qualifications.

In this context, the quality of the intervention must be based on individual treatment and supervision of each candidate until professional insertion is achieved.

Only with individual attention and joint and integrated demand for a specific training solution, based on the skills balance of each person, will it be possible to overcome the psychological and cultural blocks about education and training that exist in anyone who has failed at or dropped out of school as a youngster.

3. ADAPTED INFORMATION MATERIALS

In relation to the need for accessible information about work on agricultural campaigns in Spain, a bilingual leaflet was produced entitled “Crop harvesting and Rural Work in Spain,” which made use of the following skills of the Partnership:

- a the institutional and technical skills of the DGACCP and the IEFPP, based on their general publications for the “Working Abroad” campaign, which included information material from the DGACCP generally aimed at whoever plans to work abroad, in its turn, drawn up by the General-Inspectorate for Work. Social Security and the IEFPP.

- the skills of AMUCIP, in relation to adapting the language to make it easier to understand by the target population; thus, producing this leaflet from the start involved the beneficiaries of the practice, due to AMUCIP's participation in drawing it up and that of the Spanish partnership, which includes various people and associations of Gypsy people, in its validation.
- the skills of CECIS for the version in Spanish.
- those of the Spanish Partnership, for validation in Andalusia.

Also in order to respond to the specific needs for information of Gypsy people in the area of paid work, information leaflet were drawn up about markets and fairs, work and employment – support for business initiatives and entrepreneurship and payments and taxation, the design of which followed the same process as the previous leaflet:

- gathering appropriate information and summarising it;
- simplification and adaptation of the language used, with editing by AMUCIP.

4. WORK EXPERIENCE PLACEMENT WITH TUTORING

One of the aims of the Project was to contribute to improving the relationship between Gypsy communities and public services, particularly health services, which has been marked by tension and mutual misunderstandings.

At Baixo Alentejo Hospital Centre, the presence and challenging attitude towards general rules for users of the service, by many Gypsy people in the facilities accompanying and visiting Gypsy patients was, often, considered to be a disturbance, sometimes a serious one, both by non-Gypsy patients and their families, and by the Board of Directors and staff of the Hospital Centre: "They (Gypsies) bring their whole family, they make a lot of noise and demand to come in." Considering, on the one hand, the organisational needs of health services and, on the other, the cultural codes of the Gypsy community of a duty of care to sick family members, but also that public services should respond to the needs of all their targets, harmonising in the best way possible the various interests represented, the Project saw the need for intercultural dialogue and aimed to provide it as detailed below.

In effect, on a European level, it is seen as good practice by health services to train and subsequently hire Gypsy mediators, in order to improve interaction between them and Gypsy families, particularly in relation to maternal and infant health (cf. European Commission, 2004).

Institutional framework, the recruitment process and the skills profile of the Gypsy mediator

As is already known, Portuguese legislation does not define the role of a speaker or even a mediator to ensure intercultural dialogue in health services between the majority community and the Gypsy community. The only situation that AMUCIP knew about was of a mediator at Dona Estefânia Hospital in Lisbon, and therefore the Project sought information about the practice, which it had heard to be positive. It was discovered that the institutional link was made with the Board of Directors, via the Head Nurse. This aspect was particularly important because some resistance had been noted at Baixo Alentejo Hospital Centre to the accompaniment on-the-job training of the mediator that the Project had outlined. The Board of Directors of the Hospital Centre thus agreed to adopt the precedent of Dona Estefânia Hospital.

In order to set up conditions that were as favourable as possible to the acceptance of the Gypsy mediator at Baixo Alentejo Hospital Centre, the Head Nurse and the mediator at Dona Estefânia Hospital were asked to take part in the training of the Hospital Centre staff showing the advantages of mediation and methods used to overcome the obstacles of the mediator being introduced amongst the professionals. This was a generally beneficial exercise.

The recruitment for on-the-job training, with hiring in mind, of a Gypsy man and woman for more harmonious interaction at the Baixo Alentejo Hospital between the two communities faced several difficulties. From the beginning, the change in circumstances on the Hospital Centre side during the Project, which led to a delay in implementing the planned activities. There was also manifest difficulty in identifying Gypsy people, in the area of Beja⁷, that had the required profile (namely in terms of literacy skills, but also in terms of being recognised by their own community) to carry out the work experience.

In fact it was not possible to find a Gypsy woman who fit the profile. The efforts made to find candidates included publicising the “jobs” through a number of local bodies close to the area’s resident communities; due to a lack of response on a local level, contact was made with several organisations that had provided training for Gypsy mediators and with some of those mediators. These contacts and the knowledge that Project acquired in this process, as well as the contact made with the mediator who had worked for several years at Hospital Dona Estefânia, led to the identification of three Gypsy men living in the Beja area as potential candidates.

The three candidates were interviewed at the Hospital Centre, and the interviews were also attended by the Project coordinator, the coordinator of the Hospital Centre Training Department and the Head Nurse, representing the Board of Directors in his role as tutor for the work experience.

⁷ When the possibility of using people resident in any part of the country was proposed no candidates were found that were able to travel and bear the respective costs of moving and who fit the profile outline.

After one of the candidates was selected, the work experience placement began on 16th July and ended in December 2007.

In terms of the physical location of the Job, the intern is based at Hospital reception. However, his areas of intervention cover different areas:

- Main Entrance Hall and outside areas
- Emergency Room Waiting Room
- Outpatients' Waiting Room
- Test Laboratory Waiting Room
- X-Ray and Imaging Waiting Room
- In-patients Service (at the request of the nurses).

The Job thus has the following mission: to mediate in the relationship between Gypsy communities and the Baixo Alentejo Hospital Centre, in order that the provision of health services to Gypsy communities be carried out in a climate of quality communication.

The intern acts, in the area of outside demand, in the Gypsy People/Group/Community interface with the Hospital Centre, and in the area of supply, accepting the empowerment of health professionals.

The skills profile of the cultural mediator for enhancing intercultural dialogue between Gypsy and non-Gypsy people in a health services context, and specifically a hospital, is outlined below:

TASKS	SKILLS REQUESTED	KNOWLEDGE
1. Initiate contact with the person and/or group of the Gypsy community.	A) Ease in establishing contact without being intrusive.	Know the rules of interpersonal relationships within the heart of the Gypsy community.
2. Find out about the circumstances that led to the need to come to the Hospital.	B) Interpretation of the evidence and the codes used,	Know the rules of the National Health Service for transferring patients from the health centre to the hospital.
3. Offer to help.	C) Empathetic understanding.	Know the defences to put up in order to protect themselves emotionally.
4. Accept the responsibility delegated by the "customer."	D) Assertiveness in affirming their role.	Be critically aware of the limits of the responsibility they can accept.
5. Intervene in order to achieve the aims outlined for the resolution of problems of the people represented.	E) Daring to intervene in the firing line of institutional rules and nepotism, without affecting professionals in their area of intervention.	Know the limits of their area of intervention.
6. Take on the role of counsel for the Gypsy person using the hospital service, in a situation of not complying with hospital rules.	F) Use communication skills, making use of hospital language to translate the problem felt by the people represented, making it significant.	Have a command of the language of hospitals that makes it possible to translate the problems that most often occur in their mediation.
7. Mediate communication between health professionals, and the Gypsy community users of the service.	G) Use communications skills, using vocabulary used by the Gypsy community.	Know the rules of visiting, looking after the user of the services, amongst others.

<p>8. Intervene with groups from the Gypsy community that gather for visits in the entrance hall of the hospital, in order that rubbish not be dropped in the area.</p>	<p>H) Use communication skills, as a resource against arguments to which the Gypsy community is sensitive.</p>	<p>T Know about the physical space and location of rubbish bins for non-contaminated waste.</p>
<p>9. Guide groups from the Gypsy community to areas where they can stand without running the risk of being run over.</p>	<p>I) Use communication skills, as a resource against arguments to which the Gypsy community is sensitive.</p>	<p>Have information about recommended areas; Know about the culture of the local Gypsy community.</p>
<p>10. Intervene in raising awareness of men from the Gypsy community so that recent mothers may remain in hospital after giving birth for the recommended time.</p>	<p>J) Use communications skills, using vocabulary used by the Gypsy community.</p>	<p>Know the advantages/disadvantages to the health of women of early discharge from hospital after childbirth.</p>
<p>11. Mediate the intervention of health professionals in raising preventative awareness in families at risk of genetic diseases (in which their is intermarriage).</p>	<p>L) Use communications skills, using vocabulary used by the Gypsy community.</p>	<p>Know about the main risks of genetic diseases, amongst the descendants of intermarriages.</p>

Organisation of the training intervention

The training was mainly carried out on-the-job with supervision. Supervision was provided by two members of the Baixo Alentejo Hospital Centre staff – by the Head Nurse, who is a member of the Board of Directors, and by the Director of the Training Department.

Meetings were held between members of the Development Partnership, the people responsible for supervision and the intern, for accompaniment and assessment of the process. These meetings resulted in identifying the need, as part of the work placement, to organise sessions to increase the skills of the intern in terms of reading a writing. A training solution was drawn up and the Project bore its respective cost.

5. RESULTS AND BENEFITS

This Pillar's instruments reflect:

- the possibility and the advantages for all parties involved or a joint search for solutions amongst the Gypsy communities, public and private bodies and local authorities.
- the development of skills for understanding and dialogue both in the women of AMUCIP and the Partnership and the Supervision Network.
- the desire to learn and for Professional qualification by Gypsy people, contributing to breaking down myths that repeatedly associate these communities to laziness and dependence on subsidies.
- the need for positive activities adapted to the recovery of socialisation trajectories in which formal education was almost entirely absent and in which functional literacy persists.
- the creation of a network of trust between AMUCIP and the technical staff of various public and private organisations.
- the potential of Gypsy people for social intervention through the associations they create, namely in partnership with institutions from the majority community, thus also ensuring a means of subsistence and professional fulfilment within a framework of benefits for the community as a whole.
- the recognition of the capacity to interact of Gypsy people, within their community "And you know what? Gypsies listen to him!" (staff member of the Hospital Centre speaking about the intern).
- The potential for creating jobs for Gypsy people, as intercultural mediators, which exists within entities that provide a public service, namely hospitals/health centres, local authorities, including Town Halls, social security, and schools.
- the possibility of enhancing access to information of public interest with the participation of the respective target population in a system based on proximity and informal dialogue.
- an intervention strategy that can be used with different groups and in different locations.

PILLAR II Summary

Aims:

- Show people in the Seixal Gypsy community and local institutions in the majority community the desire Gypsy people have for professional integration.
- Improve the conditions for new routes to improving skills, training and Professional activities of Gypsy people.
- Carry out training sessions with a view to the professional integration of Gypsy people

Central characteristics of the action

- Survey of the training needs of Gypsy people, carried out by an association of Gypsy women, using an instrument created by them within the framework of the Project's Development Partnership.
- Holding of a Tertúlia for Knowledge Exchange on Work, Employment and Professional Training, on "Gypsy territory" – the headquarters of an association of Gypsy women – with the active participation of the local Job Centre.
- Carrying out a level 1 English course, at the headquarters of an association of Gypsy women.
- Carrying out a post-graduate course on "Knowing how to manage projects in partnership" by the president of an association of Gypsy women.
- Implementation of a work experience placement with tutoring for cultural mediation in a public hospital on a district level.

Context

Location:

- Survey of training needs of Gypsy people: Bairro da Cucena and others in Seixal Municipal Council;
- Tertúlia for Knowledge Exchange on Work, Employment and Professional Training: AMUCIP Headquarters, Bairro da Cucena, Paio Pires, Seixal Municipal Area.
- Level 1 English Course: AMUCIP Headquarters, Bairro da Cucena, Paio Pires, Seixal Municipal Area.
- Specific on-the-job training with a tutor and enhancement of skills in the area of language, for cultural mediation: Baixo Alentejo Hospital Centre – Beja

Caracterização das comunidades:

- Bairro da Cucena: ver Pilar I.
- Beja: concelho no interior sul do País, predominantemente rural, com uma forte presença de pessoas e comunidades ciganas; muitas destas estão sedentarizadas e permanecem no concelho desde há vários anos, outras têm um perfil de (semi)itinerância. Concentração de famílias ciganas em bairros com algumas características de guetto, num dos casos na sequência de um processo de realojamento recente que tem sido objecto de controvérsia. Clima social adverso, em termos do diálogo e relacionamento intercultural, nomeadamente da relação de pessoas e comunidades ciganas com os serviços sociais, incluindo os de saúde.

Significant results

Creation of adapted instruments to improve the conditions of integration in the job market:

- **Questionnaire to survey the training needs to enter the job market** – instrument that was tested and can be easily replicated and applied.
- **Indicator of the situation of a small Gypsy community in relation to Professional integration** – obtained from the statistical analysis of replies to the questionnaire.
- **Identification of situations that did not fit into the training courses offered and which can be considered specific to de-valued social groups, which have long been subject to discrimination, with strong markers of gender-based social roles, with very early marriage and parenthood, which culturally reject marriage and procreation outside of the community, as well as irregular proletarianisation and schooling trajectories:**
 - Need for training grants that allow trainees to “justify” to family and the community going to the training and not street selling, as well as the absence from home and from tasks related to taking care of the family.
 - Early support for young girls in tasks related to taking care of the family, instead of their mothers.
 - Refusal of prolonged socialisation in environments dominated by the majority community from adolescence onwards, particularly in relation to young girls.
 - Possibility for cultural reasons – individual punishment for violating codes that can be extended

Number of participants/beneficiaries involved

to the rest of the family – of urgent and prolonged change of residence.

- o Absence of academic qualifications in order to attend available training courses.
- **Methodology of tertúlia for knowledge exchanged hosted by Gypsy people based on a logic of “equal to equal” and on “friendly territory” between Gypsy people and people from the majority community to debate Professional interests and assessment of solutions adjusted to the possibilities of the target population.**
- **Holding a Level 1 English Course, at AMUCIP headquarters** – for which 15 people signed up, of whom 6 were Gypsy women – organised and paid for by the Seixal Professional Training Centre.
- **Raising awareness of the IEFP, on a local, regional and national level, about the situation of Gypsy communities in relation to professional integration and negotiation of solutions**
- **Organisation of on-the-job training with a tutor and enhancement of skills in the area of language, for cultural mediation, in a Hospital Centre:**
- **Creation of a skills profile for intercultural mediation in health services**
- **Identification of needs of Access to available information on issues connected with work and employment and revision of content, and production of leaflets⁸ on the following themes:**
 - o **Work and employment in general, including support for business initiatives and entrepreneurship;**
 - o **Work and employment** – bilingual information leaflet entitled “Crop Harvesting and Rural Work in Spain” – in Portuguese and Spanish, also reviewed by the IEFP and Social Security as well as by the Spanish partnership;
 - **Markets and Fairs;**
 - **Payments and taxes.**
 - o **On the attendance of other education/training actions by Gypsy women as a consequent enhancement of skills with a view to employment see also Pillar III – Empowerment.**

At the tertúlia:

Total 43, of whom 32 are Gypsies:

- o Men 13, of whom 12 are Gypsies
- o Women 30, of whom 20 are Gypsies

On the work placement: 1 Gypsy man

IMPROVING SOCIAL COHESION

Good Practices Guide for Citizenship
and Relations between Gypsy and non-Gypsy
Persons, Institutions and Communities



II. ONE PROJECT

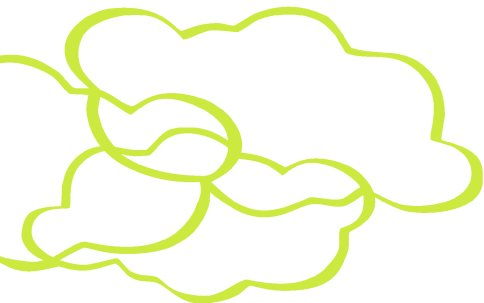
AN INTEGRATED APPROACH

PILLAR III

EMPOWERMENT - "TRAINING FOR GYPSY PEOPLE"

Project
co-funded by:





PILLAR III

EMPOWERMENT - “TRAINING FOR GYPSY PEOPLE”

1. FRAMEWORK

“Unequal treatment is not always the result of intentional discrimination or racist attitudes, but it may be the result of societal structures that cater primarily to the needs of the majority population, without giving sufficient attention to the particular needs that minority populations may have. To a large extent, this results from the absence of members of minorities in the decision-making processes” (Council of Europe, 2005). It is also for this reason that recent orientations, specifically at European Commission level, set as a priority objective the encouragement of Gypsies to take responsibility for their own development (Quintin, 2005). “Gypsy organisations have a role to play in promoting their own well-being by participating in societies according to their capacities and contributing towards the elimination of prejudices and stereotypes” (European Commission, 2004). In the same regard, Gypsy associations and organisations should also become actively involved in initiatives to promote ethnic monitoring as a way to identify problems, ground specific policies and evaluate impact (idem). Such monitoring processes should deliberately include the gender aspect, to highlight the different situations and processes experienced by Gypsy men and women. On the other hand, the governments themselves “should include a gender aspect in their strategies addressed to Gypsy people, based on rigorous investigation that properly identifies the interests and issues that affect women, besides their traditional role of providing maternal care” (European Commission, 2004).

These will be possible strategies¹ to ensure that “the Gypsies (who) think the ones who know about their culture and way of life are themselves (and that being) directly interested (...) should be the main organising conceivers of their own projects, even if to do so they need our support” (Amiguiño, 1993).

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¹ Although not always easy to implement: for example, in the Beja Municipal area local institutions say they are unable to find ways to interact with the Gypsy communities, as the latter are not organised and have no clearly identifiable leadership.

All these strategies were followed by the Project:

- integration in its Partnership for Development plan of an association of Gypsy women, AMUCIP, as a full member and not only and exclusively as an entity on the receiving end of its actions
- clear recognition through diverse positive actions that Gypsy women face even greater hardships than both Gypsy men and than women from the majority community in access to a set of social rights and specifically to the right to participation and social intervention
- transfer of empowerment learning to the AMUCIP women by means of direct and indirect Development Partnership work
- AMUCIP participation in the Project through various activities and networks, with clear influence and enhancement of the intercultural dialogue aspect in the decision-making processes applicable to the whole community.

The process of AMUCIP empowerment

Active participation on an 'equal to equal' basis in the Development Partnership and in the Monitoring Network has been a process to promote empowerment at its different levels:

- Individual – because the personal skills of Association members are promoted, particularly by means of a continual and specific training programme that encompasses all Project development and touches on three major central topics: AMUCIP as an association; AMUCIP as an employer; and AMUCIP as an agent for social intervention
- Collective – because the capacity to take initiative is strengthened along with the ability to effectively establish a group of people as an openly recognised organisation that is an active element in local partnerships and an exemplary association, with regard to both the ACIDI and the Mission Structure of the “European Year for Equal Opportunity for All”, with local and national awards. Note here the extensive questioning AMUCIP was subject to by other entities from Seixal Council, almost entirely financed by public money, on the Association’s ability to ensure that its actions begun in the meanwhile can be sustained. While this is indeed an issue that all must be concerned about, foremost of which AMUCIP itself, the mere questioning reveals an initial mistrust by the institutions installed in the majority community, used to working for and not with, and indicates the additional affirmation problems faced by a small ‘base association’ in its relations with authorities, and for this reason also requires enhanced skills in terms of empowerment;
- Community – because of the contribution to a minority community’s ability to solve its own problems, both with its own members and vis-à-vis the majority community.

AMUCIP's evident needs at the beginning of the Project to fulfil its role in same – capacity for social intervention namely through the organisation and operation of the Space for Support of Reconciliation, training for agents of majority community institutions², awareness among people from the Gypsy and non-Gypsy communities of Seixal, Beja and Serpa about intercultural dialogue and thorough understanding of citizenship practice – led as a first response, even during Action 1 of the Project and with costs supported by the IEFP, of enhancing personal and technical skills, namely for intermediation between institutions and Gypsy people and Gypsy communities, the certified training of AMUCIP members – who had already successfully completed a socio-cultural mediation course – with a Certificate of Pedagogical Aptitude (CAP) issued by the National System for Professional Certification. The CAP allows them professional recognition on the part of the majority community, which thus has no more reasons not to deepen its knowledge in the area of Gypsy culture, and on the part of the Gypsy communities, who saw the intervention competence of “other Gypsy people as Gypsy as they are” legitimised through the diploma issued by the IEFP, namely in the area of human rights and citizenship.

Once the application for Action 2 was approved, the “Specific Training for AMUCIP Social and Community Intervention” began.

All of these formative responses were built up and negotiated on a specific basis, per a set of needs identified by the Gypsy women themselves, among which the following stand out:

- qualified to give training, namely in the area of Gypsy culture;
- knowing how to use new information and communication technologies;
- to be informed about how the education/training/employment systems work;
- To have knowledge about how Public Services work;
- to know how to run a non-profit association;
- to have knowledge about planning methodology.

All training addressed to AMUCIP was oriented by the following objectives:

- to enhance self-esteem, empowerment and personal, technical and intercultural skills for the social intervention of Gypsy persons and their organisations;
- to heighten the value of Gypsy women as certified trainers vis-à-vis Gypsy communities and the majority community;
- to actively promote gender equality;
- to strengthen a set of skills needed for intermediation between Gypsy persons and communities and various public or private institutions;

² Training for development of intercultural skills particularly about Gypsy culture.

- to contribute towards economic autonomy for Gypsy women, namely as independent workers also in the sector of social intervention for support of the community and its institutions;
- to enhance intermediation skills for Gypsy women, not only as messengers between two communities in which reciprocal prejudices abound, but also as active players in the process of social change for compatible living and learning as human rights values that underlie the democratic rule of law and the Constitution of the Republic;
- to show the need to conceive training methodologies adjusted to the features of the target public, including co-operation, permanent dialogue and negotiation between trainers and trainees.

2. THE “PILOT-COURSE FOR INITIAL TRAINING OF TRAINERS, WITH EDUCATIONAL APTITUDE CERTIFICATE”



The “Pilot-Course for Initial Training of Trainers, with Educational Aptitude Certificate” instrument adjusted its efforts to the target public to work on the essential themes of any initial training course for trainers, and was lengthy in order to include the areas of intercultural learning and human rights, including gender equality and citizenship.

Expositional and active methodologies were combined to make clear, besides experience-based learning, that domination, even if elementary, of the rules framework is essential for knowledge and empowerment.

The individual certification of skills acquisition in the pedagogical/didactic area, which the course originated, presumes:

- a) that the participant achieved the general goals sought by this programme
- b) that the participant revealed the ability to take responsibility for doing the proposed work on time, and integrating and interacting as a group.

Skills needed to build the course

The following skills were needed:

- institutional and technical from the IEFPP, via the National Centre for Trainer Qualification³, which conceived the training, negotiated with trainees, met and coordinated the training team
- sectorial techniques for the training team, in various training areas
- personal, for the training team with respect to the innovation and risk involved in this training
- personal, for the Gypsy women to work on cultural aspects of their lifestyles, with particular problems in the area of reconciling work/family life, so as to be able to schedule after-work training and meet schedules over the length of the course.

Contributions and complementarities of the different partners

The vital contribution was from the IEFPP, for both organising the course and the fact that it fully backed the respective costs, and also for providing the installations for proximity and legitimisation: Centro de Formação Profissional do Seixal (Seixal Professional Training Centre)

The DGACCP participated in organising the course and was responsible for the module on 'Human Rights and Citizenship', adjusting it to the training reference produced by the EQUAL Project on "Migrations and Development".

Various complementarities were favoured in the scope of this course because the IEFPP and DGACCP were already partner entities in the aforementioned EQUAL Project on "Migrations and Development", the AMUCIP people were users of the Citizenship Space promoted by that Project and had taken part in various activities of same, namely on awareness, whereby they were parties to the Territorial Pact for Seixal Intercultural Dialogue, which allowed them to join the Citizenship Forum, an advisory body envisaged in the Territorial Pact to ensure the participation of all interested parties in the development of good intercultural relations at local level.

Other complementarities, namely at the level of choosing trainers, derived from the work and options in the training area accomplished under the EQUAL Project on "Migrations and Development".

³ To date, National Centre for Training of Trainers.

The beneficiaries target groups and their involvement

The training beneficiaries were involved in negotiating the amount of time, the very structure of the course and the training schedule.

Additionally, now that they were beneficiaries, the partner entities and some trainers were in turn AMUCIP trainees in its first training action on Gypsy culture, held at the Association's headquarters.

The CESIS and DGACCP contributed with their respective experience to support construction of the agent training modules that AMUCIP conceived, prepared and hosted in the scope of the "P'lo Sonho é que Vamos" Project.

Implementation methodologies and instruments to use

From 1998 the pedagogical certification of trainers – CAP – was required in order to undertake the activity of trainer in projects or actions supported by community funds.

For the above reasons it was necessary to construct in AMUCIP's benefit a specific course that included all the curricular and time requirements of the classic CAP, but adjusted to the Project's interests and needs. New strategies were thus applied, for methodologies, content and monitoring.

The methodologies were reinforced in the participative aspect, bearing very much in mind the fact that the oral aspect and movement are dominant in Gypsy culture.

The content was reinforced with a module on Intercultural Learning and another on Human Rights and Citizenship, adjusted based on the Training Reference – to which it refers – used in the EQUAL Project on "Migrations and Development".

Monitoring was permanent by the Course Co-ordinator, who played a vital role, especially in negotiating schedules and managing the occasional unexpected obstacles, and by the training team, which held frequent meetings throughout the training period and which agreed to submit constant feedback to ensure consistency, continuity and integrated vision over the course of the action.

The key ideas behind this construction were permanent negotiation between the course co-ordination and the institutions involved, the trainers and trainees, reciprocal confidence as a basis for co-operation and commitment among all the people and entities involved, and the creation of conditions to empower Gypsy women trainees in their own community and in non-Gypsy communities, including the training team and institutions. The fact that it was the first training action that AMUCIP participated in as a partner entity was particularly taken into account.

The start of training was postponed a number of times as construction work on the head office still had to be completed, and at the time it was deemed that holding the training action on its own premises would have a very positive impact for affirming the Association in the Community.

However, to avoid too much delay, the process ended up “negotiating” with the group another site that should be close by and easy to access, and which at the same time was not “off-limits” for any member of the Gypsy community group. The IEFP Seixal Professional Training Centre granted a room and gave support throughout the process, and played a vital role in the ceremony to award the certificates, during which a snack was offered to all guests based on the list drawn up by AMUCIP as part of the strategy of disclosing its establishment in the community.

At the start of the action and with a view to marking the difference and seeking the symbolic side, the training team offered the group of participants a banner to be placed on the training room wall that expressed the team’s commitment to the path to be jointly followed “The Future Belongs to People who Believe in the Beauty of their Dreams”⁴. At the same time an album made by a graphic designer was offered; the cover bore photographs of the group. Everyone was asked to fill the album with the assessments they made at the end of each session and each trainer took photos of various training moments that also enriched the “history” of the training trajectory.

Difficulties encountered and strategies for overcoming them

The biggest problems encountered had to do with delays and absences, largely due to a cultural time organisation far removed from the rigid scheduling in the non-Gypsy community. Additionally, and also culturally, Gypsy women and girls are responsible for the home and any dependents in their care, namely children, elderly parents or unsupported relatives.

The problems were overcome with the solidarity of the institutions, training team and the trainees themselves; the amount of time was reinforced without more direct costs for the IEFP and there were trainees who, without counting on this, decided to take part in more training hours to allow the application of methodologies that required groups. On the other hand, the suggestion of one trainee was accepted, to the effect that she could be accompanied by a 9-year old niece in her care – otherwise she would not have been able to come.

⁴ Eleanor Roosevelt.

Course description⁵

TRAINING SUBJECTS	PROGRAMME STRUCTURE ⁶	DURATION
The trainer in relation to the training systems and concepts	A – Framework Guideline	3h
The Profile of the Trainer		3h
Learning processes and factors	A – Framework Guideline	6h
Group Communication and Recreation	A – Framework Guideline	6h
Educational Methods and Techniques	A – Framework Guideline	9h
Educational Aims	B – Operational Guideline	6h
Learning Assessment	B – Operational Guideline	6h
Didactic Resources	B – Operational Guideline	6h
Planning of training	B – Operational Guideline	3h
Session Plan	C – Application Guideline	3h
Initial Educational Simulation	C – Application Guideline	12h
Final Educational Simulation	C – Application Guideline	12h
Educational intervention project	C – Application Guideline	3h
Intercultural Learning	D – Transversal Guideline	12h
Human Rights and Citizenship	D – Transversal Guideline	6h
TOTAL		96h

Course aims

At the end of this action the participants should be able to:

- Situate the trainer’s role in the system where his or her activity is undertaken and define the desirable skills profile, by:
 - characterising the training system where he or she intervenes as trainer
 - self-assessment vis-à-vis the desired skills profile;

⁵ Details in an annex..

⁶ Programme content in an annex.

- introduction of the prospect of gender “mainstreaming” and interculturality in professional training;

➤ Prepare, develop and evaluate training sessions, by:

- defining pedagogical objectives, in operational terms, in the respective area of activity;
- choosing and applying the most suitable teaching methods and techniques for the goals, target public and training context;
- selecting, conceiving and adjusting educational resources on diverse supports, depending on the teaching strategy adopted;
- building evaluation instruments depending on previously set goals, whose application will enable verification and control of the learning results, as well as training efficiency and effectiveness;
- production of a training session plan in his or her area of activity;
- use of a teaching relationship that facilitates learning processes.

➤ Prepare, develop and evaluate training sessions, by:

- production of tangible proposals, developed in the form of a pedagogical intervention project that helps develop the training system at technical-pedagogical and/or organisational level.

Critical factors that play an important role in the emergence and quality of the course

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The unshakeable willingness by all those involved that the experience should be positive, both in the effects of the specific case and the demonstrated potential for change by reinforcing citizenship and “equal-to-equal” practices in intercultural relations between Gypsy and non-Gypsy communities.

Individual growth by all people involved due to the sharing of this experience.

Results and benefits

With this training action the AMUCIP women have developed empowerment capacities, in that they have improved the way that they themselves administer training on Gypsy culture to technical personnel from various areas (health, education, citizenship, and tradition/family) that work with this community.

The following direct results were due to this training:

- Eight Gypsy women associated to AMUCIP obtained the Certificate of Pedagogical Aptitude from the IIEFP by attending and completing an Initial Course on Trainer Training.

After sharing ideas on the training, the AMUCIP women reached the following conclusions:

Olga: "Since I know about my culture and am an AMUCIP member I was asked by various entities to give my testimony in seminars and conferences and other events that dealt with Gypsy culture. Regarding my culture this training gave me nothing new but it did enhance my ability to transmit my knowledge to technical personnel in a more systematic way."

Sónia: "For me this training was very gratifying, as I was able to acquire capacities that were not developed before the training. I got to know the existing means to prepare and develop a training intervention, from conception through evaluation. It empowered me: before I had the CAP the entities invited me to give testimony – now the same ones ask me to participate as a certified trainer, and I talk to technical personnel with a lot more confidence. I value this course a great deal and believe that such training for technical personnel can be the change for the future of our cultures, for it is by reflecting that we are able to see others and understand them."

Alzinda: "The trainer course was very good at the level of new knowledge and capacities I didn't have. It was hard for me to reconcile my work with the course schedule but today I see that the effort I made was very beneficial. Because now as a trainer I feel more confident to give training to technical personnel, something that was very complicated for me because I'm very shy and have learned to be more confident. For this reason my feeling about the trainer course is very heartfelt and I thank those who gave us this opportunity and believed we were capable of becoming the first Gypsy trainers."

Sandra: "I had a lot of problems with the course schedule, because my personal life is hard in the sense that I have various care-related responsibilities for members of my family. To attend the course I had to learn to reorganise my life, sharing out my household chores and asking permission to take the minor I'm responsible for. Despite these problems the trainer training course was very gratifying for my professional life. The course enabled me to see that it is possible to reconcile professional and family life, because I'm working. That's what I feel."

"Besides the eight Gypsy women, the course was also attended by five non-Gypsy people. Despite the problems we Gypsy women had in reconciling course attendance with family life, for us the course represented a healthy get-together, and also served as an escape from daily problems and as a way to share among different cultures. This way it helped both sides unravel existing stereotypes or preconceived ideas in the two interacting groups."

One trainer commented: "At the level of feelings, it was one of the best experiences these five women have lived through and given themselves."

The validation was also given by the training team, the experimental training trainees and those who were Development Partnership members and CAP trainers, as well as by social agents who were trainees.

These results allow inference that the various quality criteria required for EQUAL products were achieved, among which innovation, empowerment and gender equality stand out. But with regard to innovation, the re-conceptualisation that the IEFP Pedagogical Training Course for Trainers had to undergo to adjust it to the characteristics of this public must be borne in mind, along with the constant dialogue between trainer and trainees. Thus, although the programme structure maintained the three guidelines – Framework, Operational and Application – modules on Intercultural Learning and Human Rights and Citizenship were added to the Framework guideline. The IEFP was thus endowed with a new instrument to train trainers, which is quite interesting and motivating during the European Year of Equality for All – 2007 – and on the eve of the European Year for Intercultural Dialogue.

Regarding the EQUAL criteria on utility, accessibility and transferability, the excellent course evaluation by the AMUCIP women was noted on the one hand:

- on learning: motivation, dynamism, empathy, values acquired over a lifetime, motivation, communication, human relations, behaviours. "It is a process that is built every day"
- on the modules and classes: "they were generally entertaining, educational, participative, and creative"
- on interculturality: "it is one of the keys that can open the door to peace in the world. We only have to be aware do this. It gave me more knowledge about other cultures"
- on the games: "the games' creativeness was one of the high points of the course. With them we can reflect on discrimination, respect for the other, integration and socialisation".

On the other hand, the post-course experience brought the professional capacities of the AMUCIP women into evidence as trainers, which is especially important, even in terms of the respective financial independence, given that they are the only Gypsy women with IEFP trainer certification.

It is thus considered that the major goals of strengthening and legitimising the AMUCIP women's skills as trainers were achieved, along with those of enhancing the capacity for social intervention and for the financial sustainability of AMUCIP, with the quality required for any EQUAL product.

In sum, the advantages of this practice are evident in the following aspects:

- Strengthens citizenship, empowerment and personal, technical and intercultural skills of Gypsy women, which reflects positively on the Gypsy communities and the majority community;
- Offers them qualification to obtain return from work, namely as independent professionals
- Enables Gypsy women from a young Association to provide training services, namely in the area of Gypsy culture, to public and private entities, at central and local level;
- Gives Gypsy women from a young organisation the capacity for social and community intervention work;
- Is recourse for enhancing communication between Gypsy people and communities and various institutions;
- Provides a set of training instruments adjusted to the specific needs of associations of Gypsy men and women.



3. “SPECIFIC TRAINING FOR SOCIAL AND COMMUNITY INTERVENTION BY AMUCIP”

The “Specific Training for AMUCIP Social and Community Intervention” is an adult-oriented intervention proposal in the continual training mode, for a total of 120 planned hours and 225 hours of accomplished training, with a view to enhancing the skills of the AMUCIP Gypsy women who become active members of the Project.

It is centred on the use of active methods and needs identified at the “moment”, according to the phases of the intervention project, and on practical exercises (use of adult-oriented materials adjusted to the real intervention needs the Association will develop).

It is training that accompanies all development of the “P’lo Sonho é que Vamos” Project. Over the course of the project new themes to be covered are identified and introduced and trainers to contact, according to the needs felt by the group or by those responsible for the training.

To make the “Specific Training for AMUCIP Social and Community Intervention” a “product” meant to be disseminated implies the notion that this is a training source adjustable to the training of any association – existing or intended – of people from groups in a social exclusion situation and particularly associations of Gypsy persons who want to undertake social intervention in their communities.

Needs that justify the training

The training needs that give rise to the “Specific Training” addressed to AMUCIP were identified by conducting an initial Balance of Skills of the learners. This Balance encompasses the construction of a set of desirable skills for the AMUCIP members to take on the duties they have in the Project, linked to the different activities, particularly those related to conception and development of the “Space for Support of Reconciliation”.

Work was initially undertaken with AMUCIP to identify the areas showing the greatest weaknesses and based on which the training plan should be built. It was thus necessary a priori to make efforts for a group re-representation and re-discussion on the reasons for the Project to exist, its goals and respective activities. This discussion enabled the participants’ motivation and real knowledge of the entire Project to be gauged during the launch phase.

This training period – which went far beyond the context of dialogue established between those who animated the sessions and the AMUCIP members as learners, as it was extended to many Partnership meetings – enabled the necessary consolidation of the Project, which until then may have been (mis)understood as the initial “AMUCIP Project”, i.e., the “Space for Support of Reconciliation”, on the one hand, and other activities for which the “partners” were responsible, on the other. Time and energy were thus used to build something collective rather than a sum of various “projects of ours”, which was initially not an easy task. It was thus necessary to consider all the activities, not just those framing the Project, indicating their unity, but all the actions to develop in the “Space for Support of Reconciliation” itself.

Given the goal of AMUCIP to work for its own community, the kind of problems that people who sought the Association might have were reflected on, particularly those from Bairro da Cucena, along with what skills would have to be developed to support them.

By means of this process and various discussions, the following training needs were identified:

- To conceive the Project well, specifically as an EQUAL project;
- To know how to use the (new) information and communication technologies (fax, email, internet, ...);
- To obtain some knowledge of computers;
- To be able to have and apply knowledge on:
 - poverty and social exclusion;
 - education/employment;
 - functioning of public services that Gypsy people most use;
- Knowing how to manage a non-profit association.

Conditions for the implementation of “specific training”

The context for specific training was implementation of the Project itself. The people who benefited from the training were simultaneously agents of Project intervention, with the following members of the working team: four full-time and two part-time women. This condition was shown to be fundamental, though not sufficient, for ensuring, at least in the initial phase when some reticence was felt regarding the activity, the participants’ assiduousness.

As indicated in Pillar I of this Guide, concerning the “Space for Support of Reconciliation”, all trainees have the minimum compulsory education as formal authorisation, even if obtained by alternatives to regular teaching (RVCC and Professional Training Course with school equivalence)⁷.

⁷ One of the AMUCIP associates completed the 9th year under the Project

The people responsible for this training intervention, at the level of co-ordination and of training organisation and development are also agents of Project intervention and have an overall knowledge of same. This made it very easy to mix the “Specific Training” with other ongoing activities, and allowed a game involving various roles: that of colleague, partner, trainer and learner helping consolidate relations.

The “Specific Training” also counted the collaboration of people outside the Project as trainers, due to their experience in the field of social intervention, their ability to adjust the language and the transmission of content in a simple and accessible way, their availability to promote the holding of practical activities that could serve as examples and which AMUCIP could count on for future support (eg production of association’s activities report and accounts, activities plan and budget, balance sheets).

Methodological principles of adult-oriented intervention

The methodological principles taken into account to conduct this training intervention may be simultaneously considered their critical factors for success. The following principles may thus be identified:

- Consideration of the people who took part in the action as learners, as partners to work with and build something in common and not as a group to whom training was ‘administered’. This principle emphasises integral participation of the so-called “target public” from the phase of identifying the skills to develop, through content identification to the evaluation process
- Respect for the learners’ pace, even if this meant achievement times quite different from those initially envisaged, which in other contexts might be considered “normal”. This was nevertheless the guarantee that everything would be built up by the learners themselves, specifically with regard to preparation of the “Space for Support of Reconciliation”
- Special attention to problems felt during the Project and the training’s adjustment to help overcome those problems. One of the aspects to that end should be highlighted, concerning the need to decode language and work per the EQUAL principles;
- Adoption of a positive attitude vis-à-vis the problems encountered and creative approaches to solving them;
- (Mental and professional) availability and flexibility to constantly adjust schedules so that same can fit the learners’ needs, without mutation;
- Adoption of a critical attitude and concern for a continual assessment, so as to add or retract previously determined thematic content
- Attention to the constant demands of the Project, so as to promptly respond to different solicitations.

Aim of the Training Intervention

The “Specific Training for AMUCIP Social and Community Intervention” should be understood as being a training source adjusted to the training of any association of people from groups that are socially devalued and/or in a social exclusion situation, especially associations of Gypsy people who want to undertake social intervention in their communities.

With this training the Project meant to promote the AMUCIP members’ empowerment, by strengthening the personal and technical skills needed for a quality development of the social and community intervention activities, and to strengthen empowerment of the Association itself as an NGO with respect to its ability to intermediate between institutions and Gypsy persons and communities.

Beneficiaries of the training

The first beneficiaries of this training were the six AMUCIP women who joined the Project team. They were between 30 and 57 years old, and as stated above all of them had the minimum compulsory education obtained via the RVCC or the Professional Training Course with school equivalence.

This training can be applied, though with the necessary adjustments that its guiding principles require, to men and women with the same educational level and above all with the same interests and concerns: to intervene to develop and empower their communities.

The route of the Training Intervention

Bearing in mind the aforementioned ability to constantly adjust to the Project’s needs and to the needs and interests expressed by the learners over the course of the training intervention, the initial proposal was for a minimum of 120 hours of training for a total of 20 sessions. In the end 41 sessions were held for 225 hours of work. The sessions held were distributed per the modules indicated in the table below.

TRAINING MODULES	EXPECTED		ACCOMPLISHED	
	NO. SESSIONS	TOTAL NO. HOURS	NO. SESSIONS	TOTAL NO. HOURS
MÓDULO 1 Skills Balance Sheet	2	12	3	13
MÓDULO 2 A AMUCIP and its activities in the context of the EQUAL Community Initiative Programme	6	36	7	60
MÓDULO 3 AMUCIP and its activities as an association	4	24	7	32
MÓDULO 4 AMUCIP as an employer	1	6	1	4
MÓDULO 5 AMUCIP as a provider of services to the community	7	42	19	95
MÓDULO 6 Assessment of Training	-	-	2	9
TOTAL	20	120	41	225

MÓDULO 1 Skills Balance Sheet

The skills balance sheet is quite a useful instrument to make a training needs diagnosis in which learners take part. Carrying out this module allows learners to assess their current skills and see potential progress made throughout the Project as well as to familiarise themselves with a methodology they can replicate in the context of their work with other people.

MÓDULO 2

AMUCIP and its activities in the context of the EQUAL - Community Initiative Programme

The terms and concepts, both of the Project (particularly in following the use of a planning methodology) and the EQUAL Initiative, are imbued with "coding" that could unbalance the Partnership, as AMUCIP unequivocally did not have immediate access to it.

The fact that specific training was considered a module to increase knowledge related to the Programme and its guiding principles, which are increasingly principles that cross over a number of programmes whether they be community or national and for social intervention, in general, not only contributes to AMUCIP's level of preparedness for the quality of its work, but also on establishing a common conceptual language has made the Equal motto "Equal to Equal" coherent and put it in place.

If this training itinerary should come to be applied within the context of another programme, the specific aspects of the EQUAL Programme should be replaced by content that makes it possible to acquire the knowledge needed to understand the main concepts and procedures. It would be even better for the Programmes to be concerned about using simple and easy to understand language appropriate for most of their publics, assuming the cultural plurality inherent to public service in multicultural and cosmopolitan societies.

MÓDULO 3

AMUCIP and its activities as an association

Despite its seven years of existence, AMUCIP (certainly like many other associations of non-Gypsy persons) was still in an embryonic state of development as an association. Although the governing bodies did exist, the General Assemblies required by law were not held regularly, and the activity plans and reports and respective budgets practically did not exist. Given this initial organisational diagnosis, the main issues to be dealt with were identified in order to reach AMUCIP's goal of acquiring the appropriate knowledge and tools for its practice as an association.:

- Organisation of the association – governing bodies and their responsibilities;
- Reports and Plans for Activities and Accounts;
- Financial management of associations.

MÓDULO 4

AMUCIP as an employer

For the first time in its existence, AMUCIP became an employer and it thus became necessary to know about the inherent procedures and responsibilities. Work focused on issues such as:

- Social Security obligations;
- Working contracts: Types of contract, their specifications and requirements;
- Holiday schedules;
- Hygiene and Safety at Work.

MÓDULO 5

AMUCIP as a community services provider

In this module the aim was to approach a varied range of theme topics to support AMUCIP's social and community intervention work, as per the following objectives:

- Provide AMUCIP's workers with the knowledge, methodologies and tools needed for their work with children and young people.
- Provide AMUCIP's workers with knowledge about methods for the design and planning of projects.
- Know and distinguish concepts of: poverty and exclusion, insertion, and social inclusion
- Encourage the use of Information and Communication Technologies in carrying out activities and drawing up documents in various formats.
- Identify the problems and apply techniques and preventative measures to protect the computer and the system on using the Internet.
- Provide information about how the social services work and about some social policy measures.

Basic skills of trainers as a success factor

For any of the modules the trainers should compulsorily meet three prerequisites:

- Indicate their adhesion to this adult-oriented proposal, dominating it in conceptual, practical and strategic terms
- Thorough mastery of the programme contents;

- Have specific skills and proven experience in using active and participative methodologies, especially with regard to the teaching of adults and managing processes of experience-based learning.

Besides this a set of personal skills are needed that allow implementation of the given methodological principles. These are:

- Ability to consider the learners as partners of the training intervention;
- Ability to adopt their pace to that of the learners;
- To have a positive attitude when facing problems, focusing on the solutions for same;
- To be creative;
- To be flexible and be able to constantly adjust strategies and content;
- To know how to value assessment and practice it continually.

Results and benefits

- The training programme is made 'to measure' and accompanies the evolving development of the whole Project
- The training beneficiaries take part in determining the objectives and content of same
- Training activity meant to build the capacities of the AMUCIP Gypsy women for their participation in a PD EQUAL and from a standpoint of sustaining the Association's activities, which can be adjusted to fit any intervention project
- Systematic preoccupation of the team of trainers with adjusting language and content to learners' needs.
- Recognition by the AMUCIP women of the usefulness of this specific training and the consequent ability to transfer it to similar contexts.

Difficulties encountered and strategies for overcoming them

Given their importance for understanding how the training process went, examples are provided of some problems encountered and the strategies used to overcome them, as systemised in the table below.

DIFFICULTY

Non-existence of computer equipment during initial phase before existence of head office and right after the renovation work on the house where AMUCIP established itself. This problem, besides the practical questions of organisation that it originated, specifically additional travel and problems due to the (almost) non-existence of public transports that serve at convenient times for the training the various parishes in Seixal Council, accentuated a feeling of exclusion well expressed in some bitter phrases: "It's for Gypsies, so just set up a tent!"

Some mistrust with respect to this training. "What are they coming here to do?"

Teach us how to take care of our children?"

STRATEGY

Provision of equipment by other organisations.
Use of alternative spaces with computer equipment and internet connection.

Enhance importance of an exchange of experiences rather than a transmission of knowledge.

Exploration of other "Space for Support of Reconciliation" – a main activity of AMUCIP.

Information on the requirements of a programme such as EQUAL and the need to enhance the empowerment of AMUCIP with more knowledge

Discussion and validation of all theme topics with the learners.

DIFFICULTY

Transport problems for learners.

Irregular attendance by some learners: different priorities; accumulation of other work.

Training timetable.

STRATEGY

“Ride” – the trainers take the learners to the training when they don’t have their own means of transport, due to the scant access to public transport.

Need to strengthen some themes with more training hours.

The schedules were adjusted a number of times according to identified needs – the Project nevertheless set one day a week (Monday) in which the Space’s regular activities did not function⁸, to focus on work of the AMUCIP team, PD meetings and training.

Frequent readjustment of schedules so that all learners could participate.

⁸ This day was determined bearing in mind that it is also on Monday that most fairs and markets are closed, so it would be a day easier for the families to care for and monitor children as they would not be taking goods to sell.

4. Other factors of empowerment for AMUCIP

During the course, and driven by same, other unexpected factors contributed to the empowerment of AMUCIP. Standing out among them are:

- Conception, editing and organisation of the book **“Tomar a Palavra – Olhares e Falas de Mulheres Ciganas Portuguesas sobre a Família e o Trabalho”** (Having a Say – Looks and Comments of Portuguese Gypsy Women about Family and Work) authored by AMUCIP and undertaken with financial backing under the NGO co-financing from the Advisory Council of the former Commission for Equality and for Women’s Rights (CIDM), and also with some support from the Partnership for Development and partner entities in the Acompanimen Network, particularly the Seixal Municipal Council. It contains a group of interviews – about 50 – conducted with Gypsy women of various ages, family situations and home locations, showing the variety of opinions Gypsy women have on work, family issues, life expectations, education and traditions, and concludes with a set of messages that the interviewed women address to the Gypsy communities and to the majority community. The book, which is abundantly quoted in this Guide, is used as a teaching resource in the training, including that of agents, dealt with in Pillar IV.
- The accompaniment during the year 2006 of an anthropologist with work done on Gypsy communities, in the mentor framework of the “From Woman to Woman” Project of the Youth Network for Equality of Men and Women, financially backed by the ex-CIDM, given that the mentor of the said anthropologist integrated the Partnership for Development. That accompaniment, reflected also in production of the book “Tomar a Palavra”, resulted in a written history of AMUCIP and its associates, in a context that has already contributed, and will continue to do so, to the Association’s visibility.
- The participation of AMUCIP, its president and its associates in various initiatives by public and private entities, with inherent visibility, also strengthened by local and national news media, whether attesting to their experience or stimulating training sessions.

PILLAR III Summary

Central characteristics of the action

Specific Aims::

- to enhance self-esteem, empowerment and personal, technical and intercultural skills for the social intervention of Gypsy persons and their organisations
- to heighten the value of Gypsy women as certified trainers vis-à-vis Gypsy communities and the majority community
- to actively promote gender equality
- to strengthen a set of skills needed for intermediation between Gypsy persons and communities and various public or private institutions
- to contribute towards economic autonomy for Gypsy women, namely as independent workers also in the sector of social intervention for support of the community and its institutions
- to enhance intermediation skills for Gypsy women, not only as messengers between two communities in which reciprocal prejudices abound, but also as active players in the process of social change for compatible living and learning as human rights values that underlie the democratic rule of law and the Constitution of the Republic
- to show the need to conceive training methodologies adjusted to the features of the target public, including co-operation, permanent dialogue and negotiation between trainers and trainees.

Context

Location:

- IEFP Pedagogical Aptitude Course: Seixal Professional Training Centre
- Specific Training – AMUCIP headquarters in Bairro da Cucena and occasionally on the premises of other members of the Partnership for Development.

Significant results

- A Transferable adjustment of the Training Reference for Initial Pedagogical Training of Trainers, by the IEPF, to a group of trainees mainly comprising Gypsy women who are members of an Association that intends to carry out social intervention.
- Transferable building of a specific training trajectory and its inherent educational resources aimed at an Association of Gypsy women that plans to carry out social intervention.
- Constitution of trainer teams with experience training Gypsy women;
- Demonstration of the motivational effect for continued frequency of other education/training activities by Gypsy women, specifically:
 - 1 Gypsy woman, the AMUCIP president, took part in the post-graduate course on "Knowing How to Manage Projects in Partnership, administered by ISCTE and funded by the EQUAL Management Office
 - 2 AMUCIP women meet at the end of Action 2 of the Project to try to earn the 12th year as part of the New Opportunities Programme
 - or 6 Gypsy women, all from AMUCIP, attend a Level I English Course in which 15 people are enrolled.
- Development of synergies by people and institutions of the majority community in supporting an Association of Gypsy women that intends to carry out social intervention.

Number of participants/beneficiaries involved

- Total 13, of whom 12 are Gypsies:
- Men 1, not Gypsy
 - Women 12, of whom 8 are Gypsies.



IMPROVING SOCIAL COHESION

Good Practices Guide for Citizenship
and Relations between Gypsy and non-Gypsy
Persons, Institutions and Communities



II. ONE PROJECT

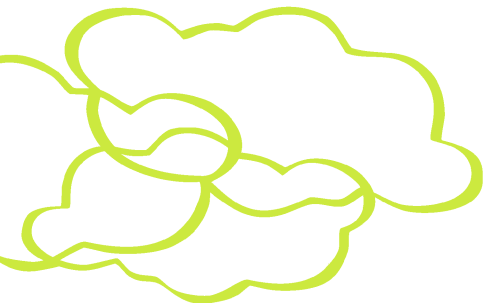
AN INTEGRATED APPROACH

PILLAR IV

CITIZENSHIP – "TRAINING SOCIAL AGENTS," "TERTÚLIAS FOR EXCHANGING KNOWLEDGE" AND "INFORMATION FOR CITIZENSHIP"

Project
co-funded by:





PILLAR IV

CITIZENSHIP – “TRAINING SOCIAL AGENTS,” “TERTÚLIAS FOR EXCHANGING KNOWLEDGE” AND “INFORMATION FOR CITIZENSHIP”

1. FRAMEWORK

“Get to know each Gypsy, because not all of them are the same” – this is just one of the things said when Gypsy women spoke up as part of a process of gathering testimonials carried out and published by AMUCIP (AMUCIP, 2006), in an absolutely new initiative in our Country, which was mentioned previously. In this book, AMUCIP presented the need to adopt a multi-faceted view of Gypsy people and communities, considering their diversity and heterogeneity. As has been pointed out by studies in this area, “there is not a Gypsy ethnoclass, but, but rather various Gypsy social strata that share, perhaps at different levels of participation, the same ethnicity and take on a common ethnic identity but which can be expressed differently” (Machado, in ACIME, 1997:7).

Using the term community in a plural sense¹ has this notion implicit within it confirmed by the development of the Project itself. In the contacts with various players and observing diverse realities in municipal areas (Seixal, Beja and Serpa) these varied experiences of life were confirmed. there are Gypsy people who are predominantly sedentary and others for whom their day to day life is marked by a (semi) itinerancy, there are re-housed families, living in classic types of home, although usually in isolated places, with difficult access and which are not adequately served by public transport, but there continue to be people and families living in very degraded areas with poor conditions of hygiene and comfort; there are people who know no other work than street selling and others whose entire professional life has been spent in farming, or seasonal farming activities – in Portugal but also in Spain, particularly Andalusia – in strawberry, tomato, orange and olive harvests. To these elements of differentiation another is added that has particular expression within the heart of the different Gypsy communities and families, and which is the result of gender issues. In fact, there is a significant predominance of cultural standards that are much marked by gender-based social roles, and therefore experiences, namely within families, and life and work paths are very different for Gypsy women and Gypsy men, as well as for, from an early stage, girls

01

¹ Beyond the many definitions that shows the lack of consensus on the concept.

and boys, and, particularly Gypsy teenage girls and boys. This is why, when speaking of Gypsy people, you have to talk about men and women and, more than that, adopt a systematic approach to gender that shows the inequalities to which the pre-determined social roles lead.

Regardless of the factors that can be seen as factors for differentiation, Gypsy communities share a situation of exclusion which, according to some authors (cf. Machado, in ACIME, 1997) has the character of a longstanding exclusion. In the face of a history of discrimination and even persecution, both on a national and European level (cf. European Commission, 2004), Gypsy communities are, even now, affected by serious problems of social, economic, cultural and political integration, and by forms of extreme poverty, exclusion and discrimination².

The situation that the Gypsy communities still live in today in areas such as education and training, work, housing and health are also revealing of the “chasm” between legally attributed rights and the actual conditions for exercising those rights. It is important not to forget that it is the Constitution of the Portuguese Republic itself that, in article 13 (Principle of equality) establishes that³:

1. All citizens have the same social dignity and are equal in the eyes of the law.
2. Nobody can be privileged, benefited, negatively affected, and deprived of any right or exempt from any duty due to their heritage, sex, race, language, geographical origin, religion, political or ideological convictions, education, economic situation, social condition or sexual orientation.

Adoption of important legal instruments have also been seen on a European level, in order to ensure respect for human rights of Gypsy people, namely within the scope of the Council of Europe, but also of the European Union (of which an example is the recent Council Directive 2000/43/EC, implementing the principle of equality of treatment of people regardless of the racial or ethnic origin).

Also, 2007 was the “European Year for Equal Opportunities for All” and the Decade for Inclusion of Roma People was also launched. This initiative covers eight countries in Central and Eastern Europe and has the involvement of the European Commission⁴.

² As noted by Odile Quintin, the Director-General for Employment, Social Affairs and Equal Opportunities, of the European Commission at the time, in a speech given on 25 January, 2005, at the Roma Forum of the European Parliament.

³ However, it is important to note that, as was pointed out in studies in this area (cf. Pinto, 2000), at the end of the 20th century in Portugal a discriminatory legislative procedure persisted in relation to Gypsy people – this was one of the articles of the Regulation of the Republican National Guard, approved in 1985, which allows special vigilance of nomads as it is considered that their mobility and economic situation are conducive to criminal activity – there being a clear association between nomadic people and Gypsy people.

⁴ In this respect, and regardless of the relative size of the Gypsy communities present and the respective specific problems, it is considered prejudicial to the situation, progress and defence of the rights and interests of Gypsy communities in other member states of the Council of Europe, including Portugal, that the initiative is not widened, with appropriate adjustments, to all those states which have Gypsy communities.

But it is also at a European level, as well as a national level, that there is recognition of how inoperable and ineffective man laws are (in relation to Gypsy people and communities as well as, in fact, in relation to other socially disfavoured groups). The political responses themselves are often inadequate and incoherent, and an example of this is the fact that many member states of the European Union (amongst which Portugal is not included), with large Gypsy communities, identify them as a vulnerable group and do not explicitly define Gypsy people as a target group for their National Plans of Action for Inclusion (cf. European Commission, 2004).

It would therefore seem that “Gypsy people still do not enjoy their full rights as EU citizens.” (Quintin, 2005). ‘Citizens of the World,’ as many have called them, are excluded from a concept of citizenship that was “built based on national societies and Gypsies, by not participating in those societies, acquired a citizenship made up of exclusion, a citizenship that has yet to be fulfilled as the equity that would allow for improved living conditions or a change in subordination, is not guaranteed,” (Pinto, 2000:133).

These are also communities about which there is a lack of knowledge, if not actual indifference, from a scientific point of view. To start off with, the estimates of the size of the Gypsy population are not very exact or reliable⁵. In Europe, the Gypsy population is estimated at around 10 million people, although some sources point to its being 12 million. The estimated size of the Gypsy population in Portugal also shows wide variations: between figures of 20,000/30,000 Gypsy people (cf. Pinto, in Comissão Nacional do Rendimento Mínimo, 1998) and others that note the existence of between 50,000 and 100,000 Gypsies, which, in fact, is one of the clearest and coldest manifestations of the distant relationship between Gypsy communities and general society. The lack of knowledge is mutual, the general community ignores Gypsy culture and they ignore the rights and duties they have as citizens, living in great isolation (Bacelar de Vasconcelos, in Montenegro, org., 1999). The then High Commissioner for Immigration and Ethnic Minorities, José Leitão, also made reference to an enormous lack of reciprocal knowledge and conscience of mutual belonging to Portuguese citizenship (Leitão, in Comissão Nacional do Rendimento Mínimo, 1998).

“They (staff at a certain service) don’t let us talk, they talk too fast and in a language that we don’t understand, it’s the accent” said a Gypsy woman in a discussion group held during the diagnosis for the Project.

⁵ Which, for example, leads the European Commission to point to the inexistence of statistical data about Gypsy communities as a political challenge to be faced, calling for the gathering and publishing of official statistical information of aggregate data about these communities (as well as about other ethnic and cultural minorities) (European Commission, 2004).

“They understand! They (the Gypsies) just don’t understand whatever they don’t want and when they don’t want to” – observation made by a staff member of a public service in a discussion group held during the diagnosis for the Project.

The meeting of the two previous statements shows an incapacity for dialogue, as well as distance between Gypsy people and society in general and the distancing of society in general and, particularly services, in relation to Gypsy people. It is, in fact, a mutual lack of knowledge that reigns.

This issue cannot be dissociated from the added stigmatisation of which Gypsy communities have been victim, in the last few years, which “affects not particular individuals, but the entire social body, leading to hostile behaviours and rejection on the part of local communities,” (Bacelar de Vasconcelos, in Montenegro, org., 1999:14).

Beyond the fact that Gypsies as a group are associated with illicit activities there is also an issue, particularly in the Alentejan municipal areas covered by the Project, of non-compliance, by Gypsy people, with agreements made for Social Insertion Income (RSI), in the areas of employment and education, as well as a propensity to omit relevant information about income.

The generalisation of this idea in municipal areas with an aging population and which are economically deprived (as is the case with Serpa) where the aged general population lives on very small pensions, “despite having worked their entire lives” creates a feeling of injustice in relation to the granting of RSI to people who, in their opinion, “don’t do anything” and “just live by depending on subsidies.”

As the Council of Europe notes on its website about Roma and Travellers, “Indeed, the difficult situation facing numerous Roma and Travellers communities ultimately represents a threat to social cohesion in member states.” (Opening note § 3).

The role of local authorities, as well as the various institutions on a local level, is thus of great importance namely by promoting or preventing the implementation of policies designed on a national level for social inclusion of Gypsy people and communities (cf. European Commission, 2004). As has been noted by the Commissioner for Human Rights, “in many countries I have observed that the local authorities, particularly those with elected officials, are often not very open to implementing measures proposed as part of national programmes due to a fear that they will become unpopular in the eyes of the majority population, or sometimes due to their own discriminatory attitudes” (Council of Europe, 2005).

This unpopularity becomes an “anti-Gypsy sentiment” identified by the European Commission (2004) itself as being a reality of most, if not all, European societies, and is particularly heightened in some countries. Also, in a report recently published by the Council of Europe, written by the Commissioner for Human Rights, Álvaro Gil Robles, a deterioration of this situation over the last few years is noted, “partly due to social

impacts of the economic transition of the last decade, but also due to a climate of growing intolerance, particularly evident since 2001. A new wave of anti-Gypsy attitudes seems to have emerged in some Western European countries, with media speculation about wide-scale immigration of Roma people from Eastern Europe due to the enlargement of the European Union,” (Council of Europe, 2005).

And, as the same Report notes, these feelings are so deep-rooted that they contribute to the standardisation and general acceptance of discrimination to which Gypsy people are subjected: “discrimination is not an issue that affects a particular area of life, but which is manifested in various ways in public and private life, and which is often fed by stereotyping in the media and even in statements from public officials. Anti-Gypsy feeling are so deep-rooted in some societies that discrimination against Gypsies in areas such as employment, education, housing or access to public services and facilities seems to be generally tolerated, and not considered illegal,” (Council of Europe. 2005)

Although they have been present in Portugal for at least five centuries, Gypsy communities have managed to preserve their culture and way of life, almost always on the edges of society, which has contributed to their marked social exclusion (cf. Magano and Ferreira da Silva, 2000). This strong culture, marked amongst other things, by an accentuated way of “living day to day,” without investment in the future (cf. National Commission for Minimum Income, 1998) or, in other words, by a polychromic way of living in space and time (cf. Montenegro, in Montenegro, org., 1999) has led to most Gypsy people, despite growing differentiation, to continue “seeing themselves as having a cultural identity based on a specific code of honour, on the ‘caló’ language, on seeking to maintain their own identity, as opposed to non-Gypsies who seek to remain distanced from the rules of life on which relationships between Gypsies are based” (ACIME, 1997:9).

It is not an issue of questioning Gypsy culture and identity, but rather giving it visibility and recognition, in order to favour intercultural dialogue. “Education and raising awareness about Gypsy culture and traditions are vital to achieving this aim (of ensuring total respect for the principle of non-discrimination), given that intolerance is often generated by lack of knowledge. (...) Initiatives that promote interaction between Gypsy and non-Gypsy populations are also of enormous importance” (Council of Europe, 2005).

Knowing how much precedes it, the Project aimed to contribute to improving the exercise of citizenship, both in relation to Gypsy communities, and the majority community, based on the idea that understanding and social cohesion require respect, trust and steps from both sides.

In Pillar IV, “Citizenship,” the aim was to find an integrated training solution, with a formal dimension – the “Training for social agents” instrument, which aims to meet the needs of the majority cultural society – and an informal dimension – the “*Tertúlias* for knowledge exchange”, that aim to meet the needs of the minority cultural community.

The “Training for social agents” instrument is the result of reconceptualization of training references developed as part of other EQUAL projects for citizenship and interculturality⁶, and is classroom training with components of learning through experience in the areas of interculturality, as well as exploring social intervention as a component of development, including the construction of projects adapted to each specific situation of human rights – focusing on gender equality and non-discrimination – emphasising the dimensions of ethics, communication and conflict management – on cultural diversity, including Gypsy culture, and on exercising citizenship. Training for health professionals also includes specific aspects, namely the analysis of issues of a cultural nature that health implies.

The “*Tertúlias* for knowledge exchange” was designed, applied and adapted to the context and lifestyle of Gypsy people and communities, to meet the need for developing intercultural and relationship skills, of breaking down stereotypes, deepening citizenship and creating new responses for interaction between Gypsy and non-Gypsy people and communities.

This instrument is made up of informal meetings on various themes, jointly coordinated by staff from the Project’s DP but always animated by AMUCIP, between agents and representatives of the institutions involved – who take part, its is aimed, after the abovementioned training – and Gypsy people – who take part knowing that in the group there are Gypsy monitors like them who encourage them to speak up and ask questions or make complaints, but also raise concerns and proposals for improving individual and collective life – to present their knowledge and their opinions about the theme being looked at and debated, inviting them to share and acquire new knowledge, rather than imposing definitive truths.

⁶ Designadamente o ‘Migrações e Desenvolvimento’.

In order to meet the needs identified during the exploration of social intervention as a component of development, as part of the training of social agents, a non-formal training course was developed entitled “from Gypsy woman to Gypsy woman,” for a small group of Gypsy women living in Bairro das Pedreiras, in Beja.

The solution presented in this Pillar, which mainly consists of training is complemented by an informative facet. Considering that information is a condition of citizenship, informational materials were designed adapted to Gypsy people and communities in order to promote their access to information about a number of issues identified as being particularly important:

- Social Insertion Income (RSI);
- Social protection;
- Education;
- Health;
- Housing.

The Project’s perspective of citizenship is strengthened by the statements of wise Gypsy women:

“That we are all the same...All blood is red...The only different thing is culture...And if we knew each other better...Maybe we wouldn’t discriminate as much...” “We should step forward, each side, Gypsies and non-Gypsies, and in the end what makes us different is culture...We have to respect each other, with our differences” (AMUCIP, 2006: 83, 86).



2. “TRAINING FOR SOCIAL AGENTS”

“Training for social agents” emerged after information was collected about Gypsy communities, and discussion groups were held based upon that same information, with members of the Social Networks of Beja, Serpa and Seixal. Why these Municipal areas? Seixal because it is the Municipal area in which members of AMUCIP live and where AMUCIP itself expected to carry out activities aimed at its community. Also the “P’lo Sonho é que Vamos” Project, through one of the entities involved in the Development Partnership, the Directorate General for Consular Affairs and the Portuguese Communities, contacted a number of Municipal Councils in Alentejo in order to obtain information about possible processes of discrimination against Gypsy people, in relation to Community law on the free circulation of workers, when carrying out seasonal agricultural activities in Spain. Only some Municipal areas responded to this request for information, and a selection was then made based on the Project’s capacities, amongst which, Beja and Serpa planned to join the Project’s initiatives and also be part of its Support Network.

08

The poor living conditions of a significant part of the Gypsy population living in these municipal areas, the existence of intervention projects that identify, as a target populations, Gypsy people or the existence of re-housing projects, that have been concluded are underway, as was the case with Beja where, at the beginning of the Project, some of the families in Bairro da Esperança were re-housed in Bairro das Pedreiras, are all factors that are the basis for immediate social intervention with some innovative aspects.

‘The need for intervention, but with greater quality, a greater basis in the population’s own knowledge, its cultural specifics, needs and expectations; with greater capacity to draw up strategies and expect results; with greater skills for intercultural dialogue, is required above all in contexts where relations between Gypsy and non-Gypsy people and amongst the Gypsy people and services are negative and filled with conflict, due to mutual distrust and preconceptions that are not only an obstacle to dialogue but also inhibit the – also political – will and technical responsibility for the action. Training that is specifically focused on these issues thus becomes necessary:

As the “P’lo Sonho é que Vamos” Project is promoted by entities from outside the identified Municipal areas (with the exception of Seixal, although even there only AMUCIP can be considered to be a local organisation) its discussion, construction (albeit partial) and “approval” by the municipal Social Networks was considered to be of great importance, with checks made on the concerns of the Project in relation to the objectives of the Social Development Plans already drawn up and the motivations of the various partners. These were not only conditions set out for the actions to go ahead and which needed the direct involvement of local organisations, but also a factor that was favourable to the continuation of the designed intervention and the implementation of methodologies recommended by the Project, after its conclusion.

As well as this, the fact that the project has sought “legitimacy” in relation to the Social Networks shows a coherent attitude in relation to the principle of the partnership and its importance as a methodological approach. Greater coverage was thus ensured in terms of the organisations represented via the participation of their professionals in training, with different areas of intervention being involved: local authorities; schools; health services; private charities; development associations; social security services.

It is important also to note the Project’s concern in creating a common “language” for all members of the Development Partnership team and to transfer knowledge to the organisations of which it is composed. Thus, some training modules, particularly those which deal with issues of Gender Equality, Intercultural Learning and Gypsy Culture were also applied to the members of the Development Partnership and other members of the respective organisations, which means that this training schedule is characterised by an integrated approach of the needs discovered in terms of skills and capacity for social intervention, particular within Gypsy communities, can also be considered to be modular training.

09

Needs that justify the training

Taking into account the different geographical areas, the needs that justified the training are common and the result of what has been previously outlined, and can be summed up as the existence of difficulties in social intervention in Gypsy communities and the presence of stereotypes that make dialogue and a closer relationship with the communities difficult, factors which are serious obstacles to more cohesive social intervention and society in general.

The Purpose

The reference of “Training for Social Agents” should be understood as a training plan that can be adapted to any group of social agents that works in contexts with the presence of Gypsy people and communities.

With this training, the Project aimed to boost technical skills for social intervention, as well as boosting personal, relationship and intercultural skills of professionals in order to produce new responses and attitudes that improve understanding between Gypsy and non-Gypsy communities and the conditions for living and exercising citizenship, by the former.

Target group for the training

The target(s) of this training were 61 professionals from the municipal areas of Seixal, Serpa and Beja, including staff from the Baixo Alentejo Hospital Centre (staff from the social service, nurses and administrative staff): Added to these there was 20 staff from the Development Partnership and its organisations.

In future, this training may be given to other Professional that carry out their work in contexts with the same types of needs.

The training schedule

The training covered 42 hours of theory and 30 hours of more practical work, for the professionals in the Social Networks of Seixal, Beja and Serpa. This training was given in six-hour sessions spread over several weeks according to the groups and their availability.

For the Baixo Alentejo Hospital Centre the content of the training was not only adapted, but the timetable was shorter – 33 hours in weekly session of 3 hours each.

The training was organised on a classroom basis and various methods and techniques were used in order to meet the needs of the interests and learning models of the target group(s). Focus was given to active educational methods that move between a more theoretical and conceptual approach and the concrete problems facing intercultural dialogue and an integrated social intervention.

The training sessions were given according to the modules shown in the following table.

TRAINING MODULES – SOCIAL NETWORK OF SEIXAL, BEJA AND SERPA	NO. HOURS	TRAINING MODULES DEVELOPMENT PARTNERSHIP	NO. HOURS	TRAINING MODULES – BAIXO ALENTEJO HOSPITAL CENTRE	NO. HOURS
MÓDULO 0 Skills Balance Sheet	3h				
MÓDULO I Planning of Social Intervention	21h				
MÓDULO II Interculturality in Social Intervention	42h	MÓDULO II Interculturality in Social Interventionl	36h	MÓDULO I Human Rights, Gender Equality, Non-Discrimination and Citizenship	6h
				MÓDULO II Health and Interculturality	27h
MÓDULO III Construction of a Social Care Project	6h				

11

Examples of planning of the training, and its contents, are presented in the annex. However, considering the innovation introduced into Module II – “Interculturality in Social Intervention,” for the Social Networks, and “Health and Interculturality,” for the group of trainees from Baixo Alentejo Hospital Centre, with the introduction of the “Gypsy Culture” theme, which was entirely provided by AMUCIP’s trainers, this is detailed below.

“Gypsy Culture” – The training trajectory

- Trainers: AMUCIP staff
- Minimum time for training: 9 hours
- Skills to be acquired by the trainees:
 - Finding out about some historical and current facts about Gypsy communities in Portugal.
 - Being able to identify the three common elements of Portuguese Gypsy culture.

➤ Training content:

- Block 1: Paths and traditions
- Block 2: Education, Work and Family
- Block 3: Health and Institutions

CONTENT	METHODOLOGY AND/OR SUGGESTION OF ACTIVITIES	TECHNICAL-EDUCATIONAL RESOURCES
<p>Introduction: Contact with various cultures, adaptation with cultural differentiation</p> <p>BLOCK 1: PATHS AND TRADITIONS</p> <p>I - Knowing about the reality Some historical and current facts about Gypsy communities in Portugal:</p> <ul style="list-style-type: none"> - 1516: 1st reference to Gypsy communities. - 1521: Gil Vicente, Farsa das Ciganas (Gypsy Women's Farce) - Until 1910: attempts to drive out - 1920: GNR Regulation "serious vigilance of Gypsies" - After 25th April Revolution: previous norms were declared to be unconstitutional by the Revolutionary Council 	<p>Expositional method using PowerPoint slides</p>	<ul style="list-style-type: none"> - Um computador e um data show - Flipchart - Coloured markers - As many copies of the Universal Declaration of Human Rights as people attending the training
	<p>Showing of "Filhos da Estrada e do Vento" video Group work – 10 minutes based on the following questions</p> <ul style="list-style-type: none"> - What was most interesting to you? - Do you think that what you saw continues these days? <p>Spokesperson for each group presents their respective conclusions General debate</p>	<p>"Filhos da Estrada e do Vento" video"</p>

Situation of Gypsy communities in Portugal –
Some characterisation data
- Size of the community
- settling – and semi-itinerancy, especially because dominant economic activities continue to be street selling and seasonal agricultural work

- 1993: order to expel Gypsies within 8 days given by Ponte de Lima Municipal Council -
2005: ACIME's intervention in some Municipal Councils in Baixo Alentejo due to "municipal stances that prevent Gypsy men/women who do not live there from staying in the Municipal area for more than 24h"

Slide : the situation shown in the film seems not to correspond to the dominant reality today:
"More than 90% of Gypsy people and families are now sedentary and there is an increasing transition from camps to shanty towns on the outskirts of urban areas and from these to social housing neighbourhoods, made up of buildings with several storeys. However – a significant number remains semi-itinerant, especially because the predominant economic activities continue to be street selling and seasonal agricultural work."

Expositional method using PowerPoint slides

Use of quotes from the AMUCIP book

Ask 1 or 2 trainees to read one of the statements from women on page 30 – 81 year-old widow

Books for trainees
"Tomar a Palavra"

II – Reflect on reality Present

the 1st theme "Ask for a give laws":

- official contradictions as there was one law that was asked to be decided.

What the family loses: all close family members run the risk of revenge killing, usually up to 1st cousins, if they are men. They have to leave their homes – go far away from the offended people – or even the country, they lose their fair stalls

The women 1st cousins of the person that was killed: Do not want to see them, can's go selling or to Gypsy parties

Exercise of "Sr. João and Sr. José," 10 minutes of group work

Expositional method using slides

"Disputes" (bodily, suppliers)
 "When there is death"
 ("Whoever kills no longer has law" – the community does not approve the death)

Call the attention of the trainees to the effects of these laws, particularly to re-housing and the need for itinerancy

Slide: "When there is less serious physical damage of both parties, here, a Gypsy tribunal is requested made up over older people that have the following characteristics:

- are men
- have credibility within the Gypsy community (have not been involved in drugs dealing, are from a prestigious family, have had a virtuous life: does not change the truth of facts according to their interests)
- are very honest people
- are courageous"

Slide: "How the Gypsy tribunal Works," they go on the side that is just

Slide: "whoever asks for law and does not comply with it will never again have the help of the elders"

Take 20 copies of text "Sr. João and Sr. José"

Those who organise the parties have to consider contrários

Non-official contrários – without physical harm; just offensive word
There is no law. The parties move away from each other by their own initiative

“The law of the Gypsy community is based on words”
“Tomar a Palavra” Book
Message to Gypsies page 81, married woman, 40 years old

Present 2nd theme
“Mourning”:
- the closest people – direct family (clothing that hides all beauty) not watch television, not go to the cinema, not eat meat, not go to parties, not go to cafés
No longer shaves beard or cuts hair, for the rest of his life.

“My family are no less than other people”

Explain the development
What remains:
- 1st and 2nd November – “finados” removed to live with the dead

Mourning changes in urban coastal areas, and these have to do with sedentary lifestyles and the demands of work.

Present 3rd theme
“Marriage”

- Mention the organisation of the celebration: guest list; godparents’ banquet; traditional music; request made to guests for

Photographs of mourning

Call the attention of the trainees to the obligations of “finados” and at Christmas (3 days 24th, 25th and 26th Dec)
– go to the cemetery all day

honeymoon
Expositional method using PowerPoint slides

Photographs of marriages:
. recent (on DVD);
. Flores marriage

“Tomar a Palavra” Book

Laptop or DVD player
Data-show or TV

BLOCK 2:

**EDUCATION, WORK
AND FAMILY**

Education of children in the

Gypsy community

Education in a family context

School in the education of
Gypsy men and women

Difficulties Gypsy children
have integrating into School –
Some factors

Expositional method using
PowerPoint slides and quotes

Slide 1:

Education with gender-based
rules and roles

Slide 2:

Mention the education of
children in a context of work.
freedom, education with rules
that are different from those of
non-Gypsies

Slide 3:

Mention the lack of value given
to school; family
responsibilities; nomadic
lifestyles; early marriage and
motherhood

Slide 4:

Photos: Children with their
families selling at fairs

Slide 5:

ISchool integration of Gypsy
children – some difficulties

Ball dynamic

Slide 6:

Reflection:

- Discussion of the dynamic
(how did they feel when they
didn't know the codes used)
- School trajectories – of
Gypsy women.

Group Work:

Identification of quotes from
the AMUCIP book
3 sub-groups – married
women, widows
and single women

Reading of testimonials

Slides (power-point)
Data-show
Laptop

Ball

"Tomar a Palavra" Book
page.56-62

Proposals with a view to an intercultural school

Slide 7:

Routes to follow for a more inclusive school:
Mention training for interculturality aimed at school staff.
Carrying out extra-curricular activities for interculturality.
Promotion of the figure of the mediator.
Training for creation of associations

Slide 8:

‘The reason for the proposals?’

Mediation as a way of promoting trust between communities.
Cultural activities as a bridge for young Gypsy girls to return to school.
Associations as a way of changing mentalities

Slide 9:

Photographs of activities at the Space

Work in the Gypsy community – past, present and future

Active method using written testimonials

Slide 10:

Question – What does the group think about the expectations that the Gypsy community has about work?

Frank conversation about the employment market

Group Work:

Use of quotes from the AMUCIP book
3 sub-groups – married women, widows and single women.
Identification of testimonials

“Tomar a Palavra” Book page.45-55

BLOCK 3 HEALTH AND INSTITUTIONS

about professions (carried out or aspired to)

Discussion about the expectations of the Gypsy community and the majority community:

➤ What is the same and what is different?

- Obstacles to achieving

Active method using a game
This game has 35 questions about how the Gypsy community deals with health and its institutions.

The group should be split into 2 or 3 teams, according to the number of people.

Each group throws the dice and selects the corresponding questions.

Each question had three choices of answer, and the correct answer is identified by the sound of clapping and the wrong answer by the sound of an explosion.

Whenever the team is correct, they move ahead one place on the board and the winning team is the one that reaches the end first.

Interactive quiz game and answers (PowerPoint presentation)
Dice
Projector:
Counters (one per team)
Snakes and Ladders board

Difficulties encountered and strategies for overcoming them

Although the project set in motion a number of strategies for mobilising the participants, there is no doubt that the biggest difficulty in implementing the training was the attendance of the trainees, although, despite this, this was not a problem felt to the same extent, or in the same way by all the groups.

The timetable of the training, distribution of the sessions and identifying the days to hold them was decided by the groups; the training team travelled to the locations of the trainees. From the outset there was no significant reason to expect 100% attendance. However, although training was gratifying for participants, as can be seen by the comments made and written assessments, there is still a low value given to this aspect of work. This is particularly the case on the part of the organisations, which despite “freeing up” their staff to take part, did not hold back from demanding their presence, on the days set for the training, for certain activities or tasks, regardless of it being urgent for them to do so or not.

93% of trainees were women and despite, in areas such as Beja and Serpa, especially, distances between work and home not been as significant as in large urban areas, they are contexts in which difficulties of reconciling work and family particularly affect women.

Just as the initial diagnosis had shown, the stereotypes about poor and excluded people, and the predominance of negative images about them, were noted across the board in the various training groups and increased in relation to Gypsy populations.

Although this was not a difficulty for the training, in that breaking down some of these ideas was one of its objectives, it is important to note this as it implies that limits for this type of training must be considered when it is not expected that it can be provided in a continuous way.

Another issue is the difficulty of many of the professionals in so-called social areas considering themselves as agents for change: Not only of social change, and in this respect there is a great sense of disempowerment and limitation in Professional intervention - “What can we do?” – but also of personal change. It is not merely a certain “natural” inertia that leads to an attitude of indifference, but also the difficulty in considering the demands of change in personal and professional terms, often hiding behind the inability to change of the organisations in which they work. As well as the undoubtedly urgent need for organisational changes at certain levels – such as implementing practices of partnership which are often left at the planning stage – the attitude of each person must be analysed⁷.

⁷ In one of the training activities – role play – represented the case of a Gypsy woman, who had recently been re-housed, who physically assaulted a staff member of one of the municipal councils involved in the Project. In fact, the staff member of the municipal council confirmed that, contrary to the rumours, there had been no assault.

In relatively small places such as Serpa and Beja, where everyone knows everyone else, social control is still a significant reality. Providing erroneous information that in extreme situations are even generated by Postal staff is often associated to this control. This information may be related, for example, to the amounts of cheques received for Social Insertion Income (RSI) which, as they are thought of as being solely for one person, without any knowledge of the number of people in the family and the conditions and formulas for granting the subsidy, generate feelings of injustice when compared to amounts paid in old age pensions. The professionals are faced with all of this without having the skills to "break down" this kind of information, which was discussed in the training.

Although they are not applicable to all contexts, four major obstacles were identified, not from the point of view of carrying out the training, but rather in the continuity of the proposals designed as part of module 3:

- The difficulty of considering excluded people and, particularly Gypsy people, as people with rights.
- The abandonment to which some communities have been left; the difficulty in creating integrated quality solutions for certain problems, namely housing problems, noting the financial costs associated and ignoring the social costs, are symptomatic.
- The absence of a notion of service in some Professional, which inhibits relationships and proximity.
- The frailty of some local partnerships, more focused on the life of the institutions and on inter-institutional conflicts, than on their capacity to act and promote change and wellbeing.

Results and benefits

Despite the difficulties outlined, 61 people took part regularly in the training, of which 56 were women and 5 were men. Other than these, 25 members of the Development Partnership and its organisations (3 men and 22 women, of which 6 Gypsy women) also received training on Gender Equality and Interculturality.

The training was very positively assessed by the participants, specifically on three levels: for the knowledge that was provided; for the capacity for reflection that it provided and the potential of applying it:

- "The training made it possible to better understand the phenomena of social exclusion, the need to carry out an intervention to ensure and promote the wellbeing of the target population" (Seixal).
- "It gave us more self-assurance to work in the field with situations of poverty and social exclusion, as well as various situations of Gypsy communities in relation to social exclusion" (Beja).

- “When planning actions always consider the coherence of objectives and the activities carried out, as well as the strategies to be used” (Beja).
- “The use of planning; The use of techniques for collecting information” (Seixal).
- “In the way in which we provide support and services. If we always have in mind that there is a reason for the way others act and speak, perhaps due to their culture or education, using empathy and respect we will clearly do a better and more Professional job” (Seixal).
- “Putting ourselves in others’ places to better understand their point of view and to intervene better” (Seixal).
- “It accentuates the respect we should have for others, regardless of culture” (Seixal).
- “Greater sensitivity towards the area of Equal Opportunities, adjusting intervention whenever necessary” (Beja).
- “In the relations with users and the introduction of new working strategies” (Serpa).
- “The better knowledge of Gypsy culture will certainly serve to break down prejudices and adjust interventions to the unique aspects of this ethnic group” (Seixal).
- “Through knowledge acquired about Gypsy culture some of the behaviours adopted can be better understood, especially in an institutional context” (Beja).
- “The way to interact with Gypsy women” (Serpa).
- “Changes in terms of attitude as a speaker in the moment of intervention and in relation to the audience” (Seixal).
- “A more ‘thought out’, prepared and organised intervention”.
- “Reflect more on the management of conflicts, and their containment, in order to make intervention strategies more appropriate to the needs of users” (Beja).
- “Reflect about our Professional practice, taking in theoretical/practical concepts” (Seixal).
- “Greater ease in self-analysis and, consequently, an increased capacity of intervention in the set of social practices” (Seixal).
- “Without a doubt, learning: from the diagnosis, planning the action, outlining aims assessing and reflecting ‘well’” (Seixal).
- “Self-knowledge, tools for assessment and need for constant assessment of the action” (Seixal).
- “Knowledge of the Gypsy culture and methodologies of research-action” (Seixal).
- “Some content was extremely important, in that they made it possible to ‘stop and think’ an review some material that is pertinent to social intervention” (Seixal).

- “Acquisition of new working instruments, namely for assessment” (Seixal).
- “Relations with others, continuous reflection, importance of inter-institutional relationships” (Seixal).
- “It allowed me to consider ways of analysing problems and reconsider new ways of doing so” (Seixal).
- “In terms of technical/planning content, greater knowledge of Gypsy culture” (Beja).
- “The Gypsy culture analysed from within itself” (Beja).
- “Cultural diversity and interculturality” (Beja).
- “Gypsy culture, intervention Project built within the scope of the training” (Beja).
- “The session contributed to improving my intervention practice in the neighbourhoods (Esperança e Pedreiras)” (Beja).
- “Greater knowledge and awareness of issues relating to Gypsy ethnicity” (Beja).
- “Different approaches to methods and techniques of social intervention, which make that intervention easier” (Serpa).

Previous training, as part of module 3, the design of small local intervention projects, by groups of trainees being supervised by the Project. Despite the aforementioned difficulties, interest in this challenge was high and, thus the following emerged:

- In Seixal, a mediation project with schools which have a significant presence of Gypsy children, as well as with the Municipal Council's, where AMUCIP will play a significant role.
- In Serpa, a number of themed *Tertúlias* were scheduled that were implemented, in partnership with the “School Intercool,” Choices Project, during the development of the “P’lo Sonho é que Vamos,” Project, with supervision from the team, as follows in the next point.
- In Beja, an intervention project was drawn up for Bairro das Pedreiras, based on the intervention of various partner bodies. Within the scope of this project for Pedreiras, “The Gypsy woman to Gypsy woman” was a highlight.”

“From Gypsy woman to Gypsy woman”

“From Gypsy woman to Gypsy woman” is a set of training sessions – that are informal, organised in a room, with an activity going on outside - involving a small group of Gypsy women living in Bairro das Pedreiras, in Beja, in order to develop personal and social skills fundamental not only for potential employment, but also for exercising citizenship, from a gender equality perspective.

The training also had the working aim of boosting the capacity for intervention of AMUCIP itself, within its own community, an orientation which runs through all pillars of the Project.

The beneficiaries of this work were five Gypsy women, resident in Bairro das Pedreiras, in Beja, to work with them on skills such as self-belief and self-confidence and awareness of themselves as people.

This work was based on a methodology of focusing on personal experiences and by concentrating on reflection on what could change, in the participants themselves and in what surround them/us.

The sessions carried out were based on the following themes:

- Presentation of the activity and the people involved;
- Skills identification: “what we most like to do; what are we good at?”;
- Reflection on “our Gypsy culture: continuation and change”;
- “Our concern for the neighbourhood: how to improve it?”;
- “Being a Gypsy woman and studying”;
- “Leaving the neighbourhood: preparation for and going on a journey”.

Participation of local partners took place at several levels, from joint preparation of the session, to fundamental logistical support for carrying them out.

The responsibility of preparing and carrying out these sessions was taken on jointly by AMUCIP and by CECIS, and one of the women of AMUCIP was responsible for hosting them.

3. “TERTÚLIAS FOR EXCHANGING KNOWLEDGE”

‘Tertúlias for exchanging knowledge’ consist of informal session, between social agents and/or representatives of various institutions and Gypsy people, in order to exchange knowledge and mutual presentation of opinions on a specific theme. These sessions are co-hosted by member of the Project’s DP but always animated by AMUCIP.



These are events where people from Gypsy and non-Gypsy communities Exchange their knowledge, on an “equal to equal” basis and in which the aim is to create a climate of trust and open debate, promoting freedom and intercultural dialogue.

The “knowledge exchange *Tertúlias*” aim to reach the following general **general aims**:

- Strengthen social cohesion and the exercise of human rights, responding to the call from international organisations, namely in the “European Year of Equal Opportunities for All,” and the “European Year for Intercultural Dialogue.”
- Improve conditions for understanding, getting along and boosting the confidence between all people regardless of their culture, respecting diversity and various lifestyles.
- Improving communication and understanding between Gypsy and non-Gypsy people and communities.

They also take on the following more **specific aims**:

- Develop the taste for taking part in discussions “from equal to equal” both in Gypsy people, particularly women, and in agents from public and private institutions.
- Improve conditions for understanding and the exercise of citizenship by Gypsy people, including the various aspects of human rights of a civil, political, economic, social and cultural nature, and the aspects of the duties inherent to life in a society within the democratic rule of law..
- Improve conditions for gender equality to become a reality within Gypsy communities, including in the areas of education, work and reconciling professional, personal and family life.

Establishing partnerships based on intercultural dialogue

Implementation of this practice implies the active involvement of a number of people and entities. Shared aims, responsibilities and execution of tasks is essential for the drawing up and implementation of the *Tertúlias* at the various stages.

Thus, and even if some variations are noted, according to the location and theme, it was always necessary to organise a number human resources and materials, from a number public and private entities, that worked together as a single team. These included:

- Seixal Health Centre
- Baixo Alentejo Hospital Centre, E.P.E. (which later became part of the DP)
- Bairro da Esperança Cultural and Recreational Centre (Beja)
- Beja Municipal Council
- Serpa Municipal Council/“Intercool School” Project (Choices Programme)
- “Eurorromi” Project (Project’s transnational partner).

Occasionally and according to the themes under discussion, the *Tertúlias* were also attended by other entities, as guests and speakers at certain sessions, as was the case with the Seixal Job Centre, Seixal Municipal Council, Casal do Marco primary school and the Commission for Citizenship and Gender Equality.

The different *Tertúlias* were attended by Gypsy women and men from the neighbourhoods of Cucena, Arrentela and Montijo (Seixal Municipal area), from the neighbourhoods of Pedreiras and Esperança (Beja Municipal area) and from the neighbourhoods of Canada and Telheiro (Pias – Serpa Municipal area).

The institutions and staff involved in the *Tertúlias*, mostly took part, as mentioned previously, in “Training for social agents” and thus had already had an opportunity to develop a number of skills for intercultural dialogue, for which some of the aims that guided this training also fought. These included:

- Deconstructing stereotypes about excluded people, and particularly about people from Gypsy communities.
- Contributing to adopting a common concept of insertion and
- Developing technical skills for empowerment.

The *Tertúlias* thus enabled the use, by some of the participants, but particularly the social agents, of a set of technical and personal skills to eliminate stereotypes, to strengthen the exercise of citizenship, good relations between people and communities, regardless of cultural belonging and lifestyles.

On the part of the hosts, individual, relationship and intercultural skills are used to provide new responses in improving understanding between Gypsy and non-Gypsy communities.

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Methodological principles for implementing *Tertúlias*

One of the most innovative aspects of the “P’lo Sonho é que Vamos” project was the creation of conditions of trust and exchange between Gypsy and non-Gypsy communities, which assumes knowledge, recognition and willingness to understand positions that are foreign to us, so that step by step, respectfully, without paternalism or reservations, on both sides, we could meet halfway.

In order for it to be possible to develop skills to know how to live together, use was made of methodologies adjusted to the cultures dealt with, based on the following principles:

- focus on invitations to attend via prior personal contact with the chosen participants.
- at the same time, focus dissemination on the use of images, by designing a leaflet/invitation⁸
- previously define the type of language used in the presentation, with the partner entities involved in carrying out the *Tertúlias*, so that it can be understood and easily discussed by part of a community that has little schooling and may even be illiterate.
- be open and flexible to adapting to variations in the timetables agreed with participants from the Gypsy community.
- be positive in relation to the obstacles identified and creative in resolving them;
- always consider the need for transport for the participants from the Gypsy community
- always consider the need for a space next to the space and staff to look after the children of the participants from the Gypsy community

⁸ Examples in an annex.

- use of a methodology focused on AMUCIP's role, as a decoder of language use by the Gypsy and non-Gypsy communities
- assess the ways of identifying with the participants new themes to be discussed and aspects that need to be improved
- understand the *Tertúlias* as a space for socialisation and Exchange of knowledge in which everyone has the opportunity to be heard and in which participation in decision-making processes related to them is encouraged.

***Tertúlias*, the themes and the reasons behind those themes**

Taking into consideration the aims outlined above, the *Tertúlias* cover aspects of citizenship, which is understood as a set of rights and duties of people with equal human dignity, always based on concrete issues and problems, related to the day to day existence of the people involved.

Framework themes:

- Reconciliation of work and personal and family life;
- Opportunities for training and work for Gypsy people in Portugal and abroad;
- Non-discrimination, education, the school trajectory of children, teenagers and young men and women from Gypsy communities;
- Health, particularly maternal and infant health;
- The diversity of lifestyle within the framework of human rights – The organisation of public services, including hospitals and health services.

Using these themes as guidelines, several issues were identified according to the contexts of intervention. Thus, the themes of the *Tertúlias* that were held in Bairro da Cucena, hosted by AMUCIP, were established based on the intervention work carried out with children and families using the "Space for Support of Reconciliation," and these families, particularly the mothers, were the main targets:

1. Access by Gypsy women to education ⁹;
2. Quality of life in our neighbourhood;
3. Work and professional training;
4. School and the Space for Support of Reconciliation – Summary;
5. The importance of school in Bairro da Cucena;
6. Gypsy women: you can never learn too much.

⁹ As part of the Transnational Portugal/Spain Activity - "*Tertúlias Latinas*", during which a *tertúlia* was held in Granada with the participation of Gypsy and non-Gypsy women and men from Spain and Italy, based on the theme of "Access by Gypsy women to training and employment."

In the case of the *Tertúlia* on “Work and Professional Training”, the participation ended up being extended to other areas of residence, given the Gypsy community’s manifest interest in knowing about professional possibilities and available job offers able to correspond to their specific needs.

The *Tertúlias* run by the Seixal Health Centre resulted from the work this Centre has been carrying out with the population of Bairro da Cucena under the “Health on Wheels” Project. Mutual interest in boosting this intervention arose, and in narrowing even more the relationship already established with the population, particularly with the women, through the holding of these “talks” on maternal/children’s health and primary health care.

To that end, a first *Tertúlia* was held to present a partnership between the two projects and identify the theme topics that the Gypsy women covered by the Seixal Health Centre would like to approach. These sessions were primarily meant for the women from Bairro da Cucena, Arrentela and Seixal.

The following sessions were organised based upon the results of this first *Tertúlia*:

1. Themes to cover with the Health Centre;
2. Women’s follow-up appointments: pregnancy and post-natal; contraception and sexually transmittable diseases;
3. Follow-up appointments for children and vaccination;
4. Oral, bodily and household hygiene.

Plans initially called for these *Tertúlias* to be held on the premises of the Seixal Health Centre as a way to foster a better relationship of proximity between users and the health centre. However, due to the women’s manifest difficulty in reconciling their domestic and family tasks with trips to the Centre, a decision was made to use the AMUCIP space, as it was closer to their homes.

Likewise, the *Tertúlias* whose organisation was the responsibility of the Hospital Centre of the Lower Alentejo, E.P.E., on different topics linked to maternal/children’s health, arose with the aim of providing a relationship of proximity, trust and co-operation between the services of that hospital and its Gypsy users.

Some of these *Tertúlias* took place in the space of the hospital itself, helping to humanise its image in the eyes of those communities; others were held in Bairro da Esperança and in the new Bairro das Pedreiras. The subjects dealt with were the following:

1. What are the *Tertúlias* for?;
2. Conversations about pregnancy;
3. Vaccination;
4. Women’s diseases.

Later and even though not initially foreseen, two *Tertúlias* were also held in Pias, organised by AMUCIP. These sessions came in the wake of a request from the “School Intercool” Choices Project promoted by the Serpa Municipal Council and co-ordinated by one of the members who took part in the training for social agents of the Serpa Social Network and who due to the knowledge of this work carried out in other places identified the *Tertúlias* as a good practice to be copied with the Gypsy and non-Gypsy communities living in Pias, from a standpoint of approximation and mutual respect. The themes were the following:

1. Between cultures;
2. The importance of school for the children of Pias.

Preparation, organisation and dissemination of the *Tertúlias*

Bearing in mind the people and entities in attendance, the “*Tertúlias* to exchange knowledge” were conceived so that:

- The institutions could participate, approaching to present their knowledge and needs, asking to share and provide new knowledge, more than imposing definitive truths
- Gypsy people could take part, knowing that in the group are other Gypsy people like them, who encourage them to speak, ask questions or make complaints, but also to explain their knowledge, needs, desires and proposals to improve the individual and collective life.

In this regard, as stated, this practice requires previous work to prepare, organise and divulge, carried out by a more or less expanded team and which culminates with the holding of a *Tertúlia*, always bearing in mind the set of pretexts defined above.

The following phases of this process can be identified; some variations may occur, according to the context:

- Holding of meetings with the team involved in the process
- Identification of the venue for holding the *Tertúlia*
- Production of the leaflet publicising the *Tertúlia*
- Publicising the *Tertúlia* and the invitation for the target groups to take part
- Transport of the addressees from the Gypsy communities
- Looking after the children
- Identification, compilation and/or production of the audiovisual material to use
- Gathering of sound and image
- Gathering of information for evaluation
- Session hosting

- Session mediation
- Reception of speakers and organisation of the closing snack
- Design and delivery of gifts.

It is in the preparatory meetings with the team involved in the process that topic to be covered is determined. Depending on this, the tasks to be carried out by each person or entity are set, using to that end a guideline for preparing the *Tertúlias*¹⁰; this team may also be enlarged in accordance with the programmed logistics. In cases where hosting the *Tertúlia* is the responsibility of the Seixal Health Centre or the Lower Alentejo Hospital Centre, the importance must be stressed of adjusting the audiovisual material and the language used to the Gypsy persons and communities.

It is also in this phase the venue for the *Tertúlia* is identified, with some strategic changes of the initial plan. This happened with the Seixal Hospital Centre and the Lower Alentejo Hospital Centre; in some cases a decision was made to hold the *Tertúlias* to the neighbourhoods where Gypsy people live, instead of taking them to the services, as per the original intention, given that the distance between these places and the homes was seen as a barrier to participation.

It was also in this phase that a first approach was made to the Gypsy communities residing in Pias, with the aim of achieving mutual relations and recognition, providing an opportunity to get to know the Project and essentially the AMUCIP women.

Bearing in mind the inherent challenge of urging the Gypsy and non-Gypsy communities to take part in the *Tertúlias*, and given the existing stereotypes on both sides, the publicity and invitations for the target groups to take part are of major importance.

In this regard, publicity pamphlets¹¹ were produced, as mentioned above, via which people were asked to attend, with simple language and basically using explanatory images on the topic in question. These pamphlets were later personally delivered by the technical staff with direct intervention in both communities; there was always time for a talk to place things in context. During the *Tertúlias* in Bairro da Cucena, dissemination work was AMUCIP's responsibility, and basically consisted of personal contacts with schools, the Municipal Council and neighbourhood families.

For the *Tertúlias* held at the Lower Alentejo Hospital Centre and in Bairro da Esperança, it was necessary to plan for the transport of the addressees from Gypsy communities, due to the distance and the non-existence of public and private transports.

¹⁰ See preparatory instrument in the annex

¹¹ Exemplos em anexo.

A common feature of the Gypsy communities in the three councils is the fact that they are accompanied by their children in all situations. Plans therefore had to consider a space [adjacent to the *Tertúlia*] and people to take care of the children during the *Tertúlia* and carry out play activities, so that the adults, especially the women, could take part in the discussion as free as possible from their responsibilities as mothers.

Almost all the *Tertúlias* used audiovisual resources to support the presentation of topics, with the language adjusted to the target publics and accentuating the images' importance. Photos, presentations on computer support and films served as the departure point for discussion, so as to make as attractive and diverse as possible the exchange of knowledge, learning and feelings.

Each of the *Tertúlias* was hosted in a different way, according to the venue and the local partners involved. Thus, in some of the ones held in Bairro da Cucena, as well as in those in Pias, AMUCIP stood out as the lead figure for the activity.

Noteworthy was the so-called *Tertúlia Latina* on "Access of Gypsy Women to Education", held as part of the Portugal/Spain Transnational activity, led by two Gypsy male members of the Spanish PD, who took positions in favour of the access of Gypsy women to education and questioned the Portuguese Gypsy men present about the barriers Gypsy customs still raise on this subject.

In the *Tertúlias* held with the Seixal Hospital Centre and with the Lower Alentejo Hospital Centre, those entities were in charge of hosting, with AMUCIP playing a vital mediation role, urging people to take part and decoding the language used to help create a climate that facilitated dialogue. In these cases, the sessions were animated by nurses; the participants were given the opportunity and possibilities to express their fears, beliefs and prejudices regarding the illnesses and proposed treatments.

In these "conversations", the role played by mediation was of key importance as a way to unblock communication. This was always AMUCIP's responsibility, due to its intrinsic and acquired responsibilities, which ensured that it was recognised and heard by the communities in attendance.

From the standpoint of the Gypsy community, the circumstance of being "one of our own" inspires trust and credibility; from the non-Gypsy community's standpoint the fact that they are educated, accredited as trainers and mediators with professional experience gives them recognition on an "equal-to-equal" basis. For example, we cite a 51-year old Gypsy woman from Bairro das Pedreiras, who said regarding the

Tertúlias that: “I liked everything a lot. To see the Gypsy race and hear Sónia (from AMUCIP) speaking.”

A photographic and film record of all the *Tertúlias* was kept as a way to monitor and evaluate what was being done and also as a strategy to boost the involvement of speakers in the *Tertúlias* by subsequent delivery of the recorded images.

At the end of each *Tertúlia* the team in charge of organising and hosting gathered opinions and comments from the participants by means of a small assessment questionnaire.

It is extremely important that these *Tertúlias* take place in a pleasant environment for a get-together, where everyone feels welcome. With this in mind, and working to enhance this ambience, a snack is offered along with a small gift at the end of each session. In some cases these presents are jointly produced with the children, as occurs in the Space for Support of Reconciliation in Bairro da Cucena and in the Intercool School in Pias (photos, frames, key-holders...); in others the organisers provide material concerning the topics, as at the Lower Alentejo Hospital Centre and the Seixal Health Centre (child care kit, wallet for vaccine bulletin, oral hygiene material...).

Difficulties encountered and strategies for overcoming them

During the period the *Tertúlias* were held, we identified some problems and faced a number of obstacles; various strategies for overcoming them were tried, some of them mentioned above.

DIFFICULTIES

- ↗ "Scheduling" of medium-term commitments.
- ↗ Last-minute unexpected occurrences .
- ↗ Difficult access to the Tertúlia venue .
- ↗ Scattering caused by the presence of children.
- ↗ Involvement and participation of socio-institutional agents.
- ↗ Use by lead figures from partner entities of language that is too technical.

WAYS OF OVERCOMING THEM

- ↗ Insist on personal contacts, recalling the date of scheduled event and the importance of participation by all.
- ↗ Ask Gypsy persons to participate an hour before the Tertúlia is held.
- ↗ Transport of Gypsy community target population.
- ↗ Facility for looking after the children.
- ↗ Personalised and continual contact with relevant institutions and persons.
- ↗ Team work with a view to favouring the use of images over written text.

Results and benefits

A total of 17 *Tertúlias* were held. They took place at AMUCIP headquarters in Bairro da Cucena, the Lower Alentejo Hospital Centre, in Bairro das Pedreiras in Beja, and in Pias in Serpa municipal area. The *Tertúlias* were attended by a total of 204 people, 153 women, of whom 99 were Gypsies, and 51 men, of whom 36 were Gypsies.

The benefits of this aspect of the practice are set out below:

- Innovation in the approach to intercultural relations through the holding of *Tertúlias* with Gypsy people and social agents (people and institutions), specifically health professionals;
- Innovation in the Gypsy women's initiative in colloquially complimenting certain professionals in social spaces and outside the usual workplace of the latter
- Recognition of the AMUCIP women as Gypsy mediators by the Gypsy people and communities, and as partners by the social agents and the majority community.
- Motivation of the Gypsy people, especially women, to take part in discussions on an equal-to-equal basis with institutions and the majority community in general
- Growing interest in the organisation of "*Tertúlias*" by institutions at local and central level and in areas deemed to be problematic.

As the *Tertúlias* are informal awareness-raising actions, a growing interest in participating was noted over the course of the Project, essentially on the part of the Gypsy communities. This aspect was evident by the high turnout, particularly felt in some sessions such as "Work and Professional Training", "The Importance of School in Bairro da Cucena" and "Subjects to Take Up with the Health Centre", in Bairro da Cucena; "What are the *Tertúlias* For?", in Bairro das Pedreiras; "Between Cultures", in Pias. The interest and willingness to talk about issues that are usually not part of their daily life is in turn evident in the active participation of Gypsy people in these meetings, as shown by the following phrases:

"It helps open the eyes to everything"; "I learned things I didn't know." - Gypsy women from Bairro ad Cucena ("Women's follow-up appointments: pregnancy and post-natal; contraception and sexually transmittable diseases).

"I liked it a lot because the talks were good and the people understood them" - Gypsy man from Pias ("Between Cultures").

A satisfaction and willingness to return was also felt, which was verbalised by recognising the usefulness of the *Tertúlias* and the desire to talk about other topics:

“There should be more meetings like this so that we can learn more about health and what we can find in the Health Centres” – Gypsy woman from Bairro da Cucena (“Topics to Cover with the Health Centre”).

“There should be more meetings like this because they’re needed for us to have more information” – 27-year old Gypsy man from Bairro das Pedreiras (“What are the *Tertúlias* For?”).

Lastly, we highlight some phrases in which there is an evident desire for approach and dialogue between the two cultures in attendance, which in these *Tertúlias* is outlined and expressed as follows: – “The other day a Gypsy woman who has been in the *Tertúlias* crossed my path and acknowledged me!” – nurse from the Lower Alentejo Hospital Centre, lead figure in the *Tertúlias*.

“I liked it a lot because it’s a very big help, because people want to get together with other non-Gypsy people” – Gypsy woman from Pias (“Between Cultures”).

“I liked it a lot because I found out more about Gypsy culture and I can therefore better understand and view in another way how Gypsies lead their lives” – non-Gypsy technical official from Pias (“Between Cultures”).

“The School has to be open to everyone, they are different cultures but we have to understand each other: me and the way I am with my temperament and other people as they are, but we have to reach an understanding!” – teacher from school Casal do Marco Primary School (“The Importance of School for Children in Bairro da Cucena”).

4. “Information for citizenship”

With the conviction that access to information is a condition for citizenship, diverse information material was conceived in the scope of this Pillar (a total of 512) with communication adjustment for Gypsy communities and persons (assured by AMUCIP’s language revision), with a view to fostering their access to information on a set of theme topics identified as being particularly important, such as:

- Social Insertion Income (RSI)
- Social protection
- Education
- Health
- Housing.

PILLAR IV Summary

Central characteristics of the action

Specific aim:

Contribute to improving the exercise of citizenship, both in terms of Gypsy communities, and in the majority community, from the point of view that understanding and social cohesion require respect, trust and steps from both sides, via an integrated training solution, with a formal aspect – the “Training for social agents” instrument, which aims to meet the needs of the majority cultural community – and an informal aspect – the “Tertúlias for knowledge exchange,” which aim to respond to the needs of the cultural minority community.

Context

Location:

The training sessions and *Tertúlias* for exchanging knowledge were held in the Municipal areas of Seixal, the highlight being at AMUCIP’s headquarters, in Bairro da Cucena, of Beja, including the CHBA and Bairro das Pedreiras, and of Serpa, including Pias.

Characteristics of the communities:

- Bairro da Cucena, Seixal – see Pillar I.
- Beja – see Pillar II.
- Serpa – a rural municipal area in the interior of the South of the country, which has a predominantly aging population, an adverse social climate for intercultural dialogue, with attitudes of rejection of Gypsy communities and, above all, of non-settled Gypsy people, poor living conditions for Gypsy people and families, particularly in Pias

Significant results

- Construction of an integrated training solution, with a formal dimension – the “Training for social agents” instrument which aims to respond to the needs of the majority cultural community – and an informal aspect – the “Tertúlias for knowledge Exchange” instrument that aims to respond to the needs of the minority cultural community.
- Design and implementation of a non-formal training intervention. Known as “From Gypsy woman to Gypsy

woman” with a small group of five Gypsy women living in Bairro das Pedreiras, in Beja, in order to meet the needs identified during the exploration of social intervention as a component of development, as part of the “Training for social agents;

➤ Design of information products (total of 5) adapted to Gypsy people and communities for the promotion their access to the following issues:

- o Social Insertion Income;
- o Social Protection;
- o Education;
- o Health;
- o Housing.

Number of participants/beneficiaries involved

Total 295, of whom 146 are Gypsies

- o Men 59, of whom 36 are Gypsies
- o Women 236, of whom 110 are Gypsies



IMPROVING SOCIAL COHESION

Good Practices Guide for Citizenship
and Relations between Gypsy and non-Gypsy
Persons, Institutions and Communities



CONCLUSION

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It is considered that despite its ups and downs – in which financial obstacles for AMUCIP, changes to the situation of the CHBA and agents' difficulties in taking part in the training, particularly in Serpa where the biggest – the Project fulfilled its aims.

It was proven that:

- an association of Gypsy women can intervene to the benefit of the community, if it has support in doing so.
- there are Gypsy people that want to study and attend training to work, as an alternative to street selling and dependence on subsidies, and it is necessary to respond to those needs appropriately.
- it is possible to promote empowering learning processes to Gypsy people, with immediate effects on their activities.
- it is possible to reduce the tensions between Gypsy and non-Gypsy communities, through specialised professional mediation.
- it is possible that communities that have been much separated will be open to make an effort towards mutual understanding, so long as conditions of trust and access are established.
- it is possible to set off and to arrive when there is a dream, a will and resources to make that dream a reality.

Through its results and respective consolidation and dissemination, the Project aims to become sustainable in the following way:

- consolidation of its strategies and activities during Action 3, in the appropriate contexts for its aims.
- following discussions that have already begun with the Social Security System, sign an atypical protocol for the Space for Support of Reconciliation to continue working.
- sale of training services about Gypsy culture, beyond the dissemination supported by Action 3.

With the aim of disseminating this Guide to Good Practice, at the end of each Pillar a summary is provided in order to make the total or partial transfer of the product to other contexts easier.

The inclusion of the practices outlined in this Guide should be seen as a challenge. The Project that led to them was also a challenge, in that it was a learning process *par excellence*, which was not always free from tension and which brought with it personal and organisational regeneration. These challenges are, however, all the more attractive as the climate of trust and dialogue in which these challenges occur improves. This is how they occurred in the “P’lo sonho é que vamos,” Project.

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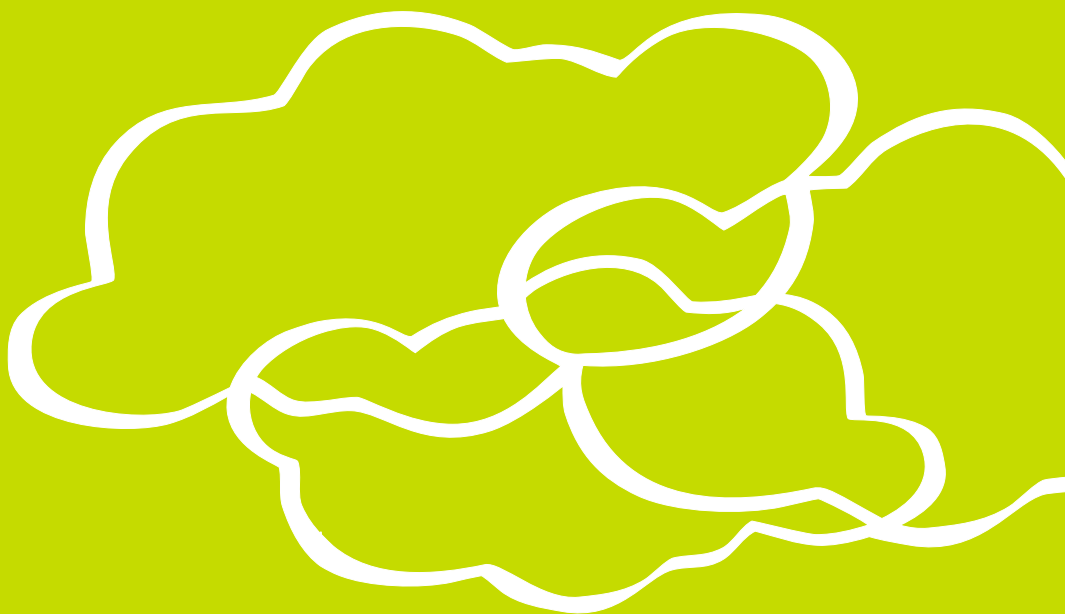
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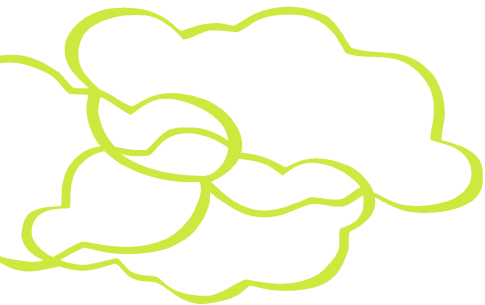
Good Practices Guide for Citizenship
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Persons, Institutions and Communities



ANNEXES

Project
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ANNEX 1 - PILLAR I

SPACE TO SUPPORT RECONCILIATION OF GYPSY AND OTHER PERSONS IN BAIRRO DA CUCENA

PREPARATION OF THE SPACE

Aims of the Space

General Aims

- Raise awareness in Gypsy children and young people, as well as their families, of the need to take advantage of the minimum level of compulsory education.
- Provide room for Gypsy women to be able to reconcile their working, personal and family lives with the schooling trajectory of their children.
- Inform people from the Gypsy and non-Gypsy communities in Bairro da Cucena about intercultural dialogue and increasing the exercise of citizenship.

01

Specific Aims

- Promoting the personal and creative development of children/young people in their free time.
- Instil rules for work and hygiene habits.
- Developing skills of concentration, observation and group work, *knowing how to be, knowing how to do and knowing how to know.*
- Motivating children / families via school support, about the benefit of school to their growth process.
- Making school/family communication easier.
- Motivating teenagers through dance to take up and develop their studies and training.
- Holding *Tertúlias* with families from Bairro da Cucena for intercultural dialogue.

Actividades

- Mediation: School / Space / Family / Children
- Learning through play activities / Handicrafts
- Recycling and environment
- Transporting children – from the Space to school and from school to the Space
- Educational vegetable garden
- Dance workshop: flamenco / sevillanas / Gypsy dance fusion
- Homework help
- *Tertúlias*
- Holiday camps

Target groups (Identification and quantification)

- 20 children between the ages of 6 and 12
- 10 assisted families from Bairro da Cucena
- 20 Gypsy families at *Tertúlias*
- 15 young people for dance activities in 3 different groups: flamenco, Sevillanas and Gypsy dance fusion

Selection criteria

- Whoever has no means of transport
- Whoever is attending school
- Single-parent families
- Low financial resources

Ways of Publicising the Space

- Bairro da Cucena – door to door, word of mouth.
- Identification of the Space with a sign:
 - Name of the Space
 - Inauguration date
 - Funding body
 - Name of the Project
 - Partnering bodies
 - Donor bodies

- Website
- Meetings with schools and other bodies that serve Bairro da Cucena for presentation of the Space
- Publish news about the Space in the media

Staff organisation

(roles)

- **Driver** - transport children from the Space to school and from the school to the Space.
- **Mediator** – Space-school, school-family, family-Space.
- **Activities monitor** – creation and livening up of education through play activities.
- **Administrative organisation** – organisation of correspondence and of all types of documentation.
- **1 Person responsible per month** – team meeting organised by the person responsible for administration.
- **Cleaning** – all cleaning of the house, both outside and inside.
- **Dance monitors** – *Sevillanas*, Flamenco, Gypsy dance fusion.
- **Trainers** – design, organise and lead training session for social bodies about Portuguese Gypsy culture. (*Tertúlias*)

All roles will be rotated in order to provide continuous learning for AMUCIP's staff.

03

Staff Organisation

(Working timetable)

- Noel Gouveia: 07:30 to 15:30 (Mon, Wed)
10:00 to 18:00 (Wed, Thurs, Fri)
- Alzinda Carmelo: 07:30 to 15:30 (Mon, Wed)
10:00h to 18:00 (Wed, Thurs, Fri)
- Olga Mariano: 07:30 to 15:30 (Mon, Wed, Fri)
10:00 to 18:00 (Mon, Wed)
- Sandra Simão: 10:00 to 18:00 (Mon to Fri)
- Anabela Carvalho: 17:00 to 20:30 (Mon to Fri)
- Sónia Matos: 7:30 to 9:00 (Tues, Thurs)
18:30 to 20:30 (Tues, Thurs)
18:30 to 22:30 (Mon, Wed, Fri)

EQUAL Principles in the Activities

Dissemination

- Help other women to set up other associations, via informal contacts and also through requests to the *Pastoral dos Ciganos* (Gypsy Pastoral Society).
- Training of individual technicians from partner, non-partner and social bodies.
- A guide for good development practices throughout the Project that includes a referencial of solutions for receiving children.

Transnationality

- Exchange of knowledge between the project's partners, exchange of information and training materials aimed at the Gypsy communities.
- Exchange of experiences about image campaigns to raise awareness amongst the Gypsy and non-Gypsy communities about discrimination.
- Exchange of experiences of how to open a space for children and family/school mediation.

Innovation

- Space set up by Gypsy women
- Transport of children to school and from the school to the Space, with family schedules in mind.
- Mediation carried out by Gypsy women between schools and families.
- The team's roles are rotated which allows for various roles to be learnt.
- Gypsy women training other Gypsy women.
- *Tertúlias* organised by Gypsy women for Gypsy families.

Empowerment

- By providing transport for children we contribute to reducing school truancy;
- By leaving their children at the Space, the women are given greater freedom to attend education and training sessions, thus enriching them on a personal and professional level;
- Developing personal and social skills, namely in terms of keeping to schedules;
- *Tertúlias*, inviting parents and local bodies.

Gender Equality

- Reconciling working, personal and family life by giving the women autonomy on leaving their children at the space.
- Motivating teenagers through dance to take up and develop their studies and training.
- The fact that we are Gypsy women and are carrying out activities other than street selling makes us role models for other women and young people.

Working in Partnership

- Making agreements with various local bodies: *Santa Casa da Misericórdia do Seixal*, local primary schools, Seixal Health Centre, Paio Pires GNR, Seixal Professional Training Session, Seixal Job Centre, and Seixal Town Council.
- Informal meetings at schools .
- Parents' meetings.
- *Tertúlias*, inviting parents and local bodies.

Setting up Partnerships

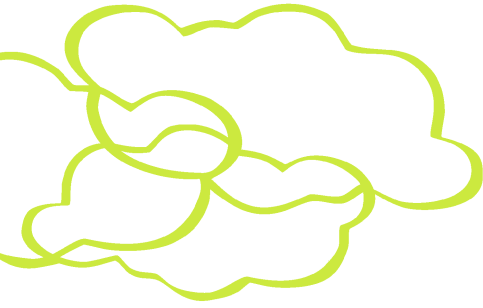
- *Santa Casa da Misericórdia do Seixal*
- Seixal Job Centre
- Primary Schools (Paio Pires, Casal do Marco, *Escola nº1 do Fogueteiro*)
- Seixal Health Centre
- Seixal Municipal Council
- Paio Pires Parish Council
- Paio Pires GNR

Methods of registering information

- Children's subscription form
- Summary / attendance form
- Meeting form and attendance sheet
- Questionnaire to check level of satisfaction of families and partner bodies
- Diagnostic training needs questionnaire for Gypsy women and young people

Indicators

- Assessment of families and children using the space;
- Attendance of children at the space;
- No. of girls and boys that have reduced their level of school truancy;
- No. of girls that have returned to education;
- Level of satisfaction of all members of the families in relation to the response set up;
- Level of “reconciliation stress” of the women (before and after children are involved in the space);
- Level of recognition of AMUCIP by the Gypsy and non-Gypsy population / bodies;;
- No. of protocols / partnerships set up;
- Amount and type of information provided to Gypsy and non-Gypsy families.
- Participation in parents’ meetings at the space.
- Informal contact with parents of the space’s users.
- Suggestions box providing forms for the space’s users.
- (What type of suggestions and how many)



ANNEX 2 – PILLAR II

QUESTIONNAIRE ABOUT TRAINING NEEDS

Personal Information

Name:

ID Card: Date of Birth:

Age: Marital Status:

Profession:

Address:

Postcode: Town:

Telephone: Mobile phone:

7

Family Information

Father's name:

Profession: Age:

Mother's name:

Profession: Age:

Qualifications

Put a cross where applicable

- | | |
|--|--|
| <input type="checkbox"/> Does not know how to read / write | <input type="checkbox"/> Secondary school (Year 9) |
| <input type="checkbox"/> < 4 years of schooling | <input type="checkbox"/> Higher Education |
| <input type="checkbox"/> Primary school (Year 4) | <input type="checkbox"/> Bachelors/Degree |
| <input type="checkbox"/> Middle school (Year 6) | |

“What I know how to do best”:

[Empty rounded rectangular box for response]

“Where I have most difficulties”:

[Empty rounded rectangular box for response]

Needs/Expectations of Training

Would you like to attend a course? YES NO

What type of course would you like to attend?

[Empty rounded rectangular box for response]

Gostava de participar num curso? YES NO

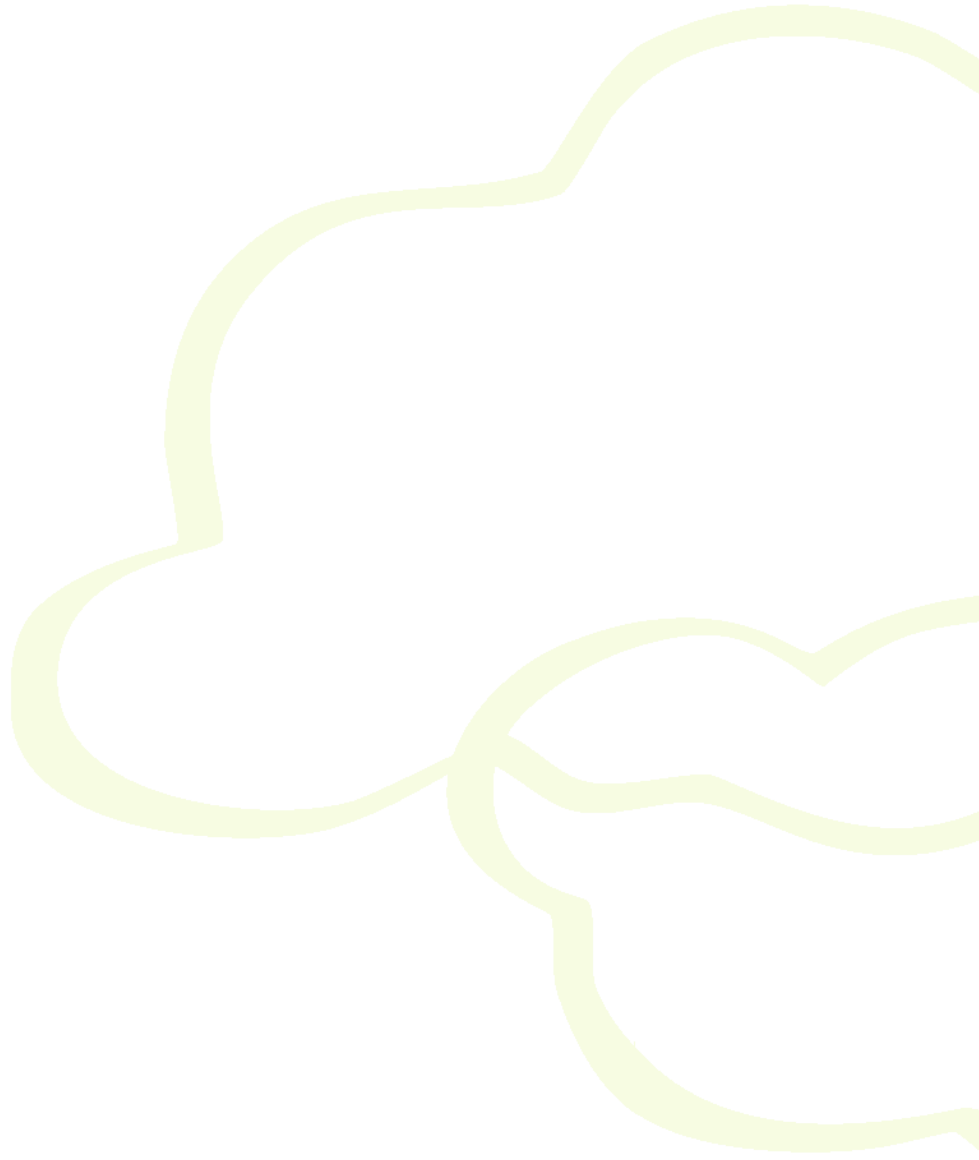
Que tipo de curso gostaria de frequentar?

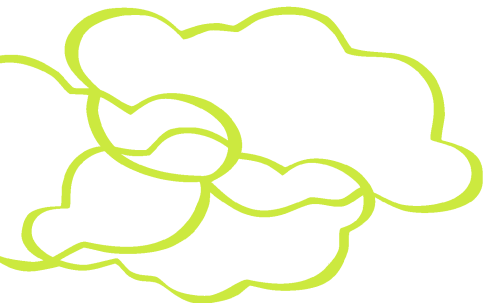
[Empty rounded rectangular box for response]

How did you find out about this(these) course(s)?

[Empty rounded rectangular box for response]

Notes





ANNEX 3 – PILLAR II

MAIN TRAINING NEEDS RESULTING FROM APPLYING THE FORMS

The results presented here are based on 79 forms on Training Needs identified by Gypsy persons. Considering that the “P’lo Sonho é que Vamos” Project aims to provide conditions for empowerment of Gypsy persons, as one of the means of providing such Professional training, it was considered to be necessary to give those people the opportunity to express their expectations and needs. The Gypsy population has its own specific characteristics that must be taken into account if a training initiative is planned.

From these forms, the distribution and collection of which was the responsibility of AMUCIP, it was possible to understand the training areas that were of most interest to the population, their qualifications and the difficulties and abilities in terms of performance, not only on a professional level.

11

1. Gender

➤ **59.5%** are women

➤ **40.5%** are men

2. Ages (2 people did not answer this question)

	TOTAL	WOMEN	MEN
15 and 24 years old	31.2% (24)	45.8% (11)	54.2% (13)
25 and 34 years old	39% (30)	56.7% (17)	43.3% (13)
35 and 44 years old	19.5% (15)	80% (12)	20% (3)
45 and 54 years old	6.5% (5)	80% (4)	20% (1)
55 and 64 years old	3.9% (3)	100% (3)	-

3. Marital status (8 people did not answer this question)

	TOTAL	WOMEN	MEN
Single	84.5% (60)	53.3% (32)	46.7% (28)
Married	8.5% (6)	83.3% (5)	16.7% (1)
Widow(er)s	7% (5)	100% (5)	-

4. Qualifications (7 people did not answer this question)

	TOTAL	WOMEN	MEN
Don't know to read / write	4.2% (3)	66.7% (2)	33.3% (1)
< 4 years of schooling	36.1% (26)	53.8% (14)	46.2% (12)
Primary school	27.8% (20)	60% (12)	40% (8)
Middle school	12.5% (9)	55.6% (5)	44.4% (4)
Secondary school	18.1% (13)	69.2% (9)	30.8% (4)
Higher education	1.4% (1)	100% (1)	-

5. What they know how to do best (15 people did not answer this question)

	TOTAL	WOMEN	MEN
Ler e/ou escrever	34.4% (22)	68.2% (15)	31.8% (7)
Vender	14.1% (9)	55.5% (5)	44.4% (4)
Costura e/ou arranjos florais	12.5% (8)	100% (8)	-
Comunicar	9.4% (6)	50% (3)	50% (3)
Informática	9.4% (6)	33.3% (2)	66.6% (4)
Facilidade em aprender	7.8% (5)	100% (5)	-
Fazer a lida da casa	7.8% (5)	100% (5)	-

6. Where they have most difficulties (21 people did not answer this question)

	TOTAL	WOMEN	MEN
Read and/or write	37.9% (22)	68.2% (15)	31.8% (7)
Mathematics	19% (11)	63.6% (7)	36.4% (4)
Information Technology	10.3% (6)	66.6% (4)	33.3% (2)
Expressing themselves	8.6% (5)	60% (3)	40% (2)

7. Attending training courses

➤ 89.6% have never been on a training course.

⊕ 59.3% are women

⊕ 40.7% are men

8. Type of courses they would like to attend at potential training sessions

(8 people mentioned no course that they would like to attend)

	TOTAL	WOMEN	MEN
Information Technology	49.4% (39)	38.5% (15)	61.5% (24)
Dressmaking	29.1% (23)	100% (23)	-
Flower Arranging	11.4% (9)	100% (9)	-
Other Courses	25.3% (20)	75% (15)	25% (5)

8.1. Identification of "other courses"

	TOTAL	WOMEN	MEN
English	30% (6)	100% (6)	-
Year 12 equivalence courses	20% (4)	100% (4)	-
Hairdressing	10% (2)	100% (2)	-
Related to children	10% (2)	100% (2)	-
Carpentry	10% (2)	-	100% (2)
Other (just 1 response)	20% (4)	50% (2)	50% (2)

9. Average age, by type of course they would like to attend at potential training sessions

	TOTAL	WOMEN	MEN
Information Technology	30	33	28
Dressmaking	36	36	--
Flower Arranging	41	41	--
Other Courses	32.5	34	27

8.1. Average age by "other courses" identified

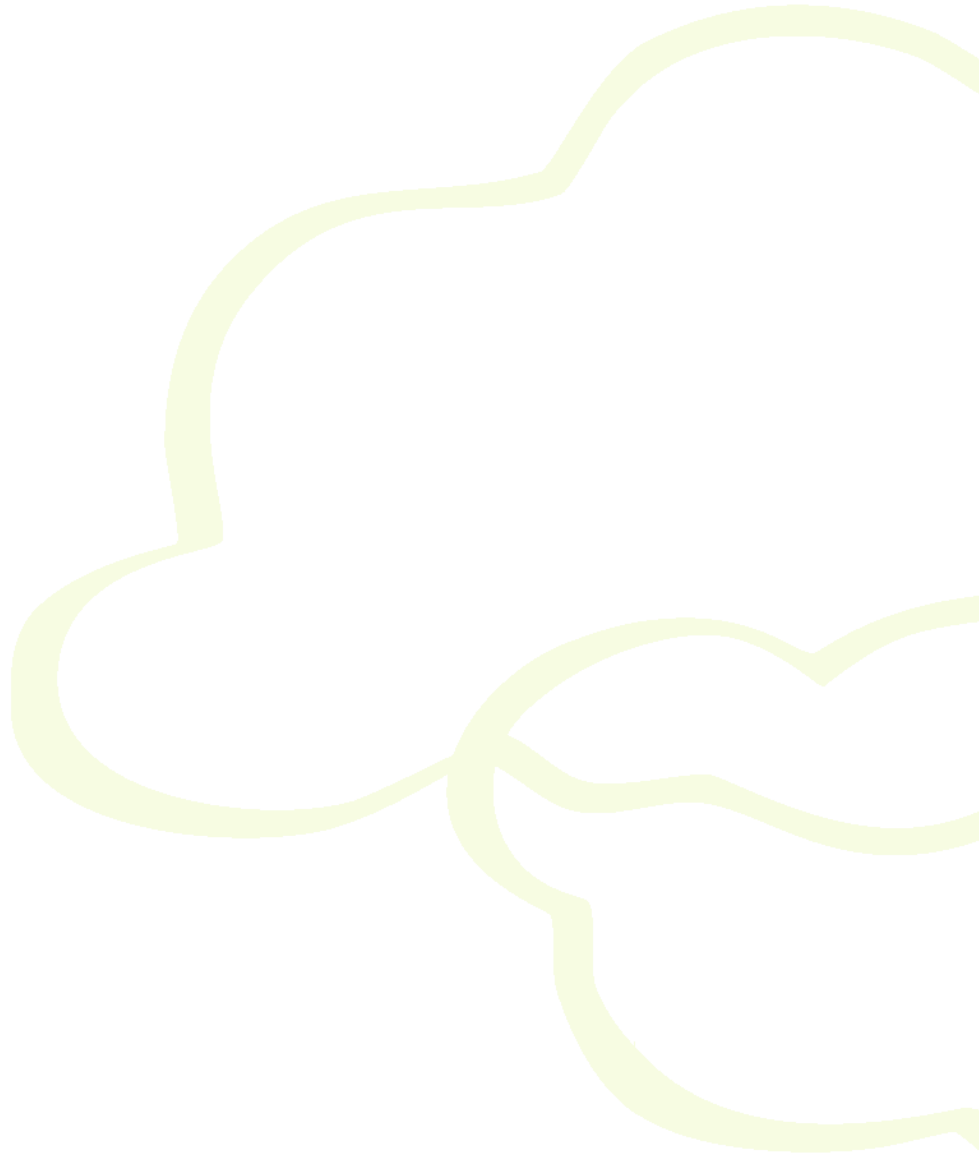
	TOTAL	WOMEN	MEN
English	37	37	--
Year 12 equivalence courses	27	27	--
Hairdressing	23	23	--
Related to children	35	35	--
Carpentry	21.5	--	21.5

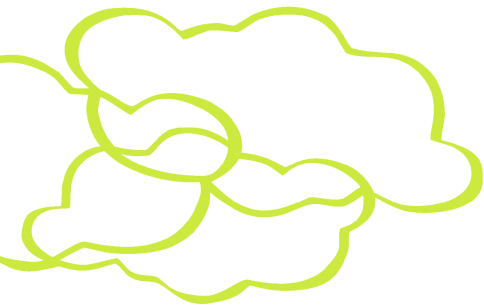
Some phrases that provide evidence of the view of the future of potential trainees

- "By doing a course I think I will have more professional wellbeing and be personally fulfilled."
- "Future is very black. Sales are in decline."
- "I'd like to prepare myself to have other opportunities of work."
- "I'd like to have a job to reduce my difficulties and have a better life."
- "I haven't got great prospects at the moment because of my ethnicity, but with this course I am sure that the situation would change."
- "The sky is the limit and a like to aim high, and difficult causes give me even more strength."
- "Prospects are bleak, but this course could be a door to accessing employment."
- "If I'm not given the opportunity to learn, I don't think I will be able to."
- "It would be a benefit if I had qualifications and had finished a course."
- "I have a dream... of one day being able to open up a shop to sell clothing and to work as a volunteer for charities."
- "I've been a housewife all my life and I'd like to have a professional opportunity."
- "I see my future as working in a stable job, which I would preferably get through the course I would like to take." Like that, as my husband also Works I would like to help him to pay the house expenses and bring up our children."

Observations made

- "With a lot of effort I managed to finish Year 9 of school. With this course and Year 12 equivalence I could feel much more secure and comfortable about my Professional future."
- "The life of a housewife is castrating and I would like to change and learn new things."
- "Information technology is a good option for whoever wants to manage a business, whatever it might be."
- "I'd like to have a steady job and pay social security, so that I can have a guaranteed pension."
- "I'd like to have the opportunity to change my area of work and to get the tools to allow me access to that change on a professional level."
- "I'd like to go on a course that gives me more qualifications for a job because the life of selling at fairs is coming to an end."
- "As a Gypsy woman living in a common-law marriage this course would be an opportunity to increase my knowledge."





ANNEX 4 – PILLAR III

THE PILOT-COURSE FOR INITIAL TRAINING OF TRAINERS, WITH EDUCATIONAL APTITUDE CERTIFICATE

START DATE	2005-11-02
END DATE	2005-12-19
TARGET POPULATION	AMUCIP Associates and individual Technicians
LOCATION	Centro de Formação Profissional do Seixal (Seixal Professional Training Centre) Rua Infante D. Augusto Cruz de Pau -AMORA

Schedule	DURAÇÃO	96 H
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TIMETABLE	After work: 19h30/22h30
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DAYS			Wed 2/11	Thurs 3/11	Fri 4/11
THEMES			Welcome + The trainer in relation to the Training Systems	The Profile of the Trainer	Initial Educational Simulation
TRAINER			Maria Viegas + team	Armando Sacramento	Armando Sacramento
NO. HOURS			3H	3H	3H

DAYS	Mon 7/11	Tues 8/11	Wed 9/11	Thurs 10/11	Fri 11/11
THEMES	Initial Educational Simulation	Initial Educational Simulation	Initial Educational Simulation	Learning processes and factors	Learning processes and factors
TRAINER	Armando Sacramento	Armando Sacramento	Armando Sacramento	Isabel Rodrigues	Isabel Rodrigues
NO. HOURS	3H	3H	3H	3H	3H

DAYS	Mon 14/11	Tues 15/11	Wed 16/11	Thurs 17/11	Fri 18/11
THEMES	Intercultural Learning	Intercultural Learning	Intercultural Learning	Intercultural Learning	Group Communication and Recreation
TRAINER	Maria João C. Zita S. Carvalho	Maria João C. Zita S. Carvalho	Maria João C. Zita S. Carvalho	Maria João C. Zita S. Carval	Isabel Rodrigues
NO. HOURS	3H	3H	3H	3H	3H

DAYS	Mon 21/11	Tues 22/11	Wed 23/11	Thurs 24/11	Fri 25/11
THEMES	Group Communication and Recreation	Human Rights and Citizenship	Human Rights and Citizenship	Educational Methods and Techniques	Educational Methods and Techniques
TRAINER	Isabel Rodrigues	M. Céu Cunha Rego	M. Céu Cunha Rego	Isabel Rodrigues	Isabel Rodrigues
NO. HOURS	3H	3H	3H	3H	3H

DAYS	Mon 28/11	Tues 29/11	Wed 30/11	Thurs 1/12	Fri 2/12
THEMES	Educational Methods and Techniques	Educational Aims	Educational Aims	BANK HOLIDAY	Learning Assessment
TRAINER	Isabel Rodrigues	Anne Marie Delettrez	Anne Marie Delettrez		Anne Marie Delettrez
NO. HOURS	3H	3H	3H		3H

DAYS	Mon 5/12	Tues 6/12	Wed 7/12	Thurs 8/12	Fri 9/12
THEMES	Learning Assessment	Didactic Resources	Didactic Resources	BANK HOLIDAY	Session Plan
TRAINER	Anne Marie Delettrez	Isabel Rodrigues	Isabel Rodrigues		Isabel Rodrigues
NO. HOURS	3H	3H	3H		3H

DAYS	Mon 12/12	Tues 13/12	Wed 14/12	Thurs 15/12	Fri 16/12
THEMES	Session Plan	Final Educational Simulation	Final Educational SimulationSiFi	Final Educational Simulation	Final Educational Simulation
TRAINER	Isabel Rodrigues	Armando Sacramento	Armando Sacramento	Armando Sacramento	Armando Sacramento
NO. HOURS	3H	3H	3H	3H	3H

DAYS	Mon 19/12	Tues 20/12	Wed 21/12	Thurs 22/12	Fri 23/12
THEMES	Educ. interv. project + Closing session				
TRAINER	Maria Viegas + team				
NO. HOURS	3H				

Educational team

Coordinator: Maria Viegas

Trainers: Anne Marie Delettretz, Isabel Rodrigues, Armando Sacramento, Maria do Céu da Cunha Rego, Maria Viegas, Maria João Carreiro, Zita Sousa de Carvalho.

Aims

This programme aims to improve the quality of professional training, by the trainers taking part in the event acquiring and developing skills in the areas of didactics and education.

Programme structure

A – FRAMEWORK GUIDELINE

A.1. The trainer in relation to the training systems and concepts

- characterisation of training systems
- professional training as part of the education-training-work systems
- framework legislation for professional training
- profile of the trainer: capacities and skills

A.2. Learning processes and factors

- concept and characteristics of learning
- theories, modes/models/mechanisms of learning
- processes, stages and psychological factors of learning

A.3. Group communication and recreation

- interpersonal relations
- attitudes to adopt in communication and their effects
- groups and their dynamics
- educational relations
- motivational factors
- types of leadership and their effects on educational practice
- recreation for groups with different types of routes to learning

A.4. Educational methods and techniques

- depiction and characterisation of educational methods and techniques most used in the training
- methods: Expository, interrogational, demonstrative and active
- techniques: simulation, paper game, exposition, demonstration, case studies and brainstorming
- characteristics of educational communication in active and non-active methods

B – OPERATIONAL GUIDELINE

B.1. Educational aims

- aims and objectives of training from skills to objectives
- educational aims: role, levels, components and areas
- how to define an operating aim
- the definition of aims and assessment of the training

B.2. Learning assessment

- concept, aims and subjects of the assessment
- assessment criteria
- types of assessment: of the process and the moment
- grading scales
- subjectivity of assessment
- assessment techniques and instruments

B3. Didactic resources

- selection, drawing up and use of audio-visual materials in training
- new technologies in training

B.4. Planning of training

- assumptions for drawing up a plan
- stages of a plan
- planning a training module
- key moments of the session from the trainer's and trainee's point of view

C – APPLICATION GUIDELINE

C1. Session plan

- concept, aims and structure
- drawing up of a session plan in the participant's area of intervention, to be used on the final educational simulation
- preparation of didactic resources in multimedia formats for use in the final educational simulation
- preparation of final educational simulation

C2. Educational simulation

Initial

- preparation of first educational simulations
- analysis and self-analysis of observed educational behaviours
- identification of most important educational issues
- definition of profiles of the participants on entry

Final

- analysis and self-analysis of observed educational behaviours
- questioning/boosting of most important educational issues (making learning easier)
- summary and assessment of processes experienced
- routes to self-training

C3. Educational intervention project

- presentation by the participants of criticisms, suggestions and proposals to improve training systems in technical and educational and/ organisational ways.

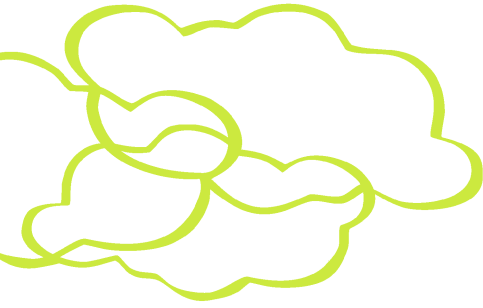
D. TRANSVERSE AXIS (APROPRIATE FOR GROUP OF PARTICIPANTS/AMUCIP)

D1. Intercultural Learning

- Deep knowledge and perception
- Images and prejudices
- From exclusion to interculturality
- Socio-cultural mediation and interculturality

D2. Human Rights and Citizenship

- Basic needs of human beings and Human Rights
- Situation of men and women in Portugal in relation to exercising their human rights
- Citizenship and Democratic Rule of Law



ANNEX 5 – PILLAR III

Specific Training

MÓDULO 1

Skills Balance Sheet

KEY IDEAS

- THE SKILLS BALANCE SHEET IS A DIAGNOSTIC INSTRUMENT OF NEEDS FOR USEFUL TRAINING
- IT IS AN INTERESTING ASSESSMENT METHOD THAT WILL BE REPLICATED IN OTHER ACTIVITIES CARRIED OUT BY THE ASSOCIATION

23

The skills balance sheet is quite a useful instrument to make a training needs diagnosis in which learners take part. Carrying out this module allows learners to assess their current skills and see potential progress made throughout the project as well as to familiarise themselves with a methodology they can replicate in the context of their work with other people.

Specific Aims:

- Knowing what the Skills Balance Sheet is and what it is for
- Distinguishing the different types of SBS
- Knowing how to apply an SBS

Content:

- Definition of a SBS
- Principles of the SBS
- Usefulness of the SBS
- Who it applies to
- When it is applied
- Methodology to be used
- Example of an SBS exercise

Methodology:

In this module focus is given to the expositional and participation methods. Start by identifying the roles to be carried out in the project followed by brainstorming to identify skills:

Knowing how to be

- To be respected within the Gypsy community
- To be responsible
- To be patient
- Knowing how to communicate
- Knowing how to express opinions
- Knowing how to explain our work to others
- To be creative in solving problems
- To be sensitive
- To be caring
- Knowing how to listen
- To be firm
- To be cheerful/ sociable
- To be dynamic
- Knowing how to inspire confidence
- To respect professional confidentiality
- To have self-confidence
- Knowing how to work as a team

Knowing how to do

- Knowing how to innovate
- Knowing how to plan
- Knowing how to explain our work to others
- Knowing how to organise
- Knowing how to teach
- Knowing how to help
- Knowing how to play
- Knowing how to research
- Knowing how to inform
- To be a good driver
- Knowing how to manage conflict
- Knowing how to dance with “soul”
- Knowing how to identify problems and potential
- Knowing how to send a fax / email / research on the Internet

Knowing how to know

- To know the project well
- To pass the trainers’ training course
- To have knowledge about Poverty and Social Exclusion
- To have knowledge about Education / Employment
- To have knowledge about developmental stages in children
- To have knowledge about Gypsy and non-Gypsy culture
- To have knowledge about Equal opportunities
- To have knowledge about how Public Services work
- To have knowledge Flamenco dancing techniques

MÓDULO 2

AMUCIP and its activities in the context of the EQUAL - Community Initiative Programme

KEY IDEAS

- THE EQUAL COMMUNITY INITIATIVE PROGRAMME IS A DEMANDING PROGRAMME WHOSE PROJECTS HAVE TO BE IN LINE WITH A NUMBER OF PRINCIPLES
- THE PRINCIPLES OF THE EMPOWERMENT AND GENDER EQUALITY PARTNERSHIP MUST BE IN PLACE IN ALL ACTIVITIES

The terms and concepts, both of the Project (particularly in following the use of a planning methodology) and the EQUAL Initiative, are imbued with "coding" that could unbalance the partnership, as AMUCIP unequivocally did not have immediate access to it.

The fact that specific training was considered a module to increase knowledge related to the Programme and its guiding principles, which are increasingly principles that cross over a number of programmes whether they be community or national and for social intervention, in general, not only contributes to AMUCIP's level of preparedness for the quality of its work, but also on establishing a common conceptual language has made the Equal mottoes "Equal to Equal" coherent and put it in place.

If this training itinerary should come to be applied within the context of another programme, the specific aspects of the EQUAL Programme should be replaced by content that makes it possible to acquire the knowledge needed to understand the main concepts and procedures.

Specific Aims:

- Disseminating the EQUAL Community Initiative Programme and the Integrated Information System of the European Social Fund;
- Find out about the concepts of partnership, empowerment and gender equality
- Introduce each of the principles in the implementation of the activities in a responsible way.

Programme Content:

- What is the EQUAL Programme?
- The European Social Fund Integrated Information (ESFIIS)
- The principles of partnership, empowerment and gender equality

Methodology:

Use of a mixed methodology based on the expositional and active method. Initially when introducing the themes exposition was the chosen route, which was followed by use of more active methods based on putting knowledge into practice and experimentation.

MÓDULO 3

AMUCIP and its activities as an association

KEY IDEAS

- AMUCIP IS THE FIRST ASSOCIATION OF GYPSY WOMEN THAT CAN BE CONSIDERED AS A GOOD PRACTICE.
- AS AN ASSOCIATION AMUCIP NEEDS TO KNOW ABOUT AND COMPLY WITH A NUMBER OF PROCEDURES FOR WHICH A NUMBER OF TOOLS ARE REQUIRED.

27

AMUCIP despite its seven years of existence was at an embryonic stage as an association in the official sense of the word. Despite having governing bodies, AMUCIP did not, for example, hold general meetings, a minimum of two, as required by law to present the plan of activities and budget and management report and accounts and, as a result had no minutes drawn up, no organised accounting, etc. which for an association that is part of a Community Initiative Programme like EQUAL is entirely unsuitable..

- Given this initial organisational diagnosis, the main issues to be dealt with were identified in order to reach AMUCIP's goal of acquiring the appropriate knowledge and tools for its practice as an association.

Content:

- Organisation of the association – governing bodies and their responsibilities
- Reports and Plans for Activities and Accounts
- Financial management of the associations

MÓDULO 4 AMUCIP as an employer

Specific Aims:

- Provide AMUCIP with the knowledge and tools needed for its activity as an employer.

Content:

- Social Security obligations
- Working contracts: Types of contract, their specifications and requirements
- Holiday schedule
- Hygiene and Safety at Work

Methodology:

- Based, essentially on an expositional methodology although, at a later stage, participation methods are used, with experiences being exchanged and difficulties presented.

MÓDULO 5 AMUCIP as a community services provider

Specific Aims:

- Provide AMUCIP's workers with the knowledge, methodologies and tools needed for their work with children and young people.
- Provide AMUCIP's workers with knowledge about the design and planning of projects.
- Find out about and know the difference between concepts of poverty and exclusion, insertion and social inclusion.

- Place Portugal's situation in terms of social exclusion and poverty within a European framework.
- Encourage the use of Information and Communication Technologies in carry out activities and drawing up documents.
- Identify the problems and apply techniques and preventative measures to protect the computer and the system on using the Internet.
- Provide information about how the social services work and about some social policy measures.
- Establish a closer relationship between Seixal social services and AMUCIP.

Content:

- About poverty:
 - Concepts of poverty and social exclusion.
 - Signs of exclusion in Portugal and in Europe.
- Project Methodology:
 - What is a diagnostic survey and how to draw one up
 - Moving from problems and needs to defining aims
 - The importance of "activities management"
 - Assessment practices
 - The activities with the children and educational issues raised by this intervention
 - Organisation of the space to look after children:
- Definition of the space's aims
- Drawing up the Schedule of Activities and respective specific aims
- Establishing a grid of indicators for quality and for the way in which activities work
- Identification / Quantification of the beneficiaries of the activities and selection criteria
- Study of ways to publicise the Space
- Ways of organising staff to implement activities
- Applying EQUAL principles to the activities
- Setting up partnerships
- Creating methods of registering information
- The problems of failure within the education system and the strategic importance of education in preparing for the future
 - Education as a social right

- The problems of failure within the education system and the strategic importance of education in preparing for the future
- Social Care and Social Insertion Income
- Social housing in the Seixal municipal area
- The labour market and professional training on a national and European Union level
- Health (prenatal care, first years of life, vaccinations) and family planning
- Introduction of information and communication technologies

Methodology:

Use of expositional methods, by carrying out some practical exercises.

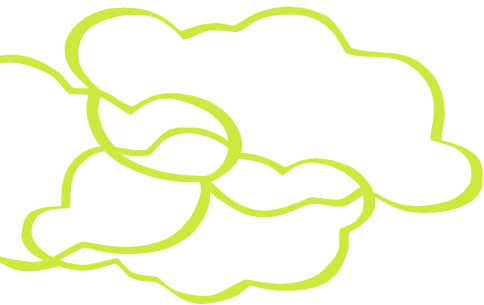
In this module the expositional methodology was used most, although during the sessions the interrogative method was also used as a way of getting feedback from the group. Demonstrative method, with use of experimentation, whenever possible by all participants.

MÓDULO 6 Assessment of Training

30

KEY IDEAS

- RECOGNITION OF THE IMPORTANCE OF INTRODUCING MOMENTS FOR RELECTION AND SHARING IN THE TRAINING PROCESS ABOUT:
- LEARNERS' ENROLLMENT IN THE TRAINING
- THE INTEREST AND RELEVANCE OF THE CONTENTS OF THE TRAINING
- IMPORTANCE OF TRAINING TO THE DEVELOPMENT OF THE PROJECT AND THE SUSTAINABILITY OF AMUCIP



ANNEX 6.A - PILLAR IV

TRAINING FOR SOCIAL AGENTS IN THE SEIXAL SOCIAL NETWORK – TRAINING PLAN

As outlined in Pillar IV of the Guide, this annex includes the different modules that made up the training of the agents. In greater or lesser detail, depending on the subject, it contains the planning, aims, methodologies, content, activities, duration and technical and educational resources used by the trainers.

It also includes some PowerPoint presentation, as presented by the trainers.

Except for the module on Gypsy Culture taught by AMUCIP, and therefore included in the 'body' of the text for this Pillar, all the others are the result of adjustments to training already applied in other contexts and projects, resulting in an innovative training trajectory, presented here, as a coherent training course for Citizenship, including Tertúlias that are an indispensable part of Pillar IV.

As well as this, and boosting the aim of the training/awareness raising for both the wider community and the Gypsy community, a PowerPoint presentation is included about the methodology of the Tertúlias, which summarises the issues related to Pillar IV.

THE PLANNING OF THE TRAINING – THE EXAMPLE OF SEIXAL

1. Framework

This Training Plan is included in the development of the “P’lo Sonho é que Vamos” Project, funded as part of the EQUAL Community Initiative. This project, whose intermediary entity is CESIS – Centre for the Study of Social Intervention – is based upon the difficulties of social and professional integration felt by the Gypsy communities, and more specifically, Gypsy women for whom family responsibilities and cultural aspects limit their schooling trajectory and restrict their educational opportunities.

The contacts that the project established with some social network made it possible to witness the difficulties of intervention by social services (with a wide-ranging concept of 'social') within these communities, for various reasons, along with the existence of mutual stereotypes that make dialogue between Gypsy and non-Gypsy communities difficult which is also an obstacle to social intervention.

2. Method of organising the training

The training will be organised as in attendance training, thus promoting interaction between trainers and trainees.

3. Purposes and Aims of Training

3.1. Purposes

- Training members of different partners' services of the Seixal Social Network, for the development of skills for intercultural dialogue.
- Drawing up an integrated social intervention plan for Bairro da Cucena.

3.2. General Aims

- Increase knowledge about social exclusion and its processes.
- Deconstruct stereotypes about excluded people, and particularly about people from Gypsy communities.
- Contribute to adopting a common concept of insertion.
- Clarify the suitability of integrated solutions and a family- and people-based approach.
- Set up a practice of reflection and self-assessment.
- Increase capacity to plan and think strategically.
- Encourage a practice of partnership and participation.
- Develop technical skills for empowerment.

4. Target groups

Workers and or staff from different entities on the Seixal Social Network that intervene, or will intervene, within the Municipal Area's Gypsy communities.

5. Methodology

Various methods and techniques will be used that make it possible to meet the needs of the target group. Focus will be given to active educational methods that move between a more theoretical and conceptual approach and the concrete problems facing intercultural dialogue and an integrated social intervention.

6. Assessment

The assessment of the training will be carried out based on the following parameters:

- Assessment of the reaction to training – An assessment sheet will be given to trainees after each module and at the end of each event, which will make it possible to assess their levels of satisfaction in relation to: The performance of the trainers; organisational model of the event; resources used in the training; level of fulfilment of defined aims.
- Skills Balance Sheet – According to the procedures of the EQUAL Community Initiative, the project must provide its trainees with a Skills Balance Sheet (at the beginning and end of each event) with the aim of encouraging individual reflection that makes the learning process, and thus the acquisition of skills, visible and conscious to each of them and to the project as a whole.

7. Human resources required

- 1 person from CESIS responsible for organising the training.
- 1 educational coordinator – person from CESIS.
- Trainers sourced from and outside of CECIS.
- 1 contact person at Seixal Municipal Council.

8. Equipment

The Seixal Municipal Council is requested to provide the following equipment to carry out training sessions:

- Computer;
- Data display;
- Projector;
- Whiteboard;
- Flipchart and pens;
- Training room.

9. Training Programme

I. Planning of Social Intervention

1. Social transformation and the emergence of new concepts of social policy
 - 1.1. Social transformation and the emergence of new concepts of social policy
 - 1.2. Needs, wellbeing and social rights
 - 1.3. From the establishment of rights to the conditions for promoting access to them in Portugal
 - 1.3.1. Education
 - 1.3.2. Employment and Training
 - 1.3.3. Health
 - 1.3.4. Housing
 - 1.3.5. Social Protection
2. Planning the research-action methodology process
 - 2.1. Research-action methodologies
 - 2.2. Project methodology:
 - Diagnosis: the diagnosis as a process for reconstruction of problem(s); methods and techniques for a shared and participated diagnostic process
 - Planning of events: the coherence needed between aims and activities; the choice of strategies; the time factor and realism in planning and executing the programmes
 - Assessment: The different modules and types of assessment; the key questions and assessment indicators; planning of assessment; self-assessment and impact assessment

II. Interculturality in Social Intervention

1. Cultural diversity and interculturality
 - Conceptual approach
 - Normative approach (national, community and international level)
2. The Gypsy culture analysed from within itself
 - Gypsy community – the need for a plural perspective
 - Gypsy men and women and the country's recent history
 - Health
 - Education
 - Family and work
 - The role of Gypsy women

3. The role of the social carer in fighting discrimination

- Skills of the social carer in breaking down stereotypes
- Communication for insertion: communication as a process of exchange, assertiveness, language as a facilitator or blocker, the physical space as a boost to communication, communication strategies for specific groups
- Professional ethics and social care
- Stress and conflict management

III. Construction of a Social Care Project

Practical module that is based on the construction of an integrated social intervention plan. This module will work across all the training, although it will have a final moment of greater development.

10. Timetable

2006 = 30 hours of theory; 18 hours of practical training.

2007 = 12 hours of theory; 12 hours of practical training.

42 hours of theory and 30 hours of practical training

Schedule

THEME	TIME	DATE	TRAINER
Social intervention as a component for developing social policies: <ul style="list-style-type: none">➤ Social transformation and the emergence of new concepts of social policy➤ Needs, wellbeing and social rights➤ From the establishment of rights to the conditions for promoting access to them in Portugal6	8 January	Ana Cardoso	
Research-action methodologies Project methodology: <ul style="list-style-type: none">➤ Diagnosis: the diagnosis as a process for reconstruction of problem(s); methods and techniques for a shared and participated diagnostic process➤ Planning of events: the coherence needed between aims and activities; the choice of strategies; the time factor and realism in planning and executing the programmes	12	9 and 15 January	Ana Cardoso

<ul style="list-style-type: none"> ➤ Assessment: The different modules and types of assessment; the key questions and assessment indicators; planning of assessment; self-assessment and impact assessment 	12	16 January	Ana Cardoso
Cultural diversity and interculturality – Conceptual Approach and Normative Approach	12 + 6	12 and 13 February 17 May	CIDAC Maria do Céu da Cunha Rego
The Gypsy culture analysed from within itself	12	21 and 28 February	AMUCIP
<p>The role of the social carer in fighting discrimination::</p> <ul style="list-style-type: none"> ➤ Skills of the social carer in breaking down stereotypes ➤ Communication for insertion: communication as a process of exchange, assertiveness, language as a facilitator or blocker, the physical space as a boost to communication, communication strategies for specific groups ➤ Professional ethics and social care ➤ Stress and conflict management, particularly in the scope of the relationship between Gypsy and non-Gypsy people. 	12	7 and 15 March	Noémia Bandeira
<p>Construction of a Social Care Project</p> <p>Practical module based on the construction of an integrated social intervention plan for Gypsy communities in the Seixal municipal area.</p>	12	9 and 19 April	Ana Cardoso

TARINING FOR SOCIAL AGENTS

MÓDULO 0

Skills Balance Sheet

Minimum time - 3 hours

KEY IDEAS

- THE SKILLS BALANCE SHEET (SBS) IS ONE OF THE TOOLS FOR MANAGEMENT AND ASSESSMENT OF TRAINING.
- IT IS CONSIDERED THAT THE DEVELOPMENT OF THE PROJECT CONTRIBUTES POSITIVELY TO THE ATTAINMENT OF SKILLS WITHIN A WORK CONTEXT. THE SBS IS ONE OF THE WAYS OF MAKING THAT LEARNING PROCESS A CONSCIOUS ONE AND TO MAKE USE OF ITS RESULTS, IN CONTINUING WITH THE AIMS OF ANY TRAINING CARRIED OUT.

General Aims

- Promoting individual and joint reflection of the beneficiaries of the project, for a greater involvement of all of them in its activities and, in particular, in training sessions.
- Setting up a positive method of assessment.
- Identifying the skills to be developed by the training.

Specific methodology of the Skills Balance Sheet

The SBS exercises began, in each of the groups, by identifying the skills needed to carry out the roles "in question" as part of the project (for the DP) or in the area of social intervention work, according to the following steps:

1. Identification of roles to be carried out in the project
2. Brainstorming to identify the skills that correspond to those roles
3. Drawing up of a skills grid, organised according to the type of skills identified (*knowing how to be, knowing how to do, knowing how to know*)
4. Positioning within the grid, according to the level of development of the skills, on a scale of 1 to 4.
5. Handing in and discussion of results.

The Skills balance sheet was applied at the beginning of the training session to each of the groups.

Skills to be developed by the training

Knowing how to be

- Knowing how to be tolerant
- Knowing how to be patient
- Knowing how to be persistent
- Knowing how to establish an empathetic relationship with users
- Knowing how to respect cultural diversity
- Having the skills to listen carefully
- Knowing how to accept others
- Knowing how to increasingly reduce some preconceptions that still exist
- Knowing how to be friendly
- Knowing how to be firm
- Knowing how to understand, interpret what is communicated to us
- Knowing how to be assertive
- Knowing how to be clear about the possibility of meeting the expectations of the target group
- Knowing how to take stances that help the individual/family growth of each user
- Knowing how to meet the expectations of each user
- Knowing how to interact and develop a positive personal relationship with other cultural communities
- Knowing how to respect cultural in general
- Knowing how to avoid being judgemental
- Knowing how to respect differences

Knowing how to know

- Knowing communication and relationship strategies
- Understanding poverty and exclusion as social phenomena
- Knowing about posture and how to be and communicate with different ethnic groups
- Knowing how to improve living conditions of people from different ethnic groups in the society of which they are a part
- Knowing not to intervene on a level that is not one's responsibility
- Knowing which resources and tools are available to solve the presented problems
- Knowing about the cultural reality of the different ethnic groups that make up

the Municipal area's population, namely about Gypsy culture

- Knowing how to draw up diagnoses and social intervention plans
- Knowing how to rally members of the community
- Have a deeper knowledge about the ethnic Gypsy population
- Knowing how to use language that allows for a good understanding between the carer and the user
- Knowing how to supervise the training whilst considering the target audience
- Have theoretical knowledge that allows for an integrated and systematic approach to the reality, , which social intervention requires
- Knowing how to make the link between theory and practice, taking into account the needs of the target audience
- Knowing about people's rights
- Interact with the various social and institutional partners in order to be able to direct users according to their needs.

Knowing how to do

- To be able to diagnose the problems of each person/family and helping to resolve them
- Knowing how to rally the various networks that are involved with the target audience
- Knowing how to mediate between the various entities involved
- Knowing how to make use of resources and tools available to solve the presented problems
- Knowing how to make information about multiculturalism appropriate for the planning and carrying out of social intervention
- Knowing how to improve the techniques for providing social services / assistance to families
- Knowing how to observe
- Knowing how to respect
- Knowing how to guide
- Knowing how to act through sustained planning with an aim in mind
- Knowing not to see a part of something as the whole situation
- Knowing how to provide social assistance, in partnership with different entities/organisations, in order to fulfil the aims
- Knowing how create strategies that make it possible to respond to the needs of the target population
- Knowing set up instruments to inform and boost the responsibility of users

- Knowing how to set up services in order for trust to be established
- Knowing how to be creative in order to improve professional practices
- Knowing how to make intervention appropriate to the characteristics of the ethnic Gypsy population
- Knowing how to ensure confidentiality, ethics and code of practice in relation to the public
- Knowing how to include other groups and institutions in the activities carried out
- Knowing how to manage conflict

MÓDULO I

Planning of Social Intervention

Minimum time - 21 hours

KEY IDEAS

- SOCIAL INTERVENTION SHOULD BE CONSIDERED TO BE A COMPONENT OF IMPLEMENTATION AND DEVELOPMENT OF SOCIAL POLICIES, AND THAT IS WHY THE NOTION THAT PROFESSIONALS IN THIS AREA ARE SOCIAL AGENTS/ACTORS IS SO IMPORTANT.
- SOCIAL INTERVENTION CANNOT BE CONSIDERED OUTSIDE THE CONTEXT OF THE CENTRAL CONCERNS OF SOCIAL POLICY, IN GENERAL, BOTH IN TERMS OF PROMOTION OF WELLBEING, AND SATISFACTION OF SOCIAL RIGHTS, AS A WAY OF COMBATTING PROCESSES AND SITUATIONS OF POVERTY AND SOCIAL EXCLUSION.
- CONSIDERING SOCIAL INTERVENTION IN CURRENT SOCIETIES AND KNOWING THAT EMERGING CHANGES (THEIR QUANTITY, QUALITY AND SPEED OF EMERGENCE) REQUIRES ANOTHER TYPE OF RELATIONSHIP BETWEEN KNOWLEDGE AND ACTION. IT IMPLIES RENOUNCING THE CONTEMPLATIVE NATURE OF SCIENCE AND A PRAGMATIC NOTION OF KNOWLEDGE. IT THEREFORE REQUIRES A PLANNING METHODOLOGY THAT IS IN ITSELF A RESEARCH-ACTION METHODOLOGY IN WHICH THE DYNAMICS OF PARTICIPATION AND PARTNERSHIP ARE ESSENTIAL.

Objetivos Gerais

- Increase knowledge about poverty and social exclusion.
- Contribute to the definition of common aims of the partnerships based on the central guidelines of general social policy, as a promoter of wellbeing and conditions for confirming social rights.
- Increase capacity to plan and think strategically.
- Discuss concepts and encourage partnership, participation and empowerment practices.

Content, Activities and Technical-Educational Resources

RESOURCES	METHODOLOGIES / ACTIVITY SUGGESTIONS	TECHNICAL-EDUCATIONAL CONTENT
<p>1. Social intervention as a component for developing social policies</p> <p>1.1. Social transformation and the emergence of new concepts of social policy</p> <p>1.2. Needs, wellbeing and social rights</p> <p>1.3. From the establishment of rights to the conditions for promoting access to them in Portugal</p> <p>The aim of the social policy based on promoting wellbeing should consider not only meeting human needs but also confirmation of social rights.</p> <p>The emergence of new conditions for meeting needs of wellbeing in light of social changes.</p> <p>Definition of social rights and an approach to its limits with the context of social policy.</p> <p>Social rights in the Constitution of the Portuguese Republic Concepts of poverty and social exclusion</p> <p>Poverty in Portugal and Europe.</p> <p>The specifics of social exclusion in Gypsy communities.</p>	<p>Slide presentation</p> <p>Exercise in the personal identification of the daily needs of each person.</p> <p>Discussion of the work produced and in light of the guidelines. "needs development" and "what we need for ourselves; what we think others need"</p> <p>Group work to identify social rights and their limits. Discussion of the work produced in light of images about the Social Insertion Income measure</p> <p>Presentation of articles from the Constitution about Work / Employment; Education; Health; Housing and Social Protection.</p> <p>Brainstorming of definitions of poverty and social exclusion.</p> <p>Group exercise: "Images of poverty: What do we think a poor person is?"</p> <p>Presentation of statistical data from Eurostat about poverty in Europe.</p> <p>Reading of European Commission (2004) and Council of Europe (2005) documents.</p>	<p>Computer with projector to present previously prepared slides.</p> <p>Flipchart and pens in various colours.</p>

2. Planning as a process in the in the research-action methodology

2.1. Research-action methodologies

2.2. Project methodology: from diagnosis to assessment

2.3. Partnership, participation and empowerment as strategies for the project's methodology

Discussion of social changes underway and their implications for knowledge and practices.

Research-action as a continuous process for producing knowledge based on a problem and focused on the practical process of its transformation.

The participation project methodology as a scientific intervention methodology, based on a logical order of sequenced actions.

The "actors' strategic game"

Social diagnosis as a diagnosis for change, which is open, systemic and prospective.

Approach to some diagnostic techniques.

Transformation of problems into aims

Project assessment: Definition of assessment, models of assessment.

Discussion of concepts and practices of partnership, participation and empowerment.

Slide presentation

Application of "actor analysis" techniques: actor identification grid; sociogram of actors; rainbow; symbolic grid for organisational analysis. These techniques were applied based on the reality of each municipal area.

Group work for application of SWOT, herringbone, and problem tree or cloud analyses. These techniques were applied based on the reality of each municipal area.

Group work on drawing up an objectives tree based on the diagnostics exercise.

MÓDULO II

Interculturality in Social Intervention

THEME INTERCULTURAL LEARNING

Timetable / format Two six-hour sessions

Specific Aims:

the participants

1. understand the difficulties of perceiving cultural elements of cultures other than their own and the tendency to use references based on their own culture in giving meaning to unknown cultural standards.
2. reflect on their own images and preconceptions and the mirroring of cultural references and perceptions that people have about cultures other than their own.
3. understand the different stages of interaction between different cultures within the same environment (rejection.... "tolerance".... interculturality) understand the difference between the multicultural and intercultural and reflect on the challenges of interculturality.
4. reflect on the multiple memberships and (hierarchical and more or less harmonious) interactions between them in the formation and development of identity itself.
5. identify personal and group potential and strategies to carry out their role as social carers.

Methodology to be used:

- active learning techniques – games and role-playing, work in small groups and discussion in plenary meetings, to encourage participants to adopt a reflective and critical attitude about the issues being discussed; the trainer as a facilitator for learning,
- planning workshop method for exchange and analysis of ideas amongst participants with the aim of identifying and defining common ideas; the trainer as a moderator of the process.

FIRST SESSION: 6 HOURS

UNIT THEMES	SPECIFIC AIMS	TIMETABLE
Introduction to the working methodology	Survey of questions and expectation of the participant on the themes of the training.	30 mins
Culture and Perception	Reflection about the "visibility" and "invisibility" of aspects of culture and self-reference phenomena in making sense of different cultures.	1 hour 30 mins
Images and Preconceptions	Reflection on the mirroring that occurs between people's cultural references and the perceptions they have of cultures other than their own and about their own images and preconceptions.	1 hour 30 mins
From Exclusion to Interculturality	Perception of the different stages of co-existence between different cultures. Understanding the difference between multicultural and intercultural. Reflection on the challenges of interculturality.	2 hours

SECOND SESSION: 6 HOURS

UNIT THEMES	SPECIFIC AIMS	TIMETABLE
Multiple Belongings and Identity	Reflection on multiple belongings and (hierarchical and more or less harmonious) interactions between them in the formation and development of social identity itself and interculturality.	2 hours
Social carer and interculturality	Clearer perception of the responsibilities and challenges of the role of social carer. Identification of personal and group potential and strategies to carry out the role in order to contribute to promoting interculturality.	3 hours and 30 mins
Training Assessment	Assessment by trainees of the results, content and methods of training.	30 mins

THEME HUMAN RIGHTS, GENDER EQUALITY, GEOGRAPHICAL MOBILITY, NON-DISCRIMINATION AND CITIZENSHIP

Minimum time - 6 hours

KEY IDEAS

- HUMAN RIGHTS ARE THE RIGHTS OF MEN AND WOMEN REGARDLESS OF THE CULTURAL COMMUNITIES WITH WHICH THEY IDENTIFY AND SHOULD BE EXERCISED EQUALLY AND WITH BALANCED RESULTS FOR HUMAN DEVELOPMENT.
- MOBILITY IS A HUMAN RIGHT OF MEN AND WOMEN.
- NATIONAL, COMMUNITY AND INTERNATIONAL LAW AIMS TO ESTABLISH BALANCED, HARMONIOUS AND INTERCULTURAL SOCIAL ORGANISATION.

General aims:

Improve and put into context knowledge and boost skills in the areas related to human rights, gender equality, international migration and global citizenship, to qualify professional intervention

Skills to be acquired by the trainees:

- Identify human rights
- Recognise that the universality of human rights results from the universality of the basic needs of human beings.
- Be aware that all human beings are subjects within the law, participation social beings and that their are rights that belong to all human beings wherever they may be, which is to say that there are universal human rights.
- Establish a relationship between exercising rights and carrying out duties within the Rule of Law.
- Identify gender inequalities in the public and private spheres.
- Identify the reasons for imbalances in the distribution of paid and unpaid work amongst men and women, as well as of resources and real and symbolic power.
- Define concepts of sex and gender, difference and inequality
- Identify some cultural differences between Gypsy and non-Gypsy communities in the area of gender-based social roles;

- Encourage the use of language that respects the equal visibility and equal dignity of men and women.
- Identify the sources of the law that applies to human rights, gender equality, non-discrimination of cultural minorities and interculturality, on an international, community and national level.
- Find solutions to promote gender equality and human rights in general in a professional context.
- Assess the importance of gender in people's international mobility.
- Confirm that geographic mobility, international migrations and the establishment of foreign communities have been and are inherent to human societies regardless of the level of development and can become a lifestyle for which a democratic social organisation has to find a balanced response.
- Argue against and defend a position on cultural relativism.
- Establish consequences for professional practices of recognising that personal dignity is at the core of democratic social organisation.
- Develop a critical awareness for exercising of citizenship.

Methodology

Focus is given to reflection based on the work carried out by the trainees themselves whether individually or as a group.

There is an aim of interpreting routine.

Internet access is provided to the applicable laws, the understanding of which is a necessity for empowerment of the agent and the person with whom he/she has to interact professionally.

Training trajectory

In this module we begin by showing that as there are basic needs that are shared by every human being – baby, teenager/young person and adult – there are also rights – which have duties associated to them – shared by every person wherever they may be and whatever their circumstances. This is the start of setting the scene to have a debate about cultural relativism from a more informed basis, which is clearer and more open.

The issue of gender is introduced based on the consideration that men and women are the subjects of human rights on an equal basis.

This part of the training follows the model that has already been tested successfully by the Delfim Project carried out by CITE within the scope of the ADAPT Community Initiative and which was the result of a training manual¹, adjusted to the training of trainers as referenced by the IEF² and of a new one adjusted and tested within the framework of the Reference on Intercultural Citizenship Training within Professional Practices resulting from the EQUAL “Migration and Development” Project, which is provided in three stages and systematically compares the reality of majority communities and Gypsy communities, in Portugal and the European Union:

- 1^o Knowing the reality – knowing how to observe and see the situation of women and of men in all areas of life starting from scenes from daily life, comparing the various indicators of human development and considering the results.
- 2^o Reflecting on reality – questioning what has always been obvious, identifying the reasons for asymmetries, understanding the falseness of the universal neuter, understanding the reasons for changing practices, namely the use of language without respect for gender equality, understanding that social norms diverge from the law.
- 3^o Intervening in reality – assuming the equal citizenship of men and women and its consequences on the balanced participation of men and women in all areas of life, knowing the sources of national, international and community law in relation to gender equality as a basis for redirecting and even advising in some more common cases, understanding that all people have the freedom to make choices that respect gender equality, regardless of the responsibilities of structural intervention of the State or of economic activities.

47

The theme of geographical mobility and international migrations is briefly introduced, noting that emigration is one of the Human Rights. An attempt is made to show that mobility in search of a better life is inherent to human beings, and has been a constant throughout history, particularly the history of Portugal, and that it is present in all the countries of the world.

Work is done on the idea of citizenship from a perspective of the equality of all human beings, adding that in relation to Portuguese Gypsy people, it is not always noted that they have the nationality of the majority community.

The issue of discrimination is dealt with in terms of the core set of human rights that any person has.

The session should finish in such a way as to allow for assessment of skills acquired by trainees for more informed professional performances in the areas of training.

¹ Manual for Training of Trainers on equality between Men and Women, CITE, Lisbon, 2003.

² Collection: References for Continuing Educational Training of Trainers. Title: References for Continuing Educational Training of Trainers – For Active Citizenship: Equality of Men and Women, NATIONAL TRAINERS' TRAINING CENTRE, 2004.

RESOURCES	METHODOLOGIES / ACTIVITY SUGGESTIONS	TECHNICAL -EDUCATIONAL CONTENT
Introduction of participants – Expectations survey		
Basic needs of human beings Human rights	Group work on the basic needs of human beings and human rights: If possible organise 3 groups so that they can finish in 5 minutes: 1º- What do all babies need in any part of the world? 2º- What about teenagers? 3º- What about adults? Write – 5 minutes 1 spokesperson for the group or 3 volunteers to write on the flipchart Individual reading of the UDHR Group comparison of what is missing or left out of what was written	- Flipchart - Coloured markers - As many copies of the Universal Declaration of Human Rights as people attending the training
I – Knowing about the reality Situation of men and women in Portugal in relation to the exercise of their human rights: THE RIGHT to EMPLOYMENT	Showing of the “Job Offer” DVD and group work based on the following questions: - Does history correspond to reality? - What was the situation like for the boy? - What was it like for the girl? - Open discussion Presentation of statistical data about the situation of men and women in Portugal	“Job Offer” DVD Projector and transparencies about the situation of men and women in Portugal in various areas, particularly about the labour market and use of time

<p>Comparisons with the situation of Gypsy communities</p>	<p>References to websites and their presentation</p> <p>Reading and analysis of:</p> <ul style="list-style-type: none"> - extract(s) of EU and Council of Europe reports about the situation of women and girls on issues of gender in the Gypsy communities of Europe. - Extracts from "Tomar a Palavra" – the reality in Portugal. 	<p>Computer with an Internet connection and data show capabilities</p> <p>As many copies of the book "Tomar a Palavra" as people attending the training</p>
<p>Human Rights and social roles: gender and conflict between different social norms and legal norms in Portugal</p> <p>Difference as an easily observable factor (biological, arithmetic) that hides structural inequality</p> <p>Men as a measure of all things</p> <p>Language as reproduction of gender inequality</p>	<p>Reflection and debate based on newspaper articles and analysis of dictionary definitions</p> <p>Exercises on language, if possible as a group, based on a model of good practices</p>	<p>Transparencies</p> <p>Hand out the language guide</p> <p>Transparency</p> <p>Language summary</p>
<p>The right to gender equality, non-discrimination and interculturality on an international, community and national level</p>	<p>References to websites and their presentation</p>	
<p>People's right to emigrate</p> <p>Mobility and international migration as an expression of individual freedom, economic freedom, technological advances and globalisation of markets</p>	<p>Reading of Art. 13 – No. 2 of the Universal Declaration of Human Rights – The freedom to emigrate</p> <p>If time allows, presentation and commentary on the statistics about international migrations</p>	<p>Transparencies</p> <p>Universal Declaration of Human Rights</p>

Situation of minority communities, particularly Gypsy persons and communities

Social inclusion as an aim of democracy, the economy and sustainable development

The law as a way of eliminating discrimination:

- the paradigm of the subject of rights and 'others' as the object of discrimination

Citizenship, social contract and the democratic Rule of Law:

- the individual subject of rights and of responsibilities
- the limits to exercising rights
- the fundamental duties of the State towards each and every individual, towards all and any national and to any citizen of the European Union
- the State guarantees rights and responsibilities
- the universal nature of Human Rights and debate about cultural relativism: cultural freedom

The asymmetries in relation to the situation of nationals and majority cultural communities

Applicable legislation in general on anti-discrimination and specifically about Gypsy communities

Exposition, questioning and debate

Reflection and debate about culture and individual freedom

Websites on anti-discrimination legislation:

- ACIME
- EU
- Council of Europe
- Others

UNDP 2004 Report on Cultural Freedom

MÓDULO III

Construction of a Social Care Project

Minimum time - 3 hours

KEY IDEAS

- TRAINING SHOULD HAVE A USE WITHIN THE PROFESSIONAL PRACTICE OF THE GROUP OF TRAINEES AND PROVIDE A BENEFIT, EVEN IF IT IS INDIRECT, TO GYPSY COMMUNITIES.
- THE TRAINING SHOULD PROVIDE AN ACCOMPANIMENT TO PROFESSIONAL PRACTICES AND LEAD TO NEW INTERVENTIONS.

General Aims

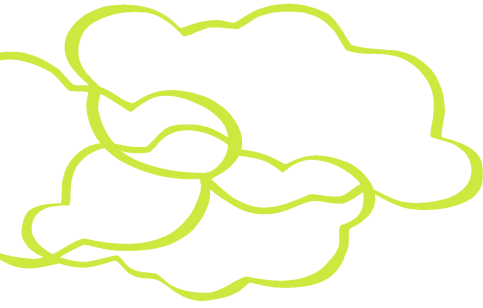
- Draw up intervention projects on a local level.

Content, Activities and Technical-Educational Resources

This training module is essentially a practical one allowing for the use and application of knowledge acquired during the training and was adjusted to the needs of each group. Thus from a minimum of 3 hours in Seixal, this module lasted the longest in Beja; 12 hours.

In each location the idea was, based on the skills acquired, to identify the needs of social intervention addressed to the Gypsy communities and design made to measure intervention proposals.





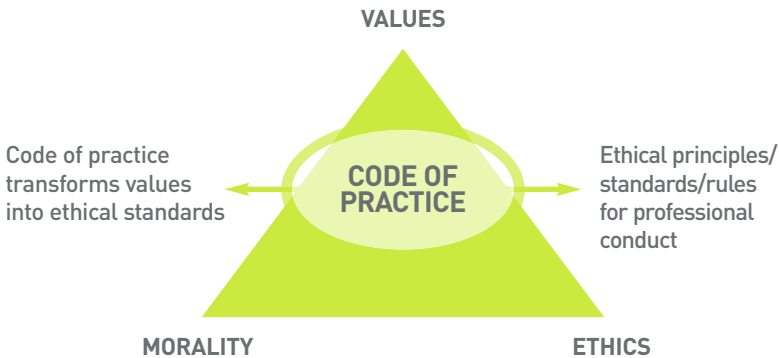
ANNEX 6.B - PILLAR IV

TRAINING FOR SOCIAL ACTORS

SEIXAL SOCIAL NETWORK

Noémia Bandeira - March 2007

CODE OF PRACTICE



53

Values

These are the benchmark for Morality and Ethics

These only become effective when they are accepted/appropriated and reinterpreted by each person

Morality - set of rules that guide us in understanding good and bad and regulate our conduct (what should I do?)

Ethics – reflection, analysis and criticism of the ends and rules that guide our actions (how should I act?)

I need to think about which reference values I adopt



Basic VALUES of professional social work (UN, 1992)

- Life
- Freedom and Autonomy
- Equality and Non-Discrimination
- Justice
- Solidarity
- Social Responsibility
- Development, Peace and Non-Violence
- Relationship between Man and Nature

Professional Ethics

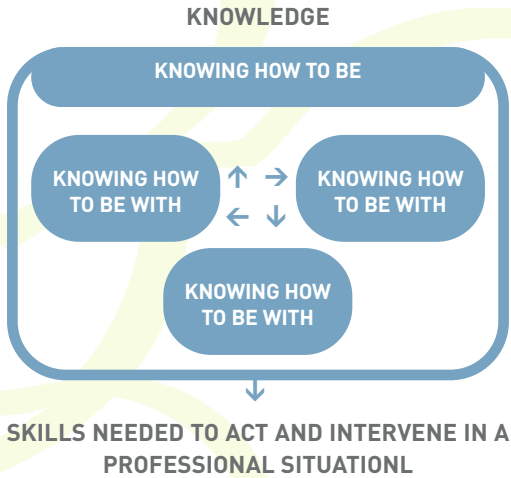
- Presumes a relationship of proximity with others Implies people with a desire for dialogue
- Presumes the recognition of the right to rights (the right of everybody to be recognised as people with rights)

SELF- AND SHARED ANALYSIS ARE THE SOURCES OF AN ETHICAL CONSCIENCE

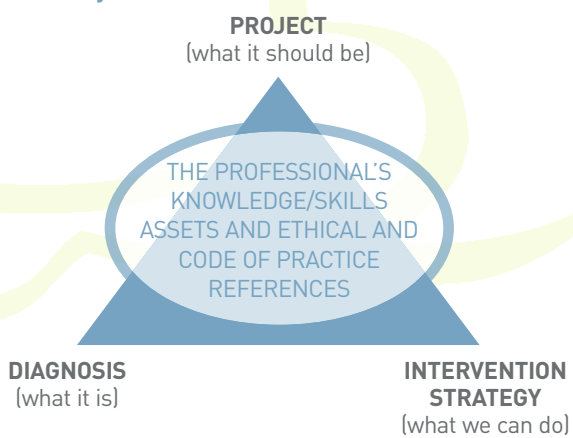
DON'T THINK OF OTHERS WHO ARE LACKING IN COGNITIVE EMOTIONAL, VALUE-RELATED SKILLS

DO NOT DO TO OTHERS WHAT YOU WOULD NOT LIKE TO BE DONE TO YOU

Knowledge and skills for professional quality



Caring for skills as a value/duty of the code of practice



RELATIONSHIP OF TRUST
(basis of professional conduct)

It is not possible without being open to accept different points of view, feeling and lifestyles.

INTERCULTURAL CONFLICT (proposal of understanding)

Divergence that appears between social actors, due to which interaction becomes difficult, not only because of differences in terms of culture, language, needs, geographical origin, aspiration, consolidated lifestyle habits, etc., but above all because of an inability to accept “the other” in terms of their differences and complexity.

CONFLICT IS A NECESSITY AND CAN BE POSITIVE

- When the context favours a culture of acceptance of others (implies a reciprocal capacity to adapt in which everyone understands the need for differences to work in synergy instead of annulling them);
- Sign of a society’s vitality, which is an expression of the meeting of differences that should and want to live alongside each other, and synonymous with dialectic and democratic confrontation.

A PROFESSIONAL’S KNOWING HOW TO BE AND KNOWING HO TO DO DEPENDS ON THE AWARENESS THEY HAVE OF THEMSELVES, NAMELY OF THEIR INTERPRETATION AND COMMUNICATION STEREOTYPES

Most frequent preconceptions and assumptions:

- We gather incomplete information but organise it as if it were complete and, classify and typify
- We see our perception of the real as being reality, we nourish our own points of view.
- We fit people and their behaviours into our own meanings and definitions.
- With our projections, we formulate hypotheses that limit the dynamics of reality.
- We discriminate or accept, according to the group to which we belong, tied as we are to our own life history.

**CULTURES ARE NOT MET
BUT PEOPLE ARE**

Creative Communication

This situation/relationship
is unique



We (he/she and I)
are unique and
different

We all learn from everybody

**FOCUS IS GIVEN TO THE
PROCESS OF INTERCULTURAL
COMMUNICATION**

ACTS AND DYNAMICS OF COMMUNICATION ARE SOCIALLY CONDITIONED

- The protagonists are in each other's presence mediated by the "mask" (roles and status).
- By the position they have in the social space.

57

INTERCULTURAL COMMUNICATION REQUIRES AN OPEN AND OPTIMISTIC ATTITUDE

The act of communicating includes two dimensions; that of Information and Relations

These are interlaced during communication in which the speakers together produce meaning.

GLOBAL AND INTERCULTURAL SOCIETIES ARE A COMPLEX REALITY OF (INEVITABLE) ENRICHMENT

- It is necessary to overcome an essentialist approach: “The Portuguese are,” “Gypsies are,” “men are...,” “disabled people are,” “Jews are,” etc.
- Be aware that different cultures have different ways of structuring the world and produce multiple frames of reference.
- Accepting that situations of social interaction are regulated by a complex set of norms that play out as invisible assumptions: these assumptions are an obstacle to understanding the behaviour of others.
- Not giving up on an analytical and reflective attitude about the intervention in the search for and confrontation with nature and the basis of the values that regulate the behaviour of those involved.
- Identify what is at stake in an interaction and understand the logic of each protagonist.
- Reducing the effects of ethnocentricity in interpersonal relationships (representation of one’s self and others).
- Understanding that identity is a central notion needed to understand a person and that this is developed in others during socialisation and is built through interaction with the world.

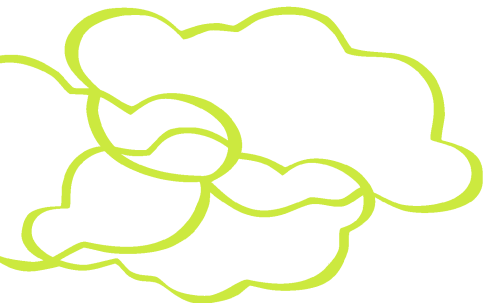
UNFINISHED STORY WAITING FOR A HAPPY ENDING

Once upon a time there was a great city that stretched out in the shadow of five mountains and suffered from an unknown malady

On the top of each mountain there was a wise man that each morning would make discoveries in the search for a cure.

But each of the wise men could only see one incomplete part of the city and from so far away that he could not even guess at the noise of the voices and the machines or the smiles on children’s faces and the hidden tears in the middle of the night.

António Cardoso Ferreira



ANNEX 6.C - PILLAR IV

CITIZENSHIP, GENDER EQUALITY AND INTERCULTURALITY AT THE SERVICE OF HEALTH

CHBA, March, 7 and 14, 2007
Luísa Ferreira da Silva

HEALTH AND INTERCULTURALITY

Aims

- Reflect on our ('non-Gypsy') attitude towards Gypsies, framing the reflection within an analysis of ethnocentricity, the organisational culture of the hospital and the anthropology of health.

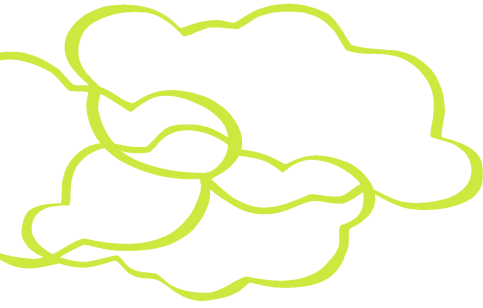
Education method

- Construction of a space for dialogue about difficulties felt in relation to hospital services to Gypsy people.
- Presentation of experiences of confrontations between "integrated" and "excluded" populations.
- Presentation of concepts and theories about social exclusion and stigmatisation; about knowledge of anthropology and sociology of health.
- 'Paper games' simulating real situations.

Supporting bibliography

- Carapinheiro, Graça (1998 [3rd ed.]) *Saberes e poderes no hospital*, Porto, Afrontamento
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ANNEX 6.D - PILLAR IV

PREPARATION OF *TERTÚLIAS*

ISSUES TO CONSIDER IN PREPARING THE *TERTÚLIAS*

Diagnosis

1. What problems are being dealt with?
2. What skills are needed for implementing the activity?

Strategies

1. Identification of people involved:
 - Target group
 - Organisations/professionals
2. Dissemination
3. Mobilization (transport/gifts)
4. Looking after the children

Planning the action

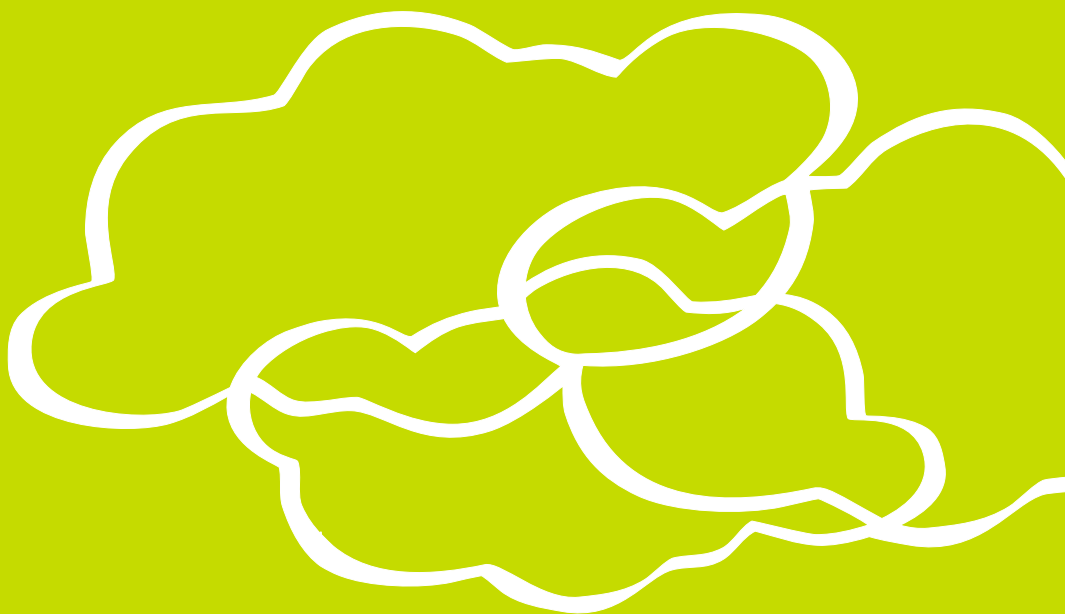
1. Central theme of the Tertúlia
2. Location
3. Aims
4. Main issues to be discussed
5. Arguments
6. Date, Time, Duration
7. Monitors
8. Support materials

Assessment

1. Instruments to be applied
2. Expected results
3. Difficulties and obstacles encountered
4. Ways of overcoming them
5. Critical factors for success
6. Boosting skills – which ones and how much?
7. Importance for consolidation of partnership work
8. Impact in terms of Gender Equality

IMPROVING SOCIAL COHESION

Good Practices Guide for Citizenship
and Relations between Gypsy and non-Gypsy
Persons, Institutions and Communities



CREDITS

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