

# Report on Spain

Report conducted by:



AN INITIATIVE OF



## ROMA WOMEN RESEARCH



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## **ABSTRACT**

Roma women from five different countries (Finland, Poland, Ukraine, the Former Yugoslav Republic of Macedonia and Spain) have been consulted about the following topics: education, employment, health, generational changes, expectations, gender-based violence, discrimination and participation. Women belonged to three segments of population by ages (17-30; 31-45; 45 and older) with the aim of compare the results obtained between the different ages groups (differences found among the countries will be analysed in a different report). A university or research centre from each of the participating countries has been collaborating for getting the most rigorous report-diagnosis. This qualitative research have adopted a *Critical Communicative Methodology* approach advised by the CREA Institute (Community of Research on Excellence for All; University of Barcelona), which is based on dialog, reflection and self-reflection (criticism) and intersubjectivity (communicative) placing women at an equal plane with researchers. This report contains the results of Spain.

### **Key words**

Roma women, communicative methodological approach, intergenerational, education, employment, health, generational changes, expectations, gender-based violence, discrimination, participation, diversity

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## I. INTRODUCTION

### I.1 General Background

“Roma people are the largest ethnic minority in the European Union (EU) and among the most deprived, facing social exclusion, discrimination and unequal access to employment, education, housing and health”<sup>1</sup>.

In particular,

“Romani women across Europe face the additional burden of racism as well as gender discrimination, which push them to the margins of their societies. Low educational achievement, high rates of irregular attendance and school dropouts, high unemployment rates and poor employment opportunities deprive Romani women and girls of realistic possibilities for integration and full participation in society. Lack of personal documents hinders the possibility for many Romani women and/or girls to access education, health care, employment and other related services. Increased racism and anti-Gypsyism in the context of a global economic crisis and international mobility of Romani families affects the safety of Romani women and girls, making them increasingly vulnerable to social exclusion, exploitation, trafficking and violence. Traditional family roles that many Romani women find themselves in, creates additional mechanisms of exclusion. Early and child marriages are still recurrent among Romani girls and boys in traditional families. While there is a positive ascending trend in the gender relations between Romani women and men, there is yet a long way to go for Romani women to become autonomous and feel that they can make choices outside pre-assumed ascribed gender roles.

Romani women and girls are often excluded from consultation and decision-making processes on legislation, policies and programmes, including those that are specifically designed to address their situation. This contributes to a lack of, or a limited perspective on Romani women and girls in policies on gender, social inclusion or Roma which further hinders Romani women’s equal access to resources and their full participation in all spheres of public and private life. While some progress has been made in recognizing the multiple discrimination of Romani women and girls and the inequalities they face in their access and distribution of resources and public services, the lack of disaggregated data by gender and ethnicity addressing the status of Romani women and girls across European countries prevents policy makers and human rights advocates from devising viable and meaningful policies and measures for the advancement of Romani women’s rights and of their situation at local and national level. The lack of data further prevents the opportunity for establishing a base line and providing a possibility for adequate monitoring and evaluation.”<sup>2</sup>

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<sup>1</sup>European Union Agency for Fundamental Rights; Roma survey – Data in focus Poverty and employment: the situation of Roma in 11 EU Member States ([http://fra.europa.eu/sites/default/files/fra-2014-roma-survey-employment\\_en.pdf](http://fra.europa.eu/sites/default/files/fra-2014-roma-survey-employment_en.pdf))

<sup>2</sup>Council of Europe; Strategy on the advancement of Romani women and girls (2014-2020)

(<https://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=09000016800c0a86>)

This worrying situation leads to an increase of the interest of international organizations on Roma women issues; clear examples of this are the Congress of Roma from the European Union and “Manifesto of Roma Women” referred to the situation of Romani women in Europe; the OSCE Office for Democratic Institutions and Human Rights (ODIHR) started addressing Romani women’s issues more consistently in 2003, when the Ministerial Council endorsed the Action Plan for Roma and Sinti within the OSCE Area; the *Council of Europe’s* (CoE) public hearing of Romani women, the establishment of the *International Romani Women’s Network* (IRWN), the *International Conferences of Romani Women* (2007 –Stockholm, 2009 - Athens, 2011 - Granada, 2013 -Helsinki, 2015 - Skopje), the study realized by *Fundamental Rights Agency* (FRA) regarding Roma women and men’s situation (2011), the report about Roma inclusion strategies realized by *European Parliament Committee on Gender Equality and Women’s Rights* and so on.

## I.2 Roma Women Research

Nowadays Roma NGO’s and other organizations that work defending minorities’ rights are in constantly effort to improve Roma people’s situation. Thereby, KAMIRA federation as one of these organisations conducted a participative research regarding Roma women situation and expectations in Spain (2014)<sup>3</sup>. Thus, rise the idea of expand this research under KAMIRA’s coordination improving the methodology and seeking for European partners with the purpose of elaborate on the prior diagnosis of the work on the design of a strategy in accordance with the Phenjalipe's objectives (Helsinki, 2015) and create a networking leads by Roma NGO’s and other organizations working on it. This strategy will be designed by the team work (all the countries who have participated in the research) on the basis of the compared results obtained through this research, which will be analysed in a specific report. Note that even though this strategy lied on the common or urgent needs found, each country must adapt it to their context specificities.

This research means a new contribution to the body of knowledge because it arises from Roma women and it is carried out mainly by Roma, advised always by experts; so the work lines proposed mainstream the Roma perception of the issue together with good practices that they perceive as the right ones in order to improve the problems found. In this way, is prevented the wasting of time, funds and efforts when no Roma people try to improve Roma’s situation, out of the goodness of its heart, but unfortunately proposals made are not successful, because among other variables are not based on the Roma vision and experience.

On the other hand, the purpose of each national report is to get an inside of the Roma Women situation segregated per three age generations and also to propose future actions for the key national stakeholders based on the urgent needs found in each country.

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<sup>3</sup>Find the full report in Spanish language and executive summary in English language here:  
<http://federacionkamira.es/documentacion/>

A *Critical Communicative Methodology*<sup>4</sup> (Gómez et al, 2006) approach was carried out during the whole process in each one of the participating countries, led by the partner organization. This methodology, developed by the CREA Institute team, has been agreed as the most appropriate, in order to empower Roma women involving them in their own transformation process and also because it has been supported by the European Commission to carry out many researches, especially with vulnerable groups such as the Roma. More specifically it consists of a qualitative research which have used as research instruments semi- structured interviews and focus groups.

### I.3 Specific national background of Roma women (SPAIN)

Roma people (locally called *Gitanos*, an accepted term) have been present in Spain since the 15th century. As in the rest of Europe, their history has been marked by persecution and phases of social exclusion. Currently, the Spanish Roma population stands at around 725,000-750,000. They speak Spanish (few of them also speak the Caló dialect).

Regarding their social situation, Roma community's profile is diverse and heterogeneous; Roma community usually appears mistakenly tied in with material deprivation situations, social exclusion or opt-out. Many Roma people has high and middle socio economic levels and they live in full social integration; a large part of them face social deprivation and inequalities compared with the majority population. Finally, a third segment, minority, is made up of people who experience severe social exclusion and haven't achieved hardly social progress<sup>5</sup>. Nevertheless, according to data from the VII FOESSA report about social exclusion and development<sup>6</sup> 18% of the Roma population lives in social exclusion and 54% of them in severe social exclusion; still the sector of the Spanish society most excluded<sup>7</sup>.

**Table 1 Percent of people in social integration, relational social integration, social exclusion and severe social exclusion according to their ethnicity in 2007 and 2013**

	2007		2013	
	Roma population	Rest of the population	Roma population	Rest of the population
<b>Social integration</b>	5,3	51,3	5,8	35,2
<b>Relational integration</b>	18,8	33,7	21,9	41,2
<b>Social exclusion</b>	49,3	9,2	17,9	14,1
<b>Severe social exclusion</b>	26,6	5,8	54,4	9,5
<b>TOTAL</b>	100,00	100,00	100,00	100,00

Source: VI FOESSA report about social exclusion and development 2008. Madrid.

<sup>4</sup>Gómez, J., Latorre, A., Sánchez, M. & Flecha, R. (2006) Metodología comunicativa crítica. El Roure, Barcelona.

<sup>5</sup> [http://ec.europa.eu/justice/discrimination/files/roma\\_spain\\_strategy\\_es.pdf](http://ec.europa.eu/justice/discrimination/files/roma_spain_strategy_es.pdf)

<sup>6</sup> VI FOESSA report about social exclusion and development 2008. Madrid.

<sup>7</sup> Laparra, M. & Pérez, B. (2008). Exclusión Social en España: Un espacio diverso y disperso en intensa transformación. En: VI Informe sobre exclusión y desarrollo social en España 2008. Madrid: Foessa.



In spite of the limitations in determining the total scale of the Roma population in Spain, it is accurately known that the Roma people are distributed across the national territory, with a major concentrated presence in Andalusia, where around 40% of Spanish Roma reside, as well as in Catalonia, Valencia and Madrid. Although their history has been associated with rural life and geographic mobility, the current trend is for prolonged, stable settlement in urban areas which consolidated in the 1950s, 60s and 70s coinciding with the general wave of domestic migration between rural areas and cities<sup>8</sup>.

All social demographic studies carried out show that it is a young population, where around a third are aged under 16 years, with birth rates substantially higher than the population average, although in the last decade this disparate rate has begun to reduce.<sup>9</sup>

Housing and context play an important role regarding the social exclusion processes; 12% of the Roma population live in substandard housing, plus a 8,5% don't have access to safe water, cleaning or electricity while only the 0,3% of the non Roma families don't have it<sup>10</sup>.

Special mention must also to be made regarding the incensement of the Roma population in Spain due to new arrivals of Romani people coming from Rumania and Bulgaria, that started mainly in 2002 (when it was avoid the need of visa for these two countries) and got increased in 2007 (when these two countries joined the UE). It is difficult to quantify the number of Romani people from Rumania and Bulgaria who are living in Spain exercising its right to free movement and resident, because they are integrated in large contingents of people from Rumania and Bulgaria who are living temporality of permanently in Spain and also due to the absence of any kind of registers in Spain to record the foreignn's ethnicity.

A positive thing, worth remarking is that an Operational Plan for 2014-2016 was adopted in April 2014 in order to implement the National Roma Integration Strategy in Spain2012-2020.

## Education

The Organic Law of Education 2/2006 from 3<sup>rd</sup> May 2006<sup>11</sup> states that *"in order to prevent students dropping out of school and to offer more training opportunities and subsequent qualifications and facilitate access to the workplace, there will be initial vocational training programmes for students over sixteen who have not obtained the Certificate in Compulsory Secondary Education"*.

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<sup>8</sup> [http://ec.europa.eu/justice/discrimination/files/roma\\_spain\\_strategy\\_es.pdf](http://ec.europa.eu/justice/discrimination/files/roma_spain_strategy_es.pdf)

<sup>9</sup>THEMATIC REPORT by the experts of the CAHROM thematic group on SCHOOL DROP-OUT/ABSENTEEISM OF ROMA CHILDREN.

<sup>10</sup> Revista Gitanos. Pensamiento y Cultura. Dossier Vivienda, nº 1. Madrid, FSGG, 2002.

<sup>11</sup>Full text of the Organic Law of Education (*ley orgánica de educación – LOE*) available in English at [http://planipolis.iiep.unesco.org/upload/Spain/Spain\\_LOE\\_eng.pdf](http://planipolis.iiep.unesco.org/upload/Spain/Spain_LOE_eng.pdf). See especially the Heading II "Equity in Education".

The distance between the educational situation of the Roma population (adult and school age) and the rest of the population is truly alarming and is a factor contributing to widening inequalities and to the social exclusion gap affecting a large proportion of this community. The transition to compulsory secondary education remains an insurmountable barrier. There are few boys and even fewer girls who even embark upon secondary education and 80% of those who do so fail to complete their studies<sup>12</sup>.

The high rate of early school-leavers during the compulsory education period is one of the most important challenges facing the educational system, Roma families and society at large and is standing in the way of true social inclusion of the Roma minority.

According to the 2008 Survey of the Roma population, an analysis conducted by Spain's Sociological Research Centre, 24% of this community have reached post-primary school education (in other words, 76% have only primary school studies) compared with 64% of the overall Spanish population. According to the report "El alumnado gitano en secundaria: un estudio comparado" 2013 published by FSG the 64% of the Roma students between 16 and 24 years old don't finish the secondary school while only the 13% of the Spanish students don't finish it. On the other hand, this report shows that the 95% of the Roma community perceives education as a key element to achieve success. This inequality in the area of education has a negative influence on their labour market integration and therefore on the development of a life project on an equal footing with the rest of the citizens.

The same report shows that exist a big difference between Romani girls and boys, thus the 60,7% of the Roma students at secondary are male while only the 39,3% are female; it shows a bigger drop out of women when starting secondary and it points out as main reasons the job searching, house and family chores and family businesses. If we rely on studies previously carried out we can see that the expectations for girls and boys are still different in the Roma familiar environment. In 2013 the CNIIE-MECD published a study carried out by FSG called "*The Roma student body in secondary education. A comparative study.*" In this study we can confirm how the expectations focalised at ones and others diverge regarding the dedication to the studies, especially when speaking of dedication of care of the family and familiar collaboration:

**Table 2 Opinion on what young Roma should be doing**

	% Answers	
	Young Roma women	Young Roma men
<b>They should be studying until 16 years old</b>	13,3%	10,0%
<b>They should still studying over 16 years of age</b>	81,0%	84,6%
<b>They should be working</b>	1,1%	3,9%
<b>They should be helping with household work</b>	3,3%	0,4%
<b>Don't know/ Not respond</b>	1,2%	1,1%
<b>Total</b>	100,0%	100,0%

Source: "*The Roma student body in secondary education. A comparative study.*"

<sup>12</sup>THEMATIC REPORT by the experts of the CAHROM thematic group on SCHOOL DROP-OUT/ABSENTEEISM OF ROMA CHILDREN 2012.

It shows us how the reality between men and women comes closer, provoking a broader reflection that should be made in the core of the educational administration: the Roma population generally suffers exclusion from the Educational System, causing that in the situations of maximum poverty or vulnerability, this fact has a stronger impact upon the female sector, doubling the important exclusion suffered by Roma women.

The racism and the stereotypes are also part of their reality at school. A report of Jesús Salinas, "Reflections on Educational Policies for Spanish Gypsies, European Education" Vol. 39 (2007), shows that the 25, 3% of the total population would be upset if their children were with Roma pupils in the class while only the 9% would be upset when instead of Roma the pupils were immigrants.

The following list of obstacles has been identified in Spain through the THEMATIC REPORT by the experts of the CAHROM thematic group on SCHOOL DROP-OUT/ABSENTEEISM OF ROMA CHILDREN, 2015:

- Multiple disadvantaged families (poverty, unemployment, debt, domestic violence, etc.);
- Lack of willingness from Roma parents to enrol their children in school or to ensure their regular presence; low level of education of Roma parents; lack of dialogue between Roma parents and the school; mistrust in the education system and fear of assimilation;
- Lack of perspectives on the regular labour market;
- Lower expectation from teachers as concerns Roma children's education; lack of knowledge of Roma culture by teachers and public institutions;
- School segregation; lack of (accessible) public transport and documents; housing segregation;
- Lack of Roma children in pre-school; lack of knowledge of the national language among Roma children;
- Difficulties to enrol in some classes due to age limit or learning difficulties;
- Lack of knowledge of the Romani language among Roma children; lack of Romani language teachers; lack of Romani language textbook; absence of recognition of Roma's culture and historical presence in school curricula;
- Early marriages of Roma girls, child exploitation and trafficking;
- Lack of political will and interest at national and local levels to improve the situation ; lack of visibility of state or local action towards Roma; the negative perception of Roma;
- Lack of impact assessment of educational policies for Roma pupils/students: lack of funding.

Regarding School segregation in a recent report, the European Commission against Racism and Intolerance (ECRI) reviewed progress made in Spain, yet also expressed its concern over the existence of "ghetto" schools, whose students are mostly Roma and immigrants<sup>13</sup>. The report

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<sup>13</sup> European Commission against Racism and Intolerance, *Report on Spain*, 8 February 2011, available at: <http://www.coe.int/t/dghl/monitoring/ecri/Country-by-country/Spain/ESP-CBC-IV-2011-004-ENG.pdf>.

on Spain before the Committee for the Elimination of Racial Discrimination (CERD) reviews measures for preventing school segregation as regards the immigrant population, but makes no reference to the Romani population<sup>14</sup>. School Segregation is an important barrier that must be avoided; more data available in English in the report published by Federación Nacional de Asociaciones de Mujeres Gitanas Kamira<sup>15</sup>.

The different educational reforms have not taken into account the inclusion of the Roma population from the point of view of the Roma culture and society. This fact is thoroughly reflected in the 2003 winter number of the Harvard Educational Review in the article “Why Roma Do Not Like Mainstream Schools. Voices of a People without Territory” written by Gomez, J. & Vargas, J. In the stated article they gather extensively the arguments that show that the different educational legislations that the Spanish educational system has set up have not given voice to the Roma people, which is why they have not incorporated their identity elements or those elements that can be more relevant for the overcoming of de educational and social inequalities. This can be perceived as an important factor to understand la lack of motivation on the Roma student body’s side.

On the other hand, the results of WORKALÓ (The Gypsy case RTD. FP5. DG XII. Improving the Socio-economic Knowledge Base, 2001-2004) leads us to know the possibilities which, from the field of the education and the inclusion of the Roma identity and culture, would provide the solutions for the incorporation of the Roma population and, concretely, of the Roma women to the labour field through the educative success for all.

“The proposal is to implement policies that recognise the acquired abilities through the certification of the experience and also for the access to superior education. For this it is necessary to recognise the abilities developed by Roma people.

The community is demanding and education that respects the equality of differences, the success for all and the involvement in this educative process. This is why it is important that any educative polity directed at the Roma population takes this into account. Some elements to be included are the following: a) the acquisition of basic abilities; b) the recognition of the Roma culture in the educative curriculum and in all the fields of the educative system; c) an intercultural education; d) the equal participation and the inclusion in the educational process of all the involved people; e) the opening of the school to the community; f) strengthening of the higher expectations and the educational success instead of a deficit perspective and g) the presence of Roma teachers” (Vargas, J et alt, 2005).

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<sup>14</sup> Report of the Spanish State for the Committee for the Elimination of Racial Discrimination, 2 November 2009, available at: [http://www2.ohchr.org/english/bodies/cerd/docs/ngos/AI\\_Spain78.pdf](http://www2.ohchr.org/english/bodies/cerd/docs/ngos/AI_Spain78.pdf).

<sup>15</sup> <http://federacionkamira.es/wp-content/uploads/2015/11/School-segregation-report-EN-17-Julio-2012-FINAL-1.pdf>

## Employment

Economic crisis is strongly affecting social reality in Spain, Eurostat shows that among the Member States the highest unemployment rates in 2015 were recorded in Greece 25.2% and Spain 22.2% compared to the 9.5% European unemployment rate (E.U. 28).

We should take into account that patriarchy has been the existing system of domination through which Spanish society has been living during many years and even if it has lost its legitimacy, it still as a set of practices that is being reflected in the increase of gender-based violence and the lack of co-responsibility by men when talking about “care work” which has been carried out by women during last years. Traditional family models still appearing in pre-modern societies or some society sectors in which state and market have a very limited presence<sup>16</sup>. Thus, we consider that these people who live in social exclusion tend to maintain a traditional family model where patriarchy has a major presence and thereby, women have an unrecognized and unpaid additional job.

The European guidelines set by the 2020 Strategy is manifested in the National Reform Programme (NRP) setting as objectives the promotion of equal opportunities for women in the labour market. In this same context, the National Plan stipulates as priority action the developing of active labour market policies to promote an inclusive labour market, offering personalised itineraries and contributing to the social inclusion at the same time. Attending to the gender disaggregated, it stipulates the women employment rates (from 16 to 64 years old) for the 2020 year in 68.5%, a higher percentage comparing it with the 52% stipulated for the whole Roma community in the National Strategy for the Roma Population Social Inclusion in Spain2012-2020.

On the other hand, the last report (2012) about Employment and Roma Community published by FSG and co-financed by the Spanish Ministry of health and social policy shows the impact of the economic crisis when comparing with the findings of the last report published in 2005. Thus, within the working Roma population, the 26% declare their work as “helping the family economic activity”, illustrating that the working situation is not regularised. Ambulant sales appear as a common activity among Roma community, it continuous to be the 49,7% of the working rate.

Finally, on a more positive note, in Spain Roma population benefit of the employment policies. In this regard, have been some labour market reforms together with active employment policies favouring hiring of people with difficulties to access the labour market, and also improving the effectiveness of the employment policies.<sup>17</sup>

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<sup>16</sup> Flaquer, Ll. La estrella menguante del padre, Ariel S.A., Barcelona 1999.

<sup>17</sup>FOURTH REPORT SUBMITTED BY SPAIN PURSUANT TO ARTICLE 25, PARAGRAPH 2 OF THE FRAMEWORK CONVENTION FOR THE PROTECTION OF NATIONAL MINORITIES, 2014, Council of Europe.

## Health

Certain sectors of the Roma community do not perceive health as one of the main needs, instead they perceive as a greater priority the economic situation, housing or employment. Also, a big percent of them perceive health as absence of disease and the sickness as a disabling situation, so it is difficult to work with the prevention's line of action<sup>18</sup>.

Main problems detected in the Roma women's health<sup>19</sup>:

- High rate of fecundity with very early pregnancy and births.
- Lack of information regarding family planning. Some contraceptive methods are not known and exists some myths towards them.
- Lack of prevention on gynecological diseases.
- Premature ageing with a direct impact on diseases not normal according to their age: diabetes, bone diseases, cardiovascular problems, etc.
- Excess of responsibilities within and outside their home, with the consequent appearance of symptoms of depression, anxiety and anxiety in some cases.

In Roma women's group an increase in negative values can also be observed from the age of 35. Only 10.2% of Roma women older than 55 think their health is good, whereas, when talking about the whole group of women, this percentage rises to 38.5%. Among the Roma population older than 16 years, 41.4% of women state that their health is bad, while in men, this percentage is 28.1%. This tendency starts from childhood: 14% of Roma girls under 16 years old say that they have a bad health, compared to 11.7% of Roma boys in the same age range.<sup>20</sup>

Graph 1 Perception of health status



<sup>18</sup> Guía para la actuación con Comunidad Gitana en los Servicios Sanitarios FSG & MSC; 2006.

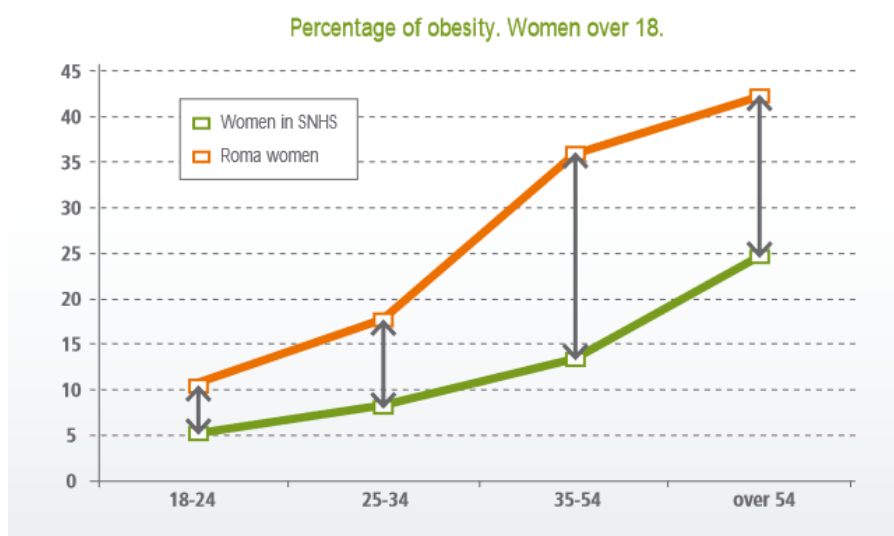
<sup>19</sup> Guía para la actuación con Comunidad Gitana en los Servicios Sanitarios FSG & MSC; 2006.

<sup>20</sup> Towards Equality in health (2006)

<http://www.mspsi.gob.es/profesionales/saludPublica/prevPromocion/promocion/desigualdadSalud/docs/folletoGitanosIngles.pdf>

Obesity is the endemic problem of Western societies. This is a health problem that also affects the Roma community, especially women. The data is especially worrying when talking about Roma girls aged less than 18 years: 22.9% are obese, compared with 10.2% in the general population.

Graph 2 Percentage of women obesity Roma and no Roma



## Gender-based Violence

At the end of 2015, according to official sources<sup>21</sup>, the number of fatalities caused by violence against women (VAW) in Spain was 60 women. Only two of them were Roma, one from the province of Aragon and the other from Andalusia. In 2014 another Roma woman was killed by her husband in Galicia. During 2016, another 30 women have been killed in the first six months, according to official sources updated on August 25, of which only 13 had filed a complaint<sup>22</sup>. This data shows the importance of this problem in our country.

In Spain, the Law 1/2004 of 28 December on Integrated Protection Measures against Gender-based violence, defines it "as a manifestation of discrimination, the inequality and power relations of men over women, is exercised on them by those who are or have been their spouses or those who are or have been linked to them by similar relationships of affection,

<sup>21</sup> <http://observatoriovioencia.org/estadisticas/>

<sup>22</sup> Monthly Statistical Bulletin June 2016 of the Government Delegation for Gender-based Violence.

even without cohabitation "and" encompasses all acts of physical and psychological violence, including assaults on sexual freedom, threats, coercion or arbitrary deprivation of liberty. "

Male violence against Roma women remains a largely invisible phenomenon in research, policies and programs within the EU<sup>23</sup>. Violence against women within Roma communities is a complex phenomenon due to several reasons such as the pervasiveness of patriarchal structures and the fact that it is an area where sensitive issues like Roma identity and gender roles get mixed in. Culture should not be confused with patriarchy. Instead, we should look at how patriarchy operates differently in different cultures. Within Romani communities, patriarchal system is strong and plays an important role in the creation of both social and individual identities. Thus, Romani identities get interrelated with traditional gender roles. The result is the definition of social gendered roles which are especially limitative and restrictive for women. Aspects such as submission to male authority, chastity before marriage, fidelity, motherhood and a prominent sexual division of work are important in the constitution of the identity of many Romani women.

It is important to understand that Roma women are not autonomous individuals and also that they represent the honor of their families. Any decision that a woman may take represents and involves her whole family. All decisions need to be agreed by the community and they must be in line with the social gendered norms established. Furthermore, violence is exerted by intimate partners and by other family members, so VAW is a really sensitive and complex topic<sup>24</sup>.

A guide published by Fundación Surt "Tackling male violence against Romani women" points out different reactions and barriers in front of VAW:

- Legitimation: VAW is understood as something that can be justified
- Normalisation: VAW is understood as something understandable and even excusable
- Invisibilisation, ocultation and negation: there is silence around the phenomenon and it is pretended that it does not even exist
- Responsabilisation of women: in some cases, when violence cannot be negated, women are pointed out as being responsible for the violence suffered
- Not acceptance: part of the community does not accept violence, speak out and denounce it
- Difficulties for Roma women to identify and verbalise VAW due to the social legitimization of violence
- Roma women fear that if they share they suffer violence they would ruin the image of the whole family
- In general, there is a lack of trust towards mainstream services. Moreover, in most of the cases these services are not prepared to attend the necessities of Roma women. Both aspects together generate big difficulties for women to access them.

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<sup>23</sup> <http://www.surt.org/empow-air/docs/Empow-Air%20European%20Political%20Recommendations.pdf>

<sup>24</sup> [http://www.surt.org/empow-air/docs/Guia\\_Ingles.pdf](http://www.surt.org/empow-air/docs/Guia_Ingles.pdf)



## Discrimination

As regards the climate of tolerance in Spain more generally, prejudice and intolerance against Roma, as well as islamophobia, anti-Semitism and intolerance against migrants continue to be expressed, notably in the print and audio-visual media and on the Internet, as well as in political life<sup>25</sup>.

In Spain, racial discrimination is prohibited by the Spanish Constitution, as well as all of the international laws ratified by Spain, which, under article 10.2 of the Spanish Constitution, become part of the Spanish legal order:

- Law 62/2003 of 30 December on fiscal, administrative and social order measures that transposed the EU Directive 2000/43.
- Law 3/2007 of 22 March on the application of the principle of equal treatment of people regardless of racial or ethnic origin that transposed the EU Directive 43/2000.

Roma is the most marginalized and excluded minority, and is the group that suffer most ethnic profiling practices<sup>26</sup>, as the 2014 discrimination report of Fundación Secretariado Gitano<sup>27</sup> shows. According to regulation, Law 62/2003, of 30th December, on Fiscal, Administrative and Social Measures, transpose to Spanish Law the EU Council Directive 2000/43/EC of 29 June 2000, on racial equality there are legal tools, however they are not applied, among other reasons, because there are few specialised lawyers. Despite the regulatory framework presented, there is no free legal assistance for victims of discrimination, which means a major obstacle for bringing action for racial discrimination, given that proper advice is not available, Roma people don't have the resources to hire lawyers to defend their interests, there are structural barriers, there's too few case law available<sup>28</sup>, it is difficult to prove the racial motivation of the offense, and due to all of this victims do not report under those circumstances. The result is a lack of complaints, non-implementation of anti-discrimination law and a lack of sentences imposed for racist offenses, and lack of knowledge of rights as victims of discrimination, although Roma community is still the most discriminated one, according to statistics (CIS Survey)<sup>29</sup>.

Regarding the Media, 89, 8% of the time Roma people is mentioned with negative adjectives<sup>30</sup>, spreading stereotypes related with crime, violence and marginalization. Negative views towards minorities such as the Roma have been increasing in recent years and since the beginning of the economic crisis in all European countries. Something that is extremely alarming, because the volume of protests and racist and discriminatory practices varies in correlation with the economic situation, which had only been worse in Europe before the two world wars of the last century (see the survey of market research published by the company

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<sup>25</sup><https://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=0900001680307ecc>

<sup>26</sup> "Identificación policial por Perfil étnico en España: informe sobre Experiencias y Actitudes en Relación con las Actuaciones Policiales", several authors, 2013.

<sup>27</sup> [https://www.gitanos.org/upload/77/85/Informe\\_de\\_Discriminacion\\_2014.pdf](https://www.gitanos.org/upload/77/85/Informe_de_Discriminacion_2014.pdf)

<sup>28</sup> In Kamira we have a compilation of those case law available.

<sup>29</sup> [http://www.cis.es/cis/export/sites/default/-Archivos/Marginales/3000\\_3019/3000/es3000mar.pdf](http://www.cis.es/cis/export/sites/default/-Archivos/Marginales/3000_3019/3000/es3000mar.pdf)

<sup>30</sup> Annual report on the situation of discrimination and the principle of equal treatment on racial or ethnic origin in Spain 2010 ([http://www.msssi.gob.es/ssi/igualdadOportunidades/docs/2010\\_Informe\\_Anual\\_Consejoigualdad\\_Accesible.pdf](http://www.msssi.gob.es/ssi/igualdadOportunidades/docs/2010_Informe_Anual_Consejoigualdad_Accesible.pdf))

YouGov<sup>31</sup>. Finally, if we consider the specific situation of Romani women, we find their identity is based on the intersection of several patterns of discrimination. They suffer discrimination for being women within the patriarchal system and for being part of a largely stigmatised and socially excluded ethnic group.

Favourable factors in Spain:

- Existence of a more adequate Legal Frame regarding discrimination in Spain, especially the reform of Articles 510 and 607-7 of the Criminal Code, which could speed up the closure of websites with racist or discriminatory content, and the existence of Prosecution of hate Crimes in all the Spanish provinces.
- Existence of an adequate legal framework also at European level. We highlight in this area the Directive 2000/43/EC of 29 June 2000, on the application of the principle of equal treatment between persons regardless of race or ethnic origin<sup>32</sup>. However, and despite the European prerogatives, in Spain still there is no free legal assistance for victims of crimes of discrimination as it does for other victims such as gender violence.
- The existence of synergies and networking between Roma associations and other key actors (as journalists, lawyers and police forces and state security bodies). On its part, Kamira through the project promoted since 2014 “No Prejudice”<sup>33</sup>.

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<sup>31</sup> <https://yougov.co.uk/news/2015/06/05/european-attitudes-minorities/>

<sup>32</sup> Transposed to Spain by Law 62/2003, 30 de diciembre (<http://eur-lex.europa.eu/legal-content/ES/ALL/?uri=CELEX:32000L0043>).

<sup>33</sup> [www.noprejuicios.com](http://www.noprejuicios.com)

## II. OBJECTIVES

### II.1 General objectives

- To get an inside of the Roma Women situation segregated per three age generations
- To propose future actions for the key national stakeholders based on the urgent needs found
- To elaborate on the prior diagnosis of the work on the design of a strategy in accordance with the Phenjalipe's objectives

### II.2 Specific objectives

- To know the Roma women perception of the education issue and which elements they identify as a support or possibility to overcome the problems related with it.
- To know the Roma women perception of the employment issue and which elements they identify as a support or possibility to overcome the problems related with it.
- To know the Roma women perception of the health issue and which elements they identify as a support or possibility to overcome the problems related with it.
- To identify the generational changes of the Roma women lives and expectations.
- To know the Roma women perception of the gender-based violence issue and which elements they identify as a support or possibility to overcome this problem.
- To know the Roma women perception of the discrimination issue and which elements they identify as a support or possibility to overcome this problem.
- To identify Roma women key strengths.
- To empower Roma women in order to participate in the design of strategies to improve their situation.

### III. METHODOLOGY

#### III.1 Method

Qualitative research methods were used to document including semi-structured interviews<sup>34</sup> and facilitated focus groups<sup>35</sup>; in conjunction with desk-based research. It was decided to adopt a qualitative approach in order to provide a deep and detailed view; to create openness on the women responses and to obtain a detailed picture about Roma women' perceptions attempting to avoid pre- judgements. It was taken into consideration also, that the lack of documentation towards Roma community meant an important difficulty if quantitative research were the approach, because it is not even known the real number of Roma people in each country.

We depart from the assumption that there is an imbalance of power inherent in the research process between those who conduct the research and the subjects being researched, so we strive to limit this inequality through critical reflection following the *Critical Communicative Methodology*. *The Critical Communicative Methodology* has been developed by the Community of Research on Excellence for All, CREA as a research response to the dialogic turn of societies and sciences. It should be pointed out that CREA have been a guiding during the whole research.

“In the context of the dialogical change observed in society —based on which social relations are more and more oriented towards communication and dialogue—, social research can no longer ignore the people and the groups at which it is aimed. Traditionally, Gypsy people have seen how the research concerning their own community and culture has not overcome either the discrimination or the prejudices set upon them; on the contrary, sometimes it has even copied the processes of exclusion under which they are forced to live.

The communicative methodology applied to research appeared first in the area of the social sciences, as a result of the above mentioned dialogical changes and in order to fight against those reproductive tendencies. With the aim of favouring the social inclusion of the less advantaged people, that methodology states that all the people and groups analysed should take part in every step of the research process and always separates those elements that create inequalities (exclusionary components) from those that help to overcome them (transformative components)”<sup>36</sup>.

Another important thing to point out is that all the interviewers were either Roma women or usual women mediators in order to make women feel comfortable to speak. This decision was made after consideration that the researcher has influence on people's position and behaviour when they are under investigation. Regarding the focus group, it was conducted by one facilitator familiar with the methodology and no necessary Roma, who was the person

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<sup>34</sup> Find the semi-structured interview attached as appendice 1.

<sup>35</sup> Find the focus groups's script attached as appendice 2.

<sup>36</sup>FLECHA, R., VARGAS, J., DAVILA, A., 2004. “Metodología Comunicativa Crítica en la investigación en Ciencias Sociales: La investigación Workaló”, in Spain. LAN HARREMANAK/11 (2004-II) (21-33).

responsible for giving the turns to speak to the women (all women had to share their opinion of each topic presented) and to mediate in order to obtain a consensus about each question. Also, two lookers were present who took notes about the reactions of women and some important remarks. Women were natural groups (women who usually share their time together) in order to make them feel comfortable to open themselves.

### III.2 Sample

Women from three different generations are involved in this research:

First age group: 17-30 years old.

Second age group: 31-45 years old.

Third age group: older than 45 years old.

The sample was chosen taking into account the diversity of the Roma women, trying to represent all the realities from each place. Also, was taken into account the estimated number of Roma people in each country to determine the sample's size.

**Table 3 Estimated number of Roma people and number of interviews conducted per country**

Country	Total Population	Estimated Roma Population	% Roma Population	Nº of interviews conducted
<b>Poland</b>	29 582 117	21 000	0,07	35
<b>Finland</b>	6 381 733	10 000	0,16	32
<b>Spain</b>	47 599 370	750 000	1,6	76
<b>Macedonia</b>	2 022 547	53 879	2,7	40
<b>Ukraine</b>	48 457 000	47 587	0,10	20

Source: in-house elaboration;

Total population of Poland, Finland and Spain -> Eurostat (2011)

Total population Macedonia and estimated Roma population -> last census 2002

Total population Ukraine and estimated Roma population -> last census 2001

Estimated Roma population of Finland -> Council of Europe publication 2002

Estimated Roma population of Poland -> Given by Agnieszka Caban (responsible partner of the research in Poland)

Estimated Roma population of Spain -> Ministry of health, social services and equality, 2012

Table 4 Characteristics of the interviewed participants in Spain

Roma Women		N= 76
Age	18-30	23
	31-45	30
	>45	23
Geographical location	Córdoba	22
	Seville	5
	Palencia	12
	Badajoz	15
	Zaragoza	22

Source: In-house elaboration.

### III.3 Informed consent

Prior to commencing a consultation, the team who is conducting this research ensured that participants were in full agreement with participation. Everyone participating in the study was informed of the purpose of the research from the outset. Participants were informed of their right not to answer any questions they did not wish to answer and were given the opportunity to end their involvement, without explanation, at any time during a interview or focus group. Confidentiality was also ensured from the outset.

### III.4 Instruments

Semi- structured interviews were the main instrument in this research. It was decided to use them because can provide reliable, comparable qualitative data, allow informants the freedom to express their views in their own terms and at the same time the interview is designed pursuing the achievement of the set objectives. On the other hand, was also taken into consideration that the interviewers were going to be different people even in each country, so it was necessary the semi-structured previous design in order to obtain results, from the different countries, as homogeneous as possible.

Semi-structured interviews were designed in a seminar work session where all the partners, mostly Roma women, discussed and agreed what questions were the best option, on the basis of the previous study conducted by Kamira in Spain together with the experience and point of views of all participants. In this seminar, it was agreed also as the best option to tape-record interviews and focus groups and later transcript these tapes for analysis, although lots of women didn't accept to be recorded, so in these cases the data was written down by the researcher.

Focus groups were selected as the complementary instrument for this research because it was considered as an opportunity of digging really deep into an issue. This instrument was considered as a good choice to discover how Roma women think and feel about each topic

presented and also to verify or clarify the results from the interviews. Furthermore, it constitutes a mechanism for helping people generate and share their ideas, suggesting potential solutions agreed to problems identified also by them. The consensus or debate was a basic requirement to address each question, therefore respecting the *Critical Communicative Methodology*.

In order to ensure a good procedure when interviews and focus groups were conducted, a guide setting an action protocol for the interviewers was included in the top of each interview-focus group's script.

Roma women were reached through the NGO's federated to KAMIRA, thus, KAMIRA asked different NGO's from different parts of the Country to support this research through conducting interviews to Romani women that were from different social contexts, so we could get a heterogeneous result representing the diversity of the Spanish Roma woman.

### III.5 Data Analysis

Once the field work has been gathered it has been organised taking two criteria into account. The first one has been organising the analysis of the information basing it on the place where it was gathered. Secondly, the analysis has been made taking into account the three age-groups.

The information has been analysed in three blocks that correspond with the aimed objectives of the project:

- Situation and needs
- Barriers or limits
- Solutions or transformation ways

This way the information of each interview has been extracted and the *information analysis grid* of each of the interviews has been filled in. This has allowed us to handle the information and to interpret the results we have been led to in a solid way.

Hereunder we will show the results of each of the sections distributed in the three previously mentioned blocks. Each of the contributions we have used to index the idea that is highlighted in the field work has been accompanied by the following code:

- (FG-X-X) where = FG (Focus Group) X (group numbering) X person of the Focus Group that speaks
- (X-Enum) where = X (place where the interview takes places) – E (Interview) num (numeric order of the interview)

It is worth mentioning that information has not been presented by age groups because the gathered information did not present meaningful differences between them. Whenever a

variation has been detected it has been highlighted in the text. It is possible that the guidance of the answers according to a proposed outline has supposed a homogenizer element. In some of the interviews a drift of the answers towards the proposed model has been detected, as the interviewer presented it as a possibility. Hence, we have found less diversity in the answers. This fact does not influence the field work in a negative way; it only implies more homogeneous answers, as the women many times repeat the expressions they hear instead of reflecting and expressing the situation in their own words.

Lastly, it is important to mark that the gathered information opens the possibility of getting to know the real situation of the Roma women and placing some solutions in order to overcome the exclusion they face on a daily basis.

### III.6 Threats of validity

- **Too long interviews:** almost the NGO's have informed us about the difficulty of finding Roma women willing to be interviewed for such long time. Also, we considered that women could get tired during the interviews and give vague responses.
- **Recording of interviews:** many women didn't want to be recorded. When it happens, methodology was followed but nonetheless we considered some important data could be lost while the interviewer is taking notes, because it implies stopping the natural flow of the conversation.
- **Lack of motivation:** both, interviewers and interviewed women weren't involved in a previous motivational process, only the objectives of this research were explained due to the lack of resources. It could have a direct effect on the attitude of both, regarding their level of involvement.
- **Lack of diversity in the focus groups:** all the Roma women who participated in the focus groups were from the south of Spain and from cities, so weren't included women from other geographical areas or towns/ countryside areas where the mentality might be quite different. Anyway, focus group was the complementary method and interviews reached a big diversity.
- **Lack of grassroots Roma women during the continuous process:** though the interviews were designed among a big group of Roma women from different countries and realities and conducting interviews were almost the interviewers Roma women, after this stages we perceive the analysis and drafting of the report have been carried out through technical personal and experts without a real and continuous feedback with Roma women whose belong to different social contexts. All the Roma women who have been consulted during these last stages belong to a similar social status, so analyzing and drafting could have lost important data or even be conditioned by a reduced point of view.



## IV. FINDINGS

### IV.1 Education

#### Situation and needs

##### **What do Roma women understand by 'education'?**

Education is perceived by Roma women of all ages as something really important and necessary for life. In all the interviews the importance given to the education is stated. Although all of them agree on this point, if we dig deeper we can appreciate three different ways of understanding the education:

The great majority of the women of the three age groups express that *education is everything*, referring to its importance for personal development, for working, having an education, for having a good behaviour, to advance in life and have a dignified life.

*For me education is everything, the pillar in the path towards life. It is fundamental in everything.* (SVLL-E4) (28 years old).

*Very important to reach your objectives and forge your way in life.* (BDJ-E14) (46 years old).

*Education is everything, education and respect is everything in a person. If you don't have respect and education you are nothing.* (ZGZ-E20) (28 years old).

*Training is... she said it, training is, under my point of view, the essential because a person with training has all the tools in her hand in order to reclaim, to be able to reject, to accept, to be able to speak, to discuss, to can.* (FG-1).

On the other hand, many of the interviewed Roma women of the three age groups understand by education the upbringing of the people, the respect towards the others that must be learned, the values and principles of the people and knowing how to behave and coexist.

*Being respectful.* (ZGZ-E7) (50 years old).

*For me, education would be a series of values given to people so that they can live in society. I think these values are fundamental; the way these are instilled in them is how they will be in the education and the society.* (CDB-E22) (40 years old).

*Respect.* (CDB-E10) (25 years old).

Finally, some of the interviewed Roma women, of different ages too, relate education with academic training, that is to say, studying. This type of education is bound to the possibility of accessing the labour market, not being uneducated person and having tools to defend oneself. Even though not all the women verbalise the correlation between the reached studies and an access to a good quality of life, many of them leave proof that they share this conception in the expectations section, when the majority of them wish university studies for their children that allowed them to have a more dignified life than the ones they themselves have and live.

*Well, a lot, education is the best that the Roma youth can have. As we, the older ones, haven't had it I celebrate that the young ones make an effort to read and write. (ZGZ-E22) (46 years old).*

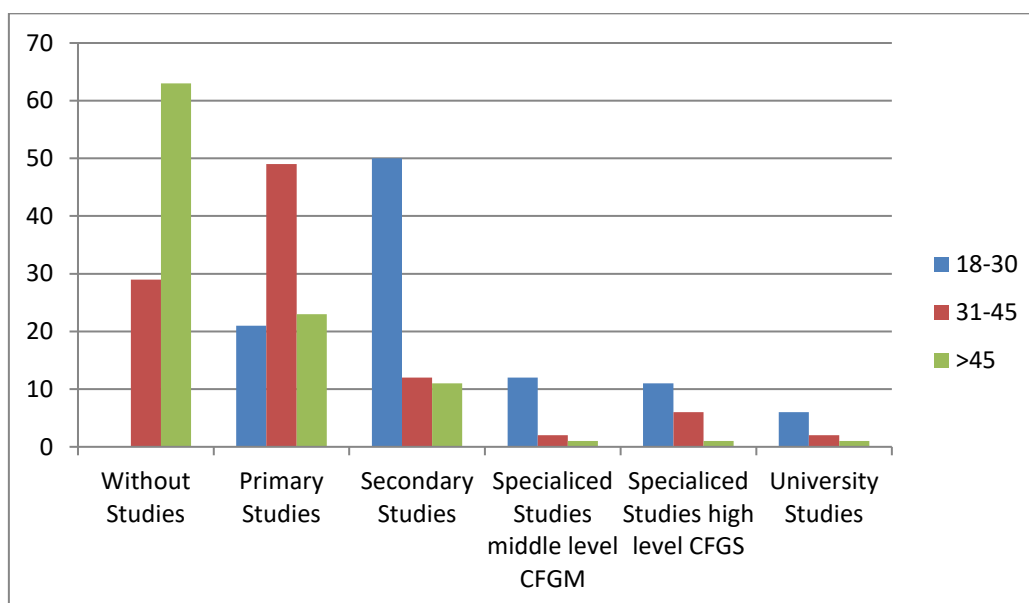
*The in-person class, the education, if you don't have training you cannot compete with the rest, of course. (BDJ-E2) (27 years old).*

*What happens is that now the parents are more involved with the children so that they study more, integrate themselves better... this is a slow process and the parents must educate their children for them to be integrated in the society. How? By studying, with jobs that aren't the lifelong ones, integrating in the society and not being apart. (FG-2).*

### Educational level of the interviewed Roma women

The educational level reached by the interviewed women varies according to their age. Next we present a graph that shows the percentage of interviewed women (y axis) for each educational level reaches (x axis). It is important to underline that each educational level represents the women that **only** reached that level.

Graph 3 Educational level reached by Roma women interviewed



Source: in-house elaboration.

By what we observe, the women over 45 years of age are the ones that have reached a lower educational level, with a very high percentage of women that do not have any training (more than half of them). If we focus on the group of women of ages between 31 and 45, we see how most of them either only achieved primary studies or do not have any studies; this can be due to the 1970 law that stipulated that education was only obligatory up to 14 years of age (EGB:

General Basic Education), which changed further on with the LOGSE (General Organic Law of the Educational system), that fixed the obligatory education up to 16 years in 1990 (ESO: Obligatory Secondary Education). This way, most of the young Roma women (between 18 and 30 years old) that have been educated with the LOGSE have achieved the ESO graduate, although there is still an important percentage of them that have only finished primary education (24%), which is striking as even the ones aged 30 were already 4 years old when the LOGSE was implemented. Interestingly, the youngest women (from the 18-30 age group) are the ones with a higher presence in education subsequent to the secondary ones. However, the percentages are very small and alarming in comparison to the ones we find in obligatory studies or without studies. This means that, once the education stops being obligatory, there are very few women that keep studying. This proves the need to act so that the female Roma population can achieve the education quotas required for everyone, which as we know is situated at a senior high school or similar, in order to obtain an optimal quality of life in the current EU.

Many of the interviewed women aged between 31-45 years have returned to training, either through Education for Adult People or Training for Labour Inclusion. The expression of a desire or the expectations of studying or training by the majority of the women of all ages is also highlighted. A personal analysis, in many cases, which they explain visualising a better future if they had seized the opportunity of mandatory education. A recognition that having the opportunity is not enough for an inclusive education, needing a motivating environment and a future perspective related with their own cultural elements.

*Ah yes, now it is when I think that it is important to have studies. Having at least a basis. (BDJ-E1) (29 years old).*

The desires and expectations of the Roma women regarding their training is very diverse, there are not significant differences when comparing the three age groups. Many of the women of all age groups share the wish to obtain the school graduate, other specific training or even accessing university studies. Some have shared expectations about orienting their studies towards a legal or social area (social work, law, social mediation...), expressing their need to help other people. Others, share this orientation towards areas traditionally linked to the female gender (aesthetics, hairdressing, cooking, dress-making); although, as mentioned, there is a great diversity (medicine, business administration, natural therapies, IT, administration, commerce, etc.). Some of them have already started putting in practice these wishes of training, others consider it as an impossible dream.

*Educating your children so that they are something better in life... I am getting my school graduate now. Yes, to have something, because now, for example I like esthetics and hairdressing and I would have liked to have something. (PLC-E10) (31 years old).*

*I would to it with my eyes closed. I would study again, I would, because I would like to be someone in life, to have a future... If I could turn back time one of the thing I would fix would be finishing my studies. I would love having a university degree. I think that for me it's too late, but I would like that my daughters studied and had the opportunity I couldn't reach. (SVLL-E4) (28 years old).*

## Barriers identified by Roma women

The interviewed Roma women point out three principal barriers that hinder the access to all people equally to a quality education, even though other interesting barriers appear in a less representative way:

### ➤ Lack of time

This barrier, not having time to study is the most mentioned by the interviewed women of the three age groups. It refers to an existing barrier in their current situation that prevents them from fulfilling their wishes and expectations of studying and training oneself. Some of them, aged between 31 and 45, refer to the difficulty to combine their current situation with the achievement of their goals or wishes. It appears really linked with the family responsibilities.

*It would help me to get an education... If I had a good economic support at home and that they helped me at home with the chores would help me a lot. (SVLL-E2) (48 years old).*

*Getting back to studying because with a training it is easier to get a job. Having more time and help (would help me). (BDJ-E10) (29 years old).*

### ➤ Discrimination in the classroom

This element refers to the discriminatory treatment the Roma students receive in the educational centres; prejudices that condition the attitude and the expectations that some members of the faculty towards the Roma student body. Women of the three age groups refer to this problem.

*Well, I don't know... there is a lot of racism in the school, they have them as different, too much homework as well, home is for eat and sleep and school for studying, they already go 5 hours... so... no, because there has always been racism. (PLC-E6) (28 years old).*

*No, Roma population is discriminated since kindergarten. (ZRG-E14) (33 years old).*

### ➤ Lack of financial means

It is the women from the 31-45 and the over 45 age-groups who point out the lack of financial means as an element that prevents them from studying. Thus, when they are asked what would help them to be able to get a training they refer to the economy or having a good job that would allow them to fund and combine their lives and studies.

*Financial means. (ZRG-E17) (47 years old).*

*Economy and holding a grant. (ZGZ-E10) (42 years old).*

*I don't know... having a good job in order to have a bit more money... (PLC-E12) (39 years old).*

- Another barrier that occasionally appears is the **lack of interest and appreciation from the youth** towards the academic education.

*Something very important is creating curiosity among the women. The younger generations are going backwards, they don't have interest for anything and that is why they are again starting to get married earlier. Now they say "why study if there aren't any jobs", if they see university graduates that aren't working. (FG-2)*

- Regarding the current situation of the education centres, some women mention the following problems or barriers for the educational success of the student body: **too many kids per class, too much homework and/or stress for the children, and truancy.**

### **Solutions proposed by Roma women**

Heeding the differences by age groups, it is worth mentioning that the women from the first one (18-30 years of age) have barely contributed when giving proposals to tackle the barriers that were found, in comparison with the other two age-groups.

- **Reducing racism in the classrooms**

Many of the women agree that the necessary transformation way to improve the educational situation of the Roma community is that there exists less racism towards it. Some women have even made concrete proposal for the achievement of this objective: inclusion of the Roma culture in the educational curriculum and intercultural training for the teachers.

*Eh... well, less racism, that they integrate the children more and better... that they don't keep them so much apart. That they treat them like normal and ordinary people... like children that go to school with the same education and the same level as a non-gypsy. (PLC-E11) (28 years old).*

*They need sensibility towards the minorities. (ZGZ-E3) (43 years old).*

- **Education within the scope for everyone**

Another of the solutions proposed by the majority of the Roma women to improve the educative results both for themselves and their children are the scholarships offer. This proposal confirms the financial barrier that has previously been mentioned. On the other

hand, it is worthwhile mentioning the importance that some women state regarding the need to offer a more flexible education for adults.

*More financial facilities so that people with few resources could have the same rights. (ZRG-E14) (33 years).*

*That the current situation improved to be able to pay for studying, and the economic crisis we have been suffering for so many years. (CDB-E21) (21 years old).*

*More flexibility. The training offered has a limit. The timetable. (ZGZ-E11) (53 years old).*

#### ➤ **More persistence from the teachers, more attention to minorities**

Many of the women of different ages express the need that the faculty is more persistent and flexible with the Roma students, that they didn't give them up for loss beforehand, understanding that many of them have extra difficulty due to their social exclusion situation. Some women even reflect more concrete proposals of extracurricular training for the students and even the families.

*More attention towards the Roma children. That they gave them more support in the education centres. (ZGZ-E5) (48 years old).*

*That we had a bit more support, because there are levels and levels, we are not all at the same level. It takes us a bit more because we have no assisted to high schools or anything like that, so what happens, we are a bit more... (BDJ-E1) (29 years old).*

#### ➤ **Family support**

The family support appears like an important factor for the improvement of the educational results of the Roma community. On one side the women refer to their own educational inclusion, for which some express the need of an emotional support and/or help with the family responsibilities in order to have time, which is one of the principal barriers they detect.

*Going back to studying because with training it is easier to get a job. (What would help you to achieve this?) Having more time and more help. (BDJ-E10) (29 years old).*

*If I had a good financial support at home and also some help at home with the chores it would help me a lot. (SVLL-E2) (48 years old).*

#### ➤ **Ethical education**

Some of the women, when asked what they would improve in the current education, answered the education in values, educating young people so that they respect more.

*I don't know... let's see... How do you say that? That there was more development of the education of the people. (PLC-E5) (65 years old).*

*Nowadays the young need more respect and discipline. (BDJ-E11) (50 years old).*

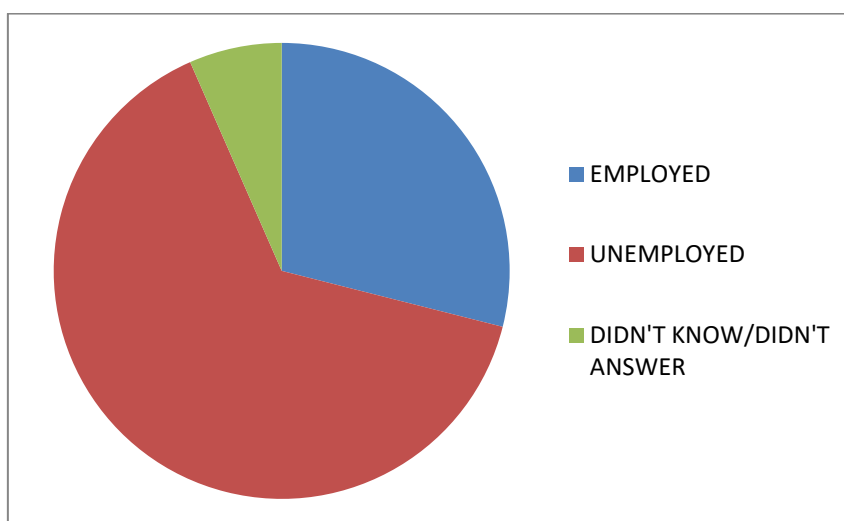
*Of the education I would improve having more respect towards the elders and not talking back so much... and... for me education is that: having respect. (ZRG-E19) (23 years old).*

## IV.2 Employment

### Situation and needs

In the work environment two aspects are taken into account: on one side, essential condition and on the other that it is –together with education- where most of the discrimination takes place.

Graph 4 Employment status of the interviewed Roma women



Source: in-house elaboration.

Among the interviewed only 12% work in the formal labour market, some talk about the street market and mostly they do not work. Regarding age, the 18-30 age-group is the one that presents a bit more equated percentages between employed and unemployed women, as in the other two age-groups, the percentage of unemployed women is much higher than the employed ones. These show a greater despair, as they see their possibilities of labour success shrink, having and being one of the moments of greatest concerns and projects.

*I have no idea of what they offer or what they don't because I haven't searched in a long time. (SVLL-E3) (30 years old).*

In the employment area, we detect differences regarding the needs the Roma women express depending on the age-group. These needs are both material as well as personal social. Regarding the difference by age groups we can observe some patterns that are detailed next:

➤ **Quality of life and covering basic needs**

Regardless of the age, all of the interviewed women coincide in that they need to work in order to have a good quality of life or, at least, to cover the basic need of themselves and their family.

*Having a fixed salary so that you don't have to suffer hardships. Many times you have to pay the petrol and the stand and it doesn't pay off, you don't have enough. (ZGZ-20) (26 years old).*

➤ **Personal development**

Regarding the group of Roma women between 17 and 30 years of age, we can see that they value their own personal development and having a vocational profession over having a job with good conditions. This need is barely reflected in the two older groups, who value more covering basic needs and do not express having a job as a way of growing personally.

*Apart from the financial that doesn't have to be the most important, because you can have (a job) and not feel satisfied. A quality job is feeling good, that you can grow in your work and give yourself to the others. The kitchen, I have been working as a cook because, even though I don't like cooking, they have valued my job, the children too. It is not a paid job because I give things to the cult. I like the treatment with the children very much and they appreciate it. In the camps, I go and work with them. I like the women, treating with them. In the cult, I have also treated with the women and now we are talking about prostitution, of talking about it, more than that would be difficult. It is hard for me to get involved in that. (CDB-3) (41 years old).*

➤ **Labour conditions**

The ones who emphasize more the need to have a quality job, with good and just conditions, that also allows them to carry on their familiar life, is the 31-45 age-group. The group of over 45 years also mentions this need, however, the youngest ones barely refer to it.

*Having a job with optimal conditions on a whole, with adequate work hours, adequate pay and rest hours... that is quality to me. I have liked the work at the foundation a lot, the community mediator because I think being a Roma woman I have been able to help other Roma girls who I still see nowadays. (CDB-22) (40 years old).*



➤ **Independence**

This need has not been mentioned much. However, we believe it is important to highlight it due to the context where it is expressed, which is highly patriarchal.

*Empowerment, financial and personal autonomy. Working in associationism is the job I have liked most. (ZGZ-14) (33 years old).*

➤ **Opportunity**

It is also worth mentioning the fact that some women have expressed that what they need is that someone gave them the opportunity to work, which can be linked to discrimination, as they perceive that the labour market doors are less open for the for the fact of being Roma, preventing them from proving their qualities.

*Having the same opportunities as the rest of the people. (ZGZ-8) (34 years old).*

### Barriers identified by Roma women

In the barriers expressed by the women to find a job we find a high unanimity in all age-groups. The principal barriers are the following:

➤ **Lack of training**

The majority of the interviewed women, regardless of their age, agree that the lack of training is the greatest barrier they face when trying to wedge in the labour market. Many of them do not have basic skills, and in addition, a formal education is required to access more qualified jobs.

*No, because when you arrive to sign you leave for being gypsy. I don't know... hotel maid, anything regarding cleaning, it would help me first to have studies and then the racism, they see you gypsy and don't hire you. (PLC-6) (28 years old).*

➤ **Racism**

In this aspect, there is consensus in all ages too. Many state, that they directly don't even get the opportunity, even though they meet all the requirements for the position, for the sake of being Roma.

*Not at the moment and even less without studies and the discrimination too. It doesn't develop because you don't know what you are going to find but when you say what you are... (BDJ-2) (27 years old).*

➤ **Age**

The group of women over 45 years of age mentions this factor in some occasions as one of the causes that exclude them from the labour market, which slips from the younger ones. They state that when hiring they are discriminated for their age, more than for their Roma women condition.

*That people saw if you could work or not, as soon as you are over 40 they don't give you a job. (ZGZ-18) (47 years old).*

➤ **Combining labour and personal life**

This factor has not been mentioned with much frequency; nevertheless, it is important to point it out for what it can imply: lack of familiar support, lack of public help, etc.

*Finding a job... in this time is difficult. // I would like to work in accounting. It would help if I had time for myself. If I had time for myself I set myself a goal and achieve it, but with my daughters, my house... it is impossible to have time for me. And to study you need time. (SVLL-4) (28 years old).*

### Solutions proposed by Roma women

Again, we observe different patterns according to age-groups, even though the interviewed women agree that an important part of the solution is creating safe and of quality jobs.

➤ **Quality jobs**

Independently of the age, many of the interviewed women think that the answer to the unemployment situation they suffer is that the labour conditions are improved, including the amelioration of the salaries, the possibility of combining personal and work life, the Social Security, the timetables, etc. Concerning the retribution it is the youngest and the eldest who believe that it would be one of the most important measures to implement. The intermediate age-group, on the other hand, doesn't express that this is one of their priorities to the same extent.

*They offer horrible jobs. Of everything. It would help that it were a job with more hours, of more time, not this garbage when they pay you a month and you work eighty thousand hours. Like one I had where I worked 14 hours and they paid me 3€ the hour, working on public holidays, Saturdays and Sundays and 50 days in a row, and on top of that if you say that if you don't want it there is a queue, a lot of people that want it. (CDB-22) (40 years old).*

*That they paid better, because with 600€ a house of twelve people can't live. I would improve the salaries and even if you had to work more hours, that they raised the pay. (ZGZ-19) (23 years old).*

➤ **Employment creation**

The group of younger women is the ones who express this solution. They perceive that the unemployment is a national problem, more than belonging to their population sector, and the job creation would improve their expectations a lot.

*That there were more jobs for everyone. Here in Seville there is a lot of unemployment. There is a lot of people that require a minimum and it is impossible to live this way. I want more employment that helps people from here. (SVLL-4) (28 years old).*

➤ **Labour stability, long-term employments**

The interviewed women of the older age-groups are the ones that most have expressed the need that the contracts are long-term, without intermittence, to facilitate a greater security and achieving a better labour stability.

*That it were more continuous, long-term. (ZGZ-2) (38 years old).*

➤ **Training**

Despite being one of the principal barriers expressed by all age-groups, it is the group of women between 31 and 45 years who emphasize that this is one of the key solution for their inclusion in the labour market.

*When you don't have education or anything, I don't know, you have to start from zero. First training yourself and then asking for a job, the change of your life. You would have to go back and get training. (SVLL-5) (35 years old).*

➤ **Fighting racism**

In this area, it happens the same as in the previous one. Again, it is the intermediate age-group who insists that one of the best solutions to the high unemployment rates is fighting racism.

*Well, that, the most is the racism, would change that, that they opened more doors for us and trusted us a bit more, there is good and bad, there is everything, and they should give more work, and that there weren't so much racism because this way they could see who is good and who isn't. (PLC-9) (43 years old).*

Both here and in the previous point, it is important to highlight that while these aspects are pointed out as barriers by women of all ages, when they refer to solutions it is mainly the group of women aged 31-45 the one who insists that fixing them would improve their situation.

➤ **Respect towards the employee**

In a few isolated interviews, always from women over 31, they have mentioned that the attitude of the employer towards the employee is an important aspect to take into account in the labour area. Since they count on a certain working experience at this age, they value more the received treatment by the people who they work for.

*A greater compromise when training or starting the work. That they don't take advantage of a cheap workforce and that they were more aware of finding/training good and engaged workers. (CDB20) (64 years old).*

➤ **An opportunity**

Again, the women express that what they need is that someone gave them a chance to develop a labour activity. This is reflected in all age-groups.

*I would improve that they gave a chance to the people that doesn't have much training, but have attitudes and aptitudes to carry them out. (BDJ-7) (55 years old).*

## IV.3 Health

### **Situation and needs**

Regarding to health, many of the interviewed women have an understanding that goes beyond the absence of diseases. They do not only mention "physical health", but they also refer to mental health, feeling well psychologically and emotionally, and some even incorporate social, environmental and economic aspects that allow having a better quality of life. This connects with their needs (feeling calmer, having less problems, loving yourself more...).

*Not having any health problem, being well psychologically, physically, that you are well emotionally. All globally, not only physical health. Being a bit happier, trying not to be so worried about stuff. I would be better. (CDB-E22) (64 years old).*

*...having a good quality of life by having a decent home, being able to eat well and taking care of oneself. On the contrary it wouldn't have quality if you didn't eat and live decently. (SVLL-E2) (48 years old).*

In the health field, we can highlight that it is where the interviewed people underline a greater satisfaction in the treatment, especially in the proximity assistance.

*With me I am satisfied, really. Because I am not the type of person that gets into trouble or anything. I go to my health centre, I have to ask for an appointment “good morning, look, I want an appointment for my daughter”, they give it to me and are nice to me. (SVLL-E3) (30 years old).*

*The truth is no because it goes well. The doctors of the children, all good. I don't have any problem. (SVLL-E5) (35 years old).*

Most of the interviewed women relate the meaning of taking care of their health with healthy habits linked to diet, physical activity and mobility, as well as going to the health centre whenever it is necessary.

*The principal basis is health in order to achieve all objectives. (ZRG-E10) (42 years old)*

*No... the truth is I don't take care of my health, I take of the health of the rest, but not of my myself. Luckily, I have a sister who is amazing, she is more than my mother and she is the one who is always on the lookout for me. Now I need to get some tests done and the truth is we are both very aware. I take more care of the rest than of myself, although it is true that she has talked to me about exercising and I love it and always try to do it... in reality I have been a bit ill lately but I am taking it up. On the diet side, I do like to take care of myself. (FG-1).*

*Quality of life, living in another area, having the kids in the best schools, going on holidays... quality of life. If I am a bit overweight I go on a diet, if my back hurts I go to the doctor and I get a treatment I try to take at the right times so that it doesn't hurt. This is how I take care of myself. (SVLL-E4) (28 years old).*

## **Barriers identified by Roma women**

### **➤ Lack of habits of self-care/will/positive health habits**

Despite knowing how they should take care of themselves, we find counter habits and lack of motivation to put healthy habits into practice.

*Very bad because I eat a lot of fat and rubbish and I don't exercise. For ease or laziness I think. (FG-2).*

*I don't exercise either, maybe due to lack of time. I eat whatever I want... I don't know. (FG-4).*

As we can see in other parts of the fieldwork, the interviewed women do not relate the lack of healthy habits and self-care with the development of diseases. Hence we find what in the sanitary environment is known as *external locus of control*: the perception that the chance or external forces beyond our control determine our destiny.

*Well I, luckily, have never gone sick. Only colds and thing like that but never a severe illness, just a cold... but never anything serious so I never take care of myself in eating or anything. You lose three kilos or so and then you regain them. But I don't have cholesterol, or sugar, or high pressure. There are a lot of people my age that already have problems and I have always had a low blood pressure so it doesn't rise. (CDB-E4) (43 years old).*

This fact and the observation of overweight and some other incidences in the health of the Roma women lead us to fathom **bad habits regarding the health care and the prevention of diseases**. In relation to this we could affirm that it would be one of the elements to take into account in the intervention with these women.

#### ➤ **Poverty as a barrier**

In this sense, the interviewed women refer to the existent impact between **poverty and the state of their own health** or the anticipation of a better health.

*Being healthy, that would lead to being able to work, not being sick. If you work you have almost everything in life... if you don't have health, or a job... People even turn their backs on you. (CDB-E5) (46 years old).*

*Well, food that you would like to buy such as fish, good things, but you don't have enough left for that, even less with an income for nine, but anyway, I try to take care of myself as well as I can... (PLC-E9) (43 years old).*

#### ➤ **Discriminatory treatment in the health services**

Although the health field is the area where they express a greater satisfactions, they still detect, in some occasions, a discriminatory treatment from some of the professionals of this area. We understand discriminatory treatment these that are based on the superiority of the speaker, the blocking or masking of the information, the lack of treatment among equals or the presumption of some categorisations based on cultural prejudice.

*Well, sometimes yes and sometimes no, sometimes they treat you well but others... not long ago we went with my granddaughter to the emergency room, and my son and daughter in law were also there and I went in to ask, and the doctor said: "Shall I explain what is happening to the girl or shall I wait for all the family to come in? And if you have a donkey also take it in." And that killed us, it killed us as you can understand, it killed us. (PLC-E9) (43 years old).*

*Personally for me yes, but I am aware that for other people from the neighbourhood no, because among the staff of some institutions there are certain restrictions towards the Roma community. Not restrictions, more like prejudices, because there have been identical cases and it is noticed. Towards me, personally, I would say a 95% have had a good attitude. It's also true that the level of personal stress that I perceived, concretely*

*in the one of the paediatricians that attended my daughter, was a person with quite a few prejudices and you could see that he was not happy working in that neighbourhood. It wasn't on a personal basis, he didn't have a positive attitude, it was generally towards the population of that neighbourhood and I saw that on one occasion. (SVLL-E1) (37 years old).*

➤ **Responsibility overload**

Some women refer to lack of free time to dedicate it to taking care of themselves.

*If I had more help at home, I would rest more and I would dedicate more time to myself. (SVLL-E2) (48 years old).*

### Solutions proposed by Roma women

➤ **More time, less responsibilities**

The solutions include, according to the interviewed women, reducing the pressure of the problems or the workloads regarding the care of the family, work, etc. They don't see the possibility of having time for their own care and dedication. In their statements we see how they relate the lack of time for themselves with health care, not only with taking care of the rest of the family, the different occupations, etc.

*Having more tranquillity, not so many problems, work for my husband, delegating work on others. (CDB-E7) (47 years old).*

*Having free time to take care of myself. (ZGZ-E15) (25 years old).*

## IV.4 Expectations

### Situation and needs

Every woman, independently of their age, when asked about their goals are clear about what they would like to achieve; dreams and ideas related with their **personal development and the improvement of their quality of life**. It seems curious how the majority have as principal answer to train and study, in fact a lot of them talk about university education.

*Well, I would like to be train in this line, maybe as social worker; the truth is I don't have it clear. It would help me to train... if I have clear what I want to do, the access to university and then I would see the degree I choose. If I had a good economic support at home and if they help me with the chore it would be very helpful. (...) (SVLL-E2) (48 years old).*

On the other hand, the **access to the labor market** is another of the most common expectations of the Roma Woman interviewed. Some women talk about their desire of **improving their housing standards**, having **good health**, **having time disposal for themselves** **y receive support or resources for the achievement of their goals**. It stands out how some women relate the objective of getting a job with the possibility of leaving “the neighborhood”.

If we analyze the expectations taking into account the age group to which they belong, there are no significant differences, as all the women focus their expectations on training and / or improvement of their life. It should be pointed out that already since an early age they project their goals from a vision that **includes their family nucleus as a fundamental part** of their expectations, being their education their only hope for personal development. This is commonly represented in the results.

*Health to raise my children. (CDB-E14) (23 years old).*

What’s more, **the expectations regarding their children and grandchildren are higher than their own**. In most cases they all agree that they wish them to study university degrees; they explain that the purpose of this would be to achieve a better life than the one they had lived and so be happy; and they emphasize their willingness to support and help them if they want to study. Thus we see how Roma woman relates formal education with access to a better quality of life, which, as normal, they desire for their children.

*(...) I would help in everything; because what I haven’t done I want them to do. I would help in everything (SVLL-E5) (35 years old).*

*To the children the more studies they can, or I would always encourage them to study. Maybe that would motivate them, something to call their attention; they saw other examples of other people. (CDB-E2) (18 years old).*

### Barriers identified by Roma women

#### ➤ **Lack of economic resources**

Not having economic resources is the main barrier identified by Roma women to achieve their goals and expectations.

*With money, we are pressed for cash (PLC-E8) (18 years old).*

#### ➤ **Lack of support**

As social beings we need the support of people to motivate us in achieving our expectations. The women interviewed identified a lack of support by the general society regarding the existing **discrimination** in relation with the access to the labor market; and on the other hand, some note for the record of the importance of support from family or peer group when they refer to expectations related to training and studies.



*Then a university career because it could secure a good job. In my children's case, I think they don't do it because no one around here does it, they see themselves alone and they lack the boost. In fact, they have been just about to get it but they see themselves alone, they go alone and I think that's what stops them. In the around them are alone (SVLL- E2) (48 years old).*

#### ➤ **Low expectations**

Several women belonging to different age groups focus their expectations in the family and not in themselves, some even express their goals in past as if it was something impossible.

*To top it off ... I wanted to be a lawyer (...) (PLC-E11) (28 years old).*

*In this moment i have not many goals, in this moment I am depress, before I had now I don't, this part I cannot answer.(For her children): What they wanted, what they like and they will need economic aid, that they would not have to leave school to work (ZGZ-E18) (47 years old).*

### **Solutions proposed by Roma women**

#### ➤ **Grants and scholarships**

Many women talk about grants and scholarships, specially in relation with formal education, although they mention in numerous occasions the need of help, support and resources without naming specifically money; in fact some of them allude to the need for orientation from external agents for the achievement of their goals.

*Economic aid. Motivate and help them in what I can to study. (ZGZ-E5) (48 years old).*

*I would like to do a master or a degree in social work, early intervention, social education.... Money would help me I would need money because in the intermediate degree they gave very few scholarships and I had to pay it, getting from home. Yes, because I think that I should be more educated. I think I am trained but I've always liked to know more things I will not stay where I am now. I would love a job that I liked and that makes me happy. That's what I would say "I can now die in peace" because I do not have it and I want it. Work would give me a lot of satisfaction, knowing that I am able to do it I'm able to work and in a job that I like, make me feel super good. (CDB-E22) (40 years old).*

#### ➤ **Family support**

Interviewed women found family support as a key element for the achievement of their goals and projects, both for themselves and for their children:

*The support, for example the support from the couple, that the girls are with me supporting me, because if I try and there is someone with a NO, that stops me. That's why support is essential in the house, in the family and above all in the girls, that they also want to.- Quality of life I refer to a minimum wage entering at home, so we can do and undo all the activities we want. (SVLL-E4) (28 years old).*

*Make it easier, family love is very important, to support them, because I support a lot my children, we tell them they have to study(...) (PLC-E9) (43 years old).*

➤ **Trust in Roma Women by the general society**

Concerning the problem of access to employment to improve their lives, one of the common expectations, they lack this trust that will facilitate the achievement of their goals.

*Well I don't know, some business that give me the opportunity or something to try, that they see me (PLC-E7) (28 years old).*

## IV.5 Generational Changes

### **Situation and needs**

Generational changes are mostly perceived as positive and we can appreciate in their answers that these are influenced by the variables such as the economic development of Spain and the social progress:

*The topic of poverty, now we are a little bit better, my mother tells me she has passed much hunger, that she has been barefoot. My grandmother always with a needle took out crystals stuck in the foot. Right then, the quality of life has improved. - For example, driving a car. Before, my grandmother could not do it, now we can. (SVLL-E4) (28 years old).*

*Life has improved now life is better... (PLC-E8) (18 years old).*

The vast majority of the Roma women interviewed, regardless their age, agree in perceiving a great **progress on the Roma women situation**, when comparing their situation with previous, focusing their speech on the new freedoms acquired and new possibilities; the most repeated examples are the following: study, work, way of dressing, give opinion and drive.

*We have taken an 80% turn, especially in the liberation of women, women was more withdraw before, now it have a lot more freedom, she can do many things that couldn't do before and in the field of work Roma people are everywhere, Roma have always been dedicated to street markets and now we are more integrated in the society. (FG-2-2).*

*From my mother, to my grandmother, to me. There is a lot of distance. It has nothing to do from fifty years ago to now. Women can ware short skirts, heels, stocking. Know a days we have cars, driving licence, independence, and works. If they have to be home at ten p.m., they are. If they have to go to the cinema with a friend, they go. If she goes to the church with the friends and then they go to grab a hamburger or a pizza, absolutely anything happens. You could not do that before. The improvements, I have to tell you that today I live with my son and that fifty years ago was impossible. Women today work, fifty years ago as well, now women are fighters but now they were as well. (BDJ-E8) (48 years ago).*

In spite of this, when they are asked about the changes in relation to **Gender Equality**, all Roma women that answer, from all age groups, coincide in stating that much remains to progress, despite the improvement mentioned about their newfound freedoms. Women are perceived within a process of slow change, in their speech they include ideas as: male chauvinism gender violence, unequal distribution of tasks and the limitation or control from their husband.

*Little has improved the equality between men and women and many other things are left to advance. (BDJ-E-11) (50 years old).*

*(Remain) To move forward the women do not believe she is inferior to men. (CDB-E2) (18 years old).*

*A lot remain to advance; it has changed according to where you live what has changed. I see families and Roma couples very limited, the woman stay very limited, depends where you live. They have very different customs. There is much more to advance. Women are very attached to their husband and depend too much on him. (CDB-E22) (40 years old).*

*We are pretty much subdued to the husband. There are exceptions, but we progress slowly. (BDJ-E3) (30 years old).*

*There is still a lot of sexism; there are many people that still don't have, I think it said like that, that consciousness or have advance, there are a lot of people that are still stuck, but well, we are developing. (SVLL-E3) (30 years old).*

Furthermore, there are some women in the age group over 45 years old that have expressed their **discontent with the current situation** in terms of perceiving more youth dependency, lack of effort from their part or yearn for the past as a happier time.

*Puff... (silence)... I think that things have even gone worse than in girls of my age. Their parents seem more aware of the necessity of their children education, but their kids and mainly the girls... I am surprised that now a day they are still more concerned about show off and fun. To study is not easy, it has its sacrifice and*

*unfortunately they are not fully aware that you have to go through it. They prefer street markets where they are everyday surrounded by their cousin's or shops, but all that does not involve a great effort (...)* (CDB-E-20) (64 years old).

In addition, we pay attention to the problems of the **early pregnancy**; this investigation asked women about the age of their first child, came out that when doing a comparison by age groups appeared that there are no significant differences to tell us whether this problem has improved or worsened.

### **Roma women role models**

Finally, this section included a question related with the women role model that the interviewed Roma women had, with the aim of comparing if any differences exist in the role models according to the age group to which the woman belongs.

The results show us that they make references to three types of role models:

- **Mother or close women (family or friend):** It is the model most often mentioned by the women interviewed, the majority refer to their mothers; is the most common role model for women from the age group 18 to 30 years and 31-45 years.

*Well, my mother was a feisty woman, that despite having five children and being almost always alone, she never needed anyone to provide for all* (CDB-E19) (37 years old).

- **Empowered Roma women “famous” in their immediate environment:** Many women, from the three age groups place as role model to empowered Roma women recognized at local level, regional, or national by the Roma community. In various occasions was mention: Manuela Salazar, Carmen Santiago y Pilar Clavería.

*Carmen Santiago president of Kamira, is an educated Roma woman, she is a brave lawyer and advocates for the Roma culture. And above all a Roma woman.* (ZRG-E2) (38 years old).

- **Famous Women (pertaining to different areas:** from the world of art, tabloids, social sphere). Women in the age group over 45 years are the ones that mention this type of reference, except for one younger woman.

*For me as a woman I like Mother Teresa of Calcutta: generous, she could be everything and didn't had anything.* (CDB-E5) (46 years old).

Between their arguments when describing the characteristics they value from their role models stand out the following:

- **Strong women that fight against adversity** to move forward: is the most repeated argument especially by women of the age groups 18-30 and 31-45 years. This type of reason is presented linked mainly to the role model of mother or closest woman.

*My mother's family is a model to me because my aunts, without going to school, have come forward on their own, without studies, without knowing how to write well (CDB-E3) (41 years old).*

- **Women that fight for the rights** of Roma women, of the Roma population, and defenders of Roma culture; argument linked to the role model of empowered Roma "famous" in its immediate surroundings.

*Manuela Salazar is a role model to the Roma women in Badajoz for her fighting for so many years for the Roma to advance (BDJ-E14) (40 years old).*

- Emphasize that **the commitment to family and the capacity of women to "press ahead with their house"** are aspects valued among Roma women of the three age groups when talking about their mother or close women as role models.

*My mother for feisty, is the perfect example of mother courage, fighter, hard-working, and she have given and gives everything for her family. Knowing inculcate at all times the best values to her children, although they will harm her (...) (CDB-E20) (21 years old).*

- Other less frequently used arguments are: hard-working woman, good person, educated woman, independent woman, woman with a good quality of life, good roma, etc. These other arguments are related mostly concerning mother or closest woman.

*I envy the Roma woman that studies or that have a job because they have studied (BDJ-E3) (30 years old).*

## Barriers identified by Roma women

### ➤ Social Pressure

One of the barriers identified by women to overcome the difficulties faced by new generations is their **environment**, the Roma community. Women express they feel a great social pressure from their environment, which constantly judges when a Roma woman does not follow the expected patterns for their community.

*And not just about couples because people criticizes and reproaches you if, for instance, you leave your husband alone and I need my own time, my place. I need my space and he needs his and they do not understand and criticize me and I have to fight against these people when my husband agrees with me (...) the outside also affects you (FG-2).*

*Being able to leave my house to study despite all the criticism received from my environment, even family did not saw it well. (CDB-E20) (21 años).*

### ➤ **Gender inequality**

The main barrier identified by women when they talk about the progress of women in the past and the present situation is sexism and gender inequality that persist in terms of their freedoms and family tasks: housework and childcare. However, many of them place on record that this situation depends very much on each family or home.

*There is everything, there are men that are very close-minded and those how are not, and as women there are many that stay at home and other that don't and, then we have to fix that as well, in women and men. (ZGZ-E22) (46 years old).*

## **Solutions proposed by Roma women**

### ➤ **Education**

One of the solutions proposed to address the issue of gender inequality is **education**.

*Training... she said it, training is, from my point of view, the essential because a trained person has all the tools in her hand to vindicate, to reject, to accept, to talk, to discuss, to do.*

*I am going to tell you that this happened to me... I had training and I have known what to do and so I thought... and as I had tools I have acted for myself and I don't need anyone else... the key is that I think...(FG-1).*

### ➤ **Implication of women in the change**

Women consider necessary a reflection regarding gender equality in the Roma community and their role in the process of change in which they are immersed. Thus, they identify women, themselves, as partly responsible for their unequal status.

*Until the woman is not willing things will not change. Not to marry so young, I think it's that (...) to be a bit more open-minded and not to marry so young. (BDJ-E4) (27 years old).*

*Many times we forbid women more than men. Often women forbid the desire to advance ... I think that the first thing needed is a change in women, so they can start braking with sexism, with that mentality, and so they can make men understand that we need this for our own good. (CDB-E3) (41 years old).*

## IV.6 Gender-based violence

### Situation and needs

#### **What is understood by Gender Violence?**

In a first reflection, just like the rest of the population, the interviewed Roma women relate gender violence with **physical aggression in the sphere of the couple**.

*Is very bad, it is very bad, this should not exist, because unfortunately we have known it and we are seeing it and we have seen it at home and we had it and this should not exist. (PLC-E9) (43 years old).*

The younger girls and the age group of between 31 and 45, in a high percentage, know how to recognize **psychological violence** although focusing on different manifestations. The younger ones speak about control and prohibitions. In women aged between 31 and 45 years we found a broader reflection and pose humiliation and underestimation in addition to control and prohibitions as part of the whole spectrum of Gender Violence.

*There are two types of gender violence; there is psychological violence and physical violence, the psychological is that they are mistreating you all day, insulting you, they make you feel like an ant and the another one is getting hit. (ZGZ-E20) (26 years old).*

*Is destroying, change your way you think, to act, to live and not let you express yourself as a woman. (FG-2-3).*

In the group of women over 45 years, as most, only make reference to physical violence when asked what they understand by gender violence. However, A third of them do identify psychological violence as a manifestation of gender violence.

*Do not let you be yourself as a person. Do not let you be yourself, everyone is valid for something. There are many forms of abuse. Someone else command thee and order.*

*They are always pulling the rope "you do not talk to this one." If it's a more educated person... that is related with non-Roma. Or if it is a closed person, I have friends who tell me that her husband slapped her because she deserves it, because she has been married to be with him. They are pitiable. (CDB-E5) (46 years old).*

Sometimes the intensity or repetition of aggression also becomes necessary to consider the act itself as gender violence.

*It depends on the type of abuse, if it's a slap, or something that is minor (should not be like this neither) but well, but "no mistreatment"... I think that's because it would not exist ... (PLC-E9) (43 years old).*

*If he bits you once, well... but if happens another day and another day because you are wearing a pair of trousers, another one because he wants to ho out...then he should go with his mother. (PLC-E12) (39 years old).*

They keep in mind that is something that is **socially transmitted**. And that the causes are related to the **position of power and the insecurity**.

*The insecurity, they are insecure people; they have no self-confidence (FG-2-1)... It has to be the whole. Because there are people who have seen it in their houses and feel secure and do not do it. (FG-2-3).*

*Because there is a person who wants to be on top of the other and handle it. I command and order and you're under me and wants to control everything (FG-2-2).*

### **Response when facing a situation of Gender-based Violence**

Regarding the reaction the women interviewed would have in a situation of gender violence we do not find significant differences by age sections. Most of them recognize that within the Roma population, women do not have to put up with a relationship based on violence, particularly physical although psychological violence also arises.

*Neither woman nor man can endure suffering. And they have the right of separation.. (ZRG-E14) (33 years old).*

*Yes, a Roma woman who mistreat can separate because nobody would allow physical abuse. (ZRG-E7)(50 years old).*

There is almost unanimity on the personal response to a situation of gender violence: **the breakdown of the relationship and neglect**.

*Of course, if she is hited, it obvious that would have to leave because that is not permissible in any of the ways. (SVLL-E2) (48 years old).*

*Resort to someone in my family, my parents. Break up the relationship. Speak without fear and help her. (ZRG-E5) (48 years old).*



*I think that it should be done (leaving the couple), a person that mistreats you do not love you. You must nip in the bud. Send him with his mother and father who stand with him... that neither will stand him because of the bad the guy is. Would not allow it, I'll leave directly. To start you get into a relationship of those...and it comes into your house to tell you things. Tips: call 116. You encourage to denounce or to abandon the environment. They know that when they denounce, she is going to be killed and we are in the century we are but this is like that. It makes me very sorry. They also must have the support of the family. These are very big problems. Break up the relationship... File a complaint and call a helpline. (CDB-E5) (46 years old).*

However, a minority of women indicates the possibility **of dialogue with the aggressor and give it another chance.**

*Ask him not to do it again and give it another chance. Talk to him to make him understand that he is not doing well. (CDB-E15) (54 years old).*

*If I was there, first I would talk with the husband and tell him how I feel, he do not have to bit me without reasons, talk about this and try to change, and if he don't changes I would go to with my parents. First talk, because talking people can go anywhere, I would not seek discussion but to be peaceful and fix it with love if you can for good, the first thing is to fix it in a good mood. (ZGZ-E19) (23 years old).*

In general, as a form of resolution is chosen to resort to **the family environment and the resources of their own community** and, if this does not work, move on to the **ordinary courts.**

Many of the women interviewed talk of seeking solutions and support in their closest female surroundings (a sister, a friend ...) in their family environment (parents, brothers, uncles ...) and resort to relevant figures for their influence in the community to mediate in the conflict. Some woman searches for solutions in the family of the perpetrator to establish what to do with it. If all this does not give results, it is when they would turn to the ordinary courts.

*That she speaks, that she tells that... with other... you exhaust all nearby resources since we have our codes also, our parents, our parents in-law, all of these and if it works it works, and if not, a complaint. (SVLL-E2) (48 years old).*

Some, however, interpose a complaint first, and some others will never denounce.

*File a complaint, not honestly I would not mess my family, because are ruins and Roma fend for ourselves, we could kill one another, I would go to the station and denounce him, we need to move in that direction, if you are stuck or mistreat you denounce him. (ZGZ-E20) (26 years old).*

*Me as a Roma I would not denounce. I will leave him and talk to the elder Roma, that he go on with his life and I do the same with mine, that does not bother me and it's over. Report, I will not report. (SVLL-E3) (30 years old).*

In this regard we find that some women have **discrepancies between what they would do in an abusive situation and what they advise to other women.**

*Not denounce him, but leave him. Because I cannot imagine that a person, the husband, want to have the total control, want to hit you, and want to tell you what do you have to do.*

*At first leave home, if she has children with your children, and second to file a complaint drastic to avoid him hitting her or anyone anymore. (PLC-E1) (57 years old).*

### **Barriers identified by Roma women**

#### **➤ Fear of family reaction**

One of the handicaps encountered by the Roma women interviewed when making a decision in a situation of violence is family pressure. This limits the freedom to address the situation fearing the decision or the response that takes the family or the confrontation that may arise between families of the woman and the husband or even the community itself.

*The first thing to do is not report because that is worse. It is to denounce it to your surroundings. The first thing is to turn away from him and denounce it to your people because there is mediation between Roma and nowadays is not necessary to report. Different is not counting on your family, you see yourself alone and the only way is the complaint.... That is why she has that fear of leaving violence. They are afraid even tell at home. (FG-2-4)*

*... I do not like to tell the family ... neither good nor the bad nor my mother. To my sister still but never bad thing because if you will not make a final decision, for what are you going to put them bad body and make them angry? Do you know what I mean?... (CDB-E3) (41 years old).*

#### **➤ Normalization of violence**

In some cases, women who suffer domestic violence in their lives or in their immediate surroundings, end up accepting this phenomenon as normal and can reach even to justify this kind of situation. This reflection coincides especially in women over 30 years old:

*Yes, well it depends... because there are some women that abandoned ahead of time, you know? You have to hold out a little. Stand. The bad days for the good days. (PLC-E5) (61 years old).*

*Because if he bits you once, well... but if happens another day and another day because you are wearing a pair of trousers, another one because he wants to ho out...then he should go with his mother...because in the past they bear with allot but*

*not now. I endured a slap but the psychological is worse... because it is one day, another day and even if he does not hit you but it makes you a lot of damage and there comes a time you feel... (PLC-E12) (39 years old).*

➤ **Difficulty to recognize an abusive situation**

The lack of perception or recognition of being a victim of gender violence also appears as one of the barriers to cope with the situation by women.

*But you think that way because you have not experienced it, if you had suffered it you would act otherwise. It took me time to separate, I suffered psychological violence. I thought about everyone but me. For me it was so normal that I did not consider it violence. I thought "For what I'm going to start a fight?", then I do not tell at home. I did not look for me but for all that entailed the family. Today I know that there is a barrier that you cannot pass, disrespect ... I'll act otherwise. If you have not experienced it you not know what you are going to do. (FG-2-2).*

*Insults, a Roma does not give such great gravity as a non-Roma. The concept of violence is very different. (FG-2-1).*

➤ **Fear of the reaction of the aggressor**

Women are not only stopped by the fear of the family or community reaction, as that referred to above, but also to the fear of escalation of violence by the perpetrator in response to the complaint of the situation either to the family, community or ordinary courts.

*They know that when they denounce, they are going to be killed and we are in this century, but is like this. It makes me very sorry. They also must have the support of family. They are very big problems. (CDB-E5) (46 years old).*

➤ **Children in the family**

The existence of children appears as a barrier to the abandonment of the partner or relationship breakdown.

*Maybe it have give time to leave my children grow, perhaps yes, but after i would leave him, because being next to someone how mistreats you is unbearable, maybe i could stand it for my kids but not more... (PLC39) (39 years old).*

### ➤ **Difficulty of proving psychological maltreatment**

Most women identify psychological maltreatment as a form of manifestation of gender violence. Some of them even specify that it is currently tends to be the most suffered mistreatment.

To report such situations women not only find the previous identified barriers but also join the difficulty of proving such abuse.

*Not only beating you but also psychological abuse that right now is a trend, controlling you, you do not have a life. Because if he gives you a slap I understand we can say “come to denounce it” but however the psychological, how do you report it? There is more psychological. (BDJ-E2) (27 years old).*

### **Solutions proposed by Roma women**

The ways of transformation that women have offered to prevent gender violence focus on **educating in values**, aimed at both children as adults, men and women, promoting non-violent conflict resolution, offering egalitarian relationship models, promoting explicit rejection of violence. In addition, it is pointed out in **create programs against gender violence aimed not only women but also men**.

*Prevention is very difficult. The first thing is to educate those minds. We would have to work with children and adults. For example, parents do not fight in front of children and provide the father and mother are equal. (FG2-3).*

*In the schools. The cocky is successful with girls. If that boy is confronted, “who do you think you are?” would not have as much acceptance... would have to change. Promote rejection of violence. Education, values that apply in your life. Today values are being lost such as respect... humility. (FG2-4).*

## IV.7 Discrimination

### **Situation and needs**

All of the women recognize that there is still strong discrimination against the Roma community despite their progress in terms of social inclusion, advances that seem to be forgotten by the majority society; in fact, most of the women interviewed acknowledged having been victims of discrimination. Racism and exclusion are the two axes from which all the arguments put forward by women are based; most of them speak of social rejection and distrust of the general society.

*Like the Roma, they always say that it is now like it was many years ago, they do not see the change that the Roma have been through. There are Roma who already have their work, which are educated... There are good things also in the Roma. Because they have changed a lot, it is no longer the Roma from 20,000 years ago. (SVLL-E5) (35 years old).*

*Consequence of they do not totally trusting us, they do not see us as we can come up with something. (CDB-E2) (18 years old).*

*Sometimes the discrimination is double, for being Roma and woman. We have to stand with it and demonstrate more. (ZGZ-E7) (50 years old).*

Women recognize that discrimination occurs in different spheres of social life, especially verbalize the large existing discrimination when looking for work, being the age group 31-45 the one that mentions it the most. Also, emphasizes to a lesser extent, the difficulties encountered in access to housing and discriminatory treatment in shops and the police. Only some of them mentioned other public or private health services, education and care to citizenship.

*No, looking for a job, when they see me I am Roma I went to leave my CV and that's it... (PLC-E10)(31 years old).*

*Yes, I felt discriminated, once I was working and they told me not to tell anyone I was Roma if I didn't want to be kicked off, and I tell and a week later I got fired. (ZGZ-E20) (26 years old).*

*Housing search and police personnel. In housing they tell you directly that is already rented. (ZGZ-E14) (33 years old).*

In some cases, we find an important factor in all discrimination, the fact of not appearing to be Roma and/or "reveal" protects against discriminatory action.

*No, never. I do not have Roma appearance (invisible Roma group). They say I am not Roma. Many times when I am in the bus it hurts to hear how people around talk very bad about Roma. (CDB-E5) (46 years old).*

*Very much because it limit your life for all. As soon as they know you're a Roma, and treat you badly. I have a possibility as I have white skin and have surname that are not quite Roma, I sneak that way. But severely limits you. (CDB-E22) (40 years old).*

## **Media**

Furthermore, in the interview women were asked whether they thought the media offered a real image of the Roma community, all the women regardless of their age, agree that the image offered is biased, only negative examples are shown and they do not feel represented by that image. Most of them refer to reality shows when they talk about this bad image that is

being offered on their community by mentioning "Palabra de Gitano (word of Gypsy)", "Gypsy Kings" and "Callejeros (ramblers)"; other women even talk about how the news about the Roma community are always negative and specifying when the person involved is Roma while if the person is non-Roma is not specified.

*No, because is not because in the Roma there are things that are not really like that, they always show the worst and it's not like that. (PAL -E3) (37 years old).*

*No, not at all. Because they always show stereotypes, do not show the positive aspects. (BDJ-E7) (55 years old).*

### **Consequences of discriminatory treatment**

Roma women interviewed express two types of effects of discriminatory treatment suffered by the Roma community, both closely linked:

On the one hand leave a record of the consequences that exist at a social level, consequences that trigger or perpetuate social exclusion of the Roma population, because as already noted above, this discrimination limits the access of Roma to the labour market, to housing, to a positive socialization with the rest of the community and to get the public or private services quality (where there is unequal treatment to Roma people). Thus, through the responses of the women interviewed we can corroborate how discrimination represents one of the main existing barriers to progress in social inclusion of the Roma community.

*It has many consequences... Racism already come around, entirely a bad thing. They do not heal you properly, you do not create confidence. You have to do twice as much than non-Roma for them to look at you in a good way. We have very good values that are unknown. People look at you from the corner of the eye. (CDB-E5) (46 years old).*

*We are marginalized, they are afraid of us... (CDB 17) (55 years old).*

*(Wish) If they could see us like other people...I don't know, like them. Well, that neighbours are ... they see you as a normal person, which deal with you. (PLC-E4) (33 years old).*

On the other hand, women leave a record of the consequences of what discriminatory treatment means at a personal level, a treatment that influences at the psychological level among Roma people, self-esteem and continuous construction of their personal identity. Some of the women talk expressly of abuse; others express it in other words that describe their emotions and / or personal questioning. The women of are younger age group are those which least references make to such consequences. The image projected in the media makes the stereotype of inferior beings or that have no value as citizens get to make an impression in some women, potentially leading to low self-esteem. This will influence how they face daily life and their perception of social life outside the Roma environment.

*Well the first thing you do not get work, and you go anywhere and they look up and down, and you feel bad and you do not value yourself. (PLC-E4) (33 years old).*

*Besides giving us bad reputation, if there is no progress, you believe it and the fact that we are always apart makes you think: is it true? It's like psychological abuse, is it true that I'm no good? Is it true that I am as they say? And then... (CDB-E3) (41 years old).*

*Well this is very negative because a person who feels discriminated restrains itself, stop going to many places, to ask for work, many things. It is as if we have a complex, you dare not do many things. (BDJ-E15) (42 years old).*

### **Lack of knowledge of the law and existing resources**

Other questions asked in the interview were that if they knew a law in Spain to protect ethnic minorities from discriminatory treatment when applying for work and that if they knew of any organization that offer support or advice to victims of discrimination. Most women do not know if there is such a law, some claim that must exist although they do not know it and those who say yes know not mentioned, only one mention the Spanish Constitution. No significant differences if we look at the responses depending on neither age group nor studies achieved. Regarding the second question, a lack of knowledge of what entity you can go for advice in these cases is also seen, although there are more women who do have a concrete idea, would go to Roma associations they know.

*No, there would be but I am not sure which one it is. (BDJ-E4) (27 years old).*

*If there is, I do not know (BDJ-E7) (55 years old).*

*I know there are associations as the... about this of ... (Which defend those things?) of course. But I do not know what they're called, how I can find or anything (SVLL-E4) (28 years old).*

### **Barriers identified by Roma women**

#### **➤ Prejudices and stereotypes**

We can see through the experiences shared by the women interviewed that the wider society has a bad image created and widespread of the Roma population. This stereotypical image generates low expectations toward the Roma people and criminalization of it that is hard to overcome. Every discriminatory act part of prejudices and/or stereotypes, they represent a serious barrier for the eradication of discrimination. Roma women have to prove doubly its worth and positive values as there is a negative characterization toward her people and them. On the other hand, some women make reference that within this discriminatory process even the Roma community, in response to discriminatory treatment, sometimes generate stereotypes and prejudices about the non-Roma community.

*They have a misconception of what Roma are. (BDJ-E2)(27 years old).*

Unfortunately Roma have to prove to society that we are integrated and worthless. (FG-2-1).

*Let see, consequences... well of course it generates hate and... among people against us, and also from us against them... If we've got bad experiences, it is handed down (...) creates two forces who collide with each other (...).* (SVLL-E2) (48 years old).

#### ➤ **Media**

As stated above, all women interviewed perceive that the media broadcast a biased and negative image of the Roma community. This image is based on the existing stereotypes and does not represent the diversity of the Roma people, thus it reinforces such stereotypes and so represents one of the main barriers to overcome discrimination closed circle.

#### ➤ **Lack of knowledge of the law and existing resources**

As we have seen an important part of the women interviewed are unaware of the laws and existing resources to address discrimination cases, this would be another important barrier in order to eradicate discrimination because if Roma people are not involved in denouncing these cases there are no legal consequences for people who commit crimes and they will continue reproducing such illegal behaviour.

#### ➤ **Social exclusion and invisible Roma women**

Some interviewed Roma women reflect with their comments the social exclusion suffered, an exclusion expressed as a result of discriminatory treatment, which in turn will mean a barrier to true social inclusion and therefore for the Roma community to reach a social position that allows them to eradicate existing negative stereotypes. To this fact is added that although there are many Roma individuals integrated with good social position, they pass unnoticed, are not recognized as Roma by the majority population as they do not match the expectations of society; They are named by some women interviewed as "the invisible Roma".

*They do not let go forward.* (CDB-E10) (25 years old).

*Roma who are integrated into society, that are a lot, are not interesting for the media. We are the named "invisible Roma".* (CDB-E21) (21 years old).

### **Solutions proposed by Roma women**

#### ➤ **Knowing the truth, knowing the positive**

The vast majority of the women interviewed, belonging to different age groups, agree that as a way of transformation, the information into mainstream society, making visible and publicize the positive aspects of the Roma community and its culture; they wish to perceived Roma



people as equal to non-Roma individuals. Many of them mention the role of the media in this task, raised from the positive information; some women propose making visible cases of discrimination and visualize positive references of Roma; others consider necessary that the media provide more equal treatment, criticizing that always point to the negative news when a person is Roma and never when the person is non-Roma.

*Give another image of the most real Roma culture. (ZGZ-E3) (43 years old).*

*They saw the good thing, they are hard workers who have a lot of education toward their elders and know how to be in places where they should have respect and education. (PLC-E1) (57 years old).*

*We were treated all as equal, they should show and publish on television new people with formal education, work, etc. (CDB-E15) (54 years old).*

On the other hand, some women aim to promote this positive knowledge and equal treatment through educational activities aimed at the majority population.

*Awareness programs about Roma culture. So that every time we get more integrated. (ZGZ-E6) (45 years old).*

*If you teach a person from childhood how the treatment with others has to be its what he is going to do. The education. People do that because they have seen it at home. (CDB-E4) (43 years old).*

### ➤ **Increase social integration**

The second proposal welcomed by the majority of the interviewed Roma women of the three age groups, passes through an increase in social integration of Roma from the majority society and from the Roma community itself. Some women materialize this line of action noting the importance of a change in the attitude of people:

On the one hand they consider that the majority society should adopt a more open and unprejudiced attitude, give opportunity to the Roma people to prove their worth as individuals, provide more equal treatment and an interest in knowing the Roma people and their culture.

*(A wish)The majority society interested to know our culture. (ZGZ-E14) (33 years old).*

*I do not know, just give us more work , leave us ... They should give more access to housing, to rent apartments, so that we are more social ... do not discriminate us like that. (PLC-E6) (28 years old).*

*We were known and so they can give knowingly 'opinions rather than stereotypes. (CDB-E21) (21 years old).*

On the other hand, they propose that Roma community itself should fight for their social integration, which is not affected by the discriminatory treatment received and show on the day to day their worth; addresses the racist comments; to study ... ultimately take an active role in building a positive model of Roma and deconstruction of the existing stereotypes. Are the women in the age groups 18-30 and 31-45 the one defending this way.

*Roma women ourselves get trained and make a normal life.*(BDJ-E3) (30 years old).

*The example of the daily lives of all of us.* (CDB-E16) (32 years old).

*(...)If they treat me badly I would speak well, I would say , you are mistaken because I am Roma, but I am also a person, as you (...).* (SVLL-E3) (30 years old).

#### ➤ **The use of the law**

Finally, some of the interviewed women of various ages suggest legal channels as a way from which the overcoming discrimination projects proposing that there are more facilities to denounce and that the punishable actions are pursued.

*Take disciplinary action against who carry out such discriminatory behaviour.* (CDB-E7) (44 years old).

*We have to fight from the inside also. But who represents us? For that associations are helping to report all cases of abuse, discrimination, all of that comes to light and publish it in the media and the reality is known. Roma have to pronounce.* (FG-2-3)

*To put any place where heading whenever a case of discrimination occurred.* (BDJ-E12) (56 years old).

## V. CONCLUSIONS & GOOD PRACTICES IDENTIFIED

Following we present the disaggregated conclusions according to the studied dimensions, and finally, the general conclusions based on our reflection on all the obtained results, the data gathered from the revision of other publications and our long work-experience working with the Roma community.

The specific conclusions of each of the studied dimensions include barriers and proposals identified by the interviewed Roma women. We would like to clarify that the terminology we have used does not correspond with the words of the interviewed women in many cases, but instead we have used a more technical language in order to talk in a more specific way about the ideas they express and to avoid possible confusions. The mentioned barriers and proposals are ordered according to the grade of representativeness among the answers, that is to say, the ones that appear in first place are the most mentioned by the Roma women in their answers.

Furthermore, the dimensions Education, Employment, Health, Gender Violence and Discrimination include a summary table in which the specific situation and the found needs are described, differentiating the information that is a result of the interviews and the discussion groups, from the information we have gathered through the bibliographic review.

### V.1 Education

Situation and needs	
Detected through interviews	Detected through literature review
<ul style="list-style-type: none"> <li>➤ It is seen by Roma women of all ages as something really important and necessary in life.</li> <li>➤ Very few Roma women continue studying after obligatory education.</li> <li>➤ The percentage of women over 45 without training is very high.</li> <li>➤ Most of the women aged between 31 and 45 years only have primary studies, and some of them not even that.</li> <li>➤ Most of the interviewed Roma women, regardless of their age, express a desire or expectation of studying or receiving</li> </ul>	<ul style="list-style-type: none"> <li>➤ 64% of the Roma students aged between 16 and 24 years don't finish the secondary school while only the 13% of the Spanish students don't finish it (FSG 2013).</li> <li>➤ 95% of the Roma community perceive education as a key element to achieve success (FSG 2013).</li> <li>➤ 60,7% of the Roma students at secondary are male while only the 39,3% are female; it shows a bigger drop out of women when starting secondary and it points out as main reasons the job searching, house and family chores and family businesses (FSG</li> </ul>

training.	2013). ➤ Existence of “ghetto” schools, whose students are mostly Roma and immigrants.
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#### BARRIERS IDENTIFIED BY ROMA WOMEN

- Women do not have time to study due to their family responsibilities
- Discrimination in the classrooms towards the Roma community
- Lack of financial means to pay for the studies
- Lack of interest and appreciation from the youth towards academic education
- Too many students per classroom
- Too much homework and/or stress for the children
- School absenteeism among the Roma students

#### SOLUTIONS PROPOSED BY ROMA WOMEN

- Reducing racism in the classroom: inclusion of the Roma culture in the educational curriculum and intercultural training for the faculty
- Education at everyone’s reach: financial benefits and flexibility for adult students
- More persistence from the faculty, more attention towards the minorities.
- Specific proposal for attending minorities: extracurricular training for the student bodies and families
- Family support: emotional support and help with the family chores and responsibilities when female adults want to study.
- Education in ethics for everyone in order to recover respect and important values

#### OTHERS SOLUTIONS PROPOSED BY KAMIRA

- Specific programs including Roma mediators and positive role models for the Roma community
- Specific programs that help Roma women to overcome their situation of inequality and the barriers they face

As we can observe through the bibliographic review, there is a big distance between the educational situation of the Roma population (adult and school age) and the rest of the population; it is truly alarming and is a factor contributing to widening inequalities and to the social exclusion gap. In order to reduce this big distance, we find School Segregation as a main barrier that must be avoided. This inequality in the area of education has a negative influence on their labour market integration and therefore on the development of a life project on an equal footing with the rest of the citizens.

On another hand, the results of the investigation show us that the fact of having the opportunity of going to school when they are young is not sufficient for their educational

inclusion. As we can observe in the barriers identified by the women, we find some that are common and that affect the Spanish society at large (too many students per classroom/a great load of homework and/or stress for the children...) and others that affect specifically the Roma community, in this case the women, who don't have time to study, are affected by discrimination, and the high rates of absenteeism among the Roma students.

This leads us to the conclusion that the current school model must be subject of a systemic revision; the school must evolve and adapt to the new social needs, ensuring the inclusion of the existent cultural diversity in the current society.

*For the inclusion of the Roma community the educational reforms should include new educational policies that take into account: a) the acquisition of basic abilities; b) the recognition of the Roma culture in the educative curriculum and in all the fields of the educative system; c) an intercultural education; d) the equal participation and the inclusion in the educational process of all the involved people; e) the opening of the school to the community; f) strengthening of the higher expectations and the educational success instead of a deficit perspective and g) the presence of Roma teachers (Vargas, J et al, 2005).*

Finally, if we focus on the educational inclusion of the Roma women, we must take into account their analysis and perception: on one side, they affirm that when they are young they don't value the academic training, it is only when they are adults that they really would like to be able to receive training, but by then they do not have time or money to achieve that objective. For this reason, we believe necessary that any intervention related to the improvement of the educational situation should take into account the creation of a "second chance" intervention line that helps Roma women who want to return to studying this possibility, taking into account three important needs that have come up in their own analysis: family conciliation, scholarships for studying and flexibility in the education offer.

## GOOD PRACTICES IDENTIFIES IN SPAIN

### ➤ **Learning Communities project**

It's based on a set of educational activities aimed at successful social and educational transformation. This educational model is consistent with international scientific theories which are two key factors for learning in today society: interaction and community involvement.

Learning Communities involve all persons directly or indirectly influence learning and development and students, including teachers, relatives, friends, neighbors of the neighborhood, members of associations and neighborhood organizations and local volunteers, etc. The project, which began in compulsory education in 1995, currently has more than 120 Learning Communities. Because of its success, Learning Communities have spread internationally, taking place in schools in Brazil, and studied under the Sixth Research Framework Programme of the European Union INCLUD-ED as a performance hit for promoting

social cohesion in Europe through education (CREA, 2006-2011). From the dreams of the whole educational community and through dialogue and science this transformative project is achieving two objectives: overcoming school failure and improve coexistence.

Two actions to emphasize within the Learning Communities Project are:

- Mentoring Library

It is one of the ways of extension of the learning time that has shown to have more impact on improving educational outcomes. The space of the library stays open after school hours (during the afternoon, at noon, weekends ...), so all people have a place of learning with free access.

This extension of learning time is carried out with volunteers whose role is to promote mutual support and optimize interactions between students of different ages. The library may be physically organized in places of work, in which various activities: monitoring homework, dialogic reading, searching information for projects, activities with computers, etc.

These activities are usually proposed by a work commission who on the one hand, it organizes volunteering in this space, and secondly, coordinates the work with school teachers to better use. This is also an inclusive alternative that overcomes the segregation that exists during school time by working with students who need reinforcement.

- Training for families

Schools are open not only to students and teachers but also to families. Family training aims to make known the project and to increase the participation in *Success educational activities*, also to respond to the interests and needs of the families.

The school offers, in this way, spaces and training programs, and families will decide (usually through a joint commission) what, how and when to learn.

Why is it important to train families? To know their needs and thus promote an improvement of their living conditions. And also, because the INCLUD-ED project concluded, that the academic results of students not depend so much on the previous educational level achieved by families but on having their parents also involved in an educational process while they are in the school. It increases the sense, expectations and commitment with the importance of education.

- **Support program for the academic success of the Roma child population**

It has been implemented by Kamira in different provinces of Spain. This program is giving very good results. One of its principal characteristics is the incorporation of Roma mediators, who entail a bridge between the school and the family, promoting the participation of the family in

the school and the understanding between the 3 involved agents: student body, teachers and families.

General objectives:

- Reduce school absenteeism among the Roma students
- Improve the academic success rate of the Roma students
- Decrease the early school drop-out of the Roma students, paying special attention to the girls

The program works for the achievement of the mentioned objectives through various projects that include different specific actions:

- Academic follow-up program: individualised follow-up of the Roma students when the teachers detect that an intervention is needed; communication between the 3 agents and support in the schools that are Learning Communities.
- Coordination project and permanent data tabulation: gathering data on school absenteeism, school drop-out and secondary education achievement of the Roma students to carry out studies on the development of the phenomenon.
- Training and professional retraining of the school follow-up instructors project: specific training for the mediators and continuous participation in the Learning communities project.
- Awareness-raising among the teacher body project: awareness-raising workshops and actions directed at achieving that the schools become **Learning communities**.
- Awareness-raising for the parents and families project: visits and specific activities with the families.
- After-school activities project: scholastic reinforcement and leisure and free-time workshops for Roma students.

➤ **Promociona Programme (FSG)**

It's financed by the European Social Fund (Acceder Programme). Description:

General objective:

-To promote the educational normalisation of Roma students to achieve higher rates of academic success in the last year of primary education and in the secondary obligatory education, and to promote the continuity in the medium and/or high level studies and the professional training.

Specific objectives:

-To facilitate the transition from primary to secondary education

- The permanence in the education system
- The promotion to subsequent studies

Target groups:

- Roma students of the last cycle of primary studies (5th and 6th grade) and obligatory secondary education (1st to 4th grade). The profile of the students are minors who are in a normalised educational process.
- The families of the minor students
- Education centres and teacher bodies.

## V.2 Employment

Situation and needs	
Detected through interviews	Detected through literature review
<ul style="list-style-type: none"> <li>➤ They conceive it as indispensable so as to covering their families' and their own basic needs, as well as accessing a dignified life.</li> <li>➤ 64% of the interviewed women do not have a job: high unemployment rates in all age groups.</li> <li>➤ Few of the employed women work in the formal market (approximately 12%).</li> <li>➤ The women aged 17 to 30 value more the personal development and the dedication to a profession that is vocational.</li> <li>➤ The women over 30 years old value more having a quality job that they can conciliate with their family life.</li> <li>➤ It is the area where they perceive most discrimination.</li> <li>➤ The Roma women have great difficulty accessing the labour market: this is due to their low academic training and the great existent discrimination.</li> </ul>	<ul style="list-style-type: none"> <li>➤ The highest unemployment rates in 2015 were recorded in Greece 25.2% and Spain 22.2% compared to the 9.5% European unemployment rate (E.U. 28). (Eurostat).</li> <li>➤ Within the working Roma population, the 26% declare their work as "helping the family economic activity", illustrating that the working situation is not regularised (FSG 2012).</li> <li>➤ Still gender inequality regarding the unpaid and unrecognized care work for women at home (patriarchy's vestiges).</li> <li>➤ National Reform Programme (NRP) stipulates the women employment rates (from 16 to 64 years old) for the 2020 year in 68.5%, a higher percentage comparing it with the 52% stipulated for the whole Roma community in the National Strategy for the Roma Population Social Inclusion in Spain 2012-2020.</li> <li>➤ Roma population benefit of the employment policies: favouring hiring of people with difficulties to access the labour market.</li> </ul>



## BARRIERS IDENTIFIED BY ROMA WOMEN

- Lack of training among the Roma community
- Racism or discrimination when hiring of employees
- When they are older, age is an added barrier
- Difficulties to conciliate family and work life

## SOLUTIONS PROPOSED BY ROMA WOMEN

- Offer quality jobs
- Job creation: demand to the State from the youngest interviewed Roma women
- Labour stability, long-term jobs
- Training: key solution for their inclusion in the labour market
- Fighting racism in the labour market
- Respect for the employee on the contracting parties' side
- They ask the general society for “an opportunity” to show their worth

## OTHERS SOLUTIONS PROPOSED BY KAMIRA

- Specific programs that help Roma women to overcome their situation of inequality and the barriers they face

It is clear that if the access to the labour market is an essential element to improve the life conditions of the citizens in general, it is especially so in the case of the Roma community, and more concretely in the case of the Roma women, as a way to achieve their social inclusion and enhance their empowerment within the Roma community. However, the results of this investigation show us that Roma women have training deficits that situate them in an unequal starting position with respect to the rest of the population and prevents them to compete in equal conditions in a labour market that already is unequal for women, and that is especially discriminatory towards the Roma community.

In addition, the economic crisis in Spain (it is the second country with highest unemployment rates of the member states of the EU) has specially affected the most vulnerable groups, among which the Roma community is included. In this sense, the Roma women is a double victim of this discrimination situation; being the Roma women over 45 years the ones who are most vulnerable.

As we have pointed out in the education area, in the employment we observe again that some of the identified barriers identified by the Roma women match with the ones that affect the rest of the population (when they are older, age adds as an extra barrier, difficulties to combine labour and family life, etc.) and others that specifically affect Roma women (lack of training among the Roma community and racism when employing). This is why the measures taken in the employment area must take into account the two key factors identified in this

investigation: the need to improve the training of the Roma women and the need to eradicate the great existing discrimination towards the Roma community in the labour market.

#### GOOD PRACTICES IDENTIFIED IN SPAIN

➤ **Multi-regional program of fight against discrimination Acceder. (FSG)**

The principal actions of the Program include integrated inclusion itineraries for the Roma people, which include the following actions: awareness-raising for young people and their families; reception and orientation for training and job-search; forward-planning of jobs; follow-up and accompaniment in training and job-searching; support for self-employment; training actions; methodology and material transfer that allows qualifying the work that is carried out with the Roma population; quality control systems for the set of interventions and creation of a permanent observatory of the employment of the Roma people.

## V.3 Health

Situation and needs	
Detected through interviews	Detected through literature review
<ul style="list-style-type: none"> <li>➤ Broad conception of health: physical, mental, feeling well psychic and emotionally.</li> <li>➤ Need to feel more calm, not having so many problems, improving their self-esteem, improving their life quality.</li> <li>➤ Less discrimination detected from the professionals of health areas.</li> <li>➤ They relate taking care of their health with healthy habits related to diet, physical exercise and mobility, as well as going to the health centre whenever it is necessary.</li> <li>➤ They don't relate the lack of healthy habits and self-care with the development of illnesses.</li> <li>➤ Bad habits are detected in relation with taking care of their health and the prevention of diseases.</li> </ul>	<ul style="list-style-type: none"> <li>➤ Certain sectors of the Roma community do not perceive health as one of the main needs.</li> <li>➤ A big percent of them perceive health as absence of disease and the sickness as a disabling situation.</li> <li>➤ High rate of fecundity with very early pregnancy and births.</li> <li>➤ Lack of information regarding family planning. Some contraceptive methods are not known and exists some myths towards them.</li> <li>➤ Lack of prevention on gynecological diseases.</li> <li>➤ Premature ageing with a direct impact on diseases not normal according to their age: diabetes, bone diseases, cardiovascular problems, etc.</li> <li>➤ Excess of responsibilities within and outside their home, with the consequent appearance of symptoms of depression, anxiety and anxiety in some cases.</li> <li>➤ 10.2% of Roma women older than 55 think their health is good, compared with the 38.5% in the whole group of women.</li> <li>➤ Roma girls aged less than 18 years: 22.9% are obese, compared with 10.2% in the general population.</li> </ul>

### BARRIERS IDENTIFIED BY ROMA WOMEN

- Lack of customs regarding self-care/will/positive healthy habits
- Poverty as a barrier to take care of the health
- Discriminatory treatment in the health services (less than in other areas)
- Overload of responsibilities for the Roma women

### SOLUTIONS PROPOSED BY ROMA WOMEN

- More time to dedicate to themselves, less family responsibilities

#### OTHERS SOLUTIONS PROPOSED BY KAMIRA

- Specific programs and actions which aim to tackle with the identified difficulties

As we can observe, the interviewed Roma women are acquainted with the good customs to take care of their health, but they don't put them into practice. It is they themselves who identify the lack of time to dedicate to the implementation. We add to this factor the difficulty that every person has to change habits. Not only with having time is the problem solved; for a person to decide to make an effort to change his or her habits, motivation is needed. We consider that it is very difficult that this motivation for the self-care exists when we see that the women don't relate their habits with the appearance of diseases, which is why we consider necessary to work on the sense of responsibility of each person with their illness, the consequences of their bad habits...

In this sense, it is worth mentioning as lines of action that work, the free information and awareness-raising services directed at Roma women, the health problem prevention interventions and the incorporation of people of the same culture to the health intervention teams; this way more trust is achieved, as well as a better understanding between the staff of the health services and the patients. A line worth exploring would be the extending the scope of action of the Equi-Sastipen-Rroma Network to the Roma women.

It should be mentioned that the bad health of the Roma women and girls are a consequence of different variables, some personal and other external. We consider that the external variables are linked in many cases to their exclusion they suffer, which is why not only the specific health necessities should be worked on, but also a more holistic should be adopted and identify all these causes that are contributing to this worrying reality. Ultimately, and integral intervention is needed.

Finally, it is also worth of mention that, with expetion to the discriminatory treatment in the health services, the rest of the identified barriers identified by the Roma women in the interviews, affect, in a greater or lesser extent, both Roma and non-Roma women.

#### GOOD PRACTICES IDENTIFIED IN SPAIN

- **Program Equi-Sastipen-Rroma Network**

The net is formed by 19 associations / federations Roma. It started in 2010 as a joint work that promotes and reinforces the good actions in health, aiming to share and grow towards this framework, to enable the training of intercultural mediators in the field of health, to facilitate understanding of the Roma community to social and health professionals, and also to implement all this knowledge and good practices through intervention in different cities. Furthermore, the Network has been a great engine advocacy for intervention with the Roma

community, both held through Roma organizations and relevant authorities, enabling Roma associations and Roma community to be actively present in decisions that affect their health.

The Network Equi-Sastipen-Rroma Program was created by UNGA association, which has also participated very actively coordinating the Health Group of the State Council of the Roma People.

## V.4 Gender-based Violence

Situation and needs	
Detected through interviews	Detected through literature review
<ul style="list-style-type: none"> <li>➤ The majority recognises gender violence as a physical aggression.</li> <li>➤ The women of the 18-30 and 31-45 age-groups also recognise aspect of the psychological violence; the first ones orient their speech towards prohibitions and control, while the second group also add humiliation and underestimating.</li> <li>➤ They don't consider that the Roma women must put up with living in a situation of gender violence.</li> <li>➤ Most of them affirm that if they lived a violent episode they would break the relationship, although some of them conceive the option of dialoguing and trying to improve the situation.</li> <li>➤ In general, when a gender violence case occurs, the Roma women opt by turning to their family environment and to the resources of their community. If this does not work they would go to the ordinary justice.</li> <li>➤ Discrepancies between what they would do in a mistreatment situation and what they would recommend to other women.</li> </ul>	<ul style="list-style-type: none"> <li>➤ At the end of 2015 the number of fatalities caused by violence against women (VAW) in Spain was 60 women; only 2 of them were Roma.</li> <li>➤ During 2016, another 30 women have been killed in the first six months of which only 13 had filed a complaint.</li> <li>➤ Within Romani communities patriarchal system is strong and plays an important role in the creation of both social and individual identities.</li> <li>➤ Romani identities get interrelated with traditional gender roles which are especially limitative and restrictive for women.</li> <li>➤ Aspects such as submission to male authority, chastity before marriage, fidelity, motherhood and a prominent sexual division of work are important in the constitution of the identity of many Romani women.</li> <li>➤ Any decision that a woman may take represents and involves her whole family.</li> </ul>

### BARRIERS IDENTIFIED BY ROMA WOMEN

- Fear of the family's reaction
- Normalisation of the violence
- Difficulty to recognise a mistreatment situation

- Fear of the assailant's reaction
- Children in the family nucleus
- Difficulty to prove psychological mistreatment

#### SOLUTIONS PROPOSED BY ROMA WOMEN

- Education in values: youth and adults, men and women

#### OTHER SOLUTIONS PROPOSED BY KAMIRA

- Prevention actions
- Gender equality programs
- To foster the use of the standard channels to combat gender-based violence

Violence against women within Roma communities is a complex phenomenon due to several reasons such as the pervasiveness of patriarchal structures and the fact that it is an area where sensitive issues like Roma identity and gender roles get mixed in.

Differences by age-groups have been observed (as seen in the above table), which is why the interventions with Roma women should be adapted to such differences depending on the group they are addressed at. Additionally, it is highly important that the design of any intervention take into account the previously mentioned cultural aspects, as well as the procedure that most of the women put in practice when they face a situation of gender violence, as these are variables that will definitely influence the results of any socio-educative intervention.

Again, we observe that the barriers identified by the Roma women are the same in this area as the ones that may affect any woman who suffers a gender-violence situation. However, the barrier that appears more frequently is the fear of the family's reaction, which can affect the Roma women more than the non-Roma women. Other publications, already presented in the initial part of this investigation, have highlighted other barriers that we think are important to consider:

- Occultation and negation: there is silence around the phenomenon and it is pretended that it does not even exist
- In general, there is a lack of trust towards mainstream services. Moreover, in most of the cases these services are not prepared to attend the necessities of Roma women. Both aspects together generate big difficulties for women to access them.

Before this delicate and complex situation, we agree with the women that the education is the best solution to this social problem, always from a systemic perspective and with the objective of preventing gender violence through education in values. This intervention line should be directed both at childhood and at adults, men and women. Thereby, it should promote conflict-resolution in a non-violent way, offer models of egalitarian relationships and promote the explicit rejection of the violence. In addition, we want to emphasize the importance of creating Programs against gender violence, not directed only at women, but also at men.

On another side, we believe timely to enhance the use of the different existing resources for the victims of gender violence. Nowadays, it's true that Roma women are denouncing, although less than the non Roma women, so it is important to normalize this existing track within Roma women.

It is worthwhile to mention that the phenomenon of gender violence affects the Roma community in the same way as it does to the rest of the society, it is not and exclusive or exclusionary problem, however the truth is that violent deaths are a recent phenomenon in the Roma community.

## GOOD PRACTICES IDENTIFIED IN SPAIN

### ➤ **GV against Roma women prevention program (KAMIRA)**

This program developed by kamira in the last years, as well as developing new conduits of action that allow to handle in an efficient way the prevention, detection and intervention, where appropriate, of GV situations that affect Roma women in a specific way.

General objective:

- Contribute to the prevention of GV against Roma women, improving and guaranteeing the effective access to the normalised services on equal terms and the eradication of these crimes against the life, integrity and dignity of the women.

Specific objectives:

- To improve the emotional, affective and sexual education of Roma women.
- To assess Roma women on GV situations, existing resources and services.
- To create dialogue spaces and networks for RW, strengthening empathy and sorority, raising their confidence levels and contributing to transforming their realities in positive.
- To strengthen the participation of RW in the creation of associations, increasing their presence outside the domestic sphere.
- To bring the reality of the Roma community closer to the professionals that intervene with Roma women, such as health and social services professionals.
- To improve the primary attention to the victims by the associations, through legal, psychological and mediation training.
- To involve men in the prevention of GV, especially relevant figures with great influence on the Roma community.
- To give visibility and inform on the situation of RW and girls in Spain.

Actions:

- **POSITIVE RELATION WORKSHOPS**

They are directed at learning to differentiate abusive relations from pacific cohabitation, to internalise that a couple's relationship must be based on respect, mutual support, equal

treatment, listening, dialogue and non-violent conflict resolution; to detect the GV indicators; to know the existing resources; to support the victims of GV; and to reject all types of violence.

At the same time, we offer support and counselling to GV victims and, where necessary, derivation and accompaniment to the required service.

These workshops are carried out in:

-Educational centres with a high % of Roma students.

-Associations with Roma women.

-Evangelical Church: adult and youth groups. In addition, work with the Pastor is carried out with the goal of transmitting through the “word of God” the rejection towards GV.

In all these workshops a dynamic and participative methodology is used, encouraging participation, analysis and the search of alternative through activities such as role playing, debates, case-works, etc., with the aim of facilitating the learning process and the change of attitudes.

- TRAINING OF THE MEMBERS AND THE TECHNICAL STAFF OF THE ASSOCIATIONS

The associations must be able to identify the problem, inform, orient, and derivate and accompany the victims without resources. For this we offer training activities for them to offer and adequate assessment: basic concepts, legal framework, existing resources, tools and psycho-social abilities.

- DEBATE GROUPS WITH RW: GV AND ROMA COMMUNITY

Through a focus groups centred on the concept of GV, ways of affronting it, difficulties when accessing normalised resources, prevention proposals and intervention in cases.

- ATTENTION SERVICE AND ASSESSMENT TO GV VICTIMS

If any cases are detected during the course of the program, the technical staff will attend the victim in a space provided by the association that ensures confidentiality. They will offer support, information on the existing resources and, where necessary, derivation and accompanying to the necessary service: psychological, sanitary, legal...

- **Guide Tackling male violence against Romani women: Recommendations for the prevention, detection and intervention (2012).**

It was published by SURT Women’s Foundation in collaboration with Giacomo Brodolini Foundation, Roma Secretariat Foundation (FSG), International Centre for Minority Studies and Intercultural Relations and Roma Women Association For Our Children. Toolkit written in the framework of the Empow-Air: Empowering Women Against Intimate partnership violence in Roma communities project. JUST/2010/DAP3/AG/1266 Co-funded by the European



Commission's Daphne III Programme to combat violence against children, young people and women (2007 - 2013). Guide available in English: [http://www.surt.org/empow-air/docs/Guia\\_Ingles.pdf](http://www.surt.org/empow-air/docs/Guia_Ingles.pdf)

## V.5 Discrimination

Situation and needs	
Detected through interviews	Detected through literature review
<ul style="list-style-type: none"> <li>➤ Most women interviewed recognize having been victims of discrimination.</li> <li>➤ They perceive social rejection and distrust of the general society.</li> <li>➤ This discriminatory treatment is recognized by them in different spheres of social life; highlight the great existing discrimination when looking for work.</li> <li>➤ They consider themselves victims of a type of mistreatment that influences their social exclusion, personal identity and self-esteem.</li> <li>➤ Most women do not know if there is a law that protects them from discriminatory treatment when seeking work.</li> <li>➤ There is great ignorance about what resources are available to gather support as victims, some point out Roma associations.</li> <li>➤ They do not feel represented by the stereotypical image that the media offer on the Roma community.</li> </ul>	<ul style="list-style-type: none"> <li>➤ In Spain prejudice and intolerance against Roma, as well as islamophobia, anti-Semitism and intolerance against migrants continue to be expressed, notably in the print and audiovisual media and on the Internet, as well as in political life.</li> <li>➤ Racial discrimination is prohibited by the Spanish Constitution.</li> <li>➤ Roma is the most marginalized and excluded minority, and is the group that suffer most ethnic profiling practices.</li> <li>➤ There are legal tools, however they are not applied, among other reasons, because there are few specialised lawyers.</li> <li>➤ There is no free legal assistance for victims of discrimination.</li> <li>➤ Roma people don't have the resources to hire lawyers to defend their interests.</li> <li>➤ Lack of complaints, lack of sentences imposed for racist offenses.</li> <li>➤ 89, 8% of the time Roma people is mentioned with negative adjectives by Media: spreading stereotypes related with crime, violence and marginalization.</li> <li>➤ Roma women are also victims of the discrimination caused by the patriarchal system.</li> </ul>

### BARRIERS IDENTIFIED BY ROMA WOMEN

- Prejudices and stereotypes of the general society towards the Roma community
- The media reinforce such stereotypes
- Lack of knowledge of the law and existing resources

- Social exclusion (circle discrimination-exclusion) and invisible Roma (those that manage to leave the circle are not perceived as Roma by the majority population)

#### SOLUTIONS PROPOSED BY ROMA WOMEN

- Improve Roma women image: Knowing the truth, knowing the positive, visualizing and publicizing the positive aspects of the Roma community and its culture. How?
  1. key role of the media in this task;
  2. educational activities aimed at the majority population
- Increase social integration. How? Change of attitude by both sides:
  1. wider society: less prejudices
  2. Roma community: be strong and prove their worth
- The use of the law: Easier to denounce and that the punishable actions are pursued.

Here we need to point-out that in the rest of the areas, discrimination appears as common barriers towards the Roma community in general and the Roma women in particular.

As we can see, the discriminatory treatment that the majority society exerts on the Roma community has various consequences. On one hand, Roma women themselves interpret such treatment as a rejection towards them that directly affects them. In fact, they identify it as a type of abuse, as they are excluded from mainstream society and treated with suspicion, which logically leads to consequences on a personal level.

On the other hand, within a scenario of intolerance and racism towards ethnic minorities, which is intensified by the economic crisis, we can see this in the shortage of complaints and sentences, as well as the lack of knowledge of the women interviewed about the laws that protect them and the resources available. Thus, from Kamira we consider a radical change regarding the way of tackling with this social issue is needed. In this sense, we are struggling for the establishment of a special free in-court defence system specifically for hate crimes and discrimination victims in Spain, so legal resources can be reached by everybody regardless her/his social status.

Furthermore, we consider essential to work with the media, as the stereotypical messages issued are not representative of the heterogeneous reality of the Roma community and they generalise isolated behaviours and are generally rejected by the Roma community itself. They represent a major barrier to any attempt to eradicate ongoing discrimination. Actually, Roma women have suggested that the media play a key role in implementing one of its main routes proposed solution: visualize and publicize the positive aspects of the Roma community and its culture.

Eradicating discrimination against the Roma community must be one of the main goals if we really want to achieve social inclusion of the Roma population, as the discriminatory treatment itself involves exclusion, just as women interviewed expressed, and is therefore a barrier that prevents the Roma community from reaching a social position to eradicate existing negative stereotypes. However, Roma women not only feel that this task should be assumed by the

majority population; they also highlight the importance of the involvement of the Roma community itself, so it is not affected by the discriminatory treatment and so it delegitimizes with its own example the existing stereotypes in the day to day.

In this area, basically all the barriers affect the Roma community specifically. We want to make a special mention on the lack of knowledge regarding the law and the existent resources, as it also affects other discriminated collectives (immigrants, disabled people...). We must clarify that even though this barrier has not been directly identified by the interviewed women, we have included it from their answers to the question regarding if they know the laws that protect them and the available resources.

#### GOOD PRACTICES IDENTIFIED IN SPAIN

- **Project “Defending Victims: ensuring effective access to justice”** coordinated by Federación KAMIRA.

It started towards the end of 2015, it aims the establishment of a special free in-court defense system specifically for hate crime and discrimination victims in Spain. Methodology includes a coordinated work with Kamira Roma women associations, Bar Associations’ Human Rights commissions of Barcelona, Cordoba, Madrid and Zaragoza, as well as Fundacion Abogacia Española, the Council of Europe and the Spanish Institute for Women and for Equal Opportunities, in order to detect and report discrimination cases. The objectives are: Filing complaints with the Public Prosecutor; Office when it is criminal, and removing racist and discriminatory comments on the networks; Establishing a network of lawyers specialized in discrimination cases, in cooperation with the Human Rights commissions of bar associations; Training lawyers belonging to the Bar Associations to specialize them in discrimination law; Proving the necessity of the establishment of this service by compiling discrimination complaints; Petition to the State, together with the bar associations, for the creation of the special system of duty lawyers specifically for discrimination.

- **Recommendations for the treatment of Roma community in the media (2016-2017).**

This guideline has been the result of a cooperative work within the framework of the *NO PREJUICIOS* campaign launched by Federación KAMIRA. Fellow members who participated in the creation were: OBERAXE (Spanish Observatory for Racism and Xenophobia), Andalusia Audio-visual Council, Catalonia Audio-visual Council, Assistant Director-General for the equal treatment and non-discrimination (MSSSI), “Unión Romani”, FSG, “Asociación Nacional Presencia Gitana”, “Asociación de Mujeres Gitanas Alboreá”, the Journalists’ Association of Barcelona, “Fundación Secretariado Gitano” (FSG), “Federació d’Associacions Gitanes de Catalunya” (FAGiC), “Asociación Gitanas Feministas por la Diversidad”, Women’s Link Worldwide and “Federación Nacional de Asociaciones de Mujeres Gitanas Kamira”.

It is intended as an useful tool for training, targeting media professionals, in order to promote a fair, dignified, real, and intercultural equal treatment of Roma community, considering gender perspective. (Not published yet).

- **A practical guide for journalists: Equal treatment, The Media and Roma community** 2010, published by FSG.

This is a support resource for professionals of the media, in order to raise awareness and offer training about ethical rules. It contains data about the situation of Roma community and real cases of discrimination that have been collected. It also provides guidance and key actions to combat prejudices and stereotypes that lead to the existence of discriminatory practices in the field of communication. It also includes a glossary of terms, a reference section and a list of useful resources. Find the guide in English here: [https://www.gitanos.org/upload/76/03/GUIA\\_english.pdf](https://www.gitanos.org/upload/76/03/GUIA_english.pdf)

- **Network of Assistance Services for Victims of Discrimination (2010)**

It was launched in collaboration with 8 NGOs (two of them Roma associations) with the main objective of advice victims of discrimination independently, but also develop in this framework many awareness-raising actions through training and information targeting general population. The results of the Network can be consulted on the website of the Council.

- **Report denouncing school segregation in Spain**, published by KAMIRA and Fundación Mario Maya (2012).

The report includes the reality of four selected locations (Barcelona, Córdoba, Madrid & Badajoz), showing the percent of Roma population in the different education centers selected. It also includes an analysis of school segregation's causes and a measures and recommendations section. Find the whole report in English here: <http://federacionkamira.es/wp-content/uploads/2015/11/School-segregation-report-EN-17-Julio-2012-FINAL-1.pdf>

## V.6 Expectations

Women interviewed, independently of their age, when asked about their goals are clear about what they would like to achieve; dreams and ideas related with their personal development and the improvement of their quality of life. The majority have as principal answer to train and study, followed by the access to the labor market.

## BARRIERS IDENTIFIED BY ROMA WOMEN

- Lack of economic resources
- Lack of support:
  1. by the general society regarding the existing discrimination and low expectations towards Roma people;
  2. by family or peer group when they refer to expectations related to training and studies.
- Some women show low expectations

## OTHERS BARRIERS IDENTIFIED BY KAMIRA

- Lack of support from the Roma community which means a double pressure for Roma women

## SOLUTIONS PROPOSED BY ROMA WOMEN

- Grants and scholarships, external support
- Emotional family support
- Trust in Roma Women by the general society

## OTHERS SOLUTIONS PROPOSED BY KAMIRA

- Actions aiming to improve the motivation and self-esteem of Roma girls and women
- Actions aiming to improve the Roma women's image, so could be improved the perception that the majority society has regarding Roma women

The fact that Roma women have wishes and dreams for their future, among the three age generations, and focus them towards studying and improving their quality of life it is a really positive thing to consider when designing lines of action. Taking into account some women's comments pointing out the lack of motivation within Roma youth, or the change of mind that they have perceived in themselves regarding their assessment of the chance of studying over the years, becomes apparent that Roma women's expectations change when they swap their daughter's role to their wife's role. Thus, considering the results and our experience we construe that young Roma women focus their expectations on leaving home to be liberated, perceiving the option of getting married as an option of getting freedom and when they are adult women who have experienced this before they realize this life they dreamt about was just an illusion, that turns out in new responsibilities and the impossibility of investing time for themselves; This is when they truly value the education as an opportunity for improving their social status.

On the other hand, we should keep in mind that between wishes and reality there is a big distance, many variables are important in order to be able to achieve them. For example, motivation and self-esteem are needed factors to embrace actions that pretend a significant change in our lives. This is why from Kamira we recommend implementing project that pursue boosting the self-esteem of Roma women and girls. In the same way, we consider that social

participation is an important factor for the empowerment of the Roma woman. This is why promoting their participation in the associative network is a way of increasing their social participation, their participation in decision-making, improving their self-esteem and promoting personal growth. Therefore, we consider supporting Roma women associations in their actions as important as promoting their participation in other social collectives.

We have to highlight that, as happens in the rest of the areas subject of study, great part of the barriers identified by the Roma women regarding reaching their expectations, correspond with the ones of the majority population, even though the prejudices existing towards the Roma community are a specific barrier for the Roma women. However, other factors that the interviewed Roma women detect as important to materialise their dreams (lack of financial means, family support and support/trust of the majority population) would be shared with the majority population.

## V.7 Generational Changes

Generational changes are mostly perceived by women of all age groups as positive; the vast majority agrees in perceiving a great progress on the Roma women's situation: new freedoms acquired and new possibilities. In spite of this, regarding gender equality, they coincide in stating that much remains to progress; male chauvinism, gender-based violence, unequal distribution of tasks and the limitation or control from their husband persist.

We consider it important to refer in the investigation to the importance of positive role models for the Roma women, and to know if there have been changes between the role models in the different age groups. This is why we included an item that indicated what or who they consider referents or role models. However, we cannot observe big differences, being the most mentioned role model, regardless their age, a strong woman that fights against life's adversity.

### **BARRIERS IDENTIFIED BY ROMA WOMEN**

- Social pressure
- Gender inequality

### **OTHERS BARRIERS IDENTIFIED BY KAMIRA**

- The burden of tradition falls mainly on Roma women; they are considered responsible of preserving the culture

### **SOLUTIONS PROPOSED BY ROMA WOMEN**

- Education against gender inequality issue
- Implication of women in the change, they identify women, themselves, as partly responsible for their unequal status at personal level

It is apparent the importance that women give to issues related to freedom, adaptation to present times and quality of life, fields where they perceive positive changes but also claim that it need to continue improving. The way of perceiving themselves within their culture has also changed, they are aware of their increase of freedom, they have grown personally, they've got better quality of life, they have adapted themselves to the new times, they are more independent, but they consider that lack a lot to improve and that they need to still improving in all aspects.

Social pressure is identified as a main barrier; we reckon it is strongly tied to gender inequality because this social pressure is always bigger towards women than men. We agree with women that education and an active implication of women are key elements to achieve a full equality between sexes and therefore more freedom for Roma women.

We need to point out that the social constraints and the family pressure are more intense within the Roma community than in the majority community. This is why, even though the barriers and the solutions are the same, when we talk about the detected barriers the consequences do limit and have more weight in the personal and professional development of the Roma women.

## V.8 General Conclusions

As a first appreciation, we must not forget that Roma people's profile is heterogeneous and diverse. In second place, many Roma people do not live in a social exclusion situation, being a frequent mistake associating the vast majority of Roma population with social exclusion or marginality. In third place, as we have seen throughout the bibliographic review, it is true that a big part of them suffer deprivation and inequalities comparing with the whole population.

Starting from this premise, if we pay attention to the social needs exposed by Roma women, we can see how these are shared with people from impoverished backgrounds, being therefore tied to poverty rather than ethnicity many times. In this sense, it is important to differentiate the consequences derived from poverty and/or social exclusion from the fact of belonging to the Roma community. In fact, we have made reference to the coincidence of barriers just as much as solutions between Roma community and the general society. Although it's true, and this has previously been reflected, that there exist nuances clearly linked to the belonging to the Roma community.

As examples of the aspects that are not exclusive of the Roma community, but that repeat themselves in impoverished or socially excluded environments, we can highlight having a stronger patriarchal structure, bad health habits, the high unemployment, the low educational level, early pregnancies, etc.

Thus, from our continuous and direct labour with Roma population and population under social exclusion, we identify as a worrying factor that the situation of social exclusion, which is being suffered by part of the Roma community, is affecting their identity in a negative way, as does the discrimination against them. This happens because there is a high percent of Roma people living in social exclusion, continuously over time, which generates confusion regarding real Roma culture, which does not match with the existing stereotypes that don't stop to expand, diluting the Roma culture in a sort of poverty subculture.

On this basis we find Roma woman as the most vulnerable victim of the situation, because the fact of being a woman in a patriarchal society already means living under gender-based disadvantages. In addition, being woman and Roma within her culture, belonging to a different culture, which is more traditional, entails a bigger social pressure in order to respond to her community's expectations, to safeguard her own image and her family's before the rest of the community. Furthermore, as we have seen, belonging to an ethnic minority implies being discriminated by the majority population on grounds of ethnicity. Finally, considering that many Roma people lives under social exclusion, Roma women's situation becomes more vulnerable, meaning the access to a dignified life turns out to be severely limited. The scarce resources of these women preclude their growth, their social inclusion and perpetuates their dependency and submission to denigrating situations.

Nevertheless, in all human population, in general, women are still the engine of the advance and transformation. Thus, within Roma community women still the main transmitting of their culture and values. They have given us the answer to address this problem area they are involved in: education and social participation are conceived by the interviewed women as the main tool in order to reach the mentioned transformation. Unfortunately, regarding their educational level, there is a generation of young Roma women with an insufficient train to be able to face the socio-economic challenges of the XXI century. This is a big barrier in order to achieve their social inclusion and therefore, it should be a primary objective of all intervention to achieve the improvement of Roma women's training and improving thus, their opportunities on the access to labour market and their available resources to tackle with the situation of social exclusion they currently suffer.

As for what remains to be overcome, the interviewed Roma women highlight the existing discrimination towards Roma people and the gender inequality as main barriers. Even so, the studied dimensions (Education, Employment, Health, Gender-based violence and Discrimination), as we saw through our findings, are strongly interconnected and we coincide with the interviewed women that education is the main tool that influences all other variables, existing a direct correlation between the reached education and the quality of people's lives.

If we take into account the analysis done by Roma women, it leads us to conclude that the way to enable a real change and the empowerment of Roma women will occur by acting through a methodology that bears in mind the cultural factor as something positive, since we strongly believe that when the socio-educational interventions bear in mind the environment and the cultural keys or codes, these can open new equality paths that advance towards a fair and balanced multicultural citizenship.



Finally, we believe it is necessary to put on record that in spite of the progress achieved, we perceive from our national street work, that the situation of the Roma people who live under social exclusion is getting worse, and therefore the possibilities for Roma women of social inclusion are reduced proportionally. Especially we need to point out the raise of early marriages, a reality that does not reflect in the results of the investigation, as it corresponds to an age-group that has not been included in the sample of this investigation. However, we consider it being worthwhile of mentioning, given the influence that this phenomenon has in all the subject aspects of this investigation, as well as its importance in the later personal and professional development of the young Roma women.

After some debates among professionals and entities that are working in the field, we can conclude that the interventions carried out aiming the social inclusion of Roma community are implementing an assistance-related methodology which is a risk and a barrier to achieve a real progress in the users; thus, from Kamira we firmly recommend:

- **To dignify family and not getting them used to assistance-related interventions:** when help is given with utter disregard for a feedback, they are happy to obtain help in the easiest way, so we got users that don't need to make any effort and we shut out the strengths and possibilities that people has to take part in their own change process and therefore improve their situation. We recommend as an example ask to these users (families/persons) who are getting any help to participate in a training program adapted to their specific needs.

- **To design and implement systemic interventions:** on the other hand, this methodology focus on cases considered priority without assuming a systemic approach, so it is almost impossible to get meaningful outcomes regarding people's social inclusion, taking into account that the development of a person results from her/his interaction with the different systems where she/he is involved<sup>37</sup>, remain paramount the educational/ socializing institutions, family and school. Hence, we considerate it is a mistake to work only with minors without working with the whole family and school, because if the situation at home does not improve, it might influence on speed up Romani girls leaving house and accordingly leaving school.

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<sup>37</sup> [http://e-spacio.uned.es/fez/eserv/bibliuned:23042/modelo\\_sistemico\\_capitulo4.pdf](http://e-spacio.uned.es/fez/eserv/bibliuned:23042/modelo_sistemico_capitulo4.pdf)

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## VII. APPENDICES

### Appendice I: Semi-structured interview

#### ROMA WOMEN RESEARCH INTERVIEW

Autonomous Region:

Province/ District:

Interview number:

Date:

Interviewer:

Instructions:

1. The *guidelines* don't have to be read. It is a support to lead the interview in the right way.

2. Interviewer must show the interview and explain the objectives of it to the person before start. It is necessary to let her know that she is not forced to respond to a question if she doesn't want.

SD: SOCIODEMOGRAPHIC VARIABLES

SD.P01. When were you born?

SD.P02. Where did you born?

SD.P03. Actually, do you have a partner?

SD.P04. What's your marital status?

Guidelines
Single
Only officially married
Only married by the Roma tradition
Officially married & married by the Roma tradition
Widow
Separated
Divorcee

SD.P05. Please tell us, how many years have you been in your relationship, including the courtship.

SD.P06. Do you have any children? If yes, how many?

SD.P07. How old were you when you had your first child?

SD.P08. How much, approximately, do you earn per month?

SD.P.09. Do you get any financial aid? Which one?

Guidelines
One-time social benefit
Permanent social benefit
Child support benefit

Single mother support benefit
Special needs person benefit
Note: to be adapted per country

ED: EDUCATION
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- ED.P.01. What means education for you?
- ED.P.02. Did you go to school? If you did, could you tell us your last finished level?
- ED.P.03. Did you get any training?
- ED.P.04. Which training would you like to get? What could help you to get it?
- ED.P.05. What would you improve about the current education?
- ED.P.06. Are you satisfied with education staffs' attitude?
- ED.P.07. If today you had the chance to study, what would you study?

EM: EMPLOYMENT
----------------

- EM.P.01. Currently, are you working? What's your job?
- EM.P.02. What means for you to have a quality job?
- EM.P.03. Which job have been the best for you? Why?
- EM.P.04. Is easy for you to get a job?
- EM.P.05. If you could choose, what job would you like to have? What could help you to get it?
- EM.P.06. What would you improve of the current employment that is being offered?

HE: HEALTH
------------

- HE.P.01. What means for you to have a quality health?
- HE.P.02. How you take care of your health?
- HE.P.03. How you could take better care of your health?
- HE.P.04. Do you find easy to get health services?
- HE.P.05. Would you like to change anything in regards to the health services you are getting or you need?
- HE.P.06. Are you satisfied with health staffs' attitude?

EX: EXPECTATIVES
------------------

- EX.P.01. What goals do you have? What would you like to achieve? Why?
- EX.P.02. What could help you to reach it?

EX.P.03. What about your daughter or granddaughter?

- What studies would you like for them to achieve? Why? What could facilitate it?
- What job would you like for them? Why? What could facilitate it?
- What you wish for their personal life? Why? What would facilitate that to happen?

GE: GENERATIONAL CHANGE

GE.P.01. What improvements do you perceive comparing your generation with preceding generations?

GE.P.02. What can you do that women from preceding generations couldn't in the past?

GE.P.03. What have improved on gender equality field?

GE.P.04. Thinking on the women you meet or have met, who would be a model role for you? A person you would like to be like. Why you look up her? What she has that you like?

GV: GENDER-BASED VIOLENCE

GV.P.01. What means gender-based violence for you?

GV.P.02. What feelings do you usually experience with your partner?

Guidelines	
Pride	Shame
Happiness	Sadness
Confidence	Blame
Satisfaction	Annoyance
Peace	Anger
Admiration	Fear
Enthusiasm	Mistrust
Respect	Resentment
Gratitude	Hostility
Empathy	Nervousness

GV.P.03. What things would you like to change in your love relationship to improve it?

GV.P.04. Do you consider that a Roma woman who is suffering gender-based violence could abandon her partner? Why?

GV.P.05. If you lived a gender-based violence, what would you do?

Guidelines
Hide it and hope it is not going to happen again
Go to a family member, who?
Go to a friend
Search professional help
Leave the relationship
Ask him not to do it again, give him another chance
Lodge a complaint
Call to a helpline

GV.P.06. What could help a woman who is suffering gender-based violence to stop it?

DI: DISCRIMINATION

DI.P.01. In the past 12 months (or since you have been in the country) have you personally felt discriminated against because you are a Roma (for non-Roma)? Could you share some of these experiences?

Guide line
Looking for paid work
By people who you work for or work with
Looking for a house or apartment to rent or buy
By people working in public or private health services
By people working in a school or in training
By people who work in the local administration
By people who work as police or similar

DI.P.02. What do you think, is there a law in your country that forbids discrimination against ethnic minority people when applying for a job?

DI.P.03. Do you know of any organisation in your country that can offer support or advice to people who have been discriminated against?

DI.P.04. Do you think Mass Media have offered a real image of Roma community? (on the news, reality shows, comedy...). Why?

DI.P.05. What possible consequences discrimination could have on the Roma community?

DI.P.06. What could help to reduce the discrimination to Roma within our society?



PO: POSITIVE

PO.P.01. Thinking on your life, what makes you feel satisfied?

PO.P.02. Please, tell us any experience where you have improved a difficult or complex situation. How did you achieve it?

RE: REFLECTION

RE.P.01. What would you like to change from your life to improve it?

RE.P.02. What would help you to try improve that?

RE.P.03. What would you change of your community, your closer reality, to improve it?

RE.P.04. We are finishing the interview; would you like to add a final reflection or conclusion?

## Appendice II: Focus Group script

### ROMA WOMEN RESEARCH

#### FOCUS GROUP SCRIPT

Autonomous Region:

Province/ District:

Date:

Facilitator:

Viewer 1:

Viewer 2:

#### **Instructions:**

1. Groups should be composed by 3 - 7 Roma women. They must be natural groups, groups which exist in the reality, you shouldn't form a group with women who usually don't spend time together.
2. Place should be selected according to the country's context, where women will feel more comfortable to open themselves.
3. Women must be sitting down in circle.
4. The focus group must not take longer than 2 hours. You could divide the topics among different women groups.
5. You must offer water and coffee if possible for all the participants.
6. Women should have a label with their names.
7. The facilitator should ask permission to record as audio the whole debate. If women don't want to be recorded, the 2 viewers should take notes of the important points and once finished the focus groups women must write down their conclusions regarding each topic presented (education, health...).
8. The facilitator must explain the objectives of this research to the women and also explain how important is their participation to achieve them; explain that is important to have a participative attitude.
9. You should start with a dynamic of personal presentation in order to offer a relax atmosphere.
10. All women must share their point of view in each question presented.
11. Before move to the next question, women must reach a consensus analyzing the positive and negative points of each opinion.

**The objective of this research** is to get an inside of the Roma Women situation and propose future actions for the key national stakeholders.

**The objective of the focus group** is to gather Roma women opinions and their analysis regarding different vital aspects, aiming to use this information for the future design of innovative strategies to foster the socio-economic development and social cohesion.

#### GE: GENERATIONAL CHANGE

GE.P.01. What improvements do you perceive comparing your generation with preceding generations? (age getting married, age getting pregnant, nº children, belong to the labour market, study, new expectations...).

GE.P.02. What can you do that women from preceding generations couldn't in the past?

GE.P.03. What will you change from the current situation in order to improve Roma women's lives?

GE.P.04. What have improved on gender equality field? Which things need to change in this field? How we could reach it? (proposals).

#### ED: EDUCATION

ED.P.01. Why do you think Roma women leave their studies?

ED.P.02. What do you think could help Roma women in order to continue studying/ getting trained?

ED.P.03. Are you satisfied with education staffs' attitude?

ED.P.04. What means education for you?

ED.P.05. What would you improve about the current education?

#### EM: EMPLOYMENT

EM.P.01. Is easy for you to get a job?

EM.P.02. What would you improve of the current employment that is being offered?

- Salaries
- Flexibility
- Working hours

EM.P.03. How will affect your lives to have a quality job?

EM.P.04. What factors you think will help a Roma woman to obtain a job? (inner and outer factors)

EM.P.05. If you could choose, what job would you like to have?

#### HE: HEALTH

HE.P.01. How you take care of your health?

HE.P.02. What means for you to have a quality health?

HE.P.03. How you could take better care of your health?

HE.P.04. Do you find easy to get health services?

HE.P.05. Are you satisfied with health staffs' attitude?

HE.P.06. Would you like to change anything in regards to the health services you are getting or you need?

#### GV: GENDER-BASED VIOLENCE

GV.P.01. What means gender-based violence for you?

GV.P.02. Why do you think it happens?

GV.P.03. Do you think these cases could be justified for any reason? (Give some examples).

GV.P.04. How do you think a Roma woman should behave when she is suffering this kind of mistreatment? What advice would you give her?

GV.P.05. What stops a woman from defending herself against this kind of violence? What could help her to stop it?

GV.P.06. Would you denounce this situation if you are suffering it? What stops a Roma woman from denouncing that? What would help to overcome these obstacles?

GV.P.07. What could be done in order to prevent these cases? (Inner and outer factors).

DI: DISCRIMINATION
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DI.P.01. Do you think Roma women are discriminated nowadays? In what situations?

Guide line
Looking for paid work
By people who you work for or work with
Looking for a house or apartment to rent or buy
By people working in public or private health services
By people working in a school or in training
By people who work in the local administration
By people who work as police or similar

DI.P.02. Why do you think there is discrimination against Roma community?

DI.P.03. Do you think Mass Media offer a real image of Roma community? (on the news, reality shows, comedy...). Why?

DI.P.04. What possible consequences of discrimination could have on the Roma community?

DI.P.05. What could help to reduce the discrimination to Roma within our society?

- From Roma community
- From non-Roma community