



BEST PRATICES

The integration of Roma families in the city of Ponte de Lima

PREVIFORM – LABORATÓRIO, FORMAÇÃO, HIGIENE E SEGURANÇA DO TRABALHO, LDA.

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ABSTRACT

This work aims to approach and better understand the gypsy culture in general, so as to realize to what extent cultural transformations in Portuguese society have affected the gypsy in relation to Ponte de Lima community.

The fact of living in a neighborhood that was built just for the Roma, will also be addressed in order understand up to what extent it was beneficial or harmed the ethnic group in its integration and inclusion in the majority community. This presentation aims to understand if the process of acculturation that exists so far will have influence on the inclusion of Roma families in the dominant community and raise awareness for what is "hidden" in this ethnic group, still so isolated in the city of Ponte de Lima, in order to deconstruct the gypsy culture to the Ponte de Lima population so that the prejudice from them start to dissipating.

Keywords:

Acculturation; Assimilation; Culture; Exclusion; Inclusion; Integracion

1. INTRODUCTION

Gypsies continue to be excluded from the dominant community, starting when entering school and continuing through the years, the level of employment, inclusion and acceptance. Despite the legislation anti-existing discrimination, minorities are constantly being discriminated against in the labor market because of their belonging. This factor leads almost obligatorily to poverty and social exclusion Social. Increasingly, there is a marginalization of the socially disadvantaged This exclusion, together with insufficient training increasing difficulties in the professional insertion of these individuals, make them more of-if cycle, since long-term unemployment and lack of generally leads to permanent exclusion from the labor market. Leaving of this problem, it is necessary that efforts be made to promote the insertion and rein of these individuals. This is a process of transition and in recognition in society

2. HISTORICAL CONCEPT OF ROMA POPULATION

It is estimated that the gypsy people have their origins in India, on the river bank Indus. This people came to the West, not before the tenth century. Many other migratory peoples, their goal was the pursuit of the sun, so that the day longer and the arrival of death took time. Other authors that this people fled India because of "repressive measures applied to gypsies, on the basis of social consequences such as theft and the unauthorized begging.

Suppose the gypsy people also began a walk in search of lands where they could live in freedom, maintaining their original habits and customs. Being a nomad does not have any connection to any particular place, so nothing prevents them from traveling down the road in search of a new place to live. It is a people without homeland, they travel in groups of families, who have a great sense of unity and solidarity, respecting their rules as much as they are that protect them from strangers.

In lands of the Byzantine Empire, the gypsies had a long contact with the Christians "With these Christians the gypsies have learned many languages and received part of their beliefs and rites. They heard of the Holy Land, heard of the privileges granted to the pilgrims. Such knowledge was useful when they resolved to continue their pilgrimages to Western Christianity. In the various countries of Europe where they passed, the Roma population is among the most persecuted in the course of history, having undergone expulsion measures such as the exile. Like this, the elements of this people were subjects to torture, hunted as if animals were treated, enslaved either by the state or by the clergy.

3. THE GYPSIES IN PORTUGAL

According to most authors, the entry of the gypsies into Portugal will have taken place in the fifteenth century, however, some say that it was at the beginning, others at the end of the century. The ideas are divided as to their origin, some say they came from Egypt, hence the name “Gitanos” in Spain, “Gypsies” given to them by the English, “Gyftoi” used by the modern Greeks but it is possible that some flocks considered themselves of Greek or even Eastern origin. The gypsies do not represent a compact and homogenous people. Even though it belongs to a single ethnic group, it is hypothesized that migration from India has been fractioned in time, and that from the beginning they were divided into groups and subgroups, speaking different dialects. Differences in the type of life, the strong vocation to the nomadism of some, against the tendency to sedentarize others generates a series of contrasts that are not limited to a simple inability to live peacefully.

The reason why this nomadic people came to Portugal was possibly to flee Spain, where it had been subjected to the repressive measures of the Catholic kings. However, he says that this people coming from Egypt will have entered Portugal through the Algarve long before the fifteenth century, when crossing the Strait of Gibraltar and its arrival in southern Spain.

After having settled in Portugal, the gypsies were identified with the negative image that lasts until our days and that has been continuously evoked to suppress or expel them. The gypsy community resisted everything and stayed here. There is now a new and decisive challenge: integration imposed in the name of progress and human rights. The fact that the Portuguese population leaves rural areas to settle in, eventually forced the Gypsies to become sedentary, with most of them settled in the outskirts of the cities, as it happens in Ponte de Lima, where they continued to dedicate themselves to street vending, namely counterfeit products.

4. TRAINING, EMPLOYMENT AND EDUCATION

The education of the gypsy child begins in his family and in the community where he lives, differentiating between the sexes in his childhood. Children are socialized differently, depending on the sex and according to the expectations, roles and tasks to which they are destined in the future. The boys will learn the activities of the father, while the girls, from very young, learn from their mother, and household chores. Although the gypsy woman plays a key role in the family, this importance does not include the same opportunities for schooling than boys. Their role is important only in terms of family cohesion, children's upbringing to marriage and the transmission of Gypsy culture to them.

The implementation of the "guaranteed minimum income" in 1996 was one of the most far-reaching government measures since it allowed many Roma children to attend school, a requirement for granting subsidies to families. The truth is that shortly afterwards it was also found that the results of their schooling continued to be very modest given the high school drop-out rate soon after the award of the subsidy. Social Integration Income (SRI), which is a cash benefit, was created with the objective of guaranteeing a minimum of economic conditions for all citizens living in situations of social exclusion or on the threshold of poverty. In addition, this policy is a right-duty, because it requires that whoever benefits from it, is always available for work (except those who have a medical declaration of incapacity). Assume users are obliged to promote their own social insertion. Currently the percentage of children attending school has been increasing, although expectations remain different, depending on sex. Entrance to school is the gateway to a whole new world, with a culture different from yours. There they come across rules that are not theirs, the boys especially have to submit to the teacher's orders, while at home they give orders to the sisters and sometimes to the mother. These differences can generate conflicts that tend to increase if the teacher does not know the gypsy culture. Therefore, the school must be prepared to meet the cultural norms of Roma children. Adapting to the school environment becomes very difficult for the gypsy who views school as a place of discipline, observance of schedules, and authority. Your personality is not structured for rigidity of

school procedures. These and other factors contribute to school failure in this population. To combat failure, the school must be inclusive, multi-intercultural and socializing. However, this has not fulfilled its functions which, makes visible a misfit of the school vis-a-vis the gypsy people. The school institution and the curricula belittle their knowledge and experiences, condemn their language, habits and traditions, considering them anachronistic, barbaric and marginal. The school does not socialize, confront and prevents social and human growth.

For programs with adult education offers, some of which have seen significant integrations, with more or less success, namely in the Basic Skills formations where Roma students are often found.

These actions should be thought through demand and not supply, since the main target of the training programs is an audience with characteristics very specific. Therefore, this training should be flexible and adapted to the social and psychological characteristics of individuals, covering the components of vocational training and social and relational qualification. To that end, the Portuguese Institute for Employment and Vocational Training mentions that one must take into account the program content, degrees, pedagogical methods, rhythms and daily and global duration of the courses. These aspects should always be tailored to local action initiatives.

Gypsy communities include ethnic minorities and tend to have lower qualifications, greater school failure and a high rate of school drop-out, which circumstantially limits the possibilities of professional insertion. The vast majority of Roma survive on sale traveling, however, more and more this activity is falling into decay giving less income. Given this situation, it is necessary to focus on professional training, as an alternative for the young, otherwise they may engage in illicit activities, attracted by easy money.

5. THE LABOR MARKET – INCLUSION AND SOCIAL EXCLUSION

The Portuguese Law grants equal rights and duties to all citizens and, therefore, in the realization of the Principle of Non-Discrimination. A Working Group on Equality and Roma Inclusion, under the aegis of the High Commissioner for Immigration and Ethnic Minorities, has been set up, states that everyone has the right to equality in work and employment and introduces important changes which seek to develop a system of control situations of discrimination. Despite legislation, ethnic minorities are constantly being discriminated against in the labor market because of their ethnic affiliation. Few member states identify Roma communities as specific addressees in their national action plans for employment and this despite the unemployment rate among these groups continuing to be around 80% in some countries. Gypsies face significant barriers to entry into the labor market and are at first vulnerable to unemployment. This factor almost inevitably leads to poverty and social exclusion. Increasingly, there is a marginalization of the socially disadvantaged population. This exclusion, together with insufficient training, leads to increasing difficulties in the employment of these individuals, becoming a vicious cycle, since long-term unemployment usually leads to permanent exclusion from the labor market.

Discrimination and racism in relation to gypsies arise in discourses quite present and occurs both from an institutional point of view and from an individual point of view. The discrimination to which certain groups are subjected becomes an impediment in the fulfillment of their citizenship, aggravating this question with regard to the excluded.

6. CONCLUSION

It is clear that for a better inclusion of the gypsy community in our society, it will have to be acculturated. On the other hand, own society must adapt its field of action, based on cultural relativism, sensitizing citizens in general to multiculturalism, present in our days.

We must not forget that we are all equal, we are simply governed by different cultural codes. We can not just accept, we have to know and understand the "other", sharing the different experiences. The truth is that the gypsy community in our society is the "other," and we, as we welcome the community, welcome the "other". The idea that gypsies are nomads continues to predominate in common sense. However, the current reality has nothing to do with the lyrical image of the gypsy family. History, of course, took it upon themselves to lean them to the edge.

To improve the living conditions of Roma people, it would be necessary to develop a more systematized and structured network with Roma families and people, as well as a wider and more effective dissemination of the references and cultural repertoire of these people to institutions and the population generally.

In a society geared to work and consumption, Roma people are undergoing changes in their values and lifestyles, increasing the gap between their needs and aspirations and the real possibilities of integration. In general, the Roma are divided between the need to integrate into a society that is not tolerant of the difference and the desire to preserve their ethnic identity and autonomy.

It is important to be aware that, from a theoretical concepts such as acculturation, assimilation, culture, integration, inclusion, exclusion, among others, as well as the whole theoretical basis transmitted in class. However, it is found that the dominant culture continues to impose its norms, as well as ethnic minorities, tend not to conform to the norms that would lead them to their inclusion.