



Promotion
of Roma/ Traveller
Integration and
Equal Treatment
in Education
and Employment

Partner report - Preparatory phase PORTUGAL



1. GENERAL FRAMEWORK OF THE SITUATION OF THE ROMA/TRAVELLER PEOPLE

The label *gypsies* is commonly used in Portugal for the Rom population, whether they are of *Rrom*, *Sinti*, *Manouche* or *Calé* origin. Studies show that the gypsy population in Portugal is mainly of *Kalé* origin. On a more recent note, gypsies originally from Eastern Europe and the Balkans are now living among us. The language spoken by the gypsies of the Iberian peninsula is a mixture of Castilian, Catalan and Portuguese, which has been given the name *caló* – a dialect of *Romani*. The existing travellers in Portugal are, for the most part, known as being itinerant/nomadic gypsies, although other social groups exist that fit into this category, namely circus workers, fair workers (fairgrounds/amusement parks at fairs) and stallholders (who live an itinerant life, selling products on foot at fairs and markets). The gypsy presence in Portugal dates back to the 15th century.

The social and legal status of this group has witnessed different phases of discrimination and inequality in Portugal. The legal-political perspective has (since the 1822 Constitution) placed Portuguese gypsies in a legal statute in common with the remaining Portuguese citizens. The integration of the Portuguese gypsy community with regard to the rest of the population is thus laid out under the terms of the Constitution (Art. 13) as far as specifying the rights and expression of citizenship are concerned: all citizens enjoy the same social dignity and equality in the eyes of the law. As well as outlawing discrimination against any Portuguese citizen on the grounds of colour, ethnic or racial origin or religious belief, Portuguese law (Law n^o 134/1999 of 28 August) does not negatively affect the validity and application of legislative, regulatory or administrative terms that may benefit certain marginalised groups by ensuring the execution of the law along the lines of the equality of rights referred to in it. In addition to the provision laid down in law, an authority responsible for questions of racial discrimination was created (Decree Law 134/99), named the Commission for Equality and Against Racial Discrimination. In this way, the legal-political framework of the Constitution of the Portuguese Republic **does not award** the gypsy community the legal status of “National Minority”, which would differentiate it from the rest of the population.

The absence of a study at a national level to enable a true sociological characterisation of the gypsy population hampers a more rigorous analysis of the Portuguese gypsy population, which is believed to number around 40,000 people, living in family communities, concentrated particularly around the coastal and inland border regions. Of these, around 29% live in the Lisbon area – roughly 31% live in precarious situations, of which the most serious are on the North coast, in the Eastern centre and the South (the Trás-os-Montes, Alentejo and Algarve Regions). The general living conditions of these communities are marked by difficulty of access to housing, unsafe council estates, rehousing in peripheral parts of urban areas where there is a gypsy majority or shared with other prejudicially excluded groups (immigrants and their descendants) or with non-gypsies belonging to the impoverished fringes of the Portuguese population. These precarious conditions have repercussions in every aspect of their lives:

- The continuation of preconceptions which reinforce self and hetero – exclusion;



- Difficulties in social and interpersonal relationships with the rest of society;
- Children's school career and health and hygiene conditions.
- A low level of social and professional integration whether in rural or urban areas, even after taking into consideration the different levels of income and access to existing community resources.

However, the gypsy communities are not immune to social change. Currently, only a minority of the gypsy population is nomadic, the grand majority having already put roots down or living on a semi-itinerant basis.

2. IDENTIFICATION OF GENERAL PROBLEMS REGARDING DISCRIMINATION IN THE FIELD OF EDUCATION AGAINST ROMA/TRAVELLER

Portuguese legislation is very explicit regarding the obligation to integrate all children within the educational system and the need to secure adequate schooling for all. In this respect and in reaction to the noted increase in ethnic-cultural diversity in Portuguese schools, the Ministry of education created the Intercultural Secretariat (*Secretariado Entreculturas*) in 1991.

One of the resulting projects was the development of a Data Base containing information about the ethnic-cultural origins of every student in Portuguese State schools and their correlation with indices of school results.

In statistical terms, the representation of children of gypsy origin is not particularly significant on a national level:

- In data referring to 1998, the gypsy school population represented only around 1% of the national school population total;
- The data showed a substantial fall in the transition of these students from the 1st cycle (Primary) to the following educational cycles (the number of students attending the 2nd and 3rd cycle was roughly 7% of the number of students recorded in the 1st cycle);
- The same data revealed that the school career of gypsy children and adolescents was characterised by leaving school early (around 5420 students listed in the 1st cycle of Primary Education against only 16 in Secondary Education);
- It was also noted that the number of students of gypsy origin enrolled in the 1st cycle increased constantly between 1993 (4499 students enrolled) to 1998 (5930 students enrolled).

The data listed is currently being updated and it is hoped that this will be made available in the current year.

Other studies that have been carried out confirm this group to be very problematic in terms of integration and learning.

More recently, the introduction of positive discrimination measures for excluded groups such as the Guaranteed Minimum Income has increased the number of students of



gypsy origin in schools as the continued payment of the Minimum Income depends on family members of school age attending school.

Positive action from sociocultural mediators has also had effects on school/community relationships, although by prioritizing this course of action, it has sometimes raised false expectations, as many have returned to itinerant vending.

Cross-cultural projects, observations and data collection from other diagnostic forms that have been carried out, have confirmed the great difficulty that exists in schools in dealing with heterogeneity, the reasons for which are complex in nature and attitudes, behaviour and ways of thinking are modelled on “monocultural” socialisation contexts and are correspondingly hard to change.

3. IDENTIFICATION OF GENERAL PROBLEMS REGARDING DISCRIMINATION IN THE FIELD OF EMPLOYMENT AGAINST ROMA/TRAVELLER

Law nº 99/2003, of 27 August, referring to the new Labour Code in Portugal, incorporates community directive 2000/78/CE, thus outlining in law the mechanisms established at community level for fighting and preventing discrimination at work.

However, the insertion of the gypsy population in the labour market presents substantially distinct characteristics, as opposed to the rest of the population:

- The main economic activity of gypsy families continues to be itinerant vending which, as it is an activity that has been passed on from generation to generation, gives little value to participation in training schemes, leaving this population with low levels of qualifications, as attendance on most of the training schemes available on the market require a minimum level of knowledge and skills. Thus many times gypsies are excluded due to a lack of skills. The needs to respect a timetable and attend regularly are often cultural barriers between the way institutions work and gypsy cultural practices.
- The need for land for housing and the appearance of large commercial areas have moved fairs away from urban centres and reduced existing spaces for selling goods. This has led town councils to grant fewer and fewer permits for itinerant street vendors, which has driven many people to practise this profession without permission in areas where such an activity is not allowed. This often results in the apprehension of goods.
- The fact that many have devoted their energy to selling counterfeit goods has led the authorities to act in accordance with the law, resulting in increased distrust between both parties and stigmatising the whole community.
- Paid work is carried out almost exclusively in unqualified sectors, such as the building industry and farming (in rural areas), for the most part badly paid and highly seasonal jobs, which leave workers in a highly unstable economic situation.



- The community's cultural practices come into conflict many times with an increasingly competitive and rigid labour market, as far as respecting rules is concerned, such as timetables, scheduling and enjoying holidays and wearing a uniform among others. This contributes to restricting the hiring of gypsies by employers, for whom this community already has negative connotations.

As far as professional training is concerned, some local experiments have been carried out in certain areas like socio-cultural mediation, handicrafts and gardening. However, it is felt that it is very difficult to interest this community in training schemes, as the people understand these schemes as more of a way of getting some money from the grant they receive. To participate, they experience the practical and cultural difficulty of leaving their children with somebody, mistrust of public authorities and society in general, the lack of future job opportunities, a lack of information and community awareness of and interest in these schemes and the lack of community participation in the schemes when initially conceived.

This situation makes it very hard for this community to gain qualifications and the resulting social mobility. In the case of training in the area of sociocultural mediation, trainees have noted various difficulties, namely the lack of careers for sociocultural mediators, difficulty in job placement (and the precarity with which this is done) and the lack of recognition these people receive in the practise of their careers, given the sparse qualifications they have.

With regard to other experiences, the work carried out by the National Association of the Right to Credit is noteworthy. The Association, having started some Micro-Credit experiments with citizens of gypsy origin, has noted the great difficulty this community has in setting up self-employed firms, due to the mistrust of society in general as to the quality and intention of the service provided.

Furthermore the inherent bureaucracy in any company, even small companies, is a discouraging factor. This community generally has difficulty in dealing with what we would commonly call "paperwork". Culturally, working for someone else is rejected by the gypsy community.

4. IDENTIFICATION OF GENERAL PROBLEMS REGARDING DISCRIMINATION IN OTHER FIELDS AGAINST ROMA/TRAVELLER

On the subject of housing, the Special Rehousing Project (*Programa Especial de Realojamiento*), Decree Law 163/93 of 7 May, has benefited a number of gypsy families since the mid 90s. The families have seen their living conditions improve significantly, leaving behind the neighbourhoods or groups of shacks where they had settled, going to live instead on council estates. However, concerning these rehousing estates, it has been noted that:

- the buildings, infrastructures and communal areas quickly fall into disrepair, without anyone ever repairing them.



- There is a lack of infrastructure, chiefly in the areas of education, leisure, accessibility and local job-creation firms.
- Difficulties exist in adapting the estates to the cultural specifics of the different ethnic communities and in promoting a healthy intercultural interaction, as many times conflicts and attitudes of rejection occur inside the estates themselves.
- The council estates integrate into the urban framework with difficulty, often becoming closed neighbourhoods, with a lack of infrastructure, far from town or city centres.
- According to some specialists, the process of moving from shanty towns to rehousing estates has resulted in forms of ghettoisation. The same conditions have prevailed, only the place has changed.
- Despite all these efforts, there are still members of the gypsy community living in shanty towns in Portugal.

Nomadic communities, increasingly less significant, have difficulty in finding places to set up camp. These sometimes are erected on private land, creating conflict with the local inhabitants, as there has been no thought given on a local political level to creating spaces equipped for these people.

On the topic of access to healthcare, despite the great progress that has been noted, the result of some *in situ* preventative programmes, a great deal of mistrust exists, both on the part of the gypsy people and the health workers. There continues to be a shortage of information regarding access to healthcare institutions and a lack of training for workers as how to deal with this group. This contributes to a lack in basic health care, vaccination, poor nutrition, health education from early childhood onwards and low take up of what is intended to be immediate and timely healthcare.

Stereotypes based on the sale of stupifacants and counterfeit goods, often worsened by the media's images and portrayals, and due to the much higher incidence of imprisonment among the gypsy ethnic group in comparison to the rest of society as a whole, sometimes cause the police to act in an exaggerated manner. This creates feelings of distrust and disbelief among the community, which has also affected its access to these public services.

Of further note is the lack of training in the area of sociocultural mediation area of gypsies or the non-gypsy population concerning the various public services. This means that these mediators are not able to narrow the gap between these groups and the services they are entitled to. In this way, these groups remain unaware of the way in which public institutions and organs are organised and operate.

5. MAIN ANTI-DISCRIMINATION POLICIES AND MEASURES IMPLEMENTED IN YOUR COUNTRY IN THE FIELD OF EDUCATION



Entreculturas stated the need to systematically produce and divulge suggestions, models and pedagogical proposals promoting increased equality in opportunities for access and the success of all children and young people, whatever their families' community origin.

The development of the Intercultural Education Project (1993/1997) which involved 50 schools nationwide, with a large concentration of students belonging to diverse ethno-cultural groups, including that of gypsies, allowed the conception of and experimentation with training models for interculturality. These were organised into four continuous training modules produced by *Entreculturas* – the training brief for intercultural education – which corresponded to key themes, to acquire skills in pedagogic intercultural practice: Project Work, Cooperation with families, Cooperative learning and Portuguese as Host Country Language.

It also facilitated the creation of a network of trainers, to back up support training schemes in schools all over the country.

The production/adaptation of this training scheme of reference to other social agents is one of the works in progress, chiefly in partnership projects with other institutions, as well as under the scope of the Equal Projects (*Proyectos Equal*). This is in reaction to the enlargement of *Entreculturas*' remit, which has in the meantime been integrated within ACIME since January 2004.

The backup to schools and other organisations highlighted the need to supply schools with pedagogical support materials for intercultural and anti-racist education. This in turn led to the identification of a stock of materials (books, games and other educational resources) stored in ACIME's Documentation Centre, which are used daily by teachers, future teachers and other professionals carrying out work in the area of multiculturalism.

Publications have been produced and published under the scope of this project and with the help of community support. They have become reference works for anyone carrying out work in the area of multiculturalism, some being more orientated to the problematic situation of gypsy culture. The following publications stand out:

Interface Collection:

- Gypsies: from India to the Mediterranean, the Gypsy migration, Donald Kenrick, 1998;
- Gypsies under the swastika, Donald Kenrick e Grattan Puxon, 1998.
- Gypsies and Exiles – the cases of Spain, Portugal and England, XVIth – XIXth centuries, Antonio Gómez Alfaro, Elisa Lopes da Costa and Sharon Sillers Floate, 1999
- Minority and Schooling: the gypsy course, Jean-Pierre Liégeois, 2001.
- What luck! Gypsies in our school!, (coord.) Maria Helena Torres, 2001

Teacher's Guide – 1st cycle, M^a Amélia Mendonça
Coleção Escola/Comunidade, coordinated and authored by Maria Helena Noronha



The intention to support interculturality education/training in a manner that is adapted to the specific Portuguese reality was also a driving factor behind the creation of two protocols, between the Entreculturas Secretariat and the Catholic University of Portugal to set up a Post-graduate course and a Masters course, both in Intercultural Education.

Some other positive schemes have been carried out in this area, one of which is the “Be a Child Programme” (“*Programa Ser Criança*”), whose target group were 45 families, 30 of which are gypsies, in the Cabo-Mor neighbourhood. The 3 to 5 year-old children have a pre-school space with a Nursery Nurse, psychologist and social service professionals.

In addition, in the education area, the Association of Gypsy Women (AMUCIP) has performed cultural mediation work in schools with gypsy and non-gypsy children.

6. MAIN ANTI-DISCRIMINATION POLICIES AND MEASURES IMPLEMENTED IN YOUR COUNTRY IN THE FIELD OF EMPLOYMENT

Due to there not being a positive discrimination policy based on citizen ethnicity, the gypsy community benefits from the same support as the rest of society. The intervention of the Institute of Labour and Professional Training (*Instituto do Emprego e Formação Profissional*) or IEFP, the public organism responsible for carrying out work, training and professional rehabilitation policies, by covering the objectives it seeks to provide a response to, is divided into numerous measures and intervention programmes which can be categorised in the following manner:

- Placement support
- Career guidance
- Job promotion
- Training/work programmes
- Socio-Professional insertion
- Social job market
- Professional rehabilitation

Being able to take advantage of all IEFP’s measures and programmes, ethnic minorities, as they are seen to be an excluded group, may benefit specifically from the Special Professional Training Programme (*Programa de Formação Profissional Especial*) in the Socio-Professional Insertion area. This professional training programme stands out from the rest with its need to develop an integrated training process, which answers the specific needs of the target group in terms of programme content, training levels, pedagogical methods, rhythms and the courses’ daily and overall duration together with joining local action initiatives.

Of further note in the social job market, is the Insertion-Job-Horizons 2000 Programme (*Programa Inserção-Emprego-Horizontes 2000*), which is aimed at beneficiaries of the Social Insertion Wage (*Rendimento Social de Inserção*) (which guarantees a minimum wage to every family), and from which a significant number of citizens of gypsy extraction regularly benefit. This programme endows technical and financial support (to



its investment and execution), foreseeable adding an Integration Premium to employers who take on people in the insertion process on an open-ended contract. The evaluation of this Programme's impact on the target group is also IEFP's responsibility.

With regard to the Equal Community Initiative, some employability experiments are being carried out by local entities, especially by councils themselves, which aim to develop innovative answers that have in mind the gypsy community's integration and which therefore merit further action.

7. MAIN ANTI-DISCRIMINATION POLICIES AND MEASURES IMPLEMENTED IN YOUR COUNTRY IN OTHER FIELDS

In the area of habitation, the Councils of the metropolitan areas of Lisbon and Porto enjoy conditions that have enabled them to proceed with the eradication of existing shanty towns and consequent rehousing in controlled-cost housing, by means of the Special Rehousing Project (*Programa Especial de Realojamento*) or PER, Decree-law nº 163/93 of 7 May, which has impacted on a high number of gypsy families. In the country's remaining municipalities, some families have been the subject of rehousing in constructed or acquired council housing with the financial support of Central Administration and banking institutions which have special finance programmes for this end.

In the area of health, the Operational Health Programme XXI (*Programa Operacional Saúde XXI*) counts among its objectives promoting community intervention schemes for the promotion of health and the provision of care aimed at socially-excluded groups, into which, once again, the gypsies fit. The younger generation of gypsies have benefited greatly from vaccination programmes.

In the area of staff training, the police authorities have developed the following initiatives:

- Two seminars (Lisbon and Porto) on the topic of "Mediation as a way of Resolving Conflicts"; organised by ACIME in 2003;
- Nationwide distribution in schools of the book "Racist, Me?", published by the European Commission, via the Public Safety Police (*Polícia de Segurança Pública*) Programme "Safe School" ("*Escola Segura*")
- Reformulation of the book "Immigrants and Ethnic Minorities" at the request of the Advisory Council for the Training of Security Forces and Services (*Conselho Consultivo para a Formação das Forças e Serviços de Segurança*), a Home Office publication.

The authority responsible for fighting against racial discrimination is the Commission for Equality and Against Racial Discrimination (*Comissão para a Igualdade e Contra a Discriminação Racial*), or CICDR, which was set up by Law 134/99, of 28 August. It mainly deals with complaints which are submitted to it. Since its beginning in 2000, it has analysed and dealt with 36 cases. Of these 36 cases only 4 were made by members of the gypsy community, highlighting belonging to this ethnic group as a



concrete cause for discrimination. In other words, until the present date only 12% of the complaints registered originated from members of the gypsy community. The CICDR is presided over by the High Commission for Immigration and Ethnic Minorities, and has a diverse makeup (There is one gypsy as well as representatives of anti-racist associations, members of some Ministries, Trade Union central offices, employment associations and Human Rights associations). The CICDR has a Permanent Commission, elected by all its members, which must always be heard before the High Commission reaches its final verdict. Thus the CICDR has inherent unequivocal sanctioning powers given to it and put into practice by its President.

A campaign to raise citizens' awareness of the rights they have in these areas is to be carried out in 2004 (under the scope of Law 134/99, of 28 August, and Law 18/2004 of 11 May).

In the area of the media, the High Commission For Immigration and Ethnic Minorities, is the authority responsible for broadcasting the television programme "US" (NÓS), aimed at the general public, immigrants and ethnic minorities and which hopes to counteract the negative portrayals of these audiences through a humane and positive approach towards these groups. After only about six months after its launch, and despite not being broadcast at "prime time", it occupies 7th place of the most-watched programmes on 2 – the 2nd public channel in Portugal.

8. IMPACT OF THE ANTI-DISCRIMINATION LEGISLATION ADOPTED, AND THE ACCOMPANIMENT MEASURES TO THESE LEGAL ISSUES REGARDING ROMA/TRAVELLER IN YOUR COUNTRY

The recent introduction of community directives 2000/43/CE and 2000/78/CE has caused the followed changes in legislation:

- Insertion of the definition of direct discrimination, indirect discrimination and harassment into the legally approved text (these were not present in previous legislation). This insertion is very close to the terms of the Directive;
- Associations which, in accordance with their statutes include the aim of putting to an end the defence of non discrimination based on motives which are racial or ethnic in origin have legitimacy to intervene, both through representation or support to the interested party and with the approval of this party, in the respective legal cases (this provision was not present in previous legislation);
- Inversion regarding the onus of proof: it is beholden on a person who alleges they have suffered an act of discrimination to provide evidence for this, through presenting items of factual evidence which were capable of substantiating this, whereas now the other party has to prove that differences of treatment are not based on any of the factors specified in article 3 of the proposed law (definitions of direct discrimination, indirect discrimination and harassment) – this concerns a legal provision which was not present in previous legislation;
- Assured of protection, without limits, against acts of retaliation, in the following terms: any retaliatory act is considered null which involves unfavourable



treatment or consequences against any person, due to the exercising of the right to complain or acting in defence of the principle of equality of treatment;

- As regards the steps to be taken to promote equality it is clearly specified that this falls to the High Commission for Immigration and Ethnic Minorities, which is entrusted with providing the victims of discrimination with support and any necessary information for the defence of their rights.

It is hoped that the introduction of these directives will provide further dynamism in this area in Portugal, and an awareness campaign regarding the new legislation has already been prepared by the Commission for Equality and Against Racial Discrimination, presided by the Higher Commissioner for Immigration and Ethnic Minorities. Concerning the level of different areas of public intervention, there has still been insufficient time for the introduction of specific measures or programmes, but it is felt that the matter will fall mainly within the scope of the Commission for Equality and Against Racial Discrimination as regards closer and more effective intervention concerning the prevention of and fight against discrimination. This is not to say that there will not be the need to adopt measures for specific areas, which can provide an effect response to the situation of social exclusion in which many gypsy families still find themselves in.

Many of the situations of racism and xenophobia experienced by members of the gypsy community have as their principal origin ignorance, negative social representation or stereotypes which society holds and reproduces with regard to these Communities.

The powers that be, public entities and the non-gypsy population need to be made more aware of gypsy culture and ethnicity, achieved through the training of professionals working within institutions or services providing protection, thus providing them with the necessary skills to identify and overcome certain mechanisms which limit or condition the access of this ethnic group to the full and effective exercise of their rights.

With regard to the relationship between gypsies and anti-discriminatory legislation, a mutual effort will need to be made. The bridge will have to be built on both sides, not forgetting that, on the one hand, there are basic social rules which have to be respected by all gypsies and, on the other hand, the justice system now has increased responsibilities, because it now has the instruments to enable change which will give the gypsies access to their rights as Portuguese citizens.

9. ADOPTION OF A TARGET AND MAINSTREAMING APPROACH REGARDING DISCRIMINATION AGAINST ROMA/TRAVELLER PEOPLE ACCORDING TO YOUR EXPERIENCE

In accordance with the legal framework outlined in previous sections, non discrimination is present as a constantly occurring principle assumed by the Portuguese State in every area of its functioning. In this sense, the community directives relating to this matter - 2000/43/CE and 2000/78/CE – had already been



accepted by Portuguese legislation, and in this way the legal means to combat discrimination had already been implemented.

However, the battle to prevent and combat discrimination must not be left just to legal instruments, as it is necessary to find forms, which must be ever more focussed, with which to meet concrete situations which are present in the territory head on, and act in an incisive form, thereby changing the mentality and current practice.

The gypsies are, in this context, the community which has most felt the difficulties of being different. The low rates of schooling, sparse professional training, lack of insertion into the work market and exercise of more qualified activities, the mutual distrust regarding contact with public administration, amongst others, are concrete indices of the path which must be travelled in order to create a more cohesive and inclusive society, capable of respecting difference and promoting human beings, through giving them the space to enable their personal self-realization.

To reconcile these two realities, namely equal treatment before the law, both with regard to rights and duties, as well as the specific needs of the Gypsy community, implies promoting ever more flexible programmes which are capable of adapting themselves to the concrete needs of the realities which they target. Equality of opportunities in relation to public programmes implies non-discrimination with regard to ethnicity, such that programmes of positive discrimination carried out through ethnic motives cannot be incorporated into the current legal framework. However, as a marginalised group, the Gypsy Community can benefit from public programmes open to the whole of society which are capable of responding to the specific needs of those to whom they are intended.

In order for this to be possible, a flexible system of public programmes is not sufficient in itself, but there also needs to be responsibility taken by individuals on the ground, as it falls to these individuals to ensure the suitability of the projects to the needs and reality of where the programmes are to be implemented. This will not only allow, but also oblige, the promoters of the projects to take into consideration the ideas and worries of the communities to which these are directed, thus implying the involvement of gypsy communities in the preparation, realization and evaluation of projects carried out on the ground. In truth, it is every more necessary to enable the communities themselves, through the strengthening of Associations so that they can become promoters of social development projects able to apply for a wide range of existing programmes of state support.

In this way, it is felt that the equality of opportunities of all citizens in the eyes of the Law can be respected, thus fulfilling what is laid out in the Constitution of the Portuguese Republic, at the same time as respecting and not forgetting the specificity of each community and person, with regard to the application and carrying out of projects in each community.

10. NATIONAL STAKEHOLDERS MORE ACTIVE AND APPROPRIATE TO CORRECT DISCRIMINATION AND BRIEF DESCRIPTION OF THEIR ACTIVITIES



The national, regional and local entities and public bodies detailed below develop and carry out general policies which fall within the scope of their remits.

- High Commission for Immigration and Ethnic Minorities (*Alto Comissariado para a Imigração e Minorias Étnicas*)
- Commission for Equality and Against Racial Discrimination (*Comissão para a Igualdade e contra a Discriminação Racial*)
- Ministry of Education /Department of Primary Education (*Ministério da Educação/Departamento de Educação Básica*)
- Ministry of Work and Welfare (*Ministério do Trabalho e Solidariedade*) – Institute of Work and Professional Training (*Instituto de Emprego e Formação Profissional*)/ Institute of Social Welfare (*Instituto de Solidariedade Social*)
- Ministry of Justice /Law Courts (*Ministério da Justiça/Tribunais*)
- Ministry of Health (*Ministério da Saúde*)/ Regional Health Authorities (*Administrações Regionais de Saúde*)/ Health Centres and Hospitals (*Centros de Saúde e Hospitais*)
- Local Town Halls (*Câmaras Municipais*)/ (Borough Councils) (*Juntas de Freguesia*)
- Security Forces – PSP/GNR (*Forças de Segurança - PSP/GNR*)

The main activities carried out by these private institutions and NGOs are community development, training and education, social work, the fight against racism and social exclusion, legal support, support to children, support to immigrants and ethnic minorities, sociocultural animation, health care and prevention of drug addiction. Various organizations are involved simultaneously in two or more areas, for example those organizations which implement national policies at a local level.

- The Misericórdia Charity (*Santa Casa da Misericórdia*) / Programme for the Social Promotion of Gypsies (*Programa Promoção Social dos Ciganos*);
- Diocesan Charities (*Cáritas Diocesanas*);
- Private Social Welfare Institutions (*Instituições Particulares de Solidariedade Social (IPSS)*);
- National Pastoral Work of the Gypsies and Diocesan Offices (*Obra Nacional da Pastoral dos Ciganos e Secretariados Diocesanos*);
- Institute of Educational Projects (*Instituto das Comunidades Educativas*)/ The Nomad Project (*Projecto Nómada*);
- European Anti-Poverty Network (*Rede Europeia Anti-Pobreza*)/The SINA Group (*Grupo SINA*);
- CEFEM;
- The Integrate Association (*Associação Integrar*);
- The Smart Eye Association (*Associação Olho Vivo*);
- SOS Racism (*SOS Racismo*);
- The Blue Encampment Project (*Projecto do Acampamento Azul*).

At national level, the forming of formal associations has not been very developed within the gypsy community, in spite of some Associations representing the Gypsy Community having been formed one or two decades ago (the major point of the creation of gypsy organisations was during the 90's and they went into a period of apparent decline at the end of this decade). The difficulty of communal living, equality of type and a hierarchical structure based on age, have shown themselves to be a



barrier to the communitarian, pluralistic spirit and the promotion of the democratic experience. On the other hand, the low levels of educational qualifications, lack of information and mutual distrust with regard to public administration, have prevented these associations from organizing in an efficient way so as to benefit from public welfare programmes.

The work of the Associations has been limited to that of protesting, when the community feels discriminated against, or the revindication of a more active role for their representatives in regard to mediation. At the present time we are aware of the following, legally existing, Associations:

- The Romani Workshops Association (*Associação Oficinas Romani*);
- 'Os Viquingues' Cultural and Recreational Association (*Associação Social Recreativa e Cultural 'Os Viquingues'*);
- Águeda Cultural and Recreational Association (*Associação Social Recreativa e Cultural Cigana de Águeda*);
- Cultural and Recreational Association (*Associação Social Recreativa e Cultural Cigana de Coimbra*);
- Cultural and Recreational Association (*Associação Social Recreativa e Cultural Cigana de Matosinhos*);
- Gypsy Association of Leiria (*Associação Cigana de Leiria*);
- Portuguese Romani Union (*União Romani Portuguesa*);
- Association for the Development of Portuguese Gypsy Women and Children (*CAMUCIP - Associação para o Desenvolvimento de Mulheres e Crianças Ciganas Portuguesas*);
- Association of Gypsies of Today (*Associação Ciganos de Hoje*);
- Portuguese Association for the Development of the Gypsy Ethnic Group (*APODEC - Associação Portuguesa para o Desenvolvimento da Etnia Cigana*);
- Association of Calé Origins (*ARCA –Associação Raízes Calé*);
- Portuguese Association of Young Romani (*AJOROM - Associação Portuguesa de Jovens Romani*).

11. EXAMPLES OF GOOD PRACTICES AND STRENGTHS OF OTHER PUBLIC OR PRIVATE ENTITIES IN YOUR COUNTRY REGARDING ANTI-DISCRIMINATION MEASURES AND POLICIES FOR ROMA/TRAVELLER

The concept of interculturality (as used in the European context, for example by UNESCO and the Council of Europe) is argued for. In Portugal, intercultural Education/Training in the sense of increasing intercommunication and the establishing of mutual knowledge between/of ethnic-cultural differences is taken as good practice and that each cultural group is enriched by the knowledge that it has of others, promoting social welfare and cohesion, through socially symmetrical exchanges, so that intercultural differences act upon/ with others. In this sense, an intercultural perspective is not limited only to the level of the school, or other educational establishments, but also recognizes the link to the cultural environment of different groups, as well as their levels of access to work/training, health, and socio-cultural



resources and activities in such a way as to promote the exercise of democratic citizenship throughout the whole of society.

Institutions such as The Misericórdia Charity (*Santa Casa da Misericórdia*) / the Programme for the Social Promotion of Gypsies (*Programa Promoção Social dos Ciganos*), the Diocesan Charities (*Cáritas Diocesanas*), Private Social Welfare Institutions (*Instituições Particulares de Solidariedade Social (IPSS)*), the National Pastoral Work of the Gypsies (*Obra Nacional da Pastoral dos Ciganos*), the Institute of Educational Projects (*Instituto das Comunidades Educativas*)/ The Nomad Project (*Projecto Nómada*), the European Anti-Poverty Network (*Rede Europeia Anti-Pobreza*)/The SINA Group (*Grupo SINA*), the Lisbon Diocesan Office for National Pastoral Work with Gypsies (*Secretariado Diocesano de Lisboa da Obra Nacional da Pastoral dos Ciganos*), and the Integrate Association (*Associação Integrar*), among others, have carried out specific activities designed for the gypsy and non gypsy populations at local, regional and national levels, such as:

- Street animation: in residential areas, camps and markets
- Thematic informational sessions (health, the environment, animation and sporting activities, family and individual support...)
- Socio-Cultural Animation Sessions
- Activities aimed at placement within the job market
- Groups working within Networks, of a crossinstitutional nature, concerning the gypsy ethnic group (SINA and NÓMADA)
- Child Support Centres
- Support for the development of gypsy associations
- Training and Cultural Mediation Courses
- Daily literacy classes and/or only for gypsy women
- Ongoing literacy and schooling
- Simultaneous professional and scholastic training
- Training of Professionals in gypsy culture and intercultural education (teachers, social workers, nurses, etc...)
- On-call and follow-up services
- Help Desks and local back-up
- Supply of essential services: food, hygiene care, clothing, basic education and health care
- Nómada Park Project
- European Adult Education Projects and Intercultural Education (CLAIM-ED)
- Design of pedagogic material
- Free medical assistance through Health Centres (General Practitioners)
- Social support for rehousing projects (PER, URBAN, ORUS)
- Socio-Professional Training Courses.