TEI PATRAS
SOCIAL WORK DEPARTMENT IN COLLABORATION WITH DEPARTMENT OF
SOCIAL WORK IN SZEGED (HUNGARY)
ΣΕΥΠ

ΤΜΗΜΑ:ΚΟΙΝΩΝΙΚΗΣ ΕΡΓΑΣΙΑΣ

"THE REASONS AND RESULTS OF SOCIAL EXCLUSION OF ROMA CHILDREN IN THE EDUCATIONAL SYSTEM. A COMPARATIVE STUDY IN HUNGARY AND GREECE."

STUDENTS

KONSTADINA BENETOU
STAVROULA MAURIDOU

ΕΙΣΗΓΗΤΗΣ : ΠΑΠΑΔΟΠΟΥΛΟΥ ΧΡΥΣΗ

YEAR **2009**

Travel with your heart, with no boarders,,
Then you will see me in your way...and we ll smile each other..
And we ll travel together..
Until then,, if you hide me the sun, I will flog your seeds.

The pound is our enemy,
as it s narrow the earth

2009

CONTENTS

SUMMARY

The Roma population in Europe today is estimated at around ten million people, greater than the total population of a number of the Member States. The situation of Roma population is regarded as the most pressing political, social, and human rights issues facing Europe. Education is both a human right in itself and an essential means of realizing other human rights, is the basic stone where a whole society bases on. In this project we display as near as we can the situation of Roma Population in the field of education

The first chapter is introducing the Roma population regarding the historical background in Hungary and in Greece. Presenting some of the basic characteristics of the Roma origin about their values and attitudes like in birth or death, their religion, the way of dressing etc.

The second chapter examines the stereotype effect and the results that brings in society's attitude. Analyses the four types of segregation: *segregation between schools*, *segregation within schools, special schools, Romani children as Private students.* Then studies the social and environmental conditions that affect the educational segregation. Finally is displayed the housing conditions of Roma in Greece.

The third chapter analyses the Educational structure in Hungary and in Greece in all educational levels, the situation of Romani students in each level and the general attendance that Roma people have for the education.

The fourth chapter is displaying some basics programmes and policies that have taken place in the past years until nowadays in the EU. About equality in the field of society and education, the youth population, the financial funds.

Finally the fifth chapter showing recommendations and proposals for the improvement of the situation in the field of education regarding the situation in nowadays, the circumstances and the present environment in the whole society.

CHAPTER 1

HISTORY AND CHARACTERISTICS OF THE ORIGIN OF ROMA

1.1.Historical retrospection in Hungary

The country of origin of the Roma was a great mystery from the middle ages, when they arrived in Europe , to both the inhabitants of the countries they arrived in, as well as to historians. It is not possible to determine exactly the date of their arrival in Europe in individual bands independent of each other. The only available references are the records that have survived in the archives of various cities and towns.

Although according to estimates, there are some 12 millions Roma people living around the world. The European gypsy population, thought to amount to at least 8 million people, includes communities of various sizes in almost every state in Europe. Around 70 per cent of the European gypsy population lives in central and Eastern Europe, and in some countries in the region, their share of the overall population exceeds 5 per cent. In terms of estimated figures for the number of Gypsies resident in 38 European countries, Hungary lies in the fourth place, after Romania, Bulgaria and Spain.

The Gypsy population forms the largest ethic minority in Hungary, with authoritative estimates putting their number at between 400.000 and 600.000. Demographic change in Hungary is characterised by an ageing, falling population while the number of people of Gypsy origin is rising and the age composition of the Gypsy population is much younger than that of the overall population.

Specifically, the Roma population in Europe:

COUNTRY	MINIMUM	MAXIMUM
Albania	90.000	100.000
Austria	20.000	25.000
Belarus	10.000	15.000

Belgium	10.000	15.000
Bosnia	40.000	50.000
Bulgaria	700.000	800.000
Croatia	30.000	40.000
Cyprus	500	1.000
Czech republic	250.000	300.000
Denmark	1.500	2.000
Estonia	1.000	1.500
Finland	7.000	9.000
France	280.000	340.000
Germany	110.000	130.000
Greece	160.000	200.000
Hungary	550.000	600.000
Ireland	22.000	28.000
Italy	90.000	28.000
Latvia	2.000	3.500
Lithuania	3.000	4.000
Luxembourg	100	150
Macedonia	220.000	260.000
Moldavia	20.000	25.000
Netherlands	35.000	40.000
Norway	500	1.000
Poland	50.000	60.000
Portugal	40.000	50.000
Romania	1.800.000	2.500.000
Russia	220.000	400.000
Serbia-Montenegro	400.000	450.000
Slovakia	480.000	520.000
Slovenia	8.000	10.000

Spain	650.000	800.000
Sweden	15.000	20.000
Switzerland	30.000	35.000
Turkey	300.000	500.000
Ukraine	50.000	60.000
United kingdom	90.000	120.000
Total Europe	7.000.000	8.500.000

The Roma live all over the country in an uneven distribution. Roma people live in around 2.000 of Hungary's 3.200 settlements. With regard to distribution, census data suggest the highest concentrations are in the regions of Northern Hungary and the Northern Alfold (Great Hungarian Plain). Although the proportion of Roma living in towns and cities has increased considerably in comparison to the 1970's , the majority still live in villages (60 per cent) and, within this category, in the most disadvantaged small rural settlements.

Furthermore as far as the historical social position of Roma the Linguistic research suggests that the Roma 's ancestors arrived in the territory of today's India during migration waves in the second millennium BC. Gypsy tribes left India in the 9th and 10th centuries as a result of Muslim attacks in areas they inhabited. The name of this ethic group developed in the course of migrations, starting with the Greek word 'atsiganos', meaning 'heretic sect', and later coming into the Latin language as 'cinganus', into German as 'Zigeuner' and Hungarian as 'cigany'.

They first appeared in Hungary in the 14th and 15th centuries fleeing the conquering Turks in the Balkans. A significant number migrated further to West European countries. Since they were thought to be Egyptian pilgrims in some places , they are still known by the term gypsy in this areas today. This race with an alien culture and unfamiliar with agricultural production was soon expelled and deported from Western Europe , sometimes brutally. Some trades managed to

hold onto homes in the Mediterranean region but the majority retreated to central and Eastern Europe.

Between the 15th and 17th centuries during the wars fought against the Turkish conquerors Gypsies played a considerable role in Hungarian society. Constant military preparation and the lack of craftsmen provided opportunity to work. Fortification and construction works, metalwork, weapons' production and maintenance, horse trading, postal services, wood carving and blacksmithing at a rate cheaper than that of the guilds' craftsmen enabled them to make a living and were important activities for the country. Some Gypsy groups were even granted privileges, first under king Sigismund(1387-1437) and King Matthias (1458-1490), right up to the beginning of the 18th century.

Many landlords made efforts to provide permanent to 'companies' in order to acquire their services. Around this time a lot of Gypsy family communities abandoned their itinerant lifestyle for a safer life. However, from the end of the 17th century when the Turks were driven out of Hungary, most activities carried out by the Gypsy population were rendered unnecessary by farmers, animal breeders, craftsmen and traders, who had begun to settle in Hungary.

In the mid-18th century Maria Teresa (1740-1780) and Joseph II (1780-1790) dealt with Gypsy question by the contradictory methods of enlightened absolutism. Maria Teresa enacted a decree prohibiting the use of the name 'Gypsy' and requiring the terms 'new peasant' and new 'Hungarian' to be used instead. She later placed restrictions on Gypsy marriages, and ordered children to be taken away from Gypsy parents, so that they could de raised in 'bourgeois or peasant' families. Finally Joseph II prohibited use of the Gypsy language in 1783.

The forced assimilation essentially proved successful- in the 19th and 20th centuries the vast majority of the Gypsy population, who had settled hundreds of years earlier and held onto their customs and culture for a long time , gave up, even forgetting their native language and assimilating in Hungarian society. A significant number worked as blacksmiths, wood-carvers, nail makers

and makers of sun-dried bricks which activities provided a living for 100.000 Roma and their families at the end of the 19th century.

However, the best opportunity for the social advance was through music in 1893, Hungary had around 17.000 registered Gypsy musicians.

A new wave of Gypsy immigration occurred in the second half of the 19th century, following the emancipation of peasants and capitalism development. The arrival from the east and south of gypsies who had helped onto their traditions and language and mostly continued their itinerant lifestyle led to many conflicts. As a result of this wave of new settlers, a census of the country's Gypsy population was ordered. According to the 1893 census, which is one of the most important documents in the history of Hungarian Gypsies, 280.000 Gypsies lived in Hungary at that time.

The divisions in Hungary's Gypsy population developed in the early of 20th century. The largest group, who arrived earlier and lost their language and culture, are known as the 'Romungo' or Hungarian (Gypsy) people distinguish themselves from the rest of the Gypsy population today. The vast majority of the second group arrived from Romanian landing the second half of the 19th century. They speak the Gypsy language, and are called 'Vlach Gypsies' by virtue of their origin. There is also a third smaller group, the 'Beas' Gypsies, who mainly settled in south-west Hungary and speak archaic Romanian-language dialects. A low level of Gypsy immigration continued right up to the outbreak of the Second World War.

Prior to the German occupation of March 19,1944, decrees on policing and epidemics that were used to repress the Gypsy population of some 200.000, were primarily directed against itinerant groups. At list 5.000 people were killed in the Roma holocaust , but there are estimates of as many as 30.000 victims.

The democratic era between 1945 and 1948 brought about positive changes in the relationship between the Gypsy population and the rest of society. However, in economic terms the position of the Gypsy population deteriorate as a result of the reallocation of large estates, which effectively involved a loss of employment opportunities on the part of the Gypsy population. The majority were

left out of the land reform program, although many had previously made a living from agricultural work. Employment levels improved during the reconstruction after the Second World War and later in the course of forced industrialisation but the vast majority were able to find only unskilled jobs.

The cultural Federation of Gypsies in Hungary was founded on the model of other nationalities' federations in 1957 with the objective of creating and renewing original Gypsy literature, music and other art forms, and assisting preserving the ancient language. The deep of foundation also contained a general requirement to improve job creation, schooling, health care and living conditions. In effect the aim of the foundation was to have the minority of status for gypsies accepted but the authorities viewed it with suspicion. Therefore the activities of the federation were limited to dealing with individual complaints which showed the need for an organization for the protection of Roma interests. Yet the federation only lasted until 1961.

After a long wait the first reliable data on Gypsies' living conditions were provided by the nation-wide research conducted in 1971. 320,000 Roma were living in Hungary in 1971. 71 % were native Hungarian speakers, 21 % spoke the Gypsy language as their mother tongue, and almost 8 % were Romanian speakers. Two thirds of the Gypsy population lived in settlements on the outskirts of towns and villages. As a result of industrialisation in the 1950's and 1960's 85% of Gypsy men were in employment by 1971.

In 1971 around 60% of Gypsy children attended nursery school, 50% had already completed primary schooling. An increasing number of these children were learning a trade, and the numbers attending secondary schools were also rising. The first generation of Gypsy intellectuals appeared and achieved success primarily in arts and folk culture.

This progress, collapsed during the social and political changes of 1990. The construction industry and mining, providing employment for most of the Gypsies, fell into crisis. And Gypsies, who were largely employed as unskilled workers and carried out tasks requiring the lowest level of expertise, were the first to be made redundant at privatised companies. Within a short space of time

the majority of Gypsy families had fallen back to the level of previous decades. Their luck of education continually reduced their chances for employment and, moreover, prejudice against the Gypsy population was gaining strength among certain social groups. In the first half of the 1990's the incidence of discrimination increased in the field of education, employment and access to housing. (Ministry of foreign affairs Budapest,2004)

1.2.Historical retrospection in Greece

The Roma have a long history in Greece, having lived in the territory since at least 1384, the year in which shoemakers were recorded living at Modon, documenting the presence of Gypsies in Europe for the first time. The Romani language of the European Roma carries the traces of their long sojourn in Greece within its considerable Greek vocabulary.

Throughout their history in Greece, the Roma were regarded as "aliens of Gypsy descent", until in the 1930's finally, a small group of them, Muslim Roma, were given Greek citizenship. In the 70's it was regarded all Roma in Greece, but apart from the fact it is still a mission for many Roma to get official documents due to the high illiteracy rate, their becoming officially Greek citizens has not made them more accepted by society.

The Roma are the largest minority in Greece, the official number of which varies according to source and purpose. Thus, when raising funds from the European Union for the improvement of the Roma situation, Greece officially has a Roma population of 300,000.

The exact number of Roma in Greece is difficult to estimate since many of them are not registered, and thus officially do not exist, and no details on ethnic affiliation, language or religion have been given at censuses carried through in Greece since 1951. According to the Minority Rights Group Greece however, it is more likely that the Roma number up to 350,000 people, about half of who are tent-dwelling Roma.

When asking for Roma in Greece, few people will understand that the

Gypsies are meant. The common names Greek people use for the Roma are "tsiganoi" (from the ancient athiganoi) or "yifti" from (egiftos, "Egyptian", also a misunderstanding that developed when the Roma who came to Europe were wrongly believed to have come from Egypt). Greek people generally have very clear ideas about the difference between the contents of the "tsigani" and the "yifti"; while "tsigani" refers to the travelling Roma who make a living by trading things in markets, and they generally are more respected, "yifti" comprises the worst prejudices towards Gypsies; they are the dirty ones who steal, cheat and beg.

There are, however, Roma who do not accept either of the designations, and deny their Roma identity on the whole. This sad phenomena of rejecting the Roma identity is one of the results of assimilative Greek policy on all minorities which does not encourage different culture, language and identity. According to the Greek Helsinki Monitor this is based on the idea that Greek identity and being minority exclude each other. (Komis.K., 1998)

1.3. Family

In the Roma's life the family has a main role. Everything takes place in the family and it satisfies every need. This made the Roma people very independent of the surrounding society while they were travelling, but this make them completely dependent on their family or group. The family was the source of sustenance, it served as the educating or socializing agent, as a protector and many other functions. For just these reasons, their family identified Roma.

In a Romany family even, the more distant relatives, such as the children of cousins, for them are nearer relatives, with whom they live in the same community or neighbourhood and share any part of family's tradition and solitary.

Also in a Romany family, there are differences between the roles of a husband and wife. The Romany woman should be managed the running of the family. The duty of the wife is to safeguard the operation of the household, raise the children, and listen to her husband. The woman often had the more important

economically role as she is who had to ensure the survival of the family and acquire food and clothes. She had to get food by any means, either by doing some kind of work such as farmers, picking fruits, or even begging. The Romany husband is to the outside world, the protector of the family's prestige, making decisions and taking responsibility for the family. In many families earns money only occasionally, so the husband spends his time looking for work, keeping good relations with friends and relatives and so on.

The family consolidated and enlarged by the number of children born. The more children, the greater the family fortunes. In addition, the number of the boys improved the standing of the family or as a Romany proverb mentions "O chave hin zor" which means, "Boys are strength". For the first born the young couple should wish for a boy. However sometimes the wife hoped for a girl, which meant help for the mother in her "woman's work". Each additional child was warmly welcomed. Mainly the mother handled raising the children, but the entire extended family took part in it as well. The child would live among three or even four generations, and his or her socialization took place in his cohesive company.

Every member of the family was connected by mutual support. Unmarried children stayed with their parents and a different family took in orphans. Old people were looked after and were deeply respected, and they were not excluded from the family life. Even the thought of putting elderly family's members in an old – folk's home was unthinkable, like sending the children to children's home. The ill were not left alone, even if hospitalized, and even the dead were kept at home until their funeral.

The extended family looked after everyone socially (no one lived alone and everyone was taken of) psychologically (problems were resolved together), and economically (ensuring a living for all). The family as far as production was an economic unit, which had to work together, because an individual would not survive alone. There were no generation gaps in a Romany family because they did everything together. (Patrin Web Journal, 1996-2002)

1.4. Birth

The birth of a child into a family is special event. A new child ensures the continuation of the family line and adds to the respect of the family. Although large families are common among the Roma, not all Roma have large families. The announcement of an expectant birth requires that certain customs be observed for the introduction of a healthy baby into family.

Strict rules come into effect at the time of pregnancy before the actual birth of a Roma child. Most of these rules are based on the belief that a woman is impure, during pregnancy and for a period of time after the birth of the infant until it's baptism. When a woman is certain that she is pregnant, she tells her husband and the other women of the community. The pregnancy signals a change in her status among the group. Pregnancy means that the woman is "impure" and must be isolated as much as possible from the community. Only other women in the community care for her. Though she continues to live at home, her husband can spend only short periods with her during the pregnancy. It is frequently his job to take over the domestic duties when she is unable to handle them.

From birth, Roma are subject to the laws and customs developed over the centuries and embodied by Romaniya. While the severity of many traditional laws has lessened with time, traces of them remain. These laws vary in degree from tribe to tribe and from country to country. Roma life has been a life of hardship, of constant exposure to the elements, of wandering from place to place. For these reasons, severity has been essential for survival, and special stringent rites may be observed at the time of birth.

Traditionally, the birth cannot take place in the family's usual home, whether it is a tent, trailer, or house because it would then become "impure". Because of this, an increasing number of Roma women have preferred to leave their homes to give birth in a hospital, in spite of their disdain for non-Roma ways. It is not because they think they will receive better care, but because in that way they will not soil their own homes. If the delivery takes place outside the hospital, are allowed to assist with the birth, only specially appointed midwives, or possible other women who have experienced maternity.

A new mother is allowed to touch only essential objects. The objects she does touch, such as cooking and eating utensils or sheets become impure and later must be destroyed. Though all this generally ends with the baby's baptism, certain tribes are unusually cautious. For these tribes, it is two or three months before the new mother will be able to approach her husband or perform household duties without the use of gloves.

In some tribes the mother cannot be seen by any man except the husband before the baptism. The husband faces restrictions, too. He will often be prohibited from going out between sunset and sunrise so that he may keep away from evil spirits, called "tsinivary", which might attack the infant during the night. These evil spirits might attack the new mother also. Only other women, and never the husband or other man, are allowed to protect her, because of her impure condition.

The baptism takes place any time from a few weeks to a few months after birth, most commonly between two or three weeks. During this interim period, the mother and child are both isolated from the community. Before the baptism, the baby's name cannot be pronounced, it cannot be photographed, and sometimes the baby's face is not even permitted to be shown in public. This period does not end until the baptism, when the impurities are washed away by immersion in water. This is most frequently practiced by washing it in running water, an act that is separate from any subsequent baptism. After washing, the child might be massaged with oil in order to strengthen it. In some cases, amulets or talismans are used to protect the baby from evil spirits.

After the purification by water, the infant formally becomes a human being and then can be called by a name. This name, however, is only one of three that the child will carry through his or her life. The first name given remains forever a secret. Tradition has it that the mother, the only one who knows it at the time of birth, whispers this name and it is never used. The purpose of this secret name is to confuse the supernatural spirits by keeping the real identity secret. The second name is a Roma name, the one used among the Roma themselves. It is conferred informally and used only among Roma. The third name is given at a

second baptism that takes place according to the dominant religion of the country in which the child is born. It has a little importance for the Roma and it is only a practical necessity, to be used for dealing with non-Roma.

The child has a special place in the family adored and cherished by his or her parents. It is responsibility of everyone in the family unit to help raise the child. He or she learns whatever skills can be acquired from the mother or father, first by imitating them and finally by helping the parents whenever possible. He or she learns the ways of Roma, too, by observation and, participation. (Patrin Web Journal, 1996-2002)

1.5. Religion

The Roma cannot be said to have a "religion" of their own. They have usually adopted the faiths of the countries in which they live. Among the Roma can be found Roman Catholics, Eastern Orthodox, Protestants, and Muslims. Many prefer to carry out religious rituals in their own homes or in the context of folk observances.

The majority of Hungarian Roma people are of the Roman Catholic faith. It is said of the Roma that their real faith is an interesting symbiosis of the religion of the majority society and their own "superstitions", which they brought with them from India. Even the oldest historical records confirm this superficial opinion on Romani faith. In a document from1350, a German traveller who encountered Roma on his trip to the Church of the Holy Sepulchre in Jerusalem wrote, "with Greeks they are Greeks", "with Saracens they are Saracens". In the chronicles of the Saxonius from 1520 it is written that "they declare no religion like dogs".

But Roma always were and still frequently devoted to God, and they understand religion in a far wider sense of the word than Christians. Religion and faith for them is a way of life.

In the Romany language, God is "o Del" and Roma communicate with him differently than Christians. Mostly they address him in the form of prayers and eulogies. The best known Romani religious festival are the annual pilgrimages to Les Saintes-Maries-de-la Mer on the Mediterranean coast of France and Sainte

Anne de Beaupre in Quebec, Canada. In Saintes Maries de la mer, Sara the Black is paid homage to by the Roma on the 24-26 of May. In Quebec, the Roma pay homage to Saint Anne on July 26. these annual religious festivals also used as social gatherings for the Roma.

Though they have, for practical purposes, adopted the religions of those with whom they have come into contact, formal religion is often supplemented by faith in the supernatural, in omens and curses. This situation of superstitions varies among different Roma groups, but it is to some extent a factor in the lives of all of them.

Roma believe in their powers, as exemplified by their use of curses, called "amria, and healing rituals. They practice fortune telling only for the benefit of gadge, and as a source of livelihood, but not among them. The fortune-teller is always a woman, called a "drabardi". The concept of fortune telling contains several independent elements that are misleadingly grouped together. One element is foretelling the future, called "drabaripe" or "drabarimos". Another element relates to healing powers, which the Roma do practice among them. The healing elements of fortune telling are called "advising". Both elements are based on a belief in the supernatural.

Good luck charms, amulets, and talismans are common among Roma. They are carried to prevent misfortune or heal sickness. The female healer who prescribes these traditional cures or preventatives is called a "drabarni" or "drabengi". Some Roma carry bread in their pockets as protection against bad luck, and supernatural spirits or ghosts, called "mulo".

Since Roma feel that illness is an unnatural condition, called "prikaza", there are many supernatural ways in which they believe disease can be prevented or cured. One method of lowering a fever has been to shake a young tree. In this way, the fever is transferred from the sick person's body to the tree. Another method to bring down fever has been to drink powdered portions of certain animals, dissolved in spirits, to the accompaniment of a chant. Any number of herbs, called drab, is used for the prevention or cure of various diseases. Herbalism may be practiced by both sexes. Some of these herbs

actually have medicinal value in addition to their supernatural qualities.

Also the Roma believe that a person's soul survives them and exists even after the body leaves this world. This can be seen in their extremely strong traditional belief in the souls of dead ancestors, mule. According to their beliefs, the souls of the dead come back to the living, the good ones to visit their relatives and offer advice, the bad ones to make trouble. (Patrin Web Journal, 1996-2002)

1.6. The death rituals and customs

All Roma tribes have customs and rituals regarding death. The belief in the supernatural is fundamental, common to all Roma, and the extent to which they believe varies slightly from tribe to tribe. Spirits surround us of the time. These must all be carefully guarded against, or combated by the use of spells and charms. For Roma, death is a senseless, unnatural occurrence that should anger those who die. At the approach of dead, Roma are concerned not only with the pain and heartbreak of the final separation from a loved one. They are also worried about the possible revenge the dead, or "mulo", seek those who remain in the world of the living.

There are many superstitious omens of death, the most common of which is the cry of the own. A more certain sing of death is serious illness. When Roma feel that one of their group is about to die, word is urgently sent to all relatives, no matter how far away they might be. Through fixed contact points called "vurma", Roma are able to find one another in time of need, even without fixed addresses. When an emergency arises, relatives and friends are contacted, especially in the case of death. All relatives who can possibly do so appear at the bedside of the person who is reaching the end of any harmful act they might have committed toward the dying in the past. There must be no danger of a lingering hidden envy or secret resentment on the part of those who are about to begin a journey to the world of the dead.

When death finally comes, the lamentation increases. From that time until the burial, certain traditional customs are observed. Above all, there is total absorption in the mourning, with no distractions or activities. There is no washing

or shaving or combing of the hair. No food is prepared. Only the drinking of coffee, brandy, or other liquors is permitted. Mirrors might be covered and vessels containing water emptied.

Touching the body of the deceased is discouraged, for fear of contamination. Because of this he or she is washed and dressed, in the finest clothes, immediately before death. If death has de unexpected and this has not been possible, a non-Roma , such as an undertaken, is usually called in to perform these tasks immediately following the death. Some tribes may plug the nostrils of the deceased with beeswax or pearls to prevent evil spirits from entering the body.

An important step is the gathering together of those things that will be useful to the deceased during the journey from life to be placed in the coffin. These can include almost anything , such as clothing, tools , eating utensils, jewellery ,and money.

A small band is sometimes hired to play marches, going ahead of the coffin. The widow or widower, other mourning relatives follow this band and, if local religious must be followed, by a priest. As this procession enters the cemetery, the sobbing of the mourners increases. This display of sorrow reaches its peak as the coffin is lowered into the grave. The mourners generally throw coins, bank notes, as well as handfuls of earth into the grave.

The colour worn by mourners at Romani funerals, until recent times, has traditionally been white or red. Today, black is often adopted as the color of mourning. White has been thought of as a symbol of purity, of protection, and of good luck. In some Eastern European tribes, the women dress in white, and the men wear white ties and gloves and place white bands around their hats. Red, too, has symbolized protection against the evil spirits of the dead and has often been worn at Romani funerals. Roma feel that the color red brings good luck, probably because of the ancient belief that blood is the source of vitality and life. Red blouses and skirts are common apparel for women at funerals among some tribes, and men often wear red kerchiefs around their necks. Red is also a dominant colour in many Romani funeral decorations.

There is inevitably a large crowd at a Romani funeral. It is an occasion for friends and family to unite, to wish the departed a good journey as he or she enters a new life. Following the burial, all materials ties with the dead must be carefully destroyed. Whatever can be burned, such as clothing will be returned into ashes. Things such as plates, cups, glasses, or jewellery that belonged to the dead will be broken or mutilated. Sometimes animals that belonged to the dead must be killed. Only the horse is usually excluded from this. The deceased's trailer may be burned or destroyed. This removes any possibility of impure from the deceased.

Since this obviously imposes great financial hardship on the surviving family, it has become more and more usual to sell these objects rather then destroy them. They are never sold to Roma, and they should not be sold as to profit enormously from a death of a Rom. No Roma would consider risking impure. There should be no trace of the deceased in the Romani camp or household. Even the use of his or her name is avoided, except when absolutely necessary.

Another tradition with some tribes following the funeral is a dinner called a "pomana". It is an enormous meal, usually the first one eaten by the mourners since the death of their friend or relative. In some tribes, the deceased may be represented at these meals, by another person of the same age of the deceased and dressed in a similar way. These "pomana" are held at various intervals, traditionally nine days, six weeks, six months, and finally, one year after the death.

According to traditional Romani beliefs, life for the dead continues on another level. However, there is a great fear among the survivors that the dead might return in some supernatural form to haunt the living. It is for this reason that the name of the dead should not be mentioned, that the body should not be touched, and that all objects that belonged to the dead must be destroyed. The survivors must be protected in every way from the evil impure spirits that the dead can emit. To avoid this, stones or thorn bushes are sometimes placed around the grave.

The Roma believe that the soul of the dead can be returned in another man or animal. Most feared of all is the possible reappearance of the dead as "mulo" or "living dead". Unless strict precautions are taken this "mulo" might escape from the body and seek revenge on those who had harmed him when living or had caused his death. The mere sight of the "mulo", who can appear as a wolf, terrorizes Roma. It is certain sign of bad luck.(Patrin Web Journal, 1996-2002)

1.7. Clothing

The stereotype of the Roma woman with the long, colourful skirt, the heavy earrings, and often a flower in her hair have some basis in fact. Traditionally, a woman's leg must not show. Exposure oh the legs is a grave offence, so long full skirts must be worn. It is probable that long skirts were once thought of as protection against sexual advances, but they also cover the lower part of the body, which is considered impure. These skirts are generally of bright colours, often consisting of many layers.

Except for colour, a woman does not have a varied wardrobe. Among many tribes, if a woman is married she must display that fact by keeping her head covered by a *diklo,* or head scarf. Women usually allow their hair to grow long. Their hair may then be braided or rolled into a bun on the back of the head. Roma women usually wear jewellery, not only for its beauty, but for its intrinsic value. Most do not have bank accounts or safe deposit boxes, so they feel more secure carrying their valuables on their own,. Traditionally, acquired wealth has been converted into jewellery or gold coins called "galbi", the latter sometimes worn on clothing or woven into the hair.

As for men there is really no characteristic clothing. Since the head is regarded as the body's focal point, many Roma men draw attention to it by wearing large hats and wide moustaches. For festive occasions they will wear a good suit and show a preference for bright colours . most of them own one suit at a time and wear until it is frayed. A brightly coloured neck scarf may be worn on special occasions. (Patrin Web Journal, 1996-2002)

CHAPTER 2

SOCIAL EXCLUSION

2.1 The regulation of stereotypes discrimination and prejudices.

The regulation of the term stereotypes is relating to all the members of class or set. The term is often used with a negative connotation when referring to an oversimplified, with the class due to his or her membership in it. Stereotypes can be used to deny individuals respect or legitimacy based on their membership in that group Moreover stereotypes often form the basis of prejudices and are usually employed to explain real or imaginary differences due to race, gender, religion, ethnicity, socio-economic class, disability or occupation. A stereotype can be a conventional conception, opinion, or image based on the belief that there are attitudes, appearances, or behaviours shared by all members of a group. Stereotypes are forms of social consensus rather than individual judgments. Furthermore, stereotypes are sometimes formed by a previous illusory correlation, a false association between two variables.

The regulation of the term discrimination is relating toward or against a person of a certain category rather than individual merit. It can be behaviour promoting a certain group or it can be negative behaviour directed against a certain group.

There are three types of prejudice. The first is the cognitive prejudice, which refers to what people believe to be true. The second is the affective prejudice, which refers to what people like or dislike and the third is the co native prejudice, which refers to how people inclined to behave. All these types are correlate and direct the expression of some people contrary to other groups or people. In that occasion for example someone may believe that a particular group possess low levels of intelligence.

2.2 The effect of stereotypes and prejudices in segregation of Romany children in education

All the above concept and social behaviours influence the segregation of Romany children in education and is observed a big variety of that type of segregation. Specifically there are four common types of segregation in educational system. Here is a reference in recourses about segregation, that have taken part in the educational system in Hungary.

1) the segregation between schools

The development of segregated Romany schools is closely related to segregation in housing – the schools reflect local ethnic divisions, so there is a strong link between the institutional segregation of Romany children and their isolated places of residence. The reasons for this are twofold, caused by economic problems and the prejudiced attitudes of non-Romany parents.

In the 1990s a process of spontaneous migration took place, when the proportion of Romany population significantly increased in small settlements located in the poorer regions of the country and in the deteriorating quarters of bigger cities. Non-disadvantaged families tend to move out of such areas mainly because of decreasing work possibilities, and the lack of proper infrastructure, so the proportion of non-Romany students at local schools radically dropped. When due to the migration process the number of Romany pupils started rising in the schools, prejudices begin to work, and even some of those non-Romany families took their children out from the school, who did not move away. Havas–Kemény–Liskó (2002, p. 59) examining 192 schools found that in the case of 28 educational institutions it was clearly indicated that although the given school was the only one in the given village or town, most non-Romany children living there were sent to schools located in different settlements. Romany parents being discouraged by the costs of travelling and unaware of the importance of school mostly chose the school nearest to their place of residence, supporting the development of ethnically segregated schools. It has to be emphasized, that

the schools of the ethnically segregated settlements are usually in a poor condition, thus providing no incentives for more families to keep their children in these institutions.

The non-Romany parents' efforts of separation can also be successful because schools receive state subsidies according to the number of children they teach. This means that schools have to fight for children and, as a result, they try to gain parents' appreciation, they help creating Roma-free schools. As the Commissioner for the Rights of National and Ethnic Minorities (Ombudsman-report, 2001. p. 42) points out "the local governments and the schools often give in the pressure coming from the local non-Romany population and play an active role in creating such situations".

2) Segregation within school

Due to the per capita support system of education, schools (and local governments as their owners) are interested to have as many students as possible. Therefore, to prevent the above described 'emigration' of non-Romany children from schools where the proportion of Romany children starts to increase, some schools set up a class system making the segregation of Romany pupils possible. There are three basic forms of class segregation:

special remedial classes, usually with a lower requirement level, poorer educational work and a disproportionate number of Romany pupils;

special faculty classes offering extracurricular education (e.g. language teaching, advanced mathematics, etc), usually reserved for non-Romany children; and classes set up by misusing the institution of "Roma minority education".

The 2000 research by the Institute for Educational Research examined the proportion of Romany children in remedial and special faculty classes at the 192 surveyed schools. It showed that while the proportion of Romany pupils was 45.2% in normal curriculum classes, their percentage in mathematics faculty classes and language faculty classes amounted to 16.2% and 17.5% respectively. In the light of the above it shall also come as no surprise that their

proportion was 81.8% in remedial classes (Havas–Kemény–Liskó, 2002, p. 63).

There is also strong evidence that segregation is in part institutionalised by the misuse of funding for special measures for Roma education. Before the significant amendments of late 2002, state funding was available to local governments on an 'ethnic per student grant' basis to establish special classes for the Roma in the framework of so-called "Romany minority educational programs". The program was supposed to contain two elements: strengthening the children's Romany identity on the one hand and a catch up element on the other. In his 2000 report the Minorities Ombudsman bitterly summarized his main experiences concerning Romany minority educational programs: "We would not like to fall into the error of exaggerating generalization but we must say that in several cases the local governments – in cooperation with the schools – only organize Romany minority education to obtain the supplementary normative support and exploit this form of education to segregate the Romany pupils in a lawful manner" (Ombudsman-report, Budapest, 2001., p. 50).

A fundamental problem of the per student grant financing is that the amount of the grant, destined to reach the desired goal, is difficult to be determined (Varga, 1998), furthermore, the financing system is unable to manage the school specific cost differences. Moreover the cost differences are negatively correlated with the size of the schools/settlements, and the ratio of the disadvantaged within schools. Therefore the education of the disadvantaged would be more expensive per student in small settlement schools. The per-student grant financing is not able to handle such differences.

Another problem consist of the above- mentioned misuse of funding. If the aims of the financial assistance are not clearly defined, there are no incentives for the local governments to use the grant for the given purposes.

Children may be placed in separated remedial classes within "normal" schools on the basis of the expert panel's opinion (in the case of the child's slight mental disability) – detailed description of the expert panel's work is in Special schools section – or on the basis of the opinion of the educational advice centre if the child is not mentally disabled but finds it hard to cope with school due to

learning or behavioural difficulties, or other problems with fitting in.

With strong parental involvement, the expert panel conducts an examination and in its expert opinion it may conclude that the child's mental disability is of the extent that it does not require attendance in a special school, however, completely integrated education is not recommended either. In such cases the child may be sent to a normal school, where special remedial classes are organised.

Similar to the activity of expert panels, the procedure conducted by educational advisory centre is also legally safeguarded against abuses. The examination may only be launched upon the parent's request, or his/her consent. These legal guarantees cannot fully prevent misuse: remedial classes are also often used to justify segregation of Romany pupils. The legal guarantees do not take the limitations of parental involvement into consideration. The parents of the Romany children relegated to the special class did not make use of their right to remedy. It is obvious that due to their educational disadvantages and restricted assertive abilities, the majority of Romany parents find it difficult to utilize the legal safeguards. Therefore, the provisions pertaining to the professional supervision of educational institutions at the local and institutional level are of outstanding importance.

Supervision can be initiated by the local government and the minority self-government at the local level, and the owner of the educational institution (most often the local government) has the right to initiate supervision at the institutional level. The possibility that the local minority self-government may request supervision is very important as they try to initiate professional supervision with another useful instrument in acting against segregation.

3) Special schools

Romany children go to special schools in a proportion that is much higher than their proportion among school-aged children. The percentage of Romany children increased in special schools from about 25% in 1974–75 to 42% in 1992 (Data of the Ministry of Culture and Education, MCE', 1993). Due to the rules of

data protection, no official statistics are available after this date, but numerous sociological studies have dealt with the issue. A 1997 survey involving 309 special schools estimated the percentage of Romany pupils to be over 40% (Radó, 1997), whereas a 1998 survey in Borsod-county showed over 90% of students attending schools with special curricula to be Roma (Loss, 2001). According to Havas, Kemény and Liskó (2002. p.95), about every fifth Romany child is declared to be mentally disabled. Most experts agree that a good number of Romany children attending special schools are not even slightly mentally disabled and are only relegated to such institutions due to the negligent failure to take into consideration their specific socio-cultural characteristics and owing to – conscious or unconscious – discriminatory considerations (Ombudsman-report, 2000. pp. 236–238.).

The reasons for sending these children to special schools are usually articulated according to the following: due to socialisation defects in the family and to insufficient kindergarten attendance, children are socio-culturally disadvantaged and, as a consequence, they are unable to study at the same speed with the other children, so they require the use of special pedagogical tools and methods, within the walls of a special school or a remedial class. In practice, special schools and special classes generally mean low expectations, low-level teaching and segregation, due to which catching up with the others becomes impossible. Teaching in Roma-dominated or in a special school is a low-prestige job accompanied by more than the average work and less than the average sense of achievement. Most teachers do not regard this kind of work as a challenge and they are often ill-equipped to handle it, which leads to a contra-selection of teachers. As a result of the contra-selection the proportion of teachers having no degree at all is much higher in special schools and in special classes than elsewhere. Research findings show that in those schools where the proportion of Romany pupils is over 75% the average of unskilled teachers is 30,8%, and at schools with Romany students with less than 25% this percentage is 17,4 (Liskó, 2001, p. 25.).

The selection of children sent to special schools is made by an expert

panel, a selection committee by the request of local schools and kindergartens. Where doubts emerge about the ability of students to cope with normal school, the 'expert panel' examines them for possible attendance at a 'special school', intended for children with physical or mental disabilities with lower requirements for pupils. Children remain at these schools until their abilities are considered to be sufficient for elementary education, and may continue through the auxiliary system throughout primary level, with practically no chance of continuing to secondary schools afterwards. Roma are disproportionately represented at both the testing and selection stages.

As we described above Romany children go to kindergarten in much lower proportions than their non-Romany peers. While the importance of kindergarten attendance is emphasised by many and research (e.g.:Havas–Kemény–Liskó, 2002) shows that in the case of Romany children there is a strong link between regular kindergarten attendance and school success, it is difficult to measure the direct effects of kindergarten attendance to school success, since it is viable to suppose that children whose parents consider regular kindergarten attendance important have a different family background from those whose parents might even be late to send their children to school.

The other reason for Romany children ending up in special schools is that experts examining children still use measures that are inadequate to decide about the abilities of children socialised in poor and minority families.

If the child goes to kindergarten it is the nursery teacher's task to establish whether the child is suitable for school attendance. If he/she believes that the child has some physical or mental disabilities that would pose a problem in this respect he/she shall contact the parent and suggest that the child has to be examined by the expert panel on rehabilitation. If the child does not attend kindergarten, his/her suitability for school attendance shall be established by the educational advisory centre. If the educational advisory centre comes to the conclusion that the child is physically or mentally disabled it shall suggest to the parent that the child has to be examined by the expert panel. If doubts about the child's capacity to cope with "normal school" emerge in the course of school

education (if the child has learning, behavioural difficulties or problems with fitting in), the educational advisory centre conducts a preliminary examination.

The expert panel examines the child and prepares an expert opinion. The expert opinion shall – among others – include the statement of disability, the description of the facts supporting this conclusion, a conclusion on whether the child shall attend a special educational institution or may participate in integrated education, and a list of those educational institutions where – taking into consideration the panel's conclusion concerning the learning capacity of the child – the child can fulfil his/her educational obligation.

The procedure is based on parental involvement. As a reaction to the indications concerning the disproportionate number of Romany children in special schools, a Decree regulating the work of the expert panels was amended in 1998 and 2001 with the aim of strengthening the role of the parents in the process. At present the parent's most important rights are the following:

- Upon the voluntary request of the parent, in the course of their examination the educational advisory centre and the expert panel shall take into consideration the special linguistic and socio-cultural characteristics of children belonging to minority groups.

- The examination of the expert panel shall be launched upon parental request or with parental consent.

- If the educational institution believes that the child ought to be examined by the expert panel, it contacts the parent and suggests the child's participation in the examination. The reason for the suggestion shall be communicated to the parent.

- If the parent consents, he/she shall sign the request for expert examination, which is then sent to the expert panel by the educational institution.

- the examination of the expert panel may not be started in the absence of the parent, unless the parent's whereabouts are unknown or he/she is permanently prevented from attending the examination. (The parent is obliged to participate in the examination.)

- the expert opinion of the expert panel shall contain a warning that if the parent does not accept the opinion, he/she has the right to request the competent notary for a review of the opinion.

- the expert panel informs the parent of the possibilities in accordance with which the child may fulfil his/her educational obligations. From among the educational institutions suggested by the expert panel it is the parent who chooses the so-called "designated" educational institution.

- The parent shall be informed about the contents of the expert opinion. A copy of the opinion shall be handed over or sent to the parent. In the course of the information process, the parent's attention shall be drawn to the fact that the implementation of what is included in the expert opinion is only possible if he/she agrees and his/her consent is verified by his/her signature. The parent's attention shall also be drawn to the fact that if he/she disagrees with the contents of the expert opinion, he/she may initiate its amendment by launching a public administrative procedure with the competent notary.

- If the parent agrees in writing with the expert opinion, the expert panel sends it to the designated educational institution.

Besides parental involvement, a further guarantee against potential mistakes in the procedure is that in the case of students with slight mental disabilities the expert panel shall review its opinion one year after its initial decision, and then in every second year until the child reaches the age of 12. After this time the review shall be carried out every three years.

d) Romany children as private students

A relatively new method of separating problematic Romany children has evolved recently: declaring them private students and exempting them from going to school. Private students must be exempted from all class attendance and the private students fulfil their educational obligation by taking exams at the end of each semester before an independent panel.

There are two ways in which a child can become a private student,

depending on the parent's choice, the child's educational obligation may be fulfilled by school attendance or as a private student. The other case is when the child has some kind of disability, learning or behavioural disorder, and the expert panel decides that he/she shall become a private student. In the former case it is the parent's obligation to prepare the child for the exams, whereas in the latter, this obligation remains with the school.

In 2001 the Minorities Ombudsman started receiving complaints claiming that in some schools the parents of "problematic children" are persuaded to request that the child be declared a private student. Sometimes parents are threatened that the child will be sent away from the school. Therefore, the Minorities Ombudsman requested the Ministry of Education to introduce safeguards that may prevent such abuse. In accordance with the request, Ministry of Education inserted a new provision which claims that if the parent claims that the child wishes to become a private student, the school's principal shall request the opinion of the local child care service within three days, which shall respond within 15 days.

In his 2002 report the Minorities Ombudsman states the following: "In spite of the amendment, we still receive complaints from this field. The local government, the school and the childcare service usually stand on the same side. Numerous complainants claimed that the childcare service [...] contributed to the pressure from the school and the local government with its consenting opinion. The reason behind the phenomenon is to be found in the often helpless situation of the Romany parents and in the approach that can only handle differences through the means of segregation" (Ombudsman-report 2002, p. 127.).

2.3 Social and environmental conditions which affect the educational segregation

It is clearly that the minority of Roma people bear social deprivation in a variety of them life s section. That is definite of the below officially marbles.
In 2003 there where 864 villages in Hungary without pre-schools (according to

Babusik).This shortage was the most severe in Baranya County (182 villages) Zala county (139) Borsod-Abauj-Zemplen county (112) and somony county (94).Given the geographical isolation of these villages, travelling to pre-schools poses considerable difficulties. The proportion of Roma in the villages without pre-schools far exceeded the proportion in the counties with significant shortages. Babusik also concluded that 19.8 per cent of Roma children lived in villages without pre-schools.

The former integration Commissioner is of the view that mainly in smaller villages where Roma and socially disadvantaged families are overrepresented, pre-schools have been closed or new places have not been created to keep up with local need and legal obligations. For example, there is a serious lack of places in Szendrolad and Hajduhadhaz. In other villages families in which one or both parents are unemployed are ask to take their children home for the afternoon.

Furthermore, the Hungarian Institute of Educational Research in a 2000 research provides convincing evidence that the degree of school segregation has increased significantly during the past decade. The research concerning 192 elementary schools where the proportion of Roma pupils was over 25% or their numbers exceeded 100 in the 1992/93 school year shows that while in 1992 7,1% of Roma pupils studied in schools where they were in majority, today this percentage is 18,1. While numbers of pupils attending the surveyed schools have fall overall, the absolute number of Roma children has increased. In a country-wide comparison 44% of Roma pupils study in schools where their proportion exceeds 25%, while only 6,3% of non-Roma children attend such schools.(Havas,2000)

The primary factors leading to this increased of majority and minority pupils are not of legal nature. The development of segregated Gypsy schools is closely related to segregation in housing the schools reflect local ethnic divisions. As a result of the spontaneous migration of the 1990's the proportion of Roma population has significantly increased in the small settlements located in the poorer regions of the country and in the deteriorating quarters of bigger cities.

Young, non-Roma families tend to move out from such areas, so the proportion of non-Roma students in the schools serving them, drops radically, leading to the development of segregated "Gypsy schools".

Another related factor in this increased distancing is non-Roma parent taking their children out of "Gypsy schools". When due to the migration process described above the proportion of Roma pupils starts rising in the schools, even those of non-Roma families take out their children who do not move out. Of the 192 schools examed in the aforementioned survey, in the case of 28 their was clear indication that although the given school was the only one in the given village or town most non-Roma children living there were sent to schools located in different settlements (Havas 2000).

One more occasion of big discrimination is the finance problems of the minority of Roma families, as the most of them are unemployment.

Specifically, in 1999 a study registered the fact that in Borsob – Abauj – Zemplen County every third Roma family lacked the necessary financial resources to ensure the regular attendance of their children in pre-school education, despite the fact that pre-school education, is free of charge. Costs of private pre-schools very greatly from HUF 30,000 to 40,000 per month and upwards (100-137 Euro or more), which constitutes approximately 30% of the average salary of a skilled worker.

2.4 The living conditions of Roma in Greece

The living conditions of different Roma in Greece has a big variety and are dependant on the extent of assimilation, the kind of occupation , and significantly of the mercy of local authorities.

Usually, Roma who have the means to trade will have better conditions, and have settled in houses in a community although they might leave for work during the summer season (as some Roma of Alan Kuju in Komotini) and then stay in tents. Other will be more continuously on the move (like some Roma of Agia Sofia in Thessaloniki) who have elaborate trucks and circulate in larger

areas, installing themselves for some days to sell carpets, clothes or alike on the market, and continuing their journey. Also a few Roma trade horses, doing seasonal work in the fields and some other playing music, a few binding baskets and some women reading the coffee and the palm.

Moreover, there are Roma who live in shantytowns outside of towns, without functioning water supplies, sewage systems, toilets and electricity, lacking all basic infrastructure. Their homes are barracks built from what they have found on the bare soil that is flooded when it rains and there is seldom any road system. These settlements are almost without exception hidden well away from the public eye, often situated on locations difficult to reach by public transport, and rarely entered by a non – Roma for other than professional reasons. That sub – standard accommodation we can unexceptionably characterize ghetto, as the segregation from other settlements and the inadequate infrastructure are obvious.

Since the normal refuse collection does not apply to Gypsy settlements remaining garbage attracts rats and in many places the water has to be transported from far away. The rough circumstances under which half of the Romani population lives are alarming and a threat to health in every respect. Specifically a lot of Roma people who live there suffer from deferent kind of illnesses as a result of unsanitary and rough conditions where they live and the 60 out of 1000 Roma children die before the age of one.

Therefore many of Roma who live in such places collect old metal that they sell to recycling stations, and collect recyclable materials from waste until this forbidden by the authorities. Some people have to beg for money to buy the daily food.

2.5 The regulation of ghetto

According to the long ghetto is the region rural, urban, where lives the minority segregate from his remainder department of society.Moreover there are Roma ghetto that has roots in history.It concerns for regions tragically

downgraded without rows, asphalt, electricity, parks.On other hand there are and moved ghetto . Where they tour from village to village in the all country (in Greece) as there are not exist organised camping for nomads Roma. There is not only a geographic region where they live the minority but also one bisectional social, psychological line.It is one wall that exists between the society and the minority. That wall has condemned Roma people who live in Greece in the deprival of human rights (Ntousas D 1997)

2.5.1 The situation of ejections and the infringe of humans rights in Greece

Generally throughout in Europe Roma live in sub - standard accommodation characterized by a "ghettoisation" ,with inadequate infrastructure and services, segregation from other settlements, and a high incidence of disease and the threat of eviction.

Moreover that situation is extended in Greece , as the majority of Roma living under the boarder of poverty. Specifically the policies of Greece in the subject of accommodation of Roma people forced the Article of 16 European Social Chart , according to the European committee of social rights (ECSR) in 2005 , because the insufficient number of residences of acceptable quality for the confrontation of needs of located Roma, the lack of organised spaces of provisional stay for Roma that they select or are compelled to be moved as well as because the systematic ejection of Roma from settlements or residences where they live illegally. One year afterwards, in the frames of process of Follow-up of Conformity, the ECSR pronounced that the situation in Greece continued forcing Article 16 while it was continued the lack of roof suitable for the size and the needs of families of Roma while that families did not enjoy sufficient legal protection. The Greek government supports that the housing needs of Roma are faced with septennial (2002-2008) Completed Action plan for the Social Integration of Greek Gipsies , which is financed at a part from chalk-lines of European Union, and has budget of 308 millions of Euros, as well as with a program of 9.000 housing loans with favourable terms, of 60.000 Euros each

one. Into practice however, the completed action plane has been abandoned. Up to the means 2006, only 53 millions of Euros from the 308 had been paid out. Only 4 from the programmed 100 settlements they had built, constituted from 185 new residences from 4.000 that forecasted the program. Also,it had not been created camp for moving Roma ("camping") neither centre for social supporting services. Moreover did not become evaluation for the chalk-lines that they been spent, except from the program of University Ioanninon, of 7 millions of Euros, for the education of children Roma. Although according to an exterior evaluation (at order of government in 2005), axiologists could not find Roma children that would go regularly to the school. At the same time, from the 9.000 loans they have been approved 5.754, from that 4.837 they have been paid out. Exist however powerful clues that a big number(if no the majority of this loans) they were not granted in Roma who live in sordid settlements but in incorporate Roma, if no and in non - Roma. Characteristically, the biggers number of loans has been approved for residents of Saint Barbara Attikis (335 approved loans) and Menemenis Thessalonikis (378 approved loans). And in the two municipalities do not exist settlements but there are the seats of federations of Roma southern and northern Greece. On the other hand , only 13 loans have been approved for residents of settlements of Roma in Attiki, where it has become repeated ejections that has exposed Greece internationally (in Aspropyrgo, Chalandri, Maroussi, Agia Paraskeuh and Spata). As long as for Patras, where became the worst mass ejections the last decade in 2006, almost no one of the 44 loans that had been approved it concerned Roma families that lived in sordid conditions. Specifically, while the municipality officially reported that the Roma families which lived there were 80, the applications of loans had reached the 340.

Moreover, every year Roma in all Greece become object of ejections without is provided for them alternative accommodation, or they are practised penal prosecutions for illegal installation. According to elements of Greek Police, the last one provided subscription in at least 79 ejections and made 323 will prosecute between January of 1996 and June 2006.

Therefore, it is calculated that roughly 350.000 Roma live in Greece, in

240 communities.The Greek Observatory of Agreements of Helsinki (GOAH) damaged to set the level of living conditions in 122 of that settlements. The 83 of them does not perform international standards of housing and they had breathe down of ejections. From the first estimate of 148 settlements in 1999 , only the 7 of them have improve the living conditions in a good level. That places are the communities of Trikalwn, Exedwrou, Didumoteixou, Serron , Amaliadas , Agriniou and Sofadon.

One representamble example happen in Patra the 2006. Specifically that year Patra was the capital of cultural in Europe. Unfortunately Patra become famous in Europe for the two dig ejections of the settlements (Rigganokampos and Makrugianni) of Roma who lived there for many years, in addition to relieve the best cultural merit. The most of the locals , municipals and judicial authorities supported these ejections. they infracted the human rights of Roma and they presented the hardiest face in Europe. So after that it signalized the importance of interfere of central administration for equal confrontation for Roma communities.

CHAPTER 3

THE EDUCATIONAL SYSTEM IN HUNGARY, IN GREECE AND THE SITUATION OF THE ROMANI CHILDREN IN THE LEVELS OF EDUCATION.

3.1. The school structure

In the 90s, the formation of the Hungarian school structure was a spontaneous process, which was mainly influenced by decentralization and demographic changes. The most important force of the expansion of the secondary education was the intention to keep up the level of the gradually decreasing number of students. As a result of this, the expansion of supplies can be detected considering both the vertical and horizontal structures of education. The most important vertical changes are the spreading of 6 and 8 grade secondary programs, with which the system enables the 6+6 and the 4+8 structures besides the existing 8+4 structure. The other characteristic of vertical changes is the increasing time of vocational training. Vocational training can be started at several different points: acquiring primary education after reaching the age of 18, after finishing the tenth grade or after finishing the last grade before the final exam or after taking the final exam.

Horizontal alterations can mainly be characterized by the appearance of mixed school types. On the one hand, in the 90s the need for secondary schools providing the final exam has increased. On the other hand, vocational training's function and position within the educational system has changed: professional training became secondary or started after secondary education and the three-year long vocational training program is almost disappeared. An increasing amount of vocational training programs were separated from the formal school system, which characteristically differentiate between basic vocational training for young people and the vocational training for adults.

3.2. The recent form of the Hungarian educational system.

a) Pre-primary education

This educational level is considered as a crucially important integrated part of the school system. It caters for children from 3 to 5 years of age. Participation in pre-primary education at this level is optional, except for the final year. (beyond age 5), which is compulsory because this is a preparatory phase for schooling.

Public-sector institutions may only charge for services additional to their basic tasks, including for example extracurricular activities, meals, excursions, etc. Currently the attendance rate with regard to the age groups 3-5, is just above 86%. The average duration of participation of children aged 3-7 in pre-primary is just over three years, which is the highest average value in Europe.

b) Primary education

Children start primary school when they reach school-maturity, usually in the year in which they have their 6th birthday. Primary education can last for 4, 6, or 8 years. Eight-year education is the most wide-spread; the other two options were introduced in the early 1990s.

Subjects include literature, grammar, mathematics, music, art, Physical education, environmental studies, (from 1st to 5th grade)history (from 5th grade), biology, geography, history of art, physics (from 6th grade), chemistry (from 7th grade),one or two foreign languages (usually English German or French). Before 1990 Russian was compulsory.

c) Secondary education

Secondary education usually lasts 4 years. In gymnasiums it can also last for 5, 6, or 8 years depending on how many years the student spent in primary school. Since 1997 the numbering of years in secondary school are following that of primary school. For example after the 8th grade of primary school the student goes to 9th grade which is actually the 1st year of secondary school.

There are three kinds of secondary schools:

- Gymnasium (non-vocational; prepares students for higher education; teaches at least two foreign languages).
- Szakkozepiskola (vocational school but also prepares for higher education)
- Szakiskola (vocational school)

After finishing secondary school, students take a school leaving exam (matura or final exam). This consists from 2005 of exams on five subjects: written exam in Mathematics, oral and written exams in literature and grammar, a foreign language, history, and written and/or oral exam in a subject of the student's choice. These exams also serve as an entry exam to universities and colleges.

Higher education in Hungary dates back to 1367 when Luis the Great founded the first Hungarian university in the city of Pecs.

d) Higher-education

Hungary has 71 operating higher education institutions today: 18 state maintained universities and 12 state colleges, 7 non-state maintained universities and 34 non-state colleges. A number of foreign higher education institutions also offer programs in Hungary. The majority of the institutions are located in Budapest.

Students can apply to a number of Bachelors and Master degree programs in 14 educational fields. Hungarian higher education institutions offer programs in full time, correspondence and distance education arrangements. The form of financing can be state-financed or self-paid tuition.

As a result of the Bologna process, the structure of the programs was transformed in the past few years in Hungary. The goals of process are to create a comparable system of programs and to introduce a tiered training system. The degree obtained in the first cycle (Bachelor level) provides a professional qualification enabling its owner to find employment in the labour market and is a prerequisite for entry into the second cycle (Master programs). In addition,

important goals are the establishment of a credit transfer system, the promotion of instructor – the researcher- and student mobility, the establishment of co-operation for quality assurance in European higher education, and the advancement of the European dimension of higher education.

The first level of higher education is the 6-8 semester Bachelor training (BA, BSc), which only offer qualification in a single subject. The first cycle of education offers a Bachelor degree and provides professional skills and knowledge that can be utilized in the labour market in addition to the theoretical foundation necessary for continuing studies in the given subject in order to obtain a Master degree.

Following the tiered training system, some faculties (e.g. Medicine, Law, Dentistry, as well a number of Arts Faculties) offer unified, 10-12 semester programs, which are completed with the acquisition of a Master degree.

The Master degree programs (MA, MSc) constitute the second level of higher education, offering Master level diplomas and professional qualifications. The higher education institutions define the exact conditions of application. The duration of these programs is 2-4 semesters (except for teacher training, which lasts for 5 semesters). Graduates can enter the labour market or apply to doctoral studies.

Part of the higher education system is the non-university higher vocational training, which is incorporated in the system of the Bachelor programs of the higher education institution, and provides a non-university higher vocational qualification.

Finally is very important for the students to get an intermediate level language exam in a foreign language of their choice. English and German are the most popular. The number of Spanish-learners has been growing in the last few years. Is very important and interesting to be mentioned that a high number of students choose Esperanto and Romani languages.

3.3. The situation of Romani children at the levels of the education.

Education is a key area from the point of view of creating equal opportunities for the Roma. According to research findings 15% of the Romani do not continue their studies after the primary school, while 57% of those who participate in further education go to vocational schools and only the 20% go to secondary education and 2% study in higher education (Kocze, 2002). These data do not indicate that all the students who enter secondary education stay there and finish their studies successfully. The drop-out rate among Romani students is much higher that among Hungarian students. Although the last years the drop-out rate has decreased in the primary school, it increased in vocational schools and in secondary level education with a final examination. (Rado, 2001). According to the Ministry of Education in recent years the proportion of Roma children at secondary school institutions providing a school leaving certificate has risen from 9 to 15 %.

3.3.1. Pre-primary education

Since 1 September on 1993(the adoption of the Act on Public education), pre-school has been available for children aged from 3 until the age when they start primary school. Following amendments effective as of 1 September 2003, pre-schools "must not refuse the admittance of multiply disadvantaged children, and from 2005 must not refuse the admittance of multiply disadvantaged children- many of whom Roma- from the age of three. Otherwise pre-school is compulsory for a minimum of four hours a day from the age of five. However, research indicates that some 20% of Roma live in areas without a local pre-school, which may affect enrolment. (Babusik, 2002, p.8).

Research found that only every second Roma child attended pre-school from the age of three, and that the majority of Roma children did not regularly attend pre-school. (Havas, Kemeny, Lisko, 2000, p.51). Also 36.8 % of Roma children educated in special schools had never attended pre-school, as

compared to 4.9 % among those enrolled in mainstream primary schools, demonstrating the importance of access to high quality pre-school in ongoing desegregation efforts. (Havas, Kemeny, Lisko, 2002). Neither the size of the pre-school nor the proportion of Roma children enrolled appears to have any significant impact on the age when attendance starts. 6.5 % of Roma children had never attend pre-school. (Babusic, 2002).

Another research clearly demonstrates that on average, Roma children spend fewer years in pre-school than majority children, that some never make it to pre-school, and that the services provided are in certain instances inferior. In 1999 a study found that while half of all the children in the sample spent 2-4 years in pre-school, half of the Roma children in the sample spent one year or less in pre-school. (Loss, 2001).

3.3.2. Primary Education

In general, Roma children commence and finish their primary school education later than majority children. Although pursuant to recent amendments education is compulsory up until 18 years of age (PEA Act No.61 of 2003.) an alarmingly high proportion of Roma children do not even finish primary school within this age limit. (Babusik, 2003). Therefore, those Roma children who complete their primary school education seem to spend an average of eight or nine years in school, indicating that grade repetition is common among Roma students.

Research carried out found that while approximately 70% of majority children start primary school at the age of six or seven, only 50% of Roma children do, with 10% starting at the age of eight or even later. (Babusik,2003). On the other hand another research found that the majority of Roma children were enrolled in primary school at six or seven years of age, the usual age of enrolment. The research states that 41% of children started primary school at the age of six, 56% at the age of seven and 3% at the age of eight or nine. (Havas, Kemeny , Lisko, 2002).

Research found that 70% of the primary schools included in the sample, all Roma children complete their studies without dropping out. The reasons for differences in Roma drop-out rates across the schools have not been identified, although the size and regional location of the village or town, the size of the school, the proportion of Roma children, the proportion of disadvantage children in the first grade, the existence of a Roma minority education programme and special education were all taken into account. (Babusik, 2003).

In 2004 research found that despite compulsory education being mandatory until the age of 16 during the 90s, and more recently until the age of 18, the number of children not completing primary school has not decreased, but in fact has slightly increased. In recent years the rate has stabilized at around 5%, which amounts to 5000-6000 children per year. (Organization for Economic Co-operation and development, Equity in public Education 2005, p.17).

3.3.3. Secondary Education

According to research findings two thirds of Roma children finish their primary education by the age of 16, while 14-15% of them finish it by the age of 18. of those who finish the primary school in their lower age 85% enter secondary educational level. Students gaining primary certificate at special schools can continue their studies at institutions of special training. (Lisko, 2002).

About 50% of Roma students continue their studies at vocational schools, while 14% of them go to secondary or grammar schools ending with final examination. (Lisko,2002). At the grade of 9 and 10 the 50% of Roma students drop out, which means that only 32% of them enter the 11th grade. (Lisko,2002).

In 2003 the National Institute of Public Education reported the following: "the number of Roma students in secondary schools which prepare students for the school leaving examination has increased in comparison to earlier years. However, due to expansion of secondary education, the differences between Roma and non-Roma students have remained virtually unchanged. The increase

in student numbers may be explained almost exclusively by the increase of Roma students in vocational education and related training programmes, while the proportion of Roma students in general secondary school has remained insignificant. According to the findings of Havas, Kemesy, Lisko in 2000, the performance levels of Roma students show a nearly 10% decrease on average by the end of the sixth year in comparison to the levels of the first grade. The teachers questioned listed some of the following reasons for weakening performance: lack of appropriate school equipment, inadequate home environments suitable for learning, restricted study time at home due to the division of labour in the family, a higher rate of absence and lack of parental support. The school results of Roma children living in larger cities, in the outlying parts of country , in the Roma settlements, and of those students whose parents have failed to complete general school education show a greater degree of deterioration than the average".(OKI, Education in 2003).

In the level of secondary education is worth to mention the existence of a Secondary school which give the opportunity for new initiatives to develop Gypsy culture. The Gandhi Secondary school in Pecs which established in 1994 and now has a Europe-Wide reputation.

The attendance in this school lasts six and a half year. The first two years is primary-elementary education, the next four years is secondary education and the last half year is a preparation for Romani students to support them for the labour market. The whole population of Romani children is 250 and 66 of them they are going to finish the secondary school. Also is available a part-time program which is attended by 200 adults students.

 The aim of the school is to educate Romani children, to give the chance for entering the higher education, and to go back to origin and help the community. Special subjects are the Gypsy Culture and two types of Romani language.

The social worker of the school has developed special programs for students for concentration and aggression. The group for concentration lasts 20 times in 45 minutes each time and the group for aggression lasts 15 times and is

consisted by 5 children each group. Also the social worker leads groups for the children about the self-improvement, or career development. Furthermore the social worker in cooperation with other stuff from the school visit families to inform them about the school and keep connection with other organizations like Child Protection Service Organization. Once in a year they organize a little festival into the area of the school where all the parents can meet each other with the children and can cook together in a fire which is in the middle.

The funds that the school offers is that the students don't need to buy the books. They have to return them after back to the school. Also the school can give support for the travelling costs, which doesn't depends on social circumstances. Only if they lose the exams they can loose the support but they can have it back after their success. Hostel accommodation is for free and they have three times the day food.

Workshops are organized for students and they must take part in it. The subjects are historical, music, dance, handcraft. Is worth to be mentioned that they have music studio. At least they have to spent in this workshop 30 hours. They are signing in a book every time they have attended. There are students that they spent 150 hours the maximum. It has also training rooms for exercise, basket area, the 2nd biggest in Pecs with 500 seats.

3.4. The structure of the Education System in Greece

Education in Greece is compulsory for all children 6-15 years-old; namely it includes Primary (Dimotiko) and Lower Secondary (Gymnasio) Education. The school life of the students, however, can start from the age of 2,5 years (pre-school education) in institutions (private and public) called "Vrefonipiakoi Paidikoi Stathmoi" (crèches). In some Vrefonipiakoi Stathmoi there are also Nursery Classes (Nipiaka Tmhmata) which operate along with the Kindergarden (Nipiagogia).

Attendance at Primary Education (Dimotiko) lasts for six years, and children are admitted at the age of 6. Along with the regular kindergartens

(nipiagogeia) and the primary schools, all-day primary schools are in operation, with an extended timetable and an enriched Curriculum.

Post-compulsory Secondary Education, according to the reform of 1997, consists of two school types: Unified Upper Secondary Schools (Eniaia Lykeia) and the Technical Vocational Educational Schools (TEE). The duration of studies in Unified Upper Secondary Schools is three years and two years and in TEE is two years (a'level) or three years (b'level). Mutual student transfer from one type of school to the other is possible.

Along with the mainstream schools of Primary and Secondary Education, Special kinder gardens, primary, secondary, upper secondary schools and upper secondary classes are in operation, which admit students with special educational needs. Musical, Ecclesiastical , and Physical Education Gymnasia and Lykeia are also in operation.

Post-compulsory Secondary Education also includes the Vocational Training Institutes (IEK), which provide formal but unclassified level of education. These institutes are not classified as an educational level, because they accept both lower secondary school and upper secondary school graduates according to the relevant specializations they provide.

Public higher education is divided into Universities and Technological Education Institutes (TEI). Students are admitted to these according to their performance at national level examinations taking place at the second and third grade of upper secondary school. Additionally, students are admitted to the Hellenic Open University upon the completion of the 22 of age by drawing lots.

Formal education is characterized by the fixed length of study, the possibility of repetition and the award of a formal school-leaving certificate which is the official authorization. As a consequence of the classification of the education institutions, a title (school leaving certificate, degree etc.) is compulsory for students at each education level in order to continue to the next.

3.4.1. The Romani Students in the Greek Education

In Greece, existing data concerning Roma enrolment in the past years have not been reliable: Roma pupils are not recorded systematically in school registers, while some schools have reported that Roma enrol simply in order to collect an annual education benefit, but do not actually attend classes. A 1998-1999 survey (Papaconstadinou, Vasileiadou, Pavli-Korre, 2004) showed that 69.7 %of the sample aged 18-47 had never attend school, while only 10% completed primary education, 2,! % compulsory education and 0,9 % higher secondary education. 42,6% of parents stated that their children attend school, but none in secondary education. Among the reasons given for not attending school 29,7% suggest the racist behaviour of teachers, pupils and their parents. Nevertheless, 85% believe that a better education would lead to better employment.

The Ministry of Education claims that the completion of the "Gypsy Children Education" project in 1997, followed up by the project "Integration of Gypsy Children in schools" in 2004, reduce dropout rates from 75% to 24% (Stamelos, The Greek educational system, 2004). However, this is not corroborated by any publicly available official enrolment statistics and on 2003 a report (Greek Helsinki Monitor 2003) argued that still many Romani children are not even enrolled in school or drop out at a very early stage.

The Gypsy Children Education Scheme was implemented as part of the Cross-Cultural Education programme organized by the Repatriate and Cross-Cultural Education Institute under the supervision of the Ministry of Education. The scheme was initially operated for three years (1997-2000) but following its inclusion it was initially extended until 2004 and the third phase of the programme started thereafter. Several intercultural schools were created during the lasts years and programs to train teachers for the needs of intercultural education.

The objectives of the Gypsy Children Education Scheme have been: to attract large numbers of gypsy children to mandatory education and ensure

systematic education by making registration easier, supporting parents and schools to take on the roles responsibly and overcoming problems related directly or indirectly with the educational marginalisation of gypsy children. To ensure equal learning and social inclusion opportunities. To train teachers and administrative staff. To combat prejudice related to the target group. To gradually do away with separate classes for the pupil population. To improve performance levels of pupils and to support them during lower and upper secondary school.

Conventional and online teaching material was prepared as part of the scheme; nine supplementary books for teaching language at primary and lower secondary school and two Romani dictionaries for educational purposes. Supplementary linguistic material on the history and modern life of the gypsy community and its interaction with the rest of society. (Eurybase-Greece, 2007-2008).

The initial results for implementation of the scheme showed a decrease in gypsy children drop-out from primary education from 75% in 1997 to 24% in 2001 and an increase in secondary education entry rates. Furthermore, a shift from separate schools or classes towards intergraded schools with an enriched curriculum was noted as well as a change in the attitude of parents on recognition of the educational role of school and an improvement in the level and quality of cooperation between teachers and gypsy families in promoting educational solutions. (Ministry of Education, 2006).

Also in 2000 the Ministry of Education established the 'Roma Student Card' enabling Roma pupils to enrol in any school without the usual transfer process in case their families move suddenly. In 2004 a set of data published showed that increased Roma enrolment at primary school level from 25% to 75% and a reduction in the drop-out rate. Yet, critics have produced evidence showing that the actual participation of Roma children in the Greek educational system remains very low. (Greek Helsinki, 2005).

3.5. The attendance of Roma people in the education

Other minorities want recognition of their cultures and integration into the new society without discrimination. But the Roma are suspicious and afraid of being corrupted by non-Roma influences. The fear is for their children, that contact with non-Roma will lead to the disintegration of traditionally strong family and community ties. The belief is that this will result in delinquency. Many Roma also fear that public admission of being Roma in a non-Roma society will single them out of discrimination and persecution.

Among the Roma there are activists who see the gains made by other minority groups and want to share in these gains. They ask for the respect of the non-Roma world and for equal job opportunities. The first step must be education. However, the non-Roma have to overcome their long hostility toward and misunderstanding of the Roma, and Roma parents will have to overcome their fear of corruption by non-Roma.

CHAPTER 4.

EUROPEAN PRINCIPLES POLICIES AND PROGRAMMES ON THE SITUATION OF ROMA PEOPLE

4.1. Common basic Principles on Roma Inclusion as discussed at the 1st meeting of the integrated European platform for Roma inclusion, April 2009.

Source :Council of the European union.

Principle No 1: Constructive, pragmatic and non-discriminatory policies

Policies aiming at the inclusion of Roma people respect and realise the core values of the European Union, which include human rights and dignity, non-discrimination and equality of opportunity as well as economic development. Roma inclusion policies are integrated with mainstream policies, particularly in the fields of education, employment, social affairs, housing, health and security. The aim of these policies is to provide the Roma with effective access to equal opportunities in Member State societies.

Principle No 2: Explicit but no exclusive targeting

Explicit but not exclusive targeting of the Roma is essential for inclusion policy initiatives. It implies focusing on Roma people as target group but not to the exclusion of other people who share similar socio-economic circumstances. This approach does not separate Roma-focused interventions from broader policy initiatives. In addition, where relevant, consideration must be given to the likely impact of broader policies and decisions on the social inclusion of Roma people.

Principle No 3: Inter-cultural approach

There is a need for an inter-cultural approach which involves Roma people together with people from different ethnic backgrounds. Essential for effective communication and policy, inter-cultural learning and skills deserve to be promoted alongside combating prejudices and stereotypes.

Principle No 4: Aiming for the mainstream

All inclusion policies aim to insert the Roma in the mainstream of society (mainstream educational institutions, mainstream jobs, and mainstream housing). Where partially or entirely segregated education or housing still exist, Roma inclusion policies must aim to overcome this legacy. The development of artificial and separate "Roma" labour markets is to be avoided.

Principle No 5: Awareness of the gender dimension

Roma inclusion policy initiatives need to take account of the needs and circumstances of Roma women. They address issues such as multiple discrimination and problems of access to health care and child support, but also domestic violence and exploitation.

Principle No 6: Transfer of evidence-based policies

It is essential that Member States learn from their own experiences of developing Roma inclusion initiatives and share their experiences with other Member States. It is recognised that the development, implementation and monitoring of Roma inclusion policies requires a good base of regularly collected socio-economic data. Where relevant, the examples and experiences of social inclusion policies concerning other weak groups, both from inside and from outside the EU, are also taken into account.

Principle No 7: Use of community instruments

In the development and implementation of their policies aiming at Roma inclusion, it is crucial that the Member States make full use of Community instruments, including legal instruments (Race Equality Directive, Framework Decision on Racism and Xenophobia), financial instruments (European Social Fund, European Regional Development Fund, European Agricultural Fund for Rural development, Instrument for pre-accesion) and coordination instruments (Open Methods of Coordination). Member States must ensure that use of financial instruments accords with these Common Basic Principles, and make use of the expertise within the European Commision, in respect of the evaluation of policies and projects. Peer review and the transfer of good practices are also facilitated on the expert level by EURoma (European Network on Social Inclusion and Roma under the Structural Funds).

Principle No 8: Involvement of regional and local authorities

Member States need to design, develop, implement and evaluate Roma inclusion policy initiatives in close cooperation with regional and local authorities. These authorities play a key role in the practical implementation of policies.

Principle No 9: Involvement of civil society

Member States also need to design, develop, implement and evaluate roma inclusion policy initiatives in close cooperation with civil society actors such as non-governmental organizations, social partners and academics/researchers. The involvement of civil society is recognised as vital both for the mobilisation of expertise and the dissemination of knowledge required to develop public and accountability throughout the policy process.

Principle No 10: Active participation of the Roma

The effectiveness of policies is enhanced with the involvement of Roma people at every stage of the process. Roma involvement must take place at both national and European levels through the input of expertise from Roma experts and civil servants, as well as by consultation with a range of Roma stakeholders in the design, implementation and evaluation of policy initiatives. It is of vital importance that inclusion policies are based on openness and transparency and tackle difficult or taboo subjects in an appropriate and effective manner. Support for the full participation of Roma people in public life, stimulation of their active citizenship and development of their human resources are also essential.

4.2. Principles of the Roma education Policy
Source: European Roma Rights Centre issue: No.13/2003

Principle No 1: Non-discrimination

All children must enjoy their right to equal treatment in the area of education

Principle No 2: Positive action

Governments should take special measures to eliminate the disadvantage of Roma in education, and maintain these measures as long as it is necessary to reach equality of opportunity.

Principle No 3: Free and informed choice

Romani parents should enjoy the opportunity to choose freely the school for their child, on the basis of clear and full information regarding all available options which are not a breach of the child's fundamental rights.

Principle No 4: Roma participation

In drafting and implementing educational policy at the national and local level, Roma should not only be consulted but be involved as key decision-makers.

Principle No 5: Equal start

Free and mandatory pre-school education should be available to all-children and pre-school institutions should meet exit criteria for school preparedness.

Principle No 6: Use of race/ethnicity statistics

Educational policy must be based on accurate and reliable demographic and educational statistics disaggregated on the basis of ethnicity, gathered and processed in compliance with laws protecting personal data.

Principle No 7: Comprehensive approach

To ensure a coherent and sustainable effect, policy reform should include and specify roles for all relevant actors, such as Romani students and their families , local and central authorities, teachers and pedagogues, social workers, scholars, non-Romani classmates and non-Romani families, the media, etc.

Principle No 8: Educational Support

Desegregation must not be approached as a mechanical enrolment or transfer of Roma in ethnically mixed schools, but be implemented only as part of a package containing relevant educational support programs, such as teacher training, curriculum development ,mediation, social work, involvement of teachers assistants, extracurricular support to those in need including homework assistance, and community awareness raising.

Principle No 9: Adequate resources

Governments should create by law a specific funding mechanism molded to meet local needs, stimulate public institutions and private associations to work towards the desegregation policy goals, and ensure the financial sustainability of desegregation projects.

Principle No 10: Independent Evaluation

To counteract actions by stakeholders in the desegregation process that pursue their institutional interests in ways contrary to the success of the policy reform, and measure the progress of its implementation, independent evaluation must be performed on an ongoing basis.

4.3. The Racial Equality Directive 2000/43/EC and the individual-rights-based approach

Article 13 of the Treaty empowers the Community to combat discrimination on the grounds of sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation. All people , including Roma, are protected against discrimination on grounds of race or ethnic under Directive 2000/43/EC, regardless of their legal status. The scope of the legal protection includes the areas of employment, social protection, education as well as access to goods and services. However, the directive does not provide protection from discrimination on the basis of nationality, which means that it does not deal with differential treatment between citizens and non-citizens of the European Union.

The transposition of the Directive into national legislation is still fairly recent so its full effect we ll be felt only in the years to come. So far, information provided by the Member States and Equity Bodies suggests that most complaints of discrimination involve employment, followed by the provision of goods and services and housing.

Article 14 of the Directive requires Member States to abolish laws, regulations and administrative provisions contrary to the principle of equal treatment. As a result of the definition of indirect discrimination in Article 2, this obligation extends to those laws that have a negative impact on Roma. Directive 2000/43/EC allows in Article 5: "With a view to ensuring full equality in practice, the principle of equal treatment shall not prevent any Member State from maintaining or adopting specific measures to prevent or compensate for disadvantages linked to racial or ethnic origin".

4.3.1. Equality Bodies

Article 13 of the Racial Equality Directive 2000/43/EC requires Member States to establish a body for the promotion of racial and ethnic equality. Its competence must include providing independent assistance to victims of discrimination in pursuing their complaints, conducting independent surveys and publishing independent reports and recommendations on issues relating to discrimination. Many equality bodies also have a mandate to cover other grounds of discrimination in addition to racial or ethnic origin. This is not required by EU law, though the European Commission strongly encourages it.

4.3.2. Combating Racism and Xenophobia

The purpose of the draft Council Framework Decision on combating racism and xenophobia is to approximate Members States legislation and to ensure that these phenomena are punishable under the same conditions across the EU by effective, proportionate and dissuasive criminal sanctions. The draft Framework Decision aims to criminalize intentional conduct, such as violence or hate towards a group of people, or persons belonging to a group, defined on the basis of race, colour, descent, religion or belief, national or ethnic origin.

4.3.3. Children's Rights

The European Commission adopted a communication in July 2006 entitled "Towards an EU strategy on the Rights of the Child", which includes more than ten EU's policies. Children's rights form part of the human rights that the EU and the Member States are bound to respect under international and European Treaties, in particular the UN Convention on the rights of the child. The EU recognizes the rights of children in Article 24 of the European Charter of Fundamental rights.

4.3.4. The Decade of Roma inclusion

The European Union is also cooperating with other international organizations, for example the European Commission is a member of the Steering Committee for the Decade of Roma Inclusion 1005-15, which launched in Sofia in February 2005. The decade of Roma Inclusion initiative was endorsed by the Governments of Bulgaria, Croatia, the Czech Republic, Hungary, FYR Macedonia, Romania, Serbia, and Montenegro, and Slovakia in February 2005. It is supported by the open Society Institute, the World Bank, and a number of other international organizations.

The initiative, which will run until 2015, is aimed at closing the gap between Roma and the rest of the population in the countries concerned. The international steering committee, made up of representatives of the governments involved, international sponsors and Roma themselves , has identified four priority areas for action (education, employment, health and housing), along with three cross-cutting issues (poverty, discrimination and gender).

4.4. European Policy Coordination in Education

The education and Training 2010 Work Programmed, based on the Open Method of Coordination (OMC), focuses for example on issues of access to education for socio-economically disadvantaged groups. Policy cooperation is accompanied by support for translational cooperation of organizations and

stakeholders working in the education and training field. The Life-long Learning Programme and the Youth Programme have already supported a large number of translational projects in the field of intercultural education, Roma education and inclusion of disadvantaged youth.

4.4.1. Education and Training Programmes

The "Life-long Learning" programme (mainly through "Comenius" for school education, "Crundtvig" for adult education and "Leonardo da Vinci" for vocational training) has already supported a large number of translational projects in the field of intercultural education, Roma education and social inclusion. The stated objectives of the Comenius Action include the promotion of intercultural awareness through translational activities designed to fight racism and xenophobia and improve the education of migrant workers, occupational travellers, gypsies and travellers.

4.4.2.Multilingualism

Whereas the former "Socrates" Programme covered only the official languages of participant countries, all languages are eligible for support under the "Lifelong Learning"(2007-2013). This means that there are now new opportunities to support EU projects aimed at the teaching and learning the Romani language. The Call for Proposals 2009 for the "Languages" Key Activity therefore provides possibilities to support both multilateral projects to reinforce the acquisition of competence in and raising awareness of the less used European Languages, including Romani, especially with a view to improving intercultural dialogue in Europe.

4.4.3.Youth Policies

A specific topic of the European Youth Pact is the focus on disadvantaged young people. As part of the Youth Partnership Agreement between the European

Commision and the council of Europe, support was given to the 2007 European Youth Campaign for Diversity, Human Rights and participation "All different – All equal". Under the dialogue between the Union and Youth Organizations, young people at all levels – local, regional, national, and European- have the opportunity to express their views on intercultural dialogue.

4.4.4. Youth in Action Programme

The "Youth in Action" Programme supports the policy processes of the Open Method of Coordination on youth." Youth in Action " provides support for projects involving Roma youth as well as other ethnic or migrant groups in order to foster intercultural dialogue, respect for cultural diversity and social inclusion. Various examples exist, with a certain concentration in some countries where the Roma communities are quite large, such as Hungary, the Czech Republic, Slovakia, and Romania.

Greater attention to this topic is also being paid by the programme's National Agencies (NAs). Some NAs in the most concerning countries have started focusing on a more targeted involvement of young Roma and youth Roma leaders through their Training and Cooperation Plans.

The SALTO Resource Centre on Cultural Diversity also started working more specifically on this topic, and is planning to organise (together with the Hungarian NA) a Round Table of youth leaders, NGOs, volunteers and activists connected to Roma projects in order to see how the Programme can help with the inclusion of young Roma.

The involvement of Roma participants in the "Youth in Action" Programme is addressed as part of the inclusion strategy and of broader priority themes such as European citizenship, active participation, social exclusion, etc.

4.5. Structural Funds on Policy Priorities for Roma Education

Two components of the European Union Structural Funds are directly

relevant to Roma populations: the European Regional Development Fund (ERDF) and the European Social Fund (ESF). The ERDF is the principal instrument of regional policy, is managed by the Directorate General for Regional Policy. The ERDF Urban Fund is able to fund urban regeneration in cooperation with national or local authorities, and although it cannot currently finance housing itself, it can support national expenditure on housing through matching support to complementary infrastructure. The fund may finance a number of activities of interest to Romani populations, including basic infrastructure for Romani Settlements, social inclusion measures and lifelong facilities.

The European Social fund finances activities aimed at improving involvement in the labour market, including streams on women's participation, lifelong learning, social inclusion, labour adaptability and an active labour market. Hungary has a policy to ensure the social inclusion of the Roma population through specific measures. In Hungary the Learning House "Tanoda" Programme, supported by the European Social Fund, addresses the need to encourage disadvantaged youth, in particular Roma, to complete elementary school and to increase their chances of attending secondary school and obtaining a school leaving certificate. The 'Learning houses" offer after school care and tutoring and pay dedicated attention to the family circumstances of the students. The programme is supported by the ESF and financed by the Human recourses Development. Also in the programming period 2004-2006, at programme level, the Human Recourses Development and the EQUAL Community Initiative Programme had supported 225 organizations which had the expression "Roma or Gipsy" in their official names. These organizations received more than HUF 7 billion from the ESF and Hungarian funds. According to estimates, the Total Roma population affected by these programmes was around 36000.

These are some of the basic programmes and policies that EU handles. It is very important the creative coordination between the EU and the Members States and the NGOs so to be a change of the situation of the Roma population. It is a great responsibility for everyone so to everyone can live under the umbrella of equality, respect, knowledge.

CHAPTER 5

5.1 THE CONSIDERATIONS OF LOW ATTENDANCE OF ROMA CHILDREN IN EDUCATION FOR HUNGARY AND GREECE

There are different considerations which influence the low attendance of Roma children in educational system. There are separate in economical, social, cultural and other considerations. Specifically :

a) Economical considerations

1. The low economical level of Roma families, sometimes could not allow them to sent their children to school. Some children also work with their parents to support in family budget, instead of attend school.

2. The ellipse of wear, gear and supplies for schools in addition to the non-Roma children.

b) Social considerations

1. The role of model in Roma 's families has lots of differences that the role of model in non-Roma families.

2.The connection between Roma children and non-Roma children or teachers does not very often base on good collaboration, and in that case increased the segregation of Roma children.

c) Cultural considerations

1.The comprehensions, the attitude and behavior of Roma parents against the main educational system, as they believe that this majority educational system could assimilate their traditions.

2. The different language

3. Roma people married often in young age, and especially Roma girls give up school to look after their new family.

d) Other considerations

1.As some Roma families moving to find job(especially for Roma in Greece), Roma children in that case desert the school

2.The illiteracy of Roma families. Specifically, most of Roma parents are illiterate. So they can support their children from school.

3.The distance between settlement and school. In lots of cases school is far from Roma minority and it is not so easy for Roma children to attend school, as they need pay transportation.

5.2 Recommended measures for equal education for Roma children

Specifically, it is necessary for one equal educational system to support the different cultural characteristics and moreover it must offers equal opportunities to everybody.

For that reason, we recommend some essential, radical measures:

1) The conservation of cultural characteristics of Roma children in school and in educational program. Teachers have to update their skills, including training in multiculturalism and working with minority communities such as Roma. They should prepared for working with diverse groups of children by child-centred methods. Is very important for the Romani children to feel comfortable into the educational environment with no need of loosing their touch with their culture.

2) Configuration of lessons for Roma children according to their experience. Is very important for all children to learn about diversity and this can be succeeded by including in the educational material information related to Roma history, culture and language. In this way Romani pupils will learn

and study according and to their experience.

3) The educational stuff should estimate the day-to-day life of Roma children. Qualified teachers should have fair treatment for Romani children by avoiding lowering expectations from them. The educational stuff should know the circumstances each pupil lives under so to help them according to the needs.

4) Amplifying lessons for Roma children to improve a normal integration. It is very important for Roma children to attend free amplifying lessons so to improve a normal integration, especially the first years in school. Moreover, it is purposeful for the teachers who make these amplifying lessons, to organize the lessons with creative occupations so to be more attractive for Roma children.

5) Roma parents and teachers have to create one good collaboration to help children to incorporate in school environment. Schools should have strength links with Roma Communities and promote community-based strategies to help minority groups participate in decision making and the education process. The contact between Roma parents with the Non Roma, and the school offers to them the opportunity to speak their opinions, to feel safe about their children and the school environment.

6) Teaching of Romany language in schools. Roma communities are diverse and may speak a Romani language as a first language. This situation causes a range of problems for Roma children when they enter school. By not dealing with language barriers within schools and pre-schools, schools are missing of promoting integration. This can be managed by the special training of educational stuff, or even by including Roma in the training and educational programme for teaching the Romani language, where this is needed.

7) Organizing one on-line educational environment for movements Roma

children. As some Roma families travel during the year to find job, it is helpful to be organized one on-line educational environment for movements Roma children. In that case, children could keep contact with school curriculum. Moreover, it is a good opportunity for Roma children to practice in computers.

8) Organizing intercultural and creative programs in schools to conciliate the deferent culture. Children many times need more interesting, and playful way to understand absolutely some subjects as multicultural, diversity, equality. With the chance of game or a creative programme, children have the opportunity to come closer, to know each other better, to coordinate. Into creativeness children are more interested in learning. For example painting, or music, or theatre can be very helpful to bring different cultures together, to make clear how important is to respect except the colour, ethnicity, socioeconomic situations.

9) Prejudice against Roma children in school is manifested in various ways. Some people assume that Roma children cannot handle the mainstream curriculum and resist in integration. For that reason, it is exigent to be organized dynamic measures to destroy segregation in schools and generally in society. So, governments should support schools directors and ensure funding for activities that rise awareness of mechanism to prevent discrimination, particularly among minority and majority.

10) Creation of experts educational places, as some Roma children does not have enough space to study at home; as many Roma children do not have enough space to study at home, it would be a nice idea to be created some expert educational places with library near to the houses. In that case, Roma children can study in a peaceful environment, where they would have their own desk and they could use helpful books from library.

The objects of these measures are to support the lingual and maths

abilities for Roma children and develop them in practical sections. For these measures it is important for Roma families to understand the importance of knowledge and they should support their children to continue the education. On the other hand, teachers have to support Roma children to keep connection with their families and they must try to connect Roma and non-Roma children in a peaceful environment.

5.3 Recommended measures for the Governments

Poor data is a problem in all the countries studies. Without these information, official and advocates cannot determine who is succeeding, who is failing, and how to make appropriate policy changes.

Several government prohibit the collection of personal data for statistical purposes. The protection of privacy is important , especially for Roma concerned about data being used to their disadvantage. Moreover, social stigma contributes to poor and inaccurate data. Many Roma are worried about the discrimination they might face if they reveal their Roma identity and may avoid volunteering information about their ethnicity when they have the option in formal surveys or studies.

For that reason government should collaborate with the relevant bodies of the European commission on legal and administrative measures to develop ethic data collection methods in order to monitor the effect of policies on ethic minorities. Moreover governments, while respecting data protection laws, should gather data on the education of Roma, including desegregated data on enrolment performance, and progression and make the information public in a statistical format.

On the other hand, as consider of prejudice, not all of countries with substantial Roma populations have comprehensive antidiscrimination laws competent to implement and enforce those laws. Furthermore, many Roma do not know enough about their rights and opportunities of protection. For that, governments must establish and monitor equal treatment criteria to guarantee

the enrolment of disadvantaged children and maintain integrated classes in school systems. Furthermore, the EU should develop focus publics awareness campaigns about racism, social exclusions and discriminations that Roma face.

Moreover, segregation of Roma children in clear when that children are improperly placed into special schools for children with intellectual disabilities , when in fact they simply need assistance in overcoming language and cultural barriers. That schools also set Roma children back by isolating them from the national language and mainstream culture. For that reason, governments must take the necessary legal, financial, and administrative steps to end all forms of educational segregation of Roma children. They can also reduce the number of Roma in special schools by improving assessment tools used to evaluate children with special educational needs. Furthermore, governments should ensure that mainstream prim nary schools are the first option for all children and provide the training staff, bilingual programmes and other benefits that special education programmes provide in order to guarantee access to quality education.

5.4 The necessity of intercultural education

It is essential to enforce substantial methods for one intercultural education .In that case, it would de developed a positive interaction between different cultural groups. Moreover, it is the only opportunity for one creative cultural meeting.(Huhmann 1989)

 Furthermore, it is important the plan of one specific program for normal incorporation of young people with different mother language. Roma children also should learn in right way the language of majority, as they expedite in communication of day-to-day life and moreover they could achieve easier vocational opportunities. But in that case it must not margin the mother language, as every person identify his culture with mother language.(Mitsis,2004)

According to Smolicz in every society there are some main rates, which are essential for secureness of connection between members of this society and

furthermore these rates keep the historical being of society. One of these rates is language, which is one of the most basic element for members to attach their culture. So they can share the same rates, and the same mores.(Smolicz,2001)

The idiosyncrasy of Roma society needs sensitive and intentional approach. Moreover, we must see the violence and deviance of Roma children in connection of contact between majority and minority, and no as a general characteristic of this group, as in that case shape stereotypes.

It is sure that after educational deficiency comes the social exclusion and super session.(Zaxos,2007)

5.5 The institution of school in Roma culture

Roma have high percentage of illiteracy (is the highest between other population groups). More than 50% of Roma children in Europe do not attend school lessons. The illiterate adults are almost 50-80% (Liegois,1987). Actually in Greece the percentage of illiteracy in the hole Roma population is 65%(Karantinos D, Maratou L,Fronimou E,1996).

According to regulation of UNESCO, illiterate person consider the person who can not study and write with apprehension one low level essay.

Moreover, the inexistence connection between school and economical motions and ethos of Roma determinate the attitude of Roma for school.

Actually school express foreign roles, models and behaviours for Roma culture. School represent different culture, language and ideology. Moreover, school environment (most of the times) contains member of majority, who express frequently stereotypes and prejudices. Specifically, in first touch with school, Roma child have to face one absolutely deferent environment, which often is not so friendly and this is one of the reasons that Roma children break up the school 's lessons.

Furthermore, Roma parents when they send their children to school they endanger the sustention of there culture. Specifically, in Roma society, families attend to educate their children and parents feel glorious for that. Also, they often

believe that school is not useful, as it can not teach the traditional works. For Roma the knowledge come from action despite the theoretical education. So if their children follow them, they will learn better the work. Moreover, Roma are educated with traditional forms and there is a big chasm between methods of that two value systems. For that reason Roma child feels the conflict between school and family.

Therefore, school system refuse Roma children , as deny their culture, their language and their abilities. Actually school as capitulary is one confrontation field for Roma and non-Roma society.(Basiliadou M, 1996)

Finally, the reflection of " urban" European society is stigmatized, as Roma face until nowadays one apartheid educational policy.

At the end we conclude in the question, in which educational system we encourage Roma children? The existent educational system is too problematic, as it procreate the regimental domination and moreover it enforce one typical, without substantial knowledge. Furthermore, that system reflect only the characteristics of dominatingly culture and it devaluate any deferent culture.

BIBLIOGRAPHY

Havas,Gador,istvan keneny and llona Lisko(2002) "Roma children in education"Budapest
(educational research institute) New Mandate Publishing House

Babusik,Ferenc(2003) "Late start and Drop-out-Gypsy Young in priminary school" New pedagogical review

Babusik,Ferenc(2002) "The situation of Roma children in kinder gardens" Budapest: Delthoi Consulting

Linsko llona (2003) " Failures in Secondary education" Beszelo

Loss, Sandor (2001) "At once" Beszelo

Julia Varda (1998) Budapest

Peter Rado (1997) "Report on the education of Roma students in Hungary,National and Ethic Minority Department

Sandor Loss (2001) "The way of Children to special schools"

Smolicz J.J (1981) "Core value and cultural identity" Ethin and Racial Studies

Smolicz   J.J,   Secombe   M.J   and   Hunter   D.M   (2001) " Families Colledtivism and minority language as core values of culture Among Ethnic Groups in Australia.

Hohman M., and Reich H.(1989) Ein Europa fur Mehrheiten und Minderheiten, Munster new York

Ilona Lisco (2002) "Roma Students in Secondary Education".

Gabor Havas-Istvan Kemeny-Ilona Lisco (2002) "Romani children in primary schools".

"Roma and travellers in Public education" (2006) EUMC

"Segregation of Roma Children in Education" (2007) European Commision

"Fact Sheets on Hungary"(2004) Ministry of Foreign Affairs ,Budapest.

"Equality and non-Discrimination" (2005), European Commision.

"The situation of roma in an Enlarged European Union (2004) European Commision

"Community Instruments and Policies for Roma Inclusion" (2008) European Commision

"Desegration of Romani Education" : ERRC Recomendations for Governmental Policy

"Council conclusions on Inclusion of the Roma" (2009) Council of European Union.

GREEK BIBLIOGRAPHY

Dousas D. (1997) "Rom and National discrimination" Athens Gutenberg.

Mitsis N. (2004) "The teaching of language under the field of Communication" Athens, Gutenberg.

Zaxos D. (2007) "Education and emalcipation" Thessaloniki,Epikentro.

Paleologou N. (1999) "Multicultural Councelling Needs for students with multicultural characteristics", European Conference of Psychology, Spetses.

Komis K. (1998) "Gypsies; History, Demography, Culture. Ellhnika Grammata.

Papakonstadinou G.,Vasileiadou M., Pavli-korre M. (2004) "The economic, social and cultural situation in Greece: 1998-1999 recearch, University of Ioannina.

INTERNET

http://www.europeanRomarights center.com

www.Romaeducationfund.hu

www.geocities.com/patrin

www.oki.hu

www.ceeol.com

www.romapage.com

www.romadecade.org

www.eurydice.org

www.europe.eu

www.greekhelsinki.gr

www.kee.gr

www.ypepth.gr