



Roma Gypsies Today: The Rise of Roma Activism in Spain

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Abstract

After the decades of state-funded service provisions through the non-governmental organizations in Spain, the development of the Roma Gypsies has remained static. In the name of intercultural and vocational training programmes, the 'Spanish Model' for Roma Inclusion has become a myth for the socio-economic development. The Roma organizations stand against discrimination and social exclusion which are faced by Roma people. In the context, the social inclusion of Spanish has been accompanied the intercultural education by government agencies in providing formal vocational training under *Acceder* and *Workaló* programmes since the 2000. The purpose of the article was to understand critical discourses of social inclusion by Spanish government for Roma gypsies and also understand the proactive role of Roma advocacy groups. Using the purposive sampling method, 52 Roma individuals engaged in informal and recycling sector were studied from Bilbao City of Basque region of Spain. The case studies of the Roma NGOs viz. *Kale-Dor-Kayiko Association* and *Fundación Secretariado Gitano* were drawn to understand the standpoints of Romani activists in the inclusion process for Roma. In conclusion, the study argued the discourse of social inclusion seeks to debunk the idea that the poverty is due to cultural inadequacies of the poor and underlines economic, political, and cultural barriers, and discrimination faced by Roma in their routine labour activities. The review of 'Spanish Model' for inclusion of Roma by Roma advocacy organizations has urged the local governments to revamp existing social security schemes; the social minimum; and unemployment guarantee payment and full citizenship status.

Keywords: *Exclusion, Minority, Labour Market, Spanish Model, Social inclusion, Civil society organization.*

Introduction

Many transnational immigrants suffer social exclusion, or affirmative discrimination policies, on the basis of identity, and in many places this occurs without intervention of globalization process [1-3]. Roma Gypsies (Gitanos Vasco) are originally from European regions, ethnicities and brotherhoods with community support and solidarity networks. According to European Parliamentary data (2004), there are approximate 12-15 million of Roma living in Europe: about 10 millions live in EU countries and the Spain is known to be a hub of mass immigration wherein there are 800,000 populations is only in Spain country [4].

In Europe, Roma gypsies as the largest European minorities, have neither socially integrated nor culturally settled in the Spain. They are represented most socially and economically marginal community of

Europe. It has noted that the apartheid discriminations and racial isolation of European Roma have been lasted since the long centuries when they were settling down in Europe from India. A recent genetic study shows, in 1400 years ago, the Roma Gypsies were migrated in Europe and have origins in India; viz. in the territories of Rajasthan and Punjab of North India. According to National Action Plan, the Spanish Roma Gypsies are poor and most disadvantaged and marginalized groups than the immigrants in Spain.

They are not an officially recognized ethnic minority in the country, and Roma civil society is for the most part in a pitiful state. Despite enormous efforts by European Union for the elimination of social exclusion in the labour market, Roma continue to face racial discriminations in education, labour market, health and access to neighbourhood

housing policies in the colour blind society. Several claims also are laid to basic access and the recognition of ethnic minority and full citizenship status.

The most frequent type of anti-Roma mobilization in Spain in last two decades due to inability of the 'Roma culture' to properly use housing and employment and adapt to living in a community environment. There have been occurred massive ethnic-based protests and collective public ethnic exclusion and discrimination against the resettlement of Roma people. The quality of life of Roma are perceived as poor working condition, low income groups, less autonomy and job instability. Regarding socio-economic status of Roma, the vicious circle of poverty persist the unemployment, the lower level of job satisfaction and social exclusion. The plight of Roma is evident by increasingly changing forms of technological innovation in the industrial economy of Spain.

Elaborating the educational status of Roma, nearly 31% Roma were found the illiterate, whereas 69% found literate. Majority literate Roma could finish their education up to the secondary level either by the formal education degree or mobile schools. In last decade, the services of mobile schools have especially laid down on the experimental basis for reaching out Roma literacy programme on ghettos in rural areas of Spain.

To the employment condition, nearly 56% of Roma occupied the self-employed jobs in recycling and itinerant trades. Following, few of them were engaged in cleaning and other semi-skilled jobs based on a short term municipal contracts. Less than 10% of literate Roma are engaged in white collar jobs as social educators and NGO executives from various Roma organizations in Bilbao.

Due to having limited opportunities in labour market, as many as ½ Roma workers are engaged in auxiliary informal jobs which could be classified as irregular, part-time, underpaid, free-lance, and self-employed jobs in tertiary sector. Barely 56% of Roma are employed on the permanent and fixed-term contracts in local labour market.

The purpose of this article is to understand critical discourses in the inclusionary model

of Spanish government for Roma gypsies and also understand a proactive role of Roma advocacy groups in Spain. The Roma organizations stand against the discrimination and social exclusion that faced by Roma. After decades of state-funded service provisions through the non-governmental organizations in Spain, the development of Roma remains static.

The so called 'Spanish Roma Inclusion Model' becomes a myth for the Roma civil society organisations. The marginalized condition of Roma especially women are bereft of major government schemes viz. full citizenship, economic entitlements, developmental and welfare schemes. They are deprived of formal schooling. Consequently, they traditionally get engaged in lowest skilled and low paid jobs in labour market.

In public spheres, these groups probably face disparaging remarks across all walks of life; i.e. 'Second class citizenship', 'Unsociable behaviour'; 'Stateless life'; and 'Illegal residents' and so and so forth. They are not yet fully integrated in Spanish social, cultural, economical, political and religious milieus. The pertinent research questions were made to investigate the role of Roma civil society in the inclusion process of Roma in Spain.

Q.1. How do discourses of inclusion and exclusion define contemporary situation for Roma Gypsies in Spain?

Q.2. How could the labour interventions by Roma specific inclusion policies prevent Roma to adapt needs of labour market?

Q.3. How do the Romani activist tackle issues of inclusion into the existed Roma development policies?

Q.4. What kinds of social and political interventions made by Roma organizations call for the affirmative action for Roma?

Literature Review

Education and Employment Policy Implications

In past two decades, the issues of the Roma Gypsies, refugees and immigrants have thoroughly studied through academic disciplines like racial and ethnic studies,

ethnology and Diaspora studies, cultural studies, sociology, anthropology and economics. However, the integral studies in such disciplines have focused on the areas of history, culture, genetic studies, neighbourhood discrimination, housing segregation, and education deprivation [5]. In totality, Roma are deprived from basic access to education, health and employment.

After declining the communist regime in Europe, the violence by the right extremism had brought Roma issue at the forefront. Roma were persecuted by the fascist political forces in the physical and mental deterioration. In response to protest menace, Roma activists, poets and scholars disseminated the literature against the holocaust and subjugation of the Roma communities.

The movements of these intellectuals have transformed in a way of thinking on Roma issue and their social and economic inclusion. The concerned literature explained critically upon existing 'Spanish model' for inclusion of Roma Gypsies since the last two decades.

With regards to the Spanish Model for inclusion, the study drew on Spanish inclusion programmes for Roma such as 'ACCESS Programme', 'Basque plan for fully promoting and bringing about social participation of Roma', 'Initial plan for integration of ethnic minorities', 'UN-habitat plan-2007', 'Workaló' and 'National Development Programme for Gypsies-1988' under the project 'Mainstreaming the Roma people' in Spain.

Workaló Project of 2004 was launched studies for Roma/gitanos, entitled 'Labour Inclusion of the Roma in Europe' & 'The Creation of New Occupational Patterns for Cultural Minorities: The Gypsy Case'. In order to acquire cultural intelligence that comprised the entire academic, practical, cooperative and communication skills into different areas in entire life of Roma gypsies, Workaló Project analyzes the needs in the process of learning and the competences at work.

From the analysis, we could see the Roma people have been developed certain skills

which are in demand for the labour market. Therefore, it could be possible for Roma people to enter the formal labour market through the new means of employment, which would put it on the end the situation of exclusion which traditionally faced off. Workaló intends to observe how Roma have experienced this transition taking into account contributions by the Romani members of the research team, Romani associations and Advisory Council.

By launching ACCEDER and Workaló programmes, the Basque government doled out social security measures through the social minimum and unemployment assistance. This social assistance delivered to the unemployed and non-income person. Roma predominantly occupied the self-employed jobs such as scrap collector, street vendors and peddlers for meeting their subsistence.

Despite of low class status, they get protected under state informal economy even though their traditional jobs were not assimilated into industrial jobs. Despite the assimilation and inclusion policies of Basque government, jobs and occupations of Roma were never hired by the industrial labour but being concentrated in the informal and tertiary low-income jobs. The socialist state economy of Spain has been declining from 1990s due to the striking effects of economic recession and financial crisis.

In this backdrop, the Spanish government withdrew inclusion plans which would render alternative employment opportunities to the unemployed Roma. Majority of Roma occupations were merged in informal ordinary works. Nearly 70% of Basque Roma families are to survive on the scrap collection, which are their traditional job. A meager population of community are worked on the contract basis or fixed term contract jobs. They could not recommend to other occupations so far.

The problem is laid due to lack of training for the skilled and professional jobs. However, the scrap collection is undergoing a critical way in which the market recession reduces price value. There are private enterprises having accompanied with metallic and recycling industries.

These scrap collecting jobs have created a new form of unemployment and insecurity in the self-employed informal sectors. In the legal aspect, the police and the state security are punishing and torturing the Roma trespassers who are found in the industrial yard sites. The whole industrial yard sites are coming under strict police surveillance due to re-enactment of recycling laws and the recommendations against environmental pollution and ecological degradation. Due to the fact, most of the Roma have moved to street vending jobs including street hawkers or vendors in the flea market.

In fact, scrap collection has been departed from the informal and recycling sector. Today, no single industry wants to process and reprocess the recycled industrial garbage. On the contrary, the industrial garbage has become assets for these industries rather recycling it.

The crisis in the traditional employment of Roma is created problem to have a decent quality of life, extreme poverty, long-term unemployment and several kinds of constructed stereotypes. In this severity, it is estimated that nearly forty-lakhs Roma people were unemployed in Basque country and were registered with council offices in search for temporary jobs. As of now, Roma communities face the marginalization compared with the rest of others immigrant communities in Spain.

Due to cause of underclass marginalization and social exclusion, majority of Basque Roma families were opting for any kind of occupations. About 30% of Roma were secured their livelihoods of having minimum assistance from Basque government. Ironically, the Spanish media is interested to depict stereotypical image of Roma communities by broadcasting objectivity of starvation, poverty, scantiness and unhygienic, street sanctuary refugee, and shanty population. Due to the fact, the adverse Roma community scenarios are impeded to be inclusive citizens.

'National Development Programme for Gypsies-1988': The National Development Programme for the Gypsies was launched in 1988 which included economic component to alleviate poverty among Gypsies and combat the discrimination and social exclusion from

which they are faced. Various employment integration schemes have launched by state and AC funding into Roma development program, including pre-employment training, career guidance, assistance and supervision to help young people integrate into the labour market, vocational training for groups excluded from standard training, and training for intercultural mediators.

The Roma development program launched some activities focusing on sensitivity training for civil servants. Such training programmes began from 1992 and had aimed to improve the ability of regional and local administrators to address the Roma issues.

Since the 1983, the Spanish government has operated a special program of compensatory education to promote educational rights for disadvantaged, including immigrant and Roma/Gitano children.

The program includes the assignment of more teachers and resources, the creation of resource centers and support services, scholarships covering the cost of meals and books, and flexibility in requirements to gain admission to school. Over past two decades nearly all Gitano children attend school at the early childhood (Pre-school years) and elementary levels.

However, Gitano family's acceptance of and response to the educational system has not been uniform. Lower attendance rates and a much higher failure among Gitanos is still a tendency. The conflict between values encountered at home and school results in a cultural dissonance. The lack of expectations concerning the schooling, that many Gitanos families share, results from a belief that it does not guarantee a job when their children finish their studies [6].

In the views, the Romani organizations in Basque country are convinced the families and youth from Roma communities towards formal schooling education, vocational training courses to unemployed, sport and personal development activities by support of the state-funded organisations and institutions. In doing so, they also are sought reasons to institutional failures for inclusion by reviewing the development plans and programmes made by Spain

government for Roma people. In their view, there is, therefore, argued the social exclusion is seen as a multifaceted term that addresses contours of educational deprivation and increasingly decline of traditional labour skills of Roma people in tertiary labour market. Thus, the role of Roma organizations is seen as catalyst for development of the Roma and also assisting the government agencies to mitigate educational inequalities.

Several social policy theorists and analysts have agreed the role of NGOs sector as service provider and catalyst for 'welfare-state model' in which NGOs exist to 'fill in the gaps' left by the state welfare due to government failure in social goods and equal resource distribution [7]. Under the Spanish Basque organization setting, there are several national and transnational Roma NGOs have been working in Spain and European countries included European Roma Rights Centre, European Roma Grassroots Organization and, European Roma Policy Coalition.

These organizations revealed that the poverty and social exclusion among Roma had risen dramatically since the decline of communist regime in Western Europe. The Spanish non-governmental organizations have increasingly risen and receiving attention as promising social actors. The racial discrimination also plays a role. There are not existed the legal protection of their identity, culture, language (Romany) and other minority rights. In confrontation with policy impasses from last 20 years, the Roma organizations have been expedited several measures for the Roma participation on the international level by adopting psychological consultation to the common masses.

However, their involvement in mainstream politics and in the elaboration and implementation of the policies that affects them directly has been extremely restricted. Over the centuries, the Roma have undergone different forms of social exclusion and persecution, sometimes as a matter of state policy.

The Roma NGOs have collaborated with state authorities to organize the conferences, workshops and seminars about the role of mass media in elimination of racism and

discrimination. Henceforth, European Romani movement was come into exist to wage the fight for the ethnic, religious and cultural recognitions from 1960s.

Adopting the theoretical and conceptual frameworks, Roma civil society is one of mediating institution and third sector tool for public action.

Linking the political advocacy by civil society organizations, two inter-sectional approaches can be studied. Duncan usefully distinguished to service delivery agencies, like 'churches and service clubs', and NGOs which advocate the government responsiveness for immigrant communities. On the other hand, Duncan succinctly commented that the community-organizing agencies are often represented to the small cross-sections of population; they lack the 'democratic legitimacy'.

Their legitimacy rests on methodology that allows the community members to identify their own needs and to develop and implement strategies to meet them. In this process, immigrants not only receive lessons into political socialization in terms of formal education, but adopting experiences and participation [8]. A successful integration program would require strong will by the government to furnish opportunities, policy programmes and legal services to immigrant labour participation.

It requires coherent and coordinate integration strategies. It also requires strong, faith-based institutions so that the labour unions or mutual assistance agencies could document immigrants' experiences over civic values, sense of belonging, support and integration as a wider community. They serve as mediating institutions that rigorously allow immigrants to participate in the democratic society and contributing for ongoing dialogue with regards to identity and values to build new nation. They enable immigrants to be participated in a core democratic endeavour for renewing their nation. Furthermore, Aptekar [9] argued that the civil society as foundation of the healthy democracy.

While distinguishing the political presence from political weight into civic and political incorporation, the political presence

describes visibility of organizations among governmental officials, their connections to officials and other organizations for political activities and its pursuance in the local government. The concept of political weight refers to actual activities of organizations rather than perception of them, such as having their interest represented in the local government and influencing flow of power (not just resources) to other organizations.

To establish participatory democracy and integration policy for ethnic-minorities, involvement of civil society is recognized by the European Commission as decisive for the mobilization of expertise and the dissemination of knowledge required to develop public debate and accountability throughout policy process.

The European Commission (EC) promotes the active involvement of Roma civil society in European decision making through European platform for Roma inclusion [10]. Roma are given information about their rights and duties in the employment field, about different forms of help available from administrative bodies and about the functioning institutions to social security. Such information is provided by public administrative bodies in the co-operation with NGOs; enhance social integration of Roma.

Several times, third sector as replacement of the government characterizes the non-governmental organizations (NGOs) as a crucial 'tool for public action' and the key element for emerging a 'third party government' structure. NGOs are well-known international community who monitor and advocate the agenda in improving labour standards and promoting government accountability.

In some cases, a third sector organization can help reduce barriers that workers face when accessing their rights. The civil society organizations can raise a consciousness about rights to work and may provide information and resources to workers to be filed their claims. This assistance is merely not limited to legal counsel. Private lawyers are the key resource for their legal mobilization. Moreover, the civil society plays mediating role for promoting legal

mobilization. These are the institutions which close to the local communities, and they possess the advocacy relationship to these communities that earns them trust.

Having studied the standpoint of Roma organization in raising the labour, health and livelihood issues for Roma people, it showed that Roma activists urge Basque Government to implement several policies of social inclusion for Roma from European Union's social and political social agenda.

Considering the political and social mobilization of Roma community at grassroots level, they have been proposed various demands to the local government to revamp existing social security schemes; the social minimum; and unemployment guarantee payment and full citizenship status for community welfare. They also urge the mainstream society to maintain social, economic and cultural equality and equilibrium in all walks of life.

Roma Civil Society in the Spanish Context

The role of social educators is regarded as a proactive in the changing character of the neo-liberal economy in securing the social and economic interests of Roma people. They accompany by the professionals, social and civic organizations.

Even, Roma NGOs prepare social educators to support children for the enrollment of the Compensatory Education Programme in Bilbao and also render support to victim's families who suffer the racial discrimination. The Roma advocacy groups intervene in issues of providing social assistance and psychological counseling to school-going children and their parents in trouble. The strategy of social educators is to challenge the mainstream schools in terms of the curriculum, instruction techniques and training which are provided by the educators (homework and exam preparation, meetings with school tutors, participation in school and extra-curricular activities, seeking private tutors).

The work of social educators is revolved around the Roma families through the visits to their ghettos and neighbourhood, especially for those families who residing in

the mixed culture or society on a regular course i.e. examining parental attitude and children's health; organizing meetings with parents to counsel; pushing them on virtual schooling system; furnishing optimum information to illiterate families in order to aware the importance of the pre-school education; enabling them to overcome the racial prejudices; maintaining the community togetherness among Roma and non-Roma parents, children. In that sense, it may create space for inclusive dialogue, and compels the education administrators for equal distribution of resources for Roma community [11].

Increased segregation of the Roma community in a latter part of the Franco regime played a key role in the escalation of conflicts with the Roma community by a result of urban expansion and unequal treatment by government design in the distribution of social housing. The difficulty of achieving acceptance and subsequent coexistence of groups whose racial stigma was partially the result of former state policies.

This stigma is reinforced by the still disproportionate number of members of the Roma community who still form part of the so-called 'culture of poverty'. The most frequent type of anti-Roma mobilization in Spanish cities in the last two decades due to inability of the 'Roma culture' to properly use housing and employment and adapt to living in a community environment. There have been occurred massive ethnic-based protests and collective public ethnic exclusion and discrimination against the resettlement of Roma population. Besides, many conflicts have been arisen between Roma and Non Roma in the Educational spaces such as schools.

As a part of interventions made by Spanish Government, Roma relocation programmes is one of the least known aspects of the late expansion of the ethnic limits of social policies in Spain. Then governments dissolved desegregation policy where the two communities live parallel lives for inclusion for prevent caused by poverty and historical exclusion. Such forms of exclusions are called as a new type of exclusion called 'differential neo-racism' [12]. After decades

of state-funded service provisions through non-governmental organizations in Spain, the development of Roma remains static. In the name of the formal vocational training and skill programmes, the so called 'Spanish Roma Inclusion Model' has become a myth for both socio-economic development of the Roma people and Roma civil society organizations striving to resist the discrimination and passive inclusive interventions by the government in education, health and employment [13].

Roma Organizations: A Case for Exploration

Drawing upon the organizational discourse, the methodological questions were posed in phases of Roma social inclusion in Basque context. The discourse of social inclusion poses a discussion of the economic crisis induced exclusion among the Roma. The discourse is laid the foreground of promotion of the formal education, training and forms of social security measures. By drawing upon the discourse, this study dwells upon the reflections of social educators into Roma organizations to observe the effectiveness of Roma inclusion in Bilbao. It underlined that the role of social educator does not only acknowledge as interlocutor while promoting the skill and capacity building for Roma people but also meeting the goals of state welfare initiatives.

The livelihood of Roma has severely affected by the economic and employment crisis in the tertiary sector in Spain. In this discourse, the reasons of the crises in Roma traditional employments in Basque country were focused. The number of prior studies could underline that the Basque economy as highly specialized for the traditional industrial sectors in recycling and related tertiary sector which are seriously affected by the economic crisis from seventies and early eighties.

Several economic measures had undertaken for the promotion of structural change and meeting the challenges posed by increasing globalization, and tough competition which arose in Central and Eastern Europe. In fact, the crisis of seventies could damage the Basque industrial and recycling sector. Even, the emergence and unification of 'national' market in 19th century brought

about a loss of historical institutions in Basque territories. In first half of the 1980s, the Basque economy almost stagnated.

Afterwards, the Basque economy was witnessed a deep socio-economic transformation based on the industrial reconversion and economic modernization. This led to sustain a growth path (with the only exception during 1992-94 crisis) up to present economic and financial crisis. The industrial activities have shrunk under the industrial restructuring process in 1985-1995.

The impact of the social inclusion and integration of Roma could be seen in the framework of European and Spanish policies. Having drawn the intensive case studies of Roma organizations, the strategies of the social educators were put forth to define the sufferings of social exclusion by the majority of Roma. At the pragmatic level, the social inclusion approach in Roma organizations has come across the formal vocational training and life-long learning education while addressing the issues of cultural recognition and assimilation, and educational empowerment.

Kale-Dor-Kayiko (KDK) Association

Kayo-Dor-Kayiko Association as a cultural organization founded in 1989 in Bilbao which empanelled with the Basque government to facilitate education integration of Roma through intercultural and vocational education. KDK Association belonging to Roma (2009-10) raised issues regarding the inclusive pedagogical practices for the Roma uneducated and unemployed youth.

KDK acculturates the Roma children in the school environment to overcome the language barriers by verbal and non-verbal communication skills. In most of the times, Roma children are badly treated by non-Roma in public schools. The formal vocational schooling for children by KDK is responsible to formal education before entering in the mainstream public schools. It has been argued by KDK social educators, Spanish people need to understand one's individual right to have schooling, living and the right to vote. The children would be able to recognize the importance of higher

education for meeting the goals of descent education-employment. In mainstream education, they learn into enclosed classrooms where they less likely start their schooling learning experiences. Due to the increased high demands by industries, the vocational and technical literacy is essential for the Roma masses. However, the present education system is failed to meet the needs of Roma kids and has resulted to maintain low literacy rate in public schools.

To facilitate the Roma-Non-Roma togetherness, KDK conducts special training to Roma families to have interaction with non-Roma groups for reducing obstacles. The training also helps them embarking a new way of communication. KDK made an agreement with the public and private schools to secure their career choices. Due to the illiteracy and unemployment status, Roma face acute employment problems. KDK has formed counseling centres in the outskirts villages. The non-Roma female teachers are appointed to teach Roma children (age between 0-6 years).

In addition, the Department of Education of Basque Country has sanctioned funds to the *Vocateria publica* as a financial institution to carry out the projects. Any organization who works for Roma has to present their project before this institution. The Basque Government has a recent plan for Roma children for collaboration which called as '*Plan de mejora del la escolarización reuniando Gitanos*' (better schooling for Roma female students) for bilingual training activities. The pre-school intercultural curricula development helps overcome problems in regard to class adaptation in cultural affinities. It also creates ideas for developing the democratic citizenship and 'life-long learning'.

To encourage entrepreneurship culture among the Roma youth, a project called 'Mainstreaming Roma People', prepared by the Government of Basque, KDK invites motivated Roma entrepreneurs who seeking for vocational training. In fact, the project attempts to provide professional skill training, adult literacy programme, and formal vocational education. It counsels the Roma families to be continue the education and achieve social services.

For unemployed Roma, KDK launched training units where the professional training programmes are introduced to prepare Roma as the skilled workers and professionals who would have opportunities in tertiary sectors. It has been gradually benefiting Roma. Roma youth face inevitable discrimination in job recruitments though the applicants meet the qualifying skills. As a part of course training, the organization sets up small scale production units wherein the unemployed women meet their livelihood.

The opportunities shall also convince the Roma workers of tertiary sector as more sophisticated and less hectic. KDK also matches labour and skills with factories, school and academic initiatives; professors, social educator, and professionals. In the circumstances, the Basque Roma civil society has been demanding the Basque government to establish separate university for Roma People for catering the formal diploma or degree courses.

For the political inclusion purpose, the KDK groups have put a demand for establishment of 'National Assembly for the Roma'. The purpose of Roma national assembly is to mobilize form of political organization as well as federation to demand the equal political representation and participation into electoral bodies across the Spanish autonomous provinces. It will supposedly dwell upon parliamentary related issues in Spain.

The assembly urges to serve as an executive body that would associate to municipal towns to resolve the problems of inclusionary exclusion of Roma into government schemes. Furthermore, it would explore to manifest negative stereotypes, xenophobia, apartheid discrimination and racism in education, economic and political institutions. It may be contributed as a pressure group to monitor values of mainstream political representation in existed government organizations. Ultimately, the formation of the national Roma assembly may convert into the national political party.

Fundación Secretariado Gitano (FSG)

The Fundación Secretariado Gitano (Roma Community Development Foundation) is a

non-profit inter-cultural foundation that provides vocational and intercultural training courses to Roma unemployed men and women. The FSG primarily aims to form a cohesive and intercultural society in which the Roma people may be freely exercised their citizenship rights. The FSG came into being 1960s'; however, the foundation was constituted in 2001. The FSG propelled the discourse of social exclusion.

'The term 'social exclusion' and 'inclusion' are understood by the 'Equal justice in opportunities' in the employment, education for the minorities in the society. The general level of exclusion can be understood in terms of availing of the rent house payment. Basque government provides everyone such kinds of assistance so that the unemployed people do not feel to be excluded. The increasing self-employment jobs and social minimum recipients are main barriers to constant failure of active assimilation and eternal traditional poverty among Roma.

It is argued the social minimum assistance does not cover enough food expenses. On the contrary, most of rural Roma are even today deprived from such kinds of economic assistance. Roma do not perceive their multiple exclusions from the local, national and international levels. This could be an acute danger in future if Roma do not understand the anticipated political policies.

As far as racial and gender exclusion of Roma, social exclusion can be seen by diverse stereotypical forms as a group or community within society. The stereotypical forms are experienced on the basis of diverse forms of colour of people such as blacks, whites and brownish people. The Roma people are discriminated on the basis of social stigma, race, cultural distance, and community stereotype.

As far as the discrimination of gender is concerned, it is advocated that the women face triple forms of exclusion due to the biological nature and socially constructed reality by the society. The exclusion is seen in the forms of sex, racial ethnic identity, and by educational status. In last two years, Spain has been suffered by the incidents of low deficit that may be caused the economic assistance in the dissolution mode. In the circumstance, all Spanish people hate Roma

and presume nothing any return to the State. This situation may predict the Roma community might be engaging in road begging in upcoming years. The need of social inclusion is deliberated to integration and participation. The Roma face a lot of exclusion in 'Equality in the opportunity'. The equality in opportunity can be formed to the labour market inclusion by providing assistance of skill improvement, legislations, and documentation of social data with municipal office.

With support of the international cooperation, the FSG's work is mainly focused on provision of consultation and training support, exchange of Roma and non-Roma sharing and community togetherness during 2001 to 2006. The FSG intercultural education department is consisted of professionals; coordinator, labour councilor, enterprise intermediation, inter-cultural mediators and social technicians.

FSG conducts intercultural courses for Roma women by accommodating them in formal training to non-industrial courses. The foundation established in 2001 when the Spanish government executed the Acceder (Access) Programme for generating employment in Spanish labour market under the *Programa de Empleo*. After registering the contract with the municipal Town Hall, the municipal town hall seeks to get recruited the Roma under six month contractual jobs. After getting over six month employment contracts, they have to wait for recall of municipal office for next job.

Methodology

This study aimed to measure various parameters related to job insecurity and job dissatisfaction level for Roma people in Spain. Previous empirical studies on European immigrants, refugees and Diasporas have pointed out existing trends in social exclusion and inclusive education policies on Roma issues for Spain. About 180,000 Roma population is occupied in Basque country (Bizkaia). According to Roma NGO personnel, the Roma population is constituted approximately 11,000 in Bizkaia. The study was undertaken in Bilbao City of the Basque in Spain in the

period of 2009-10. The study surveyed 52 Roma individual workers who consisted of 36 men and 16 women by using purposive sampling method. The interview schedule was prepared. The study purposively held the informal conversations with Roma individuals found in flea-markets, industrial recycling yards, scrap collector, self-employment, and Philadelphia churches etc. The participant observation method was used to draw subjective narratives of Roma people in all walks of life.

The qualitative method was used to collect and analyze the data. The detailed case studies of Romani organizations in Spain were drawn. The research methodology for this study was based on ethnographic method conducting unstructured interviews, focus group discussions with Roma organizations, social educators etc.

The study also sought various common strategies of Roma advocacy groups to be used for the assertion of inclusive educational development and the affirmative action programmes for Roma people. In these viewpoints, the case study the Roma NGOs viz. Kale-Dor-Kayiko (KDK) Association and Fundación Secretariado Gitano was drawn to articulate standpoints of Roma activists in inclusion process for Roma.

To explore the quality of life aspects for Roma, the questionnaire covered some indicators related to labour issues; income; work life balance; education attainment, work accessibility, school, family and services; social and community participation. The perceptions of Roma workers over a level of job satisfaction and job insecurity were scaled up across gender, ethnicity and labour issues.

Findings and Discussion

Roma organizations in Basque Country with the state-driven or private stake holding agencies have taken up micro level initiatives in the form of providing the intercultural and formal vocational technical education rather than promoting their traditional informal education. Due to the lack of implementation of the compensatory education programme, Roma civil society organizations could able to create equity

spaces by obtaining the cooperation between public schools and Roma groups; especially for kids. Roma organizations encourage employability to Roma and immigrants by offering the menial, flexible and short-term municipal contact jobs.

The study observed that Spanish state funding agencies need to expand their social commitments along with the Roma activists within revamping the existed Roma development policies. The strategies of the Roma activists in the organizational setting are considered to be posed the discourse of social inclusion and integration. The discourse of social inclusion and integration are reckoned from welfare strategies for improvement of their life-chances of Roma.

The discourse of social inclusion has called for the idea of universal education and labour integration pattern in which the disposition of Roma community of the Basque country could be highlighted. Drawing upon discourses, the strategies of social activists have proved decisive by intervening into inclusion, assimilation and integration programmes through the compensatory, intercultural and formal vocational education.

The social inclusion is necessary because the Roma community less likely to be aware of their own social, cultural and economic problems. By effects, State and European inclusion programmes have intangibly improved Roma-non Roma togetherness, integrity and assimilation policies, and the active Spanish citizenship and nationality.

However, Roma-non Roma togetherness could propel the Roma as neither cultural groups nor homogenous identity in Spanish autonomous regions. Eventually, the inclusionary model of Roma civil society has urged the government for their improvement in the quality of life. Roma organizations as third mediating tool in collaboration with Spanish public social and financial institutions assessed the demographic status of Roma population by conducting household surveys for Basque Roma; resisting drug-peddling and trafficking tendencies among Roma community. They also confronted to intercultural inclusion initiatives by the state governments on local and national levels.

The study concluded the lower level of education is likely to push Roma workers into a high risk and inevitable job insecurity and health precariousness than immigrants in Spain.

The Roma organizations have urged the Spanish government to execute serious implementation for education interventions as well as deliverables of basic needs and goods to the Roma Gypsies. To streamline the inclusion policy discourses, there is most urgent need to focus Roma-specific policies against the persisting deprivation and marginalization of Roma. Hence, Roma inclusion model by Spanish government has remained several challenges for community intervention, implementation of welfare schemes [14-23].

Conclusion

The study argued the discourse of social inclusion seeks to debunk the idea that the poverty is due to cultural inadequacies of the poor and underlines the economic, political, and cultural barriers, and discrimination faced by poor in routine labour activities. Strategies to tackle social exclusion in the context of education and employment have to take into account complexities. Inclusion is usually defined as a process of normalizing people to contribute to labour market, manifested through strategies of Roma activists which aim to raise expectations of the excluded.

The findings of case study of KDK and FSG; NGOs have found the ramification of Roma policy inclusion in Basque context through promotion of formal and vocational education and sense of cultural togetherness in which the social exclusion could be tackled. Since the onset of Roma assimilation and mainstreaming by stimulating formal and vocational education, unlike the adhoc efforts taken by Basque Roma organization, numerous suggested education policies and programmes by Basque socialist and democratic governments were failed to execute proper implementation of Roma development programmes; Acceder and Workaló.

The Roma Basque organizations with the state-driven or private stake holding agencies have taken up micro level

initiatives in form of providing the intercultural and formal vocational technical education rather than promoting their traditional informal education.

Due to the lack of implementation of compensatory education programme, Roma civil society organizations may create equity spaces by obtaining the cooperation between the Basque public schools and Roma groups; especially for children. Roma organizations encourage the employability for the needy people by offering the menial, flexible and short-term municipal contact jobs.

Further, the study observed that the Spanish state funding agencies need to expand their social commitments along with the Roma activists within revamping the existed Roma development policies. The strategies of the Roma activists in the organizational setting are considered to be posed the discourse of social inclusion and integration.

The discourse of social inclusion and integration are reckoned from welfare strategies for improvement of their life-chances of Roma. The discourse of social inclusion has called for the notion of universal education and labour integration pattern in which the disposition of Roma community in the Basque country is highlighted.

Drawing upon discourse, the strategies of social activists has made crucial by intervening into inclusion, assimilation and integration programmes through the compensatory, intercultural and formal vocational education. The social inclusion is necessary because the Roma less likely to be aware of their own social and economic problems. From the effects, the State and European inclusionary programmes have intangibly improved Roma-non Roma togetherness, integrity and assimilation policies, and even active Spanish citizenship and nationality due to having neither unique cultural groups nor the homogenous into other autonomous regions.

Finally, the inclusionary model of Roma civil society has been undergoing noticeable change for improvement of quality of life. As a third mediating tool in collaboration with

Spanish public social and financial institutions have enumerated demographic population of Roma by conducting income household surveys of the Basque Roma; dispelling drug-peddlers and traffickers among Roma and even confronting with local and national level for the inclusion as the largest ethnic and cultural minority in Spain.

The Roma advocacy organizations stand against discrimination and social exclusion of Roma Gypsies in all walks of life. The process of Roma inclusion model by Spanish Government has encountered several institutional challenges and lacunas in community intervention through intercultural and, formal vocational and technical education, implementation of schemes and the awareness drives and deliverables of resources for the sustainable lives for Roma.

The study argues that the discourse of social inclusion seeks to debunk the idea that the poverty is due to cultural inadequacies of the poor and underlines the economic, political, and cultural barriers, and discrimination faced by poor in routine labour activities. Strategies to tackle social exclusion with respect to education and employment need to take into account such complexities.

The study also emphasized the inclusion is usually defined as a process of normalizing people to contribute to the labour market, manifested through strategies of Roma activists which aim to raise expectations of the excluded. The case study of Roma advocacy groups and organizations have examined lacunas in Roma welfare policy inclusion in Basque region through promotion of formal and vocational education and a sense of cultural togetherness where the social exclusion has been tackled.

Since the beginning of Roma assimilation and mainstreaming programmes for intercultural education, the education policies and programmes such as *Acceder* and *Workaló* by the Basque government have failed to execute proper implementation for Roma development.

In conclusion, Roma workers were reported

the level of their job dissatisfaction has accounted deplorable as compared to other immigrant workers in Spain.

The study, therefore, sought further reasons to be caused the job dissatisfaction; the majority of Roma workers have to consume most of their time in the week engaging in regular jobs and business activities; many of them have to experienced the forced displacement during the recession in the industrial economy and the enforcement of the prohibitory laws by the local administrative governments on the scrap collection activities; strict regulation over use of industrial recycling technologies; many of them have to experience isolation from mainstream Spanish society; and most of them have to suffer the underestimated feeling by mainstream Spanish society based on nature of their jobs, ethnicity and income

status. The fact that the low education has turned the most of the Roma into high level of job dissatisfaction and of insecurity as compared to other immigrant identities in Spain.

Hence, the low level of education of Roma Gypsies likely to face prolonged job dissatisfaction and of insecurity than immigrant groups in Spain. In gender views, there seems to be very severe for Roma women meeting the livelihood for their families and labour market participation. Thus, the process of Roma inclusion model by Basque Government has been urged serious challenges and drawbacks over the community intervention, implementation of schemes and the awareness drives as well as deliverables of resources for their sustainable lives of Roma Gypsies.

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